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श्यामलाल राजवंशी

गुलको प्रेम र लिखितको पतन—

भारतमा स्वतंत्रपुको पाल्मामा हुन्छ आकाश
हुन्छ गुप्तसागरात्युं खलबलिको भिडो। तिनी गुलको को पुनः गृह नेपालमा पस्छि, स्वयं मुख्य द्वारको भविष्य बदल-बाट गरेका थियो। लिखितको दरबारमा निवास गर्ने गुलको पनि प्रेममा पाए। गुलको भानो गुरुिुिात्युं राजालाई प्रभाव दिन। वार्ता त्यसको वार्ता दिन। निवासका दरबारमा भोगमुक्ति थालो प्राप्ति सर्दियो आफ्नो ईश्वरीया लिखितको प्रभुम्यालाई पाेकाई र विलासी नेपालमा आफ्नो प्रेममा प्रकाश दिन। गुलको भानो गुरुिुिात्युं राजालाई प्रभाव दिन। वार्ता त्यसको वार्ता दिन। निवासका दरबारमा भोगमुक्ति थालो प्राप्ति सर्दियो आफ्नो ईश्वरीया लिखितको प्रभुम्यालाई पाेकाई र विलासी नेपालमा आफ्नो प्रेममा प्रकाश दिन।

गुलको भानो गुरुिुिात्युं राजालाई प्रभाव दिन। वार्ता त्यसको वार्ता दिन। निवासका दरबारमा भोगमुक्ति थालो प्राप्ति सर्दियो आफ्नो ईश्वरीया लिखितको प्रभुम्यालाई पाेकाई र विलासी नेपालमा आफ्नो प्रेममा प्रकाश दिन।

वार्ता त्यसको वार्ता दिन। निवासका दरबारमा भोगमुक्ति थालो प्राप्ति सर्दियो आफ्नो ईश्वरीया लिखितको प्रभुम्यालाई पाेकाई र विलासी नेपालमा आफ्नो प्रेममा प्रकाश दिन।

"प्रसारित परिवारी देवसुज्ञानीणेवमद्विवर्तरसमरसहमहाकारक
कल्पितकल्पक कालमा भाषामित्रहिताध्ययनसन्न तुद्यम
अथायात्युपथमावतानितिनिसिद्धमहाज्ञानविदोपक
(७) नामः प्रतिशतापुराणाध्यक्ष तथा
देवस्वतिमुक्त""

[अन्तिमि (सरकारी स्वीकृतित्वा) निकालि परमेश्वरलाई नस्लभूमि नना दारण गर्न नयाङ्गलाई फलाम चमर धन कसुरी तामाखा भोजकुड़ा-हुँकार छोरेर रहत्न स्वस्तजीवि पिवारी लाग्या पाल कान्छे र बिही गरिनिरुङाइ फणकाको तेलुङ्ग (तिलुङ्ग) पान्का नासिद्धायुल्लाई सालिक वर्णविज्ञान कुशाङ्गु पर्यन्त सुकाल ताप मात्र दस्तुर हामीमा फणका गरिनिरुङाइको छ।]

(पत्रवक्तुको लिखितको कालका अभिवृद्धि १९११-१२ पृष्ठ)
यहाँ नेपालबाट भारत जाने बाटो मानवका पालादेखि सुना नियोको भनेनापर । उदयदेह भारतमा बर्णिन भनेनापर लिन नाइपोद्रका बर्णिन निल गए भने भन्दै रुपे विचार गर्ने लाग्ने हुनुभएका भनिनहुँ भन्दै विभिन्न भन्दै । 

(लिन्च्रित कुनका ग्रहण भएका भटेकर (महाराज) भएका धुःखबुझ र बुझाका अभिवर्ता भएका काम गर्न राजमा हुनुभएका धुःखबुझ गुणका पूर्वान्त नियमित भएका भएका अभिवर्ता प्रवास निकैको भएका गुणका पूर्वान्त नियमित भएका गुणका पूर्वान्त नियमित भएका)

(लिन्च्रित किसिमका अभिनवका रुपरेखा ५११-१६ पृष्ठ)

यहाँ लिच्रितकसै आभोल्यको उदयदेहका आवाहन छोरा विचुलुभि नििरा जोखा घोषणा गरिएको धुःखबुझ बनाएको रुपरेखा। यहाँ देखिएको सिद्धिका केवलका धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको ।

"भाषा (नौका) प्रसिद्धि विश्वविद्यालय: गुणभोजनका विआधारण मयूरलिखित कथा "

(लिच्रित किसिमका अभिनवका रुपरेखा ५११-१६ पृष्ठ)

यहाँ देखिएको सिद्धिका केवलका धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको धुःखबुझ बनाएको ।

"भाषा (नौका) प्रसिद्धि विश्वविद्यालय: गुणभोजनका विआधारण मयूरलिखित कथा "
पत्र हामीबाट पत्र निमाइ गरी दिएको ह।

(लिखितको अभिलेख 414-15 गृह)

पत्र प्रेमा जनलाई पत्र निमाइ गरीलो नीतिमा
अस्तमुन्द प्रकट केर दबहान्तमा अनुमानको पत्रमात्री
बनाई ध्वनि (श्रेय) को मुखो बनाउन निमाइ गरी निमाइ
निमाइ ध्वनि यसलाई जनतालाई पत्र दबहाने पारेको थिए।
यो खुरा पत्र दिनेको नस्ला उनको अभिलेखबाट सत्ता
हुने। धक्का धक्का यस्ता गर्दा निमाइ निमाइ दबाउली
लाई खापामा परा। यो खुरा अनुमानको ध्वनि दबाउले दबाउले मध्य
नीतिमा अभिलेखबाट जान हुने। त्यस्तारण त्यो
निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ
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नरेन्द्रको कारिता—

लिखितको अभिलेख 414-15 गृह

पत्र प्रेमा जनलाई पत्र दिएको ह।

(लिखितको अभिलेख 414-15 गृह)

पत्र प्रेमा जनलाई पत्र दिएको ह।

'कृपाकुमार नवागत्रामनाथको अभिलेख' बुलाउ

हिमालिङ्ग (बराह) दिऊँने।

आयामरसुतुरुप्रकाशनको राजवाड़ा कुस्मर
श्रीमुनि (भिः) चर्चीनामामा।

बलवतीर्वदातुकुतुविविध श्रेणीवानस्पतिका
शक्तिया (भमुदूरो) यस्ता राजस्तुरुप्रकाशनका

छोटो रोक्ताको युग (ब्रह्म) कीया दिभो भाषामुनि
नयोग्याविष्कारको ब्रह्म भवितमानयुतामा

भगवतिप्रकाशकाण्डवानुपुस्तको ब्रह्मावरुणाद्वात्
भट्टक महाराजाधिकार धर्म नरेन्द्रको कुस्वीनीः

[जुनै देखिए त्यो निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ
निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ

(फिमामा फिमामा निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ
निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ निमाइ

नरेन्द्रको कारिता—

लिखितको अभिलेख 414-15 गृह

पत्र प्रेमा जनलाई पत्र दिएको ह।
प्रश्निवारस्मितिः यथामात्रेषु वस्तुप्रकारणं हि भूमिका-
पुष्करिकाधिकारियोऽस्मि । ऐ । स्यामवध्यां ज्ञ्यते महर्षी
प्रदेशयेव अधिकारियों स्थानः प्रसंस्करण स्वरूपः। ।
[कहने कुरा मामा उपकार गरीको वाहािया त्यसको बदलामा उपकार गर वाहा हामीिबाट सबै तल घामि
को सुप्रभात ज्ञातािव । न र या वाहिको बिचिकार लागू गरी
राखा न ज्ञातावि अवस्था पाई। । । । । । । । । । । । । । । ।
बनीकुत थिला अधिकार तिनको र गरीको । बना बाहिकार का बाहिरी
कार्तिकी का बाहरतिका तिनीहुिि

[गिष्टिविधालीका अभिलेख ४५५-५२ पृष्ठ]
यस्तवाद विष्णुगुरुको नीति जनानािवा इनि परंको
पिएल पाबनस्थ थिला हुि । निकाको दिनामा जनाना असल्मुक
हुिले देन निरेहेियों का कार्तिकी तल हुि । यसको धृति बना बाहिकार।
बाहिरी गरी जाना भए पैिकु भािन रहेंगे र पूर्वका महािज्ञािवादि बनी विभागि

निर्देशस्त्रों का कार्तिकी पूर्वािवाधमना—
अंगोमबंबीय ६४ तिको विष्णुगुरुको चौिगुरु-
स्माय महात्मा गरेको बाहिकार का विष्णुगुरुको
स्माय गरेको भएको दिनामा भए पैिकु भािन
गरिदिएको र भएको । त्यस अभिलेखा विष्णुगुरुको सत्ति
गरिदिएको । निर्देश ।

बना बाहिकार का कार्तिकी—
गिष्टिविधालीका अभिलेख ।

निर्देशस्त्रों का कार्तिकी पूर्वािवाधमना—
अंगोमबंबीय ६४ तिको विष्णुगुरुको चौिगुरु-
स्माय महात्मा गरेको बाहिकार का विष्णुगुरुको
स्माय गरेको भए पैिकु भािन
गरिदिएको र भएको । त्यस अभिलेखा विष्णुगुरुको सत्ति
गरिदिएको । निर्देश ।

निर्देशस्त्रों का कार्तिकी—
गिष्टिविधालीका अभिलेख ।

निर्देशस्त्रों का कार्तिकी—
गिष्टिविधालीका अभिलेख ।
एनिहासिक पत्रस्मृति

स्वतः श्री ममतहाराजाधिराजम्भ शक्ता—
आगे पर राज गुटमाराजके तेंता भावु वराजु देवि भाजसम्म पाठ विहीरी आयाको ताक तिली भंवरी तको सम्बुकलिया बानानदेवि पुनः मिलकुरानदेवि परवत तारामाति उत्तर मुख्ये देश्ये दिल्ली एडि भाराकिला निन्द्रा भावा माह पानी वसाय कान्तु पंच वर्ष बाज बूस पुर दासिल्ल पाप्पका सरत्र पानि तिर तिव वस्तो आप्ता धारिजया सम्ब विश्व वसाय रति चन्द्र भोम्य गर इति सम्बंद १९४२ साल मिति मार्चविद १२ रोज २ श्रृंकु—

मार्कट हेंसकन रापा
श्री दुर्गावर्म

स्वतः श्री ममतहाराजाधिराजम्भ कटना

आगे समय में मुख्य जमीन राजके किले जानिहोका मन्दिर पावसानु मन्दिर जिलाला गामन तिनत्रह किला पिण्डा मुरारे भाजसम्म पाठ पिण्डा भावा पाप्पको पर बघानाइर बारी युगारो यरक लगानाइर सेवको इस्तम्बल १९४२ साल वसायबिद १ अक्टूबर चाक चुकु दिल्लोसपैरो, भीमिकोला पटेरे मुखारो वाजी भास्माराज बारे बलियाम, बक रकम काम मार्गिति साल १ को मौनमिटा मोहोर तैयरो साहे उनसय १९५१ सालसबिल श्री ज्ञ. उ. फतनमा दांनियल गँगुं, गरि ठेरको वेतने पावसानी जितने मुखे रेकर बारी आप्ता जमीना आप्ता निन्द्रा तुरा कोशलोस विघासका वेत तिर्मि मौनमिटा पाठ असुयु मामुका रकम कलगिति अनुल तहसिल गरि किस्ता मौनमिटा, ठेरकीया चुकाउ आमरिको फारसरत साल वसाय लिविर बसाई जगा अवाद मुखार गरि आप्ता रोमनन्दिति जगा भावि भोमे पर —

किटिंविद तपसिम

यूपीमूदि १५ रोज मुखार २१ अमिन किटिंवि २१४०३
पौषिकितार २९
चैत शुद्दि १५ रोज चुतिक २०११
इति सम्बंद १९४२ साल मिति चैत शुद्दि १५ रोज २ श्रृंकु—

मार्केट प्रसारित्वक मूलामार्केट दलबन्जन
राज मार्केट रणोपातार मार्केट रणोपर बापा मार्केट उदय्विद्ध मार्केट पत्यांग साह भानत विस्मेव सापा

स्वतः श्री काजी बहादुर भाराकिले पदम —

आगे दाशरक आश्वान २४ सालका स्वातिक जानको विलिको मोहोर सरामी पावसानु वेत आयता पट्टि जन तो दुस्तरे महोतर रच्या २४ चौपाइ भारी रसिद दिल्लु इति सम्बंद १९४२ साल मिति आवष्य किकु रोज ३ श्रृंकु—

स्वतः श्री बीयारी गोसिङ्गर पाथ्या विवाही मुकुन्दकुण्ड पाध्या कस्त पदम —

आगे बीलदाङ गाउँ वसेना दलकर्णाराज के बलो विहित उपान्त तेठा बिस्ताराङ्के लगाको भाव अयु और रायने वर्कमा तुम्हारको पृथ्वी जिविराङ्के नेलो हो भालू विस्पोला पल्ला तिमुक्ताराङ्क त्रावी पूवके गदी
### प्राचीन नेपाल

अधिपति विश्वनाथ चर्मको रहेछ ७५ सालका जना तेरो ठहराइ तलाई जिताफू गरी विश्वु इति जानामापनी तेरी दरयाको रहेछ वैस जगामा पृथ्विज्ञान तथा सम्बन्ध १९०७ साल मिति चैत बढी १२ रोज ७
सिँचालन सम्पन्न हरारी पृथ्विज्ञानालाई ढंडराइ सुन्मु

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**सम्पूर्ण रोज १५२५ दिन**

इतिहासको १९६३ सालमा सिंगमाझी २ रोज ३ पुष्प
श्री दुर्गाप्रीयाः

स्वाभिर श्री मनमहाराज्यराजकुम्भ स्मारक — 

भग्न सत्यवतं राज कमलोपिराज जागुरुसराय
रुपसि ब्रजीकरणसि करति के जिल्ले चैत्यपुरका अबला
पार्वतियों मध्ये महाकाल बाहर तिरिक्षुल्का पिला
पुसदिन्त्र आजसाम्र बाइं पृथ्वी आयको घर जम्भारी
वार चुरारो परिवार लगातार स्थित को इसक समय १८९२
साल वैशाख ब्रज १ रोज लागेवत् ३० भरा भारसे
मोहरू हकुराड़् गयो अनुराग सहका चिलोदुरे
पौर्णिको तलायुक्त चुरारो वाजी असानी गिलाने
राज अरु मंडला रुपासि राज्यभाषा भाषा भाषा
अभिशिषक अहकर्म कलम् मार्गित ताल १ के वेशमेंजे जा
मोहरू लुण्ड १२३ सालसाल पत्तनसा दायि
लभल्य गिर ठेको बने वास्तवतो विचित्रित रेखर
बाजै राज आफना जिज्ञासा बापमा निव कुटा
कोदालो विखुपायको बेल्न विनिविनमित्व पानु अरु
सप्ताह कलमित अथर तहसिल गर विद्वा
बिनीलिम्बु ठेक लुण्ड चुराबी आपरिको फायरि
सावधान बिनु वातसाइ फा अनय गुरुबार गिर
आफना वातित्रिता ठिक जा जान बच गर — —

किस्ताविन्द तपसी

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इति समय १८९२ साल विद्वा जेबविर ३ रोज
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स्वाभिर श्री मनमहाराज्यराजकुम्भ स्मारक — —

भग्न जिल्ले चैत्यपुरका अभलाराम्य पार्वतियों
प्रभाव पुनःकाल संपल प्रभाव पनन्त्रित अस्वत्त
जसराज जसराज बलको जुडैत्य विनोद जितल्ल

व्यवस्था उपरी १५ रोज मुहाकरकां ७६२
पीठ लेखक शिष्य ७६२
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इति समय १८९२ साल विद्वा मात्र शिष्य ४ रोज
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स्वाभिर श्री जीती चैत्यपुरका अभलाराम्य पार्वतियों
मध्य बिहारी राज्य बसा चैत्यपुरका अभिलेखको
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dहोंहो भैन तिमिल्ला इनहार चल्लहारको मुहम्मा
इमहार प्रमाण अबले बिभारम्यामको अन सालका
होंले 1 पस्तका दक्षिणदानको 51 सम्बरका स्वाल माताक्का फल्ले फिरतामा सुवातको लाभमोहर और
पार तुनार 12 सालामा भयाका लाभमोहर और निर्देश
नादार 20 वाल वार्तक सुरे 8 तोजस
भयाका तरीका विमोजिम जिले जीनुका अमवा
मध्ये पारमाण ब्यान निर्दशाका तेला पुरास्त्र नादार
कार्यकर 91 भानिका साक्षातवाय बयानोल्मो दस
सालको सर्द हामीका नामा नाम मोहोर निर्वाचन सत्स
विमोजिम 12 पनि संपरित सहायता हुने निर्माथि
रीति समीजिम अभानणे दुर्गापा अनुपादनका गठ
पनि यदि हिमायुनका हिममा अकुणणा निमिति
नामा सुवानको सर्द समीजिम साल मोहोर निर्माणा

इतिसम्बंत 1932 साल भोकमार बढ़ी 14 पले
रोज 7 गुम्मा
सर्विक शी बमहाराजधराज कर्मचारी — —
भी ज्ञान महस्मितवण्ड नुकसानवण्ड भी भी भी गहा
राज ज्ञानवहुटर राणा जिमिन्यार इमहार
मिस्हम्या
झाँकियर चैनुका अमल मध्ये पारमाण
माता निर्धार तेलारमयामा रादेवर मध्ये निजको
खोशा प्रतिमाय गम्भीरत राह स्वेतल पल्ला बघ्निवाको क्षेत्रस
वृद्धिगति धारार नरपरिवर्तनादर महाराजहुका
हामीहुका गाड़बाजको बिभारार वेरिज भयाको
भग पनि गाड़बाजबाउ बयानोल्मो दस
सालको सर्द हामीका नामा उन मोहोर निर्वाचन सत्स
विमोजिम 12 पनि संपरित सहायता हुने निर्माथि
रीति निमिति रीति समीजिम अभानणे दुर्गापा
अनुपादनका गठ पनि यदि हिमायुनका हिममा
नामा सुवानको सर्द समीजिम साल मोहोर निर्माणा
हुनेहो भनि निमिति हुके इनहार चल्लहारको मुहम्मा
इमहार प्रमाण अबले बिभारम्यामको अन सालका
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मध्ये पारमाण ब्यान निर्दशाका तेला पुरास्त्र
नादार 91 भानिका साक्षातवाय बयानोल्मो दस
सालको सर्द हामीका नामा नाम मोहोर निर्वाचन सत्स
हामी निम्नको सोचो धिकाई दामको गर्नु पर्न स्ट्रीट नगरको स्ट्रीट राई सटरकालिनामात २५ साल भौगोलिक स्थान ७ भा साधनकोसमा बाह्य गराउन्था कोसल बाट पनि जाँच बुझिए खालि ढाैला हामी बमोजिम्यु पुना-सिविलहराई... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... २... ूँ
आगमानसन्धानको संदर्भमा–प्रमनिधि पल्ट

नेपाली तथा संक्षिप्त भाषाका प्रकाश विधान
प्रमनिधि पल्टको नाम भर्ति द्वारे सबसबे आपसम
भएका अनुसन्धानमा वहिनाहु न्रम हुन सकेको
छन्। तर पनि विनो राजा मल्लव्यभ ससकासिन
विवा भने न्युत्र निवादा हुन। सबै यस् कृपाको
पल्टको करिप्रह उति हुने पनि गरेका छै।

राजा मल्लव्यभ नेपाल भित्र पनि पर्वत राज्यका
राजा थिए। यो राज्य स्थितिको नामको पनि
हुन मध्ये एक हो। विनती आमाको नाम पार्वती
र घिनको नाम धनस्याम थियो। विनती
पल्टी महावस्या नामको विथन। २ विनको पुर्वव्यभी
घर ताकुम थियो र विनको जम्भतल पनि ताकु सँ
थियो। ३ वी राजको बन्ध परपारवर फल्ने
आफनोहरू कृति ‘मल्लव्यभमा यस्ती प्रकाश
परेका छछ।’ त्यस्तु रहस्यमयी विद्या बन्नको
केही तर दाम थुपु: समाध्या गावा भ्राज: पात
विलसी केही

महानगरमुखी भाषाको गेठ्याने सत्तमिन्त बसानुसार
सुनातो अयुक्त हुन।

नाम: कन्हाबहुदूर मल्लव्यभ नेपाल
माला: सूर्यकोट, पुरुष, रानाखली
पत्रि: पल्टको नाम, पुरुष, रानाखली
केही: पल्टको नाम, पुरुष, रानाखली

1 उपन्यास मल्लव्यभ सन्धानवृत्त: कुमारभान्थि मार्गारको-
प्युरुषाङ्गलाई मल्लव्यभ नामा सुबै यत: स्वर्गवेदा–
धरा पुरुषार्थि: मल्लव्यभसूरुष खान्ति ६4

2 राजकी महानगरमुखी नाम: स्पन्दुकारे-मल्लव्यभ
पुष्कर ४५
3 पेस्तान: नाम: पल्टको पल्टको मल्लव्यभ पुष्कर २६।
4 Malaibarman was the King of a principality of Nepal which was later Conquered by Gorkha. The country ruled by him was included in the Chaubisi states of the Sapta Gandaki Pradesh in the present kingdom of Nepal (Account of the kingdom of Nepal 1819 PP 269-72)
भाषामूळस्थानको

मा पवित्र प्रवेशावरो राजा बने। यस प्रायं लाई अनुभूतांच्या पौष्पणे वाचक छोटा बनवावरे अपणो अभिनन्दन लिएका विषेश वि. सं. १७२६ मा उ. १६।

राजा मल्लस्थाने शक संवत १६४४ मा काळीव ७ मेहणाग गवर्कोटवाट लिए शक संवत १६५४ देखी शक संवत १६५४। राजीव गर्लेको नृत्यको पुंजको मिलवता। यावा सत्ता पद-प्रभायतिनी पदत मल्लस्थान समकालीन आफ्नो जीवनी प्रेमितार्थीला समय देने पत्ता लिन सक्नुहोस्।

राजा मल्लस्थान प्रत्यक्ष ताजीक तोमो शालक विषेश वि. ५। बस्तुः विकल्पणस्य मल्लस्थान सारे राजीव तथा मल्लस्थान सारे राजीव तथा मल्लस्थान सारे राजीव तथा मल्लस्थान सारे राजीव तथा मल्लस्थान सारे राजीव तथा मल्लस्थान सारे राजीव तथा मल्लस्थान।

प. प्रेमितार्थीला समकालीन दान दिनौँ। यस कुराली उलेख ने पत्ता गवर्कोट कुराली उलेख ने पत्ता गवर्कोट कुराली उलेख ने पत्ता गवर्कोट कुराली उलेख ने पत्ता गवर्कोट कुराली उलेख ने पत्ता गवर्कोट कुराली उलेख ने पत्ता गवर्कोट

५ प्रमुखमाला हुई रानी नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी देवी प्रसुङ्गी कुराली चढ़ा नदी

६ श्रीमल्लास्थान कुराली राजासारस्वती प्राध्यां नेपाल सका २६ पृष्ठ-२४०।
हिंदी विवधकोष भूलक परंपरावर नेपाली अनुवाद।

12 नूपालनादित्रो दिनकरगृहुष्ट्य भूलकः—
—मलादार्श पूरा २।

13 “प्रभावितर्वक्ता नामक कांतिये सप्तम्: नामक रविनामा उल्लेख गरे अनुसार उनका गुण भार्दाल।
(सुरक्षित?) १७ र गांडवाको प्राणमस्त्रीये वियो १६। प्राणमस्त्रीये वर दुस्च्वात नामको छोरो जनाको वियो।
पुि दुस्च्वाको मुखु बालादेवावरमा ने भएकाले उनको संस्थानाले 'तमन्नराजमत' मान्यमा सुदराँ शिक्षा लेखका छन्।

प. प्रेमनितिको कनका र महालक्ष्मी दुहै छोरीहुँ पति विये। यस कुरालाई विलास-हुण चतुरबोलीकै पति स्वाकारका छछु २०। बस्तुल: कनकामा संस्थ बापको नै छ। महालक्ष्मी
को जन्म प्रमा पति कलादेवावर भएको वियो।
दोसो पति सुमस्त्रीस गराने भएको उल्लेख प्राप्त
भएको छ। त्यसो पति प्राणमस्त्रीर भएको वियो भएको प्रसिद्ध तान्त्रिक कृतिमा २० अयस्या आयमा, बापु,
पति र भाइसो समेत परिवारु भाँकेका दिक्त छ। यद्यपि समाजक हुँ क्षे भएका भित्रहुँ विदेश, ती भएको सुदराँ जेता विदेश भएको पति उस्मा भाइको कृति "आँखमानिधिय" गा उलेख गरेका छछु २१। तर अवसर
वालो विये भि विदेशानुपसेहो भनेको रहेको छ।

पतले र पतली मति दुहै तान्त्रिकहुँ ग्रहण गरेका विये २२। यदि याचनालामा छुँ देखि प्रवासी पति कलादेवीको कार्यक्षेत्र देखि भएको छ अन्ता श्लोकालेहुँ भई सर्वप्रथम विदी नेपाललाई छोडिइ वनस्पत गए भरे। वनस्पति गए पति भएको जन्म-
भुँ नेपालमा पति को उलेख आद्यनिधिय पाइएको छ।

विदी शुद्धिहरू नेपाललाई भ्रष्टाचार्या प्रन्त प्राणमस्त्री
भएको गुम समेत भएकाले वनस्पति गए पति यस्को
राजपाल केरी संप्रति र वन भएको पति नमुने विदी विये २४। तर वहीका ठाउँमा पति उस्को भएको छुँ।

हठा पतली तज्ज्ञ: —पुष्पी जोशी वदृङ्गः पत्र १।

२० कुंडल गांडवाको प्रमाणमस्त्री: महालक्ष्मी बनिता: कनकामा-मलालिका पत्र-३७।

इति महालक्ष्मी सुमस्त्रीये विहै दुहै कनका मुखुँ मुखुँ गई विदेश, प्रसिद्ध हितिया कनका पति कनका पति विदेश दुहै कनका भवि सम्बन्धित। मलालिका पत्र-३७।

19 Reference is made to two daughters of his Mahalakshmi and kanaka-from the journal of the Royal Asiatic society of Bangal letters VOL. VI 1940 Artical No 6 P. 1061

२० यस्का: कोपीन्द्र हस्यदेख बिहृत्सागरस्य: श्रीमानी वेदान्त हस्यदेखीतः। × ×

बिहुँ मलालिका स्वातान्त्र्य विनिर्धारी भैरवमन-बनिता श्री प्राणमस्त्री-हस्यदेख।

निमित्तमुखी पहाड़ पत्र—१।

२१ सहित यथाप्रसन्न वहोला श्री मुखुँ मुखादि
तथापि पत्र—१।

२२ आँखमानिधिरेखा: मुखु़ प्राणमस्त्री कृतिककक्ष पत्र—१।

२३ दीयां प्रेमनितिको ज्ञात विदी: पतली तज्ञ: पुष्पी जोशी वदृङ्गः पत्र-पत्र।

२४ अन्तमार्ग प्रङ्खर हिमालातिचैरे समान्त गुरुम् गुरूम्
पूँ बहुस्तो तत्वशास्त्र हत्वा हुँकीकिनरिलिया।
स्वरूपितमुखु़ हिमालातिचैरे समान्त पूँ गुरूम्।

स्वल्पस्य दिं महा पुरूषत्वम्: श्रीमानी वेदान्तमतः
मलालिका पत्र ३७।
बढी पुर्ख सब तलेय जनर छन्। तर यस प्रकाशको संस्थान पत्रकारी मलाइ पर्ने राजनीतिक सांविद्यको गति रूपमा विवादात्मक बन्दित भएको दिनले। यसको वास्तविकता तर प्रेमिको पत्रलाई पाइन सजनी। त्यसको वाद वा विवाद तथा पक्षका विवादको परिणाम तथा प्रश्नको विवादको विवरण तथा पत्रलाई पाइन सजनी।

प. प्रेमिको वाद वा विवाद तथा पक्षका विवादको परिणाम तथा प्रश्नको विवादको विवरण तथा पत्रलाई पाइन सजनी।

प्रेमिको पत्रलाई पाइन सजनी।

प्रेमिको पत्रलाई पाइन सजनी।
33. Pratibha Pradipa (Composed in 1675 S. E., work of the same composed in 1654 S. E.) work is also attributed to the patron of Pramani, Malaiyamma and her husband, A. M. S. of this work is reported to exist in the library of Rajguru Hemraj of Nepal. F. J. Royal. A. S. Bengal Letters VOL. VI 1940 Art, No 6 Page No 108.

37 Jaga Premodaya (ASB III P 181) The work was composed in 1653 S. E. This at least a part of it deals with Prayagchitta F. J. R. A. S. Bengal L. VOL VI 1940 A. No 6 P. 108.

एक ठाउँमा पेटि यस्तो लेखन हुन्छ ३९— "पतको प्रयोजनका कोर्तिबाटको उपायनमान संबंधित यसको पालनुविचार ध्वनित छ। यस प्रचारका अंगहुँ निगमित भरोसेमात्र पाइएकाले सुपृणी ग्रामको प्रति किन्ने गाउँ हालो छै। यस कुरालाई हिन्दीमा अनिल स्काउट भएको भन्ने सिद्ध रीकाएका छै। तर यस मन्त्रको पुढः सबै ४२ छ। यो नेपाली पाको काण्डमा लेखिएको छ। यसको प्रत्यक्ष टोराहाल्न नामका कुनै ख्याति भन्ने गरेको छ। हाल यो नैपाल राष्ट्रिय अभिन्न लेखालयमा मोड्द । यो पुरान । पृ । प्रमाणित भन्ने आफ्नो कृतिघर कृतिहरूमा रचनाकारको उल्लेख भएका कृतिहरूमा यस भने जाँच गरिएको रह्नुभोग कृतिहरू को रचना साधारण शब्दावरोको कहिले र चौथो दक्षिण गरेको बिन । भन्ने हामीलाई नै सजोँ भएको छ। रचनाकारको उल्लेख नभएका कृतिहरूको विप्रयास पाइँछ भने तेह्रो खनीहरूको कृतिहरूको रचना जाँच गरेको तर, पतका प्रति महत्त्वपूर्ण परिचयका रजिस्तानमा केही मजानुभूति केही माजामा केही कृतिहरूको विवरण गर्न समेत सरल बनाइएको छ। ।

39 Prayogaratnakara deals with the rights in connection with the worship of Partavirya No complete M. S. of the work is known. Portion of the work found scattered in different parts of the country made it difficult to form an idea of the exact nature of the work. Eggeling, in his India office catalogue L. O. IV 2595 frankly acknowledges this difficulty—P. J. R. A. S. B. L. VOL. VI 1940 Art 6 P. 108.

४० कामदीपादन पढ़ि—प ३।
४१ कामदीपादन पढ़ि—प ३।
४२ स्याखककुम्बला पढ़ि ४२।
४३ अनुसन्धान तन्न इतिहासको भर्ति तथापिन्ने । पृ ४।
४४ अधिकारनस्कृति भविष्यतिक प्रति नक्चा हुनु पृ २९।

यसबारे चेवहरू च गरिहाउँछ

४६ कामदीपादन पढ़ि—"निर्वाचनमानुसारेता प्रशिक्षित बन्धु कृतिहरूमा सहितिलाग्नेता च यहि यहि, 'नैसर्गिकक्रम अन्तर्देश प्रसारणमा निमित्त यहि प्रशिक्षितमानुसार मनुष्यहरूमा, साधारण दृष्टिलाग्नेता एक" आदि भन्नुहुँब। भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब भन्नुहुँब
গরেরা বিপিন কৃতিকাকে বিবিধ অর্থশীল পূর্ণপ্রায়ক সংজ্ঞা দিয়েছে। কালে করে একটি কৃতিকাকে বিবিধ
শোককাম রাখার কথা পাঠায়। সত্যি সত্যি গোপী নাথ কীবা করিয়েছেন চির চির কালের পিয়ে বিবিধ নাম দিয়ে তিনিবিষ্যাকে খুঁতে -৭৭।

ter জাতাতীয় জন্য উকিল ভেঙ্কো পাছু
লা লয় পাচার বিদ্যমান প্রাপ্ত ভেঙ্কো প্রাপ্তিক কৃতি ও তিনি কৃতি, পরিবার এবং রাজনীতিতে, প্রতিদিন সময়ের পরিপাত দিয়ে সানী প্রাপ্ত গুরুদেবে। ছ। বিশেষ গরের যা প্রামাণ্য স্থান রিয়ার বিস্তার বসতী গুরুদেবে পিয়ে সত্যি তিনিবিষ্যাকে ছ।

শুক এই স্বতান্ত্রণ -

[রাজনীতিতে শাশ্ব ১৫৭]

যে স্বত্ত্ব শারদে দিনের দিনের গ্রহণ হয়।

যদিও শারদে দিনের বিশ্বথাত্যলাই বিস্তৃত স্থান অভাবে গঠিত ছ। মায়া কর্ম পূর্বকালীকে
খণ্ড পের নির্দিষ্ট শাস্ত্রের গতিদান হয়ে যায়। যে স্বত্ত্বের শাখার শাখার ১৫৭ সাল মাত্র ছ। ৭৬। যে নেপালী পাঠক কাব্যবোধে নেবার পানীয় নিজেদের পাপে প্রাপ্ত ছ। নিয়ে খুঁ লাগিয়ে খুঁবি লাগিয়ে ছ।

শ্রী গঠনকার

নিত্যকর্মকলা

রাজনীতিতে [প্রতিদিন সময় ১৫৭]

শ্রী বিন্ধা-পরমাণুরিত যদ্যপি অর্থনীতিকে-
नैमितिक कर्मकला

(रचनाकाल ×)

यो श्री विषा परन्यापालित प्राप्त हो। यसमा श्री विषोपालिका लाई आवश्यक विनियमित प्राप्त हुन पर्दछ। तर पनि गुम्छुप्ता महल, नव-नाथ पूजा, दरोङ्द्रक, तथा बैठ्झेख फालुन पर्याय गरिए मानिसक तालिमक नैमितिक प्रविधिकालवाहकहरूको विनियमण नै यसको प्रमुख केन्द्र विन्दु बनेको हो।

यसको सिद्ध देखरी है। तो नेपाली पाको कामका लेखिएको छ। भाषा वस्त्र र शैली गदाहरू छ। यस रचनाको रचनाकालका अवधिको अवलोकन गर्न सकिन्छ। यसको एक प्रतिमार नेपाल राष्ट्रिय अभिलेखालयमा मौदूखर। यस रचनाको पुनिका बाल्यमा-

“श्रीलक्ष्मी भारत जन्म प्राप्त पनि [पनि] पनमा कृमान्तिकर्म परमार्थ: प्रेमिताम भौम निर्मिताम श्री विषा नैमितिक कर्मकलामा समूहो” लेखिएको हो।

जगद्धर्म मोदय

(रचनाकाल शालक १९६३)

यो कृति नेपाल राष्ट्रिय अभिलेखालयमा नम्बर ५२०२ हुन सक्छ। एको र अन्यको पनि उपलब्ध नम्बरकोले यसको प्रकार र विषय बतूनुहो बारीकी राष्ट्र भाषाको छन्। तर पनि चिन्ताहरू चक्रकरिहरू पूर्वको मनोरंजन यस रचनाको वनस्पति घर्न सक्छ। यसले लेखन कुर्ख बहुत- “बङ्गलेबोधि १९६३ नम्बर ५२०२ मनोरंजन भएको हो।” यसको देखि जानकारीहरू, विनियमण र विनियमण कार्यरत नेपाल राष्ट्रिय अभिलेखालयमा नम्बर ५२०२ लेखिएको छ।

अनिवार्य विषयक सम्बन्ध

(प्रतिलिपि सभा सं° १९६३)

यो विषयक विषयको महत्त्वपूण्य प्रमाण हो। यसमा तीनो लोको विषयको लाभी कहाँको उपदेश, गोपनीयता र विशेषताको परिचय पाइएको हुन। यसको भाषाको विनियम, विनियम प्रविधिकालवाहकहरूको प्रमुख पनि वनस्पति गरिएको हुन। यस ग्रंथमा विवरण नामको दोस्रो स्तर वस्त्र ले गरेका हुन। यसको रचनाकाल अवलोकन गर्न तालिलको प्रतिलिपि संबन्ध १९६३ मा पनि हुनेछ। यसको परिचय शुभार्थि हुन। यसको प्रकाशित शुभार्थि हुन। यसको भाषा सबै छ। शैली भारत्को छ। यस नेपाली पाको कामका लेखिएको छ र यसको सिद्ध देखि देखरी है। यस रचनाको पुनिका वायुहरूका वायुहरूका समावेशमा गोपनीयताको विनियम-कर्मनाम रहरूङ्गैः पतल: हामिलको: संबन्ध १९६३ साल मिलि भारत वि ६ रोज ४ घुम्दू लेखिएको हुन।

रिलेसमा परमानार

(रचनाकाल ×)

पतलको प्रियदेवको कौशलैको महापुराणसंग्रहको संबंधित यस प्रदेशी वाणिज्यको निश्चित नैमितिक

51 [ASB. TTT. P. 189] The work was composed in 1663 S. E. This, at least a part of it, deals with Prayascitta.

From the Journal of the Royal A.
S. of Bengal Letters VOL. VI 1940
এই কাম্য কাঠামোর বিস্তৃত পরিচয় পাইছি ১২।
মুখ্যতা: কার্তিকবিবর্ণ পুষ্প, ধ্বনি এবং উজ্জ্বল আলো যা যেখানে সম্ভব হয়।
যে প্রস্তাবে বিশেষ্যগুলির পরিমাণ সংক্ষেপ দিয়েছি। যে প্রবন্ধকে রচনাকাল আবিষ্কার ছিল তাঁর
যে ব্যস্ত হবার কিছু বাহির হয়েছিল যেহেতু তাঁর মন্তব্য ছিল। বারো মাস এবং তিনি
নিবিড়তা মন্তব্য দিয়েছিলেন।
বারো মাস এবং তিনি অনেক সময় ব্যয় করেছিলেন।
বারো মাস এবং তিনি অনেক সময় ব্যয় করেছিলেন।
বারো মাস এবং তিনি অনেক সময় ব্যয় করেছিলেন।

দীপপ্রকাশ
[রচনাকাল ১৯৪৮]
যদি প্রথমে প্রথম প্রথম প্রথম... রচনাকাল এবং প্রথম... প্রথমের পরিপ্রেক্ষ্যে সময় সময় সময় সময় সময়... ব্যস্ত হবার কিছু
ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু

ভলিতিরবিজ্ঞান
(রচনাকাল×)
যার আলোচনা আলোচনা আলোচনা আলোচনা আলোচনা... প্রথমের পরিপ্রেক্ষ্যে সময় সময় সময় সময় সময়... ব্যস্ত হবার কিছু
ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু

কাম্যদীপনাপদ্ধতি
(রচনাকাল ×)
কার্তিকবিবর্ণ কাম্যদীপনাপদ্ধতি সম্প্রসারণে ব্যবহৃত হয়। যা প্রথমে প্রথম প্রথম প্রথম প্রথম... রচনাকাল এবং প্রথম... প্রথমের পরিপ্রেক্ষ্যে সময় সময় সময় সময় সময়... ব্যস্ত হবার কিছু
ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু ব্যস্ত হবার কিছু

猿

52 বইগুলোতে লিখি নেতিনেতর কাম্য অসমাপ্ত
সমাপ্ত সমাপ্ত সমাপ্ত সমাপ্ত সমাপ্ত... পাতা ১।
53 অনুসারে তাই হ্যাঁ সমাপ্ত সমাপ্ত সমাপ্ত সমাপ্ত... পাতা ১।
54 We have told that he composed the Malldarsa and the Dipaprakasa in S. E. 1648 F. J. R. A. S. of Bangal Letters VOL VI, 1940 Art. No. 2.
55 অনুসারে তাই হ্যাঁ সমাপ্ত সমাপ্ত সমাপ্ত সমাপ্ত... পাতা ১।
56 যদি যদি যদি যদি যদি যদি যদি যদি যদি যদি... পাতা ১।
བྲོང་ཕྲག་དཔོན་བྲི།

[རྩོམ་ལག་གི་1944]

ཉིད་ཕྲིན་ཕྲུལ་བོག་བཅུ་དོན་ཕྲུལ་ཕྲུལ་རུས་བྱུང་བས་ཀྱང་དོན་ཕྲུལ་ཤཾབས་ཀྱི་དཔོན་དཔོན་མཛད་བསྟོད་་བཀོད་ཁྱད་སོན་གྱི་དཔོན་དཔོན་མཛད་བསྟོད་་བཀོད་ཁྱད་སོན་གྱི་

ཡང་ཕྲིན་ཕྲུལ་མོ་ཤཾང་བསོད་ནམས་ཀྱིས་བོད་མོ་མོ་ཤཾང་བསོད་ནམས་ཀྱིས་བོད་མོ་

ཕྱོགས་པའི་སྟོང་དྲན་བྱེད་འཇུལ་དོན་ཕྱོགས་པའི་སྟོང་དྲན་བྱེད་འཇུལ་དོན་

པདྩོལ་ལྔགས།

[རྩོམ་ལག་གི་1947]

[འབྲོ་དོན་གཞི་བོད་དང་བོད་]
वाच्यम "इतिहास भारताचे कुल प्रमुख वाक्यांमध्ये कृतीय विशिष्ट विविधता दर्शविला: आढळते मिळयासे " भने लेिखिएला छ.

पृष्ठी प्रेमस्वाद
(रचनाकाल शास्त्र या १६५५)

पाठ-प्रयोगविनो लागें रचिकरो या प्रद्योगे धर्मशास्त्रीय परस्परभाग नवाँ अध्यायां शुरू करें जितने की. या प्रवचनां में इस्तेमाल निष्पक्ष विश्लेषण विद्या दिए जाएँगे. ६१. यस्मा विशेष गरेंगे निष्पक्ष विम्लिक और काम्य-प्रयोगविन, प्रयोगविन परिणामान्वित, प्रयोगविन प्रकार, प्रयोगविनों लागें विविधविन एवं महत्त्वपूर्ण प्रयोगविन आदि विषयको व्याख्या आहे. या प्रकारे प्रेमस्वाद गरेकी छ.

वाच्यम कृतीय विविध डाक्षिणतको पूवेक-पश्चात विश्लेषक लागें प्रेमस्वाद गरेकी छ. या प्रकारे रचनाकाल शास्त्र या १६५५ हो. ६२. या उदाहरण विभाग दिला जावा. या प्रकारे विश्लेषण लिखिला दिला जा. नेपाली लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा.

न प्रेमस्वाद
(रचनाकाल या)

या धर्मशास्त्रीय वाच्यम हो. यस्मा भाषा दिलीला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा. या प्रकारे लिखिला दिला जावा.

६९ पृष्ठी प्रेमस्वाद आयोजन संविधान "इतिहास भारताचे कुल प्रमुख वाक्यांमध्ये कृतीय विशिष्ट विविधता दर्शविला: आढळते मिळयासे " भने लेिखिएला छ.

६३ सम्पूर्णियम "कुरुक्षेत्रविविधस्वादक नवमुं" पृ. १।

६४ राजकुमाराणे श्रीलोकुले खेळ "कुरुक्षेत्रविविधस्वादक शास्त्रु" पृ. १।
ले गरेका छन्। यस्योऽर्थानात् अव्रत छ। यस ग्रन्थानि एक भिष विद्वत्तिक संस्कृत १८०२ मा भएको थियो ६५। यस्यों ध्वनीका वाक्य यस प्रकारको छ “इतिथि कृमिजला बेलडिब्दार गीत्यः शुभु शोभनिविधितितियताय युगवा दिया सनं (१६) मूँ शुभमस्तु।”

शब्द प्रकाशः
[लेखन समय: X]

यो दीपप्रकाशको टीका व्रत हो। यस ग्रन्थ वारे विन्दुहरण जलबाही चल्न लेखु हुँना “अणं प्राप्त ६५ सौः प्रकाश माधव, वस्त्र लेख छ गरीतो जो टीका हो।” यस प्राप्त यहाँ नमाकोले यसको प्रकृतिवाच्य यस्य भव सकिन।

ढोण नियाततन्त्र टीका
[सुदानानाथ]
[रचनाकालX]

यो ढोण नियाततन्त्रको टीका व्रत हो। यस टीकाको नाम सुदेशन टीका हो। नेपाल राजीव गुप्ताकालवास नेपाल राजीव अभिलेखालयलाई प्राप्त कवितापुंगतक मध्ये यो पनि प्राप्त भएको हाल राजीव अभिलेखालयको पुस्तक लगभ ४७५५ बाट उपलब्ध। तर यस विशेष भवानी भिन्न यो काव्यातिक कुम्भाल्पर रहेको ह अनुसारानाथको सन्दर्भ मा गद्दी पनि तत्काली वातन सकिन।

शक्तिसंगमतन्त्र टीका
(रचनाकालX)

शक्तिसंगमतन्त्रको यो टीका व्रत हो। यो यहाँ नमाको यसको प्रकृतिवाच्य केही भव सकिन। तर पनि अर्थात् आपमो व्याख्या उक वर्ज्यारे यस्य लेखु हुँना “शक्तिसंगमतन्त्रको यो टीका हो” ६५।

६५ लाखु १८०२ कालान्तर महाभाषेन शुभमू।
66 Sabda prakasa (ASB VIII 65 III A)
This constitutes a commentary by the author himself on his Dipaprapakasa.

From the journal of the Royal Asiatic Society of Bangal Letters VOL VI 1940 A N 6 Page-No 109.

६७ भावार्थ विन्दुन वस्त्रामहीथ्याः पनि १-४।
बापामुनिसङ्ख्याकै...  

मल्लादशी

(रचना समय: शाके १९४६)  

'श्वेताञ्जलि' माथि गारिएको था टोका हो।  
बससलाई लेखकले 'मल्लादशी'को संज्ञा दिएका छ छन् ६९।  
मध्यमा सियस्ताञ्जलि दिब्रह्म र मन्दर दुःख-  
मा गरिएको छ। प्रवक्तको मौलिक ढाँचा-ढाँचा पन्तले  
भएको पुर्वपक्षको स्थापना र त्यस्को मुग्ध हुने समाधान-  
बाट कुनै पत्र पाठक चक्राकृति बन्न रहेछ।  

वौजिक प्रबर्तले गद्व भारामा मौडता पाइछ।  
जसले शैशी केही कठिन भान रहेछ। यस प्रवक्तको रचना  
पन्तले शाके १९४६ मा गरिएका थिए ६०। यस क्रिको  
निर्माणमा ग्रन्थ कारण राजा ७१ मल्लवर्तीको आजा  
थियो। यो नेपाली पाठक। कागजमा ६०। यसको लिपि  
देवनागरी र नेपाली दुवै छ। यसका कलित कहिएकु यस  
रा. श्रेष्ठ मा मौडा छ। फुल्का वाक्य यस प्रकारको  
छ। "इति भङ्गै मृत्थिरण्यातको सम्पूर्ण मल्लादशी संपूर्ण।  
शुभस्मू कामल। शुभस्मू।"  

६९ शिवताङ्जलि टोका सोमलादशीमधाबावी  
साहित्य ४९।  

निर्देशका शिवताङ्जलि सिरहट सितराम साहित्य  
साहित्य ४९।  

७० तेनाध्वंस (तिब्बताविद्वा) एतिहासिक प्रसिद्ध  
(व्यवहारिक) स्थानीयताहरूले: (शिक्षक)-  

७१ तथापत्तापूर्व: कथमिव मल्लवर्ती पुस्तक:  
पढ़ाए समुद्रवर्तमान छैल। पालनमा: -पाठ ६५।
Survival of Wooden Art in Nepal: An Overview

-Ronald M. Bernier

Investigations in the span of thirteen years have shown this researcher remarkable progress in the preservation of the architectural heritage of Nepal. Major efforts are being made to maintain the medieval identity of Kathmandu Valley towns, even as twentieth-century standards of living are sought after. Concern for the survival of a uniquely Nepalese environment is both national and international, so that much has been done in Patan, Bhaktapur, and the Durbar Square of Kathmandu. And it has been done well. Restoration and preservation as soon as possible are essential, for the traditions of Nepalese architecture exist in vulnerable wood and brick. This short report is intended to outline some of the successes and problems that are presently linked to the survival of three building types in Nepal: the bahal (courtyard-enclosing monastery), the multi-roofed tower of palace or temple, and the ordinary house.

The four-sided courtyard building of sacred or secular usage in Nepal is liked to the venerable caitsalā plan of ancient India, and it may be called the basic unit of city planning, as any air view of Kathmandu Valley will confirm. Courtyards open intensely congested neighborhoods and palace compounds to light and air, and they provide practical open spaces for Buddhist monastic or settlements of Hindu priests. They are, in every way, cells for living.

Chusya Bahal was completed in 1649 to house an image of Harihara Lokesvara in Kathmandu. The Nepali term bahal (Newari: baha) refers to a normally two-storey building of Buddhist use with its floors divided into many rooms that open into a central court. From the street a bahal looks fairly plain, its small window openings giving it an almost defensive appearance. But its main entrance is typically marked by a very ornate torana or tympanum door covering that is made of carved wood or wood and metal (that of Chusya Bahal, lacking its original paint, is dated Nepal Samvat 793 or 1673 A. D.). Inside and directly opposite the entryway, across an open courtyard, rests a small and dark shrine room. This encloses its image behind wood-screened doors that are carved with
extremely complex geometric and vegetal designs. The door is also richly carved, as are all of the windows, balconies, lintels, cornices, and roof struts around the entire court. Patterns of fenestration and framework are exactly those of domestic and royal architecture, but there is perhaps greater multiplication and certainly more frequent depiction of major gods. If one may expect faceted delicacy within a Buddhist bahal, one may also look for simplified grace of the more restrained carvings like those of the heavenly maidens and attend Itum Bahal in Kathmandu. The juxtaposition of the relatively plain with the extraordinary in the extraordinarily elaborate is in fact a constant theme of Nepalese building design, organizing entire walls as well as windows or doors.

Some of the best of Nepalese wood sculpture is found in monasteries like Chusya Bahal and Itum Bahal, but it is an unfortunate fact that they no longer receive the public attention that is now focussed on other, more accessible buildings. The religions courtyards had belonged to sanctified worlds apart, closely integrated religions of the Newar people and their kings. But the Buddhism of Kathmandu Valley is itself in a state of decline, this due in part to the conquering of the sheltered area by the Gurkha armies of the Hindu king Prthvi Narayana Sah in 1768, as is well known. Bahals now usually function as apartment complexes, housing families that may or may not be Buddhist, and there are not always priests available to attend to shrines. Nearly all of them are poor. And so the innumerable bahals as centers of study and worship built together with sacred spaces are generally crumbling, and prospects for their long-term survival do not always appear to be good. Yet some were in similar straits when Cecil Bendall published his photographs in 1886 (A Journey in Nepal and Northern India, Plate V) and they still stand. The process of official selection—the making of choices for the future has already begun as Nepal establishes Protected Monument Zones for its cities. “Essential” bahals will presumably remain.

Horizontal courtyard designs, having walls that are rarely more than two storeys high, are both contrasted and complemented by the vertical thrusts of towers with many roofs. These belong to temples or palaces as key monuments to which the popular term “pagoda” is often applied; although temples are properly given the term mandir (Nepali) or dega (Newari). Their form is sometimes related to the “stupa” built in Peshawar by Emperor Kaniska, as according to N. R. Banerjee, and like that lost early tower those imposing buildings can hardly be considered practical. While much space is enclosed by upper floors, it is space that is used for little more than royal observation of the surroundings, for occasional storage, or a part of a great marker or crown above a sanctum sanctorum and its enshrined spirit. Like the bahal, the freestanding or attached tower of many roofs may be precisely analyzed as a three-dimensional projection of mandala diagram; it is part of a Pan-Asian preference for tower temples that are oriented toward heaven.

The most important factor for this analysis is that the tower is adorned with a breathtaking amount of ornament, rem-
inding the viewer that Nepal presents more
and better wood carving than any other
culture in Asia. The building is carved
from threshold to pinnacle (with metal
additions as well), but the major emphasis
is upon roof supporting struts (Newari:
tuna). The structural parts are usually
colored and painted to represent individual
deities (Newari: bilanpau) of the Hindu/
Buddhist pantheon. Carved struts under
the heavy roof corners, called komsala,
on "corner horse" figures represent griffins
of tremendous strength. These elements are
among many that call for general compa-
rison to architecture in Kerala, South India.
All Nepalese strut carvings are meant to
be colorful, active, supernatural, and dra-
matic, as they burst out from buildings with
a kind of cinematic theatricality. The
total effect is nowhere more exciting than
at the hilltop temple of Cangu Narayana
founded in the 4th century A. D. and last
rebuilt in the 18th century. Strut figures
project out to meet the roof with their
bases braced against brick walls; they
remain individuals rather than blend into
a wall matrix, like that of medieval stone
architecture of India. They are the only
angled elements below the roof line of the
simple post and lintel structures, and their
forms are delineated by clear contour line
as they are enlivened by brilliant poly-
chrome.

Tower buildings are generally better
preserved than bahals, perhaps because of
their visual prominence as they punctuate
the skylines of valley towns, or because
they are frequently the focus of Hindu
devotion. Noteworthy examples include the
Siva temple of Kumbhesvara in Patan
(earliest inscription of N. S. 512 or 1392
A. D.) and the tower of Nyatapola Mandir:
(1708 A. D.) in Bhaktapur, both with five
roofs, and the important but little known
temple of Indravarna Mahadeva in Panauti.

Kasthamandapa temple in the heart
of Kathmandu is a familiar Hindu pilgrimage
site that dates to the 11th or 12th century
and it deserves special mention here. It is
dedicated to Lord Pacali, tutelary deity of
a panchalika or administrative unit to Ka-
thmandu; it was and is a place of
gathering and rest. It also represents
the first great success story of restoration
by the Department of Archaeology of His
Majesty's Government. The accomplish-
ment of 1966-67 is considerable because of
many difficulties involved. Tile roofs under-
lain by a layer of clay tend to absorb
water, allowing plants to sprout and their
roofs to separate the tiles and loosen wooden
planks that are under the clay, mortar made
of mud disintegrate and must be replaced;
cement is often needed for lasting resto-
ration but it is mostly imported and very
expensive in Nepal; exterior walls of impor-
tant buildings require sharp-edged and
highly polished bricks that are quite unique
to Kathmandu Valley. At Kasthamandap
the temple had been chocked by shops.
Today it is clear and stable. More recent
preservation procedures have been completed
at the large Hindu temple of Dattatreya
in Bhaktapur and its attendant Pujari-
matha for the use of priests and pilgrims
both buildings probably having been estab-
lished in the 15th century. Restoration
was directed in 1971-1975 by a team from the
Federal Republic of Germany, after very seri-
ous decay had occurred and supervision
continues to the present. The second structure,
once a sattal, now houses the offices of
the Cooperative Bhaktapur Development
Programme, and Dattatreya remains a place of active worship. Pujari-matha presented especially complex interior obstacles for it consists of four floors of interconnected but irregularly shaped sacred and domestic rooms that are arranged around three courtyards or chauks. These are adorned by some of the finest window carvings in the country.

An especially prominent example of successful rebuilding and restoration is the nautale or Vasantapur tower of the royal palace compound of Hanuman Dhoka in Kathmandu. This vertical structure achieves a 100 feet height of nine full storeys and supports four-tiled roofs. Its lower levels appear to be the oldest structure of the Lahan Chauk courtyard, an enclosure that was embellished with towers by Prthvi Narayanat Sah 13 and his successor. But the court is not as old as second nearby space, Mul Chauk, that was built in 1564 A.D. 14 The nautale stands at the street side of its walls, court. It impresses visitors by the tremendous mass of its walls, especially on the lowest two floors where multiple vertical columns enclose brick filling from floor to ceiling. Stepped horizontal beams rise to the ceilings in semi-corbel construction on the lower six floors14. And the width of the building is unvarying at all but the smaller top level, added by the conqueror's son. It is not telescoped within itself (so that the inner core of each storey projects upward to from the outer walls of the next higher floor) as in multi-roofed temple style.

The survival of this structure is due to tremendous effort and of painstaking research by the UNESCO-HMG Hanuman Dhoka Conservation Project from 1972 to the present. The first stage was completed in January, 1975. For future ages, its structural parts were replaced by original methods and with original materials. Sculptures were recarved to capture classical patterns as closely as possible, by traditional craftsmen17, and then left plain, since the pigments of most originals had faded away completely. Metallurgical study allowed for the reestablishment of casting techniques that had long been lost, and these were utilized to replace hundreds of bells that had once rung with every breeze under the multiple roofs18. Most important, a potentially disastrous lean of the Lalitpur tower was corrected by almost total rebuilding of its upper levels. What appeared to be already ruined in 1969 was in fact returned elevation by 1975. And so a great national monument has been saved. It may still be compared to the related palaces of Prthvi Narayan Sha's reign at Gorkha and Nuwakot, so the full range of royal architectural styles belonging to the 18th century remains for study and appreciation.

Lessons learned at Hanuman Dhoka have more recently been applied in the $3,009.00 restoration of a small but important temple-pavilion, Cyasilim Mandap of c. 1726 in Bhaktapur, a festival shrine for Bhairava. 19 The edifice was rebuilt from foundation upward 20 in 1974-1975 by the Vereniging Nederland-Nepal in cooperation with the National Art Gallery in Bhaktapur and the Department of Archaeology. Its continuance keeps open a vital artery of religious life in Nepal, as illustrated annually. Thousands of Newar worshippers, especially Jyapus or farmers, pass through the structure to begin the new year by worshipping the fiercely protective Bhairava as part of the Bisket jatra celebra-
tion. The custom is remarkably illustrative of both social and physical geography.

Palaces, bahals, and temples may be described as "super houses", for structural methods are essentially the same for all. A section drawing of a standard Newari dwelling shows, for example, that access from floor to floor is facilitated by very steep narrow stairways or ladders that lead to trap door openings. Materials, methods, and general appearance relate in all categories, so that it is logical to include here a third and equal variety of architectural masterwork: the house. Private dwellings are the least likely to maintain their traditional appearance and high quality of craftsmanship, even if designated zones do restrict drastic modification of their exteriors. It is unrealistic to expect that any culture of modern times will refuse the "advantages" that corrugated metal roofing, linoleum, ceramic tile, concrete, and other new materials offer to home owners, but it may still be hoped that the neighborhood surroundings of certain major monuments (Kumbhesvara temple, Mahaboudha temple, Swayambhunatha, etc.) will be maintained in traditional building materials and colors. Most Nepalese monuments belong to closely packed streets having stone paving, red brick walls, wooden windows, projecting balconies, and roofs of red tile. When any such harmonious setting — the context of the work of art — is upset by the introduction of something "foreign", the monument themselves are marred, even defaced. Yet such change is a trend in Nepal.

It is, of course, inevitable that some of the arts of this uniquely medieval civilization will be lost; an arm of the Kathmandu palace was itself partly amputated to make way for New Road (Juddha Sadak) after the 1934 earthquake, and in 1970 the severed stump of the building, with its fresco paintings, was removed. But again the story of preservation is in many ways positive, and the uncertainty of the 1960's is some what lessened. Tourism and archaeology are major concerns now, and local agencies are better equipped to evaluate international proposals. Graduate students and other investigators are supervised by the Institute of Nepal and Asian Studies at Tribhuvan University, while major exhibitions such as "Nepal: Where the Gods are Young" and "The Sensuous Immortals", both from the Los Angeles County Museum of Art, promote understanding of portable objects that have been removed from architectural settings. Making choices in Nepal is difficult, for there are treasures everywhere. A single domestic complex may bring this last point home. Utterly refined in its elegant state of impending collapse, but lacking patronage it is 14/42 Tingal Tole in Kathmandu, a house and a masterwork that is worth seeking out.

When patrons are found, the most important model for restoration methodology will undoubtedly continue to be that of the Hanuman Dhoka Conservation Project carried out in three phases, this project was financed by donations from Japan, Italy and Britain, as well as UNESCO and Nepalese government funds. Phase one accomplished renovation of the Nasal Chowk area in time for its use as setting for the coronation of King Birendra on February 24, 1975. Phase two involved repair of the
leaning Lalitpur tower as well as the octagonal Bhaktapur Tower. Phase three completes the work with rehabilitation of the Villas Mandir or “House of Enjoyment” that joins the four towers built by Prthvi Narayana Sah to enclose a courtyard called Lohan Chowk. As indicated, the project is a very large one, but most noteworthy is the revival of traditional crafts that has occurred since the efforts began. These are returned to as follows.

In addition to bell casting by cire perdue method, brick making of telia (Nepali) "oiled" brick type or is practiced with great success. It is a major revival. To summarize, this involves digging local clay from about five feet below sub-soil, removing foreign matter from it and putting the clay in wooden moulds slightly larger than 8"x2"x4" size of the final baked brick, then letting the brick dry in the shade for a day. A final form is given to the semi-firm brick as one face is flattened with a mallet and then knife-trimmed to sharp wedge shape. The face of the brick is whetted with a piece of stone or timber for a uniform surface and, after five to eight days, slip glazing with special clay obtained from the village of Hadigaon, northeast of Kathmandu, is carried out. John Sanday explains further that this clay is stored after excavation beneath eaves of paddy straw throughout the rainy season and that during this time, “microscopic fungus growth like fine red dust” is washed from the straw into the clay. This gives it special color and texture. The clay is further stored for six to ten years before being used to make slip for ceramics and bricks.

After a brick is painted with slip, its face is burnished with a stone to high lustre and, after more drying, it is baked. Both clamp kilns (wherein bricks are twice stacked with combustible material to be burned through) and coal-fired rotational kilns are used. The wedge-shaped bricks may be bedded into thick lime mortar with very narrow joints (one-tenth of an inch) at the front, and the glaze gives them rich red hues while making them impervious to water.

The making of roof tiles presented no special problems at Hanuman Dhoka, but a new system for resisting destructive plant life is being tested. Timbers are treated and then covered over with tarfelt, clay is put down (sterilized against plant life, traditionally practiced by heating over fire), herbicides are sprayed on, and tiles are soaked in silicone to prevent the retention of water. Woodcarvings at all levels below the roof were remade by craftsmen of the stonemasonry and woodcarving castes of the Newars, mostly from Bhaktapur and the survival of their past customs is indicated by the fact that only three carvers in Bhaktapur were entitled to perform the all-important act of "opening" the eyes of divine images. Those carvings that had not disintegrated required extensive washing and cleaning. Multiple coats of watercolor paints were removed. Approximately 15,000 pieces of woodwork were numbered, coordinated with drawings, removed, cleaned, and replaced exactly. Yet these details are but a hint of the work that was actually done at the palace (80% of Kirtipur tower’s timbers had to be replaced due to capillary action throughout the boarding beneath its copper roof, for example and it must be noted that almost every step of the project, such as deciding to use an insecticide and fungicide called Wykamol plus, was taken with the inheritance of
Survival......

future generations in mind. The medieval era never really ended in Nepal, so that most of its historical monuments remain truly living ones. Still, if Lazarus does not need to be raised from the dead he certainly does need Intensive Care.

(The above was presented as a lecture at the South Asian Studies Center, University of Wisconsin, November, 1978)

FOOT NOTES

1 Expansion of the simple plan to geometric elaboration in later temples is briefly explained by Andreas Volwahsen in Living Architecture: Indian, pp. 50–57.

2 In 1880 Henry Ambrose Oldfield estimated that the Kathmandu palace had between 40 and 50 courts while the palace in Bhaktapur had 99 (Sketches from Nepal, p. 97).

3 A combined Hindu /Buddhist name for an image or deity is not unusual in the syncretistic society of Nepal.

4 While most major bahals are listed in David Snellgrove, “Shrines and Temples of Nepal”, fine plans and drawings of Chyasya Bahal and other monuments referred to here are found in The Traditional Architecture of Nepal by Wolfgang Korn. City plans appear in The Kathmandu Valley Plan released by His Majesty’s Government of Nepal.


7 Research in this subject is most thoroughly represented by the work of Dr. Christopher George.

8 Kerala in South India presents greater similarity to Nepalese design than do China, Japan, or Bali, but comparison of Rajasthani and Pahari patterns may be most fruitful. One should note accounts of the escape of the Rajput king of Chittore from the Muslim armies of ‘Ala-ud-din (Northey and Morris, The Gurkhas, p. XV) as well as brief Islamic suzerainty over Nepal that is possibly indicated by D. Prasad in “A Silver Coin Struck in Nepal in the name of Ala-ud-din Muhammad Shah Khilji”. Giuseppe Tucci upholds the importance of Rajput connections in his “Preliminary Report of Two Scientific Expeditions to Nepal” p. 129.


10 Pacali Bhairava is prominently associated with the ruling family today, while from the 14th century the monument has belonged to Goraksanatha, an incarnation of Siva; and his followers, the Nathas (Slusser and Vajracarya “Two Medieval Nepalese Buildings”, pp. 209–210).

11 Kashthamandapa is like Dattatreya in Bhaktapur in having been a sattal, that is dharmasala or public rest house. (Ibid., p. 169).

12 Korn, p. 44.

13 The Hindu conqueror lived here from 1769 to 1774 when he moved to his palace at Nuwakot. There he died in the following year (Institute of Nepal and Asian Studies, An Introduction to Hanuman Dhoka, p. 28).

14 Ibid., p. 61.

15 Such stepping is often found at the tops of windows and doors in buildings having very thick walls, like the Nuwakot palace.


17 Traditional arts continue to be practiced with government sponsorship at the Patan Industrial Estates as well as in private workshops throughout the country.
Major work is also being done in the restored Bhaktapur square area.
18 John Sanday, "The Hanuman Dhoka Royal Palace", pp. 5-6.
19 Gutshew, p. 225.
20 A choice was made to restore the 40-year-old one storey form rather than the three-roof edifice that had existed before the great earthquake of 1934.
22 A section drawing showing standard accommodation is found in Korn, p. 22.
23 The timely summary by John Sanday in "The Hanuman Dhoka Royal Palace, Kathmandu" is especially valuable for its explanation of revived craft and craft guild activities.

24 Sanday, p. 7.
25 Ibid., p. 12.

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The Failure Of Captain Knox's Mission In Nepal

(1801 A.D.-1804 A.D.)

—Shahalaya Amatya

The arrival of Rana Bahadur Shah in Benaras as a refugee created a congenial atmosphere to the East India Company's Government to enter into a treaty with Nepal as desired since the failure of the commercial treaty of 1792. The Company's interest was conveyed to the Nepal Darbar (court) by Guru Gajraj Misra. The Nepal Darbar, which was afraid of Rana Bahadur's return and recapturing of power at once accepted the Company's proposal. Accordingly for making necessary arrangements and to negotiate the treaty with the Nepal Darbar the Governor General sent Captain Knox to the frontier of Nepal. In return the Nepal Darbar sent Gajraj Misra to the Indo-Nepalese boarder with full powers to conclude an alliance with the Company's Government. Gajraj was given blank papers bearing the seal of the reigning Raja (Girwanyudha Bikram Shah) for the purpose of drawing up the proposed treaty. 2 The draft treaty was mutually exchanged. The greatest opposition from the Nepalese side was to the stipulation that a Resident should stay at Kathmandu. The Chiefs like Badakazi Kritiman Basnet, Kaji Amar Sing Thapa and many others were totally against this clause. Not only the courtiers even the Regent Rani Subarna Prabha had opposed some of the clauses of the treaty. 3 Capt. Knox sent a draft treaty to the Company's authorities; but as they found that the treaty was favourable to the company they accepted it. 4 The treaty was duly signed by Gajraj Misra on behalf of the Nepal Darbar on 28 October 1801 in Danapur (India). The treaty of 1801 decided perpetual peace and friendship between the two states, the Jageer of the Rana Bahadur Shah; establishment of a British Residency at Kathmandu (Nepal), and establishment

1. Foreign Secret, April 16th, 1801, No. 136 (National Archives Of India)
2. Foreign Secret, June 30th, 1802, No. 9. (NAI)
3. Foreign Secret, June 30th, 1802, No. 6 (NAI)
4. (A) Foreign Secret, June 30th, 1802 No. 3. (NAI)
   (B) Foreign Secret, June 30 1802 th, No. 43. (NAI)
of trade relations between the two states.  

K. Majumdar is of opinion that this treaty was wholly of a political nature, it did not have any clause relating to commerce. 6 K. C. Chaudhury is of opinion that the conclusion of the treaty of 1801 was a great stride in the Anglo-Nepalese relation since it marked the beginning of a formal political-cum-commercial relation by establishment of a British Residency at Kathmandu. 7 In fact the policy of appeasement was a decided factor and the Nepal Darbar carried it by entering into an agreement with the Britiishers. This was indeed the greatest diplomatic victory of the Britishers over Nepal.

Captain Knox’s Residency:

As an implementation of the treaty of 1801 Capt. Knox was appointed as the first resident in Nepal. He was also instructed to cultivate friendly relations with such influential members of the Nepal Darbar as Damodor Pandey, the minister and Chautaria Bum Shah, a close relative of the king, with the ultimate object of establishing a “controlling influence” in the court through their agencies. 8 It has been stated that such influence was deemed essential as much for the promotion of the Company’s commercial interests as for the suppression of border crimes to settle boundary disputes and so on. 9 Actually Knox’s primary object was to induce the Nepal Darbar to give “complete effect” to the commercial treaty of 1792. To win the favour of the influential courtiers Knox suggested of paying pensions or jageers to them and to “convert the rulers of Nepal into British dependants”. 10 Governor-General Lord Wellesley was well aware of the jealousy and alarm with which the Government of Nepal and the body of her inhabitants had always contemplated an intimate connection with the Company’s Government, and of the solicitude with which the reigning power had always discouraged every attempt on the part of the Company’s Government to improve the political relations between the two states. He also knew that the reigning powers entered into the treaty only to prevent the abdicated Raja Rana Bahadur’s re-instatement in power by their help. The Governor-General refused the suggestion of Knox to bribe the Nepalese influential authorities. In fact Knox’s estimate of

5. For details of the Treaty see:
   (C) B. D. Sanwal, Nepal And East India Company, New Delhi, 1965, pp 98-103.


8. Letter from Mr. Edmoostone, Secy. to the Gov-General, dated october 31, 1801, No. 11 to the Resident Capt. Knox gives detail of the instructions given to Gov-General for his guidance in political and commercial matters. (Foreign Secret) June 30th, 1802, No. 11 (NAI).

9. Ibid.

10. For details see, K.C. Chaudhuri, No. 8., pp. 119-123.
The character of the Nepalese Chiefs was totally wrong. The idea of receiving pensions from the Company's Government for their good offices in the interests of the company never occurred to them. They owned allegiance to one power only and that was their country, when they found nobody in Nepal to accept the pensions the matter was dropped.  

Apart from all the instructions given to Knox by the Gov-General the most important was to conclude border disputes between Nepal and India. In fact during those days that was one of the major problems of both the Governments. To gather informations about Nepal's inner and outer conditions, civil and military administration, resources and mines, and so on experts like Capt. Charles Crawford, Mr. Blaker and Dr. Francis Hamilton were sent with him in his escort. A detachment of Indian infantry consisting of two Companies, with their usual proportion of European and Indian Officers were appointed to attend him as an escort. Knox proceeded towards Kathmandu on receiving a letter from Edmonstone, Secretary to the Gov-General on 1st November 1801.

Knox was an able diplomat. By any means he wanted to implement the treaty of 1801. So he was trying hard for that. Again he was also busy in gathering informations secretly to punish Nepal if she did not implement it. Because he knew it that "the treaty was the only off-spring of fear" and it would no doubt, continue in force, as long as the reigning authorities feel it necessary. With the intention to punish Nepal if she violated the treaty Knox secretly contacted the Raja of Butwal on his way to Kathmandu and began to make plans. In this respect Knox's letter to the Gov-General dated February 1st 1802 makes his design quite clear. It says- "To keep the Nepal Government true to their engagements, they must believe that they could be easily punished for violating them, but this they knew to be impracticable unless we acquire the command over such a number of the hill people as would be requisite for the transportation of provisions and baggage, without which a military force could not penetrate any distance into their country". The Nepalese knew that the Raja of Butwal was competent enough to help the company. "His country opens the easiest access into theirs, the most accurate information would be obtained from him and his people respecting the roads and passes, and his troops, not inferior to their own in quality and in number, are more than sufficient to perform those duties which, however necessary, could not be performed by men unaccustomed to find their way through pathless woods, and over almost alpine mountains presenting every kind of difficulties in its most repelling from". In short by every account, were it suspected in Nepal that the Raja had devoted himself to our interest more would not be required to keep them steady to every engagement they have contracted or may contract with the British Government".

All these developments showed that the Company's Government was really trying

11. B. D. Sanwal, No. 5 c, pp 90-91.
12. Foreign Secret, June 30th, 1802, No. 11. (NAI)
14. Foreign Secret, June 30th, 1802, No. 43.
15. Ibid.
16. Ibid.
it's best to implement the treaty whatever the circumstances might be. The unwelcomed treaty which was forced by the Britishers as well as compelled by the selfish desires of some of the Nepalese nobles led Knox and his party up to the frontier of Nepal on his way to Kathmandu. The arrival of British Resident was not liked by the Nepalese Court as well as the people in general. Knox had to wait many weeks at the frontier before he was allowed to enter into Nepalese territory. He was so tired of waiting for the invitation from the Nepal Darbar that he wrote a letter to Edmonstone dated 22nd March 1802 in which he had expressed his wishes to return back to Company's territory from the border. In the Nepal Darbar hot discussions took place about the acceptance of Knox's Residency. At last the Darbar decided to welcome Knox. The Darbar despatched Bum Shah, Damodar Pandey and other officials to meet and to welcome Knox, towards the Nepalese frontier. On 16th April 1802 the deputies met Knox. All these developments in Nepal were not liked by Rana Bahadur Shah. He in the meantime sent the regent Rani Suvarna Prabha at Kathmandu a ring and a letter applauding her having displaced Damodar Panday. Rana Bahadur also advised the regent Rani to procure the death of Damodar Pandey and Gajraj Misra and charged her not to allow Knox's party to enter into Nepal on any account. He thought that the Britishers were taking undue advantage of his exile and court trouble of Kathmandu. His faith in the English flagged, he tried to effect his escape to Nepal, only to find his attempts foiled and more rigorous surveillance being imposed on his person. Knox was always pressing the Nepalese Ministers to fix the date of his journey towards Kathmandu. In fact he was really disgusted by delaying from the Nepal Court. Ultimately Bum Shah decided the date March 14th 1802 for his journey towards Kathmandu. In return the Nepal Darbar also sent there young men, sons of the most influential courtiers namely Lachman Shah, son of Bum Shah, Kur Beer Sing Pandey, son of Damodar Pandey and Kubeer Jung Singh son of Indra Bir to Patna with Maulvi Abdul Kadir on 20th March 1802. In his letter to Edmonstone, Knox wrote that though these young men were not avowedly despatched as hostages, yet such they were in reality and they were to remain at Patna until the commencement of the next cold season.

Return of Senior Maharani Raj Rajeshwari Devi:

On 15th March 1802 the return of Senior Maharani Raj Rajeshwari Devi to Nepal from Benaras created a lot of confusions and disturbances in the pre-arranged programmes. Hot discussions took place about the Rani's arrival in Bum Shah's Camp. This new development again delayed Knox's journey towards Kathmandu. With disgust Knox return to his last standing post within British territory from Nepalese territory. In the camp itself the Nepalese Courtiers discussed many problems of the country and the most important point of discussion was how to give effect to the

17. Foreign Secret, June 30th, 1802, No. 50. (NAI)
19. Ibid No. 46 & 50.
20. Ibid, No 51.
21. Foreign Secret, June 20th, 1802, No. 50. (NAI)
stipulation of the treaty signed between the Company and the Nepal Government. Objections were raised by Tribhuwan Singh, one of the influential Nepalese nobles, on the number of personnel of the residency. He totally opposed the escort accompanying Capt. Knox. He pointed out that the strength of the escort which accompanied him was "capable of effecting a revolution in the state". 22. Gajraj Misra defended the cause of the escort and said that the Nepal Government was bound to accept according to the clauses of the treaty. He also told the Nepalese chieftains who had raised such objections that if the British so desired could have taken Nepal but it was their forbearance for which Nepal ought to be grateful. But all this could not succeed in allaying the fears and suspicious of those nobles who pointed out that 'whenever the British had been received as friends, there they had in the end established themselves as master'. 23 However, after the delay of another ten days, Knox was taken to Kathmandu on slow marches by Gajraj and Bum Shah.

On 16th April 1802, Knox reached Kathmandu. 24. At first the Resident's suit was highly welcomed. On 18th April Resident Knox paid his first visit to the Maharaja of Nepal. This warm welcome of the Nepalese gave him the impression of success of his mission but soon he realised that it was not so. In the meantime the court party which had concluded the said treaty lost the confidence of the Regent Rani and their opponents, who were anti-British took up the administration. 25. This party had openly declared against the engagements entered with the company. They determined to break the treaty. The turning of tables changed the fate of the Britishers in Nepal. First of all the Nepal Darbar violated the clause of the payment of Jageer to Rana Bahadur Shah at Benaras. Resident Knox could not convince the authorities for the payment of Jageer. 26 The letter from Resident Knox to Edmonstone dated 30th September 1802 clearly that how the Nepalese Court suddenly changed their policy towards the Britishers. As a measure against the non-payment of jageer to Rana Bahadur Shah in time the Resident quitted the Bungalow which was handed over to him very recently for camping. 27

The policy of the Nepal Darbar against the British Residency became intolerable. According to the order of the Nepalese Officials the guards placed at the Resident's house began to interfere with his communications with his communications with the Nepalese subjects. Doctor Buchanan who accompanied Knox had been collecting various kinds of herbs and plants through the natives was also stopped. Knox sent many complaints to the Nepal Darbar about these humiliations and disrespect shown by the guards but nothing happened. After these fruitless remonstrances to the ministers, Knox retired to the lines of escort and there he got tents pitched for his accommodation. When the Regent Queen Subhna Prabha came to know of all these circumstances she was very much dis-

22. Foreign Secret, June 30th, 1802, No 45. (NAI)
23. Ibid, para 3.
25. For more details see; K. C. Chaudhuri, No. 7, pp. 129-30.
26. Foreign Secret, December 30th, 1802, No. 86.
27. Ibid.
pleased and surprised. She then ordered to bring Knox back to the bungalow and promised him to fulfill all his demands and also twenty thousand rupees was ordered to be sent to Rana Bahadur Shah as the payment of his jaggar. 28.

Again for a short time the party in favour of the Britishers under Damodar Pandey came into power. To cement their friendship with the Resident two ceremonies were arranged and in the first a great darbar was held where the treaty was publicly presented by him in return. In the second, the Resident went through a ceremony of adopting the elder son of the Regent Rani as his brother. 29

Next year in 1803 the Senior Maharani Raj Rajeshwari who was encamping at the border of Nepal left her residence and proceeded towards the capital. The governing Rani Subarna Prabha was very much shocked by this news. She wanted to check the Senior Rani's movements towards the capital by any means and so she requested the Resident to mediate the affairs. But the Senior Rani could not be convinced and she reached Thankot just seven miles far from Kathmandu. The Regent Rani sent troops to imprison her party but the troops declared their favour towards the Senior Rani and so the Regent Rani failed in her attempts. She then fled to the sanctuary of Pasupatinath, taking with her the minor Maharaja and all the important officials. Unfortunately this step decided her fate. As soon as this incident was known at Thankot the Senior Rani moved on to within a mile of the capital and then for the first time avowed her intention of assuring the regency. Her authority was instantly acknowledged by all and in a few days the minor Maharaja Griwnayudha was taken by his orders from the charge of the deposed Rani, and conducted back to the palace. 30.

The Senior Rani Raj Rajeshwari declared herself as the Regent of the Minor Maharaja and Damodar Pandey was appointed as the chief Minister of Nepal once again. Regent Rani sent message to Knox assuring him that the engagements contracted by the late government had her full approbation and would be fulfilled. In the meantime the Resident notified the Maharani to pay instalments of the jageers of Rana Bahadur Shah within a week if not he would leave the country on that day. This compelled the Nepal Darbar to pay the Jageer money and thirty thousand rupees was paid to the Resident on the very next day. 31.

The next step taken by the Resident to examine the court's loyalty was regarding the passport of the two Britishers Proctor and Lloyd to come to Kathmandu. He did not realise that the people of the forbidden valley were against the opening of their country for foreigners. Serious discussions took place in the Nepal Darbar over the grant of passports. Eminent officials like Ranjit Pandey and Tribhuvan Singh openly opposed it. The Resident realised that the Nepal Darbar was not ready to grant passport so he threatened the Darbar and sent formal notice of his

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28. For more details see:
(B) B. D. Sanwal, No. 5c, p. 108.
29. Foreign Secret, 30th December, 1802.
31. Ibid.
intention to leave Kathmandu on 12th March 1803. Up to the 17th March the Darbar could not decide the matter and so the Resident determined to leave Kathmandu on the 19th March. At the eleventh hour on the 17th March a deputation of the leading men in Nepal was sent to convince the Resident that they would grant passports. They also requested the Resident to give up the idea of his return to the British territory. To this request the Resident turned a deaf ear, and directed the Darbar to approach the Governor-General and ask for the Resident's return upon the setting in of the next travelling season. Knox wrote lettets to Proctor and Lloyd not to enter Nepal before settling the question and they were detained. On the 19th March 1803 Knox left Kathmandu.

The main cause of the failure of Knox's mission was that soon after his arrival he became persona non grata—it is because the Nepalese by nature were anti-foreigners. But this did not totally close the British Residency at Kathmandu. On the request of the Regent Maharani, Knox had left Mirza Madhi, one of his munis to stay on as a representative. Nepal Darbar also did not take Knox's departure so seriously. The only move the Darbar took to get back the Residency was that Rani Raj Rajeshwari and the principal officers wrote letters to Gajraj Misra, who was living at Benaras and un-officially represented the interests of Nepal in India, asking him to invite the Resident to return to Nepal and assure the company's Government that the Nepal Darbar would maintain a stricter adherence to the treaty in future.

When Knox reached Phurring on his way to India some chief Nepalese officials visited him under instructions from the Regent Rani to express in the name of the reigning Raja and herself, sent her extreme regret at Knox's departure and to wish his speedy return to Kathmandu. At the same time the Nepal Darbar sent similar letter to the Governor-General. The Governor-General then took this matter seriously and at last he came into conclusion that none of the objectives which the British Government had contemplated in concluding an alliance with the state of Nepal had been attained and that their accomplishment had been frustrated by causes inherent in the very constitution of her Government and in the character of the persons who had successively exercised the administration of affairs in that country. The Governor-General held that the failure of the state of Nepal in fulfilling the stipulations of the treaty virtually constituted the dissolution of that alliance and that, therefore, the British Government was at liberty to with draw from the alliance contracted. The Governor-General declared the treaty of 1801 as null and void. Rana Bahadur Shah was set free and given full liberty and the British Munshi who was in Nepal was ordered to leave the country at once.

Rana Bahadur Shah left Benaras for Kathmandu. But the company authorities were afraid of Rana Bahadur's cruelties and so he was checked to buy arms and ammunitions as well as he was compelled to promise that he would not do any act of violence against

32. Ibid, No. 29
33. For more details see: B. D. Sanwal, No. 5a, pp 111-12.
34. Foreign Political, March 31st 1803, No. 69. (NAI).
those persons who were responsible for the treaty of 1801. The greatest effect of the failure of the treaty was the downfall of Damodar Pandey. Soon he lost the confidence of Regent Maharani and the selfish nobles joined together against him. As soon as Rana Bahadur reached Kathmandu Damodar Pandey was arrested and soon put into death. This brought the rise of the Thapa family in Nepal under the dynamic leadership of General Bhim Sen Thapa.

**Failure of Knox’s Mission:**

In this way the treaty of 1801 was ended and Knox’s residency was failed within a very short span of time. The Company Government thought and discussed to punish Nepal for the violation of the treaty but the prevailing circumstances in India had stopped them to do so. A contemporary author R. M. Martin has narrated in this way about the circumstances which has stopped the Britishers to take any action against the Nepalese. He says “the pre-occupation with the French, the Marhattas, and the other Indian powers, together with the dread of Chinese intervention on behalf of Nepal and the impairment of the Company’s commerce, all restrained Lord Wellesley from strongly intervening in Nepal affairs for the sake of upholding the hard-earned engagements with the Nepalese.”

Another vital cause of the failure of Knox’s residency was that Nepal at that time was trying to cultivate good friendship with China. The motto behind this was obviously to counter the Company Government of India. Letter dated 10th November 1803 from Knox to Edmonstone clearly shows that there were many possibilities of sending a deputation to China from Nepal. Knox thought that if the Britishers take action against the Nepalese the Chinese would not interfere. But he was not sure that the control of the British arms would not excite the jealousy of the Chinese Government, since the Nepalese possessions which ran into parts of Bhutan would necessarily bring the British troops very near to Chinese territories.

**Conclusion:**

K. C. Chaudhuri concludes that “the Company’s attempt to establish a permanent residency at Kathmandu for extending their influence on the Nepal administration and for acquiring Commercial advantage proved abortive.” K. Majumdar opines that “in fact the whole circumstance in which the treaty of 1801 was made Capt. Knox appointed and the political stress in which the Nepal Darbar suffered his admission into Nepal all these rendered the mission of Capt. Knox foredoomed to failure.

Any way we have to agree that

38. Ibid, No. 302.
41. (a) R. M. Martin, No. 40,
    (b) K. C. Chaudhuri, No. 7, pp. 139-40
42. Foreign Secret, November 19th, 1803, No. 84. (NAI).
43. Ibid.
44. For details see: K. C. Chaudhuri, No. 8, pp. 139-40.
45. K. Majumdar, No. 6,
this was for the first time a British resident came to Nepal and recognised her sovereignty diplomatically. We must consider it as a great honour to Nepal. Any way after the return of Rana Bahadur Shah to Kathmandu with the formal revocation of the treaty of 1801, the relations between Nepal and the Company relapsed to the same negative state as they were before the first treaty with Nepal in 1792. Hostile attitudes remained for more than a decade between the Nepalese and the Britishers, which ultimately paved the way of Anglo-Nepal War in 1814-15.

Sakya Token From Tilaurakot

—Babu Krishna Rijal

Tilaurakot, identified as the royal precinct of Kapilavastu since the end of the last century, is situated in the western Terai of Nepal. It is located on the bank of the river Banganga which in ancient Buddhist text is mentioned as the river Bhagirathi. It is a fortified city forming a rough pentagon on plan. Its area measures 1700 ft. north-south and 1300 ft. east-west. It is encircled by a moat which is roughly 22ft wide. It has gates and bastions on four sides. The land contour within the fortified area form eight humps. A large number of important edifices could be seen scattered on the surface.

The chronology of the habitation, as excavated by the writer in 1975, encountered thirteen layers of human depositions. It is grouped into five periods dating from P.G. ware time to the age of the Kushanas viz. Circa 8th-11th century B.C. to 2nd-3rd century A.D.

The Department of Archaeology HMG/Nepal, conducted various archaeological activities in Tilaurakot during 1962-79. The earliest excavator of the site (Mrs. Mitra) tried to minimise the cause of Tilaurakot to be the royal precinct of Kapilavastu in favour of Piprahawa of the Basti District in India. The quixotic inductions and dilemma created by the said excavator about Tilaurakot (of not being Kapilavastu) was timely jeopardised by the works of Nepalese and Japanese archaeologists since 1965.

The archaeologists of the Rissho University, Japan exposed the part of the ancient complex in the mound No VII in Tilaurakot. The remarkable findings in Tilaurakot by the Nepalese and Japanese archaeologists since 1965 have thrown sufficient light on the prosperous metropolitan and the great cultural achievements of the Sakyas who were residing over the site up to the end of second or third century A.D. The catalogue volume of the research report of Rissho University, Japan was published in 1978.

The writer, in this short article, would like to illustrate one terracotta token which contains the legend Sa-Ka-Na-Sya meaning “the token belonged to the Sakyas.” The legend is written in the character of the late Asokan Brahmi script, dated to circa second century B.C.

The terracotta token is buffish colour,
SAKYA TOKEN from Tilaurakot
circular in area with plain border. Its size is roughly 2 cm in diameter. The token was discovered by the Archaeological team of Risho University, Japan, during the cleaning of the mound VII for photography and drawing purpose in 1978.

The writer came across to this token in 1979 while Prof. J. Nakamura and Mr. S. Uesaka casually opened the antiquity box handed over to the Department of Archaeology HMG/Nepal in 1978. The writer, on this token, could easily read the script as Sa-ka-na-sya. The writer then asked the permission for publication and got it photographed.

The discovery of the terracotta token from the mound VII in Tilaurakot with the legend Sa-ka-na-sya clearly proves the occupation of the site by the Sakyas as late as second or first century B.C.

The publication of the Sakya token from Tilaurakot (Kapilavastu) may satisfy Mr. Krishan Murari Srivastava who is always of the opinion that "the excavations at Tilaurakot have not yielded a single tangible evidence, so far, to establish the identity of Tilaurakot with Kapilavastu."

Moreover, his desire (expressed in Ans No 8 of his note, Kapilavastu in Basti District U.P/ Nagpur. 1978) that "similar chances entrenchment at Tilaurakot to yield archaeological objects of such mobile character as terracotta seals which could help in establishing the claim of Tilaurakot to be Kapilavastu" is now fulfilled.
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Contribution of original nature dealing with pre-historic and field-archaeology, epigraphy, manuscripts, numismatics, archives, art 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.

The opinions expressed are those of the authors and do not necessarily reflect the views of the editor or the Department of Archaeology.

Photographs and illustrations (line drawing) may be sent. The typescript should be in double space and on one side of the paper only sent to:-

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