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**CONTRIBUTIONS
TO
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का.प्र.वि.अ.का.प.द.नं, ३२-०३०

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 its 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.)¹ 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.

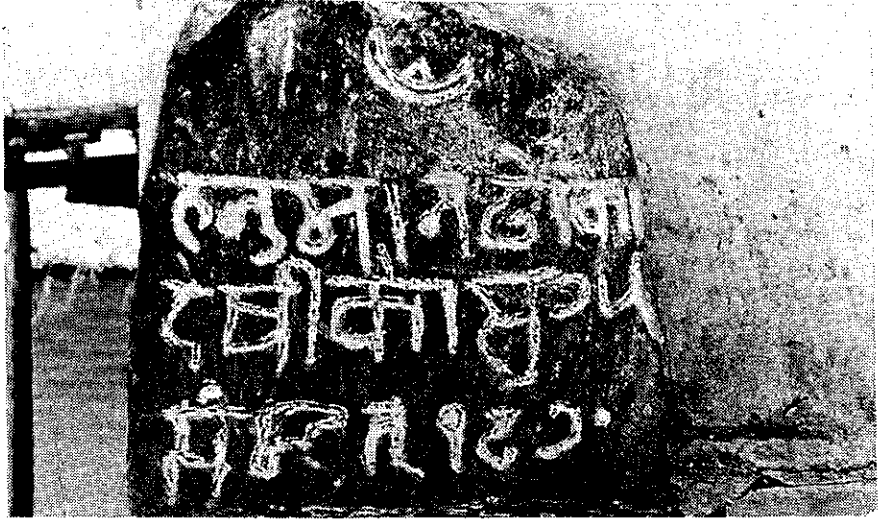
Historical Background

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.

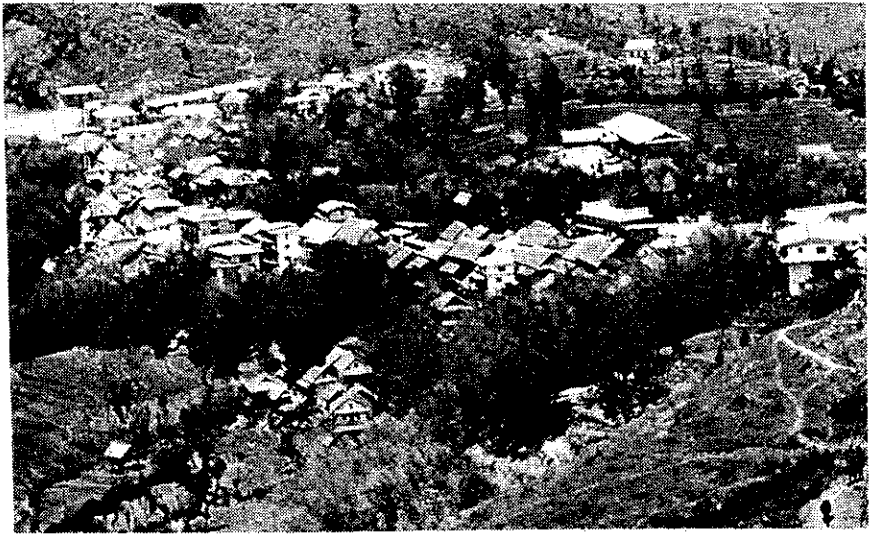


Shiva Sketch on a Tamra Patra, Taksar

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, Kiyrong, Khasa, Wallangchung, and Kimathangka dominated north-south relations. Across the mid-hills, a dominant trade artery passed from Jumla



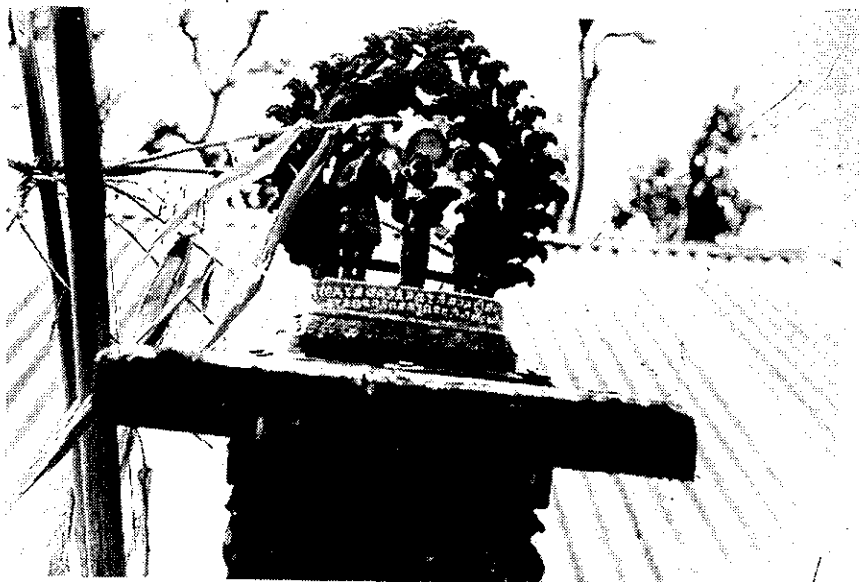
Hanumandhoka Inscription Chainpur



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

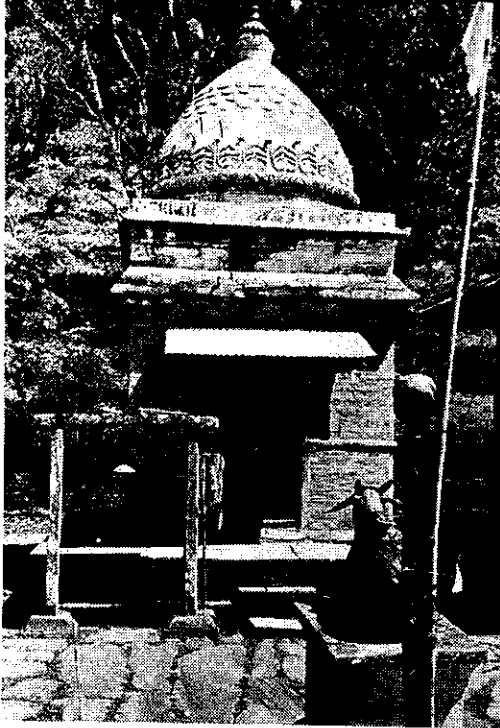
among select core sub-communities channeled outward movement toward particular settlements. Allied with the state's extensions across the hills in all domains but soldiering, and aware of new state laws and procedures, Newars acquired lands and created new settlements that replicated their core societies 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-



Siddhakali Bhagbati Shine

selves as "Newar" live outside the Kathmandu Valley proper.² 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:



Mahadeva Temple of Siddhakali

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, Pancakhal, Butwal, Doti, Salyan -- and (ii) those that are merely on older trade routes -- Chautara, Dingla, Ilam, Karang, Khandbari, Arughat, 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.

Modern Newar diaspora settlements vary greatly, each seemingly in its own unique geographical and historical niche. A crude overview schema, also drawing on Gellner'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 Chittlang 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,

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

<i>1 hour or less</i>
Road: Banepa, Panauti, Dhulikhel, Citalang Air : Pokhara, Bhojpur
<i>Less than 6 hours</i>
Nuwakot, Narayanghat, Bhimpheqi, Bandipur
<i>1 Day Travel</i>
Palpa, Ridi Bazar, Dolakha, (Chainpur), Butwal, Jiri Beni, Dharan, Gorkha, Dhankuta
<i>2 Days Travel</i>
Arughat, Baglung, Pyuthan

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.



Siddhakali Temple

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.

Most of these early diaspora trading networks were centered in the greater Kathmandu Valley area, including the large satellites such as Dhulikhel 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

PART II:

Historical Sources on Three Newar Settlements of Eastern
Nepal

i.

Taksar-Bhojpur

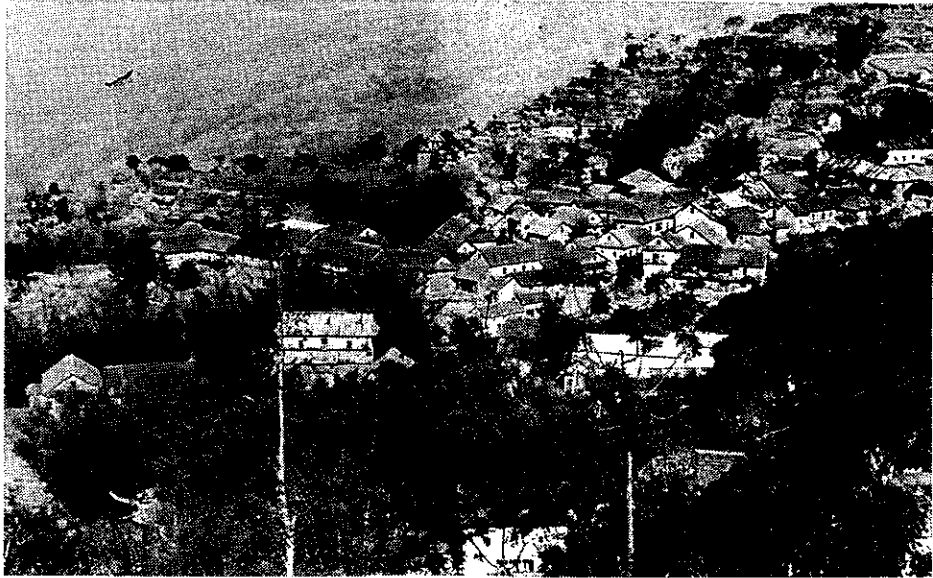
Introduction

This town of roughly one thousand inhabitants had its modern genesis when the Rana government (during the rule of King Girvanayuddha 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 inflow 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).³ 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



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 miti āṣādh sudi 20 roj 3 mā sri 3
siddhi vināyak priti gari sikāmāchā bitlav basnyā ratna lāl tāmṛākar
kāranni pramukh sammohan bhai pital torana cadhāyā subhama.

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

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

Namo Buddhāya sri sakyamuni vihar 2033 V.S. sāl jeshth 27 gate
buddhabarko din dibagata swa. mumājyu buddha laxmi ko nāmmā cirsānti
tathā punnyako lāgi sāl wa sāl byājbāta prasād vitarana ko lagi hāmi
pariwar bāta sri sakya muni bauddha sāngha lāi cadhāeko 100/05 ek
sahe ru pānca paisā subhama.

Cadhaune

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 prasād.

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

Swasti sri samvat 1993 V.S. sāl srāwana sukla puṛne 20 gate som bā
sare dina sri 3 panca buddha priti gari khikamacha japhati raikar
basnyā siddhi ratna sākya vansale sakala jāhān pariwar sammohana bhai

lhalaute diyo eka cadhyā subha
hana - 1

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

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

Subha samvat 1962 sāl mā sikāmāchā bajār kā waripari basyāka sabai
sammohan bhai sri 3 vidhyadhari māi priti gari banāyāko suvarnaka
molamā gajur 3 tarphi parkhāl dhoka samet ko srāwan badi 14 roj 2 mā
patistā gari cadhāyako kasaile nabigarnu bigri bhatko gayo bhanyā
kasaile jirnodhwār garna sake bado purna holā subham

Summary: The people of Khikamacha 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 baisāk sudi akāsaya tritiyā sri 3
vidhyādhari devi priti gari pātan nāgbāhāl bāta āi basne bhimdhan
kāsaya putra sikhāmāchā raikar basne jotī mān sake vana ra putra
jog raj puna raj nāti puna ratna sākya vana sammohana bhai salika ra
sinha sādthur cadhāyako kasaile lobhāni pāpāni garyā 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 : Vidhyādhari Māi Temple, Takṣar (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
parīwar sammohan bhai dhalaute siha sihinī cadhāyā.

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

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

Swasti sri samvat 1983 sal āsādha sudi 13 roj 6 mā sri siddhi ganesh priti gari sikamacha raikar basnyā dev nārāyan tamot le patni mān kumari putra purna bāhādur bhim 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 āswina 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 ___ sikāmāchā raikar basne byati māyā so putra dev bāhādur, kul bāhādur thir bāhādur dān bāhādur ambar 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 sāl sāke bansa ... sake bansa maniraj sake bansa rāj muni sāke bansa kula ratna tāmākār hari das tuladhar,

udhi raj tuladhar sikaji, tho te sakalayā pariwaryā dharma citta
uyāwa sri bhagawān yāta ga dayekāwa tayā jula sunāna gumasina adharma
ātasā panca māhā pāp.

ummary: Devotees made a cash donation to make a bronze bell for the
arma tol *chaitya* in 1886.

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

ubha sambat 1966 sāl miti phagun badi ... roj ... ma nepāla daugal
ole bāṭa āi basne sikāmāchā basne asdur dhruva nawa lal, kulvir,
rithvi raj, siddhimān, kālu bāhādur lok bāhādur, lakhecā, kānchā
amot l sahita bhai dhalawatako dhārā banāi cadhāyāko ho yesmā
asaile lobh-āni papani nagari
ani panca māhā pāpāk lāgne cha

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

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

vasti sri sāke 1912 sambat 1948 sāl miti phāgun sudi 15 roj l mā sri
lswa karmā priti gari sikamāchā basnya jasu dhan bauchācārya sa patni
ana laxmi pautra sahit gari pitalko pātāko dewal banāi cadhāyāko
riti yasmā kasāile lobhāni pāpāni garyā bhane panca māhā pāp lāgla
ibhama.

ummary: Jasudhan Baudhdhacarya constructed the inner shrine of
idhyadhari Ajima in 1891.

ns. No. : Tax 13
ocation : Vidhyadhari Ajima Shrine North wall
anguage : Nepali
cript : Devanagari

ri sambat 2037 sri sāl baisāk 2 gatēmā bho. cuwadāndā basne susri
nda kumāri tāmārākār le sri vidhyādhari ajimā lāi Rs. 210/- arpan
rieko cha.

ummary: Miss Nanda Kumari Tamrakar of Cuhandanda, Bhojpur, made an
ffering of Rs 210 to Vidhyadhari Ajima in 1980..

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

2033 V.S. sāl jeshṭh 27 gate buddhabar dwādasi ko din dibagata swa. mumaju buddha laxmi ko nāmmā cir sānti tathā punnyako lāgi sāl wa sāl byāj bāṭa prasād bitaranako lāgi hāmi saba pariwār bāta sri ajimā guthi lāi 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 prasād for the annual gathering.

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

Swasti sri samvat 1824 vikramāditya sambat 1959 nepali sambat 1022 sāl miti āsādh sudi 1 roj 1 mā ṭaksār ko sri 3 viswakarmā priti gari cadhāyāko pātan ilane tol nāgbāhāl bāṭa hāl sikāmāchā birta basnya citra muni bhaju ratna pramukh stri putra putri sahit bhai cadhāyāko ghanta yo, kasaile lobhāni pāpāni garyā panca mähā pāp lāgla subham.

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

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

Swasti sri sambat 1962 nepāli sambat 1024 sāl miti srāwan badi 14 roj 2 ma sri 3 vidhyādhari devi priti gari sikāmāchā bitlab basnya sri sākya vansa dharma singh so putra dhanjyoti, dhanarāj, harsa raj siv raj sahit bhai cadhāeko ghanta phuti bikammā bhai so māthi thap gari jirnodhār gari cadhae kasaile lobhāni pāpāni garyā panca maha pāpāk lāglā subham.

Summary: A joint contribution by devotees was made to repair the bell formerly offered to Vidhyadhari Ajima in 1905.

Ins. No. : Tax 17
Location : Vidhyadhari Ajima Shrine Pāti, Taksār
Language : Nepali
Script : Devanagari

Subha sambat 1962 mā miti baisakh sudi 1 roj 1 mā sri 3 vidhyādhari māi priti gari sikāmāchā bitlab basne sri bhawāni thaku putra dev raj, siddhi raj, buddhi raj, manī raj, haru sahit bhai banāyāko pauwā kasaille nabigārnu bhatki gayā bhane jirnodhar garnu sabaile huncha subham.

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.

Ins. No. : Tax 18
Location : Bhimsen Shrine Door (supporting pillar), Taksar
Language : Nepali
Script : Devanagari

Swasti sri sambat 1956 sāl sri sāke sambat 1821 sri nepālī sambat 1019 miti bhādra sudi 14 roj 2 ma sri 3 bhimsen bhīm bhairav nath priti gari pitalkā dhokā toran chatra samet nepal pātan tangal tol bāta hāl sikāmāchā bitlab gāo basnye tamrā kāra harsa nāran putra siddhi rāj buhāri nāni beti putri pautri sakal pariwar sammohanle carhāyāko ho subham.

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

Ins. No. : Tax 19
Location : Bhimsen Tole Caitya (base part), Toksar
Language : Nepali
Script : Devanagari

Vikram sambat 1956 sāke sambat 1821 nepāl sambat 1019 pātan ubāl bāta hāl sikāmāchā bitlab basnye dhijvir barā bāta so pātan bāta taksār basne rājman bārā ra batti bālne diyā 16 caitye dharma dhātu bageswarāya

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

Ins. No. : Tax 20
Location : Bhimsen Tole Chaitya bell (mid one), Toksar
Language : Nepali
Script : Devanagari

Swasti sri sambat 1956 sri sāke sambat 1821 sri nepāli sambat 1019 sāl
 miti srāwan sudi 1 roj 2 mā sri 3 panca buddha caite dharma dhātu
 buddha bhagwān priti garyāko buddhācarya citra muni bhāju ratna
 bodhācarje buddhimān dāspatiko jāhān ko sammohan bhai banāyāko ghanta
 cadhāya phute tute bhanye manasuwa bhayākole banai

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

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

Sri Sambat 1998 sāl asmin sudi 12 roj ... mā kāsīlal tamot le cadhāyāko
 sri 3 bhagbati mai ki jaya jaya jaya.

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

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

Swasti sri samvat 1999 sal aswin māse dina 14 gate buddhabār ka dina
 sri tin pancabuddha pritigari khikamāchā raikar basnyā ratna rāj sāke
 vansa so patni lāni thakun, so putra pautra sakala pariwar sammohana
 bhai dhalaute vajradhātu ra nij ka putri ganes kumāri parlok bhayekole
 nijkā nāuma pitalyā sri dharmadhātu samet cadhāya subhama.

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

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

Sri sambat 1997 sāl srāwana sudi 15 roj 7 ma pancabuddha vihar samipa
 sri tin lokeswar priti gari sikāmachā basne dev bāhādur krishna
 bāhādur harsā māyā sapariwār samohan bhai cadhāyāko ghanta subham.

Summary: Dev Bahadur, Krishna Bahadur, and Harka Maya jointly offered a bell to Lokesvara Baha in 1940.

Ins. No. : Tax 24
Location : Lokeswar baha
Language : Nepali
Script : Devanagari

Sri Karunamaya namo
2023 sāl jēstha 27 gate buddhabār dwādasi ko din dibagata swa mumajyu
buddha laxmi ko ātmāma cir santi tathā punnyako lāgi hāmi pariwar
bāṭa sri karunāmaya dāphā bhajan lāi cadhāeko rū 105 ek saya pānca
subham.

cadhāune

krisna lāl bālkrisna
harikrisna pradhān

Summary: Krishna Lal, Balkrishna, and Harikrishna Pradhan offered Rs. 150 to the Dhapa 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 pitā ratna rāj sākya bāta sthāpit gareko sri maṇḍira nāthko
mandirmā sri sambat 1071 vikram sambat 2008 sāl asādha sukla pakse
tithimā patni lāni thakun putri laxmi thakun pura māyā mān kumāri
karna kumari samet kanyaharu sammohan bhai so mandirko thik dhoka
khudkilamā pital mohari pitalka ser ra toran samet āphnā gakshe
anusār cadhāyā yesma kasale lobhāni pāpāni nagarnu garemā jasle
sahaya garlā uslai nitya vakhchan nigāhā bhagbān namraha satya jasle
bigarna kana gardacha lobha pāp tyes lāi pardcha sada anikal tāp
subhama

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 Vihar bell, Taksār
Language : Newāri
Script : Devanagari

Sri sambat 2009 bu. 2496 ne. 1072 sa sri sākyaemuni bhagban pritiyana
gyān jyoti guruju, jogrāj guruju, asamaru sakyē, singha rāj sākya jog
rāj sākya ratna jyoti sākya, muni raj sākya, hansa raj sākya, pura
ratna sākya jogman sākya buddha ratna sākya khadga raj sākya kul

bahadur tulādhar, hari bāhādur tulādhar, dev bāhādur halwai kul jyoti sākye laxmi nārāyan tulādhar harkhadha sākye basudev tāmṛākār caturmān sākye dev rāj tamrākār, rabi nāra newār kāligar hem bāhādur, candradhan tamani sākye sikha: tamha sankha ratna, purna bāhādur tāmṛākār, sakal grambāsi sammohana juya cadheyānāgu jula ka. sukla astami adityabār gate 10 khunu cadheyānā subhama.

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

Swasti sri sāke 1847 sri sambat 1982 sri nepāla sambat 1046 sāl phālgun māse sukla paksa triyodasi tithau sri māse phagun masedin 14 guru bāsare tadine sri 3 siddhi vināyak priti gari khikāmāchā taksār basnyā jog rāj vajrācārya so patni candra kumāri putra ratna bāhādur, kul bāhādur putra putri sammohan bhai cadhāyāko ghānta kasaile lobhāni nagarnu pāpni garya pakshamā patak lāglā yo ganta dhalne kāligar sikāmāchā bitlab basnyā chatradhan sākyā biksu. subhama.

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 pūrnima kā din khikāmāchā bitlab basne pujya pitā manbir mātā suku laxmi ko nāmmā toksār erabat ajambar cadhaune mānnyoti jit bāhādur sāke sakal pariwar samohan bhai cadhāyāko kasaile lobhāni pāpāni nagari bakselā subhama.

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

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

Namo Buddhya Namodhārmaya Namō Sanghāya

Sri sambat 2013 sāl kārtik mahinā thugu dharmik sanskriti 10: the dharma prachār kāmānā yasya jī Gyaniyoti Bajrachārya so bhārya Nhuche māyā Bajrachāryā nimha jānā sri sākyamuni tathāgāta kwāpāju sri karunāmaya thāne matu kikipā sahita sthāpanā yānāgu kha: thugu kwāpāju Buddhayā pratimā hāl 2022 sāl baishāk 6 gate sri Harkhadhan Sākyā prāmukh weka:yā sangathita sākyā pingu cudakarmayā niti āwasyaka jula dhakā dhai bijyā:gu juyā wospolpigu hi:takāmanā yāsye sthāpanā yānā tai thakāgu kwāpājuyā pratimā sthāpanā yānāgujula biyāmha Gyānjyoti Bajrachārya
(Sambat 2022/7/Kachalā Punhi)

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

Ins. No. : Tax 30
Location : Lokeswar Baha, Toksar
Language : Nepali
Script : Devanagari

Swasti sri sāke sambat 1848 sri sambata 1983 sāl miti āshmin māse sukla pakshe purne tithau saura mase kārtik dine 5 gate gurubarkā dina sri 3 Panca Buddha Bhagbāna-prati priti gari khikāmāchā bitlap basne chatradhan sāke bansa pancha dhana sake bansa, ratna raj sāke bansa āsāmaru sāke bansa sahita putra pautra sammohan bhai cadhāyāko ghanta singhasādu ra cakra diye kasaile lobhāni pāpāni garyā panca māhā pāpaka lāglā subham.

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

Ins. No. : Tax 31
Location : Bhimsentol Pillar
Language : Nepali
Script : Devanagari

Sri sake 1846 sri sambata 1981 sal miti baisak sudi 3 gate 25 ro:j 4 ma sri 3 bhimsen priti gari skhikamacha raikar basnye byātimaya so putra dev bahādur kulbahādur krisna bahādur halwai ko putra sakal pariwar sammohan bhai dhalaute singha singhini cadhaya / Subhama //

Summary: Beti Maya Halwai offered a pair of lions to the Bhimsen shrine in 1924.

Ins. No. : Tax 32
Location : Lokeswar Baha, Toksar
Language : Newari
Script : Devanagari

Sri sāke 1818 sri sambat 2024 sāl māgh 6 gate phālgun krisna pakshe 2 dutiyā buddhabār thukhunuya disā raikar ya sri karunāmaya thānasa raikar bitlab alagthāna nivāsi bajracharjye wa sāke bansa pini macātayeta cudakarma yāyeta bāhāla wa digi dayekāwa bāhalasa hyagu barnamha wkāpā āju thāpanā yānā bāhāyā liune digiyā si dayekāwa liune si cakra sambara bajra barāhi sameta thāpana yānā dasakarma yānā sri padma mahavihar dhakā nāmākaranayana pratistha yānāgu din jula thugu kirtiyā dāna pati raikar nibāsi sri lāni thaku sākeni swaputra harkhadhan ratna bāhādur, dev ratna, gangā bāhādur swaputra pautri ādi kāe wa lachuman, thir bāhādur sahit thuguhe bāhālayā baudha karma sudhār samitiyā sakala sāke bāsa samohan juyā thugu dev sthāna thāpānā yānāgujula thugu kirti sadana thir juyemāla sunānā lobhāyini pāpāyini yāe majyu guna // Subhama //

Summary: In 1967, a red *kwapa dya* was established in the Karunamaya shrine where the *cudakarma* for Shakyas and Vajracarya boys could be performed. The family of Lanithakun Shakyas meet all the expenses of the establishment ceremonies for the *agam dya* Cakrasambara 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 di:n 28 gate sukra-bār aksatritiyā ka din sri 3 panca buddha bhagabān priti gari jotirāj dhanjoti harkha dhan sāke bansa haru 3 janā sammohana bhai sri nātheswar bhajandwāra bhayakā āmdāni rupaiyāle caitya sthāna utara disā patti torana 1 cadhae // Subham //

Summary: Jyoti Raj, Dhan Jyoti, and Harkha Dhan jointly offered funds to the Natesvara Bhajan 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 baisākh māse din 27 gate roj 6 aksayatritiyākā din sri 3 panca buddha bhagwān priti gari khikāmāchā ko raikar gau basne ratna rāj sāke bansa le so patni lāni thaku so putra harkha dhan ratna bāhādur dev ratna gangā bahadur sakala pariwar sammohan bhai pitalako torana 4 disāma 4 torana ra satal samet banāyi pokha ajimi gāuko āruboth sirana 352 moha rupaiyāma

rajināma bhayeka mālpot ru 1/12 lāgu pakhet kita 1 samet cadhāye so dyauṭalāi sālin garnu parnyā karma aswin sukla purnekā di hom yagyan garyna ra pachi kehi kalmāne caitya sthana ra so satal samet katai bhatki bigre khaṇḍamā jirṇodhār garnu pachi āphnā darsantan jo kasaile āphnu ghar gharanā bāṭa kharca lagai garnu nasakekā byalāmā so jagga khetkā ayesthāle kharca gari karma calaunu bhāni jageda khet samet cadhaye. Pachi kālāntarmā kohi kasaile lobhāni pāp garyo bhanya pātak lāglā // 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 Aswin Purnima.

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

Swasti sri sambat 1988 sāl miti baisāk 30 gate roj 7 mā sri 3 pānca buddha bhagbān ko thāumā priti gari khikamāchā raikar basne ratna rāj sāke bansa swa stri lāni thaku putra harkha dhan, ratna bāhādur putra devratna gangā bāhādur sakala pariwarle priti gari cadhāyeko chatra kasaile lobhāni pāpāni gare panca māhā pāp lāglā subhama //

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

Sri

Namo ratna trayaya

Sri nepāli sambat 1070 bikram sambat 2007 sāl baisak sukla pache 3 tritiyā brijhār din 8 gate so din sri 3 padma pāni karunamaye loke-swara priti gari khikāmāchā raikar basne harkadhan sāke bansa so bhārya kul māyā so mātā lāni thakun. Kani bhrita ratna bāhādur, dev ratna gangā bāhādur sakal pariwar sammohan bhai aghiswarga bāsi pitajyu ratna rāj bāṭa pāṭi banai rākhnu bhayākāmā so pāṭi jirnodhār gari so pāṭi mandir banai duitalle chānā rākhī tallo cyādar ra 1 māthi pitale chānā rākhī so mandirmā sunko gajur ra dayā bayā sunkai kalas rākhī patisthā gari sirma kriti cadhayau. So kirti mandirmā kasaile lobhāni pāpāni garinu hudaina garemā panca māhā pāp lāgne cha / Subham //

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

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

Swasti sri sambat 1999 sāl aswina māse din 10 gate buddhabarkā din sri 3 panca buddha priti gari khikāmāchā raikar basnya ratna raj sāke bansa so patni lāni thaku so putra pautra sakala pariwar sammohan bhai bajra dhātu l nijka putri ganesh kumāri parlok bhayekā laxmika nau pitāya sri dharma dhātu samet cadhaye / Subham //

Summary: The family of Ratna Raj Shakya offered a *vajradhatu 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 sāl Nepal sambat 1020 bhādra wa sudi 10 ro:j 10 bhimsen priti gari pital ko daihilo pāṭan tugal tole ko khikāmāchā raikarmā basnye harka nārāyan putra sir prasād, hari prasād sakala pariwar sammohan bhai banayāko subham //

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

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

Swasti Sri Sāke 1842 Sri Sambat 1977 Sri Nepali 1042 Sāl Phalgun māse din 20 gate roj 5 mā Sri 3 Siddhi ganes priti gari khikāmāchā bitlap basnya hars rāj udās tassya mātā laxmi kumāri sammohan bhai tassya pitā dev rāj udās ko nāumā dhalaute singha sādu ra ajambar purus 4 cadhāya.

Summary: The metal statue of Singha-Sartha-ajambara and purus were offered by Harkha Raj Udas 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 srāwan ll gate Harkh rāj udās mohan māyā
basānta rāj basundharā jagdish rāj krisna dās, indra lāl, dān bāhādur
birya lāl sabai sabai janāle priti gari dharmasālā banāyā kasaile
lobhāni pāpni 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 miti baisākh sudi 3 roj kā din5 din
mā Nepal bāṭa hāl khikā machā Bhojpur cuhandārā basane hari dās
tāmṛākār patni herā māyā sahit le sri 3 siddhi ganesh priti gari
dewal banāi musāko bāhā torana ghanta samet chadhāi sthāpanā gareko
ho kasaile lobhāni pāpni nagarnu subham.

Summary: The temple of Siddhi Ganesh, the rat vehicle statue, toraṇa,
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// bhuyo bhuyō bhabino bhakta barnanul
ranadhojya chate supranāmya // samanyoya dharmā setunarāyana le kale-
pala niya bhawadri //1// sri sampurnadesa bandhu tathā lekhiēkā merā
chorā nāti ista santān dar santānmā maran dhawaj kārki chetri yo kurā
prārthana gadacha maile yo khikāmāchā 3 dhārā ko māthi parkhal le
sahit dewalayā 5 banāi shiv panchayan devta sthapanā gari khet kittā
7 moharu 800 guthi rākhī khadā garekā dharmalai tapasīl bamojim ko
khaboar sabai kurāko her bicār jagedā jirnodhwār bar badhne himayat
gari kāngarne karmachāri lai pherne ra jageda bata jirnodhwār garna
napugemā jirnodwār garidine bhakta lai dharmā sālā prapadina surdhamra
sadā naghāl labheta sataguna punnya jirna sanskar xxx //1// bhayekāle
saya gunā badī punnya milne hunale jirnodwār panī garidine dewatāko
guthi rāheka karmachāri dhati chali harne khāne khuwāune le : yaswa-
dātā paraidātā hare ta sura bipraya / britisajayate dii bhugu barkha
namaputa putam //1// lākhau barkha bishthāko kiro hunu parcha bhanekāle
kasaile lobhadi nagari 40 dharmakirti lāi jaha samma prithvi rahanchin
taha samma thir rākhī dine kāam garnu holā bhani tāmā patra lekhi sri
siward gare.

guthi

tapasil

Pujāhārike merai nāmasi dartāko salle kitta 2 paharāmani dipeni 1 rajinama cyahan dade gairi 1 gari jamma 4 kittā khet -----	4
Nagarjike merai nāmasi dartako harsiddhi dadako khet khala ek---	1
Jagedāke ka ru 2000/- ko 10 mure 15 mure rajināma dipeni khet khālā dui -----	2
Jagedā ru 800/- dasaudi byājmā lagai byaj ru 80/- kharca gari sawa jagedā rahane moharu ath saye-----	800

kharca

Akshaya 3 wala 14 risi tarpani 15 sivratri 16 ram 9 ma rudi garna ke jamma ru -----	6/25
Akshaya 3 ram 9 ma bhajan garnake jamma ru -----	3/-
12 Purnimama bhajan garnake jamma ru -----	13/-
Wala 14 Sivratrimā bhajan garnāke jammā ru -----	9/50
Laxmi Pujāmā batti bālnāke ru -----	1
Jhadu badhāruke ru -----	12/-
Wala 14 mā cun lagāunāke jammā ru -----	10/-
Caturmāsa Puranāke ru -----	20/-
1115 mure khetko bali ru -----	5/25
lekhiēka khet ra ru 800/- jimā li lekhiēko kāma sāl calaune ra 10/15 mure khet ko dhān bikri byāji lagāni dwārā jageda badaune bad thap kharca garnu paremā garne samet pariaēko her bicār rakshā yāwat kān garne -----	
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 yiniharu aruka bolinaka tapasil ma lekhiyeka sekha pachi inika chora natiharu jawan -----	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 established 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 renovation 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 renovation 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.

Chainpur

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 Gurkhali 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 Khadbari for special rites, since there is no local lineage; Newar Hindus rely on Pahari Brahmans.

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 Madan 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 Siddhakali temple. On seeing their loses, the remaining Tibetans tried to run away and were pursued by the Colonel's troops up to the Walangchung Gola region of Taplejung 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 Ilamwere also included within this area. [In Chainpur,] Colonel Madan Singh Basnet established the Mahadev Shrine and made a beautiful garden with a large rest house (Mojar Pati). As a result, people from distant places came to settle here. Later several shrines such as Bhimsen, Narayan, Ganesh and so on were also made. He established some *guthis* to take care of those shrines and finally he returned to Kathmandu.

"This historical events can be proved from the sayings of Colonel's descendants 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 : Siddhakāli Temple Bell
 Language : Nepali
 Script : Devanagari

Sambat 1919 sālma Chayana Pur basnyā Ses nāra Kumāle Sri 3 Kali
 devi priti gari ganta cahrāya yasa ghantamā kasaile lobhāni garṃyā
 pancha mähā pātaka subham.

Summary: Sesa Narayan Kumale of Chainpur offered a bell to the Siddhakali Kali temple in 1862.

Ins. No. : Chain 2
Location : Siddhakāli 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 tipnāko nimti l naroki agādi baradai jāu timro bāṭoma
nirantar phul phulirahane chana.

Rabindranath Thakur

Sri Siddhakali mahadev mandir ko charaipatti raheko chali jaggama dhuga chapi aja 2016 sal marga 21 gate roj 4 ko din sri siddhakali devi ma sādhar samarpan gareko cha.

Krisna Prasad Tuladhar
Dharmapatni Bal Kumari
Chainpur Bazar

Summary: Krishna Prasad and family made a renovation of the ground 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 sāl magh sukla pakshe tithau 5
bāre sye subha dinmā jahe sinha karmāchāryaka putra megh narsingh ka
patni bet lachimi swa putra chainpur golābājār niwāsi singha mān
karmācharya so stri lackimi nārāyan pritaye gari chadhāyāko ghanta
kasaille lobhāni papāni nagarnu 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

Sri sambat 2003 sāl magh 14 gate 2 mā sri sate nāra sri lachimi nārāyena mā chadhāyāko pitā dhiyvir jakulāni pitā nanda lāl mātā man kumari dhātu ghanta hāmīle ka nāuma chadhaya bir sundar josi dev lachimi kuj lāl hom lāl khadga kumāri samet le chadhāyeko ghanta.

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 sāl māgh 23 gate roj 4 mā sri lachimi nārāyan ma chadhayako dibagata pita dhirja bir jaka lani nanda lal sri kumari bir sundar dev laxhmi purnalāl pancha kumari khadga kumari sohan lāl bir bhādur dev bahadur

Summary: The main door of the Laksmi 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 Bhimeswārāya nama: do dande nawalena naye nānihato ko danda dusāsana yuddhe bhisanama pradhān duryodhanāya dhatram yo hanti sa mulak praçhanda bali nakā mā takekibaki satru nāma pada bhayakar nimatri bhimrāj bhaje.

Swasti sri sambat 1938 sal mangsir sude 15 roj 7 mā Nepal pātana dhālācheku tola ko hāl chainpur bajār basne krisna bir ko chorā hira- lāl le dāju moti lāl ko nāmā cadhayāko hāl sambat 1995 ma 7 unai hirālāl ka chorā ratmān sresthale jirnodwār gareko.

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 nawalena naye nani hato ko danda dusāsana yuddhe bhisanam pradhān duryodhanāya dhatram yo hanti sa mulama pracanda bali nankā mātare ki baka satru nāma pada bhayankar nimatri bhimrāj bhaje.

Swasti sri 1803 sāke sambat 1938 sāl miti marga sude 15 roj 2 mā Nepal pātana sar hāl chainpur gola bazār basne sāhu hira lal ko mahila chorā swargabāsi pāunākā nimitta jagar man sāhuko nāule ra baini sata kumari ko nāuma dāju rātman sahule chadhayāko ghanta ho kasāile lobhāni pāpāni nagarnu subhama.

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

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

Swasti sri gānāpatiya nama: sake 1765 sambat 1800 sāl 1 miti paukha sudi 2 roj mā sri bhimeswar mandira pāti pātan sahar dhalāsiko tola ko santurak sumi kasa sāhunikā suputra krisnavir ko bhāryā ananta laxmi so putra bhai banāyeko 1982 sāl barsa kal ma bhatki 1983 sal phalgun 10 mā sudi mā sri rataman sahu ani so bharyā padma kumari suputra krisnamān tathā jog laxmi samet bhai jirnodhār gareko bhimsen ko mandir pāti subham.

Summary: The renovation of the Bhimsen 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 phālgun 15 roj 4 mā sri bhimsen priti garī sinha banāi sri 3 babāju.

Hirālāl kā nāumā sāhu ratna mān le cadhāyāko ho subham

Dates of bells offered to Ganesh B.S. 1889, 1950, 1919.

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 Singhasān (stand)
Language : Nepali
Script : Devanagari

Bajārma basnye bābāju sri siv narsing sirisa swargabāsa hundā unko putra manirāj chandra lal kiritiman bridhimān nāti sagati mān

hāmi pāc bhāi harule bābājyu swargaḃās pāunako nimti hāmi pāc bhāiko
dharma citta utpatibhai kasā dhātu ko singhasan kadan samet sri priti
gari

Summary: Muni Raj, Chandra Lal, Kirtiman, Bridhiman, and Saktiman
jointly offered a throne to Ganesh in the name of their father Siva-
narasingh.

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 banāyā 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 : Bhagbati Mandir Thana
Language : Nepali
Script : Devanagari

Bhagbati Mandir Nirmān Sambandhi Vivarana

Prahari nāyeb nirikshak sri harka bahadur pradhan ko sakriyatāmā
sri 5 badā mahārāni aishwarya rājya laxmi sāha sarkarko 35au subha
janmotsab ko suawasar 2040 mā bhu. pu. sa. ma sri sankar mān singh
adhikāri bāta silānyas bhai 36au subha janmotsav 2041 ko suavasarma
sthāniya bayobridhha sri ser bāhādur srestha bāta udghāṭan bhai tala
lekhiyā anusārko nirmān samiti ko sāthai anya candādātā haruko udār
sahayog bāta yo bhagbati mandī nirmān kārya sampanna bhayo.

Nirman Samit nam

Khadānanda Paudyel	-	Adhyaksha
Gyān bāhādur kārki	-	Upādhyāksha
Jagat bāhādur katuwāl	-	Sachiv
Ser bāhādur sresthā	-	Koshadhyaksha
Surendra kumar adhikāri	-	Sadasya
Tulsi prasad bajgai		"
Sevaka prasad sākye		"
S. Narayan srestha		"
Indra bāhādur adhikari		"
Bharat nālāmi		"
Ghanshyām basnet		"
Fra. na-ni Harka bāhādur pradhān		"

Amdani - 21573/05

Mukhya chanda dataharu ko namabali tatha rakam

Ganga sākye murti ra puja sāmān	1551/-
Sa.sa Jilla Panchayat	1875/-
VDO bāta Kedār prasād mārphat	700/-
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tāmra patra ko	750/-
1 mandir bera	500/-

Sramadana dine adhikrit tatha jawanharu:

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

Prahari thana chainpur
42/4/29/3
lekhak ram prasad saky

Summary: The Bhāgavati temple construction committee built a Bhāgavati 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

Gu.e.ji chainpur bajār gā.pa wārd na 2 basne sri tikārām sākye ko nāti sri meghamān sākye dharmā patni srimati gangā laxmī sākye ka chora sri kesav lal sākye swayam dwara hasta nirmīṭ bhagbatiko kalātmak dhalaut murti yasaī siddhakālī bhagbatiko mandirmā āja miti 2032/1/18/4 mā cadhayāko.

Summary: A metal statue of Bhāgavati was made by Keshav Lal Shakyā and offered to Siddhakali Kalī Bhāgavati in 1975.

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

Sri

Sri bāneswar mahādev

Sri ganesayanama: Sri 5 mahārāj ran bahādur sā:

- 1) Swasti sri mangal murteya nama: sajayati sindur badanodeba yatpāda pankuja smarāṇam //
- 2) niri watam sāra sinna rāmatu bighranāma //1// swasti sri sā swatan pramukh nripagunai
- 3) gaindāra sikshā tapanā bhut surpati vipu nepāla desentrya sā: ru srīma sinha pratāpo bidita gunasarasya
- 4) stwā swasttri jasabāsi tasmātathā sri nripati rana bādur sāho wabhua //2// om bina sabi bāsa no parigate sbhusma
- 5) ksakhi kali kaya nā bi pachebtabo hi ri pawā: purba kirātasya leswaktā se rana purbake nabi bhunā dattā dhikāro ba khata bāro singha padanta ke
- 6) yukti sangato yadho narpā yān //3// natwa siddhi puresta beda gaṇa cāndrāsya mite bikramākabdi ratikula bijitya sakala sgamya gyaya kārya bāda
- 7) gatwa stāmīdhakha nripate parasnādikatwā pita tas māntusta manoranam jagati nādho sra ya: sri pratā: //4// tasmāi dhira bibaya sri padma datksha
- 8) swarakha kshetrākār jitendra: saca balāranta makaro bipradimi-sadhana: prāsādā laya bhi swarasya kula suddhantu babāsmataka swārāmabahubri

- 9) sreyastu cayanapure ta thā sat praṇām //5// ja bedinta hima
calaika bisaya sinha sanā dhasina: sri matkā: syapagotra sambhawa
nripa sresta kā
- 10) syagrani sri bharadwāja kula dewastu kahar sinho bhawantutsuta:
singhantotki dharmmikohi bakhat bar swara syā yudha //6// prasād
singha:
- 11) kulman singh karyya tatha nanā hitma singh putrāpta sakalpita
purba rakshyantatasketra sa tha pranaya raghusma //7// watur-
khadi kshupra
- 12) tikilitā sāsarakta mudra kitrāj putra sidānuā dā nāma ca pujanā
pujyasno ri basyabdāra bateswarsya //8// ata: para des bhā
- 13) sya likhyate // // sri sambata 1848 sālma purba dishā pallo
kirātmā bairile kul gardā 1 wa 8 sardār kahar singh ba
- 14) snyatkā kanchā chorā kāji bakhat bā:dur singh basnyāt lāi pani
lagi kul garnyā bairi lai māri tyas mulukko bando ba
- 15) sta gari ā: bhani hukum gari baksadā prabhuko hukum sir barhai
- 16) kaṇani linga siddhipurmā bairi sanga ladāyi garya ladayi jitam
- 17) yo: kul garnyā bairi jojo hun tinlāi māri mulukko bandobasta gari
ānanda purbaka basyākā thiyā tastai bakhatmā āphulāi jetha putra
- 18) prasād singh basnyāt paidā bhayāko sahar kantipur bāta khabar
lekhindā atyanta khusi bhāi kāji bakhat ba:dur singha basnyatka
pra x x x
- 19) āphna sathāmā rāhyākā bhāi mahān bhalā ādmilāi yathā yogya gari
khillwat siropāu diyā brāhmana bairāgi ya sanyāsi
- 20) x x x x x atit agyajāt garib gurubāharulai anna bastra drabyadi
dii baksyā: aba testāmā kehi kirtiko sthāpanā garyā ho ma bibida
pustai
- 21) dibagatalāi sundar hiti sahit bagaicā banāi x x x sahar kantipur-
mā gayā kaidiya gari a: kul gari ayāko britan gari bidhi hukum
- 22) tyasari diyā ba tyati bakhat sundar hiti mā x x x rāji ca ghaika
kama jagerā: garnā lāi guthi milekole cayanpurkā anchalko
calauthya byasi kholo rusta bāre
- 23) killā sa killā bica ba:dur singh basnyatkā nāumā guthi ko lāi
mohar gari baksanu yo kāji bakhat ba:dur singh basnyatle pani
jat jatkā kaphal phulāi
- 24) gaurab bagaica adhik sundar gari banāyā pheri sundar hiti mana
raji bagaicāko kinār banaunya nimityai tulā rām upar x x x x x
- 25) rai brahman lai bhojan garnā lagāyā taha pachi kāji bakhat
bā:dur singh basnyatkā jethā chorā prasād singh basnyāt mahila
chorā kāji kehar man singh
- 26) basnyat kanchā chorā kāji hit mān singh basnyāt le pani tasai
birta udar brahmanlai lagāi pauwā banāyā x x x x x
- 27) nityak puajā calāi taha uprānta: kāji kulmān singh basnyāt chetri
kāji megha gambhir singha basnyat chetri bāta guthikhetko
- 28) āmdānile nai tyasai killākā sudhā brāhāman bhojan rudri pāthko
bheti dakshina parba parbamā x x x anandai sakh mahista x x x x
- 29) pujahā guthiyār x x x x basnyāt hārulāi khangi dinā nimityāi
guthi khet pākhāko āmdāni kharcako tapasil lekhi āphnā xx

- 30) santānle silāpatra rakhyā guthi mā x x x x x likhā bamojim puja gairhako kharca kati naghatai çalaūnu kāmārlāi pani diyā x x x
- 31) o juna kokhmā girinu x x x yoki karkhā gari khātir strikā ra ghar kuriya basyāko semā sa ūnya pha guya sharma basi rahyāko
- 32) x x x gehru bastra nirmān pani yasaī sāko jagera rakhnu daibigat pari bali naa:yaka समयमा तेहि जगेरा बत्ता लेखिया बमोजिम
- 33) puja garai kharca kaṭāunu guṭhiyārle sāl wa sāl āmdāni kharcako bahi banāunu guthiko kharcako barbad garnyālāi
- 34) desa nikālā garnyā: bigri bhatkyoko sāl wa sāl banāudai rahanu guthiko nāmma kati pani lobhāni pāpāni kasai
- 35) le nagarnu x x x le didai batāyenusār yo dharma kirti thāpanako pālanā garṇu 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: Pṛasad 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 [myrika nagi] to add to the beauty of the garden. He made one more tap there and a *Bhojana Dana* was also offered to the Brhamans 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
dharma stambha
hare rām hare rām rāma rāma hare hare
hare krisna hare krisṇa krisna krisna hare hare
Kalima moksha ko śaṇā

Kewala c hari nām kirta nai cha bhanne sri guru kavi prasād gautam ko ūkti sri prasād lāi bhannu bho ra bhagbata kirtana pani garāunu bho tyo samjhana prati barsha baisāk 15 gate ahorātra kirtan garne garau.

Stha: 2015 mārga 12 gate roj 5 mā purba 6 nā chainpur bazār ma. Prarthi - d. bhawāni prasād sharmā/shrestha haru krisnamān, bholāmān ganesh prasād nārāyan prasād sunder lāl singhamān surya bāhādur bhim prasād bi narendra kumār bhakta bāhādur vijayā laxmi lalit bāhādur k.c. manik lal tamu purna bahadur bi candra lāl ananta prasād ra amā man kumāri hari prasād joshi krisna prasād tuladhar jyoti mān shākya indra kumāri baniyā bhakta bāhādur bāniya bi parasurām basnet di bhawāni prasād sharmā ra pa shiv prasād sharmā jog laxmi tirtha prasād shrestha.

Nepal bāta su. bhai āune janardhan purba saraswati

le mahila kaji
Patan

Summary: Ahoratri 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.

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Shrestha, Ananda, 1979. "Error Analysis." *Contributions to Nepalese Studies*, 6:2, pp. 1-9.

Stone, Linda, 1977. "Illness, Hierarchy and Food Symbolism in Hindu Nepal." Unpublished Ph.D. Thesis. Brown University.

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