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का.प. वि.अ.का.प.ल. ३७-३९
Contributions to the History of Nepal: Eastern Newar Diaspora Settlements

Todd Thornton Lewis
Daya Ratna Shakya

Attention to a civilization's core and periphery and to the inner and boundary frontiers defining it's dominion, has fruitfully informed many historical studies across the world (Turner 1920; Lattimore 1962; Lamb 1968; Shils 1975; Tambiah 1977; Miller 1977). Examining such fundamental issues as: the limits of a civilization's growth, the nature of satellite societies at the far ends of an empire, the diffusion of cultural traits, and the networks that connect geographically-dispersed polities, etc. can illuminate a host of important issues germane to both synchronic and diachronic studies. Comprehending the dynamic forces shaping contemporary civilizations and understanding the geographical factors conditioning the historical trajectories of regions are the conceptual rewards for pursuing the logic of core-periphery analysis.

In the Himalayan region, the civilization with its ancient roots in the Kathmandu Valley (Nepal) has for at least 1500 years dominated a territory extending beyond its immediate culture hearth zone. An elevated malaria-free valley (4,500 ft.) roughly twenty miles in diameter, pre-modern Nepal was the most attractive and productive settlement in the region due to its fertile soil, reliable rains, pleasant climate, and trade location. Itself a frontier "satellite" which has absorbed many influences from India and, to a lesser extent, Tibet, the Valley always retained its political independence from these distant civilizations. Despite the rise and fall of local dynasties, the Himalayan mountains and lowland malaria insured its continuing autonomy.

In this article, we are concerned with the core and periphery in one regional case: the Kathmandu Valley is the culture hearth zone and diaspora settlements east and west are the foci of historical interaction. (However, we will also see that even in this regional investigation pursuit, we must not lose track of the larger Indo-Tibetan context.) After introducing the phenomenon of the Newar diaspora (Quigley 1987) across Nepal, we present historical materials on two towns of the Arun region, Taksar (Bhojpur) and Chainpur. In future publications, we will present materials on other such settlements.
Historical Background

By the Licchavi era (400-800 A.D.), it is clear that a core civilization existed in the Kathmandu Valley that was Indicized to the extent of rulers making Sanskrit inscriptions to record local proclamations (Riccardi 1978; G. Vajracarya 1973; Slusser 1982). While we now have basic information about early Nepal's society and culture from these records, there are only scant references to the limits of Licchavi rule. This early civilization likely extended to the Banepa Valley immediately to the east and may have reached to Nuwakot (D. Bajracarya 1976). There were likely traders centered in the Valley who also established small settlements up and down the Indo-Tibetan trade routes -- several Licchavi inscriptions mention "caravan traders" -- but to date no records of these sites have been discovered. The evidence of pilgrimage routes through the region specified in Indic texts of this era (Bhardwaj 1973) also supports the notion that there were regular avenues of human passage across the Himalayas in the ancient period.

In the early Malla period (1100-1480), evidence of new outlying Newar towns emerges for Dolakha (D. Bajracarya and Shrestha 1974) which may reflect an accompanying expansion due to gradual population increases (in the Valley and in the hills) and the concomitant expansion of regional trade. By this time across the Himalayan frontier, territory was carved up among hundreds of petty-states, with local ruling elites exercising control over agriculturalists and pastoralists through in-kind taxes, trade tolls, and military coercion. Major trade routes to Tibet via Humla, Mustang, Khyorong, Khasa, Wallang-chung, and Kimathangka dominated north-south relations. Across the mid-hills, a dominant trade artery passed from Jumla

![Shiva Sketch on a Tamra Patra, Taksar](image-url)
Hanumandhoka Inscription Chainpur

A view of Chainpur
to Pokhara, to Nuwakot, to Kathmandu; and from there to Dhulikhel, Dolakha, Bhojpur, Ilam, and Darjeeling.

As the Kathmandu Valley developed its metalwork, architectural, and artistic production, these trade networks linked the valley to the hinterland and to Tibet. There is as yet no evidence for pre-Shah Newar settlements outside these networks. By later Malla times, there is also evidence of Newar kings granting lands to Tibetan lamas who settled in the Helambu area (Clarke 1983). This may have been part of a more extensive policy of valley rulers gaining control of lands in the sparsely-populated adjacent frontier regions. Such efforts to create allied neighboring polities were likely made in the context of early military stirrings in Gorkha.

A Status installed of Siddhakali Temple

The eventual Shah conquest of the valley, and the ensuing unification of a large state, was a landmark event that altered the course of Himalayan history. Most of the former regional relationships shifted in response, setting in motion unprecedented changes. Stated in pragmatic terms, the Gorkha state eventually reigned supreme in the central Himalayas because its early leaders understood the hills very well and used their knowledge to consciously fashion an empire there (Riccardi 1977). Early Shah rule played on regional and ethnic alliances, consciously manipulated the development of trade, and was grounded in the ongoing, practical need to supply military garrisons.
It was natural that the conquering Shah rulers recruited individuals from the Kathmandu Valley to perform the tasks necessary for national integration. Newar society was known for its literate elite, successful businessmen, talented artists, and skilled agriculturalists. For the Newars in the valley, the Shah conquest presented opportunities for expanding their economic opportunities in each of these spheres.

Many Newars migrated across the new Nepali empire. Some left under contract with the state to supervise government mining, minting, weaving, and other types of production (English 1985). Merchants left to supply army garrisons situated across the country and to pursue trade opportunities along the administrative networks being created by the new state's organization. Some Newar aristocrats and soldiers also fled the new capital after the losing military struggle against conquest; still others fled due to some social disgrace, local dispute, or to abscond from economic obligations.

As new trade patterns emerged, alliances developed, and settlements grew, Newar migration continued, coalescing in major towns throughout mid-montane Nepal. Migration corridors among select core sub-communities channeled outward movement toward particular settlements. Allied with the state's extensions across the hills in all domains but soldiering, and aware of new state laws and procedures, Newars acquired lands and created new settlements that replicated their core societies from the Kathmandu Valley. For many, this migration was permanent and many contemporary descendants no longer retain relations with kin in the valley. Migration continues until the present. The 1981 census shows that roughly 40% of those who identify them-
selves as "Newar" live outside the Kathmandu Valley proper. In
Map 1, we chart the percentage of Newar living in the districts of
Nepal according to the 1981 census:

MAP 1: Percentage of Newars according to Administrative
Divisions:
Modern Newar diaspora settlements vary greatly, each seemingly in its own unique geographical and historical niche. A crude overview schema, also drawing on Geilner's recent work (1986), points to four different ideal types:

First are the towns that closely ring the valley itself. In this category are the towns of the Banepa valley: Banepa, Nala, Panauti, Dhulikhel. Nuwakot to the northwest and towns of the Chitlang Valley, all formerly two days walk away, would fall in a subdivision of this circle, where Newari is still spoken and regular active connections (kinship, trade, cultural celebrations) endure with the core area.

In the second circle are larger towns along the older trade routes such as Palpa, Ridi, Wami-Taksar, Bandipur, Bhojpur, and Dolakha where Newars predominate and diaspora settlements resembling Kathmandu Valley towns have been established.

A third type of town is one where Newars are commercially influential but in a numerical minority. This two-part circle can be divided by (i) those now on a motorable road — Dharan, Dhankuta, Gorkha bazaar, Pancakhali, Butwal, Doti, Salyan — and (ii) those that are merely on older trade routes — Chautara, Pingla, Ilam, Karang, Khambhari, Arghat, and many others.

Finally, there are many settlements where small numbers of Newars are said to live across Nepal such as Jumla (Campbell 1978), Tabang (Molnar 1981), Lamjung (Messerschmidt 1976) in the west, and Majh Kirant (English 1985) and Limbuan (Caplan 1970) in the east.

Map 2 shows the location of the sites mentioned in the text which constitute the major Newar settlements in modern Nepal.
MAP 2: Major Newar Settlements in Modern Nepal
Modern transport networks have altered the former degree of relatedness between the valley and the mid-hills periphery. The modern road network extending east and west of the valley has linked other towns — formerly many days distant on foot — to a mere day's journey from Kathmandu by public transport. These roads, of course, have been extremely influential in the modern socio-economic development of the hills. Almost invariably, these have also been sited distant from the old towns, thereby undermining them by causing merchants to relocate their businesses at the new roadhead bazaars. To summarize using geography terminology, modern roads have altered the central place hierarchy due to the declining friction of distance. This modern situation is represented by the following chart that arranges these towns by travel time from Kathmandu City:

**Table 1: Central Place Hierarchy of Newar Towns by Core-Periphery Travel Time**

<table>
<thead>
<tr>
<th>Travel Time</th>
<th>Towns</th>
</tr>
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<tbody>
<tr>
<td>1 hour or less</td>
<td>Banepa, Panauti, Dhulikhel, Citalang</td>
</tr>
<tr>
<td></td>
<td>Air: Pokhara, Bhojpur</td>
</tr>
<tr>
<td>Less than 6 hours</td>
<td>Nuwakot, Narayanghat, Bhimpedi, Bandipur</td>
</tr>
<tr>
<td>1 Day Travel</td>
<td>Palpa, Ridi Bazar, Dolakha, (Chainpur), Butwal, Jiri Beni, Dharan, Gorkha, Dhankuta</td>
</tr>
<tr>
<td>2 Days Travel</td>
<td>Arughat, Baglung, Pyuthan</td>
</tr>
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</table>

The modern development of these diaspora Newar settlements conformed to the logic of trade in each district. Merchants have adapted to the trade arteries that evolved by positioning themselves at centers suitable for dominating the economic relations of the rural hinterland. A "marketing community" (Skinner 1964) among Newar producers, middlemen, and rural consumers evolved across the middle hills. Across Nepal, Newars have been active in pursuing the business opportunities that have unfolded concomitant with economic modernization. On the micro-level, the pattern conforms to classical niche theory (Barth 1968), especially in the case of the minting, metal producing, intensive agriculture, trade sites, and money-lending.
Most of these early diaspora trading networks were centered in the greater Kathmandu Valley area, including the large satellites such as Dhusikhel and Nuwakot. Changes in the Kathmandu core's modern economic development affected the system in several areas. First, the decline of Valley cottage industries and artisan production, a result, in part, of industrial India's economic domination, has reduced many Newar trading families to being mere middleman supplying imported goods. Second, as roads have penetrated the mid-hills from the south, Newar traders have also tapped supply lines independent of Kathmandu. Here, too, Kathmandu's predominance has waned. Third, other ethnic groups settling in the valley have taken up the Newar-style trade, and have gained an increasing share of regional markets. Finally, increased transport and communication has lessened rural Nepal's dependence on hill supply networks, since people are more mobile and can travel for themselves to Kathmandu or the important supply venues in the lowlands. From the last century until recent years, the marketing structure of Nepal has been especially fluid and many adaptations have been made. Changes in the economic domain have also intersected with the extension of government institutions and the evolution of modern capital-district relations.

The culture of each Newar diaspora town represents a unique sample of the Kathmandu Valley's core culture, reflecting the migrants' places of origin, cultural preferences and historical adaptations. From the Valley they transplanted both the Hindu and Buddhist religions, ritual customs, architectural styles, distinctive festivals, and a common language. Ties with the core area were preserved in many domains, especially in marriage alliances, religious initiations of the local priesthood (especially for Buddhist priests of the Shakya and Vajracarya castes), and in pilgrimage choices. Such survivals reveal much about the nature of local adaptation and about core Newar culture as well; we will pursue these subjects in subsequent writings.

In the remainder of this article, we will introduce three important towns of eastern Nepal to begin the documentation of the Newar diaspora, one of the most important phenomenon that has shaped the evolution of modern Nepal.
PART II:
Historical Sources on Three Newar Settlements of Eastern Nepal

1.
Taksar-Bhojpur

Introduction

This town of roughly one thousand inhabitants had its modern genesis when the Rana government (during the rule of King Girvan-yuddha Vikram Shah) opened a mint in 1814 near a copper mine and employed Newars from Patan to manufacture coins. Near an old north-south trade route in an area ruled by Kirata king Karna Sen until Shah conquest and annexation in 1772, at this place called "Khika macha" Newar settlers established a small bazaar and began small-scale operations. Laborers from the neighboring hills were also employed to work the mines and were housed nearby. The people here prospered: some also manufactured metal vessels and others developed their regional trade. When the mines were finally closed, after the country's mints were all relocated in Kathmandu, only metalwork and trade endured. Since then, some families have moved elsewhere and the economy has declined.

Taksar was also affected by the establishment of Bhojpur, the settlement 35 minutes walk up to the ridge above Bhojpur because the district headquarters of the area, one of six divisions in the Kosi Zone. Most merchants had to relocate there and businesses expanded to accommodate the influx of workers who staffed a host of government offices and schools.

The population of the region is composed of many ethnic groups, with Rai the most numerous population. During the weekly hat bazaar in Bhojpur hundreds of people from the neighboring hills come to trade.

The modern town of Taksar, the focus of our study, has both Buddhist and Hindu castes and many religious monuments. Important temples are there for Bhimsen, Ganesh, Siva, Radha-Krishna and Siddha Kali (located on the hilltop above the modern Bhojpur bazaar). Taksar also has a vibrant Buddhist community, including two vajracarya priests and a baha where the bare chuyegu initiation is maintained. The Theravadin movement from Kathmandu has been there for several decades and it remains strong in modern Taksar. There are a number of stupas located throughout the settlement and an Avalokitesvara temple is the major Buddhist monument. The 43 inscriptions collected here in 1987 indicate the unique vitality of Taksar culture, especially in the early decades of this century.
A View of Tokar Bazar
Contributions to the...

When presenting the following information, we note information on the inscriptions, record the text in transliteration, then summarize the content.

Inscriptions

Ins. No. : Tax 1
Location : Inside Ganesh Temple, Ganesh Tole, Takshār
Language : Nepali
Script : Devanāgri

Swasti sri samvat 1987 V.S. sal mīti āśādh sudī 20 roj 3 mā sri 3 siddhi vināyak priti gari sīkāmāchā bitlav basnyā ratna lāl tāmrākar kārannī pramukh sammohan bhai pital torana cadhāyā subhama.

Summary: In 1930 AD, Ratna Lal Tamrakar offered a brass torana to the Siddhi Vineyak temple.

Ins. No. : Tax 2
Location : Shakya Muni Vihar, Pāṭi
Language : Nepali
Script : Devanāgari

Namo Buddhāya sri sakyamuni vihar 2033 V.S. sāl jesth 27 gate buddhabarko din dibagata swa. mumāju buddha laxmi ko nāmā cīrsānti tathā punnyako lāgi sāl wa sāl byājbāta prasad vitarana ko lāgi hāmi pariwar bāta sri sakyā muni buddha sangha lāi cañāeko 100/05 ek sahe ru pānca paisā subhama.

Krisna lal, balkrisna harikrisna pradhan
a. ga pa taksar

Summary: In 1976, Krishna Lal, Bal Krishna, and Hari Krishna Pradhan deposited Rs. 100/05, with the interest intended to underwrite the distribution of prasad.

Ins. No. : Tax 3
Location : Bhimsen Tole, Chaitya, Taksār
Language : Nepali
Script : Devanāgari

Swasti sri samvat 1993 V.S. sāl sāravana sukla purne 20 gate som bā sare dina sri 3 panca buddha priti gari khikama japhati raikar basnyā siddhi ratna sākya vansale sakala jāhān pariwar sammohana bhai
Halaute diyo eka cadhyā subha
hana - 1

Summary: The family of Siddhi Ratna Shakya offered an oil lamp to the Shimens Tol chaitya in 1936.

Ins. No. : Tax 4
Location : Viddhyadhari Ajima Temple, Takshār
Language : Nepali
Script : Devanagari

Subha samvat 1962 sālmā sikāmāchā bajār kā waripari basyāka sabai samohan bhai sri 3 vidhyadhari māi priti gari banāyāko suvarnaka nolamā gajur 3 tarphi parkhāl dhoka samet ko śrāwan badi 14 roj 2 mā bastī gari cadhāyako kasaile nabigarnu bigri bhatko gayo bhanyā kasaile jirnodhwār garna sake bado purna hola subham

Summary: The people of Khīkamacha bazaar jointly offered a gold-plated gajur to Biddhyadhari Ajima in 1905.

Ins. No. : Tax 5
Location : Vidhyādhari Ajima Temple, Taksar
Language : Nepali
Script : Devanagari

Swasti sri samvat 1974 sāl miti baisākh sudi aāsaya tritiyā sri 3 vidhyadhari devi priti gari pātān nāgbāhāl bāta āi basne bhimdhan tasya putra sikhāmāchā raikar basne joti mān sakye vansa ra putra jog raj puna raj nāti puna ratna sākya vansa samohan bhai salika ra sinha sādhur cadhāyako kasaile lobhāni pāpāni garā panca māhā pāpāka lāgla.

Summary: The family of Jyotiman Shakya jointly offered statues of Singha Sadhu and Salika to Viddhyadhari Ajima in 1917.

Ins. No. : Tax 6
Location : Vidhyadhari Māi Temple, Taksar (East side wall of main shrine)
Language : Nepali
Script : Devanagari

Sri sāke 1846 sri samvat 1981 sāl miti baisākh sudi 2 gate 24 roj 4 mā sri 3 bidhyadhari māi priti gari sika mācha raikar basne beti māyā so putra dev bahadur kul bahadur krisna bāhādur kā putra sakala pariwar samohan bhai dhalaute siha sihini cadhāyā.

Summary: The family of Beti Maya offered a pair of metal lions to Viddhyadhari Ajima in 1924.
Contributions to the...

Ins. No.: Tax 7
Location: Tindharā Ganesh Temple, Taksār
Language: Nepali
Script: Devanagari

Swasti sri samvat 1983 sal āśāda sudi 13 roj 6 mā sri siddhi ganesh priti gari sikamacha raikar basnyā dev nārīyan tamot le patni mān kumari putra purna bāhādur bhīm bāhādur sakala sammohan bhai cadhāyakā dhwakā subhama.

Summary: The family of Deva Narayan Tamot jointly constructed a metal door at the Tindhara Ganesh shrine in 1926.

Ins. No.: Tax 8
Location: Tindhara Ganesh Temple, Taksār
Language: Nepali
Script: Devanagari

Sri ganesaya namo!
Swasti sri sambat 1992 āśaṇā sudi 15 roj mā sri ganes priti gari bitlabko raikar basne janga lal tāmākār le so patni sammohan bhai dhalautyā dipikā thān 20 cadhāyā subham.

Summary: Janga Lal Tamrakar offered 20 metal oil lamps to the Tindhara Ganesh shrine in 1935.

Ins. No.: Tax 9
Location: Tindhara Ganesh Mandir, Taksar
Language: Nepali
Script: Devanagari

Swasti sri samvat 1983 sāl māgh sudi 9 roj ... paka dirgha 15 mā sri 3 siddhi ganesh priti gari sikāmākā raikar basne byati māyā so putra dev bāhādur, kul bāhādur thir bāhādur dān bāhādur anmar bāhādur sakala jahān sammohan bhai dhalautyā muso bāhana 2 cadhāyā.

Summary: The family of Beti Maya jointly offered a pair of metal rat statues to the Tindhara Ganesh shrine in 1926.

Ins. No.: Tax 10
Location: Barmā Tole, Chaitya bell, Taksār
Language: Newari
Script: Devanagari

Sri sambat 1943 sāke 1979 sāke bansa ... sāke bansa maniraj sāke bansa rāj muni sāke bansa kula ratna tāmākār hari das tuladhar,
Summary: Devotees made a cash donation to make a bronze bell for the arma tol chaitya in 1886.

is. No.: Tax 11
ocation: Tindhārā middle one, Taksar
anguage: Nepali
cript: Devanagari

Summary: The Newars who had migrated from Daugal tol, Patan, contributed jointly to cover the stone water tap with brass plating in 1909.

is. No.: Tax 12
ocation: Vidhyādharī mai Ajima Shrine (inside) west wall
anguage: Nepali
cript: Devanagari

Summary: Jasudhan Baudhacarya constructed the inner shrine of Vidhyādharī Ajima in 1891.

is. No.: Tax 13
ocation: Vidhyādharī Ajima Shrine North wall
anguage: Nepali
cript: Devanagari

Summary: Miss Nanda Kumari Tamrakar of Cuhandanda, Bhojpur, made an offering of Rs 210 to Vidhyādharī Ajima in 1980.
Contributions to the... 41

Ins. No. : Tax 14
Location : Vidhyādharī Shrine wall (outside)
Language : Nepali
Script : Devanagari

2033 V.S. sāl jēṣṭh 27 gate buddharā dwādāsi ko din dibagata swa.
mumaju buddha laxmi ko nāmā cīr sāntī tathā punyako lāgi sāl wa sāl
byāj bāta prasād bitaranako lāgi hāmi saba pariwar bāta sri ajima
guthi līhi chadhayeko Rs. 105/05 ek sahe panch paisā subhama

Cadhaune
Krisna Lal Balkrisna
hari prasad pradhan
taksar a. ga pa - 5

Summary: In 1976, Krishna Lal, Balkrishna, and Hari Prasad Pradhan
jointly offered Rs. 105/05 to the Ajima guthi to provide prasad for
the annual gathering.

Ins. No. : Tax 15
Location : Vidhyadharī Ajima Shrine, Right bell, Tokshar
Language : Nepali
Script : Devanagari

Swasti sri samvat 1824 vikrama ditya sambat 1959 nepali sambat 1022
sāl mīti āśādh sudi 1 roj 1 mā taksār ko sri 3 visvakarmā priti gari
cadhāyako pātan ilane tol nāgbhāl bāta hāl sikāmchā birta basnya
citra muni bhaju ratna pramukh stṛi putra putri sahit bhai cadhāyako
ghanta yo, kasailē lobhānī pāpāni garyā pānca māhā pāp lāgla subham.

Summary: The family members of Citramuni and Bhōj Ratna jointly
offered the cash to construct a bell offered to the Ajima temple
in 1902.

Ins. No. : Tax 16
Location : Vidhyadharī Ajima Shrine left bell, Toksar
Language : Nepali
Script : Devanagari

Swasti sri sambat 1962 nepāli sambat 1024 sāl mīti śrāvan badi 14 roj
2 ma sri 3 vidhyādharī devi priti gari sikāmchā bitlab basnya sri
sākya vansa dharma singh so putra dhanjyoti, dhanarāj, harsa raj sīv
raj sahit bhai cadhāyako ghanta phuti bikamā bhai so māthi thap gari
jīrnodhār gari cadhāe kasailē lobhānī pāpāni garyā pānca māhā pāpāk
lāgla subham.

Summary: A joint contribution by devotees was made to repair the bell
formerly offered to Vidhyadharī Ajima in 1905.
Summary: The family of Bhawami Thaku constructed a resthouse near Vidhyadhari Ajima in 1905. It adds that future repairs on it meet with no objection.

Summary: In 1899, the family of Harsha Narayan Tamrakar constructed a metal door, torana, and umbrella at the Bhimsen shrine.

Summary: Dhirja Shakyra and Rajman Shakya jointly offered a dharmadhatu mandala and sixteen lamps to the Bhimsen tol chaitya in 1899.
Contributions to the... 43

Swastı sri sambat 1956 sri säke sambat 1821 sri nepālī sambat 1019 sāl miti sārawan sudi 1 roj 2 ma sri 3 paṅca buddha caite dharma dhātu buddha bhagwān priti garyāko buddhācarya citra muni bhāju ratna bodhāc̣arje buddhimān dāspatiko jāhān ko sammohan bhai banāyāko ghanta cadha ya phute tute bhanye manasawa bhayākole banai ... ... ...  

Summary: The family members of Citramuni, Bhaju Ratna, and Buddhiman jointly offered a bell to the Dharmadhatu Bhaijan in 1899.

Ins. No.: Tax 21  
Location: Deoralī Tole, Bhagatī Shrine bell, Toksār  
Language: Nepali  
Script: Devanagari  

Sri Sambat 1998 sāl asmīn sudi 12 roj ... mā kāsilal tamot le cadhyāyako sri 3 bhagatī mai ki jaya jaya jaya.  

Summary: Kasi Lal Tamot offered a bell to the Bhagavatī shrine in 1941.

Ins. No.: Tax 22  
Location: Lokeswar bāhā, Taksār  
Language: Nepali  
Script: Devanagari  

Swastī sri sambat 1999 sal aswin māse dina 14 gate buddhabār ka dina sri tin paṅcabuddha pritigarī khikamāchā raikar basnyā ratna rāj säke vansa so patni lāni thakun, so putra pautra sakala pariwar sammohana bhai dhalaute vajradhātu ra ni j ka putri ganes kumāri parlok bhayekole nijka nāuma pitalyā sri dharmaḥdatu samet cadhāya subhama.  

Summary: The family of Ratna Raj Shakya offered a vajradhātu mandala in the memory of their father Ganesh Kumari at the Lokesvara Baha in 1942.

Ins. No.: Tax 23  
Location: Lokeswar bhāha bell, Toksar  
Language: Nepali  
Script: Devanagari  

Sri sambat 1997 sāl sārawana sudi 15 roj 7 ma paṅcabuddha vihar samipa sri tin lokeswar priti garī sikānachā basne dev bāhādur krishna bāhādur harsā māyā sapariwār samchan bhai cadhāyako ghanta subham.  

Summary: Dev Bahadur, Krishna Bahadur, and Harka Maya jointly offered a bell to Lokesvara Baha in 1940.
Sri Karunamaya namo
2023 sāl jestha 27 gate buddhabār ēwdāsī ko din dibagata swa mumajyu buddha laxmi ko ātmāma cīr santi tathē punyako lāgi hāmi pariwar bāta sri karunāmaya dāphā bhajan lāi cadhāeko tu 105 ek sāya pānca subhām.

cadhāune

krishna lāl bālkrishna
harikrisna pradhān

Summary: Krishna Lal, Balkrishna, and Harikrishna Pradhan offered Rs. 150 to the Dhapo Bhajan in the memory of their late mother Buddha Laksmi.

Ins. No. : Tax 25
Location : Karunamāya Shrine right side inner beam right one, Toksar
Language : Nepali
Script : Devanagari

Om namo sri amogh pās lokeswaraya
Sri pita rāj sākya bāta sthāpit gareko sri mачhinder nāthko mandirās sri sambat 1071 vikrām sambat 2008 sāl asādha sukla pakse tithimā patni lāni thakun putri laxmi thakun purna māyā mān kumāri karna kumari samet kanyaharu sammohan bhai so mandirko thik dhoka khudkilāmā pīta mohari pitalka ser ra toran samet śphun gakshe anusār cadhāya yesa kasailē lobhēni pāpāni nagaru garemā jasle sahaya garlā usalai nitya vakhchan nigāhā bhaṅghā namrāha satya jasle bigarna kana gardachā lobha pāp tyes lāi pardcha sada anikal tāp subhāma

Summary: The family of Lani Thakun constructed brass steps, offered a pair of lions, and a torana to the Lokesvara shrine in 1951.

Ins. No. : Tax 26
Location : Sākyemuni Vihaṛ bell, Taksār
Language : Newārī
Script : Devanagari

Sri sambat 2009 bu. 2496 ne. 1072 sa sri sākyemunī bhagban pritīyana gyan jyoti guruju, jogrāj guruju, asamaru sakye, singha rāj sākye jog rāj sākye ratna jyoti sākye, muni raj sākye, hansa raj sākya, pura ratna sākye jogman sākye buddha ratna sākye khadga raj sākye kul
Contributions to the...

bahadur tulādhar, hari bāhādur tulādhar, dev bāhādur halwai kul jyoti sākya laxmi nārāyan tulādhar har-khadha sākya basudev tāmrā-kār catumān sākya dev rāj tamrākār, rabī nāra newār kālīgar hem bāhādur, candradhan tamani sākya sikhā: tāmha sankha ratna, purna bāhādur tāmrākār, sakal gramāsi sammohana juya cadheyānāgu jula ka. sukla astami adityabār gate 10 kuṃu cadheyānā subhāma.

Summary: In 1952, 24 persons jointly offered a bell and a chair to the Shakyamuni Vihara.

Ins. No.: Tax 27
Location: Ganesh Shrine near Sākyamuni Vihār
Language: Nepali
Script: Devanagari

Swaśṭi sri sāke 1847 sri sambat 1982 sri nepāla sambat 1046 sāl phālguṇ māse sukla pakṣa triyodasi tithau sri māse phāgun mase din 14 guru bāsare tādine sri 3 sidhī vināyak priti gari khikāmāchā taksār basnyā jog rāj vajracārya so patni candra kumāri putra ratna bāhādur, kul bāhādur putra putrī sammohan bhai cadhāyūko ghānta kasaile lōbhāni nagarnu pāpāni garya pakshamā patek lāglā yo ganta dhālne kālīgar sikhāmāchā bītab basnyā chatra-bhaṇ sākya biksu. subhāma.

Summary: The family of Jog Raj Vajracarya offered a bell to the Ganesh shrine near Shakyamuni Vihara in 1925.

Ins. No.: Tax 28
Location: Ganesh Shrine near Sakyemuni Vihar
Language: Nepali
Script: Devanagari

Sri sambat 2014 sāl mārga 21 gate bār 6 purnima ka din khikāmāchā bītab basne pujya pīta manbir mātā suku laxmi ko nāmā tokṣār erabat ajambar cādhaune mānjojī tīt bāhādur sāke sakal parivār samohān bhai cadhāyūko kasaile lōbhāni pāpāni nagara bākselā subhāma.

Summary: In 1957, the family of Man Jyoti Shikya offered statues of an elephant and a horse to Siddhi Viṇayak near the Shakyamuni Vihara in the memory of their father and mother.

Ins. No.: Tax 29
Location: Lokeshwar Bāhā, Taksar
Language: Newari
Script: Devanagari

Namo Buddhaya Namodhārmaya Namo Sanghāya
Summary: Gyanjyoti Vajracarya offered a kwapa dya Buddha image to the Lokesvara Baha to maintain the cudakarma initiation for Shakya boys in 1956.

Summary: The family of Chatradhan Shakya offered a bell, lions, and a set of oil lampo to the Lokesvara Baha in 1926.

Summary: Beti Maya Halwai offered a pair of lions to the Bhimsen shrine in 1924.
Sri sāke 1818 sri sambat 2024 sāl māgh 6 gate pālgun krisna pakshe 2 dutiya buddhabār thukhunuya disi raikar ya sri karunāmaya thānasa raikar bitlab alaghthana nivāsi bajracharye wa sāke bansa pini macātayeta cudakarma yāyeta bāhmā wa digi dayekāwa bāhalasa hyagu bannamha wāpā āju thāpanā yānā bāhāyā liune digiyā si dayekāwa liune si cakra sambara bajra barahi sameta thāpana yānā dasakarma yānā sri padma mahāvihār dhakā nāmākaranayana pratistha yānāgu disa jula thugu kirtiyā dāna pati raikar nibāsi sri lānī thaku sākeni swaputra harkhadhan ratna bāhādur, dev ratna, ganga bāhādur swaputra pautri ādi kāe wa lachhuman, thir bāhādur sahit thughe bāhālaya bādha karma sudhār samitiyā sakala sāke bāsa samohan juyā thugu dev sthāna thāpāna yānāgujula thugu kirti sadana thīr juyemāla sunānā lobhāyini pāpāyini yāe majyu guna // Subhāma //

Summary: In 1967, a red kwapa dya was established in the Karunamaya shrine where the cudakarma for Shaky a and Vajracarya boys could be performed. The family of Lanithakun Shaky a meet all the expenses of the establishment ceremonies for the agam dya Cakrasambhara Bajrabarahi at the Lokesvara Baha. The place was renamed as "Padma Chaitya Mahavihara."

Ins. No.: Tax 33
Location: Lokeswor Baha, Toksar
Language: Nepali
Script: Devanagari

Swasti sri sambat 1997 sāl saura māse baisāk māse din 28 gate sukra-bār aksatritiyā ka din sri 3 panca buddha bhagabān priti garī jotirāj dhanjoti harkha dhan sāke bansa āru 3 janā sammohana bhai sri nāthe-mār bhajānāwara bhayakā Amāni rupaiyale chaitya sthāna uttara disā patti torana 1 cadhāe // Subhāma //

Summary: Jhoti Raj, Dhan Jhoti, and Harkha Dhan jointly offered funds to the Nateśvara Bhajān which were used to purchase the north torana of the chaitya in 1940.

Ins. No.: Tax 34
Location: Lokeswor Baha, Toksar
Language: Nepali
Script: Devanagari

Swasti sri sāke 1862 sri sambat 1997 sāl saurmāse baisākmāse din 27 gate roj 6 aksayatriityākā disa sri 3 panca buddha bhagwān priti garī khikāmāchā ko raikar gau basne ratna rāj sāke bansa le so patni lānī thaku so putra harkha dhan ratna bāhādur dev ratna gangā bahadur sakala pariwār sammohana bhai pitalako torana 4 disāma 4 torana ra satal samet banāyi poksa ajimi gāuko āruboth sirana 352 moha rupaiyāma
rajināma bhayeka mālpot ru 1/12 lágu pakhet kita l samet cādhāye so ḍyaūṭālāi sālin garna pānyā karma aswīn suklā purnekā di hom yagyan garyna ra pachi kohī kalmāne caitya sthāne ra so sataī samet kataī bhakti bigre khaṇḍāma jīṛṇodhār garna puchi śpīnā darsantān jo kasaile śpīnu ghar gharaṇā bāṭa kharca lāgai garna nassakeś byalāmā so jagga khetkā ayesthāle kharca gari karma calaunu bhānī jageda khet samet cādhāye. Pachi kālāntarmā kohī kasaile lobhānī pāp garyo bhānya pātaī láglā // Subham //

Summary: In 1940, the family of Ratna Raj Shakya offered four toranas and constructed a Bhajan resthouse; they also offered land income valued at Rs 352 for the yearly performance of a homa on Asvīn Purnima.

Ins. No. : Tax 35
Location : Lokeswor Baha
Language : Nepali
Script : Devanagari

Swasti sīrī sambot 1988 sāl mitī baisāk 30 gate roj 7 mā sīrī 3 pānca buddha bhagbān ko thāumā priti gari khikāmāchā raikar bāsne ratna rāj śčike bānsā suve sīrī lānī thaku putra harkha dhan, ratna būhādur putra devratna gangā būhādur sakala parivārle priti gari cādhāyeko chatra kasaile lobhānī pāpānī gare panca māhā pāp láglā subhamma //

Summary: The family of Ratna Raj Shakya offered an umbrella to the Lokesvara Baha in 1931.

Ins. No. : Tax 36
Location : Lokeswor Baha
Language : Nepali
Script : Devanagari

Sūrī
Namo ratnā trayaya
Sūrī nepālī sambot 1070 bikram sambot 2007 sāl baisak sukla pache 3 tritiyā bṛihār din 8 gate so din sīrī 3 padma pāṇī karunamaye lokeswara priti gari khikāmāchā raikar harkha dhan śčike bānsā so bhārya kūl maiyā so māta lānī thakun. Kani bhṛita ratna būhādur, dev ratna gangā būhādur sakal parivār sammohan bhāi aghiswarga bāśī pitajyu ratna rāj bāṭa pāṭi banaī rākhnu bhayākānā so pāṭi jīrnodhār gari so pāṭi mandir banaī duītalle chānā rākhī tallo cyādar ra 1 māthī pitale chānā rākhī so mandirmā sunko gajur ra āyā bāyā sunkai kalas rākhī patisthā gari sīrma kriti cādhayau. So kirti mandirmā kasaile lobhānī pāpānī garīn hudaina garemā panca māhā pāp láglē chā / Subham //

Summary: In 1950, the family of Harkhadhan Shakya offered two kalashes and made renovations on the resthouse, especially a new brass roof.
Contributions to the...  49

Ins. No. : Tax 37  
Location : Lokeswor Baha  
Language : Nepali  
Script : Devanagari

Swasti sri sambat 1999 sãl aswina mase din 10 gate buddhabarkã din sri 3 panca buddha priti gari khikãmãchã raikar basnya ratna raj sãke bansa so patni lãi thaku so putra pautra sakala pariwar sammohan bhai bajra dãtu 1 nijka putri ganesh kumãri parlok bhayeã laxmika nau pitalya sri dharma dãtu samet cadhaye / Subham //

Summary: The family of Ratna Raj Shakya offered a vajradratu chaitya in 1942, in memory of their late daughter Laksmi.

Ins. No. : Tax 38  
Location : Bhimsen Shrine Door, Taksar  
Language : Nepali  
Script : Devanagari

Swasti 1957 sãl Nepal sambat 1020 bhãdra wa sudi 10 ro:j 10 bhimsen priti gari pital ko daihilo pãten tugal tole ko khikãmãchã raikarmã basnye harka nãrãyan putra sir prasad, hari prasad sakala pariwar sammohan bhai banayãko subham //

Summary: The family of Harkha Nãrayan constructed a brass door for the Bhimsen shrine in 1900.

Ins. No. : Tax 39  
Location : Ganesh Temple, Ganesi Tole, Taksar  
Language : Nepali  
Script : Devanagari

Swasti Sri Sãke 1842 Sri Sambat 1977 Sri Nepali 1042 sãl Phalgun mase din 20 gate roj 5 mã Sri 3 Siddhi ganes priti gari khikãmãchã bitlap basnya harã raj udãs tassyã mãã laxmi kumãri sammohan bhai tassyã pitaã dev raj udãs ko nãumã dhalaute singha sãdu ra ajambar purus 4 cadhãya.

Summary: The metal statue of Singha-Sartha-ajambara and purus were offered by Harkha Raj Udãs in 1920.

Ins. No. : Tax 40  
Location : Collapsed Pati, Barma Tole, Taksar  
Language : Nepali  
Script : Devanagari

Sri Sambat 1980 Sal Sri Sake 1845 ma
Kādasi sūwan 11 gate .... Harkh rāj udās mohan māyā basānta rāj basundharā jagdish rāj krisna dās, indra lal, dān bānādur bīryā lāl sabai sabai janāle priti gari dharmasālā banāyā kasaile lobhāni pāpī nagarnu.

Summary: The resthouse was built by a group of people of Taksar in 1923.

Ins. No.: Tax 41
Location: Barma Tole, Ganesh Temple
Language: Nepali
Script: Devanagari

Swasti Sri Sambat 1973 Sāl mīti baisākh sutī 3 roj kā din .... 5 din mā Nepal bātā hāl khikā machā Bhejpur cuhandārā basane hari dās tāmrākār patni herā māyā sahit le sūr 3 siddhi ganesh priti gari dewal baṇāi musāko bāhā torana ghanta samet chadhāi sthāpanā gareko ho kasaile lobhāni pāpī nagarnu subham.

Summary: The temple of Siddhi Ganesh, the rat vehicle statue, torana, and bell were built by Haridas Tamrakar in 1916.

Ins. No.: Tax 42
Location: Shiv Mandir near Lokeswor Baha
Language: Nepali
Script: Devanagari

Sri Ganesaya namo //0// bhuvo bhuvō bhabinā bhakta barnaul ranadhjojya chate supranāmya // samanyo dharma setunāraya le kale-pala niva thawadi //1// sīl samparnandes bandhu tathā lekhteka merā choro nāti ista santēn dar santānā maran dhwaj kārki chetri yo kūra prārthana gadacha naile yo khikāmachā 3 dhārā ko māthi parkhal le sahit dewalaya 5 baṇāi shiv panchayan devta sthāpanā gari khet kiṭta 7 moharu 800 guthī rākhī khadi garekā dharmale tapasil bamojim ko khabar sabai kurāko her bicār jageda jirnodwār bar dadhān himayat gari kāmgarne karmachāri lai pherne ra jageda bata jirnodwār garna napugeṇa jirnodwār garidine bhaka lai dharma sālā prapadina surdhamra sadā nāghal labheta sataguna punnya jirna sanskar xxx //1// bhayekāle saya gunā badi punnya milne hunale jirnodwār pani garidine dewatāko guthi rāheka karmachāri chati chali harne khānē khowānē le : yaswa-dātā paraidātā hare ta sura bipraya / britisayate dī bhugu barkha nameputa putam //1// lākhau barkha bishākko kīro hunu parcha bhanekāle kasaile lobhādi nagari 40 dharmakirti lāi jeha samma prithvi rahanchin taha samma thir rākhi dine kām garnu holā bhani tāmā patri lekhi sri siward gare.
guthi

Pujāhārike merai nāmasi dartāko salle kitā 2 pahārāmanī dipeni 1 rajināma cyahan dade gairi 1 gari jamma 4 kitā khet ----------------- 4
Nagarjike merai nāmasi dartako harsiddhi dadaso khet khala ek---- 1
Jagedāke ka ru 2000/- ko 10 mure 15 mure rajināma dipeni khet khaḷā dui ----------------------------------------------- 2
Jagedā ru 800/- dasaudi byājmē lagiya byaj ru 80/- kharca gari sawa jagedā rahane moharu ath saye--------------------------------- 800

kharca

Akhshaya 3 wala 14 risi tarpani 15 sivratri 16 ram 9 ma rudi
garna ke jamma ru ------------------------------------------ 6/25
Akhshaya 3 ram 9 ma bhajan garnake jamma ru ------------------------------- 32/-
12 Purnimama bhajan garnake jamma ru ----------------------------- 13/-
Wala 14 Sivratrimā, bhajan garnēke jammā ru --------------------- 9/50
Laxmi Pujāmē batti bāṅnēke ru ------------------------------------ 1
Jhadu badhāruke ru ------------------------------------------------ 12/-
Wala 14 mā cun lagānukē jammā ru ------------------------------- 10/-
Caturmāsā Puranāke ru -------------------------------------------- 20/-
1115 mure kheto bali ru ------------------------------------------ 5/25
lekhīka khēt ra ru 800/- jimmā lī lekhīkeko kāma sāl calaune ra
10/15 mure khēt ko dhān bikri byājī lagānī dwārā jagedā badaune
bad then kharca garnu pā师范 garnē samer para ākō her bīwar rakshā
yāwat kān garne ------------------------------------------------------------- 7

Ravidwaj karki 1 dan bahadur ai 1 sahu dev bahadur 1 sahu siddhi
raj 1 harka dha bada 1 sahu buddhi man 1 badri nath sahu 1
yinharu arukha bolina tāpasī mā lekhiye ko sekha pachi inika
chora natiharu jwan ---------------------------------------------------------- 7

Summary: Maran Dhwoj Karki Chetri informs all of his fellows and
relatives that he has constructed a wall around the Siva Temples in
Khikamacha near the tin dhara. Siva Panchayana devta and he estab-
lished a guthi with the land kitta No. 7 and Rs. 800. All the devotees
have to take care of this guthi as mentioned below. If rennovation
is required, extra income made from the land can be used. If it is
not sufficient, any one of devotees can do this and he will be
favoured by sata guna for carrying out such a rennovation and punya
will be secured. Those who try to cheat and misuse the money will
have to live as a dung insect for millions of years. So he hopes no
one will be greedy and that it will endure as long as the earth exists.
Introduction

The history of this ridgetop settlement, recounted in the oral account published below, is a paradigmatic case study in the retreat of the Tibetan frontier due to the extension of the Gurkhal state after 1769. This place was clearly an important stopping point on a major trade route through the eastern hills.

After the conquest, Newars migrated from the Kathmandu Valley to establish a metal-working community that found an economic niche supplying the hinterlands. Traders were also part of this settlement that, like Taksar, migrated mainly from Patan. This production is still lucrative today and the town during waking hours resonates with the tap-tap-tap of hammers on copper.

With the emergence of the modern state, the town prospered and expanded due to the district centre being established there. Offices and health care institutions developed a more diversified economy. A number of families became very affluent and the neat flagstone streets bespeak of this town's general prosperity. But when the district centre was shifted to Khadbari, a time of major local upheaval, the economy receded considerably. Today, Chainpur is a separate gau panchayat numbering over 3,500 individuals, with Newars living down the long ridgeline bazaar, surrounded by a variety of ethnic groups on its periphery of terraced fields.

The modern village has much less of a cultural inventory to boast of compared to Taksar, but there are two viharas, one chaitya, a temple to Siddha Kali outside the town limits, and a number of free standing temples to Bhimsen, Krishna, and Vishnu. Theravada Buddhists have also established a small vihara in the lower west sector of town and this group is by far the most active religious organization in Chainpur. The Buddhist Newars here must call the closest vajracarya in Khandbari for special rites, since there is no local lineage; Newar Hindus rely on Pahari Brahmins.

An interesting monument is a crudely carved marker (shown in Plate 1) noting the distance to Hanuman Dhoka. This graphic, emic expression of the modern state's core-periphery geographical definition we also noticed on the trailside marker several hours walk southwest of Chainpur, near the Banesvar temple located in a forest grove.
Historical Sources

1. An Oral Account of the History of Chainpur

"Once Chainpur was under the jurisdiction of the Tibetan government and it was known as Gola Bazaar. In a later period, a former Shah King (name?) of the Kathmandu Valley issued a royal order, sending Colonel Nanad Singh Basnet to visit Gola Bazaar, study the situation, and influence the Gola Bazaar people. But his effort was fruitless given the presence of a well managed Tibetan garrison. But the clever and wise Colonel attempted to trick [the Tibetans] and asked for friendship with them. So he went to observe their new year festival, and celebrated with great enthusiasm. The Tibetans thought that these [men from Kathmandu] were not their enemies, but the good fellows and offered them food and drink, etc. But unfortunately, after much drinking, they lost their attentiveness. And with his opportunity, the Colonel assassinated many of the Tibetans here, at Dadim Gauda. A large number of Tibetan fighters were also killed around the Siddha-kali temple. On seeing their losses, the remaining Tibetans tried to run away and were pursued by the Colonel's troops up to the Waling-chung Gola region of Tappejung District. They could not go further due to cold in this high Himalayan region and so the Colonel put his line of demarcation close to that place.

"At that time, Chainpur was a famous trade centre for whole eastern region, and Terathum and Ilam were also included within this area. [In Chainpur,] Colonel Nanad Singh Basnet established the Mahadev Shrine and made a beautiful garden with a large rest house (Majjor Pati). As a result, people from distant places came to settle here. Later several shrines such as Bhimesh, Narayan, Ganesh and so on were also made. He established some guthis to take care of these shrines and finally he returned to Kathmandu.

"This historical events can be proved from the sayings of Colonel's decendants living in Kathmandu. They also say that they have got some guthis at Chainpur established by their ancestor."

[Source: Elder of Chainpur who wishes to remain anonymous.]

Inscriptions

Ins. No.: Chain 1  
Location: Siddhākali Temple Bell  
Language: Nepali  
Script: Devanagari

Sambat 1919 sālma Chayana Pur  bāṣnyā Ses nāra Kumāle Sri 3 Kali  devi priti gari ganta cāhrāya yasa ghantama kasaile lobbāni garyā  pancha māhā pātaka subham.
Summary: Sesa Narayan Kumale of Chainpur offered a bell to the Siddhakali temple in 1862.

Ins. No. : Chain 2
Location : Siddhakali Temple Door North
Language : Nepali
Script : Devanagari

Sri Siddhakali sarana sāhu Chandra bahadur sarana 2005.

Summary: In 1947, Sahu Chandra Bahadur of Chainpur made a brass door for the north entrance of the Siddhakali temple.

Ins. No. : Chain 3
Location : Siddhakali front side plate
Language : Nepali
Script : Devanagari

Phul tipañko ninti 1 naroki agādi baradai jāu timro bātoma nirantar phul phulirahane chana. Rabindranath Thakur

Sri Siddhakali mahadev mandir ko charaipatti raheko chali jaggama dhuga chāpi aja 2016 sai marge 24 gate roj 4 ko din sri sidhakali devi ma sādar samarpan gareko cha. Krisna Prasad Tuladhar Dharmpatni Bal Kumari Chainpur Bazar

Summary: Krishna Prasad and family made a renovation of the gourng area around the Siva temple in 1959.

Ins. No. : Chain 4
Location : Narayan Temple Bell left one
Language : Nepali
Script : Devanagari

Sri sri sri sāke 1841 sri 1976 sai mañgh sukla pakshe tithau 5 bāre saye subha dirmā jahe sinha karmāchāryaka putra megh narsingh ka patni bet lachimi swa putra chainpur gōlābājīr niwāsi singha mān karmācharya so stī lascimi nārāyan pritaye gari chadhāyoko ghanta kasaile lobhāni papāni nāgānu subha //0//

Summary: The family of Singhaman Karmacharya offered a bell to the Lakshmi Narayan temple in 1919.

Ins. No. : Chain 5
Location : Nārāyan Temple Bell right one
Language : Nepali
Script : Devanagari
Contributions to the... 55

Sri sambat 2003 maśī magha 14 gate 2 mașī sate naṇa sri lachimi nārayana ma chadhâyāko pīta dhyāvīr jakulāni pīta nanda lāl mātā maṇi kumāri ....... dhāru ghatā hāmīle ka nāma chadhaya bir sundar josi dev lachimī kuj lāl hom lāl khaḍga kumārī samet le chadhāyeke ghatā.

Summary: Bir Sundar Joshi and family jointly offered a bell to the Narayan Temple in 1946.

Ins. No.: Chain 6
Location: Narayan Temple Shrine door beam
Language: Nepali
Script: Devanagari

Swasti sambat 2003 maśī māgh 23 gate roj 4 mașī sri lachimi nārayana ma chadhayakā dibagata pīta dhīrja bir jaka lani nanda lal sri kumāri bir sundar dev lachmi purnālāl pancha kumāri khadga kumārī sohan lāl bir bhāhādur dev bahadur ........

Summary: The main door of the Lakṣmi Narayan temple was covered with brass sheeting by the family of Lal Dhirja Vir in 1946.

Ins. No.: Chain 7
Location: Bhimsen Temple Bell right one
Language: Sanskrit + Nepali
Script: Devanagari

Sri Bhimeswaraya nama: do dande nāvalena naye naṇihato ko danda dusāsana yuddhe bhisanam pradhām duryodhanāya dhatram yo hanti sa mulak prachanda bali nakā ma takekibaki satru nāma pada bhayakar nimātri bhimraj bhaje.


Summary: A bell was offered to the Bhimsen temple by Krishna Vir Shrestha in 1881 was renovated by Ratna Man Shrestha in 1938.

Ins. No.: Chain 8
Location: Bhimsen Temple Bell left one
Language: Sanskrit + Nepali
Script: Devanagari

Sri bhimeswaraya nama: dodande nāvalena naye nani hato ko danda dusāsana yuddhe bhisanam pradhān duryodhanāya dhatram yo hanti sa mulama pracanda bali nankā mātāre ki baka satru nāma pada bhayankar nimātri bhimraj bhaje.
Swasti sri 1803 sāke sambat 1938 sāl miti margā sude 15 roj 2 mā
Nepal pātana sar hāl chānpur gola bazār basne sāhu hira lāl ko mahāla
chorā swargabhāsa pāunākā nimitta jarag man sāhuko nāule ra bānī sata
kumari ko nāuma dāju rātman sahule chachayāko ghanta ho kasāile lobhāni
pāpāni nāgnaru subhama.

Summary: In 1881, the family of Ratna Man offered a bell to the
Bhimesen temple to insure the heavenly peace of his late brother.

Ins. No. : Chain 9
Location : Bhimesen Temple stone plate
Language : Nepali
Script : Devanagari

Swasti sri gāmāpatiya nama: sāke 1765 sambat 1800 sāl 1 miti
paukha sudi 2 roj mā sri bhimeswar mandira pāti pātan sahar dhalāsiko
tola ko santurak sumi kasa sāhunākā suputra krisnavir ko bhāryā ananta
laxmi so putra bhai banāyeko 1982 sāl barsa kai na bhatkā 1983 sal
phalgun 10 mā sudi mā sri ratam sāhu ani so bhāryā padma kumāri
suputra krisnāmān tathā jog laxmi samet bhai jirnodhār gareko bhimesen
ko mandir pāti subhama.

Summary: The renovation of the Bhimesen temple resthouse built by
their ancestors Krishna Vir and Ananta Lakshmi in 1843 was carried
out by Ratna and Krishna Man in 1925-6.

Ins. No. : Chain 10
Location : Ganesh Mandir base of lion statue
Language : Nepali
Script : Devanagari

Swasti sri sambat 1956 sāl miti phālguṇ 15 roj 4 mā sri bhimesen priti
gari sinha banāi sri 3 babāju.

Hirālal kā nāumā sāhu ratna mān le cadhāyāko ho subhām


Summary: A set of lion statues was offered to the Ganesh temple by
Ratna Man in 1899. The dates on other bells donated here were 1932,
1893, and 1882.

Ins. No. : Chain 11
Location : Ganesh Mandir Pratimā Sīṅghasān (stand)
Language : Nepali
Script : Devanagari

Bajārma basnye bābāju sri siv narsing sirīsa swargabhāsa hundā
unko putra manirāj chandra lāl kiritimān bhirāmān nāti sagatī mān
Contributions to the...

Summary: Muni Raj, Chandra Lal, Kirtiman, Bridhiman, and Saktiman jointly offered a throne to Ganesha in the name of their father Sivanarasimha.

Ins. No.: Chain 12
Location: Krisna Mandir
Language: Nepali
Script: Devanagari

Swasti sāke sambat 1766 V.S. 1901 miti bhadra din 8 roj 4 mā sri 3 krisna ka pritigari rājman si pradhan ........ gari singhāsan banai sri 3 krisna ka pritima benāyā kiribhu namastu subham.

Dates of two bells offered to krisna temple (A) B.S. 1978 (B) B.S. 1976.

Summary: Rajman Pradhan offered a throne to the Krishna shrine in 1844. Bells there dated to 1921 and 1919.

Ins. No.: Chain 13
Location: Bhagbatī Mandir Thana
Language: Nepali
Script: Devanagari

Bhagbatī Mandir Nirmān Sambandhi Vivaranā

Prahārī nāyeb nirikshak sri harka bahadur pradhan ko sakriyatāmā sri 5 badā mahārāṇi aśvarya rājya laxmi sāha sarkarko 35au subha janmotsab ko suwasar 2040 mā bhu. pu. sa. ma sri sankar mān singh adhikāri bāta silānyas bhai 36au subha janmotsav 2041 ko suyasasarma sthāniya bayobridha sri ser bāhādur srestha bāta udghātan bhai tala lekhiyā anusārko nirmān samiti ko sāthai anya candātā haruko udār sahayog bāta yo bhagbatī mandi nirmān kārya sampanna bhayo.

Nirman Samit nam

Khadānanda Paudyel
Cyan bāhādur kārki
Jagat bāhādur katwāl
Ser bāhādur sresthā
Surendra kumar adhikāri
Tulsi prasad bajgai
Sevak prasad sākye
S. Narsayan srestha
Indra bāhādur adhikari
Bharat nālāmī
Chanshyāma basnet
Pra. na-ni Harka bāhādur pradhān
Amdani - 21573/05

Mukhya chanda dataharu ko namabali tatha rakam

Ganga sākya murti ra pujiā sāmān 1551/-
Sa.sa Jilla Panchayat 1875/-
VDO bāta Kedar prasād mārphat 700/-
Cīni bikri kamisan jilla karyālaya mārphat 600/-
Pra. Pa. Gyan bahadur kārkī 500/-
VDO bāta Parbat srestha mārphat 485/-
Shyam sunder udās 400/-
Pra. Pa. Surendra bāhādur adhikāri 325/-
S. Nārēyān srestha 240/-
Ser bāhādur srestha 200/-
Bholā mān srestha 151/-
Sankar prashad srestha 101/-
Sa. Renjar Chandra sekhar 100/-
Pra.Pa. Buddhī lal likha 150/-
Prahari yogdan 4096/-
Anyā saṃsātinā chanda bāta 9434/05

Kharcha Vivaran

mandir nimān 18322/05
murti ra pujiā sāmān 1511/-
ghanta - 2 aina photo 450/-
parewa ra parewa ko gūd 200/-
tāmra patra ko 750/-
l mandir bera 500/-

Sramadana dine adhikrit tatha jawanharu:

1) Pra.na.ni harka bāhādur pradhān
2) Pra.sa.ni rānā bāhādur rāi
3) Pra.ha. cakra prashād upādhyāya
4) Pra.ha. syam bahadur thapa
5) Pra.ha. surya bahadur karki
6) Pra.ja. sri bahadur khadka
7) Pra.ja. bal bahadur k.c.
8) Pra.ja. prem bahadur karki
9) Pra.ja. krisna bahadur tamang
10) Pra.ja. dil bahadur thapa
11) Pra.ja. gopal budathoki
12) " dipak gurung
13) " tej bāhādur basnet
14) " salik rām k.c.
15) " nanda bahadur dahāl
16) " raj bahadur tāmāṅg
17) " bishnu bahadur bhujel
18) " sekh sarajul
19) " bam prasad sigdel
20) " gantip rai

Prahari thana chainpur
42/4/29/3
lekhak ram prasad sakye
Summary: The Bhagavati temple construction committee built a Bhagavati temple in the courtyard of the police station from the donations of the people of Chainpur at the initiative of the Police Inspector Harka Bahadur Pradhan. The foundation was laid on the auspicious occasion of H.M. the Queen's 35th birthday and inaugurated on the auspicious occasion of her 36th birthday in 1984.

Ins. No.: Chain 14
Location: Siddhakali Temple front wall
Language: Nepali
Script: Devanagari

Summary: A metal statue of Bhagavati was made by Keshav Lal Shaky and offered to Siddhakali Kalí Bhagavati in 1975.

Ins. No.: Chain 15
Location: Major Pati on way to vihar
Language: Sanskrit + Nepali
Script: Devanagari

Sri
Sri bāneswar mahādev
Sri ganesayanama: Sri 5 mahāraj ran bahādur sā:

1) Swasti sri mangal murteya nama: sajyati sindur badanodeba yatpāda pankuja smaraṇam //
2) niri vatam sāra sinna rāmatu bighranāma //1// swasti sri sū swatam pramukh niripaguna
3) gaṇindāra sikṣā tapanā bhut surpati vipu nepalā desentrya sā: ru srīma sinha pratīpo bīḍita gunasarasaya
4) stāmā swastri jasabāsi tasmātathā sri nirpati rana bādur sūho wabhu /// om bina sabi bāsa no parigate bhuhsmā
5) kekhi kali kaya nā bi pachabtabo hi ri pawā: purba kirātasya leswartā se rana purbake nabi bhumā dattā dhikāro ba khata bāro singhā padanta ke
6) yukti sāngato yadhā narpā yūn //3// natwa siddhi purestā beda gaṇa candrasyaya mite bikramākabdi rātikula bijitya sakala sgamy gaṛya kārya bāda
7) gata vāmādhikha nirpati prasāndikatvā pita tas māntuṣa manoranam jagati nāhdo sra ya: sri pratī: //4// tasmāi dhira bibaya sri padma datksa
8) swarākha kehtūkār jītentra: saca balāranta makaro bipradimśadhana; prāsād laya bhi swarasya kula sūdhantu bābāsmataka swārāmasahubhri
9) sreyastu cayanapure ta thā sat pranām //5// ja bedinta hima calaka bisaya sinhā sanā dhsina: sri matkā: syapagotra sambhava nirpa srēsta kā
10) syagranī sri bhāradvāja kula devastu kahar sinhā bhawantutsuta: singhanotkti dharmikohi bhakat bār swara syā yuddha //6// prasād singha:
11) kulman singh karyya tatha nanā hitma singh putrāpta sakalpita purba rakshyantatakṣetra sa tha pranaya raghusta //7// watur-hadhi kehupra
12) tikkilātī sāsarakta māдра kitrāj putra siddha dā nāma ca pujanā pujyasno ri bāsyabāra batesvarya //8// ata: para des bhā
13) sya likhyate // // sri sambata lākṣa sālma purva dīnāhī pallo kīrāmaı bairile kul gārdā la 8 sardā kharh kahar singh ba
14) snyatkā kōrchā chorā kējī bhakat bē: dur singh bhayēt lāi pani lagi kul gāryē bairi lāi mārī tyas mulukko bando ba
15) sta gari a: bhāni hukum gari baksadā prabhuko hukum sir barrhī
canrā līna siddhi purmē bairi āngī lāgyā garaī lādyā jītman
16) yo: kul gāryē bairi jojo hun tinlāi mārī mulukko bandobasta gari ēnhanda purbaka bāsyēkē thiēyī tastai bhakmatā ēphulē jetha putra
17) prasad singh bhayēt paidā bhayēko sāhar kantipur bāta khāhar lekhindē atyante khusi bhāi kējī bhakat ba: dur singha bhayētka prā x x x
18) āphna sathāma rāhyēkā bhāi mahān bhālī ādmilāi yathā yogya gari kihlāt siropāu diyā bāhāmans bairāgi ya sanyāsī
dūx x x x x atīt aṣyajāt gariā gurubāharulaī anna bastra drabyādi dii baksyā: abā testāma kehī kirtiko sthāpanā garyā ho na bhīda īstād
19) dihagatalī sundar hiti sahit bagacā bānā x x x x x x sāhar kantipur-

20) gāryē kādiya gari a: kul gāri aṣyāko britan gari bidhi hukum
21) tyasāri diyā ba tātī bhakat sundar hiti mā x x x rājī ca ghāika kama jageyē: gāryē lāi guthī melokē cayanpurkā anechē
22) causathyā byasa kholo rusta bāre
23) killā sa killā bīca ba: dur singh bhayētka nāma guthi ko lāl mohar gari baksanu yo kējī bhakat ba: dur singh bhayētla pani jat jatkā kaphal phulāi
gurub bagacā adhik sundar gāri bānyā pherī sundar hiti man
24) rājī bagacēko kinār bānauna nimitiāi tūlā rām upar x x x r
25) rāi bhārman lāi bhōjan gāryē lāgyē taha pāchi kējī bhakat bē: dur singh bhayētka jethā chorā prasād singh bhayēt mahīa chorā kējī kehar man singh
26) bhayēt kanchā chorā kējī hit mān singh bhayēt le pānī tassā birta udar bhrahmanlai lāgī pāuē bānāyē x x x x
27) nityak pujā calāi taha upānta: kējī kulman singh bhayēt chetri kējī megha gambah singha bhayēt chetri bāta guthkhethko
28) ēmālāne nāi tyasāi kilēkā sudā bhārman bhōjan rūdī pāthko bhēti dakhina pāra pārbāmē x x x anandā sakb māhista x x x
29) pujāhē guthlyār x x x x bhayēt hārulāi khangi dīnā nimitiāi
guthi khet pākhāko ēmānī kharcēko tapasīl lekhā āphna x x
Contributions to the...

30) santānle silāpatra rakhyā guthi mā x x x x likhā bamojim puja
gairhako kharca katī naghatai calāūnu kāmdārlī pani diyā x x x
31) o juna kokhmā girinu x x x yoki karkhā gari khātīr strikā ra ghar
kuriya basyāko semā sa ūnyā pha guya sharma bāsi rāhyāko
32) x x x gehru bastra nīrūn pani yasai sālko jagera rakhnu dābīgat
pari bāli naay yaka samayama tehi jagerā bāttā lekhīyā bamojim
33) puja garai kharca kārūnū guthiyār le sāl wa sāl āmdānī kharcako
bahi bānāunu guthiko kharcako barbad garnaīlī
34) desa nikālā garnaī: bīgrī bhatkyoko sāl wa sāl banāudai rahanu
guthiko nāmma katī pani lobhānī pāpānī kasaī
35) le nagarnu x x x le didai batṣyenusār yo dharma kirti thāpanako
pālanā garnu jasale yasa guthiko pālanā.............

English Translation

During the reign of the King Rana Bahadur Shah in 1848 V.S.
(1781 A.D.) a Royal Order was issued for Sardar (Commander) Kahar
Singh Basnyet saying that the region under the control of Kiraties
be brought within His majesty’s jurisdiction.

This order was loyally agreed and the brave Sardar marched
towards Siddhipur. They fought there in full strength and won the
battle. The defeated soldiers were badly tortured and killed.

While he was breathing in peace, he got good news from Kantipur
of having a newly born child, his first son: Prasad Singh Basnyat.
He was very pleased on hearing this good news and whoever the people
in his favour were, he rewarded handsomely with property; he also
rewarded ascetics; and those who suffered from poverty were also
provided with grains, clothing and property.

To keep in memory this auspicious occasion, he also desired to
establish some monuments and he made a beautiful water tap with a
well-decorated flower garden. He then went back to Kantipur to
imprison the defeated high officers. The story of this event was
told to all in the Royal Palace.

So, he established a guthi to take care of the beautiful garden
and tap and a paddy field of Byasi Khola in Chayanapur Zone was also
allotted to this guthi. The Lalmohar Document was issued in the name
of Bahadur Singh Basnet. At that moment Bakhat Singh Basnet also
planted different varieties of fruit plants [myrka nagi] to add to
the beauty of the garden. He made one more tap there and a Bhojana
Dana was also offered to the Brhamsans on this occasion.

After that, Kaji Bakhat Bahadur Singh Basnet’s first son, Prasad
Singh Basnet, second son, Kaji Kehar man Singh Basnet, and last son,
Hitman Singh Basnet, jointly made a resthouse and a shrine. To
maintain the daily puja at this shrine, Kaji Kulman Singh Basnet
Chetri also jointly offered land to the guthi. The Bhojana Dana to
Brahmans and for Rudri Patha were organised from the land's income. The [yearly] festival is to be organised from the amount collected at the shrine. The necessary food and expenses were also provided to guthi members. All of this was described in the inscription so all the members have to follow this inscription to maintain the guthi. The workmen for the guthi were also provided with attractive allowances. Those of guthi members who have no descendants in later generations will have their membership transferred to the female line.

An amount was also deposited for the preparation of ascetic clothes. In case of suffering from natural calamities such as draught or landslides, do not discontinue the puja but other expenses can be deducted. Anyone who attempts to misuse the income of guthi will be punished and he will be expelled from this locality and will have to suffer from pap. All the members have to follow this rule for the sake of the guthi.

Ins. No.: Chain 16
Location: Bhimsen Pati
Language: Nepali
Script: Devanagari

Sri hari saraṇam
dharmam stambha
hare rām hare rām rāma rāma hare hare
hare krisna hare krisna krisna krisna hare hare
Kaliṁa moksha ko sapanā

Kewāla c hari nām kirta nai cha bhame sri guru kavi prasad
gautam ko ukti sri prasad lāi bhannu bho ra bhagbata kirtana panī
garaunu bho tyo samjhana prati berīsa baisāk 15 gate ahorātra kirtan
garne garan.

Sthā: 2015 mārga 12 gate roj 5 mā purba 6 nā chainpur bazār ma.
Prarthi - dī bhāwān prasad sharmā/shrestha haru krisnāmān, bholāmān
ganesh prasad nārāyan prasad sunder lāl singhamān surya bāhādur bhim
prasad bi narendra kumār bhakta bāhādur vijaya lalī bāhādur
k.c. manik lañ tamu purna bāhādur bi candra lāl ananta prasad ra āmā
man kumār hari prasad joshi krisna prasad tuladhar jyoti mān shākya
indra kumārī baniyā bhakta bāhādur bāniya bi prasurām bāsnet di
bhāwān prasad sharmā ra pa shiv prasad sharmā jog lalī tīrtha prasad
shrestha.

Nepal bāta su. bhai Aune janardhan purba Saraswati

1e mahila kaji
Patan

Summary: Ahorātra Hari Kirtan was organized by the grant from Krishna Dharma followers in Bhimsen resthouse and in commemoration of that auspicious day, the inscription was inscribed in 1958.
REFERENCES


__________, 1987. "Galactic Polities and the Himalayan Frontier." Manuscript. (Original paper read at the 1984 South Asia Meetings, University of Wisconsin, Madison.)


Notes to Contributors

Manuscripts should be typed double-spaced on A4 paper with a 4 cm margin on all four sides. The top copy should be submitted and photo/carbon copy retained by the author. The author should underline nothing except words which are to be italicised. Notes and references should be typed double-spaced on separate pages and will be included at the end of the article. The text should refer to notes numbered consecutively throughout the article, using raised numbers; bibliographical references should be cited in the text by the author's last name, date of publication, and page number, e.g., (Bista 1965: 105) or if the author's name is mentioned in the text, by the date and page reference only, e.g., (1955: 105). Entries in the references should be in alphabetical and chronological order of authors. They should include the details in the following order: name of the author(s) – surname first, date, title name of the periodical, volume number (Arabic numerals to be used throughout), pagination (for articles in periodicals and books with several authors), place of publication (and name of the publisher for a book). Examples of the style to be used are as follows:


Tables should be submitted on separate pages, numbered and with headings. Maps and text figures should be drawn in black waterproof ink about twice the intended final size, with lettering in soft pencil. Notations in the text should indicate where these are to appear. Plates should be not be less than intended final size. They should be printed on glossy paper. They should be titled and numbered.