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## Contents

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Brief Note On Museum Development In Nepal</td>
<td>1</td>
</tr>
<tr>
<td>- Janak Lal Sharma</td>
<td></td>
</tr>
<tr>
<td>An Introduction to the Bramayani Conservation Project, Panauti</td>
<td>3</td>
</tr>
<tr>
<td>- John Sanday</td>
<td></td>
</tr>
<tr>
<td>Nepal</td>
<td>8</td>
</tr>
<tr>
<td>- Sylvain Levi</td>
<td></td>
</tr>
<tr>
<td>नेपाली खण्ड</td>
<td>पृष्ठ</td>
</tr>
<tr>
<td>प्राचीन नेपालमा राजवंश र यज्ञावाहनका साधनहुँदू</td>
<td>1</td>
</tr>
<tr>
<td>- तातानन्द मिश्र</td>
<td></td>
</tr>
<tr>
<td>प्राचीन तमसूक लाहाङ्ग</td>
<td>२१</td>
</tr>
<tr>
<td>- श्रीमान प्रेमकुमार राजेन्द्र</td>
<td></td>
</tr>
<tr>
<td>गायनाङ्ग कुशालिका अंबीदार बन्द्धाङ्ग</td>
<td>२६</td>
</tr>
<tr>
<td>- होमप्रसाद 'गुहास्वी'</td>
<td></td>
</tr>
<tr>
<td>मैतिष्ठानिक पत्रस्तम्भ</td>
<td>२५</td>
</tr>
</tbody>
</table>
A Brief Note On Museum Development In Nepal

—Janak Lal Sharma

Nepal, situated between India and China, is the only holy religious Hindu Kingdom of the world. It is not only known as the home of gods and goddesses but also full of antiquities and relics of the past.

Though, it is a country of mystery and it has extremely rich cultural heritage, the history of museum development in Nepal is very short. Its history begins with the establishment of Silkhana Museum (Arsenal Museum) in 1926 A.D. which is popularly known as Chauni Silkhana. The museum building was built by Prime Minister General Bhimsen Thapa in the year 1819 A.D., to house the Arsenal. This classical building at Chauni on the western side of the river Visnumati has a beautiful setting against the hill background. This Chauni Silkhana was given the name Nepal Museum in 1938 and was opened to the public on February 1939. At present, it is known as Nepal National Museum.

National Museum

The National Museum has four sections. The main museum building, the art gallery, Mahendra Memorial Museum (named after late King Mahendra Bir Bikram Shah) and a children’s section. The Art Gallery, which has a separate building was opened in 2000 B.S. (1943 A.D.).

National Art Gallery

National Art Gallery of Bhaktapur District is another important museum in Kathmandu Valley which was established in 2017 B. S. (1960/61 A. D.). It has only collection of paintings. This gallery is housed in the new wing of the ancient Bhaktapur Palace.

National Wood Work Museum

This small museum was established in 2019 B. S. (1962 A. D.) at Bhaktapur District. It was opened to the public in 1967 A.D. It is also housed in the old wing of the Bhaktapur Palace.

Tribhuvan Memorial Museum

This museum is named after the late King Tribhuvan. It was established in 2925 B.S. in Hanuman Dhoka Palace which is situated in the heart of Kathmandu.

National Numismatic Museum

This museum was opened in 1962 A.D. in the old Hanuman Dhoka Palace.

National Bronze Museum

National Bronze Museum is housed in the old Palace of Patan District. It was established in 1962 and opened to the public in 1969 A.D.
Archaeological Garden

This is an open-air museum located at Patan District in an ancient garden of the old Palace. It was established in 1962 A.D. but not yet opened to the public. It has a large collection of stone sculpture.

Archaeological site Museum of Kapilvastu

It was established in 1962 A.D. at Kapilvastu in Taulihawa District of Western Nepal. It has a large collection of antiquities excavated in Buddhist areas in Lumbini Zone.

Regional Museum

Nepal is divided into five development regions from the administrative point of view. His Majesty's Government has planned to establish museums in each Regional Development Centre. Among the three regional museums to be opened within sixth five year plan period the museum buildings of Pokhara and Dhankuta are already completed but not yet opened. In Surkhet, new museum building is under construction. In near future the government is going to establish another regional museum in the Far Western Regional Development Centre at Dipail.

Swayambhu Vikas Mandal Museum

It was established in 1972 A.D. at Swayambhu Hill by Swayambhu Vikas Mandal, a private organization.

Nepal Natural History Museum

It was established in 1975 A.D. at Swayambhu Hill and is managed by Tribhuvan University. The latest addition to this museum is the fossil of a tooth of Butwal Ramapithecus, considered to be the oldest human species in Asia.

Philatelic or Postal Museum

It was established in 1972 A.D. under the Department of Postal Services. It has an excellent collection of Nepalese Stamps.

Besides these, in near future, H.M.G., Department of Archaeology of Nepal is going to establish a museum at Bhaktapur consisting of so many things which exhibit the religious, cultural and traditional procedure of Nepal and the Nepalese. But not a single image will be collected in this museum.

At present, the idea of museum development as an important aspect to introduce Nepal to the world as a culturally rich country as well as the thinking of the museum as an educational institution is becoming more strong. Under the Royal patronage and dynamic leadership of His Majesty the king Birendra Bir Bikram Shah Dev, it is hopeful to say that the future of museum development in Nepal is bright and the idea of museum as an educational institution will become popular.
Art Gallery, National Museum
An Introduction to the Bramayani Conservation Project, Panauti

—John Sanday

Panauti, which is located about 14 miles South-East of Kathmandu in the district of Kavre Palanchowk in Bagmati Zone has its own entity. Although it is not certain when this small city came into existence, it is mentioned in inscriptions which date back about 600 years. As a result of poor communication the central administration at Kathmandu found it difficult to control the day to day activities in Panauti and therefore when, in the 15th century A.D., one of the Malla kings divided the kingdom into four parts; Panauti came under the control of Banepa, one of the four petty kingdoms. Later on when the king of Banepa was without heir the king of Bhaktapur took over Banepa and along with it Panauti. This arrangement lasted until King Prithvi Narayan Shah brought about the unification of Nepal in the year 1770 A.D. (B.S. 1820).

Today Panauti, although a little distant from the main thoroughfare, is an important commercial and religious centre. This is because of its sitting on the intersection of several commercial routes and its sitting on the confluence of two important rivers, the Punyamati and the Roshi Khola which meet at the Eastern end of the town. The importance of this confluence is emphasized by the religious activities and buildings that form an important architectural group known as the Triveni Ghat. A third canal has been formed linking the two rivers to accentuate this group’s religious importance. Every 12 years a large festival, the Makar Mela, takes place at the Triveni Ghat attracting thousands of Pilgrims. During the Sukla Purnima festival, each year there is also an important religious festival. The Bramayani Temple which is located on the Northern bank of the Punyamati River standing outside the religious triangle of the Triveni Ghat is set against the backdrop of a wooded hill overlooking the river.

The date of construction and the building of this temple is not known but it represents a fine example of early Newar architecture. It is likely that it was constructed in the late 1600’s as there is an inscription recording its renovation by King Ranjit Malla in 1720 A.D. The temple has a three tiered roof with originally, an open cella containing Bramayanis surrounded by the Astha Matrikas. The interior is of unusual construction in that it is completely open with a high lantern style ceiling over the main shrine that is plastered and decorated with wall paintings. Later in its history, the enclosing walls to the shrine were added.
The roofs are supported of carved roof struts and covered with the traditional Jhingoti roof tile. The topmost roof is crowned with a gilded copper pinnacle or Gajur. There is a proliferation of fine carving to be found in the windows - the centre of the windows has a beautifully carved head of a divinity and a complicated cornice. The later carvings at ground level are of inferior quality. The temple, together with its religious functions, is under the control of the Guthi Sansthan - a national religious organisation whose duty is to undertake the religious functions and upkeep of the majority of the temples in the Valley. The temple has been donated eight ropanis of land to provide income for such.

According to the principles established in the Hanuman Dhoka Conservation Project which are set out in detail in Building Conservation Handbook, an administrative staff was appointed from the Department of Archaeology consisting of a Project Officer and supervisors. They were supported with technical advice from the Chief Conservation Officer and the Author. A team of skilled foremen craftsmen who have been trained under similar projects were deputed to Panauti with of skilled craftsmen. This team was augmented by local people with a view to training them for further activities in Panauti.

In accordance with the principles established for the programme for the Conservation of the Cultural Heritage of the Kathmandu Valley, H.M. Govt. matched all incoming funds with a 25% contribution towards the cost of renovation and repair.

During the initial stages of the work, after the structure had been completely scaffolded and all unstable sections of the building had been carefully removed, a through inspection was made of what remained of the structure. Because of the collapse of at least 75% of the roofs, the structural core had been exposed to the elements causing considerable degradation to the timbers and brickwork.

The uppermost structural core of brickwork, which was built off timber cross beams was sound to be in a critical state as one of the main timber beams supporting it had fractured completely. It was therefore decided to dismantle this upper section of brickwork and to insert a new timber beam. The intermediate structure appeared in sound condition but further major structural failure was detected at the base of the building. At the base of the structure, there is an inner and outer line of support; the outer structure consisting of brick walls with a later infill of windows and doors. The walls rise to a height of approximately 3 metres, and only give central support to the lower roof. The foundation to this line of structure were minimal but the load that this brickwork was supporting was not all that great. However, the inner line of structure, consisting of four 25 cms square columns supported all the remaining structure, including the topmost brick core; the total height of which exceeded 20 metres. Measurements were taken from a datum and it was found that the columns supporting this load had settled in one place at least 8 cms below the original datum. This had caused differential settlement and therefore the loading, which was estimated at approximately 17 tons per column has become uneven. Instructions were given to expose the foundations beneath the columns, and it was discovered that they were virtually nonexistent. The timber columns were set on a padstone approximately 30 cms square in plan which was balanced on a few stone boulders. It was discovered that the clay subsoil had little bearing capacity.
for such point loads, a condition that was aggravated because there appeared to be an underground spring or stream which passed directly through the temple. There was indeed a chronic situation which is unusual in such buildings as the Newars who were responsible for constructing this temple are generally renowned for their sound foundations. When questioned, the local priest said that the foundations were built off a Puja (a prayer). Prior to the construction of any building particularly of a religious nature, it is normal for a series of religious rights to be performed to establish a sound base for construction. Obviously in this case with the offering of food and flowers, religion was considered sufficient. It was remarkable that the building had survived so long.

A new foundation for the columns was designed and calculated. Afterwards it was discovered that only minimal excavations were permitted, as under no circumstances could any of the divinities, of which there are many, be disturbed within the sanctum. The proposal therefore of inserting a ring foundation had to be abandoned despite negotiations with the local priest and it was finally decided insert a large pad foundation under each individual column.

Prior to the insertion of these foundation pads, the whole of the central core of the structure had to be shored into position, and attempts at this stage were made to try and jack the structure back into its original position. Great care had to be taken during all these operations not to disturb the fresco which lined the upper walls of the sanctum as the divinities depicted on them could not be unsolved. Attempts therefore at rectifying the structure had to be abandoned. After the whole structure had been correctly braced and shored, and area of 1 metre square and 20 cms deep was excavated beneath the existing padstone to the timber columns. A cage of reinforcing steel was carefully set under the columns and pad stone, and a concrete mix was floated a few millimeters above the padstone to avoid any settlement once the temporary supports had been removed. Two columns were consolidated at a time allowing a period of two weeks to elapse to ensure the maximum curing of the concrete. After the foundation work was satisfactorily completed the process of renovation started from the topmost part of the building downwards could commence.

Once the major structural problems had been overcome, the repair of carving, the re-construction of the roofs, and the consolidation of the brickwork, took its course, starting with the topmost roof. During the intervening period, much of the preparatory work for the construction of the roofs had been undertaken. All the rafters, wall plates, fascia boards etc. had already been prepared ready for re-assembly. Similarly, the carvers had been working on the careful repair of the carved windows and other decorative features, including the supporting roof struts, all operations starting from the top and working downwards. Any exposed brickwork was re-constructed using the special slip-glazed bricks, a traditional form of brick facing which had been used in the original building.

A careful check was made on the structural integrity of the walls which are normally structurally consolidated with interlocking timbers. All timbers were checked and any weaknesses were strengthened by the insertion of iron cramps. Before any work could commence on the second roof, the upper roof had to be completed in its entirety, even to the replacement of the guided copper pinnacle (gajur) which had also
undergone cleaning and restoration. This could only take place after the special roof tiles (jingathi) had been laid. The special technique of laying these tiles, evolved in the Hanuman Dhoka Project and recorded in the Conservation Handbook, was closely followed. A similar procedure followed to reconstruct the middle roof. Again the timber structure was carefully examined. It was considered unnecessary to consolidate the central brick core at this level with a concrete ring beam as had originally been intended, because both the brickwork and the timber were still in sound condition. Minor strengthening to the structural timbers was carried out using iron clamps. The majority of the carving and the reconstruction work took place below the lower roof. The outer wall was in very severely damaged condition, although the enclosed timber structure was in a reasonably sound condition. All defective timbers were removed and replaced with new, whilst the brickwork was consolidated and new face brickwork (Tela Int) was incorporated. Prior to this work commencing, the delicately carved windows had been removed and had been cleaned, repaired and treated with chemicals. Once consolidation to this section of wall had taken place, the new roof was laid and the finely carved struts, which had been in storage since the earlier collapse of the roof, had undergone repair, cleaning and conservation. One particular strut which had fractured, and therefore become structurally useless, was supported from behind by a specially designed steel cradle which transferred the load from the roof to the wall. This was an innovation that has proved highly successful, and one technique that will be used no doubt, in similar situations elsewhere.

Most of the carvings that had fallen from the building were eventually rescued and put in store. However, many of them had remained under the debris and had become severely degraded by fungal attack and saturation. During the dismantling of the remaining roofs and walls, all identifiable pieces were located and referenced to facilitate their reinstatement in their original positions. Each piece of carving was thoroughly checked over and decisions were made by the craftsmen as to whether they could be satisfactorily strengthened and repaired or otherwise needed replacement. The principle was soon established that wherever possible, the original timbers should always be re-used and any new carving that was necessary could only be copied from an original matching piece. The theory is that, as the majority of decoration on these temples is either geometric or of vegetal design, it is on the most part repetitive, and where large sections of such decoration are missing, often the symmetry or texture of the facade is dramatically altered if such sections are missing. However in the case of carved figures, especially of divinities, special efforts are always made to strengthen and consolidate them — a good example of this was the cradling of the damaged carved strut.

All the wood carvings were carefully cleaned by a team of specially trained semi-skilled female labourers, and all the carvings were treated either by bathing or spraying them with a chemical fungicide and insecticide. The chemical used was Wykamol Plus which was imported in concentrate form and bulked up using kerosene, 1 part of chemical to 9 parts kerosene.

As already mentioned, much of the carpentry work was planned and executed well in advance, so as not to hold up the progress of the work. All the timbers to the roof followed the original construction in both size and proportion, and slight modificati-
Before Conservation: Bramayan Temple, Panauti
During Conservation; Bramayani Temple, Panauti
After Conservation; Bramayani Temple, Panauti
tions were carried out on some of the carpe-
nery joints to strengthen the overall stru-
cure. Again all timbers including the roof
boarding were thoroughly treated in a bath
of chemicals to prevent further fungal and
beetle attack.

Under the supervision of a trained
chemist from the Dept. of Archaeology, the
wall paintings above the sanctum were care-
fully cleaned and chemically treated. They
were badly dust and disfigured with coating of
dist as well as splatterings of dried blood.

The most important outcome of this
project, besides the repair and conservation
of one of the more important religious shri-
nes in Panauti, has been the training and the
development of both the administrative and
technical staff.

The administrative team were all new
to this type of work, and they were faced
with one of the most difficult projects so
far undertaken. Notwithstanding the pro-
lems of distance, acquisition of materials, as
well as maintaining a work force, there
were some unusual and complicated structural
problems to solve. Panauti is an important
cultural centre, a backwater of the main
activities centered on the Kathmandu Valley
itself. The buildings particularly the religi-
ous structures are in a very poor state of
repair and are certainly lacking in main-
tenance. With the establishment of the
Bramayani Conservation Project, a certain
awareness has crept into the town, and there
are already plans to continue the conservation
activities on a small Bhairab temple, as well
as proposals for launching a major renova-
tion programme for the Indreswar Mahadev,
one of the most important as well as the
largest temples associated with the Kath-
mandu Valley Programme. Like many other
projects which are part of the Programme
for the Conservation of the Kathmandu
Valley. The Bramayani project has helped to
disseminate information and ideas that
are related to the importance of maintain-
ing the cultural identity of Nepal.
NEPAL

(Continued)

—Sylvain Levi

Jaya Sthitī had three sons from Rajalla devī: Dharma Malla, Jyotir Malla and Kirti Malla. They exercised the power together from 1398 to 1400. But between the death of their father and their common accession, the signature of a manuscript reveals in N.S. 516 (1395-96) the reign or the regency of a personage called Jaya Simha Rama. One of the Bendall’s documents (V. Bd.) mentions thirty years earlier, in the date of N.S. 486, a personage of the same name (next to) by the side of king Jayarjuna. In 507 (1387), Jayasimha Rama accompanies Jaya Sthitī and his family in the procession of Matsyendra Natha, at Bugama. The term jaya is only title analogous to cri for example, before the personal name. The elements simha and rama necessarily recall the simhas king of the epoch adorned the one and the other with the title of Rama (Lama); Madana Simha Rama and Cakti Simha Rama. The Chinese texts show that these princes exercised an effective power in Nepal; it is not surprising therefore to see them appear in official ceremonies side by side with the indigenous kings or to see one of them occupy the throne during a period of transition.

The three sons of Jaya Sthitī resided at Bhatgaon; they had not then shared themselves the kingdom; they governed it in company. Dharma Malla is however, named alone in an inscription of Patan, which gives him the title of Heir-apparent (Yuvaraja) and the function of the reigning prince (vijaya-raje) at the same time in N. S. 523 (1403). Eight years later, the younger brother, Jyotir Malla is named alone in the signature of a scribe (Camb. Add. 1649) and he receives the imperial titles. An official inscription (in Pashupati Bhagv. 16) of the following year (15th January 1413) shows in fact Jyotir Malla as the one master of the empire.

His merits justified his success, if one believes the hired panegyrists; the princes of the earth, prostrated in myriads illuminated his feet as rosy as young sprouts; the stuffy of masters such as Canakya the Hindu Machiavel had purified him; the political sciences were deposited in him, like pearls in an ocean. He was a past master in the musical art; Civa had no more fervent devotee and the race of Raghu brightened his forest of lotus under the rays of this unique sun. The whole of his nature leaned towards propitiating the Gods, the Brahms and the Gurus; the whole of his mind towards acquiring the six philosophical doctrines. All those indeed found in him the "Tree-of Wishes". He recalled the merits of his father to such
an extent that he ended up by being mingled and confused with him. Kirkpatrick who only knows Jaya Shthiti Malla by name (altered by the impression into Jethi Mull) relates that “Jei Mull (Jyotir Malla) his son began by distributing kingdoms among his soldiers to provide for the maintenance of the army; then he shared out all the remainder of the lands of his kingdom among his subjects and by an addition of kindness he exempted them from the land-tax that was levied before him. He established lawful weights and measures and considerably enlarged the town of Bhatgaon wherein he resided.” Inversely, the chronicles (W. V. Bh.) do not name Jyotir Malla; but they give to Jaya Shthiti a reign of 43 years; putting together thus in one total only, the years of the father and those of the sons. They cite besides that Jaya Shthiti offered to Pashupati a Kalaca followed with a gift of ten thousand oblations (koty abuti) on the 10th magha clear, 515. The inscription of Jyotir Malla commemorates the dedication to Pashupati of Kalaca of gold followed with an offering of one hundred thousand oblations on the 13th magha clear, 533. Did the son follow the father’s example or did the Vamsavalis derive the son for the benefit of the father?

Zealous as he was towards Giva, Jyotir Malla prides himself nevertheless (Bhagv. 16) in having resorting the caitya to Svayambhu and the status of Dharma dhatu Vagicvara on mount Padmacala, close to Syambhu Nath.

There remains a monument of the studies of Jyotir Malla, the Siddhi sara (Camb. Add. 1649). It is a work “which treats on astrology and on favourable seasons” according to the summary analysis of M. Bendall. Apart from the ordinary taste of the Nepalese for these knowledges so important in the practice of their life, a kind of pre-established harmony of predestination seemed to consecrate Jyotir Malla. “Jyotis” designates in Sanscrit the celestial luminaries. In the first verses of his treaties Jyotir Malla does not fail to outline his name and the subject chose, “King Jyotis, prince Malla, the sage composes the Siddhi sara in order to develop the knowledge of the jyotis.”

Jyotir Malla was the contemporary of the last descendants of Hari simha in Nepal. Cakti Simhi deva and Cyamla simha deva. These princes had undoubtedly left him the whole of Nepal, since it is from Palanchok to the east and beyond the valley that Cakti simha deva sent his gifts to the emperor of China.

Jyotir Malla died between 1426 and 1428. He has his eldest son for successor, Yaks Mall, to whom he already entrusted while alive the government of Bhatgaon (Bhagv; 16). Yaks Mall seems to (Kirkpatrick, who names him Ekshah Mull or Kush Mull) “he annexed to his domains, Mourung at the foot of the mountains, Tirhoot and even Ga-ya. In the west he conquered Gourkha and in the north he captured Sikharjong or Digarchi from the Tibetans. Besides, he subdued the rebellious kings of Patan and Kathma-nudu”. Thus, even after Jaya Shthiti and Jyo- tir Malla, two out of the three capitals of Nepal still remained more or less independent. Kind to the Brahmans as had been his father and grand-father, he entrusted the religion of Pashupati to the Bhattas who had come from southern India. He erected the temple of Dattaatreya in Bhatgaon and surrounded this town with a wall. He died towards 1480 after a reign of about 50 years (43 years W. V.).

Before dying an untoward kindness or
a delusive prudence had decided him to
work on the dismemberment of his empire,
he formed four kingdoms, destined to ruin
one another. Raya (or Rama) Mall, the
eldest of the sons, received Bhatgaon with
a territory bordered in the west by the Bag-
mati, in the east by the town of Sanga, in
the north by the town and pass of kurti, in
the south by the forest of Medini Mall.
Rana Mall, the second, received the prin-
cipality of Banepa limited in the north by
Sangachok, in the west by Sanga in the
south by the forest of Medini Mall, in
the east by the river Dudh Kusi. But
this principality had an ephemeral existence
only. At the close of two or three generations,
the house of Bhvatgaon took possession of
Banepa, which it was compelled to yield
afterwards to the house of Kathmandu.

Ratna Mall, the third son, received
Kathmandu with a principality bordered in
the east by the Bagmati, in the west by
the Tirsul Ganga, in the north by the
mountains of Nilkanth, in the south by the
domains of Patan.

Patan would have been according to
certain accounts, given by Yaksa Mall to
his daughter, with a territory bordered in
the south by the forest of Medini Mall,
in the west by the mountains of Lam-
adanda, in the east by the Bagmati and in
the north by the kingdom of Kathmandu
and was only again separated in the
beginning of the XVIth century to form
a kingdom by herself.

Kingdom of Bhatgaon

The history of the first kings of Bha-
tgaon is only known to us by the meagre
account of the Vamcvalis. Raya Mall (or
Rama) reigned 15 years; but this number
regularly attributed to each one of the
successors of Raya Mall to Narendra
Malla, is purely whimsical; positive syn-
chronisms demonstrate its falsity.

Suvarna Mall (or Bhuvana Mall) cap-
tured Banepa. Besides Bhatgaon, he pos-
sessed in the valley, Timi, Nakdes, Bude,
Sanku and Changu.

Prana Mall (15 years, 21 years, V.)
reigns at first in company with Jita Mall
between 1524 and 1533; then he exercises the
power alone.

Vicva Mall (Visnu Mall, V., Bessou
Mull, K.) installed Narayanas around Pa-
shupati, after having reported to the king
of Kathmandu; he erected a three-storied
temple in Dattatreya, gave it lands and
handed it over to the Samyasis for whom
he built a college (matha). Icangu Nar-
yana was buried alive under a landslip.

Tribhuvana Mall, also called, Tribhu-
vana Mall, son of Vicva Mall and Gan-
gadevi, annexed to his kingdom the posses-
sions of the house of Banepa. The inscrip-
tions of his reign go from 1572 to 1585.

Jagaj Jyotir Mall instituted the pro-
cession of the chariot of Adi Bhairava in
Bhatgaon and in Timi; one day that he was
playing at dice with the goddess Tulaja,
there crossed his mind an impure thought
and the goddess disappeared. It also hap-
peneed during his reign that grains of Indian
wheat were introduced into the country
from the East, mixed with chick-peas
(dwarf-peas). The sage and wise men of the
kingdom when consulted declared that
this grain in question would bring about a
famine, and that it was better to return
it whence it came. Then toward off the
evil pressage, homages were paid to the
gods and Brahmans were fed. (W.)

The manuscripts, at the same time as
they give precise dates (1617-1633) for this
prince, make him know to us more inti-
Jagat Jyotir Malla, like a true Nepalese was taken up with music dance and the theatre. He increased his efforts to procure himself from Southern India an exemplary of the Samgita candra which treated on all the questions relative to dramatic art; he studied laboriously in company with a pandit from Tirhoot, Vanga mani and with the help of this learned fellow-labourer, he composed a commentary, the Samgita bhaskara “the sun of the musical art”. He also studied the classical work of Bharata on theatrical art, the chapters of the Agni Purana, the treaties (unknown) of Vipra dasa and summed up his studies in the Samgita sara samgraha “the quintessence of the musical arts in a few words. “Music was, besides, a passion of the family. The son of a daughter of Jagaj Jyotir Malla, Ananta, ordered Ghana cyama to compose a commentary on the Hasta muktavali “The necklace of the jewels of the hands” which treats on expressive attituded; the commentary of Ghana cyama was destined for the instruction of Ananta’s son.

Jagaj Jyotir Malla did not also neglect the erotic art so important in Sanskrit literature, he selected as a text for his studies the Nagaraka sarvasva “the treasure of urbanities” composed by a Buddhist monk, Padma cri jhana who had received the lessons of the Brahman Vasudeva; to complete the teaching bequeathed by these two venerable masters, the king composed a commentary of the work.

But Jagaj Jyotir Malla was not satisfied with studying the theory of the theatre; he meant to embody in a work the knowledges he had painfully acquired. In 1628, he composed a drama, the mudita Kuvalayacva, that I have already mentioned several times for the historic references of the prologue. The piece does not reproduce the classical type of the heroic comedy (nataka) consecrated by Kalidas and Bhavabhuti; it is a kind of opera where the verses alone are fixed; the prose portions are omitted to the improvisation of the authors. The language is neither Sanscrit nor the Pracrit of the grammarians, but the popular language set off with Sanscrit words. The principal elements are the song and the melody. On the following year, in 1629, on the occasion of an eclipse that occurred on the 21st of July, the royal writer played drama of his make, the Hara gauri vivaha “the marriage of Civa and Devi”; it is also a kind of opera, of the same character as the Mudita Kuvalayacva.

Narendra Malla (21 years) is missing in V.

Jagat Prakaca Malla (21 years) prided himself in literature like his contemporary the king of Kathmandu, Pratapa Malla. He composed five hymns in honour of Bhavani and had them engraved on a stone, in 1662. He also composed hymns of Garuda dhvaja, “the god who has Garuda for standard”, Vishnu. He styles himself in inscription dated 1667, as “master of arts and of sciences”. He built a ghat on the river Hanumati to the east of Bhaigaon and erected serveral monuments. It was him that father Grueber (sup. 1, 84 and 88) designates in his correspondence, in the name of Varkam.

Jitamitra Malla (21 years) was a great builder of temples and religious edifices. A coin stamped in his name bears the date of 1663, during the life of his father, chronicles related the pious foundations of this king in 1682 and 1683. Jitamitra Malla had composed a drama, the Acva medha nataka, the subject of which he had borrowed
from the Jamini Bharata.

Bhupatindra Malla (34 years) is the author of two of the most beautiful monuments of Bhatgaon: the Darbar (Royal Palace) and the Temple with five storeys. The Darbar which is still in existence has 99 courts; the principal court has a gilded door which all the travellers have celebrated for its wealth and beauty. In idea of the 55 windows of the palace the king has had inserted like a curiosity exposed to the admiration of his subjects, a bit of glass which a Hindu from the plains had offered him as a present. The Darbar was completed in 1697. The five-storeyed Temple was destined to shelter a divinity of Tantrism, that is ever still today not shown to anybody. To stimulate the zeal of the workmen, the king himself gave the example in carrying three bricks; and such was the enthusiasm that in the space of five days all the materials were gathered. The crowning (cudamani) of the temple was placed in position in 1703. The reign of Bhupatindra Malla seems to close in 1721; in the course of that year he still dedicates a bell to Vatsala devi; in 1722 a coin already bears the name of Rana Jit Malla.

The name of Rana Jit Malla is so closely mingled with the events that brought about the Gurkha invasion and conquest, that it is preferable to reserve the account of his reign.

Kingdom of Kathmandu

Ratna Malla, the third son of Yaksa Malla, who received for his share the kingdom of Kathmandu was active, bustling ambitious, without scruples. The legend relates that he plotted a clever ruse to receive from his dying father the mysterious wording of invocation to Tulaja devi, equally reserved to the eldest of the family. Designated to reign over Kathmandu, there still remained for him to take possession of his throne, if the town had recognised Yaksa Malla as sovereign, twelve Thakuris were thereby the effective rulers, like in the days of Hari simha deva. Ratna Malla did away with them with the help of poison. The Thakuris of Nayakot to affirm their independence, gave out the order to repaint the statue of the goddess Rajjecvari without having previously obtained his sanction; he declared war on them and defeated them in 1491 and to consecrate his triumph he brought away from Nayakot a heap of flowers and fruits which he offered to Pashupati. The Tibetans called Kuku and others again from the country of Deva dharma (Bhutan) attacked him in their turn; but four Brahmans of Tirhoot induced the king of Palpa their disciple, to help Ratna Malla. The Tibetans were beaten till they fled at Kuku-syanajor. The Brahmanes were rewarded with Kuku-land donation. Allied with Brahmanes the against the aristocracy that weighed upon the indigenous Buddhism, he nominated as a priest to Pashupati a Svamin come from Deccan and named Cekharananda. The Nevars were regulated with secondary employments in the administration of the temple. Pursuing the work of Hindu coalition that was in progress since the invasion of Karnatak, Ratna Malla, on the advice of the svamin whom he had taken for guru pretended to recognise and show in Adi-Buddha a form of Devi.

In possession of the copper mines of Tamba Khani, in the valley of Chitlong in the south of Nepal, Ratna Malla ordered the stamping of "paisas" to replace the ancient coins denominated suki or sukivas which were worth eight times more. The development of transactions imposed undoubtedly the creation of a small coinage.

It was during the reign of Ratna Malla
that Muslims were first seen to appear in Nepal.

Ratna Malla died after a long reign (17 years, W. V. B.). He had for successor Amara Malla (47 years, ib.). Amara Malla was the suzerain of 26 towns or boroughs: Patan, Bandegaon, Thacho, Harisiddhi, Lubhu, Chapagaon, Phirping, Bogmati, Khokhara, Panga, Kirtipur, Thankot, Balambu, Satangal, Halchok, Phutam, Dharmasthali, Tokha, Chapaligaon, Lelegram, Chukgram, Gokran, Deo Patan, Nandigram, Namai, Maligram. His residence was at Kathmandu. He was then in possession of the western half of the valley. Interested in the past he wished to know the origin of the towns of which he was the ruler and ordered the collection of current traditions; unfortunately the papers of the investigation have not reached us.

Amara Malla appears to have been a great amateur of dancing. He instituted or reformed a great number, over the whole stretch of his domains. He also created new chariot processions.

Surya Malla (8 years) took Changu Narayan and Sanku from the king of Bhatgaon. Devout adorer of Vajra yogini of Sanku; he went to settle down close to her, in her town and instituted a procession in her honour. He remained six years at Sanku, then returned to Kathmandu, where he died.

Narendra Malla (5 years); two documents drawn his reign bear the date of 653 (1533 J. C.) and of 671 (1551). The first four reigns cover then in reality a space of a little more than half a century.

Mahendra Malla (21 years) has perpetuated his name by his coinage in Nepal and the neighbouring countries. The Vamcavalis related that he went himself to pay homage to the Emperor of India (Padshah) at Delhi and that he brought him as a gift a full white swan and also falcons. The Emperor was so pleased with the gift that he allowed him to stamp in his name coins called mohar and weighing six masas. History is at least suspicious. The reign of Mahendra Malla falls in fact between 1550 and 1570, in a period when the throne of Delhi is severely shaken. The Moghul Humayoun, beaten at Baxar by the Afghans Sher Khan (1539) flees from India, and his victor takes the imperial crown under the name of Sher Shah (1540-1545); the successors of Sher Shah exhaust themselves in civil war. Humayoun returns, retakes Delhi (1555) and dies six months later. His son Akbar is a minor, he only personally exercises the power from 1550 and spends at first seven years in reducing the seditions that have broken out on all sides.

The silver mohars stamped by Mahendra Malla received the name of Mahendra Malli and the coins that all the sovereigns of Nepal continued afterwards to stamp on this type, preserved this name. The value of them is about eight annas; they exactly reproduce the half rupee of the Mohammedans. The silver from which they are made comes from China in ingots that are stamped. The Mahendra Malli constituted a coin easy usage, in the transactions between India and Nepal, since it borrowed the monetary standard of the Mohammedans already accepted all over India. But it particularly owed its success to its adoption by the Tibetans. Tibet, who had no coinage, excepting that which came to her from China, welcomes with satisfaction the Nepalese mohars that still remained the current coinage of the country, they circulate either whole and intact or in fractions carefully cut up in halves, quarters, and eights. Mahendra Malla who had clearly fo-
After the expulsion of Sada civa Mallā, Civa simha Mallā (25 years) was chosen as king. The Vamcavālas that declare that the dynasty of the Surya Vamcias had died out with Sada civa do nevertheless make of Civa simha a brother of Sada civa. However the Brahmanic Vamcavali gives him the name of Civa simha Mallā.

The unlucky Lakṣmi Nara simha Mallā reigned at Kathmandu during the lifetime of his father, if it is true that he built the great wooden shed that owed to the ancient Kantipura its modern name (Kasu-mandapā, Kath mandao, Kathmandu). The construction of this shed is dated in 715 (1595 A.D.).

Fortunately for him, Lakṣmi Nara simha Mallā had an intelligent and devoted minister in his service, the Kaji Bhim Malla. Bhim Malla took great pains in drawing closer and increasing the relations with the Tibet, where the civil wars turned loose by religious hatreds, offered Nepal a propitious opportunity to extend her influence. Bhima Malla went to Lhasa in person induced the Nevar merchants to settle down thither and concluded a kind of commercial treaty with the Lama. The properties of Nepalese subjects dying in the Tibetan capital were returned to the Nepalese government instead of being confiscated by the Tibetan authority. The legend more taken up with the military glory than with the economical successes has travestied the memory of Bhima Malls. On the road that leads from Nayakot to Gosain Than, near the village of Taria can be seen a natural shelter formed by an overhanging rock; it is the Bhimal Gupta, the grotto of Bhima Malla. While Bhima Malla was leading an army on the conquest of Tibet, a lama let loose by means of a powerful charm a rock of the mountain and allowed it to roll on the Nepalese troop; but Bhima Malla

reseen the profit he would derive from his coinage gave it a character half Nepalese and half Tibetan. According to what Kirkpatrick says, the ancient Mahendra Mallīs showed on the obverse a representation of Lhasa and on the reverse the name title and emblems of the sovereign of Kathmandu. But a coin figuring in the Mission Apostolica simply shows on the obverse the effigy of the king and on the reverse a horse turned towards its right the head. The king of Kathmandu had as a monetary emblem, the sabre; that of Patan, the trident; that of Bhatgaon, the conch.

Mahendra Malla paid a visit to Trailokyamalla, king of Bhatgaon and during his sojourn a desire haunted him to erect to Tulaja devi, in his capital, a temple as beautiful as that Bhatgaon. The choice of a suitable plan prevented him for a long time; at last a Smanyasi came to the help of the architects, and the temple was completed in 1549. It is from that time that authorization was given to build lofty houses in Kathmandu. Mahendra Malla took great pains to induce numerous families into Kathmandu by giving them houses and land.

The son of Mahendra Malla, Sada civa Malla (10 years) made himself unbearable by his luxury and his tyranny. Fond of horses, he quixtly allowed the animals of his stable to graze on the crops of his subjects; if he met a pretty girl in a procession he took possession of her. The people at last chased him out with sticks and hammers and he was compelled to take shelter in Bhatgaon. The king of Bhatgaon who was cognisant of his misdeeds, retained him as a prisoner. One bright day, he disappeared with him died out the legitimate dynasty of the Surya Vamcias at Kathmandu.
had only to raise his hand to stop with a jerk the fall of the rock. The king of Kathmandu owed again to the zest and the skill of minister the acquisition of Kuti which made him master of the most frequented pass. But envy and calumny snatched without difficulty from the feeble Laksmi Nara, a sentence of death, in return for his services, Bhima Malla was handed over to the executioner. His widow ascended the pyre and beyond being swallowed by the flames she flung a dreadful anathema: "May wisdom", she cried, "never inhabit in this Darbar." A little while afterwards the king become insane and the sequel to the curse was recognized. This occurred in 1639. Laksmi Nara simha lived until 1657.

His son, Pratapa Malla called upon to succeed him, exercised the power for 50 years (1639-1689). The Vama cavalis enumerate, with an indefatigable complaisance, the numerous religious foundation of this long reign; but Pratapa Malla was desirous of directly instructing the posterity of his glory and his merits. In spite of the ravages of time, his name arrests the eye at the all the temples of cross-ways of Kathmandu and her neighbourhood, encharged in skillful panegyrics composed by the king himself. If the poetry he courted for half a century was a thing he could hardly master, he at least succeeded in forcing the favours of versification. In other respects, he was an inquisitive mind, sharp, a Paul-Pry and who well deserved to leave in the people's mind the reputation of a magician. It is also related that he knew how to make smile the status of a Bhairava placed in front of the palace and that he even succeeded in making it move its head. An oblong stone inserted in the plinth of the facade still spreads to the passers-by the erudition of this odd paince and serves to the disconcerted curiosity, a childish enigma that the legend has not failed to swell. In the seven lines of this documents, Pratapa Malla has given specimens of fifteen writings which he learnt and of which he proudly enumerated the list: Golmol, Parsi, Tirahuti, Ranja, Maghapat, Devanagara, Seyadjaana, Gotriya Arbi, Kayathi, Nagara, Kata, Saun Umeta, Nevara, Kaspiri, Phiringi. The Golmol writing is a decorative modification of the Nagari writing; the Parsi is the Perso-Arabic writing; the Tirahuti is Tirhout; the Kanja is a Nepalese variety of the Nagari. I ignore what the Maghapat stands for and aspect of the characters is not made to clear up the problem; the Deva Nagara is the common writing of Hindustan; Seyala is the name of Tibet in the Never language; the Seyada Jana (Akhar) is the Tibetan writing; the Gotriya is again another modification of the Nagari; the Arbi is the Arabian writing; Kayathi Nagara designates undoubtedly the Nagari employed by the scribes (Kayasha, kait); Kata is the writing of Orissa; Saya Umeta is an mysterious as the corresponding writing; Nevar is the Nevar writing; Kaspiri is that of Kashmere; Phiringi the European writing (Phiringa, Frank). The specimens of the Phiringi writing, writing traced in beautiful capital letters of the XVIIIth century Thakuri; it is probable in fact that the new king was chosen among the Thakuris of Kathmandu who were at least partly Mallas; as an instance we have Bhaskara Malla father of Keça candra who founded the monastery of the pigeon.

Civa Simha was married to Gangā Ranim who has left the memory of an ardent devotion; she was the person who appears to have really governed the affairs. She repaired the temple of Pashupati and installed thither for priests, a swamin from southern India, Nītyānand. She connected, so they say, the summit ( pinnacle) of
Pashupati to the summit of the palace of Kathmandu with a cloth (a band most likely). Civa Simha, on his side, had taken for spiritual director a Brahman of the Maha rastra (Mahratta country). The dates known of Civa Simha Malla proceed from 1585 to 1614.

Even during his lifetime, the kingdom of Kathmandu had been divided. The second of his sons, Hari Hara Simha, violent and hasty, had expelled from the palace, the eldest son Laksmi Nara Simha Malla, who was obliged to hide in Deo Patan in the house of a washerman. Hari Hara Simha established himself at Patan and took the title of king. He reigned thither since 1603. (see the photograph, I, p. 89), are the words: Automne (Autumn) Winter, L'Hiver (winter), which the cutting of the line and irregularities of the orthography conceal at the first sight Aviomnewinterhirt). Two of these three words are French. German and English can equally claim the third, strangely framed between the other two. The solution of this little problem will remain uncertain, so long as nothing will be known of the informers of Pratapa Malla. The inscription is dated the 5 Magha clear 774 (Friday the 14th January 1654); it is (save for five days) exactly anterior by eight years to the passage of the Fathers Gruber and Dorville, before them, no European is known to have visited Nepal.

The inscription begins with an invocation of Kalika, followed by a verse written by means of the first fourteen kinds of writings. The Phiringi has not been employed in it; it has been rejected at the end of the inscription, either through disdain, or want of knowing its use. The pious Pratapa Malla may have felt scruples in transacting with the characters of the most vile barbarians the sacred words of a prayer to goddess Kalika; perhaps also he was badly at a loss to adopt them to the transcription of the Sanscrit; the models were again wanting. However, the European words employed do not seem to have been picked up at random; the inscription is engraved in December-January; the equivocal aspect of the January in Nepal would quite naturally suggest the words “Autumn” and “Winter”. The particularities of the astronomical date are minutely stated twice, in Sanscrit literature and in Nevar Sanscrit. It is in Samvat 774 Nevar, in the month of magha in the clear fortnight, the fifth day of Cukra (Venus), in the yoga called Civa, the asterism being Uttarabhadra, which the ornament of the race of the poets the jewel that crowns his hair, the noble Pratapa the king, has written this incomparable phrase. This incomparable phrase I must confess myself unable to decipher. And yet, what a humiliation. “The prince of poets” “the diadem of the literary family” “the Emperor king of kings Pratapa Malla” repeats it twice in the Nevar language as if the Sanscrit refused to lend itself to so much brutality: He who can understand the meaning of this cloka is a doctor: he who is not in position to explain it, his birth is useless; he who cannot expound it, his parents will become aged. He who understands the meaning of these letters, his birth is really useful; I have radically failed in deciphering this obscure language, certainly by the awkwardness of the scribe and crossed over by unknown writings. Another will have the glory and the profit of reading in the scrawl the exact indication of the spot where Pratapa Malla buried four kotis of rupees under the court of Mohan-chok, in the Darbar; because this conjuring language cannot concern anything less short of a hidden.
Nepal

treasure.

Pratapa Malla increased his hymns engraved on stones with an impartial liberality. In 1650, he dedicated one to Swayambhu the stele of it is still intact; in 1654, another to the goddess Guheevari which he ended up discovering, by digging up a deep well on the indications of sorcerer. The steps of the temple erected in front of the Darbar also bear hymns due to royal inspiration. Proud of his talent, he officially took the title of Kavindra “Prince of poets” and tucked it on everywhere to his name, on inscriptions and on coins.

Poetry was with him, only another form of religious exaltation. He spent all the time of his long reign, with combination of divinities and with machination of creeds; he played with the gods as with writings; his syncretism good-natured child agreed with four spiritual directors, a swamin believer in Tantrism, a Brahmin fakir, a magician, and a Buddhist priest. The swamin was Hindu from Deccan, Jnananda, who was nominated priest of Pashupati and who had himself built by the king a house in Deo Patan. The fakir was a Brahman from Maharashtra, Lamba Karna Bhatta, who obtained from the king as much of the effect of it as possible was attempted to be annulled; Lamba Karna was told to get into a palanquin and they gave him for bearers and servants, lame, blind and paralytic men. The magician, Narasimha Thakura, was a Brahman from Tirhoot who knew the wording with which it was possible to master Narasimha. Lastly the Buddhist priest called himself Jamana.

A prey to his influence, the king scattered a shower of alms on all concessions. As a young man, he had indulged in debauchery and his concubines numbered then three thousand, he even went so far as to rape quite a young girl who died of the effects of the sexual embrace. Seized with horror for his crime, he retired in the temple of Pashupati and spent three months in making with his own hands, lingas by the myriad. Then, in 758 (Bhagv. 19), he accomplished the rite of the tula-dana which consists in presenting as an offering, a heap of silver, precious stones, gold and pearls equal in weight to that of the donor himself and he further added to it a gift of one hundred horses. He ordered the erection of lingas at every step along the route between Kathmandu and Pashupati, and did, like his grand-mother at one time Ganga Rani, help to connect by a thread, the pinnacle of the temple to that of the palace. To avoid the evil spirits, the witches, the epidemics, especially the small pox, always so feared, he erected at the gate of the Darbar a statue of Hanuman, the epic monkey. He brought water from Buddha-Nilkenthal to a tank in the interior of the palace and laid down the rule that the kings of Nepal should never more take in person their homages to Buddha-Nilkanta; otherwise their doom was sealed. He dug the pretty basin of he Rani Pokhari, east of Kathmandu, in honour of a Rani and built in the centre of it a temple wherein he sheltered the divinity and his family. Towards 1670, he offered to Swayambhu Natha the great vajra that can be seen at the entrance of the sacred plateau.

This peaceful raja and studious man was compelled however, to declare war. Before 1649, he had taken or retaken from the Tibetans Kuti, Khasakira, compelled the king of Bhagtaon Narendra Malla to offer him an elephant as a tribute, vanquished the king of Gorkha Dambara Caha (1633–1642), captured from Siddhi Nrsimha of
Patan several of his fortresses (Bhagv. 18). In 1658, he was obliged to sustain the attack of the kings of Patan and Bhatgaon against him, in 1660, the war renewed; but the king of Patan Crí Nivasa Malla, had changed over sides and supported Pratapa Malla, vanquished in a series of encounters, Jagat Prakaca of Bhatgaon was compelled to ask for peace in the January of 1662. The two Jesuits Gruber and Dorville were crossing Nepal at that time; they witnessed one of the last engagements and their intervention even contributed to the success; the small telescope (spy-glass) they lent the king of Patan permitted him to recognize the positions behind which the king of Bhatgaon had concealed himself.

Pratapa Malla had taken two royal spouses; one of them Rupamati was from the family of the kings of Bihar; she was the daughter of Vira Narayana, grand-daughter of Laksmi Narayana. The formation of these names denote authentic or so-called descendants of Hari simha dev. The queen, Rajmati belonged to the Karnata family, the race of Nanya deva and of Hari simha deva. 9

These two spouses had four sons: Parthivendra, Nripendrafta, Mahapatindra and Cakravartindra. On the advice of svamin Jaimananda he entrusted them successively with the royalty during one year, beginning from 1666. But the fourth, Cakravartindra, died after one day’s reign only (1669); they incriminated the svamin who had chosen a combination of evil auguries for the coinage of this prince; he had been in the wrong for having associated the coins with the camara (fly-flap), with the kamala (lotus), with the ankuca (elephant driver’s hook), with the pava (knot) the bow and arrow (banastra), which presage death.10 The alternation was to continue among the other three; a coin in the name of Nripendra bears the date of 1679; another, in the name of Bhupalendra the date of 168211.

Pratapa Malla had his third son for successor, Mahindra (Mahipatindra) Malla (1689–1694) who nominated the svamin Vimalananda, priest of Pashupati and instituted the procession of Cveta Vinayaka, the organization of which he entrusted to the Banras of Chabahil; they were also entrusted with the funds of the procession.

Bhaskara Malla (1694–1702) was only fourteen years old when he became king; spoiled by the society of women wherein he confined himself, he did not fear, in the year 1700 (in which the avinca month was redoubled by intercalation), to celebrate the feast of Dasain during the intercalary month. To punish him for this derogation plague broke out. The symptom of the ailment was a pain in the head, near the ear; and death intervened on the spot. The number of deaths eventually rose to between 80 and 100 a day. Through precaution, the king was held closed up with two wives, a servant and provisions. At the end of six months, impatient by this cloister-like seclusion the king jumped out through the window and ran to the Darbar. He died the same night.

The king left no heir; the queens before ascending the pyre, gave the crown to a distant parent of the royal family, Jagaj Jaya Malla, who took the title of Mahipatindra. Jagaj Jaya had already two sons, Rajendra prakaca and Jaya prakaca; three more were born to him; Rajya prakaca, Narendra prakaca and Chand prakaca. In 1711, eldest, Rajendra prakaca died. Jagaj Jaya was desirous of
nominating his second son as heir, Jaya prakaca; but the khas soldiers whom he employed in his service refused this choice and claimed to impose Rajya prakaca, because he was the eldest of the sons born in the palace. These court disagreements favoured the progress of Gurkhas who were then pushing their conquest into Nepal. The Malla kingdom of Kathmandu had not long to live when Jagaj Jaya Malla died in 1732.

Kingdom of Patan

The founder of the Patan dynasty is Hari hara simha Malla, son of Civa simha Malla, king of Kathmandu; Hari hara simha occupied the throne of Patan during the lifetime of his father; he was installed on it since 1603. He pretended that he owed his promotion to the protection of the Bhairava Panca Linga.

His son Siddhi Nara Simha (or Nr. simha) Malla reigned for about forty years (thereabout of 1620 to 1657). His person and reign are veiled by the tradition of a cloud of melancholy and divine mystery. It was said of him that he was conceived whilst his father was living in a pious refuge in Pashupati and that he was born in a propitious hour. His father, to feast his birth, had dedicated the village of Bhulu and had had engraved in commemoration an inscription on copper. Siddhi Nara simha had dedicated himself to the worship of Krsna, but to honour this god of grace and love he underwent terrible austerities. He slept on bare stone, spent his days in prayer and subjected himself to the diet of the Candrayana, regulated on the phases of the Moon; on the day of the new moon he only took for food, a handful of rice, gradually increased it till the full Moon, then decreased his portion by degrees. In 1652, he entrusted the public affairs to a regent and undertook a pilgrimage but events recalled him soon. Ever since, the disquieting presages increase in number; the procession of the chariot of Matsyendra Nath has remained famous by its accidents that delayed it; the journey was prolonged for nearly three months and it was given up to complete it regularly. At the same epoch, the perspiration poured off the face of Ganeca for fifteen days; in 1656, the lighting struck the temple of Matsyendra Nath; a little afterwards, during the procession of the divinity, a child of six months sat on the chariot and pronounced these words: “come, king Siddhi Nara Simha. I am not pleased to see you build so high a temple.” The king did not go to the appeal. “It’s all right,” added the child, “I shall not speak anymore.” In 1657, Siddhi Nara Simha disappeared, it was thought that he had gone to Benares as a wandering religious man. The Brahmans celebrated his memory by these verses: “Siddhi Nara Simha, the omniscient, has reached salvation alive, because he had triumphed over the senses; he was the friend of Madhava (Krsna), the devotee of Giri (Radha), prince of the Yogis, the prince of poets, generous and disinterested, this son of Hari Simha. Whoever recites this eulogy is liberated from all sin.”

This mystic prince did not, however, neglect the administration of public affairs. He appears to have concentrated a good part of his energy in introducing order in the dangerous anarchy of the Buddhistic monasteries. In order to check their rival pretensions, he distributed among them, ranks of precedence; he imposed on them a central organization, a common representation, rules of civil discipline. As the relations with Tibet were increasing,
he busied himself with instituting rites of purification for the merchants returning from Lhasa. The population of Patan had decreased, he attracted new inhabitants. He opened new professions to the Banras.

The Brahmans experienced on several occasions the beneficial fervour of his devotion. In 1637, on the occasion of the inauguration of the temple of Krsna and Radha at Patan he offered to the priests two hundred mohars of gold daily for forty days, to the Brahmans he offered “a mountain of rice” “a tree of wishes”, food and other gifts. In 1647, on the occasion of a restoration of the time stroke musical or season of Degutale, he distributed a mohar to each Brahman; and in the same year in connection with some other ceremony, he renewed this generosity. In 1649 he distributed 250,000 pounds (lbs) of rice to the Brahmans (Nevara) and the beggars came from all sides for the alms.

He was obliged to struggle against his neighbours of Bhatgaon and Kathmandu; in 1637, he won a success over his enemies on the very day when he was dedicating a temple to Krsna and Radha; in 1652 hostilities broke out afresh.

The son of Siddhi Nara Simha, Cri Nivasa Malla continued to wage war first (1680-1700) and also his mysterious end recall his grand-father Siddhi Nara Simha. He displayed great zeal to Matsyendra Natha, erected the Ma-ni mandapa in his honour and gave him lands. But he had the imprudence of allowing the king of Bhatgaon, Bhupatindra Malla, this indefatigable builder, to erect a temple in Patan, south of the Darbar, this was a perfidious trap of the king of Bhatgaon, who reckoned by this means to destroy the posterity of his neighbour. He succeeded to his object. Siddhi Nara Simha, the heir apparent to the throne of Patan, died young and Yoga Narendra, overwhelmed with sorrow, departed the world. Before disappearing, he gave his supreme instructions to his minister; so long as the face of the statue remains clear and bright so long as the bird on his head does not fly away, it will be known by these signs that he was still alive; thus it is that every evening those concerned continue to place a mattress in a hall on the facade of the Darbar, and leave open the window while waiting for the return of Yoga Narendra. But an inscription of Yogamati, daughter of Yoga Narendra (Bhagv. 22) dated of 1723 contradicts the legend according to.
this testimony worthy of faith, Yoga Narendra had retired in the temple of Changu Narayan—where he died, followed by his twenty wives—on the pyre.

The Buddhistic Vamcavali places next, Mahipatiandra or Mahindra Simha Malla, king of Kathmandu who would have united the two crowns until his death, in 1722. The Brahmanic Vamcavali does not name him. A coin dated 1709 bears, in fact, the name of Jaya vira Mahinda; two coins of 1711 and 1715 are stamped in the name of Mahinda Simha deva. But Mahendra Malla of Kathmandu was dead in 1694 and Jagajaya Malla of Kathmandu was took the title of Mahipatiandra, dies in 1732. Mahipatiandra is followed (in the Buddhistic Vamcavali only) by Jaya Yoga Prakaca, whose name can be seen on a coin of doubtful date, perhaps of 1722. In 1723 Jaya Yoga Prakaca made the offering of ten thousand oblations.

After Visnu Malla a son of a daughter of Yoga Narendra, was elected king. He reign lasted 19 years, according to the Brahmanic Vamcavali (1723-1742). He built a new Darbar, avoided a threatening draught by the rites that Ganti kata had taught Guna Kama Deva at one time, offered in 1737 a large bell to the goddess Tulaja, adopted Brahman's for his sons, distributed to them lands and nominated as his successor Rajya Prakaca, son of Jagajaya Malla, king of Kathmandu.

Prithi Narayan and The Gurkha Dynasty

When Prithi Narayan (Prithi Narayan) ascended the Gurkha throne in 1742, at the age of twelve, his small principality was quite insignificant in the vast stretch of the Nepalese empire. His capital was a borough of eight to ten thousand souls, at about sixty miles distant to Kathmandu on the hardly recognisable road that led from the central valley to the Western frontier. The sovereign of Gurkha was one of the twenty four petty kings of so-called Rajput origin, who formed in the basin of the seven Gandakas, a king of confederacy, presided over by the rajah of Yumila. Each one of them addressed yearly to this rajah an embassade with preseotis; each new prince asked him for the investiture, symbolized by the impression of the finger on the forehead (tika); in short, in case of conflict the role of mediator naturally devolved on him.

The kings of Gurkha, like all good families, from the mountain, prided themselves in having for ancestor a Rajput of Chitor, escaped from the disaster where so many noble Hindu had perished. I have already cited (I, 254) their origin as far as Dravya Sah (1559-1570). Among the successors of this king, Rama Sah (1606-1633) has left the memory of a legislator; his heir Dambara Sah (1633-1642) had always a row to pluck with the king of Kathmandu, Pratapa Malla who boasts of having beaten him. The father of Prithi Narayan, Nara Bhupala Sah (1716-1742) attempted to no avail, the enterprise in which his son was destined to succeed. He thought of taking advantage of the rivalries and dissensions that enfeebled Nepal in order to capture the country and crossed the Tirsul Gandak; but the autonomous Thakurs of Nayakot, the Vai-cya rajs barred his progress; he was forced to fall back.

Nara Bhupala Sah had two wives, the eldest became pregnant. The younger, one night, dreamt that she was swallowing the sun; no sooner did she awake then she
related it to the king. He replied to her with offensive words, so much so that she could not sleep again until dawn. The Sun once arisen, the king gave the meaning of his brutal behaviour; such a dream certainly pretended the expansion of the kingdom; but followed with another sleep it would lose its efficacy. Indeed, the young queen conceived in her turn and seven months later she gave birth to a son who became Prithi Narayan.

The legend has surrounded with a miraculous halo the birth and first year of the Gurkha hero; it relates again for instance, the dream of this Nevar peasant (I, 352) to whom Matsyendra Natha announced in a dream the approaching arrival of the Gurkha conquerors. In fact, evident signs presaged the imminent close of the three Malla kingdoms. The reigning sovereigns, Rana Jit at Bhatgaon, Jaya Prakaca at Kathmandu, were undoubtedly not without merit. Rana Jit was intelligent and economical, derived a large profit from the coinage which he supplied to Tibet; he loved rarities and curiosities. Jaya Prakaca was active, courageous energetic. But their wills were spent on worthless dissensions. Rana Jit learns that Jaya Prakaca has erected a monolithic pillar in his capital, he asks him for his workmen to erect a similar one in Bhatgaon. Jaya prakaca does not refuse, but on his instigation, the workmen arrange it for the work to progress badly; they dropped the pillar which breaks into three pieces. An another occasion, it is Rana Jit who shows his pleasure in learning that Jaya Prakaca had lost his son; he keeps as prisoners the people of Kathmandu, who had come to Bhatgaon to assist at a procession, "because they are too proud of their dresses". Jaya Prakaca, in return, imprisons the subjects of Rana Jit who had come to Pashupati.

In the interior of each darbar, the intrigues increase in the dark and are unravelled in crimes. To seven illegitimate sons of Rana Jit, "the sat Bahalyas", conspire against prince Vira Nara Simha the heir apparent to the crown, and provoke his death by a kind of foulplay. At Kathmandu Jaya Prakaca takes the crown bequeathed to him by his father, in spite of the opposition of the khas soldiers who support the pretensions of Rajya Prakaca; he sends his father into exile who eventually goes to reign and die at Patan; But his arrogance estranges the officials of the Darbar (Tharis); they remove Narendra Prakaca, the last of the three brothers, take him to Deo Patan and proclaim him king of the five towns: Sanku, Changu, Gokaran, Nandigram and Deo Patan.

At the end of four months, Jaya Prakaca subdues the rebels and the small fallen king goes and dies in Bhatgaon. The Tharis humbled and cruelly punished take their revenge; with the complicity of queen Dayavati, they proclaim as king the son of Jaya Prakaca, Jyotih Prakaca is compelled to flee, continuously hunted from shelter to shelter, from Kathmandu to Mata Tirtha, from Mata Tirtha to Godavery, from Godavery to Gokarnevara and lastly to Guhyecvari after two and a half years of anxious chase, a devotee hands him a miraculous sword. He throws himself on Kathmandu, undoes the partisans of his son, retakes the power and revenge himself by torments. His patient rancour spies upon his rivals; he waits eight years to revenge himself on Thapa whom he accuses with having desired to hand over Nayakot to Prithi Narayan; he dedicates himself to the hatred of that powerful household.
In Patan the secular struggles between the aristocracy and the royal power end in permanent anarchy. Vishnu Malla adopts for heir Rajya Prakaca, the brother and the unlucky rival of Jaya Prakaca. But Rajya Prakaca is a benign devotee, who spends his days in worshipping Vishnu manifested in the shellwork caligrama. The six sheriffs (pradhanas) gouge his eyes out (1754); soon after he died. Rana Jit of Bhatgaon is requested to take the crown, but he displeases his electors who rudely dismiss him after a year, (1754-1755). Jaya Prakaca is next solicited (1755-1757); but his character of an authoritative kind renders him intolerable; after one year, Patan is once again separated from Kathmandu. The sheriffs appoint a grand-son of Vishnu Malla, Vicvajit Malla (1757-1761). He holds his position for four years. His electors then finding him a nuisance, accuse him of adultery and kill him at the gate of his palace. The queen who assists at the murder, calls in vain for help and asks the god not to succour Patan in her hour of distress.

The sheriffs then throw their choice on Prithi Narayan, who had already become famous by his wars, and who seems little dangerous by virtue of his remoteness. Prithi Narayan after deliberating over the affair, refuses but proposes his own brother, Dala Mardana Sah (1761-1765) to replace him. Dala Mardana Sah accepted at first as lieutenant of the Gurkha king is afterwards proclaimed king of Patan to check the growing ambition of Prithi Narayan. At the end of four years, he is deposed and the nobles elect “a poor man of Patan, who descended from the royal household” Tejo Nara Simha Malla, the last of the Patan kings (1765-1768).

The king of religious fermentation accompanises as is usual these political troubles. The Buddhistic Vamcavali cites the singular story of a Buddhist, the guberaji Godhana of the monastery of Bu Bahal who attempted a verable revolution; every morning he proceeded to the temple of Vaisnava, escorted by twenty or thirty companions. One bright day he overtakes by surprise a Samnyasi who had just sacrificed a human victim and was busy preparing the magical ointment. At the sight of the troop the Samnyas fled; Godhana takes his place and continue the operation. He completes it and distributes the magical ointment to his companions, there by enslaving them to his empire. They proceed together to dwell in a house of the Nakavibera; Godhana, by suggestion, transforms each one of his acolytes into a god; then he exhorts the people to desert the temples and worship the gods manifested in his house. His audacity goes so far as to receive from the temple, the attribute of the divinities. At last Jaya Prakaca intervened; he stops the sacrileges and orders to have them offered one by one in sacrifice to the divinities whom they claimed to respectively incarnate.

Is it essential to realise with M. Wright, the memory, rather travestied of a persecution against the Christians of Patan? The hypothesis is little probable because the missionaries do not make any allusion to persecutions exercised against them. I rather believe it to be a result of the prediction of the Capuchin friars; to see them win over proselytes. Godhana and his companions may have been in a position to understand that the business was lucrative. Since 1715 (I, 101 sqq); the Capuchins were established in Nepal they had at first founded a monastery at Kathmandu; then to escape the vexations of the Brahmanes, they had shifted to Bhatgaon, which they
took for central seat in 1722. Soon they acquired a house in Patan. In 1754, the unfortunate Rajya Prakaca in the course of his ephemeral reign gave them a plot of ground; in 1742, Jaya Prakaca had conceded them some land in Kathmandu, and in 1741, Ranajit had given a decree in their favour. The proselytes were hardly coming; but the presence of these strangers, who spoke of nations, dogmas and of unknown gods, awakened in the minds the taste and expectation of novelties.

Prithi Narayan was a man to take advantage of circumstances. He coupled to an insatiable ambition a pertinacity that nothing tired; he saw clearly, decided quickly, acted with sang-froid; he rewarded liberally the services rendered and punished resisters with savage cruelty; the religion, the gods, the priests were only in his eyes instruments of domination placed at the service of his will.

His first acts displayed the vigour of his temperament. While quite young yet, he goes piously to Benares to make his devotions. At the gates of the town, the receivers of the town-dues (Chauki) fail to pay him respects, he kills them. The police informed, began to search for him, he hides himself, wins by cajoleries and promises a religious mendicant (Vairagi). Disguised as a disciple, he comes out of the town with the holy man who takes him to Palpa, where reigned a cousin of the Gurkha prince, Mukunda Sena welcomes the young prince affectionately and has him led back to Gurkha. Prithi Narayan, once installed on the throne had nothing more in earnest than to conquer and annex three small principalities which had been until then vassals of Palpa. The vairagi, later knew by his experience the ingratitude of his obliger: informed of the successes of Prithi Narayan in Nepal, he hastens thither at the head of a troop of 500 men, all of them mendicants and religious vagabonds, impatient, for the scramble, he claims his share. Prithi Narayan recognises the promises made, but declares them void, as having been wrested from him by danger. The Vairagi, who refuses to be duped calls his company to help and pretends to have himself paid by force. Prithi Narayan had them arrested, and submits to persecution the leader and the acolytes. Wise observer and patient, he does not hesitate to present himself as a guest in the house of whom he had already selected for victims. Thus it is that he proceeds to Bhatgaon, where Rana Jit Malla receives him with a paternal kindness, and installs him as an intimate friend near his son Vira Nara Simha. Prithi Narayan secretly sows the seeds of discord, excites the "sat Bahal Yankees" against their father and against the legitimate heir to the crown, and plots the intrigues that end in the ruin of Rana Jit.

Prithi Narayan to train his troops wages war at first around his feudal castes. The successes of the company in Bengal have taught him the value of fire weapons and the utility of military discipline. Soon he believes himself strong enough to capture Nayakot, the key of the road that led to Nepal. Jaya Prakaca hastens from Kathmandu and repulses him. He awaits for a more favourable opportunity and scour the valley; he has married the daughter of a petty king of the same blood as his, but installed on the boundaries of the Kirata country, to the East of Nepal, between the Kusi and the Karnala. His father-in-law dies leaving his domains to an insignificant son. Prithi Narayan wins over the
army to his side, appears one bright day, confiscates the power and carries away his brother-in-law in captivity (1761). Father Giuseppe who assisted to the conquest of Nepal and who followed the doings of the Gurkha since 1764 has shown very well the manoeuvres that ended in his triumph: “The king of Gorch’a (Gurkha), at one time subdued to Gain prejas (Jaya Prakaca), taking advantage of the dissensions among the other kings of Nepal, induced several high-land leaders to throw in their lot with him, promising them to retain their kingdom and thereby increase their importance and authority. When any of them failed to keep their engagements, he captured their domains, as he had done with those of the kings of Marecadjis, although he was connected to them”.

The king of Bhatgaon exasperated against his rival Jaya Prakaca, king of Kathmandu, calls Prithi Narayan to his help. Prithi Narayan seized the opportunity to intervene. He captured Nayakot and entered the great valley, where he besieges Kirtipur one league to the South-West of Kathmandu. He wished to measure his strength before attacking the capitals. Kirtipur had “eight thousand houses” (Giuseppe), a little less than half of Kathmandu. Perched on an almost perpendicular plateau, she was almost impregnable. The king of Patan, suzerain of Kirtipur does not act, but Jaya Prakaca rushes with his usual impetuosity, engages a battle and wins a complete victory. A brother of the Gurkha king was killed on the battle field; Prithi Narayan narrowly escaped death. A soldier of Jaya Prakaca had already raised his sword to slay him when a comrade too imbued with Hindu doctrines, cried out: “He is a king. He must not be killed.” He owed his escape to two men of low caste, a Duan and a Kasai, who carried him as far as Nayakot in one night.

(To be continued)

FOOT NOTES

1. All the kings are glorified in an inscription (date obliterated) which I picked up at Deo Patan and which commemorates the establishment of a fountain in memory of their mother.

2. Bendall, Journ. As. Soc. Beng., 1903, p. 15. The Devanagiri text printed with the note 2 gives 513 and not 523. But the verification shows that it really concerns “Wednesday the 18th May 1403”, which gives the exact harmony of the day of the week, of the nakasatra (Revati) and of the Yoga (Ayusmat) of vaizaka badi 10, N. S. 523.

3. This account of the Buddhistic Vamcarvall is the captivating counterpart of an account by Hiouen-tsang. The Chinese pilgrim, in order to cross the Indus in returning towards China, had laden a boat with the manuscripts and rare seed of flowers which he was bringing away from India. But a storm arose and the boat was so violently shaken that fifty manuscripts and all the seeds were lost. The king of Kapica went himself to meet Hiouen-tsang on the banks of the river, and said to him: “I have learnt venerable master, that in the middle of the stream you have lost many sacred books. Were you not also bringing away seeds of flowers and of fruits from India?”, “I was bringing away in fact”,
he replied. "This has been", added the king, "the sole cause of the misfortune that befell you. Ever since antifluity up to our present days, such has been the fate of persons who had wished to cross the river with a collection of seeds of flowers and fruits." (Life of Hiouen-tsang, trans. St. Julien, p. 263.)

4. On these works of Jyotir Malla, see, Haraprasad, Report, 1901, p. 10 and 11, II.-16.

5. Analyzed in the Katalog der Bibliothek der Deutschen Morgenländischen Gesellschaft, Vol. II; ms. no. 6.


8. The date supplied by W and V is doubly impossible. Mahendra Malla ascends the throne after 1551, and furthermore for 1549 the 5th Magha clear would give the Friday (and not the Monday) 4th January.


10. According to Wright (220, n. 1) these coins are sought for which have become very rare, for the purpose of a magical remedy. The water in which they are soaked acquire the property of assuring a rapid confinement. The same virtue is attributed to the sword which has killed the man.

11. The ms. Add. 1475 written in 1682 gives for king, Prithivandra Malla.

12. I reproduce these verses, preserved in the Vamcavalis (W. V.) and which show the nature of the documents on which the author of these chronicles base themselves:

Siddhi Narasimhap sarvajno jivanmuktan
dhavapriyah crihakt d yogicvarah
dvirakt bhavati tyagi Harismhasa
nandanah

13. The Sanscrit epopee has taken it up. There exists in the Library of the Darbar, at Kathmandu, poem of Lalita Vallabha, the Naka Vijaya Kavya which deals the conquests of Prithi Narayana (Haraprasad, Report, 1901. p. 18).
प्राचीन नेपालमा राजपथ र यातायातका साधनहरू

ताराल्लुम भिक्ष

भन्नी पनि देख्नको प्रशासन संचालन र शास्त्रीय उद्देश्य गर्न, नेपालको राजार्थिक र सार्वजनिक एकतामा विश्वव्यस्त गर्न, साथै एउटा राष्ट्रिय भाषाको विकास गर्न पनि भएको र यातायातका साधनहरूको तुलो पूर्वाधिकार रहन्छ। बाटो र सवारी साधनहरू व्यवस्था भए पाट नाम्ना साधनमान-हरू भन्नै उल्लिखित ल्यानु पूर्वक विद्युत र सन्चार सिस्टमको तस्मान पर्नेको र सहयोगी वाहनहरूको प्रयोग गरेको र विस्तारित प्राचीनका अनेक साधनहरू पाइएछन्।

बाटा लाई प्रयोग गरेको प्राचीन साधनहरूको वर्णन

बाटोका लाइ भिक्षुको भिक्षुका शिविर भन्ने यो नेपालको प्राचीनका शिविरहरूको एक निदेशक धार्मिक भूमिका हुन सक्छ । यो शिविरको निदेशक धार्मिक भूमिका भन्ने एउटा प्राचीन साधन हो। नेपालको राजाको प्राचीन शिविरको निदेशक धार्मिक भूमिका भन्ने एउटा प्राचीन साधन हो। यसलाई देखाउन गर्न लाग्ने चाहिए।

विविध प्राचीनका एकहरूको वर्णन

नेपाली प्राचीनको प्राचीनका शिविरको निदेशकधार्मिकको र भूमिकाको जानाउन अत्यन्त महत्वपूर्ण हो। नेपालको प्राचीनका शिविरको निदेशक धार्मिकको निदेशक धार्मिकको भूमिका भन्ने एउटा प्राचीन साधन हो। यसलाई देखाउन गर्न लाग्ने चाहिए।

२२०-२६० सन् पाटको राजवाड़ाको यातायातका साधनहरूको वर्णन

नेपालको प्राचीनका शिविरको निदेशक धार्मिकको र भूमिकाको जानाउन अत्यन्त महत्वपूर्ण हो। नेपालको प्राचीनका शिविरको निदेशक धार्मिकको निदेशक धार्मिकको भूमिका भन्ने एउटा प्राचीन साधन हो। यसलाई देखाउन गर्न लाग्ने चाहिए।

२७०-२७५ सन् पाटको राजवाड़ाको यातायातका साधनहरूको वर्णन
हुळ (High-Ways) को प्राचीन योग गराउँनु।

मध्यम वाणिज्य बाटाहुळ—

लेखक फिनिक्सको बाडोका कुन बर्षन ब्रह्मलेखहुँ भागाइ हुँ, ती हुँ, स-सात बाटाहुळ, जस्ताई तासी भ्रूण हुँ। यसका लागि ग्यान पएका ब्रह्मलेख हुँ, स्वयंभुवाम्य, स्वसवाम्य। यस फिनिक्सको ग्यानलाई भारतीय ब्रह्मलेखहुँ फुटाहुँ, व भन्य भन्ने हुँ। नामदेवको व्यायाममा नयाम बर्षामा बाटो बाटो हुँ। ब्रह्मलेखहुँ बाटो बाटो हुँ।

स-सात बाटाहुळ—

तेहीलाई फिनिक्सको बाडोका कुन बर्षन ब्रह्मलेखहुँ भागाइ हुँ , ती हुँ, स-सात बाटाहुळ, जस्ताई तासी भ्रूण हुँ। यसका लागि ग्यान पएका ब्रह्मलेख हुँ, स्वयंभुवाम्य, स्वसवाम्य। यस फिनिक्सको ग्यानलाई भारतीय ब्रह्मलेखहुँ फुटाहुँ, व भन्य भन्ने हुँ। नामदेवको व्यायाममा नयाम बर्षामा बाटो बाटो हुँ। ब्रह्मलेखहुँ बाटो बाटो हुँ।

मार्ग सहिष्ठ—

रामायण (२-४५-१६) चार र महामार्गमा छ। वद्ध चौबाटो, चौराहा) को क्षण पाइँछ । नुक्तेली वाणिज्य चारोटमा (नुक्तेली-चारोटमा) सुपुरुष कीमतामा गर्न स्थलमा चारोटमा बाटो बाटो हुँ।

बाटो बाटो चौराहा—

एटा मध्यकालीन नेपाली ब्रह्मलेखमा बाटो बाटो को प्रस्तुत आएको हुँ। तर यी महाराजहुँ चारोटमा नाम बाटो बाटो बाटो। नेपालमा प्राचीन गोदामी ती बाटो बाटो हुँ। र ती बाटो बाटो हुँ। यदि बाटो बाटो हुँ।

नेपालमा पक्की सहक—

लिखितवाणिज्य नेपालमा बाटो पक्की प्रयोग या बाटो
बादांको निर्माण, भर्त्र र संधार-

बादांको निर्माण र सम्मानको बाबाँ आचारी ने प्रत्येक कार्यक्रम समाप्त र जनताको दुःख झुकाउने गर्दै हुन्छ 
कहिलाईहरु बादांको निर्माण र सम्मानको बाबाँको जीवन अन्त्यबाट जनाबाहिनी दुःख झुकाउने गर्दै हुनेको लागि गररहाँ । बालिकाहरूको व्यक्तिगत जीवनको स्वरूपमा निर्माणको र आचारीको तन्त्र उसमा लागि गररहाँ।

हार्वार्स्चनसह—

पाल प्राचीन समाजविज्ञानको सार्वजनिक भावनातीति वसुद्धे वाहकी, पालीयद्वारा हुँदै राजनीतिक भावनामा पुरुषो विज्ञान को। यसका माध्यममा १२ वटा विभिन्न भाषामा (राखका बाट दु:खहरू) लिबाड र चाँदको बाध्यमा परमर्ममा किस र यसका माध्यममा ३ वटा विचारमा सहित बिस्मिल्ह हुन्छ । विचारकरीर परिचय आधारीति सम्पूर्ण गरिन्छ र यसका माध्यममा १२ वटा विचारमा सहित बिस्मिल्ह हुन्छ । विचारकरीर नेपालको पनि विदेशी आधारीति सम्पूर्ण गरिन्छ र यसका माध्यममा १२ वटा विचारमा सहित बिस्मिल्ह हुन्छ।

बादांने झेल्न सल्व, पाठ र भरार—

बादाङ्गको निर्माणका भव्यता लागि झोल्दोका लागि झेल्गर लागि । प्राणालीको निर्माणका समयमा झुम्ला निर्माणको निर्माणका लागि झेल्गर ।

बारीकिसमा हुँदै विश्वास भर्त्र र संधार—

बादाङ्गको निर्माण र सम्मानको बाबाँ आचारी नेपालको स्वरूपमा जनताको दुःख झुकाउने गर्दै हुन्छ । कहिलाईहरु बादाङ्गको निर्माण र सम्मानको बाबाँ आचारी नेपालको स्वरूपमा जनताको दुःख झुकाउने गर्दै हुन्छ र बालिकाहरूको जीवन अन्त्यबाट जनाबाहिनी दुःख झुकाउने गर्दै हुनेको लागि गररहाँ।

लागि झेल्न सल्व, पाठ र भरार—

बादाङ्गको निर्माण र सम्मानको बाबाँ आचारी नेपालको स्वरूपमा जनताको दुःख झुकाउने गर्दै हुन्छ । कहिलाईहरु बादाङ्गको निर्माण र सम्मानको बाबाँ आचारी नेपालको स्वरूपमा जनताको दुःख झुकाउने गर्दै हुन्छ।
भ्रिमेलाक ग्रह-महादेव का धारावाहिक धारा हुआ पाया है । प्रहण का मानसी प्रति ग्रह बदला होनेवाला शास्त्रांत्र का भेद भी शास्त्रीय दृष्टिकोण छ। उक्त भ्रान्ति नामक शास्त्रांत्र प्रमाण दु:ष्ट ग्रह रहे, हृदयों देख कथा वेदियों देख निकासन गरे वनस्पतियों का ध्येया बिषों 7।

य तथाकथा है।

प्राचीन नेपाल का ऋषि जस्ती होते माध्यमिक हिन्दुओं गईं जाति होताने। 79 अभाव मानन पिता की काम ग्राम सेलीम तथा काम माहात्म नून्दे छे हुज्जूत तहलाउं भारी कब्रिे 80 धन का त्योहर की कविता करान की को भारी सुनिश्चित करते वनस्पति की काम का बुद्ध करने 81 वनस्पति ग्रामवाम का ग्रामवाम बाहु दिव्याकार पिता या भाषा 82। नून्दे पृथ्वी राहुक श्रान्वक ग्रामवाम बाहु ।

लिखितकारका छापजीलाका मंत्राल प्रस्तुति (मौहा को गुडहाई) र गोहाल 19 (मौहा को गुडहाइ) को दोषनाम बहुत प्राचीन एवं वायुग ज्ञान आदि का ग्रामवाम बाहु । नून्दे पृथ्वी राहुक श्रान्वक ग्रामवाम बाहु । नून्दे पृथ्वी राहुक श्रान्वक ग्रामवाम बाहु ।

पाटलिपति (III, 2, 114, II, 120) प्राचीन भारतीय रामायणाल एवं बार्सामा (सबस-साह) को तुप ग्रह-रहे का बधांग मरेकां 9। बेल्गियाम भुज्यत प्राचीन रामायणाल निजिच्छुन्निमे भारतीय ओंव प्राचीन श्रान्वक देवता या संयुक्त प्रस्तुति के माहात्म बाहु वनस्पति कि है। 83 पाटलिपति (III, 2, 114, II, 120) प्राचीन भारतीय रामायणाल एवं बार्सामा (सबस-साह) को तुप ग्रह-रहे का बधांग मरेकां 9। बेल्गियाम भुज्यत प्राचीन रामायणाल निजिच्छुन्निमे भारतीय ओंव प्राचीन श्रान्वक देवता या संयुक्त प्रस्तुति के माहात्म बाहु वनस्पति कि है। 83
प्राचीन नेपालमा... 

बाहांतका सायनको सुप्रभात गोष्ठ, हस्ती र चोला बादि जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

पन्चूल्लको हेरवार र तस्विर घर अधि गारी

पन्चूल्लको कुल्लुकी पाइाउँदा गायालिङ्गको साथमा झापा भएको साधारण नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न। फैदेको ब्राह्मण र (१/२) र छुटी र विशेषका साथि पन्चूल्लको उलेख गरेको छ।

त्यस्तैः बाहां सायनको ब्रह्मिनेल्लको हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न। त्यस्तैः बाहां त्यस्तैः बाहां सायनको ब्रह्मिनेल्लको हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

हाम्रा प्राचीन ब्रह्मिनेल्लको जनावरहरूको विकासका लागि दुनि पहिलो सूर्यमा ब्रह्मिनेयो हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

यसै धर्म सम्बन्धी कुन दुनि पहिलो ब्रह्मिनेल्लको इस्तेमाल हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

हाम्रा प्राचीन ब्रह्मिनेल्लको जनावरहरूको विकासका लागि दुनि पहिलो सूर्यमा ब्रह्मिनेयो हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

हाम्रा प्राचीन ब्रह्मिनेल्लको जनावरहरूको विकासका लागि दुनि पहिलो सूर्यमा ब्रह्मिनेयो हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

हाम्रा प्राचीन ब्रह्मिनेल्लको जनावरहरूको विकासका लागि दुनि पहिलो सूर्यमा ब्रह्मिनेयो हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

हाम्रा प्राचीन ब्रह्मिनेल्लको जनावरहरूको विकासका लागि दुनि पहिलो सूर्यमा ब्रह्मिनेयो हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।

हाम्रा प्राचीन ब्रह्मिनेल्लको जनावरहरूको विकासका लागि दुनि पहिलो सूर्यमा ब्रह्मिनेयो हुनेछ। त्यस्तैः बाहां हेरवार त्यस्तैः बाहां नेदरमा घरो बर्णन मात्र जनावरको प्रमुख सूर्यमा रहेको दिन बतान बाघा पाइस्न।
बादाम को बोर को डालना होता है। व्यायाम को बोर को डालना होता है।

सार्वभौमिक संवधान और तिमों सार्वभौमिक विभाग–

देवपालकों की संख्या ५०२ को अनलापकों शामिलबौट उपरी और देवपालकों के संख्या ५०२ को व्यायाम के –

सर्वाधिक मुख्य भारी नियुक्तिकार के दृष्टि में सार्वभौमिक विभाग एवं विकास विभाग नियुक्ति करने वाले व्यायाम प्रशिक्षण विभाग के मंत्री ने एक दृष्टि सिद्धांत लगाया गया। वर पद्धतिक होते हैं नियोजितकार हर दिवस १२२। उद्योग के रूप में कुलसंख्या ३५३ सार्वभौमाज्य प्राप्ति सामाजिक विभाग के हरे संबंधों हासिल होंगे। भांडे हीरे सीहाँसाहब व्यापार के लिए ही दिखाई देते हैं।

पालीय बहुत सारा व्यवसायिक सार्वभौमाज्य दर-बार में व्यापार को देखा १२२। सार्वभौमिक सार्वभौमाज्य आयोग एन्टर्ने स्थलिनयामक नाइक ने किन्हारी हुये।

प्राचीन नेपाल

बादाम को बोर को डालना होता है।

विवेकम दिन १२३। देवान के प्रमुख का सार्वभौमिक सिद्धांत में बोर को डालना होता है।

बादाम को बोर को डालना होता है।

वायुयाति का प्राचीन नेपाल के प्रमुख का सार्वभौमिक सिद्धांत में बोर को डालना होता है।

नवमात्र बीत दिन १२३। देवान के प्रमुख का सार्वभौमिक सिद्धांत में बोर को डालना होता है।
प्राचीन नेपाल

माति: नवाइँ मुरा बिखिश ब्रम्हलेख द्र श्रीम छोटाई द्र भागाई द्राहा पाइँ । यो सामाजिक भौतिकी को वैज्ञानिक को खोज नेपाल माति: नृत्यकला द्राहा द्राहा पाइँ ।

श्रवण कूली वातान (रंग, हाँ, भोला, गैर-गैर, रंगा, ब्याछा, ग्या, ऊँचा द्राहा) माति: वैज्ञानिक द्राहा द्राहा पाइँ । कौटिया प्रात्याहतव वातान द्राहा पाइँ ।

साहित्य द्राहा का द्राहा वातान द्राहा पाइँ । यह साहित्य द्राहा का द्राहा वातान द्राहा पाइँ ।

87/94 मा एउटा नेपाल का द्राहा वातान द्राहा पाइँ । यस्ता साहित्य द्राहा का द्राहा वातान द्राहा पाइँ ।

1948 को नेपालकाल द्राहा वातान द्राहा पाइँ । यस्ता साहित्य द्राहा का द्राहा वातान द्राहा पाइँ ।

वातान का हाँ, द्राहा पाइँ । यस्ता साहित्य द्राहा का द्राहा वातान द्राहा पाइँ ।

जस्ता साहित्य द्राहा का द्राहा वातान द्राहा पाइँ ।

मृत्यु हाँ, द्राहा पाइँ । यस्ता साहित्य द्राहा का द्राहा वातान द्राहा पाइँ ।

ब्रह्म प्रत्याहतव प्रत्याहतव वातान द्राहा पाइँ ।
राष्ट्रीय ध्वज नगर हुनुहोस्। यसले नेपालको एकमा राष्ट्रकालीन गर्नुका लागि शासन बनाइ गरेको राष्ट्रीय ध्वज नगर हुनेछ। राष्ट्रीय ध्वज नगरको शासन गर्नुका लागि नेपालको एकमा राष्ट्रीय ध्वज नगर हुनेछ।

काठमाडौंका सबै बस्तिहरूमा ध्वज नगरको प्रमाणपत्र हुनेछ। यसले नेपालको एकमा राष्ट्रीय ध्वज नगर हुनेछ।
प्राचीन नेपालमा...

प्राचीन नेपालमा भारतसंग क्रममे रहेको यिद्यो र यसबाट नेपाल-भारतको बाटाको इतिहास विनियोजन कालमा राष्ट्रो निमित भए प्रमाणीत हुँदै 

भारतसंग क्रममे बाटाको

प्राचीन नेपालमा भारतसंग पूर्व र पश्चिम दुबैको बाटो जोड्दै बाटो कायम होस्तो र तिनीहरूलाई नरमल-पारम हरेको निमित 

सूतको बाटोबाटर राज्यो अन्तर्राष्ट्रीय सुन्ना नेपाल र भारत संविधानमा लागि प्राचीन शिलनी मूलभूत बिठानु भन्ने थाले निर्माण र विश्लेषण (संस्कृत नामे ब्रह्मभवन) को व्यक्तिबाट हुँदै।

काठमाडौँ नाम संग्रह र तिनका उत्तराखंड को राज्यान्तिको रणमा, हालको क्षेत्रमा बढाउँदै नौ-१० लाई पूर्व-विश्वासहरूको भ्रमित भन्ने।

बुधवारको बाटोले नेपालमा भारतसंग व्यक्तिबाट भ्रमित भन्ने हुँदै।

प्राचीन नेपालमा भारतसंग क्रममे रहेको यिद्यो र यसबाट नेपाल-भारतको बाटो जोड्दै बाटो कायम होस्तो र तिनीहरूलाई नरमल-पारम हरेको निमित 

सूतको बाटोबाटर राज्यो अन्तर्राष्ट्रीय सुन्ना नेपाल र भारत संविधानमा लागि प्राचीन शिलनी मूलभूत बिठानु भन्ने थाले निर्माण र विश्लेषण (संस्कृत नामे ब्रह्मभवन) को व्यक्तिबाट हुँदै।

काठमाडौँ नाम संग्रह र तिनका उत्तराखंड को राज्यान्तिको रणमा, हालको क्षेत्रमा बढाउँदै नौ-१० लाई पूर्व-विश्वासहरूको भ्रमित भन्ने हुँदै।

नेपालको उत्तराखंड को धिमेके वेश चीनमा पनि बन्दे व्यावसायिक नै संवर्ण र संवर्ण निमित भएको सुन्ना क्रममा तिने भएको शनिको व्यावसायिक बलबारे भएको कालमा तिने भएको शनिको व्यावसायिक बलबारे भएको कालमा

नेपालको उत्तराखंड को धिमेके वेश चीनमा पनि बन्दे व्यावसायिक नै संवर्ण र संवर्ण निमित भएको सुन्ना क्रममा तिने भएको शनिको व्यावसायिक बलबारे भएको कालमा तिने भएको शनिको व्यावसायिक बलबारे भएको कालमा

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पाद दिशावेदी

१. चाँद, ध्वनि - "प्रातापपिल्लाह तन न गाउने"।
२. बाणिज्य भविष्यवादीको संज्वि ५२५ को ध्वनि - "वारसहाय, "
३. हिमाल तल्ले ताम्रपाद भविष्यवादीको लक्ष्य - "प्रेम स्नेह"।
४. नरेन्द्रको संज्वि १०३ को खासजासमयले - "मलाग्न-यहैन्रको मुख"।
५. नरेन्द्रको संज्वि १०३ को बलवान - "मलाग्न-यहैन्रको मुख"।
६. लिबिदिको संज्वि १२६ को लन्यस्तल - "भौमीभूम स्थान पन्था"।
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८. बलवाको संज्वि १२७ को व्यासस्तल - "मलाग्न-यहैन्रको मुख"।
९. न्यायिक नारायणीवृत्र - "दिविगुणाभिमुख स्वयमविलास"।

१०. मुक्तमुख बलबाबा ध्वनि - "ध्वनिमूर्लेत्वेस्माहायाय"।
११. बाणिज्य भविष्यवादीको लक्ष्य - "सतो trickle"।
१२. सौतामीको व्यासस्तल - "मार्गमुख भविष्यवादीको लक्ष्य"।
१३. भौमीभूम स्थान पन्था - "विषयश्रेणी बुधन तिमाहाय"।
१४. चिबिदाइले बलबाबा ध्वनि - "मार्गमुख भविष्यवादीको लक्ष्य"।
१५. " " " बनेच " - "पानी बागार्"।
१६. " " " टोल " - "मार्गमुख भविष्यवादीको लक्ष्य"।
१७. नरेन्द्रको बुद्धाविलास - "कोल्हापुरी माहाय"।
१८. " " " मार्गमुख " - "भौमीभूम स्थान पन्था"।
१९. " " " बलवान - "मलाग्न-यहैन्रको मुख"।
२०. चिबिदाइले बलबाबा ध्वनि - "सादृश तिमाहाय।
२१. न्यायिक नारायणीवृत्र ध्वनि - "डुकुती माहाय।
22. देवैयान कसाईटोल भ्रमि—"घर्जनकर्ष्य निवासी"।
23. नक्सल नारायणचीरे भ्रमि—"धर्मयुगल वादवारे"।
24. हि. रामाण रेणी, मथवालोण तेनार, इ.व., प. ४३५,

ने. स. ५४४ को भ्रमि—"घर्जनकर्ष्य निवासी"।
25. पूर्णामा, २२, प. १२६, ने. स. ६७४ को नववाहको तारकर—"घर्जनकर्ष्य निवासी"।
26. हि. रेणी, इ.व., प. ७१३—"वौङ्यांतेन वृं वर्तमा"।
27. A. Ghosha, The City In Early Historical India, p 51।
28. A. Ghosha, ibid, p. 50।
29. लिखामण करवा मेलु मिलेको राजवार र नारायण—

को उलेख पहिलो बताइए है कालिन धर्मबोध रूपें व्यक्ति समाजमा पति पाइँछ। The Buddha Carita, Ashvaghosa, Ed. E. J.

Johnston, 2nd ed, Oriental Books Reprint Corporation, 1972, p. 20—

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p. 21— "कति: बने: राजवर्ग पापीः पीरे:।।";

p. 20 "तेति: तोऽथ मेलु मिलेको नारायण धर्मखोरी वित्तायुक्त: कुमारः।।" वा उलेख कर्दिक भारतीय भ्रमिल्लोचना पति पाइँछ।

30. रावणाको वाराणसी उवाच, प्राचीन भारतीय भ्रमिल्लोचना

का भाष्यं, प. ४५९, "राजवारघरागययाय समये।।" वा उलेख कर्दिक भारतीय भ्रमिल्लोचना

का भाष्यं, प. ४५९, "राजवारघरागययाय समये।।" वा उलेख कर्दिक भारतीय भ्रमिल्लोचना

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31. लिखामण करवा मेलु मिलेको राजवार नारायण

भ्रमिल्लोचन र नारायणचीरे भ्रमि व्यक्ति समाजमा पति पाइँछ। बंदरुस तराइमा बनाइँछ।

32. नरेन्द्रेका व्यक्ति भ्रमिल्लो र लिखामण के

पुस्तक भ्रमिल्लो उलेख भएकै छ।
33. नक्सल नारायणचीरे को लिखामण भ्रमिल्लो— "महाराजा छैपण्य व्यवस्थिति"।

34. D. R. Regmi, M. Nepal, III, p. 133

"मुनि भारतेन उत्तराणः द्रान्ते च द्रान्तुः।।"
13. राधाकृष्ण मुक्तिकृत, हिन्दू सम्बन्ध, हिंदी प्रेम, प. १५७।

14. Rhys Davids, Buddhist Suttas, p.9; Tourneur, J. A. S. Bengal, VII, 1006, प्रकाशक जातकृता लाभ लाभार्थीम श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा । भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी यह चारणा भास्त्रो स्रुवी ।

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‘यदि तुम्हारा घर चाहिए तो घर देखिए और यहाँ रहना चाहिए’।

62. अति-प्राकृति, पृ. १२; पृ. ११—‘ताप्न समय विश्लेषण सहायक—जलदीमात्रियां धरने राय मागत्यांने मोटिस्कल निष्ठुत हुआ कर आता है। वायुवात दर्शकों के दिग का पता चलता है।’

63. पृिष्णम, पृ. २४—
‘यदि मुज़द्दूर नूपरितमणा कोलामुडा।’

64. पूर्वभूमि, पृ. २३—
‘यदि मुज़द्दूर नूपरितमणा कोलामुडा।’

65. पूर्वभूमि, पृ. २४—“श्रीमशेको विद्वान भ्रमण—धरने राय मागत्यांने मोटिस्कल निष्ठुत हुआ कर आता है। वायुवात दर्शकों के दिग का पता चलता है।’

66. पूर्वभूमि, पृ. २४—“श्रीमशेको विद्वान भ्रमण—धरने राय मागत्यांने मोटिस्कल निष्ठुत हुआ कर आता है। वायुवात दर्शकों के दिग का पता चलता है।’

67. The Age of Imperial Unity, Vol. II, 1968, p. 606. उत्तरप्रदेश विद्वान (२३-३५) नामक वैज्ञानिक भ्रमण निबंधमें पान भिन्न या— व्याख्या, हिंदू सम्प्रदाय, पृ. ३०६।

68. सुधीर, शिलौक, १९१२-१९१३।

69. देवकुमार के रचनादार को पत्रकृत् ४०२ को भ्रमण—‘यदि तुम्हारा घर चाहिए तो घर देखिए और यहाँ रहना चाहिए।’

70. सुधीर, शिलौक, १९१२-१९१३।

71. पृिष्णम, पृ. १२; पृ. ११—‘ताप्न समय विश्लेषण सहायक—जलदीमात्रियां धरने राय मागत्यांने मोटिस्कल निष्ठुत हुआ कर आता है। वायुवात दर्शकों के दिग का पता चलता है।’
50. सुमायुरी मूलार्कलामा ‘भारतवर्ष’ र लवण निवासियोऽहीको वाल्मिकलामा उल्लिखित ‘मानिक-कुश्या’ भगवान गोविन्द नाम पुराणो चलन-लाई नरकानाधीको दुर्बल मार्ग देखि नौँ कार्तिक परशुरामाचार्य

51. Dr. V. S. Agrawal, India As Known to Panini, p. 148.

52. द. भ्रान्यान, पृ. 185।

53. ‘भगवान् गणेश’ एवं ‘लक्ष्मण’ कोश कथा र चित्रीको संस्कृति र विवरण’ (भ्रान्यानिकी एवं लक्ष्मण) को लेख ।

54. हृदयप्रवेश (पृ. 125) र जादुक (१-२७-१) को निम्न विषयमा निर्देशित।

55. भ्रान्यानिकी एवं लक्ष्मण मानवीय दुःख रेखाधर निवास र विकासकको लेखन।

56. ज. मुकुंद, हिन्दी सम्प्र, पृ. २७१; वायुपात्र, पृ. २३६; वैभवकार अवचारक, पृ. २३६।

57. पालिकाचार्य, पृ. ३१।

58. बुद्ध चरित, एि. J. Johnston, p. 14।

59. वृत्तिकृत, पृ. २१।

60. भ्रान्यानिकी एवं लक्ष्मण कोश (१-२७-१)।

61. दृष्टिकोण वर्णन नैसर्गिको संस्कृत लिखि।
85. "केवल अनेकाधिक कुटुंब दरबारी सेवाएँ ही चीज़ ऐसी त ही मुः।"
86. "कवियों के रचित विवरणों में तथा महत्त्वपूर्ण कारकों का वर्णन दिया गया है।"

(अध्याय या फर्याद के बाद से पूर्व सिंधियाँ के महाराज का सलाम तथा महत्त्वपूर्ण कारकों का वर्णन दिया गया है।)

87. भगवान ॥ ॥ सं १२ - "माता देवी के बहुले यात्रा सन्त ने दारां लुकानयं ॥
88. पूरी ॥ ॥ प० ५५ - "प्रातिन हातिसेलायावत्, खर्ची पालना।"
89. पूरी ॥ ॥ प० ५५ - "बिन्दु रघु रघु मिनिस्कृत गम्य घाटो।"

100. "विषय विशेषण यथा : तंगुल मुटुपर।" (विग्रह वर्ण में पशुकुटियाँ होती हैं)
101. विभाजनकारण "निवासी वेठावन...साहित्य-प्रकाशी।।" यहाँ बाहुल्य प्रथम १५ जातिका मानकों के अन्तर्गत भएं राजा ने राजनीति तथा विधि-कानन को भस्मी किया गया। इसके बाद राजा मानकों के अन्तर्गत प्रथम धातु के बाद स्थानीय स्थानीय साहित्य-प्रकाशी।।

A. Ghosa, Cities In Ancient India, 1973, Chapt. on Units of Settlement: यह सिद्धांत नारायण गुप्त के परिवर्तनों में भई भक्ति की उड़ी होने वाली गांव की विभिन्न रूपों का वर्णन दिया गया था।

102. व्याख्या: "घर तटस्थ को ब्राह्मण देवस्तूल, युगां रसायन ब्राह्मण।"
103. "श्रेष्ठ धार्मिक परिश्रम जीवन अधिकी देख्या...युक्ता।"
राष्ट्रीय युग, हिंदू सम्प्रदाय, राजकमल प्रकाशन, १९६४, प. ३१४; Also see— The Age of Imperial Unity, 1968, p. 602.

१२४. वुडवर्नीलीको संबंध ६४ को भ्रम— "राष्ट्रीय युगः हिंदू सम्प्रदाय, राजकमल प्रकाशन, १९६४, प. ३१४; Also see— The Age of Imperial Unity, 1968, p. 602.

१२५. द. र. रेग्मी, ए. न. नेपाल, III, p. 50— "अ बोधनीतिमिलन देश कर्तव्यांकन दुःखांकन दर्पण पीढ़िया कोहलिया स्वाभाविक विचार वर्तमान विचारकहरूको थरमका प्रमुख चिन्तकहरूको सम्मान नाथमा राजकमल प्रकाशन, १९६४, प. ३१४; Also see— Kailash Chand Jain, Ancient Cities And Towns of Rajasthan, p. 513.

१२६. बनेन श्रेष्ठकमें श्रेष्ठकमें कुला प्रस्तावित: कोहलियाम— पात्र सीमानाक्रम— भ्रम—।

१२७. वुडवर्नीलीको मात्र— "राष्ट्रीय युगः हिंदू सम्प्रदाय, राजकमल प्रकाशन, १९६४, प. ३१४; Also see— The Age of Imperial Unity, 1968, p. 602.

१२८. बनेन श्रेष्ठकमें श्रेष्ठकमें कुला प्रस्तावित: कोहलियाम— पात्र सीमानाक्रम— भ्रम—।
134. The Age of Imperial Unity, II, p. 605.  
135.  “राजस्थान” में मल्लोपाय मुख्यतः प्ररूपिन्यापणात्मक राजस्थानीय संप्रभूतितम कि वर्तमान भाष्यांक क स्वदेशस्थ भाषात होते ।

136. भस्मविद्या द्वारा विविध रीतिः कि वर्तमान भाषाओं के संस्कृति के दृश्यत हैं।

137. The Age of Imperial Unity, II, p. 605.  
138. गोपालराज पं. (५७) मा राजश्रोतेर विविध रीति । ज्ञान और दशक संस्कृति द्वारा प्रलय होते ।

139. भांडीवासी हरिश्चंद्र के विविध रीति के दृश्यत हैं।

140. श्रीकृष्ण मार्गस्वरूप राजश्रोतेर विविध रीति ।
महत्त्वपूर्ण चार भाषा हुने— गांगुड़, जमोलुम, न्याडुरा र शेओमलिँगर (Also see—P. Brown, Indian Architecture, p. 123).

१४३। मृणालिकाधीं अंतर्ग्रह छिघाको श्वास परिवर्तन गरिएका निर्माण भिड़िलाई निम्न बमोश्चिमका छन्—"मृणालिकाधीं छह, यहन त्रियो दृश्यात ५"
(Sphaerika(शालार छह)मा बसनुरांश्च स्वयम्भू प्रयोगको लागि एक पैला (कर) निर्माण किएको—ए.डी. १११. प. ६२ र ६३; कहा बमोश्चिमका यहन खागी बनाइएको थियो—“मृणालिको अप्रतिमतात्त्वको फूट प्रदृष्ट हुन सक्छो।”
(मोनालिकाधीं कालान्तर र स्विच्छित गरिएका इस अन्तर्ग्रह कर निर्माण)—ए.डी. पू. ११४.

१४२। D. C. Sircar, Indian Epigraphy, p. 365. (वी.हॉर्समैल ताल्परिक भाषास्त्र) शोधकोटको सो नाम उनले गरिएको हो। भाषाज्ञान कोटिद्वार सब्बाहु "सुकलयस्ता" माकालुम— (स्वामी शुभाधिका प्रतिवेदन, भाषाविद, पृ. ४०) लिखितको कार्यक्रम (स्मृति र हिदुडो) नि विश्वासी "श्रीमलिङ्ग" निर्मानको छ।

१४३। नेपालबाट थेरे सवियंका कुरान भुगताको हुन, यो खाली बलि तर्क जारी छ। नेपाली मुद्रा उन वास्तवमा नेपाली संस्कृत विद्वान रजस्तान तथा बाहुल्यकृत भुगताको तर्क उल्लेख गरिएको हो। विश्वविद्यालय "सुकलयस्ता" माकालुम— (स्वामी शुभाधिका प्रतिवेदन, भाषाविद, पृ. ४०; संस्कृत अन्तर्निहित उद्योगको) उल्लेख गरिएको छ। गौरवमय ज्ञान र स्वामी मुद्रालुम एक उद्योगको छ। गौरवमय ज्ञान र स्वामी मुद्रालुम एक उद्योगको छ।
शासी नेपालमा.....

३४५ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३४६ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३४७ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३४८ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३४९ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५० - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५१ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५२ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५३ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५४ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५५ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५६ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५७ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५८ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३५९ - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"

३६० - "साहित्यिक विकासको भौसो बनाये योगदानका कायाका ।"
Perceval London, Nepal, Vol. I, pp. 37-39; Also, cf. Annals, XXXV, pp. 118-119; यहाँ उल्लेखित मदन राजा उक्त समय में राजा ने बनेपाली शक्तिशाली भारतराज मदनरामवर्धन उनका छोटा शक्तिशाली होनार। बनेपा, काठमाडौं-हुकुका चापा रहने र चक्कालीन नेपालको राजकीय मदनरामवर्धन नहुको निकै प्रभाव भएको हुल्लो थिएका नै यहाँ राजा रानी उनीहरूको समुच्चय स्थापित गरी केही बारे प्रस्तुत गरिन्छ। यहाँ मदनरामवर्धन निकै शक्तिशाली हुनेछ उल्लेखित केही बारे प्रस्तुत गरिन्छ। हुकुका नेपालको न. सं. ५०२ को लेखः "बैकीयाहिनी राजाराम स्वामी शक्तिशाली होनार..." मदनरामवर्धन सोम राजा प्रभावित हुनेछ। बनेपाली शक्तिशाली राजा रानी उनीहरूको स्थापना पुरातन।

नालाको ने. संवत् ५१७ को व्रिः-ब्रोमी शिव-शिवरामरामस्य एकछ। कोरेन प्रभार रानीको राजस्वलिङ्गम, रामुक्ति भिक्षुको उद्योग र विद्यालाई अनुसरण गरी गरेको छ। गौरा राजा शक्तिशाली राजा रानी अनुमान गरेको छ, जुन बिराज हुन्छ। गोवराजवंशीवर रानी (४६ ख) ने नेपाल ग्रामको कण्ठको राजकुमारस्य ‘तिर-हुकुम जस्तै शिव र रानीको उद्योगको भनिएको छ। अर्घराज दबारमा राखिएको श्रद्धालुको भर्सम भई पसिको देवलमुकीति घरिन्छ। प्रभार रानीको राजस्वलिङ्गम, रामुक्ति भिक्षुको उद्योग गराई रानीको सबै राजकीय स्थान विपक्षको बिद्वेस।

प्राचीन तमसूक ताडपत

शाकुरामन राजबंसी

ने. स. ७५४

परिचय -

मध्मपूरी हितिकृति टोलमा बसे उपरबित्ति भारोले एक टोलमा बसे तथि भारोलाई अताज वेञ्यन वेषितक गरिने दुःखमल हो। उक्त जममाको चार विशेषता भारोलाई नाम परेको ६। सो जममा प्रमाणित गरिने दोसरो विलम्बको रत्तो नामको ६। छापको बारम्बर तिक्ने जवनभरोकार मल्ल भारो नाम अन्वित छ। छापको बीचमा पूर्ण चित्र र त्यसको दार्शनिका चन्द्र बलर अन्वित छ।

मूल -

१) श्री ग्रोहटा। सम्बंध ७५४ भागाधुसर खरस्त्याचारी निर्देश ध्रुवेश्वरस्य हितिकृततात्विकान्ति प्राचीन विशिष्ट भारोलक नामका कालमातृ स्वरूपको वात्सर्य धारणको उपाधिकृत भारोलक नामका शुभकारणो शुभकारणो र शुभकारणो दोषम्य र रोपण: प्रदेश नागरिकता पूर्ण नागरिकता मुद्रा दशककार तथा नागरिकता दशककार दशककार दशककार दशककार

२) नायता गूहे रामिका कसम चोरिको मन्मतिकु

अंगुरिरिक ६ एक नाल धन "बिबाहित" सहस्त्र तथा दुर्गे मार्गाधार पूर्ण स्विम्मा परिमाणे तथा दुर्गे निधि न्यायार्थ प्रभुत मान्या तथापि तथा दुर्गाविश्वन तथा दुर्गाविश्वन तथा दुर्गाविश्वन तथा दुर्गाविश्वन

३) पृथ्वी परिचय असा परिचय इत्यादि तपोपाय तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय इत्यादि तपोपाय

बनर

स्थित

ające प्राचीन श्री ध्रुवेश्वरस्य हितिकृति टोलमा बसे भारोले नामपरिवर्तन भारोले बसे भारोले बसे भारोले बसे भारोले बसे भारोले बसे भारोले बसे भारोले बसे

छापको बीचमा पूर्ण चित्र र त्यसको दार्शनिका चन्द्र बलर अन्वित छ।
माध्यमिक चर्चित्र भएको । यदि यसमा दैत्य राजिक
बाधा परेना झूलीले स्वयं यहूदीपुंछ । र्रस पवका
इल्लाघुण्य भएको लेखनसहित भएको, हाकुबार भएके,
एर्यी तुबार, मानिस तुबार, त्रयामारी बंदे, उँखा तुबार,
हाँहाँर त्रिवीणात्मक लेखक कायस्थ लझीले । झुप।

नेता दल्ले ५५५

परिचय-

माध्यमिक हितिसुरु टोलमा बने हिराम भालोले
ऐसै टोलमा बने गोलियाल मनोभोजक मानिसलाई जनाए
बेचविवर गरिएको यो तालुका हो । यस जलाली छाँ
शिकला मानिसवराङ्याखाला नाम आएको । उक्त जनाका
प्रमाणित गरिएको हो । श्रीमती मानिस झुपीले छे।
उक्त झुपीले चलिपर श्रीमतीमय सुविधाको मल भनी
नाम उलेख गर्ने । झुपीले बीचमा झुपीले र
श्याको दिवसालाई बाँका जनहर लागभग झुपीले ।

सुल-

१) श्रीयोगस्वामि। सम्बल ३७६ वस्त्र रावणमुक्त
स्वरुपार्थिव श्रीमानुसार तोते रैनिक
श्रीमान्युपरित्याग गरिएको हितिसुरुकायमा याहाँका मनो
भोजकहरु भएको नेपाल विधानकायको नामाकारणारु
स्वयं दाँको हिराम भालो भने स्वयम युक्तका
कायम नामै रैनिक स्वरुपार्थिव गरिएको प्राथमिक
भूमितक श्रृंखला गरिएको हो । त्यत: एकांकितक्रमका
माध्यम भूमितक स्वरुपार्थिव गरिएको रैनिक कायम
महात्मा दिनको पहिलै चर्चित्र भएको हितिसुरुको
हितिसुरुकायम संबंधक तत्त्व

२) बंजरो दोहनी जिन्मलिपि १२ । अद्वित्त सिंह
बने हुनको ७० अंकृत पश्चिमको बैटली दोहनी बने
प्रियारी ११ अंकृतिपर २ देखि लुस्को तब साधारण
दब तब गरिएको भानै ज्ञान खम्बे र स्वयंमण्डलमा
तब ज्ञानुको विस्तार तयार संचालितको तुलना
मुद्रा मानिस त्रिदिशक कायस्थ झुपीले भवित
बदेशयाने दैत्य राजिक आचार परेन्तकाय

प्रत्यय-

लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
भने तद्दूरा लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
लक्ष्यमुक्त लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
लक्ष्यमुक्त लक्ष्यमुक्त, लक्ष्यमुक्त
प्राचीन तमसुरु....

मूल--

1) स्वतः II यो मानिकाध्यापित शीभी जयोमनरेत्र
ि चन्द्रशुभ तमसुरु व्याकरण स्वाट्तरुणकामकोषीया
ि धुं धुं निबाली नाभक शी तत्त्वकर तथमन भारी
ि नामक प्राचीन तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ितम: नाभीपत्रत: प्रासूक्ष्य मुखें वुज्ञें वृहदें: कृष्णमय
ि भारेश उपकरो ओ चन्द्रशुभ भारेश धुं धुं ओ

2) इसे शीभी तविष्कार एतस्य जयोमनरेत्रवेय
ि विनिमयमुख चतुरालम भुता ि यहा भुता ि तत्त्वात्
ि नाभकर तत्त्वाक्षरन गुरुवर्मण पृथ्वी मालावे
ि प्राचीन मोहरोक्क यहा ५० आदाय स्वामिनार्वक्त
ि ग्नानकी एवादाया जुरो अत्यालिच्य प्रकट--
ि साधित शी बोध ग्नान मुद्रामुखसम्बन्धी ९० श्रावण
ि तत्त्व विनिमयतिरं शी राज्याधिक मो

3) विनिमय विनिमय एतस्यम्य व्याकरणमूर्त प्रदीपिकाव्या
ि स्वामिनार्वक्त: पुण्य: II

अनुवाद--

कल्याण । शी माणिक्यका अधिगति (लिनिकुतका राजा) शीभी जयोमनरेत्र देव प्रमुः ठाकुरावास व्याकरण स्वाट्तरुणकामकोषीया
ि धुं धुं निबाली नाभक शी तत्त्वकर तथमन भारी
ि नामक प्राचीन तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ितम: नाभीपत्रत: प्रासूक्ष्य मुखें वुज्ञें वृहदें: कृष्णमय
ि भारेश उपकरो ओ चन्द्रशुभ भारेश धुं धुं ओ

परिचय--

भक्कुतका राजा जयनिकाध्यायमसल्वले भद्रुपते
ि विनिमय तविष्कार एतस्य जयोमनरेत्रवेय
ि तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ि धुं धुं निबाली नाभक शी तत्त्वकर तथमन भारी
ि नामक प्राचीन तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ितम: नाभीपत्रत: प्रासूक्ष्य मुखें वुज्ञें वृहदें: कृष्णमय
ि भारेश उपकरो ओ चन्द्रशुभ भारेश धुं धुं ओ

मूल--

1) स्वतः II शीभी सुपुनितविजयमात्रसमस्येवेद प्रमुः
ि ठाकुरावास चन्द्रशुभ तथमन देव प्रमुः ठाकुरावास व्याकरण स्वाट्तरुणकामकोषीया
ि धुं धुं निबाली नाभक शी तत्त्वकर तथमन भारी
ि नामक प्राचीन तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ितम: नाभीपत्रत: प्रासूक्ष्य मुखें वुज्ञें वृहदें: कृष्णमय
ि भारेश उपकरो ओ चन्द्रशुभ भारेश धुं धुं ओ

2) द्वितियादेव जयोमनरेत्र व्याकरणमसल्वले
ि धुं धुं निबाली नाभक शी तत्त्वकर तथमन भारी
ि नामक प्राचीन तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ितम: नाभीपत्रत: प्रासूक्ष्य मुखें वुज्ञें वृहदें: कृष्णमय
ि भारेश उपकरो ओ चन्द्रशुभ भारेश धुं धुं ओ

3) मन्द्रितिक व्याकरण मसल्वले बल पदार्थहरू--
ि साधित माणिक्यका अधिगति (लिनिकुतका राजा) शीभी जयोमनरेत्र देव प्रमुः ठाकुरावास व्याकरण स्वाट्तरुणकामकोषीया
ि धुं धुं निबाली नाभक शी तत्त्वकर तथमन भारी
ि नामक प्राचीन तत्त्वाच चन्द्रशुभ स्वाट्तरुणकामकोषीया
ितम: नाभीपत्रत: प्रासूक्ष्य मुखें वुज्ञें वृहदें: कृष्णमय
ि भारेश उपकरो ओ चन्द्रशुभ भारेश धुं धुं ओ

अनुवाद--

कल्याण । शीभी सुपुनितविजयमात्रसमस्येवेद प्रमुः...
प्रमुख ठाकुरबाबा निगाहमा भएको स्थानबाट उत्तरतर श्रीमती राजकुमारी तथा विलुप्त पत्रकार, उद्ध, पूर्व, दक्षिण र वर्षीय पनि धारामालाई सम्म नामको हिंदी र उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी। वर्षीय राजकुमारी तथा विलुप्त पत्रकार निर्देशन भएको स्थानबाट उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी।

न. धे. २०७२

जाति/लाड़ी तिथि थ्रुङ

न. धे. २०७२

परिचय

भक्तुर दिनाकर मध्यपुरी हितसङ्गीत सेवकीय भेकी र दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी। यस परिचयमा दिनाकर मध्यपुरी हितसङ्गीत सेवकीय भेकी र दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी।

मृत

1) श्री बोधि न. विवरण अस्तमन्त्रालाई भोकण दिनाकर मध्यपुरी हितसङ्गीत सेवकीय भेकी र दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी।

2) राजाकुमारी तथा विलुप्त पत्रकार, उद्ध, पूर्व, दक्षिण र वर्षीय पनि धारामालाई सम्म नामको हिंदी र उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी। वर्षीय राजकुमारी तथा विलुप्त पत्रकार निर्देशन भएको स्थानबाट उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी।

मृत

न. धे. २०७२

परिचय

भक्तुर दिनाकर राजा विलुप्त दिनाकर मध्यपुरी हितसङ्गीत - पत्रकार, उद्ध, पूर्व, दक्षिण र वर्षीय पनि धारामालाई सम्म नामको हिंदी र उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी। पत्रकार, उद्ध, पूर्व, दक्षिण र वर्षीय पनि धारामालाई सम्म नामको हिंदी र उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी।

इन्द्र राजा विलुप्त दिनाकर सेवकीय भेकी र दक्षिण दिशामा पनि धारामा पनि नामको हिंदी र उत्तर र गढ़ दक्षिण दिशामा पनि धारामा पनि नामको व्रत रोपणी।
प्राचीन तमसुक... ..

मूल-

1) स्वति ॥ श्रीश्री जय भूपतीप्रस्थत मलंदवप्रमु ठाकुलसन प्रसादलां स्थानस्य पवित्रस्य परिश्रमिद्रश प्रेमवेश माण्डलितमित: उल्ल: वाहकस्य कर्मालूलकत: माण्डलितविषयमम्
पुत्रविवाह वाकर शर्मन स्मरक तत्ततायाऽऽ
एकरोपणिकं रोष च सह ॥ तत: ॥

2) क्षत्र यथा देशकाळ प्रवृत्तमारणवत्रा संसाराङ्कां चुबंधे पुण्यमालां प्रदीकिक मात्राय रूपविवर्ण स्वाधीनेन क्रेश चंकैवत भवति ॥ श्रीमंडलितपुरी स्थाने हिन्दुस्तानी गृहाधिवासी मनबर्तनां भेदाविश्वेषु अत पतारे तुट्टीसाविराज घाते ॥

3) श्रीवालमातोपी श्रावनान्ग्ग हावु लिखिति देवभव

बालकृष्णः ॥ सं. ६३१ ज्योतिवरि ५ शुभ्र ॥

अनुवाद-

कल्यणः ॥ श्रीश्री जय भूपतीप्रस्थत मलंदवप्रमु ठाकुलस
वाट निगाह मधुकर स्थानदिनप स्वितम प्रदेशम मनबर्ततिविज्ञ
पवित्रस्य परिश्रम वाहकस्य कर्मालूलकत: पुत्रविवाह वाकर शर्मन स्मरक तत्ततायाऽऽ श्रीमंडलितपुरी स्थानेन हिन्दुस्तानी गृहाधिवासी मनबर्तनां भेदाविश्वेषु अत पतारे तुट्टीसाविराज घाते ॥ श्री मंडलितपुरी स्थानानम हिन्दूस्तानी देशम भारत वासस्थाने निगाह घाते इत्यादि वाट निगाह मधुकर स्थानदिनप स्वितम प्रदेशम मनबर्ततिविज्ञ घटवने हावु लिखिति देवभव बालकृष्णः ॥ श्री सं. ६३१ ज्योतिवरि ५ शुभ्र ॥
गाम्नाङ्ग कुश वितरिका अंशीयारको वष्णु - पत्र

होमप्रसाद "क्षृष्टि"

नेपालको वर्तमान राजनीतिक विभाजन अनुसार पूर्वी निकासी क्षेत्र सम्राटका अधिकार अर्की दोभालबुझा जिल्लाको सदरमुकाममेति बर्ता १२१३ को उत्तर पूर्व गाम्नाङ्ग गाउँ पञ्चायत छ। त्यस गाउँ पञ्चायतको पूर्व मुख्यालय कुश वितरिका नामले प्रयोग गरियो। त्यस दुन वितरिका वितरिका क्रममा पाल्ला बन्दूराई, जललमण पाल्ला बन्दूराई, भूताल पाल्ला बन्दूराई र रामलाल पाल्ला बन्दूराईसँग जो उपमा भाग लगाई १५४१ सालमा ल्याधामरी कारण मेटा पर्देसी दुस्रो माछाग इत्यादि निर्माणका सदरभेमा यसले पनि कही भूमिका खेत्र नके भएकाले प्रणय पल्लाई मूल पाल सहित प्रस्तुत साराङ्की हो।

भी

लीलामोह लिङ्ग गाम्नाङ्ग कुशाङ्गका अंशी

लीलामोह लिङ्ग गाम्नाङ्ग कुशाङ्गका अंशी हुस्नलाल पाल्ला ६ ५ वासी ५ वासी नुपालाल धराई आफे भो बीताँ जगा ४ वासी नाप्तेका ८ अंशी गरी नाप्तो जमेन वासी सालको लगा भर्ती सिर्द दले। बेगुणु पत्तोहो भाइ छन्दाङ्ग नाप्तो जामणे नाप्तो हाम्रो मला हुक्का छान गरी जमा नामा बाला रामलाल पाल्ला बन्दूराई नभा नाप्ता २७ साल जुङ्गीको वर्ष मध्य रामलाल पत्तो होर्द १५४१। वर्ग दंडा नामा जमा भरो १५४१। व मलाल पाल्ला पत्तो ३६ साल अवागको मोहि १५४१। भीम भोर्द १५४१। ५=११। नीज रामलालको बुझाउँ ५ वर्ष र सो साल अरोको चुभराई नके १५४१। हला २७ साल पत्तोको नीज पत्तो लिङ्ग पनि हुस्नलाल पाल्ला पत्तो मोहि १५४१। अन्तम्बाद पाल्ला पत्तो मोहि ३०६। सो वर्ष जमा मोहि १५१६। न। मा नीज रामलाल पाल्ला पत्तो चक्का अभु, भिने संके र २६५। क्षेत्र गरी बाकी २७ साल ३० नोभेम्बर बन्दोबस्त नीको हामी लाई हुस्नलाल पत्तो पत्तो पल्ला भरो भमा मोहि ४४१। ५=२। मा नीज मोहिनीको गरी दिष्ट। रामा लल २७ पत्तो ४१ साल ताक २ पत्तोहो भमा मोहि ३०६। मा वेदी तपस्तील बमोरोहो जगा मले भाग बागा गरी तिलीबाट लोकाको चोर कवाजाबाट खेत्राँ। तिरीका वर्ष वामका चौंदो बुझा लगी भच्छो दोगु वेदी भक्ती और तपस्तीलको तिलीबाट १५४१। हला ३०६। सो नीजोम्बर भाग बागा गरी लोकाको जमा अनेक बेचोरै र पुरुषमा तपस्तील नयाँ भच्छा २७५२ साल अर्थी र नीजो तिलीबाट मान भोर्दी ३ पत्तोहो भमा गोर्द ४४१। ५। सेम हामी पत्तो पत्तो पल्ला भमा तपस्तील पारीया बमोरो हुस्नलाल भूताल भनी ४ भणको १ भाग जमा तपस्तीला जस्त रोबर छान्नी भगरी बागा बाकी पल्ला लेखी नीज रामलाल पाल्लाङ्ग सो हिङ्गुमोहिनी।

तपस्तील

रामू लल पाल्लाङ्ग पर बारी र हामी लल संस्त महत्तर-राही को पर बारी सेम पत्ते रोदी—

१) लेखा पत्तो हो रा बाला पत्ते पर बारी र हुस्नलाल पाल्ला।
ścieत શ્રી શીમા કો વારટી —
મેલે નાનક પુરેના વારીમાં વીજીયારીમાં મુખ —
તલા મેલને શ્રીમા કો —
મૂલાની પણી એ મુખ —
૧. અશ્રી પાની વારી પારી તનના નીરાડણ કો એ મુખ —
૧. ખેડૂત કેમાયની શીમલ બોડે વારી વાઘ વાઘ વાઘ —
૧. પાથ્રકારી શીમલ બોડે વારી વાઘ —
૧.ભીવારી વાઘ વારી શીમલ બોડે વારી વાઘ —
૧. વારી શીમલ બોડે વારી વાઘ —
૧. દૃષ્ટિ કારણને પણ પાછી કોમી વારી —
૧. ધાર માં કોને તોડીઓ શ્રીમા વારી વારી વાઘ તે ગુણી
૧. મળી વિલોની ઉચ્છી બોડે વારી કોમ શીમલ —
૧. નીચ ધાર માં કો ભીવારી શીમલ બોડે વારી —
૧. ધારી વાઘ કોમ શીમલ બોડે વારી વારી વાઘ તે ગુણી
૧. વીજીયારી બોડે વારી બોડે વારી બોડે વારી —
૧. લોખણી પુષ્ટિઓનો ભાગ શીમલ બોડે વારી —
૧. દૃષ્ટિ કારણને માત્ર વારી પણ જાળે કોને રાજી પાટો
૧. દૃષ્ટિ કારણને માત્ર વારી પણ જાળે કોને રાજી પાટો —
૧. સાધની સ્થાને નોંધ પણ હિંદીના ૨ રોગ ૨ અસદુ
এতিহাসিক পত্রসম্প

শ্রীগুণেশ, সহায়
শ্রী ইন্দিবেরকারমহীন
শ্রীবাণী
শ্রীরূপনাথ


আমেরিকার বোর্ডকে সম্মান প্রদান করা হয় ১৮৬৪ সালের স্থানীয় সময়ের ২৭ বছর, ৩ তমতম ১ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় সংখ্যায় 

১৭৪ তমতম ২ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার সংখ্যায় সংখ্যায় 

১৪ তমতম ১ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

১২ তমতম ২ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

১০ তমতম ৩ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

৮ তমতম ৪ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

৬ তমতম ৫ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

৪ তমতম ৬ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

২ তমতম ৭ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

১ তমতম ৮ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

০ তমতম ৯ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

০ তমতম ১০ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

০ তমতম ১১ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

০ তমতম ১২ কারণ আদির হামা বাচ্চারিক সংগৃহ মাথায় অংশ ধরে দুই হাজার 

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समेत माफ़ सुधियाले वर्तनिये नित्य भैरव पुजा शैलू चाहिये सरकार रूपमें भर्ती भरने माफ़ी दिन नवदी लागू साल पूर्वपिते मुठियारे आमदनी पर्य विज्ञापन वर्तनी रखाको भविष्य माफ़ हराको। भविष्य माफ़ हराको सरकार राजस्व लेखाभिनिकाका सरासरी वर्षांक लागू साल पूर्वपिते मुठियारे आमदनी पर्य विज्ञापन वर्तनी रखाको भविष्य माफ़ हराको।

पानी माफ़ हराको सशक्त भविष्य माफ़ हराको भविष्य माफ़ हराको वर्तनी रखाको भविष्य माफ़ हराको। भविष्य माफ़ हराको सरकार राजस्व लेखाभिनिकाका सरासरी वर्षांक लागू साल पूर्वपिते मुठियारे आमदनी पर्य विज्ञापन वर्तनी रखाको भविष्य माफ़ हराको। भविष्य माफ़ हराको सरकार राजस्व लेखाभिनिकाका सरासरी वर्षांक लागू साल पूर्वपिते मुठियारे आमदनी पर्य विज्ञापन वर्तनी रखाको भविष्य माफ़ हराको।

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पीटली वालनाकं धानी रेसम बखरो दुकुरा निमका
पत्त गोड़ुबार तुधो मोलेरु खुदुकुर सहनु बेसारकै
3 दर... कर धुरुवारिविशालपूरकै
पंथामुक्ति गायकू बुड निरव वी
वहीमुखमहबीरीके सी, बेलापा के—
काल आसल 1 के दिनमा 5— बनेरौ 1 के—
पुंजाराके छोटी सबाल — बरीसाल तेकी निमका
कपा हुट 1 — के-11 = सुपारी 2 र पानके
वस्त्र 2 के हुट 4 के = भेंटी के—

झूबका सामुकुरे (2=11) दर पाबे तेह 13 का
गोलु 4 के — 5.11 विज्ञाप 3 के
धारा बारी 1 के — 5-11. माताका घाटा पाव 5 के — 5.9
जोबाना 1 के — 5.12 पंथवालकै
कारीतमहाना 11 के — 5.11 दुस्के—
धारा र बेसार के — 5.1 विशेषज्ञता तेलमाना 11 के — 5.11
मुसारी गोदा 16 के — 5.11 विधि के—
कालाका कटौरा 1 के — 5.1 घोटीमिराकारपा के—
आयविलास के — 5.11 जहाँ द्रव्य के—
पुंछपार के— 5.11 पताकिनकै—
पताका— 2 के— 1. बाहुण 4 के दिनमा
पताका विधाता बृहस्पति लेखाके 5— कर्मसारावधि
बाहुण 1 के— 1.
वस्त्र 2 के — 5— बाहुण 3 के
कपा हुट 2 के—

तांबाको प्रभावित 1 के = भेंटाके—
तांबाको प्रशीण 1 के = विधाता दलमाना 1 के =
तांबाको आयविलास 1 के = तांबाको चलालागार
9 के 5—

निर्देशनके वर्ष 1 को साराजिम्सके
श्रीगुंडै तीनभालु पुज़लाइ समेतके सेर 1 के—
रक्षाभद्व तीनभालु जई समेतके सेर II के—
एक गोडकुरपूर के = 1 धाम रेलगाल 2 के =
पुलके III जमा—

335
शायसिक प्रसतन्त्र

एहि किमा के वर्ग २ के — $2$

$2 = 2$

$2 = 2$

$2 = 2$

$2 = 2$

$2 = 2$

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

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

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

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