

## **CHAPTER ONE**

### **INTRODUCTION OF THE STUDY**

#### **1.1 Introduction**

From the beginning of human evolve, there was most important things to survive i.e. their behavior expression and communication. People can express their thought by artificial and natural way i.e. by physical gestures such as laughing, crying or by means of writing. In order to communicate thoughts and feelings there must be a conventional system of signs or symbols which used by some people and are understood by other people. The means of natural communication have two features in common,1)They are all of momentary value and are therefore restricted as to time as soon as by repetition.2) They can be used only in communication between people more or less in proximity to each other and are therefore, restricted to space.

The need for finding a way to convey thought and feelings in a form not limited by time or space led to the development of method of communication by means of objects and marking on it or any solid materials, which give rise to pictographic writing, which gives us illustrations for the mechanical background of writing, and at the same point towards a very close connection between pictures and writings. This is as it should be; since the most natural way of communicating ideas by means of visible markings achieved by pictures. To the primitives, a picture takes care in a crude way of the needs fulfilled in a modern time by writing. In the course of time the picture develops in two directions (1) Pictorial art, in which pictures continue to reproduce more or less faithfully the objects and events of their surrounding world on a form of independent of language; and (2) writing, in which signs, whether they retain their pictorial form or not, become ultimately secondary symbols for notions of linguistic value. (Gelb: 1965 p.7)

Writing is clearly a system of human intercommunication by means of conventional visible marks written in paleographic or epigraphic materials, where paleographic materials include hand written documents written soft objects like palm leaves, birch barks, clothes, paper, and epigraphic materials include writing in hard objects like slate, stone pillar, water conduits, pedestal of sculpture, metal objects, coins, woods, clay, etc.

For the first time in history, in around 3100 B.C-75AD Sumerian people who recite at the basin of Euphrates and Tigris Rives started writing in clays in the form of Cuneiform writing; afterwards, Egyptians started Hieroglyphic and then word syllabic writing in between 3000 BC to 400 AD. Likewise, Hittite, Chinese, Proto Elamite, Indus, Cretan people started writing respectively, which was discovered by archaeologists in different time spans, which were written in epigraphic materials (Gelb: 1965 p.61. 62).

Study about the past has been the crucial work for the scholars of history and archaeology. It is the study about the origin and living of mankind and their activities based on materials remain leftover. The study of history is surrounded by literary and archaeological sources in every step all around the world and Nepal also follows the same.

Nepal, A landlocked country with an area id 147,181 square kilometers (65,827 sq mi), hardly recognized in the world map is a unique country with diverse cultural traditions and rich in arts, architecture, history and archaeology, with the population of 27.8 million. Here reside peoples who speaks more than 90 languages and 126 caste with majority of Hinduism and Buddhism followers.

The history of this country starts with the lake, passing out water through cutting gorge, drying up the lake and starting of settlement of Gopal, Maheshpal, Kriata, Lichchhavi rules and so on according to Puranas like Skandha Purana, Swyambhu Purana, Pashupati Purana, Baraha Purana, etc., and manuscript colophons describe about the Cow and Buffalo herders as well as Kiratas, who ruled over Nepal for around 1500 years till the rise of Lichchhavis in this land (Sharma:2008 p.62-77). Although we talk about these rulers, we don't have any archaeological evidence to prove it.

The proved history starts with the Lichchhavi rulers who do not only left written accounts in and around Kathmandu valley and surrounding, but also help to get information about contemporary country and people. They placed inscriptions in various places according to its motive which now became fruitful in history construction.

For the first time King named Manadev of the Lichchhavi clan placed stone inscription in front of Changu Narayan temple of Bhaktapur providing the detailed information about him and his ancestors; giving cultural, historical and geographical data with date inscribed Saka sambat-386(521 B.S) although we find inscriptions in Lumbini, Gotihawa and Niglihawa of Ashokan periods, Pashupati, Chabel and Maligaun of earlier stage which lacks the above information.

After him, many rulers sat on the throne, did various works and reforms of which as a proof kept various inscriptions mostly engraved at stone; placed at different corners of Kathmandu Valley, play crucial role in history construction of contemporary period. Not only rulers, but also civilians after donating land and constructing temple of different gods and goddesses kept inscriptions as evidences by engraving at hard objects.

All these evidences were searched and published by national as well as international scholars from 1880 A.D. to till 2030 B.S. But after the time of scholars like Nayaraj Panta, Yogi Narhari Nath, Dhanavajra Bajracharya, Dinesh Raj Panta, Janak Lal Dhakal, Buddhi Sagar Parajuli, Hari Ram Joshi, etc, the chain of research and publication have been stopped. Not only that, those inscriptions which were found and published are also left behind without care by which they are fighting for their existence with fear of existence.

Those evidence which are the backbone for the history construction of the Lichchhavi period are degrading continuously due to lack of protection. In the name of protection, authorities are digging out those historical documents from the in-situ position and collecting at museum without keeping proper records, which can lack authenticity. So, on the basis on the book Lichchhavi Kal Ka Abhilekh published by Dhanavajra Bajracharya by doing detailed study about inscriptions before 40 years, this research is done to know the present condition, location and the status of writing of Lichchhavi inscription of Bhaktapur.

## **1.2 Research Problem**

As we all know, inscription plays a crucial role in history construction, after when it was once documented it is now left behind without any care by the authority. Because of lack of care many inscriptions are in bad condition, some are broken and

misplaced, some are lost and some are used as the stepping path on streets and houses and some are also used in house hold purpose due to lack of awareness.

Due to lack of care, most of the Lichchhavi inscriptions are covered with grass, moss and lichen. Many places where inscriptions are placed are changing as dumping sites and due to gree many inscriptions have been stolen using as household purpose collected by private collectors.

Everything lasts long only with its proper care and conservation. Without it, how valuable the objects are take no time to damage. Our historical document which gives the detailed information about our past is ruining everyday because of our carelessness. Due to the proper lack of awareness to people. In place of keeping in safe or informing the authority, general people step and walk if they found any public property in their path. The authorities who have the power to look after are also doing nothing. Hence, our public property, historical and archaeological artifacts are damaging continuously.

Our historical and archaeological monuments are affected not only by human activities but also by natural calamities like fire. Flood, landslide, earthquake, etc. Before three years we had a big earthquake in our country due to it out monuments both historical as well as archaeological have been badly damaged. Because of this disaster many monuments have been fallen down and many are out of order and being renovated by the authorities but proper documentation also has not been done about the current condition of these inscriptions placed at different places by our ancient rulers for various purposes.

The research problems are as follows:

- Are they in exact location as described by the researchers before 40 years?
- What are their physical conditions now?
- Are written inscriptions are in exact condition as mention by previous scholars?

### **1.3 Objectives of the Research**

Everyone agrees that inscriptions play an important role for the history construction of a place or a country. In Nepalese context, according to literary sources our history goes back to the time of Manjushree, Gopalas, Maheshpals, etc., but cannot be proved scientifically. In that instant our proved history began with the Lichchhavi rulers who

installed many inscriptions around Kathmandu Valley for the different purposes; but now, due to human and natural agents and because of long time duration (around 1500 years) these archaeological evidences are degrading its condition.

Everything has its own natural time span to decay, but if we help them by proper handling through care we can add longevity. In case of inscription also the same, with proper care. Protection, treatment in time, we can help them to add some more time against its natural decay. Inscriptions are the great source of the history of the Lichchhavi period, which was started to search, decipher and study by Pandit Bhagwan Lal Indrajee (an Indian scholar) in 1880 A.D. inside Kathmandu Valley. He was first to read the Lichchhavi script by which our archaeologically proved history began. After him, many Indian and western scholars did research on it. After achieving democracy, Nepalese scholars like Baburam Acharya, Nayraraj Panta, J.K. Dhakal, Dhanavajra Bajracharya, etc., did great work on it and published their detailed account of researches.

When once documented by these scholars, authorities who have got the responsibility for its protection have forgotten about it. For more than forty years since the last research by Dhanavajra Bajracharya in 2030 B.S. In the name of preservation different museums have collected the inscriptions and kept in their premises without proper documentation and perhaps excluding the international rule of preservation and conservation. So the main objectives of my research are as follows:

- To know the exact location of inscriptions of Bhaktapur District.
- To know the physical condition of inscriptions of Bhaktapur District.
- To find the exact condition of writing and letters of inscription of Bhaktapur District.

#### **1.4 Significance of the Study**

Nepal, though, small landlocked country; highly rich in culture, art and architecture with unique features with the history of more than thousand years, where the seeker of peace in the world and founder of Buddhism, Gautam Buddha was born, once the land of great saints and yogis, is now losing our value because of modern human behavior, ignorance and negligence towards the heritage.

Bringing pollution, which is directly affecting our heritage. Knowingly and unknowingly due to rapid our heritage, both cultural and natural is degrading due to lack of care and respect. Over population is urbanization heritage is on high risk. In the name of construction of houses, government buildings, expansion and extension of roads and in other various reasons, our heritage is being demolished continuously in huge number.

Not only human but also the natural calamities have damaged our heritage. Fire, landslide, earthquake, rain, etc., brings annihilation of heritage sites. We have long history of earthquake effecting in our land from ancient period. In B.S. 1312 Asar, King Avaya Malla was dead due to earthquake and his kingdom was hit for many times (Dahal :2064, p.131). Recently in B.S 2072 our country was hit by 7.2 magnitude earthquake which brought huge loss of human life and devastation of heritages causing great loss. Heritage like temples, paties, pouwas, ancient palaces and houses, archaeological sites, etc., are brought down to ground all waiting for reconstruction. Among these heritages affected by earthquake, inscriptions are also the one which play great role in history writing.

Inscriptions are those writing of ancient time which describes ancient events written by engraving in hard objects like stone, metal, clay, etc. In Nepalese context all kinds of ancient writing on slate, stone pillar, water conduit, pedestal of sculpture and Shiva Lingas, copper plate, ancient coins, etc.

The search and study of inscriptions was started 224 years ago by Archaeological Survey of India in south Asia and in Nepal in 1934 B.S. by Pandit Bhagwan lal Indrajee. After him, many international and native scholars worked in this field.

When the detailed researched about condition, interpretation and explanation of text were done by scholars like Dhanavajra Bajracharya, Hari Ram Joshi, and D.R. Regmi in 2030 B.S., publication were done, and these inscriptions are not researched afterwards by the authorities and scholars. The heritage having huge importance to know and study the detail of past is left behind without proper care. In present circumstance, the physical conditions of inscriptions are really critical; and although it is already late, it's time to study overall situations and also should protect before

becoming late. The present research helps to know the exact locations, conditions and state of writing of the Lichchhavi inscriptions of the Bhaktapur District.

## **1.5 Review of Literature**

The research would be impossible without review of relevant books and project reports. The result is the birth of this dissertation. The reviewed books have been placed serially on the basis of date of publications, with the oldest date being mentioned first and so on. Many books and articles have been reviewed, however only some selected ones have been listed depending upon the authenticity if the contents and their uses in the context of this research.

**1.5.1 Balchandra Sharma, Nepal ko Aithashik Roop-Rekha**, Doodhbinayak, Banarasi, 1952 A.D. Author has written on history of Nepal from different prospective of origin till the rise of democracy in Nepal and the portion of lichchhavi kal helps for this research but this book lacks information about lichchhavi inscriptions.

**1.5.2 I...J. Gelb, A Study of Writing**, The University of Chicago, Chicago and London, 1965 A.D. The author works on origin of writing helps me to describe how the writing started in the world and relates it with it the Nepalese scenario, but this book does not describe anything about inscription of Nepal.

**1.5.3 G.S. Ojha, The Palaeography of India**, Munshiram Manoharlal, NewDehli, 1971 A.D. In this book the author gives detailed information about ancient script developed from the Ashokan Brahmi. Among all Lichchhavi script is the one. This book only describes about how Lichchhavi/Gupta script emerged and how it was developed, but it talks few about inscriptions of Nepal of the Lichchhavi period.

**1.5.4 Dhanvakra Bajhracharya, Lichchhavi Kal Ka Abhilekh**, CNAS, Kirtipur, 1973 A.D. It is probably one of the popular book bases on extensive research of the writer himself. He has researched the available Lichchhavi inscriptions which give the detailed information about subject matter of contemporary period. This book is the base of my research. But this book also does not have any information on present condition of Lichchhavi inscriptions.

**1.5.5 Hariram Joshi, “Nepal ko Prachin Avilekh”,** Nepal Rajakiya Pragya Prathisthan, Kathmandu, 1973 A.D. This book gives information about the Lichchhavi inscriptions in detail. So it is one of important reference book for my research. But this book does not have any information on present condition of the Lichchhavi inscription of Bhaktapur.

**1.5.5 D.R. Regmi, Inscriptions of Ancient Nepal,** Avhinav Publication, New Delhi, 1983 A.D. This book is taken as one of the useful reference book for this research. This book is basically about the inscriptions of Lichchhavi period of contemporary period.

**1.5.7 A.H. Dani, Indian Palaeography,** Munshiram Manoharlal Publication, New Delhi, 1986 A.D. This book describes about different scripts originated and used in south Asia from brahmi scripts to different regional script developed incourse of time. It also describes about the script developed in Nepal from fifth to half of seventh centuries A.D. which became one of the important book for this research. But it doesn't mention about location, condition and state of writing of Lichchhavi inscription.

**1.5.8 Dinesh Chandra Regmi, 'Puralekhan ra Abhilekh',** Himalayan Book, Kathmandu, 2003 A.D. This book describes detail about language developed and used, material used, history of study and types of inscriptions, but it does not give detailed informations about location, condition and status of written script of Lichchhavi inscriptions of present.

## **1.6. Research Methodology**

This research is a qualitative, comparative and analytical study based on field-survey that includes frequent visits to the places where inscriptions stand. The study also encompasses the library research. The researchers have gone through numerous books related to epigraphy and paleography.

Thus, the research is based on library search, direct field study and interviews. The data, findings, opinions are all in turn analyzed vividly to provide authenticity to the research and conclusion. Photographs of inscriptions are kept and are described.



These are various sources that helped for the proceedings and completion of this research. They are briefly described below:

### **1.6.1 Nature and Type**

This research describe about the present condition of the Lichchhavi Inscriptions of Bhaktapur District and vivid comparison with the research is done till 2030 B.S. Hence, the research may be termed as descriptive and qualitative.

### **1.6.2 Data Collection**

This research is based on information collected through site observations and study of published books.

#### **1.6.2.1 Primary Sources**

The primary sources of the research are as follows:

##### **i. Direct observation-**

Due to comparatives, qualitative and analytical nature, direct observation is the most in this research.

##### **ii. Perposive sampling interviews-**

For factual and concrete outcome in place of random sampling, perposivesampling interviews are taken with certain people related with subject matter.

##### **iii. Photographic-**

In every field based research and for the verification of work done, photograph is the compulsory ingredient which applies to this research also.

#### **1.6.2.2 Secondary Sources**

The present research is also based on library works. Documents about the previous research and published books, records of the past, articles related with inscriptions and Lichchhavi Kal Ka Avilakh book of Dhanvajra Bajracharya are the secondary sources of this research. Frequent and periodical visits have been made to the central library of TU Kirtipur, NeHCA library, TU, library of National Archives and library of Department of Archaeology, Singhadurbar.

#### **1.6.2.3 Tabulation and Analysis**

After data collection data are tabled and studied thoroughly; interpretations and analysis are made by the help of the outcome of detailed study of both, primary and secondary data collected for the final conclusion. With the help of conclusion came

from the detailed analysis of collected data, this research is written parenthetically following complete APA method.

## **1.7. Limitations of the Research**

### **1.7.1 Geographical Limitation**

Lichchhavi period inscriptions are found all around Kathmandu Valley and some outside too. Due to this geographical difficulty, my research has only deals with those inscriptions are of the geographical boundary of Bhaktapur District.

### **1.7.2 Limitation on Subject Matter**

My research is related with those inscriptions mentioned on Dhanavajra Bajracharyas book “Licchhavi kal ka Abhilakh”. It excludes description, interpretation, translation, new search and decipher.

## **CHAPTER TWO**

### **NATURE OF NEPALESE INSCRIPTION**

#### **2.1. Epigraphy in Nepal**

Expression of human feelings through words with sensible meaning transferred from generations is writing. It began at the time when men learnt how to communicate thoughts and feelings by means of visible signs and symbols, understandable not only by self, but also, by others too, more or less initiated for the particular system. It was the great achievement and a decisive step which entirely revolutionized the process of expression of human feelings. I.J. Gelb describes writing as "system of human intercommunication by means of conventional visible marks" (Gelb: 1963 p.12). Writing is the way of recording feelings through signs which help as a proof and record of communications interchanged.

The adoption of writing marks ended the era of prehistory. Writing has been invented independently many times during world history and is a natural expression of the human capacity for abstract and symbolic thought. Writing was a response to growing social and economic complexity and as such it is often considered one of the defining characteristics of civilization.

In ancient time, nobody knew that writing needed to be invented and its invention has been the fruit of its continuous advances, through a process which has lasted for thousands of years and which has been percussively enhanced by further development. The invention of writing happened in the independent way at different parts of the world and it follows the same fundamental steps. At the beginning, to indicate something people used pictures or the conventional signs. Then they moved on a phonetic writing system based on the mechanism of the rebus, then they went to a syllabic writing and only at the end they arrived at Alphabetic writing.

The study of writing is the main work of paleographer and epigrapher where, Paleographer studies mainly those writing written at soft object having short time span of decay like papyrus, clothes, paper, skin, etc., either written or painted using pen and inks.

The word paleography is derived from Latin word "palaios" meaning old and "graphein" meant for writing. It means any ancient writing found written comes under the subject matter of paleography.

The main aspect of paleographic material that has to be considered for studying are, the writing material; its arrangement; the ruling of the sheets in preparation for the writing and numbering; the writing of the main text; its correction and annotation; the writing of title, beginning and ends; the decoration and miniature used and binding.

The exact place of paleography in the history of thought will be easier to define when we have considered what aspect of manuscript books are the concern of paleography and of no other discipline. Text and illustration apart, a book is still a complex physical object, with a long and often eventful history of its own; and there is much to be said for defining paleography as the study of manuscript books as an objects in themselves, and their individual histories. The questions that paleographer try to answer about the book are these. How, when, where, by whom, and for whom was it first made? How has it been altered since? Who have owned it and used it?

Although paleography is the study of oldest writing, due to the materials used for writing; its natural time span of decay, climatic condition of remained place and other various reasons help for its short life by which, people of contemporary period started to search for its substitute. Finally, by knowing the long lasting nature, they started writing by engraving in hard object which gave birth to epigraphy.

The word epigraphy is derived from two Greek words viz., 'epi' which means 'on or upon' and 'graphie' meaning 'to write'. Based on this, Epigraphy may be defined as any descriptive and analytical study of the epigraphs. The word 'Inscription' is also most commonly used as a synonymous with epigraph. This word has been derived from a Latin word Inscribere which also gives the meaning 'to write upon.'

The Encyclopedia Britanica states that, "Inscriptions are the documents, incised on some hard permanent material in the form of letters or other conventional signs, for the purpose of conveying some information or preserving are cord. They are, therefore, to b e distinguished on the one hand from manuscripts or documents written on papyrus, parchment, paper or other more or less smoother surfaces by means of a brush reed or pen and some coloured flind." J. F. Fleet has tried to present a summed

up description of inscription, like this: “The inscription are notifications, very frequently of an official character and generally more or less of a public nature, which recite facts, simple or complex, with or without dates and were intended to be lasting records of the matters to which they refer.”

After considering all these definitions and descriptions above, two important characteristics of inscriptions become palpable;

1. Inscriptions are engraved or written on hard, unyielding and long lasting materials but not on delicate materials like papers leaves, etc.
2. They are pretty nearly of official trait and meant for public observation.

Although, we don't know what the intention was, thousands of years ago our ancestors started painting on walls, on stones, on weapons, on ivory and on utensils they used. It was the first step towards writing. It is believed to be the ways of describing outer world they saw during hunting and gathering. Its examples can be seen at the cave of France and Spain in hundreds of numbers. Those paintings lead toward cuneiform writing. First time around 3100 B.C. Sumerians started cuneiform writing; afterward hieroglyphic and then word syllabic by Egyptians in between 3000B.C. and 400A.D. Likewise Hittite, Chinese, Indus, Cretan, etc. started writing respectively. (Regmi: 2060 p.10-18).

After Indus writing in Southeast Asia, suddenly in 300 B.C. writing appears in full developed forms in the name of Khorasthi and Brahmi script. For the first time emperor Ashok used these two scripts or a writing language in his inscriptions found all over Indian sub continent. Khorasthi was written from right to left, used for short time period and then disappeared. Brahmi was written from left to right, which was flourished all over Indian sub continent and in time span from it emerged various regional scripts and continued till date in all over India and Nepal. (Regmi: 2060, p.5) From Ashokan Brahmi developed various regional scripts like Gupta, Kutila, Nagari, Saradha, Bangla, Paschimi, Madhya Pradesh, Talagu, Tamil, etc., and among those scripts in 5th century A.D. Nepal took Gupta script as an official script for writing and also used it as national script (Ojha: 2016, p.60, 61, 62).

Like engraving in the pyramid of Egypt, Mesopotamian mud seal, Chinese ivory engraved writings describe the history and culture of contemporary period, in the same way inscriptions of the Lichchhavi period in Nepal do tell us about past.

Although Jayadev II's Pashupati inscription and Gopal Raj Vamsawali talk about the ruler from Gopal, Mahishpala, Kirata dynesties and then the Lichchhavi's, who engraved Nepal; our authentic history starts from King Mandeva who erected pillar with inscription in front of Changunarayan temple with dated termed Saka sambat 386. After fifth century A.D. in Nepal, we found different inscriptions kept around Kathmandu Valley in at various places by different rulers in different times with different scripts according to its purpose.

We lack inscriptions before 5th century A.D. but finding of well developed writing suddenly forced to find the root of origin of Lichchhavi script. While doing so, for the first time in 1880 A.D. Bhagwan Lal Indrajee deciphered the pillar inscription of Changunarayan of Manadeva and declared it as the Gupta script which was one of the developed branches of Ashokan Brahmi script.

Even if we don't have any archaeological evidence before 5th century A.D., literary source describes the history of far beyond.

"Mulsarbastibad Binayagrantha" Buddhist religious text describes, ' during life time of Buddha, Indian merchants used to come for trade in Nepal, visit of the first disciple Ananda in search of other student who came with merchants, where he saw the trade of herbs and wool, Permission of wearing shoes due to harsh climate and bad road condition for the Buddhist missionary by Buddha.' (Acharya: 2070 p.7).

Acharya Kautilya's Arthashastra denotes, 'woolen blankets and carpets of Nepal were famous at contemporary period.' (Acharya: 2070 p.8).

From the texts 'Mulsarbastibadh Binayagrantha' and Kautilya's 'Arthashastra' we get the information about animal husbandry, which helped to prove about 'Mahishpal and 'Gopal' dynesties who were animal huddlers as described in Gopal Raj Vamsawali. They ruled this land before the Lichchhavi's.

Words like 'Kuthera', 'Lingwal', 'Mapchowk', 'Sulli', places like 'Kurparsi', 'Khopring', 'Thambu', 'Bugayami', 'Lembati', 'Sanga', etc., used in Lichchhavi inscriptions do not have meaning in Sanskrit; so we clearly can assume that it is the continuation of words used before Lichchhavis which sparks the light on the existence of ruling power before them, but lack of archaeological evidence.

Most of the knowledge of history of Nepal before (about) 8th century A.D. is derived from inscriptional sources. Without inscriptions, for example, we would have only the vague notion of the history of the Lichchhavi Kingdom, the golden era of classic period. But the importance of epigraphy goes beyond historical studies; in the narrower sense of the term, that is, a political history. The modern study, most aspects of the cultural history of traditional Nepal, such as the art, literature, religion, and language are also heavily indebted in epigraphy for their chronological and geographical frameworks.

There is no aspect of life, culture and activities of ancient Nepalese that is not painted in inscriptions. Thus epigraphic materials directly or indirectly provide almost the only solid chronological foundation for modern historically oriented studies. This is true, because inscriptions, unlike literary sources, which almost always come to us only after being copied and recopied through centuries, are inherently datable, either by an explicit data or by paleographic estimate.

In classical study, for example, epigraphy serves mainly as a corroborative and supplementary source to historical studies based mainly on textual sources, in Nepal the situation is precisely opposite. Here, history is built upon a skeleton reconstructed principally from inscriptions, while literary and other sources usually serve only to add scraps of flesh here and there to the bare bones.

Evidence of ancient writing in Nepal are found in Steles (shila patra), stone pillars, image pedestals and Shiva Lingas, pedestal of statues and dwarapalas, water conduits and jaladronis, copper and gold plates, ancient coins, bells, wooden art objects and on clay objects.

Records of rules and regulation, donation and construction of ancient time were found written in stele, which covers seventy percent of total inscription of Nepal. For example, Thankot Basantadev inscription of S.428, S.157 Pashupati inscription of

Jayadev II, Manadev Changunarayan inscription of S.386 etc. To record the establishment, inscriptions are engraved at the pedestal of images, shiva lingas, statues, water conduits and jaladronis and kept. For example, S.389 Tilganga and Lazimpath Mandev's inscription, S.107 Maligaun Jaya Varma's inscription, Bharavi's Mangalbazar inscription, Priyapal's Jaladroni inscription of Tebahal, S.427 Changunarayan Nirapakshya inscription, etc. Inscriptions were also inscribed on copper as well as on gold plate and placed at temples containing donatives features. For example, S.31 Ansuvarma's Changunarayan gold plate and S.71 Narendradev's copper plate. Alongside with above mentioned materials bells, wooden objects and clay objects are also the one containing inscriptions. For examples, Bell at Nasmana of Bhaktapur, Kumari Chowk Bhaktapur Tudal inscription, Kritipur Indranarayan Temple Torana inscription, Bricks inscribing 'Shreeansu' is found at Lazimpath and Handigaun.

## **2.2. Nature and Importance of Epigraphy:**

### **2.2.1. Nature:**

An epigraphical study is primarily a study related with the letters and words. The nature of the subject is more literary and speaks about the rights and conditions of the days when they were written.

Epigraphy embraces three distinctive stages of study. The first stage is taking the copy of the inscription and this is generally called as taking stumpages. The second stage is of identifying the letters in the inscription one by one meticulously and reading the literary text. This stage is technically called as deciphering. The third stage is applying the literary data for writing of history and this stage is called as analysis and interpretation. After deciphering an inscription applying it to write the history in various respects is where the rubber meets road.

### **2.2.2. Importance:**

We can never forget the indispensable help rendered by inscriptions to know about some historical personages and events when there were no other sources of information about them, apart from being vital political documents, inscriptions are endowed with great cultural significance. Perhaps, there is no aspect of life, which has not touched upon at inscriptions.



Inscriptions constitute the principal source for the history providing a large majority of the total informations available; and that, where not for inscriptions, we do not know even the most basic rudiment of the political and dynastical history. The picture of the dynastical history of ancient Nepal is to be drawn from epigraphic records and other sources are not only incomplete but also replete with uncertainties.

For several of the earlier dynasties such as Gopalas, Maheshpalas, Kiratas, we only have few literary sources to be described and lack epigraphic proofs, by which the whole history is pushed back in darkness. For instance, where epigraphic remains are relatively abundant, we can construct a reasonably detailed account of their history, chronology and geography covered by them. The difference between the earlier and later periods lies not only in the amount of historical materials but also in contents. Thus in early period we find no any epigraphic material till the rise of Lichchhavis.

Due to availability of informations, scholars do more detailed and sophisticated analysis of various aspects of political, economic and social histories. Inscriptions address the nature of the state and of kingship in traditional kingdom.

Numerous studies of administrative and bureaucratic system have been undertaken on the basis of epigraphic data. System of land tenure and modes of agricultural production has also been the subject of numerous studies based on epigraphic data. Revenue system is another important aspect of historical and economic studies for which inscriptions constitute principal source of information.

Pattern of trade, both internal and external is traced with some precision from epigraphic records. Studies of traditional Nepalese society also look primarily to inscriptions for clues about actual social situation of various times and places. It also allows for detailed studies of social structures and cast relationships and their historical developments.

Epigraphy provides a solid geographical and chronological ground work for the historical study of religious traditions of ancient Nepal. It also reveals patterns of royal patronage to different religions and sects, providing a framework for their historical developments. The typical pattern is one of multiple patronages, where the same ruler sponsors for both Brahmanical and Buddhist institutions. It is also

common to find different rulers of the same line leading their support to different establishments, according to their personal preferences.

Several inscriptions also provide important informations on the history of various traditions such as Vedic, Vaisnava, Saiva, Shakta and other traditions.

Giving the paucity of information on the subject from various literary records, inscriptions constitute a crucial source of information on the chronology and history of the visual arts, sculptures, architecture and painting of ancient Nepal. The chronology, both relative and absolute, of these arts is to a great extent reconstructed from accompanying inscriptions, dated explicitly or by paleographic estimate. The development history of a given school or phase of art is constructed around the basic chronological framework derived from those specimens which are accompanied by dated or datable inscriptions.

The geographical data derived from inscriptions are often sufficiently copious to permit a reasonably detailed reconstruction of geographical and administrative structure of a given region at a given period. It also provides us with in a great many cases with the ancient names of places which are not known from other sources. Among the most important uses of geographical data from inscriptions is the geographical identification of place known from literary or other non-archaeological sources. Many important places have been successfully identified from inscription found at their sites; for example, Lumbini, the birth place of Buddha, is identified with inscription found at a site.

Except above mentioned fields, inscriptions also highlight the law, land tenure, different councils, and monetary value and so on of contemporary time.

### **2.3. Type of Nepalese Inscriptions**

Inscriptions vary according to there subject-matters and the motif of keeping. The text of inscriptions differs according to the content or massage; it wants to convey by the installer. In Nepal, inscriptions were installed by ruling authorities as well as by general for conveying information about rules and regulation, donation, installation of temples and Biharas, managing and making cannals, jaladronis and dhungedharas and many more by our ancient rulers and doners and some of these inscriptions of these motives of the Lichchhavi period are installed at different places of Lalitpur District.

On the basis of issuing parties there are mainly two types of inscriptions in Nepal:

(a) Official inscriptions.

(b) Private inscriptions.

(a) Official inscriptions were issued by Kings, Samantas, Pradhanas, etc. These inscriptions are further divided into five categories.

(1) Royal charters, orders and proclamations.

It mentions different types of edicts, orders of proclamations from king or state. For example, 597 A.D. Satungal inscription of Shivadev I, 640 A.D. Yangalhati inscription of Bhimarjundev and Bishnu Gupta, Patan Mulchowk inscription of Narendradev, etc.

(2) Administrative or Prasadasasan.

These types of inscriptions are issued for rule and regulations from king or state. They are descriptive, long and formal. The inscription includes name of kings, name of royal palace, name of administration, target group, issued date, etc. Mainly the subject-matter of this type of inscription is on matter of tax, orders or civil service, authority, etc. Examples for these types of inscriptions are of Shivadev and Amsuvarma Patan Bhimsen temple inscription of 594 A.D., Naxal Narayanchowr inscription, Amsuvarma's Handigaon inscription of 597 A.D., etc.

(3) Donatives or Danashasana.

It mentions the subject of land donation in maintainance, rituals, to be maintained by temples. Bashanta Dev Thankot Adinarayan temple inscription of 506 A.D., Amsuvarma Taukhel inscription of 613 A.D. have the subject-matters of land donation.

(4) Eulogies or Prashasti.

It contains the description of family background, personality, character, ability and achievement of kings, created by poets. In this type of inscription the personality and ability of kings are exaggerated. For example, Mandev Changunarayan inscription of 464 A.D., Jayadev II's Pashupati inscription of 733 A.D.

(5) Treaty or Shandhipatra.

The point of agreement of political or cultural issues is found in this type specially found in Malla period usually written in copper plate. Yognarendra Malla, Bhupalendra Malla and Bhupatindra Malla treaty of Bhaktapur of 1698 A.D., etc. can be taken as the example.

(b) Private inscriptions:

(1) Commemorative inscriptions.

These types of inscription were written as records of their own works and for their ancestors. They built religious monuments, patis, pauwas, water conduits, statues etc., engrave on the inscriptions. This is seen from Abhira Gomini Pashupati inscription of 540 A.D., Bharavi Handigaon inscription of 550 A.D., etc.

(2) Private donation.

In ancient time, people used to donate land for their name and fame. Especially they donate land for maintainance of temples and regular operation of rituals to honour their temples and deities. The inscription includes donors' names, introduction, area of donated land, duties of receiver, date of issues, etc. This is seen from Chabel Chaitya inscription, Tebahal inscription of 480 A.D., Chaptole inscription of Lalitpur, etc.

#### **2.4. Beginning and Closing Formula of Inscriptions**

Inscriptions of ancient period have their own format of writing system. They have their own formula for writing on inscription from what word to begun with and how to conclude. Inscriptions of Lichchhavi time always started with an auspicious word, give the information of contemporary ruling kings and the palaces where they reside. Main subject-matter is always kept in the middle part, and is concluded with mentioning messenger or 'dutaka' and date of installation. These things are found in the entire Lichchhavi inscriptions, so does the same in the inscriptions of Lalitpur District. From the study of writing format, we can get knowledge about what things are kept where and are easy to get what information we want while studying the inscriptions.

(a) Beginning Formulae:

(1) Starting from respectful saluation:

In the Lichchhavi period, official inscriptions have begun with the word "Oum Swasti" and private inscriptions are begun with the word "Oum". In Malla period, most of the inscriptions had begun with the word "Shreesthu". Other inscriptions had begun with the word "Oum", "Oum Swasti", "Swasti", "Swasti Shree", "Oum nam", "Shree Vartu", "Shuva", etc.

(2) Praise of deities with simile:

Popular deities are described in various ways. Sanga Amsuvarma's inscription praise Rudra horribly, Bhimarjun Dev and Jishnu Gupta Thankot inscription describe God Vishnu in dwalliance mood, etc.

(3) Mentioning the name of royal palaces and kings of contemporary period:

Especially administrative and donative inscriptions of the Lichchhavi period mention the name of palaces like, Managriha, Kailashkuta and Bhadradiwas with the names of kings.

(4) In the Lichchhavi period interrogation about the condition/situation of the villagers is done.

(b) Main subject-matter:

After the interrogation of public, the main subject-matter of the inscriptions is engraved.

(c) Closing of inscription:

After the main subject-matter, it is described that the subject-matter is the direct order of the king or state and if someone tries to disobey the order, will be disobey of the state or of king and if someone does so will be punished according to law. The name of the eye witness and messenger/dutaka are engraved with the date of issue year, tithi, day and nakshyatra in the end.

## **2.5. Art and Craft Used in Nepalese Inscriptions**

The craftsmen had shown a beautiful craftsmanship in the decoration and preparation of inscriptions in Nepal. Metal inscriptions are made rectangular in shape whereas stone inscriptions are curved at top in the Lichchhavi inscriptions. Various artistic designs are engraved at top of inscriptions with religious and decorative motif, which shows well developed craftsmanship of contemporary period and is also applied to the Lichchhavi inscriptions of Bhaktapur District.

Shankha, chakra and kalasa, trident and chakra, flower design, bull in standing and sitting positions as well as pictures related to Buddhist religion, fish, etc., are made at the top of inscriptions.

Shankha, chakra and kalasa are on the Bashanta Dev's Tistung and Ganadev's Chapali inscriptions, trident and chakra are on the Amsuvarma's Sangha and Udayadev's Chitlang inscriptions, bull in sitting position are on the Ansuvarma's Deupatan and Dhruva Dev and Jishnu Gupta's Adeshwor inscriptions, deer and devotee are on the

Patan Bhimsen and Batuk Bhairav temple, two deer and Dharmachakra are on the Dhruva Dev and Jishnu Gupta Chinnamasta inscription, etc.

## **2.6. History of Inscriptional Study in Nepal**

Although our ancestors kept and left different inscriptions on various subject-matters for the future references; script and language played negative role for its study. Due to changing nature of script it became difficult to decipher those valuable documents for many years till the date. On the other hand, due to lack of awareness those valuable documents were used for construction of house, use as granter and kept in kitchen, whereas, metal objects were used to keep inscriptions were reused to make different ornaments and daily used utensils from which many valuable information of past went on vain.

In western world, after the time of renaissance, the search and decipherment of inscriptions were started, but in south East Asia it was started much later. For the first time Mugal emperor Sultan Phiroj Shah Tuglak and Emperor Akabar tried to decipher Asoka's inscriptions but became unsuccessful in around 13th century A.D.

After the British invasion in India, in 1784 A.D. Asetic Society of Bengal was founded in collaboration with Western and Indian scholars, whose main work was to search and decipher ancient inscriptions. Scholars like Charls Wilkinson, Pandit Radhakanta Sharma, Bishaldev, Captain Traer, Dr. Mill, James Principe, A. Cunningham, Fleet, G.S. Ojha, and other scholars did a great work in the field of Indian epigraphy.

In Nepalese scenario, the work was started far much later by Indian scholar named Pundit Bhagwan Lal Indrajee. In 1880 A.D. he searched and deciphered twenty-three Lichchhavi and Medieval inscriptions giving the name, "Twenty-three inscriptions from Nepal, together with some considerations of the chronology of Nepal". Same year, Bhagwan Lal Indrajee and George Buhler published "Inscriptions from Nepal" in the newspaper named 'Indian Antiquity'. It contains 15 Lichchhavi inscriptions.

In 1885 A.D. Cecil Bendall published 5 Lichchhavi inscriptions from Cambridge with title "A Journey of Literary and Archaeological Research in Nepal and Northern India during the winter of 1884-85.

In 1896 A.D. Anton Alois Fuhrer discovered Lumbini's and Niglihawa's Ashokan brahmi inscriptions, which was deciphered by Jamsh Prinsep.

In 1908 A.D. French scholar Silva Levi published 21 Lichchhavi inscriptions with description from France.

From then to till the rise of democracy, the search and decipherment of inscriptions was stopped. But after democracy, once again the work was started by national scholars like Baburam Acharya, Naya Raj Panta, Yogi Narharinath, Janak Lal Dhakal, Buddhi Sagar Parajuli, Dhanavajra Bajracharya, etc.

In 1953 A.D. history oriented journals 'Sanskrit Sandesh' and 'Itihas Prakash' was published, where scholars published dozens of inscriptions. In 1952 A.D. 'Itihas Samaodhan Mandal' was established on the leadership of Naya Raj Panta whose main work was to decipher and edit the descriptions. In 1956 A.D. Raniero Gnoli published 'Nepalese inscription in Gupta characters'. It contains 89 inscriptions of Lichchhavi period. In 1958 A.D. T.O. Ballinger published 5 additional inscriptions between 1960-63 A.D. 'Itihas Samsodhan Mandal' published the collection of inscription in 12 series. In 1964 A.D. the journal named 'Purnima' was published several inscriptions. In 1974 A.D. Hari Ram Joshi published 'Abhilekh Sangraha' and Dhanavajra Bajracharya published 'Lichchhavi Kal Ka Abhilekh' containing 190 inscriptions in 2030 B.S. But after 2030 B.S. search, decipher, and study about inscriptions is continuously decreasing and in present scenario it has been completely stopped due to various reason. Such as lack of experts, unawareness in public, giving less importance to it by the government authorities and many more and due to it our inscriptions are in the stage of extinction so this study was needed.

## **2.7. Inscriptional History of Bhaktapur District of Lichchhavi Period**

The district is known as 'Bhaktapur' in general. The Newars call it 'Khwopa'. Its former form is Khwopring, the non-Sanskrit oldest name of Bhaktapur. Khwopring as a name prevailed even before the advent of the Lichchhavis i.e. in the Kirat Period. Khopring, the ancient place name of the present Bhaktapur was first mentioned in an inscription set up in 477 A.D. as 'Khopringgrampradesha' during the reign of Manadeva the historical Lichchhavi king (Bajracharya: 2030 B.S p.50). This epigraphic evidence furthermore reveals Bhaktapur district as one of the oldest

peripheral settlements in the Kathmandu valley. It is also important to note that without any major change, even the Tamang inhabitants still call Bhaktapur as Khobang in their language which is so close to the word Khopring. According to Vajracharya, the Kirat word 'kho' perhaps denotes 'Bhaat' (cooked rice) which in the later times translated into Sanskrit word as Bhakta, so as the word 'Pring' denotes a village. In Sanskrit, a village is called 'Gram'. (Shrestha: 2016 p.9)

From the aforementioned fact, it is to be known that 'Khopringgrampradesha' was an extensive rural area, particularly famous for 'Bhaat'. In course of time due to this feature 'Khopring' transformed into the Sanskrit name 'Bhaktagram'. 'Bhadgaon' is the corrupt form of Bhaktagram. The name Bhadgaon seems to have been used frequently but only after the end of the Malla period. A well developed town is called 'Pur' in Sanskrit. Bhaktapur either exclaimed 'Bhaktagram' or 'Bhaktapur' in the medieval period. The name 'Bhaktapur' is first referred in a Manuscript titled 'Kiran Tantra' written in 924 A.D. Since then not only the city but the entire region up to this day has been calling as 'Bhaktapur'. It is interesting to note that the name of a certain territory was used in two different languages in the past. Thus we have Khopring in the Newari language, Khwopa the later form of Khopring in the Newar dialect and Bhaktapur in the Sanskrit language. It can be concluded that the root Bhakta not only denotes Devotee but also the food i.e. the staple Bhaat (cooked rice). For instance, a vessel containing cooked rice in Sanskrit is called Bhaktapurita bhandam. Therefore, it must be borne in mind that not only the single city of Bhaktapur but the rest of the regions - or so to say that not only the city or a village, but each and every land of Nepal is the land of the devotees. (Shrestha: 2016 p.10)

Although Bhaktapur is geographically a small district, the national history is inevitably connected with the history of Bhaktapur. Bhaktapur appears to be remarkably either in the political or the religious history, economic or socio-cultural history, or in the case of arts and architecture.

It is important to realize, that the recorded national history of Nepal begins with the Changunarayana pillar inscription (A.D.464) dedicated to lord Vishnu by the first historical ruler King Manadeva I. This is indeed the earliest dated document of Lichchhavi rule. As mentioned earlier, this epigraphic evidence is also the best example proving how the recorded history is connected with Bhaktapur.



After Mandeva, his Son Mahidev died so soon so that the childage Basantadeva the grandson of Manadeva after that Shivadeva, Amshuvarma and Gupta Ruler Bishnu Gupta and other rulers installed their inscriptions and this system of installing inscriptions continues till Malla period to Shah period.

Among various inscriptions installed in Bhaktapur District, At Changunarayan area there about five lichchhavi inscription installed by various lichchhavi kings in various time. Manadeva pillar inscription dated S.386 where he described himself as great warrior and great followers of lord Vishnu. From same inscription he also described about his parents his ancestor and his family (Bajracharya: 2030 p.9). So even there are no any lichchhavi inscription before Manadeva but we can know about his ancestors were Brishadeva, Shankaradeva Dharmadeva who were the previous lichchhavi rulers before Mandeva.

Also except the king, at that time there was right to install inscription by local people as the king for e.g the inscription of Nirpexa dated Sambat 427 was installed in the name of his parents by making the idol of his parents. however, now the statue is lost so that we are missing to know the clothing style of local people of that time.

One of the inscription where date is eraed is the combined inscription of Shivadeva and Amshuvarma at Changunaryan is about for making tax free area for farmers of that area where tax officers were banned to enter that area to collect tax. And about domination of the Aviri Gupta from the power. (Bajracharya: 2030 B.S p 233). Another inscription of Amshuvarma In the armor of the statue of changunarayan temple dated sambat 31 told that the golden armor of the statue is being old so that he reatored it. It can prove that Changu is that so old temple which was already worshipped before lichichhavi period. (Bajracharya: 2030 B.S p 317).

Also, one of the Gupta rulers in lichchhaci period Bishnu Gupta installed inscription about to rebuild the water sources in changu Area (Bajracharya: 2030 B.S P 453). These inscriptions at Changunarayan Area give us information about in lichchhavi period there was well formed society, where rulers keep this area as agricultural area where there was the limitation and banded some area or to collect tax by tax officers.

Also we can know about the religious view of lichchhavi period. Beside that one of the lichchhavi inscription of Golmadhitole and tulachhentole both dated sambat 516

of Amshuvarma describe that he had remove the guptas from the regein, about the tax policy crime policy business policy and said Bhaktapur was known as खूपुङ्ग्राम (Bajracharya: 2030 p. 251). The Tulachhentole inscription of both Shivadeva and Amshubarma said same as the inscription of Golmadhitole. It is said that Bhaktapur area was developed as the agricultural area so this area was made the main agricultural business area. Among that, at the southern side of suryabinayak Bhaktapur there is locate a small hill where Aanantalingeswor temple is situated. At that temple there is the inscription of Narendradeva dated around S.80-89 describe there was the famous villege called हम्सगृह famous for the business area and there was different community of brahmins to chandal and also describe of Gau Yuddha utsav. (Bajracharya: 2030 B.S p 487). Beside that there is about two lichchhavi inscription in Thimi area which is so messed up that there is no date and said no exact location of inscription. (Bajracharya: 2030 B.S p. 392,527). Another lichchhavi inscription near thimi area call Nilbarahi temple is about the political view and about the build of water source but the inscription is being totally damged so that no date and no name of the ruler.(Bajracharya: 2030 B.S p.431).

## CHAPTER THREE

### PRESENT CONDITION OF THE LICHCHHAVI INSCRIPTIONS

#### 3.1. Present condition of the Lichchhavi inscriptions of the Bhaktapur District

##### 3.1.1. ChanguNarayan Manadeva Inscription

At first king Manadeva install the pillar inscription and at the top of the pillar there used to be a Garuda which now lies in front of the ChanguNarayan temple but in time the pillar might been broke down so, the structure of the pillar is not as same as Manadeva installed. It had been totally changed. According to Dhanavajra Bajracharya the pillar was might been destroyed by Muslim invader Sultan Samasuddhin in around 1406 BS. Muslim attack in valley destroyed most of the Hindu temples. Those incidents are not recorded in history but we can imagine that that might be a cause. (Bajracharya: 2030 B.S p.9)

For the first time Pandit Bhagwanlal Indraji published most part this inscription in “Inscription from Nepal”. Also more parts of the inscription are published by Silva Levi in his book “NEPAL”. And by YogiNaraharinath published in “*Sanskrit Sandesh*”. But the translation of this inscription into Nepali was done by Baburam Aacharya and Shree Guru Pandit Nayaraj Panta in “*Sanskrit Sandesh*”. They are the one who make this full inscription dechiphered and translate.

Thus, this inscription is not fully visible because of the pillar was broke and not this pillar stand at the base of tortoise shaped stone. so that from below the tortoise the inscription cannot be seen.

#### **A. Location**

As per Dhanavajra Bajracharya, in his book “lichchhavi Kal ka Avilekh:” described as at exact location. The pillar is in two pices lowerpart is at in front of the main door the temple and other parts are at the right side of the main door of the temple.

#### **B. Condition**

The inscription is as beautiful as Dhanavarja Bajracharya described, letters are bold and beautifully ingraved some of the letters are damaged in time but the inscription of the pillar’s west faced and south faced is not vastly damaged but some letters are hard to study but the letters sre still in intact. The North faced part of the pillar are mostly damaged. (see pic no.1)

The broken pillar based at tortoise so most parts of the inscription below are not visible.

### C.The text as Dhanavajra Bajracharya's book

#### पहिलो पाटोमा

१. संवत् ३८६ ज्यैष्ठमासे शुक्लपक्षे प्रतिपदि १
२. [ रो ]हिणीनक्षत्रयुक्ते चन्द्र [ म ] सि मुहूर्ते प्रशस्तेभिजिति
३. [ श्री ]वत्साङ्कितदीप्तचारुविपु [ ल ] प्रोद्वृत्तवक्षःस्थलः
४. [ श्री ]वक्षस्तनपद्मबाहु [ रुचिरः ] सम्यक्प्रवृद्धोत्सवः
५. [ त्रै ] लोक्यभ्रमयन्त्रवर्तिवि [ विध ] व्यासङ्गित्योव्ययः
६. [ दो ]लाद्रौ निवसञ्जयत्यनि [ मि ] पैरभ्यर्च्यमानो हरिः [ १ ]
७. [ श्रीम ]च्चारु [ न ] यप्रतापविभ [ वैवर्ष्या ] यामसंक्षेपकृत्
८. [ राजा ]भूद् वृक्षदेव इत्यनु [ पमः स ] त्यप्रतिज्ञोदयः
९. [ यो रेजे ]सवितेव दीप्ककिर [ जैः ] सम्यग्धृतैः स्वैः सुतैः
१०. [ वि ] द्विर्बहुगवितैरचपलैः शू [ रै ] विव्वनीतात्मभिः [ २ ]
११. [ त ]स्याभूतनयः समृद्ध [ विष ] यः सङ्ख्येष्टजेयोरिभिः
१२. [ राजा ] शङ्करदेव इत्यनुप [ मो ] दीप्तिप्रदः सत्यधीः
१३. [ सो ] यं विक्रमदानमानविभ [ वै ] र्लब्ध्वा यशः पुष्कलम्
१४. [ स्वं ] संयम्य ररक्ष गामभिमतैर्भू त्यैर्मृगेन्द्रोपमः
१५. [ त ] स्याप्युत्तमधर्मकर्मयशसः [ पुत्रोत्थ ] विद् धार्मिकः
१६. [ क ] र्मज्ञो विनयेप्सुरुत्तमगु [ णः श्रीध ] र्मदेवो नृपः
१७. [ ध ] र्मेणैव कुलक्रमागत [ मपान्नेपाल ] राज्यं महत्
१८. [ स्फी ] लोकृत्य नवैर्नृपर्षिचरितैः [ सम् ] भाव्य चेतो नृणाम्
१९. [ ई ] जे स [ त्प ] शुभिः सुराननु [ गुणः ] सम्पन्नमन्त्रद्विभिः
२०. [ यज्ञैः कर्म ] विशुद्धदेहहृदयश्चन्द्रद्युतिः पार्थित्यवः
२१. [ प ] त्नी तस्यं विशुद्धवंशविभवा श्रीराज्यवत्युत्तमा
२२. [ प्रा ]णा [ नाम ] भवत् [ प्रिया ] कुल [ गुणै ] र्लक्ष्मीरिवाग्या हरेः
२३. [ सत्कर्मावि ] रतैर्यशोशुभिरिदं व्याभास्य कृत्स्नञ्जगत्
२४. याति स्म त्रिदिवालयं नरपतावुद्यानयात्रामिव
२५. प्रम्लाना ज्वरविह्लाकुलज [ ना ध्या ] नैकमन्दा तदा
२६. देवाहारविधिक्रियास्वभिरता तद्विप्रयोगात्पुरा

#### दोश्रो पाटोमा

१. देवी राज्यवती तु तस्य नृपतेर्भार्याभिधाना सती
२. श्रीरेवानुगता भविष्यति तदा लोकान्तरासङ्गिनी

३. यस्याञ्जात इहानवद्यचरितः श्रीमानदेवो नृपः
४. कान्त्या शारदचन्द्रमा इव जगत्प्रहृदयन्सर्वदा
५. प्रत्यागत्य सगद्गदाक्षरमिदन्दीर्घं विनिश्चयस्य च
६. प्रेम्ना पुत्रमुवाच साश्रुवदना यातः पिता ते दिवम्
७. हा पुत्रास्तमिते तवाद्य पितरि प्राणैर्वृथा किम्मम
८. राज्यम्पुत्रक कारयाहमनुयाम्यचैव भर्तुर्गतिम्
९. किम्मे भोगविधानविस्तरकृतैराशामयैर्बन्धनैः
१०. मायास्वप्ननिभे समागमविधौ भर्त्रा विना जीवितुम्
११. यामीत्येवमवस्थिता खलु तदा दीनात्मना सूनुना
१२. पादौ भक्तिवशान्निपीडय शिरसा विज्ञापिता यत्नतः
१३. किम्भोगैर्मम किं हि जीवितसुखैस्त्वद्विप्रयोगे सति
१४. प्राणान्पूर्वमहञ्जहामि परतस्त्वं यास्यसीतो दिवम्
१५. इत्येवमुपपङ्कजान्तरगतैर्नैत्राम्बुमिश्रैर्दृढम्
१६. वाक्पाशैर्विव्वहगीव पाशवशगा बद्धा ततस्तस्थुषी
१७. सत्पुत्रेण सहौदध्वदोहिकविधिं भर्तुः प्रकृत्यात्मना
१८. शीलत्यागदमोपवासनियमैरेकान्तशुद्धाशया
१९. [ वि ] प्रेभ्योपि च सर्वदा प्रददती तत्पुण्यवृद्धयै धनम्
२०. तस्थौ तद्धृदया सतीव्रतविधौ साक्षादिवारुन्धती
२१. पुत्रोप्युज्जितसत्त्वविक्रमधृतिः क्षान्तः प्रजावत्सलः
२२. कर्ता नैव विकल्थनः स्मितकथः पूर्वाभिभाषी सदा
२३. तेजस्वी न च गव्वितो न च परां लोकज्ञतान्नाश्रितः
२४. दीमानाथसुहृत्प्रियातिथिजनः प्रत्यर्थित्यनाम्माननुत्

#### तेश्रो पाटोमा

१. अस्त्रापास्त्रविधानकौशलगुणैः प्रज्ञातसत्पौरुषः
२. श्रीमच्चारुभुजः प्रमृष्टकनकश्लक्ष्णावदातच्छविः
३. पीनांसो विकचासितोत्पलदलप्रस्पृष्टमानेक्षणः
४. साक्षात्काम इवाङ्गवान्नरपतिः कान्ताविलासोत्सवः
५. यूपैश्चचारुभिरुच्छ्रितैर्वसुमती पित्रा ममालङ्कृता
६. क्षात्रेणाजिमखाश्रयेण विधिना दीक्षाश्रितोऽहं स्थितः
७. यात्राम्प्रत्यरिसङ्क्षयाय तरसा गच्छामि पूर्वान्दिशम्
८. ये चाज्ञावंशवर्तिनो मम नृपाः संस्थापयिष्यामि तान्
९. इत्येवञ्जननीमपेतकलुषां राजा प्रणम्योचिवान्
१०. नाम्बानृण्यमहन्तपोभिरमलैः शक्नोमि यातुम्पितुः
११. किन्त्वाप्तेन यथावदस्त्रविधिना तत्पादसंसेवया
१२. यांस्पामीति ततोम्बयातिमुदया दत्ताभ्यनुज्ञो नृपः
१३. प्रायात्पूर्वपथेन तत्र च शठा ये पूर्वदेशाश्रयाः
१४. सामन्ताः प्रणिपातबन्धुरशिरःप्रभ्रष्टमौलिस्त्रजः
१५. तानाज्ञावशवर्तिनो नरपतिः संस्थाप्य तस्मात्पुनः

१६. निर्भीः सिंह इवाकुलोत्कटसटः पश्चाद्भवज्जगिमवान्  
 १७. सामन्तस्य च तत्र दुष्टचरितं श्रुत्वा शिरः कम्पयन्  
 १८. बाहुं हस्तिकरोपमं स शनकैः स्पृष्ट्वावृवीद्गर्वितम्  
 १९. आहूतो यदि नैति विक्रमवशादेष्यत्यसौ मे वशम्  
 २०. किं वाक्यैर्वहुभिर्वृथात्र गदितैः संक्षेपतः कथ्यते  
 २१. अद्यैव प्रिय मातुलोरुविषमक्षोभार्णवस्पद्धिनीम्  
 २२. भीमावर्त्तरङ्गचञ्चललान्त्वङ्गण्डकीमुत्तर  
 २३. संनद्धैर्व्वरवाजिकुञ्जरशतैरन्वेमि तीर्त्वा नदीम्  
 २४. त्वत्सेनामिति निश्चयात्ररपतिस्तीर्णप्रतिज्ञस्तदा  
 २५. जित्वा मल्लपुरीन्ततस्तु शनकैरभ्याजगाम स्वकम्  
 २६. देशम्प्रीतमनास्तदा खलु धनम्प्रादाद् द्विजेभ्योक्षयम्  
 २७. राज्ञी राज्यवती च साधुमतिना प्रोक्ता दृढं सूनु [ ना ]  
 २८. भक्तयाम्ब त्वमपि प्रसन्नहृदया दानम्प्रयच्छ स्व [ तः ]

(अर्को खण्डित स्तम्भको)

१. .... [ भट्टा ] रकवर्षबन्ध न .....  
 २. .... भट्टारकपूजायै .....  
 ३. खकम्प्रिङ्गाम [ प्रदेशे ] मानि ५४.....  
 ४. .... २० दोम्मान मानि २०.....

(Bajracharya: 2030 B.S p 10-30)

#### D.Present condition of the text

पहिलो पाटोमा

१. संवत् ३८६ ज्यैष्ठमासे शुक्लपक्षे प्रतिपदि १  
 २. [.....] हिणीनक्षत्रयुक्ते चन्द्र [.....] सि मुहूर्ते प्रशस्तेभिजिति  
 ३. [.....] वत्साङ्कितदीप्तचारुविपु [.....] प्रोदवृत्तवक्षःस्थलः  
 ४. [.....] वक्षस्तनपद्यबाहु [.....] सम्यक्प्रवृद्धोत्सवः  
 ५. [.....] लोक्यभ्रमयन्त्रवर्तिवि [.....] व्यासङ्गित्योव्ययः  
 ६. [.....] लाद्रौ निवसञ्जयत्यनि [.....] पैरभ्यर्च्यमानो हरिः [ १ ]  
 ७. [.....] चचारु [.....] यप्रतापविभ [.....] यामसंक्षेपकृत्  
 ८. [.....] भूद् वृक्षदेव इत्यनु [.....] त्यप्रतिज्ञोदयः  
 ९. [.....] सवितेव दीप्ककिर [.....] सम्यग्धृतैः स्वैः सुतैः  
 १०. [.....] द्विर्व्वहुगव्वितैरचपलैः शू [.....] विव्वनीतात्मभिः [ २ ]  
 ११. [.....] स्याभूतनयः समृद्ध [.....] यः सङ्ख्येष्वजेयोरिभिः  
 १२. [.....] शङ्करदेव इत्यनुप [.....] दीप्तिप्रदः सत्यधीः  
 १३. [.....] यं विक्रमदानमानविभ [.....] ल्लब्ध्वा यशः पुष्कलम्

१४. [.....] संयम्य ररक्ष गामभिमतैर्भृ त्यैर्मृगेन्द्रोपमः  
 १५. [.....] स्याप्युत्तमधर्मकर्मयशसः [.....] विद् धाम्मिकः  
 १६. [.....] र्मज्ञो विनयेप्सुरुत्तमगु [.....] र्मदेवो .....  
 १७. [.....] र्मेणैव कुलक्रमागत [.....] राज्यं महत्  
 १८. [.....] लोकृत्य नवैर्नृपर्षिचरितैः [.....] भाव्य चेतो नृणाम्  
 १९. [.....] जे स [.....] शुभिः सुराननु [.....] सम्पन्नमन्त्रर्द्धिभिः  
 २०. [.....] विशुद्धदेहदयश्चन्द्रद्युतिः पार्थित्यवः  
 २१. [.....] ली तस्यं विशुद्धवंशविभवा श्रीराज्यवत्युत्तमा  
 २२. [.....] णा [.....] भवत् [.....] कुल [.....] र्लक्ष्मीरिवाग्या हरेः  
 २३. [.....] रतैर्यशोशुभिरिदं व्याभास्य कृत्स्नञ्जगत्  
 २४. याति स्म त्रिदिवालयं नरपतावुद्यानयात्रामिव  
 २५. प्रम्लाना ज्वरविह्वलाकुलज [.....] नैकमन्दा तदा  
 २६. देवाहारविधिक्रियास्वभिरता तद्विप्रयोगात्पुरा

दोश्रो पाटोमा

१. देवी राज्यवती तु तस्य नृपतेर्भा॥॥॥र्याभिधाना सती  
 २. श्रीरेवानुगता भविष्यति तदा लोकान्तरासङ्गिनी  
 ३. यस्याञ्जात इहानवद्यचरितः श्रीमानदेवो नृपः  
 ४. कान्त्या शारदचन्द्रमा इव जगत्प्रहदयन्सर्वदा  
 ५. प्रत्यागत्य सगद्गदाक्षरमिदन्दीर्घं विनिश्चवस्य च  
 ६. प्रेम्ना पुत्रमुवाच साश्रुवदना यातः पिता ते दिवम्  
 ७. हा पुत्रास्तमिते तवाद्य पितरि प्राणैर्वृथा किम्मम  
 ८. राज्यम्पुत्रक कारयाहमनुयाम्यद्यैव भर्तुर्गतिम्  
 ९. किम्मे भोगविधानविस्तरकृतैराशामयैर्बन्धनैः  
 १०. मायास्वप्ननिभे समागमविधौ भर्त्रा विना जीवितुम्  
 ११. यामीत्येवमवस्थिता खलु तदा दीनात्मना सूनूना  
 १२. पादौ भक्तिवशान्निपीडय शिरसा विज्ञापिता यत्नतः  
 १३. किम्भोगैर्मम किं हि जीवितसुखैस्त्वद्विप्रयोगे सति  
 १४. प्राणान्पूर्वमहञ्जहामि परतस्त्वं यास्यसीतो दिवम्  
 १५. इत्येवमुखपङ्कजान्तरगतैर्नेत्राम्बुमिश्रैर्दृढम्  
 १६. ....शैर्विव्वहगीव पाशवशगा बद्धा ततस्तस्थुषी  
 १७. सत्पुत्रेण सहौर्ध्वदोहिकविधिं भर्तुः प्रकृत्यात्मना  
 १८. शीलत्यागदमोपवासनियमैरेकान्तशुद्धाशया

तेश्रो पाटोमा

१. अस्त्रापास्त्रविधानकौशलगुणैः प्रज्ञातसत्पौरुषः  
 २. श्रीमच्चारुभुजः प्रमृष्टकनकश्लक्षणावदातच्छविः

३. पीनांसो विकचासितोत्पलदलप्रस्पृद्धमानेक्षणः
४. साक्षात्काम इवाङ्गवान्नरपतिः कान्ताविलासोत्सवः
५. यूपैश्चचारुभिरुच्छ्रितैर्व्वसुमती पित्रा ममालङ्कृता
६. क्षात्रेणाजिमखाश्रयेण विधिना दीक्षाश्रितोऽहं स्थितः
७. यात्राम्प्रत्यरिसङ्क्षयाय तरसा गच्छामि पूर्व्वान्दिशम्
८. ये चाज्ञावंशवर्त्तिनो मम नृपाः संस्थापयिष्यामि तान्
९. इत्येवञ्जननीमपेतकलुषां राजा प्रणम्योचिवान्
१०. नाम्बानृण्यमहन्तपोभिरमलैः शक्नोमि यातुम्पितुः
११. किन्त्वाप्तेन यथावदस्त्रविधिना तत्पादसंसेवया
१२. यांस्पामीति ततोम्बयातिमुदया दत्ताभ्यनुज्ञो नृपः
१३. प्रायात्पूर्व्वपथेन तत्र च शठा ये पूर्व्वदेशाश्रयाः
१४. सामन्ताः प्रणिपातबन्धुरशिरःप्रभृष्टमौलिस्त्रजः
१५. तानाज्ञावशवर्त्तिनो नरपतिः संस्थाप्य तस्मात्पुनः
१६. निर्भीः सिंह इवाकुलोत्कटसटः पश्चाद्भुवज्जगिमवान्
१७. सामन्तस्य च तत्र दुष्टचरितं श्रुत्वा शिरः कम्पयन्

(अर्को खण्डित स्तम्भको)

No word and letters are not visible now

### E.Words and leters erased now

पहिलो पाटोमा

१. \_\_\_\_\_
२. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
३. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
४. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
५. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
६. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_ [ १ ]
७. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
८. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
९. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
१०. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_ [ २ ]
११. [.....]\_\_\_\_\_ -[.....]\_\_\_\_\_
१२. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
१३. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
१४. [.....]\_\_\_\_\_



૧૫. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
૧૬. [.....]\_\_\_\_\_ [.....]નૃપ
૧૭. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
૧૮. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
૧૯. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
૨૦. [.....]\_\_\_\_\_
૨૧. [.....]\_\_\_\_\_
૨૨. [.....]\_\_\_\_\_ [.....]\_\_\_\_\_ [.....]\_\_\_\_\_ [.....]\_\_\_\_\_
૨૩. [.....]\_\_\_\_\_
૨૪. \_\_\_\_\_
૨૫. \_\_\_\_\_ [.....]\_\_\_\_\_
૨૬. \_\_\_\_\_

#### દોશ્રો પાટોમા

૧. \_\_\_\_\_બ્મા\_\_\_\_\_
૨. \_\_\_\_\_
૩. \_\_\_\_\_
૪. \_\_\_\_\_
૫. \_\_\_\_\_
૬. \_\_\_\_\_
૭. \_\_\_\_\_
૮. \_\_\_\_\_
૯. \_\_\_\_\_
૧૦. \_\_\_\_\_
૧૧. \_\_\_\_\_
૧૨. \_\_\_\_\_
૧૩. \_\_\_\_\_
૧૪. \_\_\_\_\_
૧૫. \_\_\_\_\_
૧૬. વાઘ્પા\_\_\_\_\_
૧૭. \_\_\_\_\_
૧૮. \_\_\_\_\_

Below the totorise shaped base inscription is not visible

तेश्रो पाटोमा

all letters are intact in this third side of the pillar. But also from 18<sup>th</sup> line inscription cannot be seen.

(अर्को खण्डित स्तम्भको)

१. .... [.....] रकवर्षबन्ध न .....
२. .... भट्टारकपूजायै .....
३. खकम्प्रिङ्गाम [.....] मानि ५४.....
४. .... २० दोम्मान मानि २०.....

### 3.1.2. Changunarayana Shivadeva and Amshuvarma inscription

This inscription was published by Gnoli for the first time. In this inscription was beautifully engraved. At the top semicircular shaped and beautifully shape of flowers all around the inscription.

#### A. Location

The location of this inscription is at the same place as Dhanavajra Bajracharya described.

As in front of the main door of the temple behind the statue of the Garuda.

#### B. Condition

The letters of the inscription can be bearly seen as said in the book Lichchhavi kal ka abhilekh. The inscription is so damaged because of humancause, in the top of inscription there is painted shape like moon by people and also oil water and sunlight making the letters of the inscription disappear. (see pic no.2)

#### C.The text that as Dhanavajra Bajracharya Book.

१. स्वस्ति मानगृहात्प्रशस्तानेकगुणगणाधारो लिच्छविकुलकेतुर्भट्टारकमहा-
२. राजश्रीशिवदेवः कुशली गुड्दीमकग्रामनिवासिनः प्रधानपुरस्सरान्ताम्रक-
३. टुम्बिनः कुशलपरिप्रश्नपूर्व्व समाज्ञापयति विदितम्भवतु भवतां यथाने-
४. न स्वयशोमरीचिविस्तारव्याप्ताशेषदिङ्मण्डलेन प्रणतसामन्तशिरोमणि-
५. मयूखविक्षुरितचरणारविन्दद्युतिना श्रीसामन्तांशुवर्मणा विज्ञापितेन
६. मयैतद्बहुमानाद् युष्मदनुकम्पया चानेनैव साकं समवाय पूर्व्व[....]
७. त्यक् [.....] दादृतैर्यथाज्ञमनुतिष्ठद्भिर्युष्मत्पूर्व्वकैराराधितैरस्मद्गुरु-
८. भिः कृतसीमनिर्णयो योयं सर्व्वकोट्टमर्यादोपपत्रत्वादचाटभटं प्रवेश्यो
९. वसतये कृषिकर्मणे च कोट्टो वः प्रतिपादित आसीदस्योत्तरपूर्व्वतोऽधस्तादक्षिण-
१०. राजकुलपुण्डिराजकुलयोर्भू मिक्षेत्रैः परिवर्त्य प्रीतमनसा मयापि पूर्व्वलब्धेन सहैकीकृत्य शि-
११. लापट्टकशासनमिदं वो दत्तमङ्गारञ्च चक्रसरलकाष्ठ [.....] य प्रसादश्च यथा

१२. प्राग् [...] स्त[ ...]श्रोभोपरिखाभोड्खा[ .....] वाग्वत्या [.....] त्य [.....] ग्राममहानु -
१३. द्य .[.....] रनं-पुरो युष्मद्-सैश्च कैश्चिद्विक्रेयाश्चिलकं च कञ्चिदप्यशेष-
१४. मविक्रेयं यथा प्रतिपिद्धवस्तुद्वयमज्ञानाद्यर्थं ग[ .....] द्विक[ .....]
१५. कृताङ्गारञ्चलकाक्षेपोसौ भवद्भ्यो मुच्चैत स्ववनादाहृत्य [.....]
१६. चत्वारिंशदधः सरलकाष्ठं विक्रीणतां वोवस्कराधिकृतैः [.....]
१७. स्मद्गोत्रजा ये कोट्टाद् बहिरन्यत्र निवसेयुस्तेषाङ्गार्यप्रयोजने स्वकोट्टा [.....]
१८. -वद्वारङ्गेदृसीमा च ग्रामस्य पश्चिमतो दक्षिणतश्च दोलाशिखराटवीपर्य्य-
१९. न्तश्च तत उदल्लमकसेतुं शातुन्तीदुल्लिलागृहखिलभूमिबुर्दुम्ब्रादुल्लदीसङ्ग [...]
२०. -श उत्तरतो मणिमतीम्पुरोनुसृत्य भारविश्रमणस्थानपूर्वतो [.....] ष्ट
२१. पानीयस्रोतस्ततो रिप्शिङ्कोसेतुप्रोज्जम्बुप्रोडनिप्रडप्रोडप्रोवाडसंक्रमेण ततः
२२. पर्वतमूलन्ततो नदीपूर्वतो विट्ठिखोस्रोतःपर्वतस्योपरि विट्ठिमागर्गदक्षिणेन
२३. पानीयपातस्ततो मार्गशिलां सेतुसरलवृक्षप्लक्षमूलान यथाक्रमन्तदे-
२४. तत्सीमापरिर्क्षितेस्मिन् कोट्टे न कैश्चिदस्मत्पादप्रसादोपजीविभिरन्यैर्वा सूक्ष्मा-
२५. पि पीडा काय्या यस्तिवमामाज्ञां विलङ्घ्यान्यथा कुर्यात्कारयेद्वा तमहं न मर्षयि-
२६. ष्यामि येषि मदूर्ध्वभूभूजो भवितारस्तैरपि धर्मगुरुभिर्गुरुकृतप्रसादा-
२७. नुवर्त्तिभिरियमाज्ञा सम्यक्प्रतिपालनीया यत्कारणं बहुभिर्व्वसुधा दत्ता राजभि-
२८. स्सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्पष्टिं वर्षसहस्राणि
२९. स्वर्गो मोदति भूमिदः आक्षेप्ता चानुमन्ता च तावन्ति चरके वसेत् (स्वद) तां परद-
३०. तां वा (यो हरेत वसुन्धराम् । स विष्टायां कृभिर्भू त्वा पितृभिः सह पच्यते)
३१. [.....] वार्त्त इति

(Bajracharya: 2030 B.S p.233-239 )

#### D. Present condition of the inscription

१. '.....हात्प्रशस्तानेकगुणगणाधारो .....
२. ....शिवदेवः कुशली गुड्डीमकग्रामनिवासिनः .....
३. ....शुलपरिप्रश्नपूर्व समाज्ञापयति विदि.....
४. ....मरीचिविस्तारव्याप्ताशेषदिडमण्डलेन प्रणत.....
५. ....रविन्दद्युतिना श्र.....
६. ....युष्ट.....[.....]
७. ....[.....] दादृतैर्यथाज्ञमनुतिष्ठदभिर्युष्मत्पूर्वकैराराधितैरस्मद्गुरु-
८. भिः कृतसीमनिर्णयो योयं सर्व्वकोट्टमर्यादोपपत्रत्वादचाटभट्टप्रवेश्यो
९. वसतये कृषिकर्मणे च कोट्टो वः प्रतिपादित आसीदस्योत्तरपूर्वतोऽधस्ताद्दक्षिण-
१०. राजकुलपुण्डिराजकुलयोर्भू मिक्षेत्रैः परिवर्त्य्य प्रीतमनसा मयापि पूर्व्वलब्धेन सहैकीकृत्य शि-
११. लापट्टकशासनमिदं वो दत्तमङ्गारञ्च चक्रसरलकाष्ठ [.....] य प्रसादश्च यथा
१२. प्राग्[...] स्त ... श्रोभोपरिखाभोड्खा [.....] वाग्वत्या [.....] त्य [.....] ग्राममहानु -

१३. च .[.....] रनं-पुरो युष्मद्-सैश्च कैश्चिद्विक्रेयाश्चिलकं च कञ्चिदप्यशेष-
१४. मविक्रेयं यथा प्रतिपिद्ववस्तुद्वयमज्ञानाद्यर्थं ग[ .....] द्विक[ .....]
१५. कृताङ्गारञ्चलकाक्षेपोसौ भवद्भ्यो मुञ्चेत स्ववनादाहत्य [.....]
१६. चत्वारिंशदधः सरलकाष्ठं विक्रीणतां वोवस्कराधिकृतैः [.....]
१७. स्मद्गोत्रजा ये कोट्टाद् बहिरन्यत्र निवसेयुस्तेषाङ्गार्यप्रयोजने स्वकोट्टा [.....]
१८. -वद्वारङ्गेदृसीमा च ग्रामस्य पश्चिमतो दक्षिणतश्च दोलाशिखराटवीपर्य्य-
१९. न्तश्च तत उदल्लमलकसेतु शातुन्तीदुलल्लिगागृहखिलभूमिबुर्दुम्ब्रादुल्लदीसङ्ग [...]
२०. -श उत्तरतो मणिमतीम्पुरोनुसृत्य भारविश्रमणस्थानपूर्वतो [.....] ष्ट
२१. पानीयस्रोतस्ततो रिप्शिङ्कोसेतुप्रोज्जम्बुप्रोडनिप्रडप्रोडप्रोवाडसंक्रमेण ततः
२२. पर्वतमूलन्ततो नदीपूर्वतो विहिङ्खोस्रोतःपर्वतस्योपरि विहिङ्गमागर्गदक्षिणेन
२३. पानीयपातस्ततो मार्गशिलां सेतुसरलवृक्षप्लक्षमूलान यथाक्रमन्तदे-
२४. तत्सीमापरिक्षिप्तेस्मिन् कोट्टे न कैश्चिदस्मत्पादप्रसादोपजीविभिरन्यैर्वा सूक्ष्मा-
२५. पि पीडा कार्या यस्ति त्वमामाज्ञां विलङ्घ्यान्यथा कुर्यात्कारयेद्वा तमहं न मर्षयि-
२६. ष्यामि येषि मदूर्ध्वभूभूजो भवितारस्तैरपि धर्मगुरुभिर्गुरुकृतप्रसादा-
२७. नुवर्तिभिरियमाज्ञा सम्यक्प्रतिपालनीया यत्कारणं बहुभिर्वसुधा दत्ता राजभि-
२८. स्सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमृष्टिं वर्षसहस्राणि
२९. स्वर्गो मोदति भूमिदः आक्षेप्ता चानुमन्ता च तावन्ति चरके वसेत् (स्वद) तां परद-
३०. तां वा (यो हरेत वसुन्धराम् । स विष्टायां कृभिर्भू त्वा पितृभिः सह पच्यते)
३१. [.....] वार्त्त इति

## E. Word and letters ereased now

१. स्वस्ति मानगृ\_\_\_\_\_
२. राजश्री\_\_\_\_\_
३. दुम्बिनः क\_\_\_\_\_तम्भवतु भवतां यथाने-
४. न स्वयशो \_\_\_\_\_तसामन्तशिरोमणि-
५. मयूखविक्षुरितचरणा\_\_\_\_\_सामन्तांशुवर्मणा विज्ञापितेन
६. \_\_\_\_\_ यु\_\_\_\_\_ [.....]
७. त्यक[ .....]\_\_\_\_\_
८. \_\_\_\_\_
९. \_\_\_\_\_
१०. \_\_\_\_\_
११. \_\_\_\_\_[.....]\_\_\_\_\_
१२. \_\_\_\_\_[...][...][...][...][...][...][...]
१३. \_.[.....]\_\_\_\_\_
१४. \_\_\_\_\_[ .....]\_\_\_\_\_
१५. \_\_\_\_\_[.....]

१६. \_\_\_\_\_ : [.....]
१७. \_\_\_\_\_ [.....]
१८. \_\_\_\_\_
१९. \_\_\_\_\_ [...]
२०. \_\_\_\_\_ ^ [.....]
२१. \_\_\_\_\_
२२. \_\_\_\_\_
२३. \_\_\_\_\_
२४. \_\_\_\_\_
२५. \_\_\_\_\_
२६. \_\_\_\_\_
२७. \_\_\_\_\_
२८. \_\_\_\_\_
२९. \_\_\_\_\_
३०. \_\_\_\_\_
३१. [.....] \_\_\_\_\_

### 3.1.3 Golmadhitole Shivadeva and Amshuvarma Inscription

The inscription of Golmadhi tole is beautifully engraved decorated with a chakra flanked by two sankhas. Date: Samvat 516 Jyestha sukla diva dasamyam. Bendall read the date symbol as Samvat 316 or 318. But he was wrong. The symbol for 500 is clear. Gnoli and writers following Levi have read it as 500, which is correct. (Regmi: 1983 A.D p.56)

#### A. Location

As Dhanavarja Bajracharya write that the inscription is located at the small temple of the Golmadhi tole but as my field research it is at Goldamhi tole but the inscription lies at the stair of the Gahitiat right side.

#### B. Condition

Nothing is described about the condition of this inscription in the book Lichchhavi kal ka abhilekh except the date S 516. But now due to dust, rain and sunlight the inscription is being damaging continuously and can be complelty damage if is not conserve it properly. (see pic no.3)

### C.The text that as Dhanavajra Bajracharya Book.

१. स्वस्ति मानगृहादपरिमितगुणसमुदयोद्भासितयशा ब-
२. प्पपादानुद्ध्यातो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदे-
३. वः कुशली माखोपृ सतलद्रङ्गनिवासिनः प्रधानपुरस्सरा-
४. न्यामकुटुम्बिनः कुशलपरिप्रश्नपूर्व समाज्ञापयति विदि-
५. तम्भवतु भवतां यथानेन प्रख्यातामलविपुलयशसा स्वप-
६. राक्रामेपशमितामित्रपक्षप्रभावेन श्रीमहासामन्तांशुवर्म-
७. णा विज्ञापितेन मयैतद्गौरवाद् युष्मदनुकम्पया च कुथेर्वु -
८. त्तयधिकृतानामत्र समुचितस्त्रिकरमात्रसाधनायैव प्रवे -
९. शो लेख्यदानपञ्चापराधाद्यर्थन्त्वप्रवेश इति प्रसादो वः
१०. कृतस्तदेववेदिभिरस्मत्पादप्रसादोपजीविभिरन्यैर्वा न
११. कैश्चिदयमन्यथा करणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथा कु-
१२. य्यात्कारयेद्वा तमहममतितरात्र मर्षयिष्यामि येपि मदू -
१३. र्ध्वम्भूभुजो भवितारस्तैरपि धर्मगुरुभिर्गुरुकृतप्रप्ता -
१४. दानुवर्तिभिरियमाज्ञा सम्यक्प्रतिपालनीयेति समाज्ञापना
१५. दूतकश्चात्र भोगवर्मगोमी संवत् ५१६ ज्येष्ठशुक्लदिवादशम्याम्  
( Bajracharya: 2030 B.S p 249-252)

### D.Present condition of the inscription

१. स्वस्ति मानगृहाद.....मितगुणसमुदया.....
२. प्पपादानुद्ध्यातो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदे-
३. वः कुशली माखोपृ स.....नः प्रधान.....
४. न्यामकुटुम्बिनः .....पूर्व समाज्ञापयति .....
५. तम्भवतु .....वतां यथा.....विपुलयशसा स्वप-
६. राक्रामेपशमिता.....वेन .....
७. .... विज्ञापितेन म.....कम्पया च कुथेर्वु -
८. ....तानामत्र समुचितस्त्रिकरमात्रस.....
९. शो लेख्यदानपञ्चापराधाद्यर्थन्त्वप्रवेश .....
१०. कृतस्तदेववेदिभि.....स्मत्पादप्रसादोपजीवि.....
११. कैश्चिदयमन्यथा करणीयो यस्त्वेतामाज्ञां .....
१२. ....येद्वा तमहममतितरात्र मर्षयिष्यामि .....
१३. र्ध्वम्भूभुजो भवितारस्तैरपि धर्मगुरु.....
१४. दानुवर्तिभिरियमाज्ञा सम्यक्प्रतिपालनीय.....
१५. दूतकश्चात्र भोगवर्मगोमी संवत् ५१६ .....

### E. Word and letters creased now

१. \_\_\_\_\_ परि \_\_\_\_\_ दभासितयशा ब-
२. \_\_\_\_\_
३. \_\_\_\_\_ तलद्रङ्गनिवासिनः \_\_\_\_\_ पुरस्सरा-
४. \_\_\_\_\_ कुशलपरिप्र \_\_\_\_\_ विदि-
५. \_\_\_\_\_ भ \_\_\_\_\_ नेन प्रख्यातामल \_\_\_\_\_
६. \_\_\_\_\_ मित्रपक्षप्रभा \_\_\_\_\_ श्रीमहासामन्तांशुवर्म-
७. णा \_\_\_\_\_ यैतद्गौरवाद् युष्मदन \_\_\_\_\_
८. त्तयधिकृ \_\_\_\_\_ धनायैव प्रवे -
९. \_\_\_\_\_ इति प्रसादो वः
१०. \_\_\_\_\_ र \_\_\_\_\_ पाद \_\_\_\_\_ भिरन्यैव्वा न
११. \_\_\_\_\_ ज्ञां विलङ्घ्यान्यथा कु-
१२. य्यात्कार \_\_\_\_\_ येपि मदू -
१३. \_\_\_\_\_ भिरगुरुकृतप्रप्ता -
१४. \_\_\_\_\_ ति समाज्ञापना
१५. \_\_\_\_\_ ज्येष्ठशुक्लदिवादशम्याम्

#### 3.1.4. Tulachhen tole Shivadeva and Amshuvarma inscription

Beautifully engraved inscription of Tulachhen tole is now at Bhaktapur meuseum. The top of the stone has a relief with a chakra flanked by two sankhas. It also shows flowery designs outside the space covered by the Sankhas and chakra. Date: Samvat 516. Levi published some of the parts of the inscription for the first time later after him Gnoli published this inscription.

##### A. Location

According to the book Lichchhavi kal ka abhilekh, the inscription was at the Tulachhentole of the Bhaktapur but now it is transfer at the Bhaktapur meuseum in front of the recieption desk of the meusum.

##### B. Condition

Due to it is at the safe place from rain sunlight and dust the inscription is not damaged in 40 years but at the middle and at the end part of inscription cannot be seen. (see pic no.4)

### C.The text that as Dhanavajra Bajracharya Book.

१. स्वस्ति मानगृहादपरिमितगुणरामुदयोद्भासि-
२. तयशा वप्पपादानुध्यातो लिच्छविकुलकेतुर्भ-
३. [इ] रकमहाराजश्रीशिवदेवः कुशली खूपुङ्ग्रामे
४. आसूर्यविध्वन्नाग्रात्रिवासिनः प्रधानपुरस्सरान्नाम-
५. कुटुम्बिनःकुशलपरिप्रश्नपूर्व समाज्ञापयति विदि-
६. तम्भवतु भ [वतां यथाने] न प्रख्यातामलविपुलयशंसा
७. स्वपराक्र [मोपशमि] तामित्त्रपक्षप्रभावेन श्रीमहा-
८. सामन्तांशु [वर्मणा] विज्ञापितेन मयैतद्गौरवाद् युष्म-
९. दनुकम्प [या च कुथे] वृत्यधिकृतानामत्र समुचितस्त्रिक-
१०. रमात्त्रसाधनायैव प्रदेशो लेख्यदानपञ्चापराधा-
११. चर्त्यन्त्वप्रवेशं इति प्रसादो वः कृतस्तदेवंवेदिभि-
१२. रस्मत्पादप्रसादोपंजीविभिरन्यैर्वा न कैश्चिदयमन्य-
१३. था करणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथा कुर्यात्कारये-
१४. द्वा तमहमतितरात्र मर्षयिष्यामि येषि मदूर्ध्वम्भू-
१५. भुजो भवितारस्तैरपि धर्मगुरुभि [र्गुरुकृ] तप्रसादा -
१६. नुवर्त्तिभिरियमाज्ञास (म्यक्प) रिपालनीयेति समा-
१७. ज्ञापना (दूतकश्चात्र भो) गवर्मगोमी संवत् ५००,
१८. १०, ६[ .....][शु] क्लदिवा [प] ञ्चम्याम[.....]

(Bajracharya: 2030 B.S p.253-256)

### D. Present Condition of the inscription

१. स्वस्ति मानगृहादपरिमितगुणरामुदयोद्भासि-
२. ..यशा वप्पपादानुध्यातो लिच्छविकुलकेतुर्भ-
३. [....] रकमहाराजश्रीशिवदेवः कुशली खूपुङ्ग्रामे
४. ....र्यविध्वन्नाग्रात्रिवासिनः प्रधानपुरस्सरान्नाम-
५. कुटुम्बिनःक.....परिप्रश्नपूर्व समाज्ञापयति विदि-
६. तम्भवतु भ[.....] न प्रख्यातामलविपुलयशंसा
७. स्वपराक्र [.....]...मित्त्रपक्षप्रभावेनश्रीमहा-
८. सामन्तांशु [.....] विज्ञापितेन मयैतद्गौरवाद् .....
९. दनुकम्प [.....] वृ.....नामत्र समुचित.....
१०. रमात्त्रसाध.....व प्र..... लेख्यदानपञ्चापराधा-
११. चर्त्यन्त्वप्रवेशं ..ति प्रसादो वः कृतस्तदेवंवेदिभि-
१२. रस्मत्पादप्रसादोपंजी.....रन्यैर्वा न कैश्चिदयमन्य-
१३. था करणीयो यस्त्वेतामाज्ञां विलङ्घ्या..... कुर्यात्कारये-



१४. द्वा तमहम.....त्र मर्षयिष्यामि येपि मदूद्वम्भू-  
 १५. भुजो भवितार.....रपि धर्मगुरुभि [गुरुकृ] तप्रसादा -  
 १६. नुवर्त्ति...रियमा..... (.....) रिपालनीयेति समा-  
 १७. ....पना (.....) गवर्मगोमी संवत् ५००,  
 १८. १०,....[ .....][....] क्लदिवा [...] ञ्चम्याम.....

### E. Words and Letters creased now.

१. \_\_\_\_\_  
 २. त \_\_\_\_\_  
 ३. [.....] \_\_\_\_\_  
 ४. श्रासूर्य \_\_\_\_\_  
 ५. \_\_\_\_\_:कुशल \_\_\_\_\_  
 ६. \_\_\_\_\_[.....] \_\_\_\_\_  
 ७. -----[.....] ता \_\_\_\_\_  
 ८. \_\_\_\_\_[.....] \_\_\_\_\_ युष्म-  
 ९. \_\_\_\_\_[.....] \_\_\_\_\_त्यधिकृता \_\_\_\_\_स्त्रिक-  
 १०. \_\_\_\_\_नायै \_\_\_\_\_देशो \_\_\_\_\_  
 ११. \_\_\_\_\_इ \_\_\_\_\_  
 १२. \_\_\_\_\_विभि \_\_\_\_\_  
 १३. \_\_\_\_\_यथा \_\_\_\_\_  
 १४. \_\_\_\_\_तितरा \_\_\_\_\_  
 १५. \_\_\_\_\_स्तै \_\_\_\_\_[.....] \_\_\_\_\_  
 १६. \_\_\_\_\_भि \_\_\_\_\_माज्ञास [.....] \_\_\_\_\_  
 १७. ज्ञा \_\_\_\_\_[.....] \_\_\_\_\_  
 १८. \_\_\_\_\_६[ .....][...] \_\_\_\_\_[प] [.....]

### 3.1.5. Nirpexa Inscription of ChanguNarayan at the time of Manadeva

The Inscription still now intact still have a clean surface and looks attractive for the researchers. This inscription was published bt Gnoli and also by SamshodhanMandal in "Itihas Samshodhan ko Praman Pramay" in page 108. (Bajracharya: 2030 B.S p 79)

#### A. Location

The location of this inscription is exact at as said as in DhanaBajra Bajracharya book "Licchhavikal ka Abhilek" at the right side of the main door of the temple.

## B. Condition

The present condition of this inscription is still good but at middle some letters of the inscription seems broken off. (see pic no.5)

## C. The text that as DhanaBajra Bajracharya Book.

१. संवत् ४२७ कार्तिके शुक्लदिवा १३  
दातय्यतीव विदुषि प्रथितप्रभावे  
श्रीमानदेवनृपतौ जगतीं भुनक्ति
  २. तस्यैव शुद्धयशसश्चरणप्रसादात्  
पित्रोः कृताकृतिरियत्रिरपेक्षनाम्ना  
कृत्वा च तां विधिवदत्र यदस्ति पुण्यम्
  ३. पुण्येन तेन पितृदैवतभागिनो मे  
पित्रोः प्रवासगतयोर्धुवमस्तु योगः  
अन्यत्र जन्मनि विशुद्धवतीति कृत्वा
- (Bajracharya: 2030 B.S p 79-81 )

## D. Present condition of the Inscription

१. संवत् ४२७ कार्तिके शुक्लदिवा १३  
दातय्यतीव विदुषि प्रथितप्रभावे  
श्रीमानदेवनृपतौ जगतीं भुनक्ति
२. त.....शुद्धयशसश्चरणप्रसादात्  
पित्रोः कृताकृतिरि...त्रिरपेक्षना.....  
कृत्वा च तां विधिवदत्र यद.... पुण्यम्
३. पुण्येन तेन पितृदैवतभागिनो मे  
पित्रोः प्रवास...तयोर्धुवमस्तु योगः  
अन्यत्र जन्मनि विशुद्धवतीति कृत्वा

## E. Words and Letters creased now

१. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
२. स्यैव \_\_\_\_\_  
\_\_\_\_\_ य \_\_\_\_\_ म्ना  
\_\_\_\_\_ स्ति \_\_\_\_\_
३. \_\_\_\_\_  
\_\_\_\_\_ ग \_\_\_\_\_  
\_\_\_\_\_

### 3.1.6. Bhaktapur Inayatole Amshuvarma Inscription

This inscription is only some broken part. The upper portion of the stone is completely damaged. The inscription said to be at near a slab of stone placed near the temple of Maheswari at Inayatol but it is at the side of the road near the house. Which have a date Sambat 31 ditiya pausha sukla astamyam.

#### A. Location

The location of this inscription said to the near Maheshoripith i though it can be at some small temple but the found inscription is at open place near right side of the road at Inayatole at base of the household building.

#### B. Condition

The inscription is already starts to covering by green mosses and also inscription is being continuously damaging. (see pic no.6)

#### C. The text that as DhanaBajra Bajracharya Book.

१. .... यस्त्वेतामाज्ञां विलङ्घ्यान्यथा प्रवर्तिष्यते .....
  २. मर्यादाज्ञावयतिक्रमकारिणो .....
  ३. रपि भूप्रतिभिर्धर्मगुरुतया गुरुकृतप्रसादानु (व)
  ४. र्तिभिरेव भवितव्यमिति स्वयमाज्ञा दूतकोत्र राजपु-
  ५. त्रस्थितिवर्मा संवत् ३१ द्वितीयपौषशुक्लाष्टम्याम्
- (Bajracharya: 2030 B.S p 115-116)

#### D. Present condition of the Inscription

१. [....].....[ .....]
२. ....मकारिणो .....
३. .... भूप्रतिभिध.....गुरुकृ.....
४. ....रेव भवितव्य.....स्वयमाज्ञा दूतकोत्र.....
५. ....वर्मा संवत् ३१ द्वितीयपौ.....

#### E. Words and Letters creased now

१. .... यस्त्वेतामाज्ञां विलङ्घ्यान्यथा प्रवर्तिष्यते .....
२. मर्यादाज्ञावयतिक्र \_\_\_\_\_ .....
३. रपि \_\_\_\_\_ र्मगुरुतया \_\_\_\_\_
४. र्तिभि \_\_\_\_\_ यमिति \_\_\_\_\_ राजपु-
५. त्रस्थितिवर्मा \_\_\_\_\_ टम्याम्

### 3.1.7. ChanguNarayan Bishnu Gupta Inscription

Around ChanguNaraya temple we can see many inscriptions. One of the lichchhavi Gupta rulers Bishnu Gupta also had installed inscription at the Changu temple. As the inscription seems so rough to study, DhanaBajra Bajracharya and Aishwaryadhar Sharma dechipher the inscription.(Bajracharya: 2030 B.S p.452).

#### A. Location

At the right side of the Changunarayam temple from the main entrance there is a stone slab at the base of the the staute.

#### B. Condition

The condition of the inscription seems preety rough to study but its can be study with proper treatment to the inscription. (see pic no.7)

#### C.The text that as DhanaBajra Bajracharya Book.

१. ॐ निर्भेदं यद्विकारैः समनुगतविवोपाधिभेदोपचारा-  
दज्ञानभ्रान्तिभाजामविषयमबहिःसाधनाधीनतृप्ति
२. भक्तिश्रद्धांप्रसादस्थिरकरणमनोभाक्नाभ्यासगम्य-  
म्पायात्तद्भूतभर्तुः संकलगुणगणातीतत्वम्पदं वः
३. याङ्गीर्तेः केतुभूतां सरितमिहपुरानीतवान्भोगवर्मा  
द्वारेदोलासुरेन्द्रक्षितिधरशिखराध्यासिनः शार्ङ्गपाणेः
४. दृष्ट्वा कालेन जीर्णां विषमगिरितटेष्वध्वनो विप्रकर्षा-  
त्संस्काराधानवित्तव्ययविधुरतया छिन्नवारिप्रवाहाम् ॥
५. भूयः शैलेन्द्रकुक्षेरमृतरसपयोवाहिनीमापशान्ता-  
माकृष्यातिप्रयत्नात्सकलजनहिताधाननिम्नान्तरात्मा
६. राज्ञे श्रीजिष्णुगुप्तक्षितितलशशिने कल्पयामास पित्रे  
.....ी..... प्रणालीद्वितय ..... विष्णुगुप्तः

(Bajracharya: 2030 B.S p. 452-453 )

#### D. Present condition of the Inscription

१. ॐ निर्भेदं यद्वि.....  
.....
२. भक्ति.....दस्थिरकरणमनो.....  
म्पायात्तद्भूतभर्तुः संकल..... त्वम्पदं वः
३. .... तां सरितमिह.....  
द्वारेदो..... राध्यासिनः .....पाणेः
४. दृष्ट्वा काले..... वध्वनो विप्रकर्षा-  
त्सं..... यविधुरतया ..... वाहाम् ॥

५. भूयः ..... मापशान्ता-  
..... प्रयत्नात्सकलजन.....
६. .... गुप्तक्षि..... पित्रे  
[.....]. १[ .....] ..... द्वतय [.....] विष्णुगुप्तः

### E. Words and Letters creased now

१. \_\_\_\_\_ कारैः समनुगतविबोधाधिभेदोपचारा-  
दज्ञानभ्रान्तिभाजामविषयमबहिःसाधनाधीनतृप्ति
२. \_\_\_\_\_ श्रद्धांप्रसा \_\_\_\_\_ भावनाभ्यासगम्य-  
\_\_\_\_\_ गुणगणातीत \_\_\_\_\_
३. याङ्गीर्तैः केतुभूतां \_\_\_\_\_ पुरानीतवान्भोगवर्मा  
द्वारेदो \_\_\_\_\_ राध्यासिनः \_\_\_\_\_ पाणेः
४. दृष्ट्वा काल \_\_\_\_\_ ध्वनो विप्रकर्षा-  
त्सं \_\_\_\_\_ यविधुरतया \_\_\_\_\_ वाहाम् ॥
५. भूयः \_\_\_\_\_ मापशान्ता-  
माकृष्यातिप्रयत्नात्सकलजनहिताधाननिम्नान्तरात्मा
६. \_\_\_\_\_ गुप्तक्षि \_\_\_\_\_  
[.....].....[.....] प्रणाली \_\_\_\_\_ [ .....] \_\_\_\_\_

### 3.1.8. ChanguNarayan Inscription at the time of Baldeva

The inscription is around the near area of ChanguNarayan temple at the stone base of some statue. This inscription was published by Gnoli.(Bajracharya: 2030 B.S p.595)

#### A. Location

As per the book Livhvhhavi kal ka abhilekh the inscription is at the right side of the main door of the ChanguNarayan temple at some jalahari of statue.

#### B. Condition

Although the inscription seems engraved beautifully but in the present condtion the words and letters badly damaged. First line of the inscription is fully broken off so the date cannot be seen and others are also not very good in condition. (see pic no.8)

#### C.The text that as DhanaBajra Bajracharya Book.

१. ॐ संवत् २७१ वैशाखशुक्लदिवपञ्चम्यां ..... राजश्रीबलदेवराज्ये लङ्खाग्राम-निवासि ..... म्प्रभृति ..... प्रतिष्ठापित  
भगवतो प्रति- लस्वामि ।

२. .... देवस्थापक-कुमारस्वामि .....प्रद-भुक्ति ..... म : हु.-हारलम्भेण कारितकमिति -मानिका .....  
(Bajracharya: 2030 B.S p. 595)

#### D. Present condition of the Inscription

१. ....[.....].....[.....]म्प्रभृति [.....]  
प्रतिष्ठा.....  
प्रति- लस्वामि ।  
२. [.....]देवस्थापक-कुमारस्वामि [.....]प्र.....[.....] म : हु.-हारलम्भेण का.....का  
[.....]

#### E. Words and Letters creased now

ऊँ संवत् २७१ वैशाखशुक्लदिवपञ्चम्यां [.....]राजश्रीबलदेवराज्ये लङ्खाग्राम-निवासि  
[.....]:.....[.....]पित भगवतो ..... ।  
२. [.....]देवस्थापक-कुमारस्वामि [.....]प.....[.....]रितकमिति -  
मानि\_\_\_\_[.....]

#### 3.1.9. Aanantalingeshor Narendradeva Inscription

Aanantalingeswor Mahadev temple situated at the southern part of the Bhaktapur at the hill there is the inscription. There is two stone at the stairway of the temple only one have an inscription other is inscription or not sure because no letters can be seen. As Dhanabajra Bajracharya define inscription have ox image is beautifully engraved at the top and date is also controversial that its seems like sambat 80 to 89.(Bajracharya: 2030 B.S p.485)

##### A. Location

At the top of the stairway to the Aanantalingeswor temple situated at the southern hill from the Suryabinayak temple.

##### B. Condition

Due to the inscription is at open place the inscription is slowly damaging and started to eaten by the mosses. Many letters and words are cannot be identified. (see pic no.9)

### C.The text that as DhanaBajra Bajracharya Book.

१. ॐ स्वस्ति कैलासशृङ्गाभात्रयनोन्सवकारिण : कैलासकूटभवनात्
२. रम्याज्जगति विस्वतात् । राज्ञां मणिलिच्छिवंशजानां योभूद्गुणैस्सर्वजनातिगण्यै :
३. शक्तित्रयापूरितमण्डलश्री : शशोव संलक्ष्यतरो नृपाणाम् स विनयनयप-
४. राक्रमालङ्कृतमूर्तिर्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातो भ-
५. ट्टारकमहाराजाधिराजश्रीनरेन्द्रदेवः कुशली नेपालसीमान्तः पातिनः सर्वाधिकाराधिकृ -
६. तान् वर्तमानान् भविष्यतश्च समाज्ञापयति विदितमस्तु भवतां हंसगृहद्रङ्गस्य .....पश्चिमको -
७. -ग्रामसहितस्य चाटभटाप्रवेश : शरीरकोट्टोभयानेकमर्यादोपपत्रः कश्चित्प्रसा-
८. दशासनपट्टकोभूत्स च पूर्वराजविभ्रमतो नष्टोधुनास्माभिश्चिरन्तनव्यवस्थानुपाल-
९. नजातादरै (:) स एव प्रसादश्चिरस्थितये शिलापट्टकाभिलेख्येन प्रसादीकृतोत्र
१०. च मर्यादा कुलपतिना देया कार्तिकशुक्लैकादश्याम्मार्गसंस्कारार्थन्त-
११. ण्डुलमानिका ४ द्वादशम्भगवतो लोकपालस्वामिनः प्रतिष्ठादिने तत्रै-
१२. व ब्राह्मणजनस्य शान्त्युदकम्पणानां पुराणम् २५ द्रङ्गसीमाध्यन्तरस्था-
१३. नाम्ब्राह्मणप्रमुखानाम्माचाण्डालेभ्यो धृताशनसंमितादिभोजनम् श्रानर-
१४. स्तम्भानामेकैकस्य संस्थापनार्थम् तण्डुलमानिका ५४ गोयुद्धपताकावस्तु -
१५. पुराण २५ क्रियाकरणम्भगवतो लोकपालस्वामिनः पावनार्थन्धान्यमानिका :
१६. ४० देवस्थापकस्य भुक्तिकाधान्यमानिका .....दकभुक्तिकाधान्यमानिका :
१७. २४ देवभृत्यानान्दशानामेकतो भुक्तिकाधान्यमानिस १४० दासीनां विंशती-
१८. नामेकतो मानिकाशतत्रयं षष्ट्युत्तर .....त ..... मानिकाशतद्वयं चत्वारिंशद्मा
१९. निकाधिकं भासश्चेत्त्रेणैव ..... च यत्पूरणीयं मानिका -
२०. शतं त्रिशदुत्तरं तत्कुलपते ..... न्देवभृत्यानाम्पुराण १२०
२१. दासीनाम्पुराण ८० मृत्तिका ... का ५ पणपुराण ६०
२२. श्रङ्गनशोधनार्थन्तण्डुलमा ..... शोधनार्थङ्कोङ्कोग्रामपाञ्चा -
२३. लिकानान्तण्डुलमानिका ..... १ माघशुक्लद्वादश्याम्
२४. द्रङ्गसोमाभ्यन्तरस्थाना ..... यथाग्रचफ
२५. लानुमासेन क्षेत्रमणि ..... ज्येष्ठशुक्लैकाद -
२६. श्यां वराहयात्रायां सोमाभ्यन्तर .....
२७. सोनान्तण्डुलमानिका .....
२८. मण्या तन्धि .....
२९. श्रचनानिमित्तम् .....
३०. का: १२ इन्द्रो .....
३१. यजभवन .....
३२. दक्षिण .....
३३. ....
३४. ....
३५. पालनीयं .....
३६. ....
३७. पूर्वराजप्र ..... पालनपरैरेव .....

३८. शास्त्रानुशी ..... यतः पूर्वदत्तां द्विजातिभ्यो य (त्नाद्रक्ष) युधिष्ठिर  
 ३९. महों महोभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनमिति संवत् ८० .....  
 ४०. कृष्णदिवादशम्याम् दूतकश्चात्र श्रीयुवराज .....देवेति

(Bajracharya: 2030 B.S p. 485-489)

#### D. Present condition of the Inscription

१. ॐ स्वस्ति कैलासशृ.....रिण : कैलासकू.....  
 २. रम्य.....विस्त्रुतात् । राज्ञां मणि.....योभूद्गुणैस्सर्वजनातिगण्यै :  
 ३. ....त्रयापूरितमण्डलश्री : ..... संलक्ष्यतरो नृपाणाम् स .....  
 ४. राक्रमालङ्कृतमूर्तिर्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातो भ-  
 ५. ट्टारकमहारा.....श्रीनरेन्द्रदेवः कुशली नेपालसीमान्तः पातिनः सर्वाधिकाराधिकृ -  
 ६. तान् वर्तमानान् भविष्यतश्च समाज्ञापयति विदित.....भवतां हंसगृहद्रङ्गस्य .....पश्चिमको -  
 ७. -ग्रामसहितस्य चाटभटाप्रवेश : शरीर.....भयानेकमर्यादोपपन्नः कश्चित्प्रसा-  
 ८. दशासनपट्टकोभूत्स च पूर्वराजविभ्रमतो नष्टोधुनास्माभिश्चरन्तनव्यवस्थानुपाल-  
 ९. नजातादरै (:) स एव प्रसादश्चिरस्थितये शिलापट्टकाभिलेख्येन प्रसादीकृतोत्र  
 १०. च मर्यादा कुलपतिना ..... कशुकलैकादश्याम्मार्गसंस्कारार्थन्त-  
 ११. ण्डुलमानिका ४ द्वादशम्भगवतो लोकपालस्वामिन : प्रतिष्ठादिने तत्रै-  
 १२. व ब्राह्मणजनस्य शान्त्युदकम्पणानां पुराणम् २५ द्रङ्गसीमाध्यन्तरस्थां-  
 १३. नाम्ब्राह्मणप्रमुखानाम्माचाण्डालेभ्यो धृताशनसमितादिभोजनम् श्रानर-  
 १४. स्तम्भानामेकैकस्य संस्थाप.....तण्डुल..... ५४ गोयुद्धपताकावस्तु -  
 १५. पुराण २५ क्रियाकरणम्भगवतो लोकपा.....: पावनार्थन्धान्यमानिका :  
 १६. ४० देवस्थापकस्य भुक्तिकाधान्यमानिका [.....] दकभुक्तिकाधान्यमानिका :  
 १७. २४ देवभृत्यानान्दशानामेकतो .....मानिस १४० दासीनां विंशती-  
 १८. नामेकतो मानिकाशतत्रयं षष्ठ्युत्तर[ .....]त[ .....] मानिकाशतद्वयं चत्वारिंशद्मा  
 १९. निकाधिकं भासश्चेतरेणैव[ .....] च यत्पूरणीयं मानिका -  
 २०. शतं त्रिशदुत्तरं तत्कुलपते [.....] न्देवभृत्यानाम्पुराण १२०  
 २१. दासीनाम्पुराण ८० मृत्तिका [... ..] का ५ पणपुराण ६०  
 २२. श्रङ्गनशोधनार्थन्तण्डुलमा[ .....] शोधनार्थङ्कोङ्कोग्रामपाञ्चा -  
 २३. लिकानान्तण्डुलमानिका [.....] १ माघशुक्लद्वादश्याम्  
 २४. द्रङ्गसोमाभ्यन्तरस्थाना [.....] यथाग्र.....  
 २५. लानुमासेन क्षेत्रमणि [.....] ज्ये.....  
 २६. श्यां वराहयात्रायां सोमाभ्यन्तर [.....]  
 २७. सोनान्तण्डुलमानिका [.....]  
 २८. मण्या तन्धि [.....]  
 २९. श्रर्चनानिमित्तम् [.....]  
 ३०. का: १२ इन्द्रो [.....]



३१. यजभवन [.....]
३२. दक्षिण [.....]
३३. [.....]
३४. [.....]
३५. पालनीय [.....]
३६. [.....]
३७. पूर्वराजप्र [.....] परैरेव [.....]
३८. शास्त्रानुशी [.....] पूर्वदत्ता..... य (त्नाद्रक्ष) .....
३९. महौ महोभुजां ..... दानाच्छ्रेयोनुपालनमिति संवत् ८० [.....]
४०. ..... दशम्याम् दूतकश्चात्र श्रीयुवराजृ [.....] .....

#### E. Words and Letters ereased now

१. \_\_\_\_\_ शृङ्गाभात्रयनोन्सवका \_\_\_\_\_ : \_\_\_\_\_ कूटभवनात्
२. \_\_\_\_\_ ज्जगति \_\_\_\_\_ मणिलिचछविवंशजानां \_\_\_\_\_ :
३. शक्ति \_\_\_\_\_ : शशोव संलक्ष्यतरो नृपाणाम् \_\_\_\_\_
४. \_\_\_\_\_
५. \_\_\_\_\_ जाधिराज \_\_\_\_\_
६. \_\_\_\_\_ मस्तु \_\_\_\_\_
७. \_\_\_\_\_ कोट्टो \_\_\_\_\_
८. \_\_\_\_\_
९. \_\_\_\_\_
१०. \_\_\_\_\_ देया कार्ति \_\_\_\_\_
११. \_\_\_\_\_
१२. \_\_\_\_\_
१३. \_\_\_\_\_
१४. \_\_\_\_\_ नार्थम् \_\_\_\_\_ मानिका \_\_\_\_\_
१५. \_\_\_\_\_ स्वामिन \_\_\_\_\_
१६. \_\_\_\_\_ [.....] \_\_\_\_\_
१७. \_\_\_\_\_ भुक्तिकाधान्य \_\_\_\_\_
१८. \_\_\_\_\_ [ ..... ] \_\_\_\_\_ [ ..... ] \_\_\_\_\_
१९. \_\_\_\_\_ [ ..... ] \_\_\_\_\_
२०. \_\_\_\_\_ [.....] \_\_\_\_\_
२१. \_\_\_\_\_ [.....] \_\_\_\_\_
२२. \_\_\_\_\_ [ ..... ] \_\_\_\_\_

२३. \_\_\_\_\_ [.....] \_\_\_\_\_
२४. \_\_\_\_\_ [.....] \_\_\_\_\_ चफ
२५. \_\_\_\_\_ [.....] \_\_\_\_\_ शुक्लैकाद -
२६. \_\_\_\_\_ [.....]
२७. \_\_\_\_\_ [.....]
२८. \_\_\_\_\_ [.....]
२९. \_\_\_\_\_ [.....]
३०. \_\_\_\_\_ [.....]
३१. \_\_\_\_\_ [.....]
३२. \_\_\_\_\_ [.....]
३३. [.....]
३४. [.....]
३५. \_\_\_\_\_ [.....]
३६. [.....]
३७. \_\_\_\_\_ [.....] पालनप \_\_\_\_\_ [.....]
३८. \_\_\_\_\_ [.....] यतः \_\_\_\_\_ द्विजातिभ्यो \_\_\_\_\_
३९. \_\_\_\_\_ श्रेष्ठ \_\_\_\_\_ [.....]
४०. कृष्णदिवादश \_\_\_\_\_ [.....] \_\_\_\_\_

### 3.1.10. ChanguNarayan Amshuvarma Inscription

The inscription of Amshuvarma at Chagunarayan temple is of the most beautifully engraved inscription on the golden plate. Lichchhavi king Amshuvarma installed this inscription as for the renovation of the Golden armor for being old.

#### A. Location

As the location of this inscription is inside the Changunarayan temple on the Garvagriha of the temple and people are not allowed inside the temple to study the inscription.

#### B. Condition

People are not allowed inside the inside the temple to study or take photograph of the inscription without arranging special permission letter from the DOA. As I cannot able to study the inscription personally but I found the image of the inscription in some

sort from social media (Arts of Nepal). All the letters and words are still intact as per the book Lichchhavi Kal Ka Abhilekh mention. (see pic no.10)

### **C. The text that as DhanaBajra Bajracharya Book.**

१.      ॐ एकत्रिंशत्तमे वर्षे वर्तमाने स्वसंस्थया  
         माघशुक्लत्रयोदश्याम्पुष्येण सवितुर्दिने १
२.      कालेन शीर्णमवलोक्य समस्तमाद्यं  
         हैमं हरेर्भगवतः कवचं सताक्षर्यम्
३.      तस्माद्विदर्शनमवाप्य जगद्धितार्थं  
         सञ्चस्कृत्वावरपतिः पुनरंशुवर्मा २

(Bajracharya: 2030 B.S p. 317-319 )

### **D. Present condition of the Inscription**

All letters and word are intact.

#### **3.1.11 Thimi Inscription I**

Thimi is the one of the ancient part of the bhaktapur district we can observe many old structures might be relating to lichchhavi period and also according to Lichchhavi Kal Ka Abhilekh there are three lichchhavi inscriptions installed in Thimi area.

One of the inscription of thimi published by Silva Levi and Gnoli.(Bajracharya: 2030 B.S p.527)According to the local people the inscription was used as to cover the sewage.so that Dhanabajra Bajracharya said the inscription cannot been found but the inscription can be somewhere near Balkumari area.

#### **A. Location**

As Dhanabajra Bajracharya book Lichchhavi kal ka Abhilekh this inscription at the west side of the Balkumari temple in old stonetap.But as my research this inscription is found at the drinking water well called as *Barmanani* well which is locate at the North side from the Balkumari Temple.

#### **B. Condition**

The present condition of the inscription seems well beacause local people renovate the inscription at the near the well. Upper part of the inscription is completely gone. (see pic no.11)

### C. The text that as DhanaBajra Bajracharya Book.

(माथिल्ला केही पङ्क्ति पढ्न नसकिने)

१. .... हिरण्यादिप्रत्याय .....
२. .... पश्चिमे नि .....
३. ....
४. .... गामो .....
५. .... यमेत .....
६. .... तश्च पश्चिमेन च तदा .....
७. .... दन्तरेणापि ते-मात्र .....
८. .... खातमपल्लो ततो याव .....
९. .... ग्र-क .... विष्टिमनुष्यसम्बन्धेन प्रतिवर्ष यत्पुराणशत .....
१०. .... तेम्भ एवं ग्रामोयौदतिव्यम् राजकुलोयव्यवसायिभिस्तु न कदाचिद (न्यथा)
११. (कर्त) व्ययेतुकेचिदस्मत्पादप्रसादोपजीविनोपरेचान्यथा क्युःकारयेयु (वा)
१२. ....तरात्रक्षम्यन्तेभविष्यद्भिरपिवसुधाधिपतिभिरात्मनःकरुणातिशयम्
१३. पूर्वपार्थिवप्रणीतोयंदानधर्मसेतुरितितद्गौरवात्सम्यगेवानुपालनीयस्तथा (चोक्त)
१४. पूर्वदत्तांविजातिभ्योयत्नाद्रक्षयुधिष्ठिरामहीमहीभुजाश्रेष्ठदानाच्छेयोनुपा
१५. लनम्॥षष्टिवर्षसहस्राणिस्वग्रेमोदतिभुमिदः॥श्राक्षेप्ताचामुमन्ताचता ( वन्ति)
१६. नरकेवसेत्।इतिस्वयमाज्ञादुतकश्चार्त्राजपुर्त्यदेवःसं ( वत्).....
१७. श्रावयुजिकृष्णपष्ठयाम्

(Bajracharya: 2030 B.S p.527-529)

### D. Present condition of the Inscription

१. [.....] .....त्याय[.....]
२. [.....] पश्चिमे नि [.....]
३. [.....]
४. [.....] गामो [.....]
५. [.....] यमेत [.....]
६. [.....] तश्च पश्चिमेन च तदा [.....]
७. [.....] दन्तरेणापि ते-मात्र [.....]
८. [.....] खातमपल्लो ततो याव [.....]
९. [.....] ग्र-क [.....] विष्टिमनुष्यसम्बन्धेन प्रतिवर्ष यत्पुराण.....[.....]
१०. [.....] एवं ग्रामोयौदतिव्यम् राजकुलोयव्यवसायिभिस्तु न कदाचिद (न्यथा)
११. .... व्ययेतुकेचिदस्मत्पादप्रसादोपजीविनोपरेचान्यथा क्युःकारयेयु (वा)
१२. .... तरात्रक्षम्यन्तेभविष्यद्भिरपिवसुधाधिपतिभिरात्मनःकरुणातिशयम्
१३. .... र्वपार्थिवप्रणीतोयंदानधर्मसेतुरितितद्गौरवात्सम्यगेवानुपालनीयस्त.....
१४. ... र्वदत्तांविजातिभ्योयत्नाद्रक्षयुधिष्ठिरामही.....च्छेयोनुपा

१५. ....॥.....वर्षसहस्राणिस्वग्रेमोदतिभूमिदः।श्राक्षेप्ताचामुमन्ताचता .....
१६. नरकेवसेत्।इतिस्वयमाज्ञादुतकश्चार्वाजपुर्जयदेवःसं (वत्) [.....]
१७. श्राश्वयुजिकृष्णषष्ठयाम्

### E. Words and Letters ereased now

१. [.....] हिरण्यादि [.....]
२. [.....] [.....]
३. [.....]
४. [.....] [.....]
५. [.....] [.....]
६. [.....] [.....]
७. [.....] [.....]
८. [.....] [.....]
९. [.....] ग्र-क [.....] शत [.....]
१०. [.....] लेम्भ [.....]
११. (कर्त) [.....] यु (वा)
१२. [.....]= [.....] शयम्
१३. पूर्व [.....] (चोक्त)
१४. पू [.....] महीभुजाश्रेष्ठ [.....]
१५. लनम्।।षष्टि [.....] ( वन्ति)
१६. [.....] [वत्]
१७. [.....]

### 3.1.12. Thimi Inscription II

This inscription was said to be found at the thimi area by Silva Levi and also published by him and Gnoli. Gnoli had described this inscription might be at the time of Amshuvarma and no date can be seen. Dhanabajra Bajracharya also cannot found this inscription. (Bajracharya: 2030 B.S p.392)

### A. The text that as DhanaBajra Bajracharya Book published by Gnoli

१. यना .....
२. मशेषनै .....
३. गुरोर्व्वासुदेवस्य .....
४. तर्थे भूयादित्यस्मा (भि) .....
५. णानुस्मरणमि .....

६. : दधि सर्वैरनुसमम् .....  
 ७. स्तावदाकृष्टव्योयम्  
 ८. वासौ न सम्पन्नातिक .....  
 ९. तिक् ..... धान्यमानि  
 (केही पङ्क्ति पढ्न नसकिने)  
 १०. दिभरपि  
 ११. (स्व) यमाज्ञा दूतकश्चा (त्र) देवप .....  
 (Bajracharya: 2030 B.S p.392-393)

### 3.1.13. Bhaktapur KhumaleTale Inscription

At the pottery square also called kumaltale. Where beautiful pottery goods can be seen at this area. At the small dabali side there lies the inscription. This inscription was printed by Samshodhan Mandal in Abhilekh Sanghra. (Bajracharya: 2030 B.S p.231).

#### A. Location

Around the Bhaktapur Durbar area there is small chowk called pottery square there is a small temple at the dabali there is three god images facing south among three in the middle behind the laxminarayan image.

#### B. Condition

Due to the inscription is behind the Laxminayran image most part is covered but the visible letters are still now intact. The inscription is becoming black because of the use aagarbatti and dhup when worshipping. (see pic no.12)

#### C.The text that as DhanaBajra Bajracharya Book.

१. ....  
 २. ....लिच्छविकुलकेतु .....  
 ३. .... (कु) शली माखोदुलु .....  
 ४. .... णोत्तरतरंफुथुल्व .....  
 ५. .... मार्गस्य हेली तिलं .....  
 ६. .... उत्तरतः वि-यखोट्टसूत्यमार्ग .....  
 ७. .... सङ्कोसन्जरासम्पातनद्याः प्रणालीश्वर .....  
 ८. .... वृह (त्त) पथस्य दट्टणदत्तसपूर्वोत्तर -लमस्य  
 ९. लदेवीमार्गे ..... सीमापरिसि .....  
 १०. प्रधानपुरस्सरान् ..... कुशल .....  
 ११. प्रश्नपूर्व ..... भवतु (भ)  
 १२. (व) तां यथा ..... नय .....

१३. ....  
 १४. ....  
 १६. ....  
 १७. प्रसाद ..... प्रवे .....  
 १८. व्यदान ..... तिप्रसा -  
 १९. तन्दे ..... पजीवि .....  
 २०. त - दे .....

Bajracharya: 2030 B.S p.321-232)

#### D. Present condition of the Inscription

१. [.....]  
 २. [.....[लिच्छविकुलकेतु[ .....]  
 ३. [.....].....शली माखो.....[.....]  
 ४. [.....]. णोत्तरतरंफुथुल्व [.....]  
 ५. [.....].....र्गस्य हेली तिलं [.....]  
 ६. [.....] उत्तरतः वि-यखोट्टसूत्य.....[.....]  
 ७. [.....] सङ्कोसन्जरासम्पातनद्याः प्रणालीश्वर [.....]  
 ८. [.....]..... दट्टणदल्यसपूर्वोत्तर -लमस्य  
 ९. लदेवीमार्गे[ .....] सीमापरिसि[ .....]  
 १०. प्रधानपुरस्सरान् [.....] कुशल [.....]  
 ११. प्रश्नपूर्व [.....] भवतु (भ)  
 १२. .... तां यथा [.....] नय [.....]  
 १३. [.....]  
 १४. [.....]  
 १६. [.....]  
 १७. ...साद[ .....] प्रवे [.....]  
 १८. ....दान [.....] तिप्रसा -  
 १९. ....[.....].....[.....]  
 २०. ....[.....].

#### E. Words and Letters creased now

१. [.....]  
 २. [.....[.....[ .....]  
 ३. [.....] (कु) \_\_\_\_\_दुलु [.....]

४. [.....]. \_\_\_\_\_[.....]
५. [.....] मा \_\_\_\_\_[.....]
६. [.....] \_\_\_\_\_मार्ग [.....]
७. [.....] सङ्कोसन्जरासम्पातनद्याः प्रणालीश्वर [.....]
८. [.....]वृह (त्त) पथस्य \_\_\_\_\_
९. \_\_\_\_\_[ .....]\_\_\_\_\_ [ .....]
१०. \_\_\_\_\_[.....]\_\_\_\_\_ [.....]
११. \_\_\_\_\_[.....] भवतु (भ)
१२. (व) \_\_\_\_\_[.....] नय [.....]
१३. [.....]
१४. [.....]
१५. [.....]
१६. प्र \_\_\_\_\_[ .....]\_\_\_\_\_ [.....]
१७. व्य \_\_\_\_\_[.....] \_\_\_\_\_
१८. त-दे [.....] पजीवि [.....]
१९. त - दे [.....].

### 3.1.14. Bhaktapur Nilbarahi Inscription

At the north side of the Bodhe Bhaktapur there is a temple called Nilbarahi. During a DhanaBajra Bajracharya research said that the inscription is lying around near some stone image. Which is being broken off and of some parts of the inscription stone where some letters are already flaking off. Now there are some stone around the stone images inside the temple but no letters can be seen in any stone.

#### A. The text that as published by DhanaBajra Bajracharya Book.

१. .... यर्या श्रीकलहाभिमानिनृपतिभ्रातृस्तुषा
२. .... किरणाङ्गीर्ति वितत्याभवन्मृत्योयोवन एवं कण्ठवि
३. ....भट्टा..... । याप्रिडग्रामे स्थितवति रिपून्मूलनादीक्षितेच्छे कोशम्फैन्य (?)
४. .... भास्वद्गुणगणवति क्षमापतौ जिष्णुगुप्ते ॥ आपिप्याययिषुस्तमूर्जित- गुणप्रोन्मीलिता
५. .... तेनात्मजम् भक्त्या सम्यगचीकरद्बुधमनःस्वच्छाम्प्रणालीमिमांलक्ष्मीं सज्जनसंश्रया
६. .... पञ्चाशन्मनिकामितपिण्डकम् वैद्यमद्गुदिवासिभ्यो भक्त्या लुन्थीप्रदेशजम्
७. .... ककंटकरविः । दुप्रङ्गामनिवासिभ्यो गौष्टिकेभ्योथ मानिकाः
८. .... तैः शार्णा वेदयितव्या च वैद्यमद्गुदिवासिभिः
९. .... दिवा अयने ॥

(Bajracharya: 2030 B.S p.431-432)



### **3.2. Causes behind the Change of Place of Lichchhavi inscription of Bhaktapur District**

Life, culture and most of activities of the Nepalese are reflected in the inscriptions. Thus, epigraphic materials directly or indirectly provide almost the only solid chronological foundation for modern historically oriented studies. This is true primarily because inscriptions, unlike literary sources, which almost always come to us only after being copied and recopied through the centuries, are inherently datable, either by an explicit date or by palaeographic estimate.

In and around Bhaktapur District there are numbers of inscriptions scattered all around public places, temples, around ancient water resources, patis and pauwas, and around palaces where public would gathers most. And of these inscriptions, there are few inscriptions of Lichchhavi period, the period of which history can be studied out only from the inscription.

Lichchhavi inscriptions are like base, pillars and roofs, for constructing history of contemporary period. But because of carelessness, lack of protection, natural disasters, have helped the historical documents to move from their original places of installations.

There are various reasons behind the change of places of the inscriptions of Bhaktapur District few reasons are the followings:

#### **Natural Reasons:**

Inscriptions are destroyed by defaced natural calamities as flood, landslide, earthquake, lightning, mosses and lichen, and sometime to protect from these calamities inscriptions should to be shifted or after these calamities, the place where it was installed can be damaged so have to shift in another place. For example, after the earthquake of 2072 B.S. many temples patis and pauwas around the Valley were heavily damaged, the inscription of Bhaktapur Inayatole incscription is being slowly covering by mosses.and the inscription Shivadedda and Amshuvarma at Changunarayan and Aanantalingeswora is being slowly flaking off due to at open area damaging by rain and water.

**Human involvement:**

In the name of development our heritage sites are being affected adversely by government agencies and public from past and continues till the date. Among the heritages affected, inscriptions are also the one. In the name of road expansion and construction, drainage management, damage has done from public and government agencies.

**3.3. Reasons behind the Deterioration of the Lichchhavi Inscriptions of Bhaktapur District**

Everything created is subject to destruction sooner or later, it is the law of nature but a little carefulness in terms of protection and maintenance can push the lifespan of them further more. But the carelessness and negligence to the heritages can cause the destruction much sooner.

Of many types of cultural properties, the tangible cultural properties - buildings, handicrafts, paintings, statues, inscriptions, ancient documents, antiquities, materials of folk history and so on - are made of a variety of materials like metal, stone, wood, textiles, paper and leather, or a combination of these materials. With the passage of time and the effect of external factors such as the formation of mold, insect attack, changes in temperature and humidity, ultraviolet rays, human involvement, these will deteriorate, gradually causing irreparable damages to the relics.

In Nepalese context, the only doorway to know about past (viz. inscriptions) has been brutally damaged and has been uncared by general public and by authorities who hold the key of preservation. It has been broken, flaked off, lost, used as grainder and as pathway to connect home and street, kept as a dustbin, used as step of temple and a place to grow vegetables, used as playing materials for children and as materials to sharpen people's tools, damaged by offering devotee wine, rice, color, etc., vandalized and damaged in the name of construction, buried underground, and many more.

Of our heritages, inscriptions are also the one. Most of the inscriptions placed by our ancestors for various purposes at public places are now in danger zone due to the construction work done by general public or by government. In the name of construction or reconstruction, without studying the risk, construction work has been done at many places by which most of the inscriptions are in danger. From

government work on road expansion or construction, drainage management, water supply management, etc. to building houses and walls around heritage monument by public has effected inscription so much. For example, the inscription of Inayatole can be bury under short period of time in case of road management.

Most of the Jaladroni's, once used as a water sources for the travelers and devotees have been viciously destroyed in the name of lack of use due to water scarcity by the disturbance of new constructions on its water supply channel. Lichchhavi inscription has came to extinction due to lack of use of such water sources.

In the name of conservation and preservation; the authorities who are responsible for conservation and preservation have collected many inscriptions and kept it in at Museum. They collected it without keeping any record of; when it was brought and in what condition, and who brought it there. Although it is brought there, inscriptions are left out without proper care. Most of the inscriptions collected and stored at museum are kept in open ground by which, it is directly affected by sunlight, acid rain, polluted air, and also covered with lichen and moss, which directly helped inscriptions for flaking off which is the main problem occurred in stone inscriptions. In the name of protection inscriptions are attached in the wall using cement, which is seen as a main cause of damage of inscriptions at National Museum, Chhauni and Patan Museum, although, some of the inscriptions are preserved intact inside museum building. In Bhaktapur Museum the inscription of Tulachhentole has been kept inside the meuseum in safe place.

In the name of worship and showing devotion to the deity, people pour color, oil, water, flowers and many more things which directly or indirectly affection our idols as well as inscriptions inscribed on their pedestals. The use of oil and color has covered all the inscribed parts and are hardly recognizable: the inscription at Kumaletole is being covered with black smoke coming from *aagarbati* and *Dhup* while worshipping. Amshuvarma and Shivadev inscription of Changunarayan is slowly flaking off due to continuously touching idols with hand and forehead helped for damaging the inscription at many places.

Most of the inscriptions placed at public places of Bhaktapur District have been affected by general public knowingly or unknowingly. The gathering of public at

public places and the existence of inscription at the same place has been ruining these historical documents.

#### **3.4. Cause behind the deterioration of letters of lichchhavi inscription of Bhaktapur district**

Like the houses do not get its value unless humans stays there, the inscriptions won't be inscriptions unless it has something inscribed. Our ancestors used stone as the medium to convey the message they want for others by engraving on it. But now it has started to degrade due to the continuous erasing of the engraved texts on it.

It is sad to say that most of the inscriptions of Bhaktapur are flaking off due to the negligence by general public and the authorities responsible for their protection. From the research of the researcher, it is found that among fourteen inscriptions of the Bhaktapur District just three inscriptions are intact, which shows the crucial data of continuous extinction of Lichchhavi inscriptions and the main problem is flaking off of the text engraved as mentioned above.

Except flaking off, the tradition of worshipping, using inscribed materials as a playing material by childrens, location, dust, rain and the materials used as a mean of protection of inscription itself are the reason behind the continuous erasing of letters engraved.

Continuous touching at same place long time by many people while worshipping at inscribed part helps to erase the text. For example, Golmadhi tole inscription is attached to the stairway to the water source so people continuously used to touch or worship.

Location also plays great role in protection of something as well as degradation of it. If the location is perfect for the object than it can add its lifespan, but if the location is not suitable than it can be the medium of destruction and applies the same in the case of inscriptions. Most of the inscriptions situated at the roadside and open place have erased its writing. Due to dust and dirt blown from road and attaching it at inscription also helped inscription to erase. For example, the inscription of Aanantalingeswor and the changunaryan Shivadeva and Amshuvarma inscription can be damage in period of time due to in open area.

The modern materials and methods used in preservation and protection of heritage are also ruining the heritage itself. And its example can be seen in conservation means applied in inscription by the authorities. In the name of preservation authorities has collected many inscriptions from various places and gathered at a place without any proper management. Most of the inscriptions collected by authority have been installed at wall using bricks and cement and while doing so inscriptions are colored and sometime damaged by cement. For example, all of the inscriptions installed at wall of Chhauni Museum have been damaged by colors and cement attached at corners has covered the letters of inscription. In the name of protection inscriptions are plastered with concrete at a site by which letters of corners are usually filled with concrete or erased.

As we all know, inscriptions are the mirror of the past, once its gone can be replaced by nothing. Thus, if the situation of damaging of inscriptions at Bhaktapur District continues in same level, our future generation will hardly see any of these historical documents. The ratios of flaking off of the inscriptions are very high because of its location and not applying any means of protection. In every inscription more than 50% of the texts have already erased due to various causes as described above and some are already extinct, so immediate action is needed for its protection. If not than within five to ten years in place of searching inscriptions at a place where it was originally installed, researcher and historian can be found searching old rubbing and published texts to study about inscriptions.

## **CHAPTER FOUR**

### **CONCLUSION**

In classical study, for example, epigraphy serves mainly as a corroborative and supplementary source to historical studies based mainly on textual sources, but in Nepal the situation completely different. Here, history is built stepping on the root of inscriptions, while literary and other sources usually serve only to add some missing links.

Cultural value created by our ancestors, representing every sphere of their activities, including: political, economic, cultural, industrial activities including their way of life. Cultural properties are an indispensable part of our world; from them we obtain information about the history, culture, ideas and technologies that we use as a basis for considering our present and future, our society and culture.

My research entitled 'Present condition of Lichchhavi Inscription of Bhaktapur District' deals with the comparative study about the present location, condition and state of writing of Lichchhavi inscriptions bases in the book 'Lichchhavi kal ka Abhilekh' published by late Shree Dhanvajra Bajracharya in 2030 B.S. The researcher studied between past and present condition, location and state of writing of inscriptions changed in and around forty years.

After the detailed field research by the researcher, among fourteen published inscriptions of Bhaktapur District in the book entitled 'Lichchhavi kal ka Abhilekh' published by Dhanavajra Bajracharya in 2030 B.S. Inscription of Tulachhen is preserve at the national mesusum of Bhaktapur. Two inscriptions, the inscription of thimi and Nilbarahi are already lost, damaged, misplaced or buried. Just three inscriptions (Changunarayan Mandeva pillar inscription, Nirapexa inscription and Amshuvarma inscription in Golden plate) are perfectly intact; two inscriptions, Golmadhitole inscriptionis attached at the way to wall of gahitiand another inscription of thimi is perfectly renovated at the safe place. Inscription of Inayatole should be replace at the safe place and other four inscriptions (Changunarayan - Amshuvarma and Shivadeva inscription, Bishnugupta inscription, Baldeva inscription and Aanantalingeswor inscription) are damaging endlessly due to rain and dust.

In the name of conservation one inscriptions from Bhaktapur District is collected and kept in museums. But sad to say, even the normal records like who brought it there, when it was brought and from where are unavailable in museum administration. one inscription collected by Bhaktapur museum inscriptions', inscribed text is continuously erasing. In the name of conservation Thimi inscription is first used as to cover the sewage but now it is attached to the public well called Barmannani well. and Aanantalingeswor inscription and Changunarayan Shivadev and Amshuvarma inscriptions are damaging from bottom due to continuous stagnate of rain water, dust and mosses. The inscription of TulachhenTole is kept at National museum, but the date it brought is not known. but the inscription is at the safe place.

Within forty years of time span from previous research, the inscriptions of Bhaktapur District of Lichchhavi period is around to extinct and if this process continues than we can just see the flaked off stone without any texts remaining. The main causes seem for the destruction of these inscriptions are the location, ways applied in the means of protection by public or government authorities, unawareness in public of its importance, wrong ways of worshipping by public, construction work done by public or by government agencies without studying the impact in heritage and so on.

From the field research of the researcher, among fourteen or can be more Lichchhavi inscriptions installed in and around Bhaktapur District by various Lichchhavi rulers; just three iscriptions are intact, two inscriptions are either lost or misplaced; without immidate replace at the safe place the inscription of Inayatole can buryunderground in short time period, and the rest of the inscriptions have continuously loosing its value due to flaking off of the text and within around 10-15 years, if these inscriptions are kept in same situation as now then, it will be all gone and nothing will be left to discuss about.

If this vernacular situation continuous, then, the researchers who want to study inscriptions of Bhaktapur District have to collect piles of books published about Lichchhavi inscriptions of Bhaktapur District for study, in place of field study because there will be nothing left there.

Inscriptions are indeed still a living heritage, even if it has in recent years suffered something of decline in standard in Nepal with great negligence. So, to revive what is

left, private, public and government partnership in protection, conservation and awareness is the most.

Although these materials are perishable, if we add some means of preservation, we can increase some time span before its natural time of decay. In our country, everyone talks about heritage protection by raising their voice in every seminar and other program but, sad to say, they only talk about the protection of architectural heritage or intangible heritage. It seems like, scholars and a researcher have forgotten the tree in search of branch, leaves and fruit.

Inscriptions are indeed still living heritage to know about our past history, even if it has in recent years suffered sometimes of decline instandrf in Nepal with great negligence. So, to revive what is left, private, public and government partnership in protection, conservation and awareness is most things to do.

And now, to protect what is left; the concern authority and general public have to do following to protect those inscriptions.

- 1) Proper documentation should to be done by D.O.A about its location and condition.
- 2) G.P.S. marking of location of inscriptions is needed.
- 3) 3D photography should to be collected, because if lost then replica can be made and installed at the place from where inscription is lost.
- 4) Conservation technique should to be taught to general public.
- 5) General public should also keep these historical sites neat and clean and if they saw any damage in heritage, they have to inform to concern authority.
- 6) Museums have to keep records of where it was, who installed it there, when it is taken and why, before taking inscriptions to museum.
- 7) Museums must have to keep captions keeping the detail information about inscriptions at the place where it is displayed.



## **APPENDIX A**

### **List of Interviewees:**

This research includes the interviews of listed people:

Mr. Shyam Sundar Rajbansi – chief Epigraphist, DOA. 2020/11/12

Mr. Kulthnath K C – Researcher of lichchhavi inscription at DOA, Sanothimi, Bhaktapur, 2020/10/09

Mrs. Sunita KC, Sanothimi, Bhaktapur, 2020/10/09

Mr. Rajesh Gaiju – the local residence of Bhaktapur, 2021/2/19

And the caretaker of the Nilbarahi Temple, Bode, Bhaktapur, 2021/2/20

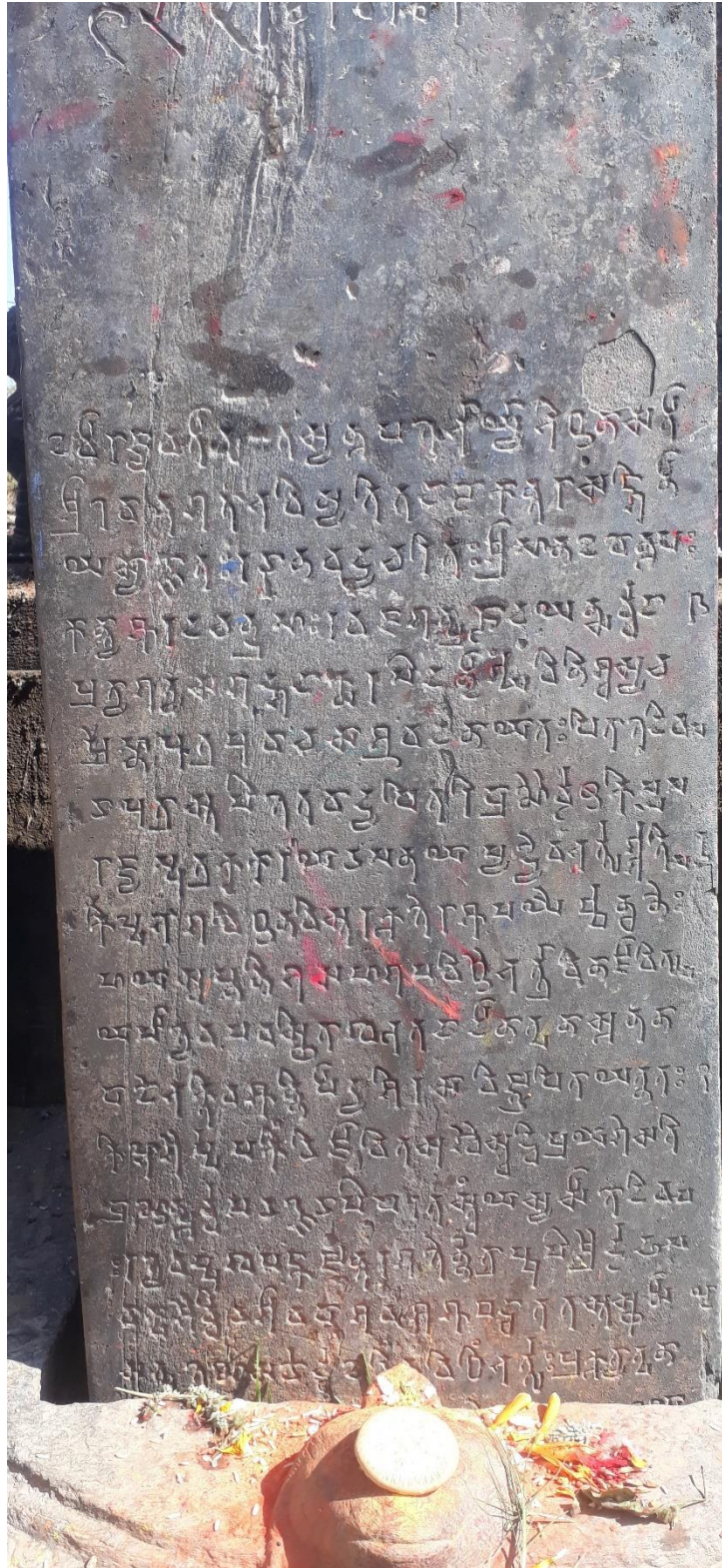
## APPENDIX B

Pictures of Inscriptions:



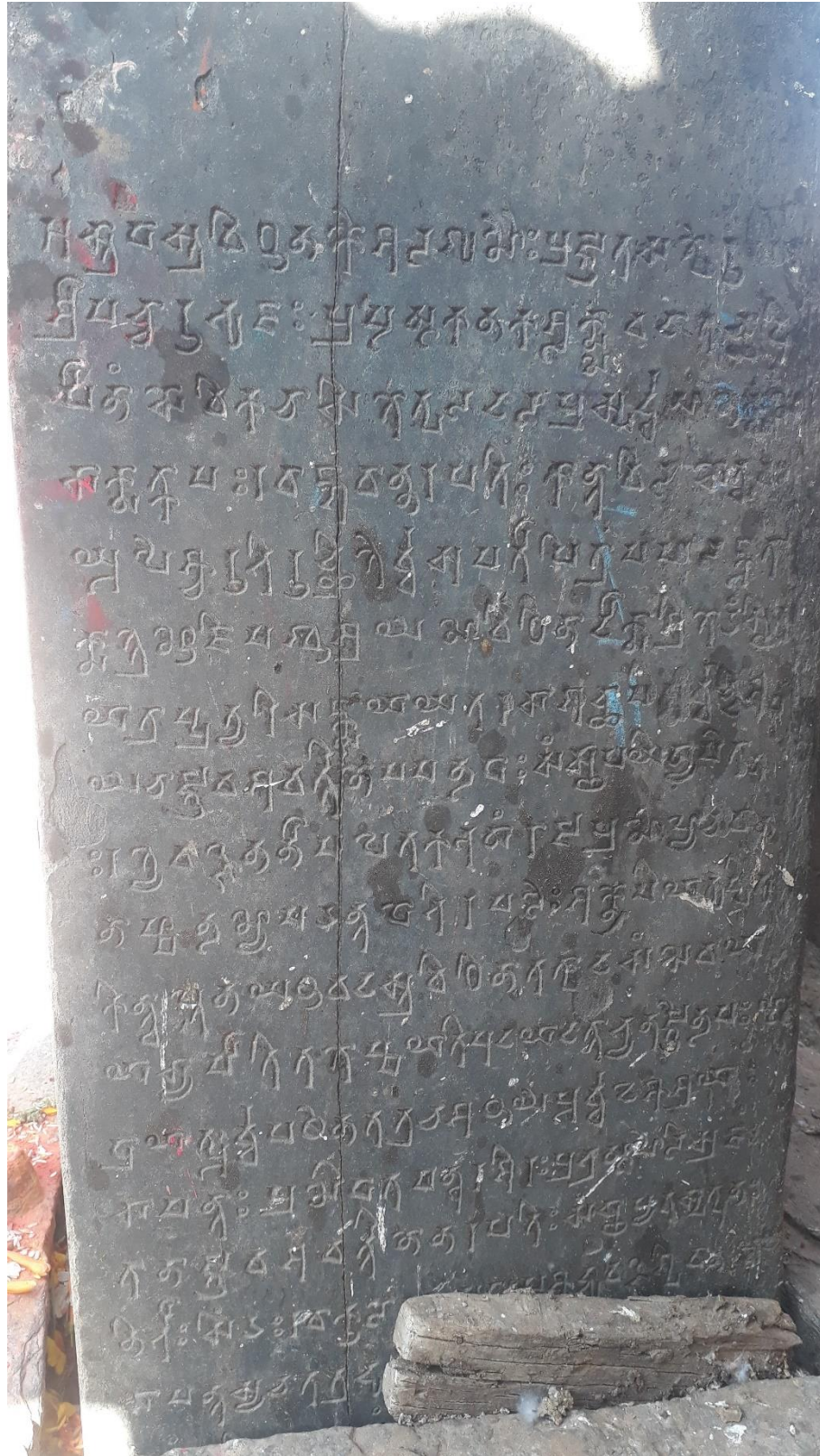
Pic.No.1. A. Changunarayan Manadeva inscription





Pic No.1.B. Changunarayan Manadeva inscription





Pic No. 1. C. Changunarayan Manadeva Inscription



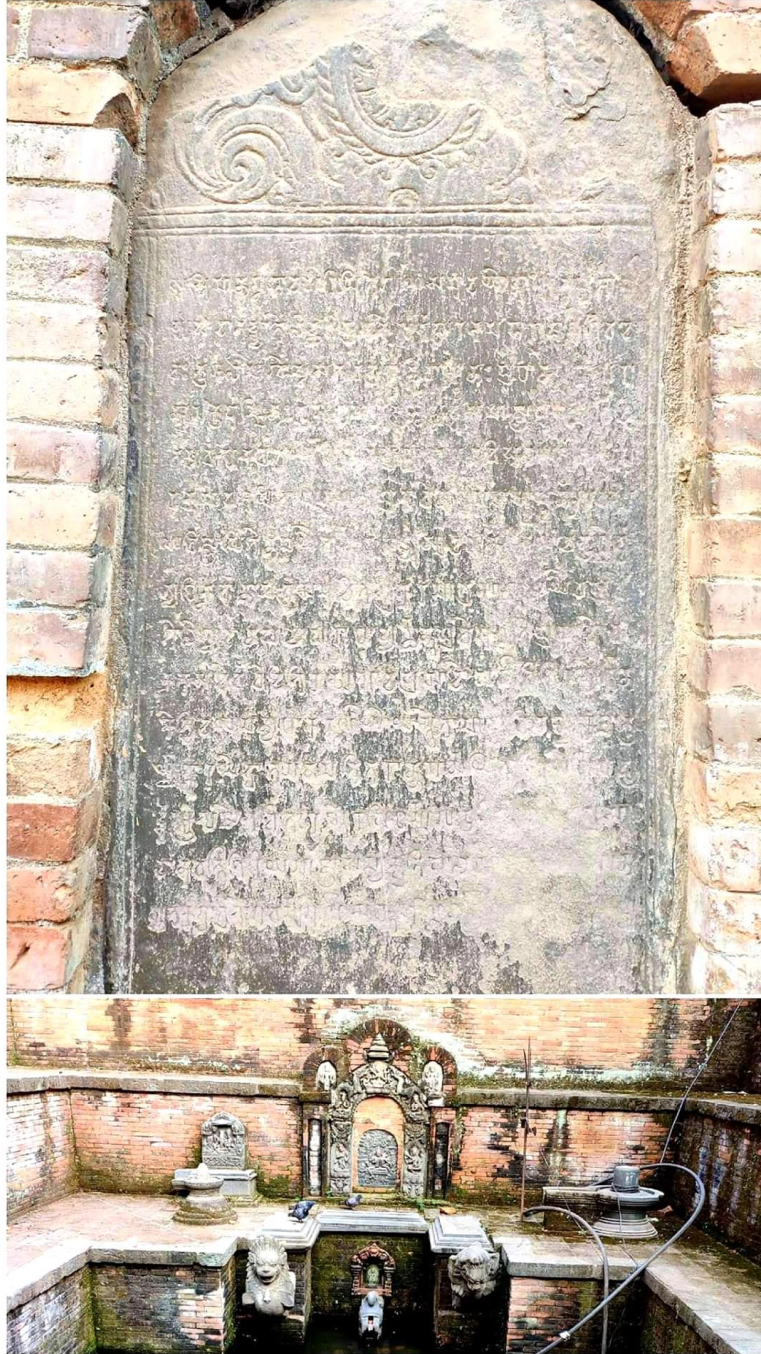
Pic no. 1. D. Changunarayan Manadeva inscription (Broken part)





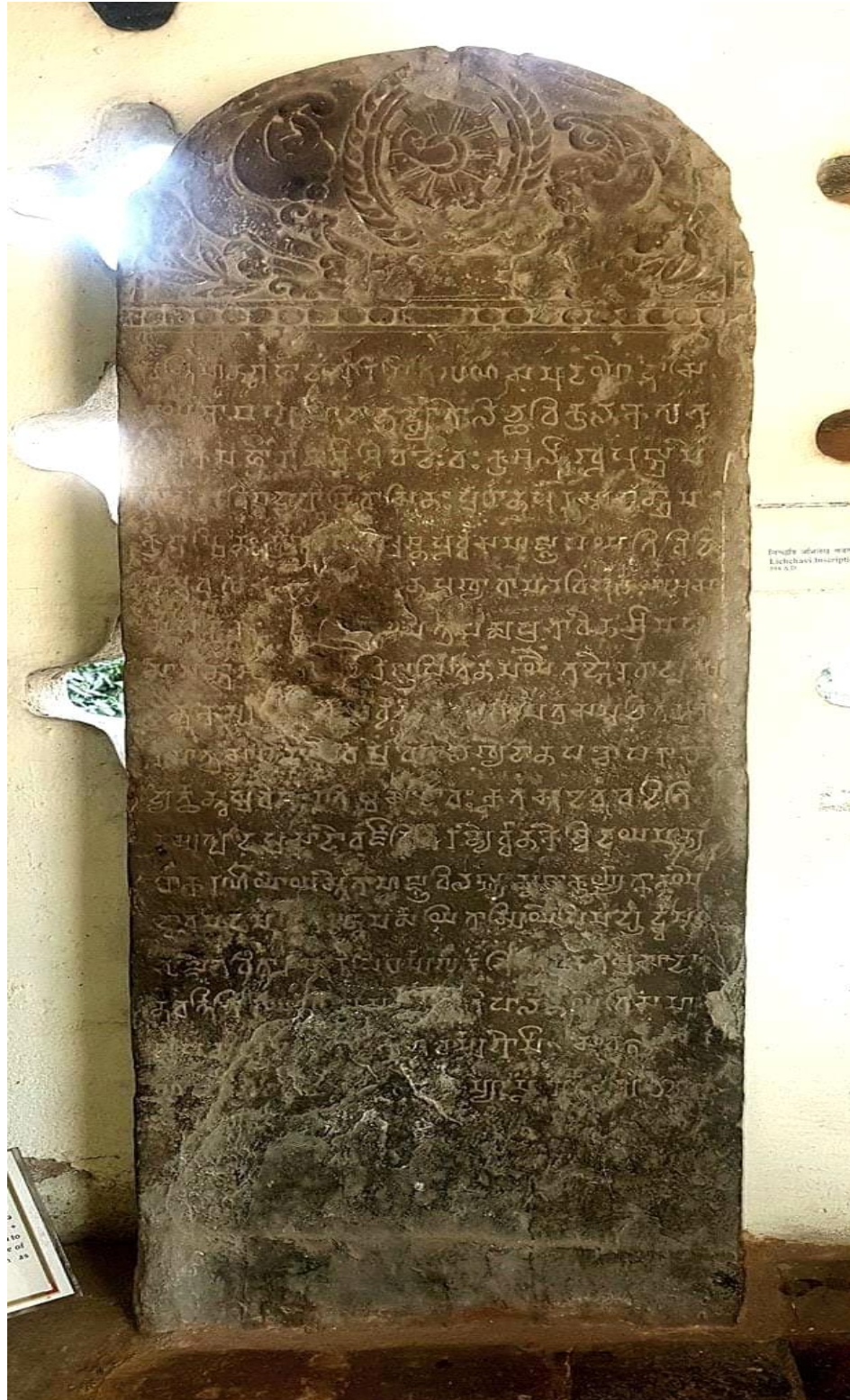
Pic. No.2 Changunarayan Shivadeva and Amshuvarma Inscription





Pic. No.3. Golmadhitole Inscription





Pic. No.4. Tulachhantole Shivadeva and Amshuvarma Inscription



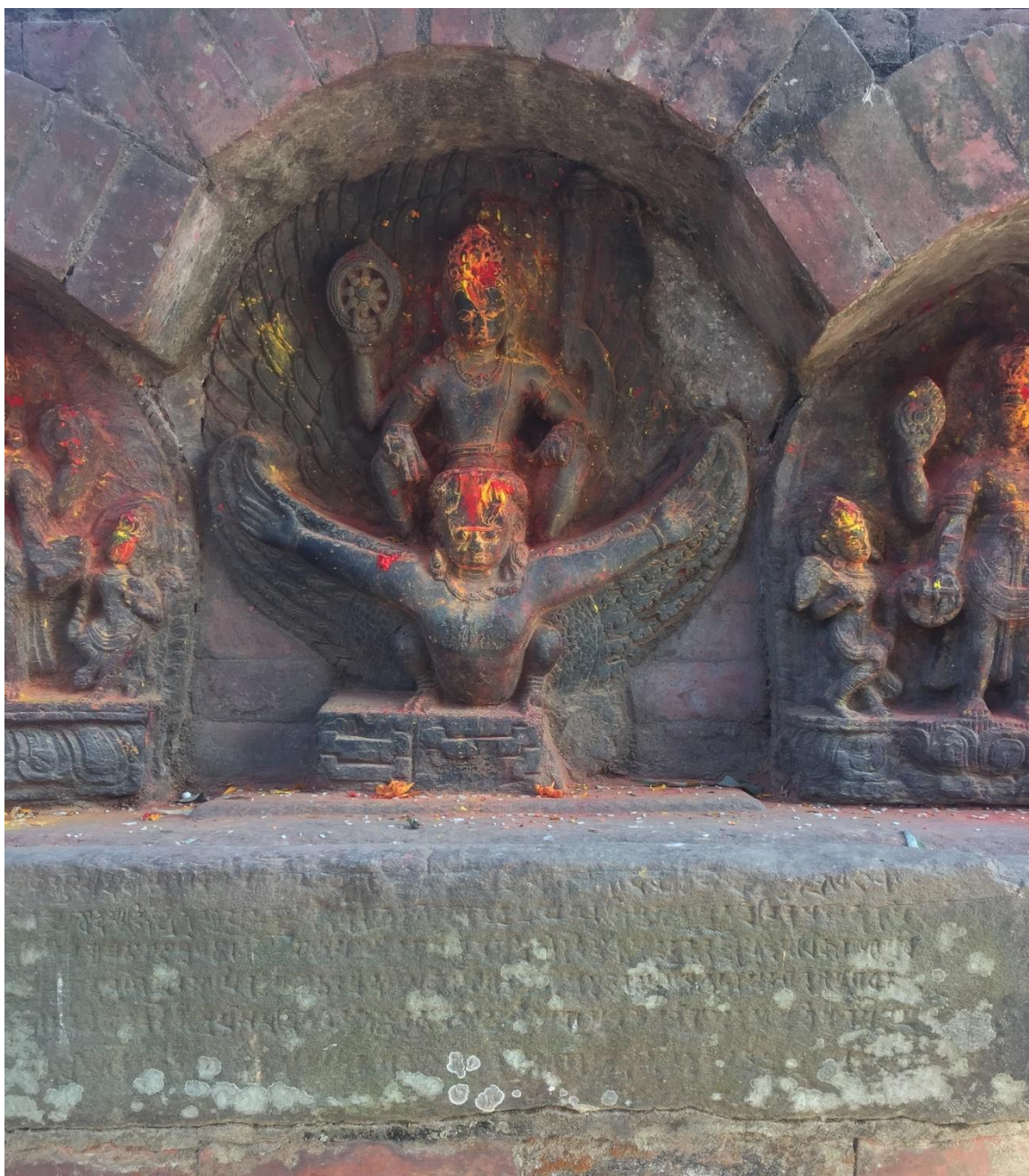


Pic.no. 5. Nirpexa Inscription of ChanguNarayan at the time of Manadeva



Pic.No.6. Bhaktapur Inayatole Amshuvarma Inscription





Pic.No.7. Changu Narayan Bishnu Gupta Inscription





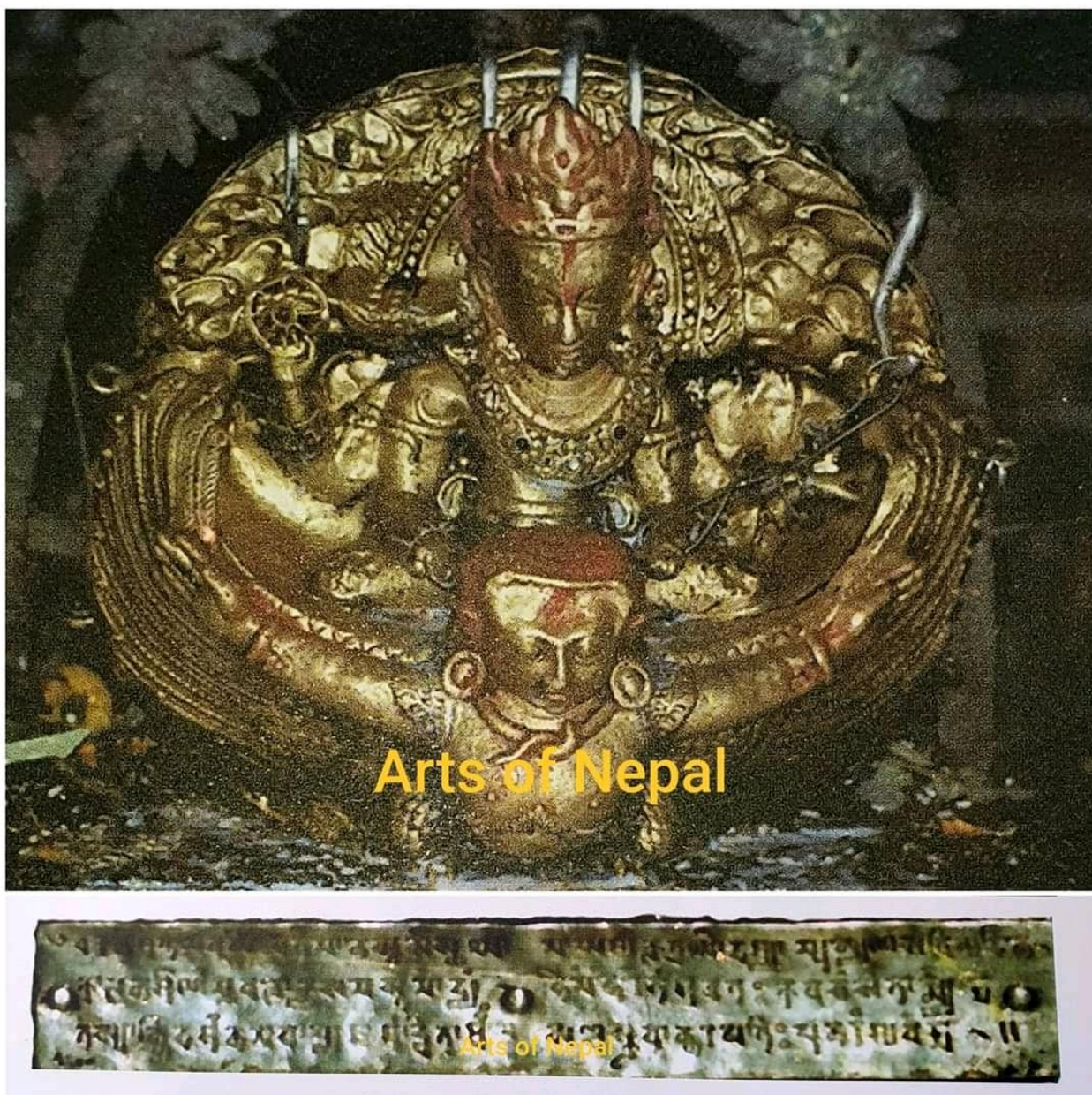
Pic.No.8. ChanguNarayan Inscription at the time of Baldeva





Pic.No.9 Aanantalingeshor Narendradeva Inscription





Pic.No.10. ChanguNarayan Amshuvarma Inscription





Pic. No.11. Thimi Inscription





Pic No.12. Bhaktapur KumaleTole Inscription



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