

# नवाह विज्ञान

(Newāh Vijñāna)

The Journal Of Newar Studies



**Shamkhadhar Sākhwāh**  
(The Founder of Nepal Sambat)

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## Editorial

*Jwajalapā* to all of you. Nepal Sambat 1120 is a glorious year for all Nepalese people who have been demanding for the reinstallation of the national calendar of Nepal, called the Nepal Sambat (NS) for the official use. Finally, after twenty years of struggle, the Nepalese leaders and scholars realized that the time has come to recognize the Nepal Sambat.

It is relevant to debrief how the struggle began. The previous constitution of Nepal (1960) and the Panchayat Government ignored many national symbols and historical achievements of Nepalese people. One of them was the use of Nepal Sambat and the Newar language (the Nepal Bhasha). However, in course of time the second amendment of the constitution took place in Nepal Sambat 1100 (1980), which marks the beginning of a new century. It allowed the Nepalese people to assemble and organize peaceful rallies and mass meetings. This opportunity inspired a large number of people in the Kathmandu valley and to organize a new year rally and deliver the new year's messages to the people of Nepal. These activities inspired national feelings among the Nepalese people. Since the political power of the reactionaries was based on anti-nationalism, they were alarmed by the mass arousal. Despite the harassment from the government, the celebration of the new year gradually spread to many cities and towns all over Nepal. After the adoption of the new constitution in 1991, the celebration of new year has been a major national event among Newars not only within the country but also in foreign lands where the Newar people reside. Since 1992 the new year celebration has been organized in the Washington D.C. by the *Nepāh Pāsā Puchah America (NPPA)*, 'Friendship Society of Nepal' as the day of Bhintunā celebration. The first issue of this journal was also published on the occasion of Nepal Sambat 1117 new year celebration.

In this way, the new year celebration with mutual exchange of Bhintunā (Greetings) has become an important festival among the Newar people. Even though the Nepal Sambat was started in the pre-Malla period of Nepal, the Newars support this calendar by heart because it was originated in their own motherland. But due to the lack of enough publicity there has been an illusion among other ethnic groups that the Nepal Sambat belongs to the Newars only and hence unfairly has been named as 'Newāri Sambat'. However, this is not the true name. In order to provide a historical evidences on Nepal Sambat, we have included an article in this issue. There

are many proofs that have been published in Nepal Bhāshā, but unfortunately not yet published in other languages. Due to this language barrier other ethnic people of Nepal are uninformed about the true facts of Nepal Sambat. In this regard, we thank the Government of Nepal headed by the Prime Minister Krishna Prasad Bhattarai for recognizing the founder of Nepal Sambat, Shankhadhar Sākhwāh as a national hero and, thus, finally justifying the slogan 'Nepal Sambat-Rāshtriya Sambat'. Due to these achievements this year has become the year of victory for the entire Nepalese who boast on their rich heritage and nationality. It is time to vow Shankhadhar for his good cause in beginning the Nepal Sambat 1120 years ago by making the entire people of Nepal free from debt. The next step for the Nepalese people is to publicize materials on Nepal Sambat and Shankhadhar through the government media and to begin to use Nepal Sambat as the official calendar.

Turning to the dark side, this year has also brought a hurricane to the lovers of several mother tongues of Nepal. In this year the Supreme Court of Nepal issued a writ of certiorari on June 1, 1999 which invalidated the decisions made by a number of local bodies to introduce Nepal Bhāṣā and Maithili as official languages for using within their jurisdiction along with Nepali. This decision concluded a two year court case, but the Kathmandu streets witnessed huge protests and rallies. This verdict was a big blow to Newars in the modern history of Nepal. The Newars are never against the 'Rāstra Bhāṣā'. They support preserving other ethnic languages of Nepal. The Supreme court verdict has been condemned by several social organizations. They have published protest statements not only in Nepal but also in the foreign countries. In Kathmandu, an activist's organization named 'The Nepal Bhāṣā Sangharsha Samiti' called for 'Nepal Bandha' by stopping the regular business, transportation, staying absent in the offices, and so on for one day. Definitely the impact of *bandha* was successful, however, the verdict was not over turned. As a gesture of protest against the supreme court verdict, this journal rejects the inclusion of Nepali language articles in this issue.

It would be relevant to cite a remark of a senior and native historian of Nepal, Professor Dor Bahadur Bista "Many scholars, foreign and Nepali, have studied the Newars, and much has been published concerning them. It is natural, therefore, for the most people who have any knowledge of Nepal to have heard or read of Newars. The term Newar itself was derived from the name of the Country, or vice versa." ('People of Nepal', 2000, Page 17).

It is a fact that if scholars leave out 'studies of Newars' it would be an incomplete study of Nepal. The Newars are inseparable entity of Nepal. However, Newar have been facing the exploitation in every field by the so called dominant group who has very low profile of cultural and historical linkage to the Nepalese nationality. This has lead to expression of dissatisfaction that breaks out from time to time. Even though the Newars are exploited by the so called authoritative bodies their dedication to preserve the cultural heritage is highly applauded around the world. While stepping into the new millennium the Newars cannot bear further exploitation. They are demanding their rights for being a free modern human. One of the missions of this journal is to provide as much information as possible on Newar studies from the various resources. In this issue we have included quite some materials collected with the help of many native and foreign scholars and library resources. We believe that it would be beneficial to all people who eagerly wish to see resources on Newar Studies. As usual, we have received a lot of help and support from several individuals and institutions to keep this journal going in a the right direction.

Finally, we would like to thank Shashindra Bajracharya, Rama Bajracharya, in Portland and Raj Shyasya from Jwajalapā networks, Kashinath Tamot and Bimala Dhungel from Central Department of Nepal Bhasha, in Kathmandu, for their enthusiastic cooperation in bringing this issue of the journal to your hand. We would like to also express our hearty greetings and wish you *Nhudāyā Bhintunā* and *Subhāye* (thank you) for your support in keeping this journal alive.

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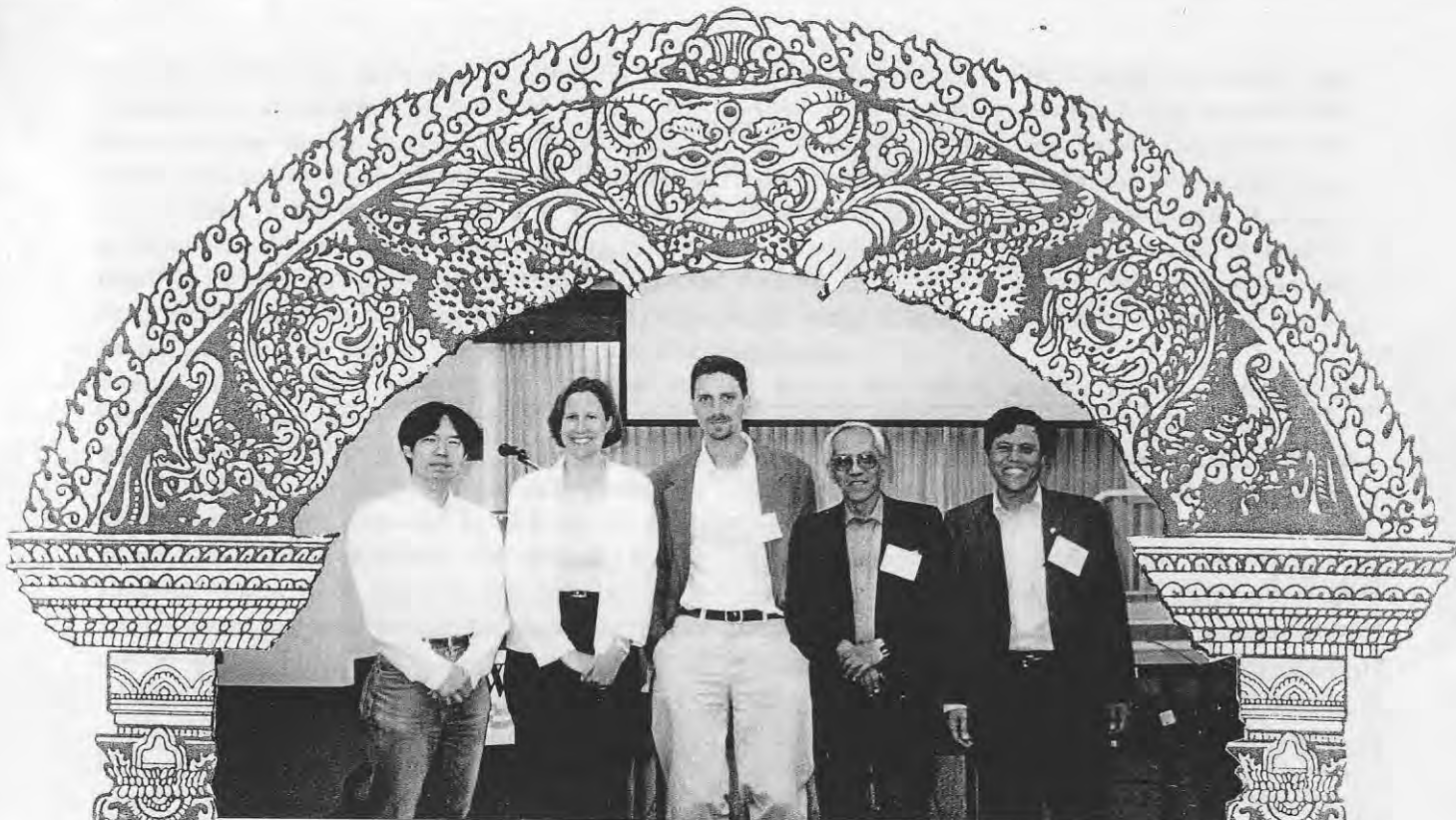
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*A Newar study group attending the 6th Himalayan  
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# Historical Evidence on Nepal Sambat

Bhuwan Lal Pradhan  
Kathmandu

*On the basis of poor evidence many scholars, non-governmental, public, and social organizations have attempted to devalue the importance of Nepāl Sambat, the original calendar of Nepal. The Department of communication of His Majesty's Government has also disillusioned many foreign writers, institutions, and general public by using the term "Newāri" instead of 'Nepāl Sambat' and 'Nepāl Bhāshā'.*

This paper presents some historical evidences on the Nepāl Sambat (NS). In relation to the origin of the Nepāl Sambat, King Anandadev's name appears in several historical period. In this context, I have identified three Kings with the name Anandadeva in the history of Nepal.

## Anandadeva-I

He was a brother of a Lichhavi King Jayadeva of Lalitapur and reigned the kingdom from the eastern region. He built the Kingdom of Bhaktapur by combining several surrounding localities in the year Vikram Sambat (VS) 936 (879-880 AD.) As it has been mentioned in several *Vamsāvalis* including the *Gopālraj Vamsāvali*, *Rājbhog Mālā Vamsāvali*, and the *Keshar Library Vamsāvali*, the King Anandadeva-I was ruling the Kingdom of Bhaktapur when the Nepal Sambat was established.

## Anandadeva-II

He was the second son of the King Nṛsiṅghadeva and his dynasty has not been determined by the historians yet. However, his name appears in many inscriptions showing his ruling period between NS 267-287 (1147-1167 AD). It is still a matter of research.

## Anandadeva-III

The third Anandadeva ruled Nepal Valley in NS 428-440 (1308-20 AD). He is a son of Bhimdeva who belonged to the Malla dynasty of the eastern region.

During the period 736-73 AD, the King Shankharadeva was ruling the Patan region. He built a town named '*Purnāvati*' in current *Indrachowk* area. His son Bardhaman extended the area of the town. After this, the names of the Kings in the Nepal valley are inconsistent. However, it is clear in many contexts that the King Rudradeva defeated several kings on four border points (*Bhānjyāngs*) and ruled the Nepal Valley. Since he had no son to succeed his throne, he picked one of the descendants of the Lichhavi dynasty and declared him successor of his throne. This is how Jayadeva III became King of the region. In the *Vamsāvali*, the King of Bhaktapur Anandadeva-I has been recognized as the brother of Jayadeva and son of Balārjunadeva. This relationship is still unclear. In the Valley, when Jayadeva was on the throne he had built another Kingdom in the eastern region and handed over to his brother Anandadeva-I. According to *Keshar Library Vamsāvali*, Anandadeva-I was not ready to undertake the charge of the eastern region. So, he himself built another kingdom and named it "*Bhaktapur*" in 930 VS (873 AD) *Māgha*

*Krishna Pratipadā* on Monday.

## Rāghavadeva

On the other side in Kāntipur, when Purnāvati (current Indra Chowk region) was in the jurisdiction of Patan kingdom, Bālārjuna succeeded to Jayadeva. He was then succeeded by Manadeva IV. Manadeva IV ruled both of the regions for three and half years and was succeeded by Rāghavadeva. According to the available sources, the year 301 (VS 633 and AD 576) found in inscriptions confirms the Manadeva Sambat. It was in use at that time. So the mention of the year 301 equals to 866 AD. In one of the inscriptions, Mānadeva was recognized as the *Gaddinasina* ( a successor of throne) ( see note A) in a religious verse and mentioned the Manadeva Sambat 304.

After the king Manadeva-IV, Vikramadeva became the king of Purnāvati . In this context, it can be assumed that the king Rāghavadeva handed over the throne to him (Vikramadeva). After him (Rāghavadeva,) the king Narendra deva (III) took over sovereignty of the kingdom. in addition, three more kings by name Narendradeva in the history possibly existed. One of them ruled only for a few years, and then Gunakāmadeva became the king of the region. But he ruled for 51 years and maintained several *Vamsāvalis*, inscriptions, texts etc. This proves that the king Rāghavadeva ruled the Patan region for 63 years. On the Other hand, it has been mentioned several times in *Vamsāvali* that the King Gunakāmadeva was the founder of the present Kingdom of Kathmandu (Kāntipur). A stone inscriptions found in Patan mentions this fact as follows:

*shreemāNi golake... abhilekha sangraha bhāga 9 NS 107.*

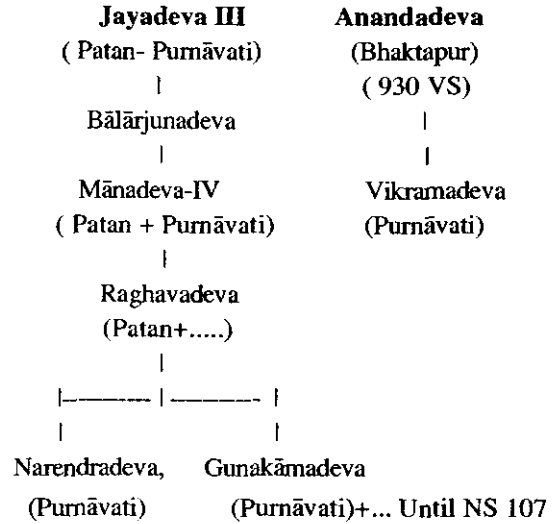
This inscription can be assumed to be written in the second half of his ruling period in the Kingdom. The available sources support that

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the king Rāghavadeva ruled the country for 53 to 63 years; is a remarkable and considerable period in the ancient history of Nepal. It was already 107 years since the Nepal Sambat was originated in the first half of the King Rāghava Deva's period that includes Vikramadeva, Narendradeva and Gunakāmadeva's ruling period in the Nepal Valley. In total, the four kings ruled for 123 years as follows:

Raghavadeva:	63 years
Bikramadeva	8 years
Narendradeva	6 Months
Gunnakāmadeva	51 Years

It is illustrated in a diagram as follows:



## Samkhadhara Sākhawāla

Regarding the Nepal Sambat there are many references available in the *Gopālrajvamsāvali*, *Rāj bhogmālā* and *Keshar Library* etc. as follows: (1)

*“Tho Anandadevayā dājun niguu shaharae bhog yānā cwongulin nepāyā vātā lāgāye vanā: ana nhāpā gā jaka duugulii ugu shahar yāta khwopa ( Bhaktapur) nā tayā rājya yāta...”*

“Since Anandadeva's brother has been ruling in two regions (Patan and Purnāvati) he

*Pradhan/Historical Evidence... 2*

combined western villages into one unit and named the town Bhaktapur as his own kingdom.”

(2) “Ananda devan bi.sā. 930 māgha kṛiṣṇa pratipadā sombār kunu khopaye takā rājya kayā 20 dan taka rājya yāta”

“Anandadeva extended his region up to Bhaktapur and ruled the kingdom for 20 years”

Similarly, a following passage is also available in the *vamsāvali*:

(3) “*ukhe lalita pattan shaharaye mān deva yā kāye rāghava deva juju jula.... thugu he ilya khwopaye ānanda deva rājya yānā cwongu ilya khwopaye chwomha chamha jotishi--- phi lun juigu suvarna yoga.... bhariyā yāta bhadramati va vishnu matiyā sangam lakhu tirtha ( lun khu) tirtha) ye vanā: phi ko biya waichongu ilya kāntipuray chwomha sun chhamha Shankha( Dhar) nā yāmha sākhwā: dhā:mha chhamha jyāpun( Suddha Jati) khanā: ..... dakwo bhariyā yāta heka: thuikā lobha lālachaye lākā: dakwon phi tha:gu chhen yankala.....”*

“Anandadeva, the son of Mānadeva became King in Lalitapattana (Patan) At the same time, in *Khwopa* (Bhaktapur) one of the astrologers had came up with a calculation of an auspicious time, during which the sand that float in the junction of the two holy rivers *Bhadramati* and *Viṣnumati* would turn into golden sand..... A man named *Shamka* (Dhar) *jyāpu* caste (farmer), saw people carrying sand to Bhaktapur. He convinced them to sell the sand for him with great pacification... and took the sand to his home.”

(4) “*ukhe ugu phi suvarna murhuta bii dhunkugulin lun juyā mawala.....”*

“On the other side (in Bhaktapur) the sand was not turned into gold because it was taken after the calculated time.”

(5) “*ukhe kāntipure thwo dinyā pyanhu lipā munkā ta:gu phi swo: won balay tasakan laye tāla .... shamkha tasakan jyānyāni dharmatmā jugulin wan bichā yāta .... a: wa lun ... sādharan manukhan yāye maphaigu dharmaye jyāye chyalaye .. gugu jyāye wa dhana kharcha yanā: lokaye tahdhangu nā wa paralokaye tadhangu punya kame yāye phai . thukathan*

*manaye khā wāye ka wāye kun ana chwopin pandit jyotis tayegu Dhāpu: kathan nepāyā sakala janatāyā tyāsā pulāh sambat hii keta jujunāpa ujan phwona . thukathan sakala nepāmiyā tyāsā pulā: kaligata 3981 wa .. śākye 8002 pākhe nepal sambat 1 nhyāke jyā jula. thukathan juju pākhen ugu sambat chhyayeke biyāh tadhangu nā kame yāta shamkha yā lohan yā murti yāta pashupati dyayā itā lukhāyā nhyane thāpanā nan yāta. pashupati nātha yā param bhakta juugulin anayā bāga mati khushi sithaye he manta....”*

“Whereas in Kantipur, Shankadhar was filled with joy seeing the sand turned into gold after four days... being an intelligent and religious person he thought of what to do with so much of wealth, and planned extraordinary contributions to the society... by doing this, he can earn good name and good will for the next life,.....as advised by many astrologers he decided to appeal to the king and requested to relieve every individual of the entire Kingdom from debt. In this way, he paid off all the debt for the people in the year Kaligat sambat 3981.. the Shakyas Sambat 8002 and resumed the Nepal Sambat 1. Similarly the King also became famous by granting him the beginning of the new calendar (Sambat). *shamkhadhar*’s stone statue was installed in front of the southern gate of Pashupati shrine. Being a very much devoted to Lord Pashupatinath he renowned his life in the *Bāgmati* river side near the holy shrine of Pashupati.”

In such a way, a story of beginning Nepal Sambat during the reign of the Kings *Raghavadeva* and *Anandadeva* can be found in the *Vamsāvalis*. It is also clearly mentioned that the calendar is known as the ‘Nepal Sambat’ or ‘Nepali Sambat’. Since the calendar was started by *Shamkhadhar* it is clearly written that “*Sham-khadhar krita Nepāl Sambat*” in *Vamsāvalis*. There is no reason to reject the existence of the Nepal Sambat.

It is possible to say the water flowing down from the foot hills of the Himalaya could be a mixed with gold particles and it is undeniable



that *shamkhadhar* suddenly became rich by collecting golden sand. Logistically speaking, the historical event of starting the Nepal Sambat in the year 304 Manadeva Sambat and ruling of the region by the king Anandadeva-I in Bhaktapur and the King Raghavadeva in Patan and Purnāvati is not beyond reality. As described earlier, there were three kings in Patan and Purnāvati. In Bhaktapur, Anandadeva-I himself was in the throne for 29 years. The King Jayadeva III died immediately after he handed over the Bhaktapur region to his brother Anandadeva-I. It is not unrealistic that Kantipur was ruled by three kings while the Bhaktapur region was under the rule of the King Anandadeva-I. For instance, in the year 1938 - 48 VS there were four Shah Kings, and the fourth one is Prithivi Vir Vikrama Shāh in the modern history of Nepal. In any respect, the King Raghavadeva and Gunakāmadeva ruled the region for 63 and 51 years respectively, was an plausible event. In this way, Anandadeva-I ruled the region for quite a long period of time in Bhaktapur and he handed over the Purnāvati region to Vikramadeva and the Nepal Sambat was established in the earlier period of the King Rāghavadeva. It was already 107 years of Nepal Sambat when Gunakāmadeva's name appeared in the *vamsāvalis*.

Furthermore, when Shamkhadhar of Purnāvati announced the beginning of the Nepal Sambat, Raghavadeva was king of Patan and Purnāvati as well, and Anandadeva-I was the King in Bhaktapur. Without king's consent, it was not possible to make a public announcement while Purnāvati area of Kathmandu was under the rule of Rāghavadeva. This is how it can be proved that the Nepal Sambat was established during the reign of the King Rāghavadeva.

### **Sākhwāla or Sakhwāh or SākhaWāla**

By examining the word 'Sākhawāla' we  
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come across the names *Sākhawāla*, or *sākhwāh* or *sākha wāla* in the *Vamsāvalis*. In addition to the name *shamkhadhar*, the word *sākhwāla* is also used in many contexts. It was a tradition of Lhāshā merchants that a designated section of residence is called 'Sākha kothā' where monetary business is taken place. In Bhaktapur, *Kwātha chhen tole* a location, is still called *Sākha Kothā*.

The word *phani* (room) where the king was locked up, still exists in Bhaktapur, and it is called *Sākha Kothā* (Vajracharya NS1099/ 1979 AD). The business of transition by lending and borrowing money is also called 'Sākha' in Hindi. In that room, where merchants loan money to the kings is still called 'sākha kothā'. Ram Chandra śarma's dictionary mentions that *sākha* means *dhāka*, 'list' *roba* 'ledger' *lenden* 'Business' etc. Similarly, by analyzing the word *Sākha wāla* it is understood as a person who deals with monetary accounts. So the person who paid off all the debts of people was presumably called 'sākhawāla'. The word *sākha wāla* became 'Sākha:' as the rule of phonological process in Newar language. Hence the word 'Sākha wāla' found in *vamsāvalis* is neither referring to / *sā* / 'cow' nor / *khwā* / 'face' or a cowherd or caste of cow raiser. In the *Samtshipta Gāpālraj Vamsāvali*, it is written as follows:

"*rājā shree rāghava deva varṣa 63 māsa 6.1/2 shree pashupati bhattacharaka samvata sara pravriti kṛitā*"

According to this reference, the founder of the Nepal Sambat is the King Rāghavadeva himself. However, a misleading passage showing that the Sambat was offered to Pashupati Nāth by king Raghavadeva is also found as follows :

"*juju shree rāghavadeva bhoga varṣa 63 māsa 6 shree pasupati bhattacharake yāta sambata sara dechhāla*"

' King Rāghavadeva who ruled the kingdom

for 63 years and 6 months had offered the sambat (Calender) to the lord *Pashupatināth*.’

According to the rules of writing *vamsāvalis*, name of every king is mentioned and number of years ruling the kingdom including good deeds of his period. Therefore, in the *vamsāvali*, mentioned above, only a section of a passive sentence written in Sanskrit is readable ‘*Shree Pasupatinaath yāta ....sambat dechhāla*’. It is not clear from the sentence who had established the Sambat. So, it is still unclear as to exactly who established the Sambat, the king Rāghava deva or some one else.

Secondly, *sambat sar prabriti: krita*’ should be ‘*kriteta*’ as an agent marker ‘by’ ‘*teta*’. However it is written ‘*krita*’.

Thirdly, according to several *Vamsāvali* the Nepal Sambat was founded by Saṃkhadhar and asked king’s permission to establish a new sambat, and the king had also used the same sambat. The king asked to install his statue near the shrine of *Pashupatināth*. This shows that he was a devotee to the Pasupatināth. So, the phrase ‘*Shree Pasupatinātha yāta .....sambat dechhāla*’ is clearly referring to saṃkhadhara not to the King Rāghavadeva. However the change of new sambat took place in his time.

Fourthly, even though the debt was paid off by Shankhdhara no public announcement is permitted without granting permission from the royal authorities. Therefore, the King Rāghava deva’s name was linked with beginning of the new *sambat*. Since the money was spent by saṃkhadhar the Sambat was written as ‘*Saṃkhadhar Krit Nepal Sambat or Nepali Sambat*’.

Fifth, According to the Malla period inscription (NS 524) found in the *Lū Hiti* (Golden Spout) in Patan, four different calenders were used in ancient Nepal.

1. Śri Kaligata Varṣa 4505
2. Śri Vikrama rāj Varṣe 1461

3. Śaka rāj Varṣe 1326

4. Manna Nepālikā saṃ 524

Obviously from the above list the sambats established by the kings are referred by the term ‘*Rāja*’ whereas in Nepal Sambat the word ‘*rāja*’ is dropped. A question may arise here that why the phrase ‘*Manna*’ is used instead of ‘*Rāja*’ as in ‘*shree manna nepālikā*’

When people of Nepal install inscriptions even after 500 years of Nepal Sambat, no one mentioned the Nepal Sambat was introduced by a king. But, now after 1100 years it is futile to claim that the sambat was established by King Raghavadeva.

Moreover, the Nepal sambat was started on Kachhalā thwo or Kartik Sukla Pratipadā 936 VS and 802 śaka Sambat or according to Colherm’s comparative calculation, it was introduced on October 20th 879 AD. Before this the Manadeva Sambat was in use and it was introduced on 498 śaka Sambat and it was used from the beginning of the Lichhavi period. The Nepal Sambat was introduced when it was already Manadeva Sambat 304 in the middle of the year. (see note B) These other two Sambats originated in Nepal. In the year NS 888 (1768AD) when the Shah King Prithivī-nārāyan Shāh conquered the Kathmandu Valley, Nepal Sambat was in use for official and non-official purposes. In many of the western regions, the same Nepal Sambat was used. Beside this, it was also used by neighboring countries like Tibet and China for correspondences. In this regard the historian DhanaVajra Vajrāchārya writes:

“*The original copy of a promised letter to the King Shakti Singh of Kābhre region from An emperor of Ming Dynasty is written in Sanskrit language with the Ranjana script that still exists in the Foreign Ministry indicates the date Nepal Sambat 535. This proves that not only Nepal Sambat but also Ranjana Script and Sanskrit language were known to Chinese Royalties.*” (see Note C)

In this way, the Sambat that was introduced in the later Lichhavi period was recognized as the official one by not only Thakuri kings but also by the whole Malla and the early Shah kings. In addition to the Nepal Sambat, the śaka Sambat was used until the King Prithivi Vir Vikram Shah. The gold and silver coins of that time used the śaka Sambat in 1833 ( 1968 VS). In the śaka Sambat year 1825 (1960) the Rana Prime Minister Chandra Shamsheer ordered to use the solar based Vikram Sambat ( See note D) as the official calendar and started using it on copper coins. Since the year 1031 Nepal Sambat (1833 śaka, 1911 AD,1968VS) when the King Tribhuvan was ordained the throne, Śaka Sambat disappeared from the history of Nepal.

The astrologers who wrote the calendar have used the Nepal Sambat not as a racial calendar but as a prestigious calendar of Nepal. A list of astrologers and the name used for the Calendar are given below:

<u>Astrologers</u>	<u>Name used for Nepal Sambat</u>
Pandit Toyā Nāth	shamkhadharkrita Nepal Sambat (in 2027 VS)
Pandit Toyā Nāth	shamkhadharkrita Nepal Sambat (in 2028 VS)
Pandit Dākurnāth & Naranāth	Nepala Deśiya Sambat
Pandit Prānātha	Shree Nepala Deśiya Sambat
Pandit Visvarām	Shree Nepal Deśiya Sambat

In this way, Nepal Sambat is used in various *Patros* (classical calendars) written by astrologers indicating its originality. This calendar was never used as the calendar for one single ethnic group, nor any particular region. But it entirely related to the Kingdom of Nepal. It is also not an imported calendar as the Vikram Sambat and the śaka Sambat. It has not been discontinued yet. When we look back we see Mandev Sambat was used and Śaka was discontinued in publicly when Nepal Sambat was introduced. The Mandeva sambat was discontinued as well

later. The sambat which has been used for more than thousand years cannot be renamed as 'Newari Sambat'. During the dark period of the Ranas, a trick was played to not to pay thirteenth month salary according to Nepal Sambat every three years. This was the only reason to recognize the Vikram Sambat by the Nepalese government eight decades ago.

## Notes

A. *raji shree mān deve prithu... varshe chaikottaresyan stitagrastagata....(keshara pustakalaya-- hasta likhita grantha*

B. *shakaraj tato paśchādwasurandhakritatanathā. itye te vitammahayaṃ jna yā rājā kameṇa tum krita ambarāgni śri māna devābda 'Ṣeṣa yutākha krita ambarāgni 304 shree mānadevayābwo prayujyamānā ll (Dinesh Raj Panta Purnimā Number 36 )*

C. *"tibbatyā śākyamanyu chwoṃgu aṣṭasāhārika prajñā pāramittā"- Purnimā, Number 30.*

D. 1. Before the Vikram Sambat came into effect the śaka Sambat and Vikrama Sambat were both used in the copper coins during the Shaha period. As for instance, the one paisa coin of śaka Sambat 1810 and Vikrama Sambat 1945 and copper coins that used only Vikrama Sambats 1948, 1949, 1950 and 1951 has been collected by Prem Bahadur Kansakar.

2. We can also find use of Vikrama Sambat 1763 along with Nepal Sambat 826 in an inscription of King Bhuptindra Malla's period .

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# Shamkhadhar Shākhwā

## The Founder of the Nepal Sambat

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The Original article *Sankhadhar Sākhwā yāta Rāstriya Vibhuti Dhāye dhunkā* ' After declaring Shamkhadhar Sākhwā as a national hero' was published in 'Sandhyā Times', Nepal Bhāshā Daily on Nov. 26, 1999. )

Nepal Sambat 1120 (1999-2000) has been a unique and a historical year; the initiator of Nepal Sambat shamkhadhar Sākhwā was recognized as the national figure (hero) by the government of Nepal in this year. Whoever and whatever political party is in the government, this declaration is an indication of an effort to uphold the democracy in the country.

However, this declaration is not the first to recognize shamkhadhar Sākhwā as a national figure. When he started this new sambat 1120 years ago, the then kings and heads of states appreciated his contribution and dedicated a new sambat (during that time only royal people could do such a great contribution to the society) to him. Considering this historic background, it can be concluded that Shamkhdhar was recognized as a national figure at that time too. Hence, this declaration can be considered a renewal of the historical event of recognition.

### Shamkhadhar and Nepal Sambat

Until today the slogan '*Nepal Sambat Rāstriya Sambat*' (Nepal Sambat the National Sambat) was echoing everywhere. The name 'shamkhadhar' was not included with Nepal Sambat. Similarly, when Shamkhadhar is referred, the Nepal Sambat is not mentioned. Now the government has declared shamkhadhar as a national figure, but without specific mention of the "Nepal Sambat" as the national

sambat. This has rendered the slogan disorientation. It is not clear whether the Nepalese government actually recognizes Nepal Sambat or only its initiator- shamkhadhar Sākhwā.

shamkhadhar's noble deed has been reflected in the history. He helped the people to be free from debts. He did not want to use his wealth for himself or his descendants alone but for the well being of his fellow friends and citizens. This is indeed a revolutionary act of Sankhadhar Sākhwā. Yet we remember him not for this good deed but for the new calender he started on the day when he declared the state free from debts. In the history, we find many heroes who contributed to liberate or help fellow people but we rarely find such heroes whose deed has been recognized for a new calender established in their honor. Shankhadhar Sākhwā is the only person in such category. So when we recall Sankhadhar, we think of Nepal Sambat from the bottom of our heart. Recognizing Sankhadhar Sākhwa without giving due recognition to the Nepal Sambat will be like recognizing BP Koirala without recognizing the multi party democracy. BP Koirala was honored because of his contribution towards democracy. If we do not appreciate the democracy, recognition to BP Koirala does not have any meaning. Similarly, in a true sense, an honor to Sankhadhar can be effective only after accepting the Nepal Sambat for a

general purpose. So after granting a national honor to Sankhadhar, we can now expect the Nepalese government to use Nepal Sambat.

### **Nepal Sambat as the National Era**

It has been two decades since the movement for recognition of Nepal Sambat started. National honor to Sankhadhar is a result of this movement and this development can also be considered as a recognition of Nepal Sambat. In reality, Nepal Sambat is the National Sambat of Nepal. The present Nepalese government has been a disillusion on this issue. The name '*Nepal Sambat*' is self explanatory that it is an Era of Nepal. In many historical accounts, the Eras used in different countries have been named after the rulers of those countries. The Nepal Sambat was founded by a civilian and used by the public. This is a unique feature of the Nepal Sambat. It is the most accepted form of calendar in the Nepalese society. All festivals are celebrated according to the Nepal Sambat calendar. Dashāin and Tihār festivals are also celebrated according to this calendar date. The birth date of our king and queen are also celebrated according to this calendar. So this Sambat cannot be tagged as impractical. From the beginning of the history till the regime of Chandra Samsher, Nepal's administration had used it as the very useful Calendar for the country. The only drawback it had was, the government had to pay 13 months salary to the employees every three years. The Rānā regime was the most repressive, undemocratic and brutal ruler era in the Nepalese history. Rānās stopped using this sambat without even scrutinizing the problem. It would not have happened if the regime were as democratic as today. So the intellectuals of this democratic country should not consider this as an impractical calendar without studying the true

evidence as did the Rānās.

### **The Issue of Newars and Others**

The declaration of Sankhadhar Sākhwa, a Nepalese hero, is a moment of joy for all Nepalese communities. It should not be considered as a matter of pride to Newar and as a defeat of non-Newars. The people out side of Newar community can also be proud of its recognition because when Sankhadhar Sākhwā started this new era 1120 years ago, he did not discriminate between Newars and non-Newars to pay off debts. All the suffering citizens got relief from debts. He did not use this new Sambat for his own ethnic group but for the whole nation of 'Nepal'. Hence, there is no ethnic inclination in naming this era. If somebody says Nepal is confined to Kathmandu valley only, then we should denounce this as anti national. If out-of-valley people do not find a reason why they should recognize Sankhadhar Sākhwā as a national figure (because of his origin in Kathmandu valley) then why should the valley people recognize King Janak and King Ram Shah as national figure who do not belong to Kathmandu valley? Such type of opinions shrink the national integrity. We must denounce such ethnical hatred.

### **Further Responsibility**

This declaration is not the conclusion of the task. To honor this declaration the government should initiate other few agendas. First, Nepal Sambat must be used for general purpose. It should be mentioned in the National media and the gazettes. Similarly, erecting a statue of Sankhadhar, issuing stamps, and introducing the Nepal Sambat and Sankhadhar Sākhwā in textbooks should be considered by the government. We all look forward to seeing these changes in the future.

# Shared Words, Shared History? The Case of Thangmi and Late Classical Newar

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## 1. Introduction: Thangmi Ethnography and Language

Thangmi is a Tibeto-Burman language spoken by upwards of 30,000 people inhabiting the districts of Dolakhā and Sindhupālcok in central-eastern Nepal. The Nepali name for this ethnic group and their language is *Thāmī*, an Aryan-inspired term which the Thangmi themselves are eager to shake off. Just as Newar scholars have time and time again insisted that they and their language be known as Newar and not Newari, so too have culturally-active members of the Thangmi community requested that they be referred to by the term Thangmi and not Thami.

When I started working on the Thangmi language four years ago, there was little to go on. Few scholars had worked in the area, and there was a scarcity of fieldwork-based published material on the Thangmi people and their language. The most notable contributions are Father Casper J. Millers *Faith-Healers in the Himalaya* (1979), which offers some solid ethnographic observations on Thangmi shamans; Sueyoshi Toba's unpublished manuscript entitled *Thami-English Dictionary* (1990), a word list based on a few weeks of work with Thangmi speakers; and Creighton Peets PhD dissertation from Columbia University, *Migration, Culture and Community* (1978), an in-depth study of a village with a

sizeable Thangmi population. In 1970, the French linguist Geneviève Stein spent upwards of a year in remote Thangmi villages in Dolakhā (particularly Ālāmpu), but she never published her findings. Secondary materials on the Thangmi ethnic group, such as Dor Bahadur Bista's *People of Nepal* (1967), Gautam and Thapa-Magars *Tribal Ethnography of Nepal* (1994), and Marc Gaborieaus *Le Népal et ses populations* (1978) often repeat factually incorrect suppositions on the lines of: They [Thangmi] number only a few thousand and practice similar social, religious and economic customs to the Tamangs (Bista, 1967 [1996]: 55). In short, then, when I started fieldwork, there was a scarcity of published material dealing with Thangmi culture.

While anthropologists have paid little attention to the Thangmi in their ethnographic accounts of Nepal, the same should not be said for linguists. Since the birth of Tibeto-Burman linguistics, scholars have been intrigued by the genetic position of the Thangmi language. A brief account of the language, written by Sten Konow on the basis of Brain Houghton Hodgsons fieldwork of 1901, appeared in the *Linguistic Survey of India* (1909), and almost half a century later, Robert Shafer included Thangmi in his own family tree of Tibeto-Burman. In both accounts the conclusion was the same: Thangmi (then Thami) shared a special and close genetic relationship with Barām (then known as Bhrāmú), a near-extinct

language spoken in the district of Gorkhā. Despite the scanty empirical basis for this classification (nine lexical similarities shared by the two languages), it appears from more recent research (van Driem, forthcoming) that Shafers suspicions may indeed have been correct. While the Barām system of verbal agreement has all but decayed, the verbal morphology of Thangmi is complex and reminiscent of the Kiranti model. For a fuller discussion of this issue and the data involved, see Turin (1998).

After Barām, Thangmis closest genetic relatives are the Kiranti languages of eastern Nepal and most probably Newar. Whilst the link between Thangmi and Kiranti is well-attested and can be demonstrated through comparison of the pronominalised verbal agreement system, the proposed inclusion of Newar in the *Mahākirānt* or *Para-Kiranti* grouping is a contentious and much-debated point. Newar and foreign scholars alike have challenged the hypothesis, arguing that there are insufficient data to prove the point. Over the past four years, both in conference papers and publications, I have argued that Thangmi occupies a half-way house between a canonical Kiranti-style verbal agreement system and that of the less inflecting Tibeto-Burman languages. Moreover, I have shown evidence that the Thangmi language has a numeral classifier system (not a common feature of the Tibeto-Burman languages of Nepal) which is largely cognate with the numeral classifiers used in the Dolakhā dialect of Newar. From this, two key questions have arisen. First, are the Thangmi and Newar languages close genetic relatives? Second, and if not, how can one then explain the degree of shared lexical items in the two languages, and in which direction did this borrowing take place?

## 2. Cultural Interdependence between

*Newāh Vijñāna* No. 3

## the Thangmi and Newar of Dolakhā

The Thangmi and Newar populations of Dolakhā district have been in close cultural contact for some time. The Thangmi origin story (see Turin, 1999b, and Shneiderman & Turin, 2000a) features a Newar king who first imprisons a Thangmi man and then later impregnates a Thangmi woman. One of the male exogamous clans within the Thangmi kinship descent structure is known as *roimi rati* or *roimi jati*, from Thangmi *roimi*, Newar and Nepali *jāt*, caste, ethnic group. The story of how the Thangmi ethnic group came to have a Newar clan has been fully described in an earlier article, so suffice it to say that the original *roimi rati* brothers are said to have royal Newar blood (see Turin & Shneiderman, in press).

The above examples demonstrate that the Thangmi have incorporated the Newar into their own socio-cultural world, as might be expected of a relatively small, low-status ethnic group faced with the dominant Newar culture of the area. There are, however, also many examples of the more surprising reverse situation in which the Newar have incorporated the Thangmi into their social paradigm. The most notable of these inclusions is the essential role the Thangmi play in a number of festivals celebrated by the Newar in the bazaar town of Dolakhā. These calendrical festivals, such as *khadgajātrā*, the Sword Festival held on the eleventh day of *Mohani* (Nep. *Dasāi*), and *matsyendranāthjātrā* are explicitly Newar and are also celebrated in other Newar-dominant areas, such as the Kathmandu valley. In Dolakhā, however, active participation in specific rituals by certain members of the surrounding Thangmi community is required. Should the Thangmi fail to perform their duties fully, or worse still, not show up at all, the Newar festival is effectively cancelled. The

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precise details of the Thangmi-Newar ritual relationship as outlined above are beyond the scope of the present discussion and will be published in an article by Shneiderman later this year. In brief though, the most salient features of Thangmi ritual involvement are twofold. First, ritual offerings and implements must be assembled to precise specifications by Thangmi villagers and then brought to Dolakhā. Second, Thangmi shamans and ritual practitioners are required to participate in the festivals otherwise officiated by Newars. These duties must be performed by Thangmi from specific villages: the *devikoṭ* and *khadgajātrā* duties are performed exclusively by Thangmi from the village of Dumkoṭ, while the *matsyendranāth jātrā* involves only Thangmi from the village of Lāpīlāñ. This division by village suggests that the imposition of ritual duties in Newar festivals may have originated as a form of taxation on the Thangmi by the local Newar rulers. Whether or not this hypothesis is correct, the required presence of the Thangmi has now become internalised by the Newar of Dolakhā as well, who view the Thangmi as essential to the efficacy of these rituals. Father Miller describes in detail the happenings that led to the Thangmi villagers refusal to come play their part in the *devikoṭjātrā* in 1912 AD (1997: 89-93), an event which is remembered and narrated to this day.

### 3. Classical Newar

Hans Jørgensens description of Classical Newar as being simply the language of the MSS. (1936: 3) has been rightly challenged. As the Newar scholar Dr. Kashinath Tamot has repeatedly stressed, Classical Newar is not one uniform language. There are, according to Tamot, at least two stages of Classical Newari (CN), namely Early and Late (2000: 1); Early *Newāh Vijñāna No. 3*

being approximately 879-1482 AD and Late being the Newar of 1482-1768 AD. As Tamot himself points out, the implications of this linguistic distinction are important: Jørgensens dictionary is now seen as covering only the Late Classical and Early Modern period of the Newar language (from 1675 AD to 1859 AD). It is likely that Jørgensen was unaware of the existence of an older form of the language, namely Early Classical Newar. It is Tamots well-reasoned assertion that Early Classical Newar exhibits pre-Aryan features which were later replaced by Sanskritic vocabulary in the Late Classical and Early Modern periods.

At the *9th Seminar of the International Association of Tibetan Studies (IATS)* at Leiden University, in June, 2000, Kashinath Tamot presented a paper entitled *Some Characteristics of the Tibeto-Burman Stock of Early Classical Newari*. During his presentation, I was most interested to find cognates between certain Early Classical Newar words (to be replaced by Sanskritic loans in Late Classical Newar) and modern Thangmi as spoken in Dolakhā and Sindhupālcok. A day after his lecture, Sara Shneiderman presented a paper on Thangmi death rituals. In her handout, Shneiderman had listed Thangmi ritual words for body parts which are used exclusively during the death ritual. Over 80% of these words are different from those used in daily speech. After her presentation, Tamot approached both Shneiderman and myself and showed us his notations on her handout: many of the ritual words for body parts in Thangmi were cognate with Early Classical Newar. The significance of this discovery should not be underestimated. First and foremost, the discovery lends further credence to the proposed linguistic closeness of Thangmi and Newar. Whether the similarities are due to a great deal of early borrowing between the languages or point to a genetic



relationship remains, of course, the most important issue. Dr. Tamot and I are at present working on a longer article on Early Classical Newar and Thangmi cognates, which we hope to publish soon. In the remainder of this brief paper, then, I will present the evidence of cognates between Thangmi and Late Classical Newar, the former data coming from my own field notes, and the latter from Jørgensens *A Dictionary of the Classical Newāri*.

#### 4. Thangmi and Late Classical Newar Cognates

Shared lexical items between Thangmi and Late Classical Newar (the latter being what Jørgensen refers to as *Classical Newāri*) fall into three classes. The first, and perhaps the least spectacular, are those words which are well-attested reflexes of Proto-Tibeto-Burman roots found across the genetically-related languages of Nepal and the higher Himalayas. The fact that Thangmi and Late Classical Newar share these words does nothing more than reconfirm their membership in the Tibeto-Burman language family. The second class of shared items are Sanskritic loan words which have entered both Thangmi and Late Classical Newar. Whilst many of the Tibeto-Burman languages of Nepal are considerably influenced by Indic, the Newar are the sole Tibeto-Burman people to have adopted both a Sanskrit literary tradition as well as the Indo-Aryan caste system, a result of which is a heavily Sanskritised lexicon. The same cannot be said for the Thangmi, however, whose culture continues to remain largely distinct from the socially dominant ideology of Hinduism. The most likely explanation for these shared Indic loans is that one of the two languages (most probably Newar) loaned words from Sanskrit which

were then, at a later date, borrowed by Thangmi. Another possibility is that both Thangmi and Late Classical Newar were in contact with the same Indic language, and perhaps at even roughly the same time. At any rate, as can be seen from the examples below, there are quite a number of shared Indic loans for words where one might have expected to find a non-loaned and native Tibeto-Burman form.

The third and final class of lexical items shared by Thangmi and Late Classical Newar is by far the most interesting. In this class we find numerous cognates between the languages, few of which are widely attested in other Tibeto-Burman languages. A brief disclaimer at this point would be prudent. Tibeto-Burman historical linguistics is in its infancy when compared with the wealth of comparative and historical scholarship on Indo-European languages. I have no doubt that some of the lexical items which I have for the present included in the list of those shared only by Thangmi and Late Classical Newar, may well be reflexes of Proto-Tibeto-Burman elements also found in other extant Himalayan languages. The present article is but an introductory foray into an otherwise unknown field, and I do hope that the analysis will be further honed through feedback from scholars and by comments from readers of this journal. I will present the data according to the three categories I outlined above.

First then, the Thangmi and Late Classical Newar words which are clear reflexes of well-attested Proto-Tibeto-Burman forms (the latter are taken from Benedict, 1972) or clearly cognate with other extant Tibeto-Burman languages of the Himalayas. The reflexes of common Tibeto-Burman proto-forms range from body parts, animals and food stuffs to verb roots. Reflexes of Proto-Tibeto-Burman *\*s-wa* 'tooth' are Thangmi *suwa* 'tooth' and Late Classical Newar *wā* 'tooth'; the reflexes of

Proto-Tibeto-Burman \**kliy* ‘excrement’ are Thangmi *kili* ‘excrement’ and Late Classical Newar *khi* ‘excrements; \*(g-)yak ‘armpit’ has reflexes *yakho?* ‘armpit’ in Thangmi and *yāko* ‘armpit’ in Late Classical Newar; and Proto-Tibeto-Burman \**lak* ‘arm, hand’ has reflexes *la?* ‘hand, arm’ in Thangmi and *lā* ‘hand, arm’ in Late Classical Newar. Common reflexes for animal and organic words are as follows: Thangmi *naNa* ‘fish’ and Late Classical Newar *nā* fish from Proto-Tibeto-Burman \**Nya* ‘fish’; Thangmi *pya* ‘pig’ and Late Classical Newar *phā* ‘hog, boar’ from Proto-Tibeto-Burman \**pwak*, ‘pig’; Thangmi *sek* ‘fruit’, round organic object and Late Classical Newar *se* ‘fruit, corn, grain’ from Proto-Tibeto-Burman \**sey*, ‘fruit’; and Thangmi *chya* ‘salt’ and Late Classical Newar *chi* ‘salt’ from Proto-Tibeto-Burman \**tsa* ‘salt’. The one notable kinship term shared by Thangmi and Late Classical Newar, and a reflex of a clear Proto-Tibeto-Burman root is *nini* ‘husband’s father, father’s sister’ in Late Classical Newar and father’s sister in Thangmi, from Proto-Tibeto-Burman \**ni(y)* ‘aunt’. Some inanimate nouns with common reflexes are Thangmi *kharou* ‘door, door-frame’ and Late Classical Newar *khā* door from Proto-Tibeto-Burman \**m-ka* ‘door’; Thangmi *me* ‘fire’ and Late Classical Newar *mi* ~ *me* ‘fire’ from Proto-Tibeto-Burman \**mey*, fire; Thangmi *me-thap* ‘fireplace’ and Late Classical Newar *mi-thap* chimney (culli) from the two Proto-Tibeto-Burman elements \**mey* ‘fire’ and \**tap* ‘fireplace’; Thangmi *kham* ‘word, tale, story’ and Late Classical Newar *kha* ‘word, tale, story’ from Proto-Tibeto-Burman \**ka* ‘word, speech’; and Thangmi *ulam* path, road and Late Classical Newar *la(m)* ‘road, way, direction’ from Proto-Tibeto-Burman \**lam* ‘road, direction’. Common verb cognates and other grammatical particles are Thangmi *ca* ‘small, young, diminutive’ and Late

Classical Newar *cā* ‘a young one’ (of animals) from Proto-Tibeto-Burman \**tsa* ‘child, grandchild nephew/niece’; Thangmi *pisa* ‘to give (away)’ and Late Classical Newar *pi-tē* ‘to give away’ from Proto-Tibeto-Burman \**biy*, ‘give’; Thangmi *lokxa* ‘to pour’ Late Classical Newar *lu-* ‘to pour’ from Proto-Tibeto-Burman \*(*m*-)*lu(w)* ‘pour’; Thangmi *lupsa* ‘to sink, to be submerged’ and Late Classical Newar *lop* ‘to sink, to be submerged’ from Proto-Tibeto-Burman \**lip* and/or \**nup*~\**nip* ‘sink’; Thangmi *saisa* ‘to know’ and Late Classical Newar *saya* ‘to know, to understand, to be conversant with’ from Proto-Tibeto-Burman \**syey* ‘know’; and Thangmi *su* ‘who?’ and Late Classical Newar *su* ‘who? (of persons only)’ are cognate with modern written Tibetan *su* who? (Jäschke 1881 [1990]: 573). The final few examples are of those Thangmi and Late Classical Newar words which are also cognate with Sampang, a Kiranti language spoken in the northeastern quadrant of Khotān district. The Sampang data have been provided by René Baptist Huysmans. Thangmi *chusa* ‘to fasten’ and Late Classical Newar *chuya* ‘to fasten, to attach’ are cognate with Sampang *chuyma* ‘to fasten’; Thangmi *bok* ‘corn or rice blossom’ and Late Classical Newar *bo* ‘flower’ are cognate with Sampang *buN* flower; Thangmi *meśa* ‘buffalo’ and Late Classical Newar *mes* ‘buffalo’ are cognate with Sampang *mesi* ‘buffalo’ and Kulung *me:si* ‘water buffalo’. Whilst the above examples show only that both Thangmi and Late Classical Newar are Tibeto-Burman languages with reflexes of well-attested proto-forms as well as cognates in extant Tibeto-Burman languages of the Himalayas, the reflexes in Thangmi and Late Classical Newar are often very similar indeed.

The second set of data contains words which both Thangmi and Late Classical Newar loaned from Indo-Aryan languages and which are strikingly similar. Thangmi *aji* ‘mother-in-

law' and Late Classical Newar *ajī* grandmother (paternal and maternal)' may have been loaned from Hindi *ajī* or *ājī* 'paternal grandmother'; Thangmi *athe* 'very' and Late Classical Newar *ati* 'very', exceedingly were likely loaned from Maithili or Nepali *ati* 'very, exceedingly'; Thangmi *ṭupuri* 'hat, cap' and Late Classical Newar *tupuli* 'a sort of head-gear' from Indo-Aryan *ṭopī* 'cap'; Thangmi *dudu* 'milk, womans breast' and Late Classical Newar *dudu* 'milk, the breast of a woman' may well be loaned from Nepali (or another neighbouring Indo-Aryan language) *dud* or *dudh* 'milk, female breast, udder'; Thangmi *pataṣi* 'womens traditional dress' and Late Classical Newar *patāsi* 'the lower garment' may derive from Sanskrit *paṭaḥ* 'cloth' or Nepali *pāṭ* 'flax, fibre'; and finally Thangmi *makar* 'monkey' and Late Classical Newar *markaṭ* monkey are loaned from Nepali *markaṭ* 'monkey' which in turn derives from Sanskrit *markaṭa* 'monkey'. As I mentioned above, Newar has a highly Sanskritised lexicon and thus it is not surprising that even words which would be considered part of its core lexicon, such as very, milk or breast, have been loaned from Indo-Aryan. More surprising, however, is that Thangmi too has borrowed these terms, and furthermore that the loans seem to have undergone a similar phonological shift in both languages. Examples of this shift would be the reduplicative *dudu* milk from Indo-Aryan *dud* or *dudh*, and the extra syllable added to the loan for hat or cap, Thangmi *ṭupuri* and Late Classical Newar *tupuli*, from Indo-Aryan *ṭopī*.

It is most likely that one of the two languages borrowed words from Indic which were then at a later date borrowed 'once-removed' into the second language. The order was most probably Late Classical Newar borrowing from Indo-Aryan and then Thangmi borrowing a Sanskritised form from Newar. On account of the

literacy and extensive written tradition of the Newar civilisation, loans directly from Sanskrit into Late Classical Newar were commonplace. For Thangmi, however, which remains to this day an unwritten language spoken in the middle hills far from any urban centre, direct loans from Sanskrit are distinctly unlikely. If this scenario is correct, it would support the hypothesis that the Thangmi and Newar languages (and hence their speakers) were in close contact with one another from an early date. In the absence of such early contact, one would have expected Thangmi rather to borrow from Nepali when the language was brought to Dolakhā and Sindhupālcok by Nepali-speaking Indo-Aryan settlers.

The final data set, presented in the table below, are those lexical similarities shared only by Thangmi and Late Classical Newar and not cognate with other Tibeto-Burman languages. I have opted for a tabular presentation because of the sheer volume of the data, and also to facilitate comparison. The entries follow the ordering of Jørgensens *A Dictionary of the Classical Newārī*, from which all of the Newar entries are taken. I have also chosen to preserve Jørgensens orthography for the sake of consistency, including his unsystematic use of the definite and indefinite articles, whilst the Thangmi entries are based on my phonological understanding of the language. In the final column I have included possible Proto-Tibeto-Burman forms of which the modern words may be reflexes. Since the publication of Paul King Benedicts seminal *Sino-Tibetan: A Conspectus*, from which the proto-forms are taken, there have been many advances in Tibeto-Burman historical linguistics. Although recent articles and conference papers have refined and added to Benedicts list of Tibeto-Burman reconstructions, for reasons of space I do not include them here.

## Late Classical

<u>Newar</u>	<u>Gloss</u>	<u>Thangmi</u>	<u>Gloss</u>	<u>Proto-form</u>
athi-āthi	<i>a joint, articulation</i>	aṭu	<i>a joint</i>	
al-pe	<i>the spleen</i>	elepe	<i>spleen</i>	
wāsā	<i>a plough</i>	wasā	<i>to plough</i>	
karati	<i>a saw</i>	karati	<i>a sickle,</i>	
kwos	<i>a bone</i>	kośa	<i>bone</i>	
khiṅu	<i>dark, darkness</i>	ukhiṅsa N	<i>to become dark</i>	<i>ukhiṅsa</i>
gañ	<i>dry</i>	gañdu N	<i>dry</i>	<i>gañdu</i>
ṅa	<i>a horn</i>	naru	<i>horn, antler</i>	
ṅatāl	<i>a cheek</i>	nate	<i>cheek</i>	
ṅālā-pu	<i>ashamed, shame</i>	aṅaldu N	<i>ashamed</i>	<i>aṅaldu</i>
cāku	<i>sweet</i>	ṭakadu	<i>sweet</i>	
cimilī = cimī	<i>the hair (of the body)</i>	cime	<i>hair (of the head)</i>	? <PTB *tsam = tsām ~ sām
che	<i>2. s. you (used mostly in addressing superiors or equals)</i>	che	<i>pronominal honorific suffix</i>	
cho	<i>wheat</i>	jakcho	<i>wheat</i>	
choya	<i>to send, to dispatch</i>	chyo?osa	<i>to send</i>	
jak	<i>only</i>	jukun	<i>only</i>	
jake	<i>rice</i>	jake	<i>rice</i>	
tatā	<i>an elder sister</i>	tete	<i>elder sister</i>	
tuphe	<i>a broom</i>	thope	<i>broom, sweep</i>	
da	<i>a year</i>	daN	<i>year</i>	
dhu	<i>tiger</i>	du	<i>tiger, wild cat</i>	
hni	<i>a day</i>	uni	<i>day, sun</i>	
hni-pu	<i>the brain</i>	Nyi	<i>brain</i>	
pu	<i>seed</i>	puya	<i>seed</i>	
phat-si	<i>a kind of pumpkin</i>	phaṭu	<i>pumpkin</i>	
phas	<i>air, wind</i>	phaśe	<i>air, wind</i>	
bu	<i>a field</i>	pebu	<i>field</i>	
bhaṭi	<i>a cat</i>	baṭi	<i>cat</i>	
mañ-gwo	<i>swelling</i>	maraNsa	<i>to swell</i>	
mā-khā-pi-khā	<i>a spider</i>	makarpapa	<i>spider</i>	
mā-khicā	<i>a bitch</i>	ma-kucu	<i>bitch, female dog</i>	? <PTB *-ma + *kwiy = kwěy
hma	<i>a body</i>	maN	<i>body</i>	
lañ-hñe	<i>a yard, court</i>	laNga	<i>courtyard, farmyard</i>	
li	<i>thereafter</i>	li~libi	<i>after, later</i>	
sakal	<i>all</i>	sakale	<i>all</i>	? <PTB *(m-)kul
sa-cā	<i>a calf, a heifer</i>	śya-ca	<i>calf (lit. cow + son)</i>	

sā	<i>a cow</i>	śya	<i>cow, bovine</i>
sā-dudu	<i>cow-milk</i>	śya-ko dudu	<i>cow-milk</i>
si-pā	<i>the testicles</i>	papa-sek	<i>testicles</i>
se-bu	<i>leather</i>	śebi	<i>leather, skin, hide</i>
sel	<i>marrow</i>	ṭamsil	<i>marrow</i>

## 5. Conclusion

The above table contains 41 entries of likely cognates between Thangmi and Late Classical Newar, of which at least three may be derived from attested Proto-Tibeto-Burman roots. The number of reflexes of Tibeto-Burman proto-forms may actually be much higher, but good reconstructions are hard to come by, and I can only hope that scholars may lend a hand in weeding out those lexical items which are found elsewhere in Tibeto-Burman. However, even if half of the above proposed lexical similarities between Thangmi and Late Classical Newar turn out to be reconstructable to Proto-Tibeto-Burman, around 20 lexical similarities remain. As mentioned above, Shafers argument for Thangmi and Barâm relatedness was based on nine lexical similarities shared by the two languages, three of which may now be discounted as they are widely attested in other Tibeto-Burman languages, leaving only six words to support a link. Whilst many Tibeto-Burman languages of Nepal have some lexical cognates with *either* Thangmi *or* Late Classical Newar, there is no other language to my knowledge which shared as many lexical similarities with Thangmi or Late Classical Newar as these two languages do with one another.

Once again the question arises: can this similarity simply be put down to borrowing or does it belie a deeper genetic relationship? At the present, I am unsure how to answer. If we opt for the more cautious explanation, putting the similarities down to culture contact and *Newāh Vijñāna No. 3*

lexical borrowing, then the serious issue arises as to how the speakers of these two languages could have exchanged so much 250 years ago or more. If, on the other hand, we choose to conclude that the lexical similarities shown above are an indication of a close genetic relationship between Thangmi and Newar, then we must come up with sound historical evidence to this effect. Either way, one conclusion is beyond doubt: at a linguistic level Thangmi shares much with Late Classical Newar and at a cultural level, the Thangmi have deep socio-religious links with the Newar of Dolakhâ. This relationship is both an intriguing and important one, and will be the subject of further study.

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# Obituary

## Kānchhā Buddha Vajrāchārya (1916-1999)

A grand child was born in the family of Pancha Rāj Vajrāchārya as a blessing to his son Jit Bahadur and daughter-in-law, Hirā Māyā, in Nepal Sambat 1035 (1916 AD). They moved to Kathmandu from Lalitpur and settled in Tyara Tole near the Jwālāmāi temple. Even though the child was named Hirā Bahadur he was known by a nick name *Kānchhā* (the youngest one) in his playmate circle. Later he was known as Kānchhā Guruju.

In course of time, he became familiar with the *Jñānamālā Bhajan* (Spiritual Hymn songs) group. Because of his good moral character he was also known as Kānchhā Buddha who has lots of compassion, good attitude and who stays away from consuming alcoholic beverages. Whenever he visited his mother's parents (*pāju pinthāe*), he was addressed as the *Yami Bābu* (A boy from, 'Yen', the historical name of Kathmandu).

No matter how much a person becomes popular in a society or how spiritually devout he is, it is not possible to escape from death. Therefore, Mr. Kānchhā Buddha's life span gradually extinguished as the flame of a oil lamp (*Mata*) does. Sometimes, it happens all at once when a sharp wind blows away the life of *mata*, but in Kānchhā Buddha's life, death happened slowly like when there is no more oil and wick in the *mata*. In this regard, Kānchhā Buddha's death cannot be considered an incomplete one. Indeed, he was successful and has contributed a lot for the sake of Newar society during his life.

Both of his parents passed away before his grandparents. With the help of his beloved

elder sister he learned *Bhajan songs* in his early age. Even though he is no longer with her now, he has left a lot of memories for her and the Newar Community. He has trained many people in the traditional Nepalese musical world, in the field of performing dances, writing songs, and composing music. Many of the works he had done in his life can be remembered here for his dedication to Nepalese music.

The very first time he appeared in a theater was in 1936 in the *Kāmeswari* ballet dance as *Virkush*. His drama '*Anurādhā*' was also popular at that time and so were his songs like "*Gajapa jula gajap jula ultā thwo sanisāra*" (This world is strange...) and "*Jhyālaye misā chhamha khālā ?*" (Do you see a girl in that window?). His other songs that were also popular at that time which are included in the *Jñāna Mālā Bhajan* songs book.

'*Jagatay swārthayā byabahār*'

(The people are selfish in the world)

'*Jagataye janmayā sāra*'

(Success of life in the world)

'*Yāye nu paraupakār*'

(Lets take care of people who need us)

The people who were familiar with *Jñāna mālā* learned those songs by heart and were inspired by them to establish an association called '*Paropakār Orphanage Society*'. One of them was the famous social worker Hon. Dayā Vir Singh Kansākār.

It was the Rev. Amritānanda Māhāsthavir who founded the *Jñānamālā Bhajan* and

inspired him to join the *Bhajan* group of Radio Nepal in 1951. The Radio Nepal was previously known as the *Rāstriya Nāch Ghar* (National Theater of Dramas). He directed popular classical ballets such as *Lokeshwara*, *Kumāri*, *Nimantranā* and so on. It was his bold step to bring out some of the *tantric charyā* dances which were considered to be performed in the sacred *agam chhen in Bāhā* and *bahis* (Sacred Shrines in Buddhist Monasteries) only and claimed that these dances were the national and prestigious treasure of Nepalese culture. He also taught music to military schools in Kathmandu. The audio cassette produced by the

*Jnāna Mālā Bhajan Khalah* includes many of his songs. In 1976, he was honored with Coronation Medal for his dedication to Nepalese music. In 1989, he won the highest cultural award of Indra Rajya Laxmi Puruskar. In 1990 he was honored in the 8th National Cultural Festival. Similarly, he was honored by the Lipi Guthi, Tāremam Sangh, Pachāyat Sākalpa Giti Nātya, Tānsen Pālpā Jñāna Mālā Bhajan Sangh, Srigha Vihar Jñāna Mālā Bhajan and finally in 1994 he was recognized as the patron of the Swayambhu Jñāna Mālā Bhajan Khalah and was given a plaque of honor in a public reception. The Newar community will miss the treasure of musical field forever.

## **Divyavajra Vajrāchārya (1917-1999)**

A Newār Pandit Divyavajra was born in the family of a very well known Vajrāchārya family of Nila Vajra and Bal Kumari in Māhābaudha, Kathmandu, Nepal on *Jestha 24th Astami*. 1976 Vikram Sambat (1919AD).

He tied up his married life with Miss Keshari, the daughter of Meer Subba Heera Man Vajrachrāya at the age of nine. They had four sons and five daughters.

Pandit Divyavajra's life consists of two phases: the first half dedicated to the traditional, herbal and naturalopathic (Ayurvedic) medicine and the second half to the preservation of Nepalese Buddhist philosophy and literature. Towards the end of first half period of his life (around the year 2013 VS/ 1956AD) he suffered from diabetes and tuberculosis. That forced him to stay away from his traditional profession of naturopathic treatment which he had started by establishing the Piyusvarshi Aushadhālaya (Medical Center) in Māhābaudha Tole, Kathmandu, Nepal in the year 2001 VS(1944AD). This

change in his life had inspired him to study the Buddha's philosophy and to take a teaching job. In addition, he also taught the Pāli language to several Newar Buddhist monks.

Until the year 2010 (1953), he was very active in teaching naturalopathy by visiting villages such as Thaiba, Baregāū etc in the valley, and opened the health related Ayurvedic traditional schools. Besides this, in 2017 VS(1960), he also coordinated the opening of the first National Museum in Kathmandu and in the same year, organized a health and vocational exhibition.

From the very beginning of his adulthood, his eyesight was very weak, however he was bold and possessed a sharp memory. He never gave up studying Buddhist texts. By the year 2036 ( 1979) he had recited the whole text of *Avidharma*, and collected, translated and explained the Sanskrit Buddhist texts such as *Bodhi Charyāvatar*, *Langkāvatār*, and so on to the public. He became an advisory member to



several Buddhist organizations and became the president of the Dharmodaya Sabha, the National Buddhist Association in Kathmandu, Nepal.

Because he was involved in various religious activities, he was invited to participate in several Hindu and Buddhist conferences in Varanasi, India, Taiwan and Thailand. In the Newar tradition, a person's 77th birthday is a special one and it is known as the *Burā Janko* or the *Bhimarath Rohana*. This auspicious birthday was celebrated in the year 2053( 1996). After

three years of this auspicious birthday he decided to leave his mortal body in the year 2056 VS (1999) and chose to live in *Sukhāvati Bhuvan*, the heaven of peace. Even though he is no longer with us he has left tremendous amount of work on Newar Buddhist literature that will always be with us. Newāh Vijnāna pays heartfelt tribute to his dedication and good deeds. A list of his works( published and unpublished) is given here for reference to Newar Buddhist studies.

<u>Title</u>	<u>Date</u>	<u>Publisher</u>
<i>Shāraṅga Dhara Shabdakosh</i>	(2011 VS)	Divryavajra Vajrāchārya, Kathmandu
<i>Advayaparamārth Nāmasangitī</i>	(2029 VS)	Bhushan Prakāshan, Kathmandu
<i>Dharma Sangrah Kosh</i>	(2036 VS)	Pandit Hem Vajra Vajrachārya
<i>Nirbedabhaagiya</i>	(2039 VS)	Akhil Nepal Mahayān Baudha Samāj, Kathmandu
<i>Pancha Pancha Raktshyā Kathā Sāra</i>	(2037 VS)	Purnānanda Vaidya
<i>Sukhāvati Vyuha</i>	(2037 VS)	?
<i>Prathama Dhyāna Vidi</i>	(2040 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu
<i>Chatu Stava</i>	(2043 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu
<i>Bodhicharyā Vatāra</i>	(2043 VS)	Bodhi Prakashan Kendra Lalitpur Nepal
<i>Prajñā Pārmita Pindarth Samgrah</i>	(2048 VS)	Akhil Nepal Mahayān Baudha Samāj, Kathmandu
<i>Nava Sutra Sangraha</i>	(2047 VS)	Sāhu Bhakti Dās Shrestha, Kathmandu Nepal.
<i>Lankāvatāra</i>	(2050 VS)	Lotus Research Center, Lalitpur Nepal
<i>Arya Ganda Byuha Sutra</i>	(2053 VS)	Lotus Research Center, Lalitpur Nepal
<i>Panchāktshara Stotram Nā Jāto</i>	(205? VS)	Moti kaji Tuladhar, Kathmandu Nepal
<i>Baudha Tantrokta Siddhausdhi Sangrah</i>	(2052 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu
<i>Aarya Tārā Ssangraha</i>	(2055 VS)	Akhil Nepal Mahayaan Baudha Samaaj,Kathmandu

#### Unpublished Texts

1. *Abhisamayāṅkārā Sutra*
2. *Sikshyā Samuchya Sutra*
3. *Asta Sahasrikā Prajñā Pārmita Sutra*
4. *Guhya Somāj Tantra*
5. *Dasha Bhūmikā Sutra*
6. *Sādhanā Mālā*

In addition, several other manuscripts on Nepalese Māhāyāna tradition and Meditational methods of divine beings are also needed to be published. (Newāh Vijnāna thanks to Sumati Vajrachārya for making this bio-data available to us. Ed. )

## Vijaya Bāhādur Malla (1926-1999)

On July 24th 1999 the Newar community lost Vijaya Bahadur Malla, a well known drama writer. He was born in the family of Subbā Riddhi Bāhādur Malla who was the publisher of the Nepali monthly journal *Shāradā*. Inspired by his family, Vijaya Malla became involved in writing Nepali literature especially novels, dramas and poems. Gradually, he became successful in securing a distinguished place in the field of Nepali literature. As the result of his contribution to Nepali literature he was nominated to the Royal Nepal Academy as an associate member. Later he became the member secretary and served the academy until 1990.

While he was in the Academy his contribution to the modern Nepal Bhāshā drama made him a famous writer in the field of Nepal Bhāshā literature too. He was the patron of Nepal Bhāshā in the Royal Nepal Academy. He raised a voice to secure a proper place for the Nepāl Bhāsā in the Academy. With his enormous enthusiasm, he was able to stage his Nepal Bhāshā dramas in the Academy theater hall despite a formidable conflict with the Vice-chancellor Madhav Ghimire.

According to Dr. Chundā Vajrāchārya who has analyzed Malla's dramas, his Nepal Bhasha dramas have not been published in the form of book. However, they were staged in the Academy hall several times with the participation of the campus students. All of them were

applauded by the audiences with great honor and received high ranking awards in the Campus Drama Competitions. The dramas he has written in Nepal Bhāshā are as follows:

	<u>Title</u>	<u>Translation of the Title</u>
1953	<i>Jyānmārā yā kāye</i>	'The Son of a Murderer'
1974	<i>Chapu nyanā bākhan</i>	'A story I have heard'
1980	<i>Tinā ta:gu lukhā</i>	'The Closed Door'
1982	<i>Lapan khyāh</i>	'Street blocker Ghost'
1983	<i>Nān madu-mha manu</i>	'A name less man'
1983	<i>Kulān chakani tini</i> broaden'	'The Horizon will be
1985	<i>Kisi nyāimha Madan Mān</i>	'Elephant buyer Madan Man'
1985	<i>Lohan yā bākhā</i>	'A story of rock'
1989	<i>Kipālū linā chwōmha</i> <i>manu</i>	'The man chased by his shadow'
1993	<i>Kumāri</i>	'A virgin girl'
1994	<i>Kwosāh nugah</i>	'Attracted heart'
1999	<i>Nimha tepuh</i>	'A couple'

All of these dramas were staged and became very popular. Even though he is a well known man of literature in Nepali language his Nepal Bhasha drama made him popular in Newar circle too. (For further details please refer to Chunda Vajrāchārya's PhD. dissertation '*Nepal Bhāshāyā Adhunik Nātakya Prabriti va Prawāha*'. 'The Trends and Features of Nepāl Bhāshā Drama) 1992, Central Department of Nepāl Bhāshā, TU, Kathmandu pp.217-38). He will be remembered for ever for his contribution to Nepāl Bhāshā Literature.

(Our thanks to Uma & Kush Shrestha for providing information about late Vijaya Malla - Ed)

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### Section 3

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## Conference and Seminar Paper Abstracts

### **The 5th Himalayan Languages Symposium, Kathmandu, Nepal. Sept. 13-15 1999**

#### **“A Socio Linguistic Analysis of Proper Names among the Maharjans of Kathmandu”**

Uma Shrestha  
Western Oregon University

The present study shows how names evolve over time with changes in Society by drawing on the naming practices of a small segment of the farmer caste of the Newar ethnic community, commonly known as the Jyāpus, who live in Kathmandu, the capital city of Nepal. The appellation Maharjan is often used to refer to this caste. The types of names- names related to gods and goddesses, physical and personal characteristics, kin and siblings order-found among the older Maharjan members are entirely absent among the younger members. The names of older Maharjans show close link to their caste while those younger members are arbitrarily picked from the inventory of the names popularly found among the other Newar castes and ethnic groups and are neither meaningful nor reflective of any socio-cultural reality or expectations of the farmer community. The changes in the names have been found to be the result of the various social and economic changes taking place in this community and in the larger community with which it interacts daily.

*Newāh Vijñāna No. 3*

#### **“Verb Morphology in Badikhel Pahari Dialect”**

Rudra Laxmi Shrestha  
Tribhuvan University

This paper is prepared as a preliminary step based on my own collection of data. The purpose of this paper is to show the stem classes of verb and its regular and irregular morphological categories. In this collection, the insertion of empathetic forms before adding inflectional suffix in stem, is also discussed here. This will also include inflection of the finite verbs paradigms including inventive, negations, imperatives, prohibitives, optatives and causatives; non-finite forms such as infinitives, gerundives, particles and concurrents etc.

### **6th Himalayan Languages Symposium, University of Wisconsin, Milwaukee, USA. June 15-17, 2000**

#### **“Inflectional Tense Categories in Dolakhā Newar”**

Carol Genetti  
University of California at Santa Barbara

The Dolakhā dialect of Newar differs from the dialects of the Kathmandu Valley in a number of significant respects ( Genetti 1994). The net effect of these differences is true mutual

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unintelligibility, such that Dolakhā Newār (Hereafter Dolakhāe) should be considered a distinct language for the narrow purposes of linguistic classification. One of the areas of noticeable divergence is the existence in the Dolakhāe of four distinct inflectional tense categories, which contrast with the two inflectional tense categories (generally referred to as past and non-past) of the Valley dialects.

Of the four tense categories in Dolakhāe, the past and the future clearly correspond historically to the past and non-past found in other Newār varieties. The present and the past habitual, by contrast, are Dolakhāe innovations. While the past habitual is clearly based historically on a nominalized form of the verb, the origin of the present tense morphology is less clear, though it may have evolved from a serial or auxiliary form of the verb *yar-* ‘come’.

The four tense categories have a variety of functions in Dolakhāe narrative discourse. As the present and past habitual tenses are innovative, they form the primary focus of the present study. The existence of the present tense is especially unusual for a Tibeto-Burman language, so the fact that it has functions similar to those found in Indo-European present tenses is quite interesting. In Dolakhāe, the present is found to have the following uses: simple present (uses for ongoing, yet non-progressive events); present habitual; immediate future; present states; performatives; and historical present. Each of these functions are exemplified with narrative data, and the deployment of the present tense to render narrative effects is explored. The present tense also co-occurs with the progressive auxiliary *con-* ‘sit, stay’, and the perfect auxiliary *tar-*. In the former case, the use of the progressive indicates that the state is ongoing to the present moment. How this differs from the non-progressive is subtle; the use of the progressive

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indicates a sense of continuity not implied by the present alone. In the latter case, the auxiliary inflected with the present marks an event completed in the past, with an effect that continues into the present moment.

The past habitual is perhaps not aptly named, as it is also used for past states and (rarely) for single events that occurred in the remote past. These functions are unified in that a significant time gap occurs between the event or state and the temporal reference point of the narrative. However, this use is distinct from a perfect aspect in that there is no implication of present relevance. The function of the past habitual in non-quotative narrative discourse is to set the stage for the mainline narrative. The interaction of the past habitual indicates an event that was previously ongoing. The simple past may also occur with the progressive to this end, but with a different narrative effect. With the perfect auxiliary *tal-* the past habitual renders a past perfect.

### **‘The Cultural Aspects of Borrowing “Culture”’: Circulation of “Sanskriti” in Bhaktapur, Nepal’**

Gregory Price Grieve  
The University of Chicago

The Nepalese city of Bhaktapur has been dubbed by the Nepalese government, Bhaktapur’s local municipality, foreign development agencies, and by tourists institutions as Nepal’s “Hindu medieval city” and the nation’s “cultural capital.” But, paradoxically, lurking just behind the aroma of incense and the clang of temple bells are the over 100,000 tourists who visit the city each year, the millions of dollars of development aid which has poured into Bhaktapur, as well as the fact that this seemingly culturally conservative

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city houses one of the strongest and politically most racial municipalities in Nepal. I argue that Bhaktapur's medieval culture is not lingering social fossil, but the outcome of a conjuncture between local religious practices and western concepts of "culture." Using a Coca-Cola sign on the Amiko Highway which welcomes the visitor to Bhaktapur in Newari, Nepal and 'English' scripts, I trace out how the three languages generate three overlapping but distinct discourses about "culture" (samkṛti). I then turn to three films shot in Bhaktapur--The *Little Buddha* (in English), *Biskā Jātra* (in Nepali), and *Nhisutu* (in the Bhaktapur dialect of Newari). In the making of these three films emerges an "insider's," a Nepali national, and an orientalist/romantic point of view of culture, respectively. I use interviews, articles and the cinematic documents themselves to show how these "cultures" get made, contested and appropriated.

**"One Language : Two Systems : Nepāl Bhāṣā Verb Morphology (Data From Ten Dialects) "**

Daya R. Shakya  
INBSS

Center for Nepālese Language & Culture,  
Portland, OR, USA

In studies of the dialects of Nepāl Bhāṣā (Newar) it is clear that the language of Newars manifests two systems of verb inflection. One has a complex system of subject and verb agreement similar to Kirānt languages that include Rāi, Limbu and Sunuwār, spoken in the Eastern Himalayan region. The other one, self 'ātma' and non-self 'para' distinction (Joshi 1985), which has been labeled as the conjunct and disjunct system (Hale 1979) is similar to Tibetan Pattern of verb inflection, probably also

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used in the Tibetan-Kanauri group (DeLancey 1989).

The first system clearly supports Van Driem's Māhākirānt Hypothesis (1993) whereas the second system could lead to the significant reconstruction of greater Bodic languages that include Tamang, Gurung, Magar and Thakali (TGMT) spoken in the western Himalayan region. Since the two systems are prevalent in one language it is very important to examine the dialects spoken in most of the Newar settlements to draw a conclusion on the Proto-Newar verb morphology.

This paper discusses the data on verb morphology collected from ten dialects of Nepāl Bhāṣā covering the Kathmandu Valley and the villages in the south, west and eastern regions, and neighboring districts of Dolakhā. The findings of this examination suggest a relationship between each dialect and illustrate the structure of the Proto-Newar reconstruction.

**"Types of Verbs and Functions of the Causative suffix -k in Newar"**

Kazuyuki Kiryu  
Mimasaka Women's College, Japan

Morphological and semantic features of causatives in Newar have been discussed by some scholars so far. According to Malla (1985), there are two types of causative forms of a verb in Newar: one is a phonological variant of the non-causative verb, such as *gyāye* 'to be frightened' vs. *khyāye* 'to frighten'; and the other is derived by adding suffix -k to the non-causative verb, such as *khwoye* 'to cry' vs. *khwoeke* 'to make cry'. The type of causation expressed by the former is manipulative causation, whereas the latter shows both manipulative causation and indirect causation. Hargreaves (1991) discusses the productive

causative *-k*, and argues that there are two types of causatives in Newar in terms of the notion of control: effective causatives, affective causatives. Effective causatives represent a situation in which a causer makes the causee to do the action denoted by the non-causative verb. Syntactically speaking, the causer NP is licensed by the subject over the event; the non-causative verb expresses a non-controllable, spontaneous event.

Hargreaves analysis of effective causatives seems to be insufficient in that he focuses only on the aspect of controllability. In this presentation, what Hargreaves calls affective causatives can be interpreted from a different notion. In this presentation, I discuss some functions of the causative suffix which have not been recognized in the previous studies in conjunction with types of verbs. The functions of causatives with the causative suffix *-k* to be discussed in the presentation are:

1. causatives with an auxiliary verb *biye*
2. effective causatives which shows the distinction between middle and causative
3. evidentially effect with affective causatives
4. causative suffixes with non-causative verbs with phonological causative variants
5. causative form in serial verb construction

As a final remark, I will discuss the types of verbs in conjunction with causatives in Newar and contrast them with English and Japanese from a typological point of view.

**Annual Meeting, Association For Asian Studies, Washington DC. March 1998.** (Reprinted from HRB XVIX(1) (1999))

**Session 55: Newar Buddhist Iconography**

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**and Practices: Towards Defining the Buddhism of the Newar Community in the Kathmandu Valley;**

Organizer and Chair: John C. Huntington  
Ohio State University, USA

Over the past years, I and a team of scholars from the Ohio State University have engaged in a series of Multidisciplinary projects (Techniques from Art History, Buddology, Cultural Anthropology, Folklore, History, and Philology were involved) in an effort to fully understand the Buddhist religion of the Newars. We have visited almost every Buddhist site in the Valley, discussed Buddhist practice with most of the leading, practitioners observed rituals and documented our efforts with 30 000 field photographs, more than 1000 pages of notes, 80 hours of video tapes and dozens of audio-tapes. What we have discovered is a vital and energetic community of practitioners who adhere to set of practices revolving around the narrative of the *Swayambhupurāna*. In a classical example of enacting Eliade's Myth of the eternal return, the priests of the community lead the sangha and the laity through a set series of rituals of annual renewal. And yet, in the secret agams of their bahals, they perform tantric rituals for their own Buddhological attainment and advancement, While there is a significant variance between rituals as practiced by the Vajrāchāryas communities of Kathmandu and Patan, the underlying themes are fundamentally similar. The papers that are included in this panel are aimed at key and unique features of Newar Buddhism. They are the results of research that will eventually lead to several major publication on Newar Buddhism.

## The Yoginis Of Newar Buddhism: An Ontological Interpretation

Dina Bangdel  
Western Michigan University

To the Newar Buddhist, the Kathmandu Valley is conceived of as the Chakrasamvara Mandala, with the shrines of goddesses (*yoginis*) defining this conceptual ideal within the Valley's sacred geography. The placement of the twentyfour *Astamātrikā* (Mother Goddesses) pithas and the four yogini shrines conceptual ideal within the Valley's sacred geography. The placement of the twentyfour *Astamātrikā* (Mother Goddesses) pithas and the four *Yogini* Shrines conceptually mirrors the structure of the *Chakrasamvara Mandala*, thereby retifying the sacredity of the Valley. In other words, with *Vajravarahi* as the emanator of the Yogini Tantra Mandala of *Chakrasamvara*, it is the goddesses or the Yoginis that define spatial ordering of the Valley in the Newar Buddhist context. What does it mean for the Newar Buddhist practitioner that the Valley is generated by *Chakrasamvara/Vajravarahi*? I will discuss the significance of Yoginis in the idealized construct of the religion. I will also examine here the role of the Eight Mother Goddesses in context of the *Chakrasamvara* practices of Newar Buddhism. A major focus here is to explore the Yoginis as the ontological source for the *Chakrasamvara* cycle in Newar Buddhism. I will present a buddhological interpretation of the Valleys conceptual mapping, specifically examining the relationship of important Yoginis of Newar Buddhism: *Guhyesvari*, *Vajravarahi/Vajradevi*, and the *Astamātrikās*. The analysis of the Yoginis in relation to the conceptual construct of the Valley as the *Chakrasamvara Mandala* will highlight

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their significance in the Tantric practices of Newar Buddhism.

## "A Case Study in Religious Continuity: The Bengal Connection: Stone Carved Evidence of Newar Buddhist Methodologies in the Sculpture of Northern and Eastern Bengal"

John C. Huntington  
Ohio State University

During the detailed examination of subsidiary figures on the Buddhist style of Ancient Bengal, Several elements have come to light that suggest Buddhist soteriological methodologies still current among the Newars of the Kathmandu Valley were also practiced in Bengal of the ninth through twelfth centuries. Specifically sculptural figures of *Vajrasattva* as the officiating priest, *Manjusri* as *Vairochana* and images of deities from both the *Nāmasangiti'* *Dharmadhātu Vāgisvara Manjughosa mandala* and the *Samvarodaya Chakrasamvara mandala* cycles suggest a close relationship between practices in Bengal and those in the Kathmandu Valley. This connection is especially interesting in light of the tradition from the *Svayambhupurāna* that the great Nepali Buddhist saint Shāntikārāchārya was himself from Gaur and that his line of initiation (*dikshyā*) as the first Vajrāchārya priest (who during certain rituals is understood to be *Vajrasattva*) took place in Nepal under the total age of Manjudeva, an incarnation of the *Bodhisattva Mahachina Manjusri*. While it is not possible to suggest a primacy for either area, it is certain that both historically and religiously the ancient areas of Gaur in Bengal and the Kathmandu Valley had close connections for a considerable period of time. The physical resemblance of some of the carvings to current ritual practice is both

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remarkable and yet, in a conservative traditional society, expected.

**“Conceptual Relationships between Kumāri Bāhā, Mandalic Representation, and the Kathmandu Valley”**

Janice Glowski  
Ohio State University

Conceptual Relationship between architectural design and mandalic representation plays an integral role in the socio-religious sphere of Nepal’s Kathmandu valley. This relationship has been touched on by scholars such as Van Kooij, Kolver, and Gellner, though much remains to be done on both general and specific levels. This paper examines the iconography and architectural design of Kumāri Bāhā (Kumāri Chē) a religious center located in Kathmandu’s main square next to the old Malla Palace, and considers them within the context of other Socio- religious centers and religious presuppositions found in the Valley. Through comparative techniques this paper establishes relationships between the structure and iconography of Kumari Baha and the larger conceptual and mandalic notions of the Valley.

**27th Annual Conferences on South Asia, University of Wisconsin Madison October 16-18, 1998**

( Reprinted from the HRB XIX Number 2 1999 )

**Linguistics and Cultural Issues in Translating Nepal Bhāshā (Newār) Literature**

David Hargreaves  
Western Oregon University

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Although little known out side of Nepal, Nepal Bhasha has a long tradition of oral and written literature, only a small fraction of which is available in English translation. The process of translation from Nepal Bhasha into English raises many theoretical, artistic, and practical questions. In this paper, I will provide a brief overview of literary history, and examine a sample of translating the Nepal Bhasha texts, in terms of the the linguistic and cultural issues raised in translation. In addition, to highlight the untranslatable contrasts between Newar and Anlo-American, translation brings, into focus, the demands of accurately rendering in English the socio-linguistic rhetorical contrasts between classical and modern written styles as well as oral folk tale and written literary styles. Finally, the demands of translation also brings into focus the problems of accurately rendering in English the reflexes of Himalayan/ South Asian Cultural contact found in the contrastive literary functions of Indic and Tibeto Burman vocabulary.

**Nepal Bhāshā (The Language of Newārs) Possibilities and limitations.**

Uma Shrestha  
Western Oregon University

The use of Nepal Bhasha, which was once a rival of Sanskrit during it’s glorious days. goes back as late as 1207 AD. In this paper, I will give a historical overview of the development of Nepal Bhasha, including its social and political prestige during the Malla period and the gradual loss of that status during the Shah regime, Secondly, I will also provide a brief glimpse of the language policy of the Nepal Government, Over time with an emphasis on the overall situation of Nepal Bhasha in that policy context. Third, after the political upheaval in 1990 and

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the introduction of a democratic system thereafter, the Nepali public has seemingly received a great deal of freedom, including freedom of speech and language. Consequently, there have been efforts to encourage the use of Nepal Bhasha in wider public affairs, such as the media, government, and education. Such efforts have also manifested in the publication of newspapers, journals, magazines written in Nepal Bhasha, and centers geared toward improving its status and maintaining its use. In this paper, I will examine these movements, together with the political and social concerns that they raise, in an attempt to offer an assessment of the changing status of Nepal Bhāshā at present.

### Seminar On "Preservation Of Cultural Heritage Of Nepal"

Organized by the Nepā Pāsā Puchah America Washington DC(August 12th 2000). The following topics were discussed in the seminar:

Analysis of the Word "NEWAH"  
Daya R. Shakya, Portland Oregon

Newah Organization  
Rajesh B. Shrestha, Sanfrancisco, California

Role OF NPPA and Newah People Aboard in Preserving their Identity and Culture  
Devendra Amatya Ph. D. PE, Raleigh, North Carolina

Maintaining the Newah Tradition In America  
Vijaya Shrestha, Bowling Green, Ohio.

Role of Newah Women in Preservation of Culture  
Amrit Sobha Tuladhar, New York

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## Annual Seminar Organized by the Central Department of Nepal Bhāshā Tribhuvan University (April, 29th 2000)

### "Identification of Nepāl Bhāshā Verb Roots"

Omkareshwor Shrestha  
Tribhuvan University

1.Introduction: Conrady (1891)'s '*Das Newari Grammatik and Sprachproben*' is the beginning of authoritative linguistic study on Nepal Bhāshā (Newar Language = NB). The linguists and grammarians from Nepal and abroad have tried to identify the NB verb root. On the basis of their articles, we can summarize three main paradigms for the presentation of NB verb morphology.

2.Previous Works: Conrady (1891) for checked syllabic, Hale(1971) for open-checked syllabic and Pusparatna 'Sagar' (1952) for open syllabic verb stem were the pioneers of three groups. The table below reveals three groups and their supporters.

#### Verb Stem

<u>Checked Syllabic</u>		<u>Open-checked Syllabic</u>		<u>Open Syllabic</u>	
Conrady	1891	Hale	1971, 1986,1989	'Sagar'	1952
Shāstri	1928	Sresthāchārya	1981	Shresthāchārya	1963
Jørgensen	1936,1941	Kansākār	1982, 1984	Sharmā	1979, 1999
Singh	1955	Joshi	1984,1985,1991	Tamot	1983,1990
Hale	1973	Hargreaves & Tamot	1985	Maharjan	1990

Kolver & Kolver 1978	Malla	1985	Tulādhār	1990
Kansākār 1990	Shrestha	1993	Genetti	1990
Shākya/Newāmi 1992/4				

The linguists/grammarians are accepting new ideas throughout the course of their research work. Conrady had classified NB verb stems into three groups. Jorgensen added one more category to Conrady's classification. The scholars after Hale have accepted the latest classification. To make the subject clearer, the major classification of verb stems formulated by prominent linguists/grammarians are presented below:

### Checked Syllabic

<u>Conrady (1891:24)</u>			<u>Jørgenson (281/1941:47)</u>		<u>Hale (1973:286-90)</u>	
I	uo	uon	uona(m)	I	won	Khan
II	da	dat	data (m)	II	Sy(T)	Sy(n)
III	Ju	Jur	Jura (m)	III	Khwl	Khwy
IV	Sul	(stable)	nhyil-			

### Open - Checked Syllabic

Kansaākār (1982:14-6)/				Joshi (1984:115/1991:97)		Malla (1985:43-4)	
Checked Open				Checked Open		Causative root (k)	
I	won`	II yā	IV	kyan-a	I ghA-nA	R	-A -k
IV	hil	III bi	V	pāl - a	II bi -yA	pi	-ye- k-
				III cha-yA/nA	>	pi:	k

### Open Syllabic

'Sagar' (1952:68)		Sharmā (1999:8)		Tamot (1990)	
bo -ne		co -n -e		wo -n -e	
pA - le		hA -l -e		yA -x "(e) " Um-laut (German)	
na - ye		kA -y -e		Si -l -e	

**3. Middle Form:** Tamot (1983:3) had declared that there must be a bound morpheme between the root r and the morpho-phoneme (MP). Joshi has introduced the Sanskrit term 'āgam'(A) in verb inflection (Causativisation 1991:97) and case inflection. Shrestha (1993:53) has continued the term Agam in verb inflection. Hale (1989:2-3) has named it as Stem Formatives (SFP, that comes in between the root and inflectional suffix. Tuladhār(1990)has supported this logic. Tamot has replaced his previous term "bound morpheme" with "stem formative" during the weekly discussion for making of citation form in classical Newari Dictionary on May, 22nd 1990. Joshi has argued that the verb stem is the basic element of language. NB, being an open syllabic language, the root must also be open syllabic by nature (April 5, 2000).

**4 Conclusion:** Since NB is an open syllabic language, the verb roots too should be open syllabic by nature. Since NB has many epenthetic forms (Sf by Hale or A by Joshi) in case and verb inflections. NB root should have been recognized as V-ending only with their respective Agams/ formatives <-n->, <-t->, <-y->, <-l-> e.g.

<u>Gloss</u>	<u>R</u>	<u>A/F</u>	<u>MP</u>
Go	wo	-n-	e
Come	wo	-	e
Blend	wA	-l-	e

(Translated and revised by the writer from the original paper presented at the seminar.Ed.)

## Questions and Answers

We thank Kazuyuki Kiryu for his response to our questions relating to Newār Studies. It is our goal to provide scholars' view and interest on Newar studies in each issue of the journal as we receive them in course of time.

1. How did you learn about Newars as the possible field of study for your research?
  2. What distinctive feature did you find in Newars from your research?
  3. What are the areas not yet covered in Newar studies?
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Kazuyuki Kiryu

Department of Environmental Design for  
Special Needs,  
Mimasaka Women's College, Japan

1. My field of interest is in describing languages and analyzing them from typological points of view. My first encounter to Nepāl Bhāshā was when I was in Kobe University. There was a fieldwork method course instructed by Prof. Shibatani. This course changes the target language every two years, and in the year when I attended the class, it was the second year of the Nepāl Bhāshā. In the class, we had a Newār informant and asked questions according to a questionnaire sheet compiled by each student. The focus was not on learning the language but rather on analyzing it from grammatical points of view. It was 1994.

At that time, my interest was rather in generative grammar and language typology, and didn't study Newar so seriously. I only knew some grammatical features and my vocabulary was extremely limited. Later in 1998, I decided to study Newar as my major research language. For one thing, I was involved in my colleague's research on a contrastive study of Newar and Japanese, and another thing that there was no one except us who study Newar seriously from a linguistic viewpoint. I stayed in Kathmandu for a month in the summer and learned Newar

from a Newar teacher of Japanese at a language school. It is better for me to learn Newar in Japanese, for Newar is much more similar to Japanese in many ways than to English. The similarities enabled me to learn the language so quickly that I found myself being able to talk about some basic things after two weeks.

As my research of contrastive study of Newar and Japanese proceeded, I found that there were a lot of differences as well as similarities, and I also noticed that there were hundreds of linguistic features yet to be described in Newar. I'm not sure if it is possible, but my ultimate goal is to write a comprehensive grammar book on Newar like the English grammar book by R. Quirk, et. al.

2. As for their language, I've found some interesting features in grammar, such as transitivity and causative, case marking, negation, and so forth. As it is still three years since I seriously started studying the language, there are still a number of things I have to learn.

3. I'm also interested in sociolinguistic features in Newar and the loss of the mother tongue among young generations. As far as I am concerned, few papers have been published regarding these areas. These topics should be covered to understand the contemporary Newar.

# The Second National Convention of the 'Newāh Deh Dabuh'

( The National Forum for Newārs )

( Source: The Newsletter of the Nepal Bhāshā Mankā Khalah )

The Second National convention of Newārs was jointly inaugurated by the Mayors of Kāthmandu (Kāntipur), Thimi (Madhyapur), Lalitapur, and Kirtipur Municipalities in Kāthmandu in August 1999. Several representatives from 51 districts of Nepal, attended the convention. It was organized by the **Newāh De Debuu** 'the National Forum of Newars'. The forum was established in 1996 including representatives of Newārs from more than 40 districts. The first convention was organized in 1997. Since then the national seminars on Newārs were organized in various regions including Birtāmod, Chitawan, and Bāglung which are the east, west and central regions of Nepal, respectively.

At the Second convention, the Mayor of Kathmandu Metropolitan City, Mr. Keshav Sthāpit condemned the supreme court verdict that has forbidden using local languages in the municipalities. He also justified and highlighted the demonstrations held in Kathmandu on that issue. The representative from Darjeeling region Dr. D. N. Pradhān emphasized that the Newārs should not stay passive in the language issue. He also assured that the Newārs living in India will soon join in this struggle and unite under umbrella of this organization. A representative from Sikkim region Mr. Khagendra Pradhan, the Mayor of Thimi Municipality Mr. Madan Krishna Shrestha, and the Mayor of Kirtipur Municipality Mr. Hirākāji Maharjan jointly highlighted the functions and purposes of the current convention. Similarly, Mr. Prakash Pālikhe delivered the welcome speech and the

vote of thanks. The convention was presided by Mr. Bhaktidās Shrestha. In the convention Dr. Kamal Prakāsh Malla presented amendments to the constitution of the forum. The Secretary of the forum, Mr. Naresh Vir Shākya and the treasurer, Mr. Laxmi Das Mānandhar presented the annual reports. On that occasion, a motion was passed unanimously against Nepalese Government of blocking the use Nepāl Bhāshā (the language of Newars) in local bodies for official purpose. The convention also agreed to take action to implement the Nepāl Sambat, to protest against the mandatory Sanskrit education, and to prepare a legislation of financing a budget for official building for the Deh Dabuh and the Nepāl Bhāshā Academy. In addition, the convention also demanded a secure place for Nepāl Bhāshā in public service examinations and Government media. A new executive committee with designated positions and members was formed as follows.

Laxman Rājibansi	President	Region
Rām Gopāl Shrestha,	Vice President	Eastern
Parshu Rām Shrestha,	V. President	Western
Madan Bhakta Shrestha,	V. President	Mid Western
Prayāg Raj Joshi,	V. President	Far Western
Padam Ratna Tulādhar,	V. President	Central
Naresh Vir Shakya,	General Secretary	
Pratap Mān Shakya,	Secretary	
Laxmi Dās Mānandhar,	Treasurer	

Members: Dr. Kamal Prakāsh Malla, Satya Mohan Joshi, Pancha Kumari Mānandhar, Malla K. Sunder, Dr. Chundā Vajrācharya, Bhakti Dās Shrestha, Sarbagyān Tulādhar, Lok Darshan Vajrācharya, Laxmi Bāhādur Halwāi.

# New Syllabus on Nepal Bhāshā Studies

The Central Department of Nepāl Bhāshā, Tribhuvan University, Kathmandu publishes a new syllabus for the Graduate Level (Masters) study of Nepāl Bhāshā in an extended and modified version, including new field of studies. The two year program includes courses on language, literature, linguistics, dialects, culture, study of manuscript reading, writing Newār scripts, and Journalism.

## First Year

I	Sāmānya Bhāshā Vijnāna	General Linguistics
II	Samālochanā	Study of Nepāl Bhāshā Critics
III	Pulāngu Sāhitya va Nepāl Lipi, Alekhan	Classical Literature, Nepal Scripts & Manuscripts
IV	Kāvya Sāhitya	Poetry: Classical and Modern
V	Gadya Sāhitya	Prose : Literature on Fiction and Non-Fiction

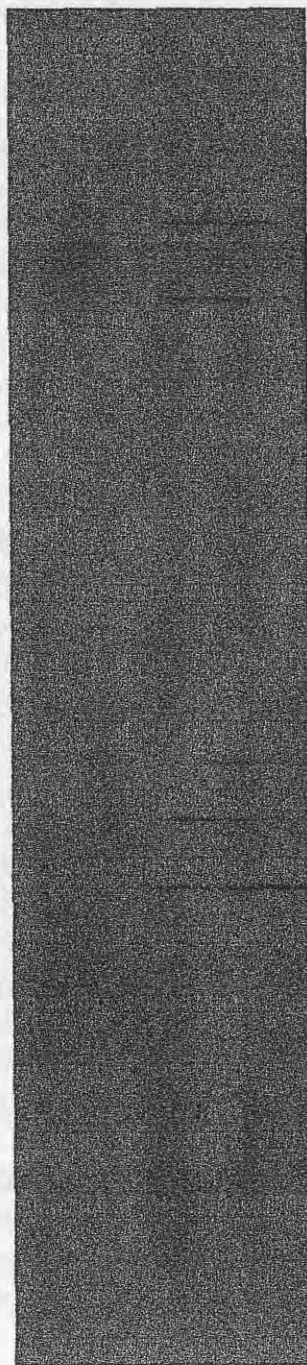
## Second Year

VI	Anusandhān Vidhi va Nepāl Bhāshā Adhyayana	Research Methodology and Linguistics study of Nepāl Bhāshā
VII	Nepal Bhāshā Sahitya yā Itihās Pāshchātya Sahitya yā Itihās OR Sanskrit Sahitya yā Intihās	History of Nepal Bhāshā Literature History of Western Literature OR History of Sanskrit Literature
VIII	Anusandhān Pravandha Pulāngu Nepāl Bhāshā Pyākhā Nepal Bhāshā Bhāsikā Adhyayana va Pratedan	Thesis Writing Classical Nepāl Bhāshā drama literature Study of Dialects of Nepal Bhāshā & Field Report
IX	Nepal Mandala yā Itihās Newāh Samskriti Nepal Bhāshā Patrakāritā	History of Nepal Mandala Newār Culture Journalism in Nepal Bhāshā
X	Abhilekha Vijnāna a) Adhyana b) Sampādan)	Study of Manuscripts a) Analysis of Manuscripts b) Compilation of Manuscripts

The syllabus provides opportunities for the ex-students to continue for the extended studies. The requirements for study of the Masters level Newar studies are completion of undergraduate (Bachelor) level from any college or university recognized by the Tribhuvan University and the knowledge of Nepal Bhasha. For a copy of the detail syllabus please contact the editor of this journal.

## सम्पादकीय

सर्बोच्च अदालतद्वारा असमान भाषा नीतिको पक्षमा गरेको निर्णयको बिरोध गर्दै यस अंकमा नेपाली भाषाका लेखहरु बहिष्कार गरिएका छन् ।



## सम्पादकया च्वसां

थ्व दँपौया स्वंगूगु ल्याः छिक्पिनिगु ल्हाःती दु । थूगु ल्याः न्हू दँया लस्ताय् पिहाँ वया च्वसां ईलय् पिदने मफुत । थुकेया मू हुनि हे इलय् च्वसु दुत मवःगुलिं खः । जिमिसं अनुसंधानात्मक च्वसुयात न्हापांगु थाय् बिबेगु कथं दुहां वक्क च्वसुत फुकं दुथ्याकेत इलं मलाःगु जक मखु दँपौया मू आजुं तापागुलिं नं खः । नेपालं दँये दसं तःगु मछि दँपौ पिहाँ वःसां नेपाःपिनें पिहाँ वया च्वंगु थ्व दंपौया थःगु हे थाय् दु । नेवाः वाङमयया ब्यापक प्रचार-प्रसार याना यंकेगु जक मखु नेवाः सम्बन्धी न्ह्यागु नं बिषययात कयाः अध्ययन अनुसंधान याईफिन्त फक्क ग्वाहालि जुई कथं थ्व नेवाः विज्ञान पिहाँ वया च्वंगु खः ।

नेवाः धैपि नेपाःया अभिन्न अंग जक मखु नेपाःया मौलिकता ल्यंका तयेत नं यकों योगदान दूपि खः। तर नेपालय् सत्तापक्षयापि मनूतयेसं नेवाः न्हंका छोयेगु फुस्लुगु दुरदर्शिता न्ह्यब्वयाः च्वन । छखें स्वतन्त्र देश धकाः नारा बियाच्चन सा मेखें स्वतन्त्रतायात गःकियाः नेवाःतयेगु मौलिक अस्तित्वयात न्हंका छोयेगु स्वयाच्चन । थुकेया मूख्य उदाहरण हे सर्वोच्च अदालतया असमान भाषा नीतिया निर्णय खः । थन्यागु परिस्थिती नेवाःतयेसं थम्हं फुफुकथं न्ह्यागु क्षेत्रं नं भाषा, साहित्य, कला, संस्कृति जक हाल च्वनेगु मखु मानवीय समाजया सम्पूर्ण बिधायत कःघानाः "थ्व भाय् न्ह्याः वनेफुं" धैगु विश्वास कथं सेवायाना यंकेगु हे नेवाः वाङमयात तःमि याना यंकेगु खः । नेवाःतय् दथ्वी दया च्वंपि गैर नेवाः पहः वःपि नेवाःतयेत नं थ्व दंपौ प्रेरणाया श्रोत जुई धैगु नं आशा याना ।

त्रि.वि.वि.या नेपाल भाषा केन्द्रिय विभागं एम. ए. या पाठ्यक्रम संशोधन यानाः नेवाः अध्ययनया ख्यः तब्या याःगुलिं थ्व बिभागयात नेपाःगालंपिने नं व्यापक याना यंकेगु जक मखु विश्वय् हे नेवाः अध्ययनया ज्या झोछुये माला च्वंगु वाः चायेकाः च्वना । थुकेयात माःगु ज्वलं सकलं जानाः तःमि याना यंके माःगु दु । थूगु ल्याखय् जिमित प्राप्त जुगु आतक च्वया तये थुंकगु विश्वया थीथी थासं पिहां वःगु च्वसु धलः न्ह्यब्वया च्वना थ्व धलखं नेवाः अध्ययनया ख्यः अझ तथं याना यंकेत हपाः जुई कथं मिखा ब्वये मागु दु । अले छिक् पिनिगु भिन्तुना व ग्वाहालि दयाः थ्व दंपौ सुथां लाना च्वंगुलिं सकसितं सुभाय् देखाया च्वना ! -दरशा



# तजिगु नेवाः नसा 'यःमरि'

प्रेमहिरा तुलाधर

पद्मकन्या क्याम्पस

यें

Tajigu Newāh Nasā 'Yamari' 'The great Newar food 'Yamari' The writer Prem Hira Tuladhar describes the importance of a typical Newar food item 'Yamari'. It is made out of rice flour into a conical shape with a pointed tip and filled with mixture of molasses and sesame seed. It is a special food prepared for celebration of the 2nd year birthday of a child in the Newar society, and on the the full moon day in December the yamari is prepared to worship the god and goddess of grain. This full moon day is known as Yamari Punhi. She also explains how this kind of food is prepared and emphasizes on keeping up the tradition of making yamari in every family.

नेपाः देया नेवाःतयसं थःगु संस्कृति कथं दच्छिया खुगू थुखुनु त्यःछिं त्यः हालाः यमरि फवं वनेगु चलन दयेकाः तःगु नखः व खुगू चखः न्यायेका च्वंगु मध्यय् यःमरि पुन्ही नं छगू धैगु झी आजुपि बांलाक नये त्वने सःगुया नाप नापं म्ये हालाः चखः खः । । थ्व चखः दयं दसं थिला पुन्हीखुनु न्यायेका च्वंगु न्ह्याइ पुके सःगुया चिं खः ।

दु । अले थ्व चखः खुन्हु सकस्यां यःगु मरि 'यःमरि' नैगु जूगुलिं नं यःमरिया नां क्वकयाः यःमरि पुन्ही धायेगु याना तःगु खः । थुकथं यःमरि पुन्हीखुनु नेपाःदेशय् च्वंपि नेवाःतयेसं प्वचुं (जाकि चुं) यागु विशेष प्रकारया मरि नइ । थुकी दुने हाम्वःया चुं साखः वा चाकु तयाः नयेबलय् चाकुसे माकुसे च्वंक दये की । थौ कन्हय् थ्व यःमरिया दुने माय् खुवा तयाः नं दयेकाः नयेगु चलन दु ।

थ्व यःमरि पुन्ही खुनु बहःनि येया पुन्ही बलय् थें 'ला छकू वयेक समय बजि' धकाः समयबजि पवं वनी थें यःमरि पुन्ही बलय् हालीगु म्ये लुमंके बहःजू । :-

त्यःछिंत्यः बकछिं त्यः

लातापाता कुलिंचा जुछिंत्यः

यमरि च्वासु उके दुने हाकु

ब्यूम्ह ल्यासे मब्यूम्ह बुरि कुति

थथे म्ये हाला यःमरि पवं वनेगु चलन थौ तंके दनि । थुपि पवं वैपिन्त नं थ्व हे यःमरि वा धेबा आदि बिया छवयेगु याना च्वंगु दु । थौ कन्हय् स्वनिगलय् चन्द पवने माल कि



यःमरि पुन्ही खुनु झीसं द्यःयात यःमरि छानाः थःपिनि नं नयाः छ्ये दुहां वककोसित छाया नका वया च्वंगु धैगु बारे हिन्दु व बौद्ध धर्म्य् थी थी धारणा दु । थुकीया बारे पुण्य रत्न वज्राचार्यया धापू थथे दुः-

" विष्णु पुराणकथं मार्गशुक्लया पुन्हीखुनु वा जाकि तयेगु भखारी प्वचुंया कुबेर, लक्ष्मी व गणेशः दयेकाः तयाः प्यन्हुतक न्हिया न्हिथं बिधि कथं पूजा यानाः यःमरि छयेगु व यःमरि दान यानाः थःपिसं नं नयेगु याई । थ्व ज्यां यानाः दच्छि तकयात धन सम्पति व अन्न स्थीर जुया सकस्यां कलघाण जुई । अथे जुयाः हे थौं तक थ्व नखः सकस्यां हना वया च्वंगु खः ।

अथे हे रत्ना वदान कथं न्हापा मार्ग शुक्लया पुन्ही खुनु पाञ्चाल देशया गाम्य् च्वंम्ह सुचन्द्र नां याम्हा महाजनया निम्ह त्यपू गुलित भक्ती दुपि खः धकाः सीकेत कुबेर छन्हु सुथय् गरीबया भेष कयाः पवं वल । सुचन्द्रया कलाःनं थःगु छे क्वय् छम्ह पवगिं

पवंवया च्वंगु खनाः काचाकाचां काहाः वयाः छ्ये थतयंकाः न्हू न्हूगु वसतं पुंकाः साःसाःगु, भिभिंगु नकल । अले कुबेरं लयेतायाः वयात थःगु धात्थेया रुप क्यनाः ज्ञान बुद्धिया खँ फुक्क कन अले व खं थः भात सुचन्द्रयात न्यंकाः निम्ह त्यपूया

सल्हाः यानाः वाकुति हाम्बः ल्वाकःज्याःगु बस्तु दुने तथाः प्वचुंयागु यःमरि वा प्वचुंया कुबेर दयेकाः अन्न तयेगु भखारी तल । अले कुबेरं बिया थकूगु तःसि नं अन हे तथाः बिधि पुर्वक प्यन्हु तक त्वपुयाः पूजा यानाः जःला खःला तयेत अन्न व यःमरि इनाः थःपिनि नं नल । थ्व ज्याया प्रभावं सुचन्द्र गृहस्थिया छेय् धन सम्पतिया वृद्धि जुयाः याउँक च्वने खन । अथे जुया व मार्ग शुक्र पुन्हि खुनु यःमरि पुन्हिया चखः हनेगु याना क्या च्वंगु जुल । थुकथं थ्व चखः न्यायेकेगुलिं यानाः छेय् धन सम्पति व अन्न गबले दुखः जुईमखु । अले न्ह्याबले निरोगी जुयाः थःगु जीवन सुथां लाक्क न्ह्याके फैगु धारणा दूगुलिं नं यःमरि पुन्हि खुनु यःमरि छुनाः नयाः सक्सितं इनाः नं नकेगु चलन दयाः च्वंगु खः ।

थुकथं नेवाःत सकस्यां हना क्या च्वंगु थ्व यःमरि पुन्हिखुनु गुलिस्थां त्यप वा पाथी जाकि तथाः उकिया दने प्वचुंया गणेद्यः, लक्ष्मीद्यः, ख्याः, कुबेर, काउली, न्या, छुं, सुकुन्द, व त्वाःदेवाः आदि दयेकाः स्वनाः द्यःपुजा यानाः प्यन्हुलिपा हानं द्यः पुज्यानाः कोकायेमाः। अले गुलिस्थां थुकुन्द पशुपति, गुहेश्वरी देके वनेगु अले अप्सं च्वनेगु नं याई । नापं थुकुनु पहाड व गांगां यापि आपासिया दे पुजा जुई । अनं थुकुनु हे भोतया धनेश्वर महाद्यः याथाय् मेला जुईगुलिं मेलाय् आपालं मनूत वनाः महाद्यःया पुजा याई ।

नेवाः संस्कृती यःमरी पुन्हिया जक महत्त्व दुगु मखु यःमरिया नं त्थंगु थाय् दु । नापं थ्व यःमरि सकस्यां यःगु मरि जुयाः हे यःमरी पुन्हि द्यःयात छयेगु या लिसं थीथी गुथी व ततःधंगु पुजाय् नं छ्वलाः वयाः च्वंगु दु । गथे जनबाहा द्यः साली बलय् जनबाहाया न्ह्यने रथया च्वक्य् वनाः, ध्यःचाकु संन्दु बलय् मरुसतःया च्वकाय् वनाः स्वयम्भुई पताःछाई बलय् स्वयम्भू चैत्यया च्वकाय्, न्हूगु छे दनाः पलिं ची बलय्, चीभाः पलिस्था यायेबलय् आदि थी थी ज्याय् यःमरि लुयेगु चलन दु ।

अथे हे दयात जक मखु नेवाःतय् मस्तयेगु जन्मन्ही याईबलय् यःमरि माः क्खायेकेगु व लुईगु चलन दु । दयात छयेगु व लुईगु यःमरिया दुने आखे न्यागः तयेमाः। बुदि बलय् यःमरि क्खायेकेगु व लुईगु थिति नेवाःतये थःथःगु छेय् चलन कथं निदं प्यदं खुदं च्यादं व झिदं झिनिदं तक दं कथं निगः प्यंगः खुगः च्यागः झिगः झिनिगः बूगु यःमरि जन्तर व भिम्यु तथाः माःदयेकाः कोखायेकी । तर थ्व च्वमिया छेय्या चलन कथं निदं व प्यदंय् जक निगः व प्यंगः यःमरि तथाः मस्तयेत

कोखायेकी अले न्यागः न्यागः यःमरि तथाः स्वकःतक कुले लुईगु याना वया च्वंगु दु ।

झी मस्तमध्ये दकले तःधिकःम्ह मचाया निदं बुदि बलय् थः थितिपिं व मचाया पाजु खलः पित्त नं यःमरि इनाः बीके छोयेगु चलन दु । अझ मचाया पाजु पिन्थाय् ला सच्छि व च्यागः यःमरि दयेकाः बीके छोयेमाः । थौ कन्हय् यःमरिया नाप नापं मेमेगु मरिचरि सिसाबुसा आदि नं नापं तथाः छोयेगु याना हःगु दु । तर नेवाःतय् नं गुलि गुलिं स्य स्यःतय् परिवारय् मचाया निदं बुदि बलय् मचाया पाजु पिन्थाय् सगंया नापं सच्छि व च्यागः यःमरि तथा हयेमाःनं धाईगु चलन दु ।

थुलि जक मखु गुलिगुलिस्थां थः म्हाय् मस्त व भौमस्तय् प्वाथय् दइ बलय् मचा बुई न्ह्यः थौ बजि नके छवई बलय् नं सच्छि व च्यागः यःमरी तथाः नके छवये माः । अथे हे ज्यापुतय् इहिपाः जुया न्हापां किजापुजा याः वनीबलय् नं सिसाबुसा, मरि व मेमेगु नसा त्वंसा नापं यःमरी, प्वचुंया (जाकि चुं) त्वाः देवा दयेकाः यःमरि माः नं कोखायेकेगु थिति दु । हानं गुलिगुलिं नेवाःतय् लक्ष्मीपुजा खुनु प्वचुंया लक्ष्मीद्यः, गणे द्यः, ख्याः, कुबेर, सुकुन्द त्वादेवा आदि दयेकाः छयेमाः ।

थुकथं देगः चिभाः दयेकाः पलिस्था याईबलय्, न्हूगु छे दनाः पली चीबलय्, मस्तय् न्हापांगु निदं बुदि यायेबलय् नं यःमरि लुईमाः । अथे हे वा लयाः न्हूगु वा स्वनाः द्यः पुजा याये माः ।

थुकथं स्वये बलय् यःमरि धैगु छगु न्हूगु सृजनाया प्रतीक खः । नापं सम्पन्नताया चिं नं खः । छय्थाःसां सम्पन्नम्ह मनूतयेसं हे जक न्हूगु छे दने फै अले देगः चिभाः दयेकाः पलिस्था यायेगु ज्या याये फई । नापं भकारी ग्वलंग्वः तथाः वा दु कायेगु ज्या नं ध्यबा दुपिसं जक हे याई ।

अले यःमरिया आकारय् स्वल धाःसां गोलाकार जुयाः ख्ये बाँ ल् । न्ह्यागुं गोलाःगु बस्तु पृथ्वीया प्रतीक खः। पृथ्वी धैगु सृष्टीया स्वरूप खः । अले यःमरि दुने न्यागः आखे तईगु व चाकु हाम्बः नं पंच तत्त्वया प्रतीक खः ।

थुकथं यःमरि जातीय सांस्कृतिक व धार्मिक विशेषतां जाःगु छताजि मरि खः। थ्व न्ह्याम्हस्यां यःगु नाईसे च्वंगु व बुराबुरि निसं मस्तय् नं यःगु नये अःपुगु यःमरि खः । अले थ्व यःमरि यक् खर्व याये म्वाःगु तागत दूगु नसा खः । खर्व म्हो जुईगु छे छेय् यःमरि दयेकाः नयेबलय् जक खः नेवाः नसा दूगु रेष्टुराण्ट होटलय् दयेके मसःपित्त थौया बेफुसर्तया इलय् ज्यां

लिमलाःपिन्त यःमरि नयेत छुं थाकु मजू । वयेकःपिन्सं नेवाःनसा दूगु रेष्टुरंगल्य् दुस्वःझाःसा थ्व नेवाः नसा लुईके फई ।

नेवाः संस्कृती दुथ्याःगु मौलिक नेवाः नसा यःमरि झी नेवाःत सकस्यां दयेके सयेका तेयेमा । खला यःमरि दयेकेगु ज्याःतुरुन्त हे याये थाकु । अले स्पने साथं दयेके सईगु नं मखु । झीगु संस्कृति कथं पुजा आज्ञा जन्महिं नखः चखःबलय् थ्व यमरि छ्यले माःगुलिं इलय् ब्यलय् दयेक दयेकुं ल्हाः बसे जुल कि दयेके सइगु खः । थ्व न्ह्याबले दयेकाः नया च्वनेत आपालं ज्वलं तालके माःगु व दयेकेत ता ई काईगुलिं व न्ह्याम्हेस्यां दयेके सई मखुगुलिं विशेष इलय् जक नयेगु याना तःगु खः । अथेसां इलय् ब्यलय् दयेकाः नयेत यःमरि दयेकेगु बानी म्हुपिन्त दयेके सयेके बीत यःमरि दयेकेगु तरिका थन न्ह्यथना च्वना ।

यःमरि दयेकेगु गुकथं ? यःमरि दयेकेत दकले न्हापां बांलागु ताईचिन्त जाकिया प्वचुं (जाकी चुं) छगः थलय् प्वचुंयात ल्वयेक लः दयेकाः प्वचुं क्कफापां धेरो हिउथें बांलाक संकाः बुना वः लिस्से लिंकयाः क्काःक्काः न्हाःबुक्क न्हायाःयचुगु काप्य् क्काक्क प्वःचिना तयेमाः। छुं जुयाः थथे धेरो हिने मसःसा प्वचुं प्याकाः चिंवारक्क ग्वारा ग्वारा यानाः यःमरि हायेगुली न्यागू मिनेट ति हायाः छगः थलय् लिंकयाः क्काःक्काः न्हान्हां नाईसे च्वंक न्हायाः ववाक्क हे यचुगु कापतय् प्वःचिना तयेमाः । थथे मयासे गुलिगुलिस्यां प्वचुनय् क्कालः जक तयाः न्हायाः कापतय् प्वःचिनाः तई । थथे याना प्वचुं न्हाल धायेवं यःमरि दयेकाः च्व च्वं हे चारा चारा तज्यानाः दयेके थाकुई । नाप नापं थज्याःगु प्वचुंया यःमरि हायाः नये बलय् नं नाईसे च्वंक नये खनी मखु । उकिं प्वचुंया धेरो हिनाः वा हायाः जक यःमरि दयेके माः । थुकथं प्वचुं (जाकि चुं) न्हाः बुक्क न्हाये धुंकः गपाय् ग्वःगु यःमरि दयेकेगु खः क्क्यात ल्वयेकः ग्वारा कयाःपिचुसे च्वंक छ्ये बाँ लुईके माः । छ्ये बाँ लूगु व ग्वारा यात खवगु ल्हातय् तयाः जवगु ल्हाःया च्वला पति नं चिकं वा घ्यः क्का लखय् थुनाः जाकि चुं ग्वाराय् च्वला पति नं हः खं खं गाः कंक ह् खने धुंकाः थुकी दुने तयेत चकु व न्पिना तःगु हाम्वःया ताकुक्क संका तःगु ति तयाः च्वका लुईक प्वाः तीमाः । थथे हे माय् , खुवा आदि सवाःया यःमरि नयेत बिचय् ह्ः खना तःगु प्वचुं ग्वाराय् चाकु व हाम्वःया पलेसा माय् न्पिनाःवाला तःगु खुवा आदि तयाः प्वःचिनाःयःमरि दयेकी । खुवाय् वा हाम्वः चाकु सवाः कथंया साक्क नयेत चिनि नैक्या

चुं यला सुकुमेल चुं तःसां ज्यू । थुलि याये धुंकाः यःमरि हायेत दयेकाः तःगु लःया द्यःने ममः ख्वों दिकाः बांलाक पुसा तये धुंकाः तच्चःगु मी झिगु मिनेट हायेमाः झिगु मिनेट जाल कि यःमरि दुगु ममख्वोः लखं क्कयाः हासा वा ख्वातूगु भ्वंतं गाला गाला यानाः लुमु धायेक नयेबलय् ठिक्क जू । थुकथं गाला गाला याये बलय् यःमरि प्वाला प्वाला थिनाः बांलाई । नापं नयेत कायेबलय् व नयेबलय् काच्या काच्या च्वनी मखु । मबुक्क व क्काः क्काः नल धाःसा वाय् थानाः यँमरि नयागु हे सुख दैमखु । अकें हे गुलि गुलि सिनं यः मरि नये मयः धाईपिं दु । उकिं बुक्क व भवा ख्वाउंक जक नये माः थुकथं झीगु संस्कृती छ्यले माःगु यःमरि छगू तःजिगु मौलिक नेवाः नसा खः । थौ कन्हे नेवाःत अले नेवाः मखुपिन्सं नं नेवा नसा हे ययेका हया च्वंगु दु । नापं नेवाः नसाया प्रचार प्रसार व प्रयोग नं जुजुं कया च्वंगु दु । थज्यागु नेवाः नसा नयेगु दूगु आपालं रेष्टुरण्ट चाला च्वंगु दुगुया नापं इलय् ब्यलय् नेवाःनसा नखः नं न्यायेका कया च्वंगु दु । थज्याःगु उत्सवय् थ्व झीगु मौलिक नसा यःमरि नं ब्वयेगु याना च्वंगु दु । यल देशय् न्यायेकूगु ललित महोत्सव १९९८य् थाय थाम्पय् तथा तःगु नसा ज्वलंया पसलय् यःमरि नं तथा तःगु खना । व हे दैय् येय् New Road Festival यं नं छगू नसा ज्वलं पसलय् यःमरि नं तथाः तःगु खः । अले महा नगर पालिकां येय् न्हूगु दैया १९९९ भीजीट नेपाल १९९८ क्कचाःगुया लसताय् न्यायेकूगु उत्सवय् नं थ्व यःमरि स्टल तथा तःगु खः ।

अथे हे सेप्टेम्बर १९९८ या निगूगु वा पाखे पद्म कन्या क्याम्पसया बुद्धिया लसताय् क्याम्पस दुने हे छगू मेलाया आयोजना याःबलय् नं नेपाल भाषा बिभाग पाखे यःमरि स्टल तःगु खः । अबलय् यःमरि नःवःपिं यक्को दुगु जक मखु नःवःपिन्त दयेकेगु तरिका नापं कंकं याना दयेका क्यना छोयेगु ज्या नं जुल। अवलय् यःमरिया ब्यापक प्रचार जूगुलिं थ्व यमरि स्टलय् ज्या याःई पिनि ई वंगु हे मचाः। अकें न्हिछि बिक्क यः मरि दयेकूसां त्यानु मचासे न्ह्याइपुसे च्वंक व मेला क्कचाल । अकें थ्व यःमरिया महत्व थुइका काइपिन्त ई वंगु चाई मखु । थ्व छगु गर्वया खँ नं खः छय् कि थ्व यःमरि दयेकाः नकाः थुकेया महत्व मनु तयेत कनाः नेवाः नसाया गौरव न्ह्य ब्वयेगु छगू भिगु ज्या जूगु दु ।

थुकथं झीगु नेवाः नसा यःमरि सकसिनं ब्वये ल्वःगु थःगु हे कथंयागु न्ह्याम्हेस्यां दयेके फैमखुगु मौलिक नसा खः ।



# गथां मुगः (छगू प्रागऐतिहासिक ल्यं पुल्यं)

योगेश राज

ख्वप, नेपाः

*Gathām Mugah Chagu: Prag-aitihāsik lyaṅ pulyā* \* The remaining historical facts about the Gathāmugah festival'. The writer Yogesh Raj has explored the historical importance of the 'Gathan Mugah' festival celebrated on the dark moon day of Shrāvan (July-August) in the Kathmandu Valley with special focus on Bhaktapur region. On this day, a figure of Ghantākarna, representing a demon or unseen being is made with thin bamboos ( *tin kathī*) and put them in the street intersections. Since this festival is linked with the plantation of paddy, he argues that when people do the planting they might harm the bamboo field in the place of unseen beings. When they cut the bamboo field all the unseen beings wander around and create problem in the city. Therefore, a special attention is given to secure the city by warding away all the unseen beings and establish peace in the city. During this festival sexually motivated activities are demonstrated to draw people's attention for elimination of unwanted beings and trouble makers in the city.

नेवाःतय् संस्कृतिई हिन्दू वाय् बौद्ध वाय् शास्त्रीय धर्मेतर तत्व तथेगु कुतः (मल्ल १९९६) निसें धिसिलाक न्ह्याःगु खः धासां ज्यू । नेवाः हलिया मौलिकता धाये वाय् विशिष्टता, थुज्याःगु हे तत्वय् सुलच्चंगु दु धकाः धाये छिं । गथांमुगःया खे न्ह्याकागु थुगु मालेज्यां थव विश्वासय् झं उप्चः तिवः ब्यू वंगु जुल । गथांमुगः धार्थे स्वनिगःया हिन्दुकरण जुई न्ह्यःया ल्यंचिं खः धकाः ववःछिगु थाय् गाकं खने दु । १

गथांमुगः चहे श्रावण कृष्ण चतुर्दशी कुन्हु २ हनीगु छगु चहे खः । गथांमुगः चहे सामान्यतया भूतप्रेतलिसें ३ अले मूलरूपं गथांमुगः धैम्ह छम्ह खैम्बःलिसे स्वाःगु नखः खः । ख्वप देया दको नखःयात सूर्धः, चन्द्र व देवी चाकःया स्वचाकलय् हनेगु परम्परा (लेभी १९९१ः ४३६) कथं स्वयेगु खःसा गथांमुगः चहे चाकःया दुजः जुयाः नं देवीचाकःया छगु तःधंगु नखः खः । छायाःसां थव खुनु हे याछेया चित्रकारं (पुं) नवदुर्गाया ख्वापाः दयेकेत लिपा छेले माःगु चाया महाद्यो थापं याइगु खः ।

थव खुनु सुथःनिसें त्वात्वाल्य मस्तयेसं छपाः हासाय सित्यां बाय् पंया मिजं चिं अले निगःभोगत्या बाय् झम्सीया चिं दयेकाः लंजुवाःतयेके लैफनाः जगाःत पवं जुई । नापं प्यकलंय स्वकालंय छ्वालिया स्वपां चूमह बुंख्याःचा खने दुम्ह मनू बां थनी । सनिलय् थायथासं बाजं थाःगु सः ताये दया वई । उप्चःयानाः ज्यापु खलकं थःगु धिमेबाजं व जुगि खलकं थःगु म्वायेलि सलं देदको गुंजायमान जुई । ख्युं ख्युं धाये न्ह्यः हे

त्वाल्य गथांमुगः दयेके ज्या न्ह्याई । ख्वपय् छथाय् जक हे नं तःता जि ख्वाः दुपिं गथांमुगः थव कुनु दयेका ब्वई ।

वाउंगु नःपंया (न्ह्याय् पं कथिया)४ ववे व लापाय् दयेकी । चाया हवंगु५ धंप बाय् भाजंया छयं अले हासाय ख्वापाः कथं च्वनीगु जुल । वया स्वंगः मिखा दइ अले वं ह्यांगु मेच, त्वाथंपिने यखाना तःगु दै । मुकयानाः छम्ह ख्याः थें धाये छम्ह लाखे थें । तिसातसा छुं ती मखु ६ । कसः ज्वलं फी मखु अले समाः याये धयागु म्दु । छता खं धाःसा मदयेकं मगाः थयं मथयं कूछित्याःहकःगु तत्याःगु पं व निगः भोगत्या तथाः खिपतं किना मिजं चिं तथा तई ।

थये थःगु त्वाल्य गथांमुगः दयेके ज्याः जुया च्वंगु इलय् छेखा पतिकं नं छ्वाःलि पित हयेगु उकी यात नःपतय् थू चिनाः चिरग दयेकेगु खंय् म्मूतय् लिमलाना च्वनी । थू चिये ज्याय् प्याका तःगु सु छ्खेलगु चलन दु । छे पित हये त्यंगु छ्वालिं छेया अंगः अंगलय् कुं कुंचाय् पुयेगु नं चलस्वयेगु दु । थुबलय् छे सुनुपिचु यानाः बं इलीपिं वा पीज्या बेलय्था कसः हियाः म्वः मी ल्हुयाः ब्यंकीपि नं दु । गथांमुगः चहे कुनु वापी ज्या ब्यंकीपि (थुकीयात सिना ज्या ब्यंकेगु धाईपि नं दु), गथांमुगः चहे वापीज्याः ब्यंके ज्यू धाईपि, अले वापी ज्याः ब्यंकेगु ७ व गथांमुगः चहेया छुं स्वापू म्दु धाईपि थुपि दको लुयावल ।

गथांमुगः थने थुंकाः ल्यांगु छुसा ज्वलं छ्वास्लय् यंकाः च्याकेगु ज्या जुई । गमंगं छे छेखापति नं च्याका तःगु



६२०या सिध्दान्त कोशय् घण्टाकर्ण च्वया तःगु दु । थुकथं गण्टकर्ण, घण्टाकर्ण बाय् पाठ भेद थुगु नखःया औपचारिक, संस्कारगत नां जक जुई धाये छिं ।

मेखे पुत्रपौत्रादिबोधिनी नां छुना ब्यूगु नेसं ५०१या अमर कोश शब्दार्थय् संस्कृत शब्द नडवतया नेवाः पर्याय ग्वथभूँ बियातःगु दु २८ । नडवत धयागु नःपः, न्हाय्पं कथि दर्ईगु बुं, भुमि जूगुलिं व थौकन्हे नं गथां मुगः चहे कुनु न्हाय्पं कथि हे मूज्वलं कथं छ्यलिगुली गथांमुगः खँवः ग्वथभू पाखें ब्वलंगु संभावना यक्को दु २९ । छुं मखुसां ग्वथ : गथां जुई फैगु थाय् यक्को दु । थन न्ह्याईपुसे च्वंगु खँला छु दु धाःसां गथांया मुगःसं-मुद्गार पाखें ब्वलंगु खयाः नं थ्व कुनु गुगुं कथया मुगः छ्यला वलाय् वःगु खने म्हु । संस्कृत- नेपाली नं घण्टाकर्णया हे नं थौतक छ्यला वया च्वंगु अर्थ ( न्हाय्पनय् गं यखाना तःम्ह) नुगः लुदनी थे मच्चं । अमरकोशय् छ्यला तःगु घण्टापथया नेपाल भाषा देशनं कोखाबु लँ खथं देशया मू लँ जुईगुलिं ३० व घोण्टा धयागु ग्वथेमायात धाईगुलिं ३१ अथे संखा याये माःगु जुल । धात्थें घण्टा पथय् बास याईम्ह लाखेयात हे घण्टा कर्ण धाःगु खः धकाः कःछिनाःतःपि नं दु । नेवाः संस्कृती दुवात, स्वकालं, प्यकालं भूचा, ख्याःचा, सीक व मेमेपि बासं च्वनीगु थाय् खःगुलिं उज्यागु क्वछिनाः पाय्छि खने दु । घण्टायात गं थुईकाःनेवाः तये सिथं यंके बलय् दिवाकर बेनां दुम्ह मनु दुवातय् स्वकालय् प्यका लंय् ताः बाजं थाये माःगु खँ नं थन झित लुम्ना वः । थन न्हाय्पं कथि खँवःलय् दूगु न्हाय्पं कथि घण्टा कर्ण खँवःलय् दूगु कर्णया अर्थ नं अजूचाया पुसे च्वंक ज्वःलाः । अथे हे ने.सं. ५०१या अमर कोशया शब्दार्थय् वःगु यमनाह मु व ने.सं. ५५०या अमर कोशया यमनाड भुं यात वेतास्वतया पर्याय कथं छ्यला तःगु खने दु । ३२ उकीया अर्थ अनबाउन्डिड इन रीडस जूगुलिं यमनार वाय् यमनाड धात्थें नय्पं कथिया पर्याय खः धाय्छिं सिध्दान्त कोशय् ( ने.सं. ६२०) घण्टाकर्णया पर्याय यमरी (यम्या महिता) बिया तःगुलिं ३३ घण्टा कर्णया मेगु नां गथां मुगः व उकीया पर्याय न्यपं कथि दइगु थासय् च्वनीम्ह बाय् प्यका लंय् च्वनीम्ह न्हाय्कथि छ्यलाः दयेके माम्ह छम्ह लाखे जकं खःला धकाः विश्वास यायेगु थाय् दु ।

गथांमुगः चहे खनु गथांमुगःया सिथं यंकेबलय् ३४ मनूतय्सं म्हुतु ल्हाईगु व गथांमुगःया म्हय् खने दूगु असामान्य मिजं चिं स्वये बलय् ३५ थुगु नखःया देन्यकँ सेक्चुआ

लिटीयात संयोग जक धाये छिं । नापं थुकीयात छगू न्ह्याईपुकेगु त्वहः धायेगु नं थुगु महत्वपूर्ण सांस्कृतिक व्यवहारया मू दंकेगु जुई । छम्ह इतिहासविद् थुकीयात नेवाःतय् मदनोत्सव कथं याःगु व्याख्या ३६ पत्याः याये थाकु । थुबलयया सेक्चुआलिटी मछाला पहः म्हु, सौन्दर्य पहः म्हु । धात्थें धायेगु खःसा नेवाःतय् सांस्कृतिक संवेदनायात ल्वःगु छुं म्हु । थुकीयात नेवाः तयेसं थःगु प्रजनन क्षमता उप्वयेकेत याःगु कुतः कथं स्वयेगु नं हास्यास्पद ताये मद्दुसां, दने दने लाल कायेगु ज्या जक जुई ।

संस्कारया रूपय् छगू समाजं ज्यू त्यःमत्यः धकाः धाये धुंकूगु ज्याखँ न्हाईपुसे च्वंगुलिं व उकीया उपयोगिता दूगुलिं जक म्वाना च्वंगु खई , ल्हाना च्वंगु खइ धायेगु पाय्छि जुईमखु उज्यागु ज्याखँ उगु समाजया मू विश्वास व बिचाः नापं नं ज्वः लायेमाः ।

गथांमुगः चहे लछि ति न्हयः वइगु भलभल अस्टमी (ने. भगस्ति) कुन्हु ख्वपय् नक्दुर्गा दः जलय् बिज्याईगुलिं । ख्वप देयात सुरक्षा याना तईगु खः । मेखें हरिशयिनी एकादशी कुनु नारां दः नं दाना बिज्याःगुलिं ख्वपयात स्वईपिं दः मन्त । गथांमुगः चहे खनु माहा दःपलिस्था याये म्थुंतले काः देशय् गुगुं कथंया ब्यबस्था म्हु । म्हुतु ल्हाईगु पहः धात्थें धायेगु खःसा मेमे बलय् दया च्वणीगु नैतिक व्यबस्था स्वंगु खँया संकेत खः धकाः धाईपिनि खँय् ३७ तर्क अवश्य नं दु । अय् नं थुज्याःगु तर्क सामाजिक व्यबस्था व धर्मया भूमिकायात कायाः थःके दया च्वंगु सिध्दान्तयात पाय्छि जुई कथं व ल्वई कथं नृत्य ब्वःगु तर्क उप्वः खः ।

ख्वप देशय् म्हुतु ल्हाईगु परम्परायात भः कायेगु धायेगु याः । थुकीया ब्यूतपति सी म्हुनि । भःया स्वापू भगस्ति ( >\* भग अस्तिं भल भलास्त मि) लिसें दयेमाः धकाः अनुमान याये छिं । नेसं ५०६या अमरकोशय् भवु चासें जोव वःगुलिं व ने. सं. ७१८या अमर कोशय् मिमाला जोव भवु वःगुलिं भः कायेगुया भः > सं भग पाखें ब्वलंगु खई ला धकाः धाये छिन । भाषावैज्ञानिक पहलं स्वये बलय् नं भवु > भः बाय् भौ थ्यंक जुईगु संभावना यक्को दु ।

गथां मुगःया सिथं यंकी बलय् ३८ न्वाईगु भः पयः भकु खः ३९ थुकीयात संस्कृत पयोभू ४० बाय् संप्रलय् भू या ४१ अपभ्रंश खः धकाः तायेकीपिं नेवाः बजूपिं लुया वल । थन न्हापं म्हेसिनं मुक्कं नःखःयात वा पीज्यालिसें व लिपाम्हेसिनं पौराणिक घण्टाकर्णया मोक्ष पर्वलिसें स्वाये यंकूगु खने दु ।

धन्वाय् छम्ह बुंज्यामि पयःभकुयात असारया म्ये धाःगु न्ह्यथने बहःजू । थय्क स्वये वलय् पयः भकुयात पुसापिये ज्याया प्रतीकात्मक ज्या खँ तायेके गुलि बेपाये छिगु खँ छुं म्हु । अय्ं मुक्कं गथांमुगः चहे नखःया ई व प्रकृति बचाःयायेबलय् धाःसा थ्व खँ उलि सार्थक खनेम्हु । मेखे भकु मिसा चिं वाचक खँवः जुयाः नं अश्लील मजू व संस्कृत भूया पायेछिगु पर्याय नं मखु ।

## मू-तिः-

नेवाःतय् संस्कृति धात्थे बुंज्या लिसें क्रातुक स्वःगु संस्कृति खः बुंज्यामितय् नितिं वा पिज्या बाय् सिनाज्या अतिकं लिमलाःगु ईः खः । थुबलय् सीकं मसीकं जूवंगु द्विविध्या लिपा फस्ता चाये मालेयः। गथे बुई चा पालेगु इवल्य् घाःपाः जूवांपि ब्यां तयेत वापि ज्या धुंकाः ब्यांजा नके माः । सिना वने धुंकूपिनि न्ह्यनुमा व लत्या याये माः ।

गथांमुगःया संस्कार वापीज्यालिसे स्वाःगु खई धकाः अनुमान याये छिं । सखे वाबुं चकंकेत लाखे ल्हाःसित बासं च्कनीगु नःपः बाय् (गवथःभुं) त्यला काये माली जुई । उबलय् थुपि देशय् दुहां वडगु हे जुल । लिपा सिनाज्या ववचायेके धुंकाः थुमित देशं पित्तिना छ्वये माल । देशय् दुने थुपि स्वकाल्य् प्यकाल्य् च्कनीगु जुल । छायाःसां मज्यूपि मत्यःपि च्कनीगु अन हे खः । चहे खुनु थने माःपि गथांमुगः नःपः (न्हायेपं कथि) यापि जुई । छायाःसां थुपि नःपःलय् बाय् च्कनीपि खः । नःपः मधिगु ज्वलं खः धयागु खँ नःपः खय् फेतुये मज्यु धइगु बिश्वासं सी दु । चहे कुनु बहःनि गथांमुगःयात ख्यानाः छोयेगु ज्या जुईगु खः छ्वासलय् च्याका तःगु मि चाकःलिं स्वचाकः म्हुकेगु ज्याः जुईबलय् व सिई धुंकूम्ह मखु नि । ख्यूं थाय् च्कनीपिन्त मित्याः च्याकाः ख्यायेगु खँ स्वाभाविक हे जुल । देशंपिने थय्केत गथांमुगः द्कले चिहाकःगु लँय् कनीगुलिं थ्व धात्थे सिथं यंकेगु ज्या मखु बु विस्यूं वनेगु ज्याः जक खःला थे च्वं । देशंपिने थय्म्ह गथांमुगः हानं दुहां वईगु भाःपियाः वयात अन हे मि तयाःउया छ्वयेगु याई । थ्व छगू चलाखि हे खः । उया छ्वये धुंकाः ख्वाःसिलाःमिखा पियाः देशय् दुहां वयेगु अले छ्वासय् मि पनेगु ज्याः मृत्यु संस्कारया छगू मज्जन जक खः ।

गथांमुगः चहे बलय् दे न्यकं सेक्चुआलिटी नाप स्वाःगु वापीज्याया संकेतात्मक अर्थ जुई । वापिज्यानिसें हे भः कायेगु ज्याः त्यल धयागु बिश्वासयात थुकथं ब्याख्या नं याये छिं । भः

Newāh Vijñāna No. 3

कायेगु ज्या उप्वः गथां मुगः चहे कुनु जुईगु जूसां उकीया छुं ल्हांपुल्हं सापारु तक नं खने दु । सिनाज्या ब्यडके कथं छे सुचिनिचि यायेगु ज्याः नं सापारु तक न्हाः वने फु । थ्व खँ सिना ज्या गुबले धुनि व खँय् भर परे जुई ।

चव्य न्ह्यथनागु ब्याख्या स्वनिगलय् हिन्दु अले उकी नं शैव मतया प्रभाव दुहां वये न्ह्यः गथांमुगः चहे हना क्या च्वंगु जुईमाः धयागु प्रस्थापनाया जलं जक सार्थक खनेदई । धात्थे नेवाःतयेसं हनावया च्वंगु नखःयात हिन्दु पौराणिक परम्पराय् दुकायेत घण्टाकर्णया बाखँ कथं हीकूगु नं जुईफु । थौं उत्तर भारतया आर्य प्रदेशय् घण्टाकर्ण म्वाना च्वंगु म्हु । न्हापा गुगुं नखः कथं थ्व म्वाना च्वंगु खँ मखै धाये थाकु । वाचस्पत्यम कोशं विशफोट (तःकै) ल्कचं म्वायेत मीन संक्रान्ती कुन्दु पुज्याये माःम्ह घण्टाकर्ण नेवाःतय् गथांमुगःलय् बासं च्वं कल ला छु ?

हानं नेपाः गालय् शैव परम्परा लोकं हाना वः लिसें झीम्ह गथांमुगः महा द्यो छम्ह गण बाय् बीर शैव सम्प्रदाय (लिडगायत) मतया छम्ह आचार्य नं जुईफु । न्हापांनिसें थ्वयाके दया च्वंगु मिजं चिं नखःया दथुफुती लाः वन जुईफु । नवदुर्गाया महाद्यो थापं यायेगु चलन थ्वकुनु हे याये माःगु विधान नं सखे थ्व हे इलय् जन्म जूगु खई । थ्व नखःलय् जुजु बाय् बर्मूतय् भूमिका छुं म्दगुलिं मिजं चिया थ्व शास्त्रीय संस्कारगत अर्थ नं दुसुना वन जुई माः । व छगू सेक्चुआलिटी जक ल्घना च्वन जुईमाः । खःला मुक्कं नखःया सेक्चुअल डाइमेन्सन खवप देया परम्पराय् जक उप्वः खने दुगुलिं थ्व छगू स्थानीय भेद जक नं जुईफु । न्हागु जूसां नेवाःतय् मौलिक परम्परा माले ज्याय् झीत गथांमुगः चहे नं यच्छो ज्वलं चूलाका ब्यूगु खँ धाःसा निर्विवाद हे जुई ।

## तंसा खँ

१. थ्व चक्सु च्वयेगु इवल्य् थीथी कथं ग्वहालि यान्न दीपि ने बहःपि भजु प्रयाग रज शर्मा , श्री गुरु रमापति रज शर्मा, भजु किनोद रज शर्मा भजु डा. पुरुषोत्तम लोचन श्रेष्ठ व फसू सूर्यलालयात देखना च्वना । उमिगु सल्ला व साउती म्दूगु जूसा थ्व चक्सु गुबले पुकी मखु जुई । शुकी लाः वंगु द्विद्विं फुक्कं जिगु थःगु हे कमजोरी खः ।

२. नेवाःतय्सं कृष्ण पक्षया चतुर्दशी पतिकं चहे हनेगु यान्न वया च्वंगु दु । थुज्याःगु चहे द्कळी छकः झिनिगु दैगु जुल । थुमिगु नं धलः थये खः-

वैशाख कृष्ण चतुर्दशी  
ज्येष्ठ कृष्ण

माताती चहे  
सिटी चहे



आषाढ कृष्ण	दिला चहे
श्रावण कृष्ण	गथां मुगः चहे
भाद्र कृष्ण	पञ्चदौ चहे
आश्वीन कृष्ण	नलासने चहे
कार्तिक कृष्ण	स्वन्ती चहे
मार्ग कृष्ण	बाल्र चहे
पौष कृष्ण	दिशी चहे
माघ कृष्ण	लै चहे
फाल्गुण कृष्ण	शिला चहे
चैत्र कृष्ण	पसा चहे

३. थीथी चहे कुन्हु यये यके माःगु पूजा विधि ब्वने बल्य् नेवाः तय्सं कुन्हुया चा यात भुत प्रता निशाचर, सीक व थुज्यापि मेगु संसार्य् वाय् च्वना च्वंपि व छ मखुपि लिसें स्वना तःगु खेने दु । थ्व खँ छे बौबिगु विधि उलाक्यं । नकतिनि द्वागु वाय् च्वंवा गु छे न्हापां निसेम वसः याना च्वं च्वंपि भूतप्रेतयेत नक्काः ल्य् तायेकाः पिथ्यंके धुंका हनं दुहां क्ये मजीक छे शोथन यये गु विधि हे छे बौबिगु विधि खः । थ्व विधि चहे खुनु यये माःगु पूजायात चहे पुजा धाई । थःत च्वयापि ताय्कीपि नेवाः तयेसे थ्व कुनु थःथ आम्नाय कथं हने माःपि देव देवीयात इष्ट द्यः भापिया पुज्याई ।

४. थ्व नःप कथिं छये दुज् यंके मज्यूगु खं थन लुमंके बहःजू । थुकीया अर्थ मालेगु ज्याः लिप्रा जुई ।

५. गथांमुगःया आंगसा पिकयेत थये हव गंगु थल माःगु खं कनीपि नं दु ।

६. न्हाय्पने गं यखना तःपि जक मखु, मखुपि नं द्रुलिं गथां मुगः व घण्टकर्ण छम्ह ए खःला धयागु न्हयसः पिहां वेई ।

७. वा पी ज्या धुंकाः न्हयेनुम्, लत्या यानः ब्वंकेगु चलनया खंय् मेगु च्वसुई पुवंक पिहाँवेई ।

८. भक्तायेगु परम्परा हाडीगाम्य् हनीगु छगू नखःल्य् व गथां मुगः चहे कुन्हु जक खः । लिंसा १ सं छुं भः कायेगु म्ये न्ह्य ब्यागु दु । थुकीया अश्यन यानः नेवाः तये यौन दृष्टीकोणया खंय् हुँ च्वयेगु नं लिप्यात थाती तये ।

९. येँ यल्य् व मेमेगु नेवाः देश्य् गथां मुगःया ख्वाफाल जक पाईगु मखु विधि बिधान नं पाःगथे कि येँ देश्य् प्व जातया मनु छम्हेस्ति नांगं येँ यानः थी थी कथं समा याना बी । वं छे छेखपत्तिकं वनाः “अज्ज जुये हा” (अज्ज जु यः हा) धकाः जगाःत प-वं वनी । लिप्रा वयात हे वउं न्हाय्पं कथिं छालाः दयेका तःगु पुठुई फातुईकाः साल्र यंकेगु ज्या जुई । वयात गथां मुगः थः हे खः धाईपि नं दु । गथांमुगः म्तिईन्ह जक खः धाईपि नं दु । वयात अज्ज जुये धकाः न्ववाइपि नं तये दत । छुं ई पुले धुंकाः व लंय् दथुई तुं बिस्सुं वनी । त्वाल्य् च्वंपिसं थ्व पुलु देशं पिने यंकाः उया छोई । यल्य् गथां मुगः (स्वपु न्हायेपं कथिं वुथत म्ह, हासं छप्पाःया म्हाय् कतांमरी यखनाः छवयेगु चलन दु । येँय् च्वंपिनि नाय् खलःधकाः थया तःपिन्त नं कतांभरि यखायेके बीगु चलन दनि । थ्व “सति छोगु” खः धाईपि नं दु । एण्डरसन (१९७१:७४, रेमी १९६५: ६६ ब्व २-

६६१) व नेपाली (१९६५ण ३६८) व मेमेपि । फनीती गथां मुगःयात खुसी चुईका छोई । तर म्तिवेगु वा उयाछोयेगु चलन म्हु ।

१०. न्या व भूतप्रेतपिनि स्वापू उलाः कना दीम्ह रमापती रज शर्माजु खः । गरुड पुराणय् यस्ज लुमं तयेत न्या छ्वालीगु खँ वःगु धकाः वयेकःया पाजु पिन्थाय् छे दुहां कने बल्य् न्या थियाः दुहां कनेगु चलन द्रुगु खँ वेकलं कना दिल ।

११. ग बा ति घ प न. घ प यो घपक घ प योगाः चन्द्रर दि मा सु उ ता

२४ बु. १३ ९।१३ पु ३७।५१ व. १३।१३ भ. ४१। ४२ गद २। १९ ३२। ५५ ५ २५८ भ ९।१३ ' उ . ४१। ४२ या घण्टा कर्न १४ (गथां मुगः चहे ) ( बिसं १९९१या श्री नेपाल देशीय पञ्चङ्गम् )

१२. घण्टा कर्णी गणः श्रीमन् शिव स्मनीय वर्षतुः कल्लभ (शिव पुराणय् थुगु भववचशफ्त्यमपाखेँ ल्ह्या कयागु जुल) ।

१३. हिन्दु पौराणिक परम्पराय् न्हयम्ह मेघा व प्यम्ह मंगलत द्रुगु खं न्ह्याई पुसे च्वं ।

१४.अय्सं ॥ मंगलस्यःप्रिया मेघा तस्य घटस्वर महान व्रण दत्ता च येजसवीविष्णु तुल्य व भुयह धकाः ब्रम्हदैव पुराणय् धका तःगु नं दु ।

१५.मत्स्यपुराण कथं छम्ह १८३. ६५

१६. ॥ चैत्रे मासि च घण्टा कर्णी घटतमकः । आरोग्यायस्तुहि मूले संक्रन्त्यां तत्र कार येत् ॥ (कृत्य चिन्तामणिथा थ्व ब्वनं वाचस्पत्यमपाखेँ ल्ह्या कयागु जुल)

१७. थ्व स्तोत्र कनादीम्ह डा. पुरुषोत्तम श्रेष्ठजु खः। वेकलं न्हयेगु शताब्दीनिसें हे नेपाः गाल्य् बीर शैव वा विशेषवर सम्प्रदाय द्रुगु व घण्टकर्ण लिङ्गायत मतया छम्ह आचार्य खः । अले थ्व हे ऐतिहासिक परिप्रेक्ष्य् झीसं गथांमुगः चहे, किस्काःथेँ ज्याःगु नखः दुवालाः स्वयेमाःगु विचः थाय् थस्य् प्वंका दीगु दु । (स्वया दिसं श्रेष्ठया भक्तपुरमा तात्रिक शक्तीको युग, २०५०:९४, ५७, १४५-४८, श्रेष्ठ २०५६) हरिराम जोशीजुं नं घण्टकर्णयात लाम्छे दये केगु ज्या शैव व मेमेगु सम्प्रदाय दथुई ल्वापु कचवंया लिच्चः कथं जूगु खँ च्वया दीगु दु । (स्वया दिसं जोशी २०३०, ४०९) थ्वयेकः पिनि विचाः गल्लत वाय् सही छु खः धकाः क छिये माः येँ जितः मताः ।

१८.घण्टकर्ण ना(सं)१. श्रावण कृष्ण चतुदशीको सँझमा पूजा गरिने एक सत्रीचर वा कल्पित रक्षश(पोखरेल व मेमेपि २०४०(२०५०)३६७ पाखेँ ) । १९, क) घण्टकर्ण छम्ह ग्याना पुसे च्वंम्ह जिव खः । कथात द्यःपिन्सं बाहेक याना तःगु व कूखिना तःगु जुल । व दुगचरी नं खः । छे बुं स्वंकाः बीम्ह । चाहिला च्वनीम्ह । मस्त खुया यंकीम्ह । बःमल्लःपिन्त ल्हाः तुति त्वःथुल्लः थकिम्ह । थःम्हं कुना तःपिन्त नइम्ह । वया तःम्ह कल्लः वया अन्याः खनाः धर्मभीरु मन्तू ग्याना च्वनीगु ।

ख) गथां मुगः छम्ह नस्तिक व कर्मय् (अभाय मखु) विश्वास याईम्ह । कया नये मखेँपि यः । प्यकांल्य् दताः वं तःमिपिके च्वंगु धन लकाः काई अले म्हुपिन्त इना बी । तमिपिन्त वं स्याना नं बीगु । कया

त्यःमत्यः छुं म्दु । सी त्वं बल्यं न्हाय्पम्यं गं यखत । छश्यासां वया द्योतय  
नां न्यने मयः । लोक धर्मया पं मल्यू गुलिं वया संस्कार याइपि सुं मन्त  
वया सीम्ह प्यकाल्यैं गोटुला च्वन । लिपा नये मखं म्दु पिनस हे छेखा  
छेखा पतिकं ग्वाहालि पक्नाः वया संस्कार यान् बिल । मि तयेत छम्ह  
कोजातय मनु न्ह्यःने दं वल । मेपि सकल मन्त सिथं वन । (लेभी  
१९९२:५१९)

२०. उग्र तेजा सितौ रौद्रः करलो रक्त द्वत्रतय लैलि हनः सुसंकुब्धो जय  
खण्देन्दु मण्डित ॥ २५१॥

दशरूकशाल पीनाडगो बृहन्नाद्योच्चसंस्थितः अष्टादश भुजो भिमो जवलद्वयुध  
पाणिकः ॥ २५२॥

वज्रसि दण्ड चत्रेषु मुसलाडकुरशमुदगारैः निम्हन्दक्षिणा हसर्तेश्च पापरोगमघः  
स्थितम् ॥ २५३॥

तर्जनी खेटकं शक्ति क्पालं पाशकार्मुमुकम घण्टा कुठारकं वार्मैः विभुद्वयं भ्यां  
त्रिशूलकम ॥ २५४॥

घण्टाकर्णो विद्यातन्त्रो घण्टाभरण भूपितः घण्टामाला कुलोदेवः पुण्डरिक  
जिनाम्बर ॥ २५५॥

थ्वकीया भावार्थ रमापतीराज शर्मजुं याना द्यूगु खः।ब्यूने मन व ताचिकावा  
(१९९०:१४७-१४८) सुदघृत ।

२१. गवंगः (२०५५:४)ण उदय (२०५५) व प्रकाशमान (२०५५)  
पनिनि च्वसु । अपवाद लेभि (१९९२) खः।

२२. श्रेष्ठाचार्य (२०५०:२५०-५१)

२३. शर्मा (२०५४:१८ पाद दिप्पणी ९)

२४. गवंगः(२०५५:४६) गथां मुगः यत भू द्यो धिगु खँ सक्या परमपरय  
दनि) प्रकाशमान,२०५५)

२५. श्रेष्ठाचार्य (२०५०:२५०-५१)

२६. गवंगः व हे

२७. गोपालराज वंशावली पत्र ६१ क ।

२८. तमोट (११०३:१५) ।

२९. तमोट (११०३:१५) ।

३०. अमर कोश २।१।१८: ॥ घोण्टा पथः संसरणं तत्पुरस्योपनिष्करम् ॥

३१. अमर कोश २।४।१६९: ॥ घोण्टा तु पगः क्रमुको गुवाकः  
खपुरोडस्य

३२. नेपाल भाषा डिक्शनरी कमिटीया लेक्जिकन पाण्डुलिपि ।

३३. व हे

३४. सिथं यंकुगु धायेत भच्चा गथखेसे च्वं । सिथं यं कीगु इलय् व यंक  
च्वं बलय् गथामुगया मिजं चिं सना च्वनी । गनं गनं वया मिजं चिं नं बिर्य  
कतुं वये त्थंगु थें यानाः वपाय् गवः गवः चिनाः माः थें हना तःगु ख ने दु ।

थुकीयात स्वये बलय् सिथं यं कूगु स्व ये बलय् कामोतेजना या च्वकाय  
थानाः च्वं म्हे सित लिना यंके थें याःगु खँ विस्वास्त ताये दु ।

३५. थ्व सेक्वुआलिटी ख्वप देशय् जक उक्वः ऊलाक स्वये दु । न्हापा  
न्हापा येंय् मिजंम्ह घण्टाकर्न व मिसा म्हे घण्टा कर्ण दय् केगु व इमित  
देशं पिने यं काः उये न्ह्य ल्वायेगु चलं दु गु खँ छम्ह ज्याथं धल । अथे  
थाथें जुया च्वंगु खः मखु धाये थाकु ।

३६. डा. पुरुषोत्तम लोचन श्रेष्ठ ।

३७. लेभी ( १९९३:२७२) भः कायेगु ज्या भगस्ती निसैं त्यःगुलिं  
थये धाये छिगु खः सिटी नखःनिसैं भः कत्रये ज्यूः धाई पि ने यक्को दु ।

३८. पन्हापा न्हापा सिनाज्या यायेबलय् नं भः कत्रयेगु चलं दुगु खँ ज्याथा  
ज्याथिपिनि लुमना वः ।

३९. लितंसा १ नं स्वया दिसं भक या भैरवी नाप स्वये यंकीपि नं दु ।

४०. रमापतीराज शर्मा पाखें वःगु सूचं

४१. पं भास्कर बोध मिश्र पाखें वःगु सूचं ।

## लितंसा खँ

गथां मुगःचहे कुन्हु (ख्वप देशय्) मन्तयेसं काईगु थी थी भःया छुं नमूना  
थये खः। थन तसकें अश्लील पहः वःगु भःयात संसोधन यानाः न्हब्वयामु  
जुल ।

१) डातापोल छता म्दु, माहेश्वरी द्यःया देगः म्दु हुं मिसा जित म्दु ।

३) जःलः खःला कासुलः ल्यासे पिनि चासुला ।

४) आमारै खासिमा, यका द्रलय् तुसि माः हुंया नानीया फुक्कं छ्वासिमा ।

७) धंसुकु मंसुकु खाया द, खापा तिड काया दः छन सुखः द, जि न  
सुखः दः मवा खावा यको दः ।

९) ज जक जनी चार वाना जनि छम्हयाय दःनि जित मानि ।

१०) तःपुखू नः पुखू दु काये यः हुं मिसाँ ल्यावः कत्रये यः जिचा भाजु  
घ्यः कत्रये यः ।

११) लः जक लः खाया लः स्वन्हे च्वड याडन लः ।

१२) लः जक लः खाया लः खापा तिड याडन लः ।

११४) चा जक चाकु ब्यास्या चाकु थौ कन्हे मिसा तय् मवा बुये थाकु ।

१५) वा जक द न्ह्यः वा, हुं ल्यासे जिता वा ।

१६) थंय् च्यासः यँलय् गुसः संखलाय् चाय् पसः जि मिसाया क्रसः जिथा  
सिकं जि मिसा खँ सः धेके वसः ।

१७) तु जक तुतां बेकः तुतां छ अमा वये ताँ, जि पय् ताँ ।

१८) अकिया नितिं गाई चाया निति नये बलय् उतिं पक्ने बलय् सितिं ।

१९) इंलय् कंलय् वः, हुं मिसा लँय् वः जिगु नाकु मड वः

२०) तिरितिरि चयुंवा वेलयति खिचावा लंय् वःम्ह मिसाचा जिता थिकचा ।

## सन्दर्भग्रन्थ सूची

अमरकोश ई.सं १९३३ सं. कुलचन्द्र गौतम (गोर्खा भाषा सहित) वनारससीटी सन्ध्या  
एण्डरसन, मेरी एम. (ई. सं १९७९) द फेस्टिभल अफ नेपाल, जर्न एलेन एण्ड  
उन्वीन, लण्डन ।

गोपाल राजवंशावली (ई.स. १९८५) सं. वज्रचार्य धनवज्र व कमल प्रकाश मल्ल,  
फ्राञ्ज स्टायनेर फे लॉग विस्वाडेन ।

रवंग, तेजेश्वर बाबु (बि.सं २०५५) गठे मंगल संस्कार, कान्तिपुर दैनिक श्रावण ५  
गते काठमाडौं ।

नेपाली, गोपालसिं (ई.सं १९६५) द नेवार्स, युनाईटेड एशिया पब्लिकेशन, बम्बे ।

पुत्रपौत्रादीबोधिनी (ने.सं. ११०३) सं. काशीनाथ तमोट, पासामुना, येँ ।

प्रकाश मान (ने.सं. १११८, बि.सं. २०५५) सन्ध्या यङ्क्स श्रावण ५ गतेवा तंसापौ ।

प्रतिस्ठालक्षणसार समुच्चय (ई.सं. १९९०) सं. ब्यूनेमान, गुड्न व मुसाशि ताचिकावा  
बिब्लीओटेका कोडीकम एशियाटिकोरम ३, द सेन्टर फर इस्ट एशियान कल्चरल  
स्टडीज, टोक्यो ।

पोखरेल, बालकृष्ण व मेमेपि (बि.सं २०४०) वृहत नेपाली शब्द कोश, ने.र.प्र.प्र.  
काठमाडौं ।

मल्ल, कमल प्रकाश (बि.सं २०५५) नेवारहरूको सामाजिक इतिहास, पासुका, सुथां,  
भक्तपुर ।

रेग्मी, डा. डिल्ली रमण (ई.सं. १९६५-६६) मेडिभल नेपाल व्व. १-४ फर्मा के.

एल: मुखोपाध्याय, कलकत्ता ।

लेभी, रबर्ट आई. ई. सं. (१९९१) मेसोकोज्म, मोतीलाल बनारसी दस, न्यू दिल्ली ।

वाचस्पत्यम् (बि.सं. २०१८) सं. श्री तारनाथ तर्क वासच्यति भट्टचार्येण चौखम्बा  
संस्कृत सीरीज आफिस, वारणसी ।

शर्मा, रणा प्रसाद (वि.सं. २०२८) पौराणिक कोश, ज्ञान मण्डल लिमिटेड, वारणसी ।

शर्मा, पं. बाबुराम (बि.सं. १९९१) श्री नेपाल देशीय पञ्चाङ्गम विशाल नगर,  
काठमाडौं \*२

श्रेष्ठ, डा. परुषोत्तम लोचन (वि.सं. २०५०) भक्तपुरमा तान्त्रिक शक्तीको युग,  
अप्रकाशीत विद्यावारीवी शोध प्रबन्ध ।

----- (वि.सं. २०५६) भक्तपुरमा वीर शैवमतको विकास र प्रभाव, खोप्टुङ, भक्तपुर  
विकास सहयोग संघ, काठमाडौं ।

श्रेष्ठचार्य, ईश्वरानन्द (सं.) वि.सं. २०५० नेवार, नेपाली, अंग्रजी शब्द कोश  
ने.र.प्र.प्र. काठमाडौं ।

०००००-----००००००

## नेपाः पासा पुचःअमेरिकाया हनेबहःपिं नायःत ने.सं १११०-११२१ तक



खवं निसैं:- भाजु राम मालाकार, भाजु त्रिभुवन तुलाधर, डा. भाजु तुल्सी महर्जन, भाजु भगतलाल श्रेष्ठ व  
भाजु दिब्य हाडा

## खँय्भाय् ल्हाई पिनिगु मिथ्यांकः छगू नमूना सक्रया सुन्टोल गा.बि.स.

बालगोपाल श्रेष्ठ  
लाईदेन विश्वविद्यालय  
निदरलैण्ड

In this article the writer Bal Gopal Shrestha analyzed the census taken by a local body 'The Friends of Seneca' and provided has some examples of a corrupted census report of Suntol village in Sankhu region. Finally, he concludes that the census report published by the census bureau is unrealistic and that each and every ethnic group has to be aware of providing the correct vital data.

राष्ट्रीय जनगणनां न्हय ब्वःया वै च्वंगु तथ्यांक पाय्छि मजू । खास यानाः जाती व भाषा या खँय् थ्वं न्हयब्वया वया च्वंगु ल्याः तच्चकं अविश्वासनीय धैगु जनधारणा आःया जक मखु ।

थ्वया मू हुनि मेमेगु जाति भाषा-भाषीया ल्याः प्रत्येक न्हूगु तथ्यांकय् म्हो जुया कनीगु केवल खँय्भाय् ल्हाना कनी पिनिगु ल्याः हे जक अपोया कनीगु जादु गरी प्रवृत्ति राष्ट्रीय जन गणनां कायम याना वया च्वंगुलिं नं खः । केवल खस जाती व खँय् भाय्यात सर्वेसर्वा यानाः थी थी जाति, जन जाती व भाषा-भाषी जनया गःपः म्वये थ्यानाः छगू जातीया अहंकारीतय् पक्षपोषण यानाः वै च्वंगु थन्या संविधान, राजसत्ताया ज्याबः कथं हे राष्ट्रीय जनसंख्या आयोगं नं थःत आतक न्हयब्वया वै च्वंगु तथ्य खः । राष्ट्रीय जनगणनां १९९१ या तथ्यांक नं थ्व इवलय् दं वःगु मेगु दसु जक खः । राष्ट्रीय जनगणनां ब्वया वया च्वंगु सुन्टोल गा.बि.स.या जाति व भाषा भाषीतय् ल्याःचाः कुलेगु ज्या थ्व च्वसुई जूया च्वंगु दु ।

सुन्टोल गा.बि.स. गुगुं तापगु बिकट गां मखु । येँ राजधानीया हे सत्तिक च्वंगु काठमाडौं जिल्लाया लागाय् हे लाःगु मुकं नेवाः जनसंख्या जक दूगु सक्र देया लागाय् लाना च्वंगु स्वंगु गा.बि.स. मध्येया छगू गा.बि.स. खः । थुलि सत्तिक च्वंगु गांया ल्याःचाः थ्येक नं मखु कथं न्हय ब्वया जूसं खँय्भाय् ल्हाई पिनिगु ल्याः अप्वयेक क्येनेगु धृष्टताया ल्यूने खस अहंकारीतय् ग्याना पूगु ख्वाःपाः सुला च्वंगु झीसं याउंक खंके फु ।

न्हयथने बहःजगु गा.बि.स. तय् क्यय् न्हयब्वये त्यनागु ल्याःचाः केन्द्रीय तथ्यांक विभागं छापे यानाः पिथना तःगु म्दु ।

सुयां अध्ययनया निति स्वयेमाल धाःसा उलि अपुक उपलब्ध नं म्दु । थन न्हय ब्वया च्वनागु तथ्यांक फ्रण्डस अफ सांखु सक्रया जःपिसं तःकः कुतःयानाः तिनि काये फूगु खः । न्हापां सुन्टोल गा.बि.स.या जातीय जनसंख्या छकः स्वये ।

### सुन्टोल गा.बि.स.या जातीय जनसंख्या

	पुचः १		पुचः २
ब्रम्हु	५९३	नेवाः	१४२८
क्षेत्री	७३५	तामाङ	७७६
ठकुरी	१०४	लिम्बु	७
संन्यासी	२८	गुरुङ	९
दमा ई	५९	मगर	९५
सार्की	५०	दनुवार	१
		शेर्पा व भोटे	२
		मेपि मस्यूपि	३३
जम्मा	१५४८	जम्मा	२४०६

थन पुचः १ सं ब्रम्हु, क्षेत्री, ठकुरी, संन्याःसी, दमाई कामी व सार्की खस जाती दुथ्यापि पर्वतीय (पत्यी) भाय् ल्हाईपि जात खः ।

अले पुचः २ सं दुथ्याःपि थः थःगु मां भाय् दुपि मेमेगु जातीतय् ल्याः खः । खस जाति व मेपि यानाः सुन्टोल गा.बि.स.या मुकं जनसंख्या ३९८०म्ह क्यना तःगु दु ।

थ्व तथ्यांक राष्ट्रीय जनगणना १९९१ या जाति, जात, लिङ, उमेर कथं गा.बि.स.तय् जनसंख्या शिर्षकया टेबुल ३ पौ

३१५ लिसें ३१८ सं च्वंगु खः । आः क्य स्वया दिसं मांभाय् कथं न्हयब्बया तःगु सुन्टोल गा.बि.स.या जनसंख्या :-

सुन्टोल गा. बि. स. या मांभाय् कथंया जनसंख्या

भाय् ल्हा ईपि	ल्याः
पत्या	२३४५
नेवाः	८६४
मिथिल	७
तामाङ	७६१
लिम्बु	०
राई । किरात	१
गुरुङ	१
दनुवार	०
मेपि	०
थामी	१
शोर्पा	०
भोटे	०
मस्यूपि	०
मुक्कं	३९८०

थ्व तथ्यांक राष्ट्रिय जनगणना १९९१या मां भाय्, लिङ, उमेर कथं गा.बि.स.तय् जन संख्या शिर्षकया टेबुल ५ पौ ७२९ लिसें ७३० सं च्वंगु खः ।

जात-जाती कथं क्य बिया तयागु ल्याः खने दये माःगु खः

जाती	ल्याः
ब्रम्हु	५१३
क्षेत्री	७३५
ठकुरी	१०४
संन्यासी	२८
दमाई	५९
कामी	५९
साकी	५०

थ्व ल्याः कथं पत्याभाय् ल्हाईपि १५४८ जुई माःगु खः । तर मेमेगु जातीतय् ल्याः ७९७मह क्वापालाः पत्याभाय् ल्हाई पिनिगु ल्याः २३४५ थ्यंका तःगु दु ।

अथहे पत्याभाय् बाहेक मेमेगु भाय् ल्हाईपिनिगु ल्याः थथे

क्यन तःगु दुः-

नेवाः	१४८३
तामाङ	७७६
लिम्बु	७
गुरुङ	९
मगर	९५
दनुवार	१
मेपि	२७
शोर्पा	१
भोटे	१
मस्यूपि	६
मुक्कं	२४०६

थुलि मेमेगु भाय् ल्हाईपि थी थी जनजाती जुई माःगु खः तर ७७१ मह बेपता याना १६३५ जक याना तःगु दु ।

थुगु तथ्यांक नेवाः, तामाङ, लिम्बु, राई-किरात, गुरुङ, दनु वार, मेपि, शोर्पा, भोटे व मेमेपि मस्यूपि शिर्षकय् नाटकीय ढंगं ल्याः कोपालाः तःगु जक मखु गुलिस्यां ल्याः शुन्य नं जूवंगु दु । दकले ग्याना पुक क्वापाला तःगु ला नेवाः तयेगु ल्याः हे जुल १४८३मह ८६४मह जक जुया ६९९मह नेवाःत बेपता जूगु दु ।

थ्व अनुसंधानया इवल्य् १९९७ दंय जुन व जुलाई पाखे ' फेण्डस् अफ सांखु ' सक्कया ग्वाहालिं यानागु सवव देया सभेया तथ्यांक छु क्यंगु दु धाःसां सुन्टोल गा.बि.स.या सक्क दे लागा दुने च्वना च्वंपि सकल नेवाःत याने १४२२ मह फुंकस्यां हे थःपिन्त नेवाः भाय् ल्हाईपि कथं दुतिगु दु । ब्याक्क सक्क देश अर्थात स्वंगू गा.बि.स. या ७८९ छेखा परिवारय् ४० खा छे मस्तयेत खँय् भाय् ल्हाकेगु ल्चचं कया च्वंगु दु । तर अथे खँय् भाय् ल्हाकाः नं उपि मस्तय्सं नेवाः भाय् नं ल्हाना च्वंगु तथ्य पिदंगु खः । थथे सक्कय् छखा निखा छे मस्तयेत खँय् भाय् ल्हाकेगु महारोग पिदंगु बाहेक छुं छगू परिवारय् नं खँय् हे जक मुकं छ्यला बुला याईगु जुया च्वंगु धाःसा म्हु । सामान्य जानकारी कथं सक्क देया शालीन खुसि पारी पालुवारी बसोबास याना च्वंपि फुक्क नेवाः तयेसं नं नेवाः भाषाया धलकय् थ्यं बलय् ८६४मह जक जुल । थ्व गुकथं जुईफत थुईके अःपु मजू ।

अथे हे तामाङ, गुरुङ व लिम्बु भाषीतय् ल्याः नं पाः जूगु दुसा मगर, दनुवार, शोर्पा व भोटे भाय् ल्हाईपिनिगु ल्याः अलप जूगु दु । मेगु न्हिले पी मफैगु खँ छु धासां सुन्टोल गा.बि.स.या

जातीय धलख्य थामी व मिथिल भाय् ल्हाईपि क्यना तःगु म्हु । तर मां भाय्था धलख्य् छम्ह थामी व छम्ह मिथिल भाय् ल्हाईपि निम्ह तुपुलुक्क थ्यंगु दु । ध्व गनं क्ल थुईके अःपु मजू

खँय्भाय् ल्हाईपिनिगु ल्याः जक अप्रत्यासित दंगं अपो केनेत म्हितुगु राष्ट्रीय जनगणनाया ध्व षडयन्त्र सामान्य कथं काये मछिं । ध्व मिथ्यांक न्हयब्वयेगु ज्या सामान्य ' पुफ मिस्टेक ' जक जूगु म्हु । बरू जानाजानी षडयन्त्र कथं हे जूगु दु । नत्र मेमेगु भाय् ल्हाईपिनिगु ल्याः म्हो याना खँय्भाय् ल्हाई पिनिगु ल्याख्य् जक तनेगु ज्या मजुई माःगु खः ।

सुन्दोल गा.बि.स.या ध्व सर्ज्यान्तं छु खँ यचुस्ये च्वंकाः

ब्यूगु दु धासां जाती- जनजाती व भाषा भाषी कथं धकाः न्हयब्वयाः वै च्वंगु सरकारी तथ्यांकं वास्तबय् सकस्यां धया वै च्वं कथं हे मिथ्यांक जक खः । पत्याः याये बहः मजू । सुन्दोल गा.बि.स. थन छगू नमूना जक खः। नेपाः अधिराज्यया प्रत्येक गा.बि.स.तय् ल्याःचाः कुतु कुलाः मालाः स्वया यनेगु खःसा थज्याःगु आपालं आपा उदाहरण पिदनीगु झीसं याउंक धाये फु । ध्व खँ वाः चायेकाः हरेक जाती व भाषा भाषीतय् सही ल्याः पिथंकेगु निम्ति राष्ट्रीय जन संख्या आयोगयात सकल जाती व भाषा भाषी जनतां नं थःथः पिनिगु सही ल्याः पिथनेगु निम्ति थःपिनिसं हे नं माःगु कथं पलाः च्वयेके माःगु दु ।

## Dissertation Abstract

### “Newar Marriage and Kinship in Kathmandu, Nepal”

Anil M Sakya

Brunel University, Uxbridge, UK. June 2000

This thesis presents a descriptive and analytical study of Newar marriage and kinship in Kathmandu. Essentially, this is a study about caste and the role that it plays in Newar life, in particular, the way that caste is expressed through marriage patterns and kinship rituals. This study also shows that although the link between one's caste and one's traditional caste occupation is breaking down, one's caste identity is still maintained through one's choice of marriage partner and one's participation in kinship rituals which occur at the various levels of caste organization.

Newar caste organizations are also undergoing a process of transformation. In addition to the traditional caste organizations, there are also new intercaste organizations which cater to the ritual needs of those in intercaste marriages. This recent phenomenon coincides with the professionalization of other caste organizations, which, in addition to performing their ritual duties, have also taken on the role of social and economic guardians to their caste members. It could be argued that although some forms of caste are no longer applicable, in other ways, caste in Newar society has never been stronger or more important. Despite the claim that intercaste marriages are on the rise, the data shows that the majority of Newars still practice caste endogamy. Membership into a caste organization - which is through the initiation ritual - is so important to Newar identity that some intercaste couples have started their own caste organization to ensure that their offspring will officially be a part of a caste group.

In sum, this study shows that despite the fact that caste is no longer recognized in the Nepalese constitution, caste is still the main vector of Newar identity, and this is seen most clearly through the analysis of Newar marriage and kinship.

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## Suggestions, Comments, Concerns and Appreciations

\* "We received a copy of 'Newā Vijnāna' from Mr. Siddhi R. Shakya . The Lotus Research Center (LRC) is thankful to you for all the information you have put into your journal. We wish you success in your inspiring work".(7-1-99) ---**Manik Vajrāchārya, Lotus Research Centre, Lalitpur, Nepal**

\* "I thank you for sending me Newāh Vijnāna No.2 and found it & its articles very useful and informative. I congratulate you & your efforts to provide a forum for all the Newar of the world through INBSS and Newāh Vijnāna. May your endeavor bring out the best. I assure you of our full support and cooperation."

----**Rajiva S. Shrestha, Gangtok, Sikkim, India.**

\* "Thank you so much for sending a copy of the second issue of Newar Vijnana. My congratulations to you and the editorial team for an excellent job on this volume which, I find, shows a marked improvement from the first issue. The formatting, organization and illustrations are all well done and the articles, views and information are very interesting."( 3-19-'99) ---**Prof. Tej R. Kansakar, Tribhuvan University**

\* "I congratulate you by heart for bringing out the 2nd issue of the Newāh Vijnāna. I believe, this issue is again another valuable contribution to Newār study from the side of Newars living in the States. We admire your effort very much." (3-22-'99) --- **Bal Gopal Shrestha, Leiden University, The Netherlands**

\* "You have spent so much time and dedication in publishing this 'Newāh Vijnāna'. I want to thank you for the journal." ---**Dhurba L. Gorkhali, Vice-President, NPPA, Washington DC.**

\* "I did receive Volume II and marvel at your ability to produce such a fine edition." (5-7-'99)

----**Prof. Todd T. Lewis, College of Holycross**

\* "I carefully read the best part of both journals and was very impressed by what you have achieved for Newar Studies. Congratulations.

For all those interested in Newar language and culture, 'Newāh Vijnāna' is a veritable resource. All kinds of people I had wanted to contact were listed in the Members and Subscribers' Directory, and the Conference Paper Abstracts section gives you a real insight into what other scholars are working on. One request and one suggestion though. First, please improve your copy-editing and spell-checking. Mistakes in e-mail addresses, names and book titles do come across as rather sloppy. Second, how about applying for an ISSN number which would definitely lead to increased circulation as libraries become aware of the journal and order it for their collection?"

\_ **Mark Turin, Himalayan Languages Project, Leiden University, the Netherlands.**

\* " छिसं जित्तः नेवाः विज्ञान बियाः दीगुलिं यक्क यक्क सुभाय् दु । जिं व ल्याः गुब्ले वई जुई धक्कः च्चनगु दु । जिं व दक्क मब्बनानि अयेसं भतिचा ब्वना न्ह्याइपुसे च्चन । मेगु वैगु नं पिया च्चने । "

"Chisā jita Newāh Vijnāna biyā diigulī yakwa yakwā subhāye.. Jī wa issue gubalay wai jui dhakāh cwanā cwanāgu du. jī wa dwakwa mabwanāni ayesā bhatichā bwanā nhyāipuse cwana. megu waigu nan piyaacwane."

----**Kazuyuki Kiryu, Mimasaka Women's College, Japan.**

\* "I would very much appreciate for your dedication in putting your valuable time in bringing out the outstanding magazine." ---- **Dibya Hada, President, Nepāh Pāsā Puchah America, Washington DC**

चक्सु छोया हयेत ईनाप

अन्तर्राष्ट्रीय नेपालभाषा सेवा समितिया पिथना

# नेवाः विज्ञान

(Newāh Vijnāna)

(The Journal Of Newar Studies)

- \* चक्सु नेवाःजातीनाप सम्बन्धित मौलिक व अनुसंधानात्मक जुयेमा । भाषा, साहित्य, कला, संगीत वा सामाजिक शास्त्रयान्त्र्यागुं विषय
- \* चक्सु नेपालभाषा लगायत न्ह्यागु भासं नं चक्ये जुयु ।
- \* ए-४ साईजया तुयुगु भवौत्स्य् प्यखेरं गावक थाय् त्वता छखे जक टाईप याना छोया हयेमा (१०-५० पौ तक)
- \* चक्सु प्रमुख सम्पादक छोया हयेमा: वा नेपाःया स्वापू कुथी दुत बियेमा: ।
- \* थ्यंगु चक्सु पिकत्रयेगु पिमक्त्रयेगु निर्णय सम्पादक मण्डलं याई ।
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## Call For Papers

**Newāh Vijnāna** (the Journal of Newar Studies) accepts contributions for its fourth issue, which will debut every new year of Nepal Sambat. The Journal's aim is to consolidate empirical, theoretical, as well as any work done in Newar language, culture, art, history, customs, traditions, religion, biography, music, architecture and the information on Newars around the world so as to serve as a tool to preserve and expose the richness of Newar heritage.

Submissions (articles, abstracts of recently completed dissertations, and reviews of any work on Newars, translations of Newar literary works, notes on any work/projects on Newars) are invited in English, Nepali and Nepal Bhasha. A hard copy and an IBM-compatible, preferably Microsoft Word, file on disk are required or through the electronic transfer. All submissions must follow the standard style-sheet, which requires an abstract. The editors reserve the right not to process submissions that do not serve the goals of the journal.

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