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Cave Burials From Western Nepal, Mustang

- Devendra Nath Tiwari

Tukuche or Tukucha (Chokhopani)

Latitude - 28°47'  Longitude - 83°43'

The village Tukuche is situated on the right bank of Kali Gandaki and the cave burial site called Chokhopani is on the left bank of Kali Gandaki under the same village panchayat Tukuche. This village is in Mustang district of Dhaulagiri Zone. To reach on this site, left Pokhara via Birethanti, Ulleri, Shikha, Tatopani, (Hot Springs on the bank of Kali Gandaki River), Larjung and Tukuche. From Pokhara to reach up to the site it will take 4 days journey on foot. Rainfall min. 263, max. 347 (in 1968). The temperature of this place is sunshine, windspeed of higher Himalayas. Average of the annual temperature max. is 18.9°C and min. is 5.4°C.

The period of human history covered by annals is approximately 5,000 years long, reckoning from the creation of recorded history in Egypt to our day, while the period preceding the rise of a written language is believed to have lasted 400,000 – 700,000 years. (According to other calculations, mankind has been in existence for nearly a million years). Obviously, this enormous stretch of human history can only be studied on the basis of archaeological data. Written history embraces a little more than a hundredth part of history of the human race. However, archaeology can also provide valuable material for a study of the history of later periods that are comparatively close to us, the Middle Ages, for example. Written sources are sometimes so scanty for a study of considerable periods of history and sometimes they say nothing about many aspects of the life of society.

In so far as the term Pre-history is used, we may take it to mean the stretches of history which is not covered by written sources.

Burial mounds play as big, if not a bigger, role as the sites of settlements in bringing an archaeological culture to light. They yield a profusion of data for the investigator, giving him not only an idea of the religious and burial rites of a remote age but also of the daily life of the people. Belief in an after life made people bury their dead with the things they used during their lifetime and which they might need in the-
"next world". For that same reason, tombs were built to resemble houses. When a woman died, she was buried with needle work, looking glasses and ornaments, a craftsman with tools, casting moulds or finished articles, a warrior with weapons, a king with his jewelry and numerous slaves and horses. By studying grave goods, it is possible to reconstruct details of life and to form some idea about the social system and economy. We say some idea because the objects found in burial mounds were not always taken from real life; sometimes very rarely it is true, they were especially made for the interment rite. Frequently, these were articles of a cult or even articles used in real life, but in very distant times. They survived in the funeral cult as a consequence of the conservatism of religious consciousness which retained out lived social and economic notions in its cult practice. On the other hand, the ethnographical features of a tribe are better revealed by burial grounds than by the remains of settlements. Moreover, burial grounds provide anthropological data, which give an idea of what the physical features of the population of a studied territory were like in each historical epoch.

Archaeological monuments also include the remains of workshops, mines etc. An archaeological monument usually lies hidden in the ground. How then, the reader may ask, do archaeologists learn of its existence? Sometimes that happens by accident; when the ground is dug for a construction, project or after a slide caused by spring rains. The archaeologists usually learns of such a discovery from the local inhabitants.

The higher Himalayan zone is located in the northern part of the country. The belt is approximately 15 kms. wide and stretches from the east to the west. Most of the snow covered peaks including the Mount Everest, the higher peak in the world are located in this same western part of the country. Equally fascinating is the several thousand feet deep Kali Gandaki gorge which is also located in this area. Snow line occurs at 5000m. in the east to 4000m. in the west. Due to cold climate vegetation is limited to 4000m. and above this line grass and shrubs are seen upto 4500m. Villages are situated upto 3048m. (10,000 ft.). Mountain people grow barley, millet, potato and corn and rear Yak and sheep. They make their own cloth from the wool of the animals. People like colourful dresses. The Sherpas, the Thakalis, the Tamangs and the Gurungs of Mongolid features and the different communities who live in this area and they have their own dialects. These people for their daily necessities like salt, oil and sometimes for cloths come down to the mid-land or in earlier times tarai market during the winter and exchange hide, musk and mountainous herbs and sometimes butter which they bring. Nearly 50 to 100 years back, rock salt used to come from the Tibet. Trade with Tibet was flourishing. People used to go to Tibet on foot for 15 or 30 days with load of rice to get it exchanged with the salt. When British built East India Company to railway line upto the Indo-Nepal boarders, salt started coming from the samvar lake of India. Being cheap at the same time the Tarai being 5 to 7 days walk and also for cloth and oil, people started coming to the Tarai markets. With the result trade with Tibet become limited and diversified to India. Walangchung gola (Eastern Nepal), Nameche Bazar, Lama Bagar, Rasuw, Mustang and Humla which were the several pass routes to Tibet started weakening in business and Jhapa, Biratnagar, Rajbiraj (Old Hanuman nagar), Birganj, Butol, Koilabash, Baramdeomandi, located near Indo-Nepal boarder started flourishing.

At high altitude pine and rhododendron
are found in the shrub form, up to an elevation of 12000 ft. (3658 m.). The land above 15000 ft. (4573 m.) is covered with perpetual snow. The total area under snow is 21210 sq. km. which is nearly 14% of the Nepalese Territory. Most of the land in this area is unsuitable for agriculture. Local people use this high altitude area in rainy season (July to October) as grazing land. The topography is smooth where glacier ends, otherwise, most of the area is full of canyons, steep, cliff and hanging valley. There are numerous glacial lakes in this region. The climate over this part is alpine. In the higher mountains physical weathering by frost action is dominant and chemical weathering is virtually absent. Rainfall is of the order of 500 m.m. and temperature ranges minus 9° to 11° c. The soil development is poor. Being high altitude and consisting of rugged terrain roads in this area are few in number. Few stoll airports are de-veloped Mustang (Jomsom). Before which walking on foot from the nearest airport to the area used to take 5 to 10 days for return journey. The area has very limited scope for economic development. Only dairy, mining, mountaineering and partly pulp industries can flourish. Herbs can help to some extent. At present mountaineering is becoming popular over the world and local people get some jobs with the mountaineers.

The life in this area is hard, food is not sufficient. Nearly 200 years back, prior to the introduction of potatoes, the life was really miserable, with the spread of potato agriculture, now mountain people get sufficient starch for their daily need. The people in the mountain are simple natured and of Mongolian in origin. Some are Buddhist and others are Pagan. Sherpas of Khumbhu have ghyan for worshipping Lord Buddha, others believe in ghost or black magic. When Buddhism spread to Tibet, they were also influenced. People in this area live in communities (like commune or Kibbutz of Israel) and are quite rigid in nature. Mobility is also limited. The culture and the tradition are mostly influenced from the north.

In the district Mustang, Tibetan influence, technical, cultural, religions came as far as the thak region. Customs, traditions and art are Tibetan. The history of the district, as in the other high altitude areas of Nepal, is intimately linked with religion. In Thakkhola, Thakalis are Mongolian clan and their dialect falls in Tibeto-Burman family and have four caste i.e. Tulachan, Sherchan, Gauchan and Bhattachan. They have co-operatives called Dingur, through which they lend the money for business purpose. They follow now Hindu religion whereas in earlier times they were bent upon Buddhism. Their main festival is Lhailewa and this comes once in 12 years. Punel (Pancha-gaonle) - they are similar to Thakalis and believe in Lamaism and have Hirachan (diamond), Jwarchan (Precious stone), Pannachan (emerald), Lelchan (ruby) titles and live between Tukuche and Kagbeni. Lowas of Mustang - Lowas are of Tibetan origin and are divided into Kudak, Selva and Righin. Kudak is the ruler community of Mustang and marry in their own cast. Lowas have a polyandry (common wife among the brothers) and those who do not want to share go to another village for settlement. Their houses are coated with white clay Kaolin and are stone flat roofed. White flag printed holy verses are found fluttering in all the houses. And houses are connected and built side by side being this area windy the houses do not have window except tiny holes for ventilation and have houses facing in all direction but the south. Lowas have standard rules to build the houses in their fort city. For rich and respectable family 3 storeys, medium 2 storeys and lower cast no house. Drinking Water is always a problem. Lowas have rules of inheritance.
The eldest son will be owner of paternal property, whereas second son will be Lama (Mouk) and rest of the sons can share either one. After the marriage of eldest son the father virtually retires from family life. Male and female both keep long hairs, wear coat and Docha (Woolen long boot). For outsider it is difficult to distinguish. They wear necklace of the large beads of Hainam (china) Torquise and wear torquise studded belt. They celebrate four main festivals i.e. Gine, Niune,Gainsu and Gelung.

Ever since the publication in 1872 of James Fergusson's Classic Work Rude Stone Monuments in all countries; their age and uses, interest in the study of megaliths has been steadily increasing. It is a curious reflection though that this swift enlargement in the understanding of the subject simultaneously posed intriguing problems, notably those relating to the origins and apparent inter-relationship between the common phenomena present in the monuments of different countries. We have no doubt travelled a long way from the days of hyper-diffusionists like Elliot Smith and W. J. Perry who thought without any pretence at scientific method that megalithic monuments all over the ancient world with the apparent wide diversity of form had been diffused from ancient Egypt. It must be averred that megalithism is not an easily assimilable tale but represents a widespread phenomena; its geographical and chronological significance varies from place to place. Due to the unremitting efforts of many workers in the field, especially during the last two decades or so, the general aspects of the problem have, however, begun to take shape. At the same time, a synthetic account of the scattered facts with a view to reconstructing a series of events is at present fraught with risks. With a view to promoting such studies, the International Commission for Megaliths has now been formed, as proposed at the Second International Congress of Archeo-Civilization. It is now hoped that co-ordinated effort would be directed for the appraisal of such problems as classification and distribution of megaliths all over the old world and the new.

**Types of Megalith**

A general term connoting all types of burial or commemorative monuments, including urn-burial, in whose construction stones of huge sizes have been used. (From Greek megalos = large, lithos = stone).

**Cairn**

A tumulus of heaped up stone rubble.

**Cairn – Circle**

A cairn circumscribed by one or more circle of stones.

**Capst – One**

The top covering stone of a cist, dolmenoid cist, pit etc.

**Cist**

A box-like underground chamber generally built of a single stone-slab for each side and with a capstone. It may also have a floor-slab. Sometimes a small opening, port-hole of varying shapes viz, circular, semicircular, trapezoidal, etc, in one of the side-slabs, usually in the east, is found. The semi-circular port-hole is always located at the top of the orthosat just below the capstone. A cist with a port-hole is known port-holed cist. Cists may or may not be bounded by a circle of stones. Cists are found to have partitioned in several chambers along the longer axis, (Nagarjunakonda) and sometimes in two tiers as well. (Gajjalakonda).
Cave......

Sometimes an antechamber is attached to one side. Such a cist is known as transected cist with antechamber.

Cist – Circle

Cist circumscribed by a circle of stones.

Dolmen

A chamber built over the natural ground level with several orthostats and covered by a capstone comprising one or more stones; cairn filling or the presence of port-hole being optional. Likewise it may or may not be surrounded by a circle of stones.

Dolmenoid - Cist

A burial chamber constructed of stones both for the orthostats and capstone and circumscribed by a circle of stones and covered with stone rubble. This is subdivided into three varieties :

a) of dressed laterite - dressing being confined to the inner-side only and with granite floor-slab,

b) built partially over the ground with major portion of orthostats and the capstone being visible, and

c) the one with the capstone flush with the cairn filling.

Hoodstone

A dressed lateritic stone of the shape of a low domo resting on its flat bottom over the ground and usually concealing a burial pit. In appearance it resembles the local handteless umbrella made of leaves. A variant is the multiple hoodstone where a circle of 'sectorally dressed clinostatic lateritic stones' converging towards the top but leaving a big gap encloses several hoodstones.

Menhir

A monolith, usually undressed, planted as a memorial stone usually these are of laterite.

Rock – Cutecave

Method of construction of those found at Chovannur, Kandanissery, Kakkad, Porkalam, Eyyal and Kattakampal has been given. The caves has been classified into :

i) Caves with central pillar,

ii) Caves without pillar,

iii) Caves with top opening, and

iv) Multi-chambered caves. Vedic and Buddhist origin of these caves have been discounted in favour of megalithic origin. Typological evolution would be as under :

a) Benched port - held cists;

b) Caves with central pillar;

c) Caves without pillar;

d) Caves with top opening; and b, c further developed into multi-chambered caves. according to Prof Y. D. Sharma.

It is an underground chamber consisting of an entrance shaft from ground level and an entrance doorway leading to the chamber proper. The chamber takes several shapes, circular, oval, oblong, etc. In a few cases, ledges, foot-holes or step are cut in the entrance shaft. In the chamber itself benches are to be found. In some a central pillar or a circular hole at the top is present. Rock-cutcaves are single, double and multi-chambered. However, entrance shaft to the cave chambers is common. In the multi-chambered variety the chambers are on either side and ahead of the shaft, and are entered through separate doorways located in the entrance shaft. In the double-chambered variety the second chamber is on one side of the shaft. In rare cases the caves are surrounded by a.
circle of stones. But the rock-cut cave of Chokhopani was covered by a capstone. About the chambers of the cave it is very difficult to determine because of that, fully dismembered by the Small Water Electricity Project. It was discovered accidentally when this project was working on this site. After the discovery they shifted and chosen another place for small water electricity. It is about 40 metres from the bed of Kali Gandaki.

Analysis of the finding objects

To an archaeologist pottery is one of the most important artifacts. Owing to its almost imperishable nature, as it is well-baked in fire, a pot, or even its fragments, is sufficient to indicate the age of a site; the culture changes it has undergone, the fashion and customs of the time it relates to and above all help search for new sites. Pottery relics are often the only evidence of the bygone civilizations. More than any other antiquity pottery helps in establishing a cultural sequence of an ancient site. Conclusions based on the ceramic evidence are much more reliable than any other. The food habits of the people, their religions and social customs, the technological advancement attained by them, and even their economic condition can be judged by the various types of vessels including the funerary and votive vessels then in use.

Pottery is another window which enables us to see the artistic accomplishment. Contemporary literature has references to the use of pottery. The rich harvest of pottery from the archaeological excavations proves its popularity in domestic life. The literary allusions to potters, specialised in making different types of pots are many. Since its origin pottery has been mainly the handiwork of the females. The Rajatarangini speaks of the potter-women, while the Naishadhcharita refers to the potter's equipment of wheel and rod and the technique of firing the pots in kilns. The epigraphs make mention of the potters and their well-organised guilds, which reveal that the art of pottery was not just an everyday craft, but an art with its own techniques of selecting clay, preparing the raw material, using the potter's wheel, evolving forms, preparing colours, designing paintings, adding of degraisson, and the use of kilns. For socio-economic ends, the potters organised themselves into guilds. The delicate pots, often found in old collections, reveal the sophisticated taste of the society.

The rock-cut cave burial contained:

a. Fragments of two skeleton.
b. Hand-made grey vases.
c. Copper implements and earring.
d. Shell ornaments.
e. Wooden spoon.
f. Stone arrow head.
g. Musk-deer teeth.

Joined Pottery:

The typical joint pottery of this site is one of the most important objects for the megalithic. These are hand-made potteries. The body of the vessels (Lotas) is grey and the clay is coarser than the one employed for the wheel made. The vessels were fired entirely under reducing conditions after burning the surface when leather hard. These globular joined potteries got connected hole (Pl. - 1A). Such type of vessels are also discovered from the Southwark, which has three cups standing on a hollow ring into which there is a connection via a hole in the foot of each cup (Pl. 1B)

Globular Pots or Small Jars:

a) These are another main potteries from the site. The most common shape pots, of
Cave.....

various sizes with round bases and flaring lips, with grafft design criss-cross and equally 6 perforated hole at the lips for the hanging it for safety the body of the vessel is grey and the clay is coares than the one employed for the Red and Buff wares (Pl. – 2A).

b) Same type of various sizes with round bases, globular pots are noticed in large numbers. It has flaring lips and one handle attached to the neck and another on shoulder. It got also thached impressions on the vessels (Lotas) (Pl. – 2B & C)

c) Spouted pots as same type and technology as mentioned before it, the change is only, the perforation at the centre of the spout. It is high necked and rounded base. (Pl. – 3A).

d) There were two main types of bowls. The first is channel spouted bowls with handle which were used for pouring sauces. Its rounded in-turned sides and flattish bottom like the half of a sphere. There are thick sides. With high or low wall and degrees of concavity, these provide a very large variety in which the artist showed his skill.

In the second variety the bowl, whether shallow or deep, its sides out-turned, in-turned or concave, has a high or low foot or pedestal.

These channel spouted bowls with handle were used for pouring sauces. The synthesis between the pouring and the channel mouth was determined by an instinctive relationship established by the imagination between a delicate and a rough contour (Pl. – 3B). Bowls with splayed and slightly internally thickened rim and flaring sides are also noticed (Pl. 3C).

The channel spouted bowls with handle appear in Pl. 2B&C at Navdatoli. It can safely be inferred that they were a local manufacture, rather than an import. The channel is open, with a solitary exception of a spout with circular outlet. In India, spouted vessels are reported from Daimabad, Gilund, Rajar Dhibi, Chirand and Oriyup (Bihar). Though, except for a metal type from Khurdi, all other parallels are distant. Sharma (Sar 67–68) has drawn attention also to the so-called channelled bowl from Patapadu. But this bowl is only lipped, and not spouted.

Copper – Object

The copper objects are a polemical problem indeed, there is no end to controversies in the absence of objective stratigraphic evidence; at the moment the conjectures hold the sway. And may be that we have to add a few conjectures of our own, though they would be technologically biased. A very remarkable finding from this rock-cut cave is copper-belt for the protection of chest during the hunting time. It looks like an anthropomorphic figure with four conical (Previously it is noticed from Lothal and Doab Zone, India). In the Doab Proper these are three main copper Hoard types – viz haspoons, anthropomorphic figures and antennae swords. The copper belts which are noticed from the Chokhobani, its weight is about 1,650 kgs. and the height is 38 cms. (Pl. – 4A). The second types of the copper objects are amulets (Pl. – 4B) In prehistoric, the people may be used such type of earring. (amulets).

Shell Object

In the north the calcareous horizon is developed before the migmatite zone. Above this zone lies the Tethys & ediments mostly of paleozoics (silurian) as Graptolites and Trilobites are found. Above that lies the Triassic and Jurassic Ammonites and cretaceous sandstone.
The cretaceous is succeeded immediately by recent sediments.

Due to the zone during ancient time here shell is available very easily. So the people of this place used the shell ornaments are in good numbers. Most of the ornaments are made by shell (Pl. 5A, B & C). During that time they were used as necklace.

Arrow – Head

Apart from the distinction of finding antiquities the more interesting is stone arrow head. (Pl. 6A). It is made by granite stone, with well pointed. Some of them have four corners and rest are rounded in form. One side is well pointed and another is blunted for keeping on hook.

Musk – Deer Teeth

Such type of the Musk-deer are still available in this region. At that time the people were using the teeth of the musk-deer for the ornaments as necklace. The people ate the flesh of musk-deer, and the skin may be used for the dresses. At this time it is very useful for perfumery (Pl. – 6B).

Wooden– Spoon

Fragment of a wooden’s spoon has also been noticed from the site. It is broken in several pieces. One side it got very beautiful carving. Its length is 35 cm. (Pl. – 7)

Fragments of Burial

The rock-cut-cave burial contained the skeleton, on the basis of the finding remains it is very difficult to determine its age, sex and race. In the collection there are some pieces of skull, scapula, one piece of upper jaw (teeth) and two pieces of lower jaw. On the basis of these two lower jaw it is certain that in this cave burial the people of that time buried two burials at a time. (Pl. 8A). There are some long bone also which were femur, tibia and meta tarsals. All are under the process of fossilization (Pl. – 8B).

Chronology

Archaeology has borrowed its chronological concepts from geology. But the geological strata and periods have global validity, not so the archaeological ones.

Stratigraphy or succession of deposits gives us a temporal sequence. Though, in practice, the mounds are disturbed by all sorts of pits and dumps. Strata, in the excavations, are mainly recognised by floor levels, structures, foundation trenches etc. Quite often, the archaeologist decides the change of the stratum on the basis of the ‘feel’ in such cases subjective element cannot be excluded.

For a single site, the stratigraphy is really useful. But problems arises when a culture is composed with others. For correlations, use is made of type – fossil, the strata in which they occur are regarded as homotaxial. “Phenomena representing the same stage in an evolutionary series should be called systadial. Those occupying the same relative position in parallel typological or stratigraphical sequences may be termed as homotaxial.”

The methods are mainly based on chemical analysis and are useful for bone dating. This is a ‘relative dating’ method and not ‘chronometric’ as the C¹⁴ technique is the bones thus analysed give dates with respect to the environment. For this reason, it is preferable to assay simultaneously for nitrogen, flourine and uranium. The bones contain organic fraction called collagen and inorganic portions of hydroxyapatite and calcium carbonate. Bones alter chemically when buried. The degra-
dation of collagen, though widely divergent in different regions, is more or less uniform for a given locality. The rate of the decay of collagen can be estimated by the nitrogen assay of bones.

Sankalia is conscious of the late dates of these western parallels. To explain the paradox he opines “that Navadatoli Vessel is not a direct copy of any one vessel from any particular site in Iran, but the adaptation of the idea which was current in Iran and Western Asia as far Crete.”

If the ‘teapot’ type is included in the category of channel spouted vessels, then one can push back their antiquity. Gordon has traced the origin and spread of the ‘tea pot’ type and classified it in these groups on the basis of the ratio of open to enclosed (tubular) portions of the spouts. He places them in Crete 2400 – 2100 B.C., in Greece 2000 – 1800 B.C., in Asia minor and Syria 2100 – 1700 B.C.; and in Palestine 1850 – 1700 B.C.

The megalithic tombs of the Indian Peninsula by their lavish iron and copper equipment appropriate to the Iron Age, while those of Europe are assigned to the Stone Age (Neolithic). Whereas the latter fall in the chronological range from third to half of the second millennium B.C., the initial date of the former, on the contrary, can hardly be put much earlier than eight–ninth century B.C., the current date being only third century B.C. In this connection, the evidence from the Necropolis B, Sialk VI (1000–800 B.C.). Where the use of iron is also attested, is very tantalizing indeed. In a recent analysis the cairn–burials of Baluchistan have been suggested to provide the necessary link as also the inspiration for the megalithic concept. This postulate, for being accepted as final, needs more circumspect examination.

The plentious iron equipment in the peninsular megalithic burials can be studied in the wide context of the introduction of iron in India. On the basis of literary evidence a date around 1000 B.C. was once suggested.

Conclusion

The Pre–history of Nepal is thus based essentially on objects found by chance or on those remains which have survived. For the moment, therefore in the absence of exact points of reference and objects which can be dated with certainly a situation about which these will be more to say later–any division into a prehistoric and a protohistorical must necessarily be very uncertain. Until systematic excavations have been carried out, however, we shall be unable to determine with certainty whether all the objects to be discussed in this chapter date from the pre-historic period. Some of them, indeed, do undoubtedly date from the copper times and thus fall within the Pre-historic period. All that can be said, therefore, is that although the dating of these objects is speculative and uncertain they do nevertheless from a distinctive group which in general bears no relationship to the arts and crafts of Nepal as we know them material which can be dated with certainty and is fully in line with articles of known function which are familiar to us in the historical period.

Caves, sometimes, in occuring in isolation and sometimes in groups, are very numerous in Nepal. A troglodyte centres are found at Lo (Blo, Mustang), north of Tukucha i.e. where the Tibetan language is still spoken. The Tibetan hermits were accustomed to spend much of their lives meditating in caves; and the Lepchas of Sikkim believe that men come down from the summits of the mountains into a cave and then return to the mountains after their death.
Outside India such open channel spotted bowls and vessels are found in Late Neolithic and Early Bronze Age Crete (C. 2,500 B. C. – 2,000 B. C.), Antalolia and Iran. But it is with the types from Sialk Necropolis B and Giyan that the analogy is very close. A bowl from Giyan without the handle would be an exact counterpart of the one from Navdatoli. No Carbon 14 dates are available for the Iranian sites. These have been dated on a comparative evidence to a period between 1,200 B. C. to 700 B. C.

Since the dates for the Iranian Channel Spouted bowls, on the present evidence are later, we cannot postulate a direct influence from that country, but there is little doubt, if we also take into consideration the goblets or wine cups and the funnelled mouth.

On the basis of all the objects which were recovered accidently, it needs more investigation and exploration around this region. It is a rock cut-cave burial site, there must be the habitational place also. So, that for the archaeologist it is the most important work to explored the habitational area. But on the above examine of the objects the date of this cave burial will go about 1,000 B. C. to 4th C. B. C. From this site the iron is absent and only the copper is appeared, the pottery of grey ware is also handmade only. The more interesting find is the chert arrow-head. So to know the formation the more exploration and investigation is essential for this work.

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I am especially grateful to Sri Janak Lal Sharma then Acting Director General, Department of Archaeology, HMG. It was he who had first kindled in me the spirit for this work, and had further kept on the lamp of this paper burning by pouring the oil of encouragement and also his most stirring stimulations at each and every stage of my work.

It is difficult to express my deep sense of gratitude to Sri Ramesh Jung Thapa, Additional Secretary, Ministry of Education and Culture, and Dr. Saphalya Amatya, the chief Exploration Officer, Department of Archaeology, HMG, under whose generous guidance I was able to complete this work.

My sincere thanks are also due to Mr. Chinanya Ratna Tamrakar for the photographic illustrations, Mr. Shanta Bahadur Sakya for typing this paper. I also wish to record my thankfulness to the chief of the Tukuche Village Panchayat, for having permission to bring the archaeological materials and also help in several ways. My greatest in all respect to Mr. Madhu Sudan Sharma Subedi, the Chairman of Nepal National Library for the moral and homely support extended by him during the preparation of this article.

Last but not least, of course my greatest in all respects is to the Director of the Museum of London, and Museum Assistant Mr. Christine E. E. Jones, Dept. of Prehistoric and Roman Antiquities, the Museum of London, London to provide the photographs and their valuable reports and suggestions.

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(A) Two Joined Vases with connected hole.

(B) Tripple Vases, standing on a hollow right with connected hole in the pedestal. (Courtesy - The Museum of London, London. From the southwark excavation; copyright: The Museum of London.)
(A) Globular Pots and Small Jars

(B) Globular Pots with handle

(C) Small Globular Pots with handle
(A) Spouted pots

(B) Channel spouted bowls, bowls and small pot with handle
(A) *Anthropomorphic figures of Copper*

(B) *Copper amulets (earring)*
(A) Shell for necklace

(B) Shell with Perforation

(C) Shell, under the stage of preparing the ornaments
(A) Arrow head of chert

(B) Musk deer teeth
Wooden Spoon
(A) Fragments of Skull, Scapula and Jaw

(B) Long Bones and Meta tarsals
Report on the Monuments of Northern Nepal
(Research in Rasuwa, Nuwakot, Sindhupalchok, Kabre, Dolakha, Manang Districts)

- Corneille Jest
(Centre National De La Recherche Scientifique, Paris, France)

Summary of Recommendations

To strengthen the present cultural heritage conservation programme in the northern regions of Nepal, the following actions are recommended:

- The creation of a research unit in the Department of Archaeology to make an inventory of the cultural property. The unit should include an architect specialized in restoration, an epigrapher, a specialist in the humanities (history, religion and ethnology), a photographer specialized in the photographing of mural paintings and images, a master craftsman.

The unit's work will consist in the pursuit of a systematic inventory of cultural property in all the districts.

For each monument and each site a considered statement of facts is essential in order to set up guidelines for the restoration.

A translation of this document in Nepali and Tibetan for distribution among the local authorities would be invaluable.

The research unit will also compile a list of the craftsmen belonging to the various corporations by region and by group of villages. These craftsmen will be needed for repair work and they could also promote local production of traditional objects likely to interest tourists.

All available building materials should likewise be listed.

- The constitution of a special team to intervene in matters related to the maintenance and restoration of imperilled monuments. In some regions, protective measures should be taken immediately, particularly where buildings or ruins need to be protected from rain or movable objects safeguarded from theft or pillage, the most vulnerable being paintings, statues and books.

Should the Nepalese government consider it worthwhile, a single monument might be selected in each district for restoration by specialists so as to serve as an example to be followed.

Periodical inspection tours would also fall within the responsibilities of the team, and its head would be empowered to act as advisor after an examination of the problems with the local authorities.

- The establishment of a permanent consultative bureau where local authorities and chiefs of districts could obtain the assistance and cooperation of specialists, architects, conservators, restorers, etc. When major repairs are being done, certain modern improvements such as fire walls and anti-earthquake reinforcements may well be considered applicable.

- The organization of a propaganda campaign aimed at the responsible authorities, the general public and the school children by means of audio-visual media, exhibitions, lectures and seminars on the theme of conservation.

It is conceivable that seminars will be an opportunity to present special facets of conservation. Several topics worthy of illustration naturally come to mind, e.g. the utilization of new building materials with their advantages and pitfalls, the protection of wooden structures, mural paintings, etc.

The members of the communities must assume themselves the protection of monuments and culture.

- Close liaison between the preservation specialists and the tourism authorities. Buddhism and the environment are the two poles of attraction for cultural tourism. The monuments of Northern Nepal are always set in an exceptionally beautiful landscape. The problem of safeguarding the cultural heritage as well as permitting access to it today has assumed the character of an emergency and demands thought.

In addition, it would be useful to train certain members of the community as guides.

A specific legislation should be conceived. Some of the temples should be listed as “national monuments” and taken over by the Government (such a procedure has already been adopted in several countries, for example in Japan).

The next step should be the continuation of the general census of the districts which have not been surveyed yet.

**Introduction**

**Terms of Reference**

In 1978, His Majesty’s Government of Nepal, with the help of UNESCO, decided to develop an inventory of the monuments of Northern Nepal, especially in the Buddhist areas.

A first action was taken including the elaboration of a method of investigation; field studies, classification of documents and promotion of the idea of conservation.

In a second phase (1980-81), further field trips have been made, discussions and meetings with decision makers held and a strategy for implementation elaborated and proposed. The present report concerns this second phase.

In advancing in the research one must draw attention to the extreme diversity of the mentalities in Northern Nepal which are due to differences in ecological and cultural environments and the influence of one or another religious leader.
The Survey

Extensive research has been done in the districts of Rasuwa, Nuwakot, East of Kathmandu, and in Dolakha-Charikot, Kabre and Sindhu Palchok, West of Kathmandu. (See map).

The monuments are mostly related to the Buddhist religion. It was not our intention to undertake the study of the building structures. Nevertheless the data collected can help if a technical analysis is necessary.

The team comprised two photographers Mr. Tej Ratna Tamrakar and Mr. Chiniya Tamrakar.

Contacts were established with the head and members of the Panchayats, the village elders and the responsible members of the Clergy.

Separate reports were made on each field mission and the data and photographic documentation were deposited with the Archaeological Departments of Nepal in a special filing system.

Arrangement of Report

It has obviously been difficult to reduce the large quantity of material (especially photographic) available into a report.

We present successively:
- The populations of the Central part of Nepal.
- Their religious beliefs.
- The monuments and their typology.
- The legislation.

For the districts of Central Nepal presented here each building has been examined in detail following a standard pattern, giving a simple analysis of the construction and condition.

Restoration work has already started in the Northern region and we add a note on the present activities and projects for 1982.

A list of monuments to be designated as national monuments is given.

The second part of the report is devoted to a detailed description of the buildings, which are presented as follows:

- Location and environment
- A description of the building or complex of buildings.
- The present condition.
- Architectural and historical elements.
- The important religious ceremonies.

[In Annexes we present the tables of the temples of the districts surveyed.]

At the end of the report, general observations are made and conclusions are drawn as to the possible future of the cultural heritage of the Northern regions of Nepal. The approach has been rather dispassionate as it was felt necessary to consider the entire cultural problem rather than isolating the buildings or taking them out of context.

Acknowledgements

We should like to express our thanks to all the responsible authorities who assisted us in our task and more especially.

Mr. R. J. Thapa, Ad. Secretary, Ministry of Education and Culture, H. M. G., Nepal.

Mr. J. L. Sharma, acting Director General, Department of Archaeology,

Mr. S. Amatya, Officer, Department of Archaeology,

Kusho Tschu, religious leader, Kathmandu.
Populations of the Northern Regions of Central Nepal

The population of the Northern districts in Central Nepal is essentially Tamang and Sherpa.

The Tamangs form one of the major Tibeto-Burman speaking communities in Nepal. They are more than 700,000. The main area inhabited by the Tamang lies in the hilly region between the River Likhu Kholo in Eastern Nepal and Buri Gandaki in Central West Nepal. The majority is found in the Bagmati Zone around the Valley of Kathmandu.1

Tamangs themselves distinguish between Eastern and Western Tamangs, but in spite of noticeable differences in language and culture they come from a common ethnic stock.

Their culture was partly influenced by Tibet, especially by Buddhism. The tradition of a southward migration is alive. Political history and the adaptation to lower altitude conditions shaped the Tamang culture into its present form.

The economy is based on rice and wheat cultivation and on cattle breeding.

The community is divided in exogamous clans (ru) and the village is a geographical and ritual entity.

The religious beliefs of the Tamang are of a very complex nature and one counts not less than five major ritual specialists: the lama, Buddhist Priest whose main responsibility is to perform the rites connected with death; the shaman, bonpo, an ecstatic specialist and healer; the lambu, an exorcist; the mukhiya or ‘headman’ who is in-charge of the cult of local deities and the pujari, an expert in rituals addressed to certain Hindu divinities.

In the present report we will be only concerned with the buddhist aspects and the material expression of these beliefs in buildings, images and worship.

The Sherpa, a Tibetan speaking population have a clear sense of distinct identity, that sets them apart from the other high altitude dwellers of Tibetan stock along the Main Himalayan Range.2


M. Oppitz.— Geschichte und Sozialordnung der Sherpa, Khumbu Himal, No. 8, 1968.


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The main concentration of Sherpas is in the Solu-Khumbu region. Migrations have been considerable and there are also Sherpa settlements North East and North of the Kathmandu Valley.

The total population is established at 20,000 people.

Sherpa society has evolved along a specific pattern. Its specialization being in economic activities, such as yak-breeding and trading with Tibet (up to 1959), and the development of religious activities and institutions in contact with the Buddhist monasteries of Tibet proper.

The settlements do not possess resources enabling their inhabitants to maintain themselves throughout the year. The cattle breeders are semi-nomadic, continually moving their herds from one pasture to another, which explains the reason for several dwellings belonging to each family at different altitudes. In the main villages there are the principal houses, shrines and temples and in the subsidiary settlements, located at higher altitude, there are houses of a smaller size.

The Sherpa settlements and houses are of great uniformity. The dwellings are built on a rectangular plan with stone walls, usually double storied. The roofs are covered with shingles held down with boulders. In some houses there is a place of worship consisting of an altar with moulded figures and panelled walls decorated with frescoes. Temples and religious buildings as well as shrines and prayer-whells are found in all the main villages.

Sherpa tradition says that the Sherpas immigrated from Tibet between 400 and 500 years ago.

A Village constitutes a community of integrated families, linked by kinship and friendship. This community is able therefore to take concerted action for the general organisation of the agro-pastoral and religious activities. The Panchayat System has replaced now the former system of village administration based on the principle that all authority is delegated to officials elected for a limited period of time. These panchayat members can however still call public meetings to discuss the more important problems.

Religious Beliefs in Central Nepal

It is necessary to comprehend the importance of Buddhism in the Central part of Nepal where it is intricately interwoven with Hinduism and Animism.

The monuments, religious ceremonies and festivals are only the visible portion of a complex web of beliefs and Buddhism in its Mahayana form is part of the most visible and demonstrative aspect.

In fact there is an integration of different and sometimes seemingly antagonist cults, the worship of local deities residing in lakes, on mountain ridges, in forests, harmful if not properly controlled; the respect one has to pay to the ancestors (gods), the kul, the protection one has to organise to avert evil spirits of all kinds, the faith one has to direct towards the Buddhist gods.

In Nepal, Hinduism and Buddhism dovetail, the Nepali speaking people, whose racial and linguistic affinities lie with Northern India represent Hinduism, the Tibeto-Burman and Tibetan speaking populations of the Northern valleys adhere to Buddhism.

The Tamang Lamas are performing a certain number of ceremonies, mainly the after-
death ceremony Gyewa, leaving to the medium Jhakri. The exorcisms and protection of the household and settlements. In the Tamang tradition each village has a Lama, called Tikla Lama. He must stay in the village, has to perform the after-death ritual, give a name to children, organize the worship of the ancestor gds Puṣṭemdu (or Dugunya), organize the festival of Dewoli (once every 3 or 4 years) related to the cult of ancestors.

He also paints religious paintings and murals. If a village has no Lama, the community asks a Lama to settle, gives him land to build a temple and some arable land to cultivate.

The function of Tikla Lama is hereditary and cannot be refused by a member of the family. It is always a member of the same clan who has to be a priest. His functions can be compared to the Purohit in Hindu society.

For the Tamang, religion is a social affair and the practices led by ‘Lamas’, who have a poor religious education, are imprinted with beliefs which have little to do with ‘orthodox’ Buddhism.

The most important ceremony is not the one performed in the temple, but the one called Gyaluo: dealing with the clan divinity or god associated or interpreted as the ancestor god and protector.

If the ceremony is done according to the Nying-ma-pa ritual, the effigy substitute represents a female demon. After a night of chanting this effigy is expelled by a group of laymen at the border of the village with whistle and shouting. The evil has been 'cast away'; men, house and property are protected for the year to come.

But the Lama is not the only one to worship and protect, a shaman (Jhakri, Boupo), or an intercessor (Dhami), complement the rituals.

Once one reaches the high valleys, which form an integral part of the Tibetan cultural area, Buddhism takes over with its strong religious rules and frame of action. The religious inspiration derived from the great centers of Buddhist learning in Tibet is now replaced by Kathmandu.

The major acts of life are an expression of religion. The head of the community, if not a priest/lama, has to take advice from a Lama.

In Sherpa country the establishment of monasteries in Solu as well as in Khumbu is a recent phenomenon and they are today a focal point in the Sherpas' religion life. The performance of seasonal and domestic rituals is a function performed in the village temples.

The Lamas are members of the village community, are married and head also a secular life.

As the village communities are of small size, the weight of religion is primordial.

The Buddhist church is a solid structure which has been expending for more than twelve centuries along the Himalayan range. This missionary spirit, which can be compared to the Western Christian practices, has been during the centuries, and is now-a-days, one of the components of the conservation or restoration of monuments and religious landmarks.

The fluctuations in the practice of religion in the different areas is exemplified in the maintenance of the buildings. In some places the derelict state of gompas is indication of the decline of religion.
A renewal can come from the presence of a Lama who revitalizes Buddhism and brings together the members of the community to pool their resources to restore a temple or a shrine.

Such activities, well known through history, can set in motion a religious renewal.

The Tamang and Sherpa ethnic groups though none of them can claim a historical connexion with them, consider Padmasambhava and Milarepa as their main patrons.

Padmasambhava, the saint who developed Buddhism in Tibet during the VIIth century, travelled extensively in the Himalaya. He came from India and visited the following places: Chumig Changchub Dordzi (South of Kathmandu), Yangla Shel (in the Southern part of the Valley of Kathmandu), then went to the East, stayed in the cave of Halashe, came back to Sailung where he spent sometime in Nange (above Kalbari-Tamjet), he left a print of his feet in a cave. He stayed also in Dorjegang in the mountain of Timal, West of the Sun Kosi, went to Pematsal, to Yolmo and entered Tibet via Kyirong and reached Pemopangdun and finally Samye.

Milarepa, a saint who lived in the XIth century A. D. has spent sometime in Yolmo and in the upper Tamba Kosi valley. He also stayed in Kosa and Lapchi to the East of the Bhot Koshi.

The influence of the Drugpa-Kagyu sect in Nepal is to be related with historical events dating back to Narabhupal Saha, father of king Prithvi Narayan (beg. of XVIIIth century A. D.).

A follower of Shabdrung Ngawang Namgyal, Lama Sherab Gyaltse was of his way to Mount Kailas in western Tibet when he met the king of Gorkha. A few years later the same Lama was given the property of the shrine of Swayambhu in the valley of Kathmandu and two summer residences (Yarsa), one in Nagtali on the way to Kyirong, at present in Rasuwa District, and another in Kangyul-Yolmo (in Sindhupalchok District).

The influence of the Drugpa-Kagyu sect extended during the XVIIIth and XIXth century in Central Nepal.

A recent times, Sherab Dorje, a Drugpa Kagyu Lama travelled extensively in the central part of the Himalaya, building and repairing temples and shrines.

The Religious Education

Upto 1950 the Tamang and Sherpa lamas were educated in Tibet, in Kyirong Drakar or Lende (a monastery close to Kyirong) sometimes in Gyanse or in Khasa (on the Bhot Kosi). The young students used to spend two to three years with a teacher, learn the texts and rituals, the basics of painting. Back in their village they build an hermitage to spend each year sometime in meditation.

Today the religious instruction is given in Tsum, or in Bigu or in Darzaqun by Kusho Pema, a monk of the Kagyu sect. An other education centered is located in the district of Solu Khumbu.

A serious of major religious ceremonies occur during the year cycle and constitute the frame of the community’s social meetings.

Presented here the calendar of the religious festivals as they are performed in the villages of the district of Rasuwa.
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<th>Tibetan Calendar</th>
<th>SALME</th>
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In Bhadau Purni the Bonpo of Gatlang, Chilime, Goljung and Haku go to the lake of Jesor in the Ganesh Himal Range to worship Mahadev.

P = Purni: full moon
D = Drumcho
Religious Buildings

The religious buildings fall into the following categories:

1. The monastery, gompa, a group of buildings, consisting of a large temple, surrounded by dwellings for the inmates and their families.

2. The village temple, yul-gi-lhakhang (in Tamang: gombo or gyang), usually a free standing temple with or without courtyard. The lhakhang is located usually fairly close to the center of the village and belongs to the community or to a clan or lineage.

   The temple faces on a paved forecourt, surrounded by prayer walls, chorten and flag poles.

3. The family chapel, lhakhang.

   The chapel is an element of a private dwelling, the house of a lama or a wealthy member of the community.

4. The hermitage, tsamkhang.

   As its name implies, the hermitage is located far from the settlements, built against a rock or on a mountain slope.

General description of a temple

The religious buildings all follow a fairly standard pattern in their plan.

The type of architecture of the temple is often an extension of the Tamang or Sherpa house of the area, and follows the domestic scale and design.

If possible the building faces East for religious reasons. The plan is rectangular. A porch gives access to the assembly hall.

The type of material follows the regional pattern: random rubble stone bedded in mud mortar. The exterior is sometimes plastered over with mud and whitewashed.

The porch: the opening is formed by a lintel supported by posts and brackets.

The entrance open porch is in most cases an addition built with less costly material. The social reason for it is that with the growth of population more devotees need shelter during the festivals.

The building has no windows, very seldom there is a lantern opening in the center of the chapel.

The structure stands on a platform protected by the projecting roof.

The roof is of very low pitch with plain gable and covered with wooden shingles or flat stones.

Interior of the building

The temple consists of the porch or lobby which has a boarded floor and decorated walls (the Wheel of the Law, the Four Guardian Gods).

The entrance door to the chapel is centrally placed in the wall.

The assembly hall or chapel directly opposite the entrance is the altar which is usually a wooden construction or a socle in masonry on which are placed the images of the main divinities.

Minor Buildings

- Prayer Wheels. Located in the main building, and connected with the entrance porch, or in a separate building but adjacent to the temple, is usually found a big prayer-wheel, mani dangyur, (average size h.: 2,50 m/ diam.
1.50m to 1.70m). Often several such units can be added to a temple group and the donor gains merit by the act of its construction. Once built the merit is accomplished and the need for its maintenance is considered unnecessary, hence their general state of dilapidation.

— Kokarni. At the entrance to a religious complex or even a village settlement there is often a small free standing gateway construction kokarni consisting of a rectangular roofed unit open along the axis. The ceiling and walls are decorated with paintings. These entrance-gates have both a demarcation value as well as a religious value.

— Chorten (mane in Tamang). A shrine in the strictest sense of the word, built usually of stone following an almost standard pattern enclosing the relics of an important Lama. These are generally often to be found within the religious complex but can be encountered along the trail and at the entrances to village settlements.

— Mane-Walls. These are stones engraved with the sacred invocation “Om Mani Padme Hum”, which are either built into walls or piled as engraved stones around chorten.

The management and maintenance of religious buildings

The ownership of religious buildings

A temple can be common (a village) or private (an individual or family) property. However merit can be gained by adding to common property or even the replacing of a defective roof over a chapel can be classified as a meritorious action. Usually it is difficult to establish these donors as records are seldom kept. With the change of mentality and attitude towards religion, the inhabitants of the Northern regions are investing less money in religious buildings and ceremonies. A fact backed up by a number of religious followers and Lamas.

Personnel of the temple

Lama: a term reserved for senior members of a religious group but now used to generalise men who belong to a religious Buddhist order.

Gelong: A monk or fully-ordained member of a monastic community.

Konyer: A keeper who is in charge of the temple, whose duty is to replace the holy water in front of the images each day and to offer butter lamps.

Maintenance of religious buildings

Financial input into these buildings is very spasmodic. As mentioned previously, Actions and Merit are made by local people. Generally the monks are sponsored by their own families as each man must provide for his lodgings and maintenance. Unfortunately families find it difficult to finance such an undertaking and the numbers in each community are dwindling.

Present Legislation Concerning the Ownership of Temples

The oldest and most important shrines have been donated and belong to a structure called Guthi.

The Raj Guthi (or Sarkar Guthi) is a royal donation and the Niji Guthi (or Duniya Guthi) a private donation.

The Raj Guthi is considered as inalienable property granted by the State and tax free.

The Niji Guthi can be sold and have to pay taxes.
The income of the land provides for the maintenance of the building and the welfare of the caretaker.

After the Land Reform Act certain religious leaders took advantage of the law to put on their name the property of the temple become the legitimate owners of the land, therefore the income does not go anymore to the buildings.

Smaller temples and shrines are owned by a family or lineage.

**Restoration work in progress or Planned in the Northern Regions of Nepal**

The Department of Archaeology has started a programme of restoration in the District of Sindhupalchok, and financially supported the building of a new temple in Ganyul and repairs in Lakhang Gyang and Chure Gyang.

In November 1981 a team of three members of the Department has made a survey of the temples of Muktinath, in Mustang District. In 1982 an amount of 200,000 Rupees will be spent for the restoration of temples in the Sindhupalchok and Rasuwa Districts.

Under the World Heritage Site Project Sagarmatha, a restoration programme is planned in Khumbu (see B.COBURN, Cultural Preservation World Heritage Site Project. Sagarmatha National Park; *Progress Report* 26-June – 1 October 1981).

The Thame, Tengboche, Namche Bazar and Khumjung Gompas were visited, measured, and discussions were held with the curators. Specific plans, lists of material, itemized budgets and work schedules for restoration work prepared (the work includes tin roofing, stone paving and reconstruction of walls).

“Cultural Survival”, an American organization that supports projects to help indigenous peoples to survive, is helping in the creation of a “Sherpa Culture Centre” at Tengboche Monastery in the foothills of Mount Everest.

This Center will train young monks, conserve precious books and art, help to maintain Sherpa’s pride in their tradition, provide library facilities.

(To be continued)
NEPAL
(Continued)
Two Months in Nepal
January–March 1898
Note book to sojourn

- Sylvain Levi

Tuesday 25th January – Another lucky day. Manigal var, Mangal-ka-din I took care to draw my escort’s attention to it; Tuesday (mangal var); it is a day of good luck (mangal) and it is certain that if I jested in saying it they took it very seriously. Their superstition goes together with their native simplicity. Now that I have done my Nepalese suit, I have my ‘letters patent’ of Hindu conversion. I cannot struggle against a feeling of affection to see them all. Pundit, mukhya, sepoy and even my humble coolie, explore the walls shake the stones interrogate the inhabitants, stir them up for the hunt extol to them my Brahmanic science (Oh, the brahmavarchas, I know now what it means) and their faces joyously brightening when the fatidicalvry escapes my lips: “this is antiquity”, and then questions are asked on the date on the antiquity on the bygone king on the value of the letters, and the good king Vikramaditya serves as a starting point to this chronology.

Yesterday another exploration through Patan of which I had only seen the splendours or at least the picturesque charms. What a reverse to the medal. The sack of the town by the Gurkhas which is a century old now seems to have been an event of yesterday; broken down houses temples in ruins roads where the pavements disappear under heap of filth, stupied and anxious faces everywhere with the stink of putrefaction in the air. My first visit goes to the Zimpi TANDU, one of the four great stupas erected on the corners of the town and attributed to Acoka. Tradition cannot be far from wrong. On a basement of circular bricks of about a metre in height there rises a cupola of bricks covered over with earth and turf, without any adornments. On the summit there rises a king of scaffolding made of wood which supports the symbolic parasol on feast days. Nothing more. The diameter is about 12 metres. All round here like everywhere one sees small stone or stucco caityas surmounted as usual with the bell turret of pointed roof and decorated with four Bodhisattvas. There is no vihara erected around this stupa; the vihara of Zimpi TANDU is built on the other side of the road; the stupa thus commands a beautiful view of the banks of the Bagmati and of the mountains. Picturesque Patan is standing against
the southern border of the valley and the long white mass of the Himalaya closes the horizon to the North whilst Kathmandu in the middle of the valley catches a glimpse of the glaciers through the passes of the first mountains. In spite of the name of Acoka in spite of the evidence of his ancient constructions, the stupa has no antique inscription. The most ancient stone dates from the reign of Civa Simha 734 (1614) and nothing can be derived from these ignorant beings, forlon degenerates c.f. a dying religion. The Pundit of the place is brought to me. He literally knows nothing has read nothing and I predict to him;—it is his vyakarana—that he will fall in hell. Have they in their fully allowed their antiquities to get lost? Do they conceal them by a sentiment of blind (unreasonable) jealousy? The problem requires solving. The inscription of Civa Simha, in Nevur gives the name of Sthula-Caitya to the eaitya and the Pundit tell me that it stands for the Sanscrit name of Zimpi Tandu. And in his courtyard where the soil coverers and conceals undoubtedly epigraphical treasures, inhabitants of the neighbouring vihara, in rags, spread to dry in the sun a rank grass the smell of which would make one swoon and that serves for their food. Who is it who has said: Tell me what you eat and I shall tell you what you are.

Quite close to the North is a temple of Ganeca where stelas give the dates of 772, 789, 829, 930, but without any royal name. We move along to the neighbouring vihara the Alokū-Vihara; there we find one of those washing places that abound at Kathmandu and Patan; a fairly deep ditch where water pipes of brick-work divert the waters of neighbouring souces into it. Justice must be given to the Nevars. I have seen some of them who wash themselves at least once in their lives. Men, women and children all clothed in very small wraps splash rub and twist their hair and my presence scarcely perturbs them. I met my first snake here. In front of me a prettily little reptile of about a metre and a half in length springs out; its forked tongue darts out neatly and it amuses itself in the mossy fountain. A woman leans her bare back against the wall on which the snake is climbing, I think it necessary to shout out in my simplicity: "Samp, A snake". No notice paid, I failed in the attempt as far as man can remember these snakes have harmed nobody and the place is seething with them. I was thankful for the advice. A large statue of Cakya-Muni in the classical pose the legs crossed, presides over the bathing-place. On a very small stupa I read the date 535 (1415). Through the deserted and unclean streets we overtake another small stupa, of bricks and stucco. 2m 50cm high, attributed to Acoka. Nothing but modern stelas.

On the side, towards the West, there lies another ditch but abandoned, where stagnates a brackish & repulsive pool of water. A stela rises from it and allows one to perceive ancient letters we build a foot-bridge on the mephitic slime and work the brush. The crowd gathers at this unusual sight and the public voice tells me of the arrival of a Pundit; he pandita and the dialogue begins before an attentive and curious audience. Here again a poor specimen of a Pandit: He says he has no practice in Sanscrit, he rather makes use of the "Bhasa". And do you believe Mr. Pandit-ji that Sanscrit is commonly spoken in France. Impossible to convey to him the kind of curiosity that had urged me to come from so far into Nepal to gather bits of manuscripts and inscriptions. He concludes: "Tatha svadece Svaguna prakaco bhavisyati". It is the "ut declamatio fias" translated in Sanscrit. And to think that after all he may be in the right. I will reply to him with Manu: "Jadava loka acaret" "one must live in the world like a beast". In following the
road to Sangal tol, I see on my way a stone used as a water pipe, but now serving no purpose, bearing traces of ancient inscriptions. And I reach Mahabuddha-Vihara where lives the uncle of my Pandit Bhivananda. The poor fellow is ailing with rheumatism which prevent him from walking and guiding me. The temple of Mahabuddha-Virara shows off among the pagodas and the caityas being of pure Hindu style, crowned with a small vimana, profusely sculptured and fairly recalls the temple of Mahabodhi Vihara. It deserves a particular attention, unfortunately it is pressed so closely between the houses of the vihara that it scarcely allows of a passage two metres wide; It is impossible to survey it at a glance. The poor Bhuavanda shivers with fever, it would be better to return. I end the day visiting the neighbouring vihara: Unko Vihara (Rudra varna-vihara) to the south of the Mahabodhi, a beautiful vihara two courtyards in depth clean, well kept looked after, with pillars, caityas and ordinary chapels, but nothing but recent stelas.

This morning I return to Harigaon. In spite of the truly impressive complaisance of my assistants, vihars and temples disclose nothing and I begin to lose hope when on reaching the rustic staircase which leads to the pillar in the tank, I discover a stela buried, but just peeping above a platform that carries a ruined and abandoned temple. I distinguish the traces of ancient letters. My Mukhya—and one could speak ill of the Nepalese Government—proves the soil with his large knife, the knife that all Nepalese carry at the waist; the sepoy Cri Ram Singh who looks tenderly after the Miccha (barbarian), no, the Sahib Pandit as they say, removes the stones, enlarges the hole; the Pandit washes the stone and an inscription of Amcuvarman sees light again in a very good state of preservation: Samvat 32. At the other corner another stone almost buried only shows its head. The coolie digs and digs and it is a new inscription of Amcuvarman, Samvat 30. I wish to take a photograph; the mukhya goes and fetches or rather goes to request in the name of the law, strings, bamboo; we have the heavy stela outside its hole, bring it to the light and the operation completed—India must not lose her rights—with the same ceremony and pomp we take back the stone to its hole where it will have to await a new resurrection. But God alone knows what kind of pujas they will now receive after the explanations given to the crowd of villagers, explanations expounded and amplified by the mukhya.

After breakfast new audience of Pustakalaya (Library). All those who can speak Sanscrit come to view the strange animal and if this impatience is flattering it is wrong to interrupt the reading of the manuscripts. These honest people confined in their Castra are especially surprised at the variety of our lectures. I have had the pleasure of revealing to them the name and work of Bergaigne and the revelation of these Vedic knowledges filled them with admiration.

Thursday 27 January—Today, Cri Pancami; winter is ended. A salvo of artillery (nothing takes place here without gun powder the changes of ministries as well as those of the seasons follow the same programme). A salvo of artillery at 10 a.m. announced to us the beginning of Spring. Vasanta will be welcomed it has besides managed for a sensational entry, an unexpected event. Yesterday we had precisely the most sullen day I had seen in India the Sun has not appeared for a moment and the thick mass of clouds descended and descended on the valley like a faked ceiling whilst the breeze generously scattered whirl winds of dust. And what a breeze, my hands deeply buried in
my pockets where numbed and I was obliged to give up the idea of photographing, through want of light and stability. The thermometre did not rise above 8. I vainly scoured Patan under this biting breeze, I found nothing that was even worth noting down. And the evening was so cold that I buried myself in bed. My poor bed I have had the curiosity to measure its depth: 7 centimetres by forcing the number; lashes of cloth intersecting on a frame-work of wood, a rezai on top, and to cover myself with, my covering of the journey and another rezai. Fifteen days to-day that I remain here. What a strange pleasure it is this dreadful seclusion and this icy cold when India offers everywhere a comfortable hospitality with her paradisaisical temperature. But since I am here, I am glad of having sent here. India is too vast to be viewed at a glance and to closed to open her gates at the first strokes of hammer. The European can only live with Europeans and consequently apart from the natives. A justifiable anxiety of hygiene has everywhere established the dwelling of the savages far from the indigenous swarmings. To attempt a personal research in a few months, would be to lose one's time. The Anglo-Indian officials are alone able to carry out a useful task, they have official quality, they are feared and their favour is sought after, they have the long practice of the country and of the language. To search for manuscripts behind Fuhrer is to spend one's time on a lottery ticket. Nepal fortunately contrasts to these disadvantages; the stretch of the country is closely limited too closely even, because beyond the valley the rest of the country is exactly known as the North Pole. Hodgson and Wright have undoubtedly drained the manuscripts; Bhagvanlal and Bendall have gathered the inscriptions; but behind Hodgson and Wright, is it still permitted to search and glean. Of all the Tripitaka, how many texts there still remain to be discovered? Further as a Frenchman, I feel a bit suspicious; the Gurkhas can at their worst only lend France with very distant schemes on Nepal. Lastly it is the last region still belonging to India where Buddhism still lives and already very near from dying out or rather from blending with Hinduism, as it has done elsewhere. From the point of view of Buddhist archaeology, the valley is a complete Museum from the stupas of Acooka to Hindu temples and the Tibetan caityas. In short particularly interested by my researches in relations of India with the Chinese world, I am here at the true cross-way of these two worlds: Nepal is vassal of China and sends her a periodical tribute; a Lama dwells here and a Nepalese resident at Lhasa. The communications between India and China are here a palpable fact, evident and material; the Chinese stampings mingle in the processions to the chromolithographies of Europe.

The goodwill of the authorities however unexpected it may appear maintains and even increases itself. The commander-in-chief Deb Sham Sher, Maharaj provisionally, sent word to me yesterday that he had given the order to serve me the “Pioneer” daily, one of the best newspaper in India, and I received this morning a basket of oranges and citrons. The proverbial parsimony of the Gurkhas makes the present precious. Deb Sham Sher has also expressed the desire to see my stampings and to have my explanations. Archaeological curiosity. It is wrong to know them. He requested me to take a stamping and to explain if possible an inscription on the wall of the Durbar and which has, it appears so far resisted the efforts of learned men. I have asked him for a precise indication but it certainly concerns the poigraphical inscription that the good p.ciant Pratapa Malla has traced on the wall of the
Darbar and in which the French word 'Hiver' (winter) goes by the side of Tibetan and Arabic. ‘It is so he sent word to me that the people of this place affirm that the inscription denotes a hidden treasure.’ Teneo lupum. Thus it is that Khadga Sham Sher the brother has thrown down the great stupa of Kapilvastu in order to hunt out the large sum. And they take leave of me with the hope that all this epigraphical, treasure will end in treasures of resonant money. Impossible to make them understand our curiosity. The two essential factors of our researches; religion and history have no equivalent in Sanscrit. Yesterday morning the Mender brought me a Yogi from Hardwar, on his journey for a pilgrimage, knowing Sanscrit well, knowing well his Yoga and cursing the false yogis, professionals of mendicity. Again he was one of those who asked me the fundamental question so often heard. To your knowledge which religion is the best. Old task of disparaging the belief of others and exalting one's own. I have him my perpetual reply: Sarvatwa Satam acarah sadah dustanam dustah. Everywhere honest people behave well and the wicked, badly. ‘He has very naturally asked me if there were Yogis in France; he was convinced (he is still undoubtedly) that there are Yogis in Germany.

Double effect of this distant sojourn (but is not nature a game of apparent contradictions): Jingoism (chauvinism) awakens at the same time when there develops a deep feeling of human solidarity. To see the other factions of humanity at play, one perceives the appropriate role that is set a side for the motherland.

Today is a holiday. The town is made internal by the beating of drums, its processions, its music and its chorus that move along from temple to temple. The Cari pancami is the Saravasti-puja, the festival of the nib and ink-stand. This morning under the direction and escort of my very faithful mukhya (Achates was the prototype), I make a pilgrimage to Balaji to the north of Kathmandu at the foot of Negarjun. Crowds gather to worship the statue of Jalacayana. Narayan floats on water, stretched on Cesa who raise its heads. Colossal statue in the middle of a tank of quite modern workmanship the real Jalacayana is at Budha Nilkhanth, 5 miles from Kathmandu. No temple is here erected to the god but a small Nepalese temple built in Chinese style is consecrated to Durga. The daily he-goat has just been sacrificed to him and the head has fallen in the basket, whilst the body still quivers in the hands of the sacrificer. The crowd soon presses on all sides, women especially and it is at continuous tinkling of bells; each visitor announces his journey to the goddess. The site is revishing, shades by tall trees. Limpid streams supply water to number of tanks where the piety of the faithful feeds legions of carps and pour out from about twenty gargoyles on the lovers of devout douches. The Tibetans, with their thick woolen boots or leathern boots and their bewildered faces, burst out laughing at this spectacle; they are evidently astonished at the cleanliness of the Nevars. How everything is relative. The scale of altitude marks here the degrees of human filthiness.

In the afternoon in my own way I made a puja to Sarasvati. I have prepared a complete transcription of one of the stelas of Amravarman and written a Sanscrit letter to Pundit Kula mana of Patan to urge him on in the search of manuscripts.

Sunday 30th January—Afternoon of rest: Pundit has even done so the whole day. It is the astami (the 8th) a nd further there is an uposadha (fasting) today in honour of
Avalokiteśvara. I returned to Patan on Friday to see the respectable Kula mana whom my letter seems to have impressed. Very moved, the good Pundit and then I greeted him Pundit fashion with a real anjali. And he swore to me on his great Buddhas that he would do his utmost. I gave him the list of all the works classified by Nanjio and known by Chinese translations; I ask him at first to find me the Sutra-lamkara of Acavghosa, which according to the Chinese version interests both literature and history. He has not the text but he knows its title. Then I ask for the Abhidharmakosa of Vasubandhu which I have laboriously restituted in part according to the Chinese version and the Sanscrit commentary of Yocomitra; then the whole literature of Abhidharma : Jananaprasthana; Prajnapapada etc. only one of these texts, and I am a happy man or at least a happy traveller. In leaving Kula mana. I proceeded once again to the Mahabodhi Bihar, as I wished to take a photograph of it. The temple was unique in its kind in Nepal, but it is so closely surrounded by its square of houses that I took a risk with my camera on the broken roof of a hut in ruins whence I was able to snap a characteristic feature—the details of one of the four small vimans erected on the roof of the sanctuary at the four corners of the great vimana the structure of which they reproduce. At Mitrananda’s house I found a Sabhararangini an anthology in the style of the Subhasitavali or rather again of the Subhasitaratnaabhandagara because the verses are set in it without the author’s name. This is a large collection (67 leaves) composed by Jagnanasrama, Yugacarananda vatsare (1654 A. D.). The manuscript is the work of Amtrandana. I had no time to see the whole thing but shall return to it at some other time. I do not expect to find new and important works in the household that provides its Pundits to the Residence (namely quite an ordinary translator told to translate in Hindustani, documents in Nevvar that are addressed to the Residence).

(To be continued)
भौमगृहपथि अंशुमर्को हिंदीशासन

— शाकुरबान राजाश्री

लिखितविकाल्यम वसन्तदेवका पालादेखि गुटले राजकाल्यम प्रवेश पाएका थिए। यानकोट भावितारण-को लिखितविषयत ४२५ को वसन्तदेवको भ्रमिष्ठमा दूतक विरोधन गुट थिए। पाटन वाहानाडुको लिखितवि संवत ४३५ को वसन्तदेवको भ्रमिष्ठमा दूतक रक्षित थिए। ती रक्षितसः संबवेदनानाथ महात्मिन्तार भर्ने पब्दः पाएका थिए। लिखितविषयत ४७६ मा गणदेवका पालामा दुबल पव्दः भौमगृहको पाएका थिए। १ लिखितविषयत ४८२ मा गणदेवको राजस्थित भीपद साधेका पाए। २ महामुक्त देवजातीयको लिखितविषयत ४७५ को स्वायत्त्वको भ्रमिष्ठमा स्वामित्वार्धार राजा खण्डवेदनालाईमदया यी भौमगृहको अवधेश मात्माको राजस्थित थिए।

यसरी भौमगृह विस्तार विस्तार राजको सर्वस्वम चर्च रुपेदेखि भरे कुछ यसबाट बघा भएको ह। ३ लिखितविषयत ४८६ मा राजा गणदेवको पालामा पनि तिनी भौमगृह संबवेदनानाथ महात्मिन्तार थिए। ४

लिखितविषयत ४६५ मा गणदेवका पालामा पनि तिनी भौमगृहको संबवेदनानाथ महात्मिन्तार भर्ने राजको शासन चलाएका थिए। यसरी भौमगृहको विग्रहा बढौदे गएर राजा केवल नामाकरणका हुन गुटेका थिए। यो कुछ गणदेवको नरमा बढौदो थालो। यसरी ३ जना राजको पालासम्म भ्रमिष्ठार भएका भौमगृहको पन्नाहुन धिरिधिरिमि सीमिने कुछ थिए। तसको तारी पदुर भीष्म भ्रमिष्ठार भ्रमिष्ठार धिरिधिरिमि थिए।

भूतनुयात्वे वृंगमर्को राजकार्यको लागि नियुक्ति भोग्य ठाँगी रितिलाई हाल लिन्दे लिन्दे थारे। यो वृंगमर्को विवेदेरा भारतनी थिए। भने कुछ गोपाल वंशावलीमा अन्तिम छ। ५ भारत वृंगमर्को सङ्कल्प भूतनुयात्वे गोपालमा एक परिवार बढ़ा गरे। तसक भूतनुयात्वे गोपाल विवेदेरा भारतनी थिए। तसक भूतनुयात्वे गोपालमा एक परिवार बढ़ा गरे। तसक पर्यावरणो यथार्थ विवेदेरा भारतनी थिए। तसक पर्यावरणो यथार्थ विवेदेरा भारतनी थिए।

त्यसपछि वृंगमर्को कार्यकुलालाई लिखितविषयत ४४२ को बुद्धानिकायको विवेदेरा भ्रमिष्ठमा भौमगृहको खण्डकाल परिवर्तन समाननी भव्य पर बोधिसार भौमगृहको शंकेविशेष भएको छ। ६ भूतनुयात्वे गोपालमा विवेदेरा भ्रमिष्ठमा उन्नत पनि हुन खोडो। तिने र्याहसम्यिबो ५१५ को लिन्दे वृंगमर्को ब्यासान्तको भ्रमिष्ठमा थानी भौमगृहको उलेख पनि हुन भए। यसबाट भौमगृहको पन्ना पालाकाल राजस्थितर नन्दार्को स्पष्ट थाना हुनु।
यह भीमसुमलेक नामक वानस्पतिक समूह के अन्दर स्थानीय वन्य जीवन में लोकप्रिय भी रहता है। यह भीमसुमलेक नामक वानस्पतिक समूह के अन्दर स्थानीय वन्य जीवन में लोकप्रिय भी रहता है।
विलायतास्थिति... नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

उसका शास्त्रीय संस्कृत १३५ को विलेख किया था। तथा १२६ वेष्टको अनुसार विश्वेद्र श्रेयस्माको दृढ़ धारण रहेंगे। विश्वेद्र तथा अनुसार विश्वदेव श्रेयस्माको दृढ़ धारण ११२ सम्बंध है। ज्यालाई ज्यादा संपूर्ण उपस्थिति मनोविश्वास रहेगा। धारणात्मक विश्वेद्र अस्तंत्र उपस्थिति मनोविश्वास रहेगा।

धारणात्मक विश्वेद्र, अनुसार विश्वेद्र विलेख

परिणाम - १

१ (र्त) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

२ (क्रिया) विलेख किया दृढ़ धारण रहेंगे। विश्वेद्र तथा अनुसार विश्वेद्र श्रेयस्माको दृढ़ धारण ११२ सम्बंध है। ज्यालाई ज्यादा संपूर्ण उपस्थिति मनोविश्वास रहेगा। धारणात्मक विश्वेद्र अस्तंत्र उपस्थिति मनोविश्वास रहेगा।

३ (य) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

४ (संख्या) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

५ (प्रत्यय) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

६ (आधुनिक रूप) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

७ (क्रिया) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

८ (संख्या) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

९ (आधुनिक रूप) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।

१० (क्रिया) देव नाम- गुरुमुखचं यान- निघं लघुस्वरूपम्। नव- भवते। गुरुमुखम्।।
परिचित नेपाल

पिँट प्राये राजाहर्ष्य कृष्णगुहाले निम्न
कानूनलाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाऊँछ गर्ने प्रस्ताव र यहाँ भारद्वारका लन्धा गरी बनाउँछ । लिखितवस्त्र ५२६ बेलाखु नुवा पनि।

निम्नलिखित प्रमाणिको अनुसार निम्नलिखित ढाकाको हुन्छ श्रमिक महासंघको जनालाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाउँछ गर्ने प्रस्ताव।

लिखितवस्त्र ५२६ बेलाखु नुवा पनि।

लेखको निःशरीर प्रमाणाङ्क।

परिचित दूर।

१ रामदेव गापारको खिलाडी हुन्छ बैकी राजमार्गीको बिश्रवण जनालाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाउँछ गर्ने प्रस्ताव।

२ भ्राम लागाउँछ बैकी राजमार्गीको बिश्रवण जनालाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाउँछ गर्ने प्रस्ताव।

३ रामदेव गापारको खिलाडी हुन्छ बैकी राजमार्गीको बिश्रवण जनालाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाउँछ गर्ने प्रस्ताव।

४ रामदेव गापारको खिलाडी हुन्छ बैकी राजमार्गीको बिश्रवण जनालाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाउँछ गर्ने प्रस्ताव।

५ रामदेव गापारको खिलाडी हुन्छ बैकी राजमार्गीको बिश्रवण जनालाई ठूलो संस्करण सनायीहरूले पति यस भ्राम लागाउँछ र सहरी लागाउँछ गर्ने प्रस्ताव।
भोगुदुर्गिणि...

८ माझक वश्यादलया. मा ६१ प्रदोपोषितकानाम्मा ६० प्रतिवादकालया. मा ६० पालावार गोतिकाट्यां

२ मा ४० विद्येनिष्ठमुल ५० प्राध्यायानी (विद्याभूमी) ५० प्रतिप्राध्यायकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रतिवादकानाम्मा ५० प्रति
हाँ, यहाँ तक कि वे तभी कहते हैं कि क्या वो सच्चा है। इसलिए विश्वसनीय अनुसरण करना जरूरी है। फिर भी, जब तक आप जानते हैं कि कैसे उसे समझा जा सकता है, उसके बारे में कुछ नया समझ नहीं आया।

यदि, विश्वास का लंबे समय से जीवन के लिए महत्वपूर्ण है, तो उसके बारे में जानने की कोई सस्त्री नहीं है।

चूंकि, इसके बारे में कुछ समझ नहीं है, तो उसे समझने की कोई सस्त्री नहीं है।

प्राचीन नेवार

15. यानानगराण्याण्यां कुशीकारकः वामहृदयप (मा–)
16. निन निकतमपुस्तिकासिम भविष्यद्वृत्तिः मूल (तिमिरु)।
17. नागाकारीश्वरी विलिसरेव भविषा(विनितिः)
18. न राज्यु विकसमेन: 33 विष. जय (व)
19. (प) शुल्क दिवा सप्तपाम्.

जनुवाद

सकरते हैं कि जैसे कि हम विश्वास करते हैं कि वो भूमिकारे बाहर चाहें हैं हां शारीफरवट जीविका गर्ने (सरकारी कमर्चर) हुक करते हैं यो नियम प्राप्त नहीं।

अगर तो यह आश्चर्य विदेश प्रश्नों गर्लों वा गराहों, केरातां गर्लों, तब तक अहस्त पति हां है अनुगमशालय का तिरक्त नहीं। पहले दुनिया चाहिए पति हां जीवन गर्लों नियमांको चाह राखने।

यह विश्वास दुसरे (पांडत) राज्यु विकसमेन छय। सबभव 139 भाषण शुल्क नहीं।

(लिखितविकारक हां विश्वसनीय, 142–143 पृष्ठ)

दिनपिया

यह विश्वसनीय है। हां विश्वसनीय समस्त 133 अवतु छ।

सरकारी कार्यालय विकसमेन छय। नियमलिखित संवत 126 मा विश्वसन वा अनुगमशालय भूमिकाएँ लेने को विश्वसनीय है। योमन्द्रवा 6 वर्षों की अवधि के अनुगम विश्वसनीय कार्यालय का शुल्क नहीं।

सम्बन्धतः
उक्त व्याख्याताको कथितेक विशेषज्ञो हो भने, निरनिश्चित नहुन्। यसको कुरो यो किविज्ञानको भोज बयो ४९ नब्ज गोपाल वाङ्गलाई उद्धुरै छ। सलो नु उक्त कथितेक विशेषज्ञकु विशेषज्ञ स्वभावको हुन सक्दैने भने निर्दश्च हुन। व्याख्याताको यो कथितेक विशेषज्ञको अभिमुक्ताभाषालाई राजाकारको कार्यगृह सुन्ने तापन राजनीती स्थायलाई सिद्ध भएको स्थान हुन। जिनमात्र वन क्रमिकलितमा ‘यसलाई यो श्यालाई नाटेर धन्यादि स्वभाव या मराँला ब्रह्माण्ड गनो तसा उपर श्यालाई हाम्रो अवगृहात्मकको कार्यकारी गर्नौ’ भन्छ निर्मितेको हुनुम जानेरे भ्रान्त बाँटा हुन।

दिपावलीहुँ

1) श्रवणशालकको महाप्रतिहार भोजमुक्ताभाषालाई सिद्ध भएको (भोज) गुप्तको कथित भएको (प्रवासिको कथितेक विशेषज्ञको कथित, १९२१–१९२३ पृष्ठ)

2) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, १९२१ पृष्ठ)

3) श्रवणशालकको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, १९२१ पृष्ठ)

4) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, २०४ पृष्ठ)

5) भक्त भूमिका सुरुवातमा कुरो राजाको विशेषज्ञ वर्ष ४१ प्रस्तुत भन्नाय राजा श्रवणशालकको वर्ष ४२ त्यस प्रस्तुत भन्नाय राजाको वर्ष ४२। भ्रान्त व्यवहार प्रस्तुत भन्नाय भावान्याडि सार्थक भएको भन्नाय।

6) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, २१३ पृष्ठ)

7) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, २२६–२५३ पृष्ठ)

8) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, २२६–२५३ पृष्ठ)

9) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, २२६–२५३ पृष्ठ)

10) स्वरुपाको महाप्रतिहार श्रवणशालकको कथित भएको (कथितेक विशेषज्ञको कथितेक विशेषज्ञको कथित, २२६–२५३ पृष्ठ)
शुभ्रायको प्रभावले सारा बाहुहुःको दयवालाई सखाप परिका परिधिम पुर्वेक रासरी प्रजाको हरवाह गर्नाले आर्जको सफा किन्तु विभागको छेडौट डाँकेका श्रीमहासामान्त अस्तुर्वमलि तिमीहुःको भलो गरि हामिला हर्षरमा विभित बढौडै अभिभाष्य उनको कुरा राशन र तिमीहुःक मःको तानि तिमीहुःकाई निम्न यतिको छ। (निष्टिविकालका प्रमिलेख, २६०-२६१ पृष्ठ)

११) परिस़ंहत १ हेंदेहोम्।
१२) परिस़ंहत २ हेंदेहोम्।
१३) परिस़ंहत ३ हेंदेहोम्।
तिब्बत र नेपालमा बौद्धधर्मको उत्पत्ति र विकास
— रमेशराज कुवर

तिब्बतमा बौद्धधर्मले प्रवेश गरुमा भए। प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ।

पाँचो शताब्दी हुन्। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ। तिब्बतमा बौद्धधर्मले प्रवेश गर्न महत्त्वपूर्ण छ।


10. Ibid.

11. Ibid., P. 36.

पालय तिब्बत आधि सबको रूपमा बोधमूलको प्रार्थना गरे। तिब्बतीसह परमात्मा पश्चातां प्राणी शतरंजी हुन, जो "पठना मात्र सकिन्छ।"

बोधमूलको विस्तृत प्रार्थना

तिब्बतमा गई बोधमूल तिब्बत गर थाली भक्तिका बीमारहुमा शांतिरक्षित न पहिलो अवश्यक भए।

तिब्बती सबको तिब्बतमा शांतिरक्षित एक महत्वपूर्ण ध्यानी हुन बिख्ने हुनामो उनको प्रार्थनिक जीवन के कस्तो विद्ययो र कुन पुन स्थलित नुन उनके कस्तो पूजामा थेर उनको मूल्य बढे नएको भिक्षु।

उनलोको जग्ग काॅुं मा, भाषाको विबाह प्रार्थना प्रार्थनी भगवान पुनर्जीवन शास्त्रके राजाराजिको कोल्हापुर पहिले भए।

सन् ७४३ देखि ७४६ सम्म थाम्मतिकृत तिब्बत वाक्यो तिब्बत प्रार्थना गरी नेपालमा न परे। उनी नेपालमा बसे तपस्नि समय समयतिकृत तिब्बतकाल बुधपुष्ठ ध्यान उदार जो रे हुने देखि तिब्बतमा शांतिरक्षित नाम लियो हुनु यहाँ बस्न बाधा जन्तु, उनको महत्त्व बढे नएको भिक्षु।

उनलोको गर्ने ध्मस्वदेश महारू महारू तिब्बतमा भाषा निन्दिता भए।

उनलोको तिब्बतमा संपन्न तिब्बतमा तिब्बतमा संपन्न तिब्बतमा संपन्न तिब्बतमा तिब्बतमा संपन्न तिब्बतमा

15. Bell, op. cit., P. 36.
उक सबको ख्यात्स्य सार्वभौम गुनाहों निम्नवार्षिक मात्र भएको हुनुहुन्छ भनी दार्शनिक, ए. एन. र्थर्णले लेखनुभएको हुनुहुन्छ भने।

हालाकारी करीब ५० माइल दुक्कानको आधारभूत समाजको भाषाको बोल्टै बिखराको नमुना एउटा बिखराको नमुना गुरुङ्ग भनिन्छ। नै, गुरुङ्गको बिखराको पशुङ्ग इन शालार काल र पद्मसङ्क विपश्चिनी भयो। तर हो गुरुङ्गको पूरा निर्माण भने दुःखी हो जीवनको मात्रा भन्ने करीब ६६७ ई. तिर मात्र गुरुङ्ग भयो। हानि एकल, वेलै लेखनुभएको कुरालाई रेखेकाराले उडौट गर्नुभएको हुनुहुन्छ।

लार्नाक तर हो गुरुङ्गको पूरा निर्माण भने दुःखी हो। जीवनको मात्रा भन्ने करीब ६६७ ई. तिर मात्र गुरुङ्ग भयो। हानि एकल, वेलै लेखनुभएको कुरालाई रेखेकाराले उडौट गर्नुभएको हुनुहुन्छ।

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शास्त्रिक विषय: महायानिहृक्ष जाह्न र तत्त्वज्ञान सिखिए। २३ सोही ठाकेरा पद्मसंचिकार्य पत्रि जाना बजाने को मिलो। २४ कबीले विविध राजा इतिहास निकोलाय को प्रभाव करता है। २५ फल बने कस्तो मत्स्यम हुती यही लोग बताता है। २६ इ. कृष्णमचाकारे पद्मसंचिकार्य विद्वान र उद्योग को मान्यताएं। २७ शास्त्रिक विषय महायान साहित्य संस्कृतियाँ बनाता है। विषय अध्यात्मिक मान से तत्त्विक विषय को साझा पढ़ाता है। २८ इ. बालेन बलेन के तत्त्विक विषय। २९ इ. बालेन बलेन के तत्त्विक विषय। २० इ. बालेन बलेन के तत्त्विक विषय। २१ इ. बालेन बलेन के तत्त्विक विषय। २२ इ. बालेन बलेन के तत्त्विक विषय। २३ इ. बालेन बलेन के तत्त्विक विषय। २४ इ. बालेन बलेन के तत्त्विक विषय। २५ इ. बालेन बलेन के तत्त्विक विषय। २६ इ. बालेन बलेन के तत्त्विक विषय। २७ इ. बालेन बलेन के तत्त्विक विषय। २८ इ. बालेन बलेन के तत्त्विक विषय। २९ इ. बालेन बलेन के तत्त्विक विषय। ३० इ. बालेन बलेन के तत्त्विक विषय।

शास्त्रिक विषय: महायानिहृक्ष जाह्न र तत्त्वज्ञान सिखिए। २३ सोही ठाकेरा पद्मसंचिकार्य पत्रि जाना बजाने को मिलो। २४ कबीले विविध राजा इतिहास निकोलाय को प्रभाव करता है। २५ फल बने कस्तो मत्स्यम हुती यही लोग बताता है। २६ इ. कृष्णमचाकारे पद्मसंचिकार्य विद्वान र उद्योग को मान्यताएं। २७ शास्त्रिक विषय महायान साहित्य संस्कृतियाँ बनाता है। विषय अध्यात्मिक मान से तत्त्विक विषय को साझा पढ़ाता है। २८ इ. बालेन बलेन के तत्त्विक विषय। २९ इ. बालेन बलेन के तत्त्विक विषय। ३० इ. बालेन बलेन के तत्त्विक विषय। ३१ इ. बालेन बलेन के तत्त्विक विषय। ३२ इ. बालेन बलेन के तत्त्विक विषय।

27. Ibid.
31. Ibid.
32. Ram, op. cit., P. 47.
फार्मिएको वर्ग तथा बालकसहित बीडीमर्को प्रचारको लागि कमलविशेष तापक एक बीड विडाल निर्माण गर्ने गर्दछ। बालकसहित तथा पदवीसम्मको बालको कमलविशेष निर्माणमा निर्माता तथा विकासका बीडीमर्को जग मालिकमा उनले पाई ठुलो देन मार्ग समाधान गर्नुहोस्।

तलाकातिका राजा राजनीतिक बीड वर्गको विकासका राखे तापमान तथा जातस्तरीय विश्वासका जनता विविध बीडीमर्को प्रमाण द्वारा साबित गरिएको छ। बीडीमर्को वातावरणबाट भारतीय बीडीमर्कालाई गर्ने प्रयासमा सोचिएको हुन्छ यस्तो वेदनालाई कर्ताले नै देख्न सक्छन्।

कारणका अनुसार भारतीय बीड विडालहुँदैको कमलविशेष तथा तिब्बती विडालहुँदैको विस्मितिलाई तीन तर्कहरूमा भएको भने प्रतिक्रिया विद्वानहरूले दिनांकीमा सार्थकको नम्बरका अनुसार विचार गराउनुहुन्छ। ३३ नन्दलाल शास्त्री राजनीतिक बीडीमर्को प्रचार विडालहुँदैको विश्वासका राखे मान्य

भावान्वित भएको बीड विडालहुँदैको विश्वासका राखे मान्य तथा अन्तर्जातिक विश्वासका राखे मान्यको भएको बीड विडालहुँदैको विश्वासका राखे मान्य। ३३

 assured. Stein, op. cit., P. 68.

33. Bell, op. cit., P. 40.

34. Stein, op. cit., P. 68.

36. Bell, *Tibet: Past & Present*, op. cit., P. 28; “As soon as the latter succeeded to the throne, he did what he could to destroy Buddhism in Tibet. The religious law broke like a rotten rope. The peace in Tibet became as a lamp without oil. Evil arose like a storm; the good intentions were forgotten as a dream. The monks, finding none to serve them returned to their homes, the evil ministers gained the power. Those appointed as king, Lang-der-ma an incarnate fiend.”
38. Stein, op. cit., P. 69; Waddell, op. cit P. 34.
40. Bell, *The Religion of Tibet*, op. cit., P. 48; Mounted on a white horse blackened with charcoal, and wearing a roomy woolen cloak black on the outside and white in the inside, he went to Lhasa. With him he took an iron bow and an iron arrow. When he came to Lhasa, he saw the Strong One reading the inscription on Long Stone, with his back turned to the Temple and the Cho-ten of Gan-den. He alighted in the Strong One's presence. He bent the bow, resting it on his knee. The king thought he was doing obeisance to him. During the first obeisance he bent the bow; during the second he fitted the arrow-notch to the bow-string; during the third he let fly. The arrow pierced the king's chest.

He stayed to call out, 'I am the demon, Black ya-she. When anybody wishes to kill a sinful king, let him do it as I have killed this one.' So saying he fled. The cry was raised. The Strong One is killed in Lhasa, persuade the assassin'. But the monk washed the black off his horse in a pond, and turned his cloak inside out. And, now he called out, I am the god called White Nam-te-u, and continued his flight.
লামা প্রেম-পা-খ-স্থানকাহঁ মাত্র ধারান আর কী?

লামা প্রেম-পা-খ-স্থানকাহঁ মাত্র ধারান আর কী?

লামা প্রেম-পা-খ-স্থানকাহঁ মাত্র ধারান আর কী?

লামা প্রেম-পা-খ-স্থানকাহঁ মাত্র ধারান আর কী?

লামা প্রেম-পা-খ-স্থানকাহঁ মাত্র ধারান আর কী?
नेपालका आएको एक वर्ष बसी न्याय जिनीत्वमा कार्य गरेपछि 46 मात्र बसाएलाई हुने परिस्थितिमा तिब्बतका गुनी मात्रा राजधानी पुड़ी। 47 उनले भारतजन्मको कालक्रममा प्राप्त डिप्लोमाको अभ्यासमा शिक्षा तथा नियमहरू र विद्यालयको निति र प्रातिनिधिको नियम र अन्य प्रावधान नियमहरू क्रमशः नियम र अन्य प्रावधान नियमहरू क्रमशः नियम र अन्य प्रावधान नियमहरू क्रमशः नियम र अन्य प्रावधान नियमहरू क्रमशः नियम र अन्य प्रावधान नियमहरू क्रमशः नियम र अन्य प्रावधान नियमहरू।

46. Ibid., P. 268.
47. Snellgrove, op. cit., P. 179.
विद्वानों का माध्यमवाद समूह द्वारा उन्नयन तथा बुद्धिमत्ता को रोकने के लिए पनि सफल थे। उन्होंने कालिन वार्थिक हुकूक को बेचा बना गया। नारीतकों दोस्तावहार नारी जगाई ने प्रभावित हुकूको हुलाने दोनों पक्ष पनि उनी भागत एवं। भारतवर्ष नेपाल वि.स. तंहत वहीं वर्षों द्वारा रहने वाले हुकूक नया मात्र शर्मद द्वारा उल्लेखनीय था।

मार्वादा प्रतिपादित कक्कोर वार्षिक सामाजिक "विद्वान महिला साना फटा" भि दुर्भिक्ष। यो मत विभेद नरी महाराजीय वर्तमान की आदर्शता देखनी। यसको वास्तविक रूप समय खपत समाजमूलक हो। यो मतको मुख्य विशेषता दाति कार्य बन्द हो। शर्म: यी साम्र गुप्तमा वार्षिक या बनात कती एक्सिओत दाहिना बसी धर्मन गहुनी हो र नारीतको गुप्त तिलेखमा र दाहिना आदिदुहुक वल्पग्रहण उत्साहित हुने हो। यसको तनह शुम-सहुल-हुनु हो। यो मात्रकस्मी प्रति रहस्य मात्रकस्मी रूपमा मात्रापछ 50 प्रकट सुभाष पनि हुने उपयोगमा विपश्चित भयो जसलाई कर्म-मात्र र समआ हिन्नी।

यस्म विस्माता जानको देन भावित दिएका चित्रा त्यसलाई देन माननको बेचा दिलासा पनि दिएको मानिन्छ। मिलाया-पलायनको वि.स. 1932 मा, यस विभेदको दशको भूमिगता नेपालको सीमाना नजिक जोडिएको केही काल पूर्व गुप्ताल बजाराको तकनीकी सामान्य क्षेत्रहरू भएको थियो। 51 पाठ उक्तको नाम मिलाया-पनि भएमा राखिने बालकाको नाम ती-गा (सुभाष साराल) थियो। सबै जसल्लाह दिवाल्को लुभा लगाउने भएको हुनुहेल्दा मिलाया-पनि भनिएको थियो। मिलाया-पनि भारत नगरमा पनि नेपालको भारतीय रहेछो लामा पनि सुभाष खपत दृश्य दिर्द खपत पनि गुप्तका साहित्यीय विश्वस्तरीय बुद्धिमत्ता महात्मा गांधी द्वारा आदर्शभांतर सुभाष नेपाली मिलाया-पनि प्राप्त त्यसलाई खपत खपत भन्ने हुने अथवा भन्ने मात्र यसमा अनी हुने कालिन वार्थिक हुकूक को उल्लेखनीय 52 कर्मा।

धारामा करकाममा पनि भएको मिलाया सार्वजनिक "काली कला" समारोह मा दिलाई दियो। त्यस्तबाट गुप्त संगम नया घोषणा रोके हुकूको रूप वायुण गहुने भएका मात्र तथा गैरहुक त्यस्तबाट। उन्हले लेखकाबी काश्युक कतिपय कतिपय-हुक र गैरहुक बोधिन हुक सामन्य सम्बन्धित भएको हुनाले यसको जनमानसमा यसको निकृष्ट भएको हुन्छ। उनको दबाली गैरहुक हुक सामजिक बन्द तथा धारा (विचार) हुक मिलाया-पनि मुख्यकृती प्रकाशार में भर्चछ। बालकमा मिलायी यस्मीन भावित विषयक कतिपय वर्णनो देन लामा मानिन्छ ।

बोधिनम् — राहिल रहिन तथा शारद्य-पा मको महत्त्व

एकारी जातीय इ. सममा त बोधिनम्यो समूम्य तित्वतत्त्वीयो आदर्शसारामा विश्ले भएको मिला सफल भएको हुक भने बाहिरी जातीय इ. को पुरावस्था मा भएको एउटा नयाः मात्रको विषयमा भने जुन मतलाई तित्वतत्त्वीय शारद्य-पा भर्चछ। कारण-प्रवचन-प्रवचन समलित हुक उपायको विदेशको तनह-पा विदेशमा दियो कतिपय हुन्छ। शारद्य-पा मतलाई पनि दबाली दुवै महत्त्वको काम: जो-नाना-पा र डॉ-बे-पा दियो।

मात्र भन्नेको तथा पनि दियो विभिन्न मत-उपायको उत्पादन र नामकरण असारी भने। भएको समस्याका वर्तमान दासले लेखकलाई हुक सार्वजनिक को बोधिनम्यो दबाली हुक सार्वजनिक विषयक कतिपय दबाली हुक सार्वजनिक को विश्वस्तरीय उपायको उत्पादनको नारे र समान विश्वस्तरीय नामकरण सामने हुक तित्वतत्त्वीय बोधिनम् तित्वतत्त्वीय भएको काश्युक कतिपय दबाली हुक सार्वजनिक विश्वस्तरीय नामकरण भएको मिलाया। महात्मा गांधी जो-नाना-पा, डॉ-बे-पा र डॉ-बे-पा महत्त्वको सार्वजनिक नामकरण भएको मिलाया। प्राप्त: ती महत्त्वको सोहोः

50. Waddell, op. cit., PP. 64-65.
51. Bell, op. cit., PP. 80-81.
शाखलाई ऊपरि दुनिको सार्थ सोहो ठाँडी शाला भान पति विदिन्यो। कर्मा-पा, बुद्ध-पा महत्त्वू शुद्ध (𝑙ामाओ) को नामावट सामानण्य भएको थियो। का दम-पा, दूम- खेत-पा, छरम-खेत-पा र मिन-पा विदिन्यु तथा बाघ नितिन्याय नामावट भएको मानिन्छ। ५३

शाक्य-पा मनोको ऊपरि भएको तिवब्राह्मण धार्मिक विद्वानमा भाषा परिवर्तित नपाई राजनीतिक विद्वानमा समेत परिवर्त्तन भाषा। सबै हरेकै बिघडामलाई राजृष्ठी धर्मको रूपमा लिन्थै थालियो र देखिए काश्म समेत लामाहुको हादसामा पनि।

सन् १९७७ मा नेपाल र तिब्बतको समानांग जोडिएको हिखासको दर्शन-राजनीतिक भाषामा शाखाभरे दाँडीमा एउटा दुहो गुमाको निर्माण भए। तो गुमाको धर्मान पुरोहित तथा मुख्य लामालाई (क्वेमो) स्वरुप राजा ठोलोको देवमा प्रिय नामका बंजाम भए। गुमाको नितय बनुसिर मुख्य लामाको वर वनानुसार वापि ऐसी र प्राण हातमा अर्ना भएनुभुतता हुनुहुन्छ भए। भन्नुहुन्छ धर्मान्तरण पनि भएनुहुन्छ।

सन् १९९२ मा विद्वान बैलाई दितिन्याय्तालाई भाषाको ख्यातनामा लिन्छौछ कर्दिक १९७३ मा उनका सन्तान नदुवाके ख्यात शाखाहरूको प्रमुख लामालाई धर्मान पुरोहित र मुख्य लामाको रुपमा मान्यता दिदै, र यसका रुपमा नित्य नृत्य गर्ने प्रकरण, पुरोहितको बनुसिर भएनुहुन्छ। लामाहरूलाई तिब्बती भाषाको छील भएको र आधुनिक भाषाको प्रबन्धात्मक धर्मोत्सव र लामालाई विवाह अवसरमा सरल डेढाका राज्यको महान वटको नामहेतु जानाइन्छ।

प्रवचनको तथा धर्मको प्रबन्धात्मक हरेकी समस्याको भव्य र धर्मिक गरी धर्मानुबन्धी जनजातिका दिनुहोस् र त्यसू पुर्व विभाग गरिरहेको अर्ना धारण रहिन्छ गर्दछौं। धर्मको बनेको र धर्मको मानिन्छून हरेकी धर्मात्मका रूपमा पुनरुद्धार गरी थालियो लामाहरूको हादसामा गरिरहेको भन्नुहुन्छ। ५५

शाखाहुको धार्मिक कल्पना गर्दै ऊनिहारुको मानिन्छ। तिनुजु र पाक-नौ दोको हादसामा पनि। तर वाशो केही १२४५ मा सो घटना घट्नु गएको हो। वन हो धर्मात्मको हुन्छ। ५५ शाक्य बंगलाको नामकरण तथा तिब्बत सम्बन्धका संबंधमा हादसा-हुन्छ भए। राजनीतिका विवाह परिवर्तन भाषालाई विवाह धार्मिक क्षेत्रमा भनेको विवाह को सन्ध्या शाक्य लामाहरूको हादसामा पनि भए। यसै वसन्त १९६५ जस्तो सम्बन्धित प्रवचन र विवाह दिनु हुन्छ। ५६

नू-नुक-पा मनोको वधति

तिब्बती बोधिर्मको पुनर्जीवित विनाशकम नू-नुक-पा बङ्गाली विद्वानो दस्युरियो र नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम नू-नुक-पा बङ्गाली लामाहुको हादसामा विनाशकम ।

53. Dass, op. cit.
54. Bell, op. cit., P. 69.
57. Stein, op. cit., P. 80.
बजात विशेषज्ञहरूले रुपमा भए संदेखि राजविधान विशेषज्ञहरूले रुपमा पनि देखि गर्ने पर्दछ।

कसरी र कुन परिस्थितिमा से लुकाया मतको विकासको भए संदेखि जानु भए भए देखि। सन १९२५ ई. मा उन्नत पूर्वी तिब्बतको ग्रामस्तर भने गर्ने छोटा-खोपाको जन

भएको विवेचन। उनी ३९ वर्षसम्म आफ्नो प्रभाव प्रशासनको 

जारी राखी प्राप्तमा एक प्रतिकार व्यक्तिको रुपमा देखा पर्ने। सन् १९४५ वेष्ठ ४७०३ गाँव गान-बेना।

एक गुम्बा बनाइ। सुचारूतमा नवै तिब्बती धार्मिक तक्तो परिचय दिदा। गान-बेनाको भो नस्तार भएकोले त्यूको-पात मतलाई गान-बेना-पा मत पनि भएको ब्राह्मण। ।

पछि गान-बेना-पा नन्मको त्यूको-पा नाम ती प्रसिद्ध हुन गएको। गान-बेना गुरुबाट बनेको केही वर्षसिद्ध ब्राह्मण सन १९१६ ई. मा हुँ।-पुरुषिमा भएकै गुम्बा बने।

बस १९४६ ई. मा तेरामा कटो एडो गुम्बाको निर्माण भए र उवलिजिप तीन गुम्बाहुक्त के त्यूको-पा मतको प्रचार हुन थालो। बिन्तास्ता-सिन्तास्ता (१५२६-१४४५ ई.)

ब्राह्मण को लाम्प्रो र जापको टाविस्तोको (१५४५ ई.) मा गुम्बाहुक्त बने।

�ोटा-खोपाले १५०३ ई. मा तिब्बत इलामा जाने गएको भएको भएको भएको भएको के लाम्प्रो गुरुवाले गुम्बावि उनले रिकार्य र के लाम्प्रो जनाने गर्नुहोस्।

पछि गान-बेनाको मत प्रचार गर्न थालियो हुने गान-बेना-पा भएको ब्राह्मण। उनले जेटि तिब्बती गर्न पनि तिब्बती धार्मिक इतिहासको उनका धृति ज्यादादै त्यूको-पा 

प्रवर्तनीय मानिस्नाले। उनले लेखको धृति (चट्च) हुन्छ। द्वार-द्वार र मार्ग भएको ब्राह्मण।

58. Stein, op. cit., P. 80.
60. Dass, op. cit., P. 209.
नेपालमा तिब्बती बोधगम्यको विस्तार

पन्छो शताब्दिको तिब्बती बोधगम्यको विस्तार मंगोलिया, लदाक, सिकिम, भूटान र नेपालमा हुँदै गएको ।

63. Ibid, P. 80.

65. Ibid., P. 80.

66. Ibid., P. 54.

67. Ibid.

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प्रधानमन्त्री जगबहादुर राणाका समयको नेपाल-भोट युद्धका ऐतिहासिक सामग्री

(रानाको बार्फी)

= दुरुस्त्रूमिको बलवा मानिस वरिस मुखिया मिसार गीतहुँ राजीविन्द्र दियारीको भाषा=
पौयाल मोदास्की भाषा मोहर निधि १ के—
फल्याको चावल पाचि—६ फल्याको कोडी पाचि १२ के
मास पाचि—५ धारि—
मके पाचि १२ के पीो धारि १४० सिन्द्वि पाचि—
निर्मित पाचि—
चुरा पाचि—
कामुका पाचि—
फाप्प पाचि—
= नेपाली मोदास्की भाषा मोहर १ के—
फल्याको चावल पाचि—१२.४ फल्याको कोडी पाचि १२
मास पाचि—
निर्मित पाचि—
चुरा पाचि—
कामुका पाचि—
फाप्प पाचि—
= निर्मित मोदास्की भाषा मोहर १ को—
फल्याको चावल पाचि—१२.४ मास पाचि—
निर्मित पाचि—
चुरा पाचि—
कामुका पाचि—
फाप्प पाचि—
स्वस्ति श्रीमन्महाराजिविराजकस्वरूप श्रीकालू—

प्राणे वरह वार झूठे के चयनपुरका लगमाहौँ वयत सुदर हिंदीको छडाः चर्चा वलाया व्यासी गोला समू स्थान खराब तको सांग पूर्व झूठे झूठे झूठे दलित फाला झूठे झूठे परिवार हुभा गोला उत्तर हिंदीको द्वितै विश्वास भिन्नको जग समाज हिंदी वरिष्ठा सहार गरी निमित्ते जस्तो बाणा पातिन्यायत बहरायी जानिभोग गरि विवृति संबंध १२०१ साल मिति पौष बद्री रोज २ जुलाई—

स्वस्तिली चौतिरिया प्रणवाचकस्वरूप पतम—

प्राणे चयनपुरका लगमा श्री काली वयतवार झूठे सम्बन्धिते वयत सुदर हिंदी मन्त्रालय वरिष्ठा वस्त्र—१ वार गोला गरी ब्राह्मणलाई रायको रहेक्ष प्राकृत मोहर बमोजिमको जगा वाला दलाई परिवार राखै वार गोला २ गरी वस्त्रु भयाको दुरीदारहरूको चल गराई दिया बमोजिम हामिले पैन भाषिताको छ चल गरि अंग्रेजी आयाम हामिला कारोबारिते पैन टेका नपर विवृति संबंध १७६१ साल ज्येर विद. ११ दिङ १ जुलाई ३ जुलाई—

श्री
श्री ५ सराई २
श्री झिब ३
श्री वालाजु १
श्री वालाजु ४

स्वस्ति लेपित मदनमानसस्वरूप वस्त्रालकस्वरूप पतम

प्राणे स्मरणती आयाम वृहदिति पात्रा गहणिति पात्रा गोताया भाई समेत वचयनपुरका प्रमाण हिंदी पुरस्ता लडाको हुारा भाग्न १ वार हस्ताक्षर गरी वयत सुदर हिंदी मन्त्रालय वरिष्ठा वस्त्र नबाद २ ना विवृति पारि यसौ झूठे जगाको लालमोहर गराई दिया बाबा तुलसारम पाथ्य गोतायालाई झूठे कपिला संग नाह सम भाग राजको रहेक्ष पछि नम्नले पौवा नबाद ३ स्वायन गरि बात बिवृति लागि वरिष्ठा गुजराज गर रहेक्ष पछि नम्नले पौवा नबाद ३ स्वायन गरि बात ---

ब्राह्मण पाठक वरिष्ठा गुजराज गर वार प्रायोजन स्वायन गरि दिया बमोजिम ४ वार पनि दस्तक गरिन्तु भयाको रहेक्ष ब्राह्मण लालमोहर पनि तो बमोजिम भाष्मी दियाई ४।

वरिष्ठा गरि गांव वार प्रायोजन स्वायन गरि दिया वरिष्ठा रहेक्ष ब्राह्मण लालमोहर पनि तो बमोजिम भाष्मी दियाई ४।

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ABOUT THE AUTHORS

Mr. Corneille Jest
- Anthropologist and UNESCO Consultant.

Mr. Devendra Nath Tiwari
- Chief, Western Regional Museum, Kapilvastu.

Mr. Shankar Man Rajvanshi
- Editor, National Archives, (Dept. of Archaeology), H.M.G., Nepal.

Mr. Ramesh Raj Kunwar
- Lecturer, Kirtipur Campus (Dept. of Nepalese History, Culture & Archaeology), T. U., Nepal.
Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art, anthropology and architecture of Nepal and museum and other techniques connected with various aspects of our work are invited to 'Ancient Nepal'.

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

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The Director General
Department of Archaeology
Ramsahpath
Kathmandu, Nepal.