

# Guide to Nepal



*By*

MAJOR J. H. ELLIOTT, M.B.E.



# GUIDE TO NEPAL

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**Major J. H. ELLIOTT, M.B.E**

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# TABLE OF CONTENTS

HIS MAJESTY'S MESSAGE	<i>Page</i>
BIOGRAPHY OF H. M. THE KING	1
PREFACE	3
INTRODUCTION	4
PHYSICAL FEATURES Mountains, Rivers, Lakes.	6
CLIMATE Seasons, Visiting periods.	9
THE PEOPLE Kiranti, Newar, Parvate, Gurkha.	12
HISTORICAL BACKGROUND Early History, Modern Period, To-day.	16
RELIGION Buddhism and Hinduism in Nepal.	33
ART AND CULTURE Sculpture, Architecture, Painting, Dance and Music, Arts and Crafts.	35
FESTIVALS Festivals and Holidays.	39
CITIES AND POPULATION Regions and Inhabitants.	45
EDUCATION Schools and Professional Institutes.	48
SHRINES AND TEMPLES Hindu and Buddhist Temples in Nepal.	50
ECONOMIC RESOURCES Agriculture, Forestry, Minerals, Trade.	58
TRANSPORT AND COMMUNICATION Airways, Roads, Railways, Telephone, Postal, Radio.	62
FACTS AND FIGURES Statistics, Reports on Nepal, Exchange Tables.	65

	<i>Page</i>
TOURIST INFORMATION ....	74
General Useful Information on Nepal.	
SIGHT SEEING CENTRES ....	80
The Kathmandu Story, Description of Sight Seeing Regions, Treks, Hunting, Fishing.	
TOURIST SERVICE ....	103
Schedule of Rates, Information.	
SAY IT IN NEPALESE ....	108
Pharases, Terms and Words.	
MAPS	
Nepal and Kathmandu Valley with References.	

**TO DEAR  
HILDA  
DAW AYE MYINT  
IN MEMORY OF THE WONDERFUL DAYS AT KANBE**



Their Majesties the King & Queen of Nepal





Royal Palace,  
Nepal.

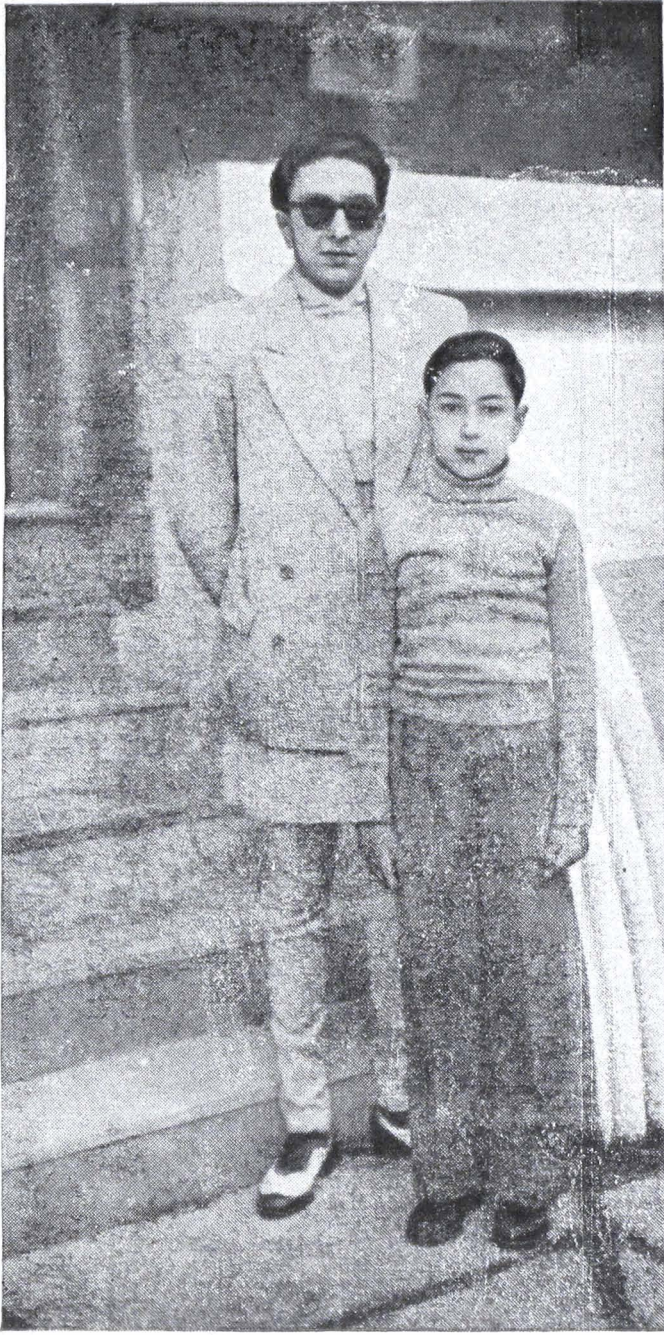
Message of His Majesty

The King of Nepal

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In to-day's world of scientific progress, it has become vital in a special sense to develop and maintain peace and mutual goodwill between man and man. There is no doubt that mutual meetings and conversation among people from different countries can be of considerable help in this great work. May this book too prove helpful in this direction!

W. P. Bhandari



H. M. the King of Nepal & H. R. H. the Crown Prince

# His Majesty King Mahendra Bir Bikram Shah Deva of Nepal

## *Personal Data :*

Date of Birth	...	... 11th June, 1920.
Date of 1st Marriage	...	... 27th April, 1940.
Death of 1st Consort	...	... 19th September, 1950.
Date of 2nd Marriage	...	... 10th December, 1952.
Date of Regency	...	... 18th February, 1955.
Ascended Throne	...	... 14th March, 1955.
Date of Coronation	...	... 2nd May, 1956.

## *Family History :*

Son of late King Tribhuwan and 9th in line of succession to Prithvi Narayan Shah, he has two brothers and four sisters :

Prince Himalaya Bir Bikram Shah Deva  
Prince Basundhara Bir Bikram Shah Deva  
Princess Trailohya Rajya Lakshmi Devi  
Princess Nalini Rajya Lakshmi Devi  
Princess Bijaya Rajya Lakshmi Devi  
Princess Bharati Rajya Lakshmi Devi

His Majesty has three sons and three daughters by the first Queen Consort, Indra Rajya Lakshmi Devi Shah. They are in order of birth :

Princess Shanti Shah  
Princess Sharada Shah  
Prince Birendra Bir Bikram Shah Deva (Crown Prince)  
Prince Gyanendra Bir Bikram Shah Deva  
Princess Shobha Shah  
Prince Dhirendra Bir Bikram Shan Deva

There are at present no children by the second Queen, Ratna Rajya Lakshmi Devi Shah.

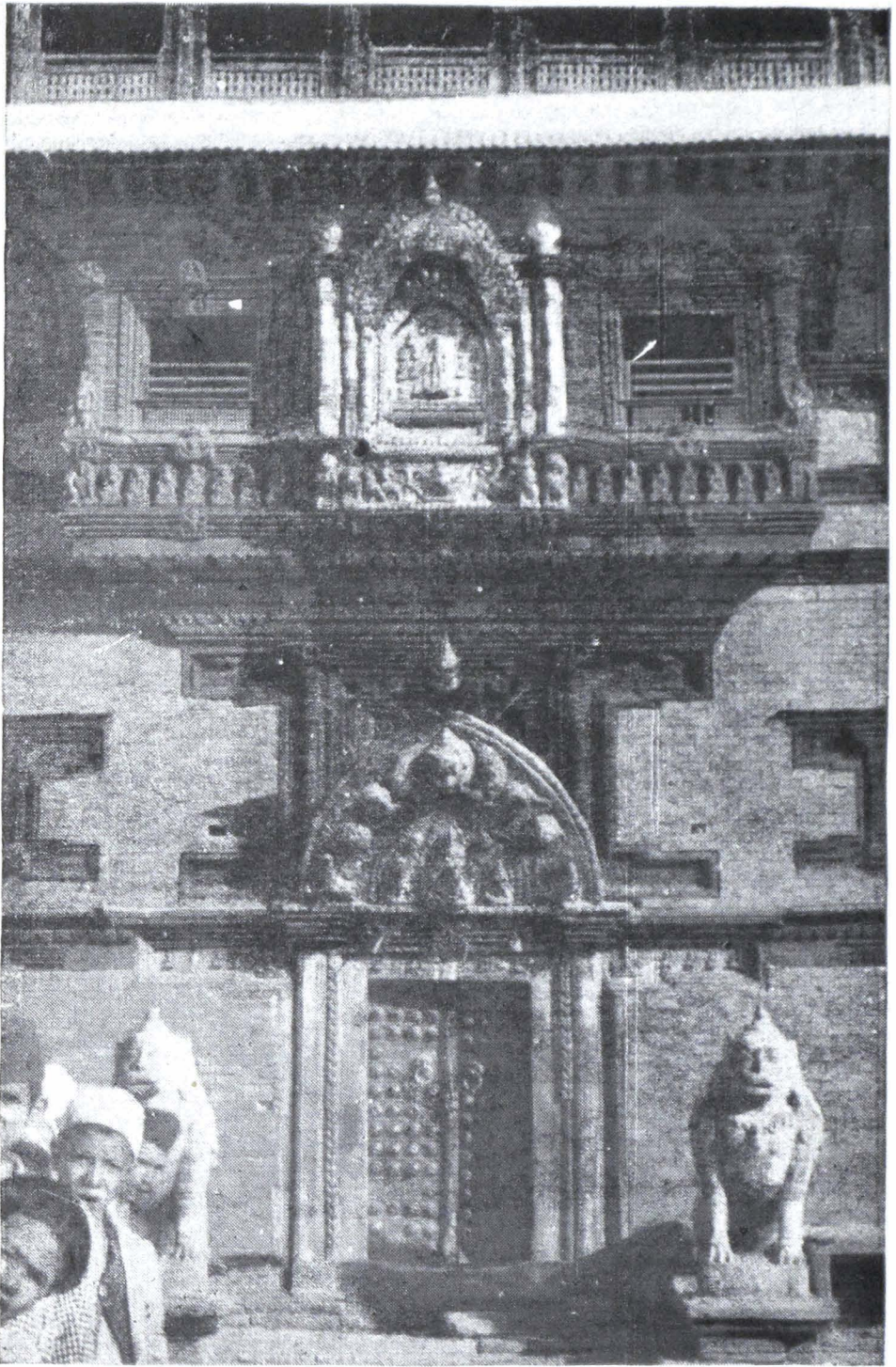
His Majesty's enlightened views on social reforms in Nepalese society were clearly demonstrated, for example, by the breaking of the age-old custom of simultaneous marriage with two wives. He also further disregarded and disagreed with the ancient practice of wet-nursing the children through other women. His Majesty is the first to break away from these traditional customs and set an example to his subjects and the people of Nepal.

Though, in His Majesty's earlier days, education was in most respects denied, he, however, by means of his own diligence and devotion to study, kept himself progressively well informed in every field of knowledge. He has a special love for music and is also a composer of no mean standard of songs and lyrics, many of which have been broadcast over Radio Nepal.

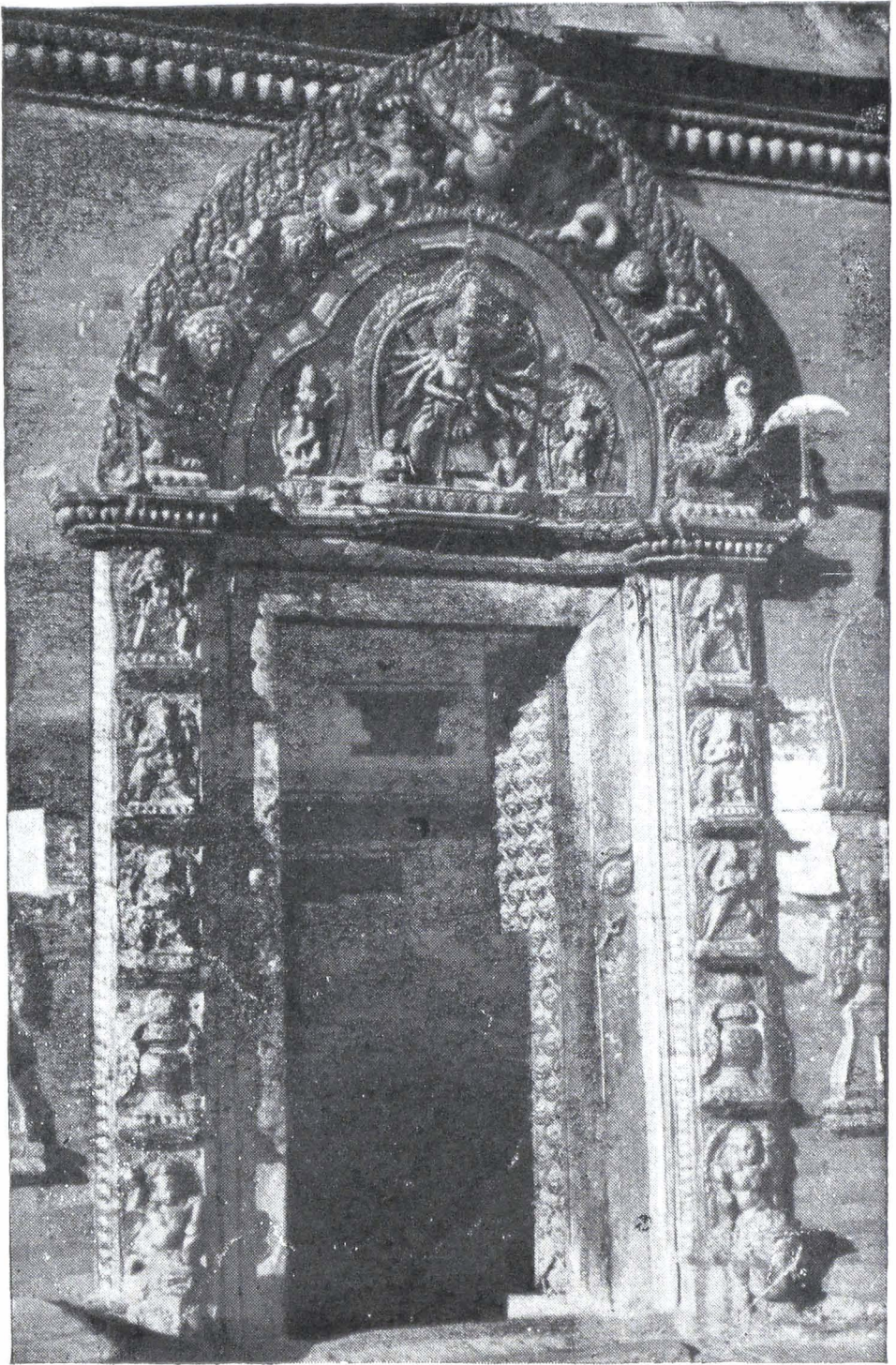
Being typically an outdoor man, he has a natural love for all sports and enjoys a game of football or hockey. He particularly excels in horsemanship and tennis. His adventuresome and intrepid spirit has kept alive the ancient hunting tradition, which has made Nepal so famous for her jungles and hunting grounds and some of the best big game in the world.

November 11th, 1950 saw the late King Tribhuvan, His Majesty (then Crown Prince), and the Royal Family stake the crown and everything in the cause of democracy. To this outstanding event in the history of Nepal, His Majesty has dedicated himself to the fulfilment of his father's desire in giving his people the right to live a life of freedom.

---



Entrance to Palace with 55 windows



Close up of the Golden Gate, Patan

## PREFACE TO THIRD EDITION

**T**HIS booklet has been produced to fill the dire needs of the tourist. It provides a handy reference to some basic information on the Kingdom of Nepal, but it does not pretend to be a comprehensive survey of the country, its achievements, or its tourist attractions.

The book symbolizes the Nepal story, with Kathmandu as the basis of the Valley on which its prosperity was founded, aided by her colourful historical and cultural traditions. These have made her better known as the 'Home of the Gods' and the 'Forbidden Land' of the East.

Since 1950, with the advent of democracy, Nepal's development has been considerable and she has attained a big programme of rehabilitation. Today, despite adjacent and world-wide tension, Nepal enjoys peace, tranquillity and prosperity. Merchants, traders, manufacturers and workers of every race and creed go about their duties in freedom, and for these reasons, the people of the country are proud of their land.

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# INTRODUCTION

**T**O the north of India and south of Tibet (China), lies the kingdom of Nepal, nestled in the mountain ranges of the mighty Himalayas. Situated in the heart of the Asian continent, she has served as a meeting place of two of the world's greatest civilizations—the Indian and the Chinese. From these civilizations, Nepal has developed an individual culture which dates back to a period much earlier than the Christian era, or that of Gautama Buddha, who was born in Nepal 2,500 years ago. The group of small prosperous kingdoms comprising the land had already been established for many centuries. Nepal has often been described as the 'Home of the Gods,' and temples or shrines are dominant on the Nepalese landscape. For centuries it has remained, unsullied by foreign invasion, as the land of legend and the 'Forbidden City'.

The early history of Nepal is based on conjecture and the interim periods, those of feuds and intrigue, are a deterrent. Suffice it to say, that the present day regime commenced from 1769 with the accession of King Prithvi Narayan Shah, of Gorkha, who tried to unify the country. Unfortunately, the line produced was a succession of minors who were robbed of their powers by the Pandeys and Thapas.

For about 100 years, up to 1950, the Prime Ministership of Nepal was vested in the hands of the Ranas. Originating with Jang Bahadur Rana, legislation confirmed that all future control would pass to his descendants, and as a result, Royalty was more or less exiled to its palace, without power of participation in the country's affairs.

It was only in 1950, that the late King Tribhuvan Bir Bikram Shah (8th in succession to Prithvi Narayan Shah) gave a lead to the people of Nepal for liberation from the Rana-archy and on February 17th, 1951, restored the long exiled monarchy of the Kingdom of Nepal, in his desire for democracy and freedom.

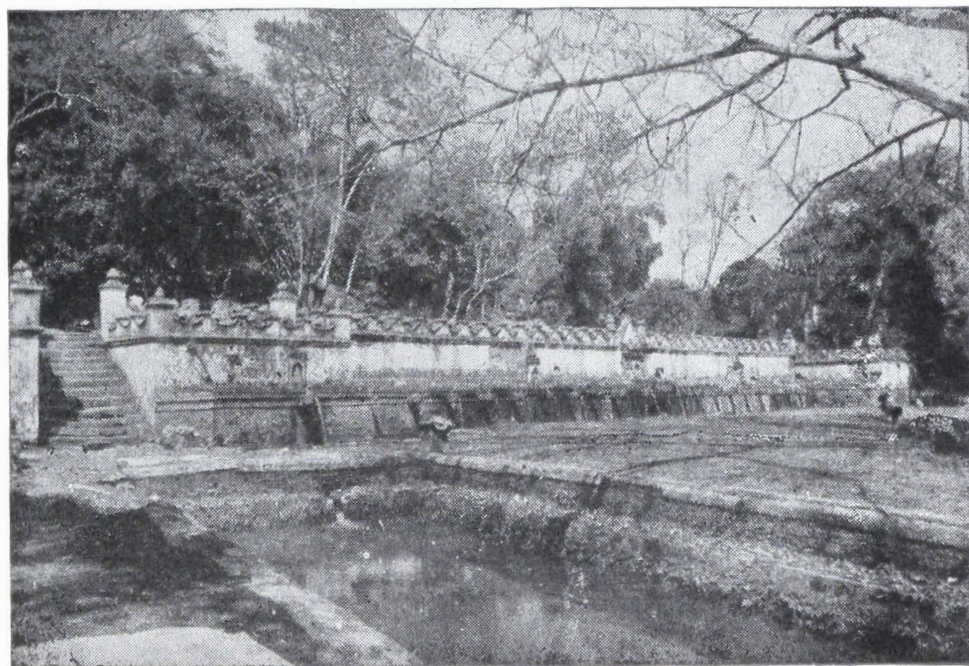




Nepalese beauty from Helumbu



Spinning cotton yarn by hand in a rural area



The 22 Fountains at Balaju

Now, this long and chequered history of centuries is discernible in the numerous temples, palaces, and other historical buildings all over the country. In thousands of places, the ancient gods are still worshipped as they have been for many centuries. With the agricultural and mineral wealth of her valleys and hills and the industrial potentials to be derived from these, the country can now look forward to an era of prosperity.

Under the present Government of His Majesty King Mahendra, revolutionary development plans are being carried out to provide for the welfare of the masses and they have attracted considerable world-wide attention and interest.

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## PHYSICAL FEATURES

**B**OUNDED by Tibet in the north, Sikkim and West Bengal (India) in the east, Bihar and Uttar Pradesh in the south, and Uttar Pradesh (India) in the west, Nepal is situated between the 26th and 30th degrees East Longitude and the 80th and 88th degrees North Latitude. She comprises an area of some 55,000 square miles with a population of approximately 8.5 million.

Physically, Nepal falls into three well-marked geomorphological divisions—The Terai, the Trans-Himalaya and the Inner Himalaya :

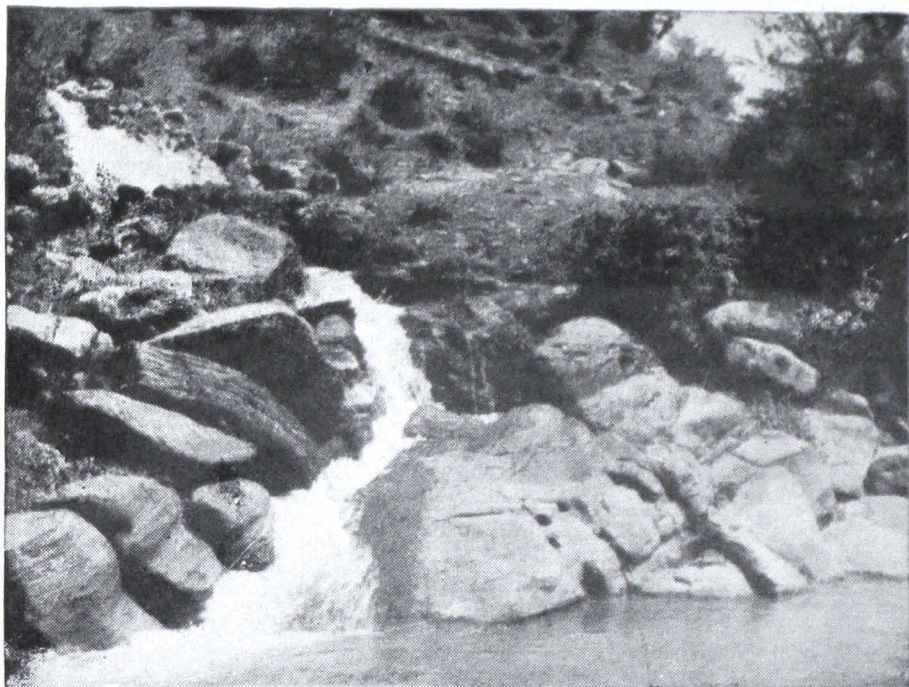
**The Terai :** Situated along the southern borders from east to west, it is noted for its heavy jungles with alluvial plains and occasional clearings. It extends to altitudes as high as 1,000 feet. The area, though malarial and unhealthy, is one of the world's best hunting grounds for big game.

**The Trans-Himalaya :** This area forms the great central trough of valleys and hills between the lower and inner ranges ; it varies in altitude to as high as 15,000 feet. This region contains the best pasture and agricultural land with sub-tropical to alpine conditions.

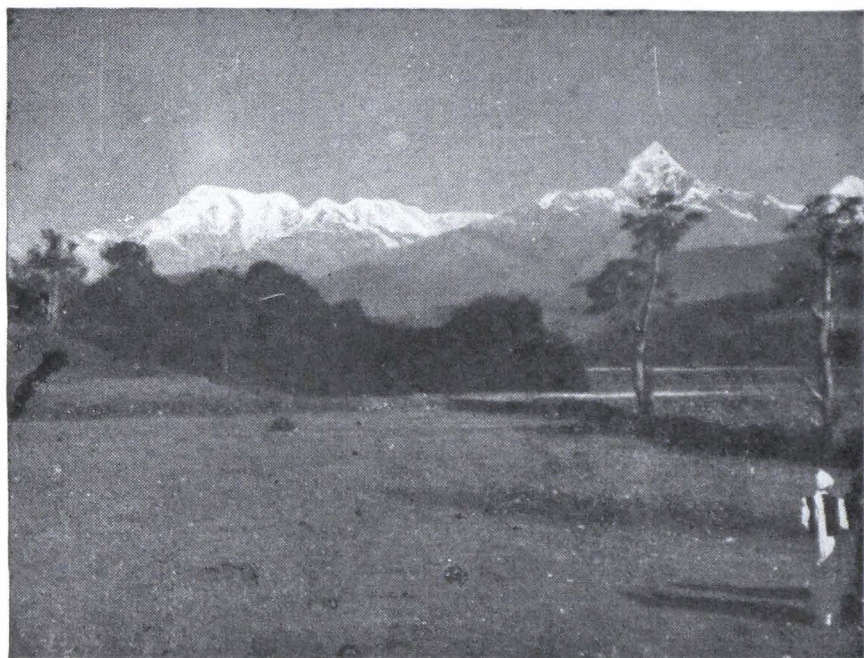
**Inner Himalaya :** This is so called because of the geographical situation of the higher border ranges and peaks within Nepalese territory. This is the land of eternal snow, and ranges in altitude from 17,000 to 29,000 feet.

### **Mountains**

The mountain ranges of Nepal are the highest in the world and form a chain of peaks that border the northern boundaries from east to west in an eternal mantle of snow.



Scene around the valley with clear pools for swimming & fishing



Mt. Mache Puchheri as seen from Pokhara



Specimen of Fresco, in original mineral colours, over 500 years old

There are a number of notable peaks. Among them are Everest, Makalu, Gaurishankar, and Annapoorna, which can be seen in all their glory from various vantage points in the Kathmandu area, and some at much closer range from other parts of the country. Views of the giant ice-bound backbone of the world, extending from Mount Everest in the east to as far west as Dhaulagiri, are common of the fifty and one peaks ranging from 22,000 to over 29,000 feet. It is a scene of unrivalled mountain splendour.

Some of Nepal's outstanding peaks are :

Mount Everest	29,141 feet	Manaslu	... 26,658 feet
(Sagar Matha)	„	Chooyu	... 26,567 „
Kanchenjunga	28,146 „	Annapoorna	26,391 „
Makalu	... 27,790 „	Gasanthan	... 26,291 „
Lhotse	... 27,190 „	Himalchuli	25,801 „
Dhaulagiri	... 26,810 „	Gaurishanker	23,440 „

To the above, can be added another list of some 40 unclimbed and unnamed peaks, ranging upwards from 22,000 feet.

## Rivers

Beside the great mountain ranges, Nepal has a number of rivers and valleys. The valleys vary in size and altitude, rising from a mere 500 feet to over 5,000 feet.

The Kathmandu Valley, better known to many as the Valley of Nepal, is the largest and is 4,500 feet above sea-level. It is irregular in shape and covers an area of 242 square miles. Within this valley, are three of the largest cities of Nepal—Kathmandu (the Capital), Lalitpur (Patan) and Bhaktapur (Bhatgaon).

The rivers draining this valley are the Bagmati (sacred river), the Vishnumati and the Hanumate. In the east, there is the Bhojpur-Dhankuli valley with the Sapti Kosi, making its entry into India as the Kosi river. Towards

central Nepal, there is the Palpa valley in which the Krishna Kali Gandaki river winds its way southward. To the west of Nepal, there are the Rapti and the Karrali, which later enter India as the Gogra to join the Ganges.

The Palpa and Rapti valleys are noted for their fine fishing, boating and shooting. Surrounded by some of the best scenic spots, they have been the chosen ground of many a leading sportsman and cameraman. In these natural mountain surroundings, most of the rivers consist of many rapids, cascades, waterfalls and crystal clear pools. In the numerous streams and tributaries are some of the best mahseer, carp and trout. It can be said, without exaggeration, that some of these areas are unrivalled in beauty and are a paradise for sportsmen, artists and camera hobbyists; in addition, there are some of the finest picnic and camping grounds to be found.

### Lakes

Nepal boasts of a number of beautiful mountain lakes, which are scattered about the country. Being ideally situated, they afford excellent boating or swimming facilities in their crystal-clear water during summer and skating during the winter season. Some of these outstanding silver queens are: The Phewa Tal, Depang Tal, Maldi Tal, the Rupa Tal and Rara Daha in Jumla.

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# CLIMATE

**N**EPAL is for the greater part sub-tropical and most of her economic resources comprise agriculture and forest products.

The tourist season lasts all the year round. The winter months, from December to February, are cold by night and pleasant in the bright sunshine of cloudless skies. Spring follows with mild temperatures and a colourful season, with a gradual rise in temperature, warming up for the summer. The summer season, incidentally, is also the wet or rainy season; temperatures, however, are quite moderate and do not soar as in the lowlands and in India. In the valley during this period, rainfall is not as heavy as compared with the lower areas. Peculiarly enough, the rains in Kathmandu seem to expend their energy more by night than during daylight and this phenomenon practically assures one of a clear day for sight-seeing. Autumn is blessed, as the spring, with mild weather and of course clear skies in which the sun illuminates the grandeur of the country-side and the mighty white giants with its rays.

With the exception of the Terai areas, which are mainly tropical, the geographical situation of Nepal admits of a variety of seasons simultaneously in different parts of the country. Thus, summer in the Terai, with the temperature ranging between 90°F and 110°F can be spring in the hills and valley areas, with winter conditions in the inner mountain regions. This, virtually speaking, affords one the choice of any season in the year.

## **Summer (Rainy or Wet) Season**

There is a well-defined period for the rains as a result of the south-west monsoon, which is heaviest from the end of June through mid-September. Rainfall during other seasons is light or negligible.

The eastern region averages a rainfall of 100 inches, whereas in the western area it registers only 40 inches. In

the Kathmandu valley, the average fall is 57 inches. The Terai areas on the southern borders record anything from 75 to 90 inches.

Temperatures, during this particular season, vary considerably in the different regions.

<i>Temperature :</i>				Fahrenheit
Terai	...	...	... Average	75° to 110°
Hills	...	...	... „	50° to 70°
Kathmandu	...	...	... „	65° to 80°
Inner Himalaya	...	...	... „	32° to 55°

### Autumn

This season follows the rains and extends to November. Occasional light showers do not appreciably affect the temperature. As the season progresses, excellent views of the snowy ranges and surrounding areas appear more and more colourful.

<i>Temperature :</i>				Fahrenheit
Terai	...	...	... Average	60° to 80°
Hills	...	...	... „	40° to 50°
Kathmandu	...	...	... „	50° to 60°

### Winter

During this season, from December through February, most of the lower ranges that encircle the valley are snow-covered. The sunrise and the sunset produce the grandest combinations of colour reflections that must be seen to be truly appreciated. The climate is bracing and invigorating, though cold after sunset, but the days are bright and warm in the sun-shine sufficient to remind one of the tropics.

<i>Temperature :</i>				Fahrenheit
Terai	...	...	... Average	60° to 70°
Hills	...	...	... „	24° to 40°
Kathmandu	...	...	... „	32° to 55°

## Spring

Lasting from March through May, this is about the best season with clear skies and Nature dressed in her best. The early season is excellent for shooting and fishing.

### *Temperature :*

				Fahrenheit
Terai	...	...	...	Average 60° to 90°
Hills	...	...	...	„ 40° to 60°
Kathmandu	...	...	...	„ 50° to 70°

During this season, the magnificent flora of the country can be seen in full bloom and is of interest to botanists. Nepal boasts of a large variety of orchids. The more venturesome can be sure of some splendid treks and the hunter of the best range and class of big game, with fishing as the leading sport.

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# THE PEOPLE

**T**HE inhabitants of Nepal are the descendants of three major migrants from India, Tibet, and Central Asia. Members of this stock, found in Nepal, are derived from three main branches—Kiranti, Newar, and Parvati.

Most of the early and original inhabitants of Nepal were the Kirantis and Newaris. The Newar legends have it that the first persons to enter the country were Manjushris, who came from China. There are other legends from the Kiranti side, which refer to an invasion from India. There is probably truth in all these, for the people of today have many Mongolian customs, which are curiously coupled with doctrines of undoubtedly Indian origin.

However, the people of Nepal are among the most charming in the world. They are humorous, light-hearted even in adversity, fond of good living, and almost entirely without guile. With their sturdy independence, they blend wonderful simplicity, and are honest almost to a fault.

## The Kiranti

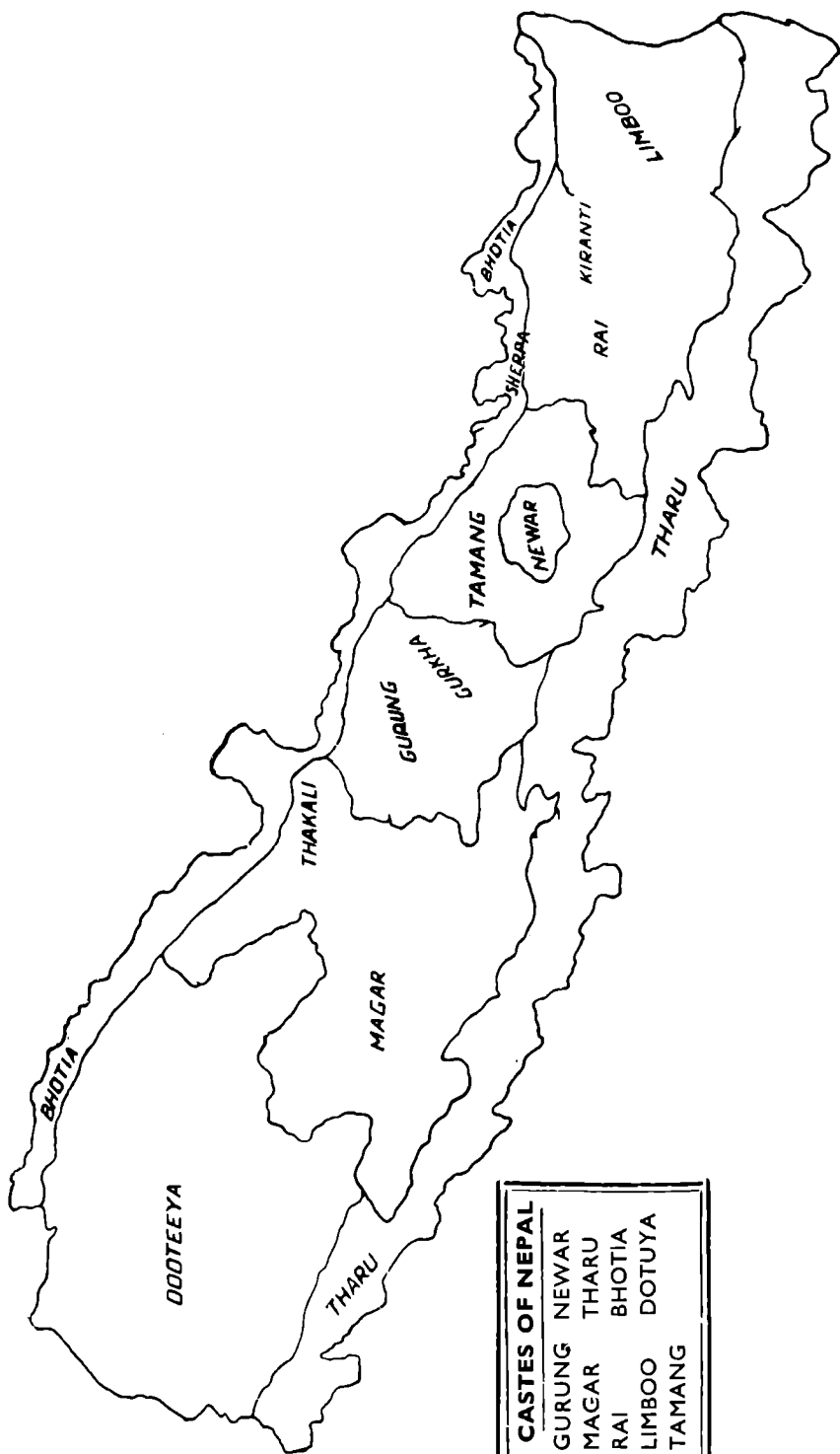
These people are of very ancient stock and they are mentioned in several of the Vedic poems and in the Mahabharat. The remnants of these Kirantis exist in three groups—the Khambus, the Yakkas, and the Limbus. But in these days, there is a growing disposition to ignore the division both between the three groups themselves and between the Kiranti community and the others.

When the people were overwhelmed by the Gurkhas, they had to be won to the new order, and the historical and easiest method was to bestow upon them certain powers of administration.

To the Limbu chiefs went the title of Subha and to the Khambas that of Rai. Since then there has been much



Nepalese women with offerings at Swayambhu Nath Temple



intermarriage. The old distinctive languages have disappeared and all the people of this eastern tract of Nepal, with their many sub-divisions, are now quite inaccurately known as the Rais.

The people have some very interesting customs and though there are some variations among the various groups, there is hardly space to include them here.

### **The Newars**

The Newars are the most numerous in the Nepal Valley; they have most of the arts and crafts in their hands, and arts as practised today, still dominated by the religious concept, typify the coalescence of Hinduism and Buddhism. Occupying, as they have been for centuries, a position of splendid isolation due to there having been no foreign influence, we find the Newar of today in much the same way as were the originals of so many centuries ago. If customs have altered at all, it has only been to incorporate Hinduism. Even on the Right and the Left, as it were—among those Newars who are professedly Buddhist—there exists this fusion of faith. Where these cults are concerned, the entire population displays a remarkable tolerance to be found in no other part of the world.

In speaking of the Newars, we are largely concerned with the art of Nepal and the entire country abounds in magnificent specimens of their work. The Newars are important also, because they have largely contributed to the literature of the country. The oldest manuscript yet found was written in the fourteenth century and it tells of the chief events in Nepal between the years 1056 and 1388 A.D. It is known, however, that long before this time the Newars were writing in Sanskrit.

### **The Parvati**

In Nepal, the militant castes hold a well-defined position, almost as did the German officer before World War I. Thus, in a country so dominated by fighting castes, it might have

been thought desirable to place the various races in a position of precedence. But it has also been found necessary in the interest of clarity, to evade rather than endeavour to explain many of the complexities of the Napalese social structure.

There are three main military castes in Nepal : the Khas, the Thakuris, and the Gurungs. These three castes were included in the broader classification of Gurkhas. The rest of the people were known as Kirats, who included the Rais and the Limbus.

Ever since Prithvi Narayan Shah's invasion of Nepal, all the citizens of Nepal are known as Gurkhas—that is to say, the three military castes and also the Rais and Limbus, who are to be found in the eastern and western parts of the country.

*The Khas* generally hold most of the principal offices of State. This race is divided into twelve sub-divisions, the principal of which is the Thapa, a name that has figured prominently.

Originally Hindu, they come under the influence of Brahmans from India, who conferred upon them, in recognition of their valour, the rank and honour of the Kshetriya order.

The Khas, of course, are linked with the town of Gorkha, because it was from there that they emerged on their victorious campaign into the Valley under the redoubted Prithvi Narayan Shah. They were residents in Nepal long before this era, as many ancient Hindu documents refer to the Khas as holding sway over the country of Palpa.

*The Thakuris* : The members of this princely race are found scattered all over the country. As descendants of princes, it follows that they have fine soldierly qualities and display an intelligence markedly superior to many others. Being so few in number and because their habits and customs conform more to the other classes, who provide the majority of officers, it is possible to dismiss these men of royal lineage thus briefly and to pass on to those other equally proud fighting races.



*The Gurungs* and the Magars supply most of the soldiers to the army.

The Magars are divided into six sub-divisions, of which the Ranas are classed socially superior. But these Magar-Ranas should not be confused with the Rana Rulers. This name has been connected with Palpa from time immemorial when one of their Kings, Mankundra Sen, invaded the Valley and conquered it. They have many Mongolian characteristics and, in the main, their social customs are the same as those of the Khas.

The Gurungs are very like the Magaras in most respects. Even their music and folklore are remarkably similar, being chiefly based on ancient folklore. Some are part songs in which the men, for instance, sing in a minor key the requisite answers to the questions sung by the women. Then the tempo changes, and the pattern is reversed. The Magar and Gurung music, which has been handed down through generations, is remarkable and outstanding in Eastern music and art.

*Other Tribes and Castes*: There are some twenty other tribes scattered about Nepal that are distinctly separate from one another in custom and language.

In the Terai Region, there are Tharus, Dhuvars, Rajbanshis, and Muchars (Aborigines).

In the Lower Himalaya Valley, there are Dunwars, Bhotias, Chipangs.

In the Hill Areas, there are Rajputs, Tamangs, Sunwars.

In the Inner Himalayas, there are Sherpas, Thakasis, Thakalis, Bhutiyas.

For the great majority of the population, Nepali is the *lingua franca*. But in many tribal areas, the local dialect predominates. However, the main languages that are spoken today in Nepal are Nepali, Newari, Maithili, Bhojpuri, Magadhi.

## HISTORICAL BACKGROUND

**T**HE political history of Nepal is centuries old. Preceding that, the history of Nepal is the history of the migrations and the people of the affiliated races from Tibet and China.

Nepal possesses an extraordinarily extensive background of literature, but owing to the employment at one and the same time of different eras, much of Nepal's earlier history is a conjecture and not a little inconsistent. Most of the literature deals with a mythological period and any attempt to render it in a true chronological form would be hopeless, for the interpreter, in endeavouring to present these records, is faced with serious difficulties.

Without confusing the issue by the inclusion of a list of kingly names, we can skip the centuries to the time in 250 B.C., when the Emperor Asoka visited Nepal. Asoka was undoubtedly in the territory for some time, as monuments which he erected graphically testify. He built a new city, a few miles from Kathmandu, which place is now occupied by the city of Patan and exactly in its centre, Asoka erected a temple which still stands. There is an Asoka Pillar at Lumbini, which identifies itself with the birth-place of the Buddha.

It seems certain that approximately this time, the Rajputs came from India and established ascendancy. The history of this period is very confused, so let us say the era is taken to be of no major importance and we once more skip the centuries towards the beginning of the fourth century, when Varsa Deva added lustre to Nepal's already lengthy kingly line and of him the chronicles speak highly. Mana Deva followed and he reigned in tempestuous times, for the Guptas were displaying signs of avarice. However, the all-powerful Gupta Dynasty, despite their pretensions, had to be content with a very nominal suzerainty.

Certain it is that with so many distractions at this time upon the plains of Hindustan, no dynasty, no matter how



An ancient piece of sculpture believed to be over 1,000 years old



King Prithvi Narayan Shah from a painting  
—courtesy of Balkrishna Shamshe J. B. R.

strong, could afford to deflect the strong forces necessary for the subjugation of Nepal. Consequently, the unity and strength of Nepal survived for many more years, extending to the reign of Mahi Deva and that of Shiva Deva. At this time, there comes upon the scene Amshuvarma, who lived between the year 595 and 640 A.D. He married the daughter of King Shiva, who surrendered his powers to his son-in-law. The inscriptions on many Nepalese monuments refer to Amshuvarma as a great fighter and the victor of many battles.

Little is known concerning Amshuvarma's death, still less is known of his immediate successors, although lists of kingly names are readily available in the inscriptions of Nepal. One name does, however, emerge from the general confusion and that is of Narendra Deva. The name of this king is associated with that of Machendra, the patron saint of the Valley, and he occupies a prominent place in the innumerable legends of Nepal.

King Narendra had a wide reputation for honour and piety. In 665 A.D., there was an influx of pilgrims from China, and documents left by them make it apparent that ancient Nepal, under the leadership of Narendra, was a pleasant place, being both highly civilized and prosperous.

Out of the legends surrounding the succeeding years, emerges the all-important name of Malla, which was to give Nepal a new dynasty. Ari Deva, the first of the Mallas to assume the overlordship, ruled toward the beginning of the 13th century and he was succeeded by Abhaya Deva, about whom little is known except that he had two sons, Jaya and Ananda. On their father's death, the sons came to an amicable settlement, whereby Jaya Deva would rule over Kathmandu and Patan. Anandra Deva, it was agreed, would rule over the part of the country outside the Valley proper and to the eastward.

In 1386 Jaya Sthiti Malla came to the throne, and it is recorded that he was one of the most glorious monarchs of

his time. The code introduced by him was much the same as that which was accepted in Nepal up to 1950. He was succeeded by Joti Malla, who had three sons and the principle of amicable division was invoked. The youngest of the three eventually secured the throne and he was in turn succeeded by his eldest son, Yaksha Malla, in 1427.

Upon his death, Yaksha's three sons reverted to the system of division. As a result of this, three separate principalities in the Valley were established—Patan, Bhatgaon, and Kathmandu. One point emerges from this division that is of outstanding importance, and does much to explain the very close link and relationship between Buddhism and Hinduism, which is now so noticeable in Nepal. It was Ratna, the third son of Yaksha Malla who was allotted the principality of Kathmandu, where he early found himself beset with trouble by the Thakurs, who claimed his kingdom. During two campaigns against the Thakurs and others upon his borders, Ratna received the active assistance of the chief of Palpa. As a mark of appreciation, Ratna commenced the endowment of Hinduism in Kathmandu. When we consider the struggle then being waged between the two religions on the plains of India, this act stands out as a remarkable instance of religious tolerance and enlightenment.

Ratna later cheated his eldest brother of his inheritance and among Ratna's successors, there were few of any note. Sada Shiva and Shiva Singh who followed him proved to be very weak. But during the latter's regime, his wife, Ganga Rani, a woman of considerable attainments and no little energy, really ruled. There are temples standing to this day that owe their preservation to this lady's remarkable zeal.

It was about this time, in the year 1600, that the Nepalese capital took on its modern role. There are a host of legends to account for the change, but they are relatively unimportant. Emerging from the thousand and one stories of this period, there is a name which demonstrates how closely

were the Nepalese kings concerned with the prosperity of their country. This name was Bhim Malla, who was closely connected with the Royal family. Before he died, he erected the famous wooden temple of Goraknath, which was named Kath Mandir, or the temple of wood. As a result of the fame this temple derived in the valley, one can understand the emergence of the modern name inherited by the city of Kathmandu or, literally the city of wooden temples.

Pratap Malla succeeded to the throne in 1639, and reigned for fifty years. He created the handsome square now known as the ' Rani Pokhra ' at the end of the parade grounds. Pratap inflicted much of his poetry upon his people and many of his verses can still be seen cut deeply on stone. In the Durbar Square at Kathmandu, there is a stone which records that Pratap '—composed a prayer to Kalika and had it inscribed in fifteen different characters, all of which he had studied.' Unquestionably, he knew French and English.

The system of division, however, which had cut up the valley and with it divided the country of Nepal into small principalities, was to prove fatal. It was perhaps inevitable, with the various capitals so closely aligned, that petty quarrels and personal jealousies should arise, and eventually led to a state of intrigue and anarchy.

The last of the line of the Kathmandu kings of this dynasty was the famous Jaya Prakasha, who ascended the throne in 1732. His troubles were immediate and immense, for he had to deal with his brother, Rajya, who made an unsuccessful attempt for the crown. With the expulsion of Rajya, court intrigue became prevalent with another attempt to oust Jaya Prakasha, and this time in favour of another brother Narendra. Jaya was forced to move against him, and Narendra fled to Bhatgaon where he died shortly after. Jaya returned to Kathmandu after disposing of his brother, to discover yet another court intrigue : the courtiers had suborned Jaya's wife and were proclaiming his infant son as King in his stead. He was on this occasion forced to flee,

but after sufficient time mustered a force and returned to mete out justice. It is recorded that he was never truly reconciled with his wife again.

For many generations, the Gurkhas, as they gradually were to become known, were content to remain passive. However, it was about this time that Prithvi Narayan, one of the Rajput Kings of Gorkha, did not hesitate to take advantage of the dissensions in the small principalities that surrounded him. Frequent warnings of their activities were carried to Kathmandu, but to little purpose.

During 1736, while Jaya remained a fugitive, the tension between the principalities gradually deteriorated and no sooner had he dealt with his erring courtiers and imprisoned his wife, he was faced with further difficulties in dealing with the quarrels and intrigue of near relations. In the meantime, Prithvi Narayan was astutely watching the valley and preparing for war, which was to be a four-year conflict for the triple kingdoms of the Nepal valley.

In 1756, Prithvi Narayan moved toward the Valley and set up a blockade around Patan and Bhatgaon. He ordered that all males, with the exception of infants, were to be deprived of their lips and nose. In his extremity, Jaya resolved to invoke the assistance of the new masters in India, and this was responsible for the first clash between the British and the Gurkhas in 1767, when the foreign troops were forced to retreat after a sharp encounter. As a result of this, Patan was entered without difficulty. The intrigue, which caused the fall of Kathmandu, was to be effective in the fall of Bhatgaon. Seven men gave up the latter city to the Gurkhas and Prithvi, and with the fall of the three principalities, the old Nepal was unified with the kingdom of Gorkha by Prithvi announcing himself as the King of Nepal, a title which his descendants bear to this day.

As soon as he was ensconced upon the throne at Kathmandu, Prithvi Narayan assumed the family name of Shah. Being deeply suspicious of the white rulers on his



southern borders and having sufficient contact with the plains to see that they were acquisitive, to say the least, he feared their influence would spread in his kingdom. Accordingly, he initiated a policy of exclusion and expulsion by manning the passes to the plains and refusing to countenance the admittance of any British merchandise believing that with the white trader came the white soldier, and, eventually, absorption. Prithvi Narayan died in 1771, and was succeeded by his infant son, Rana Bahadur Shah, with Bahadur Shah as Regent for many years.

It was during the campaign between Nepal and Tibet, in 1792, that the Nepalese turned to the British in India for assistance. This was only temporized by the sending of a mediator who did not reach Nepal till 1793 and after an agreement had been completed between the two belligerent countries. The Gurkhas, however, would not hear of any compromise put forward by the British representative to a treaty with Britain, and he returned having achieved very little or nothing. Later, King Rana Bahadur, on attaining manhood, began to cavil at the restraints imposed upon him by the Regent—his uncle—and decided once and for all to dispose of Bahadur Shah, who was thrown into prison, where he died two years later.

Having assumed full control of the Government, Rana Bahadur took unto himself two wives. His first consort, Queen Tripura, initiated as her first act, a commercial treaty with the British, under which the first British resident was appointed to Kathmandu. It was not very long after that Lord Wellesley formally dissolved the treaty.

Rana Bahadur's marriage had not proved very successful for his first and senior consort (Queen Tripura), though a woman of great charm and intelligence, was incapable of bearing a child and successor to the throne. His second wife had borne to him a son, but as she was not a Rajput by descent, the legitimacy was open to doubt. As a result of this, Rana Bahadur committed his crowning act of folly. He became cool to his wives and, having been attracted by a

Brahman's daughter, ultimately married her against the Nepalese law that forbade the union of a Kshetriya and a Brahmin, such a marriage being regarded as obscene and profane. Nevertheless, a son was born whom he declared to be his heir and successor. This was the last straw, for a sorely tired and disappointed people rose against him and he was forced to flee, retiring with the Queen Tripura to Banaras.

### Modern History

During this period, while the King and Queen were in exile in India, a very able man, Bhim Sen Thapa, came into prominence and took control. He arranged for the Queen's return to Kathmandu, and his first act was to initiate himself as Premier, also putting to death Damodar Pandey and his sons. Nevertheless, Girbhan Juddha, the infant son of the much criticized marriage, was placed on the throne. On the return of the King and Queen, orders were given for Sher Bahadur to be put to death and Sher Bahadur on hearing this, proceeded to the palace where during an altercation with his brother, Rana Bahadur, Sher Bahadur drew his sword and slew him. The second queen consort committed suicide and Queen Tripura became Regent to the almost forgotten Girbhan Juddha on the throne. The young King remained a shadow of a sovereign, with no power until his death in 1816, at the age of eighteen. He, however, left an infant son, Rajendra Vikram Shah, with whose succession it was natural that more power would pass into the hands of Bhim Sen Thapa and those of the forceful Queen Tripura, his grandmother.

With the death of the Queen Regent in 1832, Bhim's power began to wane. When the young King came of age he took unto himself two wives, one of whom came from the Pandey class, which was always hostile to the Thapas. Bhim Sen of course being a Thapa, it can be assumed that the atmosphere was far from peaceful. Bhim Sen's end came soon after, when he was imprisoned as a result of which he committed suicide, and thus passed from the Nepalese scene

and history one of the greatest servants of the country. The Pandey's ascendancy was not to last for long, for in 1841 the senior Queen died, and with the second Queen being virtually vested with full powers, the Thapas were restored to their rightful position, which they have enjoyed almost in autocratic authority in the Kingdom of Nepal.

Here we now have the spectacle of the last of the Royal line taking a leading role in the administrative affairs of the country, with rivalry and intrigue still rife due to the weakness of the King. Into the palace now enters yet another figure that was to mould the history of Nepal for the next century—Jung Bahadur, the choice of the Queen and an instrument of the King. This young man was commissioned to dispose of his uncle, Matbir Singh, with the option of death as the reward for disobedience. The King, with a rifle in his hand, summoned Matbir Singh to the palace. As he entered, a shot rang out and Matbir fell mortally wounded. Gagan Singh, the Queen's paramour, who had arranged the assassination, roused the King's suspicion and was in turn murdered whilst at prayer in 1846. The news of this murder enraged the Queen, who set out alone for the Kot, where, on raising high the sword of State, she gave orders for the immediate assembly of the troops and civil officers of state.

Jung Bahadur, now a General in the army, was one of the first to arrive, and embarrass the Queen with his display of efficiency. He did not hesitate to avail himself of the opportunity by quickly commiserating with her on the loss of her lover, and went on to suggest an immediate and vigorous investigation. Pleased with Jung Bahadur's reactions of sympathy in her cause, she immediately placed him in command, with orders to deal with the situation to the best of his ability, without the knowledge of the King. However, with the rival parties now face to face and with Jung Bahadur in supreme command of the troops, his first act was to avenge the murder of his uncle by falsely accusing General Abhiman, then Commander-in-Chief, of betraying the Queen and asked for his immediate arrest. When the General tried to resist, he was shot and, in the confusion, fighting became general.

Being well aware of the Queen's temperament and the weakness of the King, Jung Bahadur's first act was to remove to a place of safety the Heir Apparent (Surendra) and his brother, Upendra. When the King arrived at the Kot, he was perplexed at what he saw and appealed to Jung Bahadur for guidance. But the King's courage failed him and he ran to the British Residency, where he was refused asylum and returned in misery to the Kot to meet a river of blood. The Queen having, in the interim, conferred the offices of Premier and Commander-in-Chief upon Jung Bahadur, informed the King that, unless her own son, Raenedra, was immediately placed on the throne, the slaughter then in progress would be nothing compared with what was to follow.

When dawn broke on the scene of carnage, Jung Bahadur conducted the Queen to the Hanuman Dhoka Palace and, in the presence of the King and the Heir Apparent, presented his Nazar and compliments as Premier to Their Majesties. He did not attempt to parley with the Queen, but with his turban at the King's feet, demanded that either he be dismissed from his post or invested with full powers. The King, being deeply impressed by Jung Bahadur's chivalry, conferred upon him, his heirs and successors the title of Maharajah, and invested him with the sovereignty of the country. The Sanad conferring these titles, also included the succession of his heirs to the Premiership. It went further to confer the widest possible powers, the ability to exercise the privileges of a ruler in respect to life and death. He could appoint and dismiss all Government servants, declare war, make peace and sign treaties with foreign Powers. He could make new laws and repeal old ones. Thus, thereafter, Jung Bahadur was Nepal.

Below the hills of Nepal, and on the plains of India, massacres proclaimed the advent of the Indian Mutiny. It was 1857, when Jung Bahadur made a significant gesture to the British. He offered them the services of six thousand Gurkha troops in their hour of trouble. This offer was made in the early days of June, when Lord Canning had yet to

realize the seriousness of the rebellion that confronted him. Before the month was out, Lord Canning had indeed to admit his position and a hurried message was dispatched, in which he gratefully accepted the offer of his Nepalese ally. Three thousand troops were on their way to India within a few hours of receipt of this message.

On June 25, 1857, Jung Bahadur's eldest daughter was married to the Heir Apparent. The occasion was made one of the greatest public rejoicing, with the announcement that, for the services which had so gratuitously been accorded to the British, a large part of the Terai, dividing India from Nepal, was ceded to the kingdom and the territorial possessions were thereby considerably augmented. A year later, he had increased affections of the heart and knowing his end was near, died in February 1877, on the steps of Pashupatinath, beside the holy River Bagmati.

To Rana Udip was delivered the control of Nepal before Jung Bahadur died, with the Heir Apparent, Prince Trailokya Bikram Shah, as successor, who, however, died in 1878. It was while Rana Udip was away on a tour of India that King Surendra died and his successor was the minor son of the late Heir Apparent. But as the aged King Rajendra contested this succession, the question was deferred. It was only settled with the sudden death of Rajendra in 1881, and the seven-year-old Prithvi Bir Bikram Shah was formally invested as King.

In November, 1885, Rana Udip died, and Bir Sham Shere proclaimed himself Prime Minister. Not long after, in 1888, he paid particular attention to the welfare of his people and launched a programme of hygiene and sanitation, with the modernization of the Nepal Valley water supply. Throughout his life, he applied himself assiduously to the good conduct of internal affairs and proved himself an energetic and capable administrator. He reaped the confidence of the people and died in March, 1901.

Bir Sham Shere was succeeded by Deva Sham Shere, but he fell far short of what was requisite, with the result that

he abdicated and his brother, Chandra Sham Sher, who was to rule for 20 years and carve for himself a name as great as that of Jung Bahadur, took over the Premiership. He not only assumed the full powers conferred by the Sanad, but took the precaution of having them confirmed. He sought out the King and, by proclamation, declared that Maharajah Chandra Sham Sher 'was invested with full authority in respect to the passing of the death sentence, deprivation of caste, imprisonment for life, confiscation of property, banishment or deportation, the conferment or deprivation of honours, control of the treasury, together with all plenary powers in the affairs of the State.' In another proclamation, the King made it known that all who sought to hinder the new Prime Minister in the office, 'would be considered disloyal and would be worthy objects for the display of the powers which were invested in the Prime Minister.'

By 1920, he had introduced many reforms and one was the abolition of the custom of *sati*, or a widow's self-immolation on her husband's funeral pyre. By 1926, all slaves had been released at a cost to the treasury of some £275,250. The slave population had amounted to only one per cent of the whole country and, in all, nearly 52,000 people were liberated. To meet the changed circumstances of the military profession, Chandra Sham Sher instituted a modern arsenal at Kathmandu, which manufactured many excellent field guns, Howitzers and many other requisites of modern warfare. How successful he was in this field was gauged during the First World War, when Nepal again came to the assistance of the British and proved a wonderful and powerful ally. In 1929, Maharajah Chandra Sham Sher died after a lifetime of devotion to his country. It is also said that his life was clouded with grief at the loss of his Rani. Thus, today, there is a statue of his selfless Rani at Patan and it is placed near the town's water supply—a pipeline system—which was laid in her memory.

Chandra Sham Sher was succeeded by his brother, Bhim Sham Sher Jung Bahadur Rana, and, among his other

difficulties, he was faced with an unprecedented underground agitation, a movement emanating from India and run on the lines of the Congress movement from which it derived sustenance and guidance at each successive stage. India had provided asylum on her soil for the many conspiratorial preparations and was to be used as a jumping board. This fact, more than anything else, enabled the rebellious struggle to assume wider proportion, and agitation against and resentment of Rana rule continued with laudable effect. This campaign was to become the impelling force behind the democratic upsurge in Nepal, when up to a very late period the nature of resistance had been largely conspiratorial and personal in content.

The word ' Democracy ' was now spreading on a parallel with the Indian freedom movement and a little later another so-called plot was unearthed through an accomplice who confessed to the authorities of the plan to overthrow the government of Bhim Sham Sher. But Bhim Sham Sher died very suddenly in 1936 and soon after was succeeded by Juddha Sham Sher Jung Bahadur Rana. In consequence, the Parishad movement gathered strength, and in June, 1938, the *Janata* published the first article followed by a series till 1940, when it was finally closed down. One remarkable character of the Parishad was its association with the young King of Nepal

A warning in no mean manner was given to the Ranas to end their evil ways lest a belated awakening be detrimental to their safety. The leaflet published in 1940 attracted increasingly popular interest and the result was that the people of Nepal were awakened from their slumber and regarded the Ranas as tyrants. The Ranas did not take long to seize the leaders. Even the King was brought to trial and was declared unfit for the throne and a proposal put to replace him by his eldest son. The latter, however, would not abide by the terms and contested the trial. The public in the interim were getting restless and were beginning to show signs of revolt on the question of the Royal dismissal and this caused the Ranas to eventually drop the trial. The

King (Tribhuvan), throughout the trial, maintained a dignified calmness and neither protested nor pleaded guilty and by his willingness to abdicate in favour of the people, had set an example of his attitude toward the democratic movement.

There was a purge at this time in the ruling family—all those illegitimate that had been raised to the rank of succession by predecessors were expelled and/or exiled outside the valley. The whole scheme had been in preparation since 1933 when Bahadur Sham Sher, the Premier's son, had been to Delhi to consult and secure the concurrence of the Political Department. Those who were privileged to remain and enjoy power, had to devise ways and means to maintain family ties and provide for a life of ease and comfort.

In 1945, Juddha Sham Sher resigned and his resignation was unprecedented in the history of Nepal, as no Prime Minister ever tendered a resignation voluntarily as he did. It is said that Juddha's mother had a foreboding that he (Juddha) would not die a natural death if he continued to remain in power up to an advanced age. Prudence was not wanting; it is most probably superstition that forced Juddha to act on his mother's warning, for during the last five years of his career as Prime Minister, he had not found the job smooth. Padma Sham Sher, his nephew, occupied the office and with him the Premiership descended to the third generation of Jung Bahadur. In his early years of rule, he announced his desire to frame a scheme of reforms with a view to associating the people with the administration. In 1947, he was compelled to suspend reforms as the reactionary groups under Mohan Sham Sher were alert.

Padma was betrayed by his own people and Bahadur Sham Sher, to whom he gave the post of Secretary-General, resigned in June, 1947, thus leaving him completely at the mercy of his opposing group. The events that followed soon made his position deteriorate to a mere shadow of a ruler and Mohan Sham Sher was not slow in seizing the opportunity to impose himself as the real ruler, doing as he pleased without reference to the man in office.



Padma Sham Sher resigned from office during the middle of April, 1948, having sent his resignation while in India. An unconfirmed report, emanating from quarters close to him, states that he resigned under pressure, and thus ended the regime that had promised democratic reforms to the country. These reforms could not be introduced under the next regime also. Mohan Sham Sher, now at the helm, certainly constituted the terror of the people. His views on administration were in strange contrast with his ways of living. Unlike other members of the Rana clan, he was abstemious and God-fearing. It is said that unlike his predecessors who extracted the most out of their unchallenged position of supremacy, Mohan had no desire to add to his already fabulous wealth.

The King's position was quite insignificant, but his place as a ruler was maintained without much concern. His prisoner-like position had taken him away from the daily functions and festivities of the Nepalese. He had lost contact with the masses who in turn had almost forgotten him. But the late King Tribhuvan, eighth in the line of successors to King Prithvi Narayan Shah, was not to be daunted in his determined effort to free his people of the autocratic rule.

The years 1949 and 1950 were eventful for the democratic kingdom in the offing, with changes that were to place Nepal among the modern nations of the world. Curiously enough, the events that were to revolutionize history in Nepal and change its destiny came through a comparatively unknown person, who was to play an important role as mediator.

Erika Leuchtag, a woman of German descent, who was practising as a physiotherapist in India, was invited to Nepal to treat the ailing Queen. In accepting the invitation, she was the first Western woman to enter the walls of the palace in more than a hundred years.

Friendship with her Royal clients grew, and one day, the late King Tribhuvan exclaimed hesitatingly, "I am a name—nothing more—in Nepal it is the Rana families that

rule—I am a prisoner—five locked gates close me in and at each gate stands a guard—not to defend me, but to keep me from escaping.” As more and more confidences were entrusted to Erika, she was able to sense that something was amiss in this gentle household. His Majesty often seemed restless and dissatisfied; his violin, his camera, his collection of jewels and watches, and the royal gardens—these occupied his time, but not his mind. Never was there a monarch more bereft of power, and the sad look, she had noticed on previous occasions, was distressing. But she was included more and more in the life of the Royal family. She taught English and German to the Queens and even helped them to design their beautiful saris, while the King asked her to teach him to dance, and they danced daily to a Victrola.

One day, when she was alone with King Tribhuwan, she asked him: ‘Tell me, Your Majesty, how is it that you do nothing—are you not interested in the welfare of your country and the people?’ It was only now that she was to learn the true background and affairs of this forbidden land and as His Majesty extolled, so her interest grew and so did her knowledge. There were men in Nepal and exiles in India who had long been clamouring for revolution and a democratic State. But they needed help, influential pressure from outside and this could only mean India. Would India help and back King Tribhuwan’s aspirations to democratic power? Erika realizing her strategical position, decided to find out for herself, and approached the Indian Ambassador. Like other foreign officials, he had never addressed the King except in the presence of one of the Ranas. His eyes opened wide as Erika told him of the King’s wish for a democratic Government. He assured her that something would materialize from this conversation, provided she could arrange a private interview and meeting with the King.

It was not long before the meeting took place secretly, and the King was jubilant as he said, ‘We have begun to move, Erika;’ adding, ‘you are a very clever girl and I have trust in you.’ Soon Mr. C. P. N. Singh, Ambassador for

India, announced his departure for India 'to attend a funeral.' His undisclosed purpose was to acquaint Mr. Nehru of the King's plans and to obtain a personal letter to the King assuring him of Indian support. Events were now moving fast and Erika's mission was near the close. However, on the eve of her departure, the King said, 'In India you must talk to everybody who can help us,' and drawing her aside, handed her a sheet of paper containing a code he had devised, so that they could correspond with each other. It was a simple code—'Rana', for example, was 'serpent'; 'Nehru' was 'doctor'; 'Ambassador' was 'bird'; 'Letter' was 'flower.'

All went as planned and Mr. Singh requested permission to visit the Royal gardens. Once there, unknown to any one, he slipped Mr. Nehru's letter into the hands of His Majesty, the contents of which were conveyed by the King to Erika—'The bird came into the garden and delivered the doctor's flower,' and in language that needed no decoding, he added, 'you are the one who sowed the seed and took care of the plant. I offer to you my heartfelt thanks.'

On the morning of November 6, 1950, the Royal family set out in a convoy, to all intent and purpose, for a hunting excursion to the hills. His Majesty and Crown Prince Mahendra (now King) were personally at the wheels of their respective cars with the guards beside them. Unsuspected by the latter, the Royal party approached the Indian Embassy gates *en route*, and as suddenly the gates swung open, the cars swept inside. The guards were immediately arrested and sent back to their masters with the news that the Royal family was now on Indian soil. The Prime Minister angrily surrounded the Embassy with troops, but yielded to international pressure and India's threat, thus being compelled to facilitate the passage of the King and his family out of Nepal to India. Once in India, King Tribhuwan openly identified himself with the revolutionary forces. An uprising in Nepal, and the firm intervention of India, broke the rule of the Ranas at last.

King Tribhuwan, later, returned to Kathmandu to head a coalition government, which included the ex-Prime Minister.

At the invitation of the King, Erika visited Nepal a year later in November, 1951, and was the first person to see the written resignation of the Rana Prime Minister, as also indicated by His Majestys' own words—'I wanted you to be the first to see this,' he said, with joy on his face, as he waved the letter before Erika.

On March the 13th, 1955, His Majesty King Tribhuvan died in Switzerland of heart trouble with too short a time to see his dreams fulfilled. But he had not dreamt in vain, for Prince Mahendra (Crown Prince) dedicated himself to pushing through the reforms launched by his late father. Succeeding his father on the 14th March, 1955, His Majesty King Mahendra Bir Bikram Shah had little opportunities for education and cultural attainments. But, by sheer determination and self-will, he surmounted the obstacles. His courage was sufficiently tested in 1950, while he was on trial with his father for complicity in the anti-Rana political movement, where he acquitted himself with patience and dignity and his very utility as a lawful ruler of the country is being looked upon with trust. Today, His Majesty King Mahendra Bir Bikram Shah heads the eight million people of Nepal in a truly democratic State—no longer, the forbidden land of intrigue, for the Ranas had wisely decided to retire in exile over the border.

On December 15, 1960, the King suspended the constitution, dissolved Parliament, and assumed control of the administration. Most of the Ministers were arrested. The principal political party, the Nepali Congress, joined hands with the opposition.

In December, 1962, His Majesty announced a new constitution. In April, 1963, the new constitution, known as a Panchayati constitution, came into force, and His Majesty relinquished his interim position as Chairman of the Council of Ministers.

Parliament is now known as the National Panchayat, but the main political parties remain in opposition.

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## RELIGION

**T**HE earliest religion in Nepal was Buddhism, and in two of the earliest shrines of Swayambhunath and Bodhnath, the God of 'No-Matter' was worshipped. Brahmanism, too, shared alike the early history of the country and it is no wonder, therefore, that the Valley of Nepal, shrouded in legends, myth, and even mysteries, has been a land of innumerable gods since antiquity.

At every step and turn, one encounters temples, stupas and pagodas of different sizes and types, some of austere simplicity, some of rich architectural beauty, and others with a happy blending of Buddhist and Hindu styles.

But to the teeming millions of Buddhists of all lands, the holy rising ground of Lumbini, where Asoka set up the pillar to ever witness that 'The blessed one was born here', has the most indelible impression.

The Buddha, Kasyapa, Krakuschanda and Konaka Muni were long known to the people of Nepal before Asoka consecrated the birth-place of the last named at Niglihava. Siddhartha Gautama himself recognized them as his predecessors. In the Valley of Nala and other spots that are associated with the memory of the Buddha, free thinkers began to spread the doctrine of unison and real efforts were made to free the mind of the people from such narrowing influence of Hinduism as the caste system. It is worth noting that between the Buddhist doctrines of Hinayana and Mahayana, the Nepalese principally follow the latter. Whereas in the Mahayana system, priests and monks are allowed to marry, trade and associate with the outer world, in Hinayana, they follow a much more restricted and confined life, dedicating their future to the religion and disassociating themselves from the outer world.

It was not before the seventh century B. C. that the Indo-Aryans came to settle down in the valley with their fire-cults and Vedic gods. Manjushri, the legendary character of Buddhist mythology, who is still regarded as the Son of

Heaven by some, was on all reliable evidence the last to appear upon the scene. Nepal's religious culture is bound with Buddhism and Hinduism. Successive waves of immigration from India, especially during the days of Gurkha supremacy, resulted in heavy infusion of Hindu beliefs, because of the association of the Gurkha rulers with the Indian traditions of Hinduism.

Nepalese arts and crafts reflect the harmonious and homogeneous outlook of the people on life, religion and culture. The stone pillars on which Narayana is represented as seated or sleeping on the serpent of eternity and the Garudas are a common sight in the Kathmandu temples. They are symbolical of the story of the valley and are not to be regarded merely as the relics of old Vaishnavite culture.

In paintings, the pictures on the frontispieces of most of the Vamshavalis and the chronicles show the Chaitya of Swayambhu Nath by the side of a fully bloomed lotus followed by the image of Pashupati Nath enclosed by a semicircle of flowers with the rising sun and the waning moon, respectively, on the right and left. Most of the temples, both Hindu and Buddhist, are built in the famous pagoda style, which is regarded as Nepal's own contribution to architecture in the world. The symbolical representations on the stone pillars and the pagoda style in architecture emphasize the various influences on the indigenous traditions in their respective fields that are truly emblematic of the essential unity of the religious culture of Nepal.

From the beginning, religion was treated as a matter of conviction rather than that of compulsion. In keeping with this tradition, the people of Nepal have by choice erected fine temples as a tribute. Hindu pantheology offers an unlimited choice in this direction. Images of Hindu gods and goddesses find a place in the precincts of the Buddhist monasteries, and thus Hindu temples are as sacred to the Buddhist, as the Buddhist shrines are to the Hindus. The festivals of either are occasions for common worship and rejoicing.

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Nepalese Artware—a Brass Tray-inset with gems and  
exquisite carving



Panel engraving with mineral colours, with over 300 years old



# ART AND CULTURE

**H**ISTORY reveals the existence of developed civilization and culture in the 7th century A.D. The people appear to have been endowed with a delicate and graceful expression and general gaiety with a fondness for colour drawn from the natural beauty and surroundings of the land.

The land is a paradise of wondrous charm. In the art of the craftsmen, the people's way of life and religion are amply reflected.

## **Sculpture :**

Nepalese sculpture is related to the ancient and modern images among the pagodas and to the needs of the shrines and temples.

Some of the earliest works recorded are the sculptured images of :

*Mukhalinga* : dated the 1st century and to be seen at the Pashupatinath Temple.

*Birupakashya* is of the Kiranti period in the 8th century.

*The Changutarayan and Harigoan Pillars* are examples of the Lichhabi period with Gupta influence.

*Bishnu Vikranta* : this was erected during the reign of Mahadeva I.

There are, in addition, a host of others to be found and these early examples of Nepalese art are proof of the country's early civilization and culture.

## **Architecture :**

Nepal is today a storehouse of ancient architecture and remains of pre-historic times. In the Kathmandu valley, every corner is a living museum of architectural edifices.

The two main styles of Nepalese architecture to be seen are "Chaitya" (Buddhist) and pagoda (Hindu). The former, being the earliest, is said to have originated before Lord Buddha's time. The latter originated in Nepal about the 3rd century and spread to India, China and many other Asian countries in the 7th century.

Some of the earliest specimens of Nepalese architecture standing today are :

The massive five-stage temple, the stupas of Lalitpur, Pashupatinath, Mahakal, Dattatreya, and Nyatao.

The Radha Krishna and Krishna Temples of Patan, built in 1627, have exquisite stone carvings. The Basantapur Palace, built by King Prithvi Narayan Shah, is a fine example of modern Nepalese trends.

### **Painting :**

Frescos and murals were the vogue of early Nepal and some fine specimens are still to be seen. There are as well some old covers of manuscripts containing the stories from Jatakas. Books of paintings, dating back to 1220, reveal the high skill of Nepalese artists. One can also see some mediæval specimens of portraiture, dating back some hundreds of years. These are now preserved in the Bir Library of Nepal.

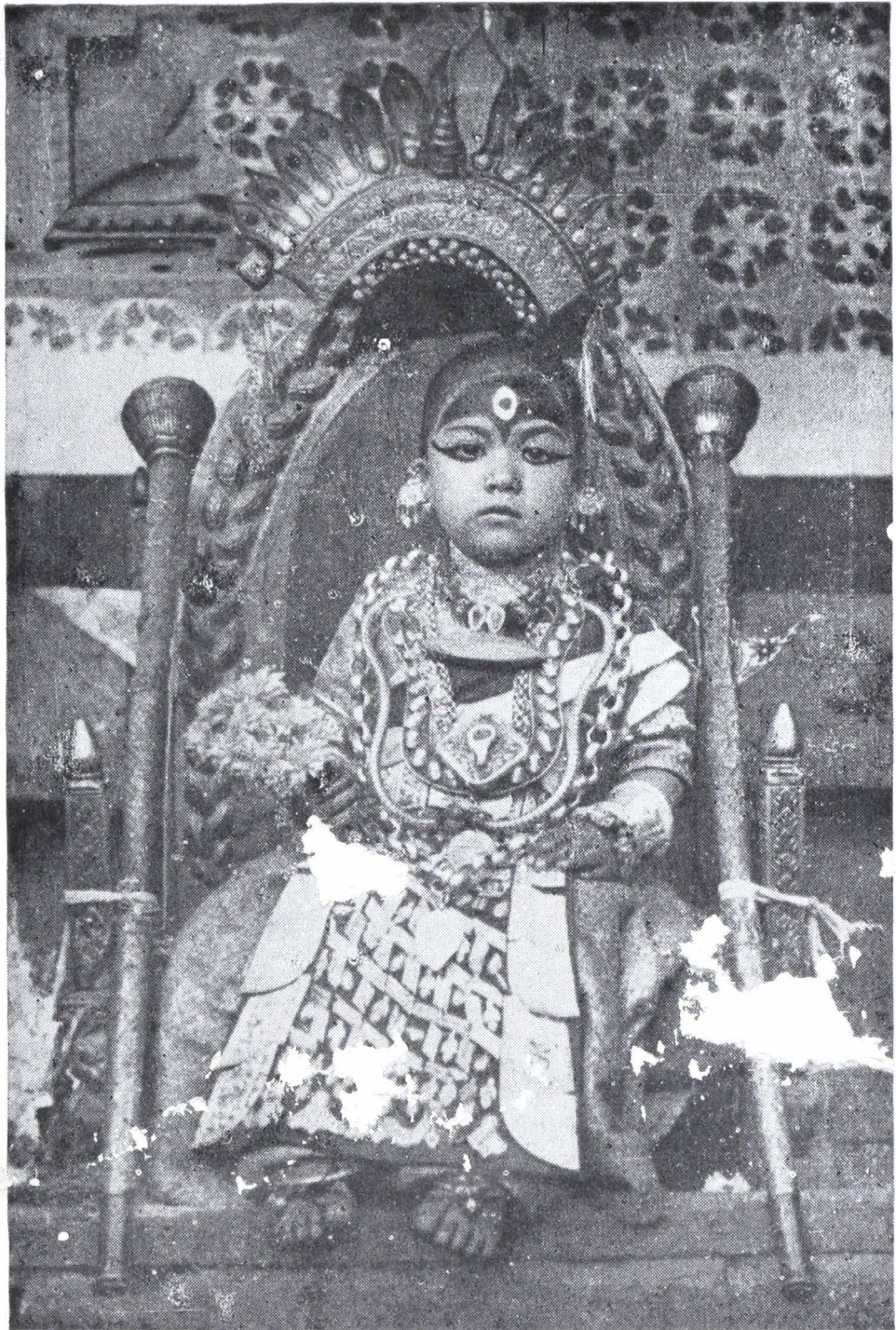
### **Dance and Music :**

Among the arts of Nepal, historical records of their music and dances date back many centuries. With this traditional background, it is not surprising that dancing appears to come naturally to the people and, with it, the music as part of their life. Religious festivals, opening ceremonies, weddings and, in fact, all celebrations contribute much to dance and music.

There are three distinctive types of dances : the religious, or festival ; the folk, or country ; and the ballet, or group. The



Lord Buddha, early 10th century sculpture



The Kumari Devi (*Vestal Virgin*)—this Living Goddess may be seen in Patan

last-named, a more serious and of professional nature, demands quite considerable training and may be seen at special functions, or on the stage. Of the other types, there are the festive and multitudinous events and the pastoral dances of various kinds, linked with farming and the seasons. The rhythm and gyrations, though unorthodox at times—according to the nature of the dance—are very graceful indeed.

Classical drama, modelled on ancient themes, is quite an elaborate entertainment. It is composed of dialogue, chorus singing, graceful gyrations and gestures, and the various movements are very difficult to the uninitiated due to the use of heavy make-up and masks. Most of the costumes are elaborate, and are worn baldric-wise with exotic ornaments, while the masks are generally of a legendary figure of a highly colourful nature.

Among the many well-known and popular dances, the undermentioned are the favourite folk varieties of the respective regions :

*Jhyaure* : A popular song and dance of great attraction to the people of the Valley.

*Ghatu* : Commonly named after the two swans 'Ghatu and Saranti,' and a favourite of the Western Nepalese districts.

*Chhanda* : Dedicated to Durga Bhavani, the Goddess of victory. The lives of the fishermen in the Terai area are here expressed in poetry and music.

*Kahara* : A pastoral of great revelry among the agricultural settlements.

Among the classical dances, the most popular are those dedicated to Mahalaxmi and Mahakali. While in Bhaktapur, famous for its classics, are the Nagacha, Natuwacha and the Nav Durga.

The striking feature of Nepalese music is the perfect harmony and remarkable tempo of the artists. Old records

of music, dating back to the Malla period, are still preserved and may be seen at the Bir Library.

### **Arts And Crafts :**

In the arts of craftsmen, it is generally held that Nepalese wood and ivory carving reveals the most exquisite craftsmanship to be seen anywhere. The plaster work, to be seen in the shrines, takes a second, if not an equal place.

The silverware modelling, for its bold relief of detail and conception, is still today considered the finest of craftsmanship.

In metalware, some of the finest specimens are produced in Nepal, and one can see these works of art in numerous designs all over the valley.

Textiles of various qualities and designs are fit to set a fashion, while the tapestry and carpets make fit mementoes of this picturesque land of the Gods.

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Specimen of Fresco in original mineral colours, as reproduced on a Tanka



Another fine specimen of Fresco, in mineral colours, of the  
13th century



# FESTIVALS

**I**N this land of festivals, one can get a good glimpse of the Nepalese character. It is during a festival that the country presents a captivating sight with colourful decorations, folk dances and music as the main features of interest.

The majority of festivals are of religious origin, but most of these occasions are indulged in a round of merriment and hospitality to relatives, friends and strangers alike. Here again, one will see that there is no religious compartmentalism between Hindus and Buddhists, and this unification is a characteristic Nepalese cultural trait.

Besides the three Hindu festivals of Holi, Dussehra and Dewali, the Newars celebrate many others in which all Nepalese religious sects participate and some of the main festivals are given below.

## **Bhairab-Jatra**

This festival is held in honour of Bhairab, an incarnation of the Hindu God, Shiva. The ceremony is held at Kathmandu and Bhatgaon. It is really held in two parts—the Rathajatra and the Lingajatra. On the first day, processional cars, in which are seated representations of Bhairab and Bhairavi, are paraded through the streets, in a grandeur of pomp and colour. On the second day, a large bulk of timber, known as the Linga, is erected before the palace and buffaloes are sacrificed to the deity. The two processional cars are placed near the Linga and remain there with their occupants while the sacrifices are made and then return in ceremony to the temple.

## **Gaijatra**

Otherwise known as the festival of the Cow, Gaijatra is a popular festival, which takes place in July. It is an occasion for great revelry.

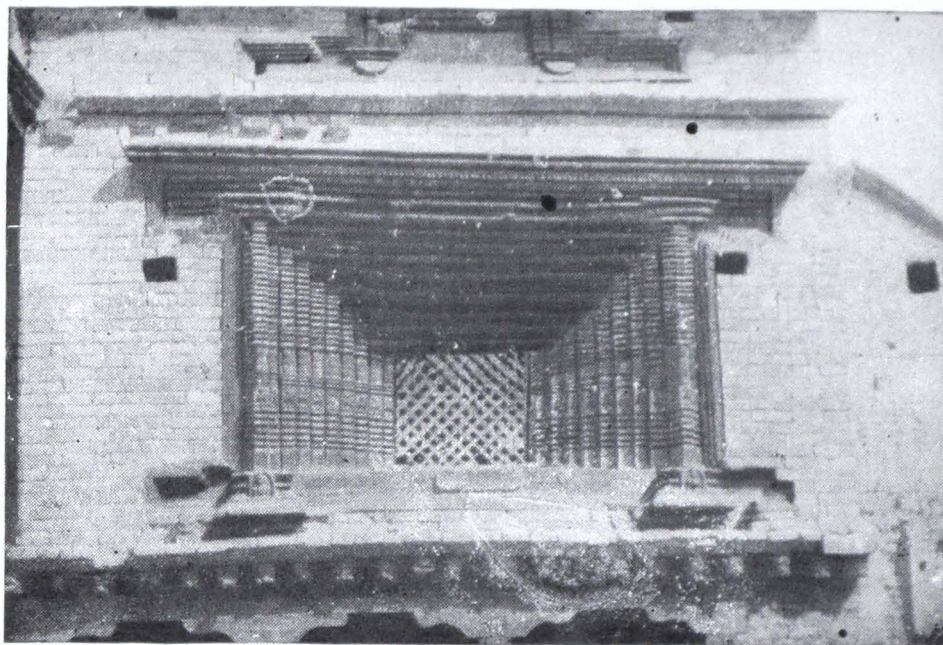
Brightly attired men, wearing horns and masks, accompany an image of a cow as it is paraded through the streets on the first day of the festival. In Gaijatra, any one is free to mimick anybody in power and thus criticize his shortcomings. Following the men, are invariably a number of maidens. The purely Hindu section of the crowd participate only on the first day of the celebrations, while the others maintain the occasion for many days during which, they visit the various monasteries to make offerings of flowers, grain and fruit. For the period of the festival, the walls of the monasteries are gaily decorated with pictures in bright colours, depicting Buddhist episodes and the life of Krishna—these pictures, as displayed, are ancient works of art collected over many hundred years and are preserved for the occasion, being taken away after the ceremony and saved for the next festival in the following year. Incidentally, these are some of the rarest works in the world and are worth-seeing.

### **Indrajatra**

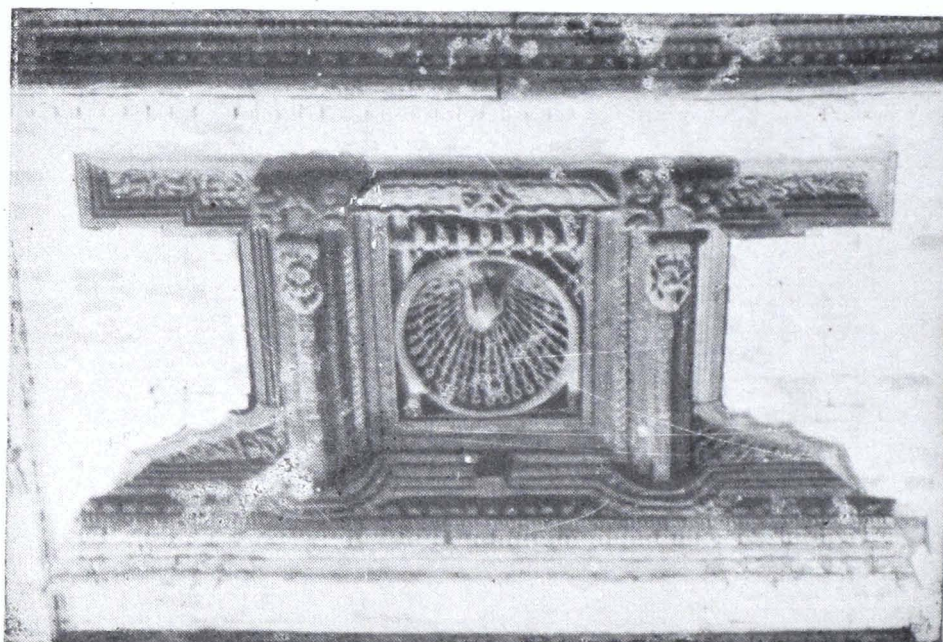
This is another of the great festivals held in September in honour of the God Indra—the Giver of Rain, whose thunderbolt rests upon a pillar at the top of the five hundred steps approaching the temple of Swayambhunath.

The celebration in connection with this festival lasts eight days, on the eve of which, two festivals are blended—the Rathajatra and that of Indra. It is considered the most joyous and carefree of the great occasions of the year, for the period devoted to Indra is regarded as a general holiday by all Newars. The whole of Kathmandu is illuminated with myriads of small lamps and there is much dancing and merriment in the streets.

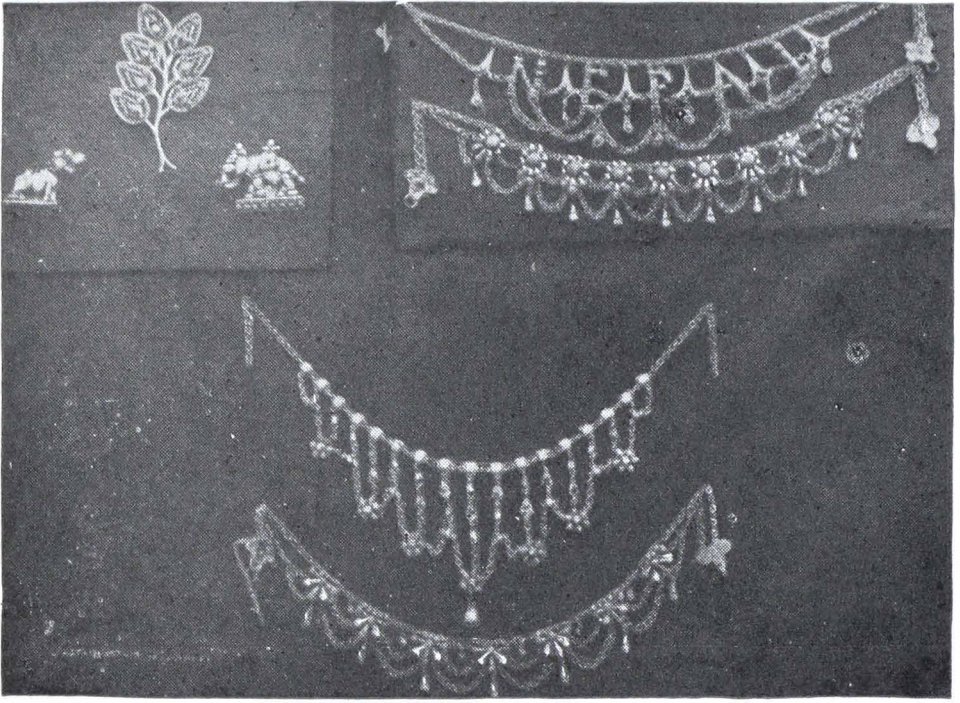
Small images of Indra are erected in conspicuous places throughout Kathmandu and one portion of the ceremony is devoted to the Devi Kumari—the living Goddess; this seems to give zest and provides human element near and dear to the hearts of the people. During the ceremony, the story of Devi Kumari is related with a wealth of unvarying detail, for it belongs to the comparatively modern time of King



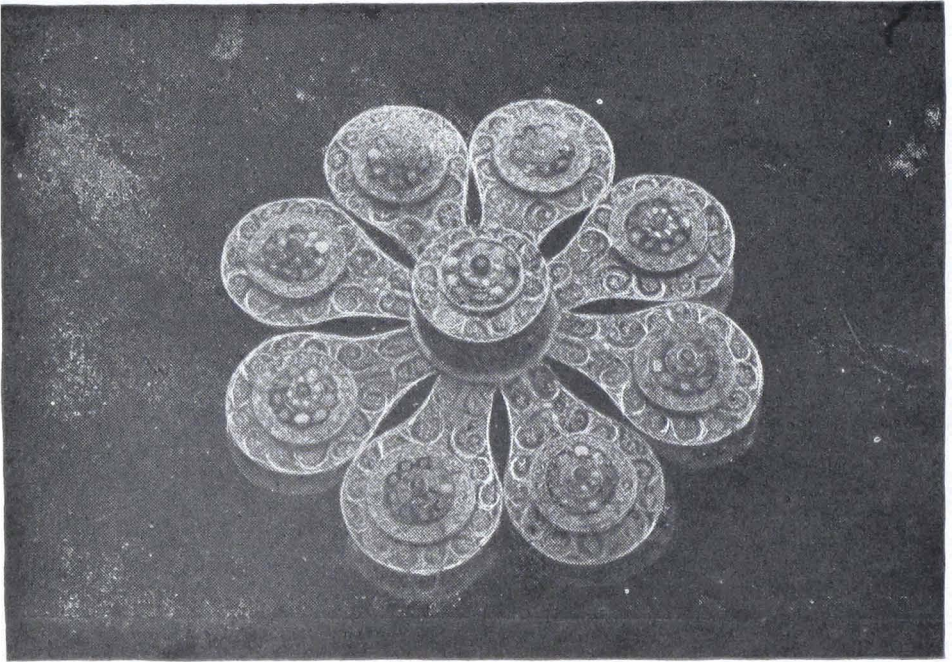
Another pattern of windows as generally found in the homes of Nepalese (13th century)



Typical of highly intricately carved window to be found all over the country in various patterns (10th century)



Nepalese art in jewellery



Betel Box made from brass and set with stones, highly engraved

Jaya Prakasa Malla, who reigned in the eighth century. The story itself is interesting, not perhaps so much in itself, but because it demonstrates how the legendary tales of Nepal have been handed down from generation to generation, always with a strict regard for historical accuracy.

The story-tellers say that King Jaya Prakasa Malla banished a young girl from his city, because it had been reported to him that she had an evil eye and claimed to be a deity, or Kumari. No sooner was the girl banished than the Queen declared that she, too, was a Kumari and she displayed symptoms which thoroughly alarmed the King. Jaya Prakasa seeing and believing that the evil spirit had passed from the banished girl to the person of his Queen and in order to make amends, sent messengers after the girl and decreed that she should be drawn through the streets of his capital in a Chariot of State. He also ordered that she should be attended by two Banra youths. In these days, two Banra boys, whose post is hereditary, impersonate the original attendants of the maiden and a Banra girl takes the place of Devi Kumari. The girl is selected at a very young age and her term of office as the Living Goddess usually lasts for a period of seven to ten years, during which period, she is worshipped as the Goddess of Rain. There are very considerable emoluments attaching to this office, for it frequently follows that she is doomed to a life of spinsterhood, it being considered that this impersonation renders her unfit to undertake her place in normal life and marriage.

There have been some instances when the Kumari has been taken in marriage, but, invariably, her husband died shortly after the ceremony. It is popularly believed that no one can survive long as the Kumari's husband.

### **Machendranath—Rathjatra**

Yet another of the important festivals held during May/June is also dedicated to the all-important matter of rain and this has its origin in the dim past. Here again, however, legend is unshaken and unaltered and the story

underlying the festival is typical of the folklore of this highly picturesque kingdom and its very ancient traditions.

It is said that Goraknath, a disciple of Machendra, visited Nepal and took umbrage because he was not accorded the reception which his dignity and sanctity demanded. In consequence, he retired to a small hill in the valley and remained there in contemplation, reviewing in his mind the indignity of his approach to Nepal. He remained on the top of this hill for twelve years' and during that period not a drop of rain fell in the valley. Despite the people's protests and pleadings, Goraknath refused to move. It seemed that he would be there for all time and that the fertile valley of Kathmandu would be rendered an inhospitable waste, when Narendra Deva, King of Bhatgaon, decided to act and to intercede with Machendra himself. The King succeeded in persuading Machendra to visit his country and on hearing of Machendra's arrival, the obdurate Goraknath abandoned his hill-top to descend to the valley and make obeisance to his leader, Machendra. Whereupon, it is said, the drought was broken and rain fell in plenty. Thereafter, the King decreed that honour should be done to the name of Machendra every year.

The festival is a long and complicated one. First, the image erected in honour of the God is bathed at the spot where tradition has it that King Narendra set out on his all-important mission to Machendra, and the site is marked by a large tree. Later, the image is paraded through the streets of the town and is subsequently disrobed before the assembled people, his shirt being exhibited to the multitude.

There is an interval of 17 days between the bathing ceremony and the public parade. In the interim, the image is elaborately painted and prepared for the triumphal passage through the streets amidst much colour and song. In Kathmandu as in Patan, this Jatra is performed during Chaitra Dasain in April. The functions are the same as the foregoing, with the exception that the figure of the



Masked Dancer



The Mahakali Dancers



Nepalese dramatic artists during a performance



deity at Kathmandu is white in colour and the ceremony lasts for four days.

### List of Holidays and Festivals

All holidays and particularly festivals are based on the Nepalese calendar ; thus, in order to derive the appropriate dates of the Western calendar, the following is given as a guide to visitors to Nepal.

<i>Festival</i>	<i>Approx. Date</i>	<i>Nepalese Calendar Month</i>
Makara Sankranti	Middle of January	1st day of the month of Magh (10th month).
Shree Panchami	Jan-February	5th day of the Lunar month of Falgoon (11th month).
National Day	18th February	7th day of the month of Falgoon (11th month).
Sivaratri (Night of Siva)	Feb-March	14th day of the Lunar month of Falgoon (11th month).
Holi	March	8th to the 15th day of the Lunar month of Falgoon (11th month).
Chaitra Dasain	April	8th day of the Lunar month Chaitra (12th month).
Ghorajatra	7th April	New moon day of the month of Chaitra (12th month).
Lingajatra (Bhairab)	13th April	1st day of the month of Baisakha (1st month).
Nawa Barsa Divas (New Year's Day)	13th April	Ditto
Machendranath Rathjatra	April	8th day of the Lunar month of Baisakha (1st month).
Buddha Jayanti	May	Full moon day of the Baisakha (1st month).
Shree Panch Janmotsava	June	10th day of the month of Asadha (3rd month).
Tribhuwana Jayanti	June	17th day of the month of Asadha (3rd month).
Karkata	July	1st day of the month of Shrawan (4th month).

<i>Festival</i>	<i>Approx. Date</i>	<i>Nepalese Calendar Month</i>
Raksha Bandhan	August	Full moon day of the month of Shrawan.
Gaijatra	August	1st day of the month of Bhadra (5th month).
Krishna Janmastami (Birthday of Lord Krishna)	September	8th day of the month of Bhadra (5th month).
Indrajatra	September	14th day of the Lunar month of Bhadra (5th month).
Dasserah	Sept-October	First half of the Lunar month of Aswin (6th month).
Tihar (Panchaka)	November	13th and 14th days of the Lunar month of Aswin, new moon day and the 1st and 2nd days of the month of Kartik (7th month).
Haribodhini Ekadasi	November	11th day of the Lunar month of Kartik (7th month).

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## CITIES AND POPULATION

**N**EPAL is a country of small villages, of which there are some 28,000 in the country. Some of the villages have fewer than 500 inhabitants and only 16 towns have 5,000 or more residents within their municipal limits. The predominantly rural character of the country is also shown by the fact that nearly three-fourths of the population live in villages with fewer than 1,000 inhabitants, whereas, only three per cent of the population live in the ten towns. Five of these towns are located in the Kathmandu Valley, which has a pronounced effect on the social and economic character of the people therein. Four towns are located in the eastern Terai and one is in the far western Terai.

Below, the names of the ten largest towns are given with their population., according to the 1951-54 Census Reports.

<i>Towns</i>				<i>Population</i>
Kathmandu	...	...	...	121,019
Lalitpur ...	...	...	...	47,713
Bhaktapur	...	...	...	33,877
Nepalgunga	...	...	...	15,817
Birganja ...	...	...	...	10,796
Thimi ...	...	...	...	9,719
Biratnagar	...	...	...	35,355
Kirtipur ...	...	...	...	5,764
Janakpur	...	...	...	8,928
Rajpuratawa	...	...	...	5,271

The total population of Nepal, according to the enumerations in 1954, was 8,473,478, of whom 8,256,625 were at home at the time of the census and 216,625 were absent for six

months or more. The population was distributed among the regions as under :

<i>Region</i>	<i>Population Present</i>	<i>% of Dis-tribution</i>	<i>Area in Sq. Miles</i>	<i>Persons per Sq. Mile</i>
1. NEPAL	9,412,996	100.0	54,362	173.2
2. Eastern Hills	1,886,722	20.0	10,114	
3. Eastern Inner Terai	193,666	2.0	1,829	
4. Eastern Terai	2,213,282	23.5	5,115	
5. Kathmandu Valley	.... 459,990	4.9	218	
6. Western Hills	1,946,502	20.7	12,731	
7. Far Western Hills	1,698,083	18.0	17,046	
8. Central Inner Terai	.... 244,236	2.6	1,445	
9. Western Inner Terai	.... 98,607	1.1	714	
10. Western Terai	400,357	4.2	1,307	
11. Far Western Terai	.... 271,551	2.9	2,843	

The age distribution of the population is similar to that of the other countries of Asia, that is to say, there is a high proportion of children and a low proportion of old people, in contrast to what is found in the industrialized countries

of North America and Northern Europe. This is illustrated by the Table below :

			<i>Percentage distribution of the enumerated population by age</i>		
			Under 15	15 to 50	60 & over
Nepal	...	...	40.5	54.4	5.1
India	...	...	37	57	6
East Asia	...	...	37	56	7
S. E. Asia	...	...	43	52	4
S. America	...	...	39	56	5
N. & W. Europe	...	...	24	61	15
N. America	...	...	27	61	12

The most active age among the women is fifteen to twentyfour years, and of these seventy-three per cent were active. The under-mentioned tables below speak for themselves :

The proportion of population who are economically active varies with sex and age. The percentages of those who were economically active or not active is shown separately for males and females in the table below :—

#### Males

Total	100.0	100.0	100.0	100.0	100.0
Active	55.3	94.1	98.6	97.4	65.2
Not Active	44.7	5.9	1.4	2.6	34.8

#### Females

Total	100.0	100.0	100.0	100.0	100.0
Active	36.5	73.2	61.9	51.1	25.7
Not Active	63.5	26.8	38.1	48.9	54.3

According to the Census of 1961 the literacy rate of population 6 years and over was 8.9.

# EDUCATION

THE need for universal education in Nepal is clear, for the literacy among those of school-going age and over stands today at only four per cent. A wide variation in the degree of literacy exists between males and females. Taking the country as a whole, eight per cent of the males and less than one per cent of the females, five years old and over, claimed literacy.

There were no great variations among the regions from the national average, except for the Kathmandu Valley. The city had the highest proportion of literacy, with an average of fifty per cent for males, and fifteen per cent for females. This is because of the greater availability of schooling facilities.

The obstacles in the way of growth and progress of education are numerous, but they are being surmounted through a programme of progressive development by the National Education Planning Commission. On the report of the National Education Planning Commission, a University, under the name of Tribhuwan University, has already started functioning.

Under the Elementary and Secondary Education scheme within the Five Year Plan, there will be a State-wide organization, which will bring about a uniform schooling system in Nepal. In conjunction with this plan, the University, middle and high schools will be up-graded and expanded for every phase of the economic and cultural development of the country.

Nepal now has the nucleus of a university in the following separately-located and separately-administered higher educational units in Kathmandu.

Tri Chandra College	(Arts and Science)
Women's College	(Arts)
Nepal National College	(Night School).
Law School	(Professional)
National Teachers Training Centre	(Professional)

**Other Institutions :**

*Colleges* : Nepal Law College, Nepal Girls College, Durbar Intermediate College, Patan College.

*Schools* : Padma Kanya High School, Santi Kunj High School, Durbar High School, Nepal Engineering School, Nepal Drawing School.

*Cultural* : Nepal Council of Asiatic Relations and World Affairs, Nepal Arts Society.

*Libraries* : General Kaiser Shum Sher, Bir Library, The British, American, and Indian Libraries.

There are a number of educational institutions in other parts of Nepal too.

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## SHRINES AND TEMPLES

**N**EPAL abounds in thousands of shrines and temples scattered throughout the country, but the majority, especially the more noteworthy ones, are to be found within the valley and the towns.

The term 'pagoda', as known to the outside world, is generally linked with Buddhism. But a pagoda in Nepal is deeply influenced by the country's unique art and architectural designs. Briefly, in Nepal, a pagoda is known as a Chaity; in Burma, it is known as Zedi; and in Thailand, as Chedi. It is really a phonetic anagram of the Sinhalese term, Dagoba, and the word Dagoba again comes from the Sanskrit term, Dhatu Garbha, meaning a shrine for relics.

Most of these structures are usually of brick and stucco with highly decorated eaves, and some are of stone with elaborate carvings. The images of the gods or goddesses are either of stone, marble, alabaster, bronze, and even of brick and mortar and, sometimes, the smaller ones are of silver and gold.

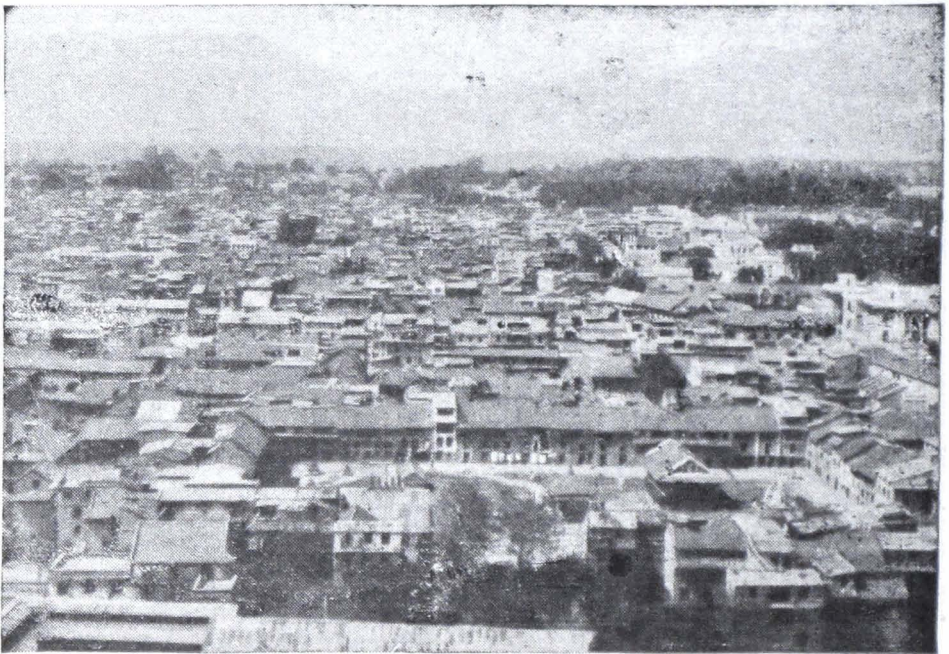
There are many conventionally accepted postures of the images in both religions. However, the Buddhists generally accept only four such postures of the Buddha: seated (two postures), standing and recumbent. The first posture of the seated image represents the Buddha in Meditation, with the hands one upon the other resting near the navel. In the second, Enlightenment, the Buddha is seen cross-legged, with the left hand open on the lap and the right hand on the right knee, the fingers pointing downward. The standing image represents the Buddha teaching, with the right hand raised. The recumbent posture is that of the Buddha at the time of entering Nirvana, lying on his right side, the head in the right hand and the left arm on the left leg.

Hinduism, with its many deities, naturally offers a variety of postures. Notable among them, commonly found in





New city of Kathmandu



Panorama of Kathmandu



Wood Carriers going to Bazar



A view of an initiation ceremony

Nepal, are those connected with Shiva and Vishnu. The eave-supports on the majority of these temples are exquisitely carved and the colouring combines to make them the outstanding features of mediaeval art. The dignity and splendour of what one sees are difficult to express in words.

Because of limited space, it is not possible to give detailed descriptions of all the shrines, but an endeavour is being made to include the more important ones of the valley area.

### **Kathmandu**

*Pashupati Nath* : This temple, with its gilt roofs, dedicated to Shiva, and on the banks of the sacred River Bagmati, is also noted for the Arya Ghat, which is the cremation ground and bathing site as well. It is one of the oldest and largest Hindu places of religious veneration in the East and perhaps the most popular shrine. Having withstood the ravages of time and the inclemencies of the tropics, in addition to being afflicted by earthquakes, it goes to demonstrate the peace and tranquillity, faith and tolerance, beauty and kindness, that combine to make the most delightful aspect of the Nepalese character and religion.

During the Sivaratri festival held in Falgoun (February), many thousands of migrants from India and even overseas visit the shrine for worship. It is during this festive season that the Shiva Lingam and the numerous smaller shrines portray to advantage these masterpieces of mediaeval Nepalese art.

*Bodh Nath* : Otherwise known as Bodha Chaitya, the shrine conforms to the desires of Gautama Buddha—that of a tumulus in the shape of a mound of rice with the embryo Buddha as a lotus bud. The ever watchful eyes and gilt spire above the dome, with the lotus that contains the fabulously priceless jewels, are accredited to the ancient Nepalese structural designs. The base provides for the Manye or prayer wheels, with ancient Ranja characters of the sacred formulae 'Om Mane Padme Om' that encircles the entire shrine.

During the winter season from November through April, numerous Buddhist pilgrims from Tibet, Sikkim, Bhutan and even central China visit the shrine for worship. Among the highlights of the festivities during January is the festival of a 'Thousand Lights'. It is during this festival that one may witness the extravaganza and elaborate decorations that go to make this place a sight for the gods—the ceremony itself is a colourful ritual with a thousand and one lights set in an exotic atmosphere, surrounded by quaint and exquisite costumes, instruments that produce weird sounds and the prayer ritual of guttural tones that go to make the occasion one of the most memorable sights in the world.

The Chinai Lama, the spiritual head of the temple and direct representative of the Dalai Lama, may be seen any time and arrangements can be made to witness the ceremonies through his courteous co-operation.

*Swayambhu Nath* is claimed to be the oldest of Buddhist temples existing today. Historical records date this magnificent edifice, situated on a hill top with 500 steps approaching it, to be over 2,000 years old. In addition to the main structure, there are thirteen traditional supplementary temples that represent the thirteen Buddhist heavens and all their respective spires glitter to present a glorification of their magnificence.

There is, within its precincts, a large prayer wheel standing over 6 feet in height and 3.5 feet in diameter. Also one may see, perhaps, the largest gilt image of the Lord Buddha in Nepal.

The historical and legendary background of this shrine is uncertain, being associated with the earliest history of the Valley. So suffice it to say that this work of Nepalese craft is evidence of the early civilization and culture of Nepal.

*Guhyeswaree Temple* : Among the older relics of shrines and temples, this temple, dedicated to Guhyeswaree, the

mystic female divinity, is said to be among the very few centres of veneration of the *tantric* Buddhists, that is, of particular interest to women worshippers.

Of the other, one that is to be seen in the Charumati Vihar, or otherwise known as Cha Bahil. This monastery was built by Princess Charumati, daughter of Emperor Asoka, when the latter visited Nepal some thousands of years ago. In its vicinity is another Vihar, known as Mavaju Bahal. Both these Vihars are reputed for their outstanding artistic architecture and murals in original mineral colours and are claimed to be some of the oldest specimens in such fine preservation.

*Manjushree Chaitya* : Located to the west of the famous old Swayambhunath, this old Buddhist stone mound is a popular shrine and on Shree Panchami day in Magh (February), thousands of Buddhists and Hindus gather here to pay homage and worship Bodhisattwa Manjushree, who, it is said, is reputed to possess two eyes of Dharmashree Mishra on his feet as the lord of speech, or Vageeshwar.

To the illiterate class of people, who do not understand or know the history of the shrine, this place is better known as the shrine of Saraswati, the goddess of learning.

*Lokeswar Temple* : This temple, also known as Seta Matsyendra Nath, is situated in the heart of the city of Kathmandu. It is noted for the Yamaleshwar Vihar with its gold roofs and spires and for the image that is reputed to be of great antiquity. There is an annual festival, called Rathajatra, held in the month of Chaitra (March). It is in honour of the white-faced Lokeswar, a manifestation of Bodhisattwa Mahasattwa Aryalokiteshwar. It is also popularly known as Jan Baha Deo.

The festival is one of colourful processions in which the image is taken out to Lagan and returned during the night of the full moon of Chaitra.

*Hanuman Dhoka Stone Inscription* : This fountain stone or Hiti, as it is also known, has inscriptions on the side of Hanuman, the monkey god, a devotee of Ram Chandra. It was set up by King Jaya Pratap Malla over 300 years ago and is of interest because of the number of languages in which its text is written. This record is evidence of the early civilization and learning in Nepal. Apart from the country's own *lingua franca*, many foreign tongues, including English French, Arabic, Persian, and Kashmiri, were in use.

Nearby, in the vicinity of the square, is the old palace and durbar square. The latter is commonly known as the Kot, where there was a great massacre. Within the palace is the throne where the King frequently sits and holds his council and within the famous courtyard (the scene of much bloodshed) are numerous deities dedicated to various divinities.

*Tulja Bhawani Temple* : This old gilt temple is also known as Taleju Maju and dates back to the time when Bakhtivar Khilji invaded Ayodha (India) and returned with the deity from there as a war trophy. It has, since its inception, been the house of worship of the ruling Newar Kings.

It is noted for its exquisite craftsmanship and architecture of the early Hindu style pagodas.

*Kumari Bahal* : A celebrated monastery, with quaint and elaborately carved windows and interior decoration, is found in front of the Gaddi Durbar or Throne Hall. Within this monastery lives the Kumari Devi or the ' Living Goddess,' better known as the ' Vestal Virgin '.

On the fourteenth day of Bhadra Shukla (September), there is a festival, sometimes associated with the Indraajatra function. During this ceremony, His Majesty the King presents his felicitations to her and ascends the throne only when the chariot bearing the Kumari Devi reaches the Dabuli in front of the throne hall. The procession, a colourful

and elaborate affair, is attended by military bands and armed escorts that proceed through the city, followed by the cars of Ganesh and Bhairav.

*Than Baheel* is a very old Buddhist monastery, situated near the Seegal Chaitya and known otherwise as the Vikram Sheel Maha Vihar. It is reputed for its collection of some of the oldest Sanskrit writings in gold. Bodhisattwa Manjushree is said to have visited this place and written the Pragnaparamita Sutra—the great Mahayana Buddhist text.

Not far from here, in Asan Tole, is another of these fine old temples, known as the Yoganvara temple, also called the Annapoorna Temple. Here, annual functions are held in the true Buddhist *tantric* styles and it is worth a visit to appreciate the age-old customs and traditions of these people.

### **Lalitpur (Patan)**

*Kwa Bahal*: This ancient gilt-roofed Vihar, also called the Hirnyavarna Maha Vihar, was built during the reign of King Bhaskar Deva Varma, about 800 years ago. In the centre, there is a small shrine of Adi Buddha where Buddhist women fast during the month of Shravan (August)—the lent period of Waso.

On the north, there is a magnificently decorated hall where the image of Amoghapash Lokeshwar stands, while, on either side, are the Tibetan Kahgyur prayer inscriptions in many volumes. The walls are decorated with ancient murals and a giant prayer wheel recalls the replica of the great Sera Monastery of Lhasa (Tibet). To the south, there is another hall, in which there is a large image of the Lord Buddha and a fine collection of antiques and art objects.

*Krishna Mandir*: A prominent Hindu temple, built over 300 years ago by Raja Siddhi Narasingha Malla. It is a replica of the Krishna temple at Mathura, India, and is admired for its fine carvings on stone, which are stated to

excel those in India, and the temple is noted throughout the East as one of the outstanding specimens of Nepalese architecture.

*Maha Buddha Temple* : This celebrated shrine was built some 500 years ago by Pandit Abhayar, Raja of Maha Bodh. The temple abounds in most exquisite craftsmanship and stone sculpture. Every one of the 2,350 bricks used bears a very vivid scene from the life of Lord Buddha. In general, it is a replica of the Maha Bodhi temple in India, but connoisseurs of art claim that the Nepalese work of art is of exceptional craftsmanship.

Within is a shrine dedicated to Maya Devi, mother of Lord Buddha, and this is reputed to be of great antiquity. Its unique beauty attracts many thousands of pilgrims and visitors will find this work of art well worth a visit.

*Tan Bahar* : This gilded shrine of legendary tradition, where Boddhisattwa Aryavalokeshwar, the teacher of Goraksha Nath, resided for about six months, is noted for its teachings in Buddhism.

There is a festival, called the Bhoto Jatra or the Frock Festival, held annually about the full moon of Vaishakh (May). It is known as the greatest car festival in Nepal as also the greatest in honour of the Buddhist saint. The festival is usually held at Jawlakhel, near the Jawlakhel Durbar of Juddha Sham Shere and the Zco, and with it is associated the coconut festival, when coconuts are scattered from the cars of Matsvendra Nath and Meen Nath.

### **Bhaktapur (Bhatgaon)**

*The Nayatapola Dewai* : Commonly known as the ' temple of five stages ', it was erected by Raja Narendra Deva to enshrine the image of Boddhisattwa Aryalokiteshwar from Kamuni Mount.

The temple, original in Nepalese architectural design, has only one replica in Japan. The structure stands on a



square base plinth, some 30 feet square and about 25 feet high. The shrine spires above the base in five stages to a height of some 120 feet and is replete with carvings and works of art. On the steps of the plinth are numerous stone sculptured legendary deities that reveal some of the finest craftsmanship.

It is the most prominent temple in this principality and can be seen for miles around the valley as a prominent landmark.

*Bhairava Temple* : The temple is dedicated to the great god of war, Bhairav. It is noted for its ancient tokens and style of building, exclusive to the mediaeval art and design of Nepalese architecture, and is worth-seeing.

*Bihars of Bhatgaon* : There are about seven monasteries in the principality of Bhatgaon, where monks and priests from all over the country and abroad congregate during the month of Shravan.

The festival, known as Panchadana, is held here in memory and honour of the past Buddha Deepankar, Sakya Muni and the living monks and priests, who go a-begging on the thirteenth dark day of Shravan (August). During this festival Buddhist images of Buddha and Bodhisattwa, Buddhist scrolls and paintings and the volumes of scripture are displayed. It is claimed that some of the oldest works of art of ancient Nepal are to be found among these exhibits and are stated to be priceless and rare among the antiques of the world.

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## ECONOMIC RESOURCES

**F**OR generations, the economy of Nepal has remained virtually static. Till 1951, when there was a change in the regime, Nepal was one of the most isolated countries of the world. Cut off from effective contact with modern influences, which in varying degrees were transforming the economic life of most other nations, and as a result of the absence of any substantial compensating economic development, low level poverty became the lot of a large proportion of the people.

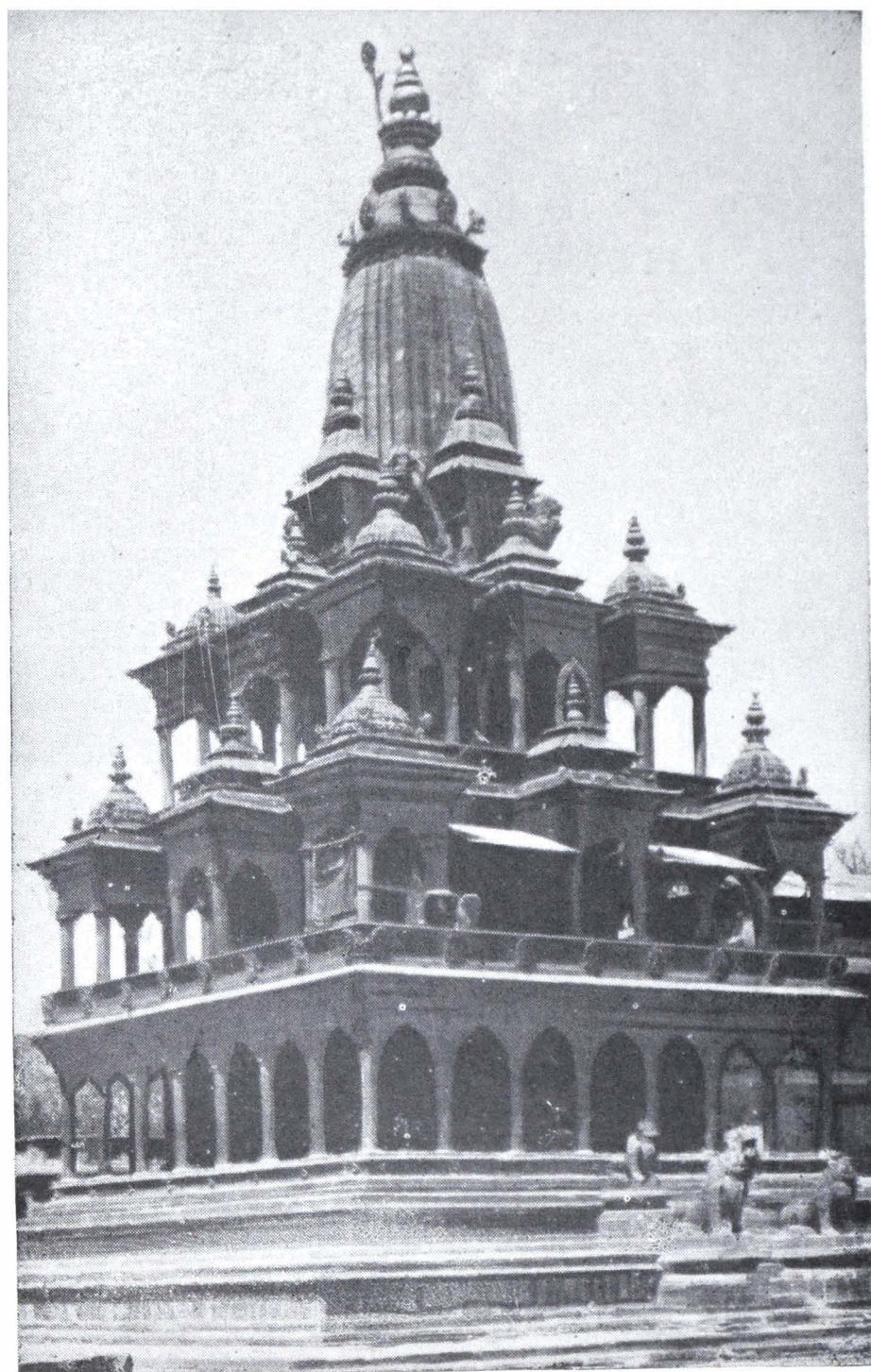
There is, in fact, no cause for dismay, for experience has repeatedly shown that centuries of relative immobility in the economic life of a nation may be followed by an era of new vitality. Recently, Nepal joined the United Nations Organization, welcomed an unprecedented number of international visitors and initiated a Five-year Plan for her economic and social development. These are significant events in the welfare and progress of the country.

The general land distribution of Nepal varies considerably :

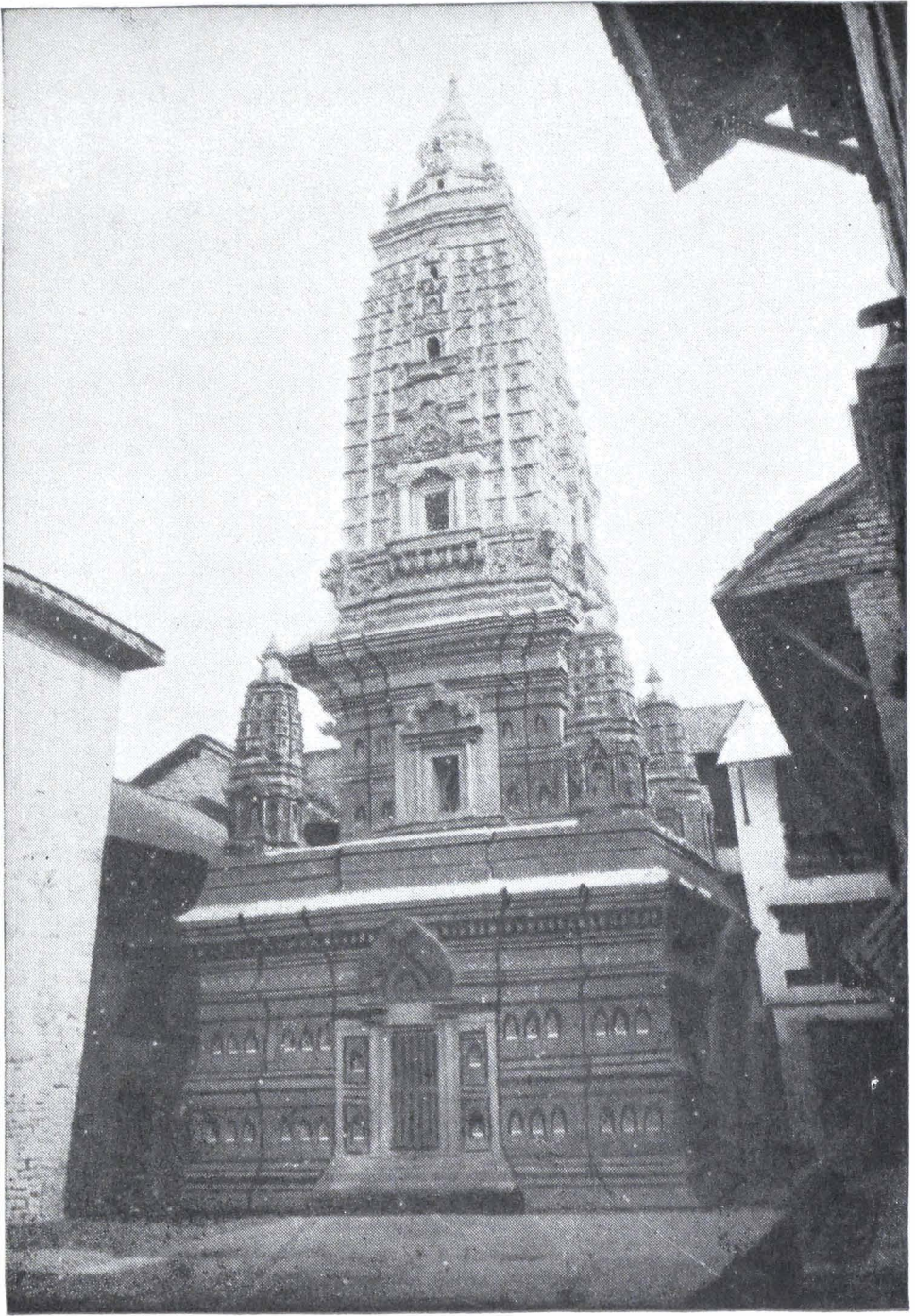
Under forest	...	21 100,000	acres	approximately
Under perpetual snow	...	5,440,000	„	„
Alpine meadows	...	2,560,000	„	„
River beds, roads, villages and towns	...	4,480,000	„	„
Waste land reclaimable		2,758,000	„	„
Land under crop	...	9,658,000	„	„

### Forest Land

Distribution of forest land indicates that here too very great proportions are still undeveloped and virgin. The forest resources of Nepal offer the country's most promising base for a rapid strengthening of the national economy. Potential



The Krishna Mandir at Patan



Bodhi Temple in Patan

domestic and export markets justify measures for the early integration and utilization of these resources.

The present distribution may be reckoned as :

State	...	...	...	8,640,000	acres
Communal	...	...	...	730,000	„
Private	...	...	...	1,930,000	„

### Indigenous Products

The distribution by regions of indigenous products is given below. It is quoted as a guide to visitors interested in the various industries and as a potential for the future development of Nepal :

<i>Region</i>	<i>Product</i>
Achham	... Dwarf milch cows.
Ankhu	... Cotton.
Baitadi	... Gur (Jaggery).
Biratnagar	... Jute, textiles, sugar and matches.
Barhabise	... Vines.
Birgunj	... Iron products.
Bhaktapur	... Cloth, wood and silverwares, stone sculptures.
Bhojpur	... Blankets, metalware.
Chitlang	... Farm products.
Chitwin	... Oilseeds.
Chandragunj	... Tobacco.
Dumrikharka	... Cotton.
Dumja	... Handloom—Cotton and silk.
Dang	... Coal and minerals.
Dhunibesi	... Sugarcane and tropical fruits.
Ghandkhar	... Mangoes.
Giring	... Cotton growing.
Ilam	... Tea plantations.

<i>Region</i>	<i>Product</i>
Kathmandu	... Cloth shoes, umbrellas, curios and antiques, arts and crafts, pottery, carpets, embroidery, smoking pipes.
Khaptar ...	... Oil.
Khokana ...	... Fish.
Khaksi ...	... Pashmina and woollen goods.
Kirtipur ...	... Handloom cloth.
Malamchi ...	... Sherpa and Tibetan products.
Okhaldanga	... Blankets and woollen goods.
Patan ...	... Ivory, wood and metalware.
Palpa ...	... Pottery and brassware.
Pokhara ...	... Fruits and woollens goods.
Rising ...	... Cotton and cotton goods.
Sikar Bensi	... Rice and rice products.
Sindhu Palchok	... Woollen goods.
Trisuli Bazar	... Fish.
Tikni ...	... Rice products.
Thimi ...	... Pottery.
Those ...	... Iron mines and minerals.
Tanahum ...	... Cotton and cotton goods.
Terhathan ...	... Carpets.
Terai ...	... Timber.
Wallanchang	... Carpets.

### **Mineral**

Fragmentary historical evidence indicates the past existence in Nepal of mining of copper, iron and other minerals. The decline and extinction of such enterprises, as existed, are attributed to the ruthless treatment of workers, which caused them to lose interest.

However, some deposits have been identified and investigated as to their extent and quality. It now appears to be well established that a lime-stone deposit at Bhainse is

large and of satisfactory quality for the manufacture of cement. Preliminary study has indicated that an iron deposit at Phulchowki-Danda is sizable; deep diamond drillings are now projected to ascertain the actual extent, formation and quality. Nangre copper and Bhorle nickel are to be further investigated. A mica deposit north of Kathmandu appears to be of sufficient quality to warrant commercial mining, while lignite deposits, also near Kathmandu, may prove to be suitable for firing brick-kilns and for fuel in other uses not requiring high grade coal. Other minerals known to exist in Nepal, but without the knowledge as to whether the amounts are commercially promising, are cobalt, lead and zinc.

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# TRANSPORT AND COMMUNICATIONS

**T**HE deep valleys and extreme mountain heights make communications very difficult and there is probably no country in the world confronted with comparable problems.

*Highways :* There are at present a total of some 390 miles of all-weather road and about 430 miles of fair-weather road in Nepal, some of the motorable roads are of highest standard, while others are just mere tracks intersecting the hills and valleys of the country.

Master plan for the construction of a total of 4,000 miles of roads has been approved by the Government. A part of the road has been completed during the first five-year plan period. With the constructions of priority opening, there is a further project for new roads of 600 miles together with a further 600 miles of tracks. However, there exist today highway approaches to the Kathmandu Valley that are open all the year round and connect her borders with India. In addition, there are some 80 miles of road in the Valley itself and 160 miles in the Terai area that are motorable all-weather roads.

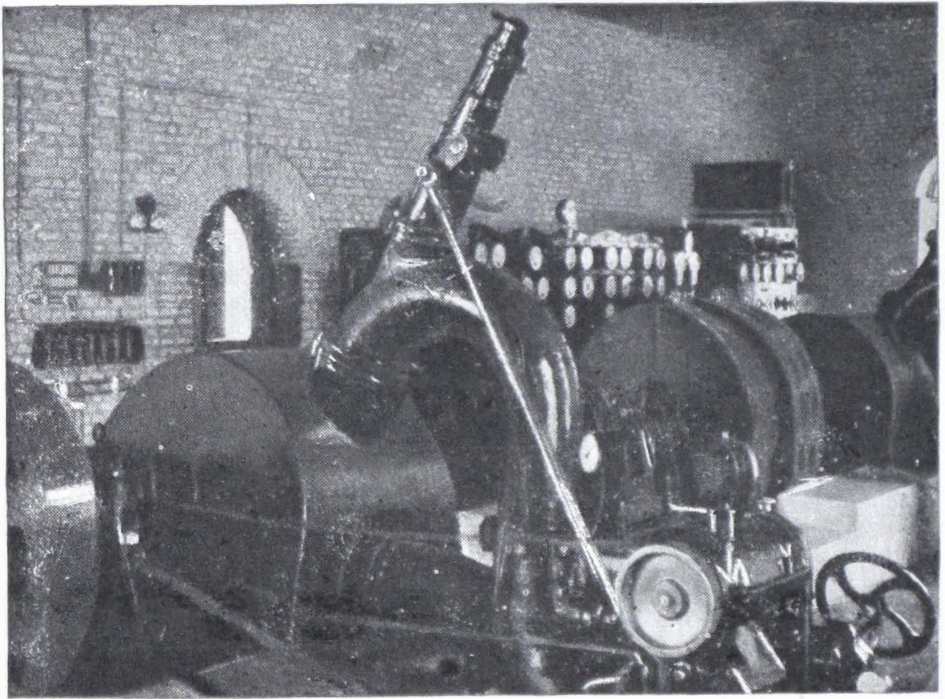
*Ropeways :* The ropeway is of the greatest economic importance, as it is the cheapest means of conveying merchandise into the valley with its population of 459,990.

Constructed in 1927 to traverse a 14-mile length from Dhursing to Matatriha, it had a capacity of eight tons per hour originally. The present ropeway, now after nearly 35 years of operation, due to wear and tear, has only a capacity of five tons per hour. It has, however, served the valley well and, even now, is working 12 hours a day, transporting 60 tons of merchandise daily. A new extension from Matatriha to Bhansar was put into operation in 1957. Nevertheless, a new construction with a capacity of 20 tons per hour, has been completed to meet the increased traffic and to replace the old ropeway, but has not yet been put to operation due to lack of Power. This improvement will





Rural Scene of the higher ranges (milking yak)



Nepal's industrialisation in fast developing—view of Hydro-Electric Power House



Planting Paddy



Pottery Spinner at Thimi

greatly add to the economy of operations and transport to and from Kathmandu Valley.

*Railways*: The Nepal Government Railway, a 2-foot 6-inch narrow gauge line, was constructed in 1927. This line, 30 miles long, runs from Raxaul, on the Indian border, to Amlekhgunge, at the foot hills. There is also another line connecting Jayanagar with Janakpur over a distance of 33 miles.

It is intended to convert this system to the metre gauge and in uniformity with the Indian Railways, with an extension to Hitaura that will link up with the new ropeway to Kathmandu. This will facilitate and expediate the shipment of merchandise and passengers from India to Kathmandu at a greatly reduced cost. Instead of having the present three transshipments at Raxaul, Amlekhgunge and Dhursing, there will be one at Hitaura.

The Royal Nepal Airlines Corporation operate the external services between Kathmandu and Patna, Calcutta and Delhi in conjunction with Indian Airlines Corporation, and between Kathmandu and Dacca in conjunction with Pakistan International Airways. A regular schedule of service functions between Kathmandu and Pokhara, Bhairawa, Sunra, Biratnagar, Dang, Nepalgunj Janakpur and Rajbiraj.

Thai Airways have a direct flight between Kathmandu and Baraksh by the Jet service.

## **Communications**

*Postal Service*: The Postal Service began in Nepal in 1875, when runners, soon replaced by lancers, carried Government documents bearing one-rupee stamps between Kathmandu and the districts of Gorkha, Pokhara and Palpa. Four years later, this facility was opened to the public to become popular. In 1881, new post offices were opened and stamps of one-, two- and four-anna denominations were issued, thus setting a pattern, which, in an extended form,

continues. Postal communications of the country are handled by the Nepalese General Post Office.

It is the aim of the Government, under the Five-year Plan, to extend and improve the efficiency of the present system. Since 1956, Nepal is a member of the Universal Postal Union also.

*Wireless*: Since the introduction of wireless communications in 1950, 86 well-distributed stations have been established. All, except two in Kathmandu and Biratnagar, are powered by petrol engine generators. All stations contact Kathmandu daily according to a fixed schedule. Apart from Government use, the system is made available to the public for both messages and conversation. Trunk calls are available to most centres internally as well as to India.

Radio Nepal broadcasts daily from Kathmandu on two wave bands—the short, on the 60 metre band, and the medium, on the 200 metre band. News and other feature are broadcast in Nepali, Hindi, Newari and English.

*Telephone*: The telephone service, initiated on a small scale in Kathmandu about forty years ago, was exclusively for the use of the ruling chiefs. About 10 years ago, it was extended to the people of the city.

There is now a modern automatic exchange of 1,500 lines in Kathmandu. The Exchange building is a showpiece of the city. There are telephone connections between Kathmandu and most of the other important towns in the country.

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# FACTS AND FIGURES

## Political Divisions, Area and Population

The country is divided into 14 divisions for administrative purposes. Each division is under a commissioner. These divisions are of recent origin and the administration is actually carried on at the district level by the *Bara-hakim*, who is in charge of each district.

The divisions and the district under each are :

<i>Division</i>	<i>District</i>	<i>Population</i>	<i>Area in sq. miles</i>	<i>Headquarters</i>
Mechi ...	Ilam	1,15,057	530	Ilam
Jhapa ...	Jhapa	79,482	457	Bhadrapur
Koshi ...	East Dhankuta } West Dhankuta }	5,32,396	3,817	Dhankuta
	Morang	2,28,946	1,080	Biratnagar
Sagar Matha	Saptari	4,31,599	912	Rajbiraj
	Udaipur	90,539	927	Udaipur Garhi
	East No. 3 Okhaldanga	2,75,503	2,037	Okhaldanga
	East No. 4 Bhojpur	2,38,533	926	Bhojpur
Janakpur ...	Mahottari	7,00,000	1,200	Jateswar
	Sindhuli	1,02,101	902	Sindhuligarhi
	East No. 2 Ramechhap	2,50,447	1,291	Ramechhap
Bagmati ...	Kathmandu	1,06,579	...	Kathmandu
	Lalitpur	42,183	...	Lalitpur
	Bhaktapur	32,320	...	Bhaktapur
	East No. 1 Chautara	3,70,248	1,493	Chautara
	West No. 1 Nauwakot	4,00,000	2,200	Nauwakot
Narayani ...	Bara Parsa & Rantahat	5,14,556	1,388	Birgang
	Chisapani	1,50,000	2,000	Chisapanigarhi
Gandaki ...	West No. 2 Gorkha	2,00,000	1,100	Gorkha
	West No. 3 Pokhara	4,50,000	2,500	Pokhara

<i>Division</i>	<i>District</i>	<i>Population</i>	<i>Area in sq. miles</i>	<i>Headquarters</i>
Lumbini ...	Palhi Majhkhand	2,50,000	600	Bhairawa
	Khajhani & Syuraj	1,50,000	500	Taulihawa
	Palpa	4,00,000	5,000	Tansing
	Gulmi	50,000	1,000	Gulmi
Dhawalagiri	Baglung	1,00,000	1,300	Baglung
	West No. 4 Nauwakot	4,00,000	1,500	Syanja
Rapati ...	Dang & Deokhuri	1,50,000	1,100	Ghorahi
	Pyuthan	1,50,000	1,000	Pyuthan
	Sallyan & East Jajarkot	4,50,000	3,000	Sallyan
Karnali ...	Jumla & Humla	1,60,000	5,000	Jumla
Bhesi ...	Banke & Bardia	1,50,000	800	Nepalgung
	Dailekh & Surkhed	3,00,000	1,200	Dailekh
	West Jajor Kote	...	...	—
Seti ..	Doti	3,00,000	3,000	Doti
	Mahakali Kailali Kanchanpor } Dandeldhura	1,00,000	1,400	Trinagar
		60,000	850	Dandeldhura

## Trade Routes

There are about eighteen passes between Nepal and Tibet that are used as trade routes; they are among the highest in the world and many are permanently snow-bound. The following are the most important passes :

Kuty	....	....	....	21,544 feet.
Wallangchung	....	....	....	16,740 ..
Sailpu—Salbu	....	....	....	16,537 ..
Popti La	....	....	....	13,932 ..
Rasua—Kuirong	....	....	....	6,100 ..
Bongwa	....	....	....	19,204 ..
Tiptala	....	....	....	17,630 ..
Nalaukar	....	....	....	15,470 ..

## Mountain Peaks

It is of interest to note that the chain of mountains, forming the eternal snows and 'white backbone of the world', within Nepal territory of the Himalayas, has more than 51 peaks of over 24,000 feet, many of which are still to be climbed and named. Most of the latter are better known to the world by numbers. The following classification by altitude includes many of the famous and world renowned peaks.

Number of peaks over	29,000 feet	...	...	1
"  "  "  "	28,000	"	"  "	2
"  "  "  "	27,000	"	"  "	3
"  "  "  "	26,000	"	"  "	7
"  "  "  "	25,000	"	"  "	12
"  "  "  "	24,000	"	"  "	26

In addition to the above, there are numerous smaller peaks ranging from about 18,000 to 23,000 feet. Many of them are ideally situated for some of the best mountaineering treks in the world. Being within short distance of the Valley they are easily accessible.

## Physical Features

Perhaps a brief outline of some of the mighty giants that have yielded to man and those that still defy conquest may be of interest to tourists.

May 29th, 1953, was a great day in the calendar of man's achievements, because it was on that day that Sherpa Tenzing and Sir Edmund Hillary stood on the highest point of this planet—Mount Everest, or Sagar Matha, as it is known to the Nepalese. The peak was conquered again by a Swiss party in 1956, and by an American team recently.

Among some of the other outstanding peaks that have submitted to human endurance and accomplishment, are the following :

1. Kunchenjunga, 28,146 feet, yielded to a British party in 1955.

2. Lhotse, in the Everest group and of 27,890 feet, was overcome by a Swiss party in 1956.
3. Makalu, surrendered to the French in 1955, after they had the measure of her 27,790 feet.
4. With all her massiveness and 26,750 feet, Cho Oyu was conquered first in 1954, by the Austrians, and later in 1958, by an Indian expedition.
5. Manaslu, 26,658 feet, after withstanding several other assaults, bowed her head eventually to the Japanese in 1956.
6. Herzog and his French party were to account for the 26,493 feet of Annapoorna I as far back as 1950.

Of the many still maintaining their undefeated records, here are a few of the more important ones :

The formidable Dhaulagiri of 26,795 feet ; then Gosainthan with 26,291 feet. The massive Annapoorna range with 26,041 feet of Annapoorna II. Following in its wake, is Himachul of 25,802 feet. Gauri Shanker rises to 23,435 feet and the Everest satellites, Nuptse and Ama Dablam, to 25,680 and 22,310 feet, respectively.

To that list can be added a list of numerous unclimbed and unnamed peaks ranging in altitude from 20,000 feet and upwards.

## Public Health

The following figures relate to the number of doctors and hospitals in the country :

Central and District Hospitals	....	....	34-36
Maternity Hospitals	....	....	4
Sanatorium	....	....	1
Leper Hospital	....	....	1
Total Doctors and Vaidyas	....	....	255-400



A new hospital has been built in Kathmandu with Soviet assistance. It is one of the largest and most modern hospitals in the country, and the building is one of Kathmandu's showpieces.

*Common Diseases:* Malaria alone takes a toll of some 35,000 lives per annum and is most prevalent in the Terai areas. Goitre is common in the poor rural areas. Tuberculosis, Trachoma, etc., are fairly widespread almost throughout the country.

### Conversion Tables

*Ready Reckoner:* The following conversion table shows the relative value of Nepalese currency and Indian currency. It is based on the standard rate of Rs. 160.00 (Nepalese) being equal to Rs. 100.00 (Indian) approximately.

<i>Nepalese</i> <i>Pice.</i>		<i>Indian</i> <i>Paise.</i>	<i>Nepalese</i> Rs. P.		<i>Indian</i> Rs. P.
0.01	...	0.01	1.12	...	0.70
0.03	...	0.02	1.60	...	1.00
0.04	...	0.03	3.20	...	2.00
0.06	...	0.04	4.80	...	3.00
0.07	...	0.04	6.40	...	4.00
0.09	...	0.06	8.00	...	5.00
0.10	...	0.06	9.60	...	6.00
0.12	...	0.08	11.20	...	7.00
0.13	...	0.08	12.80	...	8.00
0.15	...	0.09	14.40	...	9.00
0.22	...	0.14	16.00	...	10.00
0.37	...	0.23	24.00	...	15.00
0.75	...	0.47	32.00	...	20.00
			40.00	...	25.00
			80.00	...	50.00
			120.00	...	75.00
			160.00	...	100.00

*Ready Reckoner:* Conversion table of exchange for Pound Sterling to Indian currency based at £.055556 to the Rupee or Rs. 18.00 to £1.

<i>Sterling</i> £ s. d.		<i>Indian Currency</i> Rs. P.	<i>Sterling</i> £ s. d.		<i>Indian Currency</i> Rs. P.
1.0	...	0.90	12.0.0	...	216.00
2.6	...	2.25	13.0.0	...	234.00
5.0	...	4.50	14.0.0	...	252.00
10.0	...	9.00	15.0.0	...	277.00
15.0	...	13.50	16.0.0	...	288.00

<i>Sterling</i> £ s. d.	<i>Indian Currency</i> Rs. P.	<i>Sterling</i> £ s. d.	<i>Indian Currency</i> Rs. P.
1.0.0	... 18.00	17.0.0	... 306.00
2.0.0	... 36.00	18.0.0	... 324.00
3.0.0	... 54.00	19.0.0	... 342.00
4.0.0	... 72.00	20.0.0	... 360.00
5.0.0	... 90.00	30.0.0	... 540.00
6.0.0	... 108.00	40.0.0	... 720.00
7.0.0	... 126.00	50.0.0	... 900.00
8.0.0	... 144.00	60.0.0	... 1,080.00
9.0.0	... 162.00	70.0.0	... 1,260.00
10.0.0	... 180.00	80.0.0	... 1,440.00
11.0.0	... 198.00	90.0.0	... 1,620.00
		100.0.0	... 1,800.00

*Ready Reckoner* : Conversion table of exchange for US. Dollars and Indian currency, based at  $13\frac{1}{2}$  cents to a Rupee or Rs. 7.50 to the dollar.

<i>US. Currency</i> \$	<i>Indian Currency</i> Rs. P.	<i>US. Currency</i> \$	<i>Indian Currency</i> Rs. P.
0.25	... 1.87	14.00	... 97.50
0.50	... 3.75	15.00	... 105.00
1.00	... 7.50	16.00	... 112.50
2.00	... 15.00	17.00	... 120.00
3.00	... 22.50	18.00	... 127.50
4.00	... 30.00	19.40	... 135.00
5.00	... 37.50	20.00	... 150.00
6.00	... 45.00	30.00	... 225.00
7.00	... 52.50	40.00	... 300.00
8.00	... 60.00	50.00	... 375.00
9.00	... 67.52	60.00	... 450.00
10.00	... 71.00	70.00	... 525.00
11.00	... 75.00	80.00	... 600.00
12.00	... 82.50	90.00	... 675.00
13.00	... 90.00	100.00	... 750.00

### **The Kings of Nepal :**

Shri Prithvi Narayan Shah	....	1722 to 1747
Shri Shiva Pratap Shah	....	1747 ,, 1777
Shri Rana Bahadur Shah	....	1777 ,, 1799
Shri Girvan Bir Bikram Shah	....	1799 ,, 1816
Shri Rajendra Bir Bikram Shah	....	1816 ,, 1847
Shri Surendra Bir Bikram Shah	....	1847 ,, 1881
Shri Pritibi Bir Bikram Shah	....	1881 ,, 1911
Shri Tribhuwan Bir Bikram Shah	....	1911 ,, 1955
Shri Mahendra Bir Bikram Shah	...	1955 to date

श्री  
शुभ राज्याभिषेक



२०१३ बैशाख शुभे

Coins of Nepal



Specimen of fine sculpture of the 10th century

**The Prime Ministers, Chief Counsellors and Principal Royal Advisers :**

Shri Bhim Sen Thapa	....	....	1806 to 1837
Shri Mathbir Singh Thapa	....	....	1843 ,, 1845
Shri Jang Bahadur Rana	....	....	1846 ,, 1877
Shri Rana Udip	....	....	1877 ,, 1885
Shri Bir Shum Sher	....	....	1885 ,, 1901
Shri Deva Shum Sher	....	....	...(6 months only)
Shri Chandra Shum Sher	....	....	1901 to 1928
Shri Bhim Shumsher	....	....	1928 ,, 1932
Shri Juddha Shumsher	....	....	1932 ,, 1945
Shri Padma Shumsher	....	....	1945 ,, 1948
Shri Mohan Shumsher	....	....	1948 ,, 1951
Shri Kaiser Shumsher ( <i>Chief Counsellor</i> )			1952 ,, 1953
Shri Matrika Prasad Koirala	....	....	1953 ,, 1954
Shri Gunja Man Singh ( <i>Royal Adviser</i> )	...	...	1955 ,, 1956
Shri Tanka Prasad Acharya	....	....	1956 ,, 1957
Shri K. I. Singh	....	....	1957 ,, 1958
General Subarna Shumsher	....	....	1958 ,, 1959
Shri B. P. Koirala	....	....	1959 ,, 1960
Shri Surya Bahadur Thapa	...	...	1960 ,, 1968
Shri Kirti Nidhi Bista	...	...	1968 to date

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# TOURIST INFORMATION

**N**EPAL, with her culture and traditions of thousands of years, her picturesque customs and manners, and her great artistic and literary achievements, will always fascinate people from other lands.

In these days of modern, swift and comfortable travel, no country is too far off for one to spend a holiday in Nepal. Whether in search of big game or art treasures, or intent on studying the country's culture, or just to see the grandeur of the mighty Himalayas and the land, the visitor will find that Nepal provides modern amenities without dispensing with her age-old traditions of hospitality.

The information given here has been collected from the latest data available at the time of going to press.

*Visiting Season* : While most tourist regions have their seasons for the tourist trade, the period for visiting Nepal lasts all the year round. However, the spring and winter are considered the best seasons, for the climate is brisk and very pleasant with clear cloudless skies.

The climate during spring is semi-tropical and visitors may enjoy basking in the sun and can use lightweight tropical clothing, though there is a sharp fall in temperature after sunset, but this can be overcome with a light overcoat. The winter period calls for heavier clothing and an overcoat of heavy material is necessary after sunset or early morning.

*Approach to Nepal* : Kathmandu is the main point of entry and can be reached by either air or road.

- (a) *By air*—From Calcutta, or Delhi, and Patna there is a regular daily service operated by Indian Airlines Corporation. These flights stop at Patna, where Customs and Immigration formalities are completed by the Indian Government before leaving India. The flight from Patna is a daily service, except



on Saturdays, and is of only 55 minutes' duration. During it, we get an excellent view of the whole range of the Himalayan snows when approaching the Valley of Kathmandu. But make sure that your return passage has been duly confirmed.

(b) *By road*—It is possible to motor from Patna or Banaras to the frontier point at Raxaul, then by an excellent road to Amlekhgunj, a distance of 24 miles. From here the route is *via* the New road known as the Tribhuvan Raj Path, *via* Bhainse, Hitaura and to Kathmandu, a further 85 miles. In your own interest, make sure you contact the Customs and Police at the frontier post of Raxaul, or Amlekhgunj, before proceeding further and ascertain the gate time (*see* milage chart).

(c) *By rail and bus*—Rail by Indian Railways to Raxaul (frontier station of Nepal) and change over to the narrow gauge Nepal Government Railway, which goes as far as Amlekhgunj. Change here to road transport (bus or car) for Kathmandu. This mode of travel is the cheapest means of entering Nepal, but by no means the quickest or the most comfortable, due to the paucity of through services existing and no accommodation being available except at the rest rooms above the stations. However, it has its compensations, for one can enjoy some of the finest scenery to be found not only in Nepal, but in the East.

It is possible to go by road from India directly to Kathmandu either by Private car or by bus as a result of the construction of the splendid road between Raxaul and Kathmandu.

Tourists are advised to go to Nepal by bus, and to make the return journey by road to enjoy the superb scenic beauty to the greatest advantage.

*Nepal Time*—Nepal still adheres to the ancient sun dial for her time. This is ten minutes ahead of Indian Standard Time which is five hours and thirty minutes ahead of Greenwich Mean Time.

**Foreign Missions abroad where visas can be obtained.**

INDIA	PARIS
NEW DELHI	LONDON
CALCUTTA	WASHINGTON
CAIRO	NEW YORK
TOKYO	PEKING
RANGOON	KARACHI
MALAYSIA	

*Currency Regulations*: Except for Indian currency, the maximum amount of which can be taken into or out of Nepal is Rs. 75, the import of foreign currency is not limited in any form. T/cheques, Banknotes and coins as brought into Nepal must be declared to the Customs on the prescribed form. A Foreign Exchange Certificate is issued to all visitors, the certified copy of which must be retained by the visitor for verification and endorsement by the State Bank or authorized money exchanger at the time of any money exchange transaction. This copy must be surrendered at the point of exit for clearance and verification before departure.

All foreigners arriving in Nepal must register at the hotel of arrival and certificate of foreigners' registration must be completed upon production by the hotel.

*Documentation*: Every person entering Nepal must have a valid passport. Before leaving your country, every endeavour should be made to obtain a visa from the nearest Nepalese Consul, otherwise contact the Consul in Calcutta, or Delhi, as the surest and quickest method.

Visas for Nepal are, unless otherwise specified, valid for a single journey to Kathmandu only, covering a period of 7 days.

Tourists wishing to proceed on short visits to neighbouring areas can obtain permits by applying to the Foreign Office at the Secretariat, Kathmandu.

*Health:* Everyone arriving in Nepal from abroad is required to be in possession of current Health Certificates, showing vaccination against small-pox of not less than 14 days and not more than three years, also inoculation for cholera of not less than 14 days and not more than six months.

*Customs Regulations:* To avoid any inconvenience or unnecessary delay, travellers are required upon arrival, to declare all effects carried, on the form as provided by the Customs; this must include the amount of foreign currency in their possession.

Exemption from duty is only applicable to personal effects intended for the exclusive use of the owner. Liquor is strictly prohibited for unlicensed imports, but tourists are permitted one bottle of alcoholic beverage, provided the bottle has been opened. Articles of commercial value are not permitted without a licence, unless declared for specific personal use, in which case, entry will be free of charge upon the execution of the necessary guarantee bond for their re-export.

Fire-arms and ammunition are not permitted without an import licence. But visitors entering the country for authorized hunting will be granted access upon execution of the necessary bond and upon presentation of the fire-arms licence as issued by the Commissioner of Police, Kathmandu.

Curios purchased within the country and to be exported must be passed and certified by the Curator of the Nepal Museum. This applies chiefly to antiques and curios of more than 100 years and to rare and historical items of major value. Normal articles of indigenous manufacture and of tourist interest are not included in the above category.

*Accommodation* is available to suit all tastes and purses, but it is advisable to have advance booking

due to heavy demands of any of the following recognized hotels :

Hotel Annapurana ...	Rs. 45.00 Single.	Rs. 85.00 Double.
Salttee Hotel ...	„	(Subject to change).
Hotel Royal ...	„	
Coronation Hotel ...	„	
Snow View Hotel ...	„	
Valley Hotel ...	„	
Paras Inn ...	„	

Please consult the Tourist Office or the Hotel for further details.

*Tipping* within the recognized hotels should be avoided, as a service charge of 10 per cent is levied on the account. For general and outside perquisites, it is usually recognized as a practice to pay a nominal rate of say one rupee (Nepalese currency) for porters, waiters, errand boys, and similar purposes.

*Postal Information* : There is no delivery of mail on Saturdays, but Express Delivery articles are delivered by certain telegraph and combined post and telegraph offices. However, the hotel can furnish full details of the regulations and postal rates of covers upon request.

*Transport* : Though there is no schedule of recognized rates for hired transport, taxis are available from various stands and the usual procedure is to bargain for a contracted rate. The upper class hotels provide transport to their guests and rates vary according to the trip.

Rickshaws are a favourite mode of transport and can be obtained by arrangement. The usual charge is generally Rs. 3.50 (N.C.) per hour, and cycles are available at Rs. 3.00 (N.C.) per day.

*Airlines and Travel Agents :* Except for the undermentioned, International carriers have no offices of their own in Nepal.

Nepal Offices—

Royal Nepal Airlines Corporation,  
Judd Road, Kathmandu.

Indian Airlines Corporation,  
Judd Road, Kathmandu

*Internal Air Travel :* Nepal is served by a network of efficient airways which cover most points of the country. The Royal Nepal Airlines Corporation (R. N. A. C.) operates a number of services, covering a route mileage of about 3,216 and at present uses Dakotas for its services. The air fare is approximately 0.71 (N.C.) or 0.44 (I.C.) per mile and the normal free allowance of baggage per person is 44 lbs.

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## SIGHT-SEEING CENTRES

**T**O the intrepid and the lover of natural art, Nepal can boast of some of the finest landscape and mountain grandeur in the world, amid exotic flora. The country is also replete with artistic treasures and magnificent architectural masterpieces, which are relics of bygone age.

### **The Three Principalities :**

*Kathmandu*—Here is a new travel field, attractive alike to seasoned travellers who are on the look-out for something off the beaten track, and to those seeking a different vacation amid vivid contrasts of sights and sounds in a land strange and exotic. With her people, the language, the customs, all gay and colourful, with souvenirs galore, with the marvels of the ancient mystic East, fabulous wealth, the charm, sophistication and native traditions, even for those in quest of a care-free vacation amidst the grandeur of the mighty Himalayas with the comforts of home, Nepal offers a splendid vacation.

Kathmandu is no longer a remote city, veiled and untouched by the events of the world. With the opening of this forbidden land, air travel has brought this home of mystery and legends right next door to you.

Despite the changes and modernization that Nepal is experiencing with the advent of democracy, her scenic splendour and traditions remain unchanged. It is in Kathmandu that the heart of Nepal can be seen and a glimpse obtained of her cultural and religious life.

Kathmandu, as a city, dates back several hundreds of years when it was known as 'Kantipur.' However, during the Malla Dynasty of the 16th century, the famous wooden temple of Goraknath was built and named 'Kasta Mandup' or the temple of wood. This, it is said, was because it was constructed from the timber derived from a single tree.

The 'Kasta Mandup', a Sanskrit version meaning the house of wood, was completed in 1596 and is still in a state of preservation. As a result of the fame the valley derived from this temple, one can understand the emergence of the modern name inherited by the city of 'Kathmandu', and this marked an important event in the history of Kathmandu, for it led to the growth of the modern city.

The capital of Nepal, whether ancient or modern, is picturesque, being situated in a valley of some 242 square miles at an altitude of 4,550 feet above sea level. It is surrounded by lofty peaks with the snowy white backbone of the world's highest mountains forming the background.

To the visitor approaching Kathmandu, it is easy to visualize how this country, though isolated, derived its fame as the 'Home of the Gods.' From the air, one can see the city set as a pearl in a woodland amidst spires and palatial white buildings. Beneath the rich green of the foliage, one sees the silver threads of the holy Bagmati and Vishnumati rivers.

A number of noted shrines are located within the Kathmandu area and include the famous pilgrimage temples of Pashupatinath, Swyambhunath and Bodhnath. A visit to the old city will be of great interest to tourists and in particular to the archaeologist and the anthropologist. For, here you will find mediaeval Nepal in all its splendour. The gadrooned and tapered pillars of the old palace have a quality that is rare and the curiously engrailed low arches have no counterpart anywhere in the world.

In this land of festivals, one can get a good glimpse of the Nepalese character and good fellowship. It is during a festival that Kathmandu presents a captivating sight with illuminations, folk dances, decorations, military pageants and music. In addition, Nepal offers the tourist the most comprehensive and variable landscape, culture, beauty and charm, with modern facilities, to be found anywhere in the East.

In a brief account of this kind, it is not possible to give a full description of Kathmandu. But there is always something for everyone, whatever his tastes may be and for everyone there is a warm welcome, whatever his race or creed may be. It is true to say that the only sad moment for a visitor to Nepal is the one when the buildings, trees and the snows fade into the distance and one realizes that the time has come to say ' Bida kawn-hai '—Goodbye.

Here are some places in Kathmandu which are worth a visit.

*Hanuman Dhoka* : The ancient headquarters of the Government and the city of Kathmandu is actually located in the heart of the present metropolis. Here, at one time, was the Royal residence and, within its courtyard, is the famous Kot noted in the annals of Nepal for the great massacre and betrayal. The Durbar Square located nearby is also known locally as "Laika" and is surrounded with a profusion of ancient buildings of pagoda roofs and elaborate metal doors, with exquisitely carved windows, gold-gilt images and chiselled stone monuments.

At the gateway to the old palace, covered almost out of recognition with red-powdered ochre, will be found a large image of Hanuman, the Monkey God, after whom the area takes its name. To the west and in the vicinity, are a number of other images, such as the Bhairab, Mahakali, which are of fantastic design and colour. There are also a number of temples, bells of enormous size, and tucked away on a balcony above the road are the pair of original drums used for summoning. They are of extraordinary size and quite the biggest to be found anywhere. A short distance to the south, is the temple in which the Living Goddess resides. She is known as the Kumari Devi.

A stroll through the bazars and cobbled streets has its many attractions for tourists and among the many indigenous products to be seen is their handmade paper that is noted throughout the East for its quality and is probably the only traditional trade in the world that exists today.



*Tundi-Khel* is the name of a large plot of mown ground that was made during the reign of Chandra Malla and where great military reviews and festivals are held. In the centre stands a Bodh tree encircled by a platform of marble surmounted by four Gurkha sentries. On the main road of the western border are a number of statues of the past Rana rulers and further to the south-west is Bhim Sen's Tower, named after Bhim Sen Thapa, who built it in 1832. Permission can be obtained to approach the top balcony, which is 164 feet high, and from which a magnificent panorama of the valley can be had.

*Rani Pokhari* : To the north of Tundi-Khel is a large water tank with a bridge over the water leading to the temple of Shiva in the centre, and on the south bank is situated the historical 'Malla Elephant'. Rani Pokhari was built by Raja Pratap Malla's wife in 1639 to commemorate her dead son, Chakrapatindra. There is a legend attached to this water place, said to be the 'pond of truth and survival'.

*Singha Durbar* : Or the palace of 'Lions' was formerly the official residence of the Rana Prime Ministers, but is now occupied by the Nepal Government as the Secretariat. The building is perhaps one of the largest in the East, with more than 1,800 rooms, and laid out with magnificent gardens and fountains. The Assembly Hall within the courtyard is richly decorated, displaying the wealth and colour of Royalty.

*The Nepal Museum* is of outstanding interest for its fine collection of rare antiques, curios, manuscripts and natural history. It also displays a fine collection of war trophies, among which are the Leather Guns from the Tibetan War of 1856, the ancient flexible sword and the formidable beheading axes. One of the exhibits of interest is also the sword of Napoleon Bonaparte, presented to Jang Bahadur Rana.

*Balaju Water Gardens* : Two miles from Kathmandu and situated at the foot of a spur, is the exquisitely well wooded

region of Nagarjune. Here will be found the Water Spring Garden of Balaju, otherwise known as 'Lhoote.' It has 22 spring spouts, headed by the 'Makara', and flows into a neighbouring pond. In this pond nearby, can be seen the reclining image of Narayan lying on a bed of serpents half submerged in the water.

The area is a delightfully peaceful spot for picnics with fine forestation above, where one can roam amid the grandeur of the scenery, floral colour, and bird life.

*Swayambhu Nath Temple* is built on the summit of a hillock, some 500 feet above the valley, and can be approached from either the back of the hill, up a pathway, or by direct ascent of some 400 steps on the face of the hillock. This hill marks the spot of the legend lotus in the 'Nagraha' or lake of the Nepal Valley.

At the entrance atop the steps is the thunderbolt and behind the main shrine is the temple of Sitla Devi with the 6.5-foot giant prayer wheel. The main stupa is crowned by a richly decorated pinnacle of gilt, surmounted by a *toran* of burnished gold. The complete structure rises to a height of 120 feet.

On the main platform to the right of the stupa is perhaps the largest image of the Buddha in Nepal and India, while from the left of the platform terrace, there is a magnificent view of the valley. This shrine is one of the oldest in the annals of Nepal and is sacred to both Hindus and Buddhists, which is a peculiar feature of this country.

*Bodh Nilkantha* : At the base of the Shopuri Hills and about seven miles from Kathmandu is situated the large stone image of Vishnu Narayan in a recumbent position upon a bed of serpents—Anantsheshas. During Kartik (October-November), pilgrims visit the site for worship, which is quite an elaborate and colourful ceremony.

*Pashupathi Nath* : Situated on the banks of the holy Bagmati river and about three miles from Kathmandu, amid

some fine glades and forest, is the most sacred pilgrimage centre and shrine in the Hindu world. It was built during the time of Jai Singh Ram Deva, at the beginning of the 13th century. Pashupati Nath is a superb specimen of Nepalese architecture. The chamber is topped by a roof of heavy gold gilt and the enormous bull (Nandi) in front is of copper. In the vicinity, there are a number of sculptured figures and temples of Ramchandra, Pancha Deval, Vishwanath and Goraknath.

By the side of the river are also the various cremating stages and on the opposite hill, a number of beautifully carved images of Vishnu.

*Guheswari Mandir* : About a furlong to the east of Pashupati Nath is the Guheswari shrine that lies between the Bagmati river and the forested foothills. It is laid in squares and terraced paths with numerous images, shrines, and symbols of Mahadeva.

*Cottage Industries* : Situated at the south end of Tundi Khel and opposite the Stadium, is a cluster of cottages that are a hive of industries, sponsored by the Government to revive and maintain the traditional craftsmanship. Here, the visitor will witness the deftness of craftsmen employed in the manufacture of various indigenous products, such as silverware, metalware, clay modelling, hand weaving of both cotton and wool, carpet making, and a host of other products.

*Bodhnath Stupa* : North-east of the city and amid the rice and maize fields rises the lofty stupa of Bodhnath, said to be the biggest stupa in the world. Here lie the sacred relics of Kashyapa Buddha. The stupa is reputed to have been originally built over 2,000 years ago and is celebrated as a pilgrimage centre for both Nepalese and Tibetans. Within the precincts are a number of Tibetan products. The Chinai Lama, a hereditary of the Dalai Lama's administration, resides here and can be visited any time. Such a visit is of interest, as his surroundings are unique and he himself is an extraordinary man.

## Environs of the Capital

Among the outlying areas of the capital are to be found some of the best scenes of rural life, where there are the smiling faces of an unspoiled people, villages with the grandeur and colour of the true peasant, the vast fields of terraced cultivation being tilled in the same fashion as they were generations ago, and the typical setting of a Nepalese colony.

*Sunderijal* : Six miles from the city, this is an ideal beauty spot of scenic grandeur with rushing streams, cascades and waterfalls. Here is also situated one of the hydro-electric power stations. The place is noted for its arsenal and factory, where guns and rifles are manufactured, many of which were provided to the allies during the last war.

One can visit the paper mill, where hand-made paper is manufactured, and this industry is today, perhaps, the only one of its kind. The quality and texture of the product have established themselves in many of the far-flung countries of the East.

*Gokarnabhan* : One of the Royal game reserves of the valley is to be found on the way out to Sunderijal. It is a luxuriant forest area and abounds in the lesser type of wild life, flora and scenic beauty. Within is the lofty temple of Gokarneshwar Mahadev and fine gardens and picnic spots.

*Thimi* is a large village, about five miles from the city, on the way to Bhaktapur. Thimi is the pottery centre of the valley, where all classes of glazed and unglazed pottery are manufactured by primitive methods and a high standard produced.

*Chovar* : Three miles south of the city, Chovar is one of the most ancient sites of the valley, also known as 'Kwena.' The hill is 5,200 feet above sea level with precipitous gorges that are bridged, while on the banks of the Bagmati river below is the temple of Kwena Ganesh and the ghats. The

temple of Adinath, or the ' God of Origin ', also well known as Ananda Lokeshwar, is situated on top of the hill. It is noted for its architectural beauty. This place is claimed to be a very pleasant health resort and scenic paradise.

*Pharping* : This ancient town is situated between the Champa Devi and the western slopes of the Mahabharat. Within the glade is the temple of Khadga Jogini and hewn out on the rock face is an image of Sika Narayan. A magnificent view of the valley can be had from the hill.

*Godavari* : On the Phulchok hill is a scenic resort amid delightful forests and spas. The forests abound in both large and small game and there is, in the vicinity, a large marble quarry that yields a very special type of marble.

*Changu Narayan* : Situated on a spur at an altitude of 5,500 feet is the temple of Changu Narayan, celebrated for its architectural and historical interest. Within the courtyard are inscriptions and carvings on stone pillars, wood and copper, depicting the ancient glory of Nepalese civilization. The splendour of the Lichivan empire (595 A.D.) has left its imprint in these edifices.

*Sankhoo* lies eight miles east of the capital on a hill above the Salinadi river. To the north of the town is the Bajra Jogini temple, noted for the richness of its precious ornaments that surmount the image.

## **Lalitpur**

Lalitpur, otherwise also known as Patan, is one of the three principalities and at one time rival capital of the valley. Today, it marks the remains of a once great civilization of Nepal. The outstanding historical background of this town lies, as it were, with Kathmandu and Bhatgaon. Only three miles out of Kathmandu, it is easily accessible. Patan can rightly be claimed as a living museum, for within her walls one discovers the seat of Nepalese art and culture, untouched by modern civilization. The magnificence and colour are beyond description.

Lalitpur stands for 'The City of Beauty' and this beauty stands unrivalled, as in the days of yore, with large squares and narrow stone paved streets. To Patan also belongs the fame as a great centre of Buddhist learning.

Here are some places of interest in Patan and its environs.

*Durbar Square* : The square consists of numerous clustered temples and palace frontages, the last remains of a dying past, enriched by the hands of sculptors and carvers. The images, balconies and galleries of richly carved wood in hues of gold, blue and red, light up the darkened timber and above it in the centre, like the idle caprice of a great artist, is a world of almost luminous white stone of pillars, crowned by bronze statues of light filtering colonnades, and the fragile dream temples, all guarded by a company of fantastic beasts and griffins.

In the vicinity of this area is the 'Living Goddess', the Kumari Devi (Vestal Virgin), who, upon request, may appear at the window of her abode.

*The Tushahity* : In the courtyard of the palace, is the most exquisite and curious exhibit—the Royal Bath Place—a remarkable and outstanding specimen of ancient custom and dignity, with the most elaborate sculptural craftsmanship of ancient times in stone.

*Krishna Mandir* : Within sight of the ancient residence of the Malla rulers is the famous shrine, 'Krishna Mandir'. Because of its magnificent architecture and carving in stone, it is considered even superior to the Pancha Mahala at Fatehpur Sikri in India. Built by Raja Sidhi Narsingh Malla during the 13th century, his statue stands aloft on the pillar in front of the temple facing the ancient Royal Palace.

*Mahabuddha Temple* : The architecture of this temple is noteworthy because each brick employed in the structure contains a scene from the life of Lord Buddha. It is built in

the style of the Bodh Gaya in India to commemorate the Sage's teachings. The craftsmanship displays yet another fine example of Nepalese art and is without doubt one of the glories of the country.

*Machendra Nath* : Built in 1408, this temple is one of those where both Hindus and Buddhists worship side by side. It is noted for the image, which is made of a special red wood, and for the marble tracery on the ceiling.

*Haranya Vasua Mahavtar* : In the courtyard of the 'Kwahahal,' is the lofty, heavily gilt three-tiered Buddhist temple of Buddha Bhagaban. Its walls are decorated with frescos painted by Nepalese artists and on the upper floor of the Vihar are a large image of Lord Buddha and a prayer wheel of colossal size.

## **Bhaktapur**

Seven miles from Kathmandu lies Bhaktapur, also known as Bhatgaon, the picturesque medieval capital that was founded in 865 A. D. by Ananda Malla. Bhaktapur, which means the 'City of the Devotees,' is acknowledged as a jumble of architectural fantasies, a vast store-house of the treasures of Newar art and where the great architectures of the two religions united and mingle today.

Among the many points of interest to tourists are :

*Durbar Square* : This Square of 'Laikoo,' as it is also known, is surrounded by ancient palaces and shrines of exquisite varieties, reminiscent of a bygone age of art and culture. The elaborate Royal building, which was erected in 1679, has a frontage of 55 windows, exquisitely and intricately carved as a specimen of the finest Nepalese craftsmanship.

The Golden Door of the Palace building is regarded as a masterpiece and is a monument to the intellect, artistic and religious civilization of the old Newars. In front of this door, seated on a high pedestal of stone, is the statue of Raja Bhupatindra Malla.

*Nayatapola* : Better known as the 'Temple of Five Stages' was built in 1703 and dedicated to Shiva. Considered as one of the tallest temples in the valley, it is a distinctive example of the pagoda style, for which Nepalese architecture has gained wide recognition.

The steps leading to the temples are flanked by the most elaborate and fantastic carved images in stone, each representing ten times the strength of the other, with the Goddess of 'Singhini and Bahini,' the most powerful of all, located at the entrance on top.

*Dattatriya* is one of the famous temples of the valley that is profuse in beautiful sculptural designs and pillars. It has a rich historical background, is dedicated to 'Brahma,' and is the centre of pilgrimage during the Mahashivratri festival.

### **Kirtipur**

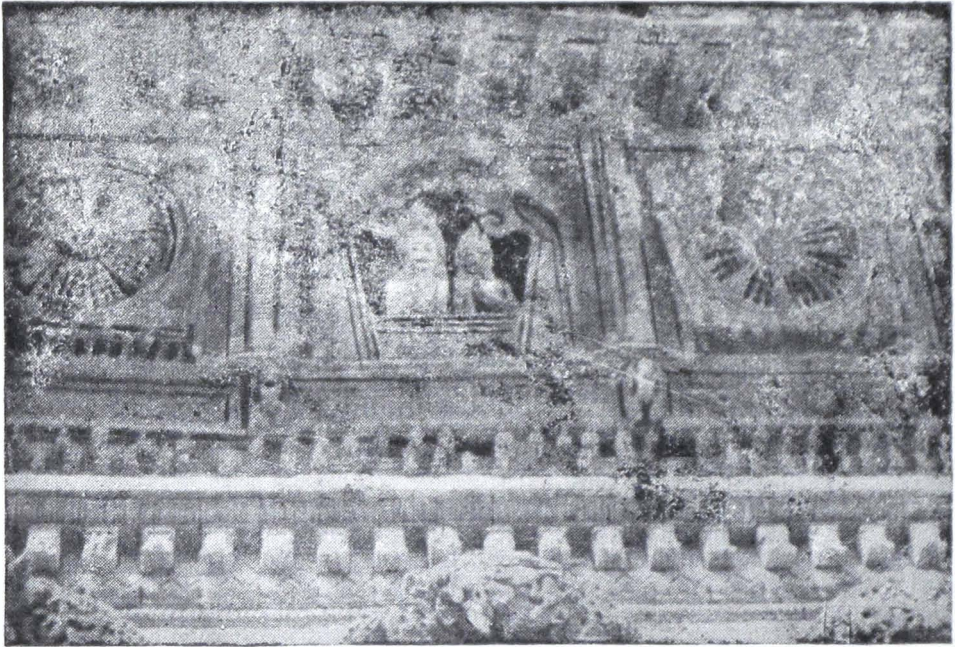
This little village situated some 300 feet above the valley and about three miles from Kathmandu, was founded by Sada Siva Deva. It was the scene of many historical battles and was regarded as impregnable.

There is a lofty shrine known as 'Baghbairsa' or 'Tiger God' which was built in the 16th century. Leading to this temple is a gateway with some of the finest original ancient carvings. It is also noted for its scenic grandeur, as one can obtain a splendid view of the snowy ranges and a magnificent panorama of the valley. Of particular interest is the fact that this little place is still very primitive.

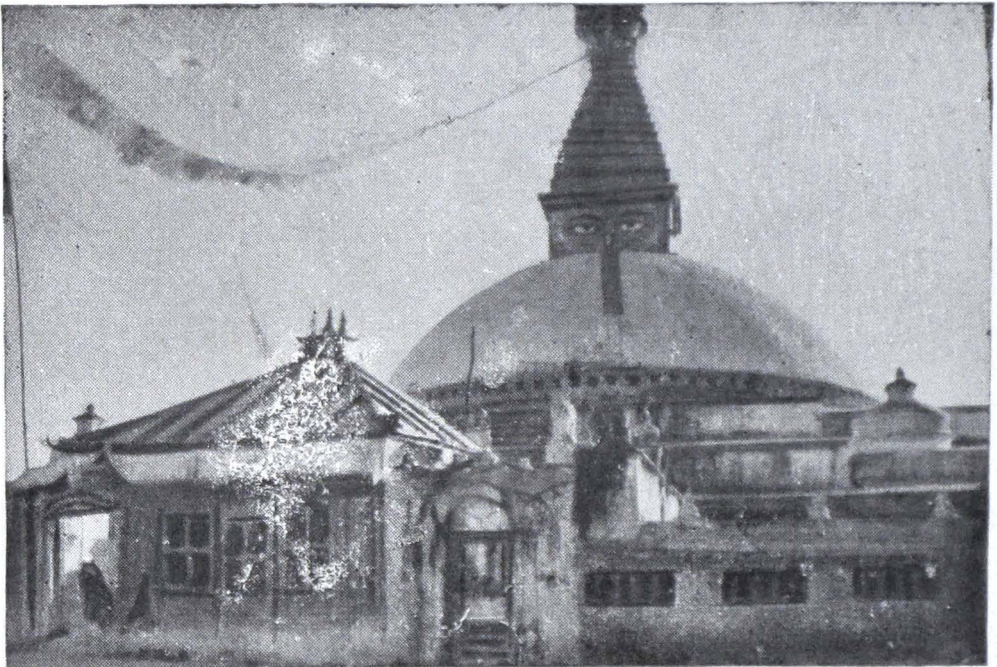
### **Resorts around the Valley**

Among the hills surrounding the valley, Nepal has some of the best pleasure haunts to be found anywhere in the East. The scenic grandeur, colourful vegetation, snow-clad peaks and the people with their quaint customs, backed by an excellent climate, go to make these resorts memorable tourist attractions.





The 'Peeping Tombs' to be seen at Durbar Square of Kathmandu



The Stupa of Bodh Nath Temple



General View of Hanuman Dhoka—Kathmandu



The Bodh Nilkanta in Kathmandu

*Nagarkote* : This station is about 24 miles from the capital city, at an altitude of a little over 8,000 feet, on a spur with snow-clad peaks. The scenery of the mighty white backbone from Everest in the east to Annapoorna to the west is splendid, with the valleys in between, from where a beautiful view can be obtained of the snow-clad peaks reflecting the sunrise or the sunset. Nagarkote provides one of the best Nepalese landscapes amid peaceful surroundings for an ideal sojourn and a sight that words cannot express.

*Banepa* is one of the mediæval centres of Nepal with extensive ruins, fortifications, buildings and lofty shrines. It was at one time the capital of a Malla Queen.

Five miles further, is the beautiful town of Dulikhel, noted for its beautiful scenery and picturesque people. The women are said to be particularly comely and have a tremendous sense of colour.

*Kakani* : This delightful hill resort is only 10 miles from Kathmandu. It commands a magnificent view of the Himalayan ranges and prominent among them is the HIMAL CHULI (25,801 feet) that seems to overshadow a part of the valley. Kakani is 6,500 feet above sea level and is noted for its climate, wooded forests and shady glades that are fragrant and colourful with a variety of flora.

*Tokha* : Among the northern hills of the valley and some eight miles from the valley capital lies the little town of Tokha, 7,000 feet above the sea level. Its sub-tropical climate makes it one of the outstanding resorts of the valley.

During April and May, a religious fair is held annually, which attracts many thousands to what is known as the 'Tiger Spring'.

*Trisuli Bazar* : Twenty-five miles west of Kathmandu lies this town and it is so named because it is on the banks of the Trisuli river, and is noted for its bazar.

Features of special interest are the people and their customs ; there is as well the famous temple of Triparasamdari, where annual pilgrimages are held. Also in the vicinity are the noted Kilchit gardens. The river is replete with a variety of fish, including carp and mahseer, and the village of Gankhor is the angler's paradise.

*Nawakot* : lies 17 miles from the capital city between the Rivers Tadi and Trisuli. The town itself is in a valley and is noted for the Ankhu Khola hot springs ; there are as well a number of outstanding shrines and durbars, and on the way are the famous Gankhor gardens.

*Thankot* : This ancient village at the foot of the Chandra-giri Pass (7,400) was until recently the gateway to the valley and Kathmandu. Here one can still find the original paved road and paths to Kathmandu as were used in earlier times, when everything had to be carried and trekked in.

From the top of the village slopes, a fine panorama of the surrounding hills, the valley and the snows can be obtained. Of special interest are the old village and terminal station, and above all, the people. One may also witness, at times, a train of human freighters, coming in from far off areas, with loads of amazing size and weight.

*Nagurjun* : is one of the nearest resorts to Kathmandu, being only three miles from the city. It is noted for its picnicking sites and fine forests and is probably the only area that maintains its pristine beauty. From the hill, one can obtain a fine view of the valley, surrounding hills and snows. The area in the vicinity is renowned as a sanctuary of His Majesty the King and the game within is not allowed to be shot at without permission.

### **Beauty Spots of Nepal**

Throughout the outlying areas and beyond the Nepal Valley, there are numerous places of outstanding interest for the tourist. The venturesome are offered some of the best virgin grandeur unmatched anywhere in the world.

With the opening of communications and roads now in progress, it is possible to approach some parts of these areas in modern transport.

*Pokhara* : This town, known as the Switzerland of Nepal, is situated in a valley some 3,500 feet above sea level and lies about 96 miles north-west of the capital. It is blessed with the best of climatic conditions all the year round, amid the finest natural scenery, with the peaks of Annapoorna and Dhaulagiri overshadowing the valley.

Here the holiday-maker is offered a variety of diversities among its silver lakes and streams, caves, deep gorges and forests. It is as well a sportsman's heaven for swimming, boating, fishing, trekking, and even hunting. Among some of the noted sights within the valley are :

**Rupa Tal** : One of the lakes in the valley, surrounded with some of the best scenery in the area, with enough amenities to quell the most ardent desire of any sportsman and lover of outdoor life.

**Chamero Oddar** contains some of the most interesting caves in the East that are a centre of attraction ; they are known as the 'House of Bats' because of the millions of those creatures that are there perennially. It also contains magnificent formations of stalactite and stalagmite rocks.

**Seti River and Gorges** : This river is noted for its subterranean stream and deep gorges. It also offers anglers a fine sporting haunt for trout and carp fishing.

**Begnas Tal** : Another but smaller lake, about six miles from the town. It is extremely pretty and the natural formations lend it extensive charm. It is also noted for excellent fishing.

**Lamjung** has two deep pools, known as the Baara Pokhar and the Dudh Pokhari, which are beautifully

situated, and in the vicinity, there are four of the best waterfalls in Nepal. Of these the ' Seema Gaun ' has a drop of some 600 feet, while the ' Jartha ' falls 300 feet and the ' Yanglat Khola ' precipitates about 100 feet.

Lamjung also has some fine old buildings of historical background that date back to the time of Choubise Raja. It is also noted as a base for mountaineering expeditions to the Annapoorna Himals.

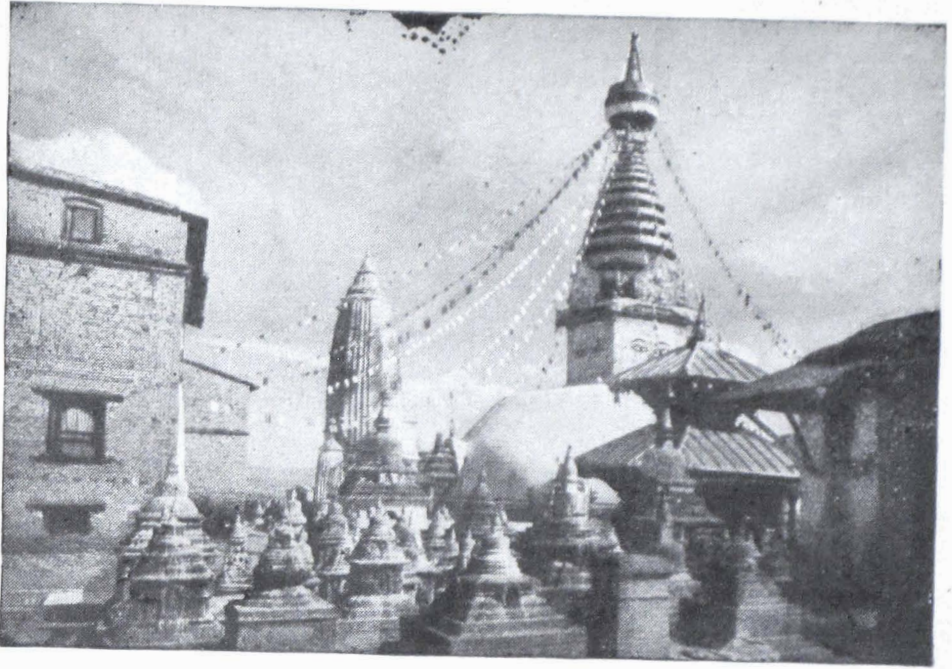
*Okhaldanga* is a beauty spot in eastern Nepal, rich with enchanting valleys, waterpools and rivers that abound in game fish. It is noted for its sunsets against the snowy peaks and giants of the Himalayas, including Everest in the east and Gaurisanker in the west. There are also many buildings of historical interest, including an ancient fort built many thousands of years ago.

*Simraungath* : Situated about twelve miles from Birgunj in southern Nepal is the noted rich historical kingdom of Nanya Dev of the 13th century. Here are to be found many ruins of archaeological interest, and even today, many still lie buried.

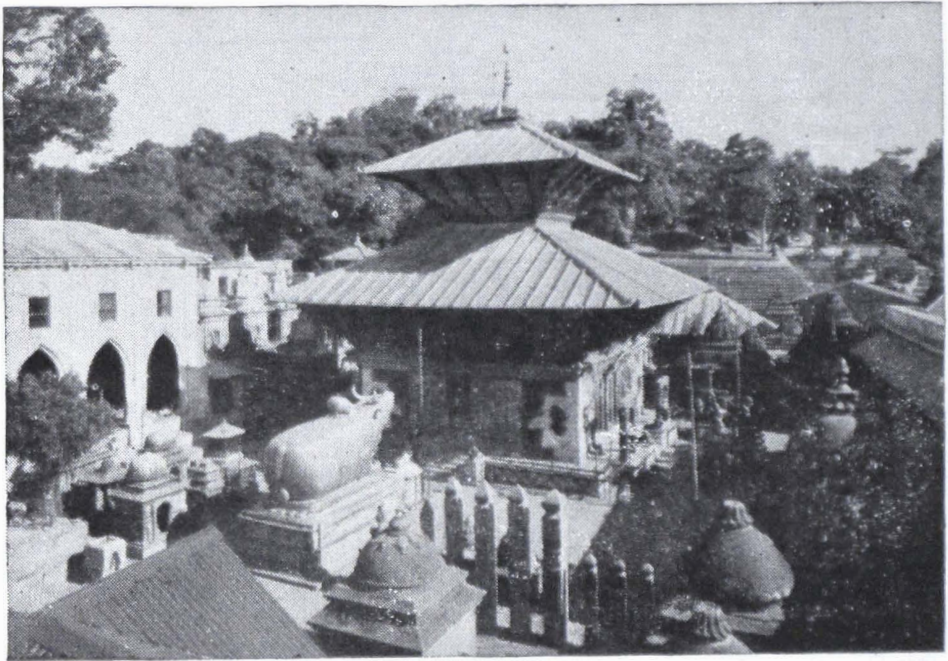
*Palpa* : The land of scenic charm, pretty women, and musical frolic, with beautiful lakes and ancient temples. It offers ample scope for anglers, hunters and for trekking amid sub-tropical grandeur and magnificent landscape. It is situated in mid-west Nepal, about 140 miles from the capital, and in almost virgin terrain.

*Ilam* : This town, in eastern Nepal, is situated at an altitude of 4,200 feet and is noted for its orchards and tea plantations. It is a lovely spot, abounding in magnificent landscapes. The climate, being sub-tropical, makes the place an ideal holiday resort amid tropical surroundings.

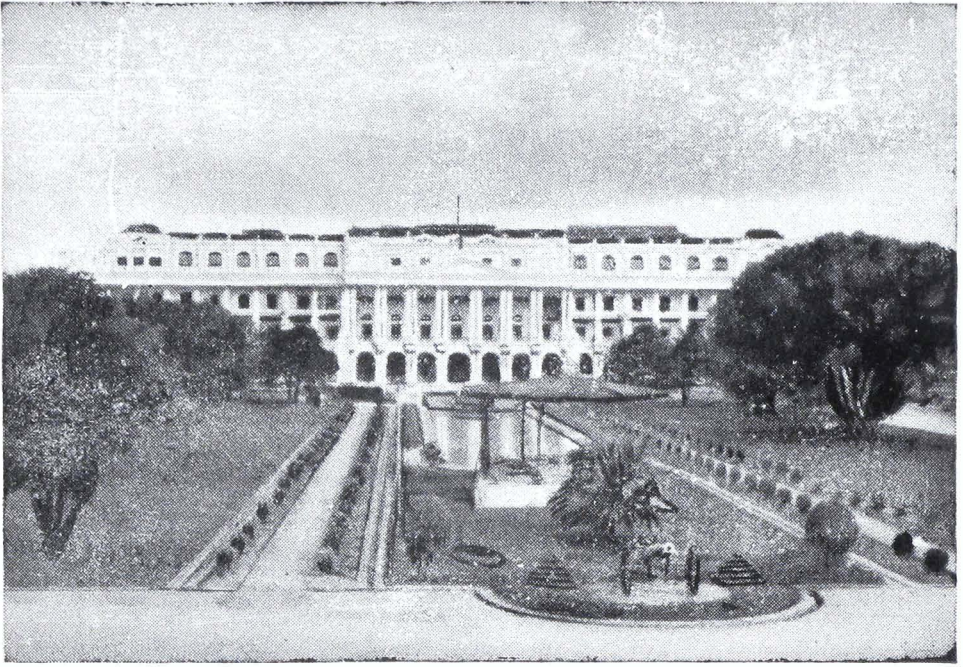
From Pashupatinagar, there is a motorable road that winds its way through wonderful forests and panoramic scenery to end at Darjeeling, the Indian hill station of Bengal.



View of Shambhunath



Pashupathi Nath Temple



The ex-Prime Minister's Residence, now the present Government Secretariat



Durbar Hall, Hanuman Dhoka, Kathmandu



*Lumbini* : This is the birthplace of Lord Buddha. It lies two and half miles from Taulihawa, in the district of Bhairawa, and here is to be seen the Asoka Pillar of 250 B. C. There are also shrines and other relics of the past, the remnants of an old monastery, and an old carved image of the Buddha's mother, Maya Devi.

*Aishyalukharka* : Situated about 15 miles north-east of Okhaldanga, by the meandering waters of the Dudh Kosi, is this magnificent little town where one can see the mighty snow peaks of Everest, Makalu, and Kanchenjunga. It offers visitors numerous hiking areas, and in the surrounding hills, some of the finest landscape and forests that abound in game.

*Muktinath* : Sixty miles from Pokhara lies this remarkable valley, an oasis in the vast wilderness of the mighty Himalayas. There is a stream, which is diverted to flow through 108 spouts, at the shrine of Chumik Gyasa, which has a couple of Gompas. Under one of the Gompas, there is a large rock wall with three openings. From each of these apertures can be seen clearly a blue flame of fire and, adjacent to this fire, a small spring emanates to cause a hot flow of water. This has earned the fame of being called the ' Burning Water.' Also in the river bed of the Kali Gandaki are large deposits of black ammonite fossils, known as shaligrams.

### **Trekking, Hunting and Fishing**

Nepal affords the outdoor man several attractive opportunities to discover the Forbidden Land, with treks to some of the finest hills and valleys, covered with virgin forest and interesting people, fauna and flora, camping sites in rich green valleys within view of the mighty snows, and shooting and fishing within the shadows of her tropical forests. Scientists, botanists, and even mountaineers cannot find places as resplendent in their own sphere or anywhere else in the world.

Here are some of the outstanding regions that can be recommended.

## Trekking

*Mount Helumbhu* is about 24 miles from the Nepal Valley and is considered one of the best resorts. Trekkers can reach there in about 1½ days.

The charm of this station lies in the magnificent scenery and picturesque people, also noted for their beauty. It offers the camera enthusiast a variety of magnificent beauty and to the botanist some of the most enchanting and rare species of flora.

*Gosainkoonda* : Situated in the regions of the Ganesh Himal and at an altitude of some 16,746 feet is the holy Gosainkoonda lake. The journey appears difficult, but has its compensations in attractive valleys, ice-capped mountains, springs, falls and forest greenery. It is a noted place for pilgrimage and beneath the clear waters may be seen the image of the God in unhewn rock.

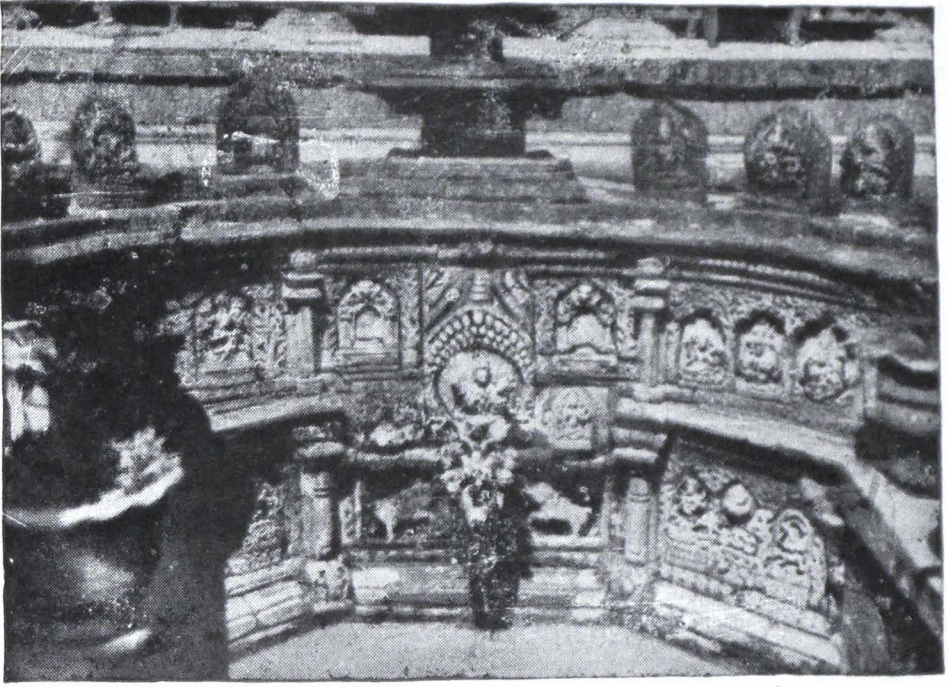
*Gorkha* : The ancient city of Gorkha is about 60 miles from Kathmandu and is the home of the world famous warriors. The city is well situated on a hill facing the snow clad peaks of the Himalayas. The famous Goraknath and Kalika temples are a feature, and Bar Peak is a scenic spot, which reveals the beautiful waterfall Mamche Danda. There are, as well, the pilgrim centre of Manakamana and the ruins of the old palace and fortifications.

*Here is a glossary of one of the finest treks as a guide to interested visitors.*

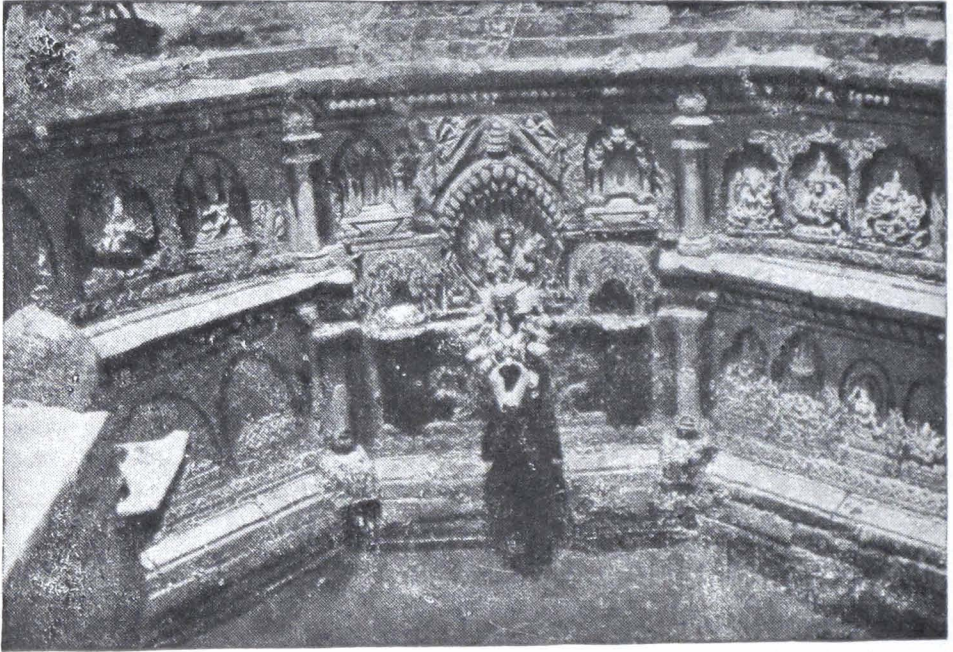
## MALAMACHI

### The Valley

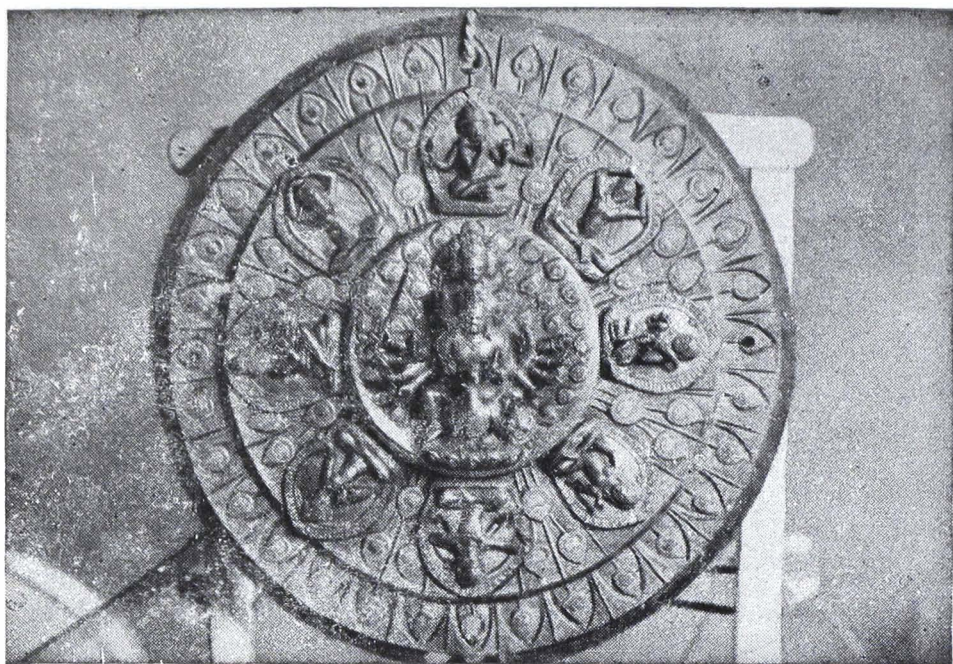
Embedded amidst the highest mountains of the world, in a corner of the Nepal Himalayas, perched perilously on the steep mountain-slopes, lives a race of gay and hospitable mountaineers, brave and incredibly hardy. The Helmu



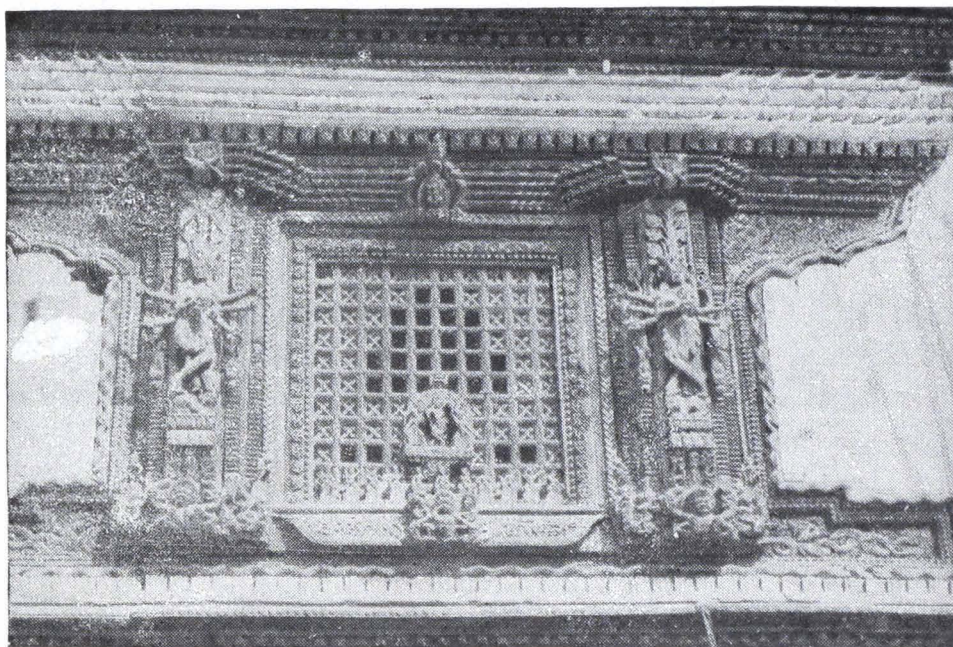
The Royal Bath-Pool at Patan, exquisitely carved slabs encircle the entire pool



Royal Bath



A fine specimen of Nepalese sheet metal beaten work



Another specimen of carved windows of the 15th century

Valley is known to visitors as the Friendly Valley, because its people, despite their hard life, are so kind and welcoming. Their laughter is always ready; they are eager always to feast the passing stranger with buttered tea, millet beer, and home made spirit; they will dance the Round Dance with its insistent rhythm all night long. The very name of the Valley is significant, for it means a welcome to all.

Among the arts and crafts, Malamchi produces hand-made paper, woollen garments, stones and gems, and is noted for its vegetables and fruits, in addition to the farm products.

### Scenic Grandeur

The scenic beauty of the journey is more than a compensation for the hazardous trek. In these sparsely populated regions and virgin forests, it is difficult to describe the overwhelming splendour and richness of a forest of tree, rhododendron—pale ivory yellow, salmon pink and mauve—the latter growing up to altitudes of 10,000 feet. Words cannot paint the trees, dotted with blood-red flowers, standing out against the receding blue slopes, tinged with purple by distance, under the dark indigo of the sky, whilst beyond shimmers the satin of the Himalayan snows.

The scene is set on sooner than one starts to climb from the valley and throughout the first stage one continuously stares agasp at the wonderful view of the valley area. Ascending higher to the ridge above Partibhunjung, we are met with one of the most outstanding scenes in the world—the white snow-peaked backbone of this earth from east to west as far as eye can travel. The magnificence and grandeur of this view cannot be over-exaggerated or expressed—'seeing is believing' is all one can say.

From the Soane Main Ridge, we see the huge terraced mountain-slopes of the rare and isolated farms. Then to the east rise the majestic white fang of Gauri Sanker and the chain of the Jugal Himal. To the north of the ridge

lies the sacred lake of Gosainkand and below to the east gapes the Malamchi Valley.

Malamchi lies some 40 miles north of the Kathmandu Valley, at an altitude of about 8,500 feet, amid the icy mountains of the gaint Himalayas. The trek is normally done in three stages from the valley: Partibhunjung—Bulumchay—Malamchi. At the last-named, one can remain at leisure at the residence of the Chinai Lama in Western style.

Preparations for such a trek can be completed readily for guides, porters and equipment are always available at short notice.

## Hunting

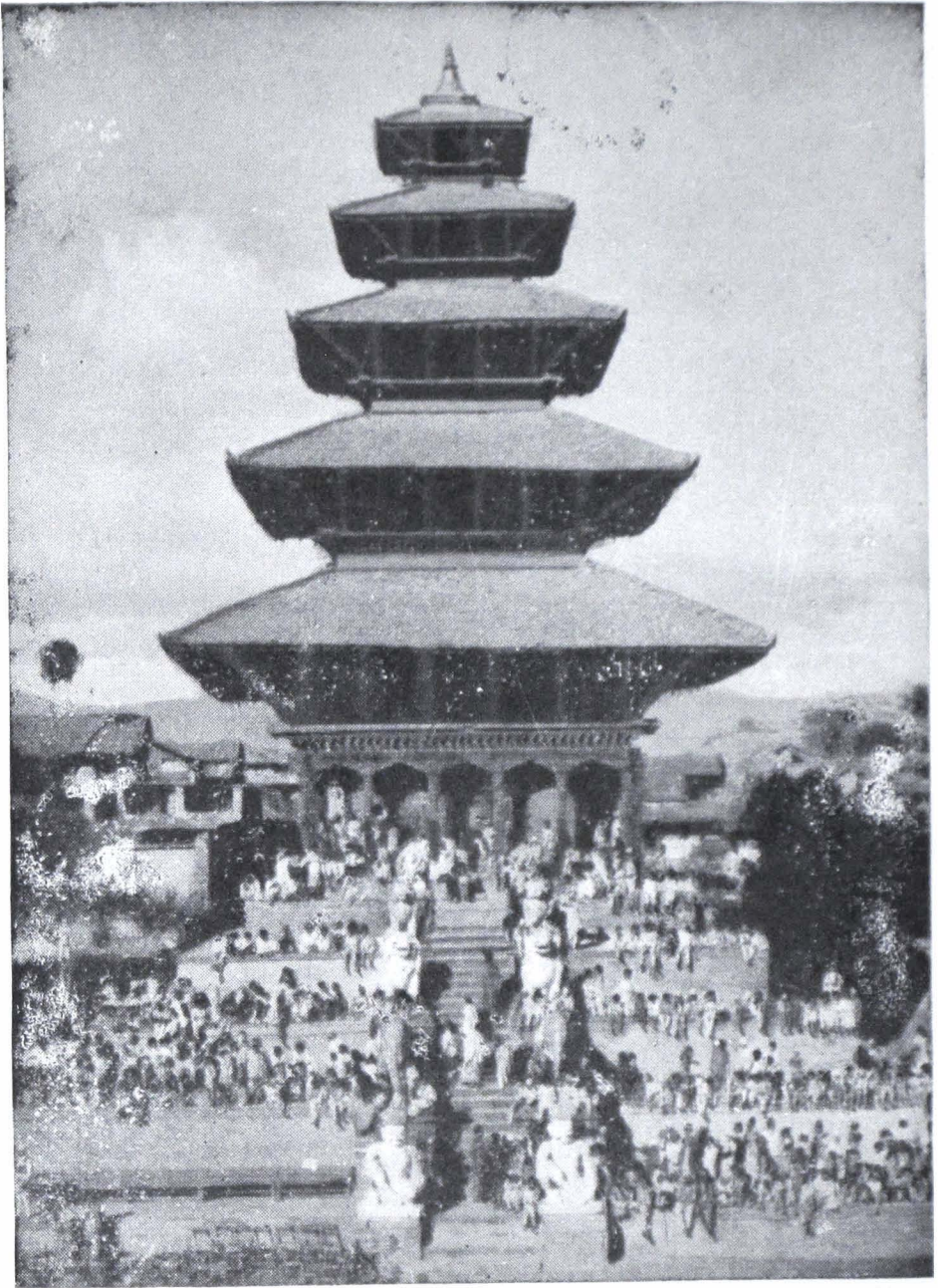
Nepal affords a variety of wild animals that are unique in the world of shikar trophies, and the country rightly claims to have the best hunting grounds in the world. Distinguished guests from all over the world have visited these reserves.

In a country where climatic conditions vary in extremes, it is natural that the variety of game will also adjust itself to the conditions and, for the purpose of guidance to the visitor, we have classified the regions within the country with a list of appropriate inhabitants.

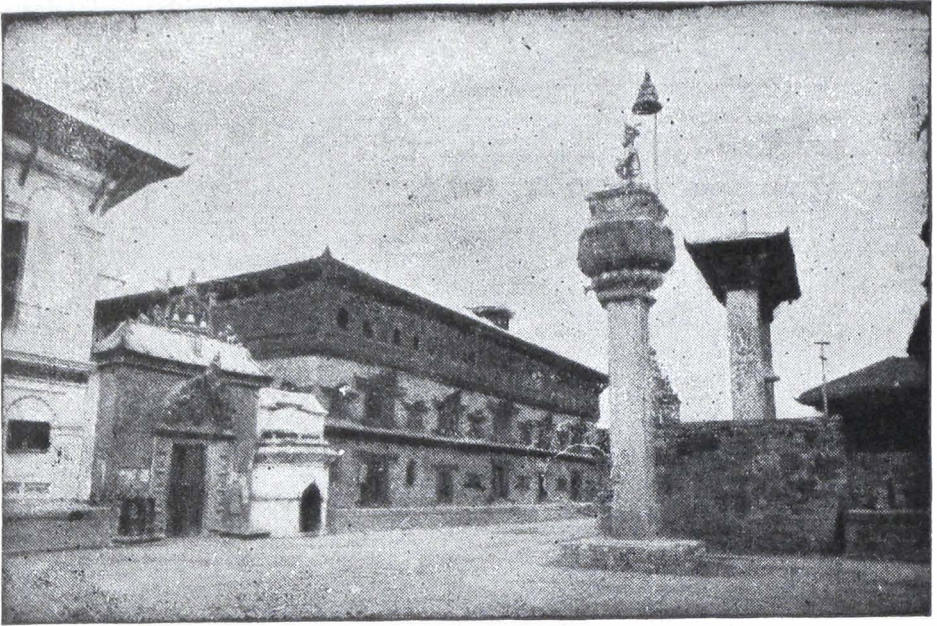
*The Terai*—This jungle extends along the southern borders of the country from east to west and to a depth of some 8 miles and is regarded as the biggest and richest sanctuary of wild life. It contains the great one-horn rhinoceros and the elephant. Among the other important game that abound this area are the tiger, leopard, panther, bison and wild buffalo, with wild boar and a magnificent variety of deer of the noblest heads, and also boa and python of extreme sizes.

In addition, one may as well enjoy 'pot hunting' among lesser and feather game that also abound the areas.

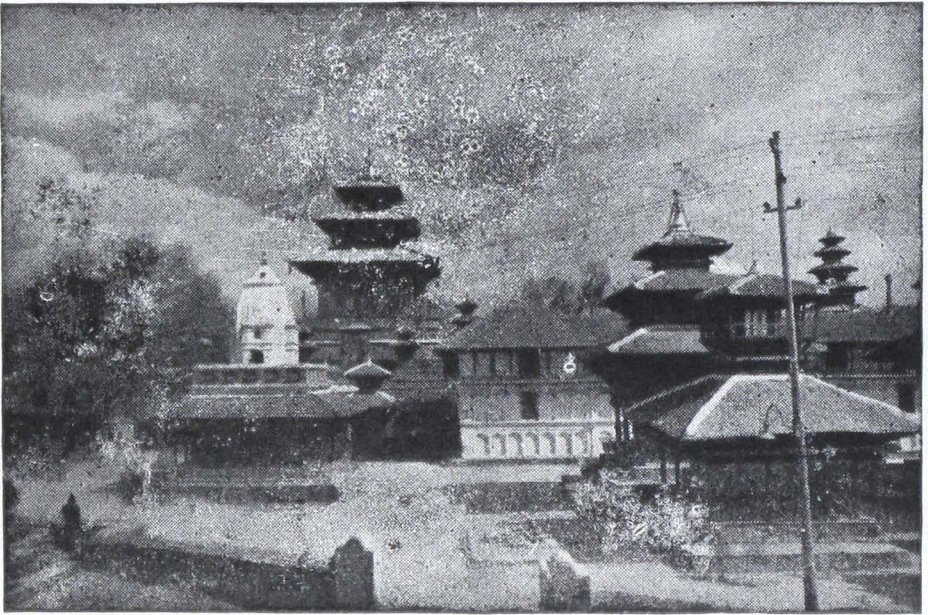
*Sub-Himalaya*: This area comprises the valleys and central group of mountain ranges varying in altitude from



Five Stage Temple, Bhatgaon



Durbar Square, Bhatgaon



Durbar Square, Bhatgaon



about 3,000 feet to approximately 10,000 feet. Within this area, the climate is sub-tropical to temperate and the animals found in this region are said to be the best in colouring and fur, common among which are the tiger and the leopard. The clouded leopard and black bear are also found with barking and rib-faced deer. Feather game seems profuse and there is a large variety of duck, snipe, partridge and pheasant.

*Himalaya* : Being situated in the high altitudes of the main Himalayan ranges, the common fauna throughout this region is the musk of the wild sheep and goat tribe with the rare snow leopard and panda bear in small numbers.

Common among the former class are the ibex, yak, tahr, serow and brown goral. The jharal is also found in the higher reaches and usually in inaccessible crags. But among these wild sheep, the most coveted trophy is the ram of the amonovispoli, with horns of the colour of ivory, curled and deeply furrowed up to a length of  $5\frac{1}{2}$  feet.

*Note* : Crocodile hunting can be had along most of lower regions of the waterways flowing through Nepal, and of the areas of special interest for this form of sport are the Karnali, Kosi, the Narayani river, a tributary of the Gandaki, and the Rapti river in the Rapti valley.

## Fishing

Fishing in the rivers, streams, and lakes of Nepal affords the angler almost unlimited opportunities for this sport, and among the most noted fishes available are the mahseer, trout, and carp.

Excursions in search of such sport usually provide perhaps some of the best scenery and natural surroundings in Nepal.

## KATHMANDU TO RAXAUL

BY THE TRIBHUWAN RAJ PATH

*Total Milage* : 138 miles.

*Approximate Time* : 8 hours.

This approach to the Nepalese capital by road from India, as detailed below, is one of the many sights to be seen

in Nepal. Though road conditions at present may not be up to the standard, the journey has its many charms and compensations to warrant the undertaking.

Timings given here are of course slow and these figures can be considerably reduced to an average of seven to seven and a half hours for the trip, if the stops for sight-seeing and photography are skipped.

It is necessary for motorists to check the gate timings for up and down traffic at Polung—this information can be obtained at Amlekhgunge control gate for upward journeys and at Kathmandu, or the Thankot control gate, for down journeys. Failure in conforming to these times may inconvenience a motorist by being held up at Polung for three or more hours.

Motorists are warned that cautious driving over the hill section is necessary because of the two-way traffic.

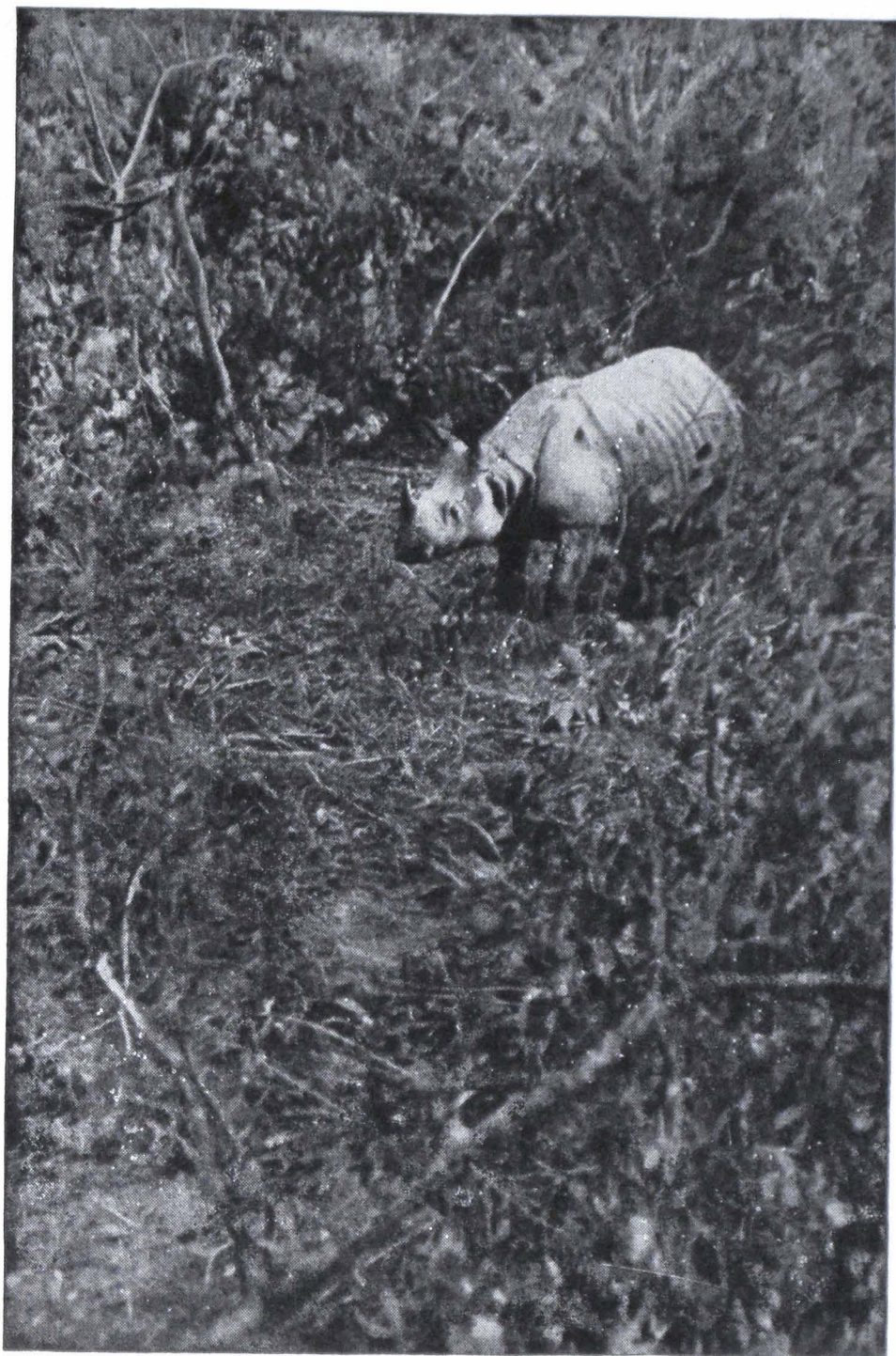
<i>Place</i>	<i>Time</i>	<i>Mileage</i>	<i>Altitude</i>	<i>Remarks</i>
Kathmandu	.....	.....	4500	Depart for Amlekhgunge.
Thankot Gate	20 min	5	.....	There is a toll gate here which may subject you to delay.
Sapyang	.....	17	3577	Proceed through Nanbse over two ranges of hills. Some snow views are visible as you approach the valley.
Kistrunge	2.12 hrs.	15	6226	Start climbing steadily over some of the finest scenery before descending to Polung Valley.
Polung	.....	4	5822	Exquisitely beautiful country with terraced cultivated fields before climbing to highest point on the road.

<i>Place</i>	<i>Time</i>	<i>Mileage</i>	<i>Altitude</i>	<i>Remarks</i>
Simbhunjunge	1.25 hrs.	15	8162	During this part of the journey, one constantly sees the snows in all their grandeur and the magnificent scenery as one zig-zags through the hills with precipitous sides down to Mahavur.
Lamidanda	1.12 hrs.	12	4543	Rather rocky area with fascinating rock formations of outstanding sizes.
Bhaisa	45 min.	12	1500	We are virtually in the plains. At this point, with fairly good stretches, you can speed a bit. Leave on crossing bridge by sharp right turn near temple. Toll gate here, and on continuing, drive with care. Many river-bed crossings and diversions.
Hitaura	30min.	7	500	This part of the journey is not very interesting and is a continuation of the above. Seven miles further we enter a curiously built tunnel, known as the Churia Tunnel, built by the British during Chandra Shumshere Rana's time. The length is about two furlongs.
Amlekhgunge	45 min.	15	.....	Toll gate at approach to Amlekhgunge, where the Customs also make a check and all papers, documents, etc., are perused and endorsed.
Simara	30 min.	19	.....	Very good road through heavy jungles of world renown and noted for the best hunting grounds.

<i>Place</i>	<i>Time</i>	<i>Mileage</i>	<i>Altitude</i>	<i>Remarks</i>
Birgunge	15 min.	11	.....	Very good road.
Raxaul	10 min.	6	.....	Same as above, nothing of interest, flat with paddy fields.

This is an all-weather surface road, providing motorists an opportunity to partake of one of the finest tours by road, to be found in the East.

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In the jungles of Nepal



Scene on the way to hunting grounds

# TOURIST SERVICE

**W**ITH Nepal now on the tourist map of the world and within easy reach of your doorstep, you are invited to fairy tale villages and kingdoms of the early monarchs. This quaint and pleasant land retains the traditions of ancient culture that have been preserved throughout the centuries. Her antiquities, magnificent art and natural beauty make Nepal a tourist's dream come true. Just take your pick and make any of these colourful tours your vacational discovery.

## SCHEDULE OF TOURS

### *Half-day Tours :*

- HD1. A tour of the ancient city of Kathmandu in all its glory and colour, and a visit to the cottage industries where you will witness the craftsmen at work.
  
- HD2. A trip to the Buddhist Stupa of Bodhnath and an interview with the Chinai Lama. Then on to the Hindu shrine of Pashupatinath, where you will find one of the oldest Hindu pilgrimage centres of gilt and colour. From here, you are taken to Bhatgaon, the old principality of the valley.
  
- HD3. A tour up the 500 steps of Swayambhunath will enrich your view of the valley before proceeding to Balaju, the water garden with 22 spouts. From here you continue to Patan, the oldest principality in the valley, all colourful and exotic in architecture and art.
  
- HD4. Motor to the Bodh Nilkantha shrine of ancient history and then to the Museum to see the Leather Cannons, Napoleon's sword, etc., among a collection of some of the rarest antiques. Then proceed to the old village town of Kirtipur, still resplendent and untouched by modern civilization.

- HD5. A tour to Chovar, the legendary gorge and temple of mediæval Nepal from where a magnificent view of the valley beneath, as well as of the snows, is available.
- HD6. A half-day tour to the ancient village of Thankot at the foot of the Chandragiri Pass. Here you will see the original gateway to the Kathmandu Valley with its old stone-cobbled roads. From the hill above the village approaching the pass, one gets a glorious panorama of the surrounding hills and valley. One may also witness trains of human freighters coming in from far off areas, as in the days of old.
- HD7. A special air-cruise of the snowy range of the Himalaya mountains. This flight is subject to a minimum of 28 passengers booking and the duration is 1.5 hours flying from Kathmandu to Everest in the east and Dhaulagiri in the west.

Trekking, hunting and fishing excursions are catered for by various agencies and information can be made available upon request with requirements in detail.

*Full-day Tours :*

- FT1. An exhilarating tour to Nagarkot, some 8,500 feet above sea level, for a sight of the giant white gods of the Himalayas from Everest to the Annapoorna range. This trip is at present considered unsuitable for elderly people because of some climbing that is necessary. It is, however, probable that this trip may be extended to all in the near future, when the road under construction is completed.
- FT2. Here is a full-day tour of Patan, the ancient city of the gods, where one can have the opportunity of study and closer acquaintance with the past wealth of Nepalese religion, art, and culture. In



actual fact, a close study would really occupy a number of days and reels of film to capture the wonders there.

FT3. A full-day tour of Sunderijal, the beauty spot and rendezvous of the valley, with a trek out to Changhu Narayan, where the oldest shrine in the East exists, is rewarded by its magnificent views and natural scenic surroundings of rural life in the hills of Nepal.

FT4. Another full-day tour of ancient art and culture at the old principality of Bhatgaon and its environs is a pleasurable experience. Bhatgaon is the home of temples, and the Living Goddess.

*Tariffs by private car* : Maximum, 4 persons—

Transfers to and from the airport and hotel	....	....	....	Rs.	10.00	per car
Tour No. HD 1, 2, 3, 4, 5, and 6	....	..	30.00	..	..	
Tour No. FT 1, 2, 3, and 4	....	..	60.00	..	..	

Rates for Tour No. HD7 are subject to a full contingent or a minimum of 20/28 persons. Quotations are available against specific inquiries on application.

The above rates include all entrance fees, transport, and the services of an English-speaking guide.

Any combination or special itinerary may be utilized at the same rates without extra charge, unless requested specifically.

### **Independent Tours**

Call on your travel agent and discuss your problems on any matter, or if you are at the airport and want any assistance, do not hesitate to contact him. He will be pleased to give you, absolutely free of charge, brochures,

and folders that you may need regarding tourist facilities and travel in Nepal.

Interpreter-guides meet all visitors upon arrival and assist in all matters pertaining to customs, immigration, and other clearing formalities. They will also be able to assist you in any problem on transport, reservations, and accommodation. This free service is yours—just for the asking.

Your agent undertakes all matters pertaining to your travel problems, be it tours within or outside Nepal. Itineraries for treks, hunting or even shopping excursions are but simple matters. As authorized agent for international carriers, he can book or reserve seats and even issue tickets to any part of the world on the particular service of your choice. He is also able to offer facilities for insurance, banking, forwarding, and clearing under arrangements with his oversea agencies.

Where to stay? A problem that exists almost everywhere for the traveller. But here he can help you through his association with a number of hotels and will undertake all reservations.

For the guidance of visitors proceeding independently, here is a schedule of transport charges based on the trip, exclusive of guide :

*Transport Charges :*

To Market or City area only....	....	Rs.	2.50
” ” ” ” and back	... ..	”	5.00
To Balaju and back	....	”	5.00
To Rabi Bhawan only	....	”	5.00
” ” ” and back	....	”	10.00
To Delhi Bazar and back	....	”	5.00
To Singha Durbar only	....	”	3.00
” ” ” and back	....	”	5.00

To Shanti Bhawan only	....	....	Rs.	5.00
„ „ „ and back	....	....	„	10.00
To Pashupati Nath and back	....	....	Rs.	12.50
To Budha Nilkantha and back	....	....	„	10.00
To Patan and back	....	....	„	10.00
To Swayambhu Nath and back	....	....	„	12.50
To Bodhnath and back	....	....	„	10.00
To Bhatgaon and back	....	....	„	15.00
To Sunderijal and back	....	....	„	15.00
To Chovar and back	....	....	„	17.50
To Godavari and back	....	....	„	20.00
To Airport	....	....	„	12.00
To „ and back	....	....	„	20.00
To Nagarkot and back	....	....	„	45.00

Waiting charges are levied after the first half hour or part thereof at a rupee an hour. A further charge is levied for petrol on longer trips.

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# SAY IT IN NEPALESE

**N**EPALESE is the *lingua franca* of the country and is spoken by some eight million people. Even in the remotes parts where the various castes and tribes have their own dialects, knowledge of Nepalese will assist you.

The Nepalese equivalents given below in the Roman script follow the manner in which English is normally read.

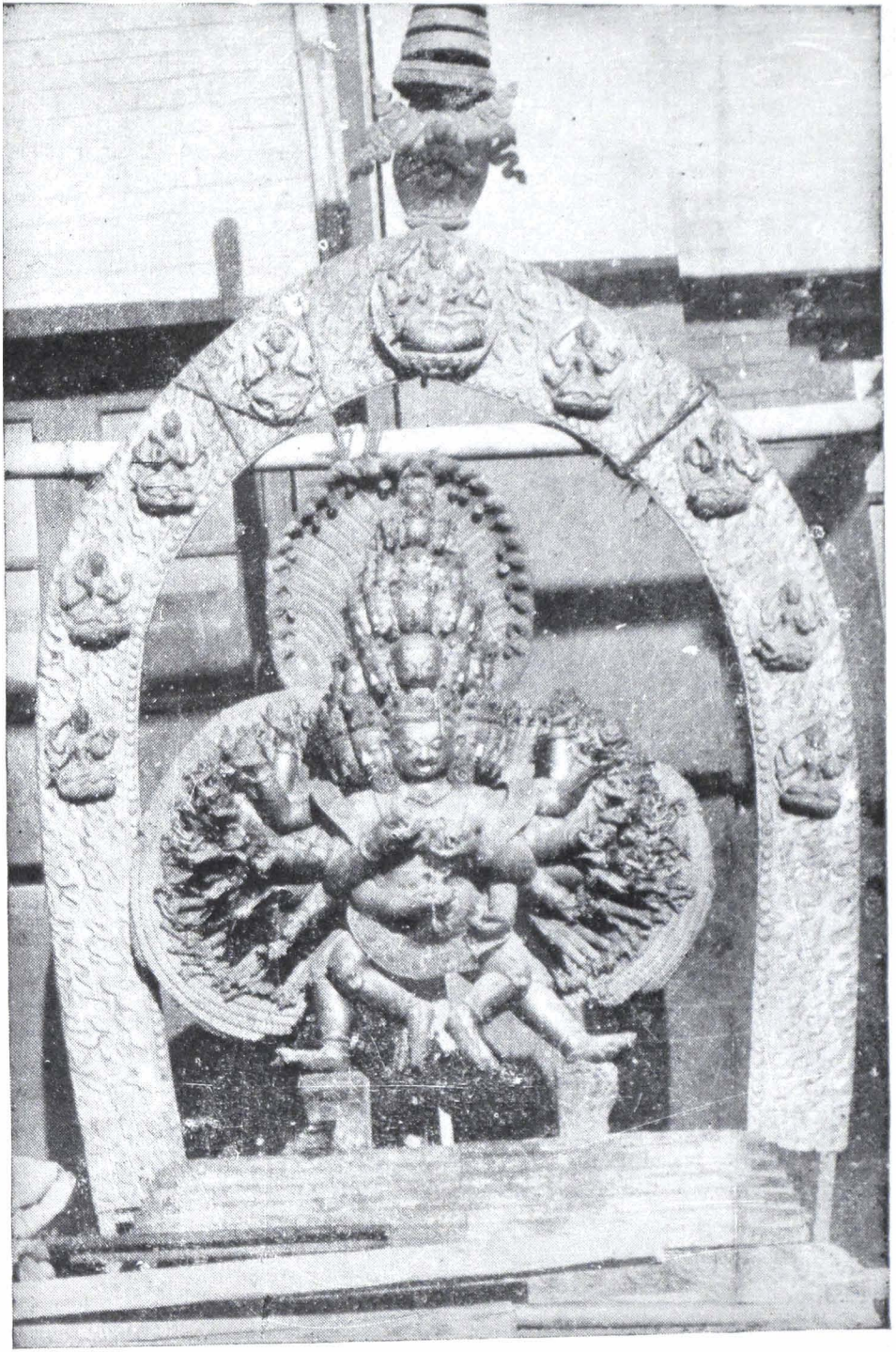
Each letter, or combination of letters, is used for the sound it represents. Grammatical rules have not been strictly adhered to, because we are following the colloquial system, and only those words have been selected that are the easiest to pronounce.

## GUIDE TO PRONUNCIATION

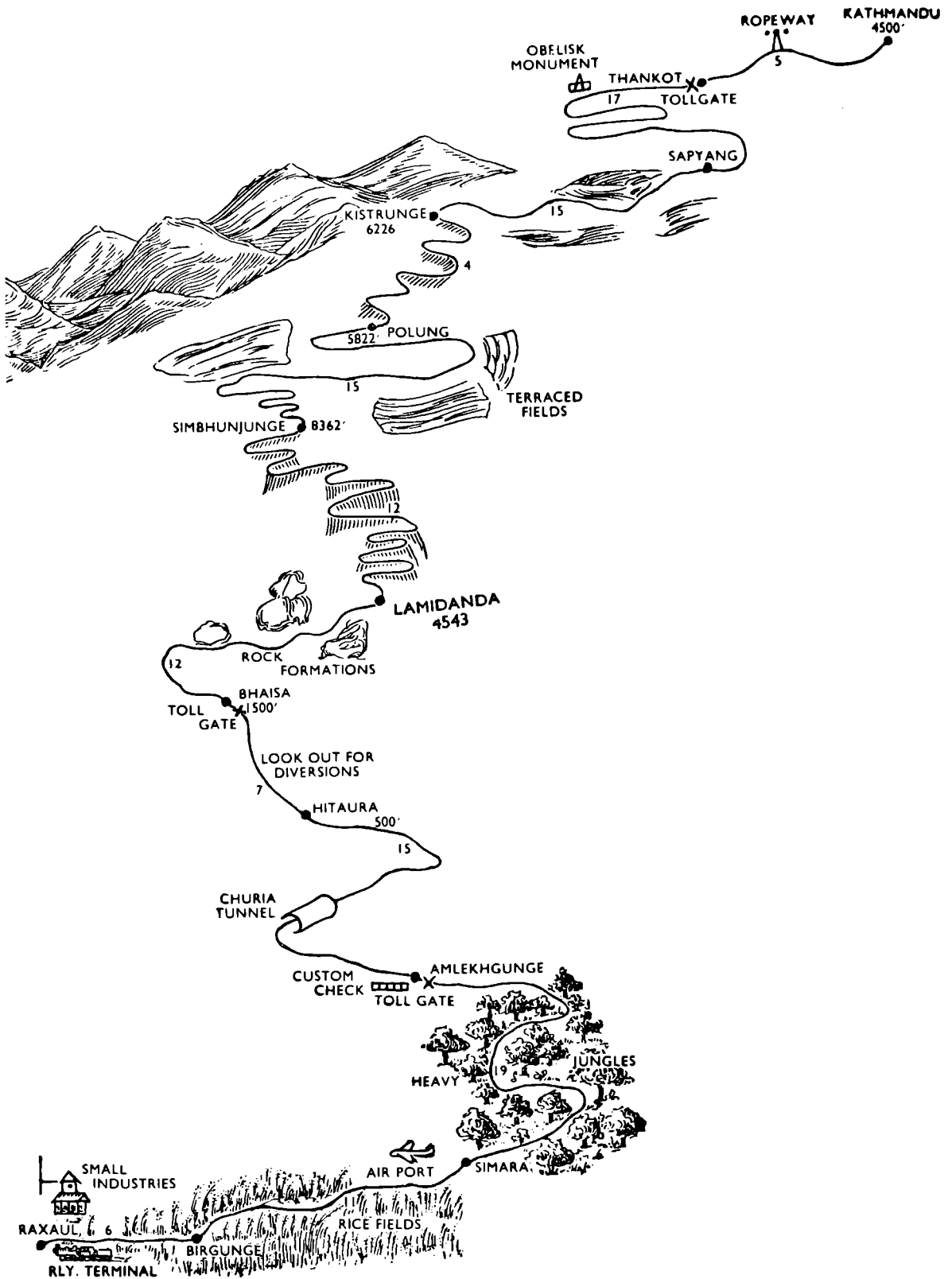
<i>Spelling</i>	<i>Pronunciation</i>
A	A — as in — art
A	Aw — as in — all
E	E — as in — east
U	U — as in — put
AE	Oi — as in — oil
O	O — as in — old
AU	Ow — as in — gown

When a vowel is followed by a vowel, the combination should be pronounced quickly as one letter.

K	K — as in — kind
KH	Kha — as in — Po-kha-ra (A town in Nepal).
G	Gaw — as in — gawky
GH	Gha — as in — Sangha (Society)
CH	Cha — as in — char



A fine specimen of bronze image with exquisite details as exhibited during festival



<i>Spelling</i>	<i>Pronunciation</i>
CHH	Chha — as in — chhatak ( $\frac{1}{8}$ of a lb. approx.)
JH	Jha — as in — jhanda (flag)
T	Taw — as in — tawdry or torch
TH	Tha — as in — thumb
D	D — as in — dusk
DH	Dha — as in — dharma (religion)
N	N — as in — north
P	Pa — as in — punch
F	Fa — as in — fir
B	Baw — as in — border
V	Va — as in — valve
M	Ma — as in — mercy
Y	Ya — as in — young
R	R — as in — run
L	L — as in — love
S	Shaw — as in — shop
H	Haw — as in — haul

Where a consonant is followed by another, the letters are to be pronounced quickly as one letter.

The combination of the letters CH and H—'CHH'—is sometimes also pronounced as 'SH'. as in shatter.

### **Numerals**

<i>English</i>	<i>Nepalese</i>
1	<i>Ek</i>
2	<i>Dui</i>
3	<i>Teen</i>
4	<i>Char</i>
5	<i>Panch</i>
6	<i>Ch-ha</i>
7	<i>Sa-at</i>
8	<i>Ath</i>

<i>English</i>	<i>Nepalese</i>	<i>Note</i> :—
9	<i>Na-u</i>	The figres needed to complete the sequence from 10 to 20, and so on, can be arrived at by adding the requisite figure from 1 to 5 and the word 'ra'. A few examples are given below :—
10	<i>Dus</i>	
20	<i>Bees</i>	
30	<i>Tees</i>	$21-20+1 = \textit{Bess ra ek}$
40	<i>Cha-lees</i>	$33-30+3 = \textit{Tess ra teen}$
50	<i>Pa-chas</i>	$52-50+2 = \textit{Pachas ra dui}$
60	<i>Sathi</i>	$164 = \textit{Ek Saya sathi ra char}$
70	<i>Satri</i>	
80	<i>A-see</i>	
90	<i>Nab-bae</i>	
100	<i>Saya</i>	
1,000	<i>Hajar</i>	

### Days of the Week

<i>English</i>	<i>Nepalese</i>
Sunday	<i>Aetbar</i>
Monday	<i>Sombar</i>
Tuesday	<i>Mungalbar</i>
Wednesday	<i>Budhabar</i>
Thursday	<i>Bihibar</i>
Friday	<i>Sukrabar</i>
Saturday	<i>Sanibar</i>
Week	<i>Haftva</i>
Month	<i>Mahina</i>
Year	<i>Sal or Barsa</i>

### Phrases

Good Morning	In Nepalese, there are no terms translatable for such forms of salutation. The collective term for all four occasions is the English equivalent of 'How are you?' or 'How do you do?', which is translatable into 'NAMASTE.'
Good Afternoon	
Good Day	
Good Night	
Good Bye	Here again, there is only the same equivalent, 'NAMASTE.'



<i>English</i>	<i>Nepalese</i>
How are you	<i>Tapai Lai Kasto Ch-ha</i>
Thank you	<i>Dhan-ya-vad</i>
Pardon me	<i>Malai maf garanus</i>
Come in	<i>Bhitra au, or Au-nos</i>
Come here	<i>Yahan au</i>
At once or quickly	<i>Chhito</i>
How much	<i>Kat-ie</i>
How many	<i>Kat-ie</i>
Speak slowly	<i>Beestarai Bola</i>
Understand me	<i>Malai buj-chau</i>
I don't understand	<i>Ma buj-dena</i>
Turn left	<i>Bay-an</i>
Turn right	<i>Day-an</i>
Go straight	<i>So-jae Jau</i>
This way	<i>Ya-ta</i>
This	<i>Yo</i>
What is this	<i>Yo ke ho</i>
I want water	<i>Ma pani cha-han-chu</i>
What is the time	<i>Kat-ie ba-jyo</i>
What is your name	<i>Tapae ko nam keho</i>
I want to eat	<i>Ma kha-na cha-han-chu</i>
Sit down	<i>Basa or Bas-noos</i>
Stop	<i>Roka</i>
I am hungry	<i>Ma Bhuka-ako chu</i>
I am thirsty	<i>Ma tir-kha-ako chu</i>
I am tired	<i>Ma thake-ko chu</i>
Help me	<i>Malae madad-gara</i>
Lost my way	<i>Bato vulyo</i>
That	<i>Tyo</i>
How far is it	<i>Ka-te tadha cha</i>
Take me there	<i>Malae than laga</i>
Hot water	<i>Tato pani</i>
To meet	<i>Bhet-an-oo</i>
Excuse me	<i>Kripaya maf garnus</i>
Where is the shop	<i>Pasal kaha ch-ha</i>
I don't know	<i>Mathaha paundina</i>
Is it far	<i>Dharai tadha cha</i>
There	<i>Tahan</i>

<i>English</i>	<i>Nepalese</i>
Which way	<i>Kata</i>
That way	<i>Te-ta</i>
When	<i>Kaile</i> or <i>Kahile</i>
To see	<i>Dhek-noo</i> or <i>hernoo</i>
To ask	<i>Sodhan-oo</i>
To speak	<i>Bol-noo</i>
To answer	<i>Ja-wah-dinoo</i>
To call	<i>Bolaunoo</i>
To say	<i>Van-noo</i>
To put	<i>Rakh-noo</i>
To take	<i>Linoo</i>
Please show me	<i>Malai dek-an-oo</i>
Do you understand	<i>Tapai buj-noo hun-chha</i>
Wait here	<i>Yahan purkhaua</i>
Clean this	<i>You safai gara</i>
Drive slowly	<i>Bis-tara hawka</i>
Take a seat	<i>Basa</i>
Have you	<i>Timisita</i>
Day before yesterday	<i>Austi</i>
Day after to-morrow	<i>Pur-si</i>
Cup of tea	<i>Ek cup chiya</i>
Small change	<i>Sikka</i>
Just a minute (beckon)	<i>Ek minute vitra</i>
"  "  "  (wait)	"  " <i>parkhanu</i>
Meet	<i>Bhetanoo</i>
Very expensive	<i>Dherai khar-cha</i> <i>Lagyo</i> or <i>Dherai Manago</i>
Very hot	<i>Dheri Gurum</i>
Where is	<i>Kaha Chha</i>

#### WORDS

Bad	<i>Khar-av</i>
Bathe	<i>Sanan-gurnau</i> or <i>Nuhaunu</i>
Bathroom	<i>Snan-na-kota</i>
Bazar	<i>Bazar</i>
Bed	<i>Be-chou-na</i>
Bedsheet	<i>Tanna</i>
Big	<i>Thu-lo</i>

<i>English</i>	<i>Nepalese</i>
Black	<i>Kat-o</i>
Boa	<i>Garipa</i>
Boat	<i>Dunga</i>
Book	<i>Ki-tab</i>
Boy	<i>Keta</i> or <i>Thito</i>
Bread	<i>Roti</i>
Butter	<i>Mukhun</i> or <i>Nauni</i>
Call	<i>Bolau</i> (v), <i>Bulahat</i> (N)
Chair	<i>Chou-ki</i>
Cheap	<i>Sasto</i>
Cheese	<i>Pun-eer</i>
Chicken	<i>Kukhura</i>
Child	<i>Buch-a</i>
Clean	<i>Saf-a</i>
Clothes	<i>Kap-ra</i>
Cold	<i>Chiso</i>
Comb	<i>Kang-io</i>
Costly	<i>Mahan-go</i>
Cover	<i>Dhak-na</i>
Cup	<i>Cup</i> or <i>Kachaura</i>
Curry	<i>Tarakari</i>
Cut	<i>Ka-ta</i>
Danger	<i>Afat</i>
Dark	<i>Andhyaro</i>
Deep	<i>Gahiro</i>
Dirty	<i>Phohor</i>
Door	<i>Dhoka</i>
Drink	<i>Piunoo</i> or <i>Khan-u</i>
Dry	<i>Sukhha</i>
Dust	<i>Dhulo</i>
Early	<i>Sab-er-ae</i>
East	<i>Purba</i>
Eat	<i>Khan-u</i>
Egg	<i>Phool</i>
Evening	<i>Shan-Jha</i>
Expensive	<i>Dharai khar-cha</i>
Far	<i>Tad-ha</i>
Fast	<i>Chhito</i>

<i>English</i>	<i>Nepalese</i>
Fish	<i>Machha</i>
Floor	<i>Ja-meen</i>
Flower	<i>Fula</i>
Food	<i>Kha-na</i>
Fork	<i>Kat-a</i>
Friend	<i>Sathi</i>
Fruit	<i>Phal</i>
Full	<i>Bhar-eko</i> or <i>Pura</i>
Girl	<i>Keti</i>
Go	<i>Jan-u</i>
Goat	<i>Khasi</i>
Good	<i>Asal</i>
Green	<i>Har-iyo</i>
Hair cut	<i>Run Kaata</i>
Half	<i>Adhi</i>
He	<i>Tyo</i>
Heavy	<i>Garungo</i>
Her	<i>Tini-lai</i>
Here	<i>Yahan</i>
Hill	<i>Pahara</i>
Home	<i>Ghar</i>
Hot	<i>Tato</i>
Hotel	<i>Hotel</i>
House	<i>Ghar</i>
I	<i>Ma</i>
Ink	<i>Ma-si</i>
Is	<i>Cha</i>
It	<i>Yo</i>
Knife	<i>Chhur-ri</i> or <i>Chak-koo</i>
Lake	<i>Tal</i>
Late	<i>Aber</i>
Leave	<i>Cho-da</i>
Letter	<i>Pat-ra</i>
Light	<i>Wujhyalo</i>
Long	<i>Lam-o</i>
Luggage	<i>Saman</i> or <i>Bhari</i>
Man	<i>Manchhe</i>
Me	<i>Malai</i>

<i>English</i>	<i>Nepalese</i>
Medicine	<i>Okhati</i>
Milk	<i>Doodh</i>
Motorcar	<i>Motorcar</i>
Money	<i>Paisa</i>
Moon	<i>Chandra-ma</i>
Morning	<i>Bihana</i>
Mosquito net	<i>Jhool</i>
Much	<i>Dha-rai</i>
Music	<i>Sangita</i>
Mutton	<i>Khasi-ko-Masu</i>
Name	<i>Nam</i>
Near	<i>Na-jik</i>
Needle	<i>Siy-o</i>
New	<i>Nay-a</i>
Night	<i>Rat-tri or Raata</i>
No	<i>Hoina or Chhaina</i>
North	<i>Wuttara</i>
Old	<i>Pur-ano</i>
Orange	<i>Sun-tala</i>
Paper	<i>Ka-guz</i>
Pay	<i>Tira-a(v),- Talab(N)</i>
Pen	<i>Kal-am</i>
Pepper	<i>Marich</i>
Plate	<i>Rekabi</i>
Pillow	<i>Si-raan or Tak-iya</i>
Rain	<i>Barasa-da</i>
Razor	<i>Chhur-a</i>
Red	<i>Rato</i>
Rest	<i>Aram lino</i>
Rice	<i>Bhat or Chamal</i>
Rickshaw	<i>Rickshaw</i>
River	<i>Nad-ee</i>
Road	<i>Sadak</i>
Room	<i>Kumra or Kotha</i>
Salt	<i>Ni-muk or Nun</i>
Say	<i>Vana</i>
Servant	<i>Nokar</i>
She	<i>Tini</i>

*English**Nepalese*

Shirt	<i>Kam-ejh</i>
Shoes	<i>Juta</i>
Shop	<i>Pasal</i>
Short	<i>Chhoto</i>
Sick	<i>Be-mare-e</i> or <i>Berame</i>
Sleep	<i>Soot-a</i>
Slow	<i>Dhilo</i>
Small	<i>San-o</i>
Soap	<i>Sa-bun</i>
Speak	<i>Bola</i>
Spoon	<i>Cham-cha</i>
South	<i>Dakshina</i>
Start	<i>Suroo garna</i> or <i>Suru-gara</i>
Street	<i>Sad-ak</i>
Sun	<i>Sur-iyā</i>
Table	<i>Maize</i>
Tailor	<i>Dar-zee</i> or <i>Sujikar</i>
Take	<i>Laga</i>
Tea	<i>Cha-ye</i> or <i>Chiya</i>
There	<i>U-han</i> or <i>Tyhan</i>
Them	<i>Teni-haru-lai</i>
They	<i>Tene-haru</i> or <i>Uhanharu</i>
Those	<i>Teniharu</i>
Thread	<i>Dha-go</i>
Time	<i>Bela</i> or <i>Bajyo</i>
Today	<i>Aj</i>
Toilet paper	<i>Ka-guz</i>
Tomorrow	<i>Voli</i>
Towel	<i>Ru-mal, Thulo</i>
Town	<i>Sahar</i>
Train	<i>Gadi</i> or <i>Gari</i>
Tree	<i>Rukha</i>
Us	<i>Haamilai</i>
Vegetables	<i>Sub-ji</i>
Village	<i>Gaun</i>
Warm	<i>Nyano</i>
We	<i>Hami</i>
West	<i>Pachhima</i>

<i>English</i>	<i>Nepalese</i>
What	<i>Ke</i>
Wet	<i>Bhijeko</i>
Where	<i>Kahan</i>
Which	<i>Kas-lai or Kuna</i>
White	<i>Seto, Sāfa</i>
Who	<i>Ko</i>
Why	<i>Kina</i>
Window	<i>Jhyal</i>
Woman	<i>Swasni-manis</i>
Yellow	<i>Pah-alo</i>
Yes	<i>Ho</i>
Yesterday	<i>Hi-jo</i>
You	<i>Timi-haru or Tapaiharu</i>

**Sentences**

<i>English</i>	<i>Nepalese</i>
Where can I get a reliable hotel	<i>Biswas grane Layak-ko hotel ma kaha pawna suk Chhu.</i>
Please take me to some beauty spots in Nepal	<i>Kripaya Nepal ma Koonai ramaniya drushio malai dekanoo legnuhos.</i>
Would there be time for us to go round the town ?	<i>Sahar goomna jana lai hamiharoo lai some-a hola.</i>
Please ask the bearer to put in fresh bathwater	<i>Kripaya snan garanechoko pani ko nimita bearer lai bhanoo hola.</i>
Let the sweeper clean the room properly	<i>Chyame lai kota thiksita suffa garno deo.</i>
I want to go to a Chinese restaurant	<i>China restaurant ma jana chahanchu.</i>
Please come and pick me up at the hotel to-morrow	<i>Kripaya bholi hotel ma malai leenoo vola.</i>
Please have a cigarette	<i>Kripaya cherot khanoos.</i>

*English**Nepalese*

How much do I pay you ?

*Tapai lai malay katie tirnoo percha.*

Please open the door

*Kripaya dhoka kholonoos.*

Please shut the window

*Kripaya jhyal bundagarnoos.*

What is your name ?

*Tapai ko nam ke ho.*

I am an American

*Ma American hun.*

Turn to the right

*Day ira pharka.*

Please go straight

*Kripaya sojai janoos.*

Do you speak English ?

*Tapai English bolnoo huncha ?*

Please get me a newspaper

*Kripaya malai yota akhbar yanoos.*

Where is the Gen. Post Office?

*Hulak Adda kaha chha ?*

Please take me to the Tele. Office

*Kripaya malai tar ghur ma lay janoos.*

Get Me a taxi

*Ma lai Yeuta taxi Lyai Deo.*I want my { breakfast  
dinner  
lunch*Khaja } Khana chahanchhu.  
Bhat }*

Please mail this letter

*Kripaya yo chitty Pathai dinoos*

I want to cash a cheque

*Ma cheque satna chahauchu.*

I want Nepalese money

*Ma Nepalese rupiah chahauchu.*

Take me to a medical store

*Malai ausdhalay maa lai janu.*

I am a visitor to Nepal

*Ma Nepal herna ay ko chu.*

I am tired

*Ma thak ko chu.*

I want to sit down for a while

*Maekchhin busna chanchhu.*

I have lost my way

*Maile bato vulay ko chu.*

What time is it now ?

*Aile katie bajyo ?*

Please call me at 6 in the morning

*Kripaya bihana chha baje bhet na awnoo hola.*

Take me to the bank

*Malai bank ma lay jau.*

I am hungry

*Ma bhoka-ako chu.*



*English*

*Nepalese*

What are Nepal's famous handicrafts ?

*Nepal ko Nami hastakala ke ?*

Show me some silverware

*Chandai ko kui bhara burtan malai dekhaw.*

What is the price ?

*Mola katieo ho ?*

Bring some tea

*Cha leaw.*

Please pack it well

*Kripaya ramrosit yo banda garnoos.*

Please reduce the price

*Kripaya mola kum garnoos.*

Let us go back now

*Hameheru pharkera jawoon.*

It is getting late

*Aber bhayo.*

Let me have the bill

*Malai bill deo.*

Take me to a good doctor

*Malai asal doctor ka lagi deo.*

When does the plane leave ?

*Hawai jahaz kahilay udcha ?*

When does the train leave ?

*Rail gari kahilay chutchan ?*



# INDEX TO TOURIST MAP

## KATHMANDU

- 1 Hanuman Dhoka
- 2 Tundi Khel
- 3 Rani Pokhri (Tank)
- 4 Singha Durbar (Secretariat)
- 5 Bhim Sen's Tower Stadium
- 6 Shopping area  
Cottage Industries
- 7 Nepal Travel Service &  
Tourist Tavern
- 8 Hotel Royal
- 9 The Royal Palace  
Kaiser Shum Sher's Library
- 10 British Embassy  
Govt. Dairy
- 11 Snow View Hotel
- 12 Indian Embassy
- 13 Govt Guest House
- 14 Indian Post Office
- 15 Budhanilkantha
- 16 Bodnath Temple
- 17 Pasupatinath Temple
- 18 Guheswari Shrine
- 19 Changu Narayan
- 20 Airport
- 21 Thimi
- 22 Balaju Water Gardens
- 23 Swayambunath Temple
- 24 Museum

## KIRTIPUR

- 25 Thankot Village
- 26 Kirtipur Town
- 27 Rabi Bhawan (USOM)

## PATAN

- 28 Zoo
- 29 Hospital
- 30 Buddhist Stupa
- 31 Durbar Square
- 32 Krishna Mandir
- 33 Chobar Gorges
- 34 Khokua Village
- 35 Lubhu Village
- 36 Godavri (Springs)
- 37 Tikhabairab
- 38 Pharping

## BHATGAON

- 39 Durbar Square
- 40 Five Stage Temple
- 41 Mahabodh
- 42 Sangu
- 43 Nala Village
- 44 Nagarkot
- 45 Sauker Village
- 46 Sundarijal
- 47 Gorkna Reserve
- 48 Tokha Village
- 49 Nagarjun Reserve
- 50 Kokani Village
- 51 Sanatorium

### Δ—Altitude of surrounding Hills

Jamachok 6,935

Phulchok 9,050

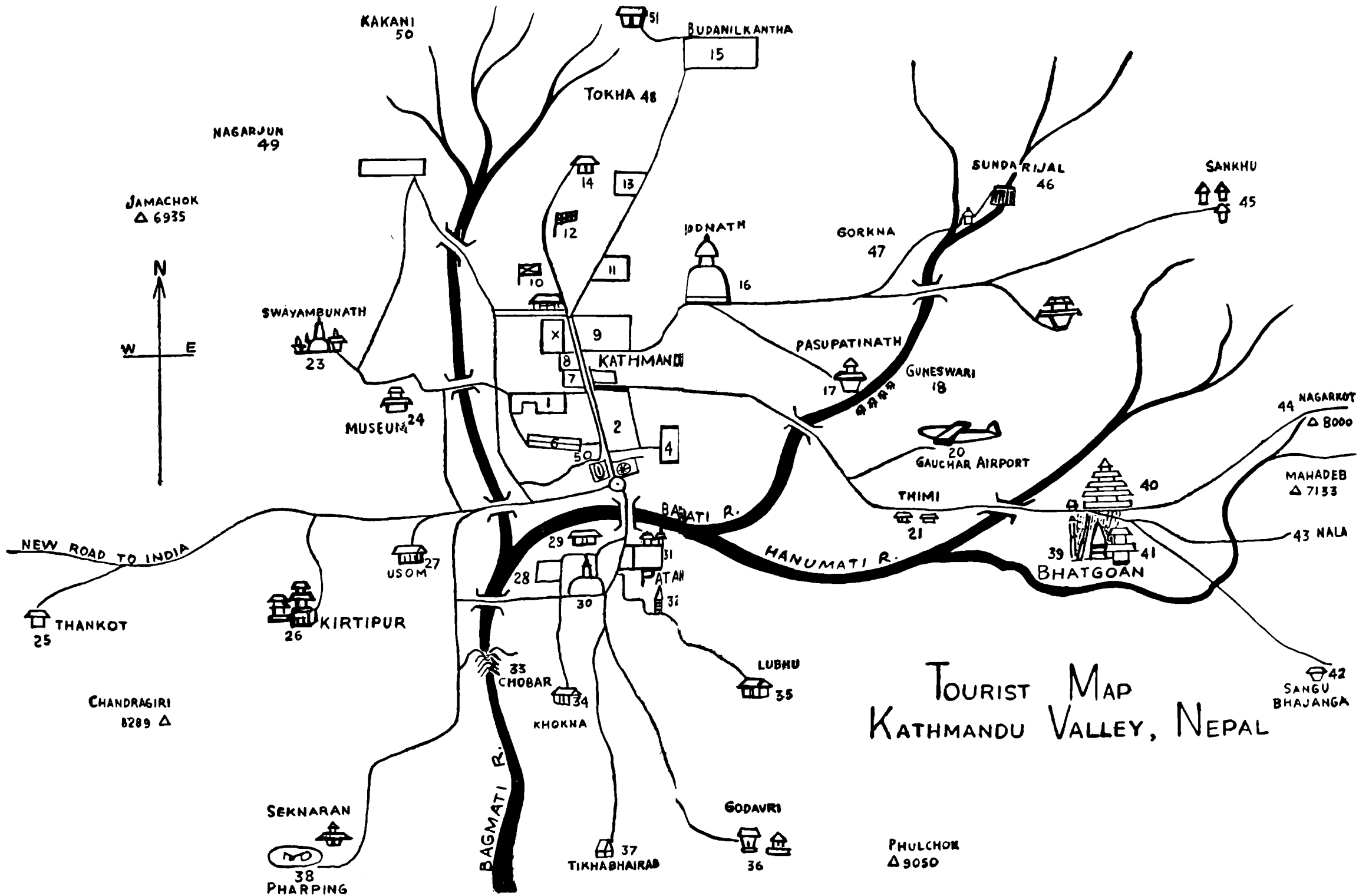
Nagarkot 7,001

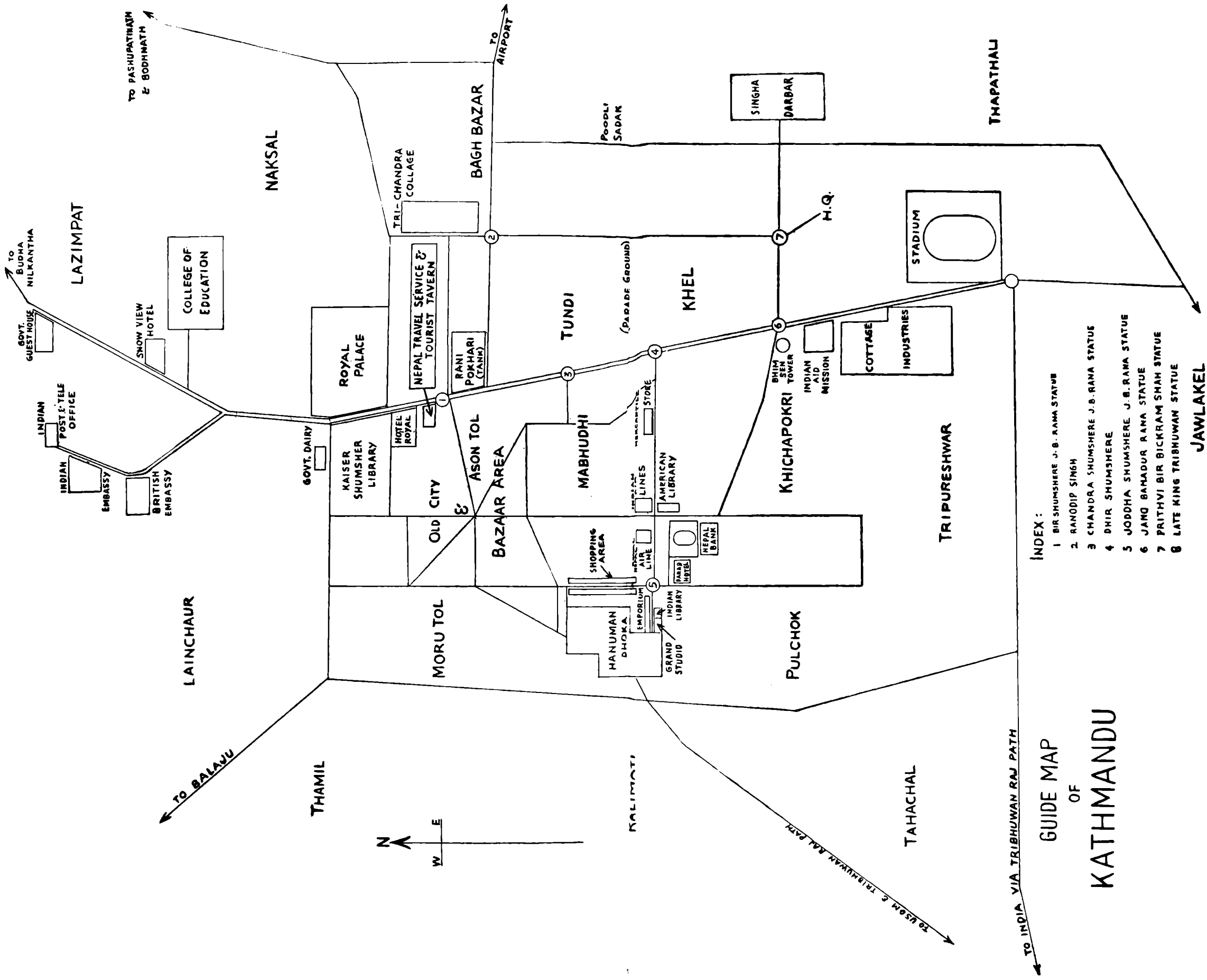
Chandragiri 8,289

Mahadeb 7,133

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INDEX :

- 1 BIR SHUMSHERE J. B. RAMA STATUE
- 2 RANODIP SINGH
- 3 CHANDRA SHUMSHERE J. B. RAMA STATUE
- 4 DHIR SHUMSHERE
- 5 JODDHA SHUMSHERE J. B. RAMA STATUE
- 6 JANG BAHADUR RAMA STATUE
- 7 PRITHVI BIR BICKRAM SHAH STATUE
- 8 LATE KING TRIBHUWAN STATUE

GUIDE MAP  
OF  
KATHMANDU

JAWLAKEL