

**Historical and Cultural Significance of Manichood Heritage Site,
Shankharapur**

Submitted by

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**In the Partial Fulfillment of the Requirement for the Degree of Arts in
Nepalese History, Culture and Archaeology**

**A Thesis Submitted To
Central Department of Nepalese History, Culture and Archaeology (NeHCA)
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DECLARATION

I, **Dhawa Sange Moktan**, hereby declare that this thesis is my original work and has not been copied from elsewhere without proper citation. It has been completed as part of the requirements for my degree and adheres to all ethical guidelines pertaining to the conduct of my research.

.....

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10 July, 2024

LETTER OF RECOMMENDATION

Mr. Dhawa Sange Moktan has prepared this Thesis entitled “ **Historical and Cultural Significance of Manichood Heritage Site, Shankharapur**” under my guidance, direction and supervision for his partial fulfillment of a Master’s Degree in Nepalese History, Culture and Archaeology under the Faculty of Humanities and Social Sciences of Tribhuvan University. He has worked in accordance with my suggestions and guidance. I am satisfied with his work. I, therefore, would like to recommend the thesis for evaluation and examination.

.....

Associate Prof. Dr. Poonam RL Rana

Thesis Supervisor

10 July 2024

APPROVAL LETTER

ACKNOWLEDGEMENT

For the partial fulfillment of Master's Degree in Nepalese History, Culture and Archaeology under the Faculty of Humanities and Social Sciences in Tribhuvan University, this research has been conducted and completed. I am very happy and thankful that I got this opportunity to study and bring into highlight the place called Manichood which is mostly isolated and rarely known among the general people.

I received extensive supports from numerous individual and organizations during the preparation of this research. Without their generous support and inspiration, I could have never completed this research.

I am extremely grateful toward Associate Prof. Dr. Poonam RL Rana, who from the very beginning, encouraged me, pushed me, guided me to accomplish this wonderful job. My deepest gratitude to department head Associate Prof. Dr. Mahesh Kumar Acharya who have been encouraging, clearing my doubts and showing the proper path from the time during my study, during my proposal writing which still going on till this date also.

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I regard this research work only as a beginning and hope that better ones will surely come later.

Date: 10 July 2024

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ABSTRACT

This research work titled “Historical and Cultural Significance of Manichood Heritage Site, Shankharapur” has been conducted to bring into light the historical background, art and architectural presence and cultural and ritualistic performances in Manichood and has been presented here as thesis.

Nepal is known to the world by many things. One of the major identity Nepal has, and world has been praising is, it’s historical and cultural richness and it’s extensive diversity. This research has been focused on the detailed study of its historicity, tangible art and architecture and intangible cultural heritages of Manichood one by one. While undertaking the research work, every piece of data were gathered and collected properly with the norms of research method safeguarding it’s artistic and cultural aesthetics.

Manichood premises at least from medieval period houses many beautiful idols and architectures, unearth the rich heritage of its artistic grandeur. It also uncover the human belief and tradition through its intangible cultural heritages performed and celebrated in the area continuously from very old time till today without any interruptions.

Hence, the main purpose of preparing Thesis is to find out its historical importance, present the current status of its art and architectural value, list out the heritages that are celebrated and performed in the premises and its connection and importance with locals and practitioners.

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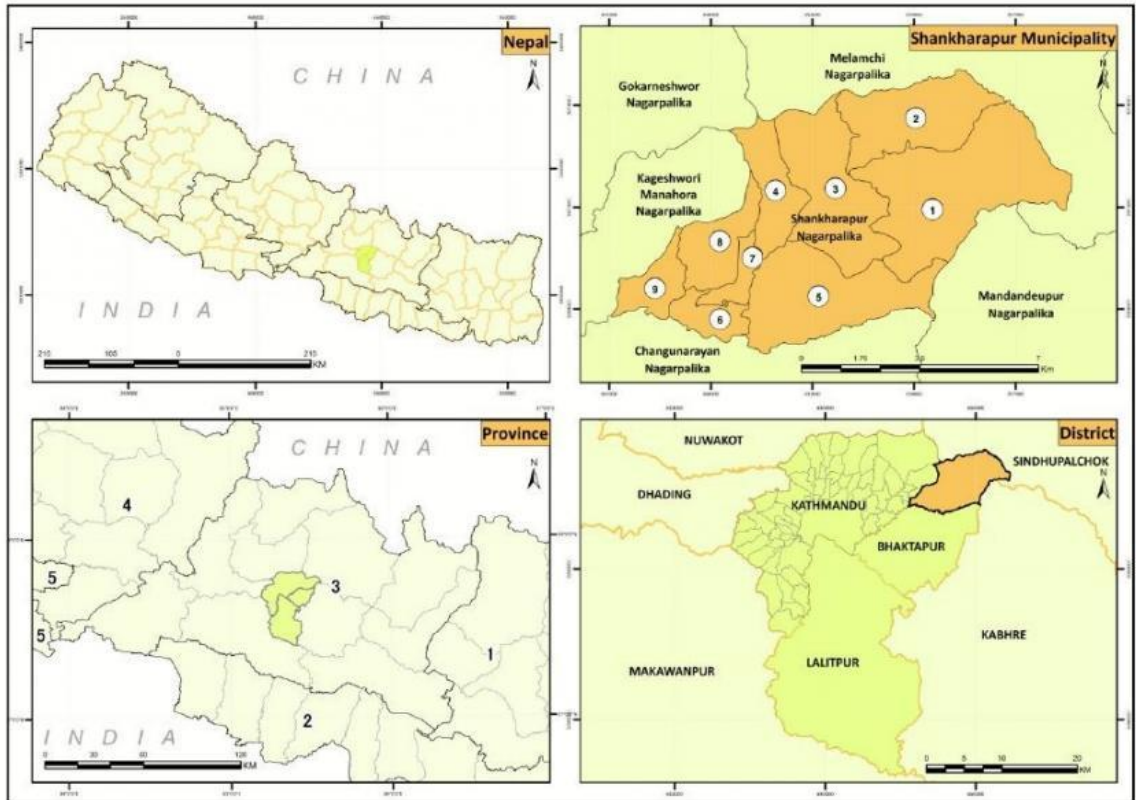
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LIST OF ACRONYMS/ ABBREVIATIONS

AD	Anno Domini
BC	Before Christ
ETC	Et Cetera
Falcha	Newari Architectural Resting House
HOD	Head of Department
ICH	Intangible Cultural Heritage
Jatra	Festival/ Ceremonies
km	Kilometer
m	Meter
Mr.	Mister
NeHCA	Nepalese History Culture and Archaeology
NS	Nepal Samvat
Prof.	Professor
Purnima	Full Moon Day
Rs.	Rupees
Samayabaji	Set of Newari food which includes beaten rice, beans, soybean seeds, pickles, ginger etc.
Shrawan	Fourth month in Vikram Era Calender
TU	Tribhuvan University
UNESCO	United Nations Educational, Scientific and Cultural Organization
VS	Vikram Samvat



Source: Shankharapur municipality Office, Sankhu

Figure 1: Map of Shankharapur Municipality

Chapter One

Introduction

1.1. Background

Nepal, sandwiched between two enormous neighbors namely India and China is a beautiful country. Its breathtaking natural beauty and unique cultural appeal has been praised by the whole world.

One of the earliest mention of the word “Nepal” can be found as early as the 325-375 A.D. inscription of Samudra Gupta’s Allahabad Pillar Inscription (Mishra, 2017, p.3).

Before that, Fossils of *Bos nomadicus* and vertebrate fossils respectively recovered from Badrabas(near Sankhu) and Nakkhu khola dated to 1 to 3millions of years old are some of the earliest evidences of animal activities (Mishra, 2017, p.4).

Similarly, Lumbini, part of Nepal housing one of the earliest inscriptions (about 249 BC) of Indian subcontinent and site of one of the earliest settlements, now is the most important cultural, religious and archaeological site, study center and can be called open book. The place is famously known as the birthplace of Lord Buddha who was born 623BC in Shakya clan, achieved an enlightenment at the age of 35 and diffusion of his teaching crossed the borders and extended to whole Asia and the world till date (Banerjee, 1980, pp.23-24).

Nepal has approx. 30 million population living within the area of 141,181 square km. Having Length of 800km approx. east to west and 200km approx. north to south, Nepal can be divided into 3 major geographical regions: Mountain, Hilly and Terai Plains. Because of Nepal’s geographical location and extremeness, variations in climate, ecology and altitude is well accepted universal fact resulting one of the most diverse cultural, ethnic, religious center for travel as well as heaven for sociocultural research expeditions (Dhoju, 2015, pp.1-8). Lies between the Indian plains and Tibetan plateau dividing its borders by the rampart of naturally blessed highest mountains from the north to one of the richest fertile plains in the southern sections (Rhodes, Gabrisch & Rocchetta, 1989, p.13). In this idyllic Shangri-la land, 142

ethnic communities each maintain their unique indigenous culture, traditions, tribal performances, and practices, living together peacefully.(NSO 2021, p.1).

The hills north of Terai are the foothills of the Himalayas, and they can reach heights of over twelve thousand feet, with no valleys as large as the Kathmandu Valley, which sits at an altitude of four and a half thousand feet above sea level.(Simpson, 1967, p.4).

Geologist Tony Hagen's research from the 1960s indicates that Kathmandu Valley was underwater until 200,000 years ago(Mishra, 2017, p.4). Different studies have also led to the discovery of stone tools in the upper regions of Kathmandu valley, suggesting that prehistoric humans used the valley as a living space and hunting location.

The Kathmandu has been home to many dynasties that ruled Nepal. It saw the vibrant rule of the Kiratas, who were ancient Tibeto-Burmese speaking people just like *Newars* now, the golden era of the Lichchhavi dynasty, the artistically splendid rule of the Malla dynasty, and the very recent Gurkha dynasty, known worldwide for their bravery and honesty.(Whelpton, 2007, pp.9-28).

The power of the Valley shifted to various authorities, but its cultural and religious identity, as well as its expertise in art and architectural mastery, remained unchanged and continued to be highly influential and appealing to everyone. Kathmandu is synonymous with being a city of art, architecture, and both tangible and intangible cultures.

Kathmandu possessed its own ancient customs and traditions, but was influenced by the arrival of three significant cultures: the Shakyas from Kapilavastu, the Vrijis, Videhas, Koliyas, and Mallas from the south due to Ajatasatru's conquest, and the Gupta-Abhiras and Varmas leading to urbanization before the Lichchhavi rule. This significant cultural migration likely marked a pivotal moment and laid the groundwork for Kathmandu's diverse art, culture, and architectural legacy. Over the years, Kathmandu has embraced, combined, and remodeled experiences, leading to the formation of a unique culture, tradition, and civilization that sets it apart from its surrounding areas(Mishra, 2017, pp.4-9).

Shankharapur Municipality, located to the northeast, approximately 12 kilometers away from Kathmandu, is one of the oldest ancient towns in the Kathmandu valley. Sankhu is among the ancient towns of Kathmandu valley that is also a part of Shankharapur. Sankhu, being one of the ancient lichchhavi town is the historic and cultural continuation of Kathmandu and its everything. The former name of Sankhu was Sakwo, which indicated a town situated right below Tibet. According to local tale, the establishment of the Sankhu kingdom is credited to the goddess Vajrayogini, whose sacred site is found one kilometer uphill in the forest near Sankhu town (Shrestha, 2012, p.1). Back in the past, Sankhu was a prominent location on the trade route connecting Nepal and Tibet. If you take some leisurely interest, you can hear stories of numerous ancient day traders in this town. Town residents say that many families of the ancient traders from Sankhu still reside there. Old Shankharapur is made up of 6 main ancient communities: Sakwo, Ghumarchok, Phedi, Palubari, Gagalphedi, Lagancha plus Manichood hill. Shankharapur covers approximately 60 square kilometers, with a population of 29318 people and the main communities being Tamang, Newar, Brahman, Kshetri, Gurung, etc. (<https://shankharapurmun.gov.np/en/content/ward>).

Manichood is located within the southeastern boundary of Shivapuri Nagarjun National Park, about an hour uphill hike away (Approx. 4/5km) from ancient Lichchhavi town Sankhu of Shankharapur. On the way up, you will come across the well-known Gun Vihar (Vajrayogini Temple) grounds too. The region provides four-wheel vehicle access to reach the border entry post of Shivapuri Nagarjun National Park. Then after a 10-15 minute uphill walk through dense and stunning jungle, you will arrive at the open grassy area of Manichood. Manichood is located precisely in Ward no. 8, known as Ghumarchok, in Shankharapur Municipality. Ward 8 spans approximately 7 square kilometers with a population of around 2471 (<https://shankharapurmun.gov.np/en/content/ward>).

Manichood is pilgrimage site to Buddhist, Hindu and Bon practitioner. Manichood is also becoming very popular among visitors, hiker and youngsters. Manichood showed great potential for further investigation following initial site observations. The researcher had taken on and compiled the existing information resources. Situated around 2200m high (Manichood, BS 2069, p.49), the region is adorned with cultural

and religious features such as Manichood Pond, architectural chaityas, numerous sculptures, and is surrounded by dense mountain forests. It serves as a place for collecting rainwater and spring water.

Site is famous for Buddhist as its story of King Manichood linked with Swayambhu Purana and Buddha. Site is quite famous and known to many of local villages of surrounding as being the major place of shamanic practices by Bon communities from surrounding villages like Ghumarchok, Gagalgaon, Lapsigaon etc. Idol of Shivalinga of Manichood is famous among local people like Newar, Tamang, Brahmin, Chhetri as Manilingeswor, one of 64 famous Shiva Pilgrimage. According to local people, huge crowd gathers during the time of celebration of festivals like *Janai purnima*, *gunla parva*, *Ghone Ngya/Srawan purnima* and other festivals and cultural and religious functions.

1.2. Statement of Problems

Manichood hill is very important and rich in terms of history, culture and religion for the engagement, for the observation as a traveler or for the researchers too. Even though, site has immense possibilities of spreading and teaching us its age old historic culture and traditions, perhaps because of its isolated locale far from crowded city towns, site is still untouched and preserved in its oldest form, demanding and offering major opportunities for the study or to be precise, scientific intervention. Literary sources mention of the site can be found in many sources like in the book *Water and Culture*, Saphalya Amatya talks about the beautiful story related with Manichood and its importance for pilgrimage. Also can be found mentioned the whole story of Manichood in *Swayambhupuran* translated by Vajracharya (BS 2062). We can find the story about manichood in *Skanda puran*, many mentions in the book *Sacred town of Sankhu* by Bal gopal Shrestha, *Sankhu Historical and Cultural Heritage* written by Sharma and Shrestha etc.

But still lacks the detailed information of historical and cultural significance, tangible and intangible value. Therefore, the major problem of the study is to unearth the hidden historical background and cultural significance of Manichood pond and premises. For the search of finding solutions of the raised questions, below are the problems seeking proved solutions through the process of details research study.

There are local oral tales and religious myths associated with Manichood, however its historical significance and background, its tangible and intangible cultural heritages and its importance to Buddhist, Hindu community need to be researched is the problem of the study.

This research study has disclosed and stated the proved solutions of the problems in simple manner using various research method, techniques and tools.

1.3 Research Question

Through the initial visits of the site, problems are visible, that raised the many questions which ultimately trail toward the research questions and research need.

- What is the historicity and significance of Manichood?
- How can the tangible heritages of core Manichood be important for the people?
- Why is the study of the intangible cultural heritages necessary?

1.4 Objective of the Study

This research has done the study of the area from the different aspects, historical, cultural and tangible, intangible. The main objectives of this study are stated in points as below:

- a.) To bring into light the historicity and significance of Manichood.
- b.) To document and reveal the tangible heritages of Manichood and its importance.
- c.) To study the intangible cultural heritages and bring out its importance.

1.5. Review of Literature

Tucci (1932) have written about the concept of building stupas and chaityas and its importance. This book is useful for the process of deciding the origination, expansion and cultural and religious links of the site with the culture and religion. However it lacks the study of art and architectural study of Manichood heritages. This research will fill that gap in knowledge.

Regmi (1960) explains about the different ancient places and people and their origins, historic and cultural connections that ultimately becomes the bigger and broader pervasive habits, features, lifestyle and culture. Book will be useful to know about the local communities and their cultural links to the Manichood area and their historic roots. However it lacks the present study of Manichood. This research will reveal that aspects.

Anderson (1977) explains in details the round years festivals celebrated in Nepal especially in Kathmandu valley and surroundings. Manichood also observes and celebrate such similar religious ritual and cultural practices. Book will be very useful for the study of the rituals, festival and other cultural practices, its similarities and cultural and historic connections with Manichood. However it lacks detail of local festivals celebrated here in Manichood. This research will fill that gap in knowledge.

Vajracharya (BS 2036) explains about the life of prince Manichood and his donations. Book explains the local folktales, ritual and faiths and importance of the site. Book will be very useful for the exploration and tracing, decision making in the process of historicity and cultural connections. However it lacks detail of historical and cultural study of Manichood. This research will bridge that void in knowledge.

Banerjee (1980) explains in details about the architecture of Nepalese Temples, stupas, houses, palaces and Viharas. As Manichood is rich with some architectural structures at its premises book will be very good source of knowledge and guidance for explaining the art and architectural features of stupas and other structures situated in Manichood. However it lacks the study of art and architecture of Manichood. This research will address that gap.

Slusser (1982) talks about the different life and lifestyle, cultural and cultural practices, beliefs, rituals, traditions, architectural patters, artistic roots of people and places, palaces and kingdoms, houses and palaces, temples and stupas, brahmanical gods, Buddhist gods and divinities, mother gods, demigods, serpent gods and sages. Book will be very good guideline to understand and tracing the actual cultural practices, historical roots and its linkage and similarities. However it lacks detail of historical study of Manichood. This research will fill that insufficiency in knowledge.

Vajracarya and Malla (1985) have collected the manuscript genealogy of medieval period history of Nepal. It explains the different medieval history of Nepal including the origin, history and significance of Vajrayogini temple, Gunvihar and premises and its links with Boudhantha, Swoyambhunath Stupas and others. Book will be very useful for the study the incidents and importance of the area during the time of medieval era and its possible links with Manichood. However it lacks detail of cultural and historical study of Manichood. This research will answer that gap in knowledge.

Bangdel (1989) has mentioned about the different artistically rich sculptural heritages with its features, linkages, historical chronology and tentative dating including Shivite lingam sculpture. Book will be very useful to compare and study the features, historicity and linkage of the huge shivalingam found in Manichood premises. However it lacks detail documentation of the Manichood. This research will bridge that void in knowledge.

Bangdel (1995) with pictural presentation and talks about the different artistically rich sculptural heritages with its features, styles, linkages, historical chronology and tentative dating found throughout Kathmandu valley including Sankhu and Bajrayogini. Book will be very useful to compare and study the features and linkage of the sculptures available in Manichood premises. However it lacks the listing of historical and cultural heritages of Manichood. This research clarify that aspects.

Vajracharya (BS 2030) has listed out in details about the ancient Lichchhavi inscriptions.” Book explains in original as well as in transliterate form of ancient inscriptions with its writings, matters, features and style. Nearby town Sankhu is lucky as it has been accommodating two Lichchhavi inscription within its premises from the time it was inscribed. Book mentions in various places about the most famous ancient Gunmahavihar (Kirant dialect Gun) probably located at Vajrayogini premises will be very useful for the study of the past state, culture and traditions and find the linkage with present behavioral attributes, lifestyle and cultural practices, religious belief patterns. However it lacks the detailed historical study of Manichood. This research will address that aspects.

Longhurst (1997) explain in details about the concept, origin, evolution of the stupa architecture including Himalayan architecture. Book will be useful for the tracing of the stupas of the Manichood and area's conceptual development and architectural historicity and linkage. However it shorts detail of historical study of Manichood. This research will bring that into light.

Vajracharya (BS 2056) has the great collection and details of each and every medieval period inscription. Book will be helpful for the study of Nepalese medieval period inscriptional history. However it deficit the detailed cultural and historical study of Manichood. This research will viaduct that gap in knowledge.

Peters (1999) explain in details about the cross-cultural shamanism practices and its linkage with indigenous medical system and psychotherapy healing tradition in Tamang cosmology. However it lacks detail of historical and cultural study of Manichood and the area. This research will reveal that side of the knowledge.

Rajvanshi (BS 2059) talks about the details of ancient scripts and its chronological development with illustration, learning manuals and writing materials, era used, manuscript collection etc. Book will be very useful for the study purpose of script and old writing and writing history and its links and comparative study of the stone inscriptions available in Manichood. However it lacks the palaeographic study of Manichood. This research will viaduct that gap in knowledge.

Steinmann (2001) on collection of folklore of shamans. It talks about the rise and fall of shamans and shamanistic practices in Symbolic lore form. Book will be very useful for the study of Manichood and its shaman cultural heritage. Brigitte Steinmann talks about the ancient ganba and tamba culture and its linkage with shaman practices and right to the funeral procession. It talks about the local folklore of origin and fall of shaman which will be very useful to understand the historic background and importance of shaman in the lifecycle rituals through the typical folklore tradition among shamans. Wonderful book with collection of folklore of shamans and shamanistic practices in Symbolic lore form. Book will be very useful for the study of Manichood and its shaman cultural heritage. However it lacks detail reserach of Manichood and its practitioners. This research will address that gap in knowledge.

Price (2001) talks in details about the shamanistic practices in Nepalese Himalayas and its historic roots. It explains the practices in different communities as localized treatment method and shaman being the messenger to cure. Book is useful for the study of shamanistic practices of different places of Nepal and its historic practices. However it lacks detail of anthropological study of Manichood. This research will bridge that gap in knowledge.

Vajracharya (BS 2062) explains on Manichood *vaitaraga mahatmya* talks in detail about the life of king Manichood and his donative lifecycle. Book will be very useful for the research work. However it lacks detail of historical and cultural research of Manichood. This research will fill that shortness of knowledge.

Amatya (2006) has explained the importance of the water sources like river, lakes, ponds, kundas, water spouts, springs, wells, water structures in the making process of culture and existence of both for the bright common future. It has also mentioned the manichood pond and its famous local folktales of origin and importance. Book is very important to built the relationships between festivals, customs, folk culture and water with Manichood. However it lacks detailed research of Manichood. This research will bridge that void in knowledge.

Sangpang Rai (2009) has mentioned about the Himalayan religious water resource sites and its cultural significance in the life of people, local myths and legends related to it, festival and ritual practiced in the name of such wetlands etc. Journal will be very good guideline to know the wetlands inside Nepal and relating it to our research site Manichood and know it more, analyze it more and come with concrete objective oriented results. However it lacks detail of research and cultural presence in Manichood. This research will answer that knowledge absence.

Bastola and Yonzon (Eds.) (2006) explain about the cultural and religious importance of various ponds inside Nepal with special reference to Nagadaha of Lalitpur. It tells about the various festivals and celebrations done on the name of ponds at the peripheries. Book will be very useful for the comparative and relative studies with Manichood pond and its cultural, historic and religious aspects. However it lacks detailed study of cultural aspects of Manichood. This research will address that insufficiency in knowledge.

Shrestha (2012) gives the details about the various aspects of Sankhu, its surroundings and its people and culture and cultural religious practices. It also talks about the various social institutions practiced till date like Guthi, feast and festivals, myth and legends of Sankhu and surroundings. Book is a very good source to know the cultural practices of the ancient town of ancient root and culturally rich and center till date which ultimately helps in paving the path toward the precise outcomes of our research objectives. However it mostly focused in Sankhu and Vajrayogini and lacks detail of historical and cultural research of Manichood. This research will bridge that shortage in knowledge.

Published by Manichood Holy Pond Development Conservation and Publicity Committee, "*Manichood*" the brochure has good collection of information which is to be re-examined and addition must be done to achieve our forecasted objective. Book will be very useful for the research purpose as a information source for research activities. However it lacks details of historical study of Manichood site. This research will fill that gap in knowledge.

Korn (2015) has discussed in detail about the religious structural shapes and its chronological evolution and development within Kathmandu valley. It discuss about the various types and motifs of the chaitya structure and its linkage with drawing and pictorial illustrations. It will be very useful for the decision making process of finding the historicity and features of the Manichood premises and its architectural monuments. However it lacks detail of Manichood heritages. This research will viaduct that gap in knowledge.

Sharma & Shrestha (2016) has given the details of the nearby ancient village town Sankhu, its surroundings, historicity, tangible and intangible cultural heritages attached to it. Sankhu is ancient Lichchhavi town and most probably has seen the growth, decline and prosperities. Each and every knowledge and information of this book can be very useful for the analysis of the finding and concluding and recommending the facts and figure. However it lacks the detailed study from the perspective of historical and cultural significance of Manichood. This research will unearth that absence in knowledge.

Khanal Parajuli (2017) with the headline Historic Ponds of Kathmandu valley and their present condition (Upatyakaka Aitihāsik Pokhariharu ra tinko vartaman awastha) which explain in details the historic roots of the ponds and water resource of the Kathmandu valley, its archaeological ground, literary and linguistic roots and its chronological developments. Journal has given examples and explains about the similar type of water resources just like Manichood which will be very helpful to find the similarities in characteristics, features and practices between them and further ground for comparative study and ultimate decisions. However it lacks the study of comprehensive research in the site of Manichood. This research will fulfill that deficiency in knowledge.

1.6. Significance/ Scope of the Study

This Historic and Cultural Study of Manichud of Shankarapur has its own distinct identity and significance which has done the research and brought into light the historical identity and facts, existing tangible and intangible cultural aspects of the Manichood heritage site. Here are some points of its importance.

This research of Manichood has brought into the light its historical establishment, its links and its historic significance in terms of religious, historical and cultural aspects.

This research work has identified, interpreted and documented various tangible and intangible heritages. The theoretical relevance of the manichood has been reduced via research, paving the way for a more in-depth academic analysis.

1.7. Justification of the Study

Any study should have rational background to support. It must justify itself in-front of its stakeholders. Following are the justifiable truth, the research work has brought into light:

Did fulfillment of the knowledge gap about one of the finest heritage within the Kathmandu Valley of Manichood.

Further understanding of the heritage sites and its tangible and intangible heritages.

Awareness among stakeholders about the places and its historicity, tangible and intangible cultures heritages.

1.8 Limitation

Multiple site investigation visits have been carried out by researcher in order to gather appropriate data.. Site perhaps demand different level of site observations with the purpose of archaeological interventions later. But with limited resources and excavation works solely comes under the area of government body, Department of Archaeology (DOA), this research has avoided any such kind of archaeological excavation activities.

Many festivals and events may celebrated during the time other than my research period which may lacks some of my first hand observational and knowledge.

1.9. Delimitation

The Manichood heritage site constituted the study area, and nothing outside of it was included during the research process. Additionally, academic endeavors continued to focus on the historical significance of Manichood and its material and immaterial cultural legacies. The results of this research are only related to the heart of Manichood and its historical and cultural significance.

1.10. Methodology

Research work is qualitative and exploratory and also includes primary source of data.

Research demands series of data with facts and figures backed by the proper process of data collection methods to complete research work.

These collected data have given ground for the data sorting, editing and analyzation and ultimately helped to prove further the findings. Social research uses different types of data in terms of its nature and requirements. Majorly there are two types of data which any social research takes into account to prove the outcomes according objectives.

1.10.1 Primary Source

This is one of the major source of collecting data. This is the direct first hand data acquiring technique.

Researcher has conducted personal interview, Key Informant interviews, collection of inscriptions, sculpture and Photography method, oral tradition will be followed for data collection of this research.

1.10.1.1. Observation

For the data collection purpose, one must organize observation of the site. For achievement of the facts and figures, this research also demands many site visits. Therefore to collect facts and figures as very useful for research work, observation method of Manichood with participatory and non-participatory will be followed for data collection. The researcher have followed the snowball sampling method to collect various data.

1.10.1.2. Interview

During the time of research and data collection, to avoid fouls and getting the true, concrete and similar facts and figures, various interviews will be taken with various people as below:

- Many local People, Participants, pilgrims and visitors including
- President of Manichood Conservation Committee
- President of Bajrayogini Manichood Tourism Development committee
- Priest of Vajrayogini Temple
- Guthi Member of Manichud Guthi
- Gagal Bon Aayojan Samitee
- Teacher of Bandevi School
- Ward No. 8 Chief of Shankarapur Municipality

1.10.1.3. Key Informants Interview

In the research, some special and expert view interview has been conducted to get the information about the Manichood.

- Locally acclaimed History expert of Sankhu and surrounding.

- Main Priest, President, practitioner of Bonbo shamanic rituals and practices

1.10.1.4. Inscription and Sculpture Collection

Manichood is housing some of the old inscriptions and sculptural properties as well. Site may have some others unnoticed or unexplored, unlisted too in its surroundings. Research will explore, collect and document the existing as well as new findings.

1.10.1.5. Photography

During the research process various photographs of tangible and intangible heritages will be taken for the assistance of the achievement of objectives.

1.10.2. Secondary Source

Data has been collected through related newspapers, journal, historic documents, published and unpublished books, and research papers, reports from authorities and with the help from different libraries.

1.11. Research Design

Research design is the clear picture of overall plan of activities to complete the research or study. It provide mirror like presentation of the plan they have undertaken through the course of obtaining data and other sources and ultimately achieving the final objectives. A qualitative and quantitative research approach has been used to conduct this research.

Quantitative research is thus an approach to gathering and interpreting information using both informal and formal data techniques. This approach of research solely involves the observation, exploration and analysis of perceptions, opinions, aspirations, behavior, concern, motivation, culture, or lifestyles of small samples of individuals (Pant, 2016, p.143).

Hence, the research is about the historicity, significance and tangible and intangible cultural heritages of Manichood, the quantitative technique of numerical data, charts, tables has rarely been used. The research has a targeted approach of collecting data

related with historicity, tangible and intangible cultural heritages of only Manichud premises not beyond of that.

Below is the diagram showing the theoretical framework of the research

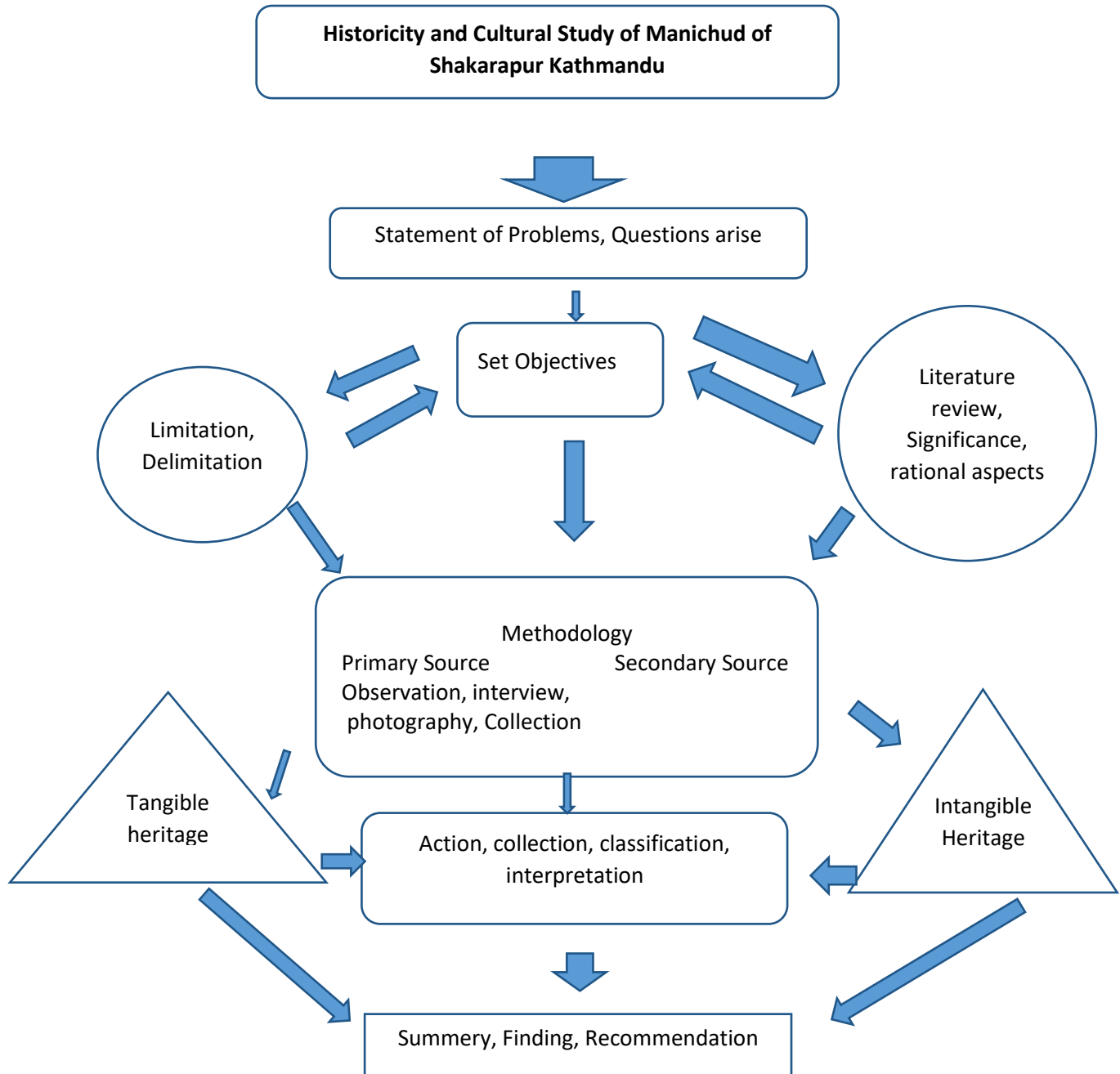


Figure 2: Conceptual Framework Research Design

1.12 Time Framework

Declaring the period of research work in certain time frame will definitely bind the research work on right direction and within the limit of time and ensures the timely and proper result. Followings are the time frame set for the each Sand every tasks of research work and process for the ultimate result achievement.

Serial No.	Particulars	Time Duration
1.	Time for literature review	4Weeks
2.	Time for Data Collection (observation, interview, Group discussion, Photography etc.)	2Weeks
3.	Time for report writing	2Weeks
5.	Time for proof reading	1Week
6.	Typing and Binding	1Week

1.13. Chapter Organization

The research work on Historical and Cultural Significance of Manichood of Shankharapur has been organized into following chapters:

Chapter One: Introduction of the Research

Chapter Two: Historicity and significance of Manichood

Chapter Three: Tangible Heritages of Manichood and it's Importance

Chapter Four: Intangible Cultural Heritages of Manichood and it's Importance

Chapter Five: Summery, Finding, Conclusion and Issues Recommended for Further Research

Beside these chapter headings, there will be other sub-chapters so that detailed can be included and make more organized. Including of these, there will be Letter of Approve, Acknowledgement, Letter of Recommendation, Preface, Abbreviation, Contents, and List of Tables accordingly with the rules of research work. At the end of the research work, Reference will be included too. Addition of all these, Copy of Inscription, Photographs, Questionnaire will also be included in the main research work.

Chapter Two

Historicity and Significance

2.1 Geographical Setting and Situation of Manichood

In the Dungahiti Vamandev Sankhu Lichchhavi Inscription, Mingko appears to be the most fruitful land of all the close surrounding areas mentioned in the Licchhavi inscriptions. These are mostly agricultural lands of the Sankhu area, such as Lendu, Subram, Sattammi, Gamme, and Mingko (Vajracharya, BS 2030, p.169).

Nepal is a single nation with diverse societies that can accommodate people of various racial, religious, cultural, and linguistic backgrounds. Nepal's overall population was 29164578 in the 2021 population census(NSO, 2021. p.1). Currently, there are 753 local governments, 77 districts, and 7 provinces in Nepal (Pradhan, 2019, p.116).

Nepal's capital city is Kathmandu. The rich historical background and ancient city of architectural and cultural wonders of Kathmandu have made it famous around the world. Its surrounding neighboring kingdoms, historians, and the most renowned artists in history have all lauded its amazing art and exceptional mastery craftsmanship. There have been several discoveries of inscriptions, manuscripts, artwork, and architectural records from the Kathmandu valley's early history, which dates to the fifth century AD. There have been several discoveries of inscriptions, manuscripts, artwork, and architectural records from the Kathmandu valley's early history, which dates to the fifth century AD. From the fifth to the ninth centuries, the renowned Lichchhavi dynasty, who most likely moved from ancient Vaishali in India, ruled over the region. In Nepalese history, it is often referred to as the golden age. The Kathmandu valley was formerly referred to as "Nepal," a term that some villagers still use today. The first Nepalese inscription that mention the word "Nepal" is the Vasantadev inscription from Tistung, which dates to saka samvat 434 (512 AD) (Vajracharya, BS 2030, p. 110). Nepal is divided into seven provinces, of which Kathmandu is located in province 3.

The majority population of the old town of Sankhu, like Kathmandu, is made up of Newars who speak Nepalbhasa, a dialect of the Tibeto-Burman language that was

eventually blended with rich ancient and contemporary (later) Sanskrit literature. The majority of academics concur that the Newars are the original occupants of the Kathmandu valley, descended from the Kirata dynasty, who controlled Nepal before to the Licchavi dynasty, and have prehistoric roots(Shrestha, 2012, pp.21-23). Sankhu is a significant overnight stop along the old trade route that connects Tibet and Nepal. Sankhu was formerly known by the names "Sa," "kwo," and "Tibet," which collectively denoted the country that is immediately beneath Tibet. "Sa" stands for location or country in Newari Language(Shrestha, 2012, p.42). There are still several families in Sankhu with roots in the Tibet trade. In the past, Cha Bahil, which is close to Pashupatinath, was the first location outside of Kathmandu on the trade route to Tibet, with Sankhu following.

Ancient Licchhavi settlement Sankhu is renowned for its exquisite art and architecture, as well as its religious and cultural celebrations and long-standing customs. Several Sankhu sculptures are listed in the renowned scholar Bangdel's work(Bangdel, 1995, pp.455-472).

Sankhu has two Licchhavi inscriptions. One inscription, dated Saka Samvat 460 (538 AD), speaks of territory donated to the god Vaman during the reign of Vamandev(Vajracharya, 2030, pp.168-169). Another, presumably from the 7th century(Vajracharya, 2030, pp.508-510), speaks of donations made to Buddhist monks known as the Vikshu sangha. Currently, Sankhu is a part of the larger Shankharapur municipality.

Shankharapur Urban Municipality, a local division of Bagamti Province, is located in the eastern part of the Kathmandu Valley. Its nine wards were established in 2016, and among them are the well-known Lichchhavi town Sankhu, as well as other neighboring village committees like Pukhulachhi, Vajrayogini, Indrayani, Lapsiphedi, Suntole, and Nanglebhare. It is thought that the city of Sankhu was originally constructed in the shape of a conch, a shape that its urban municipality, Shankharapur, eventually adopted. According to the Population Census of 2021, Shankharapur has a population of 29318 and an area of 60.21 square kilometers. (www.gov.np.shankharapurmun.com)

The area's communities include Tamang, Newar, Brahmin, Kshetri, Gurung, and others. The principal holidays observed by these groups are Teej, Gaijatra, Krisnastami, Yomari Punhi, Lhosar, Menung, Dashain, Tihar, Maghesankranti, Janai Purnima, and Shalinadi religious fair(www.gov.np.shankharapurmun.com).

The locals believe that the goddess Vajrayogini, who is also worshipped as the region's guardian, constructed Shankharapur's main town, "Sankhu." They hold that because Shankharapur was on the trade route to Tibet, Buddhism was introduced and spread to Tibet, and Tibetan monarch Tsrong tseng Gampo and Nepali princess Bhrikuti were married in the well-known Vajrayogini temple (www.shankharapurmun.gov.np). According to the Hindu text "Skandha Purana," Sankhu's region was referred to as "Lavanya desh."

Amazing facts and beliefs about the number eight are held by Sankhu. Eight pavilions, eight paths, eight canals, eight viharas, eight vairabas, and eight vinayakas are all present. The settlement is said to be guarded and protected by eight sisters of the goddess Vajrayogini, who lived in each of the town's eight corners. As a result, number eight is selected for all noble deeds and enterprises. Sankhu, an ancient town, has four distinct doorways, each associated with a unique set of customs and rituals. The door in the northwest corner is reserved for the gods, and during the Jatras, it is the only way for the gods and their idols to enter and leave for divinely-related auspicious works. The north-eastern gate is used for death rites and funeral processions. The south-eastern gate is used by the newlyweds at their initial entrance into the town. Additionally, the daughter's departure after marriage occurs through the southwest gate(Prakashman Shrestha, Key Informants Interview, 6 Jun 2024).

People refer to Sankhu as the town of thousand dwellings. Although the majority of residents of the historic town of Sankhu are Newars, the Shankharapur Municipality was established in 2016 and now encompasses a larger area, including the historic town of Sankhu. As a result, the municipality's demographic settings became more diverse, with the Tamang, Newar, Brahman, Kshetri, Gurung, and other communities now becoming prominent communities(www.gov.np.shankharapurmun.com).

Manichud's GPS coordinates are:

349117.02 m E

3072844.38 m N.

Ward No.	Male	Female	Total
1	1751	1792	3544
2	817	872	1691
3	1145	1214	2362
4	1035	1076	2115
5	1710	1836	3551
6	2358	2355	4719
7	2264	2294	4565
8	1190	1273	2471
9	2163	2173	4345
Total	14433	14885	29318

(Population Census 2021)

Figure 03: Table of Ward wise Population distribution of Shankarapur Municipality

There are 7,140 families in Shankharapur overall, with an average family size of 4.11. The percentage of people who are literate is 79.9%; the rate for men is 87.6%, while the rate for women is only 72.6%. 1.7% of the population is differently abled. of which 1.7% are women and 1.6% are men(Shankharapur Municipality Office)

The Ghumarchok, Gagalgaun, and Lapshigaun are the three major and adjacent Sankhu settlements that encircle the Manichood and are also geographically related. Of all, Ghumarchok is the closest. Manichood, together with Vajrayogini, could be reached via the ancient path, which was likely Sankhu-Vajrayogini-Ghumarchok-Manichood.

Informal data indicates that there are approximately 400 households in each community, or 1200 families total. The Tamang community, who speak a dialect of the Tibeto-Burmese language, is made up of almost all residents of these three settlements. For these Tamang groups, Manichood serves as the primary stage for their ceremonial Bon shaman rituals. Tamangs practice the early version of Himalayan Buddhism religiously, but they also continue to practice the old pre-buddhist religion of Bon shaman, which is a shamanistic religion. The Tamang people are recognized as Nepal's indigenous group.

Manichood is located in the southeast of Shivapuri Nagarjun National Park and borders the Shankharapur Municipality's villages of Ghumarchowk, Lapsegaun, and Gagalgaun. It is situated directly to the north of Sankhu Village's well-known Bajrayogini Temple. The site is encircled by pine, oak, and rhododendron trees.

There are two routes to the location. The first off-road route begins in Sundarijal and travels eastward to Manichood and, ultimately to Dhap Dam Chisapani.

Starting from Sankhu, the second road leads via the renowned Vajrayogini to Bandevi School/National Park admission office.

Jeeps and buses can travel to the Manichood border by taking the Sundarijal-Chisapani main route or the Sankhu-Manichood route. Next, a roughly 20-minute climb will bring us to the Manichood heritage site.

There are two open fields there. The first one we see at first is the little open space with a tiny Ganesh sculpture inside a tiny niche. The next, larger one, with its renowned Manichood Pond and numerous sculptures, is only 50 feet ahead. Shalinadi and the well-known Manimati stream originate from Manichood Pond.

There are numerous villages bordering the southern part of the Manichood, whose names I have already listed. Nearly all of those villagers are members of the Tamangs community. The Tamans are a group of indigenous people who mostly inhabit the center middle hills of Nepal, extending from the Kathmandu Valley to the northern border of Tibet and Nepal, which includes the southern Himalayan regions of Ganesh, Langtang, and Jugal. They frequently adhere to and practice several cultures and religions.

2.2 Historicity of Manichood

Water and humans have always been inextricably linked. Some of the world's oldest civilizations grew up around riverbanks or close to river sources. While Mesopotamian civilization grew along the banks of the Tigris and Euphrates rivers, Egyptian culture flourished along the banks of the Nile River. On the banks of the Indus River, one of the earliest civilizations, the Indus Valley Civilization, also flourished.

In contemporary civilization, there are unparalleled connections between water and humans in terms of spirituality, culture, and religion—from conception to death.

We begin our day in the water. Only 3% of the world's water is fresh and suitable for drinking, with the remaining 97% being salt water from the sea and seas. According to data, Nepal boasts about 6000 rivers and streams. We worship all sources of water, be they rivers, lakes, ponds, waterfalls, etc., since water is revered in our culture as being pure and sacred. We firmly believe that these water sources, which have the ability to both purify our planet and create a safe route to heaven, are the link between the world of humans and the divine heavens. As a result, these water sources—especially river confluences, mountain lakes, and ponds—are revered as pilgrimage sites, and people bathe in holy water to purify themselves (Amatya, BS 2060, pp.2-4).

Excavations conducted in the Satyanaryan temple of Handigaun between 1984 and 1989 revealed that a construction tradition and system predated and existed during the early Christian era. The pond being built with burnt bricks shares characteristics with the pond building technology used in northern India under the Saka dynasty. During the excavation, numerous Saka-Parthian artifacts and the makara dragon remains of the Gandhara school of painting were also found. One of the oldest structure remnants in the Kathmandu Valley is most likely the pond remains discovered during excavation (Amatya, BS 2060, p. 87).

Another stone inscription, dated Nepal Samvat 796 (1675 AD), describes the establishment of a guthi to perform an annual ceremony in which the god Swami Mahabhu is asked to grant rain in order to prevent a drought. Asking for rain with gods and goddesses is a practice that surrounds water, which is considered fortunate. (Amatya, BS 2060, p. 11)

There are numerous tiny to large lakes and ponds can be found in Nepal's central hills. The significance of these lakes and ponds is rooted in their religious and cultural connections, customs, and ideals. The Manichood region, along with its pond, holds significant historical, cultural, artistic, and architectural value.

The closest pilgrimage sites from Manichood are Gokarna, which is about ten kilometers to the west of Manichood, and the old settlement of Sankhu, which is about five kilometers to the south. Numerous old lichchhavi inscriptions from the

Sankhu, Bajrayogini, and Gokarna, Baluwa areas have been found, indicating the Manichood's connections to Nepal's prehistoric past.

The Buddhist text Manishail Mahabadana describes the creation of Sankhu town. Jogadeva created the town in the shape of a Shankha (conch) on the goddess Vajrayogini's order, and Shankardeva became the first king of Shankarapura, extending the territory between the Manimati and Manirohini rivers. Scholars also stated that Asokavadana, which was written during the first and third centuries A.D., served as the model for Manishail Mahabadana (Sharma, 2016, pp. 5-15).

Manichood was a monarch who ruled Saketa Nagara (city/kingdom) in the past, according to Swayambhupuran. This monarch was unique in that he had a priceless jewel called Mani on his hair head from birth. Mani was so strong that the midday sun shone brightly when he was born. His generosity made him quite well-liked. Numerous instances of his charitable behavior that nearly cost him his life are mentioned. One occurrence that may be considered the highest degree of donation he made is mentioned. After stepping down from the throne, King Manichud left for Nepal Mandala. He began to meditate in Manishil Hill with the intention of becoming enlightened. People from Hastinapur approached him while he was sitting in meditation to tell him about the pandemic that was killing a lot of people. They added that if he gave them his Mani, they may drink the water and be completely cured of the pandemic. Manichud, the philanthropist, agreed and allowed them to remove his Mani from his hair head. They removed the Mani and cleaned its blood in the pond. After that, the pond is dubbed Manichud. Subsequently, they brought that Mani to Hastinapur and treated the pandemic patients there.

The site is one of the holiest Buddhist sites for Kathmandu's Newar Buddhists. *Manichud*, together with *Gokarna*, *Killeshwor*, *Kumbheshwor*, *Garteshwor*, *Phanikeshwor*, *Gandheshwor*, and *Vikrameshwor* as the eight *vaitaragaya punya*, is considered one of the eight most sacred Buddhist sites or Vaitaraga Mahatmya in Swayambhupurana. Following this, *dwadasha tirtha*, or the 12 pilgrimage sites or Tirtha Mahatmya namely *Punyatirtha*, *Shantitirtha*, *Shankartirtha*, *Rajatirtha*, *Manorathtirtha*, *Nirmaltirtha*, *Nidhanatirtha*, *Gyantirtha*, *Chintamanitirtha*, *Pramodtirtha*, *Sulakshantirtha* and *Jaytirtha* are also described as extremely significant pilgrimage locations (Vajracharya, BS 2062, P. 24–35).

Yajnaman Vajracharya claims that Swayambhupuran just discusses Swayambhu Stupa and says nothing at all about the five meditation Buddhas and four taras. The renowned Buddhist scholar and master Asanga's book Tathagat Guhyak mentions five meditation buddhas and four Taras. Asanga was a highly renowned scholar and adept in the third and fourth centuries. A little earlier work than Tathagata Guhyak, Manjushree Mulakalpa, also discusses five meditation Buddhas and their mantras(Vajracharya, BS 2062, p. 12).

Although the finale of Amatya's(BS 2060) differs slightly from that of Swayambhupuran, it recounts a similar scenario to that of Manichud. Everything in the story is the same, with the exception that Manichood, the benefactor, dies in the end after the mani is removed from his forehead.

Himvatkhanda also mentions Manichud and Manichoodeswhor Shivalinga. It is listed in his book alongside Vajrayogini as a highly significant Hindu pilgrimage place. It describes the place where Shiva and Parvati themselves traveled. Later, a lad named Kirat died during a sacred bath and was sent straight to Shiva's heaven, known as Shivalok. People still think they can gain the greatest virtue and get over their anxiety by taking a bath in this Manichood pond. During the festivals of Sankrantis, Chaitra Purnima, and Falgun Krishna Saptama, people come to the pond and take a plunge(Dhakal, BS 2075, pp. 865-868).

Four important Buddhist locations are required to be visited as a pilgrimage during the Gunla festival, one of the well-known Buddhist festivals held in Kathmandu. Along with the following three: Swayambhu Mahachaitya, Rato Machhindranath, and Namobuddha, one of them is the Vajrayogini temple (Sharma, Shrestha, 2016, p. 354). Back then, there were no highways, thus a large number of devotees from Bhaktapur, Thimi, Patan, and Kathmandu would walk one day earlier to reach Vajrayogini. After worshipping Vajrayogini earlier in the evening, they would hike to Manichood Pond the following morning while drums and flutes beat loudly. They would then wash themselves in the pond's water, offer incense, color, rice, oil lamps, and chant Buddhist chants. They visit Manichood and Manilingeshwor in the morning before moving on to Namobuddha. This custom is still followed today. The only difference is that pilgrims no longer remain on the grounds of the Vajrayogini temple due to the improved road connectivity. They directly visit Manichood, Vajrayogini,

and Manilingeshwor before leaving (Vajracharya, Interview, June 9, 2024). In 1930 AD, three ropanis of guthi land were allotted in order to preserve the custom. Food products for visitors to the Buddhist places for the entire gunla month should be provided by them from the land's income (Sharma & Shrestha, 2016, p. 354).

As per the conversation with the chief priest of the Manichood, they have been commemorating their Bon ceremonies and had eight generations of temple priests. He claimed that they had heard from their ancestors that Ghumarchok had twelve dwellings, and Lapsi village had nine houses. He and his family serve as priests at the main temple on *Srawan Purnima* every year. He travels to Manichood every Saturday morning for regular worship, as well as on special occasions (Kamal Bahadur Thing, Interview, June 6, 2024).

In a similar vein, the researcher spoke with a family whose members own private Guthi in Manichood and who, on *Srawan Purnima* each year, travel to Manichood to worship Shivalinga, make offerings of incense and samajbaji, sprinkle water, light butter lamps, and other rituals. And they distribute the prasada and offerings to the guthi families when they return. He claims that they have been following this custom and guthi since the time of their great-grandfather (Rajesh Das Shrestha, Interview, June 9, 2024).

In the work *Manichood dekhi Ratnachud Samma* (Shrestha & Kafle, 2020, pp. 7–10), writer and renowned local expert Prakashman Shrestha and Prem Prasad Kafle also discuss the significance of Manichood from both Buddhist and Hindu perspectives.

Local legend holds that Vajrayogini and Manichood were once a habitation area and were inhabited by humans when Kathmandu was still a large lake. The first residents were introduced from Sankhu and the upper area when Manjushree opened the Kathmandu Lake from the southern side later (Shrestha, Interview, June 6, 2024). In the book "Sankhu Historical and Cultural Heritage," the author provides evidence for this claim. It states that in 1969, N.R. Banerjee and Janak Lal Sharma conducted prehistoric archaeological exploration activities in the upper area of the Vishnumati River in Budhanilkantha. Additionally, Prof. Schetenko from the upper bed of the Dhobi Khola discovered paleolithic stone tools, dating them to 30 millennia B.C. (Sharma & Shrestha, 2016, p. 14).

Nine lime stone caverns can be seen near the Vajrayogini temple on the Manichood hillside. During the Buddhist development period in India, which lasted from 200 B.C. to 200 A.D., these kinds of caves were highly significant sites (Sharma & Shrestha, 2016, p. 223).

An inscription discovered in Gokarna of Amshuvarma in the book "Lichchhavigalaka Abhilekh" (Vajracharya, BS 2030, pp. 370–71) mentions the words Vajrayana and Swayambhu Chaitya. According to Swyambhupurana (Vajracharya, BS 2062, pp. 24–43), there are eight main Buddhist pilgrimage sites, including Manichood and Gokarna. Manichood and Gokarna are located in close proximity to one another.

Another old Lichchhavi site is in the Changunaryan area. From Changunaryan premises, numerous lichchhavi inscriptions were found. According to the oldest inscription in the Kathmandu Valley, which dates back to 464 AD, this was formerly one of the most sacred places for the Kathmandu people. Swayambhupuran (Vajracharya, BS 2062, pp. 79–82) refers to Changunaryan hill as Charugiri, one of the twelve sacred locations (Dwadasha tirtha) known as Punyatirtha, or great religious sites. One of the hills closest to Manichood is Changunaryan Hill. Important Buddhist pilgrimage sites are noted for both the Changunaryan and Manichood regions.

In Sankhu, there two Lichchhavi inscriptions has been found. First one is dated 538AD (Samvat 460) which talks about the establishment of guthi for God Vamandev Vishnu.

The “Sanghik vikshusangh” is described by King Narendradev in the lichchhavi inscription discovered in Sankhu around the 7th century. Scholar Dhanavajra Vajracharya states that the Sanghik Vikshusangha was the Buddhist organization that existed before to the second Buddhist conference that was called following the Buddha's death. Due to the fact that following the second Buddhist conference, two groups of Buddhist followers split apart and began referring to themselves as Theravadi Sthavir and Mahasanghik Vikshusangha, respectively. Five important viharas, including Gumvihara, Shree Manvihara, Shree Rajvihara, Kharjurika vihara, and Madhyam vihara of the Kathmandu valley, are mentioned in the handigaun inscription of Amshuvarma, dated Mandev Samvat 32 (608 AD), and are mentioned in parallel with Pashupatinath and Dolashikharaswami (Changunarayan temple)

(Vajracharya, BS 2053, p. 321). Gumvihara appears to be the most revered and important of them all. The majority of experts, notably Dhanavajra Vajracharya, hold that the ancient Gumvihara was located in Sankhu, on the current Vajrayogini grounds, as supported by the majority of available sources. He claims that the term Gumvihara is essentially derived from the Kirata language, which also suggests that the entire region was once a pre-Licchavi location. Vajrayogini and Manichood are typically found together in both literary texts and inscriptions. This suggests that given their comparable ages and times of birth, Vajrayogini and Manichood's historicity can likely be assumed.

In Vajrayogini premises, there is one inscription dated 1167AD during the rule of Rudra Malla in Kathmandu. This donative inscription talks about the donation of water conduit system for easy drinking purpose to pilgrims. Another inscription of early medieval period king Rudra malla can be found in Vajrayogini premises dated 1172 AD. This inscription is inscribed in local Newari language which is one of the first(Vajracharya, 2056, pp.97-111).

From the medieval period to late malla period, many inscriptions are also collected from Vajrayogini area, sankhu area and documented.

There is a reference to a single sitting bronze image of Buddha that was once kept in a monastery on the Manichood grounds in the book of Sharma and Shrestha(2016). However, the image was moved to the upper region of Vajrayogini, where it is currently placed, when the holy man passed away and the Manichood monastery crumbled. Scholars have tentatively dated the statue of Bhumisparsha, or the earth-touching gesture, to the fifteenth century (Sharma & Shrestha, 2016, p. 208).

An inscription on the northern face of Sankhu's Jogeshwor temple mentions "Manishikharevajra" and "Manichoodagireivare" in reference to the Vajrayogini, the object of adoration. The inscription on this stone plate has the date Nepal Samvat 905, which corresponds to 1784 A.D., during Ranabahadur Shah's reign (Sharma & Shrestha, 2016, p.430).

Manichood and the Manimati River are mentioned as highly significant religious sites in "Shahakalaka Abhilekh" (Vajracharya and Shrestha, BS 2037, pp. 306-309), which is held by Rajrajeshworidevi and is dated BS 1856 on the main door of the

Vajrayogini temple. This date can be converted to 1799 AD. The text reads, "Punyabhumau Manimatya Pashchimkule Shankarapurya Manichoodaparvate."

"Shree Shankarpuranagare Shree Manichoodaparvate Shree Tin Swayambhuchaityasthan" is mentioned on an inscription found inside the Mhashukhwa Maju temple Sankhu, on the inner wall of Dharmashala. Its date is Nepal Samvat 937, which falls between 1816 and 1817 A.D. (Sharma & Shrestha, 2016, pp. 433-234).

There is an inscription in the Jogeshwor temple complex that mentions Manichud in the form of "Vagamtya Purvakone Manamatya Pashchimkone Manichoodaparvate." The date is given as Nepal Samvat 969, which corresponds to 1848 A.D. (Sharma & Shrestha, 2016, pp. 446-447).

The name 'Ugrapithe Manichudaparvate Shreevajrayoginisanidhyau' appears on an inscription found in the Bhimsen shrine of the Swasthani temple, Sankhu. It was founded in Nepal in Samvat 983, or 1862 A.D. (Sharma & Shrestha, 2016, pp. 449-450).

According to the Manishail Madavadana story, Manichood is none other than Shakyamuni Buddha, who took 32 past incarnations, one of which was as Manichood.(Shrestha, 2012, p. 43)

The definition of "Manichooda" in the book Sankhu is given as "the temple sanctuary of Vajrayogini, the forest monastery, and the Manichooda pond, which are both situated atop Manichooda mountain." Manichood Mountain is often referred to as the Gumbhagam Forest Monastery. (Shrestha, 2012, p.61)

2.3 Myth and Legends, Oral Tradition

There is a widely held belief among the locals that humans once existed when Kathmandu was a large lake, Manichood, Vajrayogini, and its hillside. The earliest settlement in the Kathmandu Valley began in Sankhu and soon expanded to other areas after Manjushree carved out the valley's hills. The researcher had an interview with Mr. Amritananda Vajracharya, the priest of Vajrayogini temple. Mr. Vajracharya is a firm believer in this myth and described his experiences of living in various parts of the Kathmandu valley. The myth and belief are highly prevalent among the newar community throughout the valley. He also revealed the fascinating truth that the majority of Kathmandu's Bahals, for instance the well-known and largest Itumbahal, still trace their ancestry to Sankhu and Vajrayogini (Amritananda Vajracharya, Interview, 9 Jun 2024).

A local folklore states that Manichood Pond developed at the same spot where Vajrayogini's exquisite necklace, adorned with numerous jewels, dropped when she was wandering about the Manishil hill (Amritananda Vajracharya, Interview, 9 Jun 2024).

According to the Swayambhu Puran, Buddha Vipashwi used to travel to Kathmandu for meditation when the valley was home to a large lake known as Kali Pond. Scientific geological studies have also verified that the Kathmandu Valley was formerly a lake. He planted a single lotus flower seed atop the hill as he was making his way back. Subsequently, the lotus blossom revealed the eternal swayambhu light, which bodhistva Manjushree arrived to witness. Using his Chandrahansa sword, he sliced through the southern hill part, causing water to flow out of the Kathmandu valley. Meanwhile, along with others, the snake king Karkotak of Kathmandu's Kali Pond was set to depart the Kathmandu valley. Contemplating that parting from the rain deity would bring calamity, Manjushree created a stunning pond within the valley and presented it to him. It's thought that serpent king Karkotak still resides there because he accepted. The pond is currently known as "Taudaha" (Vajracharya, BS 2062, pp.8-15)

The Buddhist text *Swayambhupurana* has a well-known tale known as "Manichood Vaitaraga Mahatmya" (Vajracharya, BS 2062, pp. 24–35). Thus the story goes.

Shakyamuni Buddha states: "There once was a kingdom and city called Saket Nagari. King Brahmadata and Queen Kantimati ruled over these areas peacefully." Queen got conceived. After ten months, Bhadragiri, a white elephant, conceived the child with a magical jewel on its head in the queen's womb. The sky was bright and clear like a morning when he was born in the middle of the night. He was given the moniker "Manichood." He began a donation home when he was young, studied, and determined that no one would be allowed to leave his house empty-handed. He wed Padmavati, a maiden named after a lotus. Manichood later rose to become King and Queen Padmavati. He called for the participation of all the monarchs and gods from heaven in a large-scale Yajna (Fire Ritual). The gods were not allowed to enter the palace when they descended to participate. Indra was enraged by this ruler of gods. Demon Yaksha appeared out of the flames during the fire ritual and asked to be fed. King offered him the best food, but he refused to eat it, insisting instead that the dinner include fresh meat. King Manichood was a pure and pious practitioner of non-violence, thus he had nothing to give people or other creatures. Rather, he presented himself to Yaksha by severing his own flesh. A day came when King Dushpraha of Hastinapur asked for the Bhadragiri elephant, which was already in the possession of Sage Marichi. King Manichood was unable to grant King Dushpraha's wish as a result. The King of Hastinapur attacked the Kingdom of Saket out of rage. As a non-violent leader, King Manichood departed his realm without engaging in combat. He traveled to the land of virtue, Nepal, and began to meditate in the midst of Manishil Hill's jungle. The minister secured his country, turned his son into a new king, and drove off the invaders in the meanwhile. When Manichood was meditating on the Manishil hill, Hastinapur residents would come to the area in search of him. When they saw each other, the folks told each other that Hastinapur was having problems and that the pandemic was killing people. Additionally, they said that if he gives them his Mani, they will drink, sprinkle, and dip into the water, eradicating the pandemic. Manichood, the philanthropist, agreed and permitted them to remove the Mani from his hair. Act was so excruciatingly painful that Manichood passed out after Mani was removed. A short while later, he awakens, cleans Mani in the pond, and gives it to the Hastinapur community. That is how the pond comes to be known as Manichood Pond. They returned to Hastinapur and offered the sick people water soaked in Mani, which they sprinkled on them and drank, and they recovered completely. Later, King

Manichud was brought back to Saketa Nagari after receiving a visit from his son and wife. He returns to the throne and resumes his peaceful rule.

It is therefore believed that anyone who comes to this pond and surrounding region would have their sicknesses treated and their sins wiped away.

An adaptation of the Manichud narrative in the local language is as follows: The locals immerse the mani in the pond after removing it from the hair head. They misplaced the mani while washing it in the pond. They search every nook and cranny of the lake, but they are unable to locate anything. Subsequently, they pursued the Manimati stream that emerged straight from Manichud Pond. In the end, they discovered the mani in the same Mani mati stream at the Manilingeshwor premises. The river that eventually merges with Manohara is called Manamatt these days. For this reason, locals and pilgrims hold the concept that anyone traveling to Manichud on a pilgrimage must also stop by the Manilingeshwor area, where the Manichud Plate, the Buddha idol, and the Manimati Stream can be found (Manoj Tamang, Interview, 10 Jun 2024).

The legend did not end here. According to local legend, after obtaining mani from Manilingeshwor a second time, they traveled to Hastinapur, dipped the mani in water, and offered to drink and sprinkle. Everyone received a full recovery. They now desired to give the mani back to Manichud. However, Manichud did not take well to receiving the mani back. Thus, he asked Vajrayogini for assistance. In Manimati and Shailnadi (Salinadi), Vajrayogini then caused a large flood. Those who were carrying mani were carried away and lost the mani. This is the reason Manihara or Manohara literally means the place where Mani was lost (hara) due to the flood of two rivers. For this reason, the river was given the name Manohara when two rivers—Salinadi (Shailnadi) and Manamatta (Manimati)—merged and emerged from the same location—the Manichud Pond. Later, Manohara and the Bagmati River merged as well (Amritananda Vajracharya, Interview, 9 Jun 2024).

Another tale from *Himvat Khand* states that the god Shankar once assumed the shape of a crow and began to prowl the hills of Manichud. When Parvati saw this, she also changed into a crow and pursued him, but she was unable to catch up with him. In the absence of God Shankar, a number of issues began to surface. As a result, all the

gods—including the god Indra, the king—began looking for Shiva. He is rummaging through Manichud hill in the guise of a crow, Parvati indicated. At last, they beheld the deity Shankar. However, Shankar instantly transformed into Shivalinga in the center of the pond. Shiva responded to everyone's prayers by declaring that this location is among the holiest. Whoever arrives, bathes, and worships the shivalinga shall be brought straight to Shivalok. Nemuni told Virupakshya this tale and added that, while out hunting, another kirati also fell into the pond and touched the shivalinga. Because of this unintentional gesture, he was able to secure his spot at Shivaloka. It's still widely believed that bathing here and adoring the shivalinga will purge sins and open the entrance to shivaloka. Thousands of people still come here on Shrawan Purnima and Janai Purnima to worship Shiva and other gods and to take baths(Dhakal, BS 2075. pp. 865-869).

2.4. Religious and Cultural relation of Manichood with Bon Shamanism

Shamanism is a living, vital phenomenon, one that interests a wide range of People. Today it is clear that Shamanism, as an area of academic study(Walter & Fridman, 2004, p.xi).

Globally dispersed shamans practice shamanism, an age-old spiritual discipline best described as a religion in which the shaman is the expert in all areas of knowledge. Numerous experts in the topic have pointed out that hunting and gathering societies are most closely associated with shamanism as a phenomena or religious belief system. Many academics have discovered indications of shamanic practices in ancient and prehistoric societies, including ancient Egypt and Iran, all of North Asia and South India, the Celtic society, and pagan of old Europe(Walter and Fridman, 2004, p.xi).

Shamanism is sometimes said to be the earliest religion, the original religion. In fact there is no evidence that could prove or disprove such a claim. Thus Shamans and Shamanism do not fit easily with simple evolution schemata(Harvey & Wallis, 2007, p.xv).

Among many hilly ethnic communities like Magar, Gurung, Thakali, Jirel, Rai, Limbu,

Tamang is one of the community who speaks Tibeto-burmese language, follow Buddhism and mostly lives in central middle hill range area(Holmberg, 1989, pp.11-12).

Tamang invoke an endless effusion of beings, some of whom they share with Nepalese Hindus, Tibetan Buddhists, and other Tibeto burmese groups. One of the dynamics of Tamang cosmology is its inclusiveness. Tamang practitioners attempt to incorporate all beings in their ritual attentions to make sure that none is left out(Holmberg, 1989, p.84)

Tamang Shamanic is inherently related to sacrificial ritual and lamaic strands of encompassing field. Bons/Bonpos are speical mediators who brings divinities and spirits directly into contact with humans by carrying the beings on their bodies and travelling into their domains during soundings(Holmberg, 1989, pp.145-146).

The majority of people in Shankharapur are Buddhists or Hindus. The majority of the population identifies as religious, and they celebrate holidays like Jatras and other religious occasions, as well as going to temples, stupas, and viharas all year long. Among Shankharapur's many well-known religious and cultural sites are the Vajrayogini, Salinadi, Manichood, and others. The Vajrayogini Jatra, Salinadi Madhavnarayan Mela, Manichood Mela, Dashain Jatra, and Indrayani Jatra are the principal Jatras and melas seen in Shankharapur. Other festivals observed there include Yomari Punhi, Lhochhar, Dashain, Tihar, Maghe Sankranti, Chaite Dashain, Saun Sankranti, Gaijatra, and Yomari Punhi.

In addition, the majority of the Tamang people resides in the northern upper region of Shankharapur, which is towards Manichood on the Manichood hill's slope. There are families in the Tamang community that continue to practice Shamanism or Bon culture. These Shaman families are dispersed among numerous villages, including Laptigaun, Gagalgaun, and Ghumarchok. There will undoubtedly be some tamang shamans in a typical Tamang community. These shamanic customs most likely originated from hunting and gathering activities in prehistoric times, and they eventually evolved into more organized Bon shamanic traditions in the Himalayas and high hills(Kamal Bahadur Thing, Interview, 6 Jun 2024).

For the Bon Shamans that reside in the area, particularly those from Ghumarchok, Gagalgaon, and Lapsigaon, Manichood is a very important spot. In the past, the Tamang communities in this area practiced an immense amount of shamanism. Shaman ceremonies used to be far more elaborate and expansive in the past. It was a form of local therapy that was once the only option for treating the sickness (Kamal Bahadur Thing, interview, 6 Jun 2024).

Shamanistic rituals continue to be a significant aspect of these communities' celebrations. Every year, on *Shrawan Purnima*, or the full moon day in August—known locally as *Ghone Ngya*—they congregate in the village center to celebrate the Shaman festival. They carry out a lot of ceremonies earlier in the evening. Elderly Shamans train aspiring Shamans for several days and months, putting their skills and abilities to the test through a variety of procedures. Additionally, in order to preserve the customs, Senior Shamans give their unique Shaman mantras to young Shamans on the night of *Shrawan Purnima*. During the festival, new shamans perform with older shamans. They dance and sing unique shamanic songs and mantras all night long. They host a culinary festival and serve the villagers with handmade drinks created in the area. The event comes to a close the following morning when the entire community visits Manichood and participates in the same but final festivities.

For Shaman Bons, Manichood is a highly important site. Numerous Bons from nearby villages and Shaman Bons from the Kavrepalanchok district, as well as other parts of Nepal and the Kathmandu Valley, visit the area annually. The Gosaikunda in Rasuwa is the most well-known location for shaman celebrations on *Srawan Purnima*. The only way the Bon Shamans, unable to travel for very long, can hope to receive the same divine gifts is by going to Manichood. Numerous locations in Nepal have Bon Shaman festivals, particularly the lakes and water holes found in the Himalayas, such as Syabal Pokhari Pond in Sindhupalchok, Dolakha, and Panch Pokhari Pond in Sindhupalchok. These are a few of the places where Tamang people live in the area.

Manichood's local Shamans have a centuries-old custom of coming to Manichood for these special Bon Shaman events. They have been carrying out the customs for numerous generations. They think there is a Bon shaman god within the temple, near the pond. As a result, people surround the temple, pray, and make requests of God during the Shaman festival. They firmly believe that their god will grant them all of

their wishes. So the only chance left for the residents in the nearby village is Manichood.

The Tamang people in this region, with its long-standing Bon Shaman tradition, belief systems, and cultural artifacts, may provide a basis for ethno-archaeological research aimed at resolving unresolved concerns.

2.5 Manichood and its Significance

Manichood is one of the most fertile agricultural areas in the Mahabharata range, which is in the foothills of the Great Himalayas. It is located inside Shivapuri National Park and is covered in thick, cool rainforest. It is also a watershed area and the source of the Salinadi and Manimati rivers, which flow down to the Kathmandu valley. The Kathmandu valley is surrounded by five distinct hill ranges: Manicho, Shankhacho, Jamacho, Dhinacho, and Phulcho. Manichud, one of the main water sources, is thought to be the source of twelve rivers (Shrestha Prakashman, Interview, June 6, 2024).

Manichood is very significant to us all and to the locals. Whether seen from a religious, cultural, socioeconomic, or tourism standpoint, its value is indisputable. Manichood is at an extremely strategic juncture. It is a significant watershed area, a chain of supply for water resources required for both religious and cultural continuance as well as commercial gain.

The Sankhu plain region is well-known for growing a wide variety of crops due to its rich soil and consistent water delivery system from the upper hills, particularly Manishil or Manichood hill. Manichood is our cultural identity and our heritage. Manichood from the distant past is tied to our current. It has been educating us about our history, culture, and identity since ancient times, as well as how different activities make us who we are. The way that Manichood shaped our culture and opinions is also highly important. Manichood is our living legacy, teaching us about our culture and religion and helping to preserve it for the sake of future generations.

According to *Swayambhupuran, Himvat Khanda*, Manichood area is one of the major pilgrimage sites, one of the virtuous land and encourages us all to visit the place, understand its historicity, its beauty, its cultural extent, social norms and values,

tradition has been continuing, and handover these ages old to future possibilities. In actuality, thousands of people rely on it as their cultural hub. It is the source of joy, inspiration, hope, and belief.

There is no substitute for Manichood for many Bon families. They have contributed generations of culture and belief. Their heritage comes from a very distant, far-off past rather than from today. Their lone source of inspiration and hope is faith. Their traditions and beliefs allow people the fortitude to face obstacles in daily life, combat ignorance, and steer society in the direction of more opportunities for next generations.

Wonderful sheds and experiences are also offered by the area to its lovers and tourists. It provides us with a beautiful place to live as well as host parties and get-together. We have access to excellent spring water and fantastic, healthful fresh air because of the dense jungle. This is a great place for hiking, getting together, having a picnic, and much more.

Chapter Three

Tangible Heritages of Manichood and Importance

3.1 Tangible Cultural Heritage

“Heritage is something that can be passed from one generation to the next, something that can be conserved or inherited, and something that has historic or cultural value”(Harrison, 2010, p.9).

Cultural heritage is in its wider approach, both a product and process, that provides societies with a wealth of resources that are inherited from the past generations.

UNDP recognizes that: *Tangible Cultural Heritage* includes immovable objects, sites, structures, groups of structures, human settlements and nature features and landscapes that have archaeological, pale-ontological, historical, architectural, religious, aesthetic, or other cultural significance. Tangible cultural heritage may be situated in any context and in any environment.(<https://ses-toolkit.info.undp.org/standard-4>)

Tangible heritage includes ages old buildings and historical monuments, artefact, places etc, which are important to be preserve for future. This includes objects worthy of attention for architecture, technology and science of certain culture, archaeology. Artefact are important to research on human history since they come up with concrete basis for ideas which validate them.

Tangible cultural heritage means the things which can be physically touched or can be stored includes buildings, tools, artworks, traditional clothing etc.

Even in Manichood area, there can find several tangible cultural heritages.

3.2. Art and Architectures of Manichood

In the premises of Manichood, there can find many sculptural art made from stones and important architectures which are listed as below.

3.2.1 Manichood Pond



Figure 4: Photo of Manichood pond

Located at the altitude of 2200meter from sea level, Manichood pond is the one of the major religious, cultural center and attraction for the people visiting in the area.

Nepalese Buddhist people have a belief that, there is a water inside the great stupas of Kathmandu valley Boudhanath Stupa and Swayambhunath Stupa. Syayambhu is regarded as originated from eternal flamed lotus flower from the middle of the serpent pond whereas Boudhanath stupa is worshiped as emerged out of milky pond (Amatya, BS 2060, P. 124).

This pond is 120 feet in length from north to south and 60feet width from east to west. The pond is approximately a meter deep and occupies the eastern half part of the Manichood open grassland. The water of the pond is secured by the wall constructed upto the level of the ground which also adds beauty to the pond. The source of the water for the pond is a natural streams which flows from norther slope. The pond is mostly used during festivals and several ritualistic performance performed by different communities in various occasions (Observation, 6 Jun 2024).

There is a very famous myths about the origin of Manichood pond.

Once goddess Vajrayogini was roaming around the Manichud hill area. Suddenly her necklace with previous jewels chandrarhar fell into the ground. Because of the power of the precious jewel, that ground converted into beautiful pond. She took a bath and went back (Dayananda Vajracharya, Interview, 9 Jun 2024).

In ancient time, there was one very religious king called Manichood who was meditating inside the cave beside of lake. One day king Manichood came to know that there is a pandemic in the village and to cure, he had to cut out the mani from his forehead, dip it into the water and that water can cure the disease. He also knew that once his mani is taken out, he will die immediately. Despite this, king offered the mani, dip into the water of the pond and sprinkled the water. Everyone was cured from the disease and king Manichood also returned back to his kingdom and again became king(Vajracharya, BS 2062, pp.24-35). That is how the name, Manichood pond is came into exist and became popular. It was given after the name of the great philanthropist king Manichuda.

People still believe that by dipping in this Manichood pond, their fear will go away and they will earn the greatest virtue, Long life and prosperity(Prakashman Shrestha, Interview, 6 Jun 2024). People Since then, every year visit the pond and take dip bath during Falgun krishna saptami, Chaitra purnima and Sankrantis festivals.

There is another popular myth regarding the God Shiva. According to story there was beautiful jungle in the Manichood area. God Shankar himself started roaming around by converting himself into crow. Later all other gods comes searching for Him. He suddenly changed his crow form to Shivalinga, water emerges and beautiful pond is created. Everyone took a bath and went back (Dhakal, BS 2075, pp.865-868). There is a belief among local that by dipping Manichood eradicate sins and open door for *Shivalok* (heaven of Shiva).Pond was renovated by Department of Archaeology on the fiscal year 2077/78,78/79,79/80(Purna Shrestha, Interview, 13 Jun 2024).

3.2.2. Image of King Manichood



Figure 5: Photo of Image of Manichood

On the north western corner of Manichood open ground, there is a stone slab with the image of king Manichood and two villagers. In the image he is shown sitting in Padmasana position with two men extracting Mani(Jewel) by cutting his hair head.

According to Amatya(BS 2060, P.34), There is a pond on the top of ancient town Sankhu which is very special and holy for Kathmandu Buddhist people. Local myth of Manichood donating his Mani and cured the disease people is very popular among locals.

People still believe that by dipping in this Manichood pond, their fear will go away and they will earn the greatest virtue. People they visit the pond and take dip bath during Falgun krishna saptami, Chaitra purnima and Sankrantis festivals.

The date Nepal Sambat 1090 is inscribed on both the top and bottom of the image. The image's bottom and sides are tastefully embellished with floral motifs. Building a wall using contemporary building materials has helped to preserve this image and inscription on a stone slab. The image and text on the stone slab measure 22 inches in length and 27 inches in height. The image is 15 inches in length and 17 inches in height. The image's bottom inscription has sixteen lines of lettering, whereas the image's top inscription only has one line. Locals claim that this plate was created in 1969 AD by an unidentified Kathmandu family who was attempting to illustrate an incident related to this pond.

Locals, particularly the priest of Manichud (Mr. Kamal Bahadur Thing, Key Informant Interview, June 6, 2024), reportedly told the researcher that this family, in addition to pilgrims from Patan, Bhaktapur, visits this location annually and that they were the ones who first erected this stone. He worships this stone plate along with other idols and other temples on his weekly trips to the area on Saturdays and during *Janai Purnima*.

Following the harvest, the local villagers have a custom of presenting corn to this idol plate as a way of thanking the god for providing an abundance of grains.

3.2.3. Shivalinga



Figure 6: Photo of Shivalinga

The Shivalinga is located on the southern corner of the Manichood ground. The Shivalinga with coiled snake Jalahari is decorated by water/milk offering copper basket from the top. Shivaling is 4feet in length and 3feet in width and 2feet height.

Himvatkhanda also mentions Manichood and Manichoodeswhor Shivalinga (Dhakal, BS 2075, pp. 865-868). In BS 2013, the renowned scholar Swami Naraharinath gathered the first knowledge on the location and included it (1956 AD). Along with Vajrayogini, it is mentioned as a particularly important pilgrimage site for Hindus. According to the myth, Shankar became a crow and settled in the region. Later, after he turned into a crow, other gods began to search for him. They summoned Shiva Shankar, and all of a sudden, Shiva transformed into Shivalinga and came out of the Manichood Pond. Everyone worshipped Shiva, who later designated the region as one of his primary sacred sites after taking on human form. Whoever bathes in the water of Manichood would have all of their sins forgiven and will be granted a place to stay at *Shivaloka*. The story went on, until eventually a Kirata youngster drowned after falling into the pond and touching the shivalinga with his hand. Soon on, he was brought to *Shivaloka*. Many think this to be the same shivalinga. On the morning of *Janai Purnima* each year, at least one member of the family of Mr. Rajesh Das Shrestha, the private guthi of Manichood, makes a pilgrimage to the area, where they present samaybaji, incense, oil lamps, colors, flowers, and worship this idol of Shiva together with other idols and a temple. They distribute some blessed items to the Guthi family when they return home.

Locals give oil lamps, colors, and incense at the *Janai Purnima* festival. Married women often donate *bindiya*, *sindur* color, and other items to symbolize their wish for a long life for their husbands. The locals typically gift green corn as a sign that a good crop season will bring them fortune. Researchers looked for the builder's date and identity. spoke with the ward chief, the main priest, the local scholar Prakash Man Shrestha, and even the chief archaeologist, Mr. Bhaskar Gyawali, the chief engineer, Mr. Purna Shrestha, and Ms. Sabita Nyopane from the Department of Archaeology (DOA), who were in charge of renovating Manichood during the fiscal years 2077/78, 78/79, and 79/80. However, they were unable to identify the true owner or the date. One of the highlights of the Manichood property is this exquisite artwork.

3.2.4 Image of Vasaha/Nandi



Figure 7: Photo of Image of Vasaha

Right in front of Shivalinga is the stone image of Vasaha. Vasaha's image measures two feet long by one foot wide by one and a half feet high. This stone image was added not too long ago—probably only a year or so. There used to be another vasaha that appeared to be much older, and this one was absent on the researcher's visit last year. The previous elder vasaha was shattered into pieces and lost two or three years ago, therefore this idol was built in 2023 with local initiation, according to a conversation with the 8th ward chief (Pote Lama, Interview, June 9, 2024).

In the past, guests would playfully carry the ancient Vasaha around the pond before tossing it to the ground at the conclusion. The older one was broken as a result of that amusing act, and this fresh replacement was carried out. And in order to ensure that no one can lift it and destroy it, this one is heavier than the last.

3.2.5 Image of Uma Maheshwor

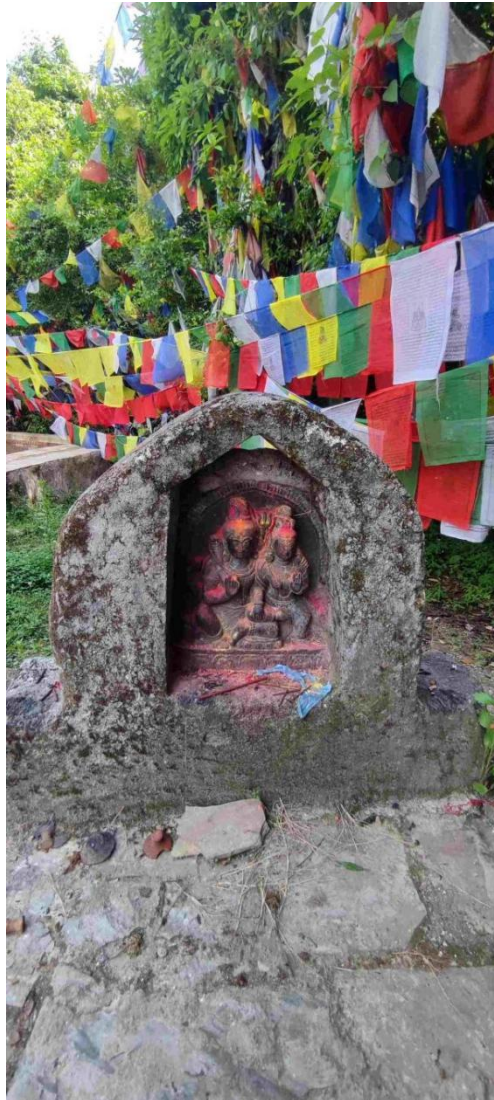


Figure 8: Photo of Image of Uma Maheshwor

A stone slab depicting Parvati sitting on the lap of a four-armed Shiva can be discovered next to Shivalinga in the southern corner. This image of Uma Maheshwor is 14 inches long and 18 inches tall, with the figure in the *Sukhasan* posture. The concrete wall that was built using contemporary building methods has preserved the image on the stone slab. People claim that this stone image was erected approximately six or seven years ago. Talk with the chief priest and bon/shaman revealed that he installed this idol with the help of a member of his shaman family using the only money he had (Kamal Bahadur Thing, Key Informant Interview, June 6, 2024).

3.2.6 Image of Ganesh

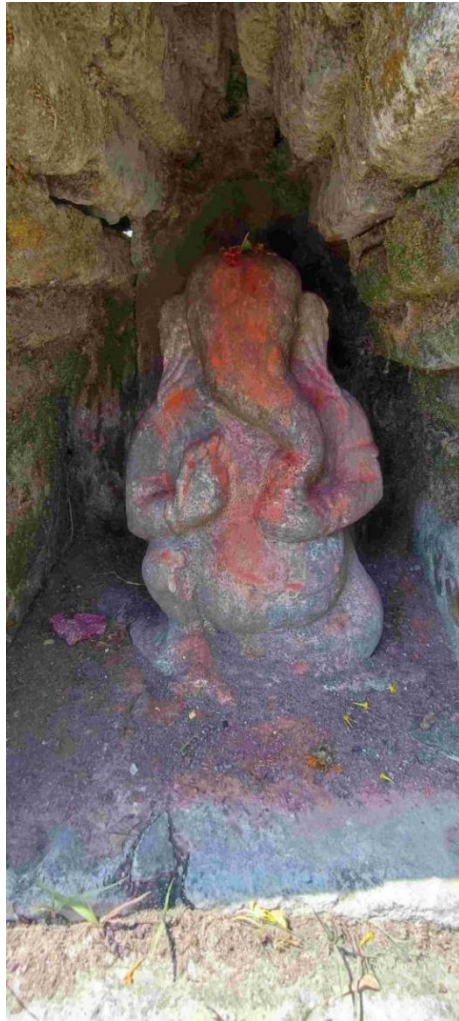


Figure 9: Photo of Image of Ganesh

There is one small open space fifty feet ahead of the main Manichood premises. There is a concrete statue of Ganesh in the *Varada* hand stance, sitting, on the eastern edge of this open grassland. By utilizing contemporary building materials to make a little alcove, this image is effectively safeguarded. The image is half a foot wide and one foot height. Devotees present this idol with colors, flowers, incense, and oil lamps during the *Janai Purnima* celebrations, most likely in accordance with Hindu tradition which dictates that one must pray to God Ganesh first. Approximately eight or ten years ago, a local initiate constructed this idol and niche.

Both the Hindu and Buddhist pantheons honor Ganesha. While he is portrayed in Buddhism as a Bodhisattva of protection from illness, demons, and evil forces, he is

revered in Hinduism as the god of wisdom and the remover of barriers (Jansen, 2002, p.93).

3.2.7 Open Grassland



Figure 10 & 11: Photos of Open Grassland and food fiesta during Ghone Ngya/Shrawan Purnima

There is open grassland fifty feet before of main Manichood premises in the middle of National park. This grassland is fifty meter long and thirty five meter width in egg/oval shape. No any structure can be found except a image of Ganesh inside niche. Researcher have seen people and pilgrims resting in this area and pilgrims specially Tamang Shamans/Bons preparation place for final ritual to main Manichood pond and premises 50feet ahead of it. During *Shrawana Purnima* or in local term *Ghone Ngya*, they organize small fiesta for shamans and villagers. This is the place where they do preliminary celebration and preparation for final ritual to the main premises.

This is not the only one open grassland in the area, during the visit of the researcher, there are many others too. Others are more like grassland of the national park rather than religious and cultural significance because not a single cultural remains you can find in those other open grassland. They are in total natural form.

3.2.8 Prayer Flags



Figure 12: Photo of Prayer Flags

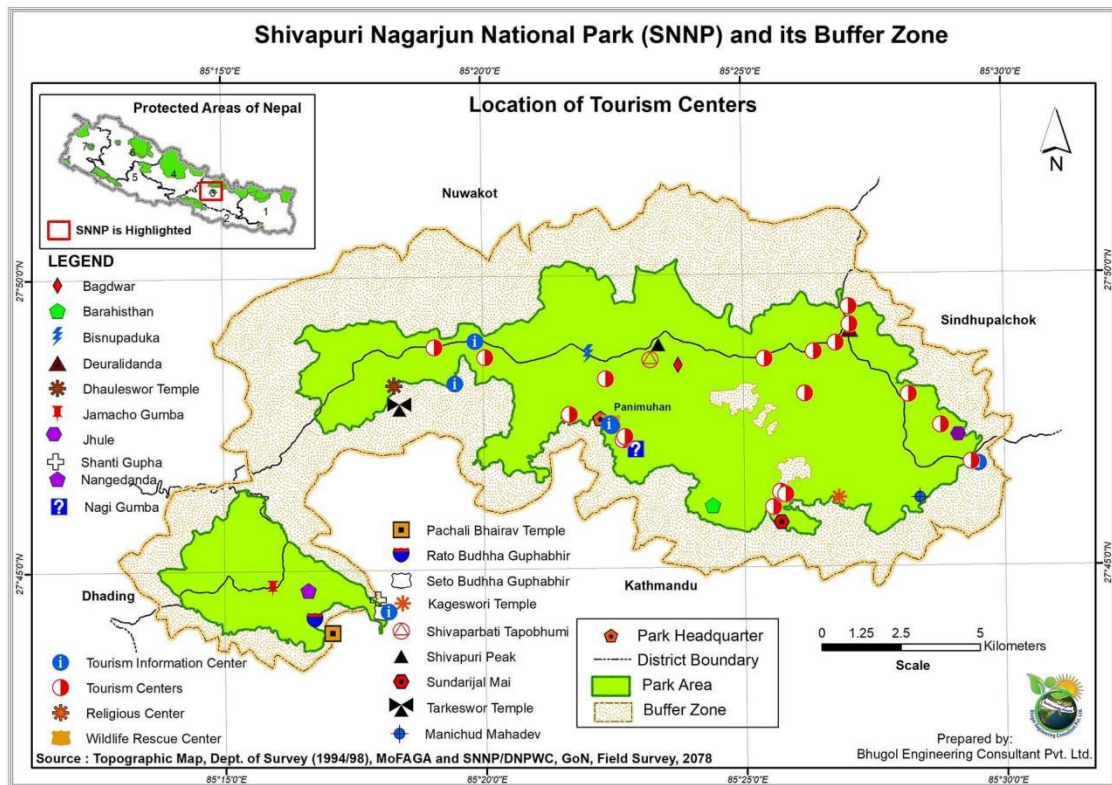
There are numerous prayer flags offered to Manichood premises and before Manichood premises in the sky by the pilgrims and visitors. According to Buddhist belief, the holy mantras printed on the prayer flags with wind horse has special symbolic meanings.

According to Associate Prof. Dr. Poonam RL Rana, prayer flags are considered auspicious device that is said to mingle with the energy of the wind, and harmonize the surrounding environment. It is believed to bring about happiness and good fortune not only to but among all living beings(Rana, 2019, p.55).

These prayer flags has three categories of text inscribed/written, Mantra, Sutras and Prayers. According to prof. Rana, eight different auspicious artistic symbols and others portrayed on prayer flags. They are Umbrella, Treasure vase, Golden fish, Lotus, Conch shell, Endless knot, victory banner, *dharma chakra*, *Dhvaja*, *Deer*, *Naga*, *Triratna*, Stupa, Wind horse, vajra, four dignities Garuda, Tiger, Dragon, snow lion etc(Rana, 2019, pp.56-58).

These colorful flags represents five elements of the world, namely blue refers sky/ether, White refers wind, red refers fire, green represents water and yellow represents earth.

3.2.9. Shivapuri Nagarjun National Park



Source: <https://www.snp.gov.np/index.php/en/>

Figure 13: Map of Shivapuri Nagarjun National park and its buffer zone

Shivapuri Nagarjun National Park is spread over 159 sq km. It is situated on the northern part of Kathmandu valley and about 12 km away from the city center of capital city. The area was declared as the country's ninth national park in 2002. Prior its declaration as national park, it was governed under the Shivapuri Watershed Development Board, and was later announced as Shivapuri Watershed and Wildlife Reserve.

Shivapuri situated in between subtropical and temperate climates. The vegetation consists of a variety of natural forest types including oak, pine, rhododendron etc, depending on altitude and climate. National park is now home to mammalian species such as Leopard, monkey, jungle cat, Himalayan black bear. More than 177 species of birds, including at least 9 threatened species can be found in the park. National park is housing 102 species of butterflies with many rare and endangered species, and

mushroom you can find of 129 species. One of the major tourist attraction, Manichood lies on the eastern fringe of Shivapuri Nagarjun National park.

3.2.10. Main Temple with the image of Buddha

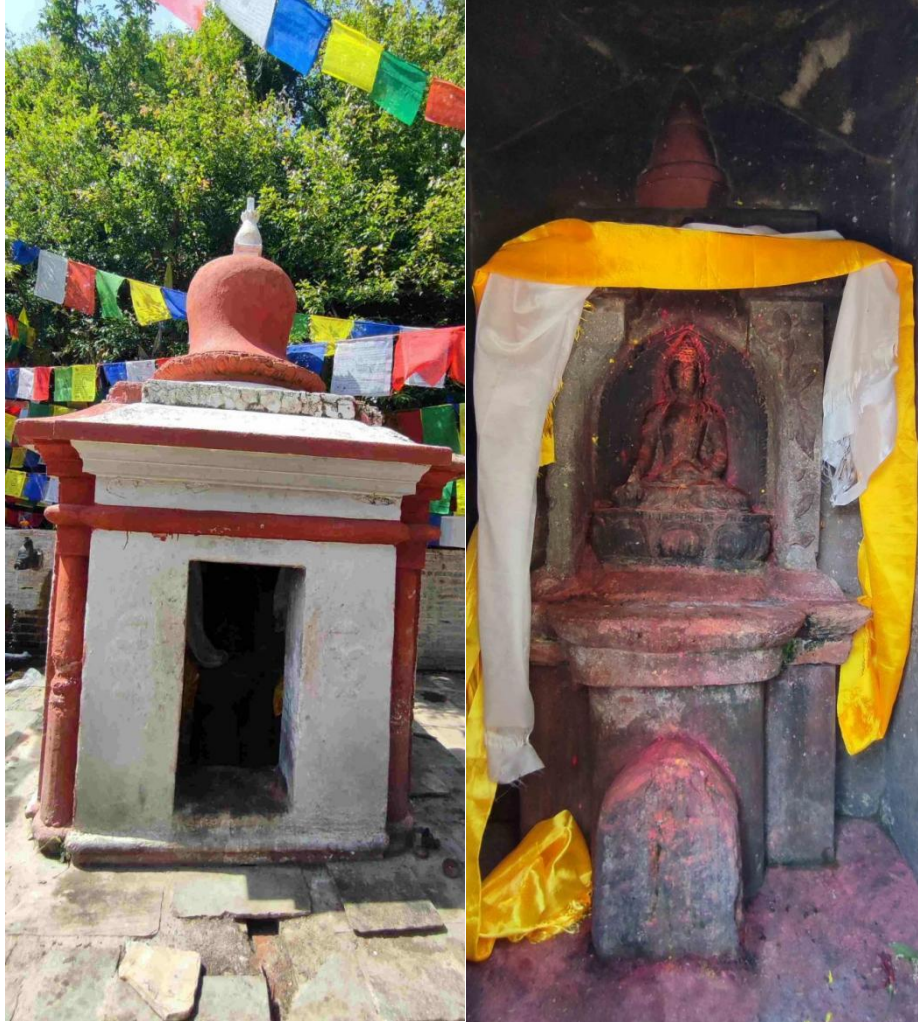


Figure 14 & 15: Photos of Main Temple of Manichood and Image of Buddha inside

The temple's architecture is visible at the top of Manichood Pond, on the northern corner. The temple measures 6 feet long, 5.5 feet wide, and 11.5 feet tall. It is white in color. The temple appears to date from the Rana era in the contemporary era. The temple has a bell-shaped opening at the top, emulating the design of Nepalese temples, and above it, Buddhist architecture's 13 levels and *harmika* are visible.

A stone slab depicting Shakyamuni Buddha sitting on a lotus pedestal in meditation is located inside the temple. One hand is shown grasping the begging bowl, while the other is touching the ground. The stone image, which measures 14 inches in length

and 21 inches in height, is set atop a 2 foot raised platform composed of contemporary materials.

One ancient, worn-out stone plate is visible at the base of the Buddha image, on the ground in front of the stone image. The dimensions of this stone plate are 10 inches wide by 12 inches high. Because of its shape resembling that of medieval period inscriptions, this stone plate appears to be an inscription from that era. It cannot represent the stone image since it lacks a distinguishable imprinted shape. Not a single letter can be seen or read; all writing has vanished totally. The pilgrims' metal bell is located on the right corner in front of the temple.

This is the primary temple where most devotees line up to pray during the festival times. Local Shamans and Bons circumnavigate it three times on *Ghone Nhya* or *Janai Purnima*, and they worship the idol inside. On *Janai Purnima*, other devotees also form a line and offer various items such as oil lamps, flowers, colors, and incense. This is where the chief of Shaman/Bon and/or major priest is seated. Every Saturday and on *Janai Purnima*, the head priest or bon chief sits in this position and leads worship.

3.2.11 Stupa with five meditation Buddhas



Figure 16: Photo of Stupa with five meditation Buddhas

An exquisite stupa featuring five Buddhas in meditation may be found in the center of Manichood Ground. There is a lofty platform at the bottom, followed by five tiers of stone platform, and the stupa architecture, perched atop a lotus pedestal, is visible above. Slabbed in every direction on the stupa's second platform layer are images of Bodhisttvas. The architecture of the stupa features carvings of five meditation buddhas on each side: Vairocana, Akshobhya, Ratnasambhav, Amitabh, and Amogsiddhi.

Beyond natural laws and time, there are five transcendental Buddhas or five meditation Buddhas, sthe five abstract aspects of Buddhahood. These incarnated five forms of mystical wisdom which represents a family with related aspects and directions(Jansen, 2002, p.38).

Vairocana is the lord of the center represents universal truth, Dharma and father figure. He is depicted as four face holding *Dharmachakra* and symbolizes omniscient form. Akshobhya is the lord of east, holding *Vajra* and represents eternally imperturbable wearing five pointed crown. Likewise, lord of the south is Ratnasambhav. He is the personification of generosity, love and holds wish fulfilling cintamani jewel.

Lord of west is Amitabha, oldest and the most venerated. He represents intuitive consciousness. Furthermore, Amogsiddhi is the lord of north and represents the practical wisdom of Buddha. He is mostly shown holding *visvavajra* or a sword.

The whole architecture is made of stone. Stupa has pair of eyes in each direction in harmika, above of it are the pictures of Vajra, three jewels, flower and double bajra in each direction. Above of it, you can see the thirteen tier of Buddhist practices, then lotus shape and ultimately pinnacle on the top. Stupa is 6.5feet in length, 6.5feet in width and 9feet in height.

3.2.12 Modern stupa/architecture with eroded five meditation stone Buddha



Figure 17: Photo of Modern Stupa architecture with eroded buddha

On the south western side of Manichood pond, there is a structure made from modern materials with the stone image of five meditation Buddhas. Structure is 4feet in length, 4feet in width and 4feet in height width. It has three layers of platform and on the top, a shape like Stupa. On the third layer of platform, on two direction we can still see the eroded image of meditation Buddhas namely Akshobhya in the east representing eternally imperturbable and Amoghsiddhi in the north holding *visvavajra* or sword. Other three images of meditation buddha can not be seen, only niches remained. These images are 3.5inch in length and 5inch in height. Eroded stone images looks old probably from medieval era.

3.2.13 Resting houses



Figure 18 & 19: Photos of Resting Houses

There are two resting houses we can find now. The first one is one storey, made from modern materials. According to local, made around 20 years back. This resting house is 22 feet long and 17 feet wide.

Another new resting house is of typical *Newari falcha* (rest house) architecture recently completed building. It is 26 feet in length, 17 feet wide and with 2 storey beautiful architecture. According to locals, there used to be another old resting house but it was destroyed long ago. In the same spot, new *falcha* resting house is built now.

According to talk with Archaeologist from Department of Archaeology, they have conducted 3 year renovation program for pond and this resting house in the fiscal year 2077/78, 78/79/79/80 (Purna Shrestha, Interview, 13 May 2024). This new one was built at the exact place of previous one. This new resting house is made in a typical Kathmandu Newari style vernacular shape with two storey architecture. It has beautifully wooden carved windows, door beams, columns and struts. Wall is made from bricks and typical mortars made from the mix of sand, brick powder and lime stone powder. Building has the roof covered by corrugated iron sheet.

During the festival times like *Janai purnima*, *Gunla parva*, *Ghine Ngya*, people they stays here, perform rituals, fiesta too.

3.2.14 Water Conduit



Figure 20: Photo of Water Conduit

In the premises of Manichood, on the northern corner, on the back of the temple with image of Buddha, you can find beautiful water conduit. According to local, this water conduit is recently built around a year ago. You can find the running water coming out from this water conduit which was brought from backside watershed jungle through plastic pipe from nearby stream. Both stream water and water conduit water ultimately flows down to Manichood pond. The water conduit is 19inch in length, 5inch is width and 13inch in height having the shape of peafowl. This was also constructed during the renovation process fiscal year 2077/78,78/79/79/80 of Manichood done by Department of Archaeology.

3.3. Inscriptions

3.3.1 Inscription on Stupa with five meditative Buddhas

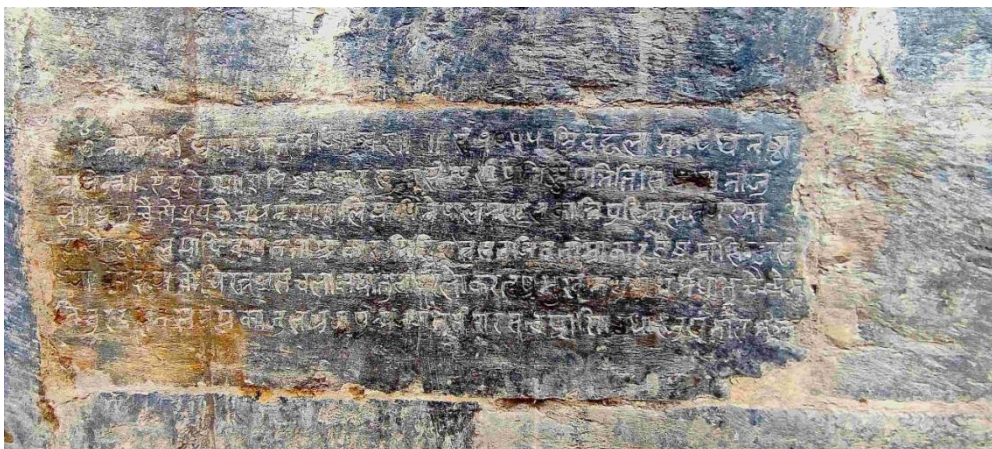


Figure 21: Photo of Inscription on Stupa

The Stupa with five meditation Buddhas has a stone inscription affixed to its eastern wall. The inscription comprises six lines and bears the date *Nepal Samvat 1055*, which can be converted to 1934 A.D.

3.3.2 Inscription on Manichood Plate

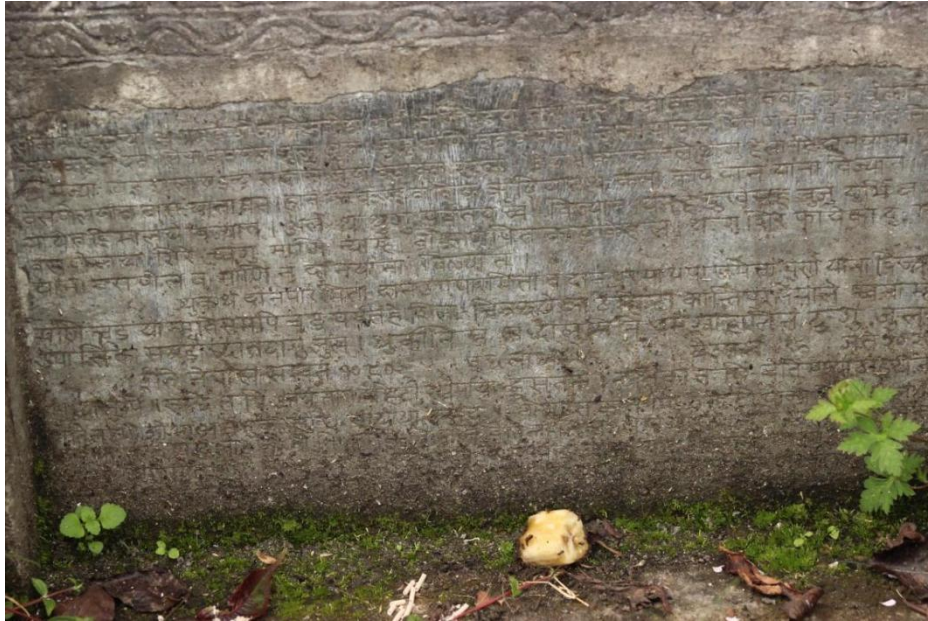


Figure 22: Photo of Inscription on Manichood Plate

On the Manichood stone plate, there is one line on the top of manichood image and 17lines below the image. The inscription part of the Manichood image is 22inch in length and 10inch in height. The inscription is inscribed in modern *devanagari* script and date can be read as *Nepal Sambat 1090* which is 1969AD(1090+879) in convertible date. This date suggest that this manichud plate was installed here just 55years before.

3.3.3 second Inscription on Stupa with five meditation Buddhas



Figure 23: Photo of Second Inscription on Stupa

On the eastern wall of the Stupa, on the right hand side, there is an inscription you can find written in Tibetan Samvotta script. It says “Om mani Padme hum”. Date is not written. Script scholars may date this according to the development phase of Tibetan script.

3.4. Lost Heritages

3.3.1. Old Resting House

Scattered stone remains can be observed toward north-east which suggest some kind of structural remains. According to locals, there used to be one resting house where one holy man from Sankhu town used to live. According to local scholar (Prakashman Shrestha, Key Informants Interview, 6 Jun 2024) he died in the year 1978 and the rest house also destroyed after him.

3.4.2 lost image of Vasaha/Nandi



Figure 24: Photo of Lost image of Vasaha

The old stone image of the Vasaha used to be seen in front of Shivalinga. The face of the vasaha was completely destroyed. Image of Vasaha was one foot long and half feet width. Just a year ago, there was this stone vasaha. But now, completely lost. People says, it used to be carried by pilgrims and visitors and circle around the pond for fun. And in the end they used to throw it to the ground. Because of that it broke into two pieces and was completely lost.

3.5. Manilingeshwor



Figure 25: Photo of Manilingeshwor

When you talk about Manichood, another place which not to be missed or can not be ignored is the site of Manilingeshwor. Manilingeshwor is a small religious and

cultural site approximately 2-3km away from Manichood toward south west corner. Area is located at the bank of small stream called Manimati which is believed to be coming from Manichood pond.

Local people, they have a belief that after Mani -the jewel of the king Manichood was dipped into the pond and that waster was sprinkled to the people dying from the diseases got cured. But the story did not finish there but continued that, same Mani was lost after it was dipped into the pond water. Everyone started searching for it but couldnot find in the pond. Then they followed the stream originated from the pond and finally they found the lost Mani at Manilingeshwor. That is why people have a belief that whoever come for religious and cultural activities, they must visit Manilingeshwor too, only then pilgrimage tour will be regarded as complete.

The Manilingeswhor area is quite small area, in the slope, middle of the jungle and bushes, not paved stairs with very few things to see. There is one stone plate depicting the great incident of donation of Mani by Manichood to the local people. In the picture two men were depicted trying to cut the Mani from hair head and king Manichood shown sitting in the *Padmashan* position, both hand in *Namaskar mudra*.

On the bottom of the picture, there is 7 line inscription in modern *devanagari* script and date is inscribed as *Vikram Sambat 2035(2035-570* which will be from 1978AD in convertible date. Plate is approximately 1.5feet in length and 1.5feet in height and kept there by the support of wall and iron rod using modern construction materials.

Beside of Manichood plate, on the western side, there is small image of Buddha can be seen. Image is approx 5inch in length and 10 inch in height and made from Stone. The head of the Buddha probably Sakyamuni can be seen fully destroyed. This image also installed there by constructing wall using modern construction materials.

On the eastern corner, there is we can find small rest house made from modern materials. Structure is approx 8feet in length, 8feet width and 8feet in height and no walls from any direction except one side is attached to hill giving wall like shape.

Chapter Four

Intangible Cultural Heritage of Manichood and Importance

4.1. Intangible Cultural Heritage

In addition to these physical objects and places of heritages there are also various practices of heritages that are conserved or handed down from one generation to the next. These invisible or intangible practices of heritage, such as language, culture, popular song, literature or dress

For every object of tangible heritage there is also an intangible heritage that wraps around it.

ICH can be understood as a constantly developing set of practices, expressions, knowledge, skill and the associated artifacts and spaces that form an essential part of cultural heritage, such as the performance of customary dances or poetry. It is often understood as 'folk life' i.e. the beliefs, practices, stories, jokes, songs etc. Of a people transmitted orally or by other non-institutional means. (Diwasa, Bandhu & Nepal, 2007, p.1)

Intangible cultural heritage consist of immaterial intellectual wealth, such as traditions, customs, folklore, beliefs, language, knowledge.

Intangible cultural heritage can be distinguished into 5 domains which are interdependent in nature. They are Oral tradition, Performing arts, Social practices, rituals and festive events, Knowledge and practices concerning nature and the Universe, Traditional Craftsmanships.

On the lap of Manishail hill, giving birth to two important rivers Manimani and Shail nadi (later Shali nadi), Manichood pond and area is regarded as very important holy site and religious, cultural center specially in terms of intangible cultural heritages.

4.2. Ritualistic performances



Figure 26: Photo of Main priest Hari Thing inside Main Temple with Image of Shakyamuni Buddha of Manichood

Ritual is a religious or solemn ceremony consisting of a series of actions or type of behavior regularly performed according to a prescribed order. It is the well ordered act of prescribed religious performance. This should be done everyday or periodic basis.

To perform ritual on regular basis, there is a priest family who live in Ghumarchok. Ghumarchok is the last village near from Manichood area. These priests belong to tamang community specially thing Tamang. Main priest is Mr. Kamal Bahadur Thing. He is now 79 years old. According to him, his family has been priest of the Manichood from last 8 generations. Because he is too old now, his second son Hari Thing now sits in manichood as main priest. According to talk with the priest Kamal Bahadur thing and Hari Thing, during *Shrawan purnima/ Janai Purnima* and during every Saturdays, Hari thing visits Manichood premises and perform rituals. Then only worship to devotees allowed.

In every Saturdays, specially on the day of *Shrawan Purnima*, main priest Hari thing, takes bath and go to Manichood. He offers holy color, flowers, oil lamp, incense, bow down to Ganesh which is located at open grassland 50 feet before of main premises. Then he goes to Manichood main premises, Encircle the temple(with image of Buddha) three times. Then he enters inside the temple, he offers holy colors, flowers,

oil lamp, incense, some rice seeds and water from the pond, bow down three times to the god inside of the temple. Then he pay homage to all other idols like Manichood plate, Stupa with five meditation Buddha, Concrete Stupa, Shivalinga, Uma Maheshwor one by one. He offers holy water from the pond with colors, incense, old lamp, flowers to the idol of Shivalinga. Then he sits inside the small temple dedicated to Shakyamuni Buddha and act as a priest of the temple and area. Every Saturdays, during festivals like *Janai purnima*, *Shivaratri*, *Buddha Jayanti*, specially during *Janai Purnima*, main priest perform rituals and sits in the temple and premises as a main priest(Kamal Thing, Hari Thing, Key Informant Interview, 6 Jun 2024).

There is one private *guthi* of Manichood Shivaling from Sankhu. According to talk with Rajesh Das Shrestha, his family from 3/4 generations have been conducting regular rituals to the manichood shivalinga. Every year, on the day of *Shrawan Purnima*, one of the member from Das Shrestha family *guthi* visits the Manichood area with many worship items. He takes bath and then go to Manichud. For the Ganesh they offer eggs, incense, oil lamp, colors and *samayabaji*. In *samayabaji* they offer beaten rice, dry fishes, small portion of raw meat, liquor etc. In old days, they also used to offer goat sacrifice to this Ganesh but that sacrifice tradition stopped some 15/20 years back.

In the main Manichood premises, he clean himself from pond water and offer holy water to Shivalinga, offer colors, bael leaves, yellow threads, coconut with coir fiber, fruit *Dhatura* to Shivalinga. He also offers vegetarian *samayabaji*(platter) to Shivalinga. In old days, they used to organize food fiesta for *guthi* memebtrs but now they bring holy offerings back to sankhu and distribute among *guthi* members. There are now about 5/6 families in the *guthi*(Suresh Shrestha, Rajesh Shrestha, Interview, 9 Jun 2024).

According to talk with locals, there is one government *guthi*. This *guthi* has been donated 3ropani land to one karki family of Ghumarchok/Gagalphedi. He was assigned to feed brahman priests during *Janai purnima* festival(Manoj Tamang, Ishwor KC, Interview, 10 Jun 2024).

4.3. Festivals, Fiestas, Fairs, Carnivals, Celebrations

There is very famous slogan about that Nepal that it observe more festival than there are days in a year(Rajbhandari, BS 2069, pp.40-46). Therefore Nepal can be said as country of festivals. Most of the festivals in Nepal are celebrated according to the lunar calendar. Despite the fact that Nepal has diverse ethnic background and belief systems, almost all come together during the celebration of year's major festivals. These festivals are celebrated mostly for honoring the gods from Hindu or Buddhist mythology or epic literature's.

4.3.1 Janai Purnima (Festival of Sacred Thread)



Figure 27 & 28: Photos of Devotees during Janai purnima/ Shrawan Purnima and Brahman Priest

One of the biggest and main festival of Manichood is the *Janai Purnima*. This festival is celebrated on *Srawan Shuklapurnima* or during the month of august every year. In the lap of the great Himalaya, at the altitude of 14,300 feet from sea level, there is one beautiful lake called *Gosaikunda*. During this festival time, people from Kathmandu and around districts visits Gosaikunda as most sacred place. According to local myth, when there was sea churning competition between god and demons. Everyone was taking away the precious things coming out during sea churning but when venomous poison called *Kalakuta* came out, no one was ready to have it and it was killing the whole world. Therefore it was the Hindu god Shiva himself came forward and drank that poison. His throat became blue. Even he could not bear the burning of the poison and he went to *Gosaikunda*, washed out the poison and got relieved(Shrestha & Rana, BS 2075, pp.94-95).

On this religious day, not only *Gosaikund* but many pond area are the center of attraction. There are huge crowd of peoples who come for this festivals.

Just like that, in Manichood pond also, from morning, there is a big line of devotees. Researcher himself visited the area during *Janai purnima* festival time in 2021 and 2023. *Brahmin* priest generally come early in the morning and sits there to provide blessings and holy threads. *Tagadhari* or thread wearer class people takes holy deep in the pond and change their holy thread. Other people, the Brahmin priest offers holy threath *dohoro* on wrist. *Newari* people of Sankhu and Kathmandu valley prepare “*Kwati*”(mixed Sprouted beans), a soup made from nine varieties of sprouted beans or legumes(*Glycine max*, *Vigna radiata*, *Vigna mungo*, *Vigna radiatus*, *pisum sativum*, *Vicia faba*, *Vigna unguiculata*, *Cicer arietinum* and *Canavalia gladiata*) as the special menu of the day(Rajbhandari, BS 2069, pp.40-46).

The day is also celebrated as *Rishi Tarpani* means satisfying the god and seven sages(*Kasyap*, *Atri*, *Bhardwaj*, *Vishwamitra*, *Gautam*, *Jamadwagni* and *Vashistha*). This is the festival of self cleaning. In Manichood also, some females from nearby village, they take holy bath in manichood pond and pay homage to different sages and gods.

Local people from around the Manichood, they visit this place and offer the crops mainly corn as a symbol of giving thanks to gods for providing good productivity and harvest. Women they offer the set of dressing items of married women. These set mostly includes crystal bangles, sindur color, bindi, hair thread etc. There is a local belief and tradition that whenever devotees visits *Gosaikunda*, holy water from there must be offered here in Manichud kunda(Shrestha & Kafle, BS 2077, p.6)

4.3.2 Gun La Parva



Figure 29 & 30: Photos of Devotees during Gunla Festival

According to Buddhist belief and tradition, Water is regarded as purifier *Chittasuddhi* and one of the most important element for achieving buddhahood, enlightenment and nirvana. In Buddhist belief, while *Dhunge dhara pranali*(Water conduit system) is regarded as universe and stupa established inside water conduit system is compared with mount Sumeru(Amatya, BS 2060, p.118).

Buddhist people of Kathmandu valley celebrate whole *Srawan* month according to Buddhist text *Lalitabistara* as the day of *Mara Vijaya* or victory over Mara means negativity inside you like anger, ignorance, attachments etc(Vajracharya, BS 2025, pp.15-18).

During the month of *Shrawan*, Buddhist *Newari* people from Kathmandu celebrate “*Gunla* festival”. During this festival, Buddhist females visits nearby water sources like rivers, ponds and construct small Stupas, Buddha idols and idols of different gods from the clay and perform consecrations. On the last day of the festival, they collect one hundred and twenty thousand *Sawalakh* Stupas and idols and by beating the drums and chanting mantras, holding incenses head toward river and ponds. They perform ritual there and offer the Stupas and Buddha idols to river and water as dissolution. Major center of performing this festival and rituals are *Teku dovan*, *Shova Bhagwati* and *Shankhamul dovan*(Amatya, BS 2060, p.105).

During the festival of *Gunla* which is celebrated for month long. Everyday they visits different Buddhist sites and pilgrimages mostly in Patan, Kathmandu, Bhaktapur and Vajrayogini, Manichud. Festival starts from 15days before of full moon of August or early septemeber and the fifteen which follow,comprise the sacred lunar month of

Gunla, as holy for the Buddhist population.(Anderson, 1977, p.77). During these thirty auspicious days, Buddhist from Kathmandu valley devote themselves with great enthusiasm to penances, pilgrimages, fasting and holy ceremonies.

Though main attraction of Buddhist people during *Gunla* festival is Swayambhu Mahachaitya but local belief have four major pilgrimage site they must visit. Along with *Swayambhu Mahachaitya*, other three are *Rato Machhindranath*, *Namobuddha* and *Vajrayogini*(Sharma, Shrestha, 2016, p.354). According to local myth, When Vajrayogini was roaming around in the jungle of Manichood, her Chandrahar necklace fell down and converted into beautiful pond which is later called Manichood pond.

Every year during the month of *GunLa* festival, numerous devotees from all cities of Kathmandu come to visit Vajrayogini and Manicood pond. For Kathmandu people Vajrayogini is one of the main and inseparable pilgrimage site.

People from Bhaktapur, Thimi, different *bahals*(Courtyards) from Patan, different *bahals* from Kathmandu including Itumbahal visits Vajrayogini, Manichood and Manilingeshwor together. They clean themselves from the holy water of Manichood pond, offer oil lamp, incense, rice, color to Manichood main temple and others. They chant buddhist mantras. They generally prefers to come during Wednesday which is regarded as special day for Buddha.

During month long *Gunla* festival of *Srawan* full moon day or *Janai purnima*, Sankhu Buddhist people, they visit Manichood pond, clean themselves, offer flowers, incense, oil lamp, bow down to main temple and other gods. They also visit Manilingeshwor same(Shrestha, 2012, p.272).

To make the tradition continue, three *ropanis* of *guthi* land was allocated in 1930AD. From the income of the land they should provide food items to those who visit the Buddhist sites in the whole *Gunla* month(Sharma, Shrestha, 2016, p.354).

In Old days, there were no roadway connection to Vajrayogini and Manichood pond. Therefore Pilgrims from around the Kathmandu valley used to come by foot one day earlier, worship Vajrayogini and sleep. Next day early morning they hike to Manichood with beating drums, traditional flutes and buddhist mantra chanting. Once

they reach to the Manichud premises, they clean themselves from the holy water of Manichood pond, worship, also visit Manilingeshwor and go back (Amritananda Vajracharya, Interview, 9 Jun 2024).

4.3.3. Bon Shaman Jatra/ Ghone Ngya



Figure 31 & 32: Bon Shamans during Ghone Ngya/ Shrawan Purnima

Today, Manichood is located within the national park. The closest settlement to Manichud is Ghumar Chowk, a national park bordering village that is about a kilometer from the Manichood grounds. The majority of the residents of Ghumar Chowk and Gagalgaun, the closest villages to Manichud, are members of the Tamang ethnic group. Before Himalayan Buddhism arrived, Tamang people practiced bonism and animism. They began to lean toward Buddhism and adhere to Himalayan Buddhism after it was introduced in the seventh century and beyond. Despite their religious transition to Buddhism, they maintained their cultural ties to the Bon traditions, which persist to this day. There are still a few Tamang Bon or Shamans in the neighboring village of *Ghumar Chowk*, *Gagalgaon*, *Lapsiphedi*. These few Bon families continue to practice shamanism in accordance with the tradition of Bonism/Shamanism.

They have their own Bon/Shaman celebration and ceremony every year around *Shrawan Purnima*, also called *Janai Purnima*. Based on conversations with academics, there are about 8–10 Bon families in *Ghumarchok* and another 12–15 family in *Gagalgaon*. A crucial point to remember is that full moon days are always considered holy and auspicious, regardless of whether one is Buddhist, Hindu, or Bon. Thus, full moon days were the main dates for most rituals and festivals. The Tamang

people refers to this full moon day, which coincides with *Shrawan Purnima*, as a "*Ghone Ngya*."

One day before of this special *Ghone Ngya*, in the evening, all the Tamang Bon Shaman community gathers in one place specially in the house of the leader of the bon shamans. For whole night, they perform Shaman rituals. The Bon Shamans, they wear special dress similar like long skirt of all white color, wear special rosary and bells, special caps or turban, they beat the special drums called *dhyangro*, sings special mantras and they dance whole night. The ritual is to call the gods and make them happy. In the early morning next day, the day of *Ghone Ngya or Shrawan Purnima*, they leave for Manichood. On the way, they keep on beating the drums, sing songs and dance. They believe that the gods called earlier will protect them while heading to Manichood. When they reached to the first open grassland which is just 50feet away from main Manichood premises, they take a break. They eat, drink, kind of small fiesta and take short rest too. Then after, they continue their procession and enter inside the premises of Manichood. They organize big drumming, singing and dancing ceremony. In the end, the Bon Shamans do three circle of the temple of Buddha where there is one plane stone plate inside which they believe is their main Bon Shaman god. They bow down and worship the stone. After that they place all the drums in one place and they take rest for few minutes. They continue head back to their house by beating drums, singing and dancing. Once they reach, they summarize the ceremony(Kamal Bahadur Thing, Hari Thing, Key Informant Interview, 6 Jun 2024) .

According to them, this ceremony is organized for prosperity, good health and protection. This ceremony is also organized to complete the process to become new Bon Shaman. In the temple they ask for many things with their god and new Bon Shamans, they ask for sacred mantras and power. *Ghone Ngya* is extremely important festival/ ceremony for Bon shaman communities of this area and others too. Bon shamans from other part of nepal also visits Manichood. Researcher have found bon group from *Kavrepalanchok* district too along with group of *Gagalgaun* Bon shamans during his visit in the area during *Shrawan Purnima/ Janai Purnima/Ghone Ngya*.

4.3.4 Relics offering

For the people of Sankhu and nearby Bhaktapur, Thimi, Patan and Kathmandu people, *Manishail parvat* where Manichood lies is extremely important religious and cultural site. For Sankhu Buddhist people, Manichood pond is regarded as extremely important. Manichood is very important for *Sankhu* people to perform and complete the death ritual. Local Sankhu *Newar* people specially Buddhist people must come to this place after the cremation of the people. Generally they cremate the body after the death. And after the cremation, they keep some relic ashes on the clay pot.

Later they have to go to Manichood, standing in front of the pond, they have to offer and fly ashes in the pond believing that departed soul will find the path to heaven or Buddha place. This is one of the process of death ritual for Sankhu Buddhist community they must perform according to their tradition (Amritananda Vajracharya, Interview, 9 Jun 2024).

4.3.5. Other Festivals and Celebrations

Beside these festivals celebrated in Manichood, there are other festivals also celebrated but in a very small scale.

During the *Buddha Jayanti*-birthday of Buddha, Local people they visit the Manichood area, they worship the Buddha along with other gods, recite Buddhist mantras, offer incense, flowers, oil lamp etc. Some traveller from other part of Kathmandu also visit the Manichood area as day is holiday and they want to visit Buddhist sites during the birthday of Buddha. May not be pilgrimage purpose but travelling and observing purpose. *Buddha jayanti* is celebrated world wide on the full moon day of *Bhaishakh* (mid of May).

Similarly, during the *Shivaratri* day, some local people they visit the area and worship *Shivalinga*, recite *Shiva mantras*, offer incense, oil lamps, flowers etc. *Shivaratri* is regarded as night of Shiva and biggest for Shiva followers. *Shivaratri* is celebrated on two days before no moon day of February.

The official calender of Nepal is called *Vikram Era*. Most of the Nepalese follow the dates fo *Vikram* era calender. This calender is 57Years older than Christian era. Now

we are on the year of 2081 running. The year starts around mid of April and and finishes. On the day of New year of Nepali *Vikram* calender, government announce holiday. On this day most of the people they prefer to visit new or good places, view points, parks, gardens, religious sites, hiking etc. Many people from Kathmandu valley, they visit Manichood also to spend good time with their family and friends. Area becomes very crowded on new year day because of lots of visitors coming and leaving. They carry foods with them and have some family/friend food fiesta in the area and celebrate Nepali new year.

There are other ceremonies and festivals also celebrated here in Manichood. These festival are not celebrated as main festivals but as a minor festivals. Locals they have tradition of visiting Manichood or they have included in their festivals or ceremonies.

Astami brata is one of the festival, *Sankhu* people celebrate every year during the month of august. In the name of Bodhisattva *Basundhara*, devotees they sit on fasting on eighth day of the full moon day of *Shrawan*. They wear yellow dress and prostrate the Manichood premises along with Vajrayogini, other sites of Sankhu and Kathmandu valley.

Tara Tirtha prostration is another festival every year *Sankhu* people and Kathmandu Newar people celebrate. The devotees, they go on a annual *Tara tirtha* (pilgrimage of Female God Tara) prostration. There are twelve *Tirthas* and with the leadership of priest from Vajrayogini, devotees visits all twelve tara tirthas starting from Shali nadi/ Shail nadi, Manichud, Vajrayogini, Gokarna, Shankhamul etc.

Chapter Five

Summery, Finding and Conclusion, Issues Recommended for Future Research

5.1. Summary

Situated in the middle of the jungle, on the top of north eastern hill massif, this beautiful pond and its sublime spiritual premises attracts anyone whoever come across to this place for the first time. Everyone will be curious to know more about this alluring place and researcher was no difference. During the study of masters on Nepalese history, culture and Archaeology, gone for multiple times hiking to Manichood area and researcher also tried to find more about Manichood.

Researcher had gone through the various sources of information, tips and data and found out that there was a insufficiency, problem and knowledge gap regarding Manichood pond and premises. This raised multiple questions and gave ground for the need of research on the subject. Through the study of previous literature's, purposes of the research had been set. Boundaries of the study had been set so that research would not derail from its purposes. Scope and rational aspects were also given a great considerations. Research methodologies had been decided.

Researcher visited multiple time to the research area, did lots of observations, took many pictures of the location. Researcher also visited during the main festival times too to experience the first hand knowledge of the area and its importance from different aspects. Researcher talked with multiple people related with research area, took multiple interviews through snowball method too. Many people recommended more relevant peoples which ultimately helped to make research more fact-full. Many literature's had been taken into consideration and studied multiple times.

All details had been written down, presented to the guide, got multiple corrections and rewrote and later typed down. Binding

5.2. Finding

This research work has been done to achieve the degree of Masters from the central department of Nepalese History, Culture and Archaeology under Humanity and Social Science Faculty, TU.

Manichood is very religious place of pilgrimage for both Buddhist and Hindu. Specially for Buddhist people, they have a belief that it is the place where Shakyuni Buddha was born as 30th life known as Manichood among his 32 previous births.

Manichood area is one of the historical and cultural site from very old time. Because of the presence of ancient Vajrayogini, Manichood is mentioned mostly together with Vajrayogini in the book of Nepalese history.

Because of the presence of many ancient caves in Manichood hill specifically around Vajrayogini area and local tales that tells the story of Vajrayogini and Manichood being already a settlement area when Kathmandu and Sankhu was a big lake. This indicates the area's probable link with prehistoric period. As we are all aware of the finding of the prehistoric traces from the upper bed of Bishnumati and Dhobikhola from Budhanilkantha by N. R. Banerjee, Janaklal Sharma and Prof. Schetenko(Sharma, 2016, p.14).

Vajrayogini has history from Kirata rule which was named as GunVihar. Compound houses many Lichchhavi votive stupas, early medieval inscriptions of Rudra Malls, various Malla inscriptions. Mostly Manichood is worshiped and visited together with Vajrayogini which completes together too..

There is a continuous tradition of prostration and worship of Manichood going on among the community of Newars from different part of Kathmandu valley including from lichchhavi town Sankhu still date. This suggests its historic root being at least of Medieval period.

Bronze seated buddha which was stolen but now protected inside Vajrayogini premises suggests its time as medieval period minimum. Dilliraj Sharma has assigned the date of this idol as from 15th century.

Mention of Manichood in many stone plates ranging from early shah period to mid shah period confirms that the area is religious and cultural center before Shah period and that the tradition continued throughout shah period. This also suggest the area being at least of later medieval period.

Stories about this particular place has been mentioned in Swayambhupurana and Himvat Khanda. Very important place has been given to this place specially in Swayambhupuran. This may push the date the area to early medieval or even late lichchhavi too.

Area is full of many tangible heritages which has direct link with the cultural practices of the local people and people from whole Kathmandu valley. The current status of these artistic heritages has been listed and given a details in this research work which had never been done before. This is one of the another success story of research work.

Sociocultural attachment with Manichood among locals and people from whole Kathmandu valley is very strong. They have been practicing many intangible cultural heritages like rituals, festive celebrations, fiestas from their generations in the premises which is one of the inseparable part of their religious and cultural life. These are their distinct identities from others. These ages old art and architectures, traditions, customs, rituals and festivals has influenced and directed their way of life, social interactions, and cultural activities. These work of art are also enlisted and briefed here in the research which is another success of this research work.

Locals, they have various myth and legends about the Manichood and its area. Those tales were collected from locals and were well presented in the research work.

5.3. Conclusion

Manichood is situated on the top north eastern hill rim of Kathmandu valley. Nested inside the national park, isolated from hustle and bustle, this peaceful place attracts many pilgrims and visitors equally these days. Manichood has sheltered temple, stupa, many idols of different gods and allows many pilgrims to show their faiths thought different celebration of festivals, rituals, fiestas round the year and also accept its admirer who come as visitor and relieve their exhaustion, loads and merge their emotions with beautiful nature and its awesome spirituality. Manichood heritage site is very special place of pilgrimage for Buddhist, Hindu and Bon Shaman. Place is the trio-junction of faith, belief system, ritual and tradition.

Manichood is the blend of historicity, culture and art and architecture. It is a perfect open theatre to observe vibrant cultural festivals, practices, ages old traditions, ancient

belief and tales. Manichood act as teaching and learning space for its admirers. In old days too, area used to be one of the vibrant place of cultural practices. People from all around of Kathmandu Valley come to this place to show their faith and inclination. Tradition is still intact. Only change is that the access has become much easier than before. So people from Bhaktpur, Patan, Thimi, Kathmandu city, from Sankhu every year visits Manichood. Festival and celebrations are unique and participated with great interest. Area has the good number of collection of art and architecture and its associated festivals and rituals. Its tangible and Intangible cultural heritages are of great value.

5.4. Issues Recommended for Further Research

Everyday, there are many pilgrims and visitors who visit this place in the search of faith, tradition, peace and to experience the beautiful nature.

This area is no doubt, beautiful but still there are few things which must be given into consideration immediately to keep this place intact and to safeguard its centuries old tangible and intangible cultural heritages for future generations.

Manichood is in the middle of the jungle, isolated from villages and human presence. Until or unless there is some religious ceremonies, most of the time first half of the day, area is fully vacant without people or security personals. Because of this harsh reality, many of the valuable idols were either severely damaged or stolen many times. Area has national park counter nearby even though fact is that national park is connected with many villages and these villages has many alternative jungle trails and off roads accessing to Manichood premises. Therefore to safeguard the area, certain needed security action must be addressed immediately.

Manichood area is in the middle of the national park because of that, there are some security issues could be from wild animals or bad people. For that reason, some sort of security measure must be taken into consideration for pilgrims and visitors safety and security.

According to the most of the locals, there used to be one small monastery/ resting house in the premises of Manichood until BS 2035 an monk/holyman used to live there. Beside his religious practices, he used to look after the area and are used to look

more alive. But once he died, are became totally barren. As researcher has done the observation of the probable site. He has noticed many stone remains and small mound like shape. Local authorities or Department of Archaeology can organize some proper exploration visit and revive the past heritage.

APPENDICES

APPENDIX A

LIST OF INTERVIEWEES

S.N.	Name	Gender	Age	Address	Occupation	Date of Interview
1	Harka Tamang	M	39	Gagalgaon	Chief/ Gagal Bon Organizing Committee	31 August 2023
2	Narayan Aryal	M	57	Gagalphedi	Brahman Priest	31 August 2023
3	Sujan Kuikel	M	38	Gagalphdi	Local Devotee	31 August 2023
4	Sunil Lama	M	23	Gagalgaon	New young Bon Shaman	31 August 2023
5	Bhim Bahadur Tamang	M	67	Ghumarchok -8	Bon Shaman/ Local	31 August 2023
6	Hari Thing	M	56	Ghumarchok -8	Main Priest	6 Jun 2014
7	Durga Tamang	M	35	Lapsigaun	School Teacher	6 Jun 2024
8	Pote Tamang	M	53	Ghumarchok -8	Ward Chief	6 Jun 2024
9	Rajesh Das Shrestha	M	45	Sankhu	Manichood Private guthi member	9 Jun 2024
10	Suresh Das Shrestha	M	35	Sankhu	Manichood Private guthi Member	9 Jun 2024
11	Amritananda Vajracharya	M	72	Sankhu	Vajrayogini Priest	9 Jun 2024
12	Sukuman Syangbo	M	49	Ghumarchok -8	President/ Festival Organizing Commitee	9 Jun 2024
13	Bir Bahadur Tamang	M	37	Ghumarchok -8	President/ Vajrayogini Manichood Tourism Promotion Commitee	9 Jun 2024
14	Bhim Bahadur Tamang	M	67	Ghumarchok -8	Chief Bon Shaman	9 Jun 2024
15	Tilak Raj Vajracharya	M	53	Sankhu	Local	9 Jun 2024
16	Hitman Tamang	M	43	Ghumarchok -8	Previous Ward Chief of 8	10 Jun 2024
17	Ishwor KC	M	44	Lapsiphedi	Local	10 Jun 2024
18	Manoj Tamang	M	38	Ghumarchok -8	Ward Member	10 Jun 2024
19	Uday Thing	M	39	Ghumarchok -8	Lecturer	10 Jun 2024
20	Sabita Neupane	F	51	DOA	Archaeologist/Chief Program Officer	13 Jun 2024
21	Purna Shrestha	M	55	DOA	Chief Engineer	13 Jun 2024

APPENDIX B

LIST OF KEY INFORMANT INTERVIEWEES

S. No.	Name	Gender	Age	Address	Occupation	Interview Date
1	Kamal Bahadur Thing	M	79	Ghumarchok -8	Main Priest of Manichood	6 Jun 2024
2	Hari Thing	M	56	Sankhu	Main Priest of Manichood	31 Aug 2023/ 6Jun 2024
3	Prakash Man Shrestha	M	59	Sankhu	Local Celebrated Scholar	6 Jun 2024

APPENDIX C

QUESTION FORMAT

MODEL OF THE QUESTIONS

Name:

Gender:

Age:

Address:

Occupation:

Date of Interview:

1. How did you know about Manichood ?
2. What have you heard about this place? When did you start visiting this place?
3. Why Manichood is important to You?
4. What do you know about the historicity of this place? How old is this place according to your memory, information?
5. What do you know about the idols of Manichood? (Establishment, Which God/Goddess,
6. Any special ritual or festival celebrated on the name of particular god/idol of Manichood Premises?
7. What are the festivals, jatra, mela celebrated in Manichood or on the name of Manichood?
8. When is the time of celebration and how they celebrate?
9. Is there any daily ritualistic ceremony performed? (Nitya Puja, Darshan, performances)
10. Is there any Guthi or such social institutions on the name of Manichood?
11. If yes, When did it start? What are the activities/Festivals/Mela/Jatra they organize/engage themselves?
12. How much important is this place for you and why?
13. Is there any festivals that you would suggest to participate and why?
14. Are those Festivals and Rituals important for you? Or for your community? Why?
15. Is there any food fiesta and drinks takes place after the celebration? When? Why? What are the items?
16. Is there any use and presence of traditional crafts and souvenirs or traditional workshop? What are those? who and where it is made? And how?
17. Is there any oral traditions and expressions? If yes, what are those? What do they do?

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