

HISTORY OF NEPAL AS TOLD BY ITS OWN AND CONTEMPORARY CHRONICLERS. pdf

1: Amar Singh Thapa (born) - Wikipedia

History of Nepal: As Told by Its Own and Contemporary Chroniclers. Bikrama Jit Hasrat. V. V. Research Institute Book Agency, - Nepal - pages.

From the lush green rice fields that yielded two or even three crops a year on the fertile soils of the valley floor there arose not one but three tiny city states: Kathmandu, Bhaktapur, and Lalitpur also called Patan. Each was centred upon a rambling palace complex with a temple-filled square, or Durbar square, adjacent to it, and each competed with the others for control of the lucrative trans-Himalayan trade. King Prithvi Narayan Shah of Gorkha, in the hills 80 miles to the west, invaded the valley in the mid-century. The Malla kings failed to unite against him and were promptly overwhelmed and displaced. The Shah king simply relocated his court from Gorkha to the Hanuman Dhoka palace in Kathmandu before going on to conquer and annex much of the territory that now constitutes Nepal. The king warmed to the local architecture, and when in he added a wing to the palace, the famous nine-storey Basantpur Tower, he had it built in the traditional Newar style. All of the pagodas were completely destroyed by the April 25 earthquake. In those days I used to stay in the attic room of the old Paras Hotel, three minutes stroll from the Kathmandu Darbar Square the room was not usually let out to guests, but I was an impecunious student and the hotelier was kind. The square was not really a square: In those days this part of Kathmandu was dilapidated and rustic, but very much alive. This was the largest and oldest structure in the traditional Newar style the first historical reference to it dates from . It is the building from which Kathmandu takes its name. It was probably built as a rest house for pilgrims and traders, though some sources suggest that it may have been a royal council hall. I remember the distinctive sound of this old corner of Kathmandu: This was founded by Parthivendra Malla in memory of his elder brother in , replacing an earlier structure on the site. Into the wooden struts supporting the three sloping tiled roofs were carved representations of the ten incarnations of Vishnu and other Vaishnav deities. On the ground to the west of the temple there knelt a eight-foot Garuda, the man-bird vehicle of Vishnu, created in from a single piece of stone. The Garuda of Trailokya Mohan Temple. Built in by Riddhi Lakshmi, the grandmother of King Bhupalendra Malla, it towered 23 metres over the square. Its plinth was a fabulous vantage point: The upper storeys of the Basantapur Tower have also collapsed. This part of the Kathmandu Darbar Square took the biggest hit of all three palace squares. Sangeeta Thapa, Instagram Lives matter more than buildings, and all efforts are rightly focused on humanitarian relief in the immediate aftermath. But at some point in the future, minds will turn to the task of reconstruction. When many of the same buildings were destroyed in , they were rebuilt by local artisans, with little or no help from the outside world. Now, however, many of the old crafts barely survive, and there are serious concerns about the theft of portable cultural artefacts and saleable architectural elements from these sites. Making sure that future generations will be able to glory in these places again will be an essential part of the national recovery.

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2: Gurkhas | Infopedia

Genre/Form: History: Additional Physical Format: Print version: Hasrat, Bikrama Jit, History of Nepal as told by its own and contemporary chroniclers.

Antiquity of the Word: The word Nepalis is obscure in origin. The earliest reliable incidence of the word is in the Allahabad pillar inscription of Samudragupta A. In Nepalese sources, the earliest incidence of the word is in an inscription dated equivalent to A. Issued by King Vasantadeva, it is located in Tistung, a small valley at the foot of Candragiri, on the ancient entry route to the Nepal Valley. The form *naipaevyais* is dative plural. *Naipala* is from *Nepala*, combined with the suffix *-an*. The vowel *e* in the first syllable *ne* becomes diphthong *ai* when the suffix *-an* is used. Unfortunately, however, the suffix *-an* is used for different shades of meaning, coming for, among other things, attributives *e*. Although the exact shade of meaning of the form of address *swasti naipalevyah* is debatable, two facts of its use are in clear evidence. Of the nearly extant ancient Nepalese inscriptions belonging to the 5th to 9th century A. Although they are chronologically nearly a century apart, they are all located in the Tistung valley. Two of these, issued 95 years apart, are located exactly in the same find-spot. If this interpretation of epigraphic facts is sound, the word *Nepal* stood, in the past, for a well-defined and specific social aggregate whose identity was intact till the beginning of the 7th century A. The use of the form of address coincides with a phase in ancient Nepalese political history when the Abhira clan was in evident ascendancy A. It occurs in an alleged Vedic text, *Atharvaparista*. However, the main problem with these literary sources is that they do not have any firm, reliable, and absolute chronology. For example, some authorities claim that *Arthashastra* belongs to the 4th century B. The critical edition of *Mahabharata* does not contain any reference to *Nepal*, but a southern recension does have a reference. Thus, although the name *Nepal* appears in Indian literary sources, most of these are so difficult to date with any exactitude that these sources are not of much use in establishing either the origin or the antiquity of the word.

Traditional Interpretations of the Word In *Nepal*, there are two kinds of historical writings available in the traditional genre: One of the most important differences between the two traditions is that whereas the medieval chronicles are relatively free from mythological digressions and puranic materials, the later chronicles are infested with them. It is interesting to note that the traditional interpretation of the word *Nepalis* is not preserved in any of the three surviving medieval chronicles whereas the later chronicles, both Brahmanical and Buddhist versions, contain interpretations and rationalizations of the word *Nepala*. In the same chronicle, we also come across the following story: The cowherds who came in the train of Lord Krishna settled down and built cowsheds. One of their cows, by name *Ne*, was a milch cow, but gave no milk. Every day at a certain time she went running to a certain place. One day the chief cowherd followed her, and saw milk issuing from her udder, and saturating the spot on which she stood. His curiosity was excited to know what was under the spot, and on removing some earth he discovered the light, which however consumed him. *Ne Muni*, from whom *Nepal* derives its name, then came, and having persuaded the people that there would be no *Chhetri* Rajas in the *Kali Yuga*, he installed as king the son of the cowherd who had been consumed by the light. According to a recension, compiled in ca. In order that the city may be well populated, you will have to cause the rains to be set in here always in due season and cherish the people; and the Self-Existent Buddha called *Ne*, i. The imputed etyma *Ne* the sage, *Ne* the cow, and *Ne* the sender to paradise are primarily sectarian in nature, and the interpretations are drawn from a given religious-cultural system so that the name could be, not only interpreted, but also legitimized within the system. The word, thus, becomes not just a linguistic sign, but also a cultural syndrome. Chronologically, what is of critical interest here is that although the story of milch cow was not unknown to the medieval chroniclers, *Ne Muni* or *Ne* the sender to paradise was not known to them. Prior to the late 15th century, *Ne Muni* did not seem to exist at all. This is the only known and reliable ancestry of the sage *Ne Muni*. In the *Nepal Valley*, during the 15th century there appears to have been an upsurge of religious-cultural nationalism. *Nepal Mahatmya* earliest extant copy dated A. This literature appears

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to have grown, at least in part, out of the cultural need to glorify and legitimize the local shrines, including the rivers and their confluences, by some or other kind of divine association. Initially, the inspiration may have come from the recent migrant religious and cultural elites from India. There is hardly any doubt that sectarian and religious interpretation of the word Nepal was sought during this fertile period of myth-making.

First Approach to Secular Analysis

The earliest known secular i. In volume I fascicle 2, Lassen writes that Nepala, like Himala, Pancala, and similar other words, is formed as a compound of nipa and ala standing for alaya, i. At the beginning of the present century, Sylvain Levi - a French savant of great repute and vast erudition in Sanskrit, Chinese, and Tibetan languages, published a monumental three-volume study on the history and culture of Nepal: He begins his survey of the history of Nepal with a lucid and critical examination of the earliest references to Nepal, both epigraphic and literary, including the legendary interpretations of the word. Even supposing that the change from nipa to nepa were legitimate, the sense attributed here to this word i. Moreover, it applies rather badly to a country already situated in the mountains themselves. Nepal strictly speaking is only the large interior valley. The word nipa signifies above all a kind of asoka the nauclea cadamba of the botanist which is far from being characteristic of the Nepalese region. In addition, one could still bring in the Nipas, a princely race of the cycle of the Pandavs, who reigned in Kampilya in Panchala. The name Nepal, Nepala, despite its Sanskrit appearance, does not lend itself to a satisfactory etymological explanation. Either newara derives its origin from the word Nepal, or that Nepalowes, on the contrary, her name to a Sanskrit adaptation of local ethnic. Late Sanskrit, Nepal singular, the country; plural, its people; â€” this may be a Sanskritization of newar, or the latter may be a later Eastern Hindi or Bihari form of Nepala. The

Miscarried Attempt Austin L. According to him, the first syllable ne corresponding to the written Tibetan form gnas signifies home, spot, sacred place, or place of pilgrimage. For one thing, the usual word-order is Bal-po, Bal-yul. So instead of gnas-bal, it would ordinarily be bal-gnas. The

Topographic Interpretations

Topographic features of Nepal in general and the Nepal Valley in particular have remained the bases of Indo-Aryan interpretations of the words so far. These interpretations have several problems â€” the problems of imputed meaning as well as the problems of rules of word-formation. Robert Shafer, an American linguist who was basically a Sino-Tibetanist rather than an Indologist, says: The first part of Nepalais phonetically quite regular as a derivative of nipa foot of a mountain. Sanskrit ai, as a rule, became Prakrite. Then Shafer goes on to add: But I do not believe we can consider Nepala in isolation when discussing the last part of the word. This would result in naipala. To get over this difficulty Burton-Page Because, while the interpretation may be sound phonetically, its semantics is questionable. Recently, Nepali historian D. Regmi has come up so late in the day with yet another Indo-Aryan etymology based on topographic semantics. Nepala might have derived its name from nipa noting that the vowel i short in Regmi, whereas it has always been long earlier-KPM, meaning as it goes to cause, to imbibe as a verb or a water jar or a lake as a noun. By vrddhi it becomes Naipa. Nipa obviously means a tank or a lake in the present context â€” The settlers gave it the name according to its potential supporting capacity to be associated with palayati and lastly the name Nepal came to birth. In his dictionary Regmi just looked at the head-word at the top of the column, ignoring the other elements of the compounds. But it does not mean a lake. Sanskritisation

Scholarly Sanskrit dictionaries - the native Indian dictionaries, the great St. Turner of Britain and the late Suniti Kumar Chatterjee of India, have both indicated that the word may have been a Sanskritisation of Newara. Baburam Acharya, the late Historian-Laureate of Nepala, at first proposed to interpret Nepal as a Sanskritisation of a tribal name which he hypothesized as Nepara. Later on he, too, came round to accept that Nepala is a Sanskritisation of Newara Acharya, and Recently, the Sanskritisation hypothesis has gained some additional evidence. A great many place-names traced in ancient Nepalese inscriptions - the names of rivers, hillocks, fields, canals, etc. Recent analyses Malla, and have shown that many of these toponyms and hydronyms are, in fact, Tibeto-Burman in stock. An analysis of ancient river-names and their recent transformations has nearly conclusively established that several names are Sanskritisation of Tibeto-Burman words and roots. Nepala is the learned Sanskrit form whereas Newara is the colloquial Prakrit form. It was translated into Chinese by I-tsing in A. An

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Ethnolinguistic Hypothesis Classical place-names in South Asia have almost always been the names of the tribes, clans, and peoples who had been inhabiting the place, e. The epigraphic evidence in Nepal also indicates that the country probably got its name from the people who inhabited it, rather than from any of its isolated topographical features real or imagined. To say that Nepal is a Sanskritisation of Newara does not explain much in etymological terms. The crux of the problem is to identify and define, if possible, the semantic primitives, i. Local traditions and interpretations consistently retain a kind of unconscious echo of certain roots: Of these the earliest tradition is of Nepa the cowherd—the eponymic ancestor of the clan of Ahbira who migrated to Nepal. This tradition is recorded in the *Gopalarajvamshavali*. Although the chronicle was compiled in ca. 10th century A.D. Local traditions are nearly unanimous on the point that prior to the arrival of the Hindu dynasty of the Licchavis in early centuries A.D. Ne is cattle, cow, buffalo is some Tibeto-Burman languages of Nepal and pa is a suffix for man, very widespread in Tibeto-Burman area. On the basis of these scanty linguistic and ethno-historical evidence, some tentative hypotheses may be hazarded: The later Hindu-Buddhist puranas and chronicles may have found the idea of a cowherd as the eponymic ancestor of the country somewhat unpalatable to their religious and cultural taste. Nepa the cowherd was conveniently metamorphosed into Ne the sage or Adi Buddha—the sender to paradise! The original meaning was lost and forgotten in the process of Sanskritisation and linguistic acculturation.

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3: Why the British never colonized Nepal | Asia Times

History of Nepal as told by its own and contemporary chroniclers. by Bikrama Jit Hasrat (Author) Be the first to review this item. See all formats and editions Hide.

The Nepal Earthquakes of destroyed the oldest and largest communal building in the heart of Kathmandu. This is an attempt at bringing it back. But the fact remains: Kasthamandap was easily the oldest standing public structure of any kind temple, sattal, darbar, pati, etc. While much of the building interior and facade was no doubt renovated over the intervening centuries, experts believe the large platform mandap and the enormous four wooden columns most likely date back to the original construction. If we do not restore Kasthamandap, and search for the historic treasures within, we will lose a part of our heritage and a part of our identity, forever. First undocumented mention of the Kasthamandap pavilion: But Petech gives no reference or evidence. This manuscript apparently contains details of the AD date, but was not made available for study. It is also not illogical to claim that the construction of the building itself preceded the first recorded mention in AD by many years. In typical Kathmandu style, the building was probably both a shrine and a public pavilion in the early days. Pachali Bhairav is a much revered deity particular to the southern half of Kathmandu to this day. If so, will the manuscript be on display again? Gorakshyanath is believed to have traveled to Kathmandu himself. Descendants of the Nath yogis, popularly called kanphatta, still lived within Kasthamandap as of , when they were evicted for renovations. The Kusale caste of Kathmandu also trace their origins to the Nath sect. The stone statue therefore is extremely rare, and is one of only two such images in the Kathmandu valley. The signature slit ear of kanphata yogis is clearly evident in the statue. Inscription on a copper pot hanging in Kasthamandap, AD N. Petech notes that the plate was written in Patan, then brought to Kathmandu, and that the date was verified for Friday, June 18, When Kasthamandap fell, this copper-plate was years old. It invokes Gorakshyanath and names the pavilion as a residence of yogis who are entrusted with its care. Petech give the date as July 23, Then follows an expansive and eloquent description of the location of Kasthamandap, the city: Should we search for it? Kasthamandap was at least years old, and possibly more than a years old, at the time of the earthquakes. It was also the largest traditional building in Kathmandu. With the fall of Kasthamandap, we have lost six copper-plate inscriptions, an extremely rare Gorakshyanath statue, and one storied copper pot: Where are all these important historic treasures now? Kasthamandap was a time-capsule of old Kathmandu, capturing within its inscriptions, statues and enormous pillars the existence of the two three? If we do not act, a part of our shared heritage and our very identity will disappear with the rubble. Vajracharya, Two Medieval Nepalese Buildings: Regmi, Medieval Nepal, 2nd Ed. Colophons and Inscriptions, Kathmandu Share this:

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4: Ratna Malla - Wikipedia

Genre/Form: History: Additional Physical Format: Online version: Hasrat, Bikrama Jit, History of Nepal as told by its own and contemporary chroniclers.

Joined by supporters and Reputed for their fearless military prowess and loyalty, the Gurkhas in Southeast Asia were initially brought to Singapore as special soldiers on the payroll of the British Army. Today, the Gurkha Contingent is a unit in the Singapore Police Force and serves as a neutral safekeeping and counter-terrorism force. Background The Nepalese Gurkhas in Singapore are mostly of either Mongolian or Aryan descent, with the majority belonging to the former. Although the latter were outnumbered, their fighting prowess impressed the British. Young then enlisted the first batch of Gurkha soldiers into the British forces. In April , Gurkhas were recruited into four battalions. As the British presence became prevalent in this part of the world in the 19th century, the Gurkhas followed them. They act as a deterrent force to possible security threats by patrolling in high visibility armoured vehicles. They reside at the Mount Vernon Cantonment, a self-contained community that has its own temple, schools and mini-mart. Built in the s, the cantonment is located at Mount Vernon, off Upper Aljunied Road, and is closed to the public. The British Army Gurkhas, to the present. Arms and Armour Press, p. The land of the Gurkhas: Or the Himalayan Kingdom of Nepal. History of Nepal as told by its own and contemporary chroniclers. Research Institute Book Agency, pp. A rediscovered history of Gorkhas. Gyan Sagar Publications, p. Historical dictionary of Nepal. From peace and war, â€” Singapore through their eyes. Retrieved , December 5 from Singapore Police Force website: India, Burma, Singapore, Malaya, Indonesia, â€” The Straits Times, p. Gurkhas mark 50th year. War or peace, Gurkhas deserved reputation. Retrieved from Channel NewsAsia website: North Korean advance delegation arrives in Singapore as security preparations intensify. Retrieved from The Straits Times website: Home away from home for Gurkhas. A history of the Gurkhas. It is not intended to be an exhaustive or complete history of the subject. Please contact the Library for further reading materials on the topic.

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5: Amara Malla - Wikipedia

Hasrat, Bikram Jit (), History of Nepal:As told by its own and contemporary chroniclers, V.V. Research Institute Book Agency IBP USA (), Nepal country study guide: Strategic Devrlopments, www.enganchecubano.com, ISBN

Comment 0 Gurkha soldiers. At the same time, an ambitious king of Gorkha, a princely state only a few miles from the outskirts of Kathmandu valley, was also on the rise and busy expanding his kingdom. His name was Prithvi Narayan Shah and he later became known as the father of modern Nepal. He created Nepal by conquering all the small states in the surrounding areas, including the Kathmandu valleys. The dailyReport Must-reads from across Asia - directly to your inbox The Indian subcontinent had only two major powers by then: Defeat for the Gorkhali side did not only stop its ongoing expansion, but also clipped its wings once and for all. The war had crippled the losing nation and it never recovered its former glory. However, the war was not the first time the two sides had clashed – they fought a brief war in The king of the Kathmandu valley and the British had already established a trade relationship and the British sent troops to aid the troubled valley king when he was attacked by the Gorkhali army. The British, led by Captain Kinloch, suffered a humiliating defeat at the hands of the Gorkhali force, losing more than 1, men. They fled, leaving behind weapons and munitions. After their previous defeat, the British avoided confrontation. But the Gorkhali army had its own problems. It was founded on an ill-thought out plan called the Jagir system, which meant that the army was paid through taxes raised from newly acquired lands. Since the troops were not paid from the national treasury, they needed to conquer more lands to pay their expanding ranks. When the Gorkhali army attacked the British Protectorate state of Oudh, the British had no choice but to go to war. Initially, the war did not go well for the British. Four of six generals had to be reprimanded and eventually relieved of duty, one died and the last remaining general, David Ochterlony, was the final senior ranking man left standing. Defeated by deception Despite being outgunned and outnumbered, the Gorkhali army fought bravely and held on. However, they were finally defeated by deception and their own system of recruitment. The men fighting for the Gorkhali army were not all from the hills – they were men of different tribes from the newly conquered lands and their allegiances were not to the Gorkhali commanders, but to their tribal leaders. The British knew the situation and exploited it. As a result, soldiers deserted in large numbers, forcing the Gorkhali army to accept defeat. The defeat in the Anglo-Gorkha War was the end of the Gorkhali army, and as the saying goes, the rest is history. Nepal was nothing more than a remote, mosquito-infested and mysterious place for the British, run by a beast-like tribe, and they had no stomach for taming that beast. Still, they had some expectations for the place and hatched a brilliant plan on how to achieve them. First, they needed an open route to Tibet via Kathmandu for trade and it was imperative to have a friendly regime in Kathmandu, which they achieved once Nepal was brought under the nations of its influence. Secondly, the British needed someone in Kathmandu to check on the Nepali regime on a regular basis. Having a British resident at the heart of Kathmandu did that job perfectly and the regime in Nepal came under the group of British Protectorate nations without even realizing it. Thirdly and most importantly, the British had to make sure Nepal would never be allowed to raise a military force and become a powerful nation again. The British had seen the bravery of these men in battle and a plan was hatched to bring them into the British army. Treaty of Sugauli By signing the Treaty of Sugauli, the British did get what they had hoped for and needed nothing more. The question of colonizing Nepal must have never occurred as it would have further complicated the situation. Besides, colonization entails responsibility. The British had a free hand with the resources of a whole nation without having to bear any responsibilities. And the British were smart – the resources of the nation were at their disposal and they did not even have to ask for it. History can attest that the rulers of Nepal did their best to help make it even easier for the British for their personal gain, and the ulterior motives of the British side were never questioned. Had the British colonized Nepal, it would have become a member of the Commonwealth later on and the British would have had to treat the Gurkhas on an equal basis like the forces

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of other member nations. But if you can get something for free, why bother to pay for it? That was the main reason the British did not colonize Nepal.

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6: Why did Aurangzeb destroy Hindu temples?

Hasrat, B. J. (), History of Nepal, as told by its own and contemporary chroniclers (Hoshiarpur, Punjab, V. V. Research Institute Book Agency). Hodgson, B. H. (), Essays on the Languages, Literatures and Religion of Nepal and Tibet (New Delhi, Manjusri Publishing House) [first publication].

With the evidence of the San Diego manuscript in hand, the documented existence of Kasthamandap can now be pushed back a further eight years, to CE. Even more tantalizing is the possibility that Kasthamandap existed as far back as CE, as reported by Mary Slusser and Gautam Vajracharya in a journal paper also discussed here. But until the day we locate the elusive Pragyaparamita manuscript, we can pause and marvel at the fact that the venerable Kasthamandap existed at least years ago in CE, and maybe more. This is an area ripe for future academic research. The San Diego manuscript described above is stored with two elegant painted book covers see below. The story of the book covers, with their curious history, must be saved for another blog post in the future. Kashinath Tamot for the transcription and translation of the CE Pancharakshya manuscript colophon. A Status Check April 25, marks the one-year anniversary of the devastating first earthquake of that caused the complete and total collapse of Kasthamandap. But the fact remains: Kasthamandap was easily the oldest standing public structure of any kind temple, sattal, darbar, pati, etc. While much of the building interior and facade was no doubt renovated over the intervening centuries, experts believe the large platform mandap and the enormous four wooden columns most likely date back to the original construction. If we do not restore Kasthamandap, and search for the historic treasures within, we will lose a part of our heritage and a part of our identity, forever. First undocumented mention of the Kasthamandap pavilion: But Petech gives no reference or evidence. This manuscript apparently contains details of the AD date, but was not made available for study. It is also not illogical to claim that the construction of the building itself preceded the first recorded mention in AD by many years. In typical Kathmandu style, the building was probably both a shrine and a public pavilion in the early days. Pachali Bhairav is a much revered deity particular to the southern half of Kathmandu to this day. If so, will the manuscript be on display again? Gorakshyanath is believed to have traveled to Kathmandu himself. Descendants of the Nath yogis, popularly called kanphatta, still lived within Kasthamandap as of , when they were evicted for renovations. The Kusale caste of Kathmandu also trace their origins to the Nath sect. The stone statue therefore is extremely rare, and is one of only two such images in the Kathmandu valley. The signature slit ear of kanphata yogis is clearly evident in the statue. Inscription on a copper pot hanging in Kasthamandap, AD N. Petech notes that the plate was written in Patan, then brought to Kathmandu, and that the date was verified for Friday, June 18, When Kasthamandap fell, this copper-plate was years old. It invokes Gorakshyanath and names the pavilion as a residence of yogis who are entrusted with its care. Petech give the date as July 23, Then follows an expansive and eloquent description of the location of Kasthamandap, the city: Should we search for it? Kasthamandap was at least years old, and possibly more than a years old, at the time of the earthquakes. It was also the largest traditional building in Kathmandu. With the fall of Kasthamandap, we have lost six copper-plate inscriptions, an extremely rare Gorakshyanath statue, and one storied copper pot: Where are all these important historic treasures now? Kasthamandap was a time-capsule of old Kathmandu, capturing within its inscriptions, statues and enormous pillars the existence of the two three? If we do not act, a part of our shared heritage and our very identity will disappear with the rubble. Vajracharya, Two Medieval Nepalese Buildings: Regmi, Medieval Nepal, 2nd Ed.

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7: History of Kings of Nepal: A Buddhist Chronicle (Set of 3 Volumes)

Translations of other chronicles included in the British Library's Hodgson's Papers are published in Vikram Hasrat's The History of Nepal as Told by its Own and Contemporary Chroniclers. (Hoshiarpur: www.enganchecubano.comch Institute,).

Why did Aurangzeb destroy Hindu temples? Vinod Kumar Many historians today contend that "Aurangzeb did not indiscriminately destroy Hindu temples, as he is commonly believed to have done, and that he directed the destruction of temples only when faced with insurgency. This was almost certainly the case with the Keshava Rai temple in the Mathura region, where the Jats rose in rebellion; and yet even this policy of reprisal may have been modified, as Hindu temples in the Deccan were seldom destroyed. The image of Aurangzeb as an idol-breaker may not withstand scrutiny, since there is evidence to show that, like his predecessors, he continued to confer land grants jagirs upon Hindu temples, such as the Someshwar Nath Mahadev temple in Allahabad, Jangum Badi Shiva temple in Banaras, Umanand temple in Gauhati, and numerous others. Why were the orders issued to destroy the temples and schools of the Hindus? Emphasis added to show cause "The "Director of the faith" consequently issued orders to all the governors of provinces to destroy with a willing hand the schools and temples of the infidels; and they were strictly enjoined to put an entire stop to the teaching and practicing of idolatrous forms of worship. On the 15th Rabi-ul Akhir it was reported to his religious Majesty, the leader of the unitarians, that, in obedience to the order, the Government officers had destroyed the temple of Bishnath at Benaras. But at this time let us review the above. Firstly, there is no mention of rebellion by the Jats or anyone else. The reason was simple -- the Brahmins were teaching "wicked sciences". Secondly, if the Jats were in rebellion, how would the order to destroy the temples and schools of the infidels help contain the rebellion if the purpose was purely political? Any such act further inflame not only the Jats who allegedly were in rebellion but also other infidels; even those who were not part of the rebellion. Thirdly, the Jats were not everywhere and they were not in rebellion all over, the order was a general order, not only to demolish the temples but also the schools, of not only of the Jats but all infidels. The great shrines that commanded the veneration of the Hindus from all over India were specially the targets of his religious bigotry. Among others, these included the second temple at Somnath, the Vishwanath temple of Benaras, and the Keshava Rai temple of Mathura, the "wonder of the age" on which a Bundela rajah had lavished 33 lakhs of Rupees. The temple at Mathura was of such "a height that its gilded pinnacles could be seen from Agra. Will the "eminent historians" also call contemporary Muslim historians like the one I have quoted above as "communal historian"? According to this definition, all Muslim historians and chroniclers from Utbi on including Alberuni and Timurlang himself will be classified as "communal". Aurangzeb was a "good and pious" Muslim. To give another example of devotion to Islam, let me cite another example which has nothing to do with the infidel Hindus. I quote from Muntakhabu-l Lubab by Khafi Khan: The festival of the solar new year was completely abolished. True, Aurangzeb was born in India and this makes him an Indian. And for that matter Aurangzeb was not unique in destroying the temples of the infidels and neither was it limited to India. A practice of demolishing or breaking idols started by Prophet Abraham has continued to this day. Its latest manifestation being destruction of Buddha statues at Bamiyan in Afghanistan. Aurangzeb was a pious and good Muslim. He is called a living pir. The reason was that these were the temples of the infidels.

8: NEPALA™: ARCHAEOLOGY OF THE WORD | THE HIMALAYAN VOICE

Shepherding among the highland Gurungs of Nepal is examined in its historical and contemporary settings. Change from pastoral nomadism augmented by hunting, swidden agriculture, and trade to sedentary rice agriculture augmented by transhumance and migrant labor (soldiers) is considered in terms of.

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9: The history of Kathmandu Valley, as told by its architecture

Kasthamandap was a time-capsule of old Kathmandu, capturing by way of its inscriptions the contemporary practices of disseminating knowledge through "press-releases" inscribed in copper, confirming the existence of the two townships of Yangal and Yambu, and showing the gradual merging of these local townships into the unified city-state of.

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