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Climbing into the Past: in Archaeology of Mustang

– Sukra Sagar Shrestha
Angela Simons and others*

1. Introduction

Every year, thousands of tourists used to trek stony paths through the valleys and across the passes of the Dhaulagiri and Annapurna Massif in Western Nepal. The trekking trail is soon being replaced by a trans-Himalayan highway. As they follow the rivers, they pass rock faces honeycombed with uncountable manmade caves which once served as living quarters, store rooms, meditation recluses, temples and even burial chambers. The caves, the associated settlements on the river terraces long since abandoned and the ancient trade routes linking them are the target of an investigation conducted by a team of archaeologists from the Institute of Prehistory of the University of Cologne, Germany, in cooperation with the Department of Archaeology in Kathmandu, Nepal. The study aimed at exploring the ancient settlement system and discovering how and why such extensive settlements were maintained in this arid, high mountain environment.

The Kaligandaki forms the central waterway in the arid high mountain region of Mustang which lies in the trans-himalayan region of the central Himalayan range. Cut deep between the Annapurna and Dhaulagiri Massifs forming the deepest gorge in the world, the river forms a natural link between the Tibetan plateau and the Indian subcontinent. This is the lowest pass in the Himalayan range of Nepal

linking Tibet and Gangetic valley that could be passed through all year round (Photo 'E'). Cave system with chambers arranged in several storeys have been hewn into the rock faces on both sides of the upper reaches of the Kaligandaki river and its tributaries. The Chambers of the cave systems are small, with floor areas of only 4-12 m² and ceiling heights of only 1.20-1.60m. Cut into the soft conglomerate rock, the cave complexes are subject to heavy erosion and are now accessible for excavation only with the use of mountaineering equipment (Photo 'C').

In olden days people in the high mountain valleys at an altitude of 3300-3800 m above sea level in the neighbourhood of the cave ridges live in small village communities and cultivate mainly barley, wheat, and buckwheat on irrigated field terraces. They keep goats, sheep, and horses near the village sites and yaks and *tso* (a crossbreed between cattle and yak) on the high mountain pastures. Now extensive fruit farming is growing up in cooperation with national and international agencies.

Since the excavations in the high Himalayas of Mustang District began in 1992, the team has made a number of exciting discoveries and gained unexpected insights into life in this area 2000 years ago [18, 21]. Now least among those was the find of a unique prehistoric burial site in the artificial cave systems of Muktinath Valley, 3600m above sea

* This article, published in the journal of Archaeological Science on the authorship of fourteen scientists from different subject, is now reproduced here for native readers with minor addition and alteration.

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level (Photo 'A'). The burial cave in the shadow of the Annapurna and Dhaulagiri range contained the naturally mummified but partial bodies of both humans and animals (Photo 'F').

Spectacular discoveries of natural and artificial mummies have been known from other parts of the world (e.g. the Tarim Basin mummies in the sands of China's Taklamakan desert [3]; the Late Neolithic Tyrolean ice man [17]; or 'Juanita', the Inka ice maiden found below the summit of Ampato volcano in Peru [15]). Now, for the first time ever, mummies have also been discovered in the Himalayas. Second example, of course, is the body of George Leigh Mallory on the northern slope of Mt. Everest (26600ft above MSL) have been found totally mummified which is almost 85 years old [24].

2. The burial chamber

The burial complex containing the first Himalayan mummies is situated inside a chamber in the seventh storey of a cave system at the site of Mebrak in Muktinath Valley [19] on the right bank of river Dzong. Formerly perhaps accessible by ladders and galleries, it can now be reached with mountaineering equipment only (Photo 'C'). Inside a small chamber hollowed out of the rock, three wooden bed-like coffins (about 110 x 100 cm) had been set up but had since partially collapsed (Photo 'G'). The wood, like the organic grave goods and the bodies themselves, is exceptionally well preserved due to the arid climate in this semi-desert region north of the main range of the Himalayas. Various boards of the bed-coffins are carved and painted with geometric ornaments and animal figures (Photo 'B'). In two of the coffins, small rectangular doors measuring about 25 x 20 cm are inserted in the fronts (Photo 'G'). Partially mummified bodies were lying inside and underneath the beds (Photo 'F'). Bamboo mats, woven in various patterns, served as 'shrouds'. The dead had been laid to rest in a crouching position, their arms and legs tied with cotton cloth or strings of bamboo which were still in situ in some cases (Photo 'F').

Most of the skeletal elements were no longer in their proper anatomical order, indicating that older burials had been moved aside to make room for the newly deceased ones and also devoured by the nesting birds in the long run of two thousand years history in

the cave. Unfortunately, this makes it hard to define whether certain skeletal elements belong to one and the same individual or not. The grave goods include personal ornaments like bronze bangles, necklaces made of shell and carnelian beads as well as glass beads of different shapes and patterns. Also among the personal belongings accompanying the dead are the remains of textile and fur garments, a wooden bow and a bamboo flute. Bamboo flute seems only for token offering, not useable. There are objects of daily life such as pottery vessels, containers made of wood and woven bamboo baskets also. After the burial cave was abandoned and the door was lost, generations of nesting birds deposited thick layers of faeces on the inventory of the chamber.

An interdisciplinary team of specialists was formed to study in the burial cave, its mummies and associated archaeological artifacts. The cultural remains were analysed by archaeologists Angela Simons, Sukra Sagar Shrestha, Angela von den Drisch, Physical (e.g. microscopy: Susan Moller Wiering and chemical methods (e.g. High performance Liquid Chromatography (HPLC), Christian Herbert Fischer. The human remains were subjects to both classical (morphognostic and metric analysis: Kurt W. Alt, Sandra L. Pichler, Werner Vach) and modern (DNA- analyses: Joachim Burge, Susanne Hummel cemental annulations, Birgit Grosskopf: trace element and stable isotopes determination, Gisela Grupe) methods of investigation as well as relevant medical imaging processes (X-ray and CT-studies: Carlos Buitrago Tellez, Kurt W. Alt.). For an overview of relevant methods see Refs. [1-5,7,8,10,16,23].

3. Archaeological analysis

Twenty-eight samples from the burial cave were radiocarbon dated at three different laboratories and calibrated with dendrochronological data to ascertain the absolute age of the mummies. The results show that the cave was used 400 BC to 50 AD. Culturally, the finds date from the last stage of the so-called 'Chokhopani' period (Mustang period 1) throughout the newly established, eponymous 'Mebrak' period (Mustang Period 2 [20]. The antiquity of the finds is of special interest with regard to the textile remains. Most of the finely woven textile

samples are made of cotton, some of wool, a few of linen or other plant fibres. Remarkable for the time are the cotton fabrics, some dyed and patterned and displaying a wide variety of weaving styles, including even velveteen. There are fabrics made from a mixture of materials evidence of the elaborate techniques of textile processing the Mebrak population already possessed more than 2000 years ago.

This is also true for the dyeing techniques. By HPLC analysis with on-line coupled UV/VIS-spectroscopy, a wide range of organic dyestuffs could be identified: alizarin and purpurin (made from madder or related plants), indigo, lac-dye, ellagic acid (from tannin) as well a flavonol. Two other yellow and another red dyestuff remain to be identified by ongoing analyses. Remarkably enough, some of the dyes consist of complex mixtures of several, sometimes even similarly hued dyestuffs. There are, for example, mixtures of red dyes from insects (lac-dye) and plants (madder s.l.) which were combined with indigo to achieve the desired result. The fur garments found in the cave include a pair of trousers as well as elaborately made boots of goat hide sewn with strands of twisted plant material.

The animals depicted on the bed-coffins represent only wild species like red deer (*Cervus elaphus*), blue sheep or bharal (*Pseudois nayaur*), and markhor (*Capra falconeri*). Of these, the bharal is the only wild animal extant in the valley. The deer disappeared in medieval times and the markhor never occurred in Muktinath valley. Its area of distribution extends more to the west (North-and Northwest-India, Baluchistan, Afghanistan and the regions on the right bank of the rivers Pjandsh and Amu-Darja). In contrast, the animal bones in the cave are those of domesticated species. There are mummified heads of 11 goats and two sheep, and there is the body of an adult stallion which had to be dismembered in order to fit through the narrow entrance of the cave.

The species of domestic animals brought into the cave attest to the importance of livestock and horses in the community. The wooden bow as well as the baskets and wooden bowls are typical of the material culture of a (semi-) nomadic group. The presence of the markhor may possibly suggest the direction of the seasonal migrations of Muktinath Valley's former population, or the importation of the animal from the west.

4. Anthropological Analysis

The favourable climatic conditions in the cave (i.e. low temperature and absence of high humidity) as well as the morphological conservation of the mummified tissues suggested an equally good preservation of ancient DNA. Using extracted teeth, attempts were made to simultaneously amplify three Short Tandem Repeat (STR) loci (HUMVWA31A, HUMTH01, HUMFES/FPS) and a portion of the X-Y homologous gene amelogenin by multiplex PCR [6]. All attempts, however, produced negative results only, which can probably be attributed to the destructive power of micro-organisms introduced by the enormous amounts of birds faeces (guano) [7]. Because of the failure of DNA-fingerprinting and molecular sexing, the individuals' sex as well as possible genetic relationship were determined by morphogenetic and/ or metrical examinations and tested by variance and discriminant analyses. The guano deposits also impaired attempts at reconstructing the diet via trace elements.

The demographic structure of the group appears to be quite balanced with 19- mostly young-adult individuals [10, 14] of both sexes as well as seven children and one adolescent. Palaeopathological studies concentrated on the skulls, recording both osseous and dental pathological changes and injuries [2, 5]. Findings include an unhealed fracture of the skull of probably fatal outcome and an extraordinarily well-healed injury running across forehead and orbita inflicted by a sharp object [3]. The individuals exhibit a high rate (60%) of periodontal disease, a low rate of caries (3.06% affected teeth) and both occupational and/ or traumatic (e.g. fractured teeth, teeth-as-tool activities) and dietary dental modifications (e.g. by erosive foodstuffs). Statistically significant similarities in phenotypical cranial and dental traits were used to identify biologically determined family structures [1]. According to this analysis, the genetic structure of the Mebrak population is highly homogenous. Hints of three subgroups were obtained by the study of the frontal sinuses [12].

Fifteen compact bone samples from isolated adult femur bones were subjected to stable isotope analysis. Unfortunately, due to the lack of preserved DNA remains, these specimens could not yet be

related to the morphologically aged and sexed individuals with the exception of three cases only. Collagen was extracted from the specimens by gelatinization. Despite generally low yields, a mean nitrogen content of 13.7% and amino acid profiles typical for collagen which were totally free of microbial contaminants revealed a very good state of preservation. Stable carbon and nitrogen isotope ratios were determined by mass spectrometry with a measurement error $\leq 0.15\%$. With regard to their $d^{13}C$ and $d^{15}N$ values, the individuals cluster into three distinct groups (group I: $d^{13}C$ - 19.22 until - 17.95%, $d^{15}N$ 11.56 until 12.90%, group II: $d^{13}C$ - 18.93 until - 18.72%, $d^{15}N$ 9.27 until 10.18%; group III: $d^{13}C$ - 17.04 until - 16.15%, $d^{15}N$ 9.12 until 10.13%). These subgroups indicate three different dietary and/ or climatic regimes for the 15 adults tested [4], however, some of the individuals do not only differ from each other in terms of stable isotope ratios, but also in terms of radiocarbon dating. At the current state of investigation, we cannot exclude the possibility that the people buried at the site belong to different populations. However, given the uniform cultural remains the special conditions in high mountain ecosystems, the most likely explanation is transhumance (seasonal vertical migration) by parts of a population characterized by dietary preferences related to this subsistence strategy.

5. Conclusions

Most of the grave goods found in the cave represent objects of daily use and thus make it possible to reconstruct various aspects of the way and conditions of life in this demanding high mountain environment in the first millennium BC.

The burial site informs us that life in such a marginal environment was not solely characterized by the struggle for survival. The subsistence strategy based on the cultivation of barley and buckwheat [11] and animal husbandry with seasonal transhumance shows even similarity to that of people living in Muktinath valley today. The demographic structure of the group and the individuals' state of health demonstrate that humans were well adapted to this extreme environment. The successful surgical treatment of injuries furnished evidence of armed conflict but, at the same time, it is also proof of a high standard of medical knowledge. People in Muktinath Valley lived, and still live, in a transit area at the intersection of important north-south and east-west trade routes. They have always been in contact with the neighbouring regions, and thus constitute a link between the Indian sub-continent and the Tibetan plateau, between South and Central Asia. Anthropometric data indicate that they were ethnically related to the Mongolians and probably came to Mustang from the central Asian plains to the Southwest. The material culture shows distinct originality, yet there are definite cultural links to western Central Asia, mainly Xinxiang (e.g. the types of beads and baskets, the pottery shapes and elements of the funeral rites such as the deposition of the heads of goats and sheep) [9, 22]. Archaeology in the High Himalayas has only just begun. Mummies in the Himalayas might have been anticipated, given their presence in other, equally extreme environments. No one, however, could have foreseen that many aspects of the cave burial complex excavated in Mebrak would be so unique and, as yet, without parallel.

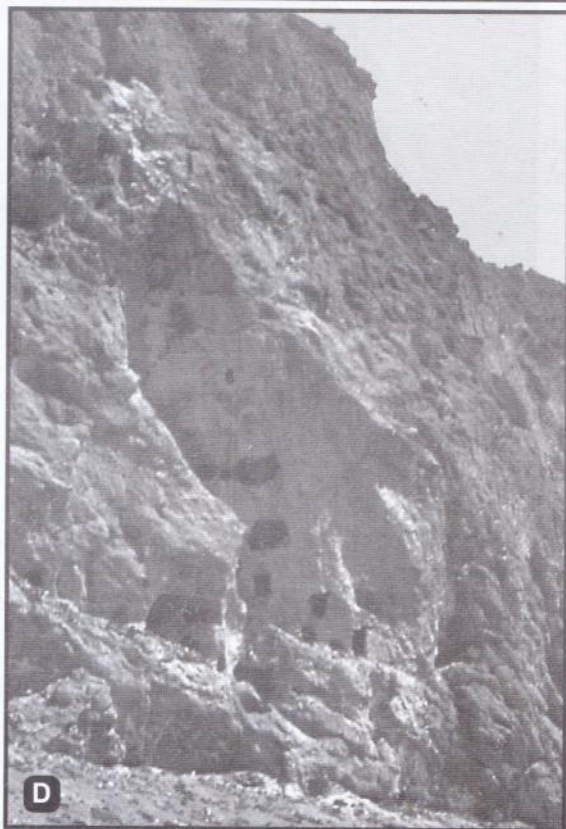
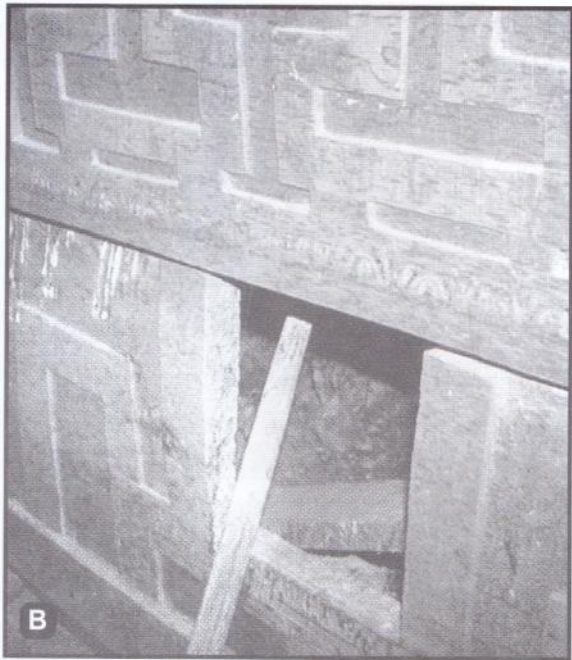
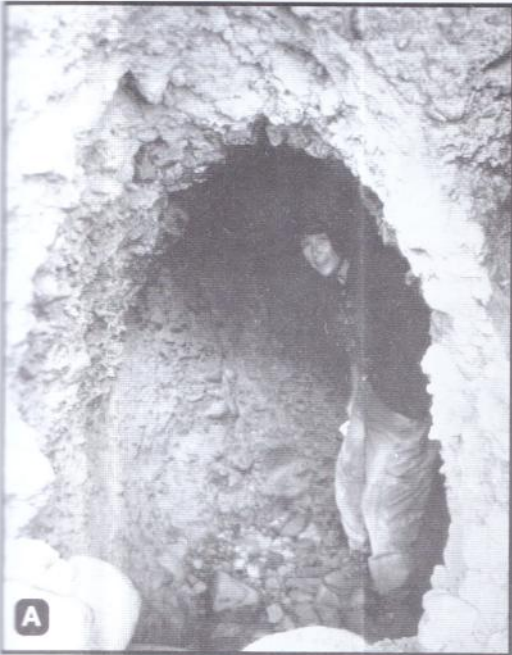
Table 1: Selected calibrated radiocarbon dates from the burial cave

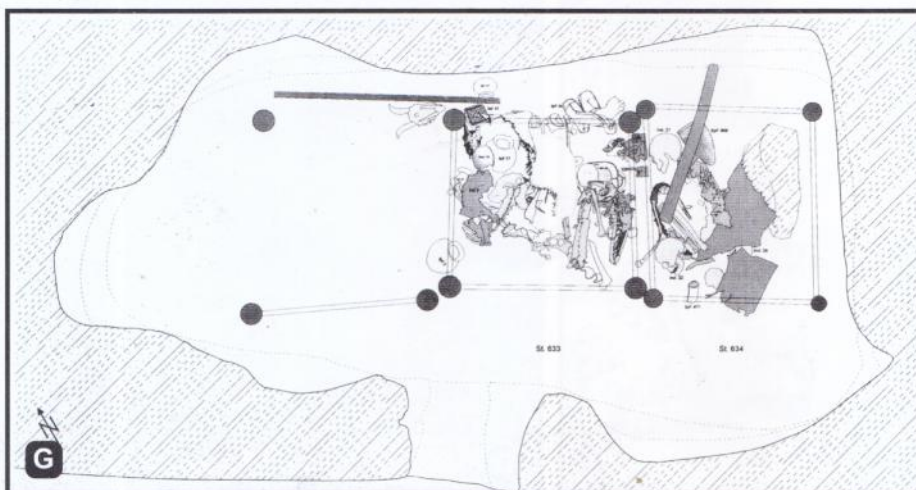
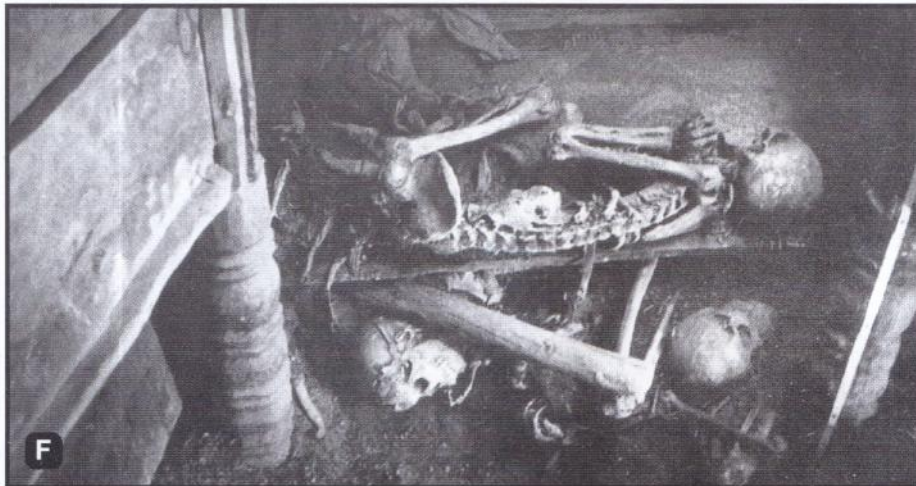
Site	Position	Material	Lab-Nr	Age BP	-cal BC
Mebrak 92.5	634-25	Bone	UtC-5195	2062 \pm 31	-78 \pm 50
Mebrak 92.5	633-40	Rice	UtC-6030	2098 \pm 31	-144 \pm 46
Mebrak 92.5	633-81	Soot on pot	UtC-5571	2131 \pm 28	-154 \pm 45
Mebrak 92.5	634-52	Bamboo	KN-4919	2173 \pm 40	-253 \pm 81
Mebrak 92.5	63 entrance	Wood	KN-4708	2180 \pm 41	-258 \pm 78
Mebrak 92.5	633-118	Bamboo	KN-4922	2246 \pm 36	-300 \pm 66
Mebrak 92.5	636-11	Bone	UtC-5573	2270 \pm 29	-315 \pm 67
Mebrak 92.5	633-51	Bone	UtC-5568	2336 \pm 27	-396 \pm 12

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Important Monuments and Archaeological Sites of Myagdi District

– Ram Bahadur Kunwar

Introduction

The district of Myagdi is under the western region development sector that is a hilly district of the Dhaulagiri Zone. The name of the district Myagdi is named after the Mayagdi Glacier originating from Dhaulagiri Himalayas and later flowing as the Myagdi River. The district headquarters is Beni Bazar.

When the western part of Nepal was under the twenty-two and twenty-four principalities, Myagdi was within the principality of Parbat. So, the history of Mayagdi is the history of Parbat. During the period of unification of Nepal, Kirti Bom Malla was the King of Parbat. Bahadur Shah attacked and conquered Parbat and Myagdi that automatically became a part of Nepal. Therefore, out of four regional headquarters, the Palpa headquarters operated the administration of Myagdi through Parbat. When the Panchayat system was introduced, Nepal was divided into 14 zones and 75 districts of which Myagdi was one. Currently the administration of Myagdi runs from Beni which is the headquarter of district.

Galeshwar

Introduction:

It is situated in Ghatan village of Myagdi district. Similarly it is a new temple built by using modern construction materials. This temple was built in the year of 2055 B.S. by Ram Krishna Parajuli in the memory of his late father Raju Nath Sharma and mother Bhadrakali Sharma. It is in Pagoda style and has a two slanting roof.

Historicity of the temple:

Unfortunately, we don't have any archaeological and historical evidences when and who first laid foundation stone on this temple. However, mythological sources provided various documents regarding the origin of the temple and its name. The following tradition has existed as for the name of the temple.

1. Jud Bharat meditated here that is why it was called Gadeswor in the name of the King.
2. The God originated himself from the rock and if an ox tired from ploughing then red and white flag has to offer to these particular spot then oxen is supposed to have been refreshed again. So, it is called Galeshwar.
3. According to mythological treatise, the throat of Parvati dropped on this spot while Shiva was wandering carrying a dead body of Sati. So, it was called Galeswor.

So, the above description of religious treatise and oral tradition only mentioned about how this name came into existence, however, there are no description about the temple and the lingam.

Though this temple has a long mythological history, however, the construction activities of the temple was found only after 1952 B.S. According to the existed evidences, Yogi Harinarayan built a small shelter over the self originated lingam in the year of 1952 B.S. After sometime, Mathabir Basnet built a small temple. Again, in the year of 2020 B.S. new temple was executed. Dittha Ratna Bahadur Malla,

Karnel Tapta Bahadur, Bir Bahadur Karki, Karna Prasad Thakali and Krishna Prasad Shrestha played great contribution for the above mentioned mission. The temple had three storied Pagoda style and it was built by using stone, bricks, slate and cement. But this structure was not remained for long time and it was rebuilt in the year of 2055 B.S. by Radha Krishan Parajuli.

Architecture of present temple:

This temple is built on square plan on the base of rock having two slanting concrete roof supported by the struts. The main Sanctum of the temple is in the ground floor. In the sanctum there is a very small lingam of Shiva carved on the middle of the rocks. The sanctum is barred by the iron grill. In the four corner of the sanctum there are images of Panchayan gods and goddess. Drum, bell also kept on the sanctum. Similarly in the northern part of the sanctum, there is a small shelf used by the priest as a drawer. The main gate of the temple is in the western side. Two windows with meshes are also kept in the both side of the main gate. The window is carved beautifully. The outer wall of the temple covered by white-red marble that beautified whole structure. The inner wall is built by stone and cement. The roof of the temple supported by corner struts having images of Ganesh, Bhairav and the goddess. The corner struts are carved beautifully. Similarly, the roof of the temple is covered by copper. At the top, there is a pinnacle of metal as a shape of bell. The wooden windows of first and second floor have been carved elaborately. All around the temple, there is circumambulation Path for the devotees and oil lamps are also kept all around the temple. In the front of the main gate, there is a small dais on which copper bull and metal bells are installed. These bells and bulls are donated by the devotees. In the east side of the temple there are images of bulls which are completely worn out by the environment. From these spots, beautiful scene of the serpentine river can be observed.

Sacred performance of the temple:

Sacred performances are the main heart of the temple without which temple can be incomplete and useless. So, the religious activities of the temple performed by the priest every day. The religious

performances of the temple commence in the early in the morning. The priest, after leaving the bed usually goes to the bank of the river for bathing. After having a bath, he returns in the premises of the temple with some water and opens a door of the sanctum. He first cleans the sanctum and also clean the lingam of the sanctum by water brought from the river. This is known as the Snan (bath) activities. Therefore, he decorates to the lingam with various oblations. After completing, these work he starts worship by *panchamopachars* system known as short worship. For this, the priest offers sandal paste, rice grain, milk, fruits and flower. Sawstivachan and Bandana are also enchanted by the devotees and the priest. After short worship main worship is started by the priest which is known as the Sodasopachar worship. Rudripath is also conducted by the priest and offered the milk to the lingam also. Finally, Arati is provided to the god and devotees and distributed Prasad to the devotees. Similarly, after the completion of worship at the main sanctum of the Galeswor and Sacrifice is conducted by the saints into the Homasala (sacrificial spot) offering various kinds of oblations. This kind of sacrifice is performed every day.

When daily worship of the Galeswor Manadev is completed, the worship of other temples, situated in the premises, is started by the appointed priests. There is also tradition of offering a Rot (typical type of bread) by the devotees.

In the evening the priest also conducts worship as the morning worship and finally the god is sent to the bed.

Special worship:

Throughout the year, special worship is also performed by the priest. Especially Parva Puja (special day) is conducted by the priest with the support of the devotees and local people. In the day of Sivaratri, Balachaturdashi and Aksayatriya are conducted by pomp and show and thousand of devotees Thronged around the temple premises.

Process of daily worship

Morning

- Being bath the Lingam of Galeswor
- Clean and wash the Sanctum

- Short worship (Panchomachor Puja)
- Sawastivachan
- Bandana
- Sodasomapachar Puja
- Rudripath
- Offering of the milk to the Lingam
- Puspanjali (Arati)
- Hawan in the premises of temple
- Offering of the rot as the wish of devotees.

Evening

- Panchampachar and Sodasopachar Puja
- Bhajan/Kirtan
- Sayan Arati

Special worship days in the year

- Sivaratri
- Balachaturdashi
- Akasayatriya

Sivaratri:

Sivaratri is a very special day for the saivaites. On this day, the saints and devotees celebrate Siva birthday with great pomp and show. On this day, special worship is conducted in the temple Galeswor also. Many devotees and pilgrims come here to pay homage on this occasional from various parts of the Nepal. Usually, the pilgrims and devotees visit one day before Sivaratri and spend a 2 night in religious clamor. They usually set fire in the night and consume Bhang and Dathuro as a gift of Shiva. They enchante various kinds of hymns in the name of Shiva. The whole area of Galeswor throngs with the devotees and the environment of the locality seems so beautiful. In the morning of Shivaratri, pilgrims and devotees offer various oblations to the Lingam of Galeswor and return their own destination with a new ray of hope and happiness.

Balachaturdashi:

Balachaturdashi is also another significant festival of Galeswor Kshetra. If we say it is a great and big festival of the area that would not be wrong. This is also known as the regional festival which also represents the culture and nature of the people of the area. On this day many pilgrims come here to complete their four month pious fasting. Generally, some people

keep fast from Harisayani Ekadashi & Haribodini Ekadashi and take only one time food in a day. These people come with a torana (long rope) decorating with various flowers and offer it to the Galeswor and they also cross it over the river. It is a very typical tradition that has prevailed still during the time of festival. The pilgrims believe that if they pay homage lord Galeswor on this day, they directly enter into the heaven after the death. Special worship is offered at the sanctum and the Ashram of Galeswor on this day. Especially the confluence of Krishna Gandaki and Rahuganga gets crowded with thousand of pilgrims who come from the various parts of the country. Even Indian pilgrims also come on this occasion.

One noteworthy game is played by the people on this day i.e., Jablingthrow, which is a part and parcel of this festival. The winner is acquired various kind of gift. Any person can be participated on this game. There is no religious or cultural bound for it. This game is known as 'Thela Falne' in local language. Different kinds of cultural programmes are also conducted by the local cultural group which reflects the primitive culture of the area. If any people want to know about the traditional dress, folk culture, folk song and a cultural complex of the district, this festival would be a best sources for that. Many youngster with their passionate lover perform different kinds of dances on the tune of folk song. As we know that Myagdi is famous for folk Nepali song, the song "Beni Ko Bazara" is still a heartbeat of the Nepali people. Whenever any people listen this song they always remember about the past glory of the Beni Bazar. It is believed that every year new folk songs are created and propagated by the people on the day of Balachaturdashi. So, it would not be wrong if we say this festival represents also the changing taste of people and their nature.

Akasayatriya:

As the other, it is also very important day of the year. On this occasion, special worship of the Galeswor is offered by the priest. Many people also come at the temple premises on this day. After paying homage to the gods, they return to their own destination.

Besides these days, special worship and Parva Puja are also performed by the priest. Special worship and rudripath is also done on the request of the devotees.

Important temples in the premise of Galeswor

In the premises of Galeswor few temple can be seen on the base of the rock.

1. Radha-Krishna temple:

It is square in plan and this temple seems like an ordinary house. At the top Sikhar shape can be seen. Cements, rod and slate are used for the construction. Image of Radha-Krishna is housed in the temple. It is a new temple and has no mythological value.

2. Laxminarayan temple:

Laxminarayan temple is situated very close to the south west of Galeswor temple. It is circular in plan and having a two roofs. The roof of the first floor is supported by wooden ordinary pillars. It has a two storied temple. The roof of the temple is covered by slate. At the top bell shaped pinnacle is placed artistically. In the second floor window with meshes can be seen. Stone, cement and slate are used as construction materials. All around the temple circummbution path has existed and oil lamps are also kept around the temple. The oil lamps are supported by the pillars. In the Sanctum, the images of Laxminarayan are housed. Daily worship of the temple is conducted by the priest of Galeswor.

3. Baraha Pokhari:

Square pond is situated in the south west part of the Galeswor which is known as the Bhrama-Kund. This pond is also executed on the base of rock. According to local informent, whole the year, water can be seen into the pond and local people believe that water is self originated from the rock bed. The pond is encircled by iron rods. In the middle of the pond Jalasayana Narayan image of Vishnu has been kept. The Vishnu is lying on the bed of serpent coils. His four hands are holding conch, mesh, wheel and lotus respectively. Various kinds of ornament can be seen on the image. Twelve headed snake can be seen over the head of Vishnu. Artistically it is the important image of the region however it is a new image.

Besides these temples some structure have also existed but they are not so important monument. But the office of Galeswor Sivalaya Kshetra, Vikas Kosh should be mentioned here. It is situated in the west north part of the Galeswor temple; close to the premises of the temple, big concrete, two storied building was built by the help of the various donors. The office of Vikas Kosh has existed in this building. Some rooms of the buildings are used as a shelter for pilgrims. The pilgrim may stay here if they pay. The charge is very nominal. At the compound of the Kosh, Gyanendra Park has also existed which posses different kinds of flowers and grasses.

Some important site, Temple, Ashram, and ruined of Palace around the Galeswor area

Rahu ghat Asram:

This Ghat is situated at the confluence of Rahuganga and Krishna Gandaki. There are some temples along with rest house. It is believed that King Raghu and Jud Bharat conducted very hard penance on this site in the mythological period. At present, there is a compound of 6 ropani land. The compound is encircled by stone and mud wall. In the centre of the compound, there is a small hut of Galeswor Baba which is said to have been the hut that was used by Baba himself for meditation. In accordance with Chetanand Swarsawati who is the present Mahanta of this Ashram, Galeswor Baba stayed there for twenty years. The hut is small and quite typical. It is built by stone and mud and the roof is covered by thatched grass. All around this hut, there are a Gyatri temple, Bhajan Ghar and houses of Grihasti (house holder). Some of the land of the Ashram compound has been used as cultivation. The Ashram is run by the donation and the product of the land situated at the compound. Chetanand Swarswati conducts the daily worship of the Ashram and also organized the various Parva-Puja during the year. Big worship is organized once in the year with great pomp and show. The birthday celebration of the previous Mahant also conducted by the Ashram. Various kinds of feast are also organized in every month. The saints who go to Muktinath through this way they also provided food by this Ashram. The donation and Guthi land are not enough for running the religious affair of the Ashram. So, the Chetanand Swarswati also earns some money

by forecasting fortune of the people. He has a great knowledge in astronomicals. The houses around the Ashram are in very poor condition. So, proper management should be needed to retain its old glory. For that the local and central government agencies should think immediately to conserve the Ashram.

Santaghram:

It is located in the south western part of Galeswor temple. Basically the women mendicants are staying here. It has a big compound. In the middle of the compound, five concrete vertical houses have been built by the Galeswor development kosh. Each house has a number of rooms used by the women mendicants. They don't have to pay any money for that. Some male mendicants are also living there. These mendicants earn their living by alms and donation. They spend very disciplined life here and always keep busy themselves chanting the name of god Galeswor. This santagrama was built in the year of 2050 B.S.

Sanskrit School:

This is also important part of Galeswor temple. The building of this school is situated in the western part of the Galeswor temple. There are thirteen students in the school. All the expense of the student bears by the Galeswor development trust. It is a primary school.

Dobilla Sivalaya:

It is important and historical temple of the Beni Bazar. When the Bom dynasty of Parvat was in its zenith. Beni used to be a residence of kings during the winter season. During their stay they also built many temples around the area. This temple is located at the confluence of the Mangala River and Kaligandaki. Now, this confluence has been turned into a big playground.

Since this temple, is located at the confluence this is why it is called a Dobilla sivalaya. According to tradition it was built by the famous king Male Bom in the year of 1751 B.S. This temple is in Dome style having a square plinth. Whole the temple is built by using stone and lime plaster. The main gate of the temple is in the western direction. In the Sanctum there is a lingam of Shiva having a 0.6x3 inch length and 0.6x0.6 inch breadth. At the four corner of the Sanctum there

are images of Vishnu, Devi, Ganesh and Surya. At the top of the main gate, the image of Chhapu has been kept which is having a snake. There are small daises in the front of the main gate, on which fragment of images of bull have been kept. Behind these images, two pair of devotees are kneeling on lotus having a Namaskar pose. At the top of the wall *Chakra* can be seen into the niches. Some new temple and pati are also existed around the premises of the temple. The present condition of the temple is very bad. The wall of the temple has been broken hither and thither. The pipal tree is the main cause of the destruction of the temple. So, there is an urgent need to conserve this age old cultural heritage of the area.

Balmukteswor Sivalaya:

This Sivalaya is located in the middle of the Beni Bazar. There are three Sivalayas at the same compound that's why it is also called tri-sivalaya. According to the inscription on the bell, these sivalayas are also called Balmukteswor. By the same inscription it is known that these sivalayas were built by Kadga Bahadur Ranaji. All these sivalayas are in dome shape with square plinth. The middle one is completely built by stone and having 10 x 15 feet in size. The main gate of the temple, is in the south. At the top of the main gate Chhapu has been kept and has a excellent carving on it. In the four corner of the Sanctum, the stone images of Ganesh, Bhagwati, Narayan and Surya have been placed. Similarly, at the four corner of dome stone mirror (Jawalanayak) have been kept. In front of the main gate trident is also kept. Artistically, it is a very beautiful temple. The vehicle of Siva also seen outside the main gate.

In the north of this temple, another important Shivalaya is located. This temple is also in dome shape with square plinth. In the Sanctum ordinary lingam has been kept. At the four corners, the stone images of Ganesh, Bhagwati, Vishnu and Surya have been placed. Brick, wood, Soil and slate have been used for constructing this temple. Trident and Bull are also placed outside the main gate. The head of Bhairava has been also placed at the top of the main gate.

In the south of this stone dome temple, another Sivalaya is located. It is also in dome style with square plinth. The main gate is in the south. At the top of the gate, two faces of Bhairava have been

kept. In the Sanctum stone Siva lingam is placed. At the four corner of the Sanctum images of Ganesh, Bhagawati, Vishnu and Surya have been consecrated. In the front of the main gate, Bull and trident have been placed. The condition of this temple is not good.

So these three Sivalayas are very significant temples of Beni Bazar. The regular worship is conducted by priest and every morning hundreds of devotees also throng at the compound of these sivalayas. There is no guthi land for the regular worship of this temple. Religious activities are conducted by the generous donation of the people around the area.

Laxminarayan temple:

Three storied Laxmi Narayan temple is located in the east north corner of previous trid sivalayas at the same compound. It is built on square plan. The roof of the temple is covered by slate. The first floor roof is supported by the wooden pillar which is putting at the corner of the circumambation path. At the top, bell shaped pinnacle has been placed. Wood, stone, cement and slate are used for building this temple. The main gate is in the east direction. In the sanctum metal images of Laxminarayan has been placed. This temple was built in the year of 2057 B.S. by the local people. The regular worship of the temple is done by Bhramin priest. There is no guthi land of this temple either.

Some others temples are also located around Beni Bazar. These temples have been built recently. Among them, the new temple, built at the southern corner of tudikhel, is noteworthy. It is a pagoda style temple built by using modern materials. In the sanctum, there is an image of Bhagawati.

Some other small temple around

Beni Bazar

Ganesh temple:

It is located in the heart of the temple. The temple is in traditional local style and built in a square stone plinth. The roof of the temple is covered by slate stone. Stone, mud and slate is used for the construction. In the Sanctum, few stone are placed as a symbol of god. The Bhramin priest is conduct

the daily worship of the temple. The state of conservation is not good.

Bhimsen temple:

It is also located in the core of the city. The temple is in local traditional style. In the sanctum, the stone image of Bhimsen has been placed. Around the sanctum other images can also be seen. It is also a new temple. The local Newar people have a great faith on this temple. The state of conservation is not good. This is a one of the big temple of Beni Bazar located at the south corner of the Tundikhel. It is built in pagoda style. Cement, rod, brick are used for building of this temple. It is built on a square plinth having a three consecutive roof. The roof of the ground floor has been supported by wooden pillar. The roof of the second and third floor is supported by corner wooden stunt. At the top, the bell shaped pinnacle has been placed. All around the temple metal bells are hanging on a cemented frame. The regular worship of the temple is conducted by the Bhramin priest. Special worship is conducted at Dashain festival. It is new temple built in 2040 B.S.

Maisthan:

It is located in the western part of Beni Bazar. It takes a 20 minute walk from the core of city. The maisthan has a big compound encircled by stone wall. In the middle of the compound, there is a small than encircled by stone wall. In the Sanctum of the than five trees can be seen and there is also a big conglomerated stone. The conglomerated stone is a main object of worship. All around the than different kind of flag and bells are hanging at the branch of trees. The regular worship of the temple is not conducted however; special worship is done in the various times in the year. The main attraction of this *than* is the sacrifices of hen and mail goats. This *than* is believed to have been built during the time of Bom dynasty. The beautiful scenario of Beni Bazar and serpentine river can be seen from here.

Buddha Stupa:

This stupa is located in the eastern terrain of mainsthan. There is a big compound. In the south eastern side of compound, there is a small stupa having a five dhyani Buddha images in the niches.

The stupa has been painted by lime. Especial worship is conducted in *Buddhajayanti*. It is built in a beautiful terran of the hill.

Ruin of Dolthan palace:

This palace is located in altitude of 11000 feet hill top Ghatan village development Committee Wada no. 1. It is said that this palace used to be a residence of Bom dynasty in the time of summer. It is said that Narayan Malla built the Palace between 1609-36 AD. Narayan Malla was the contemporary King of Ramshah of Gorkha. Only ruined of the palace can be seen there. The palace has been extended within 500 x 200 feet area. Fragment of bricks and stone are scattered all around the palace. The compound wall of the palace still remains but has been completely destroyed. The compound wall has been extended in area of 400 feet in circle.

Though it is the one of the important medieval monument of this area, however, the palace is completely demolished. So, the conservation work is very important to retain its past glory.

Ruin of Gajane Palace:

This palace is located in the altitude of 13000 feet from the sea level. It belongs to Phulachaur village development committee, Wada no. 5 this palace known as the Gajane. This palace is supposed to have been as the older than the palace of Dolthan. It is said that, it was built by King Dimba Bom in the 16th century AD. The area of the palace extends in 200 x 50 sq. feet. The wall of the palace has been collapsed on various places. Some traces of the room still there. The stone of the wall has scattered everywhere. The ruin of the ground floor is still seen there. There is a small temple of Nirsimha which is also in bad condition. This temple has a square plan. It is said that King himself used to worship here. Very close to this temple there is a temple of Navadinga. There is an object of wood, mud and stones which are known as the symbol of Navadurga. It is a small temple having a roof of slate. In front of this temple small erected western pillar has existed which is known as the Maulo in local language. On the occasion of *Dasain* on the day of *Nawami* he-goat is sacrificed and also enchanted a mantra of *saptasadi*

on this day. The local people still practise this work and believed that this tradition has been continued from the time of King Dimba Bom. The palace has been completely destroyed by the passage of time. Now, only ruin of the palace has existed. So, the urgent conservation of this palace is needed, otherwise, in the future, the ruin of the palace can also be entangled by the regular movement of the people in the area.

Takam Kot:

This is located in Takankot Village Development Committee wada no. 9. This Kot is known as the oldest palace of the area; however, no ruin of the palace can be seen on the spot. At present there is small Kot-Ghar that was built in the year of 1991 B.S. According to local information, this palace area used to be the capital of King Dim Bom in the 16th century. The present building is in one storied having a 25x15x10 feet in size. There are two entrances, i.e., one is in north and another is in south direction. At the inner part of the south entrance this two stone have been kept which are worshipped as a symbol of Anapurna and Jaganath. The local people said that the original image of previous god and goddess has been stolen. At the north entrance, there is a small mound of mud and stone that is known as the palace where King Dim Bom was disappeared. This mould is also paid homage by the local people with the various kinds of oblations.

Every year Government of Nepal provides 2700 for the completion of the rituals of the temple. There is an also guthiland of this palace. 17 muri paddies are provided to the priest of the temple as an expense of temple. Worship on the occasion of the Dasai he-goat is sacrificed and five Brahmin conduct a special warship with various oblations up to the Vijaya Dasai. The five professional group of music also played different kinds of musical instruments on this occasion from Fulpati to Vijayadasami. On the day of Baisak Purnima, *Odan Devata* is also worshipped and sacrificed a he-goat. The regular worship of Kot is conducted by the priest. There are four priests who worship the goddess as per the term. On the occasion of Bada Dasai big crowd can be seen around the Kot. This Kot Ghar is situated at the height of 13000 feet and one can have a very beautiful show capped mountain from this site.

Jaganath temple:

This temple is located in Phulachaur village at Gajane in wada no. 5. It is said that temple was built as a symbol of Jaganath temple of India. According to the local tradition Dim Bom was built this temple. On the sanctum of temple there is one copper plate which attested that temple was built in the year of 1874 A.D. In the beginning, there was a small temple which had been covered by that roof. The new temple was built in the year of 2039 B.S. by the generous effort of district Panchayat, Guthi office and the local people. The present temple is four storied having a roof of slate and copper plate. Stone, wood and mud are used as construction materials. The size of the temple is in 20x25x20 feet. In the sanctum of the temple there is a wooden image of Jaganath having 8 inch in height. The body of the image is covered by various kind of Dewaja. Six images of Buddha are also kept there. Small dais can be also seen as a spot where Dim Bom supposed to have disappeared. Metal umbrella and bells are also seen around the sanctum.

The temple area has covered approximately 1 ropani of land. Some Guthi land has also existed in the temple. From the product of the land the expense of the temple is managed. The daily worship of the temple is performed by the priest. On the occasion of Jestha Sukla Panchami and Srawan Sukla Dasami. Special Vog of 8 KG rice is organized. On the day of Rishi Panchami, big crowd can be seen around the temple for the celebration of the day. Specially, women folk gather on this day.

Barnath Cave:

This cave is situated in Phulachaur village at Phuladada. Inside the cave there is a sanctum of Baranath which is worshiped as a Kedarnath and Mukunath. According to tradition King Dim Bom, Minister Rudra Bariya, and Ratna Bariya built this temple some as 400 hundred year ago. In the year of 2041 B.S., the entrance of the cave was arranged and a wooden door was built by the local people with the support of district Panchayat office.

The ordinary stone is known as the symbol of Baranath. Recently image of Baranath is also conserved. Basically, the wooden Maulo is worshipped as a symbol of Baranath also. There is

also an ordinary stone that is worshipped as a symbol of Siddababa, Bhumideveta and the serpent god. Similarly, there is also a metal bell inside the cave, donated by Subedar Bhim Bahadur Baniya in the year of 1980 B.S. There is no tradition of regular worship of the sanctum. Special worship is conducted in Kojagratpurnima, Sarvan Purnima and other Purnima also. In the month of Sarawan rice pudding is offered to the god. In other Purnima animal is sacrificed to the god also. The Voga of rice pudding and rote (special bread) are also offered to the god.

To conduct special worship in the cave sixteen ropani of Guthi land has existed in Singa Village and Phulachaur Village. Four he-goats, six Pathi Rice comes from the land in the year for special worship.

Pulasya Ashram: Phulaha Ashram is located in the east-south of Barnath cave and it takes 15 minutes to approach there. According to tradition, puranic saint Phulahas did conducted hard penance on this spot. It is believed that Jud Bharat also left his previous dear life on this spot and born again as a Jud Bharat. Balrama, the elder brother of Krishna also visited Phulaha Ashram. This fact is attested by the Srimad Bhagwat Puran. There is one pond on this spot that has been covered by big stone. According to tradition Phulaha used to performed Yoga on this spot which was turned into a pond later. At present, there is a small three storied temple built in the year of 2040 B.S. On the day of Janai Purnima and Shivaratri special worship is conducted in the temple. On this occasion, big crowd of people can be seen around the Ashram.

Historical importance of the area

Galeshwor area used to be a part of Nepal in the ancient period. The inscription of Manadeva-I of Changunarayan attested that there was a regional government of Lichchhavi ruler. When Dharmadeva passed away untimely, the regional ruler of this area revolted and declared himself as a ruler of this area. Manadeva I defeated the ruler and again reinstalled the ruler as a regional administrator. After the downfall of the Lichchhavi rule the history of this area is not clear. Around 11th century this area was a part of Khas Malla dynasty of Western Nepal. At

the last phase of 14th century Malla Kingdom of western Nepal declined and many small states emerged in the territory of Khasa. The state emerged on the periphery of Karnali Basin is known as the Baise state and the state, emerged in the territory of Gandaki region is known as the Chaubese state in the history of Nepal. Parbat belonged to the group of Chobese state. Anam is supposed to have been the founder of the Parbat. According to Samal Vamsawali the Bhusel of Nishi and Bhusi had brought Annanda Shahi from Rukum and made him a king of Parthan. So, Parthan used to be a palace site where the first king of the Parbat stayed. Even today, there is a ruins of palace. According to the Vansawali, Male Bom was very powerful king of Parbat. He extended his kingdom upto Mustang in north and he used to stay in the palace of Dolthan. He even built a royal palace in Beni in 1761 B.S. using polished bricks and declared Beni as a capital. He used to stay in Beni in winter season. So, by the above description, it is clear that Mayagdi used to be a part of Parbat during the medieval period. Dholthan Gajane, Thakamkot, Beni area were very important where the various kings of Parbat built palaces, temples and images during their reign. The king of Parbat even had great faith on Galeswor and Phulaha Ashram. In nutshell, it can be assumed that the area which belongs to Myagdi district at present used to be a major place of activities of Bom King of Parbat.

In the last phase of 18th century, the Shah ruler of the Gorkha started a unification of Nepal. During the time of unification campaign Kirti Bom Malla was the king of Parbat. Bahadur Shah attacked and conquered Prabat and Mayagdi automatically that came under the greater Nepal. Thereafter, one of the four regional headquarters, Palpa headquarters operated the administration of Mayagdi through Prabat. When the Panchayat system began, Nepal was divided into 14 zones and 75 districts of which Myagdi was one. Currently the administration of Mayagdi runs from Beni which is the headquarter of district. So, historically it is a very important district. Many historical site still existed around the district that add extra wealth to the area. Beni, Dolthan, Gajane, Barnath cave, Phulaha hermitage, Galeswor Thakamkot and Jaganath temple are the major historical sties which have their own historical value. These historical sites also provided lot of medieval historical information of the area..

Cultural importance of the area

Culture is a collective behaviour of the human being that is being transformed from one generation to another through the family, society and through the people by continual interaction and debate. Mayagdi is also very rich in culture. The Bhramin, Chhetri, Magar and Thakali are the main inhabitants of this region. Beni Bazar is the main cultural centre of the area. Basically Newar, Bhramin, Chhetri, Thakali, Kami, Chautel are living in the area. The Thakali people have their own culture. They have their own culture that provides unique picture of Beni Bazar. Thakali people have their own dress, ornament and way of life. Their main work is to run hotel and restaurant in Beni Bazar. Most of hotels and motels of Beni Bazar belong to Thakali people. Throughout the year they perform various kinds of festival in their own way. The Bhramin and Chhetri people also inhabited large in number. They still practised traditional way of life with conventional fervour. Various kinds of the festivals are celebrated by the people during the year. Every festival has its own feature that in some extent, have some indigenous characters. Basically, on Sivaratri Balachauturdasi and Aksya Tritiya, big crowd can be seen around Beni Bazar who come there for paying homage the Galeswor Mahadev. Different kind of cultural activities can be experienced on these occasions. Special kind of dance of various younger groups is organized during these occasions. The dance groups come from various part of region with their traditional costume. Folk song of this region is tuned by the traditional group. It is believed that new kind of folk song can be heard on these occasions. Similarly, it is also believed that old folk songs are replaced by the new songs with different kind of tune. Mayagdi is a main traditional route to approach Muktinath and Damodar Kunda. So, even today, many saints and devotees from India and Nepal come through this old route and usually they halt one day in Beni Bazar. These saints also belong to different sect. Folklore, oral tradition is also provided around the Galeswor area. Mangar, Thakali and Chentel have their own languages. These languages are corresponding to Tibeto Burman language. So, culturally, Galeswor area is very rich and these cultural assets can be a great significance for the development of cultural tourism.

Religious Importance of the area

Religiously this area is very important. This area used to be a centre of meditation from the time of Jud Bharat. Basically, the hilltop and confluence of river are supposed to have been very sacred since the Puranic ages. So, the hilltop and the confluence of the Galeswor area became very popular since the hoary past. Many saints and seer are said to have visited around the area and conducted a hard penance to acquire the knowledge of life after death. The Puranic Literature is very important for the Hindu. They have a great faith on these scriptures. These scriptures also attested the value of the area and its sacredness. According Varahapuran, once upon a time, King Bharat conducted hard penance of Vishnu near by the hermitage of saint Pulasya. Having stayed near by the saint Bharat and the Phulaha had a very good friendship. Fortunately, King Bharat acquired a form of deer. After leaving the form of deer, Bharat was reborn again in a form of Jud Bharat. He worshipped a Phalus very duly and eventually that Lingam was called Judeshwor. It is said that one who worship and offer various kind of oblation to this Ligam acquires a perfect bliss and knowledge of accurate Yoga system. According to the Sri Bhagwat Mahapuran one who conducts religious work in and around Phulaha Khsetra can be a great meritorious. So, these above descriptions of the area, clear its religious importance. The bank of Saligramini River Kaligandaki, also adds its religious fervour. The people, who pay homage to Galeshwor, believe that if they conduct religious offering perfectly, will directly reach in the heaven of god. They even believe that every kind of sin may be exempted only one visit of Galeswor Mahadev. The fame of Galeswor is not only in Nepal but in India also. The Indian saints and devotees also think that only one look of the lingam of Galeswor provide a thousand of comfort and prepare a ladder for the heaven. Various kind of rituals are performed around the Galeshwor. Specially, the Rudri Path is very noteworthy. The devotee think that if they conduct Rudri in the premises of Galeswor, they would be exempted all kind of sins of life and all kinds of happiness would be felt during the life time. So, it has a special religious importance in Nepal and Hindu world.

Archaeological Importance

Archaeology is a branch of science that provides dearth knowledge of ancient world and the various activities of people of hoary past through exploration and excavation. Archaeologically, Galeswor is noteworthy. Many Archaeological sites have been scattered around the Galeswor area. Barnath cave is very important for archaeological and geological studies. Perhaps, this cave used to be a abode of pre-historic man. But, archaeological exploration and excavation have not been conducted yet in and around the cave. Dholthan Palace area is also important for archaeological point of view. Extensive ruins of the palace has been scattered all around. Many tradition, folktale and folk belief have been related with this palaces. To know about the reality of the folk traditions, urgent exploration is needed to uncover the glory of the area with materials remains. Similarly the gajane palace ruin is also remarkable for the archaeological viewpoint. Ruins of Medieval big palace is extended around wide area. Bricks and stone have been scattered all around the site. No real history of the ruined palace is found. Many oral traditions have been told by the people. But how far these traditions are true is still shrouded in gloomy. To attest, these tradition archaeological exploration and excavation is necessary. Only scientific digging may provide details and real history of the palace. Thakam Kot also seems noteworthy regarding the archaeological point of view. Unfortunately, only tradition is prevailed in the society about this palace. No ruins can be seen around the site at present. Janganath temple area is also said that are used to be a palace area of King Dim Bom of Parbat. So, this area is also very important for archaeological research. Then, it is easily assumed that how Galeshwor area is important for archaeological activities. So, many archaeological assets have been scattered all around the area that alluring any researcher for archaeologist research. The ruined palaces are waiting the spade of archeologist to be uncovered.

State of conservation and preservation of the monument and the archaeological site

Conservation and preservation are the very important task for elasting the life of the monument

and archaeological site. Only proper caring and dearing may help to conserve and preserve to our age old assets of past. The conservation status of monument are archaeological sites of the Galeswor area seems very worst. All around the Galeswor area has been rearranged again by the local builder. There is no ancient look around the temple, rest house and the public buildings. As the researchers, found that whole the temple area has been reconstructed again and again. It has completely changed only after the 2055 B.S. So, the conservation status is very good around the premises of Galeswor temple. The Ashram which is located at the confluence of Kaligandaki and Raghu Khola is very noteworthy, because it is known as the original place where Galeshwor Baba used to stay and after some time he went to Devaghat and built another significant temple of Galeswor which is known as the second old monument of the Devaghat.

The Ashram which is located at the confluence has extended around 7 ropani of land on which house of householder, temple and ritual place have been built. Some land is still used for farming. The houses and temples which are built in the land of the Ashram have not properly managed. The houses are very poor as a point of view of conservation. The land is not enough for the conduction of religious activities of the Ashram. So, to retain its glory, the Ashram has to be rearranged and needs to prepare scientific master plan for that. Basically, the Cowshed and the house of householder are in bad condition. Any time, these may be collapsed.

Beni Dobilla Sivalaya is also important historical temple of the area. The state of preservation is not good. The main temple is built of stone, which is severely damaged by the Pipal tree which is sprung out from the structures. Now, the root of the big Pipal tree rest on the temple structure. To conserve this, historical temple, the Pipal tree has to be cut in a very scientific manner. Otherwise, whole the structure would be seen beneath the roots of the tree in the future. The temple compound is also over crowded by the new rest house and images. No any scientific measures have been followed to build the new rest houses. So, the temple premises have to be revisited again for the sake of the future generation. As we know that new temple and images cannot reflect our traditional cultural value and norms. Therefore, we

must have to preserve and conserve our old cultural heritage without any intervention in its original shape and its historical environment.

All the complex of the Balmukteswor Sivalaya, there are three important temples that have been existed. The condition of these temples is not good. The plinth, roof and other part of the temple are very poor. So, conservation of these historical temple is also necessary.

Dolthan palace area has turned into ruins. Stone, bricks, tile and other materials have been scattered all around the site. No shape of the palace can be seen around the extensive area. According to local tradition, Narayan Malla is said to have been built this summer palace in 17th century. So, this is a historical palace. However, we don't have any trace of wall, only fragment of bricks, tile and stone have been scattered around the site. To protect this age old cultural assets, we can build a conjectural palace using traditional materials for the sake of future generation. For that, we have to manage fund from the government and the other donor agencies. Similarly, Gajane Palace is also not in good condition. All the palace area are turned into a ruins. Bricks, stone and other materials have been dispersed all around the extensive area. To protect this, we can also build a conjectural structure of the palace using traditional material. The Thakamkot, Maithan, Phulaha Ashram and Jaganath temple area are also not in good condition. To protect and conserve these historical and religious sites, proper master plan has to be prepared. If we preserve and conserve these sites, Mayagdi area would be a great destination for the development of pilgrimage, religious and domestic tourism.

Guthiland of the temples and their present status

The builder of the temple always keep some land and money to conduct regular worship of the temple. Because after the installation of the image in the sanctum regular worship is necessary. According to religious treatise if duly worship of the image is not conducted it may created many havoc in a form of Natural calamity, starvation, land sliding and drought around the area, that is why duly worship

and special worship in the sanctum is very significant. Owing this, the builder of the temple always alerts for the duly worship of the temple. Therefore, the builder used to appoints a priest and allott some land to complete the regular worship of the temple. It is not tradition of modern age. The people of the Lichchavi period were also aware about this fact. Hundred of inscriptions of the Lichchhebi period also attested about this fact.

During the medieval period, the creator also followed the tradition of their predecessors. As we know that Parbat used to be a part of Chobise state in the medieval period. The present area of Mayagdi district used to be a part of Parbat state. The rulers of Parbat were Hindu and they also played a significant role for the spread of the Hindu social, cultural and religious system around their kingdom. They also build a hundred of temples of Shiva, Vishnu and Sakti. Likewise, they also donated thousand ropanis of land for the regular worship of the temple. According to local information most of the land of the Prabat state used to be a wealth of temple, however, at present, only few land is belonged to the name of the temple. How these land of the temple confiscated or captured by the people, it is a another kind of research.

When we talk about the Guthiland of Galeswor and the temple around the Galeswor area, we can say that the condition of Guthi land is very poor and some of the temples have no Guthiland. According to the document of few years back, Galeswor temple also had a Guthiland from which 22 Muri and 12 Pathi paddy used to come but at present, the priest denied to tell about the Guthiland of the temple. The regular worship of the temple is conducted by the donation and the oblation of the devotees. The Galeswor Bikash Kosh provides some money for the regular worship. The temples which are existed around the premises, have no Guthiland. The original Galeswor Ashram located in Rahu Ghat, have a 7 ropanies of land in the name of the temple. The temples which are existed around the Beni Bazar also have no Guthiland. It is unbeliable to say that there was no Guthiland of Dobilla Sivalaya because this temple was built by the King of Parbat. Unfortunately, there is no any evidence whether the Sivalaya had a Guthiland or not. At present, the regular worship of the temple conducted by the donation of the people around the area and devotees.

Likewise, Barahanath Cave temple has some Guthiland that supplies some paddy to the temple. The Narsingh temple which is located in the premises, has no Guthiland. The local people collected money for the regular worship of the temple. The Thakam Kot which is situated in Thakam Village Development Committee, acquires some money from the government for the completion of the Prava Puja of the temple. Likewise, it has some lands that also help to run the regular worship of the temple. 17 Muri of paddy use to come from that land. Similarly, the Jaganath temple also has some land to conduct regular worship of the temple.

So, whatever temples are existed around the Galeswor area, have a very few Guthiland and most of the temples have no Guthiland. Therefore, the temple which have no Guthiland, have to do something for the regular worship. Otherwise, the tradition and culture of the area would be extinguished for forever.

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Vishalnagar, the First Capital City of Nepal and Its Important Architectural Elements

– Tara Nanda Mishra

THE PRE-LICHHAVI SETTLEMENTS AND CULTURAL GROUPS WITHIN VISHALNAGAR

The Nepal Mandala had a lake which has been called Nagahrad or Kalidaha in the different Chronicles of Nepal. Tony Hagen (1961, 53) has given a rough estimate about an organic movements which made the lake to dry up about some 200,000 years ago. M. Forte and V. Gupta (Ancient Nepal No. 82, 27-29) have collected fossils of *Bos Momadicus* vertebrate in 1984 from Manadeva Khola and Nakhu Khola which have been compared to the Pinjor Formation of Indian-Pakistan Sivaliks and dated between one to three million years. The stone tools found from the valley are Neolithic stone tools which has close affinities with the south east Asian Hoabinhian Culture of Vietnam, Thailand, Burma and Assam of India. Most probably the Kiratis who entered in the Kathmandu valley from the east can be associated with this Hoabinhian cultural group (T.N. Mishra, Archaeological Discoveries within 1993-1995, 6th SAARC Archaeological Congress, Dept. of Archaeology, 1995, 57-58; Journal of Nepalese studies, Vol-I, No-1, 1996, Royal Nepal Academy, Pp. 74-75). Rhodes, Gabrish and Valdetaro (The coinage of Nepal, 1989, London) have also expressed that- "Their (Newars) physical features seem to indicate an eastern origin and hence a migration from Burma through Assam and thence to Nepal." There is an accepted theory that the Newari Language evolved due to Tibeto-Burmese intercourse with the Nepal valley.

There is still very small evidence about the Kirati occupation of Kathmandu valley except some Neolithic tools, found from different places within

the valley, a direct reference of Kirati soldiers (Dhamavajra, 1973, 375, "Kiratavarsadhara") in the Hanumanadhoka palace inscription and a large number of architectural and technical terms in the Lichhavi inscriptions from the valley. It is to be noted that the Kirats lived within the Nepal valley in the Neolithic period in the hutments and depended on agricultural productions and animal husbandry. So it is very difficult to find their settlement layers within the valley because the lower cultural strata's have been heavily destroyed by the Aryan settlers who had occupied the valley after the IInd or IIIrd cycle of urbanization of Uttarapath (600-300 B.C.) The Aryan settlers had entered the valley through Uttarapatha, the National Highway was linking Nepal to Pataliputra in the east and Kapilavartu, Panchala, Sravasti, Malawa, Mathura, Rajasthana, Punjab and Iran on the west. (The excavations reports of S.B. Deo, 1968, and G. Verardis, cultural strata's within Vishalanagar). But some of the Lichhavi inscriptions from this city contain village names as well as some architectural terms in the Kirati language. The first inscription (between 607 to 623 A.D) of Amsuverma from Gairidhara spells about a village name as Jonjondigrama (Dhana, 354). Jonjondi is not a Sanskrit name and has thus been named to a Kirati settlement which existed earlier than the Aryan occupation of the Valley in the historical period (at least before 2nd cent. B.C.) Another inscription dated Samvat 57 (A.D. 635) from Maligaun mentions about a tax officer called Mapchok vrittibhuja (Dhana, 438-39) is also a Kirati word. There were Hampring and Puthampring villages as mentioned in the Nakshal Narayanchaura inscription (between 715-735 A.D.) of Jayadeva II (Dhana Vijra 565). These two villages

were also attached to the dranga (township) along with four other villages.

The other Kirati words in this inscription are Maninagatti. Maninaga is a Sanskrit word but tti is a Kirati word meaning water and thus was associated with the present Nagapokhari. (T.N. Mishra, *Kehi vastu sabda haru*, pragya No. 83 kha, 13-14). Maninagapond is situated on the south-west corner of the ancient city of Vishalanagara. From this place an inscription of Sivadeva II has been found which had been published in the Rolamba. An inscription from the Siva temple named Ranamuktessvara of King Rana Bahadur Shah mentions about the repair of this Nagapond. A Naga head on the Jala-Kumbha (water vase) collected from charadunge (now in the Museum at Chhawani) made of stone has been dated as 3rd - 4th cent A.D. A person named as Nagasali, who was residing near the Nilisala pranali of Amsuverma had copied a Mss. named Devimahatmya in NS. 385 (A.D. 1264) during the rule of king Abhaya Malla (wezler, catalogue of Mss. in the National Archives of Nepal, 1989, P. 192). Another word Vingvocha-mandapi has been also a Kirati word in the Jayadeva's inscription. We can not explain about the word Vingvocha (Dhana, 567), but mandapi means a small pavilion. It is to be noted here that there is another word spelling Pondimandapika. Pondi Mandapika may denote a pavilion with water (for free distribution). There was such mandap within the junar cave of India (Vasudeva upadhyaya, *Indian Inscriptions*, 1961, II, 43, insc. dated A.D. 124 reads-Deya dhama cha podhi matapo). There was another pond in the Nasika cave dated between 119-125 A.D. (V. upa. p. 42, amkaritam ima cha podhio). According to D.C. Sircar (*Indian Epigraphy*, 1965, 356-357) Mandapika means toll-house, also having provision of water storage jars or stone cist for distribution of free water. It may also be noted that the Nilisalapranali of Gairidhara was situated at such cross roads where there were heavy frequent transportation of vehicles like horse carriage (asva-vahika) and bullock-carts (sand-vahikagantri). All this conforms that, this was the core portion of Vishalanagar and very important Jonjondigrama from the Kirata period was situated at that place. (Mishra, *Pragya-83 Kha 2053*, RN. Academy, PP. 15-16).

The excavation of S.B. Deo (1968, Dept. of Arch.) and G. Verardi (1988, 1992) have disclosed about the city of Vishalanagar - Harigaon which was urbanized at least from 2nd - 1st cent. B.C., had trade communications with Mathura, Malawa, Gandhara and Ahichchhatra (Deo, 1968, 17, 20, 27, 32-35, 46, between 1st cent B.C. - 850 A.D). Verardi also insists about the cultural relationship with Sirkap (Taxila, in Punjab), Gandhara, Saka-Parthians, Iran and Kosambi. (1992, Rome, 10-18). The Gupta-Abhiras and the Sakas (Varmas along with Jayavarma and Kinnaraverma (father of Gyanavati, Amsuverma) and others had lived together in eastern Iran; they had migrated to Nepal during 2nd cent. B.C. and ruled over the valley. They were the early Aryan people who had for the first time urbanised the valley and were credited for the introduction of Kushan art school, coins, and varieties of architectural complexes including developed type of water systems (ponds, wells, water houses, and water canals). The palaces of Verma Kings were made in the Maligaun area. But the palaces of Gupta kings might have been made in Patan (The inscription of Vishayapati Bhimgupta from Patan, Desbha ttarika's inscription from sikubahi should be the indicators in this respect, T.N. Mishra, *The Nepal Mandala*, Nepalese and Italian contributions, Rome, 1997, pp. 55-61; Dated figure of king Jayavarma, *Ancient Nepal No. 146*, 1-23).

THE PRE HISTORIC AND HISTORIC DYNASTIES WHICH RULED OVER VISHALNAGAR:

Vishalanagar was a rural settlement in the Kirat period which is clear from the Lichhavi period inscriptions existing within this area. The Kirat village names have already been mentioned earlier. Still to repeat those village names were, Jonjondigrama (Ins. of Amsuverma between 607-623 A.D.), Hyampring and Puthampring (Jayadeva's Narayan Chaur inscription, 715-735 A.D.) villages. Most probably those were the villages established before 2nd century B.C., before the arrival of the Varmas and Gupta-Abhiras in the Vishalanagar.

THE VARMA KINGS:

Predating the Lichhavi arrival and settlements in the Vishalanagar, two portraits of Verma kings have been discovered in the Machagala area of Maligaon. Among them one of them have inscription spelling the name of king as 'Maharaja Jayaverma' and dated 107 in Saka Samvat (185 A.D.). The use of Saka Samvat (which was started by Kushan King Kanishka in A.D. 78, had been popularized by the Sakas), manufacture of Jayaverma and other portraits of the Kushan school tradition within the valley, import of Mathura red sand-stone-tool or weight-piece depicting Krishna - Kesin Vadha, introduction of Krishna and sun Cult in the valley, and discovery of many antiquities from the excavations within Handigaon (1980-1988), many important personalities in Nepal with Swami title, Saka (Sen.) Brahmins (Dhana, 1973, 582, Saka Brahmanasya putrasya kritih) etc, prove that from Iran, Punjab, Rajasthan and Mathura many people had migrated into the Nepal valley before the Lichhavi rule. The Vermas had ruled the valley long before the Lichhavis and had important matrimonial alliance with the Lichhavis and played a vital role in the cultural and economic activities in the early and medieval periods of Nepal Mandala; Amsuverma, a samanta belonging to the same clan was placed as Samanta by king Shivadev I, soon to become Maha Samanta and was coronated as king in 608 A.D. in Handigaon. In an inscription dated Samvat 48 (A.D. 626) he is addressed as - 'Bhattarak Maharajadhiraja Srayamsuverma'.

THE GUPATA-ABHIRAS IN THE VALLEY AND VISHALANAGAR:

The Gupta - Abhiras or the Gomis also entered Nepal valley possibly at the same time (2nd century B.C.) or a little later than the Vermas (of Saka or yavadheya clan). It is to be remembered that both the Sakas and the Gupta-Abhiras had lived together in the eastern Iran called Drangiana province. There were Abhira settlements also between Herat and Kandahara called Abhirvan, there is also a locality named Abhiravara between Vidisa and Jhansi in central India. The Abhiras also lived for sometime in Rajasthan, in an area known as Vinsana along the bank of Sarasvati river. In the Mahabharat they are

mentioned as Kshatriyas (D.C. sircar, Age of Imp. Unity, 1968, 221-223). They had spread over Sindha, Saurashtra, Rajasthan, Vidisa, Mathura, Deccan, North Konkan and Sripurvat (Nagarjun Konda). A branch of these Abhiras, probably from Rajasthan or Mathura had entered Nepal valley around 2nd century B.C. One of the Abhira Samanta Bhimgupta was a Vishayapati and Mahapratihara under Manadeva I (Inspt. dated samvat 411=A.D. 489, from Patan Swotha tole: T.N. Mishra, The Mandala; Its earliest settlements, Nepalese and Italian Contributions to the History and Archaeology of Nepal, ISIAO, Roma, 1997, 56-58). Similarly, Virochangupta worked as dutaka under king Vasantadeva. Ravigupta was Sarvadandanayaka and Mahapratihara under king Vasantadeva; Anuparam Gupta's pillar inscription of Satyanarayan temple complex at Handigaon depicts him as a great champion of Hinduism as well as Veda, Mahabharat, the Smriti literatures and a hard-hitting critic of Buddhism. His son Bhaumagupta worked as Sarvadandanayaka and mahapratihara under Ganadeva and Sivadeva I. After Amsuverma, Jishnugupta and Vishnugupta ruled from the Kailashkuta palace as powerful rulers, removing the Lichhavi king Udayadeva and installing their puppet kings on the throne at Managriha. Jishnugupta had also minted coins in his own name. In an inscription (Dhanavajra, 429) he is called king (Jishnugupte mahim), another set of inscriptions (Dhanavajra, 432, 452) also announce him as king (ragye).

THE LICHHAVI RULE AND PALACES IN VISHALANAGARA:

The first Lichhavi inscription dated A.D. 459, belonging to Manadeva I had been found from Pashupati temple compound. The earliest inscription of Manadeva from Vishalanagar (Dhanavajra, 34) Toran devi temple dated A.D. 475 has been discovered. The last inscription of Lichhavi ruler (between 715-735 A.D.) belonging to Jayadeva II from Vishalanagar has been located from Narayan Chaur, Nakshal.

Probably Mandeva I had built his palace, Managriha around A.D. 459 at Maligaon (present Balamandir area). This palace was in use till A.D. 643, though the first inscription to spell clearly about Managriha is dated A.D. 506 (samvat 428). The

palace survived for about 184 years. After Jayadeva II (735 A.D.) the Lichhavi kings lost their power. Though Vishalanagar had been established as a capital city by the Verma and Abhira kings, it was planned properly during the Lichhavi rule. Within the Lichhavi period another palace named Kailaskuta was made by Amsuverma around 606 A.D. and lasted till A.D. 735, Kailashkut palace which was built and occupied by many Priminister's (Mahasamantas), became the shelterplace and administrative centre for the Lichhavikings from the period of king Narendradeva. The Lichhavi king Jayadeva II was its last occupant. The Lichhavis had decorated this city with many architectural elements like temples, inns, roads, water-houses, administrative buildings, gardens, ponds and industrial sheds. (Tamrakuta sala from the inscription of Jayadeva). All the Lichhavi coins dated from Mandeva I to Jayadeva II were most probably minted from the city of Vishalanagar, as well as many important idols, images and terracotta figures have been found from this city. During the rule of Jayadeva II there was a village in this town named Manesvara (Dhanavajra, 2030, 565).

THE RULERS OF VISHALNAGAR IN THE TRANSITIONAL PHASE:

In the earliest period Hadigaon- Vishalanagar became the capital city of Nepal valley from 1st B.C. After the demise of Jayadev II the capital city of Nepal valley was shifted to the Koligram. Still Vishalnagar had been an important township where many books had been written. In a Mss. of Lichhavi and Newari script written in N.S. 61 Asvin (A.D. 940), named Saurasamhita we can find the name of the scribe who was living near the old water house of Nilisala (of Amsuvarma, Wezler, 1989, 162). Perhaps another Mss. Pingalamat (a Tantric book) was written in N.S. 294 (A.D. 1173) in Mahavijayakarathya by one scribe named Pasupati. There were also Mss. named Desabali, Santikayajya, and Lakshyahuti, Kotyahuti, Ayutahuti and Ahoratradeshvali, In A.D. 1264 (N.S. 385) a Mss Devimahatmya was written near Nilisalaprana by a person named Maninagasali. Another Mss Patasarani Tika (digest) was written by Keshava who was the inhabitant of Nandigram (within Vishalnagar, wez. 323). There was other Mss. Bhavarthdipani written within Handigaon (wez. 593).

These Mss. are enough to record the intellectual capability produced by the inhabitants of Vishalnagar during the transitional period.

The chronicles refer about Mangalpur, which was the old name of Maligaon. They also depict the king Gunakamadeva (A.D. 987-990) of Kathmandu was responsible for the reconstruction of Nandigrama and he had also made a ward Nayatola in Mangaladesh. The Kaishara Vansavali (p. 216) mentions about Haripur which was established by king Baladeva. Another chronicle writes that king Baladeva had made Haripur within Bazrarath (J.C. Regmi, Hadigaon, V.S. 2059 pp. 7-15).

HANDIGAON IN THE LATE MALLA PERIOD:

The Gopal Raj Vansavali (p. 24 Kha) and Kaiser Vansavali records that king Sankaradeva (1069 - 1082 A.D) had built a temple for Sankevara at Nandisala.

The Gopalaraja Vansavali depicts Manesvari of Handigaon as the goddess of Jayasthiti Malla. There are three Mss. named Manesvari Nityakarmavidhi, Manesvari Mahastami vidhi, and Manesvari vidhanam which give the details about the process of worshipping goddess Manesvari at different ceremonies and occasions. We find several inscriptions of this period at several places in Hadigaon. There is an inscription dated N.S. 534 (A.D. 1413) on the pedestal of Uma Mahesvara image in stone, belonging to the period of king Jyotir Malla, Another inscription of king Mahendradeva dated N.S. 649 (A.D. 1529) can be found at the temple of Chokde Narayan. An inscription dated N.S. 671 (A.D. 1551) belonging to the rule of the same king has been found from Dhanaganesh temple. From Satyanarayan temple compound an inscription on the pedestal stone of Uma-Mahesvara of the same king has been found. A palmleaf document dated N.S. 734 (A.D. 1613) mentions a market area (Hatamando Tolak) in the Nandarsthana of Vijayakarathya (J.C. Regmi, Hadigaon, V.S. 2057, 7, 12). Another historical document dated N.S. 795 (A.D. 1674) mentions about Nandar, Near a shed close to a water house in Handigaon has an inscription dated N.S. 709 (A.D. 1584) belonging to the rule of king Sivasingha Malla, An inscription dated N.S. 819 (A.D. 1698) from

Hadigaon shelter house (pati) belongs to the rule of king Bhupalendra Malla. An inscription dated N.S. 819 (A.D. 1699) mention about praman Krishna Singha who used to carry out administrative affairs of Handigaon (J.C. Regmi, 2057, 14).

SHAH PERIOD ACTIVITIES WITHIN NAXAL, HANDIGAON:

King Ranabahadur Shah had extensively repaired the Naga pond within Vishalnagar and built a huge temple of Nandikesvara on the east of this pond. An inn offering free fooding and lodging to the enables and sages were also built by the same king. He also offered more than 600 ropanis of land to the maintenance of the pond, inn and the temple. A Shah period latter dated 1872 (A.D. 1815) inscription gives the details about the support from the government treasury for the festival of Vaisnavi at Handigaon. A document dated A.D. 1922 mentions Handigaon as a Mauza (a geographical unit borrowed from Muslim rule in India). This properly reflects the importance of Handigaon in the Shah rule.

THE PLANNING CONCEPT OF VISHALNAGAR, HANDIGAUN

THE BASIC PLANNING OF AN ANCIENT CITY

We find mention about seven divisions of Jambudwip (the Indian Sub-Continent) with their capital cities like Dantapur (of Kalinga), Potana (of Assaka), Mahismati (of Avanti), Roruk (of Saubir), Videha (of Mithila), Champa (of Anga) and Varanasi (Kasi Kingdom), mentioned in the Mahagovindasutta of DighaNikaya during the period of Buddha (5th Cent. B.C., Bharat Singha, Buddha Kalina Bharatiya Bhugol, Allahabad, 1991, p. 11). Similarly in the same Nikaya, in the Mhparinirvarna sutta six great cities of the period have been mentioned which were Champa, Rajagriha, Sravasti, Saket, Kausambi and Varanasi (Bharat Singha, 1991, 9). The Buddhist Jataka-kathamala describes about the city of Mithila, which was very flourishing city of Buddha period. It was divided into several divisions (Vibhakta Bhaga sobhitam), had many city walls and gates (bahupakaram-toranam), many storied buildings with

great number of rooms (dalham attala Kotthakam), thronged with bullocks, horses and chariots (gavassa rath pilitam) and having reserved forests and gardens (uyyana malinim). It was made by king Videha (Bharat Singha, 1991, 278-78). On the north, south, east and west of the city of Vaisali of the vajjis ('vesali nama nagaratthi vajjinam') had four gateways; it was surrounded by three walls, each at the distance of about two miles (Gavutagavutantary tihi pakarehi parikhittam gopurattatika yuttam Bharat Singha, 1991, 321-324). The city was divided into three parts (Vaisali tribhiskandhah prativasati'), and it had two satellite townships named Vaniyagama and Kollaga. The high, middle and lower class of people was living withing the three parts (Rock hill, Life of Buddha, 62).

The famous treatise of architecture Manasarasilpasastra gives the dimension of a smallest town unit as 100x200x4 cubits, and the largest town unit as 7200x14400x4 cubits. A town may be laid out from the east to west or north to south. There should be one to twelve large streets in a town. It should be built near a sea, river or mountain and should have facilities for trade and commerce with foreigners. It should have defensive walls, ditches and forts. There should be gate houses (Gopura), gates, drains, parks, commons, shops, exchanges, temples, guest houses and colleges (P.K. Acharya, Dict. of Hindu Architecture, 1995, 284). There were eight classes of towns, which were, Rajadhani, Nagara, Pura, Nagari, Kheta, Kharvata, Kubjaka and Pattana.

The ancient Hindu city had high walls with watch towers. Massive gates, strong doors protected chiefly by wide bridges, moat filled with crocodiles and guarded by high walls. The store house was built near the rampart. The city was laid out in several squares (Mahabharat - six squares, Ramayana mentions about four squares). The city of Patan, according to Kirttipataka of Kunu Sharma, (written in 1651 A.D.), was divided into twenty six wards (Khadvimsa rathya) and having 26 cross roads. Kunu Sharma describes about the city of Patan withing the Nepal mandala having many villages, rivers, forersts, and temples. It had deep moats (Khala) filled with fishes, crocodiles, snakes, and other aquatic animals, There were high and shady trees having many

animals. It had high walls, bastions (desh Kvath) and large gates with stonng doors (gopurashreemat Kapatottamaih, vers 5 - 10). Dharmaswamy, (a Tibetan monk who traveled from Kathmandu to the capital of Simaraongardha in Mithila in 1234 and again in 1236 A.D.) describes that the city had seven walls and the king's palace had eleven large gates and was surrounded by twenty one ditches filled with water and rows of trees. There were three gates facing each direction, east, west and south and two gates facing North with bridges. In front of the bridges, guards were stationed (George Roerich, Biography of Dharmaswami, Patan, 1959, 58). It is to be noted that the fort walll of Simaraongarha was in Labyrinth (Charakara) shape and had four bastions, which had been drawn by Italian father Beligatti between 1719-1754 A.D. (T.N. Mishra, Simaraongarha Sangosthi, R. Nepal Academy, VS 2057, P. 1-22). The capital city according to Kamikagama, (XX, 4) should have educational institutions, many private houses and palace of the king. In the Kadambari of Banabhatta (7th cent A.D. Drama), a capital city should possess inns, wells, water-houses, palaces, ponds and gardens, Similar descriptions and picture of the city of Kapilvastu can be found in the Buddhacharita written by Asvaghosa (1st century A.D., chap II, ver 12).

The Lichhavi inscriptions also help us to give some information about Lichhavi towns. In the Lichhavi period the Nepal valley had been called a Mandala, Bhukti and vishaya (there were districts, see Voddavishaya in the Jayadeva's inspt from Narayanchaur, Dhana, 1973, 566; also in the Manadeva inspt from Patan, A.D. 487, and the inspt, of Amsuverma dated 607, Dhanavajra, p. 309), Dranga (a town) mentioned in the Jayadevas inspt, from Narayanchaur; where we find the villages - Tāmrakuttasālā, Manesvara, Shambhapur, Hampring, Puthampring, and Jamayambi were combined into a dranga, (Dhanavajra, p. 565). The towns were called Pura, Dranga, Puri and Paura-Janapad in the Lichhavi inscriptions, It was further divided into toals, The inscriptions dated 642 (Samv. 64) discloses that the Dakshinakoligram Dranga was formerly divided into four parts (Dakshina Koligramasya .. dranga chaturbhagatven a pravibhaktasya, Dhana, 1973, 443). The inscriptions of Narendradeva dated. A.D. 645 gives a picture of Dakshinakoligramadranga

which had temples (devakula), empty or agricultural lands (Kshetra), gardens (vātikā), private houses (griha) and shopping arcades (panyākāraih, Dhana, 1973, 464; T.N. Mishra, The Nepal Mandala, Nepalese and Italian contributions, Ed. G. Verardi, ISIAO, Roma, 1997, p. 59)

All these architectural elements must have existed withing the Lichhavi Vishalanagara.

THE DIFFERENT GATEWAYS AND CROSSINGS OF VISHALNAGAR

Vishalanagar had several gateways as it was a big city having at least three royal palaces and big buildings of citizens. This city formed an elongated jar shape, the thick or the flat area was located on the south, where as, on the north, it looked like a thinner neck of a jar, encircled by the Rudramati River and Ikshumati rivulet (on the east and west), ended like the mouth of a bottle at TunālaDevi (goddess protecting the northern gateway). The area beyond TunalaDevi on the north and across the Tukucha on the south west had also important villages like Lazimpate etc. At TunalaDevi temple there was a big gate. The word toran means a gate (P.K. Acharya, Dict. Of Hindu Architecture, 1995, p. 246; a 2nd - 1st century BC inscription reads; 'Suganam rajeDhanabhutina Kāritam Toranam' p. 253, Acharya translates it as; 'During the Sunga rule the gateway was erected by Dhanabhuti; p. 250.; 'Nagarim Lankam Satta-prakara-toranam' (Lanka city had seven walls and gateways) - Ramayan, V, 3, 33; p. 249; Mahabharata, XV, 5, 16, 'Puram dridha-prākāra-toranam' (the fortress had strong walls and gateways). Naturally the ToranaDevi (goddess Vaisnavi) was the guardian deity of the city of Vishalanagara. The southern gateways of Vishalanagara were at chārdhunge and close to the Nakshal Bhagabati temple. On the west it had a gateway at the meeting point of two modern roads going to the west of Gairidhara and north-south road on the east of Narayanhiti palace walls as well as on the south-west corner of Nāgapokhari. The eastern gates could be located on the east of Tangal chowk. There was another gateway at the meeting place of Handigaun - Tangal - Vishalanagar turning point. Altogether there should have been eight gateways of Vishalanagar capital city. There were many temple, ponds, water

houses, mandapas, small and main roads and other architectural components within this city.

VISHALNAGAR: THE LARGER CITY

The name of this city as Vishalnagar is connected with the migration of Lichhavi clan and from their ancestral city of Vaishali. This city is situated between Mujaffarpur and Hazipur, in northern Bihar, on the way to Birgunj-Raxaul and Patna. It is to be noted here that Visala was the son of Ikshvaku and the heavenly nymph Alambusa. According to the Epics and Puranas he had founded the city and it was after his name the city came to be known as Vishal or Vaisali sthane Vishaliti puri krita', U. Thakur, History of Mithila, 1956, 116). The Buddhist scripture gives the explanation that it was so named because of the growth of the city population which forced it to enlarge (Vishalikrita) three times. Vaishali had a kingship before the Buddha period (800 - 700 BC) but during the hey days of Buddhism (600 - 500 BC) it became a republican state and was frequently visited by Lord Gautam Buddha. The Lichhavi had migrated into the Nepal valley after 4th century A.D. (T.N. Mishra, *Ancient Nepal No. 146, 17*). The earliest Lichhavi inscription of King Mandev, from Pashupatinath temple square, is dated as 459 AD (Samvat 381, *Ancient Nepal No. - 115, p. 1*). Though the Changunarayan inscription, dated 464 AD, and the inscriptions of Pashupatinath temple square of Jayadev II dated 735 AD (Samvat 157) refers about three to four kings named as Jayadev I, Vrishadeva, Sankardeva and Dharmadeva, who ruled before Mandeva. But their existence has not been confirmed by (their own inscriptions or) any archeological evidence.

The Gopal-Raj-Vamsavali, most probably written during the 14th century A.D. mentions indirectly about Vishalnagar (GR Van. Folio - 19 ka - Kaha, Ikshvakuvamsa vishalam Vishalaputra Hemchandra Nepale Kirata raja nirjitya Lichhavi vamsa pravartate). It describes that in Nepal, defeating the Kiratas, the Lichhavi dynasty, which belonged to Ikshvakuvamsa and successors of Hemachandra, the son of King Vishala had started ruling. The Pashupati Purana (1704 AD/ Wez. Cata, 1989, P. 321-322) and the latter Puranas speak about Vishalanagar. But the name Vishalanagar has not been

mentioned in any Lichhavi or latter inscriptions. S.R. Tiwari, (2002, 116) thinks that Vishalnagar, has been called Vrihadgrama. In the inscription of Jayadeva II (from Narayanchaur, dated between 615-635 AD) Vrihadgrāma has been mentioned (Manināgāttikasyottarato Vrihadgrāma anusritiya Vodka vishaya, Dhanavajra, 1973, p. 566). There is no doubt that there was an urbanized area around this inscription and there are references about Voddavishaya (Vishaya was a bigger geographical area having many villages and townships). In the same inscription we find mention about the six villages named Tamrakuttasala, Manesvara, Sambhapur, Hamapringa, Puthampring and Jayambi which were conjointly made city (Dhanavajra, 565, Pundatta grāmānām drangatva matra prāsadikritam). Therefore, the city of Vishalnagar had Mangriha Palace, Kailashkutabhavan palace and perhaps some other palaces also (Dhana. p 301, inscription dated Samvat 30 AD 608 sarvatra rajaprasadesu), Vishalanagar was also viably active and enlightened city after Jayadev II (AD 715 - 735) which is proved by the discovery of a stone water spout giving the name of the area around Satyanarayan temple as Andigram (G. Verardi excavations at Handigaun, 1992, 144, 'Andigramapranāliyam jaladroni', samvat 174, 752 AD). In an inscription dated N.S. 819 (1699 AD) this city has been called Nagadesh, meaning a town of fishes or a town protected by Nāgarāj. (M. Khanal, VS 2030, 56, J.C. Regmi, VS 2057, p. 12). Similarly from the Nilisala water house inscription of Amsuverma (dated between 608 - 623 AD, 'Nilisalaprānali Karma Paritoshitaih'). The area was called Nilisala in (wez, cata, p. 162), MS/Saura-Samhita, dated sam. 61, 940 AD; (wez 182); Ms. Devimahatma, NS 385, 1264 AD, ('Abhaya Mallasya vijayarajye shree Nilisolayamādhivasi'). From this Nilisala the latter Nandisala, Nandila, Nilasarasvati temple names were derived. The MS. Patasaranitika (wez. 323, 'Nandigramaniwasi Kesavo); the name 'Handigaun' occurs in a MS Bhavarthdipani (Bhagavata tika), where Handigaun is the name of the writer who was the grandson of Nandikesvara (wez. 593). A person named Bhagya Chandra in the month of April, 785 AD had made an image of a god at Bhimnani in Handigaun (Dhanavajra 594). The inscriptions dated NS 649 (AD 1528), NS 819 (AD

1698, J.C. Regmi, 2001, 19), a document dated VS 1872 (AD 1815) and another dated VS 1922 (Regmi, VS 2057, p. 14-15) confirms that the area and the city was active and important till the Saha dynasty. The palm leaf document dated NS 734 (AD 1613) calls Handigaun as Vijayaka rathaya where there was a Nandar area and Hatamando (market with mandaps) Tola. It is to be noted here that the inscription of Narendradeva Samvat 71 (AD 649, Dhanavajra, 1975, 474) reading Vrijjika rathya and the newly discovered inscription dated 200 Samvat, (AD 776) from Bhaktapur also mentions about 'Mahavrijjkarathya (Ancient Nepal No. 147, 28). The Vijayaka rathya, most probably is the corruption of vrijjika rathya and thus indicated about the Lichhavi - vrijji hoard of people living in the Handigaun city like the ancient cities of Devapatan and Bhaktapur. Later on Handigaun was divided into four tolas (wards) namely Dathutole, Thathutole, Nyalmatol and Kotaltol (a tola having a bastion).

The Vishalanagar was situated on the east of the Tukucha (the ancient IKshumati, now flowing within the eastern portion of Narayanhiti palace); on the south it was extended to the north of Gyanesvara and Kamalpokhari. It was situated on the west of Dhobikhola (the ancient Rudramati) and on the north it was extended up to the temple of Tundal Devi in an angular form and thereafter encircled by the flowing water of Ikshumati on the north-west and Rudramati in the east.

The boundary and important spots of this city can also be located by the different ceremonials and festivals when the ancient people of this city used to visit those places. Their travel routes indicate the important places of the city as well as the ancient routes and grids. Though there might have been some changes in the routes due to the constructions of several Rana palaces like Sitamaharni durbar, the durbar now occupied by the police headquarter, the Tangaladurbar and the durbar of Samrajya Samsher. The major ancient grid system and routes are still in existence.

The routes followed during the major processions of ToranDevi, Bhatbhateni, Khadgajatra, Upakovaneo (desh parikrama), Chokdenarayanjatra etc., which are the major cultural, religious events of Vishalnagar are through the Dabali, Kotaltole,

Nyalmatola, Bhimsensthan, Krishna temple, Satyanarayan temple square, Manamanesvari (Manesvara) temple, Nakshala temple of Mahishmardini Durga, Chardhunge, Tangal Bhatbhateni, Gairidhara (Nilisala Pranali), Gahana Pokhara, Vishalnagar and ToranDeiv (on the north). Thus we find that those processions till follow all the major crossings, roads, temples and borders of the city of ancient Visalanagar.

PALACES WITHIN VISHALANAGAR:

THE PALACE OF VERMA KINGS

The palace of the Verma kings which existed between 1st - 3rd century AD can be located slightly north of Balamandir compound and within the same compound, from the places called Balamasana (children burial). T.N. Mishra had collected a headless portrait in 1965 during the excavations before Manamaneshvari temple. Another portrait of king Jayaverma was found at about hundred meters west of the earlier headless portrait, in 1992, while digging for the foundation of a modern house. It is dated as Samvat 107 (AD 185) and has a line of Brahmi inscription reading - 'Samvat 107 shree panch divapkva maharajasya Jayavermanah'. The find spot of the two portraits of Verma kings might have been kept in the Chitrasālā of the Varma Palace (T.N. Mishra, Dated figure of King Jayavarman,, "Ancient Nepal No. 146, Nov. 2000, 1-23). It is more likely that the palace Mangriha was made over the plinth of Verma palace.

THE MANAGRIHA PALACE

The Managriha Palace compound be located below the present Balamandir premises. The Nakshal Narayanchour inscription of Jayadev II indicates about the Maneshwor temple which was on the north-west of Mangriha. Maneshwor temple was on the north of western gate (Maneshvar .. Rajangana madhyena paschim dvarena (purva) uttaram gatva pravardhamaneshvarasyagratah', Dhanavajra, VS 2030, 566). The present roads on the north as well as east of Balamandir were the northern and western boundaries of Managriha. On the west it extended up to the present black topped road. All around the palace there were brickwalls, part of that wall was

located below the present telecommunication office west of Bālamandir building. Beyond the walls there were moats filled with water. The palace lasted till 643 AD (Samvat 65 Dhana, 1973, p. 91). The western moat was connected with the present pond called Gahanakhojne Pokhari and Rudramati river.

The first inscription which mentions Managriha, is dated AD 504 (Dhana, p 91) but it must have been made by king Mandeva before or around AD 459 (Ancient Nepal No. 115, p. 1). It was the residence and administrative headquarter of king Mandev, Mahideva, Vasantadeva, Manudeva, Vamandeva, Ramadeva, Ganadeva, Gangadeva, Sivadeva I, Udaydeva, Dhruvadeva and king Bhimarjunadeva, till AD 643 (Samvat 65, Dhana, P. 448). There after, this palace was deserted as it might have become old and unworthy to be lived in. In AD 643 we find the Lichhavi king Narendradeva occupying as his residence, the palace of Kailashkut Bhavana. Thus we find that, Managriha was built around AD 459 and it was in use for about 184 years.

The reference of Managriha can be found in the Handigaon inscription of king Amsuverma dated Samvat 30 (AD 608, Dhanavajra, 1973, 30-302, 'Managrihadva rasyapu 1 pa 4). The other inscription which mentions Managriha, is the Nakshala Narayanchur inscription of Jayadev II (between AD 715-735, Dhanavajra, 1973, 566). The reference of Maneshvara temple can be found in the inscriptions of Amsuverma dated AD 610 (Samvat 32), in the inscription of Narendradeva dated AD 645 (Samvat 67, Dhanavajra, 1973, 464) and in the inscription of Jayadeva II (AD 715-735, Dhanavajra, 1973, 565, 'Manesvara grāmānam drangatva..... matrameva prasādi Kritamatra', p. 566 'Manesvara rājā anganāli.....'). Gopal Raja chronical (folio - 21 ka) mentions that king Manadeva had built the temple of Manesvari (GR Vans, Dhanavajra and KP Malla, 1985, 28-29, Shree Manadeva Shree ManesvariDevi partisthitam'). The palace of Managriha was probably built around AD 459 (Samvat 381), according to Pashupati inscriptions of Manadeva I, but, it has been mentioned for the first time in the thankot inscription dated AD 506. The inscriptions of Amsuverma dated Samvat 30 (AD 606) and the inscription of Jayadeva II (Dhana, 565) prove that the palaces of Mangriha and Kailashkut

Bhavan were very close to each other. On the south of Mangriha was a theatre hall (Manesvara rajanganali dakshinena prekshana mandapi). Though only the western and eastern gate of mangriha has been mentioned, it can be presumed that it must have had at least four gateways.

THE KAILASHKUTA BHAVANA

The area now called Handigaon (Harigaon, Haripura, Vijayapattana, - Vrijjikapattan, Vijayakarathya, palm leaf document dated 1614 A.D.) where we have reference of market (Hatamando), Nandala in Gopal Raj Vansavali (folio 21 kha, raja Jivagupta- tena nandala dvalakā Vishṇu bhāttā rakasya) and Andigram in the inscription of priyaverma dated 750 A.D. (Veradi, 1988, 102; 1992 p. 144, " Andigrāme pranaliyam jaladroni"), was the central eastern part of the city of Vishalanagara. The area had human settlements of earlier period which have been dated (through c-14 dating method) to the 2nd - 1st century B.C. (Verardi, 1992, 46, 113). This portion of the city had Vastu elements like Pranalis, dronis, Mandapas, ponds (Pushkarni), Rajaprasada, Devagriha (Deva-Kula, Devalaya, Devaprasada, for temples), fort walls, gates, gate towers, bastions, moat, wells, gardens, roads, copper factory, custom house, (Sulkasala, Mandapik) etc. During the Lichhavi rule after Sivadeva I, either his relative or a very ambitious sāmanta named Amsuverma around 598 A.D. made his palace with all the defensive elements. In the year 608 A.D. (Samvat 30) he was coronated as a King. It is to be noted that Amsuverma was not a Lichhavi prince but belonged to a different clan. He had been brought to de throne Mahapratihara Sarvadandanayak Bhaumgupta from power and was made samanta in 594 A.D. (Dhanavajra 1973, 231). Within four years he was made māhasamanta (Dhanavajra 249) and in 608 A.D. (Samvat 30). He was coronated as a King, though he still called himself a Mahasamanta and Srayamsuverma. He has been mentioned King in two inscriptions, dated 626 and 607 A.D. (Dhana, 1973, 401 and 317). It has already been said that Amsuverma belonged to a different hoard of people and was not from the Lichhavis clan. To this hoard the first King was Jayavarma. After Jaya Varma, another KinnarVarma was the father of Gunavati, the wife of King Mandeva 1st. There were

many Vermas either employed in the state services or building water houses or temples of gods up to 783 A.D. (Dhanavajra, 1973, 594). There are many indications from which it can be guessed that these Varma King belonged to the saka race of people who along with the Gupta-Abhiras of Nepal lived together in Eastern Iran and migrated to Nepal either from Iran or through Rajasthan (D.C.Sarcar, Indian Epigraphy, 1965, 333; Sarcar, The age of Imp. Unity 1968: T.N. Mishra (Nepalese and Italian contributions, ISIAO 1997, 57-58); Dated figure of Jayavarma, Ancient Nepal No. 146, 21-22). The excavation of S.B. Deo (1965) and G. Verardi (1988, 19-92) as well as the discovery of Mathura Sandstone, Krishna-Kesin Vadha piece (G. Verardi), also prove this migration and cultural relationship with Gandhara region of Pakistan as well as Malawa and Mathura. The interaction between Malawa and Mathura with the Nepal valley between 2nd BC and 1st century A.D. gave birth to a new school of art influenced by Kushana art in the valley. As a result we find images of yakshis, Nagas, Matrikas, Vishnu, Sun god, ShreeDevi, Kartikeya and Saiva icons were extensively made inside the Nepal valley (Bangdel, Early sculptures, New Delhi 1982; Krishna Deva, Images of Nepal, New Delhi 1984; T.N. Mishra, The Nepal Mandala, ISIAO - Roma, 1997-, 55-60).

THE ARCHITECTURAL FEATURES OF KAILASHKUTA PALACE

It has been already noticed that within a palace there were at least five courts. The Gopal Raj Vansavali (Folio 24 Ka; Chaturbhumika Panchapura Samyukta Shree Rajagriham Sunikhāditam) informs about a four storied palace having five courts. It further discloses that king Anandadeva had build a palace having three courts and seven stories (fol. 25 ka, "Tripura sahit Rājadhāni pratisthita/Raja Kula samipe Suvarnapranali Krita/Tripura Saptagranth-Kuta Krita pratisthita cha). Latter on in the same Tripura palace Rudradeva had added another five courts on the south and another king Amritadeva also added further five courts on the north ('Panchapura Uttrasālā Khanda chowk Pratisthita'). This gives us a recollection of ancient palaces in the Nepal Valley.

There are two sources which supplies some technical information about the Kailashkut palace.

The first source which sheds light on Kailashkut is some Lichhavi and Amsuverma's own inscriptions. The inscription dated A.D. 598 (Sam. 520 Chaitra Krishnapaksha) from Khopasi clearly indicates that the Kailashkuta palace was constructed and to paint this palace white caeolin has been ordered to be brought from the Kurpasi village (Dhana Vajra, 1973, 274). From the village every family was to bring fifty cakes of white Caeloin every year, on the occasion of yearly festival organized to commemorate the inauguration of the gateway of Kailashkuta palace. Here, it is to be noted that such festivals were organized also in the historical past. The Udana of chullavagga, Buddha charita of Asvaghosha and the Mahaparinirvana Sutta of Digha Nikaya informs us about the foundation laying ceremony of Pataliputra city by lord Buddha and the gateway he passed through, was named as 'Gautam Dvāra' (Bharat singha, Buddha Kalina Bharatiya Bhugol, Allahabad, 1991, pp. 8, 26, 191). The Dhammapada Commentary describes about the event when the Purvaram monastery was made, its donor Vishakha requested lord Buddha to stay in the monastery with his samgha so that she can arrange the ceremonial festival of that monastery (Bharat Singha, 1991, 84).

The white caolin cakes used to be brought from Khopasi village were used for painting the Kailashkuta palace, which is supported from the Lalitpur palace inscription, dated 643 A.D., Yangalahiti inscription of the same date and from the Anantalingesvara inscription (between 656-665 A.D.) of King Narendra Deva. In all these inscriptions the palace is highly praised and said to resemble with bright moon-light or as white as the peaks of Himalaya and became famous in the world (Kailash Sringa Jagati Visrutata, Dhana, 485). The reliability of this account is confirmed by the tradition followed, until some years back the flag post for the Tundal Devi festival and Gahana Pokhari yatra had to be brought from the forest of Khopasi but now the gosthi members bring the wooden post from Sanga and Nala, on the same date (Chaitra Krishna panchami every year, S.R. Tiwari, The Brick and the Bull, 2002, 22). The Bungamati inscription dated A.D. 607 (Samv. 29) of Amsuverma is the first inscription issued from the Kailashkuta Bhavana ('Svasti Kailashkuta Bhavanāt').

The Tanga account gives us some details about Kailashkutabhavan. It is to be noted here that from 6th century A.D. when the whole north India was under the rule of Harshavardhan, the relationship between China and India was very close and there were frequent exchanges of Indian and Chinese and ambassadors and presents. The Chinese ambassadors used to visit the Indian emperor through Tibet and Nepal. After the removal of King Udayadeva from the throne of Nepal by samanta Jisnugupta, another Lichhavi king Dhruvadeva was brought to the throne in Samvat 48 (A.D. 626). Due to the Chinese interference into the political affairs of Nepal Narendradeva, probably the son and successor of king Udayadava was again brought to the throne in Samvat 67 (A.D. 645), removing king Bhiramjundeva and Samanta Vishnugupta. We find the Chinese ambassador Wang Huen Che visiting Kailashkut many times. His description about this palace as recorded in the Tang history are as following:-

'In the capital of Nepal there is a construction in stories which is more than 20 tchen (about 230 feet) in height and 80 peu (about 920 feet) in circumference. Ten Thousand men can find room in its upper part. It is divided into three terraces and each terrace is divided into seven stories. In the four pavilions there are sculptures to make your marvel. Stones and pearls decorate them.

The king Na-Ling-ti-po (Narendradava) adorns himself with pearls and a belt ornamented with a figure of Buddha. He seats himself on a seat of lions. In the middle of the hall are spread flowers and perfumes. The nobles and officers and all the court are seated to his right and left on the ground, at his sides are ranged hundreds of soldiers having arms.

In the middle of the palace there is a tower of seven stories with copper tiles. Its balustrade, grills, columns, beams and everything therein are set with fine and even precious stones. From each of the flour corners of the tower projects a water pipe of copper. At its base there are golden dragons which

*spout forth water. From the summit of the tower water is poured through a tunnel which finds its way down below, Streaming like, a fountain from the mouth of the golden makara.'*⁹

The Lichhavi inscriptions issued by Amsuverma dated Samvat 30 (A.D. 608) (Dhana Vajra, 1973, 301-302) and the other issued by the last important Lichhavi king Jayadeva II (between 715-735 A.D.) from Nakshala Narayan Chowr, give some important technical information about the Kailashkuta Bhavan. The inscription dated Samvat 30 and the third one dated Samvat 32 (610 A.D.) are still placed inside the coronation pavilion now called dabali of king Amsuverma, was constructed by the side of the royal palace.

The discovery of bricks from the Dabali area (below the new Saraswoti temple, from a house basement and the modern Pakistani embassy) mentions - 'Sryansuvermamah' (Ancient Nepal No.2).

A similar coronation mandap by the side of the entrance (doorway) of the Patan palace and is called Manimandapa, is still existing, where there is also a stone simhasana (royal seat). It was made earlier but an inscription dated NS 821 (A.D. 1700) describes about its repairs (Sabha sthala miva Shree bhupatinām sabha sthanam sanman mandapam sulalitam jirnam Kārisfutam nutanan, D.R. Regmi, IV, 1966, 234-236).

The inscription of Handigaun (Dabali) dated sam. 30 mentions about abhishekahasti (elephant used during the coronation of king Amsuverma), the abhishekāsva (the horse used during coronation) and Chamardharasya (the fly-whisk bearer).

The Gopal Raj Vansavali (folio, 37 kha) describes about the coronation of king Jayadava in NS. 377 (1256 A.D.), where he was welcomed over red carpet. He was accompanied by his kinsmen, four ministers, four whisk fan carriers, four swordsmen, four pratiharas, four danda bearers, priest and an astrologer. In 1234 AD. the Tibetan monk-scholar Dharmaswami (Roerich, life history, 1959, 65) describes about the king of Magadha whom he met near Bodhagaya, the king was riding an elephant, he was sitting in a hauda ornamented with ivory and

⁹ (D.R. Regmi, 1983, Vol III, 253; Lcvi, Nepal, S.R. Tiwari, 2002, Brick and the Bull, 159)

jewels, and wearing a turban of white silk, ornamented with various jewels. The raja was surrounded by five hundred soldiers armed with swords, lances and arrows... ." Similarly, he describes about king Ramasingh of Mithila, in his city, who was coming to the street corner. The Raja was accompanied by a crowd of drummers and dancers with banners, buntings, brandished fans, sounding conches and various musical instruments. All the house tops and street corners were over hung with silk-trappings. The raja named Rama Singh was coming riding, on a she elephant, sitting on a throne adorned with precious stones, and furnished with curtains. The Dharmaswami received an invitation from the Minister....'

The bearer of royal insignia, the officer in charge of royal throne (Pithādhyaksha, Acharya, Manasara, 1927, 60 and 62 Simhasana vidhana, chap.) the thrones marked with lions are mentioned. The counc blowers. (Nandisankha vadayoh), the inspector general (Bhata-nayaka) the store keeper, the flower bearers, the washer men, the sweeper (samarjaitrayaha), the reliable heads (Visvasikanayakayoh), the plumberors (paniyakarantika), the officer in charge of the palace (Prasadadhikrita) and the army commander in chief (Mahabhatadhyaksha) have been mentioned in the Handigaon inscription of Amsuverma. There were also temples of shreeDevi (Lakshmi), Agnisala Kuladeva (the family god), and KhasthiDevi inside the palacial compound. The Manasara-silpa-sastra, (Acharya, 1927, 66 Chap. XLIX) describes about the process to be followed by a king during the coronation (Abhisheka Vidhana).

THE GATES AND OTHER ARCHITECTURAL DESCRIPTON OF KAILASHKUTA BHAVANA

The inscription of Amsuverma dated Samvat 30 (608 A.D.) from Handigaun describes about the southern gate, the main gate (Pratolyah, P.K. Acharya, Manasara, 1927, 32; Buddhacharita, V, ver.82, Purah pratolyah, the gates of the city; D.N. Shukla, 1968, 106-107, Pratolimain gate, Acharya, dict. 1995, 366-367), the western gate, the middle gate and the northern gate. The other inscription of Jayadava II (Narayan Chaura) describes about five dauwarikas

(gate-keepers). Those gate keepers mentioned are, Antahpuro dauwarika (gate-keeper in charge of female court), Rogamachaw-dauwarika, Sindrira-dauwarika, Vetra-dauwarika and the Sthāna-dauwarika. This inscription also describes about a gateway of Kailashkuta palace named as Yadu-dvāra, from where there was the starting end of the main road (Maharathyam stambhita sila ... rathya mulasya yaddu-dvāram, Dhanavajra, 1973, 566). Thus this Yaddu-dvara (the gate named after the Yaduvamsi i.e. prove the occupation of the kailashkuta by the Gupta-ābhiras). It is to be remembered that Gishnugupta and Vishnugupta lived within the Kailashkuta palace between A.D. 626-641, a period of sixteen years.

The other architectural features described in the Narayanchaur inscription is the dvaragrihamandala (the watch tower attached to the gates) which was also called the dvara-attāla (gopura, dvārasata, gopurattalako, Acharya, Dict. 1995, 174-175). There is also reference about Mahapratiharasya grihamandala (the house square of the pratiharas). There were many huts called Kshaumakuti (beautiful hut), vātakuti (airy hut), pangkuti (hut made of clay), Tāmrukuttasala (copper factory), many gardens like samlapura vatika, Vrihadvatika (big garden) and Maninagatti Maninagapond). This inscriptions also mentions about the yearly repair of the palace and roofs of Kailashkutabhavan (Dhana Vajra, 565). There was also a free water pavilion (Pondimandapika, Dhana vajra, 566).

The inscription of Samvat 32 from the dabali of Handigaun informs us that there were supervisors to look-after the palace of Kailashkut (Raja Kula vastuna niyukta manushya, Dhanavajra p. 321). It also recommends spending money for the maintenance of the temples of Māneshvara and Sāmbapur, which were within the city of Vishalanagara. The inscription dated Samvat 30 from Handigaun discloses that there were several palaces (Sarvatrarajprasadesu Krita prasadaih) and they were to be properly looked after (Dhana. Vajra p. 301).

The walled city or the Kailashkuta palace city of Handigaun had palace walls, and broad as well as deep moat outside the palace walls. The moat had been linked with the water of Rundramati on the north - east corner. From the topographical studies there are two palace gates on the west (one near the temple

of six headed of Kumara temple and the other near the long slabs with fish carvings). There is a gate on the east from where one can get down and reach the temple of Satyanarayan and the water house of Bharavi dated A.D. 548 (Samvat 472). On the north-east corner below the Krishna temple there was a gate. The southern gate was placed on the south-east corner of the city wall. (in the Kotaltole). The middle gate was on the central point of the southern wall, whose big stone steppings are still visible. Thus it looks from the field study that the Kailashkuta palace had altogether six gateways, attached with bastion-

towers (Dvara-Kotta) on both the sides. The Manasara (Acharya, 1927, 52) describes about the watch towers, of five courts as Dvāra sobha, Dvāra-sala, Dvāra-prāsāda, Dvara harmya and mahagopura. The ancient cross-roads within the Kailash Kuta palace city is still preserved. There were perhaps roads, all along the walls, within the city.

The Kailashkuta palace proper can be located on the west of the present dabali and within the two western gates. The final location is possible only after the archaeological digging of the area.

मुस्ताङस्थित भोङ ब्योरे गुफा-एक अध्ययन

- मोहन सिं लामा

पृष्ठभूमि

नेपालको पश्चिमाञ्चल जिल्ला मुस्ताङको माथिल्लो भेकमा मानवद्वारा निर्मित प्रशस्त गुफाहरू रहेका छन्। ती गुफालाई स्थानीय भाषामा फु भन्ने गरेको पाइन्छ। ती गुफाहरूको अध्ययन अनुसन्धान एवं इन्भेण्ट्री र वृत्त चित्र तयार गर्न अमेरिकाको National Geography Society को तत्वावधानमा आर्थिक तथा प्राविधिक सहयोग प्राप्त भएको हो। सो तत्वावधानमा नेपाल सरकारको तत्कालीन संस्कृति पर्यटन तथा नागरिक उड्डयन मन्त्रालयको निर्णयानुसार अमेरिकाको Sky Door Foundation र पुरातत्व विभाग बीच सम्झौता सम्पन्न भयो। त्यस सम्झौता अनुसार अमेरिकाको टोलीमा एक Counter Part सदस्यको रूपमा आफू पनि संलग्न हुन पाएकोमा गौरवान्वित छु र टोलीमा संलग्न हुँदा आफूले देखेका बुझेका केही जानकारी मूलक विवरण तयार गरी प्रस्तुत गरेको छु।

त्यस टोलीको टोली नेता पिटर एथेन्स हुनुहुन्छ। उहाँ ७ पटक सगरमाथा आरोहि हुनुहुन्छ। अन्य सदस्यहरूमा Sky Door Foundation का निर्देशक एवं पत्रकार श्रीमती लिजेल्स, National Geography च्यानल अमेरिकाका संयोजक ब्राउटन कोवर्न जसले नेपाली आमा र आमा ईन अमेरिका लगायत सगरमाथा सम्बन्धी थुप्रै पुस्तक लेखी सक्नु भएको छ, प्रा.डा. मार्क, जो मानव शास्त्रको विशेषज्ञ, डा. चार्ल्स च्याम्बल, जो तिब्बती भाषा विशेषज्ञ, वरिष्ठ पुरातत्वविद् श्री शुक्र सागर श्रेष्ठ, चित्रकला विशेषज्ञ जेफ, Rock Climber श्री रेनान, Rock Climber Photographer श्री क्रिप्टोफ, क्यामराम्यान श्री इङ्गर, MCAP आयोजना प्रमुख श्री मधु क्षेत्री, आर्किटेक्ट इन्जिनियर श्री शिरीष भट्ट, साउण्ड रेकर्डर श्री ज्योति रानामगर लगायत स्थानीय व्यक्तिहरू टोलीमा संलग्न थिए।

सो टोलीले नेपाल सरकारको सहमती लिई गत वर्ष पनि माथिल्लो मुस्ताङका विभिन्न क्षेत्रमा रहेका गुफाहरूको अनुसन्धान गरेको थियो। सोही अनुसन्धान कार्यको प्रगति प्रतिवेदन विभागको मुखपत्र प्राचीन नेपालमा प्रकाशित भै सकेको छ। यस वर्ष पुरातत्व विभाग र Sky Door Foundation, America बीच सम्झौता भए अनुरूप अनुसन्धान कार्यको निरन्तरताका लागि खटिएको टोलीले गत वर्ष अनुसन्धान गरिएका गुफाहरूको विस्तृत अनुसन्धान, वृत्तचित्र छायाङ्कन, प्राप्त पुरातात्विक वस्तुहरूको परीक्षणको लागि नमूना संकलन लगायतका कार्यहरू गरियो भने संरक्षण गर्नु पर्ने गुफाहरूको लागि भावी योजनाका बारेमा आवश्यक प्रक्रिया अगाडी बढी सकेको छ। यस वर्ष पनि केही नयाँ क्षेत्रका गुफाहरूको अनुसन्धान, वृत्तचित्र छायाङ्कन, लगत तयार गर्ने लगायतका कार्य गरिएको थियो जसमध्ये चैलेको गुफा, समर गुफा, भोङ लुम्वा गुफा, घाङवेली गुफा, चराङ गुफा, रिजिलिङ गुफा, भोङ ब्योरे गुफा (उत्तर दक्षिण), इहेयुलको डाडो पछाडी तुङ उपत्यकाको Wine bottle cave आदिमा मुख्य रूपमा रहेका छन्।

भौगोलिक वर्णन

मुस्ताङ जिल्ला भौगोलिक विविधताले भरिपूर्ण रहेको जिल्ला हो। २५०० मी.को उचाईदेखि ८१६७ मी.सम्मका उच्च हिम श्रृङ्खलाहरू रहेकोले हिमाल पारीको जिल्ला भन्ने पनि गरिन्छ। यस जिल्लामा अन्नपूर्ण, धवलागिरी, निलगिरी जस्ता उच्च हिमश्रृङ्खलादेखि उत्तरमा तिब्बतको मरुभूमि रहेको पाईन्छ। यो जिल्लाको बनावट हेर्दा प्राकृतिक रूपमा पृथ्वीको उथलपुथल हुँदा भारतीय प्रायद्वीप उत्तरतिर बढ्ने क्रममा मुस्ताङको चैले समर पुरदा नपुग्दै तिब्बती प्रायद्वीपको शक्तिशालीपनले गर्दा अगाडी बढ्न नसकी खुम्चिएर हिमालय श्रृङ्खलाहरूको उत्पत्ति हुन पुगेको हो।

फलस्वरूप करोडौ वर्षको भू-धरातलीय विकासक्रमले संसारको उच्च स्थानलाई जन्म दियो। यसरी हिमाली श्रृङ्गलाको अद्भूत चामत्कारिक उत्पत्ति भएपछि विस्तारै उक्त संसारको छानो प्राणीहरूको आश्रयस्थलको रूपमा विकास हुन शुरु भयो। यसरी प्राणीहरूको आश्रयस्थलको रूपमा प्राकृतिक रूपमा असंख्य ओडार, गुफाहरू बनेको पाईन्छ भने मानवहरूको जनसंख्या वृद्धि संग सगै बसोवासको थप आवश्यकता महशुस गरी पहाडका चट्टानहरूमा खोपेर विभिन्न किसिमका गुफा बनाईएको पाईन्छ। हिमालय श्रृङ्गलाको उत्पत्तिको क्रममा जमिन धसिएर बनेका बक्र तहहरू (Curve Layers) जस्ता भू-बनोटहरू अहिले पनि यस जिल्लामा देख्न सकिन्छ भने भौगोलिक स्तरीकरणलाई दृष्टि गर्दा यहाँ पत्रे चट्टान, बलौटे माटो, गेगर माटो, फुस्रो माटो, रातो माटो, खरानी रङ्गका माटो आदिका ठुला ठुला पहाड, खोंचहरू रहेकोले तराईको चुरे भावर वा अमलेखगन्ज क्षेत्र र माथिल्लो मुस्ताङ्गको यो क्षेत्रको सृष्टि हिमालयन श्रृङ्खलाको उत्पत्ति हुँदा समकालीन रूपमा भएको अनुमान भू-गर्भविद्हरूले गरेका छन्।¹ चुरे भावर. र अमलेखगन्ज क्षेत्रमा प्राचीन स्तनधारी जनावर हात्तीको दाह्रा फेला पारिएकोमा माथिल्लो मुस्ताङ्गमा पनि त्यस्तै स्तनधारी जनावर हात्तीको दाह्रा पाईएबाट यो तथ्य प्रमाणित हुन पुग्दछ।

यो जिल्लाको प्रायजसो उत्तरी भू-भाग उजाड मरुभूमि जस्तो देखिन्छ। कतैकतै अलिअलि जंगल रहेकोमा चिनीया सांस्कृतिक क्रान्तिको समयमा खेदिएका खम्पालीहरूले जथाभावी जंगल फडानी गरी बसोवास गर्नुका साथै दूततर गतिमा भैरहेको पर्यटन विकासले गर्दा थप हुन आएको ईन्धनको आवश्यकताको अलावा स्थानीय जनताहरूको आधारभूत आवश्यकता ईन्धनको परिपूर्ति गर्नु पर्दा दिन प्रतिदिन अलि अलि भएका जंगलहरू पनि मासिदै गएको पाईन्छ किनभने यो क्षेत्रमा बसोवास गर्ने मानिसहरूको प्रमुख ईन्धनको स्रोत भनेको दाउरा नै हो। यसरी खोला नाला प्रशस्तै भएतापनि उचित प्रविधिको कमीले गर्दा उच्चजाउयुक्त र वृक्षारोपण गर्न सकिने जमिनहरू समेत नाङ्गा र खाली रहेको पाईन्छ। कतैकतै विदेशी संघ संस्था र ACAP को पहलमा नयाँ नयाँ प्रविधि भित्र्याई खेतीपाती गर्ने, बोट विरुवा लगाउने कार्य शुरु नगरिएको पनि होइन। यसरी प्राकृतिक रूपले धनी यो जिल्लाको भौगोलिक र जैविक विविधताको बारेमा अध्ययन

अनुसन्धान नभएको त पक्कै होइन। तर अध्ययन अनुसन्धान भएतापनि उचित रूपमा त्यस्ता भौगोलिक र जैविक विविधताको क्षेत्रमा लगानी गर्न संघ संस्थाहरू हिचकिचाउछन् किनभने संरक्षणको लागि लगानी गरेपछि दीर्घकालसम्म विदेशीले नै सहयोग गरि राखोस् भन्ने चाहना स्थानीय व्यक्ति, संघ संस्था वा निकायले राख्नु नै हो। कुनै पनि निकाय चाहे त्यो स्वदेशी वा विदेशी जुन सुकै भएतापनि एकचोटी संरक्षण गरि दिएपछि त्यसको भावी दायित्व सम्बन्धित क्षेत्रका व्यक्ति, संघ संस्था वा निकायहरूले लिइयोस भन्ने चाहन्छन्। यसरी सांस्कृतिक, धार्मिक, भौगोलिक, प्राकृतिक र जैविक विविधता भएको यो क्षेत्र संस्कृति, धर्म, भू-गर्भ, गुफा, वनस्पति, जडीवुटी, जंगली जनावर, मानव बसोवास लगायत विविध क्षेत्रमा व्यापक रूपमा अध्ययन अनुसन्धान गरी लोप हुने अवस्थामा रहेका विषयलाई संरक्षण गर्नु महत्वपूर्ण हुन आउछ। हुन त अमेरिकन हिमालयन फाउण्डेशन, ACAP, जिग्मे संस्कृति संरक्षण कोष लगायतका संस्थाहरूले कुनै न कुनै रूपमा सहयोग र संरक्षण गरेको पाईन्छ तर ती संस्थाले मात्र सबै क्षेत्रको संरक्षणलाई समेट्न सकेको छैन।

ऐतिहासिक पृष्ठभूमि

मुस्ताङ जिल्ला नेपालको ७५ जिल्लामध्ये पश्चिमाञ्चल विकास क्षेत्रको धवलागिरी अञ्चलमा पर्छ। प्राचीन कालमा यो जिल्ला बलो नामले प्रख्यात रहेको थियो। ऐतिहासिक पृष्ठभूमिलाई हेर्दा यो जिल्ला ईश्वीको छैठौँ सातौँ शताब्दीतिर तिब्बतको डारी प्रदेश अन्तर्गतको प्रशासनिक ईकाईको रूपमा रहेको थियो। यसरी लामो समयसम्म तिब्बतको एउटा प्रशासनिक ईकाईको रूपमा रहेकोमा ईश्वीको चौधौँ पन्ध्रौँ शताब्दीको पूर्वाद्धमा मुस्ताङको वर्तमान राजवंशले यहाँ एउटा ऐतिहासिक राज्य खडा गरेका थिए जसको प्रचलित नाम बलो नै थियो।² मुस्ताङ शब्द चाहिँ बलो राज्यको राजधानी मन्थाङ नामक वस्तीको नामबाट व्युत्पन्न भएको नेपाली शब्द हो।

यसरी चौधौँ शताब्दीको उत्तरार्द्ध ताका डारी प्रदेशको गुडथाङ राज्यको प्रान्तीय शासकको रूपमा अमपालका पूर्वजहरू बलोमा आएकोमा अमपालले बलोलाई प्रशासनिक ईकाई बनाई छुट्टै राज्यको रूपमा खडा गरी राज्य गर्न शुरु गरेको पाईन्छ। चौधौँ शताब्दीको उत्तरार्द्धतिर छुट्टै राज्य खडा

¹ शुक सागर श्रेष्ठ, वरिष्ठ पुरातत्त्वविद, कीर्तिपुर

² बलो (मुस्ताङ) को सांस्कृतिक सम्पदा CNAS

गरेतापनि स्वतन्त्र राज्यको रूपमा स्थापित हुन नसकि गुड्थाड राज्यको अधिनस्थ वा स्वशासित प्रान्तको रूपमा लामो समयसम्म रहेको पाईन्छ।^१ किनभने यहाँ पर्याप्त मात्रामा उत्पादन नहुने र दक्षिण तर्फबाट यस क्षेत्रमा आधारभूत आवश्यकताको सामानहरू उपलब्ध गर्न कठिन हुने भएकाले तिब्बतको डारी प्रदेशसंग नजिकिनु वाध्यता थियो। टाढा हुन खोजेमा खाद्यान्न लगायतका वस्तुहरू नाकाबन्दी हुने र राज्य नै तहन नहस हुने डरले स्वशासित भई बसेको पाईन्छ भने यस क्षेत्रबाट केही रकम कर स्वरूप डारी प्रदेशको गुड्थाड राज्यलाई बुझाउनु पर्दथ्यो। यसरी लामो समयसम्म तिब्बतको डारी प्रदेशको गुड्थाड राज्य अन्तर्गत रहेकोमा सोह्रौं शताब्दीतिर नेपाल बाईसे चौविसे राज्यमा टुक्रिन पुगेपछि यो क्षेत्र कहिले डोल्या, कहिले जुम्ला राज्यको अधिनमा पर्दै आयो भने कहिले तिब्बतको आडमा स्वतन्त्र राज्य बन्न खोजे तापनि अन्तमा टुक्रे राज्य एकीकरणको क्रममा नेपाल राज्यमा गाभिन पुग्यो र त्यहाँ कार्यरत राजवंशलाई पछिल्लो समयसम्म राजकीय सम्मान स्वरूप मुस्ताङ्गी राजाको रूपमा मान्यता दिई आएको पाईन्छ। २०६४ सालदेखि स्वतन्त्र राजोपाधि पनि निर्मूल गरियो।^२

विविध परिस्थितिलाई पार गर्दै स्थापित मुस्ताङ जिल्लामा समय समयमा तिब्बतीहरूसंग युद्ध भई रहन्थ्यो भने तिब्बतमा युद्धरत खम्पालीहरूसंग २०२८।२९ सालसम्म पनि झडप भएको पाइन्छ। चिनीया सरकारले खेदेका तिब्बती लडाकु खम्पालीहरू शरणार्थीको रूपमा बसे पनि नेपालको मुस्ताङ्ग जिल्लाको विभिन्न क्षेत्रहरूमा जवर्जस्ती बल प्रयोग गरी कब्जा जमाएको पाईन्छ जसले गर्दा तिब्बती र मुस्ताङ्ग आदिवासीहरू बीच बैवाहिक र व्यावहारिक सम्बन्ध बढन गएको पाईन्छ भने ईश्वरीको नवौं दशौं शताब्दीदेखि नै बौद्ध धर्मको प्रचार प्रसारको क्रममा विभिन्न विद्वानहरू यही बाटो भएर तिब्बत जाने आउने गरेको वर्णनहरू पनि पाइने गरिन्छ।^३

यसरी समय समयमा हुने युद्धबाट सुरक्षित अवतरणको लागि वा धर्मको लागि साधना गर्न मानिसहरूले अनकन्टार पहाडको कुना कन्दराहरूमा गुफा निर्माण गर्ने गरेको पाईन्छ। कथंकदाचित शत्रुहरूले गाउँमा आक्रमण गर्न आएको खण्डमा आ-आफ्नो परिवार र सम्पत्तिसमेत गुफामा

लगेर शत्रु आउने बाटो बन्द गरी सुरक्षित अवतरण गर्ने गरेको वर्णनहरू पाइन्छन। बौद्ध धर्मको विकास र विस्तारको क्रममा विभिन्न विद्वान सिद्धहरूले आफुमा रहेको ज्ञान आफ्ना चेलाहरूलाई दिनको लागि कठोर तपश्या र साधना गराउन एकान्त पहाडहरूमा अँध्यारो कोठा सहितको गुफा बनाएको देखिन्छ। यसरी विभिन्न विद्वान सिद्धहरूले साधना गरेको स्थान वरपर धार्मिक आस्थाले गर्दा मानव वस्तीहरू पनि रहेको अनुमान यस्ता अनकन्टार गुफा वरपर रहेका भवन,चैत्यहरूको भग्नावशेष देखिएबाट भन्न सकिन्छ। यस्ता भग्नावशेषहरूलाई दृष्टिगत गर्दा पहिला यस्ता गुफा रहेको क्षेत्र समथर र सजिलै गुफामा आवत जावत गर्न सकिने थियो। पछि प्राकृतिक प्रकोपको कारण (हिमाच्छादित भई) यस्ता स्थानहरू उच्च टाकुरा र गहिरा खोंचमा परिणत हुन पुगेको अनुमान गर्न सकिन्छ।

यस्ता गुफाहरू कुनै पारिवारिक बसोवासको लागि बनेका देखिन्छन भने कुनै धार्मिक दृष्टिले बनेको पाईन्छ। पारिवारिक दृष्टिले बनेका गुफाहरूमा सामान्य मानवले प्रयोग गर्ने वस्तुका केही अवशेषहरू पाइन्छन्। धार्मिक दृष्टिले बनेका गुफाहरू भित्र कठिन परिश्रम गरेर प्रस्तर काटेर सम्म बनाई माटोमा विभिन्न मिश्रणहरूको लिउन लगाई चिल्लो बनाई बौद्ध धर्मसंग सम्बन्धित गुम्बा, चैत्य एवं भित्तिचित्रहरू चित्रण गरेका छन्। यस्ता गुफाहरूको बनावटलाई हेर्दा गुफा वास्तुकलाको उत्कृष्ट नमूना अन्त कतै पाईदैन होला जस्तो भान हुन्छ। गुफा वास्तुकलामध्येको उत्कृष्ट नमूना मुस्ताङ्गको विभिन्न क्षेत्रमा प्रशस्त मात्रामा पाउन सकिन्छ।

यस्ता गुफाहरूमध्ये गत वर्ष अन्वेषण गरिएको नुष्छोक गुफा (Mandala Cave), लुरी गुफा, माभोड गुफा, कोन्जोलिङ्ग गुफा, गुगुमा गुफा (गोजेर गुफा), यस वर्ष अन्वेषण गरिएको रिजलिङ्ग गुफा,भोड क्योरे (उत्तर र दक्षिण) भोड लुम्बा र समर गुफा मुख्य रूपमा महत्वपूर्ण गुफाहरू रहेको पाईन्छ। यी गुफाहरूमध्ये नुष्छोक गुफा (Mandala Cave), कोन्जोलिङ्ग गुफा, र रिजलिङ्ग गुफाहरू धार्मिक दृष्टिकोणले निर्मित र प्राचीन भित्तिचित्रहरू रहेको कारण अति महत्वपूर्ण छन भने भोड क्योरे गुफा (उत्तर र दक्षिण) गुफा मानव वस्तीको निमित्त बनाईएका गुफा वास्तुकलाको दृष्टिकोणले ज्यादै महत्वपूर्ण रहेको देखिन्छ। यसरी विभिन्न दृष्टिकोणबाट

^३ Ibid

^४ नेपाल सरकारको २०६४ भाद्र निर्णयानुसार

^५ ब्लो (मुस्ताङ) को साँस्कृतिक सम्पदा CNAS, कीर्तिपुर

महत्वपूर्ण रहेको गुफाहरूको उचित संरक्षण र व्यवस्थापन हुन सकीरहेको देखिदैन र दिन प्रतिदिन नासिने वा विग्रने क्रममा छन् । त्यसैले विभिन्न दृष्टिकोणबाट महत्वपूर्ण रहेको गुफाहरूको उचित संरक्षण र व्यवस्थापन गर्न सकेको खण्डमा त्यस क्षेत्रको पर्यटनको आधार स्तम्भ सिद्ध हुन जाने छ ।

क. भोड क्योरे गुफा (उत्तर)

यो गुफा क्षेत्र तल्लो छोसेरबाट करिब १ १/३ घण्टाको चढाई पछि पुगिन्छ । गुफाहरू उत्तर र दक्षिण गरी २ पट्टि अवस्थित रहेको छ । शुरुमा भोड क्योरे उत्तर गुफामा विशेष प्रविधिबाट प्रवेश गरी अनुसन्धान र वृत्तचित्र छायांकनको कार्य भयो । गुफा परिसर ५तलामा विभाजित र लगभग २४ कोठा हाल बाँकी रहेको छ । पूर्वाभिमुख रहेको प्रवेशद्वारबाट प्रवेश गरेर २ मी. जति उकालो गएपछि दक्षिणतर्फ खुल्ला बरण्डा र उत्तर तर्फ खुल्ला चतुष्कोणाकार कोठा आउँछ । दक्षिण तर्फको खुल्ला बरण्डाबाट सानो प्वालबाट घसिएर त्यो तलाको सबभन्दा छिडी कोठामा छिर्न सकिने रहेछ । यो तलामा प्राकृतिक प्रकोपका कारण सालवसाली भत्किदै जाँदा माथिबाट खसेको माटो थुप्रिदै गई प्रवेश मार्ग नै बन्द हुने स्थितिमा पुगेको देखिन्छ । मुस्किलले घसिएर छिर्न सकिने यो तलामा बेलुन फुकेको जस्तो मुखमा सानो र भित्र ठुलो गोलो दुई वटा कोठा रहेको देखिन्छ । साँगुरो सानो मुख भएकोले अक्सिजनको अभावको कारण श्वास फेर्न पनि मुश्किल अनुभव भयो र तुरुन्तै बाहिरिर्‍यो । यस गुफाको अन्य कोठाहरूको अध्ययन अनुसन्धान गर्दा निम्नानुसारका वस्तुहरू त्यहाँको जन विश्वासका कारण सम्बन्धित गाउँका संघ संस्थालाई नै भर्पाई गरी हस्तान्तरण गरिएको छ ।

१. कोरिडरको उत्तर तर्फको खुल्ला चतुष्कोणाकार पहिलो कोठाबाट डोरीमा भुण्डिएर माथिल्लो चौथो तलामा जाने सुरुङ्ग मार्ग करिब १० फिट जतिको रहेको छ भने यहि कोठाबाट पूर्वतर्फ दुई खुड्किला चढेपछि अर्को चारपाटे करिब ६ फिट उचाईको दक्षिणतर्फ खुल्ला भ्याल रहेको कोठा आउँछ । यस कोठामा मानव खप्पर, मेरुदण्डसहितको कंकाल रहेको पाईयो भने अन्य कुनै पनि अंग प्रत्यङ्ग पाईएन C । अन्य अङ्ग प्रत्यङ्ग गुफामा बस्न आउने गिद्धहरूले भक्षण गरेको देखिन्छ । मृतक व्यक्ति त्यहाँ केसरी आयो ? कहिले त्यसको मृत्यु भयो ? भन्ने जानकारी हुन सकेको छैन तर त्यो मानव खप्पर

कति वर्ष पुरानो हो ? भन्ने बारेमा प्रयोगशालामा DNA परीक्षणको लागि शूक्ष्म नमूना विदेश लगिएको छ । प्रयोगशाला परीक्षणको नतिजा पश्चात त्यसको केही जानकारी पाउन सकिने छ ।

२. यहाँबाट पुनःखुल्ला कोरिडरको बाटो हुँदै पश्चिम तर्फ उकालो लाग्दा करिब ३ मी.जतिमा तेस्रो तलाको उत्तर तर्फ लाग्ने र सिधै जाने दोबाटो छ । उक्त दोबाटोको कुनामा शौचालयको सेफ्टी ट्याङ्की रहेको छ भने माथिल्लो तलाबाट आउने दिसा पिसावसमेत यही तलामा जम्मा हुने गरी बनाईएको देखिन्छ । यो दोबाटोको उत्तरतर्फ लाग्दा सीधा उभिन मुश्किल पर्ने सुरुङ्ग मार्ग ७ दाँबा बाँया कुनै कोठामा सजिलै उभिन हुने कुनै कोठामा मुश्किलले उभिन सकिने ४/४ वटा कोठाहरू रहेको छ भने सीधा अगाडी एउटा कोठा रहेको छ । यी कोठाहरूको निर्माण बलौटे दुङ्गलाई राम्रोसंग काटेर बनाईएको पाईन्छ जुन भान्द्रा कोठा, पाहुना कोठा, भण्डार, पूजाकोठ, सुत्ने कोठाको रूपमा प्रयोग गरिएको अनुमान गरिन्छ । यी कोठाहरूमा माटोका भाँडाका फुटेका टुक्राहरू, कपडाका टुक्रा, चिया खाने काठको कप (फुरु) कपडाको बैनीमा राखेको तान्त्रिक जन्तर तिब्बती लिपिका हस्तलिखित पुस्तकका टुक्राहरू पाईएका छन् । यी वस्तुहरूमध्ये प्लाष्टिक टुक्रा,माटोको भाँडोको कालो मोसो खुर्क C'' र कठक भाँडाहरूको टुक्रा Dendrocronology परीक्षणको लागि लगिएको छ ।
३. तेस्रो तलाको पश्चिम तर्फको कोरिडरबाट पुनः केही अगाडी करिब २ मी. जति सुरुङ्गजस्तो बाटो हुँदै बाँदा पुनः भत्किएर खुल्ला हुन पुगेको खुल्ला कोरिडर पुगिने रहेछ । यो खुल्ला कोरिडरमा पनि पहिले भित्तेचित्र महिनको गुफा रहेकोमा हाल खुल्ला रहेको र हावापानीको कारण रङ्ग उडेर फिक्का भई भित्तेचित्र पहिचान गर्न सकिदैन भने यहीबाट डोरीको सहायताले पुनः तल्लो तलामा दोस्रो तलामा भर्न सकिने रहेछ । यो कोठा पनि पश्चिम र पूर्वतर्फ भत्किएर खुल्ला रहेको छ भने माथिबाट भर्ना साथैको कोठा केही सुरक्षित रहेको र भित्र गएर हेर्दा ठुलो माटोको घ्याम्पोको टुक्राहरू गाडिएर रहेको पाईन्छ ।
४. यी तलाहरूको अलावा दोश्रो तलाको कोरिडरसंगै रहेको खुल्ला चतुष्कोणाकार कोठामा रहेको ठाडो सुरुङ्ग

(Tunnel) बाट डोरीमा भुण्डिएर माथि चौथो तलामा जाने बाटो आँउछ । आयताकार रुपमा रहेको यो कोठा वास्तुकलाको उत्कृष्ट नमूना रहेको पाईन्छ । सो कोठा ध्यान गर्ने वा प्रवचन गर्ने र त्यस्तै अन्य महत्वपूर्ण बैठक गर्ने ठाउँ जस्तो देखिन्छ । यो कोठामा विशेष प्रकारले भित्ताहरू काटेर सम्म मिलाईएको र त्यसमाथि राम्रोसंग मसिनो र चिल्लो हुने गरी प्लाष्टर गरेको देखिन्छ । सो प्लाष्टरमाथि विभिन्न रंगहरूको संयोजन गरी चित्रकारी गर्न खोजिएको पाईन्छ । यो कोठाको पश्चिमतर्फ तलतिर प्वाल पारिएको सानो कोठाको व्यवस्था गरिएको छ जुन कोठा शौचालयको रुपमा प्रयोग गर्ने गरिएको पाईन्छ । यो कोठाबाट पुनः बाहिरको बाटो सिंढी चढेर माथिल्लो पाँचौ तलाको सानो कोठामा जान सकिने रहेछ । यो कोठा के प्रयोजनको लागि निर्माण गरिएको हो ? स्पष्ट रुपमा भन्न सकिदैन । सायद भण्डारको लागि वा एकान्त वासको लागि हुन सक्ने अनुमान गर्न सकिन्छ ।

ख. भोड क्योरे दक्षिण

त्यसै गरी भोड क्योरे उत्तर गुफाको अनुसन्धान कार्य सम्पन्न गरेपछि ठीक दक्षिणतर्फ खोंच हुँदै ठाडै ज्वालो भिरको लगभग टुप्पामा अवस्थित भोड क्योरे दक्षिणतर्फको गुफा (जस्को सम्पूर्ण भूयाल ढोका उत्तर तर्फ फर्केको छ) मा अनुसन्धान गर्न खटिएको टोली तल भिरको बाटोबाट प्रवेश गर्न नखोजी (सायद तलबाट चढन विशेष प्रबन्ध मिलाउनु पर्ने भएकोले होला) डाँडाको टुप्पामा रहेको ठूलो ढुङ्गामा डोरी बाँधेर तलतिर ओर्लिए । तर हामी भने तलबाट हेरी रस्यौ र अन्त्यमा हामी पनि माथिबाट खसालेको डोरीको सहायता लिएर तलबाट माथि चढ्ने प्रबन्ध मिलाएर माथि चढ्यौ । यसरी माथि चढेपछि भत्किएर खुल्ला रहेको समथर भागमा सुरक्षित अवतरण गर्नु ।

१. सुरक्षित अवतरण गरिएको स्थानबाट पश्चिम उत्तरतर्फ तल जाने बाटो रहेछ । तल गएर हेर्दा पश्चिम तर्फ सायद पहिलो तलामा जाने बाटो रहेछ र सो बाटोबाट जाँदा २ वटा कोठा रहेको पाईन्छ । पश्चिम तर्फ नगईकन सिधा तलतिर हेर्दा अर्को तला सायद भूई तलामा जाने बाटो रहेछ जुन माथिको भाग भत्किएर प्रवेश गर्न नसकिने गरी बन्द रहेको र टाढैबाट हेर्दा २ वटा कोठाको

बाहिरी प्रवेशद्वार (भिन्न अन्य कोठा पनि हुन सक्ने अनुमान गर्न सकिन्छ) स्पष्ट देख्न सकिन्छ ।

२. यसरी पुनः माथि आई खुल्ला बरण्डाबाट पुनः केही सिंढी चढेर पूर्वतर्फ लाग्दा दाँयापट्टि एउटा ठूलो कोठा रहेको छ भने पुनः अगाडी बढ्दा कोरिडरको बीचको भाग भत्किएर वारीपारी सम्बन्ध विच्छेद भएको छ । जवर्जस्ती फड्को मादा पारी तर्न सकिने रहेछ । पारी तरेपछि केही अगाडी जाँदा पश्चिम तर्फ घुमेको जस्तो कोरिडर आयो । यस परिसरमा ४ वटा कोठा, उत्तर तर्फ उज्यालो र हावाको लागि लामो सुरुङ्ग बनाई भूयालको रुपमा रहेको सानो प्वाल देख्न सकिन्छ । ती कोठाहरूमध्ये केही कोठामा माटोको ठूला ठूला ईटा (Mud brick) ले डेढ फिट देखि दुई फिटसम्मको खाद्यान्न लगायतका सामग्रीहरू भण्डार गर्न स-साना भण्डारण कोठा बनाईएको पाईन्छ ।
३. यही कोरिडरबाट तल अर्को कोठामा जाने प्वाल (घोप्टे) रहेको छ । यो कोठा आयताकार स्वरुपमा बनेको पाईन्छ भने यस्मा उज्यालोको प्रबन्ध छैन त्यसैले यो कोठा तपश्या गर्ने वा विशेष महत्वका वस्तुहरू भण्डारण गर्ने कोठा हुन सक्छ ।
४. यसै गरी यही कोरिडरबाट माथि चौथो तलामा जाने प्वाल (घोप्टे) रहेको छ । यो तलामा भुण्डिएर जानु पर्ने र एउटामात्र ठूलो आयताकार कोठा रहेको छ । त्यस्को ३ तिर पेटी पूर्वउत्तर तर्फको कुनामा सुरुङ्गको रुपमा उज्यालो र हावाको लागि सानो प्वाल रहेको छ । संरचनागत रुपमा हेर्दा बलौटे ढुङ्गाको चट्टानलाई मेहनत गरेर काटी १० फि. X ८ फि. X ६ फि. नापमा बनेको यो कोठा कुनै धार्मिक कार्य गर्दा प्रवचन गर्ने वा बैठक बस्ने कोठाको रुपमा रहेको अनुमान गर्न सकिन्छ ।
५. यसरी पूर्व तर्फको कोरिडरबाट फर्केर दोवाटोमा आएपछि पुनः पश्चिम र दक्षिण पश्चिम तर्फ प्रवेश गर्ने मार्गहरू रहेका छन् । पश्चिम तर्फको प्रवेशद्वारबाट प्रवेश गर्दा प्रवेशद्वारसंगै एउटा कोठा रहेको छ । पश्चिम दक्षिण तर्फको प्रवेशद्वारबाट प्रवेश गर्दा दक्षिण पूर्व तर्फ साना ठूला गरेर ४ वटा कोठा विभिन्न आकारका छन् भने कोरिडरको सिधा अगाडी एउटा ठूलो कोठा छ जस्मा माटोको ठूला ठूला ईटा (Mud brick) ले डेढ फिट देखि

दुई फिटसम्मको खाद्यान्न लगायतका सामग्रीहरू भण्डार गर्न स-साना कोठा बनाईएको पाईन्छ ।

६. यसै गरी कोरिडरको ठीक उत्तर तर्फ शुरुमा १ वटा कोठा र दक्षिण पश्चिमको कोरिडरको अन्तिम कोठाको प्रवेशद्वार नपुग्दै पुनः उत्तर तर्फ जाने सुरुङ्गमार्गको रूपमा अर्को कोरिडर रहेको छ । यो कोरिडरको दाँया बाँया सानो ठुलो गरेर १२ वटा कोठाहरू र यी कोठाभित्र पनि माटोको ठूला ठूला ईटा (Mud brick) ले डेढ फिट देखि दुई फिटसम्मको खाद्यान्न लगायतका सामग्रीहरू भण्डार गर्न स-साना कोठा बनाईएको पाईन्छ । यो कोरिडरमा पनि उज्यालो र हावाको लागि अन्तिम विन्दुमा सुरुङ्गको रूपमा प्वाल राखिएको पाईन्छ ।

❖ समस्या

- विभिन्न समयमा भएका प्राकृतिक प्रकोप लगायत भू-कम्पहरूबाट गुफा लगायतका सम्पदाहरूमा क्षति पुग्न गएको ।
- मानव बसोबास नभएको कारण गुफा वास्तुकला जस्ता सम्पदाहरूमा प्रतिकूल असर पर्न गएको ।
- संरक्षण कार्यका लागि कुनै पनि संघ संस्था वा निकायले उचित व्यवस्थापन गर्न नसक्नु ।
- स्थानीय निकायको चासो न्यून रहनु ।
- संरक्षण र सम्बर्द्धनका कार्यमा जनचेतनाको कमी रहनु ।
- प्राकृतिक प्रकोपबाट हुने हानी नोक्सानीलाई न्यूनीकरण गर्न प्रयास नहुनु ।
- नियमित मर्मत सम्भारको व्यवस्थापन नभएको ।
- मानवको पहुँचभन्दा टाढा र अनकन्टार स्थानमा रहेकोले उचित रेखदेखको कमी हुनु ।
- पर्यटकीय आकर्षणको केन्द्र बनाई आय बृद्धि गर्नेतर्फ कसैको चासो नहुनु ।

❖ समाधानका उपायहरू:-

- प्राकृतिक प्रकोप लगायत भूकम्पबाट हुन सक्ने क्षतिलाई कम गर्न आवश्यक पहल गर्ने ।
- स्थानीय निकायहरूद्वारा समय समयमा रेखदेख गर्ने ।
- संरक्षण गर्ने तर्फ विभिन्न संघ संस्था वा निकायहरूलाई अग्रसर बनाउन वस्तुस्थितिको जानकारी गराउने ।
- स्थानीय निकायहरूले आफ्नो कार्य क्षेत्रमा रहेका सम्पदाहरूको तथ्याङ्क सङ्कलन गर्नु पर्ने ।

- अतिक्रमण हुन लागेका सम्पदा तथा स्थलहरूलाई त्यसो हुनबाट जोगाउन स्थानीय निकायबाट आवश्यक जनचेतना अभिवृद्धि गर्नु पर्ने ।
- सो क्षेत्रको महत्वबारेमा स्थानीय निकायलाई जानकारी दिई सम्पदाहरूको मौलिकता कायम गराउनु पर्ने ।
- संरक्षण कार्यको दायित्व बोध गराउन एवं सम्पदाको मौलिकता कायम गर्ने विषयमा स्थानीय स्तरमा जनचेतना बृद्धि गर्नुपर्ने ।
- संरक्षण र सम्बर्द्धनका कार्यमा स्थानीय निकायको संलग्नता गराउनु पर्ने ।
- लुप्त अवस्थामा रहेका सम्पदाहरूको उचित संरक्षण पश्चात व्यापक प्रचार प्रसार गरी पर्यटकीय आकर्षणको केन्द्र बनाउने ।

कार्य योजना

१. उक्त गुफाहरूको संरक्षणका लागि आवश्यक पूर्वाधार तयार गर्नु पर्ने ।
२. गुफाहरूको संरक्षण गर्न कुनै स्वदेशी वा विदेशी संघ संस्थाले चाहेमा आवश्यक प्रक्रिया अवलम्बन गर्नु पर्ने ।
३. गुफा र गुफाभित्र रहेको सम्पदाहरूको अतिक्रमण गर्ने गतिविधिका सम्बन्धमा आवश्यक कानूनी व्यवस्था र कार्यविधिका बारेमा स्थानीय निकाय एवं संघ संस्थाहरूलाई बोध गराउने ।
४. प्राकृतिक प्रकोपबाट क्षति हुन सक्ने सम्पदा र सम्पदास्थलको वातावरणमा पर्ने प्रतिकूलतालाई तत्काल समाधान गर्न स्थानीय निकाय र संघ संस्थाहरूलाई उत्प्रेरित गराउने ।
५. सानातिना मर्मत सम्भारका कार्यहरू स्थानीय निकाय वा संघ संस्थाहरूसंग सहकार्य गर्नु पर्ने ।
६. गुफा क्षेत्रको सांस्कृतिक एवं धार्मिक परम्परालाई जीवित राख्न स्थानीय निकाय र संघ संस्थाबाट पहल हुनु पर्ने ।

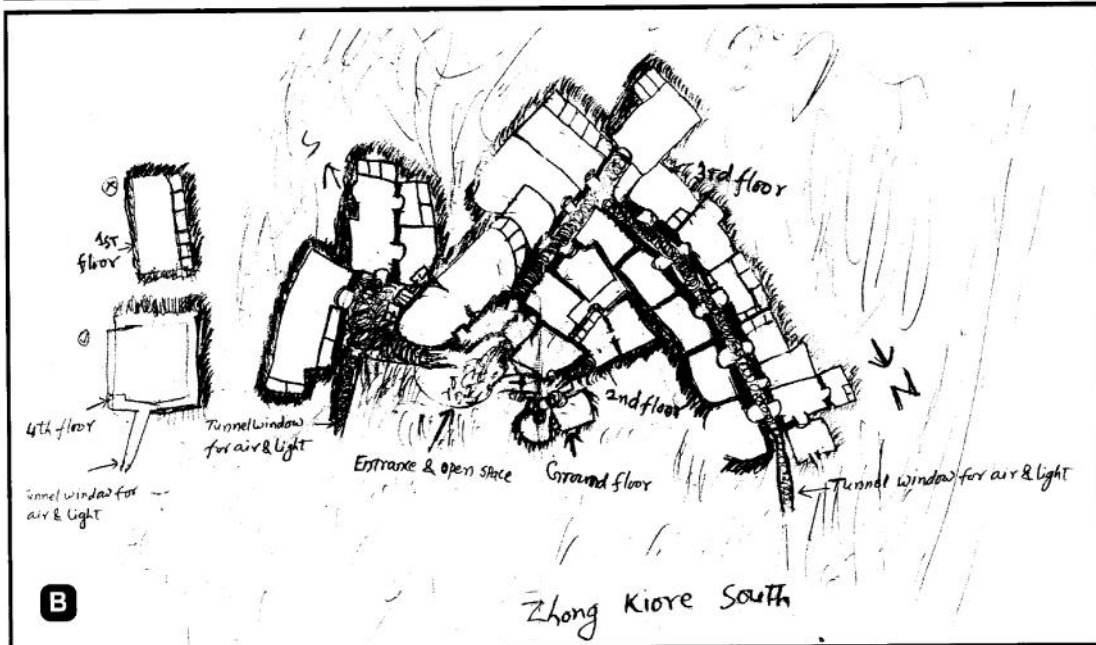
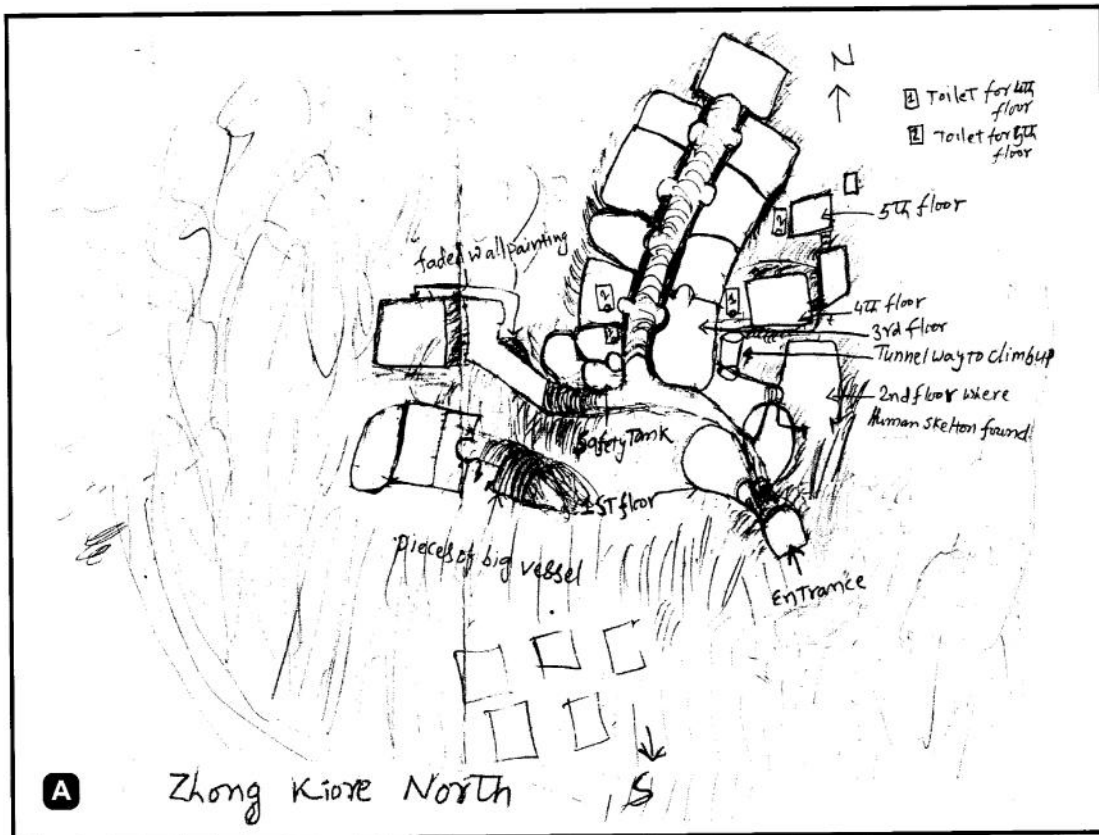
माथिल्लो मुस्ताङ्गमा अवस्थित मानव निर्मित गुफाहरूको विस्तृत अध्ययन अनुसन्धान गरी संरक्षणको लागि चरणबद्ध गुरु योजना तयार गर्नु पर्ने आवश्यकता रहेको

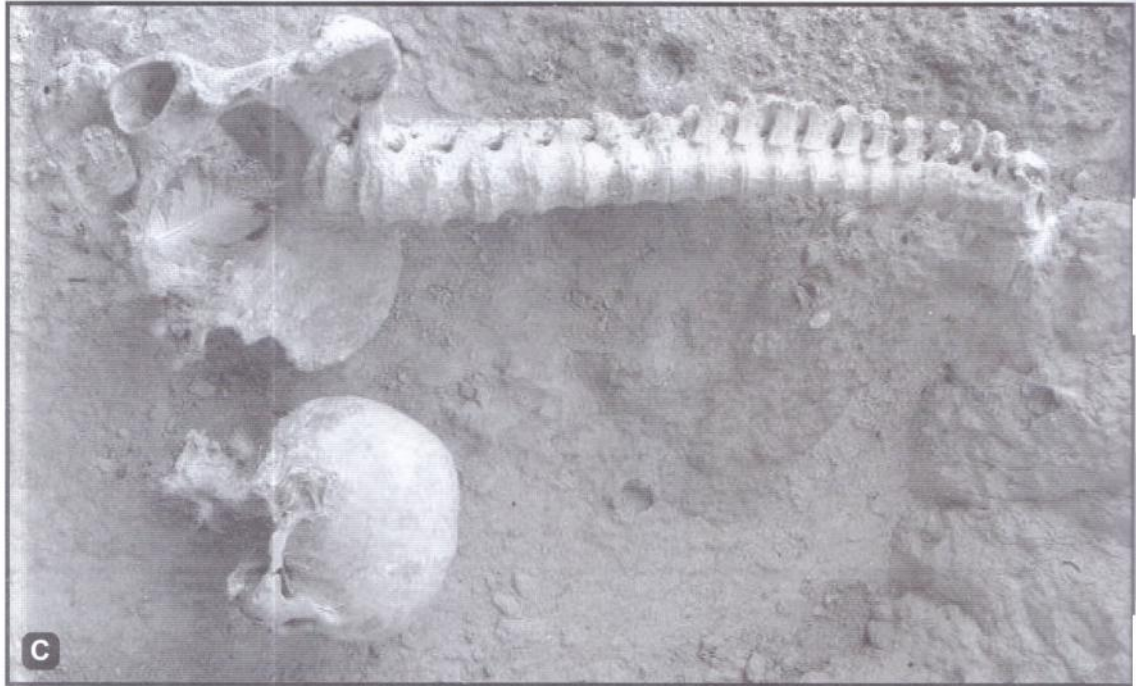
छ। प्रशस्त मात्रामा रहेका प्राचीन गुफाहरूमध्ये केही गुफाहरू प्राकृतिक कारणले गर्दा केही वर्षभित्रै क्षतिग्रस्त हुन सक्ने सम्भावना रहेकोले संरक्षणको लागि तत्काल आवश्यक व्यवस्था हुनु पर्ने र अन्य गुफाहरूको लागि प्रभावकारी दीर्घकालीन योजना तयार गर्नु पर्ने देखिन्छ ।

उपसंहार

मुस्ताङ्ग जिल्लामा रहेका प्राचीन कालमा मानवीय र प्राकृतिक रूपमा सिर्जना भएका गुफाहरूमध्ये गुफा वास्तुकलाको उत्कृष्ट नमूनाको रूपमा लिन सकिने यी गुफा परिसरहरू अनकन्टार र उच्च भागमा रहेको, मानवको पहुँच कमै हुने र प्राकृतिक प्रकोपको कारण दिन प्रतिदिन क्षय हुँदै जान सक्ने भएकोले यसको विस्तृत अध्ययन अनुसन्धान र उत्खनन गर्न सकेको खण्डमा यस क्षेत्रको ऐतिहासिक तथ्य जनमानसमा ल्याउन सकिने थियो भने केही हदसम्म संरक्षण समेत गर्न सकिने देखिन्छ । यसको अलावा पुरातात्विक,

ऐतिहासिक, धार्मिक, सांस्कृतिक, जैविक, भौगर्भिक सम्पदाहरू लगायत विविध धर्म, जाती, भाषा, संस्कृति, भेषभूषा, र हनसहन आदिको महत्व नबुझ्नुका साथै आधुनिकीकरणले गर्दा उचित संरक्षण र सम्बर्द्धन हुन सकेको देखिँदै तर त्यस क्षेत्रमा लागेका अनुसन्धानकर्ता, संघ संस्था र पर्यटकहरूको लागि त्यस्ता वस्तुहरू अमूल्य हुने हुनाले तिनीहरूको उचित संरक्षण सम्बर्द्धन र जगेर्ना गर्न सकेको खण्डमा भावी पूर्वाहरूको लागि उपहारको रूपमा छोड्न सकिन्थ्यो भने त्यस्ता वस्तुहरूको मौलिकता, संवेदनशिलता कायम राख्न सकेको खण्डमा पर्यटकहरूको आकर्षणको केन्द्रविन्दु बन्न गई स्थानीय स्तरमा आयवृद्धि हुने र देशको अर्थतन्त्रमा समेत टेवा पुग्ने देखिन्छ। यसैले जुनसुकै स्तरबाट संरक्षण र सम्बर्द्धनको कार्य भएतापनि दीर्घकालसम्म रेखदेख, व्यवस्थापन र संरक्षणको दायित्व स्थानीय निकाय वा संघ संस्थाबाट हुन पर्ने देखिन्छ ।





पुरातत्व विभागको गतिविधि

आ.व. २०६४/६५

- श्यामसुन्दर राजवंशी

- सविता न्यौपाने

पुरातत्व विभागको स्थापनाकाल देखि नेपाल अधिराज्य भरि छरिएर रहेका मूर्त सम्पदा एवं अमूर्त सम्पदाको खोज अनुसन्धानका साथै ती सम्पदाको जगेर्ना गर्दै गराउदै आएको छ। स्मारक संरक्षण ऐन २०१३ जारी भएपछि पछिल्लो संशोधन तथा नियमावलीमा यस विभागको कानूनी दायित्वमा मुख्यतः मूर्त सम्पदाको जगेर्ना गर्ने कार्य हुन आएको छ।

तदनु रूप मूर्त सम्पदाको संरक्षण एवं संवर्द्धन गर्ने हकमा सम्पदाको महत्व र भौतिक अवस्थाको आधारमा विस्तृत अध्ययन गरी प्रत्येक आ.व. मा वार्षिक कार्यक्रम समावेश गर्दै महत्वपूर्ण भूमिका निर्वाह गर्दै आएको छ। वास्तवमा सम्पदा भनेको हाम्रो पूर्वजहरुद्वारा सृजना गरिएका कीर्ति भएकाले ती कीर्तिहरु संरक्षण गर्न वर्तमानको आवश्यकता हो। विगतमा सम्पदा संरक्षण गर्दा जुन किसिमको सीप जाँगरहरु संलग्न थिए ती सीप र जाँगर उजागर गर्न स्थानीय जनसमुदाय जागरुक नभइकन संभव पनि हुँदैन। अतः विभागले त्यसता कार्यक्रम संचालन गर्न जनउत्तरदायी भूमिका निर्वाह गर्न केही वर्ष अघिदेखि अभिमुखीकरण कार्यक्रमहरु संचालन गर्दै आएको छ। यसले जनचेतनामा अभिवृद्धि गरी जनसहभागितामा प्रेरित गर्न सफल भूमिका खेलेको छ साथै विभागले जीर्णोद्धार सम्बन्धी कार्यविधि तयार गरी सम्पदा संरक्षण र जीर्णोद्धार कार्यमा विगतको तुलनामा निकै प्रभावकारिता बढेको महशूस दिलाइ आएको छ। यो निस्सन्देह नै सम्पदा संरक्षणको लक्ष्य परिपूर्ति हुनमा यी कार्यक्रमले देखाएको प्रभावकारिता विभागको लागि उपलब्धी मूलक कार्यक्रम सिद्ध भएको छ।

विभागले पचहत्तरै जिल्लामा रहेका स्मारक कहरुका पुरातात्विक तथा ऐतिहासिक स्थलहरु खोज तथा अनुसन्धान एवं संरक्षण र सम्बर्द्धन लगायत विश्व सम्पदा क्षेत्रको सुब्यवस्था र क्षेत्रिय संग्रहालयहरु, राष्ट्रिय अभिलेखालय तथा सांस्कृतिक सम्पदा संरक्षण प्रयोगशाला विकासका लागि आवश्यक ब्यवस्था गर्दै आएको छ।

आ.व.	राष्ट्रियविकास बजेट रु. हजारमा	पुरातत्व विभागको विकास बजेट रु. हजारमा	बजेटमा पुरातत्व विभागको विकास बजेट अनुपात
२०६२।६३	३९७१०३५८	४७४००	.००५
२०६३।६४	६४२७६९५८	४५६५८	.००७
२०६४।६५	५५२६९६८२	५९३४०	.००९
२०६५।६६	९२४९९०९४७	५९५४९	.०००४९५

विभागबाट संचालित विभिन्न विकास आयोजना परियोजनाहरु मार्फत प्रत्येक वर्ष विनियोजित गरेको रकमबाट विभिन्न जिल्लाहरुमा गरिएका सम्बर्द्धन, संरक्षण उत्खनन् तथा विकासका कामहरु वारे सबैमा जानकारी गराउन यस विभागले आफ्नो मुखपत्र प्राचीन नेपालमा एक आर्थिक वर्ष भित्र भए गरेका कामहरुको विवरण प्रकाशन गर्दै लैजाने नीति अनुरूप यस अंकमा आर्थिक वर्ष २०६४/६५ को विकास कार्य प्रगतीको संक्षिप्त विवरण निम्न बमोजिम प्रस्तुत गरिएको छ।

पुरातात्विक स्थल संरक्षण तथा सुधार आयोजना

यस आयोजना अन्तर्गत पूर्व मेची देखि पश्चिम महाकाली सम्मका स्मारकहरूको सूचीकरण, तिनको संरक्षण सम्बर्द्धन गरी ऐतिहासिक एवं पुरातात्विक महत्वलाई जर्गेना गर्नु लगायत पुरातात्विक स्थलको खोज अनुसन्धान एवं उत्खनन प्रतिवेदन तयार गर्ने कार्यहरू पर्दछन् । कार्यक्षेत्रको व्यापकतालाई दृष्टिगत गर्दा उल्लेखित कार्यक्रमका लागि बजेट न्यून रहेको छ । हालसम्म गरिएका अनुसन्धानबाट प्राप्त विवरणहरूका आधारमा सूचीकरण भै सकेका राष्ट्रका

संपदाहरूको बाहुल्यता ल्याई मध्यनजर गर्दा उपलब्ध बजेटलाई अधिकतम सदुपयोग गरी प्रतिफल प्राप्त गर्न सम्पदाहरू प्रति जनचासो अभिवृद्धि गर्न जनसहभागिता मूलक कार्यक्रमहरू संचालन गर्नमा विशेष प्रयासहरू भईरहेको छ । फलस्वरूप यस क्षेत्रमा केही वर्षदेखि विभिन्न निकायहरू महानगरपालिका, नगरपालिका, वडा कार्यालय स्थानीय निकायहरू, निजी गुठी एवं सरोकारवालाहरूबाट पनि उल्लेखनीय लगानी हुन थालेको छ । यस प्रकारको संलग्नताले सम्पदाको संरक्षण कार्यमा महत्वपूर्ण सहयोग हुने विश्वास गरिन्छ ।

क्र.सं.	कार्य विवरण	वार्षिक बजेट रु. हजारमा	कैफियत
१			
अ.	पूँजीगत खर्च		
१.	विभागीय सुदृढीकरण कार्यका लागि मेशिनरी उपकरण खरीद गर्ने कलर प्रिन्टर १, डिजिटल लाइट १सेट,स्व्यानर १, कम्प्यूटर र प्रिन्टर १ र UPS ४ थान	३००	
उत्खनन कार्य			
२.	सिरहा धनगढीको उत्खनन र संरक्षण कार्य	२९५	
३.	भक्तपुरस्थित नडखेल उत्खनन कार्य	१९५	
४.	किचकबध क्षेत्रको उत्खनन कार्य	३९५	
५.	दाङ्गदेउखुरी प्राग ऐतिहासिक क्षेत्रको स्थलगत अध्ययन	१४५	
६.	मिथिला क्षेत्रस्थित पुरातात्विक स्थलहरूको सर्भेक्षण तथा अनुसन्धान	९५	
७. क्षेत्रिय संग्रहालय, धनकुटा			
क.	संग्रहालयको प्रदर्शनी कक्ष सम्म पुग्ने पैदल मार्ग निर्माण गर्ने	८००	
ख.	संग्रहालय क्षेत्रको सुरक्षाका लागि टेवा पर्खाल तथा वातावरण सुधार कार्य गर्ने	४००	
ग.	मुसहर र दनुवार लगायतका अन्य जातीहरूका सामग्री संकलन गर्ने	२००	
घ.	शोकेस निर्माण गर्ने	४००	
ङ	नवनिर्मित भवनको प्रदर्शनी कक्षमा विद्युतीकरण गर्ने	३००	
८. क्षेत्रिय संग्रहालय, पोखरा			
क.	नवनिर्मित प्रदर्शनी भवनको प्रदर्शनी व्यवस्थापन गर्ने (न्याक, शोकेस आदि)	३००	
ख.	नवनिर्मित प्रदर्शनी भवनको विद्युतीकरण	१००	
ग.	संग्रहालयको सुदृढीकरण अन्तर्गत आवश्यक मर्मत संभार गर्ने	१००	
९. कपिलवस्तु संग्रहालय, कपिलवस्तु			
क.	पेडेस्टल निर्माण गर्ने	४००	
१०. क्षेत्रिय संग्रहालय, सुर्खेत			
क.	टिकट काउन्टर तथा क्लक रुम व्यवस्थापनका लागि फर्निचर तथा बाँकी सुधार कार्य गर्ने	१००	
ख.	राउटे जाती लगायतको सामग्री संकलन गर्ने	१००	
ग.	कार्यालय भवन विस्तार गर्ने	७५०	
घ.	कार्यालयको बोर्ड रंग रोगन तथा अन्य सुधार गर्ने	५०	

११ राष्ट्रिय संग्रहालय, छाउनी			
क.	नव निर्मित भण्डारघरको भ्याल,ढोका, भूँड, भित्ता र पेटीको कार्य सम्पन्न गर्ने ।	५००	
ख.	भण्डारित सामग्रीहरूलाई रसायनिक उपचार गरी वैज्ञानिक तवरले भण्डारण गर्न शोकेस तथा फर्निचर खरीद गर्ने	४००	
ग.	संग्रहालय प्रदर्शनी ब्यबस्थापन । पुनरावलोकन गर्ने	१००	
घ.	बगैँचा सुधार, संग्रहालयको पश्चिम भागमा समेत विस्तार गरी अवलोकनीय बनाउने	१००	
ड.	Texidermi शाखाको सुदृढीकरण गर्ने	५०	
च.	संग्रहालय भवनमा लागेको घमिरा हटाउन रसायन उपचार गर्ने	१००	
छ.	संग्रहालय भवनको पुरानो विद्युतिकरण सुदृढ गर्ने	३००	
ज.	वालकक्ष, जनजाती कक्ष र प्राग ऐतिहासिक सामग्री ब्यबस्थापन गरी प्रदर्शनी ब्यबस्थापन गर्ने	३००	
झ.	संग्रहालयमा प्रदर्शित मूर्तिहरूको Replica तयार गरी विक्री वितरण गर्ने	२००	
१२. राष्ट्रिय मुद्रा संग्रहालय, छाउनी			
क.	मुद्रा संकलन गर्ने	१००	
ख.	संकलित मुद्राहरूको Inventory तयार गरी प्रकाशन गर्दै लाने	१००	
१३ राष्ट्रिय कला संग्रहालय, भक्तपुर			
क.	धातुकला प्रदर्शनी ब्यबस्थापन	२००	
ख.	५५ भ्याले दरवारको संरक्षण पश्चात काष्ठकलाको प्रदर्शनी ब्यबस्था पुनः कायम गर्न आवश्यक ब्यबस्थापन गर्ने	४००	
१४. के.सा.स.सं. प्रयोगशाला ल.पु			
क.	विभिन्न सम्पदाहरूको जीर्णोद्धार कार्यमा रसायन संरक्षण कार्य गर्ने	३००	
ख.	प्रयोगशालाको सुदृढीकरण गर्ने	३५०	
१५ राष्ट्रिय अभिलेखालय			
क.	रा.अ. को अभिलेख शाखाका लालमोहर, शिलापत्र, कर्मचारी सिटरोल, कुमारी चोकका कागजात आदिको सूचीलाई कम्प्युटर प्रिन्ट निकाल्ने कार्य गर्ने	१००	
ख.	राष्ट्रिय अभिलेखालयको पर्खाल सुधार गर्ने	१५०	
ग.	कार्यालय परिसरमा ल्याण्डस्केपिङ र गार्डेनिङ सम्बन्धी परामर्श र सुधार	७५	
घ.	हस्तलिखित ग्रन्थ र कागजात संरक्षण गर्ने	९०	
ड.	राष्ट्रिय संग्रहालयबाट प्राप्त कागजात र ग्रन्थहरू संरक्षण गर्ने	६०	
च.	विभिन्न जिल्लाका हस्तलिखित ग्रन्थ र कागजात संकलन गर्ने	५०	
छ.	राष्ट्रिय अभिलेखालयको हस्तलिखित ग्रन्थ सूचीहरूलाई Computerized गर्ने	१००	
ज.	निरन्तर रूपमा संकलनमा आउने अभिलेख राख्न कोठा सुधार गर्ने	२५०	
झ.	पुस्तकालयको पुस्तकहरूको क्याटलगिग गर्ने	६०	
क्षेत्रियस्तरमा पूँजीगत खर्चतर्फ			
१६ पूर्वाञ्चल विकास क्षेत्र			
क.	धारुजातीको प्रशिद्ध भुस्कलुवास्थान मन्दिर संरक्षण	२००	अनुदान
ख.	बराह क्षेत्रको पर्खाल निर्माण कार्य पुरा गर्ने, सुनसरी	३००	
ग.	खप्टे डाँडा क्षेत्रको कन्टूरम्याप तयार गर्ने	१५०	
घ.	पशुपतिनाथ मन्दिर संरक्षण विषहरीया, सप्तरी	१७५	
१७ मध्यमाञ्चल विकास क्षेत्र			
क.	बुङ्गमती स्थित प्रथमपुर महाविहार जीर्णोद्धार	२७००	
ख.	स्मा.संरक्षण तथा दरवार हेरचाह कार्यालय, पाटन अदालत भवनका लागि र कार्यालयका लागि फर्निचर खरीद गर्ने	१००	
ग.	इलायवही जीर्णोद्धार, ललितपुर	७५०	

घ.	शंखमूल मल्लकालीन सतरामेश्वर मन्दिर पाटी जीर्णोद्धार गर्ने	७००	
ङ.	चापागाउँस्थित ढुंगेघारा संरक्षण गर्ने	१००	
च.	इखालखु गरुडनारायण मन्दिर जीर्णोद्धार	१००	
छ.	संग्रहालय स्थापनार्थ सत्तल जीर्णोद्धार, थिमी न.पा. र GTZ संग सहकार्य	४००	अनुदान
ज.	लायकु तलेजु मन्दिर जीर्णोद्धार, थिमी	४५०	अनुदान
झ.	चाँगुनारायणस्थित अमात्य सत्तलमा संग्रहालय स्थापना गर्ने (विद्युतीकरण शोकेश तथा फर्निचर खरीद)	३५०	
ञ.	पञ्चमुखी शिवालय संरक्षण, भक्तपुर	७५	अनुदान
ट.	चित्लाडस्थित शिवालय जीर्णोद्धार	३५०	
ठ.	गणेश मन्दिर जीर्णोद्धार कीर्तिपुर	५००	अनुदान
ड.	लोकन्थली स्थित दिव्यश्वरी मन्दिरको प्रांगण तथा अन्य सुधार कार्य	१००	
ढ.	पुरातत्व विभागको पुस्तकालय सुधार गर्ने ।	१००	
ण.	धनुषास्थित हर्दिनाथ मन्दिर जीर्णोद्धार	२००	
त.	धर्मस्थली स्थित शिवालय जीर्णोद्धार	१००	
थ.	धामीघर जीर्णोद्धार, नुवाकोट ।	३५०	
द.	चर्नावती पाटी तथा शिवालय जीर्णोद्धार, दोलखा	२५०	अनुदान
ध.	भीमेश्वर स्थित सिम्भू चैत्य मर्मत , दोलखा	५०	अनुदान
न.	बैतेश्वर महादेव मन्दिर संरक्षण, दोलखा	१५०	अनुदान
प.	बाल्मिकेश्वर मन्दिर क्षेत्र संरक्षण, भक्तपुर	२००	अनुदान
फ.	डराउने पोखरी २ स्थित पाटी पुनः निर्माण गर्ने कार्य , काभ्रे ।	१५०	अनुदान
ब.	ढुङ्गेस्थित महादेवस्थानको सिँडी तथा प्रांगण सुधार, काभ्रे ।	५०	अनुदान
भ.	नर्मदेश्वर महादेव सत्तल संरक्षण, रामेछाप ।	१००	अनुदान
म.	भक्तपुर नडखेलस्थित महादेवी मन्दिर संरक्षण	१५०	अनुदान
य.	ब्रह्मायणी मन्दिर क्षेत्रका संपदा संरक्षण, काभ्रे ।	४००	अनुदान
र.	नासिका पाटी जीर्णोद्धार, साँगा	५००	अनुदान
ल.	लायकु दरवार उत्खनन् कार्य शुरु , पनौती	२००	
व.	भीमफेदी स्थित बालगृह संरक्षण, मकवानपुर	१००	अनुदान
श.	साततल्ले दरवार जीर्णोद्धार, नुवाकोट	३००	अनुदान
ष.	कपिलेश्वर महादेवस्थान धर्मशाला जीर्णोद्धार, पाँचखाल	२००	अनुदान
स.	खरदार पाटी संरक्षण, काभ्रे	५००	
ह.	रक्तकाली मन्दिर संरक्षण, नुवाकोट ।	५०	अनुदान
क्ष.	धर्मेश्वर महादेव मन्दिर, बालकोट ।	१००	अनुदान

पश्चिमाञ्चल विकास क्षेत्र

क.	तान्द्राडकालिका मन्दिर जीर्णोद्धार, लमजुङ ।	१५०	अनुदान
ख.	चन्द्रावती मन्दिर जीर्णोद्धार, तनहूँ ।	१५०	अनुदान
ग.	बाराही मन्दिर संरक्षण, दौघा, गुल्मी	१५०	अनुदान
घ.	मुक्तिनाथ मन्दिर परिसर तथा धारा संरक्षण, मुस्ताङ ।	८००	अनुदान
ङ.	रामग्राम स्तूप संरक्षण कार्य	३५०	
च.	ईश्वरादेवी मन्दिर संरक्षण, दौघा, गुल्मी	१५०	अनुदान
छ.	रिडीघाट संरक्षण, पाल्पा	१००	अनुदान
ज.	जामे मस्जिद संरक्षण, सन्धिखर्क, अर्घाखाँची	५०	अनुदान
झ.	परशुरामेश्वर मन्दिर र पाटी संरक्षण, अर्घाखाँची	२००	अनुदान
ञ.	लम्जुङ दरवारको सुरक्षा पर्खाल निर्माण गर्ने	४५०	
ट.	क्वेचे दरवार संरक्षण भोजे गा.बि.स. लमजुङ	१००	

२०. मध्य पश्चिमाञ्चल विकास क्षेत्र

क.	सरुमष्टा मन्दिर संरक्षण, जाजरकोट	२००	अनुदान
ख.	भैरव मन्दिर जीर्णोद्धार, रानीवन, दैलेख	३००	अनुदान
ग.	काक्रे बिहार उत्खननबाट प्राप्त प्रस्तर कलाको संरक्षण र व्यवस्थापन गर्ने	५००	

२१. सुदूर पश्चिमाञ्चल विकास क्षेत्र

क.	महेश्वरी मन्दिर संरक्षण, डडेल्धुरा	१००	अनुदान
ख.	धामीगाउँ भण्डार घर संरक्षण, डोटी	१५०	अनुदान
ग.	सिलगाउँ भण्डारघर संरक्षण, डोटी	१५०	अनुदान

२२. आपतकालीन संरक्षण

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चालु खर्च तर्फ

२३.	राष्ट्रभरिका सम्पदाहरूको सूची तयार गर्ने		
क.	प्रशिक्षार्थीहरूलाई तालिम व्यवस्थापन	७५	
ख.	तालिम प्राप्त जनशक्तिलाई १८ जिल्लामा प्रतिवेदन तयार गर्न र भ्रमण खर्च र वर्गीकरण गर्ने कार्य समेत	१६२५	
ग.	प्रतिवेदन र प्रकाशन	१००	

२४ जीर्णोद्धार एवं संरक्षण कार्यको स्थायित्वको लागि परम्परागत शीप विकासका लागि काष्ठ कालिगडी तालिम व्यवस्थापन गर्न

	क) २० जना कोरा जनशक्तिलाई तालिम संचालन गर्न तालिम सम्बन्धी कच्चा सामग्री खरिद, व्यवस्थापन, विज्ञापन र खाजा खर्च आदि	३००	
२५.	राष्ट्रिय संग्रहालयको टेलिफोन विस्तार (जुद्ध जातीय कलाशाला र बौद्ध आर्ट ग्यालरी)	५०	
२६.	पुरातत्व विभागको ऐन नियमावली र कार्यविधि प्रकाशन गर्ने	१००	
२७.	राष्ट्रिय अभिलेखालयको तिब्बती सूची प्रकाशन गर्ने ।	१००	
२८.	प्राचीन नेपाल (अंक १६६-१६८)	१९५	
२९.	भित्तेपात्रो छपाई	१६०	
३०.	फिलाटेलिक शाखाको टिकट व्यवस्थित गर्न एलबम खरिद गर्ने	१००	
३१.	तनहुँसुरको विस्तृत कार्य योजना तयार गर्ने, तनहुँ ।	१००	
३२.	कोवाड नसाँड गुम्बाको (Structural detail) योजना तयार गर्ने, मुस्ताङ.	२००	
३३.	मनाङस्थित घले दरवारको संरक्षण योजना (Structural detail) तयार गर्ने मनाङ.	१००	
३४.	प्रतिवेदनहरू प्रकाशन (गर्ने सिरहा धनगढी उत्खनन भक्तपुर नड.खेल उत्खनन, किचकबध उत्खनन, दाड. देउखुरी स्थलगत अध्ययन प्रतिवेदन मिथिला क्षेत्रको सर्भेक्षण तथा अध्ययन)	२५	
३५.	कपिलबस्तु उत्खननबाट प्राप्त पुरातात्विक वस्तुहरूको Index तयार गर्ने	१००	
३६.	लेले क्षेत्रको लिच्छविकालीन पुरातात्विक सम्पदाहरूको संरक्षणको विस्तृत विवरण तयार गर्ने	१००	
३७.	श्री स्थान ज्वाला मन्दिरको कार्य योजना तयार गर्ने, पञ्चकोशी, दैलेख	१००	
३८.	उग्रतारादेवी मन्दिर प्रतिवेदन तयार गर्ने, दिपायल	५०	
३९.	धातुकलाका मूर्तिहरूको विस्तृत विवरण तयार गरी परिचयात्मक पुस्तिका तयार गर्ने	५०	
४०.	तनहुँ स्थित सिद्धेश्वर गुफाको अध्ययन प्रतिवेदन तयार गर्ने	१००	
४१.	राष्ट्रिय महत्वका सम्पदाहरूको क्रमिक रूपमा अध्ययन, अनुसन्धान गरी प्रतिवेदन तयार गर्ने कार्य मध्ये - गोरखाको भीमविशेश्वर दिपायलस्थित दिपायलकोट अछाम वणिगढस्थित भक्ति थापाको किल्लाको प्राविधिक रिपोर्ट सहितको अध्ययन प्रतिवेदन तयार गर्ने, ल.उ.म.न.पा. क्षेत्रको जलद्रोणीहरूको Sect Plan, Elevation सहितको प्रतिवेदन तयार पार्ने, कालीकोट पञ्च देवलको अध्ययन प्रतिवेदन, दुमजा कुशेश्वर महादेवको अध्ययन प्रतिवेदन तयार गर्ने) प्रत्येकमा रु. १०० हजार (६ वटा कार्यक्रम)	६००	

४२.	विभाग र अन्तर्गतका जनशक्तिलाई तालिम प्रदान गर्ने (विभाग अन्तर्गतका जनशक्तिलाई व्यवस्थापन र कम्प्युटर सम्बन्धी आधारभूत तालिम प्रदान गर्ने)	३५०	
४३.	क्षेत्रिय संग्रहालय पोखराको सुदृढीकरण कार्य अन्तर्गत शैक्षिक कार्यक्रम सञ्चालनका लागि	७५	
४४.	राष्ट्रिय संग्रहालय शैक्षिक कार्यक्रम अन्तर्गत विद्यार्थीका लागि फोटोग्राफी, चित्रकला र प्रतिमूर्ति एवं संग्रहालय सम्बन्धमा वक्तृत्वकला प्रतियोगिता कार्यक्रम संचालन गर्ने ।	१६०	
४५.	पुरातात्विक जनचेतना सम्बन्धी जनचेतना अभिवृद्धिका लागि अभिमुखीकरण कार्यक्रम संचालन गर्ने (क) पश्चिमाञ्चल क्षेत्रको पाल्पा रु. २,५०,०००।- (ख) मध्य पश्चिमाञ्चल क्षेत्रको सुर्खेत रु. ३,५०,०००।-	६००	
४६.	पुरातात्विक जीर्णोद्धार र अध्ययन प्रतिवेदन सम्बन्धी कम्प्युटर सफ्टवेयर बनाउने	१००	
४७.	विभागको कम्प्युटर नेटवर्किङ गर्ने	१००	
४८.	प्रशासनिक खर्च	१०१५	

आ.ब. ०६८।६५ को आपतकालीन खर्च तर्फ

	रकम	
१.	खोपासी मयलवोटस्थित लिच्छविकालीन शिलालेख संरक्षण	२९,०६२।७१
२.	साम्राज्येश्वर पशुपतिनाथ स्थित धर्मशाला वाराणसी, धमिरा नियन्त्रण कार्य	४०,०००
३.	मनकामना ढल्किएको गारो संरक्षण	३०,०००
४.	शंखमूलस्थित सतरामेश्वर पाटीको थप ल.इ.	१,४९,३६४।२६
५.	भारकोट दरवार संरक्षण, मुस्ताङ.	४९९२३।९०
६.	गोरखा संग्रहालय तल्लो दरवार, पाटी तथा परिसर मर्मत	२०४१३।२९
७.	सुर्खेत संग्रहालयको मर्मत	२१,०००।१२
८.	नारायणहिटी दरवार बोर्ड निर्माण	१७,८१२।-
९.	राष्ट्रिय संग्रहालय छाउनी, बगैँचा, मूर्ति तथा टायल मर्मत कार्य	१०,०००।-
१०.	चाँगुनारायण पाटी संरक्षण रानीपोखरी	२१,८९०।०४
११.	पाटन इखालखु स्थित १) नारायण मन्दिर मर्मत	६९,९९३।७५
	२) शिव मन्दिर मर्मत	१८,९७३।३८
	जम्मा	४,७८,४३९।८७

आ.ब. ०६८/६५ मा प्राविधिक सहयोग तथा सहमति प्रदान गरिएका कार्यहरू :-

१. बुड.मती स्थित हयगृव भैरवनाथको मुकुट बनाउन स्वीकृति प्रदान गरिएको
२. मुस्ताङ. चराङ. गा.बि.स. स्थित लोघेकर गुम्बाका लामा वस्ने भवन पुनर्निर्माण स्वीकृति प्रदान
३. चापागाउँस्थित नारायण मन्दिर जीर्णोद्धार प्राविधिक सहयोग
४. नागार्जुन डाँडामा बुद्ध गुम्बा मर्मत सहमति प्रदान
५. बैतडीस्थित त्रिपुरा सुन्दरी मन्दिरमा ताम्रपाता छाउन सहमति प्रदान
६. वम विकटेश्वर महादेवस्थित इन्द्रभक्तेश्वर पाटी संरक्षण कार्यका लागि प्राविधिक सहयोग प्रदान

७. ल.पु ठेचो-४, सोह्रखुट्टे पाटी जीर्णोद्धारका लागि प्राविधिक सहयोग प्रदान
८. का.म.पा.-२७, कुसुमवियलाक्षी पाटी पुनःनिर्माण गर्न स्वीकृति प्रदान
९. भक्तपुर थिमी लायकु स्थित तलेजु मन्दिर अगाडी मूलचोकमा ढुङ्गाछापन स्वीकृति प्रदान
१०. बुढानिल कण्ठमा काठेपूल स्थापनाका लागि सहमति प्रदान
११. पाल्पा दरवार पुनःनिर्माण प्राविधिक सहयोग
१२. शंखमूल पश्चिम पाटी संरक्षणका लागि सहमति प्रदान

विश्व सम्पदा संरक्षण आयोजना

विश्व सम्पदा संरक्षण कार्य राष्ट्रिय महत्वको अद्वितीय वास्तुकलाका बेजोड नमुनाहरू विश्वका साभ्ता सम्पदाको रूपमा रहने युनेस्काको नीति अनुरुप हालसम्म नेपालको काठमाडौं उपत्यकाका विश्व सम्पदा क्षेत्रहरूमा चांगुनारायण क्षेत्र, बौद्धनाथ क्षेत्र, स्वयम्भू क्षेत्र, हनुमानढोका दरवार क्षेत्र, पाटन दरवार क्षेत्र, भक्तपुर दरवार क्षेत्र र पशुपतिनाथ क्षेत्र विश्व सम्पदा क्षेत्रमा समावेश छन् । त्यस्तै गरी लुम्बिनी क्षेत्र पनि सो सूचीमा समावेश भएको छ । यस्ता विश्व सम्पदा सूचीमा समावेश क्षेत्रको विशेष संरक्षण र ब्यबस्थापनका लागि विश्व सम्पदा संरक्षण योजना संचालन भई आएको छ । यस आयोजना अन्तर्गत आ.ब. २०६४/६५ मा विभिन्न कार्यहरू भएका थिए ।

यस आयोजना अन्तर्गत काठमाडौं उपत्यका भित्रको विश्व सम्पदा सूचीमा परेका संरक्षित स्मारक क्षेत्र भित्र रहेका (चांगुनारायण क्षेत्र, बौद्धनाथ क्षेत्र, स्वयम्भू क्षेत्र, हनुमानढोका दरवार क्षेत्र, पाटन दरवार क्षेत्र, भक्तपुर दरवार क्षेत्र र पनौती क्षेत्रका) स्मारकहरूको संरक्षण संबर्द्धन तथा वातावरण सुधार कार्यहरू निम्नानुसार रहेका छन् ।

क्र.सं.	कार्यक्रम	रकम रु. हजारमा	कैफियत
पूँजीगत खर्च			
१.	सं. स्मारक क्षेत्रकोलागि होर्डिड बोर्ड राख्ने	२००	
२.	विश्व सम्पदा क्षेत्रको लोगो अंकित plaque अद्यावधिक गर्ने ।	३५०	
३.	पशुपति संरक्षित स्मारक क्षेत्रको गृह्येश्वरी सत्तलको जीर्णोद्धार गर्ने ।	१०००	
४.	आपतकालीन संरक्षण कार्य	३००	
५.	अनुसरण कार्य (भारपात उखेल्ने कार्य)	१५०	
६.	चांगुनारायण मन्दिर को उत्तर तर्फको सत्तलको शौचालयदेखि पुजारीघर सम्मको भाग ढुंगा छान्ने	२००	
७.	पाटन मूलचोकको मुख्य प्रवेशद्वारको दायाँ बायाँ द्वारपालहरूको चित्र चित्रित गर्ने	४०	
८.	पटुको स्थित प्राचीन जलद्रोणी संरक्षण गर्ने ।	५०	
९.	पाटन कुलिम्ह टोलको कुलिम्बहालको क्वापाचोछे चोक जीर्णोद्धार तथा मन्दिरको पछाडी तर्फको बगैँचाको संरक्षणका लागि पर्खाल लगाउने	१०००	
१०.	स्वयम्भूनाथको सिँढीमा हातेवार राख्ने	१००	
११.	चक्रवर्ती महाविर स्थित गणेश मन्दिर पुनः निर्माण गर्ने	१००	
१२.	स्वयम्भूनाथ मन्दिरको यष्टीको संरक्षण तथा जीर्णोद्धार कार्य (स्वयम्भू ब्यबस्थापन तथा महा समितिको सहभागितामा गर्ने)	५००	
१३.	भक्तपुर दरवार स्ववायरको कुमारी चोकको दक्षिण तर्फको कुमारीकोठा भ.पु.न.पा.समेतको सहभागितामा जीर्णोद्धार गर्ने	८००	
१४.	५५ भ्याले दरवार जीर्णोद्धारको लागि भ.पु.न.पा.लाइ अनुदान दिने	२५००	
१५.	भक्तपुर तलेजु मन्दिरको दक्षिण लङ्ग.भ.पु.न.पा. र सरोकारवाला समेतको सहभागितामा जीर्णोद्धार गर्ने	१२००	
	पूँजीगत खर्चको जम्मा	८४९०	
चालु खर्च			
१६.	Inventory तयार गरिएका घरहरूको वर्गीकरण सिमितिको बैठक बोलाई वर्गीकरण गर्ने क) बैठकको लागि रु. १४५ हजार ख) वर्गीकरण रु.६५ हजार	२१०	
१७.	विश्व सम्पदा शाखाका कर्मचारीहरूलाई Auto Cad सम्बन्धी तालिम प्रदान गर्ने ।	१२०	
१८.	विश्व सम्पदा संरक्षण एवं ब्यवस्थापन कार्य सम्बन्धी प्रगति प्रतिवेदन तयार गरी UNESCO लगायत विभिन्न निकायमा पठाउने	५०	

१९.	प्रस्तावित चालु खर्चको सि.नं. १९ को क र ख मा तयार हुने Inventory प्रकाशन गर्ने	२००	
२०.	सातैवटा संरक्षित स्मारक क्षेत्रको ब्रोसियरहरूको छपाई गर्ने	१००	
२१.	पाटन दरवार संरक्षित स्मारक क्षेत्र र भक्तपुर दरवार संरक्षित स्मारक क्षेत्रको Buffer Zone मा भएका घरहरूको Street Elevation तयार गर्ने	८००	
२२.	सातैवटा संरक्षित स्मारक क्षेत्रभित्रका परम्परागत घर भवनहरूको वर्गीकरणलाई पुनरावलोकन गर्ने ।		
क.	संरक्षित स्मारक क्षेत्रका Buffer Zone मा रहेका बाँकी घरहरूको पुरातात्विक विवरण तयार गनु र फोटोग्राफ लिने	२००	
ख.	Buffer Zone मा रहेका Classification गर्न आवश्यक घरहरूको Inventory तयार पार्ने	२५०	
२३.	संरक्षित स्मारक क्षेत्रभित्रका घरघनीहरूलाई संरक्षण प्रति उत्प्रेरित गर्न घर संरक्षण गर्दा खर्च हुने कूल रकमको ५० % देखि ७५ % सम्म अनुदान दिन आवश्यक रकम प्राचीन स्मारक कोषमा राख्ने	४५९०	
२४.	तोकिएका सहूलियत उपलब्ध गराउँदा पनि मापदण्ड अनुरूप घर संरक्षण गर्न नमान्ने घर घनीहरूको घर अधिग्रहण गर्ने ।	२५००	
२५.	Heritage Conservation सम्बन्धी तालिम प्रदान गर्ने	१००	
२६.	संरक्षित स्मारक क्षेत्रहरूमा अन्तर्क्रिया कार्यक्रम क्रमशः संचालन गर्ने	१००	
२७.	UNESCO को विश्व संपदा समितिको बैठकहरूमा भाग लिन जाने	४००	
	चालु खर्चको जम्मा	९९६२०	

उपसंहार:

अधिराज्य भरि छरिएर रहेको संरक्षण कामको व्यापक एवं गहन जिम्मेवारी पूरा गर्न पुरातत्व विभाग महत्वपूर्ण भूमिका निर्वाह गर्दै आएको र साथसाथै मुलुकको प्राचीन इतिहास उजागर गर्न उत्खनन तथा वैज्ञानिक अध्ययन अनुसन्धानका कार्यमा पनि लक्ष्य अनुरूपको कार्य सम्पन्न हुँदै आएको छ । सोही क्रममा उल्लेखनीय कार्यको रूपमा निम्न लिखित कार्यलाई लिन सकिन्छ ।

- १) सिरहा धनगढी, भक्तपुर नडखेल, किचकवध क्षेत्र उत्खनन
- २) राष्ट्रभरिका सम्पदाहरूको सूची तयार गर्न तालिम कार्यक्रम संचालन
- ३) ऐन नियमावली र कार्यविधि प्रकाशन
- ४) पुरातात्विक जनचेतना अभिवृद्धि गर्न अभिमुखीकरण कार्यक्रम संचालन

सम्पदा संरक्षकमा देखिएका संस्थागत एवं जन सरोकारका विषयहरू संग सबद्ध भई कार्यक्रम संचालन गर्न विभागको समन्वयात्मक ढंगले कदम चाल्दै आएको छ । प्राचीन स्मारक संरक्षण ऐन २०१३ को अधिकार क्षेत्रभित्र रही विभागले प्राप्त गर्ने बजेटलाई स्मारकको प्राचीनता लगायत

क्षेत्रीय सन्तुलनका दृष्टिले समेत मध्यनजर गरी जीर्णोद्धार गर्नुपर्ने भएकोले जीर्णोद्धारको बजेट विभाजन कनिका छरेको जस्तो अनुभूति भएतापनि जीर्णोद्धार कार्यमा विभागको संलग्नता भए पछि सालवसाल बजेट छुट्याई कार्य सम्पन्न गरी आएको नै यो आ.व. ०६४/६५ को मुख्य उपलब्धी देखिएको छ ।

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