

Newāh Vijñāna

नयाह विज्ञान

Journal of Newar Studies



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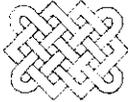
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Cover: Siddhilaxmi at Patan Museum

Editorial

One can see that Newāh Vijñāna has evolved with time. It has seen much metamorphosis since its first issue back in 1997 not only in the issues themselves but also the entire Newah community. The Newah community has been impacted by the demise of many great Newah scholars and personals. We would like to extend our condolences to Bhikshu Sudarshan, Iswarananda Shrethacharya, Revati Ramanananda, Sahu Jyana Jyoti Kansakar, Prof. Bernhard Kolver and Bert van den Hoek. We are very grateful for their contributions to the Newah community.

Another type of metamorphoses is seen in the creation of a worldwide community with the advent boom of the internet. Due to accesses of international exchanges of information in sophisticated way through the internet, the popularity of Newāh Vijñāna is growing rapidly. Recently, last summer, a Nepal Bhasa web magazine, www.newapost.com.np, was launched by dedicated Newah people whose voluntary work has lead to uploading of information pertaining to the Newah Vijaana journal. We highly recommend you to please visit the website and click on the Newāh Vijñāna section to obtain information on previous issues of this journal. Of the many other websites that promotes the Newah heritage, www.jwajwalapa.com deserves a mention. The website contains a group mailing and subscribers get a chance to participate in various topics on regular basis allowing them to update and promote the Newah world. For further details of the available websites information about Newah heritage is given in the page 30.

One can feel the impact of the rapidly-spreading regarding the recognition of Newah heritage and values. Scholars worldwide have discontinued the use of the word Newari since a paper was submitted on naming of Newah language. Similarly, our voice against the Nepāl Sambat as Newari Sambat or Newar NewYear has also been taken into consideration by Newah community around the world as well as by world scholars. It is believed that Nepal Sambat does not pertain to a specific ethnic group, but it is a calendar of Nepal and must be followed by entire Nepalese people. Within these 25 years of *Bhintuna* movement, the Nepal Sambat celebration has seen a global recognition. We have received news of Nepal Sambat being celebrated in faraway places such as London, The Netherlands, Hong Kong, Japan, Washington DC, California, Texas and Oregon. The founder of this Sambat, Shankhadhar Sakhwa, was honored for the establishment of such amazing era.

Lastly, we would like to extend our apologies for the much delay between current issue and past issue and thanks every one of their patience and constant support. Our thanks also go to Suva Shakya, Umesh Shrestha for typing the Devnagari materials. We invite everyone to keep submitting their papers on Newah heritage so that Newāh Vijñāna can continue to grow. The valuable comments, suggestions and submission on relevant topics are the glue that extends the life span of this journal. Like a metamorphosis of seasons, we are hoping that the Newah community will continue to evolve for the better. Thank you for your support



Typical Newah Bhoje (Feast)

Photo Courtesy of Raja and Sunita Shresfha, Portland Oregon

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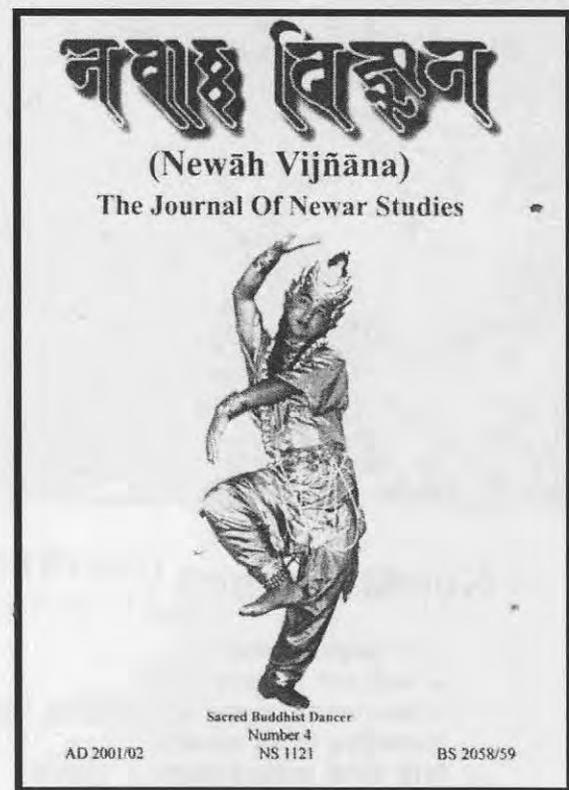
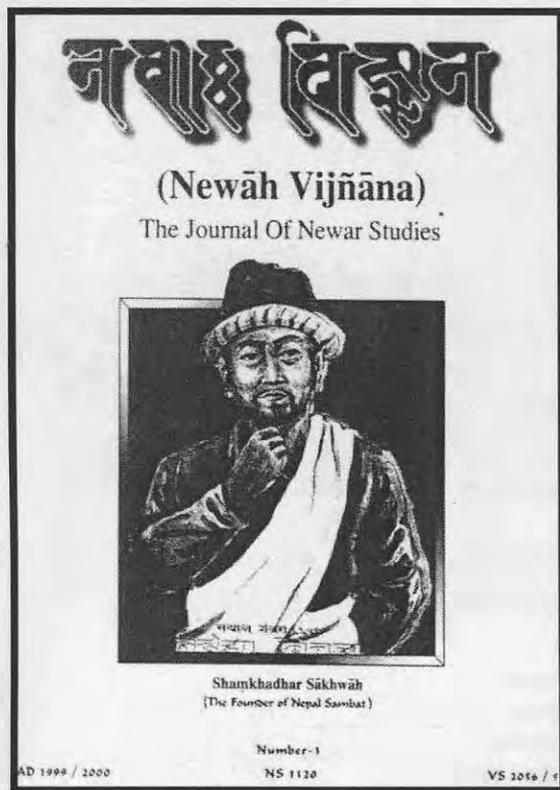
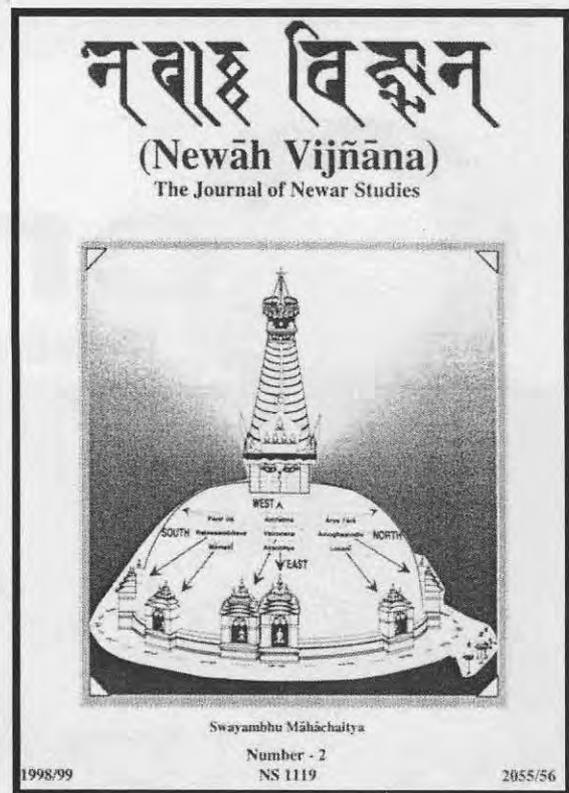
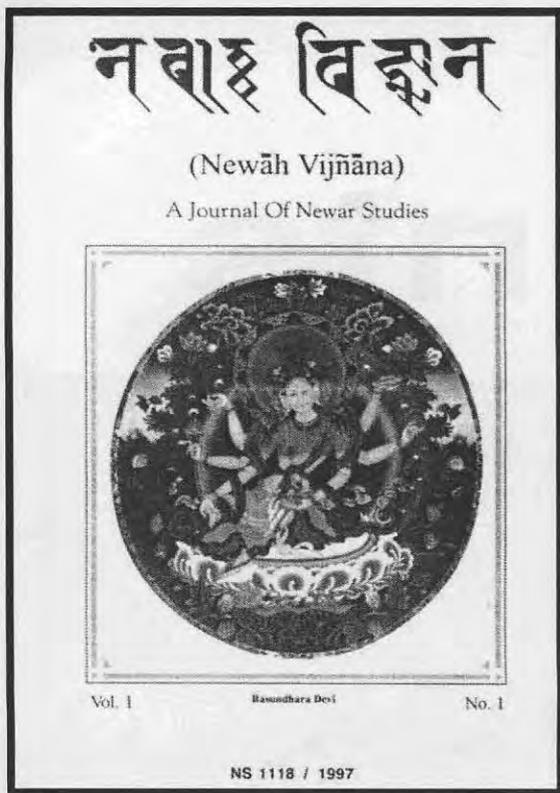
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The Challenges of Multilingualism in Nepal

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Introduction

This paper seeks to provide an overview of the complex linguistic and ethnic diversity of Nepal and the various problems that arise from this situation. It will focus on three aspects of multilingualism in Nepal, namely the distribution of dominant and minority languages, language contact and language use, and language endangerment due to rapid decline and extinction of languages spoken by minority groups. The paper will illustrate these problems with data on the demography of speakers, lexical borrowings and language functions in a multilingual setting.

1. Aspects of Multilingualism in Nepal

1.1 Linguistic Diversity

Like many mountainous countries, Nepal is a country of great linguistic and cultural diversity. The extent of this diversity can be seen in the large number of languages spoken by over 60 ethnic groups. There are no reliable sources on just how many languages and dialects are in active use in the country, while the estimates of linguists and scholars, both native and foreign, have ranged from 56 to 130 languages: see Malla (1989): 56 languages; Toba (1992): 70 languages; B.Grimes (1991) : 104 languages; Noonan (2000) : 130 languages. The official report of the Central Bureau of Statistics(CBS), His Majesty's Government 1991 had recorded 32 languages and the 'Other' category of unnamed languages which alone consists of half a million speakers. The most recent census data of 2001 records a dramatic increase in the number of languages from 32 to 93, and these languages are the representatives of four great language families, namely Tibeto-Burman, Indo-Aryan, Austro-Asiatic and Dravidian, together with two controversial language isolates: Badi and Kusunda. The CBS enumerations, however, may not be reliable as language groups are

generalized as a single language, e.g. the Rai/Kiranti languages of which Hanson (1991) cites 47 distinct language names. See [Table 1](#) on Languages of Nepal where I list over 100 languages and dialects. The one important aspect of the demography of language users is that the Sino-Tibetan family has a large number of languages but few speakers, while the Indo-Aryan is characterized by few languages with a large number of native speakers.

Many Nepalese languages are also poorly documented and linguistic descriptions in the form of grammars, dictionaries and written texts are available only on a few languages that have written scripts. It is quite possible that surveys in other parts of the country may provide information on hitherto unknown languages and dialects. Although Nepal is a small country of less than 142 thousand square kilometers, there is thus immense scope for research on linguistic, social, cultural and ethnic diversity prevailing in the country.

1.2 Language contact and Bilingualism

When people speaking different languages come into contact, their languages converge and influence each other. Such convergences take place through increasing migrations and development of basic infrastructure in communication systems such as roads, air services, and electronic media which serve to bring people together. The growth of social, cultural and commercial contacts in turn have encouraged linguistic influences on, for example, Newar from Indo-Aryan (I-A) and other Tibeto-Burman (T-B) languages of Nepal. Mutual influences of this kind lead to lexical and structural borrowings and promote bilingualism or multilingualism within changing social relationships. For example, it is very rare to find mono-lingual Newar speakers today. Borrowings itself may take various forms, as can be seen in [Table 2a](#) and [2b](#) where we notice various forms of loan words, such as (i) direct

borrowings with some modification in pronunciation (e.g. *lamphā* for 'lamp', *phāram* for 'form'); (ii) changes in the morphological structure of words (e.g. *grāhāk* > *gāhā*; 'client, customer', *jyoti* > *jati* > *ja*: 'light'); (iii) compound words or inflected forms of nouns and verbs that are partly native and partly borrowed (e.g. *syā-pāri* 'meat puree', *momo-cā* 'a small variety of momo', *pāthya-saphu*: 'textbook'); Classical Newar: *raksā-rape* 'to protect, preserve', *danda-rape* 'to punish'.

In Nepal where there is opposition between dominant vs. minority languages, it is important to recognize the increasing language shift from indigenous / ancestral languages to the official language Nepali. The use of Nepali for educational, commercial and professional purposes, creative writings, print and electronic media has promoted rapid spread of bilingualism. This has also coincided with the declining trend in the number of speakers of minority languages who constitute about 49% of the total population in Nepal. The present tendency to disfavor the use of the minority language has produced a growing number of unstable bilinguals whose competence in the two languages is clearly unequal. Table 3a below is extracted from the Census Report of 1991 which for the first time provided data on ethnic groups and mother-tongue speakers separately. This table records an alarming decline in the number of active speakers. Of particular concern are languages like Majhi (decline by 79.4 %), Magar (67.8 %), Danuwar (53.2 %), Gurung (49.2 %), Darai (39.3 %), Newar (33.7 %), Chepang (31.5 %). This report, however, left several endangered languages such as Hayu, Dura, Kusunda, Rautya, and Dumi unspecified by name or number of remaining speakers. These figures can be compared with the 2001 Census Report which shows a dramatic increase in the number of languages spoken in the country from 36 to 93, thanks to the assistance of the linguists and language scholars of Tribhuvan University in the enumeration and classification of the country's languages and dialects. The 2001 statistics however continue to record a declining trend in the number of speakers of many minority languages which indicate obvious signs of language decay and language loss, as can be seen in Table 3b. These composite figures point to a disproportionate rise in bilingualism in many parts of the country among several ethnic minorities. According to the Census Report of 1991, Nepali is used as a second language by over 18 % (3,347,261) of the total population as compared to 13.3 % reported in the 1952/54 Census Report. The 2001 Census Report estimates that 0.12 % of the population speaks Newar as a second language, while Nepali claimed 86.6 % of all with second language. The percentage of bilinguals in the other languages is much lower.

1.3 Language Policy and Language Development

In my earlier papers on the language situation and language planning in Nepal (Kansakar 1996 a,b) I referred to the absence of any documented language policy and the government's failure to implement any consistent program for the preservation and development of the country's languages. The only government-sponsored initiative concerning the languages of Nepal was the formation of a National Languages Policy Recommendation Commission, which compiled vital information and data on the language situation in Nepal, and made a number of significant recommendations for the preservation and development of the country's minority languages in particular. Among the 58 recommendations made under various headings, the following can be identified as the crucial ones:

1. To conduct a comprehensive linguistic survey of Nepal in order to identify and determine the actual number of languages spoken in the country.
2. To promote the languages of the country through codification and linguistic descriptions, and to develop the uses of these languages in education, administration and as vehicles of mass communication. This task will include the development of scripts for the languages that have no written traditions.
3. To identify the endangered languages and take steps on a priority basis to document, preserve and develop languages that are on the verge of extinction.
4. To promote monolingual or bilingual education in the mother tongue and/or Nepali on the basis of the ethnic composition of students in particular areas. This implies that all children have the right to receive primary education either in the mother tongue, mother tongue with Nepali, or Nepali alone.
5. His Majesty's Government to approve and support those primary schools in the mother tongue which have been established by the local people.
6. To establish a separate administrative unit under the CTSDC of the Ministry of Education to develop curriculum, implement and promote mother tongue education.

The Commission submitted its Report to the then Minister of Education, Culture and Social Welfare of the Congress Government on 31 Chaitra 2050 B.S. (1993). The responsibilities expected of the government had been clearly spelled out in the Report but it failed

to implement any of the recommendations. The various Constitutions in the past had designated Nepali as a national language in view of its status as a lingua franca among diverse linguistic communities and its role in the national life of the country. While no one has disputed the status of Nepali as an official national language, it was abundantly clear that the policy of His Majesty's Government was to promote only the use of Nepali in education, administration, publication, and the media. Only two Nepalese languages, Maithili and Newar, were introduced as optional/elective subjects in the school and higher education curricula. This dominant language policy of the government has been questioned and resisted in recent years. The national referendum in 1979 raised the demand for assigning functional roles to various native languages so that each ethnic group could preserve and strengthen their linguistic and cultural identity. Following the restoration of democracy in 1990, the new Constitution recognized all indigenous languages of Nepal as "national languages" and guaranteed each community the right to preserve and promote its language, script and culture. The Constitution also asserts the fundamental right of each community to operate schools up to the primary level in its own mother tongue for imparting education to its children. Although some language groups such as Tibetan, Newar, Magar and Limbu have developed primary level materials in the mother tongue, this is a remote possibility for most minority languages which lack functional script or written literature. In the absence of official commitment and coordination from the government, programs of literacy in the mother tongue cannot be implemented for most national languages. The prevailing low rate of literacy especially among the minority groups remains a major challenge to Nepal's development efforts and the growth of its socio-political infrastructure.

2. Language functions and Language Use

A large number of unwritten languages in Nepal are poorly developed in form and usage. Most of these languages have no literature or descriptive materials like grammars, dictionaries and teaching materials. There is therefore a very urgent need to develop the functional uses of minority languages (or language varieties) in written and spoken discourse, including literacy programs and mass media (radio/TV or publications) to upgrade the status of a language, both socially and politically. In the multilingual situations that prevail in many parts of the country, diglossia or the varieties of the same language in the form of social or regional dialects is a common phenomenon. In each of these dialect clusters, the variety that is used by a

large proportion of speakers for socio-cultural and professional purposes is often recognized as the standard language. A language also becomes standardized through extensions of use in written literature, education (literacy, school, and higher education), linguistic descriptions (dictionaries, grammars), print and electronic media.

One important aspect of language contact is the specialization of function of one language or the other. Which language is appropriate or desirable in which situations may reveal interesting details about the sociology of each language for a particular speaker or group of speakers. Table 4 is a summary of the uses of various languages by an average educated Newar person in Nepal:

- (1) Everyone at home speaks only Newar; e.g. in gathering of family members and relatives on occasions such as festivals, life cycle rituals such as annaprāsana, bratabandha, budhaa janko, etc.
- (2) Use of Newar at home only with peers (husband-wife), but Nepali or English with children.
- (3) Some Newar but more Nepali on social occasions such as marriage or birthday parties where the guests include many non-Newars.
- (4) In academic or professional life, Newar is hardly used as a medium of discourse. Nepali and English are used predominantly in meetings, seminars, conferences, lectures and speeches. In school education, Nepali is the primary medium of instruction in the classroom and as a communicative medium outside the class. At the higher education levels, however, there is more use of English than Nepali.
- (5) Nepali is used exclusively in government offices, Nepalese Banks, NGO offices, corporations, libraries and private agencies.
- (6) In market places one can hear more Nepali than Newar, and increasingly Hindi due to influx of Hindi-speaking traders and workmen from southern Nepal and India.
- (7) Newar speakers today are exposed to a good deal of print and electronic media where Nepali and English dominate over Newar and Hindi.
- (8) Newar is still used widely as a written language in creative literature and personal correspondence, but official reports and letters to non-Newar are mainly in Nepali or English.
- (9) The Newars use Sanskrit to say their prayers, and they listen to the Vajrācārya priest recite the Buddhist sutras in Sanskrit without understanding their meaning.

Points of interest in Table 4:

1. An educated Newar speaks Nepali as much as or more than his mother-tongue.
2. S/he uses more English than either Newar or Nepali in academic or technical professions.
3. S/he has more options for use of Nepali than Newar, i.e. there are far more language functions for his communicative needs in Nepali.
4. When there are options for Newar or English, English takes priority in many social situations.
5. S/he has increasing exposure to Hindi due to political discourse, Hindi films and newscasts, trade and commerce with India, the influx of Indian tourists and Hindi-speaking traders and laborers especially in the Kathmandu Valley. As a result, there are many Nepalese, including Newars, who speak Hindi fluently today.
6. The use of Sanskrit is confined to recitation of sacred texts by a Vajracarya priest during religious rituals and daily prayers. The Newars of the younger generation do not say their daily prayers in Sanskrit any more.

It is thus clear from the above observations that today's Newar speakers are in general fairly versatile in the use of various national and foreign languages which defines the range of language functions they control and the extent or frequency of their contact with other languages. This, however, is only a test case involving the Newar community of Kathmandu Valley, and there will obviously be a good deal of variations and different sets of priorities in the functional uses of various languages.

3. Language Endangerment

3.1 Causes and Processes of Language Decline

As noted in 1.2 above, a large number of minority languages in Nepal have recorded declining active speakers. The present estimate is that no more than three dozen of the languages in Table 1 are spoken by more than 5,000 people. There are several factors which may account for this situation among many language communities:

- (a) The adults fluent in Nepali increase intra-ethnic communication in this official language. As younger people do not learn their ancestral language, inter-communication in the language also shows a corresponding decline.
- (b) Proficiency in Nepali is essential for educational development, official work and job prospects.
- (c) Most linguistic communities are small in size. There is extensive bilingualism, poverty and lack of government support for minority languages. The prospects for survival of most national

languages therefore are very bleak. The statistics given in Tables 3a and 3b indicate the decline in the percentage of ethnic populations who continue to speak their ancestral language. These statistics are in many ways alarming due to their rapid decline and the severely endangered status of several of these languages.

- (d) There is large-scale migration of young people leaving their villages for cities to find work.
- (e) An increasing number of marriages take place outside their ethnic or caste affiliations.
- (f) The connection between language and ethnicity is not as strong as in many parts of the world. One remains a Majhi, Gurung or Hayu even when one ceases to speak one's ancestral language. Traditional marriage patterns and the more-or-less officially sanctioned caste system support this situation.

All these factors have obviously contributed to the rapid degeneration and possible extinction of many minority languages in the foreseeable future. For example, the 2001 Census Report records some 24 languages which have less than 500 speakers. These include some of the languages which have been enumerated for the first time, namely Raute (518 speakers), Baram / Brahmu (342), Kusunda (87), Koche (54), Kagate (10), Kuki (9), Chintang (8), Lhomi (4), etc. The one classic case is that of Kusunda which has become a symbol of language endangerment in Nepal. This controversial language isolate was believed by many to have been extinct or survived by only two speakers living a nomadic life in the Mid-Western forest areas of Rapti. The 2001 Census Report then came up with a surprising discovery of 164 Kusunda people with 87 active speakers. If these indeed are authentic figures, the language and its speakers deserve to be investigated thoroughly under a separate research project.

3.2 Implications of language loss / extinction

- (a) As referred to above, a vast majority of Nepalese languages are threatened and most of these languages are neither described nor documented. For about 65 of the languages in Table 1 there are simple word lists, and only a few have dictionaries and grammatical descriptions of any sort. The remaining languages have no documentation whatsoever. Hale et.al (1992), Robins & Uhlenbeck (1991), Noonan (1999) have highlighted the need for awareness and research on endangered languages before they become extinct.

(b) Language death leads to a loss of cultural and intellectual diversity in today's increasingly mono-cultural world. There is thus an inevitable loss of culturally-based knowledge (such as creation myths, medicinal lore, arts and crafts etc).

(c) Language endangerment / extinction also leads to loss of information about the nature of language and cognition which are essential for advancement of linguistic theory and typological studies.

(d) There is, for instance, considerable debate among Sino-Tibetan scholars concerning the sub-grouping of languages within the family. The resolution of these debates will depend on the presence of solid descriptive materials. For example, do we reconstruct verb agreement morphology for Proto Tibeto-Burman or tone for Proto Sino-Tibetan? Such questions cannot be answered without good descriptive materials.

(e) Nepal is situated at the geographical convergence of a number of important language families representing different typologies or clusters of linguistic features. Matisoff (1973) designated the Himalayan region as Indo-spheric (Indic) and Sino-spheric (Sinitic), but the case for Nepal is a bit more complicated as it incorporates Austro-Asiatic / Munda and Dravidian (Ur-Himalayan) families as well.

(f) This situation results in great typological diversity for so small an area (142 thousand sq. kilometers). A few of the more prominent isoglosses (the distribution of certain linguistic features in a given geographical area), which run throughout the length and breadth of the country, are as follows:

Phonological

1. Presence vs absence of retroflex consonants: T, TH, D, DH vs t, th, d, dh
2. Presence vs. absence of tone systems: Lexical tone in Thakali : yānā = to count; yānā = to sneeze
3. Presence vs absence of distinctive murmur / breathiness:

b	d	g	l	m	n
bh	dh	gh	lh	mh	nh
4. Two-way vs three-way glottal timing contrasts: voicing, aspiration / breathiness, glottal stop

Morphological

1. Monosyllabic vs polysyllabic morphemes: Newar case morphemes: ji 'I', ji-ī 'by me' ji-ke 'with me', ji-ta 'for me', ji-gu 'mine'.
2. Presence vs absence of complex verb agreement:

Limbu:	Non-Preterit	Preterit
1s.	-ʔen	-angnen
1di	-si	-etchi
1de	-sige	-etchige
1pi	-ø	-e
1pe	-ige	-mʔna
Newar:	wan-	'to go'
	NPst	Pst
Conj	wan-c	wan-ā
Disj	wan-i	wan-a

3. Analytic vs. inflectional reflexive:

Newar:	Nom	tha: 'oneself'
	Ag-I-Ab	tha:-ma-ā
	Com	tha:-yā-ke
	Dat	tha:-yā-ta
	Gen	tha:-yā

4. Presence vs. absence of conjunct / disjunct systems: Tibetan, Newar vs Raj / Kiranti
5. Mixed prefixing / suffixing systems vs wholly or predominantly suffixing systems:

Limbu :	2s ke-verb-ø vs	Central Himalayan langs:
	2dke-verb-si	Newar, Chepagg, Magar, Raute.
	2p ken-verb-sin	Rajhi

Syntactic

1. Converbial constructions vs verb serialization:

Nepali:	ga-era lyāu-nu	'go and bring'
	gari-di-nu	'do-give-inf'
Newar:	wan-ā: ka-yā ha-ti	'go-take-bring'
2. Use of nominalizations vs participles or relative clauses for clausal modification of nouns:

Nepali :	ga-ye ko barsa	'the year that is past'
Newar:	wa-ā saphu: bil-a	'He gave a book'
	saphu: byu:-mha	'The one who gave the book.'
3. Consistently ergative syntax vs aspectually split ergative syntax vs accusative syntax:

Newar:	khicaa sit-a	'The dog died.'
	wa-ā khicā syāt-a	'S/he killed the dog.'
4. Presence vs absence of 'dative subject' constructions:

Newar :	wa-yā-ta dhebā māl-a	'S/he needs money.'
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wa-yā-ta khā thu-yā wal-a
 'She came to understand the matter.
 ji-ta tyānul-a
 'I am tired.'

5. Presence vs absence of honorific verb and noun stems:

Newar :	cha wā	'You come!' (Non-honorific)
	chī jhāsā	'Please come!' (Honorific)
	cha:-pī / chas-pola	bijyā-hū (High Honorific)

6. Presence vs absence of numeral classifiers:

Newar:	cha-gu saphu:	'one object book'
	cha-mha manu:	'one animate person'
	cha-khā chē	'one structure house'
	ni-ju-lākĀ	'two pairs of shoes'
	sva-pā de:mā	'three plates'
	pye-pu cvasā	'four pens'
	nyā-phva svĀ	'five flowers'

4. Conclusion

The language situation in this country being a very complex one requires the government to formulate a consistent language policy and planning based on all available linguistic data and information. It will also be necessary for a government / non-government agency or the University to conduct specific field research on the following areas:

- What is the official policy on Nepali and the other national languages of Nepal? What is the status of a foreign language such as English? We need reliable information to these questions.
- We also need statistical data on the use of languages in education, administration, press and publications (including curriculum and educational materials, books and journalistic writings), internal and external trade and commerce, and research. In other words, which languages are being used for these purposes, to what extent are they used, and where are they used?
- It might also be very revealing to conduct area-wise surveys of the intelligibility ratings between different languages and dialects to discover the nature of bilingualism in each area in terms of mutual comprehension and extent of use, and what advantages or disadvantages are perceived by a bilingual person.
- It is widely recognized that the study of how languages change can provide valuable insights

into social and cultural changes. Similarly, the study of the impact of language on social, political and educational fields can also provide essential input to language policy and its implementation. The Report of the National Languages Policy Recommendation Commission, referred to above, is a good beginning to prepare groundwork for sociolinguistic research which can be of immense benefit to government planners, education officers and administrators who need to formulate various policies on management of human resources.

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Appendices

Table 1: Languages of Nepal

Tibeto-Burman

Barhamu / Baram	Bhramu	Bhujel / Gharti	Byangsi
Chepang	Darmiya / Darimiya	Dhimal	Dura
Ghale	Jirel	Kaike	Kham
Kiranti			
Athpare/Athpariya	Bahing ? Rumdali	Bantawa	Belhare/Belhariya
Camling/Rodong	Chatthare Limbu	Chitang	Chourase/Umbule
Chulung	Cukwa	Dumi	Dungmali
Haya/Wayu/Wayo	Jrung	Khaling	Kodova
Koi/Koyu	Kulung	Limbu	Lingkhim
Lohorong	Lumba-Yakkha	Mewahang	Mugali
Nacering	Phangduali	Puma	Sam/Saam
Sunuwar	Thulung	Tilung	Waling
Yakkha	Yamphe	Yamphu	Lepcha/Rong
Magar	Meche/Bodo		
Newar 'dialects'			
Bhaktapur	Citlang	Dolakha	Kathmadu-Patan
Pahari	Phri	Raji	Rangkas
Raute			
Tamangic			
Chantyal	Gurung	Managba	Nar-phu
Tamang	Thakali		
Tibetan 'dialects'			
Dangar	Dolpa/Dolpo	Glo Skad/Lhoba/Loba	Helambu Sherpa/Yolmo
Humla	Bhotia/Dangali/ Ph oke	Kag/Baragaunle	Kagate/Syuwa
Lhasa Tibetan/Zang	Lhomi	Mugal [Mugali]	Sherpa
Tichurong	Zhar		
Indo-European			
Abadhi/Awadhi/Baiswari	Kojali	Bengali	Bhojpuri
Bote/Kushar	Danuwar	Darai	Gangai
Hindi	Kumhale/Kumal	Maithili	Majhi
Marwari	Nepali/Gorkhali/Khas Kura	Rajnbansi/Tajpuri/Koce	Tharu
Urdu			
Austro-Asiatic [Munda]			
Santhali/Sattar/Hor	Mundari	Kharia	Koruwa
Dravidian			
Kurux//Dhangar/Jhangar			
Isolates			
Badi[?]	Kusunda		

Table 2a: Lexical borrowings in Newar from various source languages (Kansakar N.S. 1119 / 1998-1999: 24-25)

Source language	Newar forms	Gloss
Nepali:		
numerals	ek, dui, tin etc	one, two three, etc
days of the week	vrihaspatibār / bihibār ;	Thursday, etc
date, month, year	Phālgun sāth gate 2058	7 th Phalgun Vikram Sambat 2058
weights & measures	pāu, dhārni < Sanskrit	1 pāu = 200 grams; 1 dhārni = 2 kilos, 400 grams
mec, pāp, āsā, jāgir	mec, pāp, āsā, jāgir	chair, sin, hope, job
ghu:s. bhrastācār	ghu:s, bhrastācār	bribery, corruption
rājdu:t, bhāg, annyā	rājdu:t, bhāg, annyā	ambassador, share, unjust
phasād, āpadh	phasād, āpat	difficulty, crisis
mantri. sĀsad	mantri, sĀsad	minister, parliament
anubhav, casmā	anubhab, casmā	experience, spectacles
ghadi, kaēci	ghadi, kaēci	watch, scissors

nvaksān, gaph-saph
khāli, khvasnu

nvaksān, gaph-saph
khāli, khvasae yāye

damage / loss, gossip
empty, to dismiss from service

Sanskrit:

grāhāk
acārya
palisthā
svarga
pāthyakram
pāthya-pustak
pā:th, dharmasālā
stri-purusā
tyā:g
pascima
yekānta
suwā:la
ghritam
mahisa
gosthi
hansa
svāsa
markata
dhupa
deva

gāhā:
ācā-ju
palthā
sarga:
pāthyakram
pāthya-saphu:
pā:tha, dharmasālā
ni-mha tipu:
tyā:ga
pachima
yekānta
suwā:
ghya:
mye:
guthi
hāy
sāsa:
māka:
dhū
dya:

customer, client
priest
consecrate
sky, heaven
curriculum
text-book
lesson, charity house
husband & wife, couple
renunciation
west
solitary, alone
blessing, praise
clarified butter
buffalo
group
duck, goose
breath
monkey
incense
divine being, deity

Prākrit < Sanskrit

jyoti > jati
 sora > sola
 āgama > āgam
 kona > kuna
 jora > jor
 karkataka > kakali

ja: (-la)
 sa: (-la)
 āgā: (-ma)
 kū: (-na)
 jva: (-la)
 ka:li

light
 sound, voice
 sacred shrine
 corner
 pair
 crab

Hindi < Persian

rojgār
 laskara
 sāmān
 maidā
 rikāpe
 sipāhī
 haftah
 tā:kat

lajagā:
 lascar
 sāmān
 maidā
 rikāpi
 sipāmi > sipāī
 haptā
 tā:gat

job, employment
 crowd, gathering
 goods, merchandise
 fine wheat flour
 small plate
 soldier
 week
 energy, strength, power

Tibetan

syā

 phī:
 cyāri
 momo

lā
 mār-syā
 syā-pāri
 phī:
 sāecyā
 momo-cā

meat
 raw meat
 meat-puree
 buck-wheat noodles
 ball / brick tea
 steamed meat-ball & flour

English

file	phāil	class	kilās
form	phāram	school	iskul
lamp	lamphā	stove	istobh
suitcase	sutkes	toilet	tvāilet
rubber	rabar	box	bākas
driver	dāibar	tractor	tyāktar
motor	matar	underwear	andarwel
football	phutba:l	waistcoat	iskot
brush	burus	foreign	phoran
general	jarnel	gram, kilogram	grām, kilogrām
colonel	karnel	inch, foot, metre	inci, phut, mitar
bicycle	bāiskal	film	philim
computer	kamputar	video, antenna	bhidiwa:, antenā
radio	rediwā	glass, x-ray, injection	gilās, yeksrae, injeksan
thermometer	digri		

Table 2b: Lexical borrowings in Newar from various source languages

It is obvious that the loans from English consist of words for which there are no equivalents in the Newar language since the majority of these words are of modern usage. However, Nepali continues to be the primary source language for borrowings in Newar, and the majority of these have native equivalents. This process has unfortunately replaced many Newar words, as can be seen in the examples given below:

<i>Nepali</i>	<i>Newar equivalents</i>	<i>Gloss</i>
kitāb	saphu:	book
kalam	cvasā	pen
khushi	laytā	joy, happiness
cithi	pau	letter
candramā	timilā	moon
prasna	nhyasa:	question
javāph	lisa:	answer
jahān / srimati	kalā:	wife
jiu	mha	body
jholā	mhicā	bag
parivār	ja:	family
prakāsak	pikāka	publisher
patrikā	cvasu munā	journal \ magazine
bicār	dhāpu	idea, thought, opinion
pramāna	dasu	proof, evidence
bibhinna	thithi	different, various
sampādak	munāka	editor
saphā-sughar	sucu-picu	neat and clean
sthāpnā	palisthā	establish
samparka	svāpu	contact, connection
akhbār	bukhā pau	newspaper
āscarya	aju cāye	to be surprised

The borrowings in the opposite direction, however, are limited to only a few words:

Source language :	<i>Nepali</i>	<i>Gloss</i>
Newar		
jyābha:	jyābal	tool
jyāsa (sala)	jyāsal	work place

jjāmi		jjāmi	work person
kapā: < Sanskrit		kapāl	forehead
dega: (gala)		degal	temple
bi-nhA-bi			binā:bi move aside !
kwāti		kwĀti	meat and bean soup
suku:		sukul	straw mat
cākusi		cāksi	sweet citrus fruit
lapte		lapes	large green leaf used plate for eating
jhyālincā		jhyālincā	dragon-fly
khyā: < Hindi		khyāli	fun and laughter
kharācā < Hindi		kharāyo	rabbit
bagicā < Hindi < Persian		bagaicā	garden

Compound forms:

Nepali	Borrowed forms	Newar	Gloss
nimtyāu-nu	nimtā yāye	bvon-e	to invite
kamāu-nu	kamay yāye	dhebā mun-e	to earn
māt-nu	māte-juye	thvā kāye	to intoxicate
hep-nu	hepay yāye	hibāy cabāy	to humiliate
bhāsan gar-nu	bhāsan yāye	nvacu biye	to give a speech

Table 3a: Decline in active speakers of various Nepalese languages, Census Report 1991

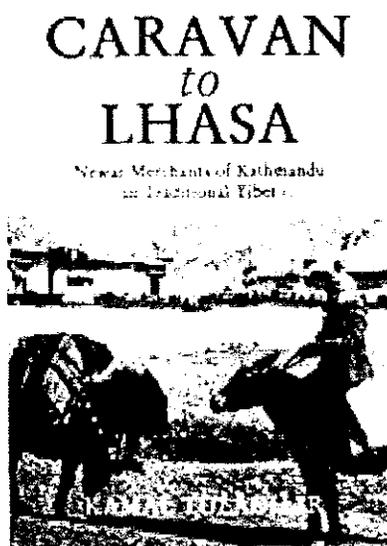
Languages	Caste/Ethnic group	Speakers	Decline	Percentage
1. Majhi	55,050	11,322	-43,728	79.4
2. Magar	1,339,308	430,264	-909,044	67.8
3. Danuwar	50,754	23,721	-27,033	53.2
4. Gurung	449,189	227,918	-221,271	49.2
5. Darai	10,759	6,520	-4,239	39.3
6. Newari	1,041,090	690,007	-351,083	33.7
7. Chepang	36,656	25,097	-11,559	31.5
8. Tharu	1,194,224	993,388	-200,836	16.8
9. Rai/Kirat	525,551	439,312	-86,239	16.4
10. Limbu	297,186	254,088	-43,098	14.5
11. Tamang	1,018,252	904,456	-113,796	11.1

Table 3b: Decline in active speakers of various Nepalese languages, Census Report 2001

Languages	Caste/Ethnic group	Speakers	Decline	Percentage
1. Majhi	72,614 (0.32)	21,841 (0.10)	-50,773	69.9
2. Magar	1,622,421 (7.14)	770,116 (3.39)	-852,305	52.5
3. Danuwar	53,229 (0.23)	31,849 (0.14)	-21,380	40.1
4. Gurung	543,571 (2.39)	338,925 (1.49)	-204,646	37.6
5. Darai	14,859 (0.07)	10,210 (0.04)	-4,649	31.2
6. Newar	1,245,232 (5.48)	825,458 (3.63)	-419,774	33.7
7. Chepang	52,237 (0.23)	36,807 (0.16)	-15,430	29.5
8. Tharu	1,622,421 (6.75)	1,331,546 (5.86)	-290,875	17.9
9. Rai	635,151 (2.79)	----		
10. Limbu	359,379 (1.58)	333,633 (1.47)	-25,746	7.1
11. Tamang	1,282,304 (5.64)	1,179,145 (5.19)	-83,159	6.5
12. Hayu	1,821 (0.01)	1,743 (0.01)	-78	4.2

Table 4: The uses of various languages by an average educated Newar person. The numerals 1-4 indicate the order of priority in language use, i.e. 1 is the first choice with the highest priority and 4 is the fourth choice with the lowest priority. (Kansakar NS 1119 / 1998-99 : 26)

	Newar	Nepali	English	Hindi	Sanskrit
1. Conversation with:					
a. peers	1				
b. children		1	2		
c. colleagues & friends		1	2		
d. Indians & foreigners			2	1	
2. Social occasions :					
a. festivals & bratabandha	1				
b. birthdays, marriages	2	1			
3. Academic/ professional :					
a. meetings (Departmental)		1	2		
b. seminars (National)		1	2		
c. conferences(International)			1		
d. lectures, speeches		2	1		
4. Official/ semi-official :					
a. govt. offices, banks etc		1			
b. foreign agencies			1		
c. hospitals		1	2		
5. Shopping	2	1		3	
6. Print & Electronic media	3	1	2	4	
7. Written language :					
a. creative literature	1	2			
b. reports		1	2		
c. personal letters to :					
Newars	1		2		
Non-Newars		1	2		
8. Prayers & religious rituals					1



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For centuries, merchants of Kathmandu have traveled to Lhasa to conduct trade. Their epic journeys over the Himalaya and across the Tibetan Plateau by mule caravan have become the stuff of folklore. Their contributions to the sacred art of Nepal and Tibet have been enshrined in Himalayan cultural history. However, the full story of the Lhasa Newars is still not well known. Caravan to Lhasa is an enthralling account of the life and times of these adventurer merchants.

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The Karmacharyas of Bhaktapur and Tantric Tradition in Nepal

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I: Introduction to the Karmacharyas

The ancient city of Bhaktapur, located eight miles east of Kathmandu, holds great importance in the history of Nepal and its people. Home to the Newars, the indigenous people of the valley, Bhaktapur fostered some of Nepal's most significant cultural and religious traditions. For centuries, Bhaktapur served as the Nepalese capital and the seat of the royal palace. Under the rule of the Malla kings from the 12th to the 16th century, Bhaktapur and the Newars developed a flourishing social, political and cultural system that influenced Nepal and its people for centuries thereafter. One of the main features of the Malla reign was the ascendance of a caste of royal tantric priests called Karmacharyas.

The Newars created the royal city of Bhaktapur based on the model of a *tantric mandala*. Much like a cosmic map of the region, the *mandala* represents a type of idyllic blueprint for the city. Robert I. Levy, author of *Mesocosm: Hinduism and the Organization of a Traditional Newar City in Nepal* and an expert in the field of Nepalese history, describes the notion of a *mandala* as "a pervasive South Asian representation of a boundary and its contained area within which "ritual" power and order is held and concentrated" (Levy, 1990:153). At a time when the kings ruled with a religious mandate, Bhaktapur symbolized the ultimate fusion of secular power and spiritual devotion.

To ensure the protection and prosperity of the kingdom, the ruling kings in Bhaktapur employed the

Karmacharyas to perform elaborate devotional rituals to the local deities. Since people believed that the land and its inhabitants rested in the hands of the gods, ritual worship of these deities was essential for the livelihood of the kingdom. For centuries, the kings held the Karmacharyas in high esteem for their power and knowledge of esoteric goddess-based rituals. Their practices and ritual tradition had an important social, political and cultural impact on the development of Nepal as a result of their association with the royal temples. However, with the fall of the Malla dynasty in the 18th century, the Karmacharyas lost their position in the royal court and with it their status in society.

Today, most Nepalese people have almost entirely forgotten the influence of the Karmacharyas. Despite the Karmacharya's pivotal role in the development of Nepalese culture, little documentation survives of the history of the group and the impact of their practices. Under the rule of the Gorkhas from the eighteenth century, the kings tried to promote national identity based on a new concept unity. The Newars were the main target of this subjugation. The Karmacharyas, emblems of Newar culture, lost their standing in the new social system.

In an effort to shed light on the ancient tradition of karmacharya tantric practice, Tribhuvan University in Kathmandu is leading a research project to study the Karmacharyas and document their impact on Nepalese social development.¹

The ethnographic-based portion of the study will follow a survey of written materials. This includes field observation, interaction and interviews with local



The Goddess Siddhilakshmi

Karmacharyas living in Bhaktapur. Through extensive observation and participation in ceremonial events, committee members conduct an analysis of ritual practices, with the aid of photographic and video documentation. Lastly, the researchers produce a report of findings based on the assembled data. The outline for a list of chapters is as follows:

- Historical Background
- Origin and Development of
- Shaivism and Shaktism
- Emergence and Classification of
- the Karmacharyas
- Relation with Shakti Goddess Cult
- Karmacharyas and Tantrism
- Secular Role of Karmacharyas
- Conclusion

The Research

I first heard about the karmacharya research project in 2001 during a five-month stay in Nepal, where I had been studying ancient Buddhist and Hindu religious practices around the region. Shortly thereafter, the University invited me to participate in the project as an apprentice researcher. As an undergraduate student of anthropology, my research qualifications were rudimentary. However, having spent two of the last four years in Kathmandu studying the customs and social behavior of the Nepalese people, I had already developed a sense of and deep appreciation for Nepalese culture. While my knowledge about the Karmacharyas was lacking, my experiences of daily life in Nepal and interest in the religious traditions at the core of that life gave me a solid ground on which to build. Despite having little training in ethnographic fieldwork, I had substantial experience living in Nepal. This project provided an opportunity to focus my experiences and put them in an anthropological framework. The committee of researchers generously allowed me to put my experience to work by taking part in such a rare and worthy project.

As a member of the research team, I resided from March-June 2002 in the Kathmandu Valley doing fieldwork on Karmacharyas living in Bhaktapur. In preparation for the project, I read numerous texts on Nepal and its religious traditions, including Robert I.

Levy's Mesocosm, the preeminent work on Hinduism among the Newars. I attended committee meetings and was present at two karmacharya ritual ceremonies. I explored Bhaktapur visiting important karmacharya temples, which I photographed when appropriate. I interviewed different members of the committee. Throughout, I kept a journal of my experiences, observations and information relevant to the project.

Due to finances and schooling commitments I remained in Kathmandu for only four out of the seventeen months of research (I hope to return sometime before the end of the project). As a result, my findings are somewhat inconclusive in relation to the ultimate goal of the research project. There are still many unanswered questions and mysteries surrounding the Karmacharyas. However, it is my intention in this paper to provide some important insights into the

Karmacharyas and their tradition by reflecting on my personal experiences among them.

My status as a foreign woman had both advantages and disadvantages to my work as a researcher. As the only female in an all-male committee, my presence was somewhat awkward and obvious. In a group of older mostly Asian males, my

comments and questions were often received with mixed reactions. Even in the 21st century, most Nepalese men view woman as subordinate. Because opinionated and curious women are not commonplace in Nepal, it often seemed inappropriate to speak out, even with a question. However, this factor also worked in my favor by allowing me to focus on the research process within the cultural context of its constituents. As an outsider, I was able to observe the process of conducting a research project and the dynamics of committee members with some degree of detachment. While my peripheral position did not involve any direct participation in the committee's decision making process, it did allow me to see from a female western viewpoint, the limitations and biases that arise in an all-male Asian system and how they might influence the outcome of the project.

Generally, Nepalese tend to avoid direct confrontation. Similarly, in Nepalese culture one avoids directness when communicating. Silence in the company of others is more common than a constant



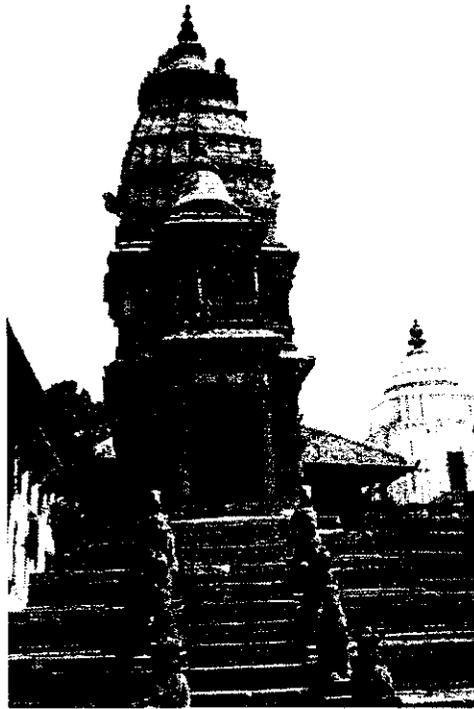
Detail of Facade of Bhairava Temple, Bhaktapur

flow of conversation. Unlike the West, where directness and confrontation are customary, Nepalese tend to agree with others, despite one's true feelings. As a result, I observed numerous occasions where committee members would agree to one thing and then do something entirely different, or claim to have done something which they never did. More often than not, this type of behavior leads to unnecessary misunderstandings and delays in the expedition of tasks. For an American, this can be quite exasperating. Nonetheless, it allowed me to understand the cultural context in which the committee functions and the extent to which that context impacts the overall perspective of the research.

Two personal reasons motivated me to take part in this project. Firstly, I have a deep love of and appreciation for Nepal and its people. With constant pressure from the Indians in the South and the Chinese to the North, the Nepalese have maintained a distinct culture rich in spirituality and unique in character. It is a land where Hinduism and Buddhism exist side by side, in many cases overlapping and flowing into one another. The terrain, with the majestic Himalayan range encompassing a valley of terraced rice fields and pastures stretching as far as the eye can see provide an awe-inspiring sight. Due largely to the ancient religious traditions that continue to function at the core of the Nepalese social system, Nepal maintains a living connection to the past, despite its industrial developments of recent years. Daily worship still occurs at temples built centuries ago and worship and prayer continue to be defining features of Nepalese life.

The karmacharya tradition, one of the earliest and most influential religious traditions of Nepal have developed into a part of the fabric of modern day Nepalese faith. As a result, it is important to bring recognition and honor to the Karmacharyas and their tradition as a fundamental root of Nepalese culture. This paper attempts to bring a different perspective to the research process. Although this work mainly focuses on the history and tradition of the Karmacharyas, I hope to provide a sense of the overall

process through which I came to know about the Karmacharyas and their practices. Professor Douglas Raybeck describes ethnography as "a process of becoming familiar with the uneven cultural terrain that lies below the seeming placidity of the surface" (2000:17). As a student of anthropology, I strive constantly to be aware of and reflect on my own perspectives, biases and ideals which impact my observations and shape the data I collect. The following pages illustrate my personal experience with the Karmacharyas as well as the context in which those experiences took place. Although incomplete, my findings lie on a foundation upon which I hope to build a deeper understanding of the Karmacharyas and of Nepalese culture in the future. In this way, I hope to share something of the beauty and uniqueness of Nepal with the rest of the world.



Stone Temple of Goddess Siddhilaksmi, Bhaktapur

II: Historical Background of Bhaktapur, the Newars, & the Karmacharyas

The country of Nepal situated between India to the south and China's Tibet to the north, is a unique and important ancient site in the history of the Asian continent. With drastic geographic diversity, Nepal is home to low-lying jungles, vast plains and enormous mountainous ranges. Among these regions, Kathmandu Valley holds the highest concentration of people, including the indigenous population of Newars. The Newars are the original inhabitants of the Kathmandu Valley and the founders of what is known today as Nepali culture. From around the 1st or 2nd century A.D. a political system was introduced into Nepal by a North Indian king and his ruling court, the Licchavis. While Sanskrit was the language of the Indian rulers, it was limited primarily to ceremonial and traditional arenas. Among locals Nepal Bhasa, the language of the Newars, was most commonly used in everyday life. While Sanskrit and Indian mores were applied at a court level, Newar culture flourished among the people of the valley.

During this period and for the next several decades, Newar culture in Kathmandu valley prospered. The rich valley soil and complex system of irrigation called "terracing" allowed for efficient and successful farming. Nepal's geographic location provided a substantial trade market to emerge through the transportation and taxing of goods between India and

Tibet. Profitable trade and abundant agriculture produced considerable wealth for the valley. As a result, Newars began to develop a more elaborate and organized society. Eventually, three primary centers of cultural and political activity emerged: Bhaktapur, Patan, and Kathmandu. The three cities became political dominions, each with its own territory, king, royal court, particular traditions, and dialect.

In the 9th century, the Licchavi dynasty fell, resulting in nearly 4 decades of political upheaval. Although historical documentation from this period is scarce, what little exists suggests numerous battles and political chaos. A powerful Muslim invasion in 1349 wrecked havoc on the valley. However, after this invasion there emerged a new Hindu dynasty under the Mallas which ruled Nepal until the early 1800s. In 1382, Jayasthiti Malla took power as the supreme ruler of Nepal. Historians credit Malla with bringing peace and stability to the chaotic valley: "He curbed the activities of feudal lords, brought the component units of the kingdom into submission, and with a strong hand, restored order" (Levy 1990:42). Even today, Nepalese remember Jayasthiti as one of the great leaders in the country's history.

Jayasthiti Malla established Bhaktapur as the capital city of Nepal, which quickly grew into the "metropolis of the Malla dynasty and the nerve-center of its culture and civilization". (Levy 1990:40) Malla instituted laws regarding property and housing, as well as caste regulations, which largely radiated out from Bhaktapur to the rest of the valley. Most importantly, Malla promoted Hinduism in all aspects of his rule. He erected numerous Hindu temples the most important of which, the Taleju temple, remains today. This shrine to the goddess Taleju, the tantric manifestation of Durga, is considered the home of the lineage goddess of the Malla kings. As a Tantric goddess, Taleju is classified as a dangerous goddess who exists independent of other deities, namely the supreme Hindu god Siva. In most tantric traditions, deities are believed to possess both wrathful and benevolent qualities. Levy writes that Taleju represents "a version of the fully manifest warrior goddess" (1990:250). As a warrior, Taleju encompasses the fierce attributes necessary to protect the kingdom and its citizens.

The Mallas believed that in her most powerful and secret form as Siddhilakshmi, the goddess transmitted her power directly to the king. Therefore, only the king and a small number of initiated priests are allowed to see her private form. Outsiders and local people were made to worship various lesser forms of the goddess, represented by abstract images such as a yantra, a design depicting her attributes, or a metal pouring vessel called a *Kalash*.

Private worship of the goddess was the means by which the king ensured the strength and longevity of his

reign. Further, "it was apparently the right of each successor Malla king to receive from his predecessor the esoteric *mantra* (sacred word) for the control of the Taleju" (Slusser 1982:319). To carry out esoteric goddess worship, the king employed or enlisted Karmacharyas or Tantric priests, to perform ritual ceremonies or pujas to evoke the grace of the goddess in order to ensure the protection and prosperity of the kingdom. Although the king was considered a direct descendent of the goddess and garnered the most respect, the Karmacharyas, the king's gurus, were very highly regarded as they were believed to have direct contact with the goddess. During the Malla reign, the Karmacharyas were instrumental in carrying out the esoteric innermost rituals for the King in the Taleju temple.

Even today, under a new kingdom, the goddess Taleju remains synonymous with royal power and Nepal's past glory. She is a "powerful symbolic representation of traditional Newar political forms and forces, one that persists alongside of the new symbols and realities of modern politics". (Levy 1990:234)

Doctor Purushottam Shrestha, an expert in the field of Newar studies and a native of Bhaktapur, explained to me in an interview that during the Malla kingdom, three principal priests conducted Taleju ritual ceremonies: a Karmacharya performed rituals, a Brahman recited Vedic chants, and a Joshi advised the king on astrological subjects (Shrestha 2002). Together, the three priests acted as ritual liaisons between the king and the goddess.

As priests to the royal court and guardians of the temple goddess, the Karmacharyas and their tradition were highly revered. However, unlike the Brahmans or Joshis who acted more as consultants, the Karmacharyas actually performed the rituals. They were also distinguished from their religious peers, in that their practices did not derive from Vedism. The karmacharya rituals originated in Tantrism and were known only by initiated members. In this way, the Karmacharyas were a unique and crucial component in the kingdom. The kings relied on the Karmacharyas to perform rituals unknown to any other group or tradition. Unlike Brahman rituals based on the Indian Vedas, karmacharya rituals were strongly rooted in Newar culture. During the Malla dynasty, this Newar identity symbolized the Karmacharya ties with the land and the original people of Nepal. In later periods, these ties to Newar culture caused the downfall of karmacharya status as royal priests and as esteemed members of society. With the degeneration of Newar culture following the fall of the Malla dynasty in the 18th century, the Karmacharyas found themselves under a new kingdom that rejected their tradition and denounced their Newar heritage.

By the latter part of the 18th century, a series of brutal attacks lead by Prthvinarayana Saha from Western Nepal resulted in the fall of the Malla dynasty. Under a new line of Gorkhali kings, Nepal underwent a drastic transformation in which an effort to promote a Nepalese national identity stunted the expansion of Newar culture. A movement to “promote Nepali and suppress Newari” (Gellner/Quigley, 1999:11) took hold and Newars lost their position among the royal court and society as a whole. As Newars, the Karmacharyas, once the highest ranked priests in the valley, fell to a status below most other religious groups. While they continued to perform pujas for local clients and for the city of Bhaktapur, they lost access to the royal court. Over time, the karmacharya tantric practices and the tradition from which they originated have lost importance in the larger social system of Nepalese culture. As a result, ancient ritual texts are decaying from accumulated mold and dust. Few people demand karmacharya rituals and many Karmacharyas have pursued other occupations to provide for their families. What was once a vital and fundamental part of the lives of the people of Nepal now faces extinction.

The Karmacharyas who remain in Bhaktapur today provide the only living link to ancient rituals of the Newars. For that reason, an effort to preserve karmacharya texts is paramount. Thru access to remaining ritual texts, the Karmacharyas can continue to practice the rituals of their ancestors, ensuring the longevity of their tradition for generations to come. Ultimately, the preservation of texts is key to restoring the honor and recognition they deserve for their contributions to the development of Nepalese culture.

III: Surendravir and the Karmacharyas in modern day Bhaktapur:

The primary difference between Karmacharyas of today versus those of the Malla period is that the king no longer employs them. In modern day Nepal local people, rather than royals, hire Karmacharyas to perform pujas for a variety of reasons, including rites of passages, astrological maladies, protection from illness and disease, and other life events. The pujas can last anywhere from a few hours to a number of days if necessary. Karmacharyas charge a fee for each puja, usually about \$20 US, which by Nepalese standards is

considered a substantial sum. However, because the demand for karmacharya pujas is not great, the high fee merely compensates for the irregular and infrequent demand. Surendravir Karmacharya is one of the few remaining tantric priests presently residing in Bhaktapur. Although he descends from a long lineage of Karmacharyas and is trained in their tradition, he maintains a regular day job, performing pujas only as a part time occupation. Surendravir works as the deputy campus director for the Bhaktapur campus of Tribhuvan University. He lives in Bhaktapur with his wife and three young children. His administrative job provides enough income to send his children to school and to live a relatively prosperous life in Bhaktapur. As a priest alone, he would not be able to support a family of four.

Through interactions with Surendravir Karmacharya and his family, I gained a sense of karmacharya life in modern day Nepal. Surendravir and his family descend directly from the karmacharya priests of the Malla dynasty. From the 13th to the 18th century, his ancestors acted as the primary priests to the Malla kings. As royal court priests, they had direct influence on the development of ritual and religion in the kingdom. This royal association greatly elevated the status of Karmacharyas at that time. This historical significance does not carry much weight in the modern “non-Newar” social system, which regards all Karmacharyas as below other non-Newar groups. However, their link to Malla royalty grants Surendravir family a slightly higher status than other Karmacharyas within the Newar community. As a result, the city of Bhaktapur employs Surendravir and his brother to perform certain pujas during festivals and on other auspicious dates. However, because of their tie to Newar culture, and its negative connotations in today’s society, they maintain a much lower social status than other non-Newar priests. Without royal clients, the Karmacharyas have become a marginalized part of society and are overlooked as group, viewed more as religious vendors than high level tantric specialists.

Originally, Bhaktapur had six āgam houses, or groupings of distinct karmacharya lineages. Today, only four āgam houses remain and of those four, Surendravir’s family holds the highest ranked group because of its past ties to royalty. The Karmacharyas



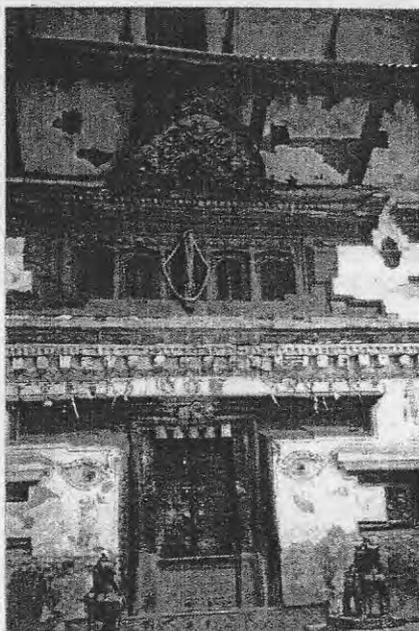
Surendravir Karmacharya

consider Surendravir, as the younger brother of the head karmacharya in Bhaktapur, a high-ranking priest among the community, second only to his brother. The brothers share a sense of duty to their families and loyalty to their tradition. They cooperate closely, sharing a home and family temple. While a hierarchical system based on seniority exists among the Karmacharyas, competition among the group appears rare, since as a marginalized community, they share a common identity and allegiance with one another. However, as the younger brother, Surendravir must defer to his brother as a senior member. Because the karmacharya tradition is based on initiation, the younger or newer initiates must always yield to those who are older and more knowledgeable. Surendravir's agam house has not held a new initiation for thirteen years. Possibly the next generation of Karmacharyas is still too young for initiation, or perhaps they are old enough but not interested in carrying on the tradition of their elders.

In the karmacharya tradition women, like men, can become priests. However, unlike male priests who usually marry, the tradition forbids female priests to marry, as the role of a wife, which is seen as subservient, is contrary to the revered role of a priestess. In this sense, by renouncing her identity as a wife, the priestess takes on the status of a male member. This double standard reflects the Nepalese belief that a woman's identity is determined by her role as a wife and mother. Another role for women in the karmacharya tradition is through marriage to a priest. As the wife of a karmacharya, a woman gains initiation into the group where she serves as a ritual assistant to her husband. I observed this role in action during both pujas I attended, in which Surendravir's wife assisted throughout the entire ceremony. Her duties included collecting all the ritual objects and necessities for the puja, such as ghee, grains, firewood, flowers, incense, and preparing the food for the feast afterwards. While Surendravir recited prayers from the ritual texts and made the primary offerings during the puja, she made sure the fire remained ignited and all the offerings were ready and accessible to her husband. Her role, while secondary to her husband's, is essential to the puja. Like most women in Nepal, the Newar females are responsible for the majority of the housework and child rearing. Therefore, the karmacharya wife's religious

responsibilities are an extension of her household duties.

Children of Karmacharyas are present at most ritual activities. The three children of Surendravir and his wife were present at both pujas I observed. Mostly, they ignored the rituals and played games with each other nearby. It wasn't until the end of the puja, when the food was being served, that the children joined the group to eat. As young children, their disinterest in the puja seemed acceptable. However, I imagine that as they grow older, they will be expected to participate with more earnestness. The dilemma of passing down the karmacharya tradition to future generations is difficult to resolve. While on the one hand, most Karmacharyas feel it is important that their children learn the rituals and history of their ancestors, they also see how little modern day society values their tradition. As a result, religious training has taken a back seat to academic and vocational schooling in most karmacharya families. Modern day children tend to ignore religion as a possible vocation and focus more on schooling to prepare for a future in the standard job market. With such a low status in the overall social system due to their Newar heritage, karmacharya children focus on earning power, rather than tradition. As a result, the karmacharya tradition is in great jeopardy of being lost. Future generations will have to conform to social values that deny Newar culture and its religious origins.



Tripura Vidyapith Agam House, Bhaktapur. This temple is the traditional and exclusive site of tantric worship for Surendravir Karmacharya and his ancestors.

IV: Ritual Analysis

One of the primary challenges of this study is to find a way to illustrate and document

the practices and beliefs of the Karmacharyas without exploiting the sacred and private aspects of their tradition. Because the Karmacharyas hold their practices sacred and private, it is uncommon for an outsider, especially a non-Newar to participate in a puja. While locals can hire Karmacharyas to perform pujas for specific events, they rarely observe the personal, sanctified rituals performed within the karmacharya temples which are reserved for initiates only. It is unlikely that any Westerner has ever before seen these esoteric rituals. As a result, I was greatly honored to be invited by Surendravir Karmacharya to observe two ritual pujas during the spring of 2002. The

reasons I was included among the group of 8 participants is largely due to my role as a researcher and through my friendship with Purushottam, one of two Newars on the research committee and a close friend of Surendravir and his brother, the head karmacharya in .

Because the Karmacharyas agreed to participate in the Tribhuvan University research project, they were willing to open up to outsiders for its sake. How to open their rituals to outsiders without compromising their traditional beliefs of secrecy and exclusion however, presented a difficult challenge. As a result, the pujas I attended took place at non-karmacharya temples, so as not to disturb the integrity of those sacred spaces. In all other fashions, the ceremonies followed traditional authentic ritual procedure.

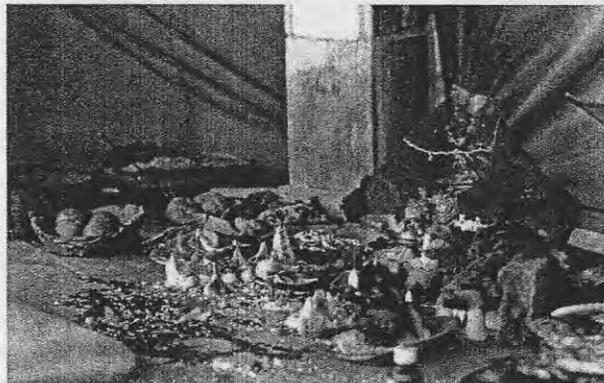
The karmacharya tradition is rooted in Shaivism (based on a belief in the Hindu God Shiva), but as tantrics, Karmacharyas worship goddesses who protect the valley. In Nepal, two distinguishable groups of deities exist: vedic and tantric. Vedic gods are mostly male and are attended to by Brahman priests for Vedic rituals which forbid the offering of blood or alcohol. In tantrism, the primary deities are largely female goddesses who unlike Vedic gods, receive blood and alcohol offerings. These goddesses are considered dangerous and fierce emanations of the god Shiva. In this sense "Shiva is conceived as generating a powerful form of the goddess, who then, in turn, generates or is transformed into subsidiary forms". (Levy, 1990:225)

Nava-Durga, or the Nine Durgas is the principal goddess in the karmacharya pantheon. Of these nine manifestations of the goddess Durga, there are 8 *Ashtamatrikas*, or eight mothers and the goddess *Tripurasundari*. The Karmacharyas worship at least two forms of each goddess, a public form and a private, esoteric, form. The goddess Taleju, the primary public form of *Nava-Durga*, is one of the most important deities in the Karmacharya pantheon. She is worshiped privately among initiates as *Siddhilakshmi*. There are separate and unique rituals associated with each goddess. It is believed that separate public and private forms of goddesses emerged in order to prevent local people from worshiping the same deity as the king. By worshiping a private form of a goddess, the king maintained a more powerful and direct link to the deity. The king would essentially claim direct "access" to the heavens through the worship of the most powerful and esoteric form of the goddess. The Karmacharyas acted

as the king's link to the goddesses by performing the rituals used to invoke their presence and power. As a result, the king's access to the heavens was ensured.

The Puja

While attending a karmacharya puja, I had the sense of being transported hundreds of years into the past. Sitting by firelight listening to Newar chants, it is easy to conjure the Nepal of old. Surendrabir recites from old decaying texts passed down to him by his ancestors.



The ritual representation of the Goddess Siddhilakshmi during a tantric puja

Because today's Karmacharyas perform the same secret rituals done in ancient times, the stages and logistics of the puja itself have remained largely unchanged over the time. Today, Karmacharyas perform most pujas for local patrons who cannot afford the more extravagant pujas of their royal Malla ancestors. However in terms of basic ritual and text recitation,

the Karmacharyas claim to practice much like they did hundreds of years ago. This is one of the reasons why the karmacharya tradition is such an important link to the past. While Nepal and its people have undergone many significant transformations over the generations, the practices of the Karmacharyas appear to have persisted in almost original form. It is that integrity which is to be honored and preserved in these ever changing times.

From my observations of two karmacharya pujas, I recognized five primary stages in the puja: preparing the sacred spaces, installing the deity, offering to the deities, invoking the deity through fire, and receiving *prasad*. Each stage is performed with the intention of calling upon the deity for help. While modern day Karmacharyas still perform a number of annual pujas to protect the city of Bhaktapur, locals can also hire a Karmacharya to perform a puja for protection from maladies or to bring about prosperity. In both cases, the stages of the puja are the same and are as follows:

Preparation

The first stage is perhaps the most important, as no other part of the ceremony can occur without the initial preparation rituals. The preparations are done by both the priest and his wife or assistant and can take over two hours to complete. During neither puja did I observe the preparation stage, as Surendravir

Karmacharya opted to do this in private with his wife. As a result, I base my account of this initial stage of the puja on questions I asked about the nature of the preparations. Surendravir explained that there are two distinct areas prepared for worship. The first is an east facing central fire pit which represents the retinue of deities belonging to Siddhilakshmi. The second is a north facing shrine which represents the seat of the goddess Siddhilakshmi. Firewood is collected and arranged in a small pyre inside the east-facing pit. Thirteen different offerings representing each of the thirteen consorts associated with the goddess Siddhilakshmi are placed on banana leaves and arranged around the pit. The offerings, which consist of different grains, beans, fruits, and fried bread, are thrown into the fire pit during the fire ritual portion of the puja.

Next, a three-dimensional cone shaped mound of rice representing the goddess is placed to the north of the fire pit and adorned with three eyes, flowers, multi-colored dyes and a canopy of red cloth. The rice cone is set atop a stand which contains the secret mandala of Siddhilakshmi. Smaller rice cones surround the main object symbolizing her retinue. Small metal vessels placed around the goddess image serve as butter lamps. A dish of *aelā*, or homemade alcohol is also placed near the central cone, as are numerous flowers and fruit. According to an interview with Swami Chetanananda, an expert in tantrism, the three-dimensional cone shape represents the goddess as the unity of all 3 dimensions of reality. "The use of rice is evidence of Vedic influence, which asserts that everything is food, deities and offerings alike" (Chetanananda 2002). Throughout the preparations Surendravir recites mantras and prayers as each object is placed and arranged. For each individual prayer, Surendravir throws rice to consecrate the action.

Installation

Following the preparation of the area for worships, three other committee members, a small group of guests, and I took seats in a circle around the fire pit. Before beginning the installation stage of the puja, Surendravir performed a short purification ritual on himself and everyone at the puja. He did this through *mantra* recitation and by performing certain *mudrās* (hand movement representing certain characteristics and qualities of ritual observance.) Following this purification, the ritual instatement of the goddess into the cone image began. Seated with his back to the fire pit, facing north, Surendravir began to recite installation prayers from his text while throwing rice on the adorned cone image of the goddess. While chanting, he also performed an elaborate series of mudras and movements that accompany those particular prayers.

Offering

Once Surendravir finished installing the goddess into the representational cone, he moved to the fire pit where he sat facing east. While he recited from his text, his wife ignited the wood inside the pit and the offering portion of the *pujā* ensued. With the flames fully ignited, Surendravir began throwing offerings into the fire pit in an ordered sequence. These offerings include the grains associated with each of Siddhilakshmi's 13 retinue of Bhairavas and Rudras. The offerings are made to the retinue of deities as the initial stage of requesting their benevolence and aid. Surendravir's wife continuously poured ghee on the fire throughout the puja which keeps the wood ablaze.

Fire Ritual

Once each of the thirteen uncooked grains had been offered, the invocation of the goddess and her retinue took place. In this stage Surendravir recited a series of prayers marked by throwing rice into the pit. The Karmacharyas believe that it is the retinue of consorts who grant blessings on behalf of the goddess. The fire pit represents the power of the goddess and her retinue. Therefore, certain prayers and mantras are recited over the fire pit summoning their presence and requesting their help.

Prasad

Once all the offerings were made and the deities invoked, Surendravir returned to the north-facing seat in front of the rice cone image of the goddess and thanked her for her presence and blessings. After wards he looked for signs the goddess has accepted the offerings and granted her blessings. One indication of the goddess' satisfaction is if a small clay cup which has remained upside down over a butter lamp during the puja, has formed a thick black film over it. If so, the goddess is pleased and the puja was a success. If not, the puja may have to be repeated or done differently. Next, Surendravir took the red material that had been placed over the form of the goddess, tore it into strips and proceeded to tie the cloth around the neck of each person at the *pujā* as a symbol of the goddess' blessings and protection. Each person then received a *tikā*, a dab of red powder placed on the forehead as a symbol of the goddess' blessing, as well as a flower and piece of fruit from the installation area as *prasad*, or as a gift from the goddess. Finally, Surendravir's wife prepared plates of food for each person. The food included uncooked hammered rice, a vegetable dish, cooked meat, fried soybeans, a hard-boiled egg and some fried sweet bread. Lastly, *aelā*, a

type of alcohol made from barley, was poured into small *salli*, clay cups and served to each person. The pouring of the *aelā* is a traditional conclusion to most pujas. Everyone was encouraged to drink numerous cups of the alcohol, which with an alcohol content of hundred percent, causes rapid intoxication. In this type of *tantric* ceremony, the consumption of alcohol is an appropriate conclusion to the event.

V: Critique of Methodology

My experience working with the Karmacharyas in this unconventional context was extremely challenging. As a foreign woman, I was as outside their inner circle as one could be. However, as a young female, I was also viewed as less authoritative and intimidating than the other male researchers, which allowed me to be more invisible and observant. Though I did not have many opportunities to talk openly with the Karmacharyas, witnessing their rituals first hand was incredibly informative. Attending two of their pujas and having the opportunity to ask technical questions regarding the rituals was an extraordinary honor and a giant step toward gaining access to the group.

There is still a great deal I do not know or understand about the Karmacharyas, but I was able to see with my own eyes the ancient practices that are the core of their tradition. In the short time that I spent with the Karmacharyas and under such limited circumstances, the largest being my inability to speak the native language, my experiences far exceed my expectations. Given the chance to do ethnographic research on the karmacharyas again, I would opt for a more lengthy stay and I would want to be able to converse in their native language, Nepal Bhasha or at least in Nepali. The language barrier, more than anything else, was the most significant obstacle. I think without being able to speak the language, it is impossible to truly understand the nuances and details of any culture.

VI: Conclusion (The Dilemma of Studying a Closed Religion)

The other major obstacles in conducting research on a group such as the Karmacharyas, is the issue of secrecy. As with all tantric esoteric practices, initiation is a fundamental part of preserving the integrity and purity of the tradition by limiting ritual practice to members only. According to Levy, tantric initiations "entail the transmission of some esoteric knowledge by the guru, or his equivalent, and a solemn and sacred pledge of secrecy by the initiate" (Levy 1990: 314).

During initiation, the student receives private teachings of ritual practice and worship for a particular lineage, which he/she is expected to protect. The process of initiations, "initiate and make sacred the teaching relation between guru and initiate, introduce the appropriate mantras and procedures or worship to the deity who will give effectiveness to the studies, and may introduce technical instructions or esoteric knowledge" (Levy 1990:315). Therefore, secrecy within each tradition is essential to the longevity and integrity of the lineage.

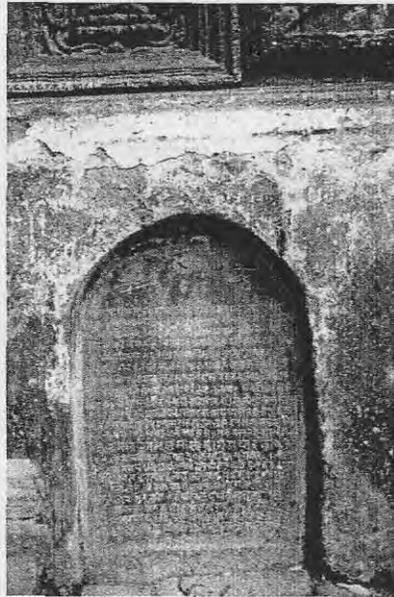
This secretive methodology and exclusion becomes even more extreme when the group becomes marginalized or threatened by society, as with the Karmacharyas. Following the overthrow of the Malla Kingdom by the Gorkhas in

the latter part of the eighteenth century and the ensuing suppression of Newar culture, the Karmacharyas were forced to retreat even further into secrecy, guarding their practices and beliefs more than ever before.

In the past century the traditions and rituals of the karmacharyas have rarely been seen by outsiders. Access to karmacharya temples is restricted to initiates and their families. This is, in part, why there is no existing literature on karmacharya rituals and customs. Thus, gaining access to, studying and documenting this tradition is an extremely difficult task. Firstly, the tradition is at its core a secret tradition. Secondly, the Karmacharyas are a historically marginalized and exploited people, who have been forced to practice in private.

This research project is a conscious effort to walk the fine line between honoring and exposing a group

such as the karmacharyas. The dilemma of studying a closed group is that it is impossible to at once pay tribute to and document the history of a group without also compromising their privacy on some level. For



Inscription on the Tripura Vidyapith Agam House, Bhaktapur. The inscription lists major renovations to the temple since its construction in the 13th century

this study, the head Karmacharya of Bhaktapur agreed that the benefits of bringing recognition and support to their tradition outweighed the consequences of exposing some of their secrets. Coupled with an impending sense that the tradition might not endure the changes and pressures of modern society, the Karmacharyas approved the study of their customs in an effort to preserve their history and pay homage to their ancestors. It is certain, however, that many aspects of the tradition will never be revealed to outsiders. The Karmacharyas have the ability to control to some degree, and limit what information they will reveal. In such a study, it is never possible to fully penetrate the depths of the culture without full initiation into the group. Whether or not full initiation of an outsider is possible remains to be seen. Until then, the Karmacharyas will continue to try to preserve their tradition without compromising its core values. Hopefully, this research project will help to further in that endeavor.

Note

1Dr. Tirtha P. Mishra, the Executive Director of Tribhuvan University, assembled a committee of researchers to conduct a seventeen-month survey of the Karmacharyas, their practices and history. The project examines the influence of karmacharya tantric ritual on the secular and local systems of the Nepalese. The research will develop a deeper understanding of the rich and sophisticated Newar culture by examining the Karmacharyas and their practices.

The research committee consists of specialists in the field of Asian studies, including Professor Tirtha Prasad Mishra, Executive Director for the Center for Nepal and Asian studies; Swami Chetanananda, Director of Socio-religious Traditions of Nepal and the Nityananda Institute; Professor Sanderson of Oxford University; Professor T.B. Shrestha of the Center for Nepal and Asian Studies; and Doctor Purushottam Shrestha, a historian specializing in Bhaktapur and Newar culture. Suriendrabir Karmacharya, a practicing karmacharya and brother to the head priest in Bhaktapur, is the primary contact person in the karmacharya community and acts as the liaison between the Karmacharyas and the research committee. He is essential to the project because of his personal association with the Karmacharyas and his knowledge of tantrism.

Together, the research team has launched a seventeen-month investigation into the history and culture of the Karmacharyas which began in September of 2001 with a survey of source materials, including books, articles, inscriptions, chronicles and manuscripts in related topics, as well as relevant unpublished works from the National Archives and numerous libraries. Dr. Shrestha is leading an ongoing effort to collect, catalogue, copy and translate any existing karmacharya ritual texts.

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A Summary of Dissertation

The Ritual Composition of Sankhu

The Socio-Religious Anthropology of a Newar Town in Nepal

Bal Gopal Shrestha

Research School CNWS, University of Leiden
The Netherlands

This book presents a detailed view of Newar society and culture, its socio-economic, socio-religious and ritual aspects, concentrating on a single Newar town. Sankhu is a small but ancient town in the Kathmandu Valley populated by Newars, the original inhabitants of the Valley. The foundation of Sankhu is attributed to the goddess Vajrayoginī. Through its special relationship with this goddess, Sankhu forms a ritual unity, which transcends its socio-economic, administrative and political divisions.

The present study shows that Sankhu is a ritual universe in its own right, having ceremonial rather than socio-economically defined features, interacting with its surroundings, the Kathmandu Valley. Although Sankhu is an urban-oriented society, the beliefs and practices of both the Hindu and Buddhist religion are so strong that castes (*jāt*) and socio-religious associations (*guthi*) will continue to be of socio-religious importance, despite worsening economic and political circumstances in Nepal as a whole.

This study of Sankhu's ritual composition deals with the relation between Hinduism and Buddhism, with the interrelations between the town's 22 castes, and above all with the numerous socio-religious associations (*guthi*) that uphold its ritual life. The social life of the Newars in Sankhu is highly organized. Many socio-religious associations (*guthi*) remain active in carrying out complex rituals. These *guthi* have their roots in antiquity.

These conclusions have been reached by means of (a) intensive fieldwork and participant observation of fasts, feasts, festivals, processions of the gods and goddesses of the town of Sankhu, as well as by (b) in-depth interviews with ritual specialists, (c) an analysis of published and unpublished ritual texts, inscriptions,

colophons, (d) an extensive sociographic survey, and (e) the use of video recordings.

The main subjects treated in this monograph are Newar society and culture (Chapter 2), the mythical, historical and topographical features of the town of Sankhu (Chapter 3), its socio-economic aspects (Chapter 4), its castes (*jāt*) and caste-bound associations (*sīguthi*) (Chapter 5), the socio-religious associations (*guthi*) that are active in the town's ritual life (Chapter 6), and the festivals celebrated in Sankhu (Chapter 7). The festival and fasts of Mādhavanārāyana (Chapter 8) and the festival and procession of the goddess Vajrayoginī (Chapter 10) have received special attention because they are unique to Sankhu. The major focus of this study is on Vajrayoginī, the rituals performed at her temple (Chapter 9), and her festival (Chapter 10) and dances (Chapter 11), because she has an overall importance for the cultural identity of the town.

This study consists of twelve chapters. The first chapter provides a general introduction to the book. Chapter 2 presents a general view of the Newars, the single nationality (*janajāti*) inhabiting the town of Sankhu, and their identity in modern-day Nepal. In Chapter 3 various published and unpublished versions of the legend of Manishailamahāvādāna (MM) have been treated. It is the only legend that provides mythical details of the coming into being of the goddess Vajrayoginī and the town of Sankhu. The MM also tells that vaṛkhadeva was installed as the first king of the town in accordance with the goddess Vajrayoginī's wishes. There is an attempt to relate the mythical story with the history of the town and of king Sangkhadeva, because the myth of the MM presents Sankhu as an ancient kingdom of sangkhadeva. The inscription of

king Vāmana Deva (dated 538 AD) found in the Dugāhiti quarter in Sankhu is the only evidence to prove the antiquity of the town, and this gives grounds to assert the existence of the town of Sankhu during the reign of this king in the sixth century. No excavations of historical sites in Sankhu or in the Vajrayoginī sanctuary have taken place. These would make it possible to provide more authentic historicity for the town. All inscriptions found in the town have been treated in this monograph for the first time. Mostly these are from the Malla period (12th-18th century), but there are several inscriptions dating from the Shah period (1769 till today). Mostly religious people installed these inscriptions when building temples, rest places and water sprouts in the town.

In Chapter 3 a description of the town's topography, pantheon, settlement, houses, art and architecture is provided. Two major earthquakes, in 1834 and 1934, destroyed most buildings. Most of the public buildings such as temples and rest places have been reconstructed, in many cases in their original form. Replacing traditional buildings with modern architecture has become popular since the latter half of the twentieth century. Only recently interest in traditional architecture has reappeared. In 1996 a local NGO (Friends of Sankhu) began the restoration of the Mahādeva temple and its surrounding monuments, the temple of Vajrayoginī, the Sarāvata Satah resthouse and the Datta Phalcā rest place.

In Chapter 4 an account is given of the socio-economic status of Sankhu, based on a household survey conducted in 1997. Quantitative data gathered from this survey reveal the social conditions of the town as well as its socio-economic and political characteristics. The data contain information about the distribution of property, types of land, irrigation systems, occupations, and so on. The data surveyed make it clear that although people in Sankhu are united for the purpose of performing religious ritual traditions, they are politically divided into many fractions. At present three national parties, namely the National Democratic Party, the Nepal Communist Party United Marxist Leninist (UML) and the Nepali Congress Party, have strong footholds in the town. Despite political differences, followers of these parties have formed one voice in demanding that the town be turned into a municipality instead of keeping it divided into three different Village Development Committees (VDCs). This year (2002), the Nepalese Government has announced its intention to turn Sankhu into a municipality, Sankharāpur Nagarpālikā.

One of the most interesting aspects of Newar society is Hindu-Buddhist unity. Chapter 5 discusses why Hindu and Buddhist divisions among the lay Newars are indiscernible. Nowadays, the majority of people in Sankhu refer to themselves as Hindu. An

analysis of data on the employment of priests for their domestic rituals makes clear that most people in Sankhu employ both Hindu and Buddhist priests according to the needs of a ceremony.

In 1997 Sankhu had 5,340 inhabitants, but no fewer than 22 Newar castes. The largest among them are the shrestha, who are ranked below the Brahmin but higher than all other castes. They occupy the largest portion of agricultural land, trade, business and the service sector. They also support most ritual activities performed in Sankhu. Traditional hierarchies of castes lost their importance after the implementation of the 1964 new legal code in Nepal, but people in Sankhu have still maintained them without much change in practice. *Siguthi*, or the caste-bound funeral associations, are still fundamental in Newar social life and are an important reason behind the prevailing caste divisions.

Chapter 6 gives a detailed account of all socio-religious associations (*guthi*) responsible for carrying out various feasts and festivals in Sankhu. The structure and functions of more than eighty such *guthi* active in the town are discussed and a list of *guthi* that have disappeared is given. Most of the active and inactive *guthi* traced in Sankhu are related to the cult of the goddess Vajrayoginī, because she is the most important goddess of the town and is venerated by both the Hindu and Buddhist population of Nepal and beyond. Other *guthi* listed in this chapter play different roles during various festivals, rituals, feasts and processions of other gods and goddesses that are carried out in the town.

The socio-ritual *guthi* have endowments of land cultivated either by tenants or by one of its members as their source of income. The 1964 Land Reform Programme of Nepal curtailed the income of most *guthi* to a large extent. The decline of sources of income of the *guthi* has compelled many of them to reduce their ritual duties and in several instances has forced their members to abandon the *guthi*. Whether all these *guthi* will survive in the long run is doubtful.

In Sankhu, all major and minor Newar feasts and festivals are celebrated (Chapter 7). In view of the many feasts, festivals, fasts and processions of gods and goddesses celebrated in the town, Sankhu can be considered one of the most ritually organized settlements in the Valley. The festival and fasts of Mādhavanārāyana and the festival and procession of Vajrayoginī are both very important and can be considered as typical of Sankhu. Each of these festivals has a long history, going back four or more centuries. In the course of time some of these festivals have gained popularity, while others have lost prestige. A recent example is the loss of one of the processions of Kawā as well as of the dances of *Hāleyo Lākhe Pyākḥā*.

Most festivals celebrated in Sankhu are related to the agricultural cycle. Considering the festival of

Gathāmuga' as the beginning of the ritual year and Sithinakha' as its end is one of the most common ways of defining the yearly ritual cycle among the Newars. However, this monograph has followed the Amāntaka calendar, which takes the change of the lunar month Nepāl Samvat as the beginning of the ritual cycle.

A detailed account of the month-long Mādhavanārāyana fast (*vrata*), Sankhu's second most important festival, is presented in Chapter 8. Although people have now begun to mix up both the Mādhavanārāyana and Svasthānī traditions, this study shows that each has a different background. The festival of Mādhavanārāyana is becoming increasingly important for the cultural identity of Sankhu. Modern media such as television, radio and newspapers, and modern transportation facilities have played an important role in increasing the number of participants and pilgrims visiting the site of the *vrata*.

Vajrayoginī is one of the most important goddesses in Nepal and for the people of Sankhu she is the most important one. In Chapter 9 the goddess Vajrayoginī, her sanctuary and her cult are discussed. An attempt has been made to reconstruct the history of the goddess and her sanctuary from published sources, unpublished chronicles and inscriptions found in the sanctuary of Vajrayoginī and in Sankhu itself. Chapter 9 also sketches the religious and ritual significance of the sanctuary by describing its physical appearance and rituals performed at the sanctuary. Special important ritual activities, such as the twelve yearly repainting of the fixed statue of the goddess Vajrayoginī, and the incidental renovation of her processional statue are performed at the sanctuary.

A common feature of all Newar cities, towns and

villages is that each has its specific festival and procession (*jātrā*) of their most important deity. In the case of Sankhu, the festival and procession of the goddess Vajrayoginī is the most important one for its inhabitants (Chapter 10). The ritual features of the festival are discussed and interpreted. This chapter presents a detailed discussion of rituals involved in her festival, including the duties of those actors who play important roles during the rituals.

Apart from feasts, festivals, fasts and pilgrimages, other religiously important features of Newar society are the masked dances of various deities. Unlike the Devī dances in other places, the Sankhu Devī dances are considered to be the manifestation of the goddess Vajrayoginī, the chief deity of the town (Chapter 11), which makes them special.

The final chapter (Chapter 12) provides a conclusion to the book in which the central theme of the book (Sankhu as a Ritual Universe) is discussed, as well as the topical issue of continuity and change in the town of Sankhu.

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Notes

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Commercial Recordings of Traditional Newar Music:

A Review Article

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Despite the remarkable diversity to be found among the traditional music¹ of the Newars, publicly available recordings remain rather limited. There is certainly a burgeoning industry of popular Newar music recordings, but the lack of recordings of older styles can probably be partially attributed to the fact that most Kathmandu valley Newars have much traditional music virtually at their doorsteps (though seemingly to a lesser extent with each passing year), whereas most outsiders, for whatever reason, seem to have taken relatively little interest in (or are simply not aware of) Newar music. One will occasionally find the rickety cassette or two among the Kathmandu valley's music shops, but this is usually a hit and miss affair.

The intention of this article is to look at some commercially available recordings of traditional Newar music and to examine what they have presented as well as, just as importantly, how the music is contextualized and explained in the form of liner notes. There are, to the best of my knowledge, currently only three compact discs in print which focus on Newar music. CDs rather than cassettes will be discussed simply due to the relatively unstable status of cassette issues.² The three CDs being reviewed here, on the other hand, are all published by bigger labels and will hopefully be available for some years to come. Due to what is still a relative lack of published information about Newar music, it seemed that this review article would also present a good opportunity to discuss features of Newar music that are difficult to find information about.

(1) Musique de fete chez les Newar / Festival Music of the Newar. Recording made in 1952 by Marguerite Lobsiger-Dellenbach and in 1973 by Laurent Aubert. Accompanying notes by Laurent Aubert. Donneloye, Suisse: VDE-Gallo, 1994.

The first of these items is not new – it was published in 1994 – though in the United States it was unavailable for several years³, a status which seems to have changed relatively recently. The recordings on the CD (with one exception, to be discussed) and the liner

notes are written by an ethnomusicologist, Laurent Aubert. The CD includes some excellent material, though as Aubert spent apparently only two or three months in the Kathmandu valley – a short time to study the music of such a complex society – some weaknesses are apparent. It might also be pointed out that Aubert is not a South Asia specialist, but rather has written about quite a wide range of musical traditions.

The CD booklet is divided into three sections. The first “Newar Society and Religion”, is generally helpful in broad outline, but is marred by a number of misconceptions, and this sections’ focus on an imagined ‘flexibility’ of the Newar caste system contains a number of statements and conclusions that very few anthropologists who have worked with Newars would be likely to accept. The next two sections, “Newar Musicians” and “The Recordings” are considerably better (though these include some errors as well). The main strength of the former section is its description of musical instruments (rather than the musicians per se), while the main strength of the latter section is the descriptions of the relations of the pieces of music to the seasons and the months of the year. The recordings on the CD are, in fact, arranged so as to roughly depict in miniature the annual cycle, by including one or two songs associated with a given month, in sequential order. The manner in which this is done is not entirely systematic (for instance, some of the twelve ‘bāhramāse’ songs specific to each of the twelve months are present, while others are absent altogether and something else is substituted for that month instead), but the thematic arrangement makes for a helpful framework. Of course, given that the recordings took place over three months, a number of them were recorded ‘out of season’. And as the notes discuss, good field recordings of Newar music can be quite difficult to make due to the festive atmosphere in which Newar music often takes place. As such, with one exception, the recordings are of indoor performances arranged specifically for recording

purposes. Similarly, it should be noted that all the recordings on the other two CDs being reviewed here are studio recordings.

The majority of the pieces on this CD are performed by the Newar castes of *Jyapus* and *Jogis*. However, quite a bit of space is also devoted to songs sung by *Gaines*, a Parbatiya caste. Although the *Gaine* are not Newar, *Gaines* who lives in Newar-speaking settlements often plays and sings some Newar songs (and in some cases may actually have a fairly large repertoire of them). They accompany themselves on the small bowed stringed instrument *sārangi*, well known throughout Nepal (but not to be confused with Indian namesakes, the most well known of which is considerably larger and includes about thirty more strings!). The presence of some *Gaine* pieces side by side with analogous *Jyāpu* pieces makes for an interesting comparison and contrast.⁴ It is also conceivable that the way the *Gaines* present these songs on the *sārangi* could – though to a limited extent – give some idea of what Newar music on the now extinct bowed instrument *piwamcā* may have sounded like.⁵

The majority of the *Jyāpu* items were recorded at *Guita twāh (tol)* in Lalitpur. They offer a good introduction some of the ‘typical’ music-making of the *Jyapus*, primarily flute ensembles and the devotional style *dapha*, a form of group singing with percussion accompaniment. There are, however, also a few pieces that, to the best of my knowledge, represent fairly unusual practices. One of these is a *bānsuri khalah* (bamboo flute ensemble) accompanied by *dhimay* drumming. It is far more common that *dhimay* drumming features percussion only and no melodic component.⁶ In fact the *dhimay*’s lack of association with melodies is actually suggested by some Newars as evidence for the drum’s great antiquity. Another unusual item on the CD is a *dapha* song which features both singing and *bansuri* playing – in the vast majority of occasions, the melody of such songs is rendered either by flutes or voices, but not both simultaneously.

Another item from the *dapha* genre is a single recording made in 1952,⁷ of particular note in that this was made only one year after Nepal opened up to the outside world after nearly a century of isolation imposed by the Rana prime ministers. It is a solo on the *dāphā khin* drum, a musical invocation of the type known as ‘*dyah lhayegu*’ which invokes *Nāsa Dyah*⁸ and other gods. It would be quite interesting to know whether this composition is still in current practice, and if so, how it is being performed today (regrettably, the crucial piece of information in this connection – what residential quarter or *twāh* the musicians belonged to – is not provided). It is a fascinating recording (despite the poor quality), so I provide some additional details here.

The poor quality of the recording makes it initially quite difficult to make out the pattern played on the *tah* cymbals among the other cymbals that are played in accompaniment, but a closer listen shows that the majority of the piece is in *jati tal* (a seven beat rhythm divided 3+2+2), a common rhythmic cycle for the genre as a whole, but in current practice not particularly common for *dyah lhāyegu-s*. Beginning at a slow pace, the main body of the composition is a particular theme which, after every second repetition, is followed by a cadential phrase which draws upon material from the main theme. This process repeated continuously with the tempo building up gradually over nearly seven minutes. Upon reaching a relatively fast speed, there is a process of increased contraction of some its phrases, involving a particular type of permutation.⁹ During this process, the rhythmic cycle switches to *co tāl*, and once a particular point of contraction is reached entirely new material is played. At that juncture, the sound of two *pwangās* (natural trumpets) comes in and the piece eventually closes with a dramatic finish, sounding a few times like it may burst apart at the seams before doing so.

The CD also includes on field recording, a ‘*bāhā pujā*’, or ritual worship performed in a Buddhist monastic complex. This enables the listener to hear processional music performed on the way to the *bāhā* complex performed by one group of musicians, with additional music performed inside the *bahā* itself by different groups, and provides an interesting perspective on the musical diversity that can be associated with a particular ceremony. And, while the vast majority of the recording is entirely ‘traditional’, a short *dāphā khin* solo in the middle provides interesting documentation of musical change: it has far more in common with today’s flashy *tabla* drumming than it does with the *dāphā khin*’s traditional compositions.¹⁰ Unfortunately, however, the liner notes describing the *bahāli puja* feature a number of incorrect attributions, such as a mistaken reference to a high caste Buddhist *pañcatāla* ensemble as being a *Jyāpu* ensemble.

“*Sound of Festivals from Kathmandu Valley*” recording arranged by Suresh Raj Bajracharya. Kathmandu: Dexo Music Center, 2001.

Among the CDs reviewed here, this one covers the widest geographical range – it features recordings from all three capital cities of the former Malla kingdoms, roughly in equal proportion. As the title implies, almost all of the pieces on the CD pertain to particular festivals or other ceremonial occasions.¹¹ Suresh Bajracharya, himself a highly talented musician, knows a number of the leading Newar musicians in the valley and recorded several of them in making this album.

The liner notes of this CD, while certainly helpful, do not seem to have ‘ethnomusicological’ aspirations in the way that the other two CDs do. Apart from quite

short explanatory notes for each song (which often mention the festivals they are associated with and relevant details), the notes do not provide an overview about Newars and their music, and in fact they do not explicitly state that all the pieces on the recording were performed by Newars (this is only mentioned, for unknown reasons, in connection with the piece 'Basanta', the ninth track). That does not at all diminish the fact that this is an excellent and highly professionally produced collection of music, though those who purchase this CD without some prior knowledge of Newar music may be puzzled by what they hear.

In order to provide additional details of the CD's contents, I will provide a brief description for one each of the pieces featured from Kathmandu, Lalitpur, and Bhaktapur (the CD itself has a total of 14 tracks). It should be noted that all the pieces are instrumental, despite the importance of vocal music during many festivals.

One piece from Kathmandu is a *gwārā* dedicated to the god *Nāsa Dyah* in his form as *Nrtya Nāth*, lord of dance. Apprentices of the *dāpha khin* drum throughout Kathmandu learn this as their first composition after the obligatory main *dyah lhāyegu* has been learned. There is a text to the song, but here it is rendered instrumentally by an ensemble of bansuri flutes, the highly resonant double-sided barrel shaped drum *dāpha khin*, and small hand cymbals.¹² The liner notes do not mention the structure of the piece, but like most *gwārās*¹³ this one is comprised of different rhythmic cycles that follow each other in sequence, in a kind of process which would seem to be quite rare in South Asia as a whole, though there is textual evidence that in the past this would have been more common in some South Asian classical forms. Those who are not trained to listen for such things would generally have no idea that different rhythmic cycles are following one after another in this recording (the melodic transitions often seem to have a certain 'seamless' quality to them), but a good way to orient oneself to this process is to listen closely to the sound of the small *tāh* hand cymbals.¹⁴

One of the pieces from Lalitpur is an ensemble of *dhah* drums, playing for the occasion of Buddha *Jayanti*. An observer of *dhāh* groups in procession, during the month of *Gunlā* for instance, can note that the vast majority of them are accompanied by musicians playing trumpet and clarinet for melodic content, but this recording actually features the oboe-type instrument *mwahali* instead— an instrument that is, by most accounts, approaching extinction fairly quickly. Given the relative rarity of this practice, it is probably safe to assume that the producer of the CD wished to provide listeners with a more 'authentic' or 'traditional' experience than some might perceive in the more common contemporary practice. For those

interested in comparison, a *dhah* ensemble from Kathmandu with clarinet and trumpet can be heard at length on the two volume cassette '*Gunlā bājā*'.

Representing Bhaktapur, among other pieces, is music from the *Māhākālī pyākhan*, which portrays the victory of the goddess *Māhākālī* and her attendants over the demons *Shumbha* and *Nishumbha*. It features the drum *pacimā*—very similar to the *dāphā khin*, discussed above, and in some key respects identical with the North Indian drum known as *pakhawaj*,¹⁵ but with its own playing style which is distinct from both of these drums. The melody is provided by the wind instrument *mwahali*, discussed above. It also features the medium sized hand cymbals *chusyāh*, which outside Bhaktapur would generally not be played along with *pacimā* (and even in Bhaktapur itself, this practice is not particularly common). The lively *pacimā* drumming features a basic example of a kind of 'polyrhythm' that would be known in North India as *layakari*, but this rhythmic technique is for all attempts and purposes quite rare in Newar music. The liner notes mention little about the dance apart from the fact that it takes place during Indra Jatra, but a useful description of a troupe from Bhaktapur has been provided by Okuyama (1983), including details about the music.

Auspicious Drumming Traditions of Bhaktapur, Recorded by Gert-Matthias Wegner. Kathmandu: Pro Viva Musica and Kathmandu University Department of Music, 2001.

Dr. Wegner is director of Kathmandu University's Department of Music, located in Bhaktapur, and has lived in Bhaktapur for much of the past twenty years or so. Having earlier published some materials on the genres of *nava baja* (1997) and *dhimay* (1986) this CD marks part of his long term efforts at documenting and preserving Newar music in general as well as those two genres in particular. The majority of the material on this CD is from the former genre, followed by nearly 15 minutes of the latter. One might not agree with all the working assumptions and conclusions in Wegner's previously published items on Newar music, but the text of the CD booklet is certainly an excellent introduction to music making in Bhaktapur, acquainting the listener with relevant aspects of the religious and social life of Bhaktapur. The booklet also features excellent photographs of the musicians and their instruments.

Nava bājā is a set of nine drums, always played in a particular sequence, with an essentially fixed repertoire and exact prescriptions about what the accompanying instruments for each of the nine drums will be. There are three 'rounds' of drumming sequences on the nine drums, and this CD presents the first. These 'rounds' are ceremonially framed by *dapha* songs — in fact, as the booklet describes, *nava dāphā*

groups are really expanded *dāphā* groups – though *dāphā* songs are absent on this CD.¹⁶

The drummer featured most often in the *nava dāphā* section is Hari Govinda Ranjitkar, one of the few people in Bhaktapur who still knows the entire repertoire for all nine drums, and a most enthusiastic practitioner of the musical traditions he has inherited. As the booklet notes, the *nava bājā* genre marks an attempt by an 18th century king to “combine all possible sources of musical sound”, and one will definitely hear a wide range of musical ideas and sounds on this recording. Most of the drums are double sided drums, though there is a one headed drum (the *kvancākhin*) and well as a three headed one (known in Bhaktapur as *pasta*), in addition to a pair of small kettle drums (*naggara*), the only drum which is played only with a pair of sticks (other drums are played with both bare hands, or with a stick in one of the hands). There is also a wide range of tempos as well as metrical patterns. The final *nava bājā* track marks what is probably a relatively uncommon practice, that of two drums sharing the same piece (the two drummers alternate back and forth). It might also be pointed that, although the drumming performances are generally described as a ‘drumming solos’, the sound of wind instruments such as *mwahāli* and *pwangā* and (for the one of the drums) flutes, is much more to the foreground than some listeners might expect from this designation. The melodies played on the *mwahalis* (the most commonly heard melody instrument) are often relatively repetitive, pointing clearly to their accompaniment function, though these melodies can be fairly ornate – as the booklet suggests, the extent to which the playing is embellished suggests a “continuum rather than a precise melody”.

Following the *nava dāphā* performances, is a recording of the large double-headed cylindrical drum *dhimay*, associated particularly with the farming castes. *Dhimay* is not one of the *nava bājā* drums, but it is the most commonly heard processional drum of Bhaktapur, and the recording rounds out the CD nicely. As the CD notes explain “The main function of this music – besides connecting the musicians with the source of inspiration – is, to create a joyous atmosphere where people are inspired to jump in front of the drums and dance. Large quantities of rice-beer tend to be consumed during such occasions.” Social considerations aside, the *dhimay* is a drum that can be quite difficult to make good recordings of for acoustical reasons as well, and the one here is the best commercial recording that I have heard. The other two CDs reviewed here also feature *dhimay* recordings, and in fact very similar versions of a few of the compositions on the Bhaktapur recording can be heard on the Lalitpur recording on the “Sound of Festivals from Kathmandu Valley” CD. Given the huge differences that can be

found in the repertoires for some of the Newar drums in the Kathmandu valley, the relative uniformity of the *dhimay* drumming is fairly remarkable, particularly given that the *dhimay* is commonly regarded as being much older in Newar society than many of the drums which show far greater divergence.¹⁷ Whatever the historical and social reasons for those similarities may be, this recording captures the vibrancy of the genre excellently.

Notes

¹ As has often been pointed out, the distinction between categories such as ‘traditional’ and ‘modern’ is often not nearly as clear as common usage would have us believe. This notion can quite valuably be applied to the study of Newar culture (cf. Ellingson 1991), but a discussion of these points is beyond the scope of the present article. The genres represented on the compact discs reviewed have roots in the Malla period and in some cases perhaps earlier. This review article does not look at modern interpretations of old songs, whether performed on classical instruments such as sarod and tabla or the latest ‘Rajamati Remix’ dance hit, though a study of modern interpretations would certainly be an interesting project.

² The cassettes are also less significant for our purposes here in that they generally lack liner notes.

³ For the totally inane reason that the American wine company Julio and Gallo threatened to sue the CD company for distributing CD in the U.S. due to the “similarity” in names of the companies!

⁴ In fact, the two different versions of Basanta on this CD were among the dozen songs examined by Grandin (1997) in his thought provoking article on Basanta melodies in Nepal.

⁵ This instrument declined to the point of extinction perhaps 70 to 100 years ago. Today it is extremely difficult to find reliable information as to how and when it was played, what types of songs were played on it, who played them, etc. In the newspaper *Nepali Times* (Sherpa:2002), it was reported that this instrument had been ‘revived’. However, the ‘revived’ instrument was constructed from looking at a temple sculpture rather than copying a surviving *piwanca* (which apparently exist in a few collections, such that of the Royal Nepal Academy, and a museum in France). The *esraj* player Santosh Shrestha suggested to me that, having seen one of the old instruments, he did not think the new version was a very accurate representation (personal communication, November 2002). Currently workshops are taught at the Nepal Lok Baja Sangrahalaya (Nepal Folk Instrument Museum) using the revived instrument, though the instructor is a *sarangi* player, so what is being taught is adapted from *sarangi* rather than a survival of the *piwanca*’s technique, presumably lost. Nevertheless, the interest in the revival of the instrument is certainly of much interest in its own right, and it will be interesting to see what additional developments may take place in this regard.

⁶ As the liner notes explain, this song ‘Buddha Bhagavan men’, was recorded during the month of Pus, a month when drums with the type of ‘tuning paste’ known as *khau* are forbidden to be played. Therefore, during this time a song that might normally be accompanied by a drum with ‘*khau*’

must be accompanied by a substitute. The dhimay does not have *khau*, but the choice to use dhimay as a 'substitute drum' in these kinds of instances is to the best of my knowledge not at all common, and in general it is very rare to hear dhimay played in an ensemble with melody instruments. This observation is confirmed, at least for Bhaktapur, by Wegner's (1986: 44-49) survey of dhimay groups in that particular city. His entry for each of the 23 groups existing at that time includes a full list of all accompanying instruments used, and only 2 of these groups make use of bansuri. It is not clear from his description how often they actually use bansuri.

⁷ The appendix of Aubert 1988 features a helpful list of all the music that was recorded during that expedition, "the first Genevese scientific mission in Nepal". The CD booklet also features two photos of musicians taken during that expedition, noteworthy in part for depicting styles of clothing not often seen today. As the photos were taken only about a year after 'democracy' had arrived in Nepal, it was still common for members of the same caste in the same locality to wear matching uniforms.

⁸ See Ellingson (1991) for details on Nasa Dyah.

⁹ There are intriguing parallels (as well as some important differences) between details of the way this is done on the *khin*, and the main features of a kind of composition on the *pakhawaj* known as 'parag', in current practice associated particularly with the Nathdwara style of *pakhawaj* playing of Rajasthan, India.

¹⁰ The main features that quickly mark it as very different from ordinary *dapha khin* drumming include the use of fast strings of 'closed' (i.e. non resonant) drum sounds, frequent use of 'tihar' cadences (essentially absent in traditional *khin* drumming), and what is presumably an adaptation of 'keharwa theka' variations from *tabla*. It is also telling that this short solo is not accompanied by hand cymbals.

¹¹ About the only exception is an instrumental rendition of the popular folksong *Rajamati*, basically a 'secular' piece. Even in this case, the accompanying drum *damaru* has strong religious associations, such as an intimate connection with the god Shiva. On the other hand, the Newar adaptation of this drum for specifically musical purposes, the 'jor *damaru*' is used quite flexibly by the Newars. It differs from the ordinary *damaru* that is common throughout South Asia, in some key respects that I have outlined elsewhere (Bianchi 2002). I hope to publish a more detailed study in the future.

¹² The same *gwara* can be heard, as performed by a *dhah* ensemble rather than a *dapha* ensemble, on volume two of the 'Gunla baja' cassette mentioned above.

¹³ The subject of the musical form 'gwara' is one that could benefit greatly from additional research, but some important materials have been published. A collection of Lalitpur *gwara* compositions was transcribed into a local form of notation by Shakya (1108 N.S). Ellingson has (1996: 458-461) discussed the structure of a particular *gwara* and has offered a possible explanation as to how the structures of *gwaras* may be reflective of particular religious ideas.

¹⁴ After a short 'introduction' in 7 beat *jati tal*, the *gwara* is comprised of two cycles of *palima tal* (a cycle of 6 beats), four cycles of *co tal* (a cycle of 4 beats), two cycles of *astral tal* (an additive cycle of ten beats), and two cycles of *jati tal* (a cycle of 7 beats). In this recording, as is most often the case, there is a pause when the end of the last cycle in the sequence

(i.e. that of *jati tal*) is reached, before repeating the cycle and going to the first beat of the first *tal* (*co tal*). Less commonly (for instance, when the accompanying drum is *jor damaru*), there is no pause and repetitions of the sequence are entirely continuous. For comparative purposes, this *gwara* can be heard performed by quite a different kind of ensemble on the two volume cassette 'Gunla Baja', issued in Kathmandu (there is no publication data on the cassette inlay).

¹⁵ The *pacima* and *pakhawaj* generally look exactly the same, and both go by the additional (older) name *mridanga* in their respective locales. However, there are important tonal differences between sound the right hand side of the *pacima* and that of the *pakhawaj*. The main one, bearing in mind that the situation is complicated considerably by a number of overtones, is that the tonal relationship between the partially dampened ringing sound ('ta' or 'na') and the fully open sound of the drumhead differs. In the *pakhawaj*, the latter is about a tone higher than the former, whereas in the *pacima* (as well as the *dapha khin*) there is a difference of about a semitone. This (not to mention the large differences in repertoires) gives the Newar drumming a quite different flavor, despite other aspects of the construction of the drum being much the same.

¹⁶ The most obvious explanation for this, apart from the obvious limits of time on a CD, is that the performers are the group 'Master Drummers of Bhaktapur', rather than a *nava dapha* group as would traditionally come into to existence under the traditional rubric of residential quarter, caste, and other factors. For those interested in comparison, a cassette released some years earlier by a different label "Traditional Tunes of Bhaktapur" comprises mainly *navabaja* material performed by a different group.

¹⁷ If one postulates that dhimay predates the division of the Kathmandu valley into three separate kingdoms, and that many of the other drumming traditions date from a period when these three kingdoms were in competition with each other, provides a partial explanation. One might have expected the dhimay drumming styles to diverge significantly during the centuries after this division, but what seems most likely is that the compositions continued to be passed down in a very conservative way. Alternate explanations, such as that the dhimay drumming simply became codified at a relatively late date, do not seem very likely.

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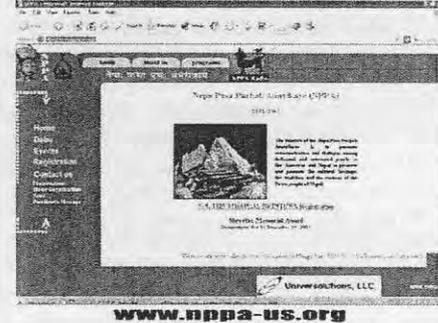
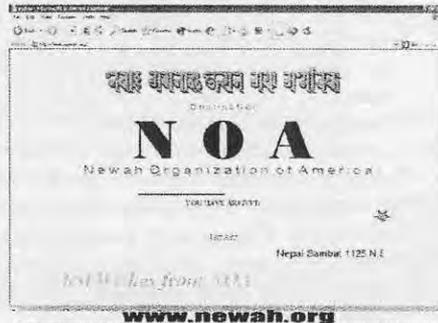
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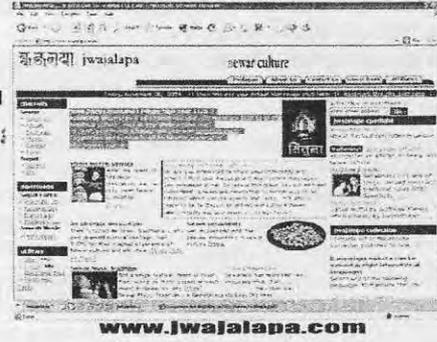
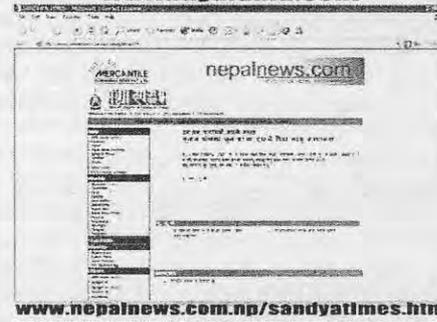
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Information on Festivals celebrated by the Newars
<http://www.jwajalapa.com/festivals.html>
 Bisket Jatra and Bikram Samvat (Nepali Article)
<http://www.jwajalapa.com/articles/bisketbikra.html>
 Tongue Boring Festival of Thimi(An English Article)
<http://www.jwajalapa.com/articles/tongue.html>
 Lingo Jatra, the pole festival (Nepali Article)
<http://www.jwajalapa.com/articles/lingo.html>
 Pulukisi Jatra (Nepali Article)
<http://www.jwajalapa.com/articles/pulukisi.html>
 Guru Punhi (Nepalbhasa Article)
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 Tongue Boring Festival (Nepalbhasa Article)
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Newah Jhii Newah hey Jui

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"*Newah Jhii Newah hey Jui*", means "We the Newahs must live like Newahs". What does this mean to the Newah people living in the United States in this day and age? In order to maintain our Newah identity, one should aspire to follow the traditional Newah lifestyle as well as to teach it to our children. Only then the impact of this slogan can be truly felt.

In these modern times of the 21st century we are very much attracted to the Western way of life. The task to honor the Newah culture in the United States thus can become difficult. This paper tries to show how a person can find his/her Newah identity and how the Newah Organization of America (NOA) can help facilitate our endeavor. At this time, one may wonder whether we really have the time to delve into such a seemingly unnecessary topic. They may ponder why they would even consider maintaining the Newah lifestyle at all. What is the true meaning of this slogan? When participating in such a discussion, won't other ethnic groups consider them exclusionists?

It would be worth reflecting upon how the slogan "*Newah Jhii Newah hey Jui*" actually came about in Newah society. To do so, one must review a bit of Nepali history. Nepali people experienced a drastic change after the failure of the 1950's democratic transformation and the subsequent establishment of the Panchayat System. During this system, not much attention had been paid for recognition of ethnic diversity in Nepal. As a result, Newah language programs were abolished from Radio Nepal. In the field of education, the study of Newah language was considered an optional subject. Eventually it was eliminated in primary and middle schools and was made it available for study only at four high schools in Kathmandu, whereas in colleges, the Masters and PhD programs were added.

In addition, the *Lok Sevā Ayog* (Public Service Commission) of the HMG disallowed credits for classes taken in the Newah language major. They were

however certifying large number of boarding schools where Nepali children were taught primarily English. Because of these events, Newah language was slowly marginalized in the minds of the Newah people. Parents began to feel embarrassed when they heard their children speaking Newah language, and so adopted the Khas language (known as Nepali) as the primary language at home.

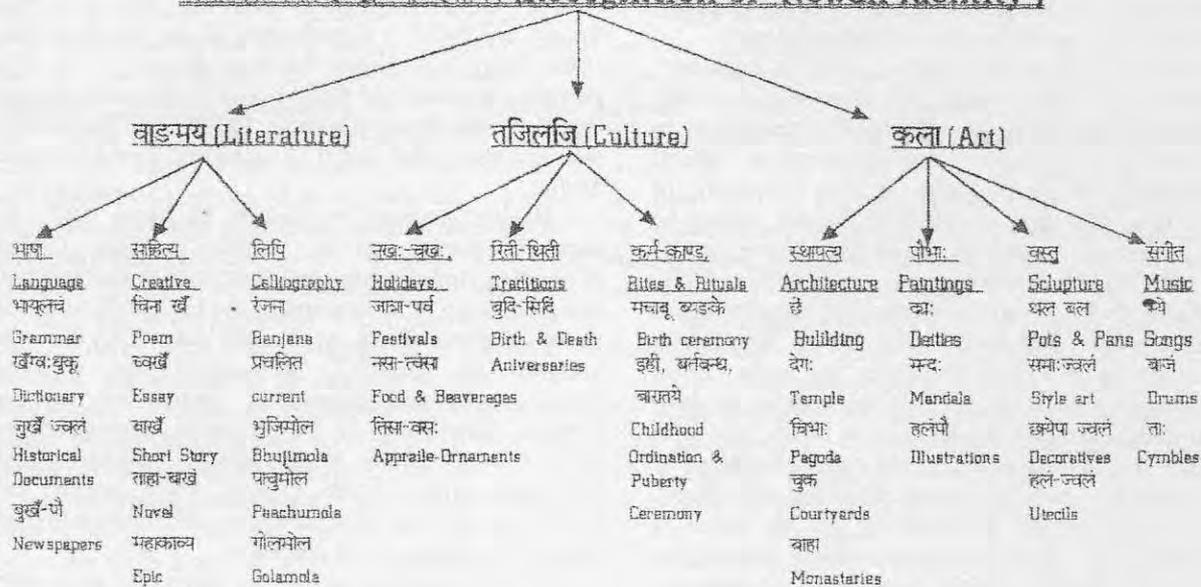
After the restoration of democracy in 1990 the local authorities including the municipalities of Kathmandu, Lalitpur, Bhaktapur, and Kirtipur unanimously adopted the Newah language for official usage along with Nepali. However, this act was declared unconstitutional by the Supreme Court. This unfortunate historical event struck the hearts of the Newah people. A language recognized as one of the national languages of Nepal by the constitution is not allowed to use for practical purpose. Newah people consider it a grave dishonor to a national language. Newah is not an imported language in Nepal. Not appreciating this fact we have instead adopted Nepali as our primary means of communication and have taught our children Nepali as their mother tongue, despite the existence of our own language. From this point of view, therefore, Newah children are really not aware of their own identity. We should teach them that the Newah people are the original inhabitants of Nepal Mandal (currently known as Kathmandu Valley) and their culture is a major aspect of Nepalese culture as a whole. Children today have no awareness of Newah literature. Newah localities, such as *chuka*, *Bāhā Nani*, etc., are unknown to them. In this situation, the slogan "*Newah Jhii Newah hey Jui*" can help us acknowledge our identity as Newah, especially for those who consider themselves Newah by their last names only.

Let us not dwell upon how many of them can read and write the Newah language. I am certain not many of them still speak their own language at home. In this situation, speaking and preserving the identity of

Narayan ghat, in the west side. Banepa Panauti, Dolakha, Okhaldhunga, Dharan, Biratnagar, Dhankuta, Chainpur, Bhojpur, Khandabari and Dingla in the east, In India, we also see Newah people speaking their own language in Kalimpong, Darjeeling, Sikkim etc. The population of Newah people in the USA is increasing every year. Some of them are still speaking our language at home, while others have already given up. It is my great aspiration that the Newah people living in the USA should also give their language a chance to survive by using it at home and with each other. Speaking in Nepal Bhasa does not cause them degradation as is believed by so many people in Nepal. If the Newah people were to begin to use own language and follow their own customs and traditions in recognition of the need to preserve their heritage, it can

have groundbreaking effects. This is actually not a very difficult task, and can have a tremendously positive impact on their children. Even if you feel awkward speaking Nepal Bhasa, or your sentences are broken, you can begin speaking with children simply by using the names of certain objects. This method helps build some vocabulary, as well as supporting the meaning of the slogan “*Newah Jhi Newah Hey Jui.*” This states that they are the Newah people. Their culture is the Newah culture, and their language is the Newah language. As we all know, there is no place like home, and no other term than Newah to call them. Finally I would like to request you to remember the slogan *Newah Jhi Newah Hey Jui* (We the Newars must live like Newars) to bring awareness of own identity among the Newah community. *Subhāye!* (Thank you)

'नेवाः झी नेवाः हे जुई' या म्हसीका (Recognition of Newah Identity)



In Memoriam

Bert van den Hoek

(1951-2001)

Bal Gopal Shrestha

Han F. Vermeulen

University of Leiden

Bert (Albertus Wilhelmus) van den Hoek was a brilliant anthropologist and indologist from the Netherlands, who had been working on India and Nepal for more than thirty years when he died on December 1, 2001, on his way to a conference in India at age 50. He left behind numerous scholarly works, three films, and the memory of a gentle, warm and dedicated man.

Bert was born on September 2, 1951, in Apeldoorn as the first son of his parents. He attended high school at Utrecht, completing the Stedelijk Gymnasium in 1969. In the same year he attended courses in cultural anthropology and philosophy at the University of Amsterdam. He then switched to Leiden where he studied cultural anthropology at the University of Leiden for his BA and MA degrees from 1970 to 1976. He, together with Jan Brouwer, traveled to India for the first time in the summer of 1970. During this period, Bert followed courses in linguistics and anthropology of Indonesia with Professor P.E. de Josselin de Jong and in anthropology and sociology of South Asia with Professor J.C. Heesterman, which included studies of Tamil, Sanskrit and philosophy. Together with Sjoerd Zanen, he carried out fieldwork for his MA thesis in Lebanon (1974). They traveled extensively through the Middle-East, Turkey, Syria, Iraq, Iran, Afghanistan, Pakistan and India (1973-74) and Bert first visited Nepal in 1975. In 1977 he was a post-graduate student of Professor Louis Dumont at the École des Hautes Études en Sciences Sociales, Centre d'Études de l'Inde et de l'Asie du Sud, in Paris. During this period, he worked out the research he had undertaken in the spring of 1977 with Sjoerd Zanen in Madurai, South India. "The Goddess of the Northern Gate: Cellattamma as the 'Divine Warrior' of Madurai" (1979) was one of his earliest papers based on his research in South Asia. For a short period (January-March 1978), he worked in South Sudan in a mission for the Foreign Ministry of the Netherlands with Sjoerd Zanen and Philip Leek

Deng, which resulted in several publications on Dinka religion and culture (1978, 1985, and 1987).

From September 1, 1978, until January 1, 1981, he was a Ph.D. student at the University of Leiden under the supervision of P.E. de Josselin de Jong and J.C. Heesterman carrying out research on "The Religious, Social and Political Significance of the Goddess Kali (Devi Durga) in Hindu-Buddhist Society." For this purpose, he conducted fieldwork in Kathmandu, Nepal, together with Sjoerd Zanen in 1979; in 1979-1982 he was assisted by Bal Gopal Shrestha and Tirtha Narayan Mali.

Having returned to Leiden in May 1982, he regularly participated in seminars of the CASA (Cognitive Anthropology and Structural Anthropology) research group at Leiden and of the ERASME research group at Paris. From April until July 1985 he was assigned by LIDESCO to prepare the working document for the International Symposium on the Cultural Dimension of Development, sponsored by UNESCO. In addition, he published several articles on the same subject (1985, 1986, 1988), arguing its importance for the implementation of anthropological ideas in the development process.

In 1988, he went back to the University of Leiden to expand his language skills and enrolled in the study of Sanskrit and cultural history of South Asia at the Department of Languages and Cultures of South and Central Asia, where he obtained a BA degree in 1989. During this period, together with Bal Gopal Shrestha, he carried out research on the "Sacrifice of Serpents and the Festival of Indrayani in Northern Kathmandu" and on "Fire Sacrifice in Nepal: the Agnimatha in Patan." For this purpose he was in Nepal during two periods of three months of fieldwork in 1988 and 1989. His knowledge of Sanskrit and Vedic literature is very evident in the published papers from this research.

From 1989 to 1992 he served as the head of the Documentation Centre of South Asia at the University

of Leiden. During this period he managed to add a wealth of literature on South Asian to the library of the Kern Institute at Leiden. He was also editor of the South Asia Newsletter, published by the Universities of Amsterdam and Leiden in 1989-92. He organized the Dutch Asia Conference (KOTA) with Dr. Jos D.M. Platenkamp at Leiden in 1989 and at Amsterdam in 1990. He was also a member of the organizing committee of the 11th Conference on Modern South Asian Studies, held in Amsterdam in 1990.

Resigning his post as head of the Documentation Centre of South Asia in 1992, he took up a position as research assistant (AiO) to write a Ph.D. thesis on "The Ritual Structure of Kathmandu, Nepal." For this purpose he was in Kathmandu to carry out fieldwork with Bal Gopal Shrestha from June 15, 1992, to July 14, 1994. During this period, he took lessons in Newar language with Suvarna Man Tuladhar. In November 1992, Dr. Dirk J. Nijland of Leiden University joined them to shoot an ethnographic video-film on their earlier research "Sacrifice of Serpents." During this period, Bert participated in a number of conferences and wrote several research papers such as "The Death of the Divine Dancers: The Conclusion of Bhadrakali" (1992), "Guardians of the Royal Goddess: Daitya and Kumar as the Protectors of Taleju Bhavani of Kathmandu" (1992), "Kathmandu as a Sacrificial Arena" (1993) and "Caste and Gender in the Perfect Buddhist Gift: The Samyak Mahadan in Kathmandu, Nepal" (1994). His genius is to be seen in all these writings, which provide penetrating insights into Newar cultural and ritual life.

In July 1994, Bert was back in Leiden to write up his Ph.D. thesis at the Centre of Non-Western Studies (CNWS) under the supervision of Professor Heesterman. He was one of the most talented students of Heesterman and took his comments and criticisms seriously. Accordingly, he tried to revise all chapters in accordance with his guru's suggestions, and, more often than not, he was a perfectionist. He finished a draft version of the text, but was compelled to leave his office at the CNWS in December 1996, before being able to finalize it. This situation was aggravated by personal problems, including financial constraints and an addiction to alcohol that never stopped haunting him.

Nevertheless, he remained active academically and in 1997 completed the editing of the documentary film *Sacrifice of Serpents*, together with Dirk Nijland and Bal Gopal Shrestha. The film deals with the annual Newar festival of Indrayani in the northern part of Kathmandu city and was first screened at the opening of the festival of South Asian documentaries "Film South Asia 1997" in Kathmandu, October 26-28, 1997. It was selected for the seventh *Bilan du Film Ethnographique* in Paris, 23-28 March 1998, the

Ethnographic Film Festival 'Beeld voor Beeld 1998' in Amsterdam, 4-7 June 1998, and the Film Festival of the Society for Visual Anthropology during the Annual Meeting of the American Anthropological Association (AAA) in Philadelphia, 2-4 December 1998. On the latter occasion, the AAA honored the film with an "Award of Commendation" for making:

"A thorough documentation of a multi-day festival which is slow paced with spare narration and 'time to see'. A depth of Vedic scholarship and many years of fieldwork by the anthropologist are combined with Nepalese team assistants who were community members to make an informed film record of the event."

Earlier in 1998, in the wake of the annual meeting of Asian Scholars in Washington, Bert and Bal Gopal had been invited to show the film at Cornell, Princeton, and Harvard Universities as well as in Washington in a meeting of the Newar community in the USA. The audience in Nepal and in all other countries where the film was shown appreciated it for presenting an inside view of the rituals performed during the Indrayani festival.

Many scholars in Nepal greatly appreciated Bert for his scholarly talents. Professor Tirtha Prasad Mishra, director of the Centre for Nepal and Asian Studies (CNAS) at Tribhuvan University in Kathmandu, to which Bert was affiliated until his death, stated a few weeks before he died that Bert was one of the most talented foreign scholars working on Nepal. Professor Kamal Prakash Malla, a prominent Nepalese scholar from Tribhuvan University, had the following to say on Bert's sudden departure:

"His death is, indeed, a great loss to the world of Indian Studies in general and Nepal Studies in particular. His work and keen insight into the culture of the Kathmandu Valley, particularly its festivals and ritual structure, have always been deep and penetrating, often ending in brilliant conclusions, synthesizing Indology with anthropological perspectives. Personally, it is a great loss to me and my colleagues in the academic community in Nepal, committed to the cause of the promotion of Newar studies."

Although Bert's chief interest in Nepal was the study of rituals and religious festivals he was also interested in Nepalese politics, ethnicity, and the situation of human rights. He published several articles on Nepalese politics, language issues and social problems in *Nepal Nieuws*, a bulletin published in the Netherlands by a group of activists, of which he was one of the editors in the 1990s.

In addition to his academic interest in Nepal, Bert was active in social work and in heritage conservation. His idea was that scholars working on Nepal should not only work in their own interests but must also reciprocate by supporting Nepalese traditions and

cultures. His involvement in fundraising for the restoration of temples and monuments in Nepal was proof of this. For this reason Bert will be remembered especially in Sankhu, a small town near Kathmandu, where a number of religious monuments are being renovated with his active support.

He was a member of several organizations in the Netherlands working in Nepal and India, such as Vereniging Nepal Samaj Nederland (NSN), Vereniging Nederland Nepal (VNN), International Council for Friends of Nepal (ICFON), and Vereniging Nederland India. He was active in establishing a relation based on equality between Nepal and the Netherlands. He was of the view that Nepal has rich traditions of culture, arts and architecture, which fully deserve the attention of countries like the Netherlands. For this purpose he wished to establish a cultural agreement between the Netherlands and Nepal at the governmental level. In 1992–1994, when he was in Nepal, he met Ishor Baral, then vice-chancellor of the Royal Nepal Academy, and drafted a memorandum for the agreement that was not followed up for financial reasons. Bert not only wanted Nepal to be studied by foreign scholars, but also wanted Nepalese scholars to be given chances to study the cultural traditions of Western societies. This led to the appointment of Bal Gopal Shrestha as a Ph.D. student at the CNWS, University of Leiden in September 1996. That same year, Bert drafted a Memorandum of Understanding for co-operation between the University of Leiden and Tribhuvan University. The director of the Research School CNWS, Professor D.H.A. Kolff, played a key role in getting this memorandum signed in January 1997. Bert continued to work on restoration projects in Sankhu, and in July 2000 established a foundation for cultural and scientific exchange between Nepal and the Netherlands (Stichting Culturele en Wetenschappelijke Samenwerking Nepal-Nederland). Its immediate aim was to build a Nepalese style pagoda temple of Ganesh in Leiden; its long-term aim was to spread Nepalese art and culture in the Netherlands and contribute to the preservation of cultural heritage and infrastructure in Kathmandu Valley.

Intending to finalize his dissertation and add to his research data he went to Nepal in August 2000, only to return to the Netherlands for a month towards the end of May in 2001. He again returned to Nepal on July 13, 2001, to continue his research on rituals in Kathmandu. He was very concerned about the political developments in Nepal, including the “palace massacres” of June 1, 2001 and the government struggle against the Maoist movement. Ironically, his departure for India, to participate in an international seminar in Pune, coincided with the declaration of the state of emergency in Nepal on 26 November. In Pune he was expected to present a paper titled “Lingua Franca in Nepal: The Pre-Nationalist, the Nationalist

and the Ethnic Discourse” in an international seminar on ‘Language, Modes of Interpretation and the Concepts of Tradition and Modernity’, on 28 November 2001. Unfortunately, he never reached the conference venue, but on his way to Pune was hit by a motor trailer in Mumbai (Bombay) on the early morning of 27 November. He was admitted to the King Edward Memorial Hospital where he died without regaining consciousness on 1 December, at Full Moon (Sakimila punhi).

This was the tragic end of a brilliant man. He has left behind three films and a corpus of published and unpublished papers, including his incomplete Ph.D. dissertation, which he retitled *Caturmasa: the Celebration of Death in Kathmandu*.

Bert took a lively interest in the cultural tradition of the Newar of Kathmandu Valley. Newars combine Hindu and Buddhist beliefs and practices, which fascinated him. Shortly before the fatal accident, Bert stopped in Lumbini, the birthplace of Buddha in southern Nepal, for a few days. There he was initiated by His Holiness 17th Gyalwa Karmapa on 22 November, one week before he died. Respecting his last initiation during Bert’s cremation at Rijswijk, the Netherlands, on 14 December 2001, Kalsang Norbu Gurung, a Tibetan-Nepali monk, was invited to carry out a brief recitation of Buddhist texts and to pray for the eternal peace to Bert’s departed soul. At the same occasion, Bal Gopal Shrestha and his family performed a puja or farewell worship to pay respect to Bert van den Hoek and his long association with Newar rituals and traditions, which he admired so much and which he knew much better than most Newars today.

Bert van den Hoek made his contributions to South Asian studies by combining his thorough fieldwork-based anthropological research with his profound knowledge of Sanskrit and Vedic literature. This sometimes confused contemporaries as to whether they should consider him an anthropologist or an Indologist. In real life, actually, he was both.

With his departure, a great light has gone out.

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Newah Language Workshop

Newah Bhāye Jyāsah

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Introduction:

One of the sessions in the second convention of Newah organization of America (NOA) was started as language workshop or *Newah Bhāye Jyāsah*. It was intended to make it as interactive as possible among the attendants. The session talked about a state of Newah language in general and then asked to fill a short survey that would help to understand where the Newah people are in terms of Newah community in the US. With the help of Hariman Shrestha and Daya Shakya a short class or workshop of the Newah Language was conducted and discussed on the state of Newah language and how our heads we can put together to tackle this problem.

The Dilemma:

At that moment I had a problem, and I called it a dilemma. The fact was that in order to talk about Newah language I had to use the English language. This was a dilemma that we face very often and quite difficult to balance. Isn't it a misfortune that in order to talk about own language Newah people have to do it in English? In fact, it was started in English and ended in Newah language.

The State of the Language:

Frankly speaking, the Newah language is in a very precarious state. The language spoken by Newah people is in much worse shape than it was twenty years ago, and with passage of every day, week and month, it seems to get worse and worse. This trend is causing much alarm to them. Newah language is on the downward turn and some of the numbers from the 1991 Census proves that they will go thru these numbers shortly.

More and more Newah people and especially the younger generation tend to speak less and less of the Newah language. We know that some of the reasons are

obvious but some of them we still do not know. The present situation is not a unique to Newah speaking populace only, but also it is true for other language speaking people in Nepal and of course around the world too.

The time has come to Newah community to think much harder and deeper and spent some real "sleepless nights" to get to the bottom of it.

Language and culture are inseparable. If language dies the rest of culture and history becomes mute and die away too. It is naïve to think that by not speaking the language Newah people can still keep their Cultural Heritage live and strong and claim themselves as Newah. In fact, language is the mainstay of any viable culture. It is the mouthpiece, the voice, the loud-speaker of the culture. It is the expression of their mind, thought and emotions. It is only thru language they can tell others of their Culture and history. This is also true of all other languages and dialects in Nepal. Nepali language itself is not immune to this. There are languages like English that dominate the world and Nepalese people in America speak more English than Nepali. Language is said to be the window into own mind, as eyes are said to be windows to the world. Mother tongue or language is very important for any culture and history to survive and specially like the Newah people who are very history bound, the effort to keep language and culture alive cannot be calculated in economic benefits alone there is much more at stake than just economics.

Some Hard Facts:

To be truthful, the Newah language life span has become very short. If the present trend continues the life span of the language will be something between 40-75 years. This is just a parametric calculation. Lots of circumstances will play into it and they do not know how things will turn up. Many factors depend on themselves alone. Here is some facts:

According to the Worldwatch Institute, a private organization that monitors global trends says half of world's 6,800 languages could die by 2100. One reason is that half of all languages are spoken by fewer than 2,500 people each.

Age group	Popul. No	Speak	Read & Write	Understand
Up to 20	333K	10%	0%	50%
21-45	333K	50%	25%	90%
45 & up	343K	90%	50%	100%

Languages need at least 100,000 speakers to pass from generation to generation, says UNESCO, the United Nations Educational, Scientific and Cultural Organization. War and genocide, fatal natural disasters, the adoption of more dominant languages, and government bans on language also contribute to their demise.

It is reminded here again that this critical mass number 100,000, minimum number of speakers required to pass language from one generation to another.

The 1991 Census of the Kingdom of Nepal put the total Newah population in the country at 1,041,090 or 4.63 % of the total population of Nepal. There are 825458 Newah people or 3.66 % of the population that speak their mother tongue. Deductively, there are about 215,632 who do not consider Newah as their mother tongue i.e. more than 20 percent who have given up Newah as their mother language.

The Here are some other numbers are as follows:

Language	Number	Percentage
Nepali	11053255	48.98
Maithali	2797582	12.4
Bhojpuri	1712536	7.59
Tharu	1331546	5.9
Tamang	1179145	5.22
Newar	825458	3.66
Magar	770116	3.41

Here is the dynamics of people speaking Newah language over the decade:

1961	4.01% of the population
1971	3.94% of the population
1981	2.99% of the population
1991	3.73% of the population

This shows the trend is in downward. And of course they do have to verify even the numbers adopted in the national census. But for now that is the basis. Since 1991 to 2003 some 12 years have passed and the trend seems to have accelerated. They need to update

their numbers. But anyway, here is some rough and hypothetical calculation and assumptions I have made.

Newars are little more over a million. Hypothetically, If the population is broken into three age groups a half of the Newah people do not speak Newah language even at present.

From the above calculation there are only 509,000 Newah who can speak the language and many of them cannot read and write. This is simple arithmetic.

Even if considering the life expectancy of 70 for Newah people, in the next 25 years the group of 45 and over will die and the numbers of people speaking the language will diminish clearly by 345,000. So 164,000 people will be speaking the language. The number is pretty low. Isn't that scary? It is getting very close to the Critical Mass number of 100,000 minimum required to keep any language alive.

If the present younger generation, which does not speak the language, is allowed to remain as it is, then in the next 10-15 years the Newah speaking populace will dwindle to less than 100,000, which brings to the critical number of 100,000 speakers. Hypothetically, in the worst case scenario Newah language has a life span of 40 or more years to reach the critical mass of 100,000 speaker, a language in the endangered list and where after it won't take much more time to be extinct if nothing is done to change this. At the turn of the century the 22nd Century, of course when currently alive Newah people are dead, Newah language will be in the column of EXTINCT LANGUAGES of the world according to World Watch Institute and will be in the history books of the world as such. Imagine the Newah children will not be speaking Newah language anymore and won't know that their parents were of Newah culture.

Even in the best case scenario the prospect is still precarious and this trend has to be reversed. The Newah community needs to think about this quiet seriously and ponder over this reality. It's imperative that they should all come together to change this trend to rejuvenate this process back to health.

An Initiative Step of NOA

Based on many of these concerns and assumptions NOA has taken the initiative to undertake the formation of Newah Language Class. NOA formally adopted the proposal made at the First convention May 25th 2002 to establish a Nepal Bhasa Language Class for the first time in the Washington DC, US to teach and learn Nepal Bhasa (Newah Bhāye). This important decision will go a long way to keep language and cultural identity alive. It is nearly a year, and it has not been able to take it off the ground. The support and enthusiasm as well as volunteerism and activism are

required. Mr. Deepak Shrestha and Sunil Shrestha have already agreed to offer NOA fully equipped classrooms at Global Computer Training Center in Springfield and NOA thank him for this great gesture. Mr. Daya Shakya, Hariman Shrestha, Tribhuvan Tuladhar and others are putting heads together to come up with an interesting and fun-filled viable curriculum and program to teach this difficult language. But if NOA does not get people wishing to learn the language this program is not even good as the paper it is written on. To understand the wishes and desire of the community a set of questions in the Survey form was distributed to fill them up to understand where the Newah people are with respect to the language initiative.

The Goal:

The goal and purpose of this program and measure of its success is very simple: it is just "*One Newah person, one Newah word, at a time.*" If one can make you speak a new Newah word a day, it means the success has already begun. This is the bottom line.

Development in the Grass-root Level:

Even though there seem to be a constant output of literary works like stories, poems article and other writing from well known authors and writers, what I do not see is the attempt to stop this downward trend of the language. More and more people of the younger generation are speaking less and less of own language. I ask myself what is the use of all literary works by renowned authors and writers when there will be no one to read or understand them. It has to be started from the very beginning and learn how to speak, listen and understand elementary Newah language. It is important that each of them must know how to speak, read and write the Newah language. They need to make sure that mothers of young children know Newah language. This is where the new generation will get the first Newah word from the mouth of their mother. Without the parent knowing the language the children will never learn the language. In a household where the parents do not speak the language the children will never speak it either. This is where Newah people can start.

Newah as a Second and First language

In the realm of the nations Newah can only achieve the status of second language or even third language. A Newah person must have a confidence in his vocabulary. Isn't it good to learn one more languages like French, German, Russian, Chinese, Newah language? But in the boundaries of our homes Newah language has to be our first language.

Finally:

Soon after, the NOA tried to design a very good and interesting language program. They would like to see the rest of the community pitch in with positive ideas and initiatives and make this program fun and interesting rather than a mundane learning process of un-interesting lingo. There are many innovative ways to do it and it was confident that it would be able to come up with a good program that is fun, enjoyable and at the same time educational.

At the end of the session survey forms were distributed to collect the suggestion, and volunteers were selected. From this group of volunteers and collected survey forms. The NOA took an initiative step to implement the class in the Washington DC.

In Context of Teaching Newah Language to Children

As mentioned above, the Newah language speakers are in rapid decline and the future is not going to be good if the trend continues. There is enough evidence to suggest that if the trend continues, the language will not survive beyond the third quarter of this century. However, small steps need to be taken at every level to reverse this trend. In-fact, it would not be out of place to undertake a national and international effort to bring about the required changes so as to nurse the language back to strength and popularity. NOA has worked hard towards fulfilling the important goal.

A year ago, a local survey was conducted asking various aspect of our culture and many questions were about native language. The survey clearly suggested that majority of the community members supported the idea of the having a language class amidst them, but at the same time, there were skeptics who questioned the need, usefulness and economic benefit of such an endeavor to individuals of the community. On the reality side too, there were many of them who would not speak the native language at home for various reasons of their own. It is rather paradoxical to know that they themselves would not want to speak and learn their own native language, and will not try to find use of the language in daily lives, either in form of daily conversation, writing stories, songs, and poems, than who else will!

Nevertheless, the Newah class was formally launched and NOA Language Center (NLC) was born.. Classes were devised, and in anticipation of sufficient participation from the community, it befell on only few concerned families to go ahead with the program. The class was officially inaugurated by NOA president Mr. Beda Pradhan on September 7th 2003.

Taking Kids to Task

The call went out to all, youth and adult members of the community, but not many showed interest or enthusiasm at that time. The only way this program could be launched is by taking own kids to task. To begin with the kids was just perfect. The new minds and subtle fingers soon went to work and every three weeks the classes started to happen. No one of them was sure how long this could go on, but the kids surprised them all and they stood their ground and forged head-on to learn a completely new and difficult language. The mothers of the kids became "Gurumas" teachers and the kids became the first group of students that started to learn their native Newah language in America.

NOA had an on-going class comprising of six young kids of ages 6 to 12 from three families. Their participation is very regular and well attended, and the students are learning quiet well, and have made some good amount of achievement in this short span of time. Even though it may look as a family affair and the classes are being held each time at each family's home, it is perhaps the best environment where the kids feel happy, friendly and secure to be able to learn a completely new language. The progress of the kids in learning a new language is very encouraging and even though their "Gurumas" are their own parents, they respect them and learn from them as if they were formal teachers. The essences and importance of cultural heritage is slowly being passed on to a new generation.

A typical day at the Newah class is quiet simple. The class is of 1-1/2 or 2 hours duration and broken up into two parts. The first part went into reading and writing of alphabet, vowels and numbers while after the break when the kids feel a bit tired the time is spent on learning verbal skills of saying aloud Newah words like body parts, things, places, and learn some verbs and pronouns. Lately, for the NOA Convention the kids were learning a Newah song, which they had sung together. It was a great experience for all as parents they find new words being learnt and spoken by a set of a new generation of the Newah-Americans. The kids were being added to those who know, speak and write Newah language when so many of them were lost as non-speakers.

More Language They Learn the Better

For first time learners, the Newah language should be taken as learning any other language, like French, German or Spanish. The only difference in this particular case happens to be that it is their native language or mother tongue. Newah language should be made a second language in their community and homes, while, English will remain to be the first language. It is

always good to know more than one language in lifetime. The more different languages one learn, the better his or her understanding of people around the world. Research has shown that bi-lingual and multi-lingual individuals have better aptitude for deductive and analytical frame of mind and are good in mathematics and science.

Teaching Kids and Learning from Them in Return

During the last 6 months of classes NOA did not hear the kids complain even once. No one said that the studying and even writing of the Newah language was boring, difficult, and they did not say that they did not want to learn anymore. On the contrary, when the classes were held every three weeks the kids were anxious to know when was the next Newah class. It seems that three weeks interval was a long wait for them. The kids showed maximum co-operation, enthusiasm and understanding of what this whole activity was all about. This is some lesson the grown up can learn from the kids. The parents have learnt a lot from the kids. All the kids interacted with each other very well despite of some age difference. At break time between session and after end of class they would play together for hours and parent had to get them to go home eventually. The feeling I got from the way the kids held on to the classes was that they felt proud of what they were doing and understood how this could help them find their identity and place in the such a sentiment. It was apparent that through the classes conducted, they found society, even though they could not express the cultural heritage and linkage of their parents to themselves.

Another interesting aspect was the numerous instances a parent would hear kids ask, "When is the next Newah class? Is it this Sunday?" Once, one of them were late and was heard saying "we were late last time, we should go now, we do not want to be late again". Many times they asked if they could have more frequent classes.

Well, this was quiet an experience, and as they know, the Newah class has begun and will have a life of its own. Going by the attitude of the young students it give NOA confidence that teaching and learning own native language is a viable endeavor and a fruitful one. I do not know how economically beneficial it maybe, as one asked, but, I can say now that the life of our Culture and language has been extended for a couple more years. With the help of new generation one can make contribution and advancement to the heritage he/she has been born into.

Cultural, Spiritual and Nutritional Value of **Samaybaji**

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Introduction

Foods and festivals are important aspects of Newah culture that has the ability to strengthen an entire network of social and cultural relationship in the Newah community. This article discusses the features and values of ingredients used for preparation of 'Samaybaji', a cuisine of Newah people. It also shed light on socio-cultural, spiritual and nutritional values of 'Samaybaji' as well the method of preparation along with recipes.

Many festivals celebrated by Newah people are named after certain types of food served on the occasion, for instances the festival of *Yomaripunhi*, *Sakimanāpunhi*, and *Ghyachāku Sannhu* etc. The primary food used during these occasions are 'Yomari', the conical shaped steamed dumplings filled with sesame seed and sweet sauce, steamed yam and sweet potatoes, molasses, ghee and sesame balls respectively. All these festival names are self explanatory for what to expect on a particular day. To understand the *samaybaji* meal, it is necessary to know the variety of meals in Newah cultural cuisine. There are several types of Newah meals that can be categorized as follows:

1. "Bhoye" is considered as ceremonial feast containing wide variety of dishes
2. "Samaybaji" as sacramental food containing of steamed and flattened rice known as *baji* (or *chiuraa* in Nepali) with other side dishes.
3. "Jyona" and "Byeli"¹ as daily meals: lunch and dinner containing cooked rice, lentil, vegetable and pickled sauces or salad.

Among several varieties of Newah meal, *samaybaji* is symbolized as a popular, important and spiritually accepted meal to be offered to various divine beings. Because of its taste, nutritional value, social bonding

and convenience of preparation, the *samaybaji* cuisine is taking place as popular meal among the Newah community in homeland as well as in the foreign countries. It is an important meal that shows various aspects of cultural and spiritual domain of Newah people. It is also considered as an ancient and classical type of food consumed by them. Besides, the *samaybaji* meal also shows a strong component of natural dietary requirements to stay healthy irrespective of age and sex.

Samaybaji, a kind of Newah cuisine that represents the nine ingredients such as, beaten rice, puffed rice, meat, fish, egg, lentil cake, ginger, roasted black soybean, and a side dish of green vegetable, is offered in a ceremony of fire sacrifice (David N. Gellner, 1992). Other Hindus often say the constituent of *samaybaji* is a substitute for animal sacrifice. The five elements represent beaten rice, black soybean, fresh ginger, meat and liquor.

Generally, the *samaybaji* is served in a leaf plate 'lapte' or bowl 'bohtā', especially stitched together using leaves of Sal tree (*Sorea robusta*). There is a popular Newah folk song about colorful combination of items used for *samaybaji* on green leaf plate and beauty of a lovely Newah girl who serves it. The first few lines of the song go as follow:

"Wangu lapte tuyu baji, hākumusyā kyā majā
Pālu chhuyālā dyone tayā boyātala jhan banla.....
Lāli du mhutusi mikhaya ajan chayapa
Jheḡmayaju woyachona hisin bhayabika....."

An existence of this folk song shows vitality of an old tradition of the *samaybaji* meal in Newah community. In the United States of America, most gatherings of Newah people *samaybaji* meal is served to keep the tradition alive.

There is another legendary story behind the *samaybaji*. It goes back to history of fetching the well-known deity, *Rāto Matshendrnāth* or *Karunāmaya*, to Patan from the Kamaru Kamaktshya in Assam, India.

Social and Cultural Aspects of Samaybaji:

Samaybaji is deeply rooted into ritual and religion of Newah people. The significant meaning of its adoption in Newah culture seems emerged when *Rāto Matshendrnāth* was brought to Kathmandu valley to relieve the drought. The tantric priest Bandhudatta Acharya demonstrated a powerful tantric ritual using the *pujā* basket consisting of *Madhya mānsa* with *samaybaji* and *thon* (soft liquor). The tantric priest gave away a handful of *samaybaji* to the demons and devils, and satisfied their instinct of hunger. The priest did not encounter any problem in bringing the *Rāto Matshendrnāth* to the Nepal valley. Since then a tradition to worship deities with *samaybaji* was adopted to receive blessing in one's life.

In addition, the festival of *Indrajatra* can be taken as another example of using *samaybaji* meal. *Indrajatra* is one of the biggest festivals celebrated in Newah culture. During this festival the Akash Bhairav located in Indra Chowk, Kathmandu is worshiped by displaying huge quantities of offering of *samaybaji* right in front of its image. A huge pile of *samaybaji* is very nicely displayed and decorated with various dishes of food items and garnishes. The visiting devotees get a handful of it as the *prasād* from the deity.

On that night, children visit door to door in the neighborhood asking for a treat of *samaybaji* with pieces of meat. The popular rhythm of asking *samaybaji* in Newah language is "*La chhaku wayaka samaybaji, wala wala pulu kisi*". It is of course similar tradition to "Trick or Treat" during the Halloween night in the USA. Similar usage of *samaybaji* can be found in Dashain, Saraswati puja, and Guthi gatherings.²

Spiritual Aspect of Samaybaji:

The ritualistic tradition or "*puja*" observed in Newah culture is mainly categories into two. The first category is '*Nitya-pujā*' the daily rituals and the other is '*Lastā-pujā*' the occasional rituals. The *Lastā-pujā* is performed during festivals like *Indra jātrā*, *Matshendranath jātrā*, *Mohani* (Dashain), *Swonti* (Tihar), *Sitthi nakha*, *Yamari puhni*, etc. and some personal occasions like *janmanhi* 'birthday', *macha janko* 'rice feeding ceremony', *kayata pujā* (*bratabandha*), 'initiation', *ihī*, *bahra* and so on.

Significantly, the spiritual value of *samaybaji* is noticeable on all the occasion of *Lastāpujās*. Generally, the Newah people worship two types of deities categorized into *āmaya* food receiver and *non-āmaya* food receiver. Simply the *āmaya* food includes meat, fish, egg, legumes, garlic, onion and liquor. *Samaybaji* is offered to those deities who take *āmaya* food items. In Newah tradition, the tantrism is deeply established in spiritual domain. The tantric deities such as *Kumāri*,

Ajimā, *Bārāhi*, *Bhadrakāli*, *Bhairav*, *Swetkālī*, *Mahakālī*, *Sankatā*, *Bhagabati*, *Ganesh Kumār*, *Bhimsen*, *Guheswari*, *Bhavani*, *Jogini*, *Lukumahadev*, *Kālī* and all *pitha devatās* etc. take the *āmaya* meal. The *samaybaji* meal is not offered to *non-āmaya* deities that includes Rama, Krishna, Vishnu, Narayan, Hanuman, Buddha, Lokeswar and to all types of Buddhist Chaityas (stupas). Obviously, when a tantric ritual is performed the *āmaya* food becomes necessary. One of the *āmaya* foods can be identified as the *samaybaji* meal.

Nutritional Aspect of Samaybaji:

The other important aspect is the discussion of nutritional value of food items used in preparation of the *samaybaji* meal. Generally, the *samaybaji* contains *Baji* (beaten rice), *Chhuyala* (roasted or steamed meat dish), and *Sanyā* (*dry fish*, *Musyā* (*soyabeans*), *Lāvā* (*garlic*) and *Palu* (*fresh ginger*)). The list of food items listed by Amatya (1995) is very common in Newah community in Lalitpur, Nepal. Every food item consumed by Newah people contains some sort of chemicals that include carbohydrate, fat, mineral, vitamin, and enzyme. These elements are very essential for function of different parts of body as discussed below.

Carbohydrate: Carbohydrate is body fuel and it gives energy to maintain the daily work. Even at rest, body needs energy for growth, repair, and maintenance. For these all activities, energy comes from consuming carbohydrate.

Protein: Protein is essential constituents of all human cells, controlling vital process such as metabolism and providing structural basis of body tissues, muscle and skin. It enables body to grow and repair itself and also plays a role in protecting the body against infection.

Vitamins: Vitamins are substances that humans need to keeps their body functioning. Vitamins regulate biochemical process such as growth, metabolism cellular reproduction, digestion and the oxidation of blood.

Minerals: Minerals are vital for developing and maintaining body function. They are essential components of critical enzymes that help the body to break down food.

Fats: Fats are excellent source of energy. They facilitate the absorption of fat-soluble vitamins and certain fatty acids, are essential for good health. To make sure that the diet is healthful, one need to know which type of fats and oils are good for health and

which are harmful. Wide range of food contains fats. At most all food contains more than one type of fat. Saturated fats are bad whereas unsaturated fats like monounsaturated and polyunsaturated fats are good.

Listed below are food items used in *samaybaji*. All these food items belong to one of the essential food group mentioned above.

Baji/Syabaji (Chiura/Golphuki, flatten/puffed rice): The *baji* being flattened rice provides carbohydrate whose energy properties fuel the body and brain. It also has vitamin B, calcium, iron, sodium and some fiber.

Chhoelā (Sekuwā or Usineko māsu, roasted meat): *Chhoelā* like any other meat are good source of protein which provides amino acids necessary for the growth, development and maintenance of the body. It also contains valuable quantities of the B vitamins, especially vitamin B12, which is not found in plant food. It also contains vitamin A and vitamin D.

Nya (Sidrā Māchhā, Sardin/Anchovies): This is another good source of protein. It has high omega-3 fatty acids, which appears to reduce blood clotting to prevent strokes and heart attacks. This also helps to reduce cancer possibility.

Khēn (Andā, Egg): Eggs are natural source of goodness because it contains so many nutrients. Egg is an excellent source of high quality protein. It contains all nine essential amino acids, and makes a complete protein including significant numbers of vitamins and minerals.

Woh (Bārā, Lentil Cake): Lentil ranks as a highly nutritious food group and they provide plenty of fiber. Not only fiber but lentil also supplies useful complex carbohydrates, vitamins, iron and minerals.

Musyā (Bhatmas, Soybean): *Musyā* supply complete protein with all eight essential amino acids. It also contains phyto-estrogens, which help to reduce menopause symptom and may also help breast cancer and osteoporosis. It is a good source of fiber, which help to eliminate cholesterol from body. Furthermore, its vitamins include vitamin B3, B6 and vitamin E. It also has potassium, magnesium, iron, copper, and phosphorous.

Lābhā (Lasun, Garlic): Garlic appears to be a miracle food. Allicin content in garlic has antibiotic effect, reduce unhealthy fats and cholesterol. It also contains antioxidants that reduces blood clotting and also has some chemical which help against cancer.

Pālu (Aduwa, Ginger): Ginger has natural anti-inflammatory properties. It also is a great natural preservatives, bactericide. It has a chemical called papain, which acts as meat tenderizer. Ginger also stimulates circulation and keeps body warm.

Alu (Potato): *Alu* has plenty of energy-providing carbohydrate. When cooked potatoes are left unpeeled, it conserves most of vitamin B and C that it contains and the boiled potato used in *samaybaji* helps retain its valuable vitamin. Moreover, potatoes also supply potassium and magnesium which help to control high blood pressure.

Bhuti (Bodī, Black eye pea): This is rich in fiber which helps to eliminate cholesterol from the body and is good source of foliate, potassium, low in sodium to reduce blood pressure, and also low in fat. Beans also have protease inhibitor, which suppress cancerous cell.

Tukancha (Sag, Mustard green): For health enthusiast *tukancha* is low in calories, and not only is it fat free but also it is cholesterol free. It is very rich in vitamins and minerals. It is a very good source of riboflavin, potassium, calcium and iron.

Methods of preparation and the recipe for Samaybaji:

Most of recipes are made for 500 gm of food item, which is little bit over one pound (440 gm = 1 pound). Any kind of cooking oil can be used for recipe. To have really a Newah flavor, use mustered oil. To maintain the good flavor of Newah cuisine, it is advisable to use fresh garlic and ginger all the time, but powdered garlic and ginger are also acceptable. Tsp=teaspoon. Tbsp=tablespoon. Gm= gram

1. Chuyala (Poleko masu, Roasted meat):

Ingredients:

500 gm of chicken or pork³
1 tbsp ginger, minced
2 tbsp garlic, minced
½ red chili powder or according to taste
2 green chilies sliced
5 garlic cloves, sliced
2 tbsp mustard oil
1/4 tsp fenugreek seeds
Salt to taste

Procedure: Boil meat with little water as possible. Cook the meat until it is brownish on the bottom. Upon cooling, cut into small pieces. Marinate meat with ginger in a bowl and cover for 5 minutes. Ginger will

help to tender the meat. Add garlic, chili, and salt, in the meat and mix well. In a small pan, heat oil. Add fenugreek seeds in heated oil, when fenugreek seeds turn golden brown black add sliced green chili pepper and sliced garlic and turmeric, and immediately pour into the meat. Mix well. You might like to add some water to make *choelā* juicy. Serve cold.

Note: Any meat can be used, follow the same cooking method. Mustard oil can be replaced with any kind of cooking oil.

2. (San)-nya (Sidra Macha, dry Anchovies):

Ingredients:

100 gm sardine
Dab of oil
Pinch of chili powder.

Procedure: Roast dry anchovies until golden brown. Add little bit of chili powder and oil. Mix well and serve cold.

3. Khen (Anda Tareko, Fried hard boil eggs):

Ingredients:

12 Eggs
Cumin powder
Pinch of turmeric powder
1 tbs mustard oil
Salt to taste

Procedure: Boil eggs until well done. Then peel them and cut into halves. In a small pan, heat little oil. Add turmeric powder, salt and eggs. Cook eggs in medium until golden brown turn on one side, then turn them upside down and do the same thing. Add cumin powder at the end mix and serve. It can be served hot or cold, but with *samaybaji* always served cold.

Note: Eggs can pop when pressure builds (inside egg) by temperature. Be careful

4. Wo (Bara. Beans Cake):

Ingredients

1. 500 gm split pulse, soak over night in water
1 tsp of garlic crushed
1 tsp of ginger crushed
Pinch of asafoetida powder (hing)
¼ cup mustard oil
Salt to taste

Procedure: Grind the soaked pulse into fine pieces using grinder, Add garlic, ginger, salt, and asafoetida into pulse batter, mix well. In a thick 12" pan, heat little oil in medium/low heat; add a tablespoon of the batter in 4 or 5 places, then spread the batter to make a circle like a small pancake. Cook until golden brown. Turn upside down with the help of a spatula. Cook this side also until golden brown. Remove from the pan. Cool on paper towel. After cooling you can put in a plate. Repeat until all batter is gone.

5. Musya Wala (Bhatmas Sandheko, Soyabeans):

Ingredients

500 gm soybean, dry
Dab of oil
1/8 tsp cumin powder
Pinch of chili powder
Salt according to taste

Procedure: Roast soybean in a thick pan dry until it splits. Add little bit of chili powder, salt, cumin powder and oil. Mix well and serve cold.

6. Lava (Lasun Bhuteko, fried garlic):

Ingredients

100 gm of whole garlic
1/8 tsp cumin powder
Salt to taste
Oil

Procedure: Slice the garlic clove into half. Remove scales. Heat little oil in the pan; add sliced garlic, salt, cumin, and turmeric. Cook only for 2 minutes or until the hot test of garlic goes away. Add cumin powder mix well and serve.

7. Palu (Aduwa Bhuteko, Fresh Ginger)

Ingredients

100 gm of whole ginger
Salt according to taste
Oil

Procedure: Peel skin off of ginger, wash and slice into small about a ½ inch long. Heat little oil in a pan. add ginger, salt, cumin and cook for 1-2 minutes. Serve cold.

8. Alu Achar (Potato Salad):

Ingredients

10-12 medium size potato
¼ cup sesame seed, roasted, crushed
2-3 green chilies (according to test)
¼ tsp turmeric
2-4 tbsp lemon juice
1-2 tbsp oil
Coriander leaves
1 tsp chili powder
Salt to taste

Procedure: Boil and peel potatoes. Cut them into small pieces. Add sesame seed, chili powder, green chilies, turmeric, lemon juice, salt, and mustard oil. Mix well. You might need to add some water to make nice texture. Garnish with coriander and serve cold.

9. Bhuti wala (Bodi Sandheko, Black eye beans):

Ingredients

500 gm black eye pea soaked in water over night.
¼ red chili powder or according to taste
½ tsp crushed garlic
½ tsp crushed ginger
Pinch of turmeric powder
Salt to taste

Procedure: Boil black eye pea with little water until fully cooked. Upon cooling, add chili powder, salt, garlic, and ginger on to black eye pea. In a small pan, heat little oil. Add turmeric powder in heated oil then immediately pour into pea. Serve cold.

10. Tukancha wala (Toriko sāg, Mustard Green):

Ingredients

500 gm mustard green, washed, cut into small piece
¼ red chili powder or according to taste
5 garlic cloves, sliced
Salt according to taste
Whole dried red chili
Oil
Asafetida (hing)

Procedure: In a pan, boil mustard green with high flame for 5 minutes or until wilt. It is not necessary to add water. All green leafy vegetable comes with lots of water. In between 5 minutes, turn green upside down. Do not over cook. Upon cooling, add chili powder, salt on to green mustard. In a small pan, heat some oil.

Add asafoetida, sliced whole chili pepper and garlic, immediately pour into mustard. Mix well. Also, mustard green can be replaced by any green, leafy vegetable. Follow above procedure to make the dish.

Conclusion:

Newah people's life is inseparable from use of *samaybaji*. For any kind of social, cultural and spiritual activities, *samaybaji* plays an important role. Also the nine food items that signify the meaning of *samaybaji* came to be a complete balanced diet. It contained all food groups like carbohydrates, proteins, vitamins, and minerals. It is amazing that how the Newah people at that time were so wise to combine different food group, and the way of cooking to match with present scientific knowledge on nutritional value and health awareness. I definitely think that our forefathers were not far behind than present nutritionist. None of the food in *samaybaji* is fried or over cooked, just perfect to maintain all vitamins and mineral nutrients. From the recipe, you know that almost all the foods are boiled and grilled, then seasoned with some spices and oil. All spices also contained essential elements for good health example capsicum from chilies, allicin from garlic, bactericide effect from turmeric and many more. I became particularly intrigued by the contents and its nutritional value, which I tried to briefly explain above with best of knowledge and experience.

Notes:

¹ The terms *Jyonā* and *Byeli* represent first and last meal of the day and the Newah people simply use *jaa nayegu* "eating rice" for consuming lunch or dinner. That is why they say *Jaanaye dhunalā* as greetings when they meet some one in the late morning or evening.

² The further explanation and discussion on the meaning of such activities are beyond the scope of this paper.

³ The Chicken and Pork are not used for ritualistic purpose whereas buffalo meat is acceptable.

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Obituary

Bhikkhu Sudarsan Mahasthavir

By: Rajani Maharjan

On July 2nd 2002, the "Sandhya Times" Nepal Bhasha daily newspaper published a sad and heart breaking news on demise of a Nepal Bhasha literary figure Ven. Bhikshu Sudarshan Mahasthavira. He is popularly known as *Sudarshan Bhante* and his family name was Lumbini Raj Shakya.

Sudarshan Bhante took ordination in Theravada Buddhism on July 1st, 1938 and thereafter he was named Shramanera Suardarshan. This is an irreparable loss for Newar community as well as for the Nepal Bhasha literature, in the Theravada Buddhist tradition of Nepal and in the field of Buddhist research studies at the Tribhuvan University. He resumed teaching career from a primary school in Palpa, Tansen in 1950 and later joined the Ananda Kuti Bidhyapith Boarding School, Kathmandu in 1955. Since it was founded by Ven. Amrirtananda Mahastha vira, he continued this teaching until 1971 then he became the School Superintendent until 1975. After finishing his post graduate degree in Nepal Studies at the Tribhuvan University he took a position of teaching at the Department of Nepalese history, culture and Archeology. By the time of he was expired Bhante Sudarshan was recognized as a reader in the department of Post Graduate Degree in Buddhist Studies (PGDBS) in Tribhuvan University. He was 62 years old.

Another aspect of his life long contribution is his dedication of building up the Nepal Bhasha Literature. He has been recognized as the well known drama and non-fiction writer. His literary works so far published are as follows:

Juju jaya prakash (drama)
Nepalaye Rahul (Non fiction)(1085)
Ambapaali (drama)
Lāekuli sidhhartha(2509)
Pratishodha
swānyā punhi(2510)
Supriya
Dhthengu mangala
Aasankā
Ashāda punhi(?)
Vijaya
Sidhartha yābuddhatwo prāpti(?)
Rastrapāla

Mā bau yā sewā(1087)
Bimbasār(1089)
Daboo(1087)
Patachārā wa Siddhartha
Chaitya poojā(2510)
Singha Sartha bāhu wa kabir Kumar(1088)
Biswaye Buddha Dharma part -1(1088)
Biswaye Budha Dharma part -2(1089)
Buddha kālin Jambu dwipya chagu parichaya(2512)
Pāli Tripitaka parichaya
Maha Buddha Chagu Parichaya(1101)
Buddha Dharma yā Mool Sidhānta
Lumankae Baha pin(1090)
Buddha Dharma Sambaddhi grantha suchi

As a Buddhist monk, he traveled many countries to participate in the Buddhism related conference representing Nepalese Buddhists circle. To name a few he has participated in the World Buddhist Conference in 1956 in Calcutta, India. In 1963 he has also attended the 11th Asian Buddhist Conference in China. Similarly, Bhikku Sudarshan has visited Hong Kong, Thailand, Malaysia, Singapore, Indonesia, Japan, South Korea, USA, Israel and so on in connection with participation and presentation of his speeches and papers in seminars and conferences. In addition, he was honored with a membership to the *Supreme Tathagata Fellowship Committee* and led a delegation to China on behalf of Tibet Dharmodaya Sabha the leading Nepalese Buddhist Association. He was not only an activist and strong supporter of Buddhist tradition but also a well known, dedicated, recognized activist for promotion of Nepal Bhasa, the language of Newar people. He worked as the editor for Dharmodaya monthly in 1953-54 and also edited Lumbini and Nepal Bhasha Patrikaa. He also worked as a vice chancellor of Nepal Basha Academy. By the time he passed away he had written a couple of dozen of books relating to Nepal Bhasa and Buddhist literature. He was honored with Title of *Nātak Samrāt (An Emperor of Nepal Bhasha Drama)* and honored with awards 'Shrestha Sirpāh' and "Mahendra Vidhya Bhushan" His drama books were prescribed in the Higher Studies of Nepal Bhasha Literature. In the final stage of his life he has founded the Sri Kirti Vihar in Kirtipur and became chairman and vice chairman in many of the schools and Buddhists institutions.

Conferences, Conventions, Seminar, Exhibitions, and Lecture Programs

Conventions and Annual Meetings

**The first convention of Newah
Organization of America (NOA) and
seminar on “Newah Jhii Newah hey jui”
May 26th 2002 Washington DC USA.**

Newah Organization of America concluded its first Convention for the year 2002 in Washington Metropolitan Area. The convention was inaugurated by the Royal Nepalese Embassy Councilor Mr. Dinesh Bhattarai by lighting of the traditional *twadewa* lamp. Mr. Beda Pradhan welcomed the participants and thanked them for their support and encouragement. Mr. Tribhuvan Tuladhar, coordinator of the Adhoc committee, presented the Organization's report. Mr. Balaram Joshi presented the financial statement. Mr. Hariman Shrestha thanked all participants, individuals, organizations who made this convention possible. The full day's event was highlighted by the celebration of "Buddha Jayanti" also known as "Swaanya Puhni" and Bhikkhu Sugandha spoke on the teaching of Lord Buddha for Peace, compassion and non-violence. He said that the world and the UN specifically have taken up the teaching of Lord Buddha as their guidance for Peace and non-violence to resolve world issues at these difficult times. He said that the teaching is more relevant today than ever before. Councilor Mr. Dinesh Bhattarai also said that Buddha's teaching should be followed to resolve many issues in peaceful and non-violent way, with special reference to the Maoist insurgency in Nepal. He also reiterated the accomplishment of NOA in this short period of time as a strong and promising institution.

“*Newah Jhii Newah Hey Jui*” was the theme in the paper presentation by scholars Dr. Balgopal Shrestha, presenter from the Netherlands spoke about “*Newah Swanti*” and Dr. Anil Shakya (Bhikkhu Sugandha) from UK spoke about “*Newah Identity*.”

Mr. Tribhuvan Tuladhar highlighted the Nepal Bhasa Academy Cultural Center in Kirtipur, and conveyed the message from Chancellor Mr. Satya Mohan Joshi to the Newah community to help NBA, Nepal Bhasa Academy, by contributing at least one dollar per person per month here in USA.

“Multi-Culturism and Cultural Harmony in Nepal” Representatives from Nepalese Organizations in Washington Metropolitan area spoke on “Multi-culturism and Cultural harmony in Nepal”.

The Scholars Dr. Balgopal Shrestha, Dr. Chitra Tiwari, Dr. Balaram Aryal President of Nepalese Human rights Organization in America spoke on the topic of “Recognition of Ethnic diversity in the Development of Nepal” Mr. Balaram Joshi also expressed his views on the subject. Dr. Chitra Tiwari, a freelance political analyst, and contributor to Washington Post, pointed out that the movement like the maoist insurgency and others in the future could happen if proper recognition of the Ethnic diversity does not take place in Nepal. The convention was widely attended by the cross section of the Newah community in America. The program was anchored by mc duo Mr. Hariman Shrestha and Mrs. Babita Shrestha.

Finally, the 11 member Adhoc committee established in Feb 2001 concluded its assignment of formulating the Organization and giving it a comprehensive Constitution. The new Executive body was elected and the chairman of the Election committee Mr. Ishwar Rajbhandari announced the new Executive Body of Newah Organization of America (NOA) as follows:

The First Executive Committee: (2002 - 2005)

1. President (Naayah)
Mr. Beda Pradhan
2. First Vice President (Nhaapanmha nwoko)
Mr. Ganesh Kayastha
3. Second Vice President (Nimhamba nwoko)
Mr. Daya Shakya

4. General Secretary (Muu chhyanje)
Mr. Tribhuvan Tuladhar
5. Secretary (Chyaanje)
Mr. Ratna Kazee Shakya
6. Treasurer (Daan Bharin)
Mr. Balaram Josi

Members (dujah)

7. Mr. Hariman Shrestha
8. Mr. Deepak Tuladhar
9. Mr. Krishna C. Shrestha

As per Constitution of NOA, the other four members (dujah) of the Executive committee nominated by the President from the four regions of US are as follows:

- | | |
|----------------------------|----------|
| 10. Mrs. Babita Shrestha | East |
| 11. Mrs. Vijaya Shrestha | Mid West |
| 12. Mr. Saubhagya Shrestha | South |
| 13. Mr. Ishwari Maskey | West |

Nepa Pasa Puchah America (NPPA) Organizes 11th Annual Bhintuna Celebration

- "Newah Culture - The Proud Heritage of Nepal" -
November 30, 2002
Preserving and Promoting Newar Identity in Diaspora
- Dr. Tulsi Maharjan
World Newar Federation and Its Concept- Mr. Achyut
Shrestha
*Newah Culture in the Context of Diverse Ethnic Culture
of Nepal* - Dr. Chitra Tiwari
*Newah Cultural Heritage - A Proud Way of Introducing
Nepal* - Dr. Devendra Amatya
Rhythmic Structures in Newar Drumming - Mr. Brent
Bianchi
Women of Newah Heritage - Mrs. Dipa Hada Rustum
*Role of Audiovisuals in the Dissemination of Newa
Cultural Values* - Dr. Manoranjan Dhaubhadel
Newah Proverbs and Their Cultural Meanings - Dr.
Narayan Rajbhandari
Moderator: Dr. Manoranjan Dhaubhadel

Newah Organization of America (NOA) Organizes: "Nepal Sambat Day"

Newah Organization of America celebrated the Nepal Sambat 1123, New Year, on the 10th Nov. 2002 at a simple but joyous event attended by the cross-section of the Nepali community here in Washington Metropolitan Area.

Welcoming the audience Mr. Beda Pradhan, the president of NOA emphasized that Nepal Sambat though started by a person from the Nepal Valley, Shankhadhar Shakhwaa, is the Sambat of Nepal, a national Sambat, which was changed relatively recently during the time of Chandra Sumshere. It is an indigenous Era, and would be appropriate to recognize it as the national Calendar by the people and the government of Nepal.

Speaking at the occasion Royal Nepalese Ambassador Mr. Jai Pratap Rana said that, he does have a special relation with the organization and highly commends the works done by the organization in this short period of times for the community and the culture of Nepal in general.

Mr. Hariman Shrestha explained to the audience the meaning and significance of Nepal Sambat in a comprehensive way and what it means to the history of Nepal.

Mr. Balaram Joshi reiterated the importance and surmised at the need of Nepal Sambat to be given its full recognition.

Mr. Tribhuvan Tuladhar related that sometimes Nepal Sambat is misunderstood as Newari Sambat, which is incorrect. Started 1123 year ago during the reign of King Raghava dev, it is the true Sambat of Nepal.

Also, at this auspicious occasion, the campaign "One dollar per month, per Newah person" for the Nepal Bhasa Academy Cultural Center in Nepal was formally launched. Mr. Tribhuvan R. Tuladhar called for pledges from the audience and the first many dollars contributions for the Cultural Center was received. NOA will continue to ask for contribution from each members of the Newah community to contribute generously for this good cause. Whatever contribution received from the community will be handed over to Nepal Bhasa Academy.

Mr. Ganesh Kayatha, the first vice president thanked the audience for coming to join together in this important event, and heartily thanked the contributors and volunteers for making it a grand success.

The event concluded with a traditional Samee Bajee session and lots of good wishes and sentiments amongst the participants in celebration of the New Year 1123 N.S.

The Second Convention of the Newah Organization of America (NOA)

NOA concluded the Second Convention on May 25, 2003. It was attended by cross section of the Newah community here in the US. Guests and participants from Nepal and from different parts of the US attended this convention held in Metropolitan Washington.

The event was kicked-off by Mr. Praveen Shrestha, the Master of the Ceremony, of the event calling upon Mr. Rudra Nepal, Counselor of the Royal Nepalese Embassy to inaugurate the Convention by lighting the traditional "Twarebha". Welcoming all the participants the President of NOA Mr. Beda Pradhan highlighted the goals of the organization and the work it has done in the short period of its existence. He thanked all those who helped the organization develop rapidly in the last year and said that NOA is moving in the right direction. He indicated that many important works are underway to serve the Newah community here in the US and also in Nepal.

In the general meeting session, General Secretary Mr. Tribhuvan R. Tuladhar presented the First Annual Report and highlighted the achievements and programs undertaken by NOA in its first year of operation. He mentioned events like the Nepal Sambat Day, The Campaign of "One dollar per month per person" to help Nepal Bhasa Academy Cultural Center in Nepal, and the need to start Newah Classes to reverse the trend of dwindling populace speaking their native mother tongue.

Mr. Balam Joshi presented the First Financial report and also the budget for the year 2004. He said the revenue for the first year of the organization was encouraging and said that the next budget target would be met.

Leaders of prominent Nepalese Organizations spoke at the event Mr. Rajendra Oli from America Nepal society, Mr. Krishna Niraula from America Nepal Association and Mr. Balam Aryal representing Nepal Human Right Organization wished NOA all the success in its important work for the years to come.

Mr. Rudra Nepal, the Counselor of the Nepalese Embassy spoke at the occasion and conveyed good wishes and encouragement for the Organization to keep serving the community and Nepal in general.

Mr. Ganesh Kayestha, the first Vice President of NOA thanked all the participants and those who had helped selflessly to make this Organization what it is today.

In the session of Newah Language Workshop "Newah Bhaya Jyashaa" Mr. Tribhuvan Tuladhar talked about the diminishing numbers of Newah speakers and said that if the present trend is let to continue then by the turn of the century Newah language will be extinct. He indicated that the "Critical Mass" of 100,000 speakers could be reached in about 40 years where after the demise of the language becomes assured. He emphasized the initiative of NOA to undertake Newah Language Class in the US to familiarize the new Newah generation with the sounds and salient features of Newah language. This will go a long way to reverse the trend away from extinction. A survey of the audience regarding the language issue was

conducted and it would be expanded to get a bigger picture. The result of this survey will be published soon.

Mr. Hariman Shrestha spoke on this occasion and said that without language the culture will die and people must realize that learning the Newah language is not as difficult as one would fear. He also talked about the need to establish "NEWAH DHUKU" to collect and assemble disappearing items of art and craft in one place for display, so that the rest of the community will learn from these interesting items the culture and life of the Newah community.

Other session was on "Culture and trade". Moderating the session Mr. Rajendra Shrestha called upon the participant of the session to highlight the role and contribution of the Newah community in trade and business and the economic development of Nepal.

Speaking at the occasion Mr. Sujeev Shakya, Vice President for Business Development for the Soaltee group of companies in Kathmandu reiterated that Newah community had been in the forefront of trading activities for number of centuries. He talked about how traders of the community traveled across to Lhasa, Tibet, endangering their lives to do business in the far away land and ultimately influencing the lives and Culture of that land. He is coining a new term "Newahnomics" and its meaning.

Dr. D. Walker, Director of Small Business Administration from Montgomery County related to the curious audience how one can start a small business in the local county and how the local State Government provide support and information to open up a business. Ms. Jennifer Carter from "Sangha" expressed interesting views on fair trade and Culture around the world and expressed her genuine liking of the art and craft from Nepal which she said is quiet popular with her customers.

Hans Sawyer expressed his feeling how Nepal could become the real Shangri-La of the world if few important changes were made to achieve this.

Number of companies doing business in Washington metropolitan area put up stalls to display items of handicraft marketed in the US. Mandala from Baltimore was represented by Mr. Season Shrestha. Himalayan House was represented Mr. Abhi Joshi.

Interesting Newah film "Pakhaa" was screened at the event and audience was quiet captivated by the simplicity of presentation of very complex issue of the plight of untouchable in the Newah community.

Dances by a young group of local artists stole the hearts and mind of the audience. One Newah song was also sung at the program. A band of young and upcoming musicians played modern Nepali songs to the liking of the excited audience.

It all concluded with "The Taste of Newah Cuisine" dinner and prizes being distributed for the

lottery winners. More than 200 people participated in the event and it felt like that each one of them enjoyed the time spent at the convention.

Newah Dey Daboo: The Third Convention of Newars in Nepal

The third convention Of Newah Dey Daboo or the National convention of Newars was inaugurated by the chief guest Ven. Buddhist Nun Dhammavati in Kathmandu, Nepal on Oct 20 and 21, 2002. It was resumed by paying a tribute to all the dedicated Newah people who have lost their lives in service to development of Newah Ethnicity and Nepal Bhasa Literature. The program was highlighted by Chancellor of Nepal Bhasa Academy (NBA) and said that there are lots of things need to be done to uplift Newah people in the country and abroad. Similarly the convention honored the founding former President and a Newah scholar Mr. Bhakati Das Shrestha by offering the traditional Betaali (the Turbin) and credentials. On the occasion the Secretary of Dey Dabu Mr. Nareshvir Shakya read out the message of good wishes sent by various political parties and social organizations from the country and around the world. In addition, the chairperson of the Mid-western region Mr. Padma Ratna Tuladhar released the CD version of bibliography on Newah newspapers and journals.

The two days convention was well attended by a large number of Newah personals around the nation. The chair persons from various regions presented the report on activities in their respective regions. The following resolution have been passed by the two day convention including election of new working committee headed by Malla K. Sunder: The other members of new committee are Pabitra Bajracharya, General Secretary Pratap Man Shakya, Secretary Binod Man Rajbandari, Treasurer Dr. Pushpa Raji Rajkarnikar Member and a member representing women's group is undecided. Advisory board includes Satya Mohan Joshi, Dr. Kamal Prakash Malla, Luxmidas Manandhar, Sudarshan Bahadur Shrestha, and Padma Ratna Tuladhar, The regional Vice presidents are Naresha Tamrakar, Eastern, Govinda Man Shrestha, Middle region, Rudra Kumar Pradhan, western, Madan Bhakata Shrestha, Far western. The Past president of the Dey Daboo Mr. Bhakti Das Shrestha and Luxman Rajbansi were recognized as the patrons of the organization. Since its inception, the following are the accomplishments of Newah Dey Daboo that was highlighted in the convention:

- Regional Newah convention in five regions
- In request of Sikkim Newah community the Dey Daboo has sent experts to teach Newah

language and scripts, traditional dance and music.

- With recommendation of Dey Daboo, scholarships were given to disadvantageous Newah students for higher studies.
- In collaboration with Newah communities, the Dey Daboo has played a successful role in bringing awareness in enumerating the actual number of Newah people and speakers of Nepal Bhasa in the census of 2001.
- Put a pressure to HMG's education ministry to include Nepal Bhasa in a language group instead of current grouping in optional subjects in High School Curriculum.
- Newah Dey Daboo played an important role in making Newah people become recognized as the JANA JAATI of Nepal by the HMG cabinet of ministers.

The Newah Dey Daboo is an umbrella organization of 113 sister organizations working for Newah causes, in the country and abroad. Its Mission Statement is as follows:

To enhance the importance of Newah history, culture, language, literature, art, and music to Newah people in the country and abroad and make it easy to understand the the true meaning of being "Newar" and ethnic right and preserve it for the new generations of Newars

Bharatiya Newah Sangatha, (All India Newar organization): Convention of Newah people in India

The two days convention of Bharataiya Newah Sangathan, (All India Newar organization) was held in Bagrakot, Doors in Jalpaigadhi district of West Bengal in December 2002. The convention was attended by about two hundreds Newah represnetatives from Sikkim, Assam, Meghalaya and various parts of west Bengal including Darjeeling and Kalimpong. It was inaugurated by *Nepal Bhasa Mankā Khalah* president Mr. Padma Ratna Tuladhar and resumed by paying homage to the late L.M. Pradhan and recognizing the former Newah MPs Badri Narayan Pradhan and Ganga Ram Joshi. On the occasion, in leu of bringing the awareness of preserving the Newah culture among the Newah community of India, the "Janmadekhi Sii Jya Samma" book was also released. The Bharatiya Newar Sangathan was established in 1993 in view of bringing awareness on Newah culture and tradition. It has established regional committees in various districts.

Lāyalāmā Poetry Reading Program

Nepal Bhasha Poets in search of peace and against the war

(Courtesy of Layalama online 3-8-03)

A very successful poetry reading in public was held under the chairmanship of Nepal Bhasha poets, Bhaju Durga Lal Shrestha and Bhaju Purna Vaidya, on March 5th 2003 at *Pratibhā Samāj*, Satoaki Building, Lalitpur (between Katmandu and Lalitpur.). The live poetry reading event coincided with the International day of poets protesting against the war.

Poems from the Nepal contingent of poems by 27 poets were read at the gathering of more than 100 poets, writers and readers.

Poets read their own poems submitted to the Poets Against the War and included in anthology of 12,000 poets presented to the U.S. Congress Washington on the same day - Madhav Mool (Song of Peace), Pushpa Ratna Tuladhar (The Peace Digger), Nabin Chitrakar (The Veiled Soil), Taba Maru (Can't create the poem) and Bhagat Das Shrestha (For Human and Humanity's sake).

Other renowned Nepal Bhasha poets, Durga Lal Shrestha, Purna Baidya, Buddha Sayami, Pratisara Sayami, Suresh Kiran Manandhar, Malla K. Sundar, Shakya Suren, Rajani Mila, Iswori Maiya Shrestha, Sudan Khusa, Narad Bajracharya, Sri Ram Shrestha, Pushpa Rajkarnikar, Mohan Kayastha, Basanta Maharjan and other poets also reads their poems against the war.

Presidents of the literary organizations, Nepalbhasa Parishad, Newa Dey Daboo, Nepalbhasa Writers' Forum, are also present in this event.

Amir Ratna Tamrakar, secretary of Nepalbhasa Writers' Forum welcomed the distinguished poets and guest and Bhubaneswar Joshi, vice-president of Nepal Bhasha Writer's Forum, expressed thanks for participating in Poetry Reading event on International Day of Poetry Against the War.

Lecture and Talk Programs

Surya and Candra Mandalas in the Art of Nepal

Location: Royal Nepal Academy, Kamaladi, Kathmandu, Nepal

Dr. Gerd Mevissen, Berlin
The South Asia Institute of Heidelberg University and the Royal Nepal Academy
Wednesday, March 5, 2003,

The talk discussed the mandala-representations of (1) the sun-god Surya, (2) the moon-god Candra, and (3) the Buddha. As the presiding deity, they are encircled by the remaining eight or the complete group of nine, planetary gods as well as by other astral deities (constellations, zodiacal signs, solar and lunar deities). By examining stone sculptures, metal images and cloth paintings, many from private collections, it will be shown that this artistic tradition started in the 14th century and continues up to modern times. Special attention will be paid to the structure of the images and the arrangement and sequential order of the astral deities. The religious context, in which the images were created, i.e. Hindu or Buddhist, will also be evaluated. Finally, some enigmatic images will be presented, in which the preaching Buddha, riding on Candra's chariot drawn by seven geese, is encircled by astral deities. This type of mandalas remains hitherto unexplained.

"Towards an Iconology of Newar Buddhism"

Dina Bangdel, Ohio State University

January 16, 2003

The talk was focused on the visual language of Newar Buddhist monasteries - the iconographic program - and the ways in which it relates to core Buddhist ideologies as well as local cosmogonic symbols.

Workshops on Themes in Newar Culture, History, and Identity

Location: SOAS Vernon Square Campus

Organizer: David N Gellner

Sponsored by Pasa Puchah Guthi (UK)

Festivals and Religion

Will Tuladhar-Douglas

'Pharping, "Newar", and Vajrayana'

Mark Pickett

'The Pengu Dah and the Chariot Festival of Bungadyah (Lalitpur/Patan)'

Household Life and Escape from It

Suchita Tuladhar

'Changing Aspects of Uday Marriage'

Sarah LeVine

'I Wanted to be Free!': Theravada Buddhist Nuns in Nepal'

Caste and Identity

Balgopal Shrestha

'Castes among the Newars: the Debate

between Rosser and Quigley on the Status of Shresthas'

Rhoderick Chalmers

'Language, Power, Identity: Some Aspects of the Development of Nepali and Newar in India'

Newar Musical Traditions

Richard Widdess

'Historical Strands in Newar Music'

Exhibitions

The Circle of Bliss: Buddhist Meditational Art

Location: **LACMA (10/05/03-01/04/04)**
Columbus Museum of Art (2/6/04-5/9/04)

The Los Angeles County Museum of Art (LACMA) www.lacma.org presents a major exhibition of approximately 160 Tibetan, Nepalese, Mongolian, Indian, and Chinese paintings, manuscripts, sculptures, textiles, and ritual implements that illuminate the ideals and teachings of the *Chakrasamvara Tantra* and other key Himalayan Buddhist tantras. The Circle of Bliss: Buddhist Meditational Art, on view October 5, 2003, through January 4, 2004, presents works of art from both public and private collections and showcases many masterpieces from LACMA's permanent collection. In addition, LACMA has commissioned the first ever on-site creation of a Chakrasamvara particle sand mandala in the United States.

The exhibition includes works from approximately 40 international museums and private collections from Nepal, North America, Europe, and Great Britain. Many of the works are exhibited publicly for the first time. His Majesty's Government of Nepal has lent 13 of the most important treasures in the national collections of Nepal, none of which have been on view outside of Nepal in the past 40 years and many of which have never been exhibited in the United States.

For all its esoteric mystery, striking beauty, powerful and sometimes fierce imagery, and seemingly overwhelming complexity, Himalayan Buddhist meditational art has a single function: the processes through which a faithful observer can obtain enlightenment and ultimately reach perfection. Artists throughout Asia have created extraordinary art forms to convey the progression through specific meditations that can assist the practitioner in the pursuit of enlightenment.

The exhibition explores the notion of human perfection, the methodology needed to achieve it, and the visual imagery used in leading practitioners to the state of attainment. The Circle of Bliss presents

Himalayan paintings (thangkas), illuminated manuscripts, metal, stone, wood, and terra cotta sculptures, often embellished with gemstones; applique and embroidered silk textiles; and diverse ritual implements in a variety of media and styles. Each work has been carefully selected for its aesthetic qualities and for the importance of its role in communicating the ideals of Himalayan Buddhist tantras. The Circle of Bliss delineates the significance of cultural, geographic, and ethnographic contexts across Asia in the development of practices of Chakrasamvara and other tantras. (Source: LA Times Dec 2, 2003)

Traditional Newar Buddhist Ritual in California

Newar Organization of America (NOA) thanks to Ohio State University scholars Dina Bandel and John Huntington, for successful exhibition on Historical artifacts of Newar people at the Los Angeles County Museum (LACMA) in the theme of "Circle of Bliss Buddhist Meditational Art" from October 5, 2003, through January 4, 2004. On this occasion, a group of Newar Buddhist priests (Gurujus), led by Pundit Badri Ratna Bajracharya and Naresh Man Bajracharya, was invited from Nepal. As noted by the late King Birendra, Pundit Badri Ratna is known as "Living Treasure of Nepal". During their stay in Los Angeles they drew a *Dharma Dhatu Sand Mandala* at the premises of the Museum and performed the *Saptabidha nottra Puja*, a ritual of seven layer offerings and prayed for world peace and happiness. On this occasion many devotees visited from different parts of the country including California, Texas, Arizona and Oregon. They also got the initiation *Dikshya* from Pandit Badri Ratna including Nepalis and Americans. The three days event was high lighted by Prof. Bandel and Prof. Huntington by explaining the theme of the exhibition, and meaning, purpose and significance of Pooja that is still practiced as unique feature of Newar Buddhism. It has been believed that such type of Newar Buddhist ritual and the Vajrayana Buddhist dances were also performed by the visiting priests first time in the US. The Newar community of US commends Prof. Bandel and Prof. Huntington's dedication in promotion of the Newar cultural heritage in the US. For further details on the exhibition "The Circle of Bliss" accompanied by a groundbreaking, fully illustrated catalogue is available. The 600-page catalogue includes 160 full-color images of works of art from the exhibition. To order the catalogue, check the website www.amazon.com. The exhibition was moved to Columbus Museum of Art in Columbus, Ohio from Feb 6 to May 9th 2004 (Reprinted from NOA newsletter 'Laskus' 2004)

Special Events

NOA Language Center Sept 9, 2003

In an initiative to maintain and promote Newah language amongst the Newah community in America, Newah Organization of America (NOA) launched the Newah Language Class Program in an event of September 7, 2003, here in the Washington Metropolitan Area.

Attended by dedicated members of the Newah community the teaching program of the NOA Language Center was inaugurated by the president of NOA Mr. Beda Pradhan. An hour long Newah class was held for the first time and the class had sessions for the Beginners and for the Intermediate. Some eight young boys and girls from the age of 5 to 12 participated in the classroom activities by learning the Devanagri alphabet, coloring them as well as pronouncing them for the first time in their lives; learning the words and sounds of their native language.

Teacher volunteers Saroj Shrestha, Rashmi Tuladhar and Pramila Rajbhandari conducted the hour long class. At the intermediate level teenagers across the table were heard asking various questions in Newah language and answering them in turn with the teacher looking on. They took home homework from their teachers. NOA will conduct these classes once every month in the Washington Metropolitan area.

NOA is committed to provide the environment, opportunity and teaching help for members of the Newah community here to take part in this important endeavor. Parents have the responsibility to bring their children to the classes, and other individuals to join in the classes to learn and improve their language capability. Those who missed out on this opportunity should make good in the next class room session.

The inauguration program itself was conducted fully in the Newah language. It is the first time a Newah organization in America was successful in conducting the whole Program in Newah language. All speakers spoke in Newah language. This is a great step forward for the community where English and Nepali languages dominate every aspect of the day.

Mr Hariman Shrestha, Mr. Dibya Hada and the president of NOA Mr. Beda Pradhan spoke at the occasion in Newah language reiterating that there is no alternative to learning our native languages in a classroom environment and the launching and initiating the class is a very timely and needed element of a community trying to preserve and promote their culture, language and arts. Ganesh Kayastha thanked all those who helped to make this program a reality and all those who took the time to come here at this important event.

Over coffee break attendees' conversations on topics like politics, language, history, and even jobs related and small talks were heard to be spoken in the Newah language. This clearly demonstrates that Newah language is a viable, working, and practical language for all kind of use here in the US and in Nepal.

In the other event of the day Mr. Hariman Shrestha recited some of his new poems and latter in the musical session along with the audience a famous and popular song "Rajamati Kumati" was sung with 9 years old Bivek Tuladhar leading the way on keyboard with singers like Rashmi Tuladhar and Saroj Shrestha accompanied by Tribhuvan Tuladhar on the guitar.

An emerging band played on various songs in Nepali to end the day in a very enjoyable manner.

MC for the event Tribhuvan Tuladhar thanked every participant for their much needed support and help in all forms and sizes. Donations were received from various dedicated persons.

Finally, stay tuned for the latest information on the upcoming classes this coming month for more details.

For enrolling your children in the class please contact us at contact@newah.org or call 703-713-0107.

The Third convention of the Newah Organization of America May 30th 2004

NOA concluded the Third Convention on May 30, 2004. It was attended by cross section of the Newah community here in the US. Guests and participants from Nepal and from different parts of the US attended this convention held in Metropolitan Washington.

The event was kicked-off by Mr. Babita Shrestha, the Master of the Ceremony, calling upon Mr. Rudra Nepal, Counselor of the Royal Nepalese Embassy to inaugurate the Convention by lighting the traditional "Twarebha"

Welcoming all the participants the President of NOA Mr. Beda Pradhan highlighted the goals of the organization and the work it has done in the short period of its existence. He said that the work accomplished in the last year was noteworthy with programs like the Newah Class and the Business forum moving ahead. He indicated that many important works are underway to serve the Newah community here in the US and also in Nepal.

In the general meeting session, General Secretary Mr. Tribhuvan R. Tuladhar presented the Second Annual Report and said that the programs like Newah language classes are underway with classes held every third week with 6 student and 3 volunteer teachers conducting them. The organization hopes that more and more people of various ages will join in to learn, and to

reverse the trend of dwindling populace speaking their native mother tongue.

The NOA Business Forum is being constituted and will work towards enhancing the business activities of the community. This is an important aspect of the Newah community since business and Newah are synonym to each other

Nepal Sambat Day is an important event for the community and will be celebrated this year too. The Campaign for " One dollar per month per person" to help Nepal Bhasa Academy Cultural Center in Nepal, is moving too slow, he said, and needs to be speeded up with help from all the members of the community.

New proposals for Newah Dhukuu and NOA Library are on the table and will be moved forward in the next coming years.

Mr. Balaram Joshi presented the financial report and also the budget for the year 2005. He said the revenue for the first year of the organization was encouraging and said more new life-members needs to be induced into the organization. The tax-exempt status of the organization he said was important and the organization hopes that he pre-tax donation will increase this year.

Representing Nepa Pasa Pucha, the vice President, Surendra Pradhan, delivered the message and announced that the Nhu dan-Mha Puja celebration will be held in November.

Leaders of prominent Nepalese Organizations spoke at the event Mr. Rajendra Oli from America Nepal society, wished NOA all the success in it important work. He opined that the two Newah organizations here in the US could conduct an International Event on culture and history and other Nepalese organization would also join in.

Mr. Rudra Nepal, the Counselor of the Nepalese Embassy and chief guest spoke at the occasion and conveyed good wishes and encouragement for the Organization to keep serving the community and Nepal and was happy that NOA could become such an important organization in so short period of time.

Mr. Ganesh Kayestha, the first Vice President of NOA thanked all the participants and those who had helped selflessly to make this Organization what it is today.

In the session of Culture and Language, Mr. Beda Pradhan, spoke about the influence of religion in the newah society, Dr. Navin Rai a specialist in indigenous people from the World Bank spoke about the Newah Ethnic history and Janjati issues and said Newah community is more of a nation.

Mr. Tribhuvan Tuladhar spoke about the possibility of the Newah language to disappear if the present trend in newah language is not reversed. He emphasized the initiative of NOA to undertake Newah Language Class in the US to familiarize the new Newah generation with

the sounds and salient features of Newah language. This will go a long way to reverse the present trend, somewhat, at least in the US.

Other session was on "NOA Business Forum". In the session Rajendra Shrestha laid out his thoughts about how this forum could be constituted and developed. Mr. Deepak Shrestha, CEO of number of companies here in the US, related to the audience, how one could become a successful entrepreneur here in the US.

Mr. Dharma B. Shakya proposed that a non-profit Trade Promotion Center could be established here in the United States too.

Later in the Cultural Program a jam-packed hall enjoyed dances and songs from young talents.

The NOA Newah Language Students, each spoke to the audience in Newah language and sang a Newah song "Rajamati-Kumati." to the amazement of the audience. The youngest participant was just 4 years old.

The program continued with more songs, band musicians played modern Nepali songs to the liking of the excited audience. Then NOA recognized the volunteers for their dedication, support and good work by handing each with Certificates of Appreciation.

It all concluded with "The Taste of Newah cuisine" dinner and prizes being distributed for the lottery winners. More than 200 people participated in the event and it felt like that each one of them enjoyed the time spent at the convention.

Newah Community in Dallas, Texas

By Pramod Kaji Baniya

Mha Puja and Nepal Sambat 1124 Nhu dan Celebration

Feeling homesick for not being able to celebrate *Mha Puja* and *Nhuu Daan* during the time of Tihar, fellow Nepali *Daajubhai* and *DeedebahiniHaru*, then come on down to Dallas, Texas, where you can get together with the local Nepali community to participate in a modern version of Mha Puja and Nhuu Daan celebration and enjoy a traditional Newah *Jhow Bhoe* (Dinner feast while sitting on the floor) with more than 20 authentic Newah cuisine. If you are lucky enough, you might get to see some cultural performances by the local artists too.

The function was held last year on October 24th 2003 here in the heart of Dallas by a newly formed Newah Cultural Association of Texas (NCAT). A similar but smaller Newah Food Festival was organized about a year ago on the occasion of Dashain Festival by the same group of people. The success of that first Food Festival and also recommendation, love and support of the community led to the formation of Newah Cultural

Association of Texas (NCAT). The association was officially established on this Nuhu Daan (New Year) day and hence became possible, this Grand Mha Puja and Nuhu Daan celebration.

The celebration started with the inauguration of Newah Cultural Association of Nepal (NCAT) by the President of NCAT Mr. Deepankar Ratna Bajracharya (youngest son of Nepal's Buddhist priest Pundit Rev. Badri Ratna Bajracharya (aka Badri Guruju)) by lighting the auspicious *Panas* with a *Sukunda*. The function was hosted by Ms. Archana Karmacharya. Mr. Bajracharya then gave a short inauguration speech where he highlighted the need of such an association to preserve our national cultural heritage in the US and pass it on to the new generation. He also pointed out the support and relationship of NCAT with Newah Organization of America (NOA), Nepa Pasa Pucha Amerikaye (NPPA), Nepa Khala and other Nepalese Associations in America. Mr. Bajracharya then introduced the committee members. They are as follows:

Vice President:	Kiran Ranjit
Vice President:	Pramod Kaji Baniya
Secretary:	Ujwol Karmacharya
Treasurer:	Dipendra Hada
Advisor:	Baikuntha Thapa
Advisor:	Dhiren Gurung
Advisor:	Sarendra Nakarmi
Advisor:	Sanjaya Rajbhandary
Web designer:	Ujjwal Kajee

After the inauguration ceremony, the first round of people was directed to sit down on the *Sukuls* (mattress on the floor to sit) in the beautifully decorated feast area. First of all, the President com Guruju Mr. Bajracharya came to the line offering Tika to everybody. Then *Sagun* was given of hard-boiled, sautéed egg, fried fish and of course, *Aila* (alcohol) served from *Antee* (traditional Newah pitcher to serve spirit.) How can a *Mha Puja* be complete without the *Kokha* and *Jajanka* (sacred strings)? Yeah, we had them too, the real thing, especially ordered all the way from Nepal just for the occasion. *Sagun* and *Aila* were served by Newah Lyasayta (young women) in traditional *sari* dress.

Right after the puja ceremony, the feast began with the incoming of the army of servers serving the authentic Newah cuisines one after another. Everything from *Chhoela*, *Pancha Kwaah*, *Tahkhah*, *Sanyaakhuna*, *Fasi Kwaah* to *Musya Palu* and *Laiin Achar*, just to name a few – were served with the taste just like at home, if not better. The festival was well organized and went along very smoothly with the repeated servings of some of the main items such as *Daayekaagu laa*, *Tahkhah* etc. People didn't seem to mind to sit on the

floor with their legs crossed for 30 or 45 minutes to taste those delicious foods. It was totally worth it. As the first round of feast was over; the stage was warming up for the cultural show. First came the *Jyapu-Jyapuni* dance which was performed by the couple Mr. Amit Shrestha and Ms. Merina Shrestha on the famous Newah song called "*Rajamati Waa, Matina Yaaye Waa.*" After that, a beautiful solo song was sung on the track by an artist from Nepal, Mr. Prakash Bajracharya. The song goes like "*Hisi Dumha Mayeju, Guli Baanlaagu...*"

The next item was from Dallas' own Mr. Yaman Shrestha, who with his own style and a bare guitar sang few Newah oldies with funny stories on the side. After that came the performance of NCAT Vice President Mr. Pramod Kaji Baniya with the loveliest evergreen Newah song "*Rajmati Kumati, Jeki Wohsaa Peeratee,*" which energized the whole audience. The song was performed with the help of Dallas' new Band Diabolique. After Mr. Baniya, the band played one of their songs. Last but not least were the young duo of Mr. Anshu Shrestha and Mr. Amar Jung, who rocked the audience with few hit Nepali pop numbers and they ended the show with our traditional "*Deusi Re.*" The whole audience were clapping and participating with them singing *Deusi* all together.

While all these were happening on the stage, feast was being served just as the first round – for three more rounds. So the servers were busy serving, people was busy having feasted while enjoying the cultural show at the same time; some were socializing with friends and family at the back side of the hall while waiting for their turn to sit for the feast: some were just hanging out after the feast. There were even a bunch of festivalers playing *Langoor Burjaa* on one corner, which is not very proud thing to say – there was money involved. But what would be a great Tihar festival with out a little bit of gambling, right? Anyway, it was very friendly and homely environment.

After all, the festival ended in a peaceful way with 350 or more participation and people left the festival with over-joyed taste buds, full stomachs, and the memory of such an extra ordinary experience for years to remember. But come this Mha Puja, we will repeat the extravaganza all over again, the whole nine yards or even ten; this time. (Reprinted from Laskus 2004)

Nepal Bhasa body marks Silver jubilee

A seminar was organised today on the role of different community organisations in the development of the literature of Nepal Bhasa and cultural rights of the Newars. It was organised by Nepal Bhasa Mankaa Khalaa (NBMK) Yala to mark its silver jubilee.

Chancellor of Nepal Bhasa Academy, Satya Mohan, said governmentsuppression had given rise to

the movement for the rights of mother language. "There are various instances in which the government deprived us of our rights to use our mother language in public and the literary field. This has resulted in the ongoing movement for the rights of autonomy of nationalities," he said.

Chairman of NBMK, Padma Ratna Tuladhar, said the organisation should be taken as the movement, rather than just a body. "NBMK was set up as an umbrella organisation to coordinate working style and aims of different institutions."

He added the style and target of community movement should be changed according to the changing political scenario.

A working paper by Chhatra Bahadur Kayastha and Dr Pushpa Raj Rajkarnikar elaborated on the different historical cases in which the government had imposed different rules barring the Newars of Kathmandu Valley from using their language for official purposes. The paper also shows mainly in the capital city, to protest the government's suppressive moves.

Also available in:

<http://www.thehimalayantimes.com/fullstory.asp>

(Source: Himalayan News Service Lalitpur, July 30:)

Announcements

The 9th Himalayan Languages Symposium

The 9th HLS event was hosted by the Central Institute of Indian Languages Government of India, Manasagangotri, MYSORE-570 006, India. From December 16-19, 2003

For more information please check the website www.ciil.org Contact persons: Professor Udaya Narayana Singh (Director) Professor J.C. Sharma (Chairman)

Restoring Nepal Bhasha in the Catalog of Library of Congress, Washington DC.

On June 9th 2004, the Chairperson of the ISO 639-2 Maintenance Agency and Senior Networking and Standards Specialist at the Library of Congress, Washington DC, Rebecca S. Guenther has confirmed by writing a letter to Mr. Kamal Tuladhar that the Library of Congress has created a log on name with Nepal Bhasha for all the titles relating to the language of Newars. Eventually, the word Newari will be abolished from the catalog. Newah Vijnaana owes a big thank to Kamal Tuladhar and Allen Bailochan Tuladhar in support of changing the name campaign started by the editor in 1997. Allen was very instrumental in bringing an attention of changing the name in international agencies that still retain Newari in various ways. It is imperative that Newars draw your attention to change the name of their language into Nepal Bhasha instead of Newari.

NEPAL STUDY PROGRAM

Nepalese Language and Culture Classes
for Beginner, Travelers and Researchers
(VIA Internet or in a Classroom)



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Dissertations and Thesis Abstracts

“Manifesting the Mandala: A Core Iconographic Program of Newar Buddhist Monasteries of Nepal” 1999

Dina Bangdel
Ohio State University

This study examines the core iconographic elements of the Buddhist Monasteries in Nepal and their relationship to the religion and ritual practices of the Newar Buddhists. Based on original field research I conducted in the Katmandu valley, I have identified three major iconographic themes were widespread and prevalent. These were the Svayambhu Mahacaitya, the Dharmadhatu Mandala, and the Cakrasamvara Mandala, which are manifest in the monasteries as three mandatory architectural elements: the principal deity of the monastery; and, the secret esoteric shrine to the Tantric deity. The study analyses their symbolic meaning and explores how these iconographic components serve as visual metaphors to express the fundamental constructs of Newar Buddhism.

The findings of this study suggest that the core iconographic program is unique to Newar Buddhist context and reflects the essential ideological frameworks of the religion. Specifically, the three core components are conceived of as a hierarchic progression, articulating the Newar Buddhist soteriological methodology of encompassing the “three ways” (shravakayana, Mahayana and Vajrayana) of Buddhism. By examining the constructions of sacred space, the essential iconological constructs of Newar Buddhist art and religious practices are contextualized and defined through these visual symbols.

The analysis also explores the yoginis in the Newar Buddhist context and situates the goddess tradition within the larger tantric Buddhist methodological framework. A key premise of the study is to understand the Buddhist yogini not only as a unifying theme to decipher the iconology of the core components of the religion, but more importantly, the study proposes to establish the yogini tradition as the ontological source of the Newar Buddhism.

Practice of Everyday Religion in Bhaktapur, Nepal (2002)

Gregory Price Grieve
University of Chicago

The subject of this dissertation is everyday religious practices in Bhaktapur (*Khwopa*), Nepal. Proceeding from the notion that religion occupies a distinctive place in the social construction of reality, this study analyzes how Newars in Bhaktapur use Hinduism's and Buddhism's pragmatic, world-building, material elements to construct their daily lives. As an interpretive tool, the dissertation co-joins Paul Mus's notion of sacred space to Michel De Certeau's theory of the commonplace in order to develop the notion of everyday mesocosms—prosaic “recipes” for making ceremonially organized social space.

The dissertation consists of two parts. The first part, made up of chapters two and three, orients the reader by sketching Bhaktapur's history and geography. The second section—chapters four through seven—analyzes everyday religion. Using the god Bhairava as a touchstone, chapter four examines the central object of worship, god-images (*loha[n]dya*). Chapter five concentrates on ceremony (*puja*) to trace the relationship between person and deity. It argues that ceremonies are systems of ritual logic by which a mutually beneficial relationship is created with a god. Chapter six demonstrates that what makes gods venerated is “religious power” (*shakti*). Using the example of the “uncanny” (*Jhi[n]jaa[n] mi[n]jaa[n]*) religious feeling generated by tantric performances, it maintains that religious power is an emotional discourse which can be understood as a type of social sublime. Chapter seven concentrates on a “forged” goat sacrifice that was performed during Bhaktapur's 1995 Cow festival. It argues that such festivals ought to be understood as religious social fields within which various groups attempt to generate a lived world most in conformity with their interests. The dissertation's three major insights are: (1) religious practices require a material element; (2) Hinduism and Buddhism employ generative world-building logics; and (3) that

Bhaktapur's everyday religious practices have been one of the main strategies by which modernity has been mediated, implemented, and localized. This study will provide new perspectives on Hinduism and Buddhism, the anthropology of religion, the history of religions, as well as cultural studies.

Advisors: Frank E. Reynolds, Professor of the History of Religions and Buddhist Studies, Wendy Doniger, Mircea Eliade Distinguished Service Professor of the History of Religions

Post Graduate Diploma Thesis
"Buddhist Literature in Nepal Bhasa"
(197pages)

Ven. Bodhijnana
Tribhuvan University

One can find a large number of Buddhist texts in Nepal Bhasa which were produced in due course of time. But it is difficult to obtain any catalog of those publications so far. In order to fulfill the need an attempt has been made here.

This thesis deals with different aspects of literature based on Buddhism with special emphasis on revival and development of Buddhist literature in Nepal Bhasa. The published books on Theravada and Mahayana Buddhism (from 1909 to 2001) in Nepal Bhasa are listed. The content of the thesis includes the Buddhist publications (Books and periodicals) in Nepal Bhasa primarily the author and title series, secondly, title and

author, thirdly, chronological order of books and periodicals and finally a comparative list of books published in different years from 1909 to 2001. Some major findings of this research indicates that a total of 840 books were published on Topics related to Theravada Buddhism and 495 books were in Mahayana Buddhism totaling 1335 books during the period. The first three books related to Theravada and Mahayana Buddhism published in the year 1909 was:

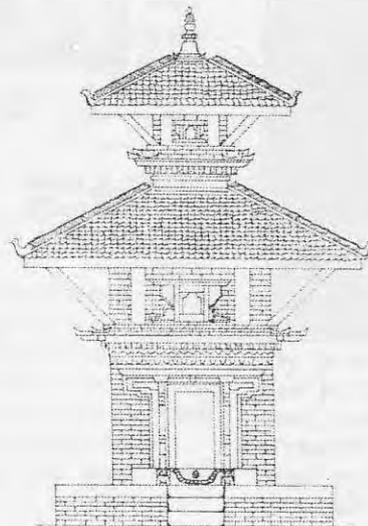
1. "Prajnaparamita Devi-yaagu Strotra" Hymns on Prajnaparamita Devi
2. "Samyukta Nikaya"- Theravada book containing 1192 pages
3. "Gandavyuhanama Mahayana Sutra" Mahayana Book containing 1117 pages

The Ritual Composition of Sankhu
The Socio-Religious Anthropology of a
Newar Town in Nepal

Bal Gopal Shrestha
Research School CNWS,
University of Leiden
The Netherlands.

The dissertation includes xxvi + 450 pages, 27 tables and charts, 16 maps, 49 B & W photos, Glossary and printed in September, 2002
ISBN: 90-9016170-8

(See the summary of dissertation in page 23)



रञ्जना लिपी, संयुक्त राष्ट्र संघ र हामी

ओम कृष्ण श्रेष्ठ

लुपु आंबु खैरेनी बजार

तनहुँ

प्रजातन्त्र आएपछि हाम्रो देशमा विभिन्न किसिमका पत्रपत्रिकाहरू देख्न थाले । पहिले जस्तो कुनै सेन्सरको आवश्यकता भएन । मनमा लागेको बोल्न, लेख्न पाउने भयो । तर पञ्चायतकालमा प्रतिबन्ध लगाएका चित्र फोटोहरू उल्लेख भएका कम्मै मुखपत्र देखिए । ती मध्ये भक्तपुर- ठिमीको यि पिथना, गुधि, थिमिले ने.स. १९९१ न्हदं (नववर्ष) को उपलक्षमा प्रकाशित यि ख्वापा (मुखपत्र) को आफ्नै महत्व थियो । त्यो के भने उक्त मुखपत्रको आवरण चिन " संयुक्त राष्ट्र संघ नेपाल लिपीमा लेखिएको राष्ट्रिय ध्वजा बोकेको मान्छे " प्रजातन्त्र आउनु अगाडी यस्ता जनपक्षिय राष्ट्रवादी चित्रहरू प्रतिबन्ध थियो । सुनिन्छ, नेपालले संयुक्त राष्ट्र संघको सदस्यता लिन देवनागरिक लिपी राखेको नेपाली माटोमा हुकँदै आएको कलात्मक, रञ्जनालिपि राख्ने प्रस्ताव गरियो सोही अनुरूप रञ्जना लिपीको एक सेट नेपालको तर्फबाट राखियो । यसैले प्रत्येक अक्टोबर २४ तारिकमा मनाउने विश्व संयुक्त राष्ट्र संघ दिवसमा प्रत्येक नेपालीलाई हर्सोल्लासका साथ रञ्जना लिपीको ताजा संस्मरण दिलाएर जान्छ । त्यो दिन नेपालीलाई गौरवको अनुभूति गराउछ । त्यो के भने रञ्जना लिपी जस्तो विश्वमा सन्मानित कलात्मक उच्च कोटीको लिपी नेपालको तर्फबाट प्रतिनिधित्व हुनु निश्चय नै नेपालीमात्रको आफ्नै सभ्यता, प्रगतिको नमूना प्रस्तुत गर्नु हो ।

संयुक्त राष्ट्र संघमा रञ्जना लिपी राखेपछि मात्र यस्को महत्व चर्चा प्रतिचर्चा चलेको होइन । नेपालमा प्राचिन काल देखि विभिन्न लिपीहरूको प्रयोग हुँदै आएको छ । तीमध्ये नेपाल लिपी पनि एक हो । नेपाल लिपीमा कुटाक्षरी, सप्ताक्षरी जस्ता संयुक्त अक्षर जोरिएर लेखिने लिपीहरू बाहेक रञ्जना लिपी, भृजिंम्वल, कुंमोल, वययेमोल, गोलमोल, पाचुमोल, हिमोल, लितुमोल, प्रचलित लिपी आदि पर्छन् । नेपाल लिपी द्वारा विश्वका विभिन्न भाषाका एवम नेपालका विभिन्न शिलापत्र, तालपत्र, स्वर्ण पत्र, विभिन्न प्राचिन पुस्तकहरू लेखिएका छन् । यसरी नेपालको वास्तविक इतिहास अध्ययन अनुसंधान गर्ने नेपाल लिपीको ज्ञान नभइ सम्भव छैन । त्यसकारण रञ्जना लिपीको आफ्नै महत्व र विशेषता छ । हेर्दा आकर्षक र सुन्दर देखिने यो लिपीले हालको राम्रा मात्र नभइ मझुल सुचकको पनि काम गर्दछ । शुभ विवाह (भिं इहिपा), शुभ व्रतबन्ध (भिं भेलबा), शुभ भिमरथारोहण (जंको) अन्नप्राशन -चिपं थिकेगु) एवम विभिन्न शुभकार्यहरूमा तुलहरू, तोरण निमन्त्रण कार्ड (व्वना पौ), शुभकामना कार्ड (भिन्तुना पौ) बदाइ कार्ड (शुभायू पौ) रञ्जना लिपीमा लेखिन्छ । रञ्जना लिपीहरू विशेष गरी मोटो टाका चौडा अक्षर, कोणात्मक परेको हुन्छ । यी अक्षरहरूमा रंजन वा सुर्वण पत्र, सुर्वण पत्रले लेपन गर्दै ज्यादा आकर्षक देखिन्छ । हेरि रहुं जस्तो लाग्ने मनलाई आनन्द दिलाउने भएकोले मनोरञ्जनको अर्थमा रञ्जना लिपी भनेको हुनु पर्छ । ललित बिस्तरमा "रोजमाना दिव्य निर्वचनीय " भनेर उल्लेख छ । रजत पत्र, सुर्वण पत्रले लेपन गरिएका तुल, भ्रांकी, विशेष गरेर पत्रपत्रिकाको आवरण स्तम्भ, एवम जात्रा पर्व जस्तै, मोहनी (बडा दशैं), स्वन्ति (तिहार), न्हदं (नववर्ष) विस्का जात्रा (बिष्केट) आदि राष्ट्रिय पर्वहरूमा विशेष गरी काठमाण्डौं उपत्यकामा देख्न सकिन्छ । आफुले पता लगाएका नया वस्तुहरूको शोभा बढाउन यो लिपी प्रयोग

गरेको पाइन्छ । रञ्जना लिपीलाई विभिन्न नाउबाट सम्बोधन गरिन्छ । नेपाल भाषामा ठाउँ अनुसार भाषा लवजमा धेरै भिन्नता पाइन्छ । एउटै शब्दलाई उच्चारण गर्ने तरिका फरक फरक हुन्छ । यसलाई कसैले रञ्जा भन्ने गर्छ कसैले लञ्जा भन्ने गर्छ । प्रताप मल्लको बहुलिपी अभिलेख (१५ भाषा) मा रञ्ज उल्लेख गरेको छ । यसको नामाकरण बाटै यो सौंदर्य प्रतिक लिपी हो भन्ने सिद्ध हुन्छ । सायद कुचिकार वा लिपीकारले आफ्नो लेख्ने काममा सुगमता, सुलेखन, सौन्दर्य बनाउने हिसाबले विकास गरेको हुनुपर्छ ।

हाम्रा प्राचिन धार्मिक ग्रन्थहरूमा त्यसमा पनि विशेष गरी महायानी बौद्ध धार्मिक ग्रन्थमा यस लिपीले प्रसस्त मात्रमा लेखिएको छ । नेपालका विभिन्न बौद्ध स्थलमा प्रचुर मात्रामा प्रयोग भएको पाइन्छ । महायान ग्रन्थहरूमा महत्वपूर्ण ग्रन्थ प्रजापारमिता हो । यो प्रजापारमिताको प्रत्येक पृष्ठमा कालो भूमिमा सुन र चाँदीको मसिले रञ्जना लिपीका खूबै राम्रा अक्षरहरू लेखिएका छन् । थ्यासफुको रूपमा रहेको यो पुस्तकको मेला प्रत्येक वर्ष श्रावण शुक्ल द्वादसी देखि भाद्र कृष्ण चौथी सम्म काठमाण्डौ थवहिल स्थित चकचौ थन्काई राख्ने ठाउ (हिटी) मा बहिचौ ब्येगू बेला (बाहाल बहिलका देवी देवता देखाउने बेला) हुन्छ उक्त प्रजापारमिता मेलामा उक्त पुस्तक दर्शन गर्ने बौद्धमार्गीहरू भोट र भूटानबाट आउने गरेको सुनिन्छ । उक्त पुस्तकको अन्तमा वि. सं. ३४४ वर्ष धातु विहार लेखिएको छ । (इ.सं. १२२३ -२४)

पाटन जिल्लाको हिरण्यवर्ण महाविहारमा बौद्ध सम्प्रदायको एउटा महत्वपूर्ण ग्रन्थ अष्ट सहस्रिका प्रजापारमिता छ । उक्त ग्रन्थलाई चाँदिको एक भव्य सिंहासनमा ससम्मान राखेर दिनहुं जसो सस्वर दशवज्राचार्यद्वारा पाठ, पूजा गरिने अधावधि छुदैछ । रञ्जना सुवर्णाक्षरले लेखिएको उक्त ग्रन्थ राजा अभय मल्लको इ (१२१९-५५) शासनकालको हो । यस लिपीका ग्रन्थ, अभिलेख, विजाक्षर, तथा कुटाक्षर भोट, चीन, मङ्गोलिया, जापान, भूटानमा बडी आदर र सम्मान पूर्वक अहिले पनि प्रयोग गरिन्छ ।

बौद्ध तन्त्रमन्त्रको लागि कुनैपनि रहस्यमय कुरा लेख्न यो लिपी प्रयोग गरिन्छ । कसैले थाहा नपाओस् भन्ने हेतुले धेरै अक्षरहरू मिलाएर लेखेको हुँदा यसलाई कुटाक्षर भनिन्छ । यसको वर्णमाला अध्ययन गर्दा क वर्ग, च वर्ग, ट वर्ग, त वर्ग, प वर्ग अन्तरथ उष्ण वर्ण र संयुक्ताक्षर जम्मा र लिपीमा पढिन्छ । ललित बिस्तरमा एक द्विरुतर यावच्छशोतर पदसन्धि लिपीको चर्चा छ । यस शैली भित्र सप्ताक्षरी (ह,क्ष,म,ल,व,र,य) र षडक्षरी (ॐ मणि मद्मे हुं) जस्ता मन्त्र प्रसिद्ध छन् । नेपाल लगायत भोट र चीनमा पनि यो मन्त्र पढिन्छ । यसरी कुटाक्षरको बौद्ध तान्त्रिक विद्यामा महत्वपूर्ण स्थान छ ।

धार्मिक ग्रन्थमा मात्र यो लिपी ससम्मान प्रयोग भएको नभइ विभिन्न देशमा प्रयोग भएको पाइन्छ । यस सम्बन्धमा इतिहासकार धनबज्र वज्राचार्यको भनाइ उल्लेखनिय छ । ...चीनमा मिनवंशी बादशाह ले नेपालको काभ्रे तर्फका सामन्ती राजा शक्ति सिंह राम बर्द्धनलाई लेखिएको परवाना (सन्धि) पत्रको सकल परराष्ट्र मन्त्रालयमा छ । रञ्जना लिपी संस्कृत भाषामा लेखिएको उक्त पत्रमा ने.स. ५३५ उल्लेख

छ । यसले नेपाल सम्वत सहित रञ्जना लिपीको स्थान र प्रचलन कति छ भन्ने कुरा प्रस्ट्याउँछ । नेपाल भाषाका साहित्य, नाटक, गीतहरु पनि रञ्जना लिपी द्वारा प्रसस्त लेखिएको कुरा भाषाविद डा. कमल प्रकास मल्लले आफ्नो नेपाल भाषाया ध्वाना सफूया धलः (Bibliography of Nepal Bhasa) ने. स. १०२० १०९७ भन्ने पुस्तकमा उल्लेख गर्नु भएको छ । नेपाल भाषाका चम्किला नक्षत्र, एवम सशक्त स्तम्भ स्व. भाषानिभाः प्रेम बहादुर कंसाकारले आफ्नो पिता आशामान सिंह कंसाकारको संभनामा स्थापना गर्नु भएको एक मात्र (सार्वजनिक अभिलेखालय आशा सफू कूथिमा संस्कृत, मैथली, नेवार लगायत थुप्रै रञ्जना लिपीका थ्यासफू तालपत्र "आसा सफू कूथिया अभिलेख ग्रन्थया वर्णनात्मक हाल (A Descriptive Catalog of selected manuscripts preserved at the Asa Archives) मा उल्लेख छ ।

यसरी नेपालको ऐतिहासिक धरातलमा महत्वपूर्ण भूमिका

खेलेको अन्तरराष्ट्रिय जगतमा प्राचिनकाल देखि चिरपरिचित यस लिपीको संरक्षण सम्बर्दन गर्नु हामी सबैको दायित्व हो । नेपाल लिपी को उत्थानको लागि ज्युदो इतिहास कोष, विलक्षण प्रतिभाका धनि प. हेम राज शाक्यले महत्वपूर्ण योगदान गर्नु भएको छ । देशका विभिन्न ठाउँमा प्रचार प्रसार गर्न नेपाल लिपी गुथि नेपाल भाषा परिषदले खेलेको भूमिका पनि नकोर्न सकिन्न । हामीले हाम्रो मूल्य र मान्यता जोगाउनु पर्छ । हाम्रा कला संस्कृतिका निधीलाई विउंभाउन सकेनौ, समय सगै लान सकेनौ भने भोलि अवसर नहोला आफ्नो भनेर चिनाउने वस्तु नै के छ ? अस्तु

हाम्रै छ मुटु, हाम्रै छ भाटो, हाम्रै छ यो मति
माटोमा मुटु मुखदैन भने के उदछ यो धर्ति
आफ्नै छ मन आफ्नै छ धन म लिन्न उधारो
निहुराइ शिर बन्दिन म कसैको पियारो



लसकुस
Laskus

नेवाः गणनाथ फन्तन काक गणनाथ



Third Newah Convention Issue

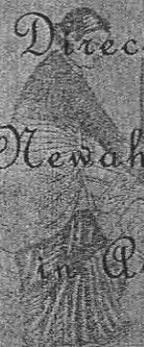
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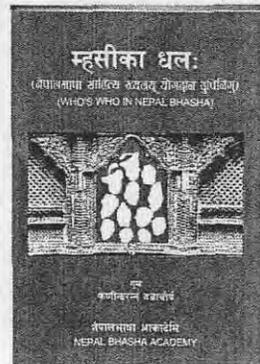
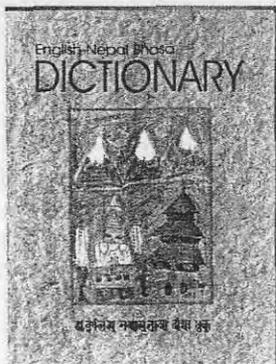
नेपालको एतिहासिक पानाहरु पल्टाएर हेर्दा विभिन्न नामका सम्बतहरु प्रचलनमा ल्याएको देखिन्छ । यस विषयमा सर्वप्रथम मानदेवको नाममा संबत चलाएको देखिन्छ त्यसपछि राजा अंशुवर्माको नाममा पनि संबत प्रयोगमा ल्याएको देखिन्छ । यसरी नै नेपालमा पाइने विभिन्न शीलालेखहरुमा शक संबत को प्रयोग गरेको पाइन्छ । लिच्छवीकालिन राजा राघवदेवको पालामा संस्थापित नेपाल संबत प्रचलनमा आएको अहिले ११२४ वर्ष पुगिसकेको छ । राणाकालमा भित्राइएको विक्रम संबत मात्र होइन अन्तराष्ट्रिय जगतमा सम्पर्क राख्न इस्वी संबतको उतिकै महत्व छ ।

यस छोटो लेखमा हजार वर्ष अधिदेखि प्रचलनमा आएको नेपालको मौलिक संबत नेपाल संबत वारे देखापरेका भ्रमका बुंदाहरु केलाउने प्रयास गरिएको छ । नेपाल संबतलाई आजसम्म जीवित राख्न नेवार समुदायले महत्वपूर्ण भूमिका निभाएको देखिन्छ । यति मात्रै होइन नेवारहरु यस संबत फेरिने दिन अर्थात कार्तिक शुक्ल प्रतिपदा अथवा तिहारको चौथो दिन आत्मपुजा अथवा म्ह पुजा गर्ने परम्परा रहेको छ । नव वर्षको शुभारम्भ र म्हपुजा एकै दिनमा परेकोले कतै नेपाल संबत नै नेवारी संबत होइन र भन्ने भ्रम उत्पन्न भएको छ । नेवारहरुले कहिलेदेखि म्हपुजा गर्न थालेको हो यस्को कितान गरिएको छैन । नेपाल संबतको शुरुआत कुनै व्यक्तिका नाममा नभई लिच्छवी कालिन राजा राघवदेवको पालामा एक साधारण व्यक्ति शंखधर साख्वाले देश निवासीहरुलाई ऋण मुक्त गरेर नेपाललाई ऋण मुक्तको देश घोषण गरि नयां युगको स्थापना गरि चलाएको हो । यसमा अरु तर्क गरिरहनु नपर्ने भएको छ । तर शंखधर साख्वा नेवार हो या होइन यसको कितान भएको छैन । अमेरिका निवासित नेवारहरु विशेष गरेर वाशिंगटन् डी. सी. इलाकामा रहेका नेवारहरुले नेपाल संबत नव वर्ष मनाउने शिलशिलामा 'भिन्तुना' शब्दलाई व्यापकता दिएर *Bhintuna Celebration* भनी नेवारीकरण गरेकोले अरु समुदायका व्यक्तिहरुमा नेपाल संबत नेवारहरुको नै हो भन्ने भ्रम उत्पन्न गराइदिएको छ । नेपालको इतिहासमा फेला पर्ने कुनै पनि शिलालेख, ताम्रपत्र थ्यासफूहरुमा नेपाल संबत लाई नेवार संबत भनिएको छैन । नेपाल संबतलाई नेवार संबत

कायम गर्ने हो भने विक्रम संबत भित्राउन अधि शाहवंशीय राजाहरुले समेत आफ्नो नाउंको सिक्कामा नेपाल संबत नै किन प्रयोग गर्नु पर्यो ? यसको उत्तर सहजै पाउन सकिन्न ।

नेपाल संबतलाई नेवार संबत भन्न लगाउने परम्पराको शुरुआत पंचायत कालदेखि भएको हो । तत्कालीन संविधानको दोस्रो संशोधन नेपाल संबत १०९९ मा भएको थियो । फलस्वरुप नेपाली जनताले शान्तिपूर्ण ढंगले भेला हुन पाउने अधिकार प्राप्त गरे । यसैको शिलसिलामा नेपाल संबतको नव शताब्दी ११०० को शुभारम्भ भएको उपलक्षमा नेवार समुदायले शुभकामना व्यक्त गर्न भिन्तुना भन्दै जुलुसको आयोजना गरेको थियो । तत्पश्चात यो दिनमा *Bhintuna Rally* को आयोजना गर्ने परम्परा बस्यो र उपत्यकावाट बाहिर समेत प्रचार प्रसार भएर अमेरिकासम्म पुगे । यस संबतले नेपालको सरकारवाट राष्ट्रिय मान्यता पाउन पर्ने आवश्यकता महसुस गरियो । यस किसिमको *Rally* मा नेवार सपुदायमात्र सम्मिलित भइ दिइएकोले नेवारहरुको मात्र संबत हो कि भन्ने भ्रम उत्पन्न भएको हो । वास्तवमा यो संबत केवल एक जाति विशेषको मात्र होइन भन्ने कुरा १९९० को जन आन्दोलन पछि राजनैतिक नेताहरुले विस्तारै बुझ्दै आएको फलस्वरुप गतवर्ष भूतपूर्व प्रधानमन्त्री लोकेन्द्र बहादुर चन्द समेत सम्मिलित भएका थिए र शंखधरको चित्र अंकित हुलाक टिकट निकालेर राष्ट्रिय विभूतिको रूपमा सम्मान गरियो । अमेरिका निवासी नेपाली समुदाय चाहिँ अझै पनि यस भ्रमको भुमरीमा फँसेर नेपाल संबत लाई नेवारीकरण गर्ने प्रयासमा तल्लिन रहेको देखिन्छ । नेपाल संबतवारे व्यापक रूपमा अनुसंधानको काम नभएको र यस संबत वारेको सत्यता प्रचार प्रसार नभएकोले यो भ्रमको जड

गाडिएको हो । सत्यतालाई अल्प अवधिसम्म लुकाउन सकिएला तर सदा संवदा लुकेर बस्दैन । दिन आएपछि सम्पूर्ण नेपालीहरुले नेपालको मौलिक संबत त यही पो रहेछ भनि स्विकारने विश्वास छ । नेपालको माटोमा हूँर्किएको संबतलाई नेपाली संबत मानेर *Nepali New Year* मनाउंदा के फरक पर्छ ? अस्ता । (साभार: लसकुस १९२४)



ओभ्हेलमा परेको जीवित संवत्

सुभाषराम

जयदेव द्वितीयपछि लिच्छवी वंशका अन्तिम राजा मानदेव चतुर्थसम्मको १ सय ४७ वर्षको समयावधिका ऐतिहासिक मामापी नपाइएकाले यो समयलाई नेपाली इतिहासमा अन्धकारमय समय भन्ने गरिन्छ। लिच्छवी शासनकालपछि ठकुरी शासनकाल शुरु भएपछि पाटनका तत्कालिन राजा राघवदेवका पालामा (तत्समय हालको काठमाडौँ क्षेत्रसमेत पाटन राज्यमा समाविष्ट थियो) नेपाल संवत्को नाममा एक नया संवत्को प्रादुर्भाव भएको देखिन्छ ।

राजा श्री राघव देव वर्ष ६३ मास ६

श्री पशुपति भटारके सम्बत्सर प्रवृत्तिकृता

राघवदेवको पालामा एक साधारण जनताबाट स्थापित भएर पनि होला, शुरुका वंशावली र अभिलेखहरूमा यस संवत्को प्रणेतालाई व्यक्ति महत्व दिइएन । आफ्नो सम्पूर्ण धन जनताको उद्धार कार्यमा खर्चेर जनतालाई मुक्तिको सास फेर्न लगाउने र नयाँ संवत्सर प्रचलनमा ल्याउने ती ध्याक्क शखधर साख्वा थिए ।

शताब्दीवैदिक जनश्रुतिबाट अमर रहेका ती नायक नेपाल संवत् ८२७ का अभिलेखमा शंखा नामले देखापरै । भूपतिन्द्र मल्लको शासनकालको नेपाल संवत् ८२७ को भक्तपुरको जेला टोलस्थित एक शिलालेखमा नेपाल भाखा शंखा संवत् उत्कीर्ण भएको छ । यिनै शंखधरलाई शंख, शंखा, साख्वा, साख्वाल, सा - गाई, ख्वा - अनुहार, साख्वाल साख्वाल आदि नामले चिगाउने प्रयास भएका छन् । यिनलाई वंशावलीमा कहीं व्यापारी, कहीं शूद्र त कहीं कुमाल, ज्यापू वा गोपाल आदिका रूपमा देखाईएको छ । महत्त्वपूर्ण कुरा त उनको कीर्ति हो, जुन नेपालको इतिहास र संस्कृतिबाट अविभाज्य छ र भइ नै रहनेछ ।

नेपाली इतिहासमा मुख्यतः चार वटा संवत् चल्तीमा आएका देखिन्छन् । ती हुन्, अधिल्लो लिच्छवी संवत्, पछिल्लो लिच्छवी संवत्, नेपाल संवत् र विक्रम संवत् । समतितन्त्र ग्रन्थअनुसार नेपाल संवत्मा ८०२ अंक जोडेमा त्यो शक संवत् बन्छ भनिएको छ । यही आधारमा अधिल्लो लिच्छवी संवत्लाई शक संवत् मानिएको छ । त्यस्तै, पछिल्लो संवत् मानदेव द्वितीयको नामबाट प्रचलित मानदेव संवत् हो । नेपालमा हालसम्म भेटिएको शक संवत् अंकित शिलालेख संवत् १०७ को मालिगाउँ अवस्थित जय वर्माको शिलालेख हो । अशुवर्माकालीन शक संवत् ५१५ देखि ५२६ सम्मका शिलालेखहरू भेटिएका छन् । त्यसपछि अशुवर्माका संवत् २९ देखि ४५ सम्मका मानदेव संवत्को संज्ञा दिन्छन् । यस संवत्लाई अशुवर्मांले प्रचलनमा ल्याएको अशुवर्मा संवत् हो भन्नेहरू पनि छन् ।

लिच्छवी संवत्को सन्दर्भमा इतिहासविद् श्यामसुन्दर राजवंशीले अर्को कुरा प्रकाशमा ल्याउनु भएको छ । उहाँका अनुसार, अशुवर्मांले प्रयोगमा ल्याएको संवत् २९ देखि मानदेव चतुर्थका ३०१ सम्मको संवत् केही नयाँ संवत् नभई लिच्छवी संवत् ५०० पछि ५०० अंक छाडी संक्षिप्त रूपमा प्रचलनमा ल्याइएको लिच्छवी संवत् हो अर्थात् अशुवर्मांले प्रयोग गरेको २९ आदि संवत् ५२९ आदि हुन् । त्यस्तै मालीगाउँको संवत् १०७ को जयवर्माको अभिलेख, चाँगुको संवत् ३८६ को मानदेव प्रथमको अभिलेख आदि पनि शक संवत् जुन ५०० वर्षजति प्रचलनमा रह्यो र मानदेव संवत् (जुन ३ सय वर्षजति प्रचलनमा रह्यो) दुवै एकै संवत् हुन् । यो संवत्लाई अहिले लिच्छवी संवत् संज्ञा दिइएको छ । यस हिसाबले नेपालमा तीन वटा मात्र संवत् देखिन्छन्, लिच्छवी संवत्, नेपाल संवत् र विक्रम संवत् । उल्लिखित लिच्छवी संवत् शक

संवत्भन्दा १७ महिना पहिले शुरु भएको प्रमाणित गरिएको छ । लिच्छवीकालका अभिलेखहरूमा संवत् उल्लेख गर्दा संवत्को नाम उल्लेख नगरी संवत् शब्द संख्या मात्र उल्लेख गरिएको पाईएको छ । हालसम्म कुनै पनि अभिलेखमा लिच्छवी संवत् भनी उल्लेख गरिएको पाईएको छैन । यस संवत्को उत्पत्ति र प्रवर्तकका बारेमा हालसम्म केही थाहा पाउन सकिएको छैन ।

माथि वर्णित लिच्छवी संवत् ८०३ पुग्दा नेपाल संवत् शुरु भएको देखिन्छ । नेपाल संवत् शुरु भएको दिन सन् ८७९ अक्टोबर २० हो भनी कीलहर्नले पता लगाएका छन् । पाटन का: बहालको अष्ट सहस्रिका प्रजापारमिता पुस्तकमा उल्लेख भएको चि संवत् लाई नेपाल संवत् १ (एक) हो भन्ने तर्क पनि रहदै आएको कुरा डा. चुन्दा वज्राचार्यले उल्लेख गर्नुभएको छ । यदि यो गलत नभएमा यो नै नेपाल संवत् को पहिलो अभिलेख हो जुन उत्पत्तिको प्रथम वर्षमै प्रयोग भएको थियो । त्यस्तै पाटनको मंगलबजारस्थित कृष्णमन्दिर अगाडिको ढुंगेधारांमा उत्कीर्ण गरिएको ऊँ संवत् माता लाई नेपाल संवत् (१०) दस मानिदै आएको छ । नेपाल संवत् नै भनी फिटान गरिएको सर्वप्राचीन नमुना भने एस के सरस्वती (कलकत्ता) को संग्रहमा भएको अष्ट सहस्रिका प्रजापारमिता ग्रन्थ मानिएको छ, जसमा नेपाल वत्सरे १४८ पुग्ने माघ शुक्ल दशम्या भनी तिथि उल्लेख भएको छ । यसपछिका अभिलेखहरूमा यो संवत्लाई श्रयस्तु संवत्, नेपालाब्द, नैपालीक संवत्, नेपाल देशीय संवत्, शुभ भवत्, नेपालीक संवत्, नेपाल भाखा संवत् आदि उल्लेख भएको पाइन्छ ।

नेपाल संवत्को उत्पत्ति क्षेत्र नेपालमण्डल (काठमाडौँ खाल्डो) भए पनि यसको प्रयोग यही मात्र सीमित भएको भने देखिँदैन । नेपाल अधिराज्यको पूर्वी उदयपुर जिल्लादेखि पश्चिमका मगरात, गुल्मी, प्यूठान, लमजुंग आदि ठाउँका हस्तलिखित ग्रन्थादिमा नेपाल संवत् व्यापक प्रयोग भएको पाइन्छ । नेपाल अधिराज्यमा मात्र नभई यसको प्रयोग भारत र तिब्बत (चीन) मा पनि भएको प्रमाण महाचीनका मिंगवंशी राजा तायिमिंगले बनेपाका शासक शक्ति सिंह रामलाई नेपाल संवत् ५३५ आषाढ शुक्ल दशमी मिति उल्लेख गरी पठाएको फरमान पत्र, भारत कुचविहारका राना प्राणनारायणले नेपाल संवत् ७५३ उल्लेख गरी निकालेको ससुवर्ण मुद्रा, शाहवंशीय राजा प्रतापसिंहको पालामा भएका नेपाल संवत् ८९५ उल्लेखित भोटसितके सन्धिपत्र आदि हुन् । नेपालमा प्रयोगको हिसाबले सबैभन्दा कान्छो संवत् विक्रम संवत् हो । यो संवत् सन् १९०३ मा श्री ३ चन्द्र शमशेरको शासनकालमा मात्र सरकारी प्रयोजनमा भित्रिएको संवत् हो । यो प्रयोगको गन्तीले यो संवत्को प्रचलन १ सय वर्ष पनि भएको छैन । फेरि यो संवत् इस्वी संवत् जस्तो अन्तर्राष्ट्रिय प्रचलनमा रहेको संवत् पनि होइन र नेपालको मौलिक संवत् पनि होइन ।

माथि वर्णित लिच्छवी संवत् र नेपाल संवत् नेपालका मौलिक संवत्हरू हुन् । लिच्छवी संवत्को तुलनामा ऐतिहासिक र सांस्कृतिक दृष्टिले नेपाल संवत् अत्यन्त महत्त्वपूर्ण छ । नेपाली इतिहासमा लिच्छवी संवत् जम्मा ८ सय वर्षसम्म चलेको छ । नेपालमा जति पनि चाडपर्व, जात्रा मेला, उत्सव मनाइन्छ ती सबै नै (केही अपवाद छोडेर) नेपाल संवत्को चन्द्रमास पात्रो अनुसार नै मनाईदै आईएको छ । नेपाल संवत्को ज्ञान विना त नेपालको इतिहास र संस्कृति अध्ययन असम्भव नै छ । नेपालको इतिहास र संस्कृति अध्ययनमा सबैभन्दा महत्त्वपूर्ण संवत् नेपाल संवत् नै हो । नेपाल संवत् उल्लिखित, नेपाल संवत्मा

लेखिएका घटनावली, वंशावली आदि हजारौं ग्रन्थ र अभिलेखहरू आज पनि सुरक्षित नै छन् । यी ग्रन्थादि कुनै भाषा र लिपि विशेषमा मात्र सीमित छैनन् । यी कुराहरू यस संवत्को जीवन्तताका प्रमाण हुन् । वास्तवमा संवत् कुनै जाति, भाषा र वर्गसंग मात्र जोडिने

विषयवस्तु होइन । आज नेपाल संवत्को ऐतिहासिक मौलिकता र महत्तामाथि कसैले शंका गर्ने ठाँउ नरहे जस्तै यो संवत् कुनै जाति, भाषा, वर्ग वा धर्मसंग मात्र सम्बन्धित होइन भन्ने तथ्य पनि सर्वमान्य भइसकेको छ । त्यसैले यो संवत्लाई ओभेलमा पार्नु भनेको नेपालको आफ्नो मौलिकतालाई उपेक्षा गर्नु सरह ठहर्दछ ।

पुस्तक परिचय

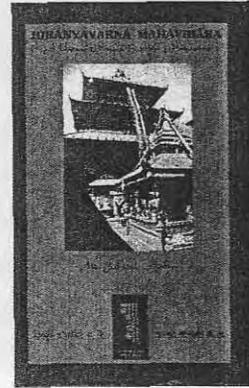
नेपालभाषा व्याकरण

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कुनै पनि भाषा बोलीचालीमा मात्र सीमित रहयो भने कालान्तरमा लोप भएर गएको उदाहरण धेरै पाइन्छन् । नेपालभाषा पनि केवल बोलीचालीमा मात्र सीमित रहेको भए यस भाषाको वाङ्मयको विकास हुने थिएन । कुनै पनि भाषा जव लिखित रूपमा देखा पर्छ त्यसलाई एकरूपता दिन शब्दकोशको आवश्यकता पर्छ र यसले शब्दहरू शुद्ध लेखनमा सहयोग पुऱ्याउँछ । शब्दकोश पछि व्याकरणको आवश्यकता पर्छ र यसबाट भाषा शुद्ध लेखन सहयोग लिईन्छ । नेपालभाषाको लिखित परम्परा सयौं वर्ष अघिदेखि शुरू भएता पनि यस्को व्याकरण वि.सं. १९८५ मा शुकुराज शास्त्रीले प्रकाशमा ल्याए । त्यसपछि आजसम्ममा अंग्रेजीमा लगायत लगभग २४ वटा नेपालभाषा व्याकरण र व्याकरण सम्बन्धि पुस्तिकाहरू प्रकाशमा आएका छन् । अहिले नेपालीमा नेपाल भाषाको व्याकरण प्रकाशित गरिएको छ ।

यस व्याकरण नेपालभाषाका विद्वान डा. सुन्दरकृष्ण जोशीले लेख्नु भएको पुस्तक नेपाल राजकीय प्रज्ञा प्रतिष्ठानबाट प्रकाशमा आएको छ । यसमा व्याकरणमा हुनु पर्ने सबै विषय समावेश गरिएको मात्र होइन नेपालभाषाका वाक्य विन्यासको मौलिक स्वरूपको जानकारी पनि दिइएको छ । नेपालभाषा नजान्ने नेवारहरू र नेपालभाषा जान्न चाहाने गैरनेवारहरूको लाभान्वित हुने उद्देश्य लिएर यो पुस्तक तयार पारिएको भएता पनि छ यसबाट नेपालभाषामा बोल्ने र लेख्ने गरेकाहरू पनि आफ्नो भाषा शुद्ध लेखन लाभान्वित हुने छन् । नेपालभाषाको अध्ययन गर्नेहरूको निम्ती पुराना व्याकरणहरू दुर्लभ भइ सकेकोले पनि यस प्रकाशनबाट सहयोग पुगेको छ किनभने यस विषय नेपालभाषा व्याकरण हो केवल माध्ययम मात्र नेपाली भाषा हो । १९०१०४



नरेश गुरुजुलिसे अन्तर्वार्ता

त्रिभुवन विश्वविद्यालय बौद्ध अध्ययन विभागया अध्यक्ष प्रा.डा.भाजू नरेशमान वज्राचार्यजु ताईन्ह्यनिसें बौद्ध धर्मया सेवाय दुविना च्वम्ह खः । मन २००३ या दिसेम्बर पाखे पं. बद्धि रत्न वज्राचार्य नाप लस एन्जलस म्युजिएम सं जूगु नेवाः बौद्ध कलाया प्रदर्शनी शान्तविधानोत्तर पुजा यायेत विज्याबलय नेवाः विज्ञान पाखे कागु अन्तर्वार्ता थन न्हय व्वया च्वना ।

१ वज्रयान बौद्ध धर्मया मौलिक विशेषता कथं नेपाःयात थकायेगुलि नेवाः तयेसं यकी हे योगदान बिया च्वंगु सी दु । थुके छपिगु विचारं थ्व परम्परायात म्वाका तयेत सन्तोषजनक गतिविधि जुया च्वंगु खने दुला ?

सन्तोषजनक गतिविधि जुयाच्वंगु मदु धाये भद्धि तर सन्तोष जनक दु धका नं गर्व याये मज्जु । छायाधारां थन गुलिनं ज्या जुयाच्वन परम्परायात न्हयाकेगु धंग जक जुयाच्वन । भूषि परम्परावादी जक जुयां नं मगाः समय सापेक्ष जुये सयेके माः । अले तिनि निरन्तरता दयाच्वनी । नत्र लोप जुया वने फु । परम्परा दूने नं वामलागु चीज द.मा निकया छोयेमा । बालगु द.मा तनेमा अके समय सापेक्ष जुडफ.सा जक सन्तुष्ट जुई फई ।

२ न्हू पिढीयापिं मनुतयेसं धर्मयात बोलाक स्विकार यागु खने मदु अले भविश्यय थ्व परम्परा लोप जुया वनीगु संभावना दु अके थुखे पाखे गज्यागु कार्यक्रमया तर्जुमा याये मा थं च्वं छपिगु विचारं स्वये बलय ?

बुद्ध धर्मयात scientific religion धका स्वीकार याना च्वंगु खने दु । थ्व हे कारण संसारय नाजागु Harvard, Cambridge थे ज्यागु University बौद्धधर्म अध्ययन जुया च्वंगु दु । तर नेपाया जनता थ्व धर्मयात स्वीकार याना फाइदा कायेमफया च्वन । न्हापा न्हापा फाइदा कया वगु कारण थोकन्हय बाहा, चुक, चिभाः नखः वख दया वल तर लिपा थ्व फाइदा भीमं स्थाने मफया वन । छायां कायेमफया वगु धायेवलय थ्व धर्म पुरोहित जुडगु वा गुर्जु जुयेगु जुयावल । थ्व धर्म फाइदा कायेगु त्वता वन । समाजयात फाइदा वीमागु खः व मजुल । अके थ्व धर्मया अध्ययन याना कना वीगु, स्यना वीगु ज्या मजुगु कारण याना थुखे पाखे भूषिगु श्रद्धा कम जुयावंगु जि वाःचायेका च्वना ।

३ वर्तमान अवस्थाय खनेदया च्वंगु थेरवाद परम्परा पाखे न्हयावना च्वपिं यकी खने दु । थुके या रुप व्यापक जुया वं लिसे वज्रयान व महायान परम्पराय आस्था म्हो जुया मवनी ला ? अले लिपा भविश्यय नेपाया मौलिक बुद्ध धर्म धका नाला च्वंगु परम्परा न्हना थेरवाद परम्परा जकं ल्याना मर्चनीला ?

बौद्धधर्म धार्मिक चाहे महायान या थेरवाद या वज्रयान जुयेमा बौद्धधर्म हे ख । स्वविरवाद विकास जुल महायान मजुल धायेगुया कारण थेरवाद मखु । छायाधारा थेरवाद धैगु बौद्धधर्मया प्रारम्भिक शिक्षा खः । प्रारम्भिक शिक्षा मदयेक माध्यामिक व उच्च शिक्षा प्राप्त जुइमखु । थेरवाद बौद्धधर्म प्रारम्भिक ख.सा महायान विकसित जूगु शिक्षा खः । विकसित शिक्षा सियेके सयेके न्हय Background माः । अले तिनि महायानया शिक्षा थुयेके फई । स्वविरवादया Fundamental Principle मसिक महायानया Principle थुयेके फइमखु । निकाय

भावना मस्वसे Study यात धासा Fundamental खं सीकेगु Further study त यायेगु स्वत धासा true बौद्ध धर्म सीके फई । निकाय भेद आपसय विरोधया लागि मखु समाजस्यया लागि खः , समस्याया लागि मखु । थ्व खं स्वविरवादयापिन्सं नं सीके माः महायानयापिन्सं नं सीके माः ।

४) हालय स्थापना जूगु बौद्ध अध्ययन विभाग पाखे लिक्ना च्वंगु अध्ययन पद्धति यात गुलि तक प्रोत्साहित ब्यूगु दु थं च्वं ?

नेपालय बौद्ध धर्म अध्ययन यायेगु मौका मदुगु अवस्थाय प्राइभेट लेबलं थ.थ.गु कोथाय च्वना भति भति अध्ययन याना च्वंगु खः । तर सरकारी स्तरं दयेमागु विभाग मार्फत बौद्ध दर्शनजक मखु जिमिसं Department of Buddhist Studies बौद्ध अध्ययन विभाग नां तया तयागु दु । छम्ह पुरोहितया लागि कर्मकाण्ड जक सीकेगु, छम्ह दार्शनिकया लागि दर्शन जक सीकेगु मखु । थोकन्हय या जमानाय दर्शन, कर्मकाण्ड धर्मय जक लिक्का तयातये मज्जु । विश्वय थ्वयागु निर्मित Dynamic Aspects नं दु । थुयेयात Buddhist Studies धाई । Buddhist reason, History, Literature, Architecture, Culture, Tradition, Heritage, Modern World, Modern Thought, Economics in Buddhism, Management in Buddhism, Humanities in Buddhism, World Peace and Buddhism. आदि विषययात कथाना यका च्वनागु दु । थ्व विभिन्न Approach चं बौद्ध धर्मयात थुइका छेले मागु दु । वन्यागु दृष्टीकोण अध्ययन अध्यापन छु न विहारय वा गुम्बाय जुइ फेमखु जुई । अन थ.थ.गु छे निकाययात प्राथमिकता वियाच्वंगु दइ । तर University जिपिस बौद्ध धर्मया Historical Approach, Cultural Approach, विभिन्न दृष्टीकोण व्वका च्वनागु जुया थुके गुलि फाइदा जुयाच्वंगु दु धका विचाःयात धासा बोलाक थुइके फई ।

५) धर्म व संस्कारया अध्ययन यायेगु धैगु लाज्या जकथं खने दु तर विभागापाखे अध्ययन याना थ्व क्षेत्रया विद्यार्थी जुया पास याना पिहां वैपिन्त व्यवसाय कथं गन्याथाय थाय सुरक्षित याये फइ ?

थ्व न्हयाम्हेसिनं न्यनीगु छगु मका न्हयसः खः । थ्वया Scope छु दु । थ्व व्वना छु जुई । जि थ्व Buddhist Studies व्वना तर जितः फुसत हे मदु । न्हापा जि जयमां ज्या याना च्वना । अबले नं फुसत मदु । आः दिल्ली विश्वविद्यालय वनाः M.A याना अन हे Ph.d. यानाः वया । आजितः मनुत नाप व्यवहार यायेत अपठ्यार जुया वल । मलाः धायेत किंचि किंचि याना च्वनी गये मलाः गथे मलाः आदि आदि न्यना च्वनी । लाः धायेत थ ज्या यायां याये मफू । नयेत्वनेगु तक हे फुसत मदु । अले ज्या यानाः नं गुलि जक ज्या यायेगु । विस्तारं छगु सिधल मगु याये त्यनागु दु । अके scope धैगु माः वनेगु मखु थ.थ.गु create याना कायेगु खः । जि young generation गापि मस्तेत धया च्वना you have to create the job yourself । भीस सिर्जनशील विचार याये मागु दु । कतिपिन्सं दयेका तगु दरबन्दी ज्या या वनेगु मखु कि न्हगु न्हगु चीज दयेका scope open याना वैपिन्त opportunity वीगु याये मयेके मागु दु । थ्व धंग think याना स्वत धासा थुखे पाखे यकी

हे opportunity खने दु । उद्धारणया लागि छम्ह बौद्ध धर्मया संस्कार हे मद्दुम्ह Prof. John Huntington नं बौद्धधर्म व्वनाः फूर्सत मद्दु । नां जाःम्ह scholar जुया च्वंगु दु । London या Dr.David Gellner थनया Prof. Todd Lewis मद्दुगु मखु । ईपिं अपो मेहनत याना जुई । अके you have to create the scope yourself थुखेपाखे नयेत्वने मखंनिगु छु हे मखना ।

६) पुजा यायेगु व्यबहारय न्हू पिढीयापिं मनु तयेसं उलि च्यूता तगु मद्दु , पुलापिं गुर्जुपिं भंभं पाः जुजुं वना च्वंगु दु । थन्यागु अवस्थाय परम्परायात गथेयाना ल्यंका तयेगु ?

जिं धया च्वना कि बौद्धधर्म अध्ययन यायेगु अपु मजू । उकेसनं बौद्ध पुरोहित, भिक्षु, लामा जुइगु भनहे थाकु । छे त्वता भिक्षु जुयेगु गुलि थाकु जजमान पिन्याय वना door to door service यायेगु भन हे थाकु । जातं गुरुजु जुइवं मगाः । फक्को सयेक सियेके यायेमाः अले तिति पक्काम्ह बौद्ध गुरुजु जुई । Dedication नं यको यायेमा । गुरुजु जुयेगु थाक्ये फु तर प्रेरणा बी मागु दु । इमित नैतिक समर्थन भौतिक समर्थन यायेमाः । अध्ययन अध्यापनया मौका चूलाका बी माःगु दु । इमित छुं नं किसिमया scholarship वियाःहौसला थकया वीमाःगु दु । थौं थन थ्येक वयाः program याःवया च्वना । इपिनाप निरन्तर स्वापू तयाः हौसला वियाः माक्को सहयोग याना थ्व Program organize जुयाच्वंगु दु । छम्हेसित scholarship विया Korea थ्येक छोया बौद्धदर्शन व्वके छोया । अथेहे छुंनं किसिम support याना

वने फत धाःसा थ्वयात young generation नं अध्ययन याना यंकी धैगु विश्वास दु ।

७) अमेरिका थ्येक वया थन्यागु तधंगु पूजा यायेगु अवसर चूलागु बारे छुं प्रतिक्रिया दू ला ? छाय् थथे न्हयेगु समुद्रपार थ्येक वया नेपाया गृह्य धका धयातगु पुजा क्यने ज्यू ला ?

थुके छुं नं फरक मजू । भन जक propagate जुल । बुद्ध कना विज्यागु दु चरथ भिक्खवे बहुजन हिताय बहुजन सुखाय” । देश विदेश वनाः बौद्ध धर्म प्रचार प्रसार या धयातया विज्यागु दु । त्हापा नेपाल तिब्बतय बौद्ध धर्म प्रचार प्रसार जुया वन । अनं China वन, अले Korea, Japan वन । आः बौद्धधर्म नेपाल पिहौं वना च्वंगु मद्दु । थन्यागु अवस्थाय प्रो. दिना वाडदेलेथे ज्याम्ह विदुषी वद्री गुरुजु नाप धर्मधातु मण्डल विषय सियेके सियेके यानादिल । अले जि लिसे सम्पर्क जुल । जि लिसे नं छुं छुं खं सयेका काल । लिपा जिगु विचार नाप प्रभावित जुगु जिं तायेका । अले वेकलं अमेरिकाय् छगु प्रदर्शन जुई ल्यंगु दु । अन बुद्धधर्म सम्बन्धी छुं Presentation याये दःसा ज्यू धैगु विचार प्रकट याना दिल । अले नेपाया गुर्जुपिं व्वनायेकाः छगु पुजा याये दसा ज्यू धैगु खं जुल । थुकेयात सु सु व्वना यंके माली धैगु विचाः प्वक्क कथं नेपाः देया जीवितम्ह गुरुजु वद्री रत्न खः । वसपोलयात व्वना यंके दःसा बेस जुई धैगु विचाः कथं वसपोलयात व्वना हयाः थन थपाये धंगु सप्तविधानोत्तर पुजा जुयाच्वंगु जुल । वसपोलया विचारयात नेपालय् जक लिक्का तयेगु मखू संसारय् प्रचार याये माःगु दु । अके वसपोलया उपदेश न्यनाः उद्धार जुई । मेखें न्हूपुस्ता यात अमेरिकाय व्वना यंकाः धर्मया महत्त्व गुलि दु धैगु भावना थु ईकाः काई अले प्रेरणा बीमाःगु दु ।



ज्ञानसाहू मन्त हैं ? धात्थें खः ला ?

दरशा नेवामि
अमेरिका

जित ख खं विश्वास यायेत तसक थाक्या चन । छायासा छुं न्हि न्ह्यः तिनि इन्टरनेटस जान साह्यात सम्मान यागु किपाः स्वयागु खः । थौ जुलाई १३ तारिख न्ह्याबले थें सुथः न्हापा नित्यकर्म सिधयेका कर्फ कप ल्हाली ज्वनाः कम्प्यूटरय् वृखं स्वयेत फयतुवना । इन्टरनेट चायेकाः नेपाया वृखं व्वना । देउवां माओवादीनाप वातां यायेत सरकार तयार मजुनिगु खं प्ककातःगु व्वना । अले तारादेवी, सत्यमोहन व शिवशंकरपिन्त हंगु वृखं किपानापं बियातःगु व्वना । सन्ध्या टाइम्स स्वया । थिमि नगरपालिका अफिस वम मुयाः ध्वस्त जूगु व्वना । अले जिगु मिखा राजा शाक्यया जान साह्वारे च्यातःगु च्वसुइ वन । व्वं राजा शाक्य छाया थये च्वगु जुइ धैगु मती वन । वयकः साहू नाप समाज सेवाया ज्याय ज्यावलययागु खं लुमनावल । तर च्वसुया अन्तपाखे 'खं ल्हाये मखक त्वता वन' धैगु खन्वाः व्वनावलत् भसक वन । तसक नुगः मडिहन नेवाः वाडमयया छह शर्भाधन्तक पाः जुल धका । ज्या न्ह्यः गनं नं जान साहू मदुग्वारे छुं खं त्यनेगु व व्वनगु मखुगुलि राजा शाक्यया च्वसु व्वना अजू चायेमागु जुल । जितः ला अक नं विश्वास याये थाक्याचन कि जान साहू मदुगु धात्थे खः ला ? तर त्यनेगु स्याके ? जि च्वना च्वना न्ह्यगु समुद्र पार । साहया धर्मनियता नाम न्ह्यायथा छह जक थन च्वनाच्वंगु स्यु । फोन याना न्यना स्वये धका कतः याना- सम्पर्क मजु । न्ह्यागुमा जान साहू मदुगु मखुमा राजा शाक्य अज्यगु खं वयवय् थाइमखु जुइ । उकि करेवरं विश्वास याना ।

छुं दिन लिपा सन्ध्या टाइम्सया सम्पादक सुरेश क्रियापाखे व्याकक खं ईमेलमार्फत व्योसिल मिल वयकः साहू जून १९ तारिखय् हे मदयेधुंका गुयाचन । सुरेशजुया पौ व्वना जान साहया ख्याः लुमका । वयकःया नेवाः संस्था, समाज, बुद्ध धर्म व नेपाप्रति द्यवना च्वंगु मतिना लुमकाः श्रद्धाया स्वां देछाया च्वना । जिगु नुगलय् जान साहू मदुगु खंया सिलासलाय वक्व घटनाया परिकल्पना व्वलना वल । शक्याताया कल्पना व्वलना वल । क्वापुखु थें जागु व्यस्तगु थासय् च्वनादिह जान साहया सीमह सिथे यंकवलय गुलिजक लस्कर दत जुइ धैगु कल्पना व्वलना वल । वयकः मैत्री भावना व दान पारमिताया गुणं जाह छह नेवाः पुत्रयात नेवाःतसे मह मस्युह दयेथाकइ । न्ह्यागु कथंया बौद्ध गतिविधि मन क्वसाःह साहू जानज्योति कमाकार मन्त धागु वृखं स्युमानिसं वयकःनाप भाषा व बुद्धधर्मया सेवा यानावलथ यागु खं जिगु न्ह्यने भ्वातां द वल ।

विशेष याना फीगु समाजय् नेपाल भाषा साहित्ययात यक्व थक्या वंगु संस्था धर्मोदय सभा थगु भाययान निलाञ्जली विद्याः खंय भायपाखे विनाच्वंगु इलय् वयकःसाहया अथक प्रयास व परिश्रम धर्मोदय सभाया ना कालिम्पोड नेपालय् ल्हाया हसा कालिम्पोडय् च्वंगु धर्मोदययात न्ह्याः याना कालिम्पोड धर्मोदय सभाया नाम थौ तक धस्वाका तयेगु ज्याय वयकः साहया तधंगु योगदान दु । उगु इलय् वयकः साहया दिग्दर्शन मदुगु जूसा थौ धर्मोदय धैगु ना नेवाः तयेगु ससारं यक्व हे तापाना वनिगु खइ । धर्मयात राजनीतिकरण यानाः भाषाया खिपत चिका व्यवलय् पुलांगु धर्मोदय धकाः न्ह्याय तपुइका च्वपि

फुककं थं खिपतं चीका च्वनेमाल । अले न्हापा न्हापाया ल्हासा साहपिन्सं स्वचितं दान विद्याः थापना याना थक्यु धर्मोदयया रुप हिना वंगु खनाः वयकपिनि आत्मा ला असन्तुष्ट जुइगु हे जुल । थं भीसं चाःसां, खंसां मिखा तिसिनाः च्वनेमागु अवस्था थौ कन्हय् जुयाच्वंगु दु । तर थथगु लजगाः व बनेज्या सिधिल जुया वंगुलि कालिम्पोड त्वःता वंसा कालिम्पोडय् च्वपि नेवाःतय्सं जान साहया लिधंसाय कालिम्पोड धर्मोदय सभा नामं हानं उकिया अस्तित्व व्यापक यानातयेगु कतः यात ।

थौतक इमिगु गतिविधि सूचारु रुप न्ह्यानाच्वंगु दु । उगु इलय् कालिम्पोड धर्मोदय सभाया छें मियाः नेपाः न्ह्ययेगु ज्या सफल जूगु जूसा धर्मोदय व नेवाःतयसु सम्बन्ध यक्व हे तापाना वनिगु खः । तर सन १९५० पाखे तसक च्वन्ह्यानाच्वंगु धर्मोदययात नेपाः दुकायेगु खंय थयफल जुसेलि निगु दसकतक धर्मोदयया नामं छुं छुं हे मजुल । उकिया पलेसा मेमंगु संस्थाया नामं गतिविधि व प्रचारप्रसार जुल । अले शान्ति क्षेत्र नेपालया राजनीति वसेली १५ गूगु विश्व बौद्ध सम्मेलन यायेगु जागरण वल । हानं धर्मोदययात पुनर्गठन याना न्ह्याका यकेगु क्वछित । तर उदेश्य धासा न्हापा थें मखु मगु हे ढंगं ज्या जुल । तर, उलि तकया दुने कालिम्पोड धर्मोदय सभाया दुजपिन्सं थगु कार्यक्रम न्ह्याकात् च्वन । साहू जानज्योतिया अध्यक्षताय् न्ह्यगु समिति गठन यानाः दयदसं स्वाया पूर्ति माने यायेगु लय् छकः जानमाला भजन हालेगु, वापति धर्मोदय सफूकथं चायेकेगु जुयाचन । थाइलैण्डय् नीस्वना तःगु डब्बू वि. एफ या सक्रियताय् जुइगु विश्व बौद्ध सम्मेलनय् कालिम्पोडपाखे च्वति कायेगु ज्या नं न्ह्यात । अले ताईतक दिनाचंगु धर्मोदय लय्पौ सन् १९७६ निसं न्हिदिल्लीइ दर्ता जुयाः थं च्वमिया सक्रियताय् पिहा वल । थं ज्याय जान साहया स्वाहाली थं च्वमि गुवलें ल्वमंकी मखु । वयकलं थःहे थाय्थासय् भाया च्वसु मुका दिल, विज्ञापन मुका दिल । उलि जक मखु, थम्ह हे सभा समारोहलय् च्वति कयाः इनाविगु यानादिल । थं निक्कः खुसी पिहांवःगु धर्मोदययात सूचारु रुप न्ह्याका यकेगु ज्याय जान साहया योगदान लुमकाः च्छाये बहजु । अले थं च्वमि अमेरिका निवासित जुसेलि निरन्तरता विमफयाः दित ।

थं दुने धर्मोदय नर्सरी स्कूल वयकः गाहया हे अध्यक्षताय् नी स्वनाः थौ तक न्ह्याना च्वंगु खः । नेवाः वाडमय व बुद्ध धर्मया विकास यायेगु ज्याय वयकया अबजु भाजुरतन साहयात ल्हासाय 'स्याम्ह काव क्स्थी' धाइगु । उकिया अर्थं तयुगु तपुलि पुइह साहू । वयकया स्वाहाली नेवाःतयसं गुबले ल्वमंकी मखु । जिं स्वये नेवाः वाडमयलय् धमइ साहू धुंकाः भाजुरतन साहया ना न्ह्यने दं वइ । वयकया स्वम्ह कार्यापि मणिज्योति, जानज्योति व देवज्योति स्वम्ह नेवाः व बुद्धधर्म थकयेगु ज्याय मन क्वसापिं खः । थंयक साहपिं नाप जिगु सम्भकं यक्व दु । तर जान साहयात जिं गुलि म्हासिल, उलि मीपिं साहनाप जिगु स्वापु क्वात् मजु । वयकः साहया करुणा, भ्रातृत्व व दानपारमिताया गुणं जाह नेपाः देया छह नेवाः सपुत खः धकाः लुमका च्वनी धैगु आशा यानाः जिगु श्रद्धाञ्जलि देछाया च्वना । वयकया चित्तय् शान्ति दयेमा धकाः नं प्रार्थना याना । ००००००००००००००

उत्साहजनक ढंगं क्वचाःगु भारतीय नेवाःतय् अधिवेशन

तेज महर्जन

संसारया सकलं मनूतय् थ.थ.गु जातीय म्हसिका बिस्कं बिस्कं दयाच्वनी । मनूतय् म्हसिका उमिसं ल्हाइगु भाषा, उमिगु संस्कार, संस्कृति, रहनसहन पाखें वियाच्वंगु दइ । भाषा, संस्कृति, संस्कार मन्त कि उमिगु म्हसिका हे मदुगु जुइ ।

विश्वव्यापीकरणपाखें न्ह्यानाच्वंगु थौया संसारय् मनूत छ्मू थासं मेगु थासय् वनेगु, च्वनेगु यानाच्वंगु दु । थ्व भवलय् उमिसं थ.थ.पिनिगु संस्कृति, संस्कार बुलुहुं त्वःता वनाच्वंगु दु । गुकिं थ.पिनि म्हसिका नं बुलुहुं तंका वनाच्वंगु दु । थथे हे थ.पिनि म्हसिका तंकावनाच्वपि भारतय् च्वनाच्वपि नेवाःत न खः । थन च्वंछपि नेवाःतय्सं नेवाः भाय् ल्हाये मसयेधुकल, नेवाः संस्कृतिया बारे छुं जानकारी मदयेधुकल, नेवाःतय्सं यायेमाःगु संस्कार छुं मयायेधुकल । गुकिं यानाः थनया नेवाःतय् नेवाः खया नं नेवाः धयागु छुं चिं मदयेधुकल ।

आः वयाः थनया नेवाःत थ.पिनि म्हसिकाया नितिं बुलुहुं जागृत जुयावःगु दु । थौथी संगठनत दयेकाः नेवाःतय्त जागृत यायेगु यानाहयाच्वंगु दु । थनया नेवाःतय्त जागृत यायेगु नाप थ.पिनि म्हसिकाया नितिं आवश्यक ज्या यायेगु नितिं सन् १९९३य् 'भारतीय नेवार संगठन'या स्थापना जूगु दु । थ्व संगठन पाखें थय्थासय् शाखा कमिटीत गठन यानाः ज्या न्ह्याका वया-च्वंगु दु ।

वगु पुष १२, १३ व १४ गते स्वन्ह्यकं थुसु भारतीय नेवार संगठन (दार्जिलिङ्ग)या न्याक्वःगु अधिवेशन इअर्स वाप्राकोटया बाप्राकोट उच्च माध्यमिक विद्यालयय् जुल । अधिवेशनया उलेज्या मू पाहां नेपालभाषा मंकाः खलःया नायः पद्म-रत्न तुलाधरं सुकुन्दाय् मत च्याकाः व संगठनया संस्थापक जे.एन. प्रधानं भण्डोत्तोलन यानाः यानादिल । अधिवेशनय् नेपाःपाखें विशेष पाहा कथं मंकाः खलःया छ्याज्जे नरेश्वीर शाक्य व मध्यपुर कला परिषद व म्यूजिक मिडिया पागाया कलाकारपिसं च्वति काःगु खः । अधिवेशनय् भारतया प्यंगू राज्य सिक्किम, आसाम, मेघालय व पश्चिम बंगाल यानाः निसलं मल्याक प्रतिनिधितय् सहभागीता दुगु खः ।

मदुम्ह एल.एम. प्रधानया लुमन्तिइ मौन धारण यासं न्ह्यागु उलेज्याभवलय् भारतया न्ह्यापांहे नेवाः सांसद बदीनारायण प्रधान व गंगा राम जोशीयात हनेज्या याःगु खः । ज्याभवलय् संगठनपाखें प्रकाशन याःगु स्मारिका व नेवाःतय् वृसां निसं सीवलय् तक यायेमाःगु संस्कार पद्धतिया सफुचा 'जन्मदेखि सीज्या सम्म संस्कार

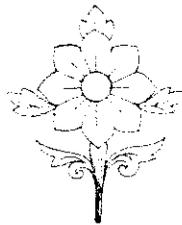
पद्धत'िया विमोचन नं जुल । थनया नेवाःतय्सं नेवाः नेवाः दथुइ थ्याहा यायेगु नितिं विवाह गुथि न स्वनातःगु दु । थुकिया नितिं इन्टरनेटय् तयातःगु विवाह गुथिया वेब साइटया बारे नं ज्याभवलय् जानकारी बिल ।

ज्याभवलय् इअर्सया कलाकारपिसं स्वागत म्ये हालः न्यकल । ज्याभवःया अन्तय् इअर्सया कलाकार व नेपाःपाखें वगु सांस्कृतिक पुत्रः मध्यपुर थिमि कला परिषदपाखें नेवाःतय् मौलिक नृत्य चर्चा, महाकाली, नृसिं प्याखें न्हयब्वलसा म्यूजिक मिडियाया सतिस महर्जन, रामकृष्ण दुवालपिसं नेवाः म्ये न्यकादिल । नेपाःपाखें वगु सांस्कृतिक पुत्रःया ज्याभवः स्वयेगु नितिं उर्लावारी, मालबजार नापं थौथी थासं टुक्य् च्वनाः कार्यक्रमस्थलय् मनूतय् थ्यकःवःगु खः ।

उलेज्याया कन्हय् कन्हू संगठनया प्रति-वेदन, शाखा कमिटीतय् प्रतिवेदन न्हयब्वयेगु ज्या जुल । उकन्हू हे जलपाइगुही जिल्ला समिति, दार्जिलिङ्ग जिल्ला समिति व पश्चिम बंगाल राज्य समितिया नं गठन जुल । न्ह्यापा थुगु संगठनया राज्य समिति व शाखा कमिटीत जक दयाच्वंगु खः, आः थुगु अधिवेशनपाखें जिल्ला समिति नं गठन यायेगु ज्या यात । नापं थ्व हे अधिवेशन-पाखें अखिल भारतीय नेवार संगठनया नं गठन जुल ।

अखिल भारतीय नेवार संगठनया सभापतिइ तदर्थ समितिया नायः भापाथुवाः डी.एन. प्रधान च्वनादीगु दु । थुकी राज्य समितिया सभापतिइ पदेन उपसभापति जुइ । गुकी सिक्किमपाखें खगेन्द्र प्रधान, पश्चिम बंगलापाखें सी.के. प्रधान, मेघालयपाखें हरिकुमार प्रधान, आसामपाखें के.के. प्रधान च्वनादीगु दु । छ्याज्जेय् एम.पी. प्रधान, दार्भिलय् इश्वरलाल प्रधान व संयुक्त सचिवय् बी.एन. प्रधान व दुर्गा श्रेष्ठ च्वनादीगु दु ।

इअर्सय् जूगु थ्व अधिवेशनं समितिया पदाधिकारीत तसकं उत्साहित जूगु दु । इअर्सय् च्वपि नेवाःतय्त नं थ.पिनिगु म्हसिका प्रति जागृत यानाव्यूगु दु । थनया नेवाःतय्त नेवाःतय् भाय्, संस्कृति, संस्कारया बारे छुं हे जानकारि मदु धासां ज्युं । तर थ्व अधिवेशनया नितिं जूगु चहलपहल, थन न्हयब्वःगु सांस्कृतिक ज्याभवः, मू पाहां, विशेष पाहापिनि मन्तव्य नापं ज्याभवः न्ह्याकादीम्ह कालिम्पोङ्गया थोगवीर शाक्य इलय्ब्वलय् नेवाःतय् बारे न्ह्यानाच्वंगुलिं थनया नेवाःतय्त नेवाःतय् बारे छुं भचासां जानकारि ब्यूगु दु । थुकिं उमिन्त नेवाःतय् बारे अर्भक अप्पः सयेकं सिइकेत उत्सुक यानाव्यूगु दु ।



दिवंगत भिक्षु सुदर्शन महास्थविर

रजनी महर्जन

भिक्षु सुदर्शन महास्थविर मंत । सन् १९३८ जुलाई १ तारिख कून्हु वसपोल श्रामणेर सुदर्शन जुगु खःसा वसपोलया गृहस्थ नां लुम्बिनीराज शाक्य खः । जुजु जयप्रकाश, अम्बपाली, प्रतिशोध, सुप्रिया, आशंका, विजय, राष्ट्रपाल, विम्बसार, पटाचार व सिद्धार्थ । नेपालभाषा साहित्य रत्नयु प्रथम श्रेणीइ प्रथम अर्थात बोर्ड प्रथमया उपाधि हासिल यानाबिज्याःम्ह वसपोल भिक्षु सुदर्शन महास्थविर नेपाली इतिहास, संस्कृति व पुरातत्व विषयया एम.ए. तर्गिमय् ७९.६ प्रतिशत हयाः प्रथम श्रेणीस प्रथम जुयाबिज्याःम्ह खः ।

वि.सं. २००७ सालं पाल्पा तानसेन टक्सारया शील पाठशालाय् बंकाबिज्याःम्ह खःसा २०१२ निसं २०१४ तक आनन्दकुटी विद्यापीठय् बंकाबिज्याःगु खः । २०१९ सालं रेडियो नेपालं नेपालभाषां समाचार प्रसारण बन्द याःगुलिं विरोध यानाबिज्याःबले सुरक्षा कानून अन्तर्गत खुला व खुन्हु वसपोलयात नजरबन्द यात । अनलि २०२४ निसं २०२६ तक आनन्दकुटी तुं बंकाबिज्यात । २०२८ तक आनन्दकुटी साइन्स कलेजय् अध्यापन यानाबिज्यातसा २०२८ सालनिसं ३२ साल तक आनन्दकुटी विद्यापीठया सुपरिटेण्डेण्ट जुयाः ज्या यानाबिज्यात । अले २०३७ सालं संस्कृति विभाग त्रिभुवन विश्वविद्यालयसं सहायक प्राध्यापक जुयाः अध्ययन यानाबिज्यातसा २०३९ सालं उप-प्राध्यापक जुयाः ज्या यानाबिज्यात । वंगु प्यदं न्हयवनिसें वसपोल त्रिविविया एयकत न्चवमगवतभ म्भनचभभ प्ल चगममजष्कत क्तगमथ स अध्यापन यानाबिज्याःम्ह खः ।

वसपोलं थीथी देशय् थीथी बौद्ध सम्मेलनया प्रतिनिधि जुयाः ब्वति कयाबिज्याःगु दु । सन् १९५६स विश्व सम्मेलनया ग्वाहालिया नितिं कलकत्ताय् बिज्याःगु खःसा १९६२स श्रीलंकाय् मैत्रीपूर्ण भ्रमण नाप नापं १९६३स भिच्छगूगु एशियाली बौद्ध देशतय्गु सम्मेलनय् ब्वति कायेत चीनय् प्रस्थान जुयाबिज्यात । अथेहे हंगकंग, बंगलादेशय् सन् १९६३स बिज्याःगु खः । अध्ययन भ्रमण कथं सन् १९७२स थाइल्याण्ड, मलेसिया,

सिंगापुर व इण्डोनेशियाय् बिज्याःनाः १९७६स जापानय् जुगु शान्ति सम्मेलनय् ब्वति कयाबिज्याःगु खःसा निशस्त्रीकरण सम्बन्धी विश्व बौद्ध सम्मेलनय् ब्वति कयाबिज्यायेत १९८१ स जापान व भारतय् बिज्याःगु खः । व धुंकाः 'युथ सेमिनार अन वर्ल्ड रिलिजन' अन्तर्गत सदस्य कथं न्युयोर्क, इजरायल, इजिप्ट, भारत, थाइल्याण्ड, हंगकंग, चीन, जापान, दक्षिण कोरियाया भ्रमण यानाबिज्यात । अथेहे सन् १०८४स निक्वःगु 'युथ सेमिनार अन वर्ल्ड रिलिजन'य् ब्वति कयाबिज्याःगु खः । अथेहे १९८२, १९८४, १९८६, १९८८स सुप्रिम तथागत फलोवर्स कमिटीया संस्थापक सदस्य व सम्मेलनय् सहभागी जुयाबिज्याये धुंकाःम्ह वसपोल १९९४स तिब्बत धर्मोदय सभाया नेतृत्व यानाः चीन यात्राया शुरुवात जुगु खः ।

थः छम्ह बौद्ध भिक्षुया नातां यक्व बौद्ध सम्मेलनय् ब्वति कयाबिज्याःम्ह भिक्षु सुदर्शन महास्थविर थः मांभाय् नेवाः भाय्या नितिं संघर्षशील व्यक्तित्व खः । सन् १९५३-५४ तक धर्मोदय नांगु बौद्ध लयूपीया अन्तरंग सम्पादक जुया-बिज्यात । अनलि लुम्बिनी लयूपी व नेपालभाषा पत्रिकाया अंतरंग सम्पादक जुयाबिज्याःगु खः ।

नेपालभाषा एकेडेमिया भाइस चान्सलर जुयाः ज्या याना बिज्यानाच्चम्ह भिक्षु सुदर्शन महास्थविरं नेपालभाषां नीच्यागु सिबें अप्ठः सफू च्याबिज्याःगु दुसा खुगु सिबें अप्ठः नेपाली भाषां मौलिक सफू च्याबिज्याःगु दु । अथेहे प्यंगु अनुदीत सफू व खुगु सफू पिदनेधुंकुगु दु । नेपालभाषाया नाटक विधाय् नाटक सम्राट कथं म्हसीका दुम्ह भिक्षु सुदर्शन महास्थविरजुं स्वलाया दुने भिनिपु नाटक च्याः क्वचायेकूगु खः । जुजु जयप्रकाश, अम्बपाली, प्रतिशोध, सुप्रिया, आशंका, विजय, राष्ट्रपाल, विम्बसार, पटाचार व सिद्धार्थ थेंजाःगु पुधाः प्याखं च्याः नेपालभाषा साहित्यया धुकुतिइ तनेगु ज्या यानाबिज्याःम्ह वसपोल श्रेष्ठ सिरपाः व महेन्द्र विद्याभूषण विभूषित खः । वसपोलया नाटकत त्रिविविया वि.ए. निसं एम.ए.या पाठ्यसफुली दुथ्याःगु दु । (सन्ध्या टाइम्स)



जिमि पुलांम्ह पासाभाजु ईश्वरानन्द श्रेष्ठाचार्य

पूर्णकाजी ताम्राकार

जिमि पुलापिं पासापिं मध्ये स्व. भाजु ईश्वरानन्द श्रेष्ठाचार्य छम्ह खः। नेपालभाषा साहित्य ख्यलय् च्वसापासा सकृय जुया चंबलेनिसें वयकःनाप जिगु मित्रताया स्वापू स्वाःगु खः। हनुमानध्वाका दुने थ्व संस्थाया स्वन्ह्यकं न्हापा गबलें मजुनि कथं न्यायेकूगु साहित्य तःमूज्यां निसें वयकःनाप जिगु पासाया कथं सतिक्क स्वापू दुगु जुल। वयकः जियासिकं च्यादं क्वसां जिपिं निम्हेसिनं नापनापं न्हू च्वमिपिं जुयाः थुकी ब्वति कयागु खः। वयकःला थुकियाम्ह छम्ह मूदुजः नं जुयादिल। वयकःया न्हापांम्ह कलाः मयजु जिमिगु त्वाः मरु तग्वः चिबहालय् दीम्ह स्व. लामा साहया तःधिकःम्ह म्हयाय् प्राणदेवी खः। वयकः न्हापा थन बराबर भाइगु जिं खं। थन वक्वपतिं खनीबलय् जिमि निम्हसिया छेमकुशलया नतुसतु ब्यानाच्वनी। लिपा जूबलय् च्वसापासाया ज्याभवः तापानाबलिसे वयकःनाप जिगु सतीगु स्वापू सालुया वन। छु मसिउ हुनि वयकःया तपू जीवन मयजु प्राणदेवी नाम तापासलि वयकः नाप जिगु स्वापू नं आपुलु जुयाः कयहं त्वाःदला वन। अनलि हानं निक्वः खुसी थौकन्हें परिवारया पाखें भीगु मांभाय् व साहित्य ख्यलय् वयकः नाप जिगु घनिष्ट सम्पर्क जुल। नेपाल प्रेस त्यःरय् वयकः बराबर भाइबलय् नेपालभाषा व्याकरण व खूग्वःधुकूया सन्दर्भय् पुष्प रत्न सागर साहु नापं वयकःलिसे जिमिगु घण्टबिक न्हयइपुक्क अनेक वादविवाद व छलफल जुयां वनाच्वनी। जिमि थौकन्हें परिवारयाम्ह पासा स्व. रेवति-रमणानन्दजु दइबलय् ला वयकलं ताउहे बीक खंलानादीगु त्वाथलां त्वाथले हे फइमखु। वयकःपिं निम्ह स्व. प्रेमबहादुर कसाः दाजुयागु जनवादी राजनैतिक संस्थायापिं प्रमुख ब्वति काइपिं मूदुजः जुयाच्वनादील। स्व. भाजु ईश्वरानन्द ला उगु संस्थायागु ख्वाःपौ 'रांको' याम्ह सम्पादक हे जुयाच्वनादील। लिपा गबलें लं दथुइ वयकःयात संजोग नाप लाःसा जिमिथाय् छेंय् भासं धाःसा दय् धाइम्ह वयकःयागु असःछेंय् न्हयःने जिमिथाय् वयेमाःगुलिं गबलें हे मभाः। उकिं वयकः लय् ध्वदइवं छगू हलवाई पसलय् वां होटेलय् दुतयंकाः मधिचिछि च्या त्वनाः जिपिं निम्हसिया खंलाबला ब्याकेगु जुल। वयकःयागु बहुआयामिक व्यक्तिवयागु वयान न्हयाक्व याःसां साध्य मजु। थनं ताहाकयेक

त्वादलाच्वंगु स्वापू ज्याथ इलय् वयाः स्वक्वः खुसी आः हाकनं नेपालभाषा परिषदपाखें वयकःनापयागु जिगु स्वापू क्वातुक्क स्वात। वयकलं थन चाःहिउ भाइपिं विदेशी भाषा विशेषज्ञ पर्यटकपिंनाप जानाः पासा दयेकाः भीगु मांभाय् नेपालभाषाया दुग्यंक विशेष अध्ययन व अनुसन्धान कुगाक्क यानादिसे थुकियात च्छाया थपुइका यंकादीगु जक मखु, अफ अन्तर्राष्ट्रिय तर्क वयकलं थुकियात बोलाक्क प्रचार प्रसार यानादील। वयकः छम्ह व्याकरणाविद् जक मखुसे तःतजिया साहित्य विधाय् धुरन्धुर बुधां (विद्वान) जुया दीगुलिं नेपालभाषा परिषदया पाखें भाषाथुवाः अतिकं तजाःगु मानार्थ उपाधि वयकःयात हनेगु क्वःछिनाः वयकःया सम्मानय् थ्व उपाधि च्छाया। वयकलं थुकियात स्विकार ला यानादील। तर लिपा लय् नापलाःबलय् वयकः थुकिं लय्ताया मदीगु जुयाच्वन। जि नापया खंया भवलय् वयकलं 'थुज्वःगु ध्यबा छगः ख्ये मथ्वःगु उपाधि छु यायेत' धकाः उजं दयेका दिल। अथेसां वयकलं जितः लुमंकातःगु जुयाच्वन। थुबलय् वयकः म्हंमफयेका च्वनादिल। छन्हू बागबजारय् पदमकन्या क्याम्पसय् छु मस्यु समारोह जुबलय् वयकःया दातिम्ह कायभाजु अनुप श्रेष्ठाचार्य जिमि वा तच्चेकं म्हंमफू छितः लुमंकाच्वन। छधू भासं धयादिल। ८३ दया थुज्वःगु उमेरय् म्हेपि थ्यनीगु लय् वयकः दियाच्वंगु छे धाःगुलिं मफुमफु थः नातिम्ह काय्या मोटरबाईक ल्युने च्वनाः अन वनागु ला खः। अन उखेथुखे न्यनास्वयाबलय् सुनानं मस्यु धाःगुलिं वयकःया छे लुइके मफयाः निराश जुयाः जि लिहां वयेमाल। वयकःयागु आकाभाकां मत्यवं मद्गु निधनया सः न्यनाः आशा सफू कुथिइ वनां सिथं यंके मत्यःनिगुलिं थःगु छेंय् तुं लिहां वया। थःगु मन मच्वनाः थः च्वनाथासं सतीगुलिं हाकनं लुतिइ वनाः वयकःयागु सीम्हया श्रद्धापूर्वक अन्तिम दर्शन याना वया। वयकः म्हंमफुबलय् स्वःवने धकाः च्वं च्वनाम्ह लिपा जूबलय् थःहे चतुक्क म्हंमफया वन। वयकःया भीगु मांभाय् साहित्य ख्यलय् पर्कापर्के मफइगु खति जूगुलिं वयकःया सम्मानय् श्रद्धाञ्जलि स्वरुप थ्व जिगु चिकिया हाकःगु च्वसु छपुसां पिकयाः च्छानाच्वना। थुकथं जिगु जिन्दगी स्वक्वः तर्क सतीकः भाःम्ह पासां त्वःताभाल।



साहित्यकार रेवती रमणानन्दजु मदुबलय्

मुकुन्दकृष्ण नेवाः

हनेबहम्ह रेवती रमणानन्द श्रेष्ठजु नेवाःतय्सं जक मखु नेपाःया फुक्क हे जाति भाषा आन्दोलनया ह्यमितयसं नं हनेमाःम्ह छम्ह विद्वान्, बुद्धिजीवी, भाषासेवी एवं भाषिक समानता आन्दोलनया न्हयलुवा खः । वयकः फुक्क जातजाति, भाषाभाषीया समान विकास जूसा जक नेपाः थेंज्याःगु बहुभाषिक बहुजातीया देया विकास जुइफइ धइगु भावना तइम्ह भाषाहयमि खः ।

वयकलं थःगु जीवनकालय् नेपालभाषा, नेवाः जाति, नेवाः संस्कृति व नेवाः साहित्य थकायेगु लागिं आपालं कुतः यानादीगु भीगु न्हयःने दु । थःगु जीवनयात वयकलं थ्व ज्याय् पानादीगु दु ।

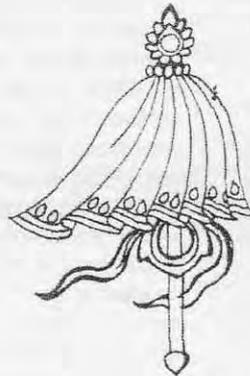
तर थुज्वःम्ह साहित्यकारया निधन जूबलय् नं भीगु ख्यःया धाःसा आपालं साहित्य-कारपिं वयकःया अन्तिम संस्कारय् उपस्थित मज्जु खनेदत । मेमेगु भाषा ख्यःयापिं ला भन सुं हे वःगु खनेमदु । थ्व खनाः धाःसा भी लज्जित जुइमाःगु थें जितः ताल । वयकलं फुक्क हे भाषाया लागिं आन्दोलन याःगु खयां नं वयकःया अन्तिम संस्कारयात केवल नेवाःतय्सं जक यायेमाःगु ज्या थें तायेकूगु खनेदत । साहित्यकार धयापिं ला व पक्ष वा थ्व पक्ष धयागु हे दइमखु । उंपिं फक्क पक्षयापिं जुइ । छु छ्मू विचारधारा ज्वनीम्ह साहित्यकार जुल धाःसा वयाथाय् मेगु विचारधारायापिं सुं हे मुने मज्जुगु जुल ला ? अथवा बिचाः तक हे हायेके मज्जुगु जुल ला ? साहित्यकार-साहित्यकार दथुइ नं राजनीतिक रंग कयाच्वंगु खनेदु । भी नेवाःतय्गु बिचाः वा भावनाया स्तर गुलि वय्य थ्यं धइगु खू थुकिं नं क्यनाब्यूगु थें जितः ताल । भी नेवाः साहित्यकारतय्त गैर नेवाःतय्सं गुलि माने याः वा गुलि सम्मान याः धइगु खू वयकःया निधन जूबलयसिया इलं नं क्यनाब्यूगु दु । गैर नेवाःत जक मखु गुलिखे नेवाः साहित्यकारपिं तक नं उपस्थित जूगु खनेमदु । भी छम्ह नेवाः साहित्यकारया निधनय् मेपिं नेवाः साहित्यकारत हे उपस्थित जुइगु मखुसा मेपिं गैर नेवाःतय् वारे छु खू ल्हायेगु ? गैर

नेवाःतय् दथुइ ला अज्याःम्ह तःधेम्ह साहित्यकारया निधन जुलं नं देया संचार माध्यमय् माक्व थाय् ब्यूगु खनेमदु । वयकःया निधन जूगु खू स्वनिगलं पिनेयापिनि ला खू हे त्वःते स्वयम् स्वनिगः दुनेयापिं हे गुलिखे सीके हे मापिं मनूतय्सं तक लिपा तिनि सिल । शायद शहरया संस्कारया कारणं नं थथे जूगु जुइमाः । वयकलं थःगु जीवनय् भीगु भाषा साहित्यया लागिं यानावंगु योगदानया कदर थ्व हे ला ? थुलिं हे वयकलं यानादीगु सेवाया कदर क्वचाल ला ?

नेवाःतय् न्ह्यागु नं ज्या यायेबलय् त्वहचिनाः छेखे चिलेगु चलन दु । जिं सि हे मसिल अथवा स्यूसां छेय् त्वःते मजिल वा ज्यां वये मखन आदि आदि धयाः माःथाय् ममुनेगु तर मेमेगु विषयय् जूसा न्ह्यागु ज्या त्वःताः नं मुनाच्वनेगु बानी दु । थःगु जाति भाषाया वारे खू यक्व ल्हायेगु तर जाति भाषा विकासया लागिं मुने माल धाःसा अनेक त्वहचिनाः ममुनेगु, अलग्ग जुइत स्वयेगु भी नेवाःतय् पहः जुइधुकल धाःसां ज्यू । मदुम्ह साहित्यकार रेवती रमणानन्द श्रेष्ठजु मदुगु इलय् नं करिब करिब थज्याःगु हे पहः खने दत ।

न्हयाथाय् न्ह्याम्ह साहित्यकार वा कलाकार, भाषासेवी, संस्कृतिविद् आदि मदुसां अथे मदुगुया समाचार संचार माध्यमय् वीगु व बीकेगुया नापनाप अथे मदुथाय् भी सकलें मुनाः अन्तिम संस्कार ताःलाकेगु चलन यायेमाःगु दु । उंकिं मदुम्ह साहित्यकारया छेजःपित वीगु जक मखु भी साहित्य-रपिनि एकता वय्येगु व शक्ति वय्येगु ज्या नं यानावी । आःयात थज्याःगु ज्याय् गैर नेवाःत वयेमा वा मवयेमा भी नेवाःत निं सकलें मुनेमाःगु दु । भी साहित्यकारपित भीसं हे सम्मान मयाःसा सुनां सम्मान याइ ?

अन्त्यय् मदुम्ह साहित्यकार रेवती रमणानन्दजु मदुगुया बिचाः हायेकुसं वयकलं त्वःता थकूगु सकतां कृतित भीगु भाषाया अमूल्य निधि जुयाः ल्यनाच्वनीगु आशा प्वंकुसं वयकःयात श्रद्धांजलि प्वंका ।



बुखं मुना (News Collection)

म्हसीका मदयाः भःन्ह्याच्वंषिं भारतीय नेवाःत

विश्वव्यापीकरणपाखे न्ह्यानाच्वंगु आधुनिक संसारय् मन्तय् आधुनिक समस्या धयागु थःपिनि जातीय म्हसीका वीगु जुयाच्वंगु दु । ख्व समस्या संसारया हरेक कुनाय् च्वंषिं नेवाःतय्के नं दु ।' नेपालभाषा मंकाः खलःया नायः पद्मरत्न तुलाधरं भारतीय नेवार संगठनया न्याक्वःगु अधिवेशनय् न्ववानादिसे धयादीगु ख्व धापूपाखे भारतीय नेवाःत नं अछुट मजू । भारतय् दुपिं नेवाः समुदायया मन्तय् मू समस्या हे थःपिनि म्हसीका वीगु जुयाच्वंगु दु ।

भारतया सिक्किम, पश्चिम बंगाल, आसाम, मेघालय आदि राज्यय् नेवाः समुदायया आपालं मन्तु च्वनाच्वंगु दु । सिक्किमय् नेवाःतय्त आदिवासीया अनुसुचिइ दुथ्याकाः आरक्षणया नितिं सिक्किम राज्य सरकारपाखे ग्वाहालि बिया वयाच्वंगु दु । अथेहे पश्चिम बंगालय् नेवाः समुदाययात पछ्यौटे (Other backward class) धलखय् दुथ्याकातःगु दु । ख्व धलखय् लाःपित वीगु ऋण सुविधा, आरक्षणया नेवाः समुदायया नागरिकतय्त नं बियाच्वंगु दु । नापं राज्य सरकारपाखे जातजातितय् भाषा, संस्कृतिया उत्थानया नितिं थीथी ज्याभन्तःत यानावयाच्वंगु दु । तर थनया नेवाःतय्के थःपिनि म्हसीका वीकथंया भाषा, संस्कृतिया छुं हे जानकारी तर्क मद्दु । गुकिं यानाः सरकारपाखे याइगु ज्याभन्तय् तर्क ब्वति काये मफयाच्वंगु दु । नापं आरक्षणया नितिं बिया वयाच्वंगु सुविधापाखे तर्क बच्चित जुइमालीगु अवस्थाय् दु ।

सरकारपाखे आरक्षणया नितिं ग्वाहालि बिया वयाच्वनं नं थनया नेवाःत थःपिनि म्हसीका वीगु छुं हे चिं मदुगुलिं यानाः तसकं चिन्तित जुयाच्वंगु दु । आः वयाः थनया नेवाःत बुलुहुं जागृत जुया वःगु दु । नापनापं थीथी थाय्यापिं नेवाःत नं संगठित जुया वयाच्वंगु दु ।

म्हसीकाया अभावं थःगु अस्तित्व तनीगु जक मखु किं राज्यपाखे प्राप्त जुइगु सुविधा पाखे बच्चित समेत जुइमालीगु मारया समस्या थौं भारतीय नेवाःतय्सं फये मालाच्वंगु दु । उकिं यानाः नं उपिं थःगु म्हसीका मालेगु ज्याय् थुकथं चा-न्हि मघासे व्वाय् जुयाच्वंगु खनेदु । (सन्ध्या टाइम्स १।२१।२०१९)

भाषाविद् ईश्वरानन्द श्रेष्ठाचार्ययात अन्तिम श्रद्धाञ्जलि

नेपालभाषाया नांजाःम्ह साहित्यकार व भाषाविद् भाषाजवाः ईश्वरानन्द श्रेष्ठाचार्य म्हिगः मन्त । वय्कः ७६ दू दह खः । थीथी ल्वचं कयाः वासः यायेत थनया मोडल अस्पतालय् भर्ना यानातःम्ह वय्कः अन वासः याकुयाकुं म्हिगः बहनी ७३० बजे मदुगु खः । कवि, निबन्धकार, तवला-वादक, व्याकरणविद्, भाषा वैज्ञानिक, नाटक च्वमि लगायतया बहुप्रतिभाशाली व्यक्तित्वया धनी श्रेष्ठाचार्य व्याकरणया थीथी सफू पिकयादीगु दुसा वास्तुकला सम्बन्धी व्याकरण व नेपालभाषाया क्रिया जक दुगु 'धुकूपीकू' नांया व्याकरण नं च्वयादीगु खः ।

'लूजः' नांया संस्था नीस्वनाः नेपाल-भाषाया सेवा यानादीम्ह श्रेष्ठाचार्य च्वसापासाया मंकाः सचिव जुयाः नं छुं दं ज्या यानादीगु खः । अथे हे वय्कः नेपालभाषा डिक्सनरी कमिटीया दुजः, जननाटय परिषदया दुजः खःसा वय्कः मदुगुसिवे छुं ई न्हयः मचा डिक्सनरी पिकायेगु ज्या यानाच्वनादीगु खः । 'न्हाय्क' उपन्यासया नितिं श्रेष्ठ सिरपाः त्याकादीम्ह श्रेष्ठाचार्य संस्कृतरत्न व भाषाजवाः उपाधी विभूषित जुयादीगु दु । वय्कलं रत्न राज्यलक्ष्मी व महेन्द्ररत्न क्याम्पस लगायत आपालं स्कूलय् अध्यापनया ज्या नं यानादीगु खः ।

व्याकरणया सफू बाहेक नं वय्कःया उपन्यास, खण्डकाव्य, पृथा प्याखं, छद्म, प्याखं आदि सफूत पिहांवःगु दुसा वय्कः न्हयलुवा मिसावादी च्वमि नं खः । वय्कःया 'ज्यापू भोक्याबोलरी', 'नेवार टाउन्स एण्ड बिल्डिंग', 'कन्साइज नेवार डिक्सनरी' लगायत आपालं महत्त्व-जाःगु सफू पिहांवःगु दु । वय्कलं विदेशी विद्वानत उलरिंके क्वेल्भर वर्नहार्ड क्वेभर व डा. अस्टिन हेलनाप जानाः नं ज्या यानादीगु दु । वय्कःया न्हापांम्ह कलाः पाखे स्वम्ह म्हयाय् व स्वम्ह काय दुसा लिपांम्ह कलाःपाखे छम्ह काय व छम्ह म्हयाय् दु ।

थौं वय्कःया शवयात सुथसिया ८ बजेसिसे १२ बजे तक च्वसापासाया क्यबय् तयाः अन्तिम श्रद्धाञ्जली प्चंकेज्या न्ह्यानाच्वंगु दु । थौं हे वय्कःया अन्तिम संस्कार थनया कर्णदिपय् याइगु ग्वसाः दु । वय्कःया अन्तिम संस्कारया नितिं नेपालभाषा मंकाः खलःया संयोजनय् ज्या जुया-च्वंगु दु । आशासफू कुथिइ वय्कःयात अन्तिम श्रद्धाञ्जली प्चंकेगु लागिं नेपालभाषाया साहित्यकारपिं दुर्गालाल श्रेष्ठ, पद्मरत्न तुलाधर नापं नेपाली भाषाया मोहन कोइराला अभि सुवेदी, बेलायतया डा. डेभिड गेल्लर लगायत आपालं भाषाहर्मिपिं वयाच्वंगु दु । नेपालभाषाया दकल्य न्हापांगु इब्ने-नवादी नाटक च्वयादीम्ह भाजू श्रेष्ठाचार्यया 'पसूका' 'फिलकूलि', 'फसपूगु लप्ते' नाटक मुना नापं 'ख्वाउहि', 'छ्छ धन्य खः', 'स्वःनुगः' उपन्यास व 'थःछे' वाखं मुना पिदने धुकूगु दु । नेपालभाषाया न्हापांगु वैज्ञानिक अध्ययन नं वय्कलं हे यानादीगु खः । वय्कः मदयाः नेपालभाषाया थुगु ख्यःयात तःधंगु क्षति जूगु विचाः डा. कमलप्रकाश मल्लं प्चंकादीगु (सन्ध्या टाइम्स)

नेपालभाषा विद्वान अष्टिन हेलयात हना

नेपालभाषा केन्द्रीय अध्ययन विभाग थौं छगू ज्याभन्तः यासें भाषा वैज्ञानिक डा. अष्टिन हेलयात हनेज्या यात । ज्याभवलय् वय्कःया म्हसीका विसं डा. सुन्दरकृष्ण जोशी डा. हेल भाषा विज्ञानया ख्यलय् अन्तर्राष्ट्रिय व्यक्तित्व खः धयादिल । वय्कलं डा. हेल नेपालभाषाया वर्णात्मक भाषा विज्ञानय् यानादीगु योगदानबारे न्हयथनादिल । डा. कमलप्रकाश मल्लं डा. हेलया व्यक्तित्व नेपालभाषा ख्यलय् जक लिंकुनामच्वंगु खं कनादिसे वय्कः तिब्बतो-बर्मन भाषाया नं जाता खः, १५० दं दुनेया तिब्बतो-बर्मन भाय्या अध्ययन याइपिसं वय्कःया कृति अध्ययन मयासें मगाः धयादिल । हेल नेपालभाषा वर्ण विज्ञान, शब्द विज्ञान, व्याकरण, वाक्य प्रणाली आदिइ यानाः सच्छुपुं मल्याक च्वसु च्वयादीधुकूगु दु । नेपालभाषाया भाषा विज्ञानया अध्ययन वय्कःपाखे शुरु जूगु खःसा थौंकन्हय् थुकिया अध्ययन वय्कःया हे ज्याया लिधंसाय् न्ह्यानाच्वंगु दु । ज्याभवलय् विभागया प्रमुख काशीनाथ तमोट डा. हेल नेपालभाषा भाषा विज्ञानया ख्यलय् यानादीगु ज्यायाबारे स्थानीय

छवया बीत एकेदेमिया चान्सलर सत्यमोहन जोशी यानादीगु इनाप बारे न्यकादिल ।

नेवाः अर्गनाइजेशन अफ अमेरिकां भाजु वेदप्रसाद प्रधानया अध्यक्षताय थःपिनि न्हूगु कार्य समिति नं ल्यःगु दु । उकी गणेश कायस्थ न्हापांम्ह न्वक्, दया शाक्य निम्हम्ह न्वक्, त्रिभुवनरत्न तुलाधर मू छ्याज्ये, रत्नकाजी श्रेष्ठ छ्याञ्जे, बलराम जोशी दांभरि व दुजलय हरिमान श्रेष्ठ, दिपक तुलाधर व कृष्ण सी. श्रेष्ठ च्वनादीगु दु । थ्व संस्था आः याकनं हे वाशिङ्गटनय च्वपिं नेवाःतयत नेवाः भाय् स्यनेगु कक्षा शुरु याइगु दू (सन्ध्या टाइम्स)

निगू भाय्या नेवाः साहित्यकार मुना

नेपालभाषा व नेपाली भासं साहित्य सिर्जना याइपिं नेवाः साहित्यकारपिनि दथुइ थवंथवय् म्हसीका कालबिल यायेगु ताः तयाः मिहगः थनया अक्षयश्वर महाविहारय् छगू मुना व तुच्चा ज्याभवः जुल । 'लिजः' नेपालभाषा कविता दबूया ग्वसालय् उगु ज्याभवः जूगु खः ।

ज्याभवलय् नेपालभाषा व नेपाली भाषाया साहित्यकारपिं सत्यमोहन जोशी, धुस्वां सायूमि, डा. कमलप्रकाश मल्ल, प्राज्ञ चित्तरंजन नेपाली, प्राज्ञ माधवलाल कर्माचार्य, प्रा.नर्मदेश्वर प्रधान, तुलसी दिवस, पूर्ण वैद्य, द्वारिका श्रेष्ठ, शैलेन्द्र साकार, जनार्दन जोशी, डा. चुन्दा वज्राचार्य, भागिरथी श्रेष्ठ, आदि लगायत करिब सत्याम्ह साहित्यकारतय् उपस्थिति दुगु खः ।

नेवाः जुयाः नं थीथी भासं साहित्य सिर्जना यानाच्चपिं साहित्यकारपिनि दथुइ थवंथवय् म्हसीका कालबिल यानाः साहित्य बारे सहलह ब्याकेत उगु ज्याभवः याःगु खः । लिजःपाखें याःगु थ्व स्वक्वःगु नेवाः साहित्यकार मुना खः । (सन्ध्या टाइम्स) 1-6/03

नेपालभाषा उपन्यासया स्वर्ण जयन्ती हन

नेपालभाषा उपन्यास च्वयेगु शुरु जूगु न्यय्दं क्यंगु लसताय् मिहगः नेपालभाषा केन्द्रीय शिक्षण विभागपाखें नेपालभाषाया उपन्यासकार व समीक्षकतय् छगू अन्तर्क्रिया यात । ज्याभवःया मू पाहां नेपालभाषाया न्हापांम्ह उपन्यासकार धुस्वां सायूमि थःत हनेगु स्वयां थःके ल्यानाच्चगु न्हयगु उपन्यास पिथनेगु ज्या जूसा बालाइगु खं कनादिल ।

ज्याभवलय् सभापतिया थासं वरिष्ठ समालोचक कृष्णचन्द्रसिं प्रधानं नेपालभाषाया उपन्यास लाग्गाय् आः उपन्यासया संख्या अप्पयेकेगु स्वयां थःथःगु लाग्गा कःघायेमाःगु खं कनादिल । मदये धुंक्पिं नेपालभाषाया उपन्यासकारपिनि लुमन्तिइ छगू मिनेट मौन धारण यानाः न्ह्याकूगु ज्याभवलय् नेपालभाषाय् उपन्यास च्वःगु न्यय्दं क्यंगु लसताय् जुइगु दच्छि यंकया ज्याभवःया संयोजक डा. चुण्डा बज्राचार्य उपन्यास ब्वज्या नापं दच्छि यंकं जुइगु थीथी ज्याभवः न्हयब्वयादिल ।

ज्याभवलय् उपन्यासकारपिं मथुराकृष्ण सायूमि, जगदीश चित्रकार, शशिकला मानन्धर, केदार सित्तु, राज सायूमि, रत्नबहादुर सायूमि, पुरुषोत्तम श्रेष्ठ, नजरमान महर्जन, अष्टमुनि गुभाजु, तुयु बहादुर महर्जन व शान्तराज शाक्यपिंसं थःपिनि उपन्यास लेखनयात कयाः न्ववानादीगु खःसा उकियात कयाः प्रा. माणिकलाल श्रेष्ठ व प्रा. नर्मदेश्वर प्रधानपिंसं समीक्षा यानादीगु खः । (सन्ध्या टाइम्स) मे ९ २००४

अमेरिकाय् नेपालभाषा कक्षा न्ह्यात

अमेरिकाया वाशिङ्गटन डीसिस्थित मेट्रो-पोलिटन लाग्गाया नेवाःतय्सं नेपाल-भाषा कक्षा न्ह्याकूगु दु । नेवाः अर्गना-इजेशन अफ

अमेरिकाया ग्वसालय् ७ सेप्टेम्बरनिसें शुरु याःगु कक्षाय् न्यादू निसें भिनिदू तक्यापिं च्याम्ह मस्तय्सं ब्वति कयाच्चंगु दु । उगु कक्षाया उलेज्या उगु अर्गनाइजेशनया नायः वेद प्रधानं यानादीगु खःसा सरोज श्रेष्ठ, रश्मी तुलाधर व प्रमिला राजभण्डारीपिंसं कक्षा कयाच्चनादीगु दु । लय् छन्हु जुइगु थ्व कक्षाय् थः मस्तय्त ब्वति कायेकाः थःगु मां भाय्यात म्वाकातयेत उगु अर्गनाइजेशन अमेरिकाय् च्वना-च्चपिं नेवाःतय्त इनाप याःगु दु । (सन्ध्या टाइम्स)

अंग्रेजी-नेपालभाषाया न्हूगु खंग्वःधुकू पिदन

नेपालभाषा ख्यलय् अभाव जुयाच्चंगु अंग्रेजी-नेपालभाषा खंग्वःधुकू पिहांवःगु दु । भाजु कमल तुलाधरं च्वयाः भाजु जे.आर. तुलाधरं पिथनादीगु उगु खंग्वःधुकुती अंग्रेजी भाय्या नीखुद्रः खंग्वःया नेपालभाषां अर्थ छ्यानातःगु दु । थुकी मचा खंग्वः, नेपाल मण्डल दुने न्यायेकीगु दच्छियंकया नखःचखः व जात्रापवया नां, ला व पुन्हिया नां नं दुथ्यानाच्चंगु दु । थुकी गुलिखे खंग्वःयात नेपालभाषाया दोलखा व बलामि भासं नं अर्थ बियातःगु दु । अंग्रेजीं नेपालभाषाय् आः तक वयेधुंक्कू चित्रीधंगु खंग्वःधुकूत मध्ये थ्व दकलय् स्तरीय व तपूगु खनेदु । ४४४ पेज दुगु व प्यसः तका मू तयातःगु थ्व खंग्वःधुकू बजारय् पिहां वयेधुंक्कू दु । (सन्ध्या टाइम्स) 3/1/03

नेवाःतय् बारे बेलायतय् गोष्ठी

नेवाःतय् संस्कृति, इतिहास व म्हसीकायात कयाः बेलायतया लण्डनय् छगू तःधंगु गोष्ठी जुइत्यंगु दु । बेलायतय् च्वच्चनादीम्ह नेवाःविद् डा. गेल्लरं उगु गोष्ठीया ग्वसाः ग्वयादीगु खः । गोष्ठीइ नेवाःतय् बारे अध्ययन यानादीपिं न्हयम्ह स्वदेशी व विदेशी विद्वानपिंसं ज्यापौ न्हयब्वयादी । गोष्ठीइ विल तुलाधर-इंग्लसपाखें 'फर्पिङ्ग, नेवाः व वज्रयान', मार्क पिकेटपाखें 'द पेंगु दह एण्ड द च्यारियट फेस्टिवल अफ वुंग्चः', सुचिता तुलाधरपाखें 'चेन्जिङ्ग आस्पेक्ट अफ उदाय् म्यारिज', सराह लेभिनपाखें ' 'आइ वाण्टेड टु वि फ्री' : थेरवाद बुद्धिष्ट नन्स् इन नेपाल', बालगोपाल श्रेष्ठपाखें 'कास्टस् एमङ्ग द नेवार्स : द दिवेट बित्वीन रोसर एण्ड क्वीग्ले अन द स्टायटस अफ श्रेष्ठज्', रोडरिक काल्मर्सपाखें 'ल्यांग्वेज, पावर, आइडेण्टिटी : सम आस्पेक्टस् अफ द डेभपलमेण्ट अफ नेपालीनेस एण्ड नेवारनेस इन इण्डिया' व रिचार्ड विडेसपाखें 'हिस्टोरिकल स्ट्रेण्डस् इन नेवार म्युजिक' विषयय् ज्यापौ न्हयब्वयादी । थ्वहे वइगु दिल्लीथ्व पारु (जुन ३०) कुन्हु नेवाः पासा पुचः गुथिया प्रायोजनय् लण्डनया भर्नन स्ववायर क्याम्पसय् छन्हु न्हिच्छि उगु गोष्ठी जुइगु खू भाजु डेल्लरं 'सन्ध्या टाइम्स'यात छवयादीगु सुचनय् न्हयथनातःगु दु । (सन्ध्या टाइम्स)

अमेरिकाया थीथी थासय् नं न्हुदंया ज्याभवः

नेपाःया मौलिक संवत् नेपाल संवत् १९२४ न्हुदं थुगुसी नेपाः बाहेक नं थीथी देशय् तःजिक हनाच्चंगु दु । थ्व भवलय् अमेरिकाया थीथी राज्यय् थीथी ज्याभवः जुयाच्चंगु दु । प्राप्त जानकारी कथं टेक्सासया डल्लासय् आः नकतिनि नेवाः कल्चरल एशोसियसन अफ टेक्सास नीस्वनाः ज्याभवः यानाच्चंगु दु । उगु संस्थाया दिपंकर बज्राचार्यया सक्रियताय् थ्व संस्थां २४ अक्टोबरय् नेवाः फुड फेष्टिवल याःगु दु । फेष्टिवलय् ख्ये सगं वीगु ज्या नं जूगु खः । अथ हे पोर्टल्याण्डस्थित अन्तर्राष्ट्रिय नेपालभाषा सेवा समितिया ग्वसालय् २६ अक्टोबरय् मंकाः म्हपुजा यासें नेपाल संवत्तया न्हुदं हनेत्यंगु दु । ज्याभवलय् नेवाः नापं विदेशी पाहांत नं दुथ्याकी । वाशिङ्गटनस्थित नेपाः पासा पुचलं थीथी ज्याभवः यासें १ नोवेम्बरय् न्हुदंया ज्याभवः यायेत्यंगु दु । अथे हे नेवाः अर्गनाइजेशन अफ अमेरिकाया ग्वसालय् १५

नोवेम्बरय् थीथी ख्यःया मनूत दुध्याकाः छगू गोष्ठी यायेत्यंगु दु । नेपाल संवत् व नेवाः बारे याइगु उगु गोष्ठीइ समय बजि नकीगु ज्याभवः नं तथातःगु दु । मेखे सान्फ्रान्सिस्कोया नेवाः खलःया ग्वसालय् न्हूदया ज्याभवः यानाच्वंगु दु । थुगुसी अमेरिकाया थीथी राज्यय् नेवाःतय् खलःपुचःतय्सं न्हूदया लसताय् थीथी ज्याभवः न्हयाकाच्वंगु खः । अथे हे न्हूदया लसताय् पासो पुचः गुथि युके (बेलायत) नापं युएड व जापानय् च्वनाच्वर्पिं नेवाःतय्सं नं थीथी ज्याभवः यानाच्वंगु जानकारी प्राप्त जूगु दु ॥सन्ध्या टाइम्स॥

नेपालभाषाया न्हापांगु वेबपत्रिका नेवाः पोस्ट

नेपालभाषाया न्हापांगु वेबपत्रिका नेवाः पोस्टया प्रकाशन थौं जेठ १८ गते हाकुगु हिं कुन्हीनिसें जूगु दु । इन्टरनेटया www.newapost.com.np ठेगानाय् हलिन्यकं थ्व साइट स्वयेफइ । मुक्कं नेपालभाषां पिदनीगु विश्वया हे न्हापांगु थुगु वेबपत्रिकाय् नेवाः भासं समाचार, विचार लिसें साहित्यिक, मनोरञ्जनात्मक हलज्वलं आदि तथातःगु दु । थ्व साइटय् फ्ल्यास प्रविधि छयला थीथी नेवाः म्येत नं तथातःगु दु । एमपीथ्री बाय् रियल अडियो प्रविधिसिबे विस्कं कथंया थ्व फ्ल्यास प्रविधि छयलातःगु म्ये अपुक म्हो इलय् हे डाउनलोड जुइगुलि विशेष यानाः देशीपिने च्वनाच्वर्पिं नेवाःतय्त थुकिं आकर्षित याइगु खनेदु । थुगु वेबपत्रिकाया समाचार सम्पादन भाजु उमेश श्रेष्ठ व भाषा सम्पादन भाजु राजु महर्जनं यानादी । (११३१२००४)

ख्वपया सापारु स्पेनया राष्ट्रिय टेलिभिजनय्

ख्वपया सांस्कृतिक महत्वं जाःगु सापारुया लु आः नर्कतिनि स्पेनया बार्सिलोनाया बार्सिलोना नेशनल टेलिभिजनय् न्हयब्वयेगु ज्या जुल । नेपाःया प्रतिनिधित्व यानाः उखे फ्राःम्ह डा. चुन्दा वज्राचार्यया पहलय् उगु ज्या जूगु खः । युनिभर्सल फोरम अफ कल्चरया मई ९ निसें न्हयानाच्वंगु १४१ चा १४१ न्हु विषयया फोरमय् उगु डकुमेण्ट्री न्हयब्वःगु खः । उगु फोरमया एसिया पालेसया ग्वसालय् जूगु सहमति कथं थुगु डकुमेण्ट्री न्हयब्वयेगु ज्या जूगु खः । नापं नेपालं फ्राःम्ह डा. चुन्दा वज्राचार्यनाप बार्सिलोनाया सांसद पिटर डिदुण्डे यानादीगु वार्तालाप नं टेलिभिजनं प्रशारण याःगु खः ।

अन मयजु वज्राचार्यलिसे नेपाःया राजतन्त्र, माओवादी समस्या, विस्थापित मनूतय् स्थिति, देह व्यापार व धर्मया थीथी पक्षय् न्हयसः लिसः जूगु खः । स्पेनया बार्सिलोनाय् सेप्टेम्बर २६ तारिख तक उगु फोरम चले जुयाच्वनीगु जूगु दु । जुलाई २९ निसें ३१ तक जूगु ओल्ड ओमेन फोरमय् नेपाःपाखें डा. वज्राचार्य ओमेन इन नेवाः कल्चर (नेवाः संस्कृतिइ मिसा) नांगु ज्यापौ रि थिंग्स ड ओल्ड (संसारया पुनर्विचार) च्याप्टरय् न्हयब्वयादीगु खः । उकी नेपाःया नेवाः मिस्तय्गु धर्म, संस्कृति, नखःचखः नापं मिस्तय्गु कृयाकलापत दुध्याःगु खः । मयजु चुन्दा वज्राचार्य उकिया चित्र संहित विश्लेषण यानादीगु खः । स्पेनया बार्सिलोनाय् च्वंगु विश्वया न्ययुद्धः भाषा दुध्याःगु संग्रहालयय् नेपालभाषां न्ववाना हइगु कम्प्यूटर सःया नं बन्दोवस्त यानातःगु दु । (सन्ध्या टाइम्स अगस्त ९ २००४)

अमेरिकाय् विश्व नेवाः सम्मेलन यायेगु बारे सहलह

अमेरिकाय् च्वनाच्वर्पिं नेवाःतय् संस्था नेवाः अर्गनाइजेशन अफ अमेरिकाया दुजःपिलिसे नेपालभाषा मंकाः खलःया नायः पद्मरत्न तुलाधरं नेवाः जाति व नेपालभाषा आदि विषययात क्रयाः सहलह यानादिल । वंगु

जुलाई १८ तारिख कुन्हु अमेरिकाया राजधानी वाशिंगटन डीसीइ उगु सहलह जूगु खः ।

सहलहया भवलय् नेवाः अर्गनाइजेशन अफ अमेरिकापाखें नेपाः व अमेरिकाय् च्वनाच्वर्पिं नेवाःतय् जाति, भाषा, संस्कृति संरक्षणया लागिं यायेत्यनागु ज्याभवःया बारे जानकारी ब्यूगु खः । अथे हे उगु संस्थापाखें नेपाःया नेपालभाषा एकेदमियात यायेत्यनागु ग्वाहालि, अमेरिकाय् विश्व नेवाः सम्मेलन यायेगु धकाः यानाच्वनागु तयारीया बारे नं विचाः कालबिल जूगु खः । सम्मेलनय् नेवाःतय् भविष्ययात समेत विचाः यानाः ज्याभवःत दयेका वनेमाःगु बारे विचाः ब्याकेगु ग्वसाः ग्वयाच्वनागु खू अन जूगु खः । उगु इलय् संस्थापाखें भाजु तुलाधरयात छगू हनापी देछसैं थपिनि संस्थाया मानार्थ सदस्य व सल्लाहकार पदं सम्मानित याःगु खः । भाजु तुलाधर अमेरिकाया भ्रमण क्वचायेकाः नेपाः लिहां भायधुंकूगु दु । (सन्ध्या टाइम्स ७२२००४)

अमेरिका व हंगकंगय् न्हूदं व म्हपुजा

नेपाल संवत् १९२५ न्हूदं अमेरिकाया वाशिंगटन डिसी व हंगकंगय् नं तःजिक न्यायेकल । हंगकंगय् थुगुसी न्हापांखुसी न्हूदं हनाया नापं मंकाः म्हपुजा नं जूगु खः ।

अमेरिकाया वाशिंगटन डिसीइ नेवाः अर्गनाइजेशन अफ अमेरिकाया ग्वसालय् न्हूदं हना ज्याभवः जूगु खः । ज्याभवलय् मू पाहां कथं फ्राःम्ह अमेरिकाया लागिं नेपाःया राजदूत केदारभक्त श्रेष्ठं नेपाल संवत् नेपाःया फुक्क हे जनताया दयुइ लोक हवानाच्वंगु व थुकियात राष्ट्रिय संवत् कथं न्हयाकेत माःगु ज्या जुयाच्वंगु खं कनादिल ।

नेवाः अर्गनाइजेशन अफ अमेरिकाया नायः वेद प्रधानं नेपाल संवत्यात नेवाः संवत् धायेगु पाय्छि मखु, नेपाःया गुगुं नं इतिहासय् नेवाः संवत् धकाः च्यातःगु मद्दु धासैं शाख्धर साख्वाः नेपाःया राष्ट्रिय विभूति जुसेलि वय्कःया कीर्ति नं राष्ट्रिय संवत् हे जुइमाः धयादिल ।

अमेरिका नेपाल सोसाइटीया न्हूदं नायः प्रेम संग्रौलां नेपाल संवत् हे नेपाःया आधिकारिक संवत् खः, थुकी छुं व्यावहारिक समस्या दुसा उकियात भिकाः जूसां थ्व संवत् छयलेमाः धयादिल । एएनएया नायः कृष्ण निरौलां न्हूदया भित्तुना देछायादिल ।

ज्याभवलय् एएआया न्हापांम्ह न्वक् गणेश कायस्थं सैकसितं सुभाय् बियादिलसा डा. त्रिभुवन तुलाधरं येया किपुली दयेकाच्वंगु नेपालभाषा एकेदमियात ग्वाहालि यायेमाःगु खं कनादिसें थुकिया बारे जानकारी दयाबलिसें ग्वाहालि याइपिं मनूत नं अप्चयावंगु खं कनादिल ।

ज्याभवलय् अमेरिकाया स्थानीय सगरमाथा टिभी नेपाल संवत्यात नेवारी संवत् धकाः याःगु प्रशारणयात संशोधन याकेफुगु खंयं नं सन्तोष प्वंकूगु खः । 'सुभाय्' नांगु नेवाः भाय्या टेलिप्याखं क्यनेज्या जूगु उगु ज्याभवः समयबजि नयाः क्वचायेकूगु खः ।

अथे हे ने.सं. १९२५ न्हूदया लसताय् हंगकंगय् नं आः नर्कतिनि नीस्वंगु नेवार समाज हंगकंगया ग्वसालय् न्हूदं न्यायेकेगुया नापं म्हपुजा यायेगु ज्या जुल । समाजया नायः राजेन्द्र श्रेष्ठया सभापतित्वय् जूगु उगु ज्याभवलय् हंगकंगया कार्यवाहक महावाणिज्य दूत हेमलाल शर्मा भट्टराई मूपाहां कथं फ्राःगु खः । करिव निसःम्ह मनुखं व्वति काःगु उगु ज्याभवलय् गोला तथाः ल्यःपिं भिम्हेसित मन्दः थानाः म्हपुजा यानाः क्यंगु खःसा उगु इलय् म्हपुजाया बारे अनाररत्न वज्राचार्य ध्वाथुइक कना दीगु खः ।

उगु ज्याभवःया लागिं ये मखंवाहाःया विजयविलास वज्राचार्य व वय्कःया मां नन्द-कुमारी वज्राचार्यपिं गुरुजु व गुरुमांजु कथं हंगकंग भायाः पुजा यानादीगु खः ।

ज्याभवलय् जनजाति महासंघया महासचिव डा. ओम गुरुंग, नेपालभाषा मंकाः खलःया नायः पद्मरत्न तुलाधर व नेवाः देय् देबूया नायः मल्ल के. सुन्दरपिंसं छ्वाहाहःगु भित्तुना सन्देश नं ब्वनाः न्येकूगु खः ॥सन्ध्या टाइम्स ११२२००४॥

अमेरिकाय् न्हूद हन

अमेरिकाय् च्वनाच्विपिं नेवाःतय्गु पुचः एनओएँ राजधानी वासिडटनय् तःजिक नेपाल संवत् १९२५ हंगु दु । नेपाःया मौलिक संवत्तया महत्व उजागर यायेगु ताःतुना याःगु थ्व ज्याभ्वल्य् अमेरिकाया निरिंति नेपाःया राजदूत केदारभक्त श्रेष्ठनापं अमेरिकाय् दुगु थीथी नेपाली संघसंगठनतय्सं ब्वति काःगु खः । ज्याभ्वल्य् लसकुस न्वचु बियादिसं एनओएया नायः वेद प्रधानं नेपाल संवत्तयात अर्भं नेवार संवत् धकाः धायेगु यानाच्वंगु खँ न्हयथसं थ्व संवत् फुक्क नेपालीतय्गु थःगु हे संवत् खः धेगु तथ्य प्रचार यायेत सञ्चारमाध्यमं नं ग्वाहाली यायेमाःगु खँ कनादिल । वय्कलं थ्व संवत्तया प्रवर्तक शंखधरयात सरकारं राष्ट्रिय विभूतिकथं नाला कायेगु मुकेज्या संवत्तयात नं राष्ट्रिय संवत् कथं नाला कायेमाःगुली बः बियादिल ।

एनओएया मू छ्याञ्जे त्रिभुवन तुलाधरं किपुली दयेकाच्वंगु नेपालभाषा एकेडेमी व नेवाः सांस्कृतिक केन्द्रया बारे जानकारी बियादिसं थुकिया दयेके ज्याय् ग्वाहाली यायेत इनाप यानादिल । वय्कलं थ्व परियोजनाया प्रगति विवरण न्हयब्वसं सांस्कृतिक केन्द्रया महत्व व उद्देश्य सीधुं काली मनूतय्सं ग्वाहाली यायेगु क्रम अव्यावंगुली लसता नं प्वकादिल । ज्याभ्वल्य् नं ग्वाहाली मुकेज्या जूगु खः । ज्याभ्वल्य् ब्वति काःवपिं फुक्कसित ग्वाहालीया इनाप याःगु खः । तुलाधरं नेपालभाषा एकेडेमीयात ग्वाहाली यायेत अमेरिकाय् च्वनाच्विपिं फुक्क नेवाःत मंका कथं न्हयःने वयेमाःगुली नं बः बियादीगु खः ।

शाही नेपाली राजदूत केदारभक्त श्रेष्ठं नेपाल संवत्तयात राष्ट्रिय संवत् कथं नाला कायेगु प्रक्रिया बोलाक्क न्ह्यानाच्वंगु जानकारी बियादिल । ज्याभ्वल्य् अमेरिकाया नेपाली पुचःत एनओएया नायः कृष्ण निरौला, एनओएसया न्हूद नायः प्रेम संग्रौला नापं एनओएया पुलांमह नायः गणेश कायस्थं नं न्ववानादीगु खः । ज्याभ्वल्य् नेवाः भाय्या सकिपा सुभाय् नं क्यनेज्या जूगु खः । नेवाः पहया समेवजी नकाः ज्याभ्वः क्वचाःगु खः । (नेवाःपोष्ट १९१२३।०४)

शंखधर साखाःन्हि

स्थानीय विकास राज्यमन्त्री कृष्णगोपाल श्रेष्ठं थौं नेपाल संवत्तया प्रवर्तक शंखधर साखाः न्हिया लसताय् यँया भिंचःत्वाः विष्णुमति खुसि सिय्य् च्वंगु शंखधर पार्कस्थित शंखधर साखाःया भवाताय् स्वां देछ्यादिल । श्री ५ या सरकारं शंखधर साखाःयात राष्ट्रिय विभूति घोषणा याःगु न्हि कछलाथ्व दशमियात दाय्दसं शंखधर न्हि कथं हनीगु परम्परा दु । नेपालभाषा मंकाः खलः न्हूदा समारोह समितिया ग्वसालय् जूगु उगु ज्याभ्वल्य् आदिवासी जनजाति उत्थान प्रतिष्ठानया उपाध्यक्ष डा. सन्तवहादुर गुरुंगं नेवाः देय् दबूलिसं जानाः राष्ट्रिय विभूति शंखधर साखाःया ऐतिहासिक पृष्ठभूमि बारे अध्ययन अनुसन्धान यायेत निगू लाख तकाया आर्थिक ग्वाहालि बीगु जानकारी बियादिल । उगु हे ज्याभ्वल्य् मू पाहां राज्यमन्त्री कृष्णगोपाल श्रेष्ठं थुगुसी न्हूदा कुन्हु पिदंगु सांस्कृतिक च्यालीइ ब्वति काःवःगु बाजं खलःतय्त बीगु आर्थिक ग्वाहालि नं लःल्हानादिल । उगु ज्याभ्वः नेपालभाषा मंका खलः न्हूदं समारोह समितिया १९२५ या नायः डा. मंगलसिद्धि मानन्धरया सभापतित्वय् जूगु खः (नेवाःपोष्ट१९१२३।०४)

सफू म्हसीका

नेपालभाषा व्याकरण

सफूया नां : नेपालभाषा व्याकरण/चमि : डा. सुन्दरकृष्ण जोशी/पिकाकः : नेपाल राजकीय प्रज्ञा प्रतिष्ठान/पिदंगु तिथि : वि.सं. २०६०/थाकुथिः लुष प्रेस, ये/ मू : १४२-

छुं नं भाय् बोलीचाली जक दु, उकिया लिखित स्वरुप मदुसा अज्याःगु भाय् कालान्तरय् वनाः तनावंगु दसु यक्व दु । नेपालभाषा नं न्हापा न्हापा बोलिचालिया जक भाय् जुयाच्वंगु खःसा आः वयाः थ्व भाय्या वाडमयया विकास यक्व हे जुइ धुंकूगु दु । छुं नं भाषा जव लिखित रुपय् वइ, उकियात एकरुपता बिइत खूवः धुकू मालावइ, गुकिं खूवः शुद्ध च्वयेत ग्वाहालि याइ । अनलि भाय्लचं अर्थात व्याकरणया आवश्यकता जुइ, गुकिं भाय्या स्तर च्वन्हायाका यंकेत तधंगु ग्वाहालि याइ । नेपालभाषां च्वयेगु ज्या सलंसः दू न्हयवं निसंहे न्ह्याये धुंकूगु खःसां थुकिया व्याकरण सफू यक्व हे लिपा अर्थात वि.सं. १९८५ इ वयाः शुक्रराज शास्त्रीं तिन पिकयाबिल, अले वयां लिपा आतकया दुने थ्यंमथ्यं निगू दर्जन ति सफू व सफूचा यानाः व्याकरण व व्याकरण सम्बन्धि सफू पिदने धुंकूगु दुसा छुं छुं नेपालभाषाया व्याकरण सफू अंग्रेजी नं पिदने धुंकूगु दु । आः वयाः दकल्य् न्हापां नेपाली भाषां नेपालभाषाया व्याकरण सफू पिदंगु दु । थुकिया नां खः 'नेपालभाषा व्याकरण' ।

नेपालभाषाया विद्वान डा. सुन्दरकृष्ण जोशीं तयार यानादीगु व नेपाल राजकीय प्रज्ञा प्रतिष्ठानं पिथंगु थुगु सफुलिइ व्याकरण सफुलिइ दयेमाःगु दक्वं विषय दुथ्यानाच्वंगु दुसा नेपालभाषाया वाक्य विन्यासया गुरु मौलिक स्वरुप दु, व नं थुगु सफू स्वयाः सिइके फइ । नेपालभाषा मथुपिं नेवाःत व नेवाः मखुपित नं नेपालभाषा अध्ययन यायेत व च्वयेत थ्व सफुलिं ग्वाहालि जुइमा धयागु उद्देश्यं थ्व व्याकरण नेपालि भाषां पिकाःगु खनेदु ।

अथे खःसां नेपालभाषां च्वने च्वयेगु यानाच्वपित नं थम्हं ल्हानाच्वनागु व च्वयाच्वनागु भाषाय् शुद्धता हयेत ग्वाहालि याइगु जूगुलिं अज्याःपित नं थ्व सफू ज्या वःगु जूगु दु विधेयुपुं नेपालभाषाया हे अध्ययन यानाच्वपित नं न्हापा न्हापा पिदंगु व्याकरण सफू दुर्लभ दुर्लभ जुइधुंकूगुलिं थ्व सफुलिं ग्वाहालि हे याइ छाय्कि थ्व व्याकरण ला नेपालभाषायागु हे खः, थुइका बिइगु माध्यम जक नेपालि भाषायागु खः । पञ्चबक्र (सन्ध्या टाइम्स तपं पौ)



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