

A NEPALESE COPPER-PLATE FROM THE TIME OF PRITHVINARAYAN'S
FATHER.

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I was able to photograph the tāmā-patra illustrated here in the bazar at Bodhnath in February, 1962. The plate measured 24 x 13.2 cms. It was in good condition without any traces of vert-de-gris. Personally I do not think there can be any doubt as to its authenticity.

Without giving full value to all the inherent vowels, I would tentatively read the inscription as follows: svasti śrī girirāj cakra cūḍāmaṇi nara nārāyaṇetyādi vividha virudāvali virājmān mānonnat, śrīmanmahārājādhirāj śrī śrī śrīman narabhūpāl Sāhadevānām sadā samara vijayī nām : ————— āge hlopā lāmā kana, nakathaliko ghumvā kuś vṛtti vakas bhayo, dhanajiyale sevā garnu kṣoḍ lāmā kana vaksyāko jajmān sabhai vakas bhayo, thumban goljung ciltimā pājungkā khet dui ghumvā gāum gadlāng eti gāumle yā lāmāle arhāyāko so kām garnu: miti śāmbat, 1798 phālgun vadi 5 roj. 7 subham//

On the modern map reproduced on the next page Nagthal ghyang is the Nakathaliko ghumvā of the tāmā-patra; Thumman is Thumban; Gholiang is Goljung; Chime gaon is Ciltim; and Gothang is Gadlāng.

I hesitate in particular over two words, hlopā and kṣoḍ, and hope that someone who sees this note will be able to suggest better readings. Perhaps hlopā is a Nepalese rendering of Tib. lho-pa, "southerner" and might apply to someone from Bhutan. In any case, "Bhutanese" religious activity in the area in question, prior to the date of this tāmāpatra, is certain. Statues of 'brug-pa rin-po-che Nag-dbañ rnam-rgyal stand to this day in Nakathali dgon-pa, and in the dgon-pa above Gadlāng. However, when I visited the area in October, 1972, both of the dgon-pa at Goljung (one is in the village, the other a considerable distance above it) appeared to be straightforward Rñiñ-ma-pa foundations. The village dgon-pa houses a very interesting image of Thañ-stoñ rgyal-po.



