

Historical and Cultural Dictionary of NEPAL

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EDITOR'S FOREWORD

All of the authors or compilers of the Historical and Cultural Dictionaries of Asia Series have been given the charge to select, in a more or less arbitrary manner--based on the experience and knowledge for which they were chosen--the materials for inclusion in the various volumes. The intent of the series is to provide a source where both the scholar and the casual and interested reader may find factual, somewhat balanced, and certainly helpful information pertinent to the various nations of Asia.

The series is not intended to be an exhaustive listing, nor should it be viewed as an encyclopedia. It is intended as a "ready reference" work which, in some instances, may turn out to be a most definitive work, owing to the relative dearth of knowledge in the Western World about many of the nations included in the series. Inevitably there will be items or material omitted which some will feel to be a gross error. Likewise, there may be questions as to the validity of the inclusion of certain entries. For example, in the present volume on Nepal, hotels and airlines are listed. The rationale was simple: such information is, on the whole, extremely difficult to find when dealing with Nepal. This particular volume may well be the most complete listing of information about Nepal that has appeared in the Western World, written by a Westerner for Occidentals. Undoubtedly interpretation has crept into some of the entries. The editor will be pleased to receive suggestions of a substantive nature for the improvement of this, or of any volume in the series.

The authors of this volume have developed a keen interest in Nepal as well as certain other nations in Southeast and Central Asia. Dr. Basil Hedrick has a special interest in history, ethnohistory, and anthropology. Presently, he is Director of the University Museum at Southern Illinois University at Carbondale. Previously, among other positions, he has served as Assistant Director of the Latin American Institute at the same institution; he was Assistant Director of the School of Inter-American Studies at the

University of Florida, and Coordinator of Institutional Research at Fullerton College in California. He has taught at various levels and in several disciplines. Mrs. Hedrick is also a trained educator and researcher and has collaborated with Professor Hedrick on other volumes. She has participated in collection expeditions to various parts of the globe and has occupied a number of important positions both in academia and in business.

Both Dr. and Mrs. Hedrick have spent several months in Nepal and write from first-hand experience as well as bringing an in-depth knowledge of the English-language literature pertinent to Nepal to bear in the present work. It may be, in fact, that one of the most lasting attributes of this Dictionary will be the rather substantial bibliography which is included.

Basil C. Hedrick
Director
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INTRODUCTION

The Historical and Cultural Dictionary of Nepal is a compilation of historical and cultural facts and figures, with some special emphasis on the cultural aspects--particularly the religious area--blended with a mixture of information which, when taken as a whole, should lend a relatively balanced view of the nation in question. We have attempted to provide objective information on persons, places, events, geographical and political divisions, contemporary and past governmental information, and the most recent statistical information available.

It has been a challenge to compile this volume for, as anyone familiar with Nepal will know, reliable statistics and other information are extremely difficult to obtain--either in situ or abroad. We do not pretend that the information is exhaustive, nor can we vouch for the absolute validity of all of the information. What we can say is that we have culled out the most glaring examples of erroneous information to the best of our ability and have checked and cross-checked the information included with various Nepalese, both Government officials and private citizens. We have used statistical information provided by the various Departments of His Majesty's Government and thus, if there are errors, the factors affecting the validity should tend to be consistent. We have gathered information both in Nepal and abroad, but we have always attempted to present the information in all categories as viewed by the Nepalese--not by individuals representing other organizations or governments. It is natural that there is some interpretation necessary, for this book is written by Occidentals and is prepared essentially for Westerners. We feel that the information included is the type of material that would have been of immense value to us when we first learned that we were going to Nepal. We found it virtually impossible to find any reliable, up-to-date source for even the most prosaic data. It is hoped that this compilation may serve educators, businessmen, government employees, contract teams and private agencies as a factual presentation of the cultural melting pot which they will encounter upon entering this beautiful but baffling

nation. It is written with love for the nation and any short-coming is due to our own lack of understanding. Certainly, we have had the cooperation of all Nepalese whom we have encountered in our researches.

The arrangement of the entries is alphabetical, with frequent cross-references for abbreviations, synonyms, acronyms, pseudonyms, and variant spellings. At this point it should be noted that the most difficult problem with which we have had to deal in compiling this Dictionary is spelling. To date, there is no standardization in the transfer of the written word from the Nepali, Newari, Hindi, etc., scripts to the Roman/European alphabet. We have striven to be consistent and to use those spellings which have, mainly through tradition, come to be accepted. We have not, however, hesitated to use a more "correct" spelling if and when necessary so as not to perpetuate an on-going error. A peculiarity of material consulted is that the proliferation of languages or dialects in Nepal leads to the same term being spelled quite differently, although pronounced similarly, among different groups. Wherever possible, we have used Nepali--the growing national language--as the basis for the transliterations and alphabetical transfer.

We are particularly unhappy at being unable to supply more specific data (e.g., river lengths, altitudes, population figures) of the nation. In most instances, such information simply is not available. This is partially because, despite the best efforts now underway in the nation, many of the statistics which the Westerner takes for granted have never been gathered in Nepal. Words which are important to the understanding of the culture or history of Nepal have been included and may be from one of several languages or dialects.

We should like to call particular attention to the bibliography of this work, for it may represent the most comprehensive, if selected, bibliography on Nepal which has appeared in the United States of America. For those individuals interested in truly in-depth studies of any facet of Nepal--at least insofar as information is available in the English language--there should be an appropriate entry listed. It is our hope that in the relatively near future someone may bring out an even more comprehensive list of works pertinent to Nepal, for it is sorely needed.

As stated in the editorial foreword, the editor will be appreciative of substantive and constructive suggestions

pertinent to factual material included in this volume.

The traditional thanks which authors extend to those helping them should, in this instance, take up several pages. We have been extremely gratified at the help which we have received from many, many individuals and from various diplomatic representatives or government officials from many places about the world. We are particularly indebted to two Nepalese citizens who prefer to remain anonymous. They know who they are, and we thank them for all of the work and time spent in educating two foreigners about their culture. Specific thanks are extended to Mr. Sagar Rana, Mr. Digvijay Singh, and Mr. Birdur Thapa for the patience displayed and for the direction indicated by them in their respective manners. To Poorna, Ratna, Neema, and Hari, our gratitude for being so willing and able to let us get "on the inside of their brains" and to understand a bit of what makes the everyday, nominally lower-caste people "tick." Any other Nepalese to whom we owe thanks are included but, for one reason or another, are not mentioned by name here. This does not lessen our gratitude.

On the local scene, our particular thanks to Mrs. Judy Grimes for her perseverance in research and for her organizing talents. Special gratitude is also expressed to Dr. Ronald G. Hansen for support received during the research conducted in preparation for writing this manuscript. To Mrs. Virginia Karnes, Mrs. Jon Williams, Miss Sue Vinson and Mrs. Maureen Szoke, our thanks for the hours spent in working on the manuscript and especially for the orthographic work! To our daughter, Anne, who shared our adventures and experiences in Nepal and who came to love the country as much as we, our special acknowledgment for her help in many ways.

And, finally, our respects to the publishers of this volume and the entire Asian Series, for they have had the temerity to tread where few others have dared, gambling on the belief that the spread of knowledge concerning various Asian countries throughout the Occident is worth the publishing investment. May they profit by their decision.

B. C. H.

A. K. H.

ABHAYA MUDRA. In a religious context, the hand pose to indicate dauntlessness. The hand is held upward, turned toward the visitor with fingers and thumb raised upward.

ACHHAM. One of five governing Districts in the Zone of Seti. Its major village is Achham.

ACHHEOTRITIYA. Shatu (a powdered spice) is served along with cool drinks to household members and passersby as well. The observance, which occurs in the month of Baisakh, stresses kindness and religious piety.

ADAMANTINE (adj.). The seated position of any given Buddha with the legs crossed and the feet with soles up on opposing thighs.

ADI-BUDDHA. The primordial Buddha. Also, Buddhahood itself.

ADITYA see **SURYA.**

ADMINISTRATIVE MANAGEMENT DEPARTMENT. This Department, which is in effect the Prime Minister's operational arm has as its primary functions: (1) General administration of government; (2) Administrative reform, and the (3) Organization and Management Section.

AGAN-BO. A Newari term for the food items offered to Ajima, the goddess of smallpox, at the time of the birth-rites.

AGNI. Vedic god of fire, usually depicted holding flames, a ball of fire, a trident and a rosary. Flames issue from his body. He repels demons, protects home and domestic life. He may have four arms, three eyes, four tusks and he is shown either riding a goat or in his chariot which is drawn by parrots.

AGRICULTURE. Eighty-eight percent of the people depend upon agriculture for their livelihood, with the principle crops, listed by percentage of total agricultural production, being:

Rice	55.7%
Maize and millets	24.7%
Wheat	6.5%
Potato	4.9%
Oil seeds	3.4%
Tobacco	2.4%
Jute	.8%
Others	1.6%

Two-sevenths (thirty-six million acres) of the total land area in Nepal is arable.

AHIR DYNASTIES. The shepherd dynasties. See **HISTORY** --**PRE-KINGDOM** for limited discussion.

AIR SERVICE IN NEPAL. Air service is expanding rapidly throughout the nation, bringing a sense of homogeneity never before experienced. Presently, (March, 1972) airfields being served by Royal Nepal Airlines within Nepal include the following.

Bhadrapur	Janakpur
Bhairawa	Kathmandu
Bharatpur	Meghauli
Biratnagar	Nepalgunj
Dang	Pokhara
Dhangadi	Simra
Gorkha	Surkhet

AIRLINES. International air service to Kathmandu presently (1972) is carried out by the following lines: Royal Nepal Airline Corporation (now managed by Air France); Thai Airways International (backed by SAS); Union of Burma Airways (Burmese-French), and Indian Airlines. Other major carriers are said to be considering routes, especially if and when a new airport is built near the capital city. Domestic air travel is available only through Royal Nepalese Airlines. Consult a travel agent for up-dated information.

AJATASATRU. The conqueror of the reknowned Vrijjis clansmen, about the Fifth Century B. C.

AJIMA. Goddess of smallpox and infant diseases. Ajima is regarded among the Newaris as the mother of

Gautama Buddha and she is believed to have six sisters.

AKASH BHAIRAV TEMPLE. A three-storied temple on the main market avenue of Kathmandu--Indra Chowk--outside of which the image of Akash Bhairav is displayed during Indra Jatra, "Festival of Indra"--the 'God of Rain.'

AKASH DEEP. A Newari festival held during the month of Kartik-Ashwin. The central part of the celebration is the raising of a lamp to the heavens.

AKSHOBHYA. The Imperturbable Buddha. Lord of the East. His color is blue, his vehicle is one or more elephants and his symbol is the vajra (thunderbolt). He is generally shown in the Adamantine position, with the left hand in his lap, right hand pointing to the earth, palm inward. Occasionally there is a varja placed on the lotus throne in front of him.

ALA-MATA see **AKASH DEEP**, which is another term for the same festival among the Newari.

ALA-TAYEGU. Part of a purification rite, which is an integral part of virtually every Newar ceremony. It consists of painting the toes and fingers of women by a female barber.

ALMORA. A former Nepalese district--one of many ceded to the British at the termination of the Anglo-Nepali War of 1814-1815 by the Treaty of Sagauli. This loss reduced Nepal to approximately its present boundaries.

AMITABHA. Buddha of Boundless Light. Lord of the West. His color is red, his vehicle consists of peacocks and his symbol is the lotus. He is shown in the Adamantine position with his hands in his lap--in meditation.

AMITAYUS. The Buddha "Boundless Light." See **AMITABHA**.

AMOGHASIDDHI. Buddha of Boundless Success. Lord of the North. His color is green, his vehicle consists of harpies and his symbol is the sword. The Green Tara is his consort. He is shown in the Adamantine position with his left hand raised, fingers upward, palm outward in the "dauntless" posture. In Nepalese stupas (temples) he is almost always seated under a seven-hooded snake canopy.

AMPAH. The four clay vessels used for ritual purposes by the Newaris in the Festival of Pachali-Bhairava.

AMSHUVERMA see **AMSUVERMA.**

AMSUVERMA. A former King of Nepal who ruled in the Seventh Century A. D. --a golden age in the history of the development of Nepali art. Amsuverma was at first a very powerful Prime Minister under Shiva Deva. During this period Amsuverma was known as Maha-samanta or the Great Vassal. Finally he ascended the throne. He was married to Shiva Deva's daughter. Descriptions are given in a travelogue of a Chinese traveler, Wang Huen Che, of the numismatic art and of the copper wares that were flourishing at this time. The seven-storied palace with a roof of gold called the Kailas-Kuta Bhavan seems to have been an architectural work unmatched at that time. In commemoration of this palace, King Prithvi Narayan Shah had built the seven-storied palaces first in Nawakot and again at Basantpur. Amsuverma was a man of learning as well as action. He fought bravely and victoriously in deep respect for other scholars.

ANANTA. The seven-headed King of the Nags (snake deities). In his coiled position, he forms Vishnu's snake couch. Also known as Sheshnag.

ANATHAPIDAKA, SUDATTA. A rich merchant of Shravasti who built a rest home and monastery for Buddha in the forest of Jetvana.

ANCHAL. A political subdivision; a governing zone.

ANGLO-NEPALI WAR, 1814-1815. Commencing as early as the 1770's, the then Governor-General of India, Warren Hastings, attempted to convince the Gurkha King Prithvi Narayan that the Honourable East India Company, (originally a commercial concern, but by then a political power) did not covet Nepalese territory. However, Prithvi Narayan feared that British traders would soon be replaced by British soldiers and kept Nepal "out of bounds" to the British. The Nepalese then made a gross error in judgment and, on the assumption that the East India Company was stagnant and the British and Indian Armies impotent, a planned policy of territorial incursion into British territories was begun. Thus, a

series of ever-increasing border disputes and conflicts, often referred to as the "British Wars" began. This period of conflict was culminated in the Anglo-Nepali War in 1814-15, when the Gurkhas became convinced that they could, without doubt, defeat the British. Despite last-ditch efforts by the British to induce the Nepalese Government to give in to demands by the British to abandon lands the Nepalese had occupied in the Terai, the war began. The consequence was that the British won the war. Nepal lost certain territories; and a British Resident was installed at Kathmandu. But the capital was never occupied and there is some doubt that Nepal was ever "defeated." See also the TREATY OF SAGAULI.

ANGUN TENZING TRANDUL. Twenty-fourth King of Mustang (q. v.).

A-NI-KO. A very great architect, sculptor, and bronze-caster who led a mission of architects from Nepal to Lhasa in the Thirteenth Century to build a golden stupa. The Chinese emperor, Kublai Khan wanted this pagoda-style monastery built for his teacher, Pags-pa, the Sakyapa Abbot. Pags-pa was so impressed by A-ni-ko's work that he brought him to China to be presented to the emperor--Kublai Khan. A-ni-ko chose to live in China and soon became well known for his many works of art. The White Pagoda or the Pai Ta Sze in Peking stands today as a monument to the artistic contribution of A-ni-ko. He evidently had over 200 apprentices and pupils and his influence through these artists may be seen in the art and architecture of Japan, Mongolia, and Indonesia. He married first a Nepalese lady called Tsai-yeh-ta-la-chi-mei (Jaydalaksmi)--then, according to custom, took a Mongol lady as his chief wife plus seven secondary wives. He had eight daughters and six sons. He was honored after his death with the order of "Minghoi" which means genius. Also among his titles when he died was Duke of Liang. He died in China in 1306.

ANIMISM. A religion or a set of religious practices which is marked by three major peculiarities, viz., it is traditional, natural, and spontaneous. It is often referred to as "primitive religion" or "tribal religion." Essentially it is a belief in the existence of a "spirit" or "spirits" in virtually all things. The primitive man

interpreted any phenomenon in terms of his own life and powers, on the principle of analogy. Thus, the clouds, stars, sun and moon are what they are because of indwelling spirits. Spirits are also to be found in trees, shrubs, hills, stones, water, animals, etc. Vestiges of animism appear in the more regularized religions in Nepal and, in the more remote areas, animism still is of viable significance.

ANNAPURNA. One of the major peaks of the Himalayas. The name signifies, approximately, "Goddess of Harvest." See MOUNTAINS.

ANTI. A long-necked jug filled with rice-wine, used for representing the god Bhairav; used among the Newaris.

ARAHAT see NIRVANA.

ARANIKO see A-NI-KO.

ARAURAKOT. A fortified town, now ruins, in the area of Kapilavasti. It was rectangular in shape with the north and west walls made of mud and the south and east walls made of brick, and all surrounded by a moat or ditch.

ARCHAEOLOGY. It is paradoxical but true to say that while Nepal is an archaeological treasure trove, it is also an archaeological enigma and virtually a void insofar as scientific investigation is concerned. This is not to demean His Majesty's Government's Department of Archaeology but rather to indicate that the grossly understaffed and underfunded Department has barely begun to scratch the surface of the nation, let alone excavate it. Most archaeological work to date has been carried out by a literal handful of Nepalese scientists aided primarily by Indian professionals. Most excavation work has centered in the Kathmandu Valley or at Lumbini, the birthplace of the Buddha. The vast majority of the Department's resources have had to go to administrative chores, attempts to salvage surface materials such as the famous wooden temples and their contents, and to do whatever possible to curb the rampant thievery of the temples. In recent days, UNESCO and certain private foundations have belatedly become officially involved in the salvage of the cultural patrimony of Nepal and, it appears, there may be some solid, professional

archaeology in the relatively near future.

ARCHARYA, BHANUBHAKTA see BHANU BHAKTA.

ARCHITECTURE. Architecture, like other art forms in Nepal, currently is undergoing a metamorphosis. Modern architecture, on the whole, is noted for its total lack of taste, consisting primarily of unembellished and undistinguished concrete walls with remarkably stark fronts. This is particularly striking in light of the magnificent wood working which was practiced in the building of earlier buildings and temples. Nepal, it is strongly believed, was the cradle of major architectural invention in the dim past; it is almost a certainty that the "Chinese" pagoda was, in fact, originated in the Kathmandu Valley. The rich carvings of the temples and court buildings was carried on through the centuries but, particularly in the past two decades, at least in the larger cities, there seems to be a striving for "modernization" in architecture which, in this instance, equals total lack of aesthetics in the vast majority of new buildings being built. The present school of architects and designers would do well to be somewhat more ethnocentric and, while using modern methods and materials, hew more closely to some of the traditional designs of their ancestors.

ARGHA. The seven copper vessels used in Newari rituals.

ARGHA-JAL. The marked place on the dirt floor where a dying person is placed; of religious significance. A Newari work, synonymous with Brahmanal.

ARGHAKHACHI. One of six governing Districts in the Zone of Lumbini. Its main village is Khanchikot.

ARNIKO RAJMARG HIGHWAY. Links Kathmandu with Tibet and is significant economically and politically. Unofficially referred to as the "China Road" owing to Chinese aid to build it.

ART. The art of Nepal, while substantially influenced by neighboring nations through the centuries, still tends to a distinctiveness in virtually every genre. The main extraterritorial influence on all of Nepal's art is that of India. In fact, it is safe to say that Nepalese art--while clearly developed in Nepal by Nepalese--was an

extension of Indian art, at least in its early stages. Nepalese art tends to the traditional--both Indian and Nepalese tradition--while evincing a national evolution and development through the ages. Nepalese art has, in turn, influenced other art forms, notably those of Tibet and China.

It would be meaningless to present a discussion of art in this type of book. It is best to refer to one of the standard works listed in the bibliography of this volume.

Here, suffice to say that all art forms, until very recent days, when "outside" influences and schools of thought began to permeate the art colony, were influenced by religion. This includes Buddhism, Hinduism, and Tantrism. Royal patronage of the arts has, for centuries, been an accepted fact of life among the artists of Nepal.

A form of art which is just being recognized in Nepal is "folk art," i. e., handicrafts. Since 1950, when the nation opened its doors to the outside world, the art forms--both folk and court--have undergone several forms of vulgarization, mainly to please tourists.

ARUN. A deep gorge. The word is particularly found in the Himalayas as a combining form, e. g., the Arun River.

ARUN RIVER see RIVERS.

ARUNI. Teacher of Sirdhwaj Janaka and a very learned philosopher in his court.

ASHOKA, EMPEROR, 290 B. C. (?) - 232 B. C. The Maurya Emperor of the Second Century B. C., perhaps the single most important disseminator of Buddhism in his era. Purportedly a tyrant as a young man, he converted to Buddhism and began to preach the gospel of universal love in various countries. Ashoka sent emissaries, including his daughter, his son or younger brother and his second son abroad--especially to Nepal--to proselyte for Buddhism. He visited Lumbini and there had erected the famous stone pillar (ca. 250 B. C.) and a huge stone wall to dedicate the birthplace of Gautama Buddha. Although a devout Buddhist, Ashoka maintained religious freedom through his reign, insisting upon peaceful coexistence amongst the various sects and religions.

His daughter purportedly founded the town of Devapatan and married a local Raja, thus consolidating at least a portion of Nepal to Ashoka's empire. It seems likely, owing to art styles found and owing to the sheer power which Ashoka wielded, that more of what is now Nepalese territory also came under his forty-one year rule in the Second Century B. C.

ASHOKAN STUPA, THE. Four ancient Stupas popularly believed to have been built by Ashoka at four corners of Patan (q. v.) in 250 A. D. They give the city a monastic look.

ASHTA MATRIKAS. Among the Newaris, the eight "mother-goddesses."

ASHWARATHA-ROHAN. A Newari festival or ritual centering about the celebration of old-age. The celebrant is feted, theoretically at the precise time he/she reaches the age of ninety-nine years, nine months, nine days, nine hours, nine palas and nine ghadis. The one being honored is pulled through the streets in a cart (possibly owing to need, at such an age!).

ASOKA see **ASHOKA.**

ASURAS. Demons ruled by Ravana, King of Ceylon. This name, when used as a suffix, infers that the god or person is demoniacal, e. g., Mahishasura, the demon in the buffalo which was killed by Durga.

AUDITOR-GENERAL. The Auditor-General of Nepal, who reports directly to the King, is responsible for the examination and audits of the accounts of all departments and agencies of the Government and State-owned corporate bodies. The Auditor-General is appointed by the King and can be removed from office for cause, as specified in the Constitution. The Auditor-General submits an annual report to the Crown and the King then causes such reports to be brought before the Rashtriya Panchayat (National Council).

AVALOKESHWARA see **AVALOKITESVARA.**

AVALOKITESVARA. "The Lord who directs his gaze downward," or "The Glancing Eye." A Bodhisattva (q. v.). Though belonging to the lotus family of Amitabha,

Avalokitesvara, as Lokeshvara, is known as Lord of the World. He is a Buddhist deity on the same level as Shiva in the Hindu religion. He has many forms, one important being a triumphant many-armed version with eleven heads.

A painting by this title, in the Stein Collection, is one of the oldest known paintings from Nepal, dating from the Tenth Century, A. D.

AVALOKITESHWARA see **AVALOKITESVARA**.

AVATAR. In Hindu religion, an earthly manifestation or "descent" of a given god or goddess.

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BABAI RIVER see **RIVERS**.

BADA DASAIN see **DASAIN**.

BAJHANG. One of five governing Districts in the Zone of Seti. Its major village is Jaiprithwinagar.

BAGLUNG. One of four governing Districts in the Zone of Dhawalagiri. Its main village is Baglung.

BAGMATI ZONE. One of the fourteen governing Zones of Nepal, located in the north-central portion of the country. Bordered on the west by the Zone of Gandaki, on the south by the Zone of Narayani, on the east by the Zone of Janakpur and on the north by the People's Republic of China. The eight governing Districts are: Rasuwa, Sindhu, Kabhre, Dhading, Nawakot, Kathmandu, Bhaktapur and Patan. There are 405 village panchayats in this Zone, major ones being: Shyabru, Dhading, Nawakot, Chautara and Kabhre. Kathmandu Valley lies within Bagmati and, having the highest population density in the country, has many other important villages too numerous to mention. There are three town panchayats: Kathmandu, Patan and Bhaktapur (Bhadgaon). Kathmandu is, of course, also the seat of the central Government of Nepal. Population (1971): 1,410,000 (709,000 males, 701,000 females).

BAHADUR, JANG. A ruler who murdered and followed Mata Dar Singh to the throne on September 14, 1846.

First, he killed his oppressors, but realized he needed the aid of the British. His rule became known as The House of Ranas. He perpetuated his rule by giving all his relatives high positions and establishing a new "caste of Rana." See RANA.

BAHAL. Formerly monasteries where Buddhist ascetics dwelled, now occupied by the Buddhist priestly sect.

BAHI. A Newari word for an arm ornament worn by women.

BAHI DEO BOYEGU. Starting on the twelfth day of the light half of the month of Asadh and continuing for one week the ancient images of Buddhist gods, relics, manuscripts and pictures are exhibited at Buddhist temples and monasteries around Kathmandu, Patan and Bhadgaon.

BAHU MUTA. A ritual of the Manandhars--sectarians of a cult connected with the dead--whereby a bamboo structure with a number of lighted candles or lamps on it is carried through the streets.

BAHU, SINHA SARTHA. A legendary traveler from Kathmandu who went to Tibet. He was visited by Karunamaya who told him to return home with his men but to leave their mistresses behind. All the men but Sinha Sartha Bahu disobeyed the god and were eaten by their mistresses. Sinha's mistress followed him to Nepal where she asked the king to help her. When the king took her into his palace she devoured him and Sinha Sartha Bahu became king.

BAISAKH PURNIMA see **BUDDHA JAYANTI.**

BAITADI. One of four governing Districts in the Zone of Mahakali. Its major village is Baitadi.

BAJRA see **VAJRA.**

BAJRA BARAHI. Situated in a small wood about six miles south of Patan near the village Chapagaon. A drive to Tika Bhairav and Lele from here is scenically quite interesting.

BAJU. Same as **BAHI** (q. v.).

BAJURA. One of five governing Districts in the Zone of Seti. Its major village is Bajura.

BAL KUMARI. A deified female worshipped as a form of Durga (q. v.).

BALA CHATURDASI. On this day people honor deceased relatives by visiting Pashupati Temple, bathing in the Bagmati River, and scattering rice and other grains and cereals at shrines. This religious observance occurs on the fourteenth day of the dark half of the month of Marga.

BALABHADRA. A national hero, Balabhadra gained fame as a fighting hero and commander of a fortification called Nelapani near Dehra Dun, during the Anglo-Nepali War (1814-15). General Rollo Gillespie, commander of British forces, demanded Balabhadra's surrender without battle on October 29, 1814. Balabhadra tore the letter into shreds, purportedly telling the dispatch carrier that it was not his practice to read or reply to a letter in the middle of the night--the surrender demand came at about midnight. Thereupon, the British attacked the following morning with approximately 2400 troops, keeping about 600 in reserve. Within the fortification, which was little more than some rough walls thrown up around the top of a hill, there were only about 300 fighting men (British sources record 600) plus some 200 women and children. The fort defenders held off the British attacks the first day and, on the second day, managed to kill General Gillespie who was leading a charge on the fortress. The British troops were dispirited and withdrew, but laid siege to the fort, cutting off the water supply. The Nepalese, poorly armed and dying of thirst, finally broke out of the fort, led by Balabhadra, and of the seventy (British sources say ninety) of them remaining alive, the majority of the Nepalese escaped into the surrounding hills, evading all attempts to capture or kill them. Balabhadra thereafter fled Nepal and joined the Nepalese regiment raised by the Punjabi (India) Maharaja, Ranjit Singh. On March 13, 1823, fighting against the Muslim Afghans, Balabhadra was felled by bullets and died on the battlefield. He is considered as the leading patriot of historic Nepal, and is used as inspiration for fighting men in the Nepalese armed forces.

BALAJU JATRA. The Festival of Balaju, held on the day of the full moon in the month of Chaitra, is religious in nature, and occurs mainly at Balaju Park a few miles northwest of downtown Kathmandu. Devout Buddhists congregate for ceremonial bathing and the more persistent climb Nagarjun Hill, named in honor of the Buddhist saint, to worship at the Buddhist shrine located at the summit. See BALAJU WATER GARDEN.

BALAJU WATER GARDEN. Three miles northwest of Kathmandu city, this area contains a beautiful park named Balaju Uddhyan, twenty-two crocodile headed spouts of the mid-Eighteenth Century, an Olympic-size swimming pool, and the Balaju Industrial District.

BALANCE OF TRADE see EXPORTS AND IMPORTS.

BALI PIYE-GU. A Newari term for a purification rite applied to those persons returned from the burning ghats or cremation grounds.

BANDA JATRA see PANCH DAN.

BANDHU ACHAJU. A master of the secret knowledge of Tantra who lived in the town of Gola. A goddess gave him "the Water of Life" as a reward for his devotion to her by killing his son. Before he could restore his son with the Water of Life his wife cremated the body. He then disappeared.

BANDHUDATTA. The Buddhist priest in 'The Story of Karunamaya' who was sent on a journey to seek Karunamaya to aid Nepal.

BANGDEL, LAIN SING, 1924- . Bangdel received a Diploma in Painting from the Government College of Arts and Crafts, Calcutta, India. He is an advisor to the Nepal Association of Fine Arts and the National Committee of the International Association of Fine Arts in Nepal. He has exhibited his work in Kathmandu, Delhi, Calcutta, Paris, London, Zurich, and Washington. His work may be found in many countries of Europe as well as Canada, Japan, America and Australia.

BANKE. One of five governing Districts in the Zone of Bheri. Its main town is Nepalganj.

BARA. One of five governing Districts in the Zone of Narayani. Its main village is Kalaiya.

BARA HAKIM. A title meaning, approximately, a governor. Used particularly for those men appointed by the King to govern the thirty-eight political districts into which Nepal was divided prior to the promulgation of the panchayat system of rule.

BARDIYA. One of five governing Districts in the Zone of Bheri. Its main village is Gularia.

BARHA. A puberty ceremony for girls. For seven days the girl is confined to a dark room and must stay out of sight of any male.

BARHA CHANE-GU. Another Newar puberty rite observed at the first onset of the menses in the female.

BARHA CHHUI-GU. A Newari term for a purification rite for pubescent girls. The main feature is filling the girl's lap with rice and other material.

BARHA KHYA. A type of female spirit who, among the Newari, is believed to dwell in a house where a girl has died during her Barha. The spirit is worshipped daily during a period of eleven days when a girl is observing her Barha.

BARHA TAYE-GU. A Newar puberty rite which is observed prior to the onset of the menses.

BARKHI. A period of mourning which lasts for one year and during which time the chief mourner must be dressed in white. The word is Newari in origin.

BASANT PANCHAMI. A celebration marking the coming of the Spring season celebrated at Hanuman Dhoka. It is also the birthday of Saraswati, the Goddess of Learning and in special ceremonies the tokens of learning are worshipped and children are taught their first alphabet. The first day of spring falls on the fifth day of the light half of the month of Magh.

BASARH see VAISHALI.

BATAI. A sharecropping system of agriculture in the

Eastern Terai.

BATH OF AVALOKITESHVAR see CHOBAHA NHAWAN.

BATSALA TEMPLE. Stone temple with a bronze bell known as the 'bell of the barking dogs'; the sound is also said to be a replica of the sound of death. It was hung by King Bhupatindra Malla in Darbar Square in the city of Bhadgaon.

BAUDDHANATH see BODHNATH.

BEGINNING OF THE NEW FISCAL YEAR see SHRAWAN SHRANKRANTI.

BELL-EARS see GHANTA KARAN.

BHABAR. A fairly steep, gravelly talus south of the "Duns" of the foothills of Nepal. It has porous soil in which dense growths of trees sprout and develop well.

BHADGAON. This city, formerly Bhaktapur, was founded by King Ananda Deva in 899 A. D. and is shaped like a conch-shell. The home of medieval art and architecture, Bhaktapur means "city of devotees." Pottery and weaving are the traditional industries. The city is at a height of 4600 feet, the urban area is four square miles and the population is 89,090. It is located nine miles east of Kathmandu.

One of the three "capital cities" of Kathmandu Valley.

BHAI TIKA see TIHAR.

BHAIRAB see BHAIRAV.

BHAIRAV. The fierce form of Shiva. Also a protector deity of the Mandala. This god, a male, is normally shown nude and is black or dark blue in color, although occasionally in paintings he is white. He has rolling eyes, many arms but usually is depicted with only one head. He carries weapons in his hands, and often a skullcap, a wand, or a noose. He wears a necklace of skulls and has skulls in his crown. He may wear sandals and is often depicted standing on a prostrate figure. His hair is generally unruly or "wind-blown."

BHAIRAVA see BHAIRAV.

BHAIRAVNATH TEMPLE. First erected at the time of King Jagat Jyoti Malla and later elevated by King Bhupatindra Malla in 1718 A. D. Located in Darbar Square in Bhadgaon, it is dedicated to God Bhairav.

BHAIRHAWA see **BHAIRAV.**

BHAJA. A pot normally used for carrying various materials, e. g. , vermilion, water, etc. , for worship purposes.

BHAKTAPUR. One of eight governing Districts in the Zone of Bagmati. Its main town is Bhaktapur or Bhadgaon (q. v.).

BHAKTAPUR MUSEUM. This museum, located in Bhadgaon, is primarily intended as the "Wood Museum" of Nepal, i. e. , it is charged with the conservation and preservation of the fine woodworks of days past. However, the operational budget and technical facilities are not nearly adequate to the Leviathanesque task before the Museum.

Located in a former palace of the Malla Dynasty, there are many fine examples of wood, plus other types of artifacts. It is often a shock to see termite or borer damage occurring before your eyes. There is a distinct need in Nepal to remove museology from the political realm and create a truly capable organization which will preserve the cultural patrimony of the nation. The schismatic arrangement of having all seven museums in the national system report autonomously to the Department of Archaeology should be reviewed by the responsible officers. The museologists of the system are generally willing and able directors and, with some brief additional training, Nepal could with little effort--provided that adequate funding were available--create a National Museums System which could be the envy of the small nations in the world.

The Bhaktapur Museum is closed on Tuesday. No slides or photographs are available at the museum, and absolutely no photography is permitted.

BHALINCHA. A type of pot containing a cake made of mustard oil, rice, some grass and meat. Used in religious ritual.

BHANGAR. Older alluvium soil which is pale reddish brown in color.

BHANU BHAKTA (BHANUBHAKTA), 1812(?) - 1868. The "Father of Nepalese Poetry." A very significant figure in Nepalese culture and history for his popularization and standardization of the Nepali language. The poetry of this important man was very nationalistic and sought to revive the spirit of the nation. Most of his important works were written between 1834 and 1868. These included the Ram-Geeta, Badhu Siksha, and Prasnottari. He is probably most well known for his translation of the Ramayana--the sacred Hindu writings. The people could now become familiar with the great Hindu epics and they became very conscious of their great legacy. Bhanu Bhakta realized the importance of using a living language in the nation for mass education and information and, in fact, he succeeded in making Nepali into an effective medium of mass education. He is still the most well known author in Nepal.

BHARATPUR see **CHITAWAN**.

BHATGAON see **BHADGAON**.

BHATTA, MOTIRAM, 1866-1896. A biographer, poet, journalist, historian, and pamphleteer in the Nineteenth Century, he was a genius whose literary actions were matched by his political zeal. He concerned himself with the publishing of many magazines and journals. His efforts marked the turning point between the Early and Modern Period in literature. He is the poet who gave a sense of particular direction to Nepal's nationalism. He had a broad national outlook in every field of the country's life. He strongly felt that they should eat what they grew in their country, wear what they produced in their country and travel extensively in the country to become acquainted with every part of it. He made a great effort to encourage the people of Nepal to write and converse in Nepali. He undoubtedly would have had even greater impact on the country had he not died at a very early age from tuberculosis.

BHAU MACHA DU KAYE-GU. Among the Newari, the ritual of introducing a new daughter-in-law of the family to the Digu (q. v.) deity.

BHERI RIVER see **RIVERS**.

BHERI ZONE. One of the fourteen governing Zones of

Nepal, located in the south-western part of the country. Bordered on the west by the Zone of Seti, on the north by the Zone of Karnali, on the east by the Zone of Rapti and on the south by India. The five governing Districts are: Dailekh, Jajarkot, Surkhet, Bardiya and Banke. There are 180 village panchayats in this Zone, major ones being: Dailekh, Jajarkot, Surkhet and Gularia. There is one town panchayat: Nepalganj. Population (1971): 559,000 (283,000 males, 276,000 females).

BHIM RATHA-ROHAN. An old-age ritual, honoring the person reaching the age of seventy-seven years, seven months, seven days, seven palas, and seven ghadis. The first of two celebrations honoring the aged. Also see **ASHWARATHA-ROHAN**.

BHIM SEN'S FOLLY see **DHARAHARA**.

BHIMPHEDI see **MAKWANPUR**.

BHOJPUR. One of seven governing Districts in the Zone of Sagarmatha. Its main village is Bhojpur.

BHOOTA-MALI BOYE-KE-GU. A Newari term for the kite-flying festival held each year for the entire period of the month of Ashwin. The festival is essentially based on the Nepalese Buddhist belief that this ceremonial kite flying is a means of contacting dead ancestors.

BHOTIAS. Term used for the Tibetan tribes which have settled within the borders of Nepal. They are found mainly in the areas of Mustangbhot and Manangbhot to the north of Central Nepal. Several Tibetan dialects are spoken by Bhotias living near the northern frontier: the Sherpas speak Kangba, the people of Tsumje speak Khim, and Bhotias living further west speak the Nan dialect. The climate in many of these areas is very cold and bitter, but the people are still able to grow potatoes, barley and wheat. See also **SHERPAS**.

BHOTIYAS see **BHOTIAS**.

BHRIKUTI see **BRI-BTSUM**.

BHUTI-SA. A place in Kathmandu believed to be the dwelling spot for ghosts and spirits.

BHUTA. A Newar word for ghost or spirit.

BICHA FAYE-GU. A ceremony of condolences offered by relatives of a grieving family.

BIG BELL, THE. A bell hung in Darbar Square in the city of Bhadgaon by King Ranjit Malla in 1737 A. D. It was used to sound the curfew in the days of old rulers and is now rung every morning when Goddess Taleju is worshipped.

BIGHA. A traditional unit of Nepalese land measurement equivalent to approximately 1.6 acres or 8,100 square yards.

BIMBISARA. King of Magadha, who asked Siddhartha to enlist in his army.

BIRATNAGAR. Located in the Kosi Zone of Nepal, the city of Biratnagar is the chief center of Nepal's foreign trade and has some of the largest industrial undertakings in the country. A major population center in the southeast Terai, Biratnagar is a mixture of peoples and seems destined to become the industrial center for the nation.

BIRENDRA BIR BICKRUM SHAH DEV, 1944- . The eldest son of Mahendra Bir Bickrum Shah Dev, Birendra became King of Nepal in a simple private ceremony on January 31, 1972 immediately following the death of his father. His formal coronation may not be held until 1973.

The King was married in 1970 to Aishwarya Rajya Larmi Devi Shah, and has one son. In his first official act, King Birendra proclaimed his wife Queen and their seven-month-old son Crown Prince and heir to the Nepalese throne.

He pledged in a nationwide broadcast to follow the modernization policies of his father and asked his people to enhance Nepalese prestige through cooperation, unity and good will.

BIRTHDAY OF CROWN PRINCE see **SRI PANCH YUBARAJ JANMOHOTSAB.**

BIRTHDAY OF KING MAHENDRA see **SHRI PANCH KO JANMA DIWAS.**

BIRTHDAY OF KING PRITHVI see PRITHVI JAYANTI.

BIRTHDAY OF KING TRIBHUVAN see TRIBHUVAN JAY-
ANTI.

BIRTHDAY OF LORD BUDDHA see BUDDHA JAYANTI.

BIRTHDAY OF LORD KRISHNA see KRISHNA JAYANTI.

BIRTHDAY OF QUEEN RATNA see SHRI PANCH BADA
MAHARANIKO JANMOHOTSAB.

BIRTHDAY OF RAM CHANDRA see RAM NAWAMI.

BISKET. This Festival of the Snake takes place in Bhakatpur. It is a two-day festival, starting the last day of the old year. It is not particularly connected with the New Year celebration. After the chariots of Bhairav and his wife, the goddess Bhadrakali, are drawn through the city, they are taken to a place where a wooden post or "Victory Pole" stands (erected one day earlier). After a tug-of-war which topples the flag, the festival is over. The festival commemorates the great battle of Mahabharata. The observance falls on the last day of the month of Chaitra and the first day of the month of Baisakh.

BISWARUPA. The "World-God," i. e., the representation of all the gods in one. It is, naturally, depicted as a many-headed statue and has multiple arms. The rear circle of hands are in all the various hand poses, while other circles contain all the implements and weaponry possessed by the various gods and goddesses. A good example of Biswarupa may be seen just outside the police station at Indra Jatra.

BLACK NIGHT. Kalratri. See DASAIN.

BLUE BEEF. A term used by the English-speaking expatriate community in Nepal to designate the meat of the water buffalo. Beef, in this Hindu nation, has until very recent years been virtually impossible to obtain on the level desired by most Westerners. Many euphemisms have been created to disguise the foodstuff eaten by the foreign community.

BODHI. "Enlightenment" in a religious sense, especially as

regards Buddhism.

BODHISATWA. An old painting from Nepal of the Knowledge-Being, dated in the Tenth Century. It can be found in the Stein collection.

BODHISATTVA. An entity or being dedicating his entire life to striving for bodhi (enlightenment), which becomes his essence. He renounces Nirvana, however, choosing to lead a life of action in order to save mankind.

BODHNATH. A major Buddhist temple outside Kathmandu, near Gauchar, frequented particularly by Tibetan-speaking groups and overseen by the Chiniya Lama. The stupa or temple is purported to hold the relics of Buddha Kasyapa. Also see **BOUDDHA**.

BORIS see **LISSANEVITCH, BORIS**.

BOUDDHA. One of the biggest stupas in the world found five miles east of Kathmandu. Built by King Mana Deva in expiation of his sins on advice of Goddess Mani Jogini, and set on an octagonal base inset with prayer wheels. It is ringed by houses of Lamas or Buddhist priests.

BRAHMA. A Puranic god, one of the "Hindu Trinity" or Demiurges (Brahma, Vishnu, Shiva). The uncreate Brahman created. The creator of all things. The four main castes of Hinduism are related to the parts of Brahma's body from which they originated. The Brahmins came from his head; the Kshatriyas from his arms; the Vaisyas, the traders and farmers, from his thighs and the Sudras or menial class from his feet. Brahma has declined in power as a god, as his job as creator is largely finished, and his existence is more on the philosophical level, not particularly important in the day to day process of life. Worship of Brahma as a god is insignificant when compared with that of Vishnu or Shiva. See **BRAHMAN**.

BRAHMAN. The One, infinite, immutable universal essence. The essence of each living being is the universal soul which comes from and exists in Brahman. By following strict rules of conduct and regulations of caste during many re-incarnations one strives towards the union of the soul with Brahman.

BRAHMANAL. A marked place on the floor where a dying person is placed.

BRAHMINS. The priestly class or caste.

BRI-BTSUM. Daughter of King Amsuverma. Srong-tsan gampo, the King of Tibet married Bri-btsum as well as the Chinese princess, Wen-Cheng. These marriages led to the opening of the trade routes from China to India by way of Nepal. This greatly stimulated the growth of commercial and cultural intercourse between these countries. When the Nepalese princess Bri-btsum went to live in Tibet, she brought to Lhasa with her many Buddhist scholars, painters, and religious teachers. Many monasteries were built in Tibet and a large number of Buddhist scriptures were translated into Tibetan. Buddhism spread rapidly throughout the country. Bri-btsum is to this day worshipped as an incarnation of a star and is adored as "Green Star."

BRIHADARANYAKA UPANISAD. The oldest of the Upanisads (q. v.), dealing with speculations concerning the eternal problems of human thought about God, universe, and man himself. Written in Sanskrit, this Upanisad deals with the time period prior to 600 B. C.

BRITISH EVEREST EXPEDITION OF 1953. Lead by Colonel John Hunt, a party consisting of twelve men began the expedition. It was a well-organized group, with one of the most important articles of equipment being the oxygen tanks. On May 29, 1953, two of the members of the expedition, Edmund P. Hillary and Sirdar Tenzing Norkey reached the summit of Everest.

BRITISH WARS see **ANGLO-NEPALI WAR.**

BROTHER'S DAY. Bhai Tika. See **TIHAR.**

BUDDHA (SIDDHARTA). Gautama Buddha was born Siddharta, son of Suddhodana (a Kshatriya Raja) ca. 550 B. C. (birth date estimated between 566 B. C. and 554 B. C.). He married Yasodharma and they had a son, Rahul. Although a person of means, Gautama Buddha left his wife and son, foregoing all worldly pleasures at the age of twenty-nine to ascertain the cause and end of pain. While meditating, he at last attained supreme knowledge and became Buddha, or the Enlightened One.

He then traveled over the land spreading his religion. He is a being who embodies perfection, theoretically one who has attained Nirvana. He is considered the teacher incarnation of Vishnu. Also, in the Western mind, the term "Buddha" generally refers to Gautama Buddha himself, since he is the embodiment of the universal Buddha for the present eon, as other Buddhas have been in eons past and as others will be in future eons. See BUDDHISM.

BUDDHA JAYANTI. One of the most important days in the Buddhist world, as it is said that on this day Lord Buddha, the Supreme Enlightened One, was born in Lumbini Gardens (in the western Terai region of Nepal) 2512 years ago.

On this day he was also enlightened and died--passing into a state of Nirvana. The day is marked by religious fasting and other holy ceremonies. The Swayambhunath Temple, west of Kathmandu, is greatly decorated and is the center of much celebration. The festival falls on the fourth day of the light half of the month of Baisakh.

BUDDHABHADRA (BUDDHAVATAM SAKA). A Buddhist teacher who visited China in the Fourth Century A. D. He translated the Buddhist religious book, "MAHAVAI-PULYA-SUTRA" into Chinese.

BUDDHAVATAM SAKA see **BUDDHAVHADRA.**

BUDDHISM. The reader is cautioned that the following is only the barest of skeletal outlines of what comprises Buddhism.

At the core of all Buddhism are the Three Signs, or Three Fundamental Truths. They are: (1) "All the constituents of life are impermanent"; (2) "All the constituents of life are full of misery"; (3) "All the constituents of life are without a soul."

The first of the Three Signs is meant to signify that there is no being--there is only a becoming. This is much akin to the Greek philosopher Heraclitus who said, in effect, that there is no "static Being, no unchanging substratum. Change, movement, is the Lord of the universe."

The second of the Three Signs indicates that sorrow is implicit in all individuality. The Gautama Buddha (The Buddha, in Western thinking) reached the conclusion

that desire was the cause of this misery or sorrow. From this conclusion, he developed a cure for the "doctrine of suffering." The cure is embodied in the Four Noble Truths and the Noble Eight-fold Path. The first Truth deals with the existence of suffering in all human experience; the second deals with the origin of that suffering; the third Truth is a statement on the destruction of suffering, and the fourth is a statement of the way which leads to the destruction of suffering. This "way" is the statement of the Eight-fold Path. The eight paths are: Right Views (free of superstition and delusion); Right Aspirations (high and worthy of the earnest and intelligent man); Right Speech (truthful, kindly, and open); Right Conduct (peaceful, honest, pure); Right Livelihood (bringing no danger, hurt or harm to any living thing); Right Effort (in self-teaching and in self-control); Right Mindfulness (the active and watchful mind); Right Rapture (in deep meditation on the realities of life). During the course of the Eight-fold Path, the Buddhist must strive to break the Ten Fetters of Delusion, Doubt, Efficacy of Good Works, Sensuality, Ill-Will, Love of Life on Earth, Desire for a Future Life in Heaven, Pride, Self-righteousness, and Ignorance.

The Third Sign means that we are separate entities or individuals now, but we have no on-going, i. e., permanent "soul" or even temporary soul as an entity in itself. For the reader who wishes to explore this further, consult the topic of the five skandhas.

There is no single Buddha as is often thought by the uninitiated Westerner. There have been several Buddhas before and there is still at least one more Buddha to come.

Buddhism in Nepal is much influenced by Hinduism. These two major beliefs traditionally coexist in the most peaceful manner here. It should be noted that Buddhism, as expounded by the living Buddha himself, the historical Sakya sage, is not--in Western terms--a religion; there is no mention of God or of a soul. See also LAMAISM, TANTRISM, HINDUISM, ANIMISM.

BUTEA. A flowering tree native to the Churia Hills also called chichra, dhak or palak. In English it is called "Flame of the Forest."

BUTTERFLIES. There are over 500 species of butterflies in Nepal. They are found from the warm lowlands up to the snow-covered slopes of the high Himalayas. The

Nymphalidae (Nawabs, etc.), Papilionidae (Swallow-tails), and the Lycaenidae (Blues) are especially well represented. Godavari, at the edge of the Kathmandu Valley is considered one of the best places in Nepal for butterflies. Late April through June are the best times for observing butterflies here. Another peak comes in mid-October.

BUTWAL. A border town in the Terai of Nepal involved in a series of border conflicts between Nepal and British India in 1785.

BUTWAL FAIR see **TRIBENI MELA.**

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CASTES. In addition to being an indication of social and religious status, the word "caste" in Nepal often refers to "tribes" or ethnic groups, e. g., the Newars, Tamangs, Gurungs, etc.

CHAITRA DASAIN. Essentially the same as Bada (Big) Dasain, Chaitra (Little) Dasain is celebrated for only a day or two in the month of Chaitra (March-April). The festival is an official Government holiday, with offices and banks closed. See **DASAIN.**

CHAITYA. A small or miniature stupa (q. v.); also, a more developed or ornate stupa which has the spire-type toran atop it.

The word is apparently also used simply as a synonym for stupa by various people.

CHANDESWARI. A princess of Banepa. Her name means "Goddess Moon." She was accidentally killed by a demon who was in love with her.

CHANDRA GRAHANA. A religious celebration occurring on the day of any given lunar eclipse. The observance is highlighted by fasting, and ceremonial bathing in the holy rivers, especially to appease the evil spirit, Rahu. Gifts of cloth, money, and salt are given to the sweeper caste at this time.

CHANG. Home-brewed beer, drunk especially among the Rais and the Limbus. Also the root from which a kind

of yeast for making the beer is obtained.

CHANGU NARAYAN. Dedicated to Vishnu, this temple is said to be the oldest in the Kathmandu Valley, although this has not been put to scientific test. The usual date ascribed to the temple is 325 A. D. This two-tiered edifice is definitely worth seeing for its carving, both wood and stone, and the mural-like paintings are unique.

The temple is located just beyond Bhadgaon, about ten miles east of Kathmandu. Vishnu Gupta is credited with building the temple which was reportedly improved upon by Hari Dutta, who added the Goddess of China Masta.

CHARAN, SIDDHI. A poet who is known for his emulation and admiration of Keats and Shelley. He is a romanticist, a lover of nature, and a champion of the down-trodden masses.

CHARKHA. An elaborately carved spinning wheel, still to be found in use in relatively more remote regions of the nation. Often considered a work of art by the Westerner, owing to the intricacy of the wood carving.

CHARUMATI. A daughter of Ashoka, she married Devapala, a Kshatriya, and lived in Nepal. She built a monastery in Devapatan (Deopatan) for the spreading of Buddhism.

CHETRADEI. Part of the ruins of the old city of Kapilavastu located on the right bank of the Banaganga River opposite the Tilaurakot citadel. It is triangular in shape and contains ruins of a moat on the western and northern sides.

CHETRIS. This term may be used to mean either 'tribe' or 'caste.' The term is a corruption of the Sanskrit Kshatriya and it means one of the fighting caste. It is applied to the second highest Hindu caste. Devoutly Hindu in their religion, they are fairly strict in their observance of Hindu customs and caste rules. They were military leaders of Nepal for five centuries. Though originally located primarily in the hills of central and western Nepal, they are now widely scattered having been granted extensive landholdings in all parts of the country.

The Nepalese army has had many famous officers in

its ranks who were chetris. One of these was Colonel Bahadur Gambirsing who served under Jang Bahadur and received several awards for his bravery.

CHHANNA. Siddhartha's charioteer who aided him when he left his wife and son.

CHHETRI see CHETRIS.

CHIBAHAL. A small Buddhist monastery or the grounds surrounding a chaitya or stupa (q. v.).

CHILDREN'S DAY see SHRI PANCH BADA MAHARANIKO JANMOHOTSAB.

CHINI LAMA see CHINIYA LAMA.

CHINIYA LAMA. The spiritual leader of Buddhist Lamaism in Nepal, the Chiniya Lama has his headquarters at Bodnath, famous Buddhist temple just outside Kathmandu. The Chiniya Lama is the representative of the Dalai Lama in Nepal. When last known by the authors (1969) the Chiniya Lama position was occupied by one Punya Bajra, who speaks several languages and attended school in India. He was, in 1969, about eighty years of age, a very alert, intelligent, and earthy man who was a pleasure to meet.

CHITAUN see CHITAWAN.

CHITAWAN. One of five governing Districts in the Zone of Narayani. Its main village is Chitawan.

CHITRAKAR, AMAR, 1922- . Chitrakar studied art under the guidance of Mr. Tej Bahadur Chitrakar, Mr. Bala Krishna Sama, and in Private School Bombay, India. He has served as an executive member of the Nepal Association of Fine Art and worked in the Government's Cottage Industry organization in Kathmandu. His work has been exhibited in India as well as Nepal.

CHITRAKAR, TEJ BAHADUR, 1900- . Chitrakar received a Diploma in painting from Government College of Arts and Crafts in 1926. He has taught at the Juddha Art School in Nepal and was an executive member of the Nepal Association of Fine Arts. His work has been on exhibit many times in Nepal.

CHOBABA NHAWAN. A religious holiday in honor of Avalokitesvara, also known as Machhendra. The image of the god is carried from his temple located atop Chovar (Chobbar) Hill and is bathed ceremoniously in the holy Bagmati River at Chovar (Chobbar) Gorge near Kirtipur, south of Kathmandu. The holiday is in the month of Chaitra.

CHOMOLONGMA see MT. EVEREST.

CHORTEN. A mound or monument which may range from quite small to monumental. Of religious significance, a chorten is made, at least in theory, to represent the shape of the contemplating Buddha.

CHOVAR. Located five miles southwest of Kathmandu, this village is famous for its gorge, said to have been cut by Manjushree to drain the water from Kathmandu Valley, believed then to be a lake. The small temple of Adinath is located on the hill top.

CHURIA HILLS. Hills in the Inner Himalaya region bordering the Terai, averaging about 3000 feet in altitude and measuring five to ten miles across. They provide a marked hogback landscape of rugged character and are forested. The soils are, generally speaking, sparse, immature and dry.

CLIMATE. Due to the topographic extremes in Nepal, tropical, temperate, and tundra types of climate are encountered within a short distance of each other. Four major climatic types, marking vertical distribution zones in Nepal are:

1. Humid Tropical Climate--prevails up to an elevation of 3,000 feet and includes Terai, Churia Hills and enclosed Dun valleys. Summers are hot with temperatures exceeding 100° F. Winters are cool, with mean temperatures at 54° F. in the west and 60° F. in the east. There is a variation in summer rainfall of from 70 inches in the east to 35 inches in the west.

2. Moist Sub-Tropical Climate--characteristic of the hill region between 3,000 feet and 8,000 feet. Maximum summer temperatures may approach 90° F. while winters have a mean temperature of 50° F. with occasional frosts. Summer rains are heavy but decrease westwards.

3. Temperate Climate--the higher hills (8,000 to

13,000 feet) come under this division. Summers are cool and short and winters are cold with night temperatures below the freezing-point. Summer rainfall is still dominant and most of the winter precipitation is in the form of snowfall. Frequent thunderstorms, fog, and frosts limit agriculture.

4. Tundra Type--found on the higher grounds above 13,000 feet. Summers are short and cool and the winters are severe and dry. Temperatures remain below 25° F. throughout the year and there is plenty of snowfall. High insulation and strong westerly winds are also characteristic features of the high altitude weather.

The country as a whole has a recognizable seasonal pattern. The two warm periods (February-March, September-October) are brief transitory phases between the hot summer (April-August) and the cold winter (November-January) seasons. The mean temperature for the whole country is 60° F. increasing from north to south and the average rainfall of 60 inches decreases from east to west.

COLLEGES AND INTER-COLLEGES. While the following institutions are affiliated with the Tribhuvan University and are degree-granting institutions, the individual not familiar with the Nepalese education system is cautioned that the quality and quantity of the course offerings at these colleges and inter-colleges (the latter theoretically similar to a community/junior college in the U. S. A.; more like a preparatory school in fact) may vary widely. Many Western educators liken the college system listed here below to a secondary school system insofar as quality and level of work. It must be remembered that education for the masses is not yet an accomplished fact, that there is, in point of fact, an illiteracy factor of some 92%. Therefore, while veracity is needed when listing these institutions as colleges, the Western reader is urged not to compare this system with the more highly developed systems of Europe or the Western Hemisphere.

<u>Name of College</u>	<u>Location</u>	<u>Degrees</u>
Tri-Chandra College	Ranipokhari, Kathmandu	I. A. , I. Sc. , I. Com. B. A. , B. Sc. , B. Com.
Padma Kanya College	Baag Bazar, Kathmandu	I. A. , I. Sc. , B. A.

Nepal National College	Ramshah Path, Kathmandu	I. A. , I. Sc. , I. Com. , B. A.
Nepal Law College	Exhibition Road, Kathmandu	B. L.
Patan College	Patan Dhoka, Patan	I. A. , I. Sc. , B. A.
Bhaktapore College	Bhaktapore, Nepal	I. A. , B. A.
Saraswoti College	Lainchour, Kathmandu	I. A. , I. Com. , B. A.
Sri Ratna Rajya Luxmi Girl's College	Exhibition Road, Kathmandu	I. A. , I. Com. , B. A.
Public Commerce College	Dhobi Chour, Kathmandu	I. Com. , B. Com.
College of Education	Kirtipur, Kathmandu	I. ED. , B. Ed.
Amrit Science College	Thamail, Kathmandu	I. Sc. , B. Sc.
Nepal Commerce College	Patan Dhoka, Patan	I. Com. , B. Com.
Valmееkee Sanskrit Mahavidyalaya	Ramshah Path, Kathmandu	Uttara Madhya- ma, Shastri
Mahendra Morang College	Biratnagar	I. A. , I. Sc. , I. Com. , B. A. , B. Com.
Sri Mahendra College	Dharan	I. A. , I. Com. , B. A. B. Com.
Dhankuta College	Dhankuta	I. A. , B. A.
Mahendra Ratna College	Ilam	I. A. , B. A.
Mechi College	Bhadrapur	I. A. , B. A.
Prithvi Narayan College	Pokhara	I. A. , I. Sc. , I. Com. , B. A.
Sri 5 Mahendra College	Nepalgunj	I. A. , I. Sc. , I. Com. , B. A.
Ramswaroop Ram Sagar College	Janakpore Dham	I. A. , I. Com. , B. A.
Sri Mahendra Bindeaswari College	Rajbiraj	I. A. , B. A.
Sri Thakur Ram College	Birgung	I. A. , I. Sc. ,

Tribhuvan College	Palpa	I. Com. B. A. , B. Com. I. A. , I. Com. , B. A.
Pindeaswore Sanskrit Mahavidyalaya	Dharan	Uttara Madhya- ma, Shastri
Janata Mahavidyalaya	Dang	Uttara Madhya- ma, Shastri
<u>Name of Inter-Colleges</u>	<u>Location</u>	<u>Degrees</u>
Doti Inter College	Silgadi Doti	I. A.
Mahendra Bir Bickram Inter College	Bharatpore Dang	I. A.
Birendra Inter College	Chuhandanda	I. A.
Birendra Intermediate College	Chitwan	I. A.
Dhaulagiri Inter College	Banglung	I. A.
Inter College	Kunchha, Lamjung	I. A.
Sirha Inter College	Sirha	I. A.
Bhojpur Inter College	Bhojpur	I. A.
Adarsa Mahavidyalaya	Biratnagar	I. A.
Nepal Youbak Mahavidyalaya	Kampucoat	I. A. , I. Com.
Mahendra Ratna Public College	Basantpur	I. A. , I. Com.
Ananda Kuti Science College	Swayambhu	I. Sc.
Lalit Kala Mahavidyalaya	Bhotahity	I. F. A.
Laxmi Narayan Sanskrit Mahavidyalaya	Matihani	Uttara Madhyama
Yagya Balkya Sanskrit Mahavidyalaya	Janakpore	Uttara Madhyama
Agriculture College	Pulchowk	I. Sc. Ag- riculture
Gulmi Inter College	Gulmi Tamghas	I. A.
See TRIBHUVAN UNIVERSITY.		

THE COMMONER. One of three English newspapers, this particular publication has not yet (1971) succeeded as a vehicle of news at any level.

COMPANY MOHAR see KAMPANI.

CONSTITUTION. The Constitution of Nepal was promulgated by the late King Mahendra on December 16, 1962. It is a relatively unique document drawn up by the King in consultation with his advisers.

The Constitution, aside from providing for the pan-chayata system of government, grants to the people "all such fundamental freedoms which are essential to the full development of the individual personality and to democratic living." Among the fundamental rights guaranteed by the Constitution are:

The Freedom of speech and expression;

The Freedom to assemble peaceably and without arms;

The Freedom to move or reside in any part of the country;

The Freedom to acquire, enjoy or dispose of property.

Discrimination against any individual on the basis of religion, race, sex, or caste is outlawed in the application of law. No individual can be deprived of his liberty or property except in accordance with law. There is enforcement machinery for these rights built into the Constitution.

The Constitution also stipulates the fundamental duties of all citizens. These are: Devotion to the Nation; loyalty to the State; and the exercise of one's rights with due regard to law and without encroaching upon the rights of others.

The sovereignty of the country is vested in the King and all powers--legislative, executive, and judicial--emanate from the Crown. These powers are exercised by the King through the bodies established by or under the Constitution and other laws.

There is a Council of Ministers to aid and advise the King in the exercise of his functions. The Crown may designate any Minister as Chairman or Vice-Chairman of the Council of Ministers. The Ministers are responsible to the King and may be removed by him. A Minister may also be removed from office if a no-confidence vote, passed by a two-thirds majority of the members present and voting in the Rashtriya Panchayat, is approved by the King.

The Constitution also provides for a State Council (Raj Sabha), which has the duty of proclaiming a successor to the Throne in the event of the demise of the King. The State Council also names a regent or a council of regency should the King be under eighteen

years of age.

There is also a Standing Committee of the Raj Sabha, consisting of from seven to fifteen members which is advisory to the King on various matters specified in the Constitution. The Raj Sabha per se is constituted by certain ex officio members--the Chief Justice, the Chairman of the Rashtriya Panchayat, the Ministers of the Crown, and other members named by, and who serve at the pleasure of the Crown.

In that the King has the ultimate responsibility for protecting the sovereignty and integrity of the Kingdom, he may, under the Constitution, suspend any or all of the articles of the Constitution and assume unto himself any or all of the powers exercised by the Rashtriya Panchayat or any other governmental body or authority, provided that he is satisfied that a grave emergency exists, such as threatens the security of the State through war, external aggression or internal disturbance. Such a state of emergency may continue until the Sovereign is satisfied, after consultation with the members of the Standing Committee of the Raj Sabha and the Steering Committee of the Rashtriya Panchayat that the grave emergency no longer exists.

The Constitution may be amended by Royal Proclamation, issued after consultation with a special committee and when it is agreed by a two-thirds majority of this special committee. This special committee is comprised of the members of the Standing Committee of the Raj Sabha and the Steering Committee of the Rashtriya Panchayat.

The Constitution makes no provision for political parties. They are, in fact, outlawed as unnecessary at this time, having been replaced by the Panchayat System. Also see PANCHAYATA and HISTORY--THE KINGDOM.

CONSTITUTION DAY see SAMBIDHAN DIVAS.

COUNCIL OF MINISTERS. The major advisory board to the King. Presently, the Council is comprised of seven members, who see over eighteen separate major functions of government. These functions are grouped as follows: (1) Prime Ministry, Finance, General Administration and Palace Affairs; (2) Home and Panchayat, Land Reform, Food and Agriculture; (3) Defense, Forests; (4) Foreign Affairs, Health, Information and Broadcasting; (5) Public Works, Communications and

Transport, Water Resources and Power; (6) Industry and Commerce; (7) Education, Law and Justice. It is entirely possible that a different number of Ministers may exist from time to time and that the person occupying any given Ministry may change quite often, for the government is still in a formative stage and is often plagued with internal and external problems. Also see CONSTITUTION.

COW'S DAY. Luxmi Puja. See TIHAR.

CRORE. Unit of measure; one hundred lakhs (q. v.), or ten millions. Used almost exclusively in conjunction with currency, e. g. one crore of rupees.

CROWN OF NEPAL, THE. The royal headgear of Nepal deserves special mention. It is seen imprinted and rubber-stamped, along with the crossed khukris, on virtually all documents and may be thought of as the unofficial "seal" of the nation. The value of the crown is said to be in excess of \$2 million (U. S.). Embroidered with pearls and set with diamonds up to five-eighths of an inch square and emblazoned with countless emeralds (one is 1 1/4 inches long) to the point they are clustered all about the edge of the bonnet and hang down like grapes set in silver, the piece is topped off by a back-swept, jewel-encrusted appendage into which a three-foot-long arc of Bird of Paradise plumes are fastened.

CROW'S DAY. Kag Tihar. See TIHAR.

CURRENCY. Nepalese Rupee, divided into 100 Paisas or Pice. Rate of Exchange: Rs. 10=\$1.00 (U. S.).

CUSTOMS REGULATIONS. All baggage must be declared and cleared through customs at the port of entry. The duty on articles brought by the visitor varies; personal effects are permitted free entry. Unlicensed firearms are prohibited; a license must be obtained for firearms from the authorities concerned. Curios bought by tourists must be cleared and a certificate obtained from His Majesty's Government Department of Archaeology.

A tourist may bring in dutiable goods such as tobacco and liquors free of duty and other taxes subject to the following limits:

1. 150 cigarettes, 20 cigars
2. one bottle of liquor, two bottles of beer

3. one camera, five rolls of film
4. one set binoculars
5. one movie camera, two reels of film
6. one tape recorder with four tapes

-D-

DAHL. A foodstuff in widespread use throughout most of Nepal and other surrounding areas. Pulse.

DAILEKH. One of five governing Districts in the Zone of Bheri. Its main village is Dailekh.

DAKSHINKALI. Situated in Kathmandu, this area has the famous temple of Dakshinkali at which pilgrims congregate every Saturday.

DAL see **DAHL.**

DAMAN. A village, look-out spot, and stopover place on the Tribhuvan Rajpath (the highway to India), Daman is situated fifty miles southwest of Kathmandu. An extraordinary view of the world's highest peaks is afforded the visitor to Daman which is at its best in the sunny winter months and spring when the flowers are in bloom.

DANDELDHURA. One of four governing Districts in the Zone of Mahakali. Its major village is Dandeldhura.

DANG DEUKHURI. One of five governing Districts in the Zone of Rapti. Its main village is Ghorahi.

DARBAR SQUARE, BHADGAON. The main square of the city of Bhadgaon containing innumerable temples and other architectural showpieces.

DARBAR SQUARE, KATHMANDU. The area of Kathmandu which was the focal point of Royalty; the old main square of the city. The site of the former royal palace and the location of major state functions to this day, e. g., coronations, royal weddings, etc.

DARBAR SQUARE, PATAN. Located in Patan, the main tourist attraction in Patan is Darbar Square which contains many ancient palaces, temples, and shrines.

DARCHULA. One of four governing Districts in the Zone of Mahakali. Its major village is Darchula.

DASAHARA. The Festival of New Fruits and Vegetables signifies the coming of the new crop season. On this day, many people worship in the holy river in order to give thanks for the new crops. Some eat ten different kinds of green vegetables to celebrate this occasion. This celebration occurs in the month of Jestha, in the light half of the moon.

DASAIN. This is the national festival of Nepal. It is celebrated with great pomp and grandeur all over the country. It commemorates the victory of goddess Durga over the evil demon, Mahisusur, and glorifies the victory of good over evil. During the ten day period of this festival, houses are decorated, relatives travel to visit their families, etc. There are several festivals going on during Durga Puja including: the Festival of Fulpati in which government officials don national dress for a procession; Maha Asthami or Kalratri, the Black Night; Maha Navami, the day of the sacrifice of the animals--the type of animal used depending on the economic level of the family--because the evil god Mahisusur is said to have terrorized the earth in the guise of a buffalo; and Vajaya Dasami, the day of the victory of good over evil. Dasain is an official Government holiday, occurring in the month of Aswin, starting on the first day of the light half of the moon and lasting for fifteen days until the full moon. All Government offices and banks are closed.

DASARATHA. King of Kosala while Sirdhwaj Janaka ruled Videha. Dasaratha's son, Rama married Sirdhwaj Janaka's daughter, Seeta. They were the "perfect couple" and have many epics told about them.

DASARATHARAMA. Rama, the son of Dasathara, the human form which Vishnu assumed to destroy Ravan, the ten-headed emperor of Lanka, Ceylon. Rama was aided by Hanuman, the monkey god, and crossed the bridge to Ceylon and slew Ravana.

DASHAMI GUTHI. Among the Newari, a structure or institution or group whose duty is the propitiation of the goddess Ajima on the tenth day of each month.

DASS, SUBANANDA. First literary author in Nepal, his first work was the heroic exploit of Prithvi Narayan Shah (1723-74), the Maker of Modern Nepal.

DATTATRAYA TEMPLE. Said to have been built from the trunk of a single tree during the reign of King Yakshya Malla and repaired by Bishwa Malla in 1417 A. D.

DAY OF THE DEVIL see GHANT KARNA.

DAY OF SOWING THE SACRED BARLEY see GHATASTHAPANA.

DAYAVATI. Wife of Jayaprakash Malla, who joined in the successful conspiracy to overthrow her husband. He fled and later regained the throne. See also MALLA, JAYAPRAKASH.

DEEP. The ceremonial funeral pyre of the Hindus. A Newari word.

DEHRA DUN. A Nepalese district--one of many ceded to the British at the termination of the Anglo-Nepali War of 1814-1815 by the Treaty of Sagauli. This loss reduced Nepal to approximately its present boundaries.

DEKHA. A ritual carried out among the Newar Buddhists. Those who go through the ceremony are then a member of a secret worship society dedicated to the goddess Ajima.

DEO-CHHAYA. A ritual involving offerings of food to Digu-Deya at the Chhoyala-bhu feast which occurs during the festival of worship to Dewali (q. v.). Practiced among the Newars.

DEPARTMENT OF IMMIGRATION OF HIS MAJESTY'S GOVERNMENT. Located in Kathmandu, Nepal; tourists must obtain a permit from this department to visit most other parts of the country.

DEVA BRAHMIN. A Brahmin caste which serves as the priestly class for the Newars. Also known as Guru-Baje among other names.

DEVAPUTRA. The "Son of God," a flying, celestial form represented as a child in Hindu religion.

DEVATA. In Nepalese (especially Hindu) religion, a devata is a celestial being.

DEVI. A consort of Shiva and a powerful goddess in her own right. She is pictured as both the beneficent Mother Goddess, but also may have terrifying attributes. She has at least four arms and is occasionally attended by elephants. She may carry the skull cup and other weapons and, in certain forms, a mirror is symbolic of her. Also, simply, a goddess.

DEVI, LEELEA. The first Nepalese woman to receive a Ph. D. She completed her degree in Home Economics with a specialty in teacher education in 1968. This degree was earned during the three years she spent at Southern Illinois University, Carbondale, Illinois. She was awarded several honors and scholarships during this time. Prior to coming to SIU, she received a B. A. at Tribhuvan University in Nepal and an M. S. in Education at the University of Oregon. She has now returned to Nepal and has returned to the field of teaching.

DEWALI. A deity among the Newars. Dewali serves as a uniting element among the agnate members of the community. The entire concept is wrapped up in ancestor worship. Dewali is also known as Digu or Digu-Deya.

DEWALI GUTHI. An organization or social structure or group among the Newars which is aimed at the perpetuation of the worship of ancestors, primarily through special feast days. See DEWALI.

DEWALI PUJA. A special day of worship of Dewali or Digu taking place annually between the first of the bright half of the month of Baisakh and the sixth day of the bright half of the month of Jaistha. Also see DEWALI.

DHADING. One of eight governing Districts in the Zone of Bagmati. Its main village is Dhading.

DHANKUTA. One of five governing Districts in the Zone of Kosi. Its main village is Dhankuta.

DHANUSHA. One of six governing Districts in the Zone of Janakpur. Its main town is Janakpur.

DHANYA PURNIMA. This holiday is celebrated by Newar farmers and small land-owners when the rice is completely harvested and stored. Special rice cakes are made from new rice flour, filled with molasses, and shared by family members. The observance falls in the month of Marga on the day of the full moon.

DHARAHARA. A tall, thin tower some 200 feet tall in downtown Kathmandu. The tower was built at the instruction of Queen Tripura Sundari, consort of Rana Bahadur Shah, in 1825 A. D. (1882 B. S.). Some religious connotation is attached to its building, but the main reason seems to have been that the Queen wanted a place from which she could get an over-view of the Kathmandu Valley. It is erroneously and popularly thought to have been built by Bhim Sen Thapa, the famous Prime Minister who saw Nepal through the Anglo-Nepali War. He is supposed to have built it as a defensive lookout tower. Since it never was used for the purpose, so the story goes, it was called "Bhim Sen's Folly." There are several other popular fables about the tower. Presently it is closed to the public owing to the suicides which have occurred there.

DHARMACHAKRA MUDRA. The hand pose indicating the turning of the wheel of the doctrine. The right hand is held palm outward in front of the breast, the tip of the first finger touching the tip of the thumb. The left hand is held palm inwards a little beyond the right hand. The tips of thumb and forefinger of the right hand touch the end of one of the fingers of the left hand.

DHARMADEVA. Lichchhavi king of Nepal in the Fifth Century A. D. known for his valor. He was the father of Manadeva.

DHARMAKAR. A follower of Bodhisatwa Manjusri who, in "The Legend of the Valley," accompanied him to the Lake of the Serpent. The ruler made a valley by draining the lake and Dharmakar became the first ruler of this valley--Nepal.

DHARMSALA. A colonnaded building near the ghats to which the faithful Hindu is brought when dying in order that he may expire in proximity to the holy river--the Bagmati in Nepal being the most famous of the holy streams.

DHAULAGIRI see **DHAWALAGIRI ZONE**.

DHAWALAGIRI ZONE. One of the fourteen governing Zones of Nepal, located in the north-central portion of the country. Bordered on the west by the Zone of Karnali, on the south by the Zones of Rapti and Lumbini, on the east by the Zone of Gandaki and on the north by the People's Republic of China. The four governing Districts are: Dolpa, Mustang, Magdi and Baglung. There are ninety-nine village panchayats in this Zone, major ones being: Tarakot, Beni, Mustang and Baglung. There are no town panchayats. Population (1971): 277,000 (135,000 males, 142,000 females).

DHUI. A Tibetan and Sherpa(?) name for a demon spirit among the dead.

DHULIKHEL. A small but ancient town situated 5,000 feet above sea level on the Araniko Rajmarg (Kathmandu-Kodari Highway), some twenty miles east of Kathmandu. It is famous for its scenic beauty and its old traditional art.

DHUMJU FESTIVAL. A festival held in the month of Jestha (April-May) whose dominant element is masked dances set to music.

DHUNJYA MUNJYA. A tall, slender pole with multi-colored ribbons, bunting, or other material fastened to it, usually carried at the head of any festival procession.

DIGU see **DEWALI**.

DIGU-DEYA see **DEWALI**.

DILA PUNHI. A festival day dedicated to the teacher. This Newar festival occurs on the fifteenth day of the bright half of the month of Asadh.

DIPLOMATIC RELATIONS. As of January 1, 1972 Nepal maintained diplomatic relations with forty-seven nations at the ambassadorial level plus four other nations at the consular and/or trade level. In the Embassy list are: Afghanistan, Algeria, Argentina, Australia, Belgium, Bulgaria, Burma, Canada, Ceylon, Chile, China (People's Republic of), Czechoslovakia, Denmark, France, Germany (Federal Republic of), Greece, Hungary, India,

Indonesia, Iran, Iraq, Israel, Malaysia, Mongolia, Netherlands, New Zealand, Pakistan, Philippines, Poland, Rumania, Singapore, Spain, Sudan, Sweden, Switzerland, Thailand, Turkey, United Arab Republic, United Kingdom, United States of America, Union of Soviet Socialist Republics, Yugoslavia.

At the Consular and/or Trade levels, Nepal deals with the Democratic People's Republic of Korea, the Republic of Korea, Bulgaria and Poland.

Nepal is a member nation of the United Nations.

Royal Nepalese Missions abroad are located in Burma, China (People's Republic of), France, Germany (Federal Republic of), India, Japan, Pakistan, Thailand, United Arab Republic, United Kingdom, Union of Soviet Socialist Republics.

DISEASE. Still endemic and big killers in Nepal are cholera, smallpox, beriberi, typhoid, hepatitis, malaria, tuberculosis, leprosy and dysentery--just to mention a few. The average life-span of the Nepalese is less than thirty years. Of some 785 patients examined in Kathmandu in 1960, over 20% had amoebic dysentery. It is estimated that a full 75% of the population has never seen a medical doctor, and that figure seems low. Many less known fevers and diseases prevail in the various regions of the nation, depending on the climatic conditions encountered.

DISTRICTS. Governing areas within governing Zones. See ZONES.

DIWALI see TIHAR.

DOG'S DAY. Kukur Tihar. See TIHAR.

DOLAKHA. One of six governing Districts in the Zone of Janakpur. Its main village is Charikot.

DOLPA. One of four governing Districts in the Zone of Dhawalagiri. Its main village is Tarakot.

DORJE. A representation of a thunderbolt that has become the Buddhist symbol of priestly authority. According to the story, Buddha took the thunderbolt from a Hindu god and brought it to Earth and saved the world from being destroyed by it. Also see VAJRA.

DORJEE see DORJE.

DOTI. One of five governing Districts in the Zone of Seti. Its major village is Silgarhi.

DRI. A female yak.

DUDH KOSI RIVER see RIVERS.

DUGU CHHAYAYE-GU. The ritual act of sacrificing a goat to any given god or goddess. A Newari term.

DUKHA PIKHA. The ritualistic wrapping of the dead in white cloth, including the stitching up of the cloth--in preparation for cremation. A Newari term.

DUNS. Wide valleys. See SIWALIK RANGE.

DURBAR SQUARE see DARBAR SQUARE.

DURGA. Also known as Parvati and Kali. Wife of Shiva. Tantric religious lore ascribes to her the role of slaying powerful demons and considers her to be the essence of power in her manifestation as Durga or Kali.

DURGA PUJA see DASAIN.

DUVADI, KESHAVA, 1921- . Duvadi received a Diploma in Painting from Sir J. J. School of Fine Arts, Bombay, India, in 1946. He has served as Vice-Chairman of the Nepal Association of Fine Arts and the National Committee of International Association of Fine Arts in Nepal. He is also a member of the National Commission for UNESCO in Nepal. His art work has been exhibited many times in Nepal and India.

DZO. A highly prized draft animal of the north and west of Nepal and in Tibet. A cross between the yak and mountain cattle.

-E-

EARTH WITNESS MUDRA. The hand pose used by gods and goddesses to witness the earth. The hand points toward the earth, palms inward, fingers extended.

EARTHQUAKES. Nepal is famous, or infamous, for the number of earth tremors experienced there. This is not extraordinary, of course, in light of the "growth" of the mountains still taking place in and around the nation. Several devastating quakes have rocked the nation, one several hundred years past undoubtedly the cause of the draining of what is now the Kathmandu Valley. The most destructive tremor in recent times occurred in 1934 and is known as the Nepal-Bihar Earthquake. Many towns and villages were severely damaged or even obliterated and an undetermined number of people killed. An interesting side-light is that while many more modern buildings are regularly destroyed or damaged, the famous wooden temples throughout Nepal are rarely affected. Folk tales ascribe the salvation of the temples to various gods, particularly Bhairav or a consort god or goddess.

EAST INDIA COMPANY, THE. Originally a commercial firm born in Great Britain, the Honourable East India Company became a potent political power in its own right, indistinguishable in great part from the monarchy at home--so far as those in the colonies were concerned. The Company's greatest influence in Nepal was felt during the late Eighteenth and early Nineteenth Centuries. Conflict between the Gurkha King Prithvi Narayan and representatives of the Company led to the Anglo-Nepali War of 1814-1815 (q. v.).

ECLIPSE OF THE MOON see CHANDRA GRAHANA.

ECLIPSE OF THE SUN see SURYA GRAHAN.

EKADASIS. Meatless fast days in Nepal, observed officially two days of each Nepali calendar month--the eleventh day of the light half of the moon and the eleventh day of the dark half of the moon. The orthodox will not partake of any meat on these days; the government officially prohibits slaughter of animals on these days, and butchers are prohibited from selling meat. Any criminal who is to be executed on an eleventh day must have his execution postponed until the following day owing to the prohibition against slaughtering.

ELECTRIC CURRENT. Nepal uses 220 volts A. C. Most of the important cities of the Kingdom are electrified.

ENTRY POINTS. Visitors intending to enter Nepal through India by land may come through:

- | | |
|----------------|-------------------|
| 1. Gauriphanta | 7. Jayanagar |
| 2. Tikunia | 8. Jogbani |
| 3. Naugarh | 9. Jarwa |
| 4. Rupaidia | 10. Nirmali |
| 5. Nautanawa | 11. Kararnia Ghat |
| 6. Raxaul | 12. Sauratgarh |

EROTIC SCULPTURE see TEMPLE CARVINGS.

ETHNIC GROUPS see HISTORY.

EXHIBITION OF THE BUDDHIST TEMPLE GODS see BAHU DEO BOYEGU.

EXPORTS AND IMPORTS. While trade with India has been, and continues to be, the major part of Nepal's foreign trade, it is impossible to obtain figures on the monetary value attached to that trade since 1966-67--a fact which renders the statistic virtually useless. An idea of the quantity of trade may be inferred from the Rastra (National) Bank's exchange operation in Indian currency which, in fiscal year 1969-70 sold 316.8 million Indian rupees (an increase of 5.2% over the previous year) and purchased 337 million Indian rupees (a decrease of .8% from the previous year). While tied geographically, politically, and--to an extent--militarily, to India, Nepal is striving to develop a viable export-import market with overseas nations. The major exports and imports and their quantities, listed by fiscal year and in millions of Nepalese rupees (presently, Rs. 10=\$1.00 U. S.) are given in the table below:

Exports to and Imports from Overseas Countries
(1967/68--1969/70)

(In millions of rupees)

	1967/68	1968/69	1969/70
Jute	49.7	68.4	49.1
Jute Manufactures	32.5	36.9	26.2
Bristle	6.9	14.2	16.8
Mica	1.4	9.3	8.7

	45		Fagu
Musk and Feathers	0.3	4.5	4.2
Curios	1.5	1.9	3.1
Miscellaneous	2.5	10.8	13.0
Total Exports	94.8	146.0	121.1
Raw Materials	15.0	20.3	29.1
Construction, Transport and Agricultural Equip- ment	9.7	10.4	13.9
Food and Food Articles	6.6	8.5	2.5
Luxury Goods	13.5	6.1	15.0
Machinery and Spare-parts	8.5	5.5	12.2
Beverages and Tobacco	0.9	3.3	1.8
Miscellaneous	4.3	35.7	47.5
Total Imports	58.5	89.8	122.0
Balance of Trade			
Surplus (+) or Deficit (-)	+ 36.3	+ 56.2	-0.9

-F-

FAGU see HOLI.

FATHER'S DAY see GORKARNA AUNSHI.

FESTIVAL OF BALAJU see BALAJU JATRA.

FESTIVAL OF COLOR see HOLI.

FESTIVAL OF GODDESS OF WEALTH. Luxmi Puja. See
TIHAR.

FESTIVAL OF INDRA see INDRA JATRA.

FESTIVAL OF KUMAR see SITHI.

FESTIVAL OF LIGHTS see TIHAR.

FESTIVAL OF NEW FRUITS AND VEGETABLES see
DASAHARA.

FESTIVAL OF THE COW see GAI JATRA.

FESTIVAL OF THE HORSE see GHODA JATRA.

FESTIVAL OF THE LIVING GODDESS see KUMARI JATRA.

FESTIVAL OF THE RED MACHHENDRA see MACHHENDRANATH RATH JATRA.

FESTIVAL OF THE SNAKE see BISKET.

FIFTH DAY OF THE SNAKE see NAG PANCHAMI.

FIRST DAY OF MAGH see MAGH SANKRANTI.

FIRST DAY OF SPRING see BASANT PANCHAMI.

FIRST DAY OF THE YEAR FOR THE NEPAL ERA. Mha Puja see TIHAR.

FLAG, NEPALESE. The Nepalese flag is a unique, two-peaked banner (with the points extending outward), the peaks representing the nation's mountains. These red triangles are edged in blue and carry white emblems representing the crescent moon (in the top triangle) and a twelve-pointed sun (in the bottom triangle).

FLORA AND FAUNA. Owing to the extreme contrasts in climate, ranging from tropical to Himalayan, the flora and fauna of Nepal also have extreme ranges.

Vegetation ranges from tropical deciduous forests, elephant grass, acacia catechu, Dalbergia sissoo, Zyziplus jujuba, Shorea, Pinus longifolia, to the broad-leaf Schima wallichii, Castonopsis indica, Dendro calamns, Alnus nepalensis, rhododendron arboreum, caks, magnolia, alders and poplar, to evergreen oaks, rhododendron, Juglans regia, Michelia excelsa, Fraxinus floribunda, Arundinaria, cedar, spruce, Betula utilis, juniper, cypress, orchids, moss and lichen, to dwarf rhododendron, juniper, birch, Anaphalis nubegena, Caragana bushes, violets, primulas and Stelleria chamaejasme. In short, name your plant and you will tend to find it in Nepal.

Fauna runs a similar gamut. A partial list of game animals includes: Musk deer, snow leopard, black leopard, clouded leopard, swamp deer, spotted deer, barking deer, blackbuck, tiger, bear, water buffalo,

wild boar, pheasant, partridge, pigeon, red fowl, snipe, peafowl, etc.

Fishing for both subsistence and game is excellent. Some of the varieties found are: sahar (mahseer), katile, rewa, kande, asla, junge, gardi, chhuchhe bam, Dudlee Carp, etc. The asla is a river trout.

FOREIGN RELATIONS. Most of Nepal's foreign policy problems quite naturally settle on the People's Republic of China and India. Nepal is quite literally surrounded physically and politically by these two behemoths. Nepal has tried to steer a path of neutrality and officially is friendly to both of her giant neighbors. During the Sino-Indian border crisis in 1962, Nepal was able, in fact, to maintain almost total neutrality. On international issues, Nepal appears to have followed a non-aligned and neutralist policy with some regularity. Nepal generally tends to vote with the Afro-Asian groups in the United Nations, an organization in which Nepal has held membership since 1955.

Formal relations with the People's Republic of China were established through a treaty of friendship signed by the two countries in 1956. At that time, Nepal relinquished a small amount of extraterritorial rights it had held in Tibet as a result of mid-Nineteenth Century wars. The status of the undemarcated, 650-mile mutual border was settled by a 1960 treaty. The Chinese have promised extensive economic aid to Nepal. To date, the only major project completed by such aid is the rather excellent highway from Kathmandu to the Tibetan border.

Owing to the strong cultural, religious, linguistic and economic ties with India, Nepal somewhat naturally tends to be closer in its associations with India than with China. India has signed a defense pact with Nepal and, recognizing Nepal's key position in the Himalayan defense perimeter of the Indo-Pakistan subcontinent, has made strong protestations that it will not countenance any territorial encroachments of Nepal by any nation--meaning China.

Indo-Nepali relations are not altogether smooth, however. A very touchy situation arose soon after the late King Mahendra reassumed direct control of the Government in 1960. Nepalese exiles, using India as a staging area, launched guerrilla attacks into Nepal and general criticism of Mahendra's actions was widespread in India. This situation tended to ameliorate quite rapidly upon the

Chinese incursion into Indian territory in 1962. India still reportedly carries on a program of petty harassment through exercising Customs prerogatives on frequent occasions, often shutting the border in effect, and cutting off or cutting down on the quantity of supplies being shipped or trans-shipped to Nepal. On the other hand, India has provided Nepal with substantial economic aid, which approximates \$15 million dollars annually. Indian projects have covered a wide spectrum of activities, including road-building, health, culture, education, hydroelectric dams, and industrial projects.

Nepal and the United Kingdom have maintained officially friendly relations and various forms of official representation for more than 150 years and, at the present time, the relationship, with Ambassadors being exchanged, is genuinely friendly. Nepalese nationals continue to serve in the "Gurkha" regiments of the British Army and Britain maintains a recruiting station in eastern Nepal.

The Soviet Union has had a resident Embassy in Nepal since 1959 and has provided Nepal with some economic assistance, mainly for industrial purposes. A seventy-five mile road in southern Nepal has been built with aid and technical assistance from the Soviets. The United States and Nepal established formal relations in 1947 and the United States Embassy was opened in Kathmandu in 1959. An aid program was begun in 1951 by the United States and, as of 1969, approximately \$110 million in assistance, about one-half in Indian rupees through Public Law 480, has gone to Nepal. Some limited military assistance has gone to the Royal Nepalese Army. Israel has been instrumental in training Nepalese paratroops in recent years. In 1972, Nepal had extended diplomatic recognition to forty-seven nations while prior to 1951, there had been only two nations recognized.

Tourism from Europe, Asia, and the Western Hemisphere is burgeoning and the tourists are most welcome, although the Nepalese Government issues a standard tourist visa good for fifteen days only (renewable in-country), and then only for visits in Kathmandu, Pokhara and Chitawan. Any other travel done outside of the Kathmandu Valley requires a special permit obtainable in-country from the Home Ministry. Also see DIPLOMATIC RELATIONS.

Nationale d'Alpinisme at Chamoniz, France, in the Spring of 1955 led a French expedition from the Barun Valley to the summit of Makalu (27,790 feet). This was the first time in history that all the members of an expedition had reached the summit.

FULLMOON DAY OF THE SACRED THREAD see JANAI PURNI.

FULLMOON OF THE MONTH OF MAGH see MAGH PURNIMA.

FULPATI see DASAIN.

-G-

G. P. P. see GURKHA PARISHAD PARTY.

GAI JATRA. This colorful and picturesque celebration, in August, takes place in the Kathmandu Valley. Families who have had a death of a member during the previous year take part by disguising themselves as cows and parading through the streets. There is much dancing and singing and dramas held out-of-doors during the celebration. Gai Jatra--Festival of the Cow--is an official, half-day Government holiday, falling on the first day of the dark half of the month of S(h)rawan.

GAJA. Hashish or, currently, also a word used to describe marijuana, hemp, or 'pot.'

GANDAK RIVER see RIVERS.

GANDAKI BASIN see KALI BASIN.

GANDAKI ZONE. One of the fourteen governing Zones of Nepal, located in the north-central portion of the country. Bordered on the west by the Zone of Dhawalagiri, on the south by the Zones of Lumbini and Narayani, on the east by the Zone of Bagmati and on the north by the People's Republic of China. The seven governing Districts are: Manang, Parbat, Kaski, Tanahu, Gurkha, Sayanja and Lamajung. There are 373 village panchayats in this Zone, major ones being: Manang, Kunchha, Gurkha, Bandipur, Jharkham, and Kusma. There is one town panchayat: Pokhara. Population (1971):

1, 010, 000 (489, 000 males, 521, 000 females).

GANESA see **GANESH**.

GANESH. A child of Shiva, Ganesh is a very popular and much-worshipped god. He has the power to clear the way for a successful completion of a desired undertaking. He is elephant-headed and is known as the lord of all the good and bad demons of Shiva's train. In addition to his elephant head, he is pot-bellied and has a small body with short legs. He may be holding a tooth, an apple, a sweetmeat, an elephant goad, a noose, a snake, a rosary or a hatchet. His vehicle is the rat.

GANESH PANDEY. A leader of the Brahmins and Kshatriyas who led the rebellion on Liglig and Gorkha.

GANGA MAI JATRI. This occasion is celebrated only at the Pashupatinath Temple and may have originated in honor of the ancient Queen Ganga who was instrumental in the building and continued veneration of this famous temple. This holy day comes in the month Asadh.

GANGARAM RANA. A past leader of the Magars who supported a united Nepal and had a leading part in getting Dravya Shah to the throne of Gorkha.

GANJA see **GAJA**.

GARGI VACHKANAVI. A woman questioner or inquisitor in Sirdhwaj Janaka's court, who questioned Yajnyavalkya to determine if he qualified as a great philosopher. Her position in the court is frequently cited as a testimonial to the intellectual attainment of the women in Nepal.

GARHWAL. A Nepalese district--one of many ceded to the British at the termination of the Anglo-Nepali War of 1814-1815 by the Treaty of Sagauli. This loss reduced Nepal to approximately its present boundaries.

GARUDA. The man-bird image, found as the vehicle or attendant of various gods. Garuda has the body of a man and large wings which fold out from the shoulders. He is often seen in a kneeling position in front of shrines.

GATHE MANGAL see **GHANTA KARAN**.

GATHE MUGA see GHANTA KARAN.

GAURI. One of the names of the consort of Shiva, interpreted as "The Brilliant."

GAUTAMA BUDDHA see BUDDHA.

GEOGRAPHY see NEPAL.

GEOLOGY. Geologically, Nepal is highly diverse, especially in light of the relatively small size of the nation. For the most part, the geological history of the nation is devoid of fossiliferous rocks which tends to make the geological correlation more difficult of interpretation. Using radiometric methods on controlled samples from better known areas of the nation, the Nepal Geological Survey, a branch of the Ministry of Industry and Commerce, has identified rock formations in the following ages: Post Mid-Miocene; Cretaceous; Early Tertiary; Precambrian; Late Mesozoic; Ordovician-Silurian; Late Precambrian; and Paleozoic.

From the standpoint of significant mineral deposits and other natural resources, the following groups have been listed as having economic potential for the nation: Coal, Cobalt, Copper, Graphite, Groundwater, Iron, Lead, Limestone, Magnesite, Mica, Petroleum, Phosphate, Semi-precious stones (e. g. , tourmaline in a variety of colors, quartz, garnet), Pyrite, Talc, and Zinc.

GHANTA. Literally, "bell." The Tantric symbol of the female principle and passivity. Held in the hand of any given female deity. The male deities generally will hold the vajra, (q. v.). The handle of the bell resembles one end of the vajra. Also see JANTRA.

GHANTA KARAN. This holiday, marking the end of the planting season, is celebrated in Kathmandu by decorating street crossings with cross-set, three legged poles of bamboos with green leaves. The Newars see this day as the "Day of the Devil" and their efforts are aimed at driving away the devil from their homes. The observance comes in the midst of the dark half of the month of S(h)rawan.

GHAT. River-side steps or terraces, giving access to the water. The "burning ghats" or funeral pyres are the

most striking, famous, or infamous in the mind of the Westerner. It is on these latter ghats that cremation of the dead Hindu occurs, with the ash later committed to the holy river.

GHATASTHAPANA. This is the Day of Sowing the Sacred Barley. It is an official holiday and on this day the family heads sow the sacred barley. Ten days later, barley sprouts are worn in the hair. The nine nights during which ceremonial bathing in the holy rivers occurs in the wee hours of the morning, is known as Nawaratri (q. v.) or the "Nine Nights." All Government offices and banks are closed on the actual holiday, occurring on the first day of the light half of the month of Aswin.

GHEE. Clarified yak's butter. Used in temple lamps as fuel, for cooking in urban areas, and as foodstuff. Often the consistency of yogurt, to which some compare it, ghee has been one of the major exports of Nepal.

GHI see **GHEE.**

GHODA JATRA. The Festival of the Horse is celebrated with great horse races at Tundikhel. There are other sporting events too, including the festival of the pulling of the chariots of Bhadrakali, Kankeswori, and Raktakali. It seems that the festivities are involved with appeasing or frightening an evil demon living under the Tundikhel, who has been attempting--since the beginning of time--to come above ground and terrorize Kathmandu. Ghoda Jatra is an official one-half day Government holiday, coming on the fourteenth day of the dark half of the moon in the month of Chaitra.

GHOMPA see **GONPA.**

GHORE JATRA see **GHODA JATRA.**

GIRI, PRAMILA, 1946- . Pramila Giri received a Diploma in Fine Arts and Crafts from Bishwa Bharati, Shantiniketan, India in 1964. She has been a Lecturer, in the Department of Sculpture at His Majesty's Government's Fine Arts College, Nepal. She has served as an Executive Member of the Nepal Association of Fine Arts as well as Treasurer of that organization. She has exhibited her work in both Nepal and India.

GOBARDHAN PUJA see TIHAR.

GODAVARI. One of the holy places in Nepal situated six miles south of Patan city. The Royal Botanical Garden, fish hatchery, and the marble quarry are scattered about this area. The road from Patan city runs to Godavari to the southeast passing through the small, old towns of Harrisddhi, Thaiba and Badgaon.

GODOWN. A warehouse. The term is used widely throughout Asia, apparently stemming from the word in the Malay language, gudang, meaning "storeroom." In Nepal a godown may refer specifically to a granary.

GOJA. An unfailing and ever-present part of any Newar ceremony, the goja is a conical object made of rice paste.

GOKARNA AUNSI. A Newar festival occurring on the last day of the dark half of the month of Bhadra, the festival is in honor of Gokarna, a mythical person and deity. The festival is in honor of deceased fathers. Those whose fathers are still living honor them with a special sweetmeat prepared just for them on this day.

GOKARNABAN. Royal Game Sanctuary about six miles northeast of Kathmandu on the bank of the River Bagmati. An entrance fee is charged and hunting is permitted; accommodations are also available by prior arrangement. To the north is the temple of Gokarneswor Mahadeva on the Bagmati Gorge, and the village of Gokarnagaon.

GOLDEN GATE, THE. The entrance gate or portal to the former royal palace in Bhadgaon. A beautifully ornate piece of copper work gilded with a part-gold compound, the entire gate is carved in intricate relief. The central figure, at the top, represents the goddess Kali, mounted on a Garuda. The gate was fabricated in the Eighteenth Century A. D. under orders from Ranjit Malla, the ruler of the area. Non-Hindus may not enter the gate, for it leads to a Hindu temple within the old Palace complex.

GOLDEN PAGODA, THE. Known in Nepal as the Hiranya Varna Mahavihar, the Golden Pagoda is located in Patan. It has a three-tiered, gilded roof and beautifully carved

wooden windows and figures. Built in the Twelfth Century A. D., it contains a magnificent golden Buddha and out-sized prayer wheel (not available to be seen by tourists) and other magnificent carvings and gold objects.

GOMPA see GONPA.

GONPA. A Lamaistic Buddhist monastery or lamasery.

GOPAL DYNASTY. A dynasty so lost in the shrouds of un-written history that no date can be given it, the gopas (cowherds) kings formed the first dynasty in what is today Nepal. Some chronicles, and particularly legend, have King Dharmakar as the first king of the dynasty. Dharmakar is the legendary individual whom Manjusri is said to have brought from Manchuria with him to rule the area and to give it its future direction. Matatirtha is the name often given as the ruling home of the Gopal Dynasty.

GORAKHNATH. Gorakhnath is a temple, or castle, perched atop a hill near the town of Gurkha. This edifice may, in a sense, be called the cradle of modern Nepal for it was from here that the Gurkhas came to occupy and expand Nepal. Legend says that Gorakhnath, from which the name Gurkha is derived, was one of the eighty-four Grand Magicians who are still represented in Tantrism. Gorakhnath, in the dim days of prehistory, is supposed to have left his castle, gone to what is today Kathmandu Valley, but was unwelcome or at least not venerated by the people there. He then returned to a cave, some five days' journey from the Valley, and there caused a drought to come over the Valley by capturing the Nags, the serpent-gods of rain and water. The drought lasted for a year, but finally Gorakhnath was appeased by the people, his anger subsided, and water returned to the Valley. To this day, people visiting the site of Gorakhnath are shown the cave at the base of the hill where this is purported to have taken place.

GORKARNA AUNSHI. This is a father's day observance and children give gifts to their fathers. Those whose fathers are no longer living, bathe in the Holy Bagmati River at Gorkarna, fast all day, and give alms. The observance occurs in the month of Bhadra.

GORKHA. Township which is headquarters of the Gorkha

district, located on a hill overlooking the Himalayas. Birthplace of King Prithvi Narayan Shah, founder of modern Nepal. The famous Gurkha soldiers derive their name from this place. Also see GURKHA.

GOSAINKUNDA LAKE. A holy glacial lake situated among the high Himalayan peaks and nestled deep into the high mountain of Gosainkunda Lekh. During the month of August thousands of people trek annually on one of Nepal's most famous pilgrimages to this lake. The route to the lake takes one through arid, barren land, through beautiful evergreen forests, by streams and waterfalls, etc. There are a total of 108 sacred lakes in this region.

GOTHALA DYNASTIES. Same as Gopal Dynasty (q. v.).

GOVERNMENT. See discussion under PANCHAYATA. Also see CONSTITUTION.

GRAND MAGICIANS see GORAKHNATH.

GREAT EIGHTH DAY DASAIN. Maha Asthami. See DASAIN.

GREEN TARA see TARA.

GUE. The Newari word for betel nut, an ever-present commodity in Nepal.

GUHESWORI TEMPLE. A shrine dedicated to Goddess Parvati, Lord Shiva's consort, this famous place of Hindu pilgrimage is located in Kathmandu. Only Hindus are allowed inside the courtyard.

GUHJESVARI. A colloquial Nepali name for Parvati.

GULMI. One of six governing Districts in the Zone of Lumbini. Its main village is Tamghas.

GUMBA. A Tibetan, or Tibetan-style, temple.

GUNRUK. A mixture of dried leaves of various vegetables and greens which is very popular among the peoples of the Kathmandu Valley.

GUNSAS. Sherpa 'temporary settlements' located below the

main villages.

GURKHA. One of seven governing Districts in the Zone of Gandaki. Its main village is Gurkha.

GURKHA. Commonly--and erroneously--thought of as the only fighting men of Nepal, at least in the British and Indian Armies. This widespread mistake is simply traced to a former British Army habit of referring to all soldiers recruited in Nepal as "Gurkhas." The name comes from the little town of Gorkha, from which the conquest of Nepal in 1766 was begun by the "real" Gurkhas. Very few Gurkhas presently serve in the "Gurkha regiments" as a matter of fact. Most of the "Gurkhas" are Gurungs, Tamangs, Rais, Magars and Limbus. A few Sherpas and Newars are also "Gurkhas." Some 160,000 "Gurkhas" served in World War I and 200,000 in World War II, and came to be known as most capable fighters on the side of the Allies.

GURKHA KINGDOM see HISTORY and PRITHVI NARAYAN SHAH.

GURKHA PARISHAD PARTY (G. P. P.). The former right-wing political party which was supported by many of the Ranas and most of the aristocracy of Nepal. This conservative group gained only nineteen seats in Parliament in the 1959 elections. It has been ruled out of existence --with all other political parties--through the Constitution of 1960.

GURR. A kind of potato-pancake, made from raw grated potatoes, ghee and some spices, and baked on a hot stone. It has practically replaced tsampa (q. v.) as the staple food of the Sherpas.

GURU. Teacher.

GURU BAJE see DEVA BRAHMIN.

GURU MAPPA. An ogre in the village of Tundikhel who receives a buffalo and a half bushel of rice a year from the citizens in return for his promise of not eating their children.

GURU PUJA. This day is observed by students, especially those studying Sanskrit, who honor their teachers with

visits and gifts. Teachers' Day falls on the day of the full moon in the month of Asadh.

GURUNGS. A group of people concentrated on the southern slopes of Annapurna, Himal Chuli, and Ganesh Himal. They are essentially an agricultural people, raising rice on the valley-floors during the year, but at least part of the population moves in the summer to pasture their cattle--mainly water buffalos--as high as 12,160 feet on the southern flank of Annapurna.

The Gurungs are noted warriors as well. They, along with the Magars, make up to a large extent the "Gurkha" soldiers of the Nepalese army as well as the British and Indian armies.

Many families of the younger soldiers are Hindu by religion but in more isolated areas, local gods and the old lamas are still worshipped. Also important is Tantrism and even older magic lore.

GUTHI. A Newari word which means approximately a social structure or organization or establishment which is in charge of certain religious property or charitable funds. The Guthi system divides the Newars into various social groups based on religion, kin, and caste.

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HAGEN, TONI. A Swiss geologist, Toni Hagen for a number of years was probably the single most knowledgeable person concerning the landforms of Nepal. Hagen may still be the only foreigner ever given total freedom of movement about the nation with virtually no restrictions. Over a period of almost eight years (1951-1958) Dr. Hagen traversed approximately 8,700 miles in the nation (cumulative total) and, while his primary interest as a member of the bilateral Swiss Technical Assistance Program was in geology, his photography will probably make him more remembered--particularly in the Western world--than his scientific expertise. He is, today, best known both in and out of Nepal for his book on Nepal in which photography totally subsumes the writing contained therein.

HANUMAN. The monkey god. In legend, Hanuman aided Vishnu in the form of Rama against Ravana. He is often pictured with Seeta and Ravana, or may be shown

as a statue.

HANUMAN DHOKA. Historic palace and seat of Royalty in Kathmandu, located at the Darbar Square. Also, specifically, the "Monkey God" Gateway of the Old Palace in Kathmandu.

In the palace complex, interesting points are: 1) the Taleju Temple built by King Mahendra Malla; 2) the gigantic figure of Kal-Bhairav, God of Terror; 3) Basantpur Darbar or Nautale Darbar; 4) the Coronation Platform; 5) the Hall of Public Audiences; 6) the Statue of King Pratap Malla with his four sons seated on the lotus capitol of a tall stone monolith; 7) the Big Bell and, 8) the Big Drums.

HARIBODHINI EKADASI. A festival in which the tulsi (Basil) plant is worshipped in the morning and a fast is observed in the evening of the first day. On the second day, people go to the temple of Narayan Budhanilakantha to mark the day of the waking up of the god Vishnu after a sleep of four months. This observance comes in the month of Kartik.

HARISAYANI EKADASI. The holiest or most strongly observed of any of the twenty-four lunar calendar ekadasis (meatless days falling every eleven days of the lunar calendar). Observed in its strongest form in the Kathmandu Valley, various gods may be honored on this day, and beginning on this date, orthodox Hindus fast on every ekadasi for four months, some of them taking solely vegetarian foods for the one and only meal per day during the entire four months. Harisayani Ekadasi falls in the month of Asadh.

HARVEST MOON FESTIVAL see **DHANYA PURNIMA.**

HAYAGRIVA. A tutelary god of the Amitabha pantheon. He is a fierce god who wears the scalp of a horse on his head and carries chains or fetters.

HELAMBU. A cluster of Sherpa villages situated forty-five miles northeast of Kathmandu. The area offers primitive, medieval excitement in a jeweled setting of jade green mountains and turquoise streams. The three major villages are: Tarke Ghyang, Melemchi, and Sermathang. There are eight monasteries in Helambu and apart from the rites performed in the village monasteries

and attended by the normal congregation, there are many ritual performances which attract men and women from all the villages of Helambu. The villagers of Helambu tend to be carefree, and love to dance and sing. They have a tremendous love for nature and express it through dances and music.

HERUKA. The fierce aspect of any given Buddha. Each of the five major Buddhas has his fierce aspect, reflecting the Buddha as being a dualistic entity. Each Heruka also has several aspects.

HEVAJRA. One of the Yi-dam (q. v.). He has seven heads, in two tiers of three plus one on top or appearing as a central head with three heads on each side. He has sixteen arms, with all hands holding skull cups. The eight on the left contain animals, and the eight on the right hold gods.

Also, in Buddhism, Heruka (q. v.) in union with his female partner.

HIGH HIMALAYAS. The range of mountains including some of the highest peaks in the world--including Sagarmatha (Mount Everest). Over 240 peaks exceed 20,000 feet in elevation and the snowline lies above 17,000 feet. The landscape is wild and forbidding and totally devoid of human habitation for miles.

HILLARY, SIR EDMUND. The New Zealand beekeeper /Alpinist who, together with a Sherpa called Tenzing, reached the summit of Mount Everest in 1953. The expedition, of British sponsorship, was led by Sir John Hunt. Hillary is best known in Nepal, at least in recent years, for his humanitarian efforts to build and supply schools and hospitals for the Sherpas.

HIMALAYAS. These mountains rise abruptly and gigantically north of the Midlands, especially in central Nepal. The mountains are cut by the deepest gorges in the world. These river gorges are the sole traffic routes between the Midlands and the Inner Himalayas. On the southern slopes, settlements are generally found to about the 7,680 foot level; from 7,680 feet to about 12,800 feet is found dense primeval forest; above 12,800 feet are alpine pastures, extending up to the snow-line. The Himalaya Chain may roughly be broken into fifteen massifs or groups of mountains. The most generally

recognized groupings are: Api-Saipal, Gurla Mandhata-Humla, Chang La, Kanjiroba, Dhaulagiri, Hiunchuli, Annapurna, Manaslu, Ganesh, Langtang, Gauri Shanker, Everest-Makalu, Lumbasumba, Jongsang and Kunchenjunga. Also see MOUNTAINS.

HINDUISM. There can be no true definition of Hinduism. The Western world tends to think in finite and definite terms concerning "religion" whereas Hinduism is, perhaps, the most amorphous of all major beliefs. It is a favorite dictum that Hinduism is not a religion but a whole way of life, whose precepts cover a vast range of human activity outside the scope of most modern religions. In its traditional form, the chief distinguishing features of Hinduism are the doctrine of transmigration of souls, with its corollary that all living beings are the same in essence; a complex polytheism, subsumed in a fundamental monotheism by the doctrine that all lesser divinities are subsidiary aspects of the one God; a deep-rooted tendency to mysticism and monistic philosophy; a stratified system of social classes, generally called castes, which is given religious sanction; and a propensity to assimilate rather than to exclude. This last feature divides Hinduism sharply from the religions of the West, based on Judaism. Hinduism concedes some validity to all other religious beliefs and practices; in the Bhagavad Gita, the incarnate god Krishna says: "Whatever god man worships, it is I who answer the prayer."

Classical Hinduism is centered in three great divinities--Shiva, Vishnu, and the Mother Goddess. Though many other deities are worshipped, nearly all Hindus look on one or the other of the triad as the ultimate being, the disposer of human destiny and of the destiny of the cosmos itself. In the major branches of Hinduism there are thirty-three central or main deities, divided into three groups of eleven gods each. Each of these gods may have different names in different countries and they often have more than one name--dependent upon the attribute being stressed--in the same place. The three major groups are: (1) Mitra, Vishnu, Varuna; (2) gods of the earth, e. g., Agni, Soma, Yama; (3) gods of the atmosphere, i. e., between the earth and sky, e. g., Indra, Ushas. The gods are praised through the Rigveda, ("psalms" or "praises"), a collection of approximately 1,000 praises, carried down through the ages.

Hinduism is not just a series of doctrines of reincarnation, transmigration or of prohibitions, or practices. It is perhaps best described as an anthropological process which by happenstance has been given the name of religion. "It is all comprehensive, all-absorbing, all-tolerant, all-complacent, all-compliant." A Hindu is one who does not repudiate that designation. A Hindu is a person who says he is a Hindu and who accepts any of the many beliefs and who follows any of the many practices which are regarded as Hindu anywhere. There are, of course, many restrictions or duties, whether general or local, e. g., food prohibitions, the giving of alms, etc., but it would be difficult to find any one item of doctrine believed in by all Hindus and practiced everywhere. Although Hinduism is difficult to peg as a homogeneous religion, one might well describe it in the terms of Max Müller who coined the term kathenotheism, i. e., the worship of one god at a time.

In Nepal, Hinduism is the official religion of the nation--the King is a Hindu King--but Hinduism has been so syncretized with Buddhism and other lesser beliefs that it differs even more than in other nations. It is not unusual to see Buddhistic deities displayed in Hindu temples and vice versa, and there is a general acceptance of both religions by the populace as a whole. See also NIRVANA and KARMA.

HIRANYA VARNA MAHAVIHAR. The golden pagoda of Lokeshwor (Lord Buddha) built in the Twelfth Century A. D. by King Bhaskar Varma. It is located in the courtyard of Kwabahal in Patan. Also see GOLDEN PAGODA.

HIS MAJESTY'S GOVERNMENT. After the King and the Royal Family, His Majesty's Government is organized in the following way: Prime Minister, Ministers (Cabinet Rank), Minister of State, Assistant Minister, Secretaries, Joint Secretary, Deputy Secretary, Section Officer, Nayab Subba, Kharidars, and Assistants.

HISTORY--PRE-KINGDOM. Prior to the Eighteenth Century (1768-69) when Prithvi Narayan Shah became the "Father of the Kingdom" and united the nation--albeit through a series of vicious blood-baths--Nepal was comprised mainly of a group of petty states, each reigned over by its feudalistic ruler. There really was no national

identity. It seems apparent that Prithvi Narayan was, in fact, out to conquer and subject more territory to his rule; the unification of a Kingdom was fortuitously and ultimately a fortunate happenstance.

Before Prithvi Narayan Shah, there had been a series of dynasties which more or less controlled the overall area of what was to become the Kingdom of Nepal, but local chieftains, by whatever title, controlled the daily life around them.

The mythological creation-story of Nepal, sifted from many similar stories with various twists to the tale, holds that Manjusri (q. v.) cleaved a mountain with his Khadga (his "divine weapon"), letting the water escape from what is now the Kathmandu Valley and thus creating Nepal. This miraculous site is held to be at present-day Chovar Gorge. It is of interest to note that the Valley once (and probably twice) was, in fact, the site of a huge inland lake. Seismic action did cleave a mountain at Chovar Gorge and the water did escape through there. Back to the myth: After Manjusri spent some time in the Valley seeing to it that the fertile soil was inhabited by people, a hermit by the name of Ne planned the future of the people and, in his honor, the land was called Nepal. (See NEPAL.) It should be noted that the Buddhists say Manjusri created Nepal, while the Hindus give thanks to Krishna for the act. The story goes on to say that Manjusri who, in the myth was from Manchuria, came down from China and brought with him one Dharmakar, "The Treasure of the Law," who soon became the first King in the Gopal Dynasty. Here, historicity and legend mix. There was, evidently, a Dharmakar, and he was evidently a ruler, perhaps of one of the earliest gopa (cowherd) dynasties.

A later king of this era, named Dharma Datta is the reputed creator of Pashupati, the holiest and most venerated of all Hindu temples in Kathmandu. He is also credited with originating the four-caste system in Nepal.

There was also the Ahir (shepherd) dynasty or dynasties which may have intermingled with the Gopal Dynasty. Sometime after this, there came the Kiranti rulers, also referred to as the Kiranti (or Kiranta or Kirata) Dynasty. The Kiranti were evidently invading tribes from the east who moved in, conquered and dominated the Valley. The first king of the Kiranti Dynasty was, purportedly, Yalamber. It was during

the reign of the fourteenth king of this dynasty, Sthunko, that the Emperor Asoka (or Ashoka) who ruled from Patna, India (then Pataliputra) came to Nepal where his daughter reputedly founded the town of Devapatan. Asoka had a pillar erected at Lumbini in 250 B. C. to commemorate the birth of Gautama Buddha at that place ca. 563 B. C. It seems highly possible and logical that Asoka, who was a powerful ruler, dominated what was then Nepal and exercised both political and religious authority over the region. Asoka is purported to have made an alliance with King Dharma Pala, one of the Kiranti rulers, through the marriage of Asoka's daughter, Charumati, to Dharma Pala.

Probably the earliest known, confirmed reference to Nepal per se came in the Fourth Century A. D. An inscription in praise of Emperor Samudra Gupta on a pillar in Allahabad, India, contains a reference to the King of Nepal as a neighboring monarch. In 543 A. D. China sent a mission to the Valley and, evidently, a second mission came in 547 A. D. Kathmandu, as a city, was purportedly founded in 723 A. D.

Following the Kiranti Dynasties, there is a totally confused period of time when dynasty after dynasty came and went. Further, there were multiple "kingdoms" in the Valley, each impressed with its own power and reflected in chronicles to the point that, to date, no one is sure who was dominant--if anyone. Even more confusion was added to the chronicles through the custom of referring to rulers from other nations. In the Valley, at one point, every ward in the town of Patan had its own "king" and Kathmandu and Bhadgaon are reputed to have had twelve rulers simultaneously!

From the middle of the Fourth Century A. D. to the middle of the Eighth Century, the Valley was controlled by the Lichhavi and other dynasties related to princely Indian clans influenced by Gupta civilization. It was in these centuries and under that cultural stimulus that Newari art emerged. The Lichhavi period is referred to by the Nepalese as the "Golden Age" in the history of the nation. Matrimonial alliances with China, India, and Tibet helped consolidate earlier incursions and/or conquests. Prosperity was the general rule and the administrative machinery of government seems to have rivaled that of the Gupta to the south. Some of the rulers of these centuries, i. e., the more outstanding names, are Mana Deva, Amsuverma and Narendra Deva, all of whom were heroes and under whose rule the

Valley kingdoms spread into a relatively vast empire in the Himalayan regions.

The earliest existing pieces of figure sculpture are dated to the Fifth Century A. D. In the Seventh Century, Chinese travelers remarked at the skill of Nepali artists and artisans. The Chinese mentioned the temples of both faiths (Buddhist and Hindu) standing in juxtaposition, even as they are today. They also described a seven-storied tower at the royal palace at Deopatan and multi-storied temples on the hills surrounding the Valley. It is most probable that these are the first descriptions of the pagoda style of architecture which almost surely had its genesis in Nepal. We do know that it is certain that basic forms in art and architecture had been established by the mid-part of the Seventh Century A. D., from which time the Newari style radiated its influence beyond the valley to Tibet and finally to China. In the Thirteenth Century, Newari artists were summoned to China in the service of Kublai Khan (see A-NI-KO).

It seems evident that the cities of Kathmandu, Patan, and Bhadgaon had not really come into existence at the time of the Chinese visit in the Seventh Century, although there is some confusion on this point. It is very probable, however, that by the time of the Chinese presence, each of the cities may have had a nucleus in the form of a religious shrine.

Following the Thakuri Dynasty, which is dated at ca. 750-1000 A. D. there is a very ambiguous period until ca. 1200 A. D. when the Malla Kings established themselves in control over the Valley. The Malla Dynasty ruled from Bhadgaon and, for a period of time, managed to bring both Patan and Kathmandu under their control and to consolidate the Valley "kingdoms" under their control. However, in ca. 1475 A. D., the entire Valley erupted into violence and several principalities once again split out from central control. Quarreling among the petty rulers continued until the conquest of the Valley and the assimilation of all of the governments into one kingdom at the hand of Prithvi Narayan Shah in 1768-69. During the last three centuries of the Malla Dynasty, often referred to as the "Late Malla Period," Kathmandu, Bhadgaon, and Patan were rival city-states, each with its own palace and royal court. Up to twenty-six separate "kingdoms" existed at one time or another in what is now Nepal during the Eighteenth Century. During the Malla period, especially the "Late Period," Bhadgaon especially benefited through the establishment

of many of the striking temples, city development, up-grading of customs and standards of living, the refinement of religious festivals--in short, culture was more refined. The Mallas established much of the social and religious more as seen today, especially in the Valley.

It was under the final Malla rulers that the fate of modern Nepal was cast. Beginning in 1743, Prithvi Narayan Shah, ruler of Gorkha, began his incursions into the Valley. The Mallas held him off for a quarter of a century until, in 1768 and 1769, the blood-bath occurred, for which Prithvi Narayan must take the blame. Following the overthrow of the Mallas and the installation of Prithvi Narayan as king, it was not long thereafter that the hereditary Rana Prime Ministry took over power for the next century. See HISTORY--THE KINGDOM.

HISTORY--THE KINGDOM. Modern Nepal is peopled by descendants of three major migrations from India, Tibet, and central Asia. In addition to the Brahmans and Chetris whose ancestors came from India, there are numerous other tribes or ethnic groups throughout the nation. These "tribes" are still often referred to as "castes" in Nepal. Some of the more important groups in addition to those mentioned above are the Gurungs and Magars in the west; the Bhotias in the north; the Rais, Limbus, and Sherpas in the east; the Tharus in the south, and the Tamangs and Newars in the central region. Ethnically and culturally the Nepalese in the Terai and the central hills may generally be said to have close links with India. Nepal is officially a Hindu kingdom with approximately 75% of the population professing that religion. Hinduism, has, however, been greatly tempered and influenced by Buddhism which, in turn, has been greatly altered by Hinduism. A more religiously syncretistic nation would be hard to find in the world. In addition to these two main faiths, certain animistic practices still survive from technically defunct religions. Lamaism and Tantrism, both offshoots of Buddhism, have many followers. There are some Muslims and a very small number of Christians--the latter almost all foreigners.

Unified as a kingdom just two centuries ago by Prithvi Narayan Shah, the ruler of the small principality of Gurkha, Nepal is not homogeneous in either race or civilization. After the nominal unification of the nation by Prithvi Narayan Shah in the latter half of the

Eighteenth Century (1768-69), the country was frequently referred to as the Gurkha Kingdom. The British, particularly, perpetuated this misnomer by calling all recruits into the British and India Armies "Gurkhas" when, in fact, a very small number, ethnically, were Gurkhas. The name has, of course, remained and has become world famous owing to the bravery shown by Nepalese fighters in both the First and Second World Wars. To this day, Nepal permits both India and Britain to recruit nationals for their armies.

After 1800 the descendants of Prithvi Narayan Shah proved incapable of maintaining firm political control over the nation and a period of extended internal turmoil followed. The Anglo-Nepali War of 1814-1815, which was brought about basically over territorial disputes between Britain and Nepal, saw Nepal cede substantial amounts of land to Britain following the Treaty of Sagauli in 1816. Although Nepal had some of her Terai lands returned by the British in 1858, much land and population were lost, never to be regained. The approximate borders of Nepal have thus been set--with few changes--since 1858. Stability returned to Nepal in the 1840's when the Rana family gained power, establishing a unique hereditary Prime Ministry which held sway for over 100 years. The monarch became no more than a political figurehead, although he retained his religious sway.

A tightly centralized oligarchy (or "Ranarchy"), the Rana administration pursued a conscious policy of total isolationism, excluding Nepal from virtually all external influences. This policy did, in fact, help Nepal maintain its national independence during the colonial era, but at the same time, it precluded economic and technological development.

The democratic currents which were set in motion by the independence movement in India had a certain impact on Nepal and the embryo of opposition to the Ranarchy slowly matured in Nepal during the decades of the 1930's and 40's. In 1950-51, significantly soon after India's independence, a popular movement, led by King Tribhuvan in a palace revolt, toppled the Rana regime and restored political power to the King. The 1950's witnessed a period of semi-constitutional rule during which the King, assisted by leaders of the emerging political parties, governed the nation. The Prime Ministers often spoke for the nation during this period, giving highly divergent views of Nepal's attitudes and

intents. At other times, the King ruled directly, using a Council as his vehicle of expression. King Tribhuvan was succeeded on the throne by his eldest son, Mahendra, following Tribhuvan's death in 1955. His Majesty King Mahendra Bir Bikram Shah Deva ruled until January 31, 1972 when he died suddenly of a heart attack while on a hunting trip/vacation at Bharatpur. His eldest son, Birendra Bir Bikram Shah Dev who was the Crown Prince immediately assumed the throne, pending the formal Coronation at a date still to be set at the time of writing.

Throughout the 1950's, efforts were made to promulgate a constitution for the nation which would establish some form of representative government, presumably to be patterned on a modified British model. In 1959 a constitution was issued by the King, and shortly thereafter the first democratic elections were held for a national assembly.

The Nepali Congress Party, a moderate Socialist group, gained a substantial majority in Parliament and its leader, B. P. Koirala, was asked to form and head a government as Prime Minister.

In December, 1960, however, King Mahendra jailed Koirala, suspended the constitution, and dismissed Parliament under Article 55 of the Constitution. The grounds for dismissal of the Parliament were essentially corruption, lack of law and order, and disuse of power. King Mahendra stated that Nepal was not yet ready for Western parliamentary institutions and was in need of a democratic political system more akin to Nepalese tradition. The Panchayat System, or village council democracy, was initiated by the King in lieu of a constitutional monarchy.

In 1967, after the Panchayat System was well established, King Mahendra worked out a rapprochement with the former political party members and participation in the Government by former political leaders has been permitted. Most political prisoners, including B. P. Koirala were freed and pardons were extended to many former politicians living in exile in India.

For further discussion, see PANCHAYATA, FOREIGN RELATIONS, and so forth.

HOLI. A "Festival of Color" lasting for eight days, celebrated by throwing colored powders and water on passersby. A three-tier umbrella is tied to a wooden post and decorated with colorful flags. It is installed in

front of Gaddhi Durbar (an ancient throne room) at Basantpur, an area of Kathmandu. At the end of the eight days the pole, which was erected on the first day, is taken down and burned, marking the end of the festival, and expressing the hope that the new year coming will be more prosperous than the past year. The eight-day festival comes in the month of Falgun.

HOLY BATH OF THE WHITE MACHHENDRANATH see SETO MACHHENDRA SNAN.

HONOURABLE EAST INDIA COMPANY see EAST INDIA COMPANY, THE.

HOTELS. A class of hotels for every purse now exists in Kathmandu. Very few adequate hotels, suited for the average tourist, exist outside Kathmandu. The list here below is meant only as an example of existing hotels and does not pretend to be exhaustive. Local inquiry or information sometimes available through travel agencies or Nepalese Embassies, especially for those accommodations outside Kathmandu, is recommended. The rating system is our own.

Hotel de l'Annapurna (Hilton)	****
Hotel (Oberoi) Soaltee	***
Shanker	**
Panorama	*
Paras	.

HOWARD-BURY, CHARLES K. In 1921, Howard-Bury headed the first Mount Everest expedition. A map of 40,000 square kilometers was produced which is still in use today. Members of the climbing party found a way to Chang La, 22,350 feet in altitude. This North col formed the mountain base for all attempts on Everest for a quarter of a century.

HUMLA. One of four governing Districts in the Zone of Karnali. Its main village is Simikot.

HUNT, SIR JOHN. Leader of the British expedition which, in 1953, put Sir Edmund Hillary and the Sherpa, Tenzing, on top of Mount Everest.

HYDRO-ELECTRIC POWER. Statistics published by the Department of Electricity state that an estimated eighty-three million kilowatts is the hydroelectric power

potential in Nepal. This includes thirty-two million kilowatts generated in the Karnali basin, twenty-one million kilowatts in the Gandaki basin and twenty-two million kilowatts in the Kosi basin.

-I-

ILAM. One of four governing Districts in the Zone of Mechi. Its main town is Ilam.

ILLITERACY. The current illiteracy rate in Nepal is generally estimated to be at about 92% of the nation. See further discussion under LANGUAGE.

INDO-NEPALESE RACES. Many groups of Indians, especially soldiers, priests, scholars, and monks left India in search of a more peaceful habitat. They often had to use force themselves, however, to win land for their own settlements.

The first group who "invaded" Nepal is said to be the Thakurs. They dwell today in the catchment-basin of the Bheri River in western Nepal.

One group which had a considerable impact upon the Nepalese were the Brahmans who maintained their position of superiority and preeminence in Nepal as they had in India--particularly in their social and religious position. The Indian caste-system soon became a part of Nepalese social order.

INDO-NEPALI TREATY OF TRADE AND TRANSIT. A treaty signed by both parties in late 1960, the primary purpose of the treaty is to insure India of continuing trade with Nepal and to assure Nepal that all consumer goods imported via India will be made available, through trans-shipment, to Nepal. Nepal is, at this time, very much tied to India for her consumer market, although under this same treaty Nepal is assured her prerogative of trading with other foreign countries.

INDRA. King of the Vedic gods and ruler of the heavens. Sometimes considered as the god of rain. His charger is the elephant and his symbol is the thunderbolt. He has a third eye, which is always shown in a horizontal position on his forehead. His crown is shield-shaped with points emanating from it.

Indra is also the Buddha of the Six Spheres of

Existence.

INDRA JATRA. This festival is held annually in Kathmandu and is a very great celebration. Hindus and Buddhists alike enter into the festivities which last for eight days. Images of Indra "the God of Rain" are exhibited widely, oil lamps are lit at the ancient temples and palaces of Hanuman Dhoka Square. An important part of Indra Jatra is the Festival of the Living Goddess; see KUMARI JATRA.

This religious festival is totally syncretistic in nature and is observed by both Hindus and Buddhists with great enthusiasm. The "Living Goddess" or Maya Devi is taken from her residence and appears in procession through the streets of Kathmandu. The King pays homage to Maya Devi on this occasion. Also important to note is that the Kingdom of Nepal was consolidated politically on this day by King Prithvi Narayan Shah. The total observance takes place in the month of Bhadra.

INDRAWATI RIVER see RIVERS.

INNER HIMALAYAS. This term describes the valleys which are to the north of, and between, the major Himalaya chain. Wide valleys which run from west to east have been formed by the eroding rivers. These high mountain valleys, from about 7,680 feet to more than 16,000 feet vary from humid to mountain desert. The larger valleys are Humla, Mugu, Langu, Thakkhola, Manang, Kutang, Kyirong, Rongshar, Khumbu and Karma. Some villages are Sama, Manang, Braga, Chala, Mustang, Tange, Tukucha, Namche Bazar, Lukla and Kunde. Some of the villages are large and well-to-do; and many of the inhabitants of Tibetan origin.

INTER-COLLEGES see COLLEGES AND INTER-COLLEGES.

INTERNATIONAL WOMEN'S DAY see NARI DIVAS.

-J-

JAGAT NARAYAN TEMPLE. An imposing temple of red brick dedicated to Vishnu, located on the bank of the Bagmati River (Sankhamul) in Patan. Many fine stone images and an artistic statue of Garuda are found on a stone monolith here.

JAJARKOT. One of five governing Districts in the Zone of Bheri. Its main village is Jajarkot.

JAMBHALA. The god of Wealth. He is shown as quite fat and quite prosperous in appearance. He holds a money bag and coins and, in his Buddhist form, may have an image of Ratnasambhava in his crown. He is attended by a mongoose shown regurgitating jewels.

JANAI PURNI. Hindu men of high caste wear a "sacred thread" around their necks. On this day they go to the rivers, take ceremonial baths and change the thread. In wealthy homes Brahman priests come and tie a yellow thread on the wrist of each person in the household. This is to afford them protection from harm. After several months these threads are taken off and tied to the tail of a cow. Janai Purni is an official Government holiday occurring on the day of the full moon in the month of S(h)rawan.

JANAKA, SIRDHWAY. One of the Kings of Vedeha belonging to the dynasty of Janka. These kings were highly learned and they surrounded themselves with learned men. Janaka was a great philosopher who encouraged the presence of scholarly men in his courts. His teacher was Aruni. He held in his palace hall the Council of the Wisemen or the Seminars of the Literatures. The purpose of this function was to make the whole of mankind richer in thought. Obviously, thoughts were freely exchanged at his palace hall.

He had no fondness for his immense wealth and power. He was active in the field of agriculture, including livestock farming and was oriented to the service of the people. He is described as being saintly, valiant, industrious and humble.

JANAKPUR (TOWN). Historic as the birthplace of Seeta, the heroine of the Ramayana, a great Hindu epic. Site of the Temple of Jānaki which is known as Naulakha Mandir, said to have cost nine lacs of rupees. Also the center of Janakpur Zone; a town panchayat.

JANAKPUR ZONE. One of the fourteen governing Zones of Nepal, located in the eastern portion of the country. Bordered on the west by the Zones of Bagmati and Narayani, on the south by India, on the east by the Zone of Sagarmatha and on the north by the People's Republic

of China. The six governing Districts are: Dolakha, Ramechhap, Sindhuli, Sarlahi, Mahothari and Dhanusha. There are 350 village panchayats, major ones being: Charikot, Ramechhap, Sindhuli Garhi, Malangawa, and Jaleswar. There is one town panchayat: Janakpur (q. v.). 1971 population total: 1,235,000 (male 620,000 and female 615,000).

JANGULI. A goddess capable of curing snake bites. Her symbols are a lute and a snake. She is associated with the Akhsobhya family of gods.

JANTA see **JANTI**.

JANTI. The marriage procession which precedes any marriage.

JANTRA. The bell, or female essence, generally accompanying the vajra (q. v.). Used in religious context for ceremonial purposes; mainly symbolic of the male-female or power-acquiescence relationship. Also see **GHANTA**.

JHAPA. One of four governing Districts in the Zone of Mechi. Its main village is Chandra Garhi.

JHAYATA POLA. A rather specialized fertility god or object in the shape of a long stone phallus. To the phallus is attributed the power of bestowing children. Especially known by this name among the Newars.

JNAN MUDRA. The hand pose indicating wisdom. The tips of the thumb and forefinger or second finger touch to form a circle. The hand is held at the center of the breast, palm outward, with the remaining fingers pointing upward.

JOGINI. A generic term designating any given goddess or group of goddesses of the lower orders in Tantrism.

JOINT BOUNDARY COMMISSION (1960). The Commission formed by Nepal and the People's Republic of China to adjudicate the boundary dispute which cropped up in 1959. The work of this Commission was undoubtedly abetted by the concurrent border dispute between China and India. The bargaining was rather straightforward and decisive. The most problematic feature of the

discussions was the Chinese claim to Mount Everest which was eventually resolved by saying that the mountain is a symbol of Nepalese-Chinese friendship. The Nepalese definitely lay claim to the peak as being in Nepalese territory and this has not been challenged, although it is pragmatically and tacitly recognized that the north face of Everest is in Chinese territory and the south face in Nepal. The ultimate accord reached by the Commission was embodied in the Sino-Nepalese Boundary Treaty (1961) (q. v.). Following the signing of the Treaty, the Boundary Commission, in June of 1962, began the task of erecting boundary pillars on the ground according to the definite geographic points described in detail in the Treaty.

JOSHI, RAMANANDA, 1938- . Joshi received a Diploma in Painting from Sir J. J. School of Art, Bombay, India, in 1964 and also attended a course in fresco painting from Rajasthan, India in 1962. He has worked as a Lecturer in His Majesty's Government's College of Fine Art and has served as an Executive Member of the Nepal Association of Fine Arts. His work has been exhibited in both Nepal and India.

JUDICIAL SERVICE COMMISSION. See discussion under **JUDICIAL SYSTEM.**

JUDICIAL SYSTEM. The Constitution provides for a judicial system headed by a Supreme Court. The Supreme Court consists of a Chief Justice and other Judges appointed by the King. The Supreme Court is a court of record and has the power to dole out punishment for contempt of itself or of subordinate courts. The qualifications and conditions of service of the Judges of the Supreme Court are specified in the Constitution. The Chief Justice or any other Judge can be removed from office by the King if, following a hearing by a Commission (consisting of persons qualified to be a judge of the Supreme Court), it is determined that the Chief Justice or other Judge is unable to perform his duties owing to incapacity or misconduct. The Commission may be appointed unilaterally by the King or as a result of a petition presented to the King by the Rashtriya Panchayat.

The Supreme Court has the power to issue writs, orders, or directions for the enforcement of the fundamental rights guaranteed by the Constitution.

In order to insure the independence of the judges of the lower court, a Judicial Service Commission composed of the Chief Justice, the Minister of Justice and the Chairman of the Public Service Commission has been provided for in the Constitution. All appointments, transfers, promotions, and punishment for members of the Judicial Service are made by the Government on the recommendation of this Judicial Service Commission.

JUMLA. One of four governing Districts in the Zone of Karnali. Its main village is Jumla.

JYA-POO. A pseudonym for Govinda Narayan (q.v.). Also see JYAPU.

JYAPU. A farmer or peasant. A holy man. Also used as a nickname.

-K-

KABHRE. One of eight governing Districts in the Zone of Bagmati. Its main village is Kabhre.

KAG TIHAR see TIHAR.

KAHABAJA. A Newari word for the long musical pipe used by the gyapus, or holy men.

KAILALI. One of five governing Districts in the Zone of Seti. Its major village is Dhangarhi.

KAITA PUJA. A puberty-related initiation ceremony for young boys. The term comes from "kaita" which means a wide ribbon or cloth used for covering the penis.

KAKANI. A mountain "resort," situated eighteen miles northwest of Kathmandu at an altitude of about 6,500 feet. It stands between the Kathmandu Valley (southeast) and the Trisuli River (northwest). Kakani is popular with both Nepalese and visitors as a vacation land owing to its natural beauty, its cool climate, and its view of the northwestern region of the Himalaya ranges. The small settlement of Tamang people, with their houses built from local stones and handmade bricks, is most intriguing.

KALAH WAYE-GU. A ritual or ceremony performed to ward off the influence of evil spirits. This is accomplished by placing a portion of food left over from a feast in honor of the occasion at a certain place for the evil spirits to consume.

KALAMPO. A ritual or ceremony intended to ward off any evil spirit during any Newar wedding ceremony.

KALAS. A metal utensil--like a cooking pot.

KALI see **DURGA.**

KALI BASIN. Located in Central Nepal, this basin is a transition zone both in physical and cultural terms. The high intermontane valleys (Bhot) are found only north of Central Nepal. Also referred to as the Gandaki Basin.

KALI RIVER see **RIVERS.**

KALI GANDAKI RIVER. Kali River. See **RIVERS.**

KALI GANGA RIVER. Maha Kali River. See **RIVERS.**

KALIYA. The serpent demon killed by Krishna.

KALKI. The Destroyer incarnation (tenth incarnation) of Vishnu which is yet to take place. When Vishnu appears in this form he will be riding a white charger, holding the sword with which he will destroy the world at the end of the Kaliyuga.

KALO BHAIRAB. God of Terror.

KALPA BRIKSHYA. The "Tree of Paradise," an animistic holdover into today's religion. The Tree of Paradise may assume a human form. No particular attributes are ascribed, although a myth says that if one catches Kalpa Brikshya in his human form, he must grant one wish to his captor. Also see **KASTHA MANDAP.**

KALRATRI. Maha Asthami. See **DASAIN.**

KAMPANI. From the English word "company," referring to the currency of the old East India Company, which had its own issue called "Company mohar." The term

Kampani or Mohar is still used by some country people in lieu of the word rupee, when referring to money in general.

KANCHANPUR. One of four governing Districts in the Zone of Mahakali. Its major village is Mahendranagar.

KAN-DEOTA. A statue of a goddess by the same name whose main function is that of being the goddess of ear-aches or any ear disease. There is such a statue on the road to Patan from Kathmandu.

KANKAI see RIVERS.

KANKAL RIVER. Kankai River. See RIVERS.

KANTIPUR. Former name of Kathmandu. See KATHMANDU.

KAPILAVASTU. A glorious city of Aryavarta in the pre-Christian era, this city contained the palace of King Suddhodhana and was fortified very well. It was brought to ruins by King Viruddhaka of Sravasti. These buildings and fortresses were turned into monasteries during Siddhartha's influence.

KAPILBASTU. One of six governing Districts in the Zone of Lumbini. Its main town is Taulihawa.

KARAL. The last king of the Janaka dynasty in Videha. He was notorious for his misbehavior. The rule of Vrijji Kshatriyas was established in place of this dynasty.

KARHANCHA. First son of Bhupal who conquered Dhor, Satalun, Garahun and Bhirkot and became king of that area.

KARKAT SANKRANTI see SHRAWAN SHRANKRANTI.

KARKOTAK. King of serpents.

KARMA. Karma is integral in both Hinduism and Buddhism. Transliterated, the word means "deed" or "action," but its sense refers to such actions or deeds in one life as work out their results in the next life and the next and the next and so on until their force has been totally

expended.

Karma envelopes the doctrine of transmigration which is the basis of the Hindu and Buddhist philosophies.

The law of Karma may be described in Western terms: "As a man sows, so he reaps." When, through certain religious practices and good deeds--although this may take milleniums--an individual has exhausted his Karma, he then attains Nirvana.

The foregoing is generally applicable to Buddhism as well as Hinduism, with the slight variation that there is more emphasis on "desire" linking the individual to the transmigratory life. According to the Buddhist, new individuals are born one after another until all desire is used up. When there is no more Karma, or Karma has been used up, this is the end--the Buddhist is then an Arahat--Nirvana has been attained. The Noble Eight-fold Path must be followed and the Ten Fetters broken for the Buddhist to attain Nirvana.

See also NIRVANA, BUDDHISM, HINDUISM.

KARNALI BASIN. Located in Western Nepal, this basin is a dry tract of extensive highlands and a majority of the population is composed of Caucasoid caste groups, the only tribal group being the Tharu of the plains.

KARNALI RIVER see RIVERS.

KARNALI ZONE. One of the fourteen governing Zones of Nepal, located in the north-western portion of the country. Bordered on the west by the Zone of Seti, on the south by the Zones of Bheri and Rapti, on the east by the Zone of Dhawalagiri, and on the north by the People's Republic of China. The four governing Districts are: Humla, Mugu, Jumla and Tibrikot. There are eighty-six village panchayats in this Zone, major ones being: Simikot, Gum, Kaigaon, and Jumla. There are no town panchayats. Population (1971): 180,000 (92,000 males, 88,000 females).

KARTIKIYA. The god of War, and son of Shiva. Surrounded by the sacred animals, cocks and peacocks. He is shown with at least two, and generally many more, arms. He carries a spear, sword, dart, arrow, wheel, shield, cock, bow and staff. He is always pictured as a youth.

KARUNAMAYA. God of Mercy; is also known popularly as

Bunga Deo and Machhendra Nath.

KASHTHAMANDAPA see KASTHA MANDAP.

KASKI. One of seven governing Districts in the Zone of Gandaki. Its main town is Pokhara.

KASTHA MANDAP. Also known as Maru Satal, this huge, ungainly temple structure is said to have been built by King Laxmi Nara Singh (or Narsing) Malla in 1596. It was originally an inn or lodging house for sadhus (holymen). Legend has it that the building is built from the wood of one tree, such a feat being possible through the aid of Kalpa Brikshya (q. v.), who had been recognized and captured in his human form. It is from this structure that Kathmandu is popularly thought to have taken its name.

More recent archaeological investigation seems to indicate that the foregoing falls in the realm of legend. The actual transliteration of the name of the temple seems to be Kashthamandapa, and it evidently was a shrine of Gorakhanatha. The name Kashthamandapa appears in a manuscript dated to the Eleventh Century A. D., a second literary reference occurs in the Twelfth Century A. D., and a copper plate preserved in the edifice itself bears the date of 1303 A. D. (424 Nepal samvat). Other physical evidence leaves little doubt that the shrine acquired its name signifying a wooden pavilion, but that it dates from substantially earlier than is popularly supposed. It is still possible, however, that Kathmandu could be a phonetic transformation of Kashthamandapa and that the historic city did, indeed, take its name from the temple.

KATAS. A narrow white ceremonial silk scarf required for a meeting with a king. Generally used as an offering of obeisance.

KATHENOTHEISM see HINDUISM.

KATHMANDU. The spelling given here for the capital city of Nepal is the official spelling, and the only one recognized by the Nepalese Government. There has probably been a settlement at or near the present site of the city since at least the Eighth Century A. D. The generally accepted date for the founding of the city is 723 A. D., although this date is subject to further study. It is

certain, however, that Kathmandu was, until the Sixteenth Century A. D. known as Kantipur, the "City of Glory." Legend, possibly based in fact, says that Kathmandu takes its name from the temple/inn known as Kashthamandapa or Kastha Mandap, located in the city (see KASTHA MANDAP and KALPA BRIKSHYA). The present name of Kathmandu dates from 1596 according to the majority of sources, but may in fact date back to the Eleventh Century A. D.

The capital city, which is located in the 218 square mile Kathmandu Valley, lies at an altitude of 4,500 feet above sea level. The latest official population figure available for Kathmandu shows a population of 121,019 (1961), although in fact the number of inhabitants in the city proper and its contiguous suburbs is probably nearer to 250,000 people. The Kathmandu Valley, as a whole, has a population of some 500,000 inhabitants. The population density of Kathmandu is reckoned officially at over 50,000 persons per square mile.

The attractions of the city--at least to the Westerner--are so numerous that it is difficult to list the many architectural and cultural wonders. As a sample, see the entries under: KASTHA MANDAP, MACHHENDRA NATH, DARBAR SQUARE, BIM SEN'S FOLLY, SWAY-AMBHUNATH, NATIONAL MUSEUM, PASHUPATINATH, HANUMAN DHOKA, SINGHA DURBAR, BODNATH.

KATHMANDU DISTRICT. One of eight governing Districts in the Zone of Bagmati. Its main city is Kathmandu.

KATHMANDU VALLEY. Located in an exotic setting, surrounded by green hills topped with snowcapped peaks, the Valley consists of three towns of historic, artistic, and cultural interest: Kathmandu, Patan, and Bhadgaon. It covers 218 square miles with a population of about 500,000 and is situated at an average 4,423 feet above sea-level.

KAUSHIKI RIVER see RIVERS.

KHADAR. Newer alluvium soil.

KHADGA. The "divine weapon" carried by gods; especially, the sword with which Manjusri cleaved the mountain, letting the water escape and land appear in the Kathmandu Valley, and creating Nepal.

KHAMU. A tool of transportation, i. e., cargo carrying, consisting of two baskets slung suspended from ropes from either end of a yoke and carried over the shoulders of a bearer or porter. This basket-carrier has been in use for centuries in Nepal and in various countries in Indo-China.

KHASTI. Temple of the Dew-Drops, also known as Baudha.

KHOTANG. One of seven governing Districts in the Zone of Sagarmatha. Its main village is Diktel.

KHUKRI. A broad, curved knife or short sword. The "national weapon" of Nepal, made particularly famous in World War II by the "Gurkha" regiments.

KHUMBU GLACIER. A major glacier on Mount Everest.

KICKINNI. A very bad spirit.

KIJA PUJA. A festival aimed at brother worship. "Brother's Day" takes place on the second day of the month of Kartik.

KING BIRENDRA see **BIRENDRA BIR BICKRUM SHAH DEV.**

KING MAHENDRA see **MAHENDRA BIR BICKRUM SHAH DEV.**

KING PRITHVI NARAYAN SHAH see **PRITHVI NARAYAN SHAH.**

KING TRIBHUVAN see **TRIBHUVAN.**

KINGS OF NEPAL. A complete list of the kings of record, commencing with the "modern" history of the nation and coming up to date. This list should be compared with the **PRIME MINISTERS OF NEPAL** to get a true picture of the governance of the nation for the period 1742 to the present. The prime ministry held unusually strong powers for a number of years. The line of succession among the kings is standard, i. e., father to son or grandson. Dates indicate term of reign.

Pratap Singh Shah (son of Prithvi Narayan)	1775 to 1777
Rana Bahadur Shah (son of Pratap Singh)	1777 to 1805
Girwan Yuddha Bickrum Shah (son of Rana Bahadur)	1805 to 1816
Rajendra Bir Bickrum Shah (son of Girwan Yuddha)	1816 to 1847
Surendra Bickrum Shah (son of Rajendra)	1847 to 1881
Prithvi Bir Bickrum Shah (grandson of Surendra)	1881 to 1911
Tribhuvan Bir Bickrum Shah (son of Prithvi)	1911 to 1954
Mahendra Bir Bickrum Shah (son of Tribhuvan)	1954 to 1972
Birendra Bir Bickrum Shah (son of Mahendra)	1972...reigning

KIPAT. System of tenure in eastern mountain regions.

KIRANTIS. Collective name for the Rais and Limbus, a group of people who live concentrated in the Kosi basin. The Arun River marks the boundary between the Rai and the Limbu. These people have excellent fighting qualities. Also see RAIS and LIMBUS.

KIRTIPUR. The site of Tribhuvan University, or very near the campus, Kirtipur is really not much more than a suburban village, four miles southwest of Kathmandu. The village proper is often cited as the most medieval in character of the villages in the region of Kathmandu Valley and, while this is perhaps an exaggerated statement, the village is certainly serene and untrammled by modern civilization. It is famed as the spot where Prithvi Narayan Shah (q. v.) performed his "nose cutting" act and is purported to be the place of genesis of the hand loom.

KODALI. A crook-necked spade-like mattock or hoe with a very short handle; the most common soil cultivator in Nepal.

KOHL. Black coloring used to paint around the eyes to protect them.

KOIRALA, BISHESHWAR PRASAD. Leader of Nepal Praja

Panchayat, an underground organization established in 1948 against Mohan Shumshere.

KOIRALA, MATRIKA PRASAD. Prime Minister, External Affairs, Estates Administration and Finance of the Cabinet established under King Tribhuvan in June 1953.

KOSALA. Ancient Aryan Kingdom which roughly corresponds to present-day Oudh (India).

KOSI DRAINAGE BASIN. Located in Eastern Nepal, this basin exhibits a general topography of narrow bridges and deep valleys, receives heavy rainfall and is the home of large tribal groups of Mongoloid people.

KOSI RIVER see **RIVERS.**

KOSI ZONE. One of the fourteen governing Zones of Nepal, located in the eastern portion of the country. Bordered on the west by the Zone of Sagarmatha, on the south by India, in the east by the Zone of Mechi and on the north by the People's Republic of China. The five governing Districts are: Sankhuwa Sabha, Terhathum, Dhankuta, Sunsari, and Morang. There are 222 village panchayats in this Zone, major ones being: Chainpur, Terhathum, Dhankuta, and Inarwa. There is one town panchayat; Biratnagar. Population (1971): 834,000 (423,000 males and 411,000 females).

KOT MASSACRE. A wholesale slaughter, led by Jang Bahadur Rana, which occurred in 1846 at the palace compound of Kot (the old palace on Durbar Square in Kathmandu). Some estimated 500 heads figuratively and/or literally rolled. The aim of the massacre was to avenge Queen Kancha, junior wife of the king. She had been infuriated by the murder of her lover and summoned several suspects in for interrogation. She ordered one of them killed on the spot, but the general she ordered to carry out the execution refused. Jang Bahadur then proceeded, on her orders, to wipe out everyone in the compound with his own chosen troops. Soon thereafter he was able to install himself as the first of the ruling Prime Ministers after first exiling the junior Queen, who was followed by her husband, the king.

KOTA. A Newari word for "bier."

KRISHNA. A famous eighth incarnation or avatar (q. v.) of Vishnu in the form of the ideal child, youth, lover, statesman, and soldier. A new philosophy of action--that of joy and laughter--was established as Krishna destroyed the demons Kansa and Shishupala and the serpent, Kaliya. Krishna is pictured dancing, playing the flute or seated with his wife Radha. Often he is blue in color. He may be seen as a baby, crawling with one arm raised, taking a step, or as a young child killing the serpent Kaliya, on whom he is standing.

KRISHNA ASTHAMI see **KRISHNA JAYANTI.**

KRISHNA GANDAKI RIVER. Kali River. See **RIVERS.**

KRISHNA JAYANTI. A festival celebrated in the month of Bhadra in commemoration of the birth of Lord Krishna. Lord Krishna, the epic hero of Mahabharat was purportedly born in Maltara and raised in Gokul, India. During this celebration, which takes place in the homes and in the temples, obeisance is paid the god, and in the afternoon there is ceremonial bathing in the holy River Bagmati. The holy words of Lord Krishna are read and there is singing and dancing in his honor. Government offices and banks close for this observance.

KRISHNA MANDIR. Situated in Patan, this temple was built of local stone by King Siddhi Narhsing Malla in the Sixteenth Century. The carving depicts war scenes from the ancient Hindu epic book--The Ramayana and from the Mahabharat.

KSHATRIYA. The warrior and king caste. See **CHETRIS.**

KUCHENJUNGA GLACIER. A glacier located on Mount Kuchenjunga, approximately twelve miles in length.

KUKRI see **KHUKRI.**

KUKUR THIHAR see **TIHAR.**

KUMARI. The "Living Goddess." The young girl, a Vestal Virgin, is selected at some prior time before she assumes her role. She will always be from the Shakya caste (silver and goldsmiths) and is quite young in all cases, always chosen before puberty. Once the menses occur, she is "out of office." She is ceremoniously

attended in a house reserved for Kumari and is rarely seen in public. Photographing of her is strictly prohibited. Her biggest ceremonial chore occurs on Kumari Jatra (q. v.). On reaching puberty, the young lady is retired and a new Kumari replaces her. It is said that a young lady who has been the Living Goddess often encounters difficulty in finding a husband, most men being uneasy at the prospect of marrying an ex-"living goddess."

In the religious pantheon of gods, Kumari is an incarnation of Kali, but does not have such fierce demeanor or attributes.

Among the Newars, there are "lesser" or subsidiary Kumaris in virtually every area or village and certainly at every Bahal.

KUMARI DEVI see **KUMARI**.

KUMARI GUTHI. A social structure or organization or group charged with the management of the festival of Kumari Jatra.

KUMARI JATRA. This "Festival of the Living Goddess" is part of the Indra Jatra celebration. It lasts four days. During this time on three ancient, heavy, temple-shaped chariots, are seated Kumari (Living Goddess), Ganesh (Elephant One), and Bhairav (God of Terror). Many interesting dances and dramas are performed during these days. Two of the most spectacular of the dances are those of Bhairav and Lakhe. There are also buffalo sacrifices to appease Lord Bhairav. This festival is observed on the day before the full moon in the month of Bhadra, and is an official half-day Government holiday.

KUMBESHWOR. A five-storied pagoda-style temple of Lord Shiva built by King Jayasthiti Malla with the golden finial added in 1422 A. D. Mela is held here, in Patan, on Janai Purnima day.

KUNDE. A Sherpa village in the Mount Everest region, about a three-day trek from Namche Bazar or a two-day hike from Lukla. Kunde has only recently come into any prominence through the humanitarian work carried on there by Sir Edmund Hillary in building a hospital in addition to some seven schools in the general region. Both the hospital and schools are intended to

aid the Sherpas who have been so valuable to the various climbing expeditions.

KURMA. The tortoise incarnation of Vishnu who supported the mountain Mandhara, which was being used by the gods as a paddle to churn the milk ocean for ambrosia, and kept it from sinking under water.

KUSHINAGARA see **KUSHINARA.**

KUSHINARA. The place where Buddha died. Kushinara has been identified with modern Kasia, thirty-five miles east of Gorakhpur (India).

KUSLE. A Newar term for an unclean caste whose principle occupation is tailoring. The kusle is also commonly a temple priest for the minor deities among the Newars. He also is the festival musician and accepts death gifts at the temples.

KUSUNDA. A group of Nepalese people who do not have any fixed abode, but live in the dense forests, and are good archers, wear nettle-fibre clothes, have a taboo against milk and salt and are migratory in nature.

-L-

LAC see **LAKH.**

LAKE RARA. The largest lake in Nepal, Lake Rara is approximately eight square miles in area. Situated near the village of Pina in Jumla District, the lake stands at about 9,850 feet above sea level. It is noted for its beauty, surrounded by pines, cedars, and a type of eucalyptus tree. The wild swans and other fowl and the white fish make it popular for hunting, fishing and viewing.

LAKH. The sum of 100,000, specifically used in monetary sums. One lakh of rupees is written Rs. 1,00,000 with a comma after the number of lakhs. The word, which is originally from Sanskrit, is also written lac, but the spelling used here seems invariably to be used in Nepal.

LAKSHMI. The goddess of Prosperity and the wife of Vishnu. Generally associated with one or more of the

following: snakes, lotus, elephant, tortoise, conch shell, jewel, or jars. She often holds a large jewel in her hand. She wears a long, bejeweled necklace.

LALITPUR see PATAN.

LALMATI. A wife of Pratap Malla, who came from a Karnat background. She was probably a princess from Mithila.

LAMA. Commonly used by Westerners to denote a monk who practices Lamaism, a form of Buddhism. This is really a misnomer, for the lamas are superiors or abbots of the religion. The word "lama" means "better" or "superior."

LAMA, SANTA BIR. A pioneer in the field of research about Tamangs and the author of the work on their traditions, customs and folk songs Tamba Kaeten Whai Rimthim (Khadga Prasad Vaidya, Purna Bhandar, Ilam, 1959).

LAMAISM. An interesting form of Buddhism which originated in Tibet but which is now practiced in the Himalayan nations, including Nepal. The principal feature of Lamaism which distinguishes it from all other forms of Buddhism, is the doctrine of incarnation. This particular doctrine was not fully formulated until the Seventeenth Century A. D., but since that time it has been held that the Bodhisattva Avalokitesvara (q. v.) was incarnate in the Dalai Lama, the ruler of Tibet. The Dalai (or "Great") Lama is the supreme Lama of all lamas, and when he dies, the rule of the religion (and, until the Chinese occupation of Tibet, the government) passes to the hand of some young boy who has given evidence (by multiple and strange signs) that Avalokitesvara has entered his body. The youth is then acclaimed as the new incarnation and he holds sway religiously and (theoretically) politically, until his death. There are (or were) purportedly over three thousand lamaseries in Tibet alone, with as many as ten thousand lamas serving in that nation alone. The pantheon of gods of Lamaism is extraordinarily confusing to the neophyte, for it contains not only all of the Buddhas and Bodhisattvas, but also a multiplicity of "spiritual beings" and, of course, the religion is highly polytheistic in nature. Lamaism is widely practiced along the northern frontier

of Nepal and, especially in recent years--since the flight of the Dalai Lama from Lhasa, in various other sections of the nation, particularly around Pokhara and in the Kathmandu Valley where Tibetan resettlement camps are to be found.

LAMAJUNG. One of seven governing Districts in the Zone of Gandaki. Its main village is Kunchha.

LAND TENURE. The question of land tenure in Nepal is so complicated as to defy description. Although there presently is in process a system of land reform, the old and traditional system still prevails, generally speaking, throughout the nation. Under the traditional system, all land belongs to the state. While taxes are technically assessed, there really is no uniform basis for tax assessment which can be found--at least by a Western researcher. The taxes are, actually, a rent assessed by the government and paid by the tenants of the land. Until just recently, such taxes were levied with virtually no regard to the size, type, or production of the land in question. Such a system of land taxation, taken together with a system of privileged land holding under certain circumstances, had the effect of throwing the vast majority of the tax burden on the small land holder/tenant.

There seems still to be in effect, in various parts of the nation and, in greater or lesser degree, four major types of land tenure system. The reader is cautioned, however, that there are a multiplicity of variations from each of the major types and, further, that under the recent attempts at land reform, the entire system is beginning to change to true land ownership by private citizens.

The four systems of land tenure are: The birta system, which basically is a land-grant system made by the Central Government and which may range in size from a few acres up to almost a million acres in one exceptional case. Birta lands were, originally, rent free and were given to the ruling classes. This rent-free status existed until 1955 when a tax was imposed and a ruling given that the land-holder could not take more than fifty percent of the production of the land in any given year from the land-tenant. The stipulation that the land-holder may rent the land to any tenant at the land-holder's pleasure, has not changed. Taxes on birta lands are still substantially lower than on

comparable lands. It has been estimated that if the Government would tax birta lands on the same basis as, for example, zamindari lands (see below), additional revenues approximating ten to fifteen million rupees would be available. The second type of land tenure is the zamindari system. The basic features of the system are that a local official whose position is hereditary and whose title is zamindar is a commissioned agent of the government who oversees the land under his supervision and collects rents thereon, keeping five percent of the proceeds, for the Central Government. This system is prevalent mainly in the Terai region of the nation, particularly in the western portion. The zamindar often farms a large amount of acreage himself. A third system, prevalent mainly in the eastern Terai, is the batai system and is basically a share-cropping system. The zamindar and the tenant divide the production of the land either fifty-fifty or five-ninths and four-ninths. The batai system is a sub-branch of the zamindari system in reality, but is listed separately here in that it is a major variant. A fourth and major system is the kipat, prevalent mainly in the eastern mountain regions. Simply stated, the Limbu and Rai peoples effectively claim the land and sell or distribute it as they see fit. A local subha or tribal official collects taxes/rental and, in theory, pays a part of the rent to the Government. However, income from the kipat lands is very low, indeed, owing to the low productivity of the land and the lack of enforcement machinery.

Land leases traditionally are verbal and are for short term, generally renewable. The tenant generally provides buildings, fixtures, and upkeep. Rents are paid in cash or kind. Owing to increasing population, land is much in demand and rents/taxes are relatively high. A bad crop can plunge a tenant into deep debt. It has been estimated, in fact, that at least two-thirds of all farmers are in debt to the extent of approximately one year's average income for land tenants--which presently is about \$40.00 (U. S.). Although interest rates may not, by law, exceed ten percent, phenomenally higher rates are charged in practice, and it is not uncommon for a farmer to borrow, be unable to pay the full indebtedness in his lifetime and, hence, pass on the debt to his heirs. This tendency is most noted on the birta lands where, in some cases, a virtual serfdom still exists.

In actuality, about two-thirds of the arable land of

Nepal appears to be under the control of large landholders, while the actual working of the land is almost exclusively carried out by tenants. In general, then, we may describe the overall system as one of absentee ownership.

LANGTANG GLACIER. A glacier located in the Langtang Valley, some fifteen miles in length.

LANGUAGE. The wide diversity of languages spoken in Nepal may be considered as one of the major underlying causes of the extremely high rate of illiteracy in the nation. In short, there is not in fact, a national language although Nepali is the official language. The multiplicity of indigenous tongues also tends to hold back Governmental efforts to improve the public health and the economic welfare through educational programs and, actually, prevents a "national identity" or feeling of a united nation. Illiteracy presently is at about 92% of the population. It is literally impossible to state precisely how many languages and/or dialects are spoken in this small nation. By major language groups, it can be stated that the languages of the Indo-Aryan family prevail in the Terai and lower Himalayan valleys, with Pahari dominant in the Lower Himalaya and Hindi being prevalent in the Terai. The Tibeto-Burman languages are spoken in the Great Himalaya, with Newari being the most important. Other major Tibeto-Burman languages occurring in the general region are Magarkura, Gurungkura, and Kiranti. Tibetan dialects naturally prevail along the northern border of the nation. Nepali, the official government language, is slowly becoming the second language of many groups and is beginning to spread rapidly throughout the Kathmandu Valley as the first language. English is the lingua franca for foreigners visiting in Nepal.

LANKA. From legend; Lanka is present-day Ceylon. Lanka was ruled over by the demon King Ravana.

LEKH. Mountains. See MAHABHARAT LEKH.

LHAMO. A form of Kali (q. v.) who is a consort of Shiva. Lhamo is one of the four "Defenders of the Law," armed by the gods and wearing their weapons. She is a consort of Mahakala.

LICHCHHAVIS. A well-known clan extant in the times of Gautama Buddha. Their capital was Vaishali (q. v.) and, together with the Videhas (q. v.) were known jointly as the Brijjis or Vajjis. They lived in the kingdom of Videha and were conquered by Ajatasatru about the beginning of the Fifth Century B. C. They then drop from historic view until they reappear under a monarchical constitution in Nepal in the Third Century A. D.

LIFE SPAN. The average life span of the Nepalese was twenty-six years in 1960. See further discussion under **DISEASE.**

LIKHU RIVER see **RIVERS.**

LIMBUS. The Limbus mainly occupy the most easterly section of the Himalaya between the Arun River and the Sikkim border. Their traditions state that it was the Kirantis, and not the Newars, who were the first people to settle in the Nepal Valley. They were originally one of the numerous Kiranti tribes, but later formed an independent people with a language of their own. They also developed their own religion and mythology. They worship their chief god--Niwa Buma--with numerous sacrifices; Lamaistic ritual is widespread, and there are also monks and lamaseries. There is also a strong Buddhist influence from Tibet, and Hindu-Tantric rites from the south are found. The Limbus' standard of living is the highest of the outlying areas in Nepal, apart from that of the Sherpas. The climate in eastern Nepal is very favorable for not only rice but also winter crops--due to the great amount of precipitation.

LINGA JATRA see **BISKET.**

LINGAM. Essentially, a phallic symbol and the most important Shiva symbol. Sex is very important in the worship of Shiva owing to the fact that Shiva is the "Regenerator." Originally the lingam had the direct significance of the male reproductive organ, but now it may be considered as simply signifying the god, Shiva. There are three types of lingam: (1) Self-generated (swyambhu), which are stones or rocks from Heaven and are immovable; (2) Natural, i. e., rocks in the shape of the lingam which are often brought to a shrine; (3) Man-made; carved from wood or stone.

The lingam is cylindrical in shape and stands upright

on the narrower end. The top is generally--but not always--rounded. Many times it is found in association with the Yoni, or female reproduction symbol.

LION GATE, THE. Believed to have been built in 1636 A. D. in Darbar Square of the City of Bhadgaon; adorned with stone figures.

LISSANEVITCH, BORIS NICOLAEVITCH. Boris, as he is simply known, is somewhat of a legend in his own time. His fame is perpetuated by his adoring public which includes some of the world's great mountain climbers. And, there is no doubt but what this extraordinary individual is unique--particularly in Nepal. The mystique which has built up around him is somewhat modified by the fact that he seems to have a propensity for getting into wrangles with the government in whatever country he may be at the time.

Originally from Odessa, Boris Lissanevitch is a White Russian whose family raised thoroughbred horses until the 1917 Revolution, after which we find him in Europe and Shanghai. Boris evidently has been a ballet dancer of some repute--with Diaghilev's Ballet Russe company; a member of the Kira & Boris dance team (Kira was his first wife); a big-game hunter; a nightclub operator (the 300 Club in Calcutta); a party to king-making (he aided King Tribhuvan in smuggling back literature into Nepal and allegedly played a somewhat larger role in the palace revolt of 1950-51); the entrepreneur of a brewing company in Biratnagar, Nepal; the owner and manager of the presently defunct Hotel Royal and, at last account, the owner and operator of a new restaurant-nightclub in Kathmandu. He is also known for his grandiose schemes, some of which became total croppers, e. g., a big-game movie to be filmed in India by a French producer--who left Boris holding the financial bag and 118 elephants plus other commodities too complicated and numerous to mention; a plan to use luxurious trailers to transport people, in opulence, across Europe and Asia to Kathmandu, at a figure of \$100 per day per person, etc. He has also run a pig farm in Pokhara, and has been involved in various other moneymaking projects. He has been arrested in Kathmandu on at least two occasions, the first in conjunction with some tax-monies purportedly owed by Boris to the Government as a result of his distillery in Biratnagar--although the government had forced him to sell the industry. The

last time (1970) was in connection with some national patrimony in the form of art objects, temple hangings, etc., which he had in his possession. Boris claimed that his recently deceased mother-in-law was the owner, the government tended to disagree. All of the articles were seized and Boris jailed. At last account, Boris was free, but the art objects were in the possession of the National Museum.

Boris celebrated his seventieth birthday in 1970 and was still quite active, and seemingly unbowed at the time. He has certainly contributed a good deal to the modern folklore and gossip of Nepal.

LITTLE DASAIN see CHAITRA DASAIN.

LIVING GODDESS see KUMARI.

LO MANTANG. Capital of Mustang. See MUSTANG.

LOCANA. The consort-goddess of Akshobhya. Her color is blue and she is associated with the East.

LOCHA. A Newari term for the institution of married women calling on bereaved families on the sixth day after death for the purpose of giving condolences.

LOKESVARA see LOKESHWARA.

LOKESHWARA. The "Lord of the World" form of Avalokitesvara. Simply stated, Lokeshwara is Shiva, identified with Avlokitesvara--an association assumed when the Buddhist pantheon adopted Shiva. The color association is white.

LOPHOPHORUS. The National Bird of Nepal.

LOSHAR. This is celebrated every year of Tibetan New Year's Day which falls on Parewa day of Falgun. On this day the Sherpas perform their monotonous but highly rhythmic folk songs and dances in groups known as Sheru and in two to four "sections" known as Nangding Salu. On Loshar festival, the whole Sherpaland is in a festive mood and the feast continues for weeks. During feasts the villagers offer their famous chang, very tasty, fermented home-brewed beer.

LUKLA. An airstrip about two days' trek from Namche

Bazar, used as the delivery base for supplies and materials in this region, especially for climbing expeditions. The airstrip is at approximately 9,000 feet.

LUMBINI. Lumbini, famed as the birthplace of Lord Buddha, the apostle of peace, compassion and non-violence, is located in the western part of the Terai in Nepal. Access to the spot is by air from Kathmandu to Bhairava and then by car or other mode of transportation. It may also be reached by road from India, coming from Nautanwa. The broken Ashoka Pillar, remnants of an old monastery, images of Lord Buddha's mother, and other interesting sights are to be seen. Extensive archaeological excavations and restoration work are underway at the area, which is being developed to promote cultural tourism, working through UNESCO.

LUMBINI ZONE. One of the fourteen governing Zones of Nepal, located in the south-central portion of the country. Bordered on the west by the Zone of Rapti, on the north by the Zones of Dhawalagiri and Gandaki, on the east by the Zone of Narayani and on the south by India. The six governing Districts are: Gulmi, Palpa, Arghakhachi, Nawalparasi, Rupandehi, and Kapilbastu. There are 353 village panchayats in this Zone, major ones being: Parasi, Tamghas, and Khanchikot. There are four town panchayats: Tansing, Taulihawa, Bulwal and Bhairava. Population (1971): 1,142,000 (571,000 males, 571,000 females).

LUXMI PUJA see **TIHAR.**

-M-

MACHA-BU BENKE-GU. A birth purification rite among the Newars.

MACCHAPUCHHARE. One of the major peaks of the Himalayas. The name means, approximately, "Fish Tails" and comes from the appearance of the snow blowing off the peak. See **MOUNTAINS.**

MACHHENDRA NATH TEMPLE, KATHMANDU. A beautiful pagoda-style temple in Kathmandu having two, tiered, bronze roofs. Set in the midst of a courtyard full of stupas and other relics, it is surrounded by houses and

shops--with the end result that it takes some imagination to view the building in isolation. The temple is located in Machhendra Bahal in the City and Machhendra Nath, the God of Rain to which it is dedicated, is revered as a god of mercy.

MACHHENDRA NATH TEMPLE, PATAN. A pagoda-style temple of the Red Machhendra built in 1408 A. D. in Patan. The image of the god Avalokitesvara or the Red Mahhendranath is housed here for six months per annum.

MACHHENDRANATH. Originally thought to be an incarnation of Avalokitesvara, but this Buddhist deity has now established his own place among the gods of Nepal.

MACHHENDRANATH RATH JATRA. This festival of the Red Machhendra is celebrated for a week by people of all religious beliefs. The festival, which takes place in Patan, is carried on in three stages: 1) the ceremony of the bathing of Machhendra; 2) the dragging of the chariot through Patan; and 3) the "Bhotojara" or festival of Machhendranath's garment. Machhendra is a form of Avalokitesvara (q. v.). The observance falls in the month of Baisakh.

MAGADHA. An historic kingdom which occupied the modern Districts of Patna, Gaya, and Shahabad in Bihar (India).

MAGARS. The Magars are found in areas to the south and west of the Gurungs, in the Palpa district and adjoining areas to the west of Kathmandu Valley. They were among the first Nepalese to come into contact with Hindu immigrants from India. Magarkura is the language of many of the Magars. They are skilled craftsmen; bridge-builders and blacksmiths. They manufacture bamboo panniers, baskets, and mats.

MAGDI. One of four governing Districts in the Zone of Dhawalagiri. Its main village is Beni.

MAGH PURNIMA. During the entire month of Magh people take special ceremonial baths in the holy Bagmati River each morning, but on this full moon day some of the bathers are carried in procession to the temples. On their heads, supported with bamboo sticks, are water pots from which passersby take a few drops as a blessing. This festival falls on the day of the full moon in

the month of Magh.

MAGH SANKRANTI. This first day of Magh is considered the "coldest day in the year" and marks the turning point between winter and summer. Holy bathing takes place in the tributaries of various rivers which ultimately empty into the Ganges.

MAHA ASTHAMI see **DASAIN.**

MAHA KALI RIVER see **RIVERS.**

MAHA NAVAMI see **DASAIN.**

MAHABHARAT LEKH. This chain of mountains running from west to east across most of the entire country, reaching an altitude of approximately 9,600 feet, forms a natural barrier for the southern part of the Midlands. The country is steep and jagged with the great Nepalese rivers flowing through deep gorges at only approximately 2,000 feet above sea level. As the country-side is steep, it is not densely populated. The settlements disappear as the 6,400 foot level appears. At this altitude dense woods are found. In lower altitudes, at the intersections of trade-routes, such towns as Tansing and Dhankuta appear.

MAHADEO see **SHIVA.**

MAHADEVA see **SHIVA.**

MAHAKALA. A god. The Great Black One, a protector of the Mandala. His color is usually black or dark blue, but is often white if painted. He treads on elephants (in depiction) and carries a trident. He may also carry a disk, drum, lasso, and elephant goad. In the Hindu pantheon he is a form of Shiva.

MAHAKALI ZONE. One of the fourteen governing Zones of Nepal, located in the far west portion of the country. Bordered on the west and south by India and on the east by the Zone of Seti. The four governing Districts are: Darchula, Baitadi, Dandeldhura and Kanchanpur. There are ninety-nine village panchayats in this Zone, major ones being: Darchula, Baitadi, Dandeldhura and Mahendranagar. There are no town panchayats. Population (1971): 339,000 (174,000 males, 165,000 females).

MAHAMAYA. Consort of Suddhodana of Sakyas. Her paternal home was Devadaha. She was the mother of Buddha and died only five days after he was born.

MAHASATTVA. The name of Sakyamuni in a previous incarnation.

MAHENDRA. A son or younger brother of Ashoka. He was sent to Simhaladwipa (Ceylon) by Ashoka to spread Buddhism in pre-Christian times.

MAHENDRA BIR BICKRUM SHAH DEV, 1920-1972. The son of King Tribhuvan, Mahendra took over the government of Nepal in 1954, upon the death of his father. He was thirty-five years of age. King Mahendra continued his father's task of building Nepal into a strong and democratic country. Under King Mahendra, Nepal became a member of the United Nations, established diplomatic relations with many more nations than previously, and pushed hard for the first free elections ever held in Nepal. These were finally held in May of 1957 and are a landmark in Nepalese history. The King instituted land reform, nominally abolished the Hindu caste system, and encouraged generous foreign aid that brought Nepal airports, highways, hospitals, schools, industry and accommodations for thousands of tourists.

King Mahendra was married twice, to two daughters of a member of the Rana family. His first wife, Indra, died August 27, 1950 when he was still Crown Prince. They had three sons and three daughters.

He married Ratna Rajya Laxmi Devi on December 11, 1952, a younger sister of Indra. Mahendra and Ratna traveled to the Soviet Union in 1958, the United States in 1959 and 1967, Britain in 1960, China in 1961, France in 1966, and other countries. He died on January 31, 1972, of a heart attack, at the age of 51 years. His eldest son, Crown Prince Birendra, who is twenty-six years old, succeeded him as King.

MAHESVARA see SHIVA.

MAHISHA. The buffalo demon killed by Durga.

MAHOTHARI. One of six governing Districts in the Zone of Janakpur. Its main village is Jaleswar.

MAINALI, THAKAR PRASAD, 1935- . Mainali received a B. A. in Fine Sculpture from M.S. University, Baroda, India, in 1964. He also studied woodcarving and received a certificate in this field. He has served as Secretary of the Nepal Association of Fine Arts and the National Committee of International Association of Fine Arts in Nepal. His art work has been exhibited many times in Nepal and India. His most outstanding work to date is a thirty-five foot high cement casting a monumental work located in Bhrikuti Mandap, Kathmandu, Nepal.

MAINCHA. A girl in the Legend of the Fox Goat whose step-mother treated her badly. She was fed by the Fox Goat every day in the field until her step-mother had the goat killed. Then she was taken prisoner by a giant and with the help of a little mouse escaped with riches.

MAITREYA. A Buddha who is to come in the next eon. Generally found sitting on the lotus couch with both legs hanging over the front edge. His hands are in the dharmachakra position, turning the Wheel of the Doctrine.

MAJJHIM. Ashoka's second son. He went to the Himalayas to spread Buddhism.

MAKARA SANKRATI see **MAGH SANKRANTI.**

MAKWANPUR. One of five governing Districts in the Zone of Narayani. Its main villages are Hetauda and Bhimphedi.

MALLA, ABHAYA see **MALLA DYNASTY.**

MALLA, CHAKRAVARTINDRA. The son of Pratap Malla. His father built Ranipokhari, a beautiful lagoon in Kathmandu, as a tribute to his memory in the Seventeenth Century A. D.

MALLA DYNASTY. Abhaya Malla, in about 1200 A. D., de-throned the Thakur rulers and established the orthodox Hindu Malla Dynasty, which originated in India. Buddhism still held a strong hold, however. The name Malla signifies "boxer," "athlete," or "victor." The Malla rulers at first faced many problems, with many groups contesting the right of the Mallas to rule Nepal.

After a period of unrest and turbulence Jaya Sthithi Malla was able to restore order and the Malla kings led the country to a very impressive and unique "golden age" of culture. This period was to last for more than 300 years. It was during this time that the caste-laws were introduced. Jaya Sthithi Malla, in the Fourteenth Century, classified all the Buddhists into eighty-five Hindu castes, according to their professions. The monks married and with their families populated the former Buddhist monasteries. Along with their duties in the temple, they also took up new professions--silversmiths, goldsmiths, etc. Joksha Malla was an important king. He greatly extended the Malla Kingdom and in 1488 divided the Kingdom among his four heirs. These four kingdoms--Kathmandu, Bhadgaon, Patan and Banepa--persisted until the Gurkha conquest. There was great rivalry between the Kingdoms. Great palaces and temples were built, the courts were open to poets and musicians. When the Gurkhas attacked the land, the Malla kingdoms were unable to unite to defend all of their land and thus were conquered.

MALLA, JAKSHA see MALLA DYNASTY.

MALLA, JAYA STHITHI see MALLA DYNASTY.

MALLA, JAYABHIMADEVA. King of Nepal in the Thirteenth Century A. D. who sent architects led by A-ni-ko to build a stupa for Kublai Khan, emperor of China.

MALLA, JAYAPRAKASH. Unpopular successor to the throne of Kathmandu, in 1732. Disliked by the hill people, he was constantly involved in revolutions and plots to overthrow him. It was during this internal strife that Prithvi Narayan Shah took advantage of the situation and captured Kathmandu. It was only because of his great personal valor and leadership qualities that Jayaprakash Malla was able openly to resist these attacks for so many years.

MALLA, PRATAP. The most famous king of the Kathmandu Valley. He was a greatly learned and very religious man, a benefactor of scholars, and a poet. He erected many temples to perpetuate his name and placed a copper thunderbolt beside a walkway in the court leading to the temple in Swayambhunath. He was very generous, giving away many riches to his subjects.

Pratap Malla was also very valorous defeating the kings of Bhadgaon and Patan to keep peace in the Valley of Nepal. He had a very liberal trade policy and under him trade with India and Tibet flourished.

He died in 1689, after ruling some fifty years.

MALLA, U. M. President of the Nepal Geographic Society.

MALLAPURI. The area formerly dominated and ruled over by the Mallas. The region covering a large area to the south of the Sakyas and east of the Vrijjis--i. e., from the District of Gorakhpur to that of Champaran, divided into two units, with capitals at Kushinara and Pava.

MAMAKI. The consort of Buddha Ratnasambhava, associated with the South and whose color is yellow.

MANADEVA. Son of Dharmadeva and Rajyavati who ruled his subjects wisely and justly. He learned the science of warfare from his father and suppressed rebels in different parts of his kingdom. He brought power to the Lichchhavis, whose power extended both east and west from the Valley of Nepal.

MANANG. One of seven governing Districts in the Zone of Gandaki. Its main village is Manang.

MANDAL. A geometric design painted or drawn on the ground or floor in front of a person undergoing a given ritual. (Cf. MANDALA.)

MANDALA. The Mandala is a formalized design with a specific arrangement of Buddhas, bodhisattvas, demons and protectors. When used in conjunction with the appropriate and correctly presented mantras, the Mandala is reportedly helpful in obtaining the desired results. A total of five Buddhas are shown on the Mandala, one in a central position and the other four at each of the cardinal positions. The Mandala is mainly limited to Tantric Buddhism, although other more classic forms of Buddhism may be found using the Mandala--if for nothing more than a temple decoration.

MANI MOUNDS. The Tibetan word mani meaning "prayer." Mani mounds dot the trails of Nepal, especially wherever Tibetan-oriented peoples are to be found. One always passes such mounds on his right. Thus, if one returns

on the same trail, he will have "circled" the mound à la wheel of life of the Buddhist world.

MANI RIMDU. An important religious ceremony of the Sherpas of the Khumbu region. This beautiful event is held annually at Thyangboche, Chewang Gompa and Phalphu on the full moon day of Marga, which continues for four consecutive days. Besides Sherpa rituals, on this day, the masked lamas dance in the courtyards of the monasteries at the presence of the Head Lama and other Lamas.

MANJUSRI. The "Glorious Gentle One." A bodhisattva of the Buddha Vairochana Family. The founder of Nepal who epitomizes wisdom and learning. He is often seen with his hand, palm upwards and outwards with the thumb and second finger tips touching--which is to indicate his wisdom and learning. At times he is holding a manuscript or a sword. He is associated with the "Boundless Light" lotus family of Amitabha. A Buddhist god known as "the Five-fold Crest and Gentle Voice," attached to the family of Buddha Askshobhya or Buddha Amitabha. In his fiercest form, he is Vajra-Bhairava or Yamantaka, the "Ender of Death." Held to be the creator of Nepal (see HISTORY--PRE-KINGDOM).

MANTRA. A religious formula, or prayer, which is recited repeatedly, either silently or most usually aloud.

MARA. The Lord of Death in the Buddhist pantheon. He is usually blue, has long claws and teeth and holds the Wheel of Existence and the Tibetan calendars. He is pictured with three round eyes.

MARI. Nepalese griddle cake.

MARTYR'S DAY see SAHID DIVAS.

MARTYR'S MEMORIAL. An archway on the way to Singha Darbar in the city of Kathmandu containing effigies of martyrs and a statue of the late King Tribhuvan Bir Bickrum Shah Dev(a) who led the 1950-51 revolution and laid the foundation for the democratic system.

MARU SATAL see KASTHA-MANDAP.

MASKEY, CHANDRA MAN SINGH. Born in 1900, Maskey

received a Diploma in Painting from the College of Arts and Crafts, Calcutta, India, in 1923. He has served as Advisor of the Nepal Association of Fine Arts, Nepal and is the retired director of Archaeology, H. M. G. Nepal. His exhibits have appeared in Nepal, India, and the U. S. S. R. His special work includes portraits, sculpture of His Majesty the King and Her Majesty the Queen of Nepal at Mahendra Park, Nepal, and stone sculpture of Maya Devi and Lord Buddha at Lumbini Garden, Nepal.

MATA TIRTHA SNAN. In this Mother's Day festival, mothers are honored by their children with sweets and fruits. The children will receive a blessing from her. Deceased mothers are remembered also as their children go to the temple and bathe in a spring or make offerings to the priests and the poor. Although it is not an official Government holiday, this festival is widely observed--especially in the Kathmandu Valley--in the month of Baisakh.

MATATIRTHA SNAN see **MATA TIRTHA SNAN.**

MATSYA. An incarnation of Vishnu--means "the Fish." In this incarnation, Vishnu preserved a manu, or great teacher, from a terrible flood which was about to destroy all life.

MATSYENDRANATH see **MACHHENDRANATH.**

MAUND. A unit of weight, equivalent to approximately eighty-two pounds.

MAYA. The measurable, or "phenomenal" world. Used in combination with other words, e. g., the Maya Devi, is the "Goddess on Earth."

Also, Maya is the name of the mother of Buddha Shakyamuni.

MAYADEV see **DEV**.

MECHI RIVER see **RIVERS.**

MECHI ZONE. One of the fourteen governing Zones of Nepal, located in the eastern portion of the country. Bordered on the west by the Zone of Kosi, on the south by India, on the east by India and Sikkim and on the north by the

People's Republic of China. The four governing Districts are: Taplejung, Panchthar, Ilam and Jhapa. There are 179 village panchayats in this Zone, major ones being: Taplejung, Fidim and Chandra Garhi. There is one town panchayat: Ilam. Population (1971): 581,000 (297,000 males and 284,000 females).

MEDITATION MUDRA. The hand pose used when the god or goddess is in meditation. The hands are held in the lap, one on top of the other, both palms upwards.

MELEMCHI. A small Sherpa village in the Helambu region half way between Melemchi Khola (River) and Thare or Yurin mountain. It is perched on a flat piece of land on the precipice of Thare or Yurin Danda (gorge) at an altitude of 7,000 feet above sea-level.

MELEMCHI VALLEY. A rift between two mountain groups: the Yurin massif on the west rising to 10,000 feet and the Yangri massif on the east rising to 11,000 feet. On the precipices of these two giants stand Melemchi and Tarke Ghyang villages which are just parallel to each other, although the village of Tarke Ghyang is much higher.

MENIAL TRIBES. Technically castes, there are many widely scattered "menial tribes," including the Damai (tailors and musicians), Kami (blacksmiths), Sunnar (goldsmiths), Kumbhar (potters), Pore (sweepers), and Sarkhai (shoemakers). These people may not be warriors--they are confined to their occupations as are their counterparts in India. They resemble the Indians much more so than do the Nepalese hill tribes.

MEYEN. Sherpa "temporary herdsmen's settlements" in the high meadows.

MHA PUJA. A Newari term for a ceremony of self-worship. Confined to one's self and the members of any given family, the festival takes place on the Newar New Year's Day, the first day of the bright half of the month of Kartik. Also see TIHAR.

MIDLANDS. This heartland of Nepal is protected on the south by the Mahabharat Lakh and in the north by the Himalayas, with elevations ranging from approximately 1,920 feet to 6,400 feet. The soft and gentle contours

of the Midlands are cut into nine natural divisions by the valleys of the following rivers: Maha Kali, Seti, Karnali, Kali, Trisuli (one of the Sapt Gandaki), Sun Kosi, Arun and Tamur. The climate is agreeable; ideal for agriculture for every kind of fruit and vegetable for the sub-tropical to temperate zones, but most are unknown in this region. Only the Kathmandu Valley has taken advantage of the varied possibilities of agriculture. In the rest of the Midlands, where altitudes vary, farming has developed accordingly. This has influenced settlement, as people settle wherever their favorite foods grow best.

Generally, according to altitude, winters range from moderately cool to severe; summers are warm and rainy. Kathmandu Valley, at an elevation of 4,500 feet, receives an average precipitation of about fifty-eight inches a year during the summer monsoons, with an average temperature of 78° F. in July. In the dry winter months Kathmandu has an average temperature of 50° F. in January. Other important towns in the Midlands include Patan, Bhadgaon, Pokhara and historic Gorkha.

MILA PUNHI. Celebrated on the day of the full moon in the month of Poush, this religious festival honors the god Narayan. The god's image is taken from the temple of Changu Narayan which is near Sankhu and is carried several miles via Bhadgaon into Kathmandu. On this day, boys gather useless clay pots from housewives (who have saved the pots for this occasion) and pile them up at street corners. When the Narayan procession passes by, the pots are broken into smithereens.

MIN NATH TEMPLE. A small pagoda older than Machhendra Nath and just opposite to it in Patan.

MINISTRIES. The administrative branch of His Majesty's Government is divided into the following ministries:

Prime Ministry (Administrative Management Department)

Ministry of Defense

Ministry of Education

Ministry of Finance

Ministry of Foreign Affairs

Ministry of Forests

Ministry of Health

Ministry of Home and Panchayat

Ministry of Industry and Commerce
 Ministry of Information and Broadcasting
 Ministry of Law and Justice
 Ministry of Transport and Communication
 Ministry of Works

Also see **MINISTRIES, CURRENT** and each ministry by title.

MINISTRIES, CURRENT. As of January 1, 1972 the Members of Cabinet Rank and the Portfolios which they hold are: Kirti Nidhi Bista--Prime Minister, Foreign, Finance, Defense, Royal Palace Affairs and General Administration; Gyan Bahadur Karki--Education, Land Reform, Agriculture, Food and Forest; Chaturbhuj Prasad Gyawali--Transport and Communication and Works; Shambhu Prasad Gyawali--Home Panchayat, Law and Justice; Vishnu Prasad Lohini--Commerce, Industry and Health.

Ministers of State and the Portfolios which they hold are: Jog Mehar Shrestha--Health, Water and Electricity; Keshav Chandra Gautam--Works, Transport and Communication; Lok Pratap Singh Bista--Forest, Agriculture and Food.

Assistant Ministers and the Portfolios they hold are: Ganesh Bahadur Gurung--Food and Agriculture; Janak Bahadur Shah--Water and Power; Krishna Raj Aryal--Education; Harish Chandra Mahat--Home; Karna Bahadur Rai--Forest; Jaya Prakash--Health; Yuvraj Jang Shah--Panchayat; Shankar Man Singh Adhikari--Commerce and Industry; Bhoj Raj Ghimire--Land Reform.

MINISTRY OF AGRICULTURE, FOOD AND LAND REFORM.

Departments within this Ministry are: Food and Agriculture; Land Reform; Agriculture Planning; Agriculture Information Department; Animal Development and Veterinary Service Department; Horticulture Department; Fisheries Department; and Livestock Improvement.

MINISTRY OF COMMERCE AND INDUSTRY. The Ministry of Commerce and Industry is divided into three departments: Commerce; Industry; and Cottage Industry.

This ministry is, in effect, the controlling agency for all commerce, internal and external, for the entire nation. All private and public enterprise must funnel through this ministry.

MINISTRY OF DEFENSE. It is relatively difficult to obtain

specific, detailed information concerning this ministry. Presently, although there is the typical internal structure of any Department of Defense, the only two formal divisions listed by the Ministry are: (1) the Office of the General and (2) the Office of the Quartermaster-General.

A mutual defense treaty with India is effected through this ministry and the de facto police power of the nation resides here.

MINISTRY OF EDUCATION. The Ministry of Education is divided into the following departments: Statistics Research; Teachers' Training; Higher Education; Archaeology; and Education.

MINISTRY OF FINANCE. The Ministry of Finance is divided into the following departments: General; Foreign Aid; Budget; Treasury and Loan Administration; Excise Duty Department; Accountant General's Office; Taxation; Customs; and Revenue.

MINISTRY OF FOREIGN AFFAIRS. The Ministry of Foreign Affairs is divided into the following departments: Administration; Finance; Budget Account; Consular; and Chief of Protocol.

MINISTRY OF FOREST. Conservation of natural resources, particularly the forests and national parks, is centered in this ministry. The development of a national wood products industry has its origin in this office. Reforestation, although embryonic, has been started through the efforts of this agency.

MINISTRY OF HEALTH. The Ministry of Health is divided into the following departments: Health; World Health Organization; Public Health Communicable Disease Control Section; Community Health Service; and Singha Darbar Baidya Khana.

MINISTRY OF HOME AND PANCHAYAT. The Ministry of Home and Panchayat is divided into the following departments: Home; Panchayat; Police and Jail; Class Organization and Economic Management; Philosophy; Research; Decentralization; Planning; Citizenship Rehabilitation; Central Service; and Special Police.

This ministry tends to be considered the "brain center" of the nation insofar as political thought and action

is concerned, although it is, in fact, controlled by the Throne and has many cross-connections and de facto controls with and by other ministries.

MINISTRY OF LAW AND JUSTICE. Just as the title implies, the court system falls under this ministry. For details of the judicial system, see **CONSTITUTION**.

MISHRA, MANUJ BABU, 1939- . Mishra received a B. F. A. in Painting from the University of Dacca, Pakistan. He has worked as an artist for the Government Educational Material Publications Center in Nepal. He has served as an Executive Member of the Nepal Association of Fine Arts and on the National Committee of the International Association of Art in Nepal. Exhibitions of his work have been presented in Pakistan, India, Iran, and Nepal. He believes that the main theme of the modern artist is not the external form of an object, but that of its internal form.

MITAIMA. The chief mourner at the cremation ceremony and the one who sets fire to the pyre.

MOHAR. A Newari word for the Nepalese monetary unit, the rupee.

MOMO. A Sherpa food consisting of chopped goat or mutton, wrapped in a spiced dough and then fried.

MONK'S DAY see **PANCHA DAN**.

MONTHS OF THE YEAR. The Nepalese calendar is divided into twelve months, with each month beginning approximately the middle of the corresponding month on the Christian calendar. The New Year falls in mid-April. The months, with their Christian approximates are:

Baisakh	mid-April to mid-May
Jestha	mid-May to mid-June
Asadh	mid-June to mid-July
S(h)rawan	mid-July to mid-August
Bhadra	mid-August to mid-September
Aswin	mid-September to mid-October
Kartik	mid-October to mid-November
Marga	mid-November to mid-December
Poush	mid-December to mid-January
Magh	mid-January to mid-February
Falgun	mid-February to mid-March

Chaitra

mid-March to mid-April

MORANG. One of five governing Districts in the Zone of Kosi. Its main town is Biratnagar.

MOTHER GANGA'S FESTIVAL see **GANGA MAI JATRI.**

THE MOTHERLAND. One of three English-language newspapers printed in Kathmandu. Particularly noted for its independent editorial policy in a monarchy, The Motherland is rapidly improving on national news coverage.

MOTHER'S DAY see **MATA TIRTHA SNAN.**

MOUNT EVEREST. Sitting astride the Sino-Nepali frontier (the north face in China, the south in Nepal), Everest is acknowledged as the highest mountain in the world at 29,028 feet. Most of the peaks originally had no names assigned them by indigenes. Everest was "found" in the offices of the then Survey of India in 1852 and was given a number until 1856 when it was named in honor of Sir George Everest, a Surveyor-General in India. The indigenous name Chomolongma, which is often said to be the "real" name of Mount Everest refers, in fact, to the whole Everest group of peaks, including Lhotse, and was evidently ascribed to the region even after the name Mount Everest was given to the highest peak. Chomolongma means, approximately, "Mother of the World" in Tibetan. The peak is also called Sagarmatha ("Sky Head") by many Nepalese and is the "official" name in Nepal.

MOUNTAINS. The following is a list of the major mountain peaks of the Himalayas. All peaks are listed by the most commonly accepted spelling and the generally accepted height. There are variances in both name and altitude to be found in different sources both within and without Nepal. Whenever possible, we have used the latest data available from scientifically well-equipped climbing expeditions. Through such expeditions, it was only recently learned that Mount Everest is twenty-six feet higher than had been thought. It is recognized that there may, in fact, be omissions from this list. In such cases, no generally accepted altitude could be determined and it was thought best to omit rather than perpetuate a possible error. All altitudes are listed in feet above mean sea level.

Mount Everest (Sagarmatha)	29,028
Kunchenjunga	28,168
Lhotse	27,890
Makalu	27,790
Dhaulagiri	26,811
Cho Oyu	26,750
Manaslu	26,658
Himal Chuli	25,801
Chamlang	24,012
Gauri Shanker	23,440
Api	23,399
Ganesh Himal	23,299
Jungal Himal	23,240
Nuptse	23,058
Macchapuchhare	22,958
Dhorje Lakpa	22,926
Kanijiroba	22,532
Ama Dablam	22,495

Also see HIMALAYAS and MOUNTAIN EXPEDITIONS.

MOUNTAIN EXPEDITIONS.

<u>Mountains</u>	<u>1st Expedition</u>	<u>1st Ascent</u>
Mount Everest	1921 Great Britain	1953 Great Britain
Kunchenjunga	1905 International	1955 Great Britain
Lhotse	1955 International	1956 Switzerland
Makalo	1952 Great Britain	1955 France
Dhaulagiri	1950 France	1960 Switzerland
Cho Oyu	1952 Great Britain	1954 Austria
Manaslu	1952 Japan	1956 Japan
Annapurna	(?)	1950 France

See MOUNTAINS.

MOUNTAIN FLIGHT. The Royal Nepal Airline Corporation operates a scheduled "mountain flight." It is a good general introduction to the mountain scenery. Fare: \$16.00 (U. S.) per person at the time of writing.

MUDRAS. The various hand poses of the various gods and goddesses.

MUGU. One of four governing Districts in the Zone of Karnali. Its main village is Gum.

MUKHIYA. A Headman of an area of a hill district; the "governor" of a thum or parish.

MULAS. A white radish that is very popular in Nepal, especially suited to growing in altitudes over 6,400 feet.

MURHI. A Newari word for a unit of dry measure; equaling 160 pounds avoirdupois.

MUSTANG. Formerly an independent kingdom, Mustang today forms an integral part of Nepal. However, while Nepal administers Mustang's foreign relations, this mini-State retains much of its autonomy under its king, or raja, Angun Tenzing Trandul. The kingdom is barely 750 square miles in area and has a mean altitude of 15,000 feet. The capital city is Lo Mantang, with an approximate population of 2,000 permanent residents. The population of the entire kingdom is reckoned at 8,000. There are some twenty-five additional villages or towns recognized as a part of the kingdom.

The name of the country is derived from the Tibetan Mon Thang, meaning the "Plain of Prayer." Of the 8,000 population, at least 600 are monks. The state religion is Tantric Buddhism (see TANTRISM), of the Sakya-pa sect, and is very similar to Lamaism (q. v.). The language spoken is Tibetan.

Politically, Mustang is linked to Nepal by a treaty signed in 1961 which, in essence, reaffirmed Mustang's inclusion in the political boundaries of Nepal. Mustang is surrounded on three sides by the Tibet Region of the People's Republic of China and is linked to the outside world by only three trails. Communications, aside from sporadic radio contact and irregular mail, are virtually nil, except for traders passing through the region or Nepalese Government missions coming and going on official business.

Mustang is also, within the political sphere of Nepal, one of the four governing Districts in the Zone of Dhawalagiri, located in the north central area of the nation. Nepal lists the major village as "Mustang," but Lo Mantang is actually the internal name of the town.

MUSTARD. The most important oil crop, raised principally in the south and east.

CONGRESS PARTY.

N. P. M. see NEPAL PRAJATANTRIK MAHASABHA.

N. R. C. see NEPALI RASHTRIYA CONGRESS.

N. T. C. see NEPAL TERAI CONGRESS.

NAG HRID. A Newar, mythological name for the Kathmandu Valley which translates to mean, approximately, "the dwelling place of the serpent (gods)."

NAG PANCHAMI. On this day images of snakes are hung in doorways of homes in order to keep evil spirits away. This day also marks the beginning of the cold season, and falls in the month of Asadh.

NAGARKOT. An attractive, scenic "resort" area and village which stands between the Kathmandu Valley on the west and the Indravati River on the east. It is located twenty-two miles east of Kathmandu, beyond Bhadgaon, and is at an altitude of 7,133 feet above sea-level. The view of the eastern Himalaya ranges is striking from this spot. The view of Mount Everest is particularly good from here. The region offers some of the most unusual and delightful trekking in alpine meadows and forests which abound with wild flora and fauna. It is an excellent base for hiking and sightseeing and there are overnight accommodations.

NAGS (f. NAGINIS). Snake (generally cobra) deities. Vishnu often reclines on a couch which is in fact a coiled snake. The snake's seven hoods provide shade for Vishnu. The chief of these deities is Ananta.

NAINITAL. A Nepalese district--one of many ceded to the British at the termination of the Anglo-Nepali War of 1814-1815 by the Treaty of Sagauli. This loss reduced Nepal to approximately its present boundaries.

NAIRATMA. A goddess, belonging to the family of Buddha Akshobya. Nairatma ("No-Self") is a fierce goddess, representing Shunya, the "Nothingness" or "Void." In depictions she dances on a corpse.

NAMCHE BAZAR. The "capital" of the Sherpas, Namche Bazar is used as the major base of operations for most

climbing expeditions trying Everest or surrounding peaks. The village is located 180 miles from Kathmandu, a trek of fifteen to seventeen days. The townlet lies in the lap of Mahalangur Range and affords a view of Sagarmatha (Mount Everest), Lhotse, Nhuptse, and Ama Dablam Peaks. The village is really little more than a few houses and a Lamasery clinging to the side of a mountain, although there are claims of up to 2,000 population. In the village and immediate environs, there are probably a few hundred year-round dwellers.

NANDI. The bull. The attendant of Shiva, who among other attributes, is the god of reproduction. Nandi represents powerful passion and generative power. Inevitably found in front of Shiva shrines.

NARANARAYAN. King of Cooch Behar in India, whose daughter Rupamati was a wife of Pratap Malla, a former ruler of Nepal.

NARASIMHA. The man-lion incarnation of Vishnu which destroyed the demon Hiranyakasipu. This demon was portraying himself as a god and keeping the Hindus from worshipping Vishnu.

NARAYAN, ARJEL. A political figure of the Nineteenth Century A. D. who was from Khilung. He helped advise Ganesh Pandey to place Dravya Shah on the throne and also helped plan the revolution and overthrow of Gorkha.

NARAYAN, GOVINDA ("Jya-poo"), 1926- . Narayan studied at the Juddha Art School and received teacher certification from the Patna Training School, India. He studied Fine Art Education at the University of Oregon, U. S. A. He has been a lecturer of Fine Art Education at the College of Education, Kirtipur, Nepal. He has also served as a member of the Nepal Association of Fine Arts.

NARAYANA see **VISHNU.**

NARAYANHITY DARBAR. The present Royal Palace in Kathmandu. Special permission must be obtained to enter the Palace grounds.

NARAYANI RIVER see **RIVERS.**

NARAYANI ZONE. One of the fourteen governing Zones of Nepal, located in the south-central portion of the country. Bordered on the west by the Zone of Lumbini, on the north by the Zones of Gandaki and Bagmati, on the east by the Zone of Janakpur and on the south by India. The five governing Districts are: Chitawan, Makwanpur, Parsa, Bara and Rauthat. There are 368 village panchayats in this Zone, major ones being: Chitawan, Bhimphedi, Hetauda, Gaur, and Kalaiya. There is one town panchayat: Birgunj. Population (1971): 1,073,000 (550,000 males and 523,000 females).

NARENDRA DEVA. A king of Nepal who was first to establish formal relations between Nepal and China, in 651 A. D. He aided Wang Hsuan Tse in his escape from Arunaswa, the usurper of the Indian throne. During his reign, Nepal was prosperous and powerful.

NARI DIVAS. International Woman's Day. An official holiday for women in Nepal, the observance is celebrated by women's organizations which hold seminars and meetings, present speeches and a tea is given, to which many of the foreign community women are invited by the Nepalese women. The wife of every foreign Ambassador to Nepal is expected to make a speech on this day, in addition to the many other orations by various dignitaries. This holiday comes in the month of Falgun.

NARSINGHA see **NARASIMHA.**

NASA PUJA GUTHI. An institutionalized social organization for the training of people of the appropriate caste among the Newars for playing various instruments for the performance of songs and caste music.

NASA KHALA. A music group in the caste system of the Newars.

NATESWAR. God of Dancing.

NATIONAL ART GALLERY. Actually housed in conjunction with the Bhaktapur Museum of Wood in the old Malla Palace in Bhadgaon, the National Art Gallery houses the paintings held by the Central Government. Most of the examples, while historically interesting, are displayed with no imagination and the sheer numbers are overwhelming. As mentioned elsewhere, the museum

system in Nepal is in rather desperate need of overhauling lest the nation lose the majority of its cultural patrimony. The National Art Gallery is closed on Tuesday.

No commercial slides are available at the gallery, and no photography is permitted.

NATIONAL DAY FOR NEPAL see RASTRIYA PRAJATANTRA DIWAS.

NATIONAL EDUCATION PLANNING COMMISSION. A commission organized in 1954 whose task was to survey existing educational facilities and to prepare a scheme for national universal education in Nepal including primary, secondary, university, and adult education. The report, upon completion, was incorporated into a Five Year Plan for Education and became the basis for new programs and legislation. The chairman of the commission was Sardar Rudra Raj Pandey. Trailokya Nath Upraity was appointed Secretary-Treasurer and Dr. Hugh B. Wood of the University of Oregon served as the Educational Advisor to the commission.

NATIONAL MUSEUM. Located on the western outskirts of Kathmandu on the road to Swayambunath is the National Museum of Nepal. While one would assume that this would be a comprehensive museum, it is not, in fact. For example, very little fine art is housed here, while there is a museum in the city of Bhadgaon which is almost exclusively concerned with the housing of wooden artifacts from temples, houses, etc. There is a national museum "system" which reports to the national Department of Archaeology, within the Ministry of Education. The major museums number seven, but each reports individually to the Department, and there is virtually no coordination of the work carried on by each. As late as 1970, the National Museum had absolutely no say over what the other museums in the "system" did, intended to do, or should do. This is a distinct weakness in a nation so rich in national patrimony which is deservant of conservation and preservation.

The National Museum which, mainly through lack of operational funds, maintains a rather dreary atmosphere within its walls, possesses a formidable and excellent collection of weaponry; some excellent examples of ancient stone stellae, monuments, statuary; some particularly fine samples of tankas (religious wall hangings),

and modest numbers of wood carvings. Of great interest and uniqueness to most visitors are the leather cannons from Tibet. The museum is closed on Tuesday.

A new building has recently been completed and was destined solely for the preservation of the King's paraphernalia.

Those interested in the Rana regime will find a rather complete collection of colossal paintings of each of the Prime Ministers, in addition to which most of the Kings--at least of recent days--have their portraits hung. The laboratory facilities and curatorial capabilities are barely adequate for the work being done. If consolidation of the museology of the nation occurs, more extensive and updated facilities will be a requisite.

NATIONAL THEATRE HALL. Stage dramas and folk song programs are presented here every Thursday and Friday.

NAVA. A Newari word meaning "valley." It is occasionally suggested that "Nepal" (q.v.) derives from this word, but there is little evidence for this assertion.

NAVA BERSHA see **NAWABARSHA.**

NAVATMAKA HERUKA see **HERUKA.**

NAWABARSHA. This is the first day of the Nepalese New Year and always falls on the first day of the month of Baisakh. It is observed as an official Government holiday, with offices and banks closed. There is a message delivered by the King, and pilgrims travel to shrines to worship. Ceremonial baths are taken in holy rivers. In Bhaktapur the ceremony of Vishwa Dhoja (q.v.) or "world flag pole" is held. Also see **LINGA JATRA.**

NAWAKOT. One of eight governing Districts in the Zone of Bagmati. Its main village is Nawakot.

NAWALPARASI. One of six governing Districts in the Zone of Lumbini. Its main village is Parasi.

NAWARATRI. The "Nine Nights" following the sowing of the sacred barley by the heads of families. During these nine nights, many people--especially the Newars--observe ceremonial bathing in the holy rivers each morning

before dawn. This religious observance falls in the month of Aswin. See GHATASTHAPANA.

NEPAL. The origin of the country's name is confused in etymology and is further obfuscated by legend. The more romantic say that there was a hermit named Ne who lived at the junction of two major rivers and that he planned the future of the land and, hence, it was named after him: Nepal. However, it is more probable that the word 'Nepal' means 'home, or place, of wool,' since ne- signifies 'home' or 'place' in the Indo-Chinese dialects, while -pal (from Tibetan, bal) means 'wool.' Ancient literature and legend tells of modern Nepal being a major source of wool; hence, this origin for the name of the country appears somewhat logical. Others insist that the word comes from the word Nepa, a name applied to the country occupying the central zone of the Himalayas. Still others say that it is a corruption of Nepara or Newara, i. e., the Newar people who occupied the Kathmandu Valley. It is interesting to note that when people from outside the Valley are going to the capital city, or any city in the Valley, they say they are going to 'Nepal.'

The area of the nation is officially set at 54,362 square miles at the present time. The country is situated between longitudes 80° and 88° East and latitudes 26° and 30° North. Capital: Kathmandu. Official language: Nepali. National flower: Rhododendron. National bird: the Lophophorus. Population: 11,289,000 (1971). The 1961 Census counted 9,412,996 inhabitants. Also see POPULATION. Unit of currency: the rupee. Currently, the exchange rate is ten Nepalese rupees to one U.S. dollar. The rupee is divided into 100 pice. Present coinage in wide circulation is five, ten, twenty and fifty pice. Location and size: Nepal is approximately 640 miles long by approximately 100 to 150 miles wide and may be approximated to the size of the State of Florida. It is bordered by the Tibetan Region of The People's Republic of China on the north; by India on the south and west, and by Sikkim on the east.

Nepal may be divided into three distinct physical regions, each running laterally the length of the Kingdom. In the south is the Terai, technically a part of the Ganges Plain. The Terai is a basically flat, fertile area, sharing the extreme heat of northern India. Central Nepal, or the 'hill country,' is cross-hatched by the lower ranges of the Himalayas. It is in this region

that the capital, Kathmandu, is located in a valley at slightly above 4,000 feet elevation. Swift flowing mountain streams become rivers in this region, and the majority of Nepal's population lives in this temperate zone. The world's highest mountains, the Himalayas, constitute the third major physical region. Running the full length of northern Nepal, this high region has few people and witnesses frigid, arctic-like winters.

These three major divisions are, of course, subject to much subcategorization. We have divided the country into seven major geophysical areas: see, HIMALAYAS, INNER HIMALAYAS, MAHABHARAT LEKH, MIDLANDS, SIWALIK RANGE, TERAJ, TIBETAN MARGINAL MOUNTAINS. For discussion of the history of the nation, or for specific occurrences or people, see the appropriate entry elsewhere in this book, e. g., HISTORY.

NEPAL ASSOCIATION OF FINE ARTS (NAFA). Located in Sita Bhawan (a former palace), Naxal, and traditionally headed by His Royal Highness the Crown Prince, NAFA frequently organizes all types of art exhibitions from schools of modern and traditional paintings; runs a sales gallery which is also a permanent exhibition hall, and promotes the arts in general.

NEPAL GOVERNMENT RAILWAYS. The only railway runs twenty-five miles from Amlekhgunj to Raxaul and is officially for carrying freight only.

NEPAL JANAKPUR JAYANAGAR RAILWAYS. Operator of passenger freight trains in the eastern Terai of Nepal.

NEPAL PRAJATANTRIK MAHASABHA. A minor political party organized in 1957 by a veteran political worker, Ranganath Sharma. Financed by a group of Ranas, Sharma made a bid for national office through election after having served as a minister in Tanka Prasad's Cabinet. Sharma failed in the elections despite the financial and party bases he had, and the party went under along with all others, in the 1960's.

NEPAL SAMBAT. The Nepalese official calendar system. See NEPALESE ERA and MONTHS OF THE YEAR.

NEPAL STUDIES ASSOCIATION. The Nepal Studies Association--formed on March 29, 1971 in Washington, D. C. --seeks to further the study of Nepal as well as promote

better understanding of the country and to improve communications among all who share this interest regardless of nationality. "Primary objectives of the association are seeking funds to support Nepal Studies Research Centers in the United States; encouraging, organizing and seeking funds to support training or research seminars and workshops in the United States, Nepal and in other countries; organizing and seeking funds to support summer institutes for training in Nepali languages and culture; and seeking funds to support a Nepal Studies Association Newsletter."

NEPAL TERAİ CONGRESS (N. T. C.). A political party which, as the name infers, was centered in the Terai. Organized in 1951, the prime objective of the party was to champion the cause of people of the Terai--mainly day laborers--against the Central Government. The party was regional but powerful in nature. In trying to establish its own "Autonomous Terai State," the party lost national and broad-based international support and was considered as separatist in nature by other political powers. This led to its demise through lack of wide support. This party, like all others, died out as a formal entity in the 1960's.

NEPALESE COMMUNIST PARTY (N. C. P.). The Communist Party, although technically outlawed as a recognized political party, succeeded in capturing four seats in Parliament in the 1959 elections. The Party had most of its strength in the Kathmandu Valley and in the young labor movement in the Terai. Like all other political parties, the Communist Party ceased to exist as an entity with the appearance of the new Constitution in 1960.

NEPALESE ERA. The basis for the official, or governmental Nepalese calendar. All official documents are dated with this system. The years are counted beginning in 57 A. D., and the new year falls in approximately mid-April. See MONTHS OF THE YEAR.

NEPALESE FOLK SONGS. Like folk songs of any other country, the songs of Nepal tend to be distinct and separate. The songs are a very integral part of life, and are atuned to dancing and the composition is almost always marked by its briefness. Instruments used for these songs are the Madal, Damphu, Jhyali, Dhime

Kartal, Khainjedi, and Tinchhu, etc. The songs usually fall into four categories: 1) Nature Songs, 2) Songs of Love and Separation, 3) Songs of Heroic Exploits, and 4) Seasonal Songs.

NEPALI. The official language of Nepal. Nepali is derived from Sanskrit, but has many loan-words from the Tibeto-Burman family of languages and is, today, of a very mixed nature linguistically. It has many features in common with Hindi and is written in the Dev Nagari script. Nepali is slowly but surely becoming at least the second language of many people in Nepal and, at least in the vicinity of the Kathmandu Valley, is beginning to replace indigenous languages. See further discussion under LANGUAGE.

NEPALI CONGRESS PARTY (N. C. P.). Originally formed as an exile party (in India) by several influential Nepalese who had fled the Rana regime, the N. C. P. aided and backed King Tribhuvan in the palace revolt in 1950-51. Under the N. C. P. banner, a revolutionary group "invaded" Nepal in early 1951, but were unable to gain a military victory from the Rana forces. Instead, a compromise was worked out, which included the installation of some of the Party membership in positions of relative power. B. P. Koirala, leader of the N. C. P., was elected to head the first elected government of Nepal in 1959. Koirala subsequently was dismissed and arrested by the King in 1960 when the Crown re-assumed direct rule and dismissed the Parliament. Soon thereafter, on December 15, 1960, the new Constitution --which makes no provision for political parties--was promulgated.

The N. C. P. was essentially socialistic in nature, laying emphasis on redistribution of land; improvement of agriculture; development of cottage industries; village development; and health, education, and communication reforms. It also backed the promotion of heavy industry; labor legislation; protection for foreign capital, and sought resource conservation.

The N. C. P. won 73 of the 109 seats in Parliament in the 1959 elections.

NEPALI RASHTRIYA CONGRESS (N. R. C.). This political party, which is sometimes confused with the later Nepali Congress Party, was formed in October, 1946 by B. P. Koirala who was then a young member of the

Indian Congress Socialist Group. He put forth a call to organize a movement against the Rana regime in Nepal and, as a result, the N. R. C. was formed by three relatively small organizations. These were: the Akhil Bharatiya Nepali Rashtriya Congress, from Benares; the Nepali Sangh of Benares and the Gurkha Congress of Calcutta. The three groups met in Calcutta in late January, 1947 and drafted a set of four resolutions. The resolutions were, in simplest form, (1) that no popular government could be established in Nepal unless the British domination came to an end, and further that the problems of Nepal and India were "identical and one"; (2) that the cause of the Vietnamese people in their struggle against the French would be supported; (3) that the political prisoners, particularly those of the Praja Parishad party, be released and, (4) that a program of non-violent revolution be promulgated in Nepal. The core of the resolutions was the linkage of the battle to overthrow the Rana regime in Nepal to the Indian nationalist movement against the British.

The N. R. C. soon split into two parties which, to confuse the issue, both continued to use the same name. The leaders of the two factions were B. P. Koirala and D. R. Regmi. Regmi led the pull-out to form the second party following a bitter dispute about the legitimacy of internal elections. The group, which was headed by B. P. Koirala, eventually went on to merge with the Nepal Prajatantrik Congress to form the Nepali Congress (q. v.). The other group seems to have continued on and ultimately phased out--along with all other political parties--in the 1960's.

NEWARI. A major, modern language in Nepal. It developed from Gurkhalī with borrowings from Hindi. It is the old language of the people of the Kathmandu Valley, who knew themselves and their speech as Nepali. In the late Eighteenth Century, the term Newari, after adoption by the missionaries, came into standard use. Today this language, spoken by the Newars, has many dialects.

NEWARS. A widespread and complex group. This group is matchless in matters of trade, art and architecture. They are mostly concentrated in the Kathmandu Valley, but have spread to all the commercial centers of Nepal. They are divided into two groups--Buddha Margi (followers of Buddha) and Shiva Margi (worshippers of Shiva), but there is a high level of religious tolerance.

They also have an extremely complex social organization.

During the period from about the Thirteenth Century to the Nineteenth Century Nepalese art, metal-work, painting, sculpture, architecture, and literature, was entirely the work of the Newars. They achieved one of the highest levels of culture in Asia. Their mythology is unusually rich. They are very advanced in comparison to most other Nepalese groups--growing nearly every kind of vegetable and fruit of the temperate and sub-tropical zones. Artificial irrigation is a great help to rural areas occupied by the Newars.

NEW YEAR'S DAY see NAWABARSHA.

NEW YEAR'S DAY FOR NEWARS. Mha Puja. See TIHAR.

NGOJAMBA GLACIER. A glacier south of Cho Oyu mountain region, in the Khumbu area, approximately fourteen miles in length.

NIGHT CONSECRATED TO LORD SHIVA see SHIVARATRI.

NILAKANTHA. The blue-throated Avalokitesvara. Normally in triumphant form, with eleven heads. The heads generally are arranged in two tiers of four each, with three above, one on top of the other. He is also found in a magnificent triumphant form with 1,000 arms and 1,000 heads. The blue throat, in legend, came from drinking the poison Kalakuta. A slight variant on the story is that Nilakantha did not, in fact, swallow the poison, but held it in his mouth with the same end result, i. e., his throat turned blue.

NINE NIGHTS see NAWARATRI.

NI-PO-LO. An early, Seventh Century Chinese appellation for the region now known as Nepal.

NIRVANA. Nirvana, which exists in both Hinduism and Buddhism, is best described negatively for the Western mind: Nirvana is not the "Heaven" of the Christian religions.

First, it is necessary to understand the meaning or the philosophy of Karma (q. v.). Transmigration is integral in the beliefs of the orthodox Hindu and Buddhist. Nirvana, stated in simplest Hinduistic terms is "to be

saved from the endless succession of births and deaths." In attaining this state, i. e., Nirvana, the Hindu is cut free from the desires which bind him fast to life with its joys and sorrows. When his Karma is exhausted, he attains Nirvana.

Buddhism, on the other hand, is a bit different in its attitude toward Nirvana. Nirvana, in Buddhism, is the "Going Out," i. e., the extinguishing of the three fires of lust, ill-will, and ignorance. These fires are extinguished through man having achieved the Noble Eight-fold Path and having broken the Ten Fetters. When the Buddhist has accomplished this, he is said to become an Arahat, which is the same as having achieved Nirvana.

See also BUDDHISM, HINDUISM, KARMA.

NISI-YA YE-GU. A Newari generic term for purification rites.

NITYA PUJA. The act of daily worship of the gods. A Newari term.

NOLE. The bamboo pole used by porters for carrying loads at its two ends by balancing the nole on their shoulders.

NORTH COL. The area or pass essentially at the foot of Mount Everest used as the base for all attempts to climb the peak for a quarter of a century. Established in 1921.

NYATAPOLA, THE. A five-tiered pagoda-style temple in Bhadgaon built in 1708 A. D. The temple stands atop five tiers of brickwork. It appears even higher than it is owing to the stair leading up to it, flanked by pairs of giants, elephants, lions, griffins and goddesses. Each ascending pair is ten times stronger than the pair below it, while the giants--at the bottom--are ten times stronger than man. According to the chronicles, King Bhupat Indra had the Nyatapola built (laying the first three bricks himself) on the advice of his astrologers who said that it would be wise to build a temple to some Tantric god to offset the already existing three-tiered temple to Bhairav. The Nyatapola was (and is) dedicated to Iswari, a god-friend of Bhairav, and Bhadgaon reputedly prospered ever after.

-O-

OCTERLONY, GENERAL. The British general, who, at the head of a large force of troops, opened up the way to Kathmandu during the Anglo-Nepali War, thus aiding to bring about the Treaty of Sagauli, since the Nepalese did not wish to see their capital occupied.

ODELL, N. E. Well-known Himalayan explorer, who took part in the British Everest expedition of 1924.

OFFERING OF FLOWERS OR LEAVES OF NINE VARIETIES. Fulpati. See **DASAIN**.

OKHALDHUNGA. One of seven governing Districts in the Zone of Sagarmatha. Its main village is Okhaldhunga.

OM MANI PADME HUM. The famous Buddhist religious formula or invocation, the general meaning of which is: "Oh, you jewel in the lotus, Amen," or "O, jewel in the lotus." This "prayer" always appears either embossed on Buddhist prayer wheels or on the paper prayers contained therein.

ORISSA see **KALINGA**.

-P-

P. P. P. see **PRAJA PARISHAD PARTY**.

PADMA NARTESVARA. The dancing form of Avalokitesvara. Similar to the dancing Shiva, he has four arms, and carries the rosary in the upper right hand, the lotus in the upper left. In his other two hands he has the vajra or holds the two hands in the Namaste (palms together in front of breast) position. He may be embracing his Sakti (q. v.).

PADMA SIMHANADA. A form of Avalokitesvara (q. v.), shown riding on a lion. He is shown seated side-saddle and grasping a lotus. The lion generally is looking back at him.

PADMAPANI. A form of Avalokitesvara (q. v.), shown with lotus in hand.

- PADMASAMBHAVA.** A popular deity in northwestern Nepal and especially in Tibet. A yogin who became a Bodhi-sattava.
- PAGODA.** An architectural style almost surely having originated in Nepal, hence transferred throughout other nations of Asia.
- PAI JANI.** A custom, now abandoned, of reappointing all Central Government servants annually to their respective jobs.
- PAINA JA.** A type of farewell dinner given by the relatives of a girl about to be married. A Newari term.
- PALACE OF FIFTY-FIVE WINDOWS.** Erected in the reign of King Yaksha Malla in 1427 A. D. and remodeled by King Bhupatindra Malla in the Seventeenth Century; located in Darbar Square in the city of Bhadgaon.
- PALACE OF THE LIONS** see **SINGHA DARBAR.**
- PALPA.** One of six governing Districts in the Zone of Lumbini. Its main town is Tansing.
- PANCH DAN.** In Kathmandu and Bhadgaon on this day, Buddhist priests with shaven heads, go from house to house singing hymns and asking for alms. Women, seated in front of their homes, offer rice and grain to the priests. This 'Monks' Day' is held in the dark half of the month of Bhadra.
- PANCH SHIKHA.** A garland made of five types of leaves (var, peepal, mango, palas and bimri) and with the golden ring of Nava Ratna built in, it is worn during the initiation ceremony of any Newar boy.
- PANCHA GABHYA.** A compound or solution of cow dung and urine used in certain purification rites.
- PANCHAK** see **TIHAR.**
- PANCHAYATA.** Essentially, a system of administration or governance through councils, based on an old and traditional system of village councils (panchayata). The working theory of the panchayat system is that it provides "democracy from below" as decreed by His

Majesty, the late King Mahendra Bir Bickrum Shah. In theory, the system is formed thus: Village panchayats, selected by popular and secret vote by the village assembly (suffrage extends to all Nepalese citizens twenty-one years of age and over) would form the base of the system; the village councils, in turn, elect members to district panchayats; the district panchayats choose members for the zonal panchayats and, finally, the zonal panchayats send members to the national panchayat. The National Council, or Rashtriya Panchayat is, essentially, an advisory body to the King, and replaces a parliament.

The present system of governance in Nepal is a unique blend of hereditary monarchy and a form of representative democracy. The events leading up to this system follow hereafter. In 1950-51, King Tribhuvan led a palace revolt which had the end result of toppling the hereditary system of rule by the prime minister (colloquially referred to as the 'Ranarchy'). The last of the Rana Prime Ministers, Mohan Shumshere Rana, was replaced by M. P. Koirala. There then ensued a confused period of some three years which saw a succession of Cabinets, each of which was torn asunder by disagreement and/or personal ambition. Finally, in early 1955, the Cabinet was dissolved and replaced by a Council of Advisers, headed by the Crown Prince. King Tribhuvan died in March, 1955 and his eldest son, Mahendra Bir Bickrum Shah Deva, assumed the crown. A period of nine months of confusion followed until in January, 1956 a Government was formed under the leadership of Tanka Prasad Acharya. Tanka Prasad was replaced by K. I. Singh in July, 1957. Singh served as Prime Minister until only November of the same year. The King then took over total rule for an interim period. Elections were scheduled for October, 1957, but were postponed until February, 1959 and a Provisional Advisory Assembly and Executive Council was appointed to aid in formulating a new constitution. The first Constitution was proclaimed by King Mahendra on February 12, 1959. Its basic provisos call for a constitutional monarchy, a bicameral Parliament, a Cabinet, a Privy Council and a Supreme Court. Elections for the Lower House of Parliament were begun on February 18, 1959. The Nepali Congress Party gained a comfortable majority. Bisheshwar Prasad Koirala, leader of the Nepali Congress Party, was named by the King to be his Prime Minister. The members of the Cabinet were sworn in on May 27, 1959 and the Constitution was

formally adopted on June 30, 1959. However, some eighteen months later, on December 15, 1960, declaring that Nepal was too young and small for self-rule and that internal governmental dissension was rife, King Mahendra dissolved Parliament, jailed the Prime Minister, suspended the Constitution, and re-assumed direct rule of the country through a new Council of Ministers. On January 5, 1961, the King proclaimed the Panchayat System of democracy as the basis of an economic revolution which was much needed and long-awaited. On December 16, 1962, King Mahendra promulgated a new Constitution predicated on the panchayat philosophy of government. On April 14, 1963, the Rashtriya Panchayat (National Council) met for the first time and the new system of government was under way.

As it has worked out, the panchayat system operates in approximately the following manner. The nation is organized into fourteen governing Zones (anchals) which are sub-divided into seventy-five governing Districts (zillas). Every village (gaun) of 2,000 inhabitants or more is politically organized as a Village Assembly (Gaun Sabha). The village may be divided into wards. The Village Assembly elects the members of the Village Panchayat (Gaun Panchayat), generally with eleven members constituting the panchayat. These members, in turn, elect their chairman and a vice-chairman, and they may employ a secretary. The term of office in the Village Panchayat is for six years. Likewise, in towns with populations of approximately 10,000 or more inhabitants, a Town Panchayat (Nagar Panchayat) is elected by the Town Assembly (Nagar Sabha). Town Panchayat membership numbers up to thirty-three members, depending upon the population.

The functions of the Village Panchayats are to prepare and implement plans for the improvement of the villages in various fields. The Village Assemblies have the power collectively to levy taxes for village improvements.

Each Village Panchayat elects one of its members to a District Panchayat, while Town Panchayats send one-third of their membership to the District. Every District Panchayat is seen over by a Chief District Officer, a functionary who has been taking over the administration of his district much like a governor. The Chief District Officer, as of this writing, does not have police powers and holds no control over the Police, who are controlled from Kathmandu. The District Panchayats, through the

Chief District Officer, see to public works, e. g., agricultural cooperatives, schools, irrigation projects, and other development works. Monies which the Districts raise for public works are supplemented by subsidies from the Central Government in Kathmandu. Each District Panchayat sends eleven of its members to a Zonal Panchayat and the Zonals send a total of ninety members to the National Panchayat. In 1966, there were officially 3,573 Village Panchayats (now estimated at 3,600 to 3,700 in number), fourteen Town Panchayats; and there were seventy-five District Panchayats, and fourteen Zonal Panchayats.

The Rashtriya Panchayat (National Panchayat) is comprised of 125 members, broken down as follows: ninety members from the Zonal Panchayats; fifteen from class organizations (viz., two from ex-servicemen's groups; two from laborers' groups; four from peasant organizations; four from youth organizations; and three from women's groups); four from university graduates; and sixteen members appointed by the King.

The Chairman of the Rashtriya Panchayat is recommended to the King by the membership; the King formally appoints the Chairman. The Vice-Chairman is elected by the membership. Meetings are held in camera, although in recent days this restriction has been somewhat relaxed. Terms of members from the Zonal Panchayats are staggered; one-third are elected every two years for six-year terms. The other members serve for two or four years, depending upon the type of seat occupied.

The King tops off the "Panchayat Pyramid" form of government.

Under the Constitution (q. v.) the Rashtriya Panchayat enjoys certain privileges which enable it to function with some efficacy and without fear of reprisal. Any breach of these privileges constitutes legal contempt of the Rashtriya Panchayat. Any person guilty of such contempt can be sentenced by a decision of the Rashtriya Panchayat to a term of imprisonment which may extend, maximally, to the end of the session.

PANCHAYAT SYSTEM see PANCHAYATA.

PANCHTHAR. One of four governing Districts in the Zone of Mechi. Its main village is Fidim.

PANDEY, SARDAR RUDRA RAJ. Named Chairman of the National Education Planning Commission organized in

1954 to prepare a scheme for national universal education.

PANDURAVASINI. The consort-goddess of Amitabha, associated with the West and the color red.

PANT, BHIM DUTT. He led 700 armed men in the Dhangiri district on the Indo-Nepalese border during April unrest in 1953. He spread terror until he was killed in August of that year.

PARASU. Battle-axe. Symbol of Shiva.

PARASURAMA. An incarnation of Vishnu in the form of a Brahmin with a battle-axe. The Brahmins called him to battle with the Kshatriya caste. The Kshatriyas, who were apparently trying to overcome the Brahmins, were all but destroyed by Parasurama.

PARAVATE. The general group of population that is most widespread. Both the Brahmin and the Chhetri castes are in this group, and are believed to have migrated from India and are originally from Aryan origin. The other castes are Damains, Kamis, and Sarkis.

PARBAT. One of seven governing Districts in the Zone of Gandaki. Its main village is Kusma.

PARBATI. Wife of Shiva. See DURGA.

PARISHAD, PRAJA. Formed a united opposition front called the Jatiya Janavadi Samyukta Morcha (People's National United Front) which advocated the establishment of a "people's government" (circa 1951-1955).

PARSA. One of five governing Districts in the Zone of Narayani. Its main town is Birgunj.

PARVATI see DURGA and PARBATI.

PASHMINER. Soft, woolen scarves and shawls that come mainly from the Gurung district of Pokhara.

PASHUPATA SECT. A Hindu, Shaiva sect of Nepal and South India dedicated to their name-sake, Pashupati (a form of Shiva). The sect developed rapidly as a neo-Brahmanical religion and, by ca. 500 A. D. had spread

to the extreme south of India. It had also become the major religion of Annam and Cambodia. The cult of Pashupati was the most ancient form of religious worship in the Kathmandu Valley. The sect shrank with the growth of Buddhism, but was revived by the Indian Shankeracharya in a puritanical form. This revival coincided with the general renovation of Brahmanical influence. To this day only south Indian Brahmins are permitted in the sanctum sanctorum of Pashupatinath as professional votaries or worshippers.

PASHUPATI. One of the many names of Shiva (q. v.).

PASHUPATINATH. The Temple of Pashupati, located at the eastern outskirts of Kathmandu on the bank of the sacred Bagmati River. Perhaps the most outstanding and noteworthy of the sacred shrines of Nepal, pertaining to the Shaiva sect--Pashupata. Off-limits to meat-eaters and/or leather wearers. Only Hindus are allowed in the courtyard and only South Indian Brahmins are permitted in the inner-sanctum of the temple as votaries or worshippers.

PASHUPATINATH TEMPLE. A replica of the famous Pashupatinath Temple on the outskirts of Kathmandu, built by King Sumati Jaya Jitamitra Malla, father of King Bhu-patindra Malla in 1682 A. D. It is noted for its wood and erotic carvings and located in Darbar Square, in the center of Kathmandu.

PASSES. Twenty-four high passes (averaging 17,000 in altitude) lead into the autonomous Tibet Region of the People's Republic of China. The lowest of these, at Kodari and Rasua (6,000 feet elevation), have been important trade routes since recorded history began and there is no reason to believe that they do not date back much further. Through the northern passes are exported food grains and manufactured articles in exchange for Tibetan salt, wool, sheep and goats.

The major northern passes, from west to east across the nation, are: Takhu Pass; Namja La; Mane; Gya La; Lajing La; Thaple; Salbu; Rasua; Nangpa La; Rakhala; and Khangla Deorali. There is also a Changri La, which some people conjecture supplied the name for James Hilton's fictional Shangri-La.

PATAN. One of eight governing Districts in the Zone of

Bagmati. Its main town is Patan.

PATAN. An ancient, circular city which stands on the south bank of the River Bagmati about three miles southeast of Kathmandu. The city, which is one of the three "capital cities" of Kathmandu Valley, is purported to have been built during the reign of King Vira Deva in 299 A. D. and was named Lalitpur. The city is replete with Buddhist stupas (reliquary mounds) at the four points of the compass. Temples to Shiva and wood carvings are also outstanding in the town. The wood-carvers and metal workers are particularly adroit. Darbar Square, or the palace complex, is situated in the middle of town and is known to locals as the market place. The population is estimated at 150,000.

PATUKA. An undergarment, like a loin-cloth, worn like a sash and meant to keep the stomach warm. Particularly worn by the Newars.

PEOPLE. Nepal has a population which is made up of an assortment of races and tribes, living in different regions, wearing different costumes and speaking different languages and dialects. There are very few closed areas of settlement and one finds ethnic groups scattered over the country in an irregular pattern. It appears that each ethnic group prefers to live in its own range of altitude--as evidenced by looking at the limits of the settlements and the fact that they tend to coincide over great parts of Nepal with physical contour lines. The Gurungs and Magars live mainly in the west and on the southern slopes of Annapurna, Himalchuli and Ganesh Himal. The Rais, Limbus and Sunwars inhabit the eastern mountains. Sherpas, "the Tigers of the Snow" live in the Himalayan region up to an altitude of 15,000 feet. Newars are most numerous in the Valley of Kathmandu. There are Tharus and Dhimals in the Terai Region. The Brahmins, Kshatriyas and Thakuris are sprinkled all over the Kingdom, and all peacefully coexist with the diverse racial stocks of the country to form an integral whole. There are, in fact, many other groups and sub-groups. Also see HISTORY.

PHEWA TAL. Lake Phewa, in the Pokhara Valley, approximately 1.5 miles from the Pokhara Airport, is particularly noted for the reflected beauty of Macchapuchhare when its waters are still. Phewa Tal is noted for its

fish and, strangely enough in a land-locked nation, a Fisherman's Dance--originating in the Pokhara Valley-- is a part of the folk culture.

PHOPAGAON. Settlement in the Langu basin to the north of Dhaulagiri at an altitude of 13,760 feet. Perhaps one of the highest permanent settlements in Asia. Barley and potatoes are grown.

PHUS. Temporary Sherpa "herdsmen's settlements" on the very high (up to the permanent ice and snow boundary) alpine pastures.

PICE. See NEPAL: Unit of Currency, Paise.

PICTURE GALLERY, THE. Contains valuable ancient paintings belonging to Hindu and Buddhist schools of Tantricism; located in Darbar Square the city of Bhadgaon.

PIHI. A sub-branch of the JYAPU (q. v.).

PINDAS. The omnipresent rice balls used in offerings. The word is Newari in origin.

PIUTHAN see PYUTHAN.

POKHARA. The town--an elongated village--is situated in the valley of the same name. Located ninety-six miles west of Kathmandu, Pokhara Valley is considered by many Nepalese to be one of the most picturesque spots in Nepal. The town and valley, which until very recent days was attainable only by a thirty-five minute flight or a six-day trek, is now slowly being linked to the outside world by two roads, the asphalted Prithvi Rajmarg which is under construction, and the Sidhartha Rajmarga over which high-clearance vehicles can already pass--although as of this writing it is not advised.

Located at 2,500 feet above sea-level, the town and valley are famed for the view of the Annapurna Range and most particularly for Macchapuchhare which towers above the area at a height of 22,958 feet. The three lakes, Phewa, Begnas, and Rupa, all lie in the valley and are justly famous for their fishing and natural beauty.

The airport has become rather famous for its "terminal" which is, in fact, a banyan tree. Temperature in the area ranges from about 95° F. in May-June to

about 20° F. in January-February. The Tibetan Resettlement Camp near the town is of distinct ethnic interest to those fortunate enough to visit there. The town's population is indefinite, but must number several thousand in the immediate environs.

POLITICAL PARTIES. Under the new Constitution promulgated by King Mahendra (December 15, 1960), a partyless system of government now exists in Nepal. See PANCHAYATA and CONSTITUTION. Former political parties are listed by name and acronym.

POPULATION. As a result of a census completed in 1970, we now have preliminary--but official--figures concerning the population of the nation. In 1961, the population officially stood at 9,412,996. In 1971, the population is listed at 11,289,000. This figure included 5,657,000 males and 5,632,000 females. This represents an increase of approximately 20% in the decade. The official breakdown as to Zone is given in the following table.

<u>Zones</u>	<u>Total Pop.</u>	<u>Males</u>	<u>Females</u>
Mechi	581,000	297,000	284,000
Kosi	834,000	423,000	411,000
Sagarmatha	1,306,000	650,000	656,000
Janakpur	1,235,000	620,000	615,000
Narayani	1,073,000	550,000	523,000
Bagmati	1,410,000	709,000	701,000
Lumbini	1,142,000	571,000	571,000
Gandaki	1,010,000	489,000	521,000
Dhawalagiri	277,000	135,000	142,000
Rapti	759,000	374,000	385,000
Bheri	559,000	283,000	276,000
Karnali	180,000	92,000	88,000
Seti	584,000	290,000	294,000
Mahakali	339,000	174,000	165,000

POUDYAL, LEKH NATH. First among the great Modern writers in the Twentieth Century, he took up the literary and political cause left behind by Motiram Bhatta. He wrote a semi-epic poetic work Satya Kali Sambad-- the Dialog between the Eternal and the Evanescent--a subtle allegory of the Rana unlawful exercise of power.

PRAJA PARISHAD PARTY (P. P. P.). The oldest of the political parties in Nepal, the P. P. P. was formed in

1936, but irreconcilably broke apart in 1959 during a battle for supremacy. It was a relatively conservative body, advocating a strong Central Government, but through a democratic approach.

PRAJAPATI. The Vedic god of Creation. Forerunner of Brahma. Also, among the Buddhists, the step-mother of Buddha who cared for him during his childhood.

PRAJNA. The spiritual end or spiritual wisdom or "gnosis" in Buddhism. When shown physically, Prajna is a consort of Buddha and is the end, while Buddha is the means.

PRAJNAPARAMITA. Consort of Buddha, Vairocana and Buddha Akhsobhya. "Perfect of Wisdom." She wears the image of Akhsobhya in her crown and often is shown with four arms, two of which have the hands in the dharmachakra pose and the others in an expounding pose.

PRAYER WHEEL. A standard tool among Buddhist worshippers, the prayer wheel--which may range in size from a relatively tiny model held in the hand to vertical drums taller than the average man--is just that; a tool for praying. Traditional prayers or religious formulae are block-printed or written on paper and folded and tucked inside the prayer wheels. The wheel is then turned or spun, always in a clock-wise direction. The greater the number of turns, the greater amount of "grace" accrued. The larger and/or more important the wheel, the greater the benefits. Around the perimeter of most stupas or chaityas is to be found a bank of prayer wheels. The worshipper walks around and around the stupa, always in a clockwise direction, turning each wheel in the same direction. At major Buddhist gatherings, it is particularly impressive to see large numbers of individuals marching around the temple turning the wheels. It is normally permissible for non-Buddhists to turn the wheels with impunity.

PRIME MINISTERS OF NEPAL. The Prime Ministry in Nepal has played a uniquely strong role in the history of the nation. Commencing in 1846 and ending in 1951, the prime ministers were essentially the head of government, with the king playing a figurehead or ceremonial role. Perhaps nowhere in the world has a prime ministry, per se, exercised such political power. There was

a line of succession established commencing with Jang Bahadur Rana, which was not standard in line. It was male agnate, i. e., passing from brother to brother or brother to cousin, but never from father to son.

Bhim Sen Thapa	1811 to 1839
Matbarsing Thapa	1843 to 1845

Jung Bahadur Rana	1848 to 1877
Ranodeep Singh (brother of Jung Bahadur)	1877 to 1884
Bir Shumshere J. B. Rana (nephew of Jung Bahadur)	1885 to 1901
Dev Shumshere J. B. Rana (brother of Bir Shumshere)	1902 to 1902
Chandra Shumshere J. B. Rana (brother of Bir and Dev Shumshere)	1903 to 1929
Bhim Shumshere J. B. Rana (brother of Bir, Dev, and Chandra Shumshere)	1929 to 1933
Juddha Shumshere J. B. Rana (brother of Bir, Dev, Chandra and Bhim Shumshere)	1933 to 1946
Padma Shumshere J. B. Rana (son of Bhim Shumshere)	1946 to 1948
Mohan Shumshere J. B. Rana (son of Chandra Shumshere)	1948 to 1951

Although the Rana Prime Ministry is widely known through its fame or, as some would have it, its infamy, there is little general understanding outside Nepal, of the organization or relationship of the prolific Rana family name. While the following formalized subdivisions of the Ranas are no longer formally recognized, it is historically important to understand the relative ranks of the family. There were basically three classes of the Ranas, viz. :

"A" Class Ranas: A formal division of Rana offspring organized by Chandra Shumshere Rana who ruled as prime minister from 1903 to 1929. The class was composed of children of Ranas and wives of equally high-caste families. They were allowed to dine with the Ranas, and male "A" Ranas would automatically become major generals at age twenty-one and, at least in principle, they could advance to commander-in-chief.

"B" Class Ranas: A formal division of Rana offspring organized by Chandra Shumshere Rana. Mothers in this class were legitimate wives but with families of

good caste--though not high-caste. The families were allowed to take part in Rana social occasions but were not allowed to eat boiled rice with the Ranas of higher caste. The male "B" class Ranas became lieutenant colonels at age twenty-one but could not rise above the rank of full colonel.

"C" Class Ranas: A formal division of Rana offspring organized by Chandra Shumshere Rana. The offspring in this class were born of mistresses, whose families, being of the lower caste, were not allowed to eat with the Ranas at all. It was possible, however, for some influential Ranas after Chandra Shumshere to make special exemptions for certain offspring of whom they were particularly fond.

PRIME MINISTRY, OFFICE OF THE see ADMINISTRATIVE
MANAGEMENT DEPARTMENT.

PRITHVI. The Vedic earth goddess.

PRITHVI JAYANTI. The birthday anniversary of King Prithvi Narayan Shah is celebrated with much veneration. He was the "Father" of modern Nepal, and consolidated the warring Principalities to form the territorial limits of Nepal to virtually as they are now. Many festivals honor the father of the nation's birthday. This is an official Government holiday, in the month of Poush, with all offices and banks closed.

PROTOCOL LIST. In the Western world, the internal protocol structure of the Government of Nepal is little known or understood. The following list represents the Order of Precedence for the Kingdom of Nepal.

1. His Majesty
2. Her Majesty
3. His Royal Highness The Crown Prince
4. Her Royal Highness The Crown Princess
5. Her Majesty The Queen Mother
6. Her Majesty The Queen Grandmother
7. His Royal Highness The Nava Yuvraj
8. Her Royal Highness The Nava Yuvaragyee
9. His Royal Highness The Princes and Her Royal Highness The Princesses
10. Honorable Prime Minister
11. Honorable Chief Justice
12. Honorable Chairman, National Panchayat
13. Honorable Deputy Prime Minister

14. Honorable Ministers, President and Members of the Standing Committee of Rajya Shave (Bada Gurju, Commander-In-Chief, His Majesty's Principal Secretary, Home Secretary of His Majesty's Government excluded) Officers of the Minister Rank and Ambassadors of Foreign Countries.
15. Ex-Prime Ministers
16. Sons-In-Law of His Majesty The King
17. Brothers-In-Law of His Majesty The King (Husbands of His Majesty's sisters)
18. Husbands of His Majesty's father's sisters
19. Princes, Princesses, brothers-in-law, etc.
20. Bada Gurju
21. Chancellor, Royal Nepal Academy
22. Deputy Bada Gurju
23. Justices of Supreme Court, Vice-Chairman, National Panchayat and Assistant Ministers
24. Field Marshals, His Highnesses, Her Highnesses, Commander-in-Chief, Officers of Assistant Minister rank and ex-Commander-in-Chiefs
25. Ministers of foreign countries and Chiefs of Mission
26. Shahebjues nominated by His Majesty
27. Auditor General, Chairman of Public Service Commission, Chief Election Commissioner
28. Royal Nepalese Ambassadors, Attorney General, Vice Chancellors of Royal Nepal Academy, Governor, Nepal Rastra Bank, President of Central Committees of Class Organizations.
29. Members of National Panchayat
30. Chief Priests, Rajas, Chautarias nominated by His Majesty, Members of Public Service Commission, Election Commissioners
31. Chief Officer, Palace
32. Prabandhak, Rajdarbar Celebrations
33. Principal Military Secretary to His Majesty, Principal Secretary to His Majesty, Principal Private Secretary to His Majesty, Principal Personal Secretary to His Majesty and Principal Press Secretary to His Majesty.
34. Deputy Chief Officer, Palace

PUBLIC SERVICE COMMISSION. The Public Service Commission, a major body, is advisory to the King concerning the suitability of candidates in making appointments to permanent government service billets. It also advises the Government on the general principles to be

followed in making appointments and promotions to the Civil Service and on legal matters relating to the conditions of service. The Public Service Commission has been provided for to insure that appointments to the Civil Service are impartial and are made on the basis of merit. The members of the Commission are appointed by the King and hold office for a period of six years.

PUJA. Worship. Loosely used in everyday language to indicate a festival, generally religiously oriented, of any type.

Also, an offering to any given god which may consist of flowers, rice, cloth, etc.

PUJA DEVATA. An image of any given ancillary divinity, standing adjacent to the main divinity, serving to receive worship.

PULCHOWKI. A 9,050 foot mountain located in Patan. A track leads to the top of the hill where there is a Buddhist shrine. Rhododendrons of different color are found here from pure white to dark red.

PURANIC GODS, THE. Brahma, Vishnu and Shiva, the "Hindu Trinity." These three personifications of Brahma are described in the Puranas, composed around 400 B. C.

PYUTHAN. One of five governing Districts in the Zone of Rapti. Its main village is Pyuthan.

-R-

RADHA. The wife of Lord Krishna. Pictured with Krishna seated by her side or, occasionally, in a pastoral setting.

RAHUL. Son of Siddhartha and Yasodharma. His name means "The Cause of Evil." He was so named by his father because Siddhartha believed his son would become his trap to worldly bonds.

RAIS. The Rais occupy mainly the region just west of the Arun River in the catchment-area of the Sun Kosi River at intermediate altitudes ranging from 5,500 to 7,700

feet above sea-level. They are a gay and lively people who love big festivals, at which a great deal of meat is eaten, washed down with chang (home-brewed beer) and rakshi (spirits).

The Rai women are famous for their beauty.

RAIYATAN. Land assigned by the government to peasant cultivators for a small down-payment, with additional sums paid annually.

RAJ SABHA see CONSTITUTION.

RAJBHANDARY, GEHENDRA BAHADUR. Minister for Education and Foreign Affairs.

RAJYAVATI. Queen and widow of Dharmadeva, who raised their son Manadeva.

RAKSHASHAS. Demons under the control of King Ravana of Ceylon.

RAKSHA BANDHAN see JANAI PURNI.

RAKSHI. A Nepalese alcoholic beverage distilled from rice and millet. Generally translated as "rice wine." Commonly made as a "home-brew."

RAM NAWAMI. The birthday anniversary of Ram Chandra, son of King Dasarath of Ayodhya from ancient days, is celebrated with much solemnity. A great festival takes place in Janakpur, eastern Terai region, the birthplace of Sita, at the Ram-Janaki Mandri (temple). All Government offices and banks are closed on this official holiday in the month of Chaitra.

RAMA. The seventh incarnation of Vishnu, as Ram Chandra, who in legend rescued his wife Sita from Ravana, the demon King of Lanka (Ceylon).

The son of Dasaratha, Rama married Seeta, daughter of Sirdhwaj Janaka. The Ramayana, a classic epic poem of India, tells of their adventures.

RAMAYANA. One of the great Hindu epics. Essentially the story of Rama and Seeta and their battle against Ravana, the demon-king of Lanka (Ceylon).

RAMECHHAP. One of six governing Districts in the Zone of

Janakpur. Its main village is Ramechhap.

RANA, CHANDRA SHUMSHERE J. B. Prime Minister and Maharaja of Nepal from 1903-1929. A firm, wise leader, he brought order to the country at a time when it was badly needed. He gave the country a sense of security and a great deal was accomplished during these years. Two small power stations were built to supply electricity to Kathmandu, telephones were installed, roads built. Internal customs duties were abolished, and people working for the state were rewarded for their work with a gift of tax-free land so as to help abolish graft among the officials. He founded Chandra College, the first "middle" high school in Nepal. Slavery was abolished under his rule (1926). Also see **PRIME MINISTERS OF NEPAL**.

RANA, JUNG BAHADUR. Ousted the old families from power in Nepal and laid the foundation of 104 years of Rana rule. As Prime Minister he was a dictator who entrenched himself in power as permanently as possible. He arranged for the Prime Ministership as well as other important offices of the State to be passed on to his brothers and descendants in perpetuity. He raised the social status of his family by securing from the King the elevated caste of the Ranas and, later, he began the policy of contracting marriages with the members of the royal family. These marriages raised the social standing of the Ranas on par with the members of the Shah family. He bestowed liberal favors on the Brahmins. He advocated certain reforms like abolition of slavery, but he left untouched the civil and criminal laws based on the Hindu Dharmasatras (religious code). In 1850 he traveled to London and, surrounded by a large group--displaying true oriental pomp--delivered a message from the King of Nepal to Queen Victoria. In 1856 he conferred upon himself the hereditary title of Maharaja. He died in 1878 on the banks of the holy Bagmati River in Kathmandu. See **PRIME MINISTERS OF NEPAL**.

"RANARCHY." A vulgarism used to describe the reign of the hereditary Rana Prime Ministry. See **PRIME MINISTERS OF NEPAL**.

RANI POKHARI. A bathing and reflection pool in Kathmandu built by Queen Bhuvan Laxmi, Queen of King Pratap

Malla, in memory of their son Chakravartendra who died within twenty-four hours after his birth. The area is now fenced off and available to the public only on special occasions. Located near the heart of the capital city.

RAPTI. One of the fourteen governing Zones of Nepal, located in the south-central portion of the country. Bordered on the west by the Zone of Bheri, on the south by India, on the east by the Zone of Lumbini and on the north by the Zones of Dhawalagiri and Karnali. The five governing Districts are: Rukum, Rolpa, Salyan, Pyuthan and Dang Deukhuri. There are 206 village panchayats in this Zone, major ones being: Rukumkot, Liwangaon, Salyan, Pyuthan and Ghorahi. There are no town panchayats. Population (1971): 759,000 (374,000 males and 385,000 females).

RAPTI VALLEY (CHITWAN). One of the biggest valleys in Nepal, situated 150 miles south of Kathmandu between the Mahabharat range on the north and the Siwalik range on the south. It is connected by a motorable road. Full of dense forests, this is a good place for big game shooting.

RARA LAKE see LAKE RARA.

RASHTRIYA NACH GHAR see NATIONAL THEATRE HALL.

RASTRIYA PRAJATANTRA DIWAS. On this day, the seventh day of the month of Falgun (in 1951), His Majesty King Tribhuvan overthrew the old autocratic regime of the Ranas and instituted a form of democracy in Nepal. "National Day" is marked by great parades and processions, speeches and general celebrations. All offices, stores, and banks are closed on this official holiday.

RASUWA. One of eight governing Districts in the Zone of Bagmati. Its main village is Shyabru.

RATNASAMBHAVA. "Jewel Bright." The Buddha of the South. Shown in the Adamantine posture, left hand in his lap holding a jewel, while the right hand hangs down, palm outward in the pose of giving. His color is yellow, his vehicle is a horse (or horses) and his symbol is a jewel.

- RATNAPANI.** A Bodhisattva of the Ratnasambhava family of gods. Shown standing, holding a jewel.
- RAUTAHAT.** A border town in the Terai of Nepal involved in a series of border conflicts between Nepal and British India in 1785.
- RAUTHAT.** One of five governing Districts in the Zone of Narayani. Its main village is Gaur.
- RAUTYA.** A migratory group of people in Nepal. They live in forests, hunt monkey and deer, and love to dance, the men dancing and the women watching. They are very good wood-workers.
- RAVANA, KING.** The legendary, ten-headed emperor of Lanka (Ceylon), ruler of demons, defeated by Rama, the seventh incarnation of Vishnu, who rescued his wife from Ravana.
Ravana is mentioned in the tales of the Ramayana.
- RHINO TOURS.** A Government-run touring service, operated by the Department of Tourism. Although quite inexpensive, the service is quite poorly run and the tours rather badly guided.
- RHODODENDRON.** The national flower of Nepal.
- RICE.** The most important crop in Nepal, occupying an estimated ten million acres.
- RICE PLANTING FESTIVAL.** In the outlying areas of Kathmandu and out in the Valley, the time of transplanting the (rice plant) seedlings. A custom which helps make this difficult work enjoyable is the singing--Rasiya or Geet Gaune--which goes on. This is a spontaneous call and response form of song between groups of workers. On the fifteenth day of Asadh as part of the Rice Planting Festival, the planters have a feast of cheura (beaten or pounded rice) and dahi (milk curd) and enjoy much singing and dancing. The festival begins about the first of the month of Asadh, but may be at the end of Jesta.
- RISHI PANCHAMI.** A rather complicated holy day for women, Rishi Panchami is also an official holiday for all females in the month of Bhadra. This celebration is observed by women who have attained puberty and, in

order to atone for their sins committed during menses, they take special ceremonial baths in the holy rivers. While bathing, they must apply red mud (rato mato) 360 times to their hands, feet, and other parts of the body. After washing their hair, they sprinkle water 360 times with 360 leaves from a datune bush, and brush their teeth 360 times with the datune stalk. Many women observe a pilgrimage to the temple of Rishishwar located at Tamanan.

RISHI TARPANI see JANAI PURNI.

THE RISING NEPAL. The semi-official, English-language newspaper of Kathmandu. This paper, one of three printed in English, is perhaps the best insofar as international and national news. It very strictly reflects the views of His Majesty's Government. No circulation figures are available.

RIVERS. Nearly all of the rivers in Nepal rise in the high valleys of the Himalayas, or beyond, collect tributaries and flow south. When they come to the foothills running east-west in the southern part of Nepal, they flow east-west until they force passage southward, breaking through the Siwalik Range, to the plains of India. There are three main regional river systems:

1. Western:

- a) The Maha Kali, which forms the western boundary of Nepal and becomes the Sarda in India.
- b) The tributaries of the Seti before it joins the Karnali; the Bheri which joins the Karnali in the plains; and the Babai.
- c) The Rapti

All eventually flow into the Gogra in India.

2. Central:

- a) The Kali (also known as Kali Gandaki or Krishna Gandaki) collects the water from all rivers between the borders of Piuthan and the country north of the Kathmandu Valley. The Kali rises north of Mustang and, with its tributaries, becomes the Sapt Gandaki (Seven Gandaks) before collecting yet more water to become the Narayani, which finally becomes the Great Gandak of India.
- b) The Kathmandu Valley is drained by the Bagmati, which follows a comparatively straight course to India and the Ganges.

3. Eastern:

- a) The Sapt Kosi (Seven Kosis) comprising the Indrawati, Sun Kosi, Tamba Kosi, Likhu, Dudh Kosi, Arun and Tamur which flow as one into India. The main Kosi, known as the Kaushiki in Sanskrit classics, drains on the southern Tibetan slopes of the Himalayas depending on the season. It is known as the "river of sorrows" and is the third largest river of the Himalayas. It has no defined banks and is perpetually changing its course, menacing the Saptari and Morang Districts of Nepal.
- b) The Kankai (Kankal?) in Ilam.
- c) The Mechi, on the eastern border.

No facts or figures, e. g., flow, length, etc. are available as of this writing for any of the streams in Nepal. River transportation is negligible. Progress is being made to harness various of the rivers for hydro-electric power for Nepal and, eventually, for sale to India.

ROBERTS, LIEUTENANT-COLONEL (RET.) JAMES. The head of a climbing expedition on Annapurna, Col. Roberts now manages Mountain Travel, presently the most dependable firm for arranging trekking expeditions or hunting parties in Nepal. G. P. O. Box 170, Kathmandu, Nepal.

ROLPA. One of five governing Districts in the Zone of Rapti. Its main village is Liwanggaon.

ROPANI. A Newar unit of land measure. One ropani is equivalent to $608 \frac{4}{9}$ square yards.

RUDRA. The Vedic god of Lightning--forerunner of Shiva.

RUDRA VARNA MAHAVIHAR. A unique Buddhist monastery having a fine figure of Lord Buddha and many bronze art works around it. It is located in Patan.

RUKUM. One of five governing Districts in the Zone of Rapti. Its main village is Rukumkot.

RUPAMATI. A wife of Pratap Malla. She was the daughter of Naranarayan, king of Cooch Behar in India.

RUPANDEHI. One of six governing Districts in the Zone of

Lumbini. Its main towns are Bhairava and Bulwal.

RUPEE. The monetary unit of Nepal, the word comes from the Sanskrit, rupya, silver. Abbreviated: Rs. Presently, the exchange rate is Rs. 10=\$1.00 (U.S.).

-S-

S. P. P. see SAMYUKTA PRAJATANTRA PARTY.

SACRIFICE OF ANIMALS ON THE GREAT NINTH DAY.
Maha Navami. See DASAIN.

SADHU. A holy man; one devoted to pious and religious acts and to the life of asceticism.

SAGARMATHA. The official name for Mount Everest. See MOUNT EVEREST.

SAGARMATHA ZONE. One of the fourteen governing Zones of Nepal, located in the eastern portion of the country. Bordered on the west by the Zone of Janakpur, on the south by India, on the east by the Zone of Kosi and on the north by the People's Republic of China. The seven governing Districts are: Solu Khumbu, Okhaldhunga, Khotang, Bhojpur, Udayapur, Siraha and Saptari. There are 448 village panchayats in this Zone, major ones being: Faplu, Okhaldhunga, Bhojpur, Diktel, Udayapur Garhi and Siraha. There is one town panchayat: Rajbiraj. Population (1971): 1,306,000 (650,000 males and 656,000 females).

SAHID DIVAS. Martyrs' Day, held in the month of Magh, in honor and remembrance of those who died in the cause of democracy. The holiday is observed by a half-day closing of all Government offices and the banks, and speeches are made and special memorial services are held. Martyrs' Day is an official half-day Government holiday.

SAINCHA. A robber who stole a bag of gold and gave it to a man to help his wife who was about to give birth. Being grateful, to this day, the relatives of that family hold an annual ceremony for Saincha.

SAIVISM. Saivism, early in the history of Nepal, played an

important part in the establishment of Hinduism in the nation. Saivism, in simplest terms, is the worship of Shiva. The followers are called Saivites. Shiva is known as the Destroyer and represents the darker, more cruel aspects of life. He further represents the powers of reproduction and is symbolized in his temples by the Lingam, or human phallus. Nandi, the bull, is his attendant, representing powerful passion and generative power.

SAIVITES see SAIVISM.

SAKTI. The female form of energy, incarnate in Kali, Devi, and Durga. The female figure embraced by a deity is known as his Sakti, and the entire composition or statue represents the union of the active and passive forces.

SAKYAMUNI. The royal Sakya clan, from the region around the town of Lumbini. Its pre-eminent member was the Buddha, i. e., Gautama Buddha.

Another name for Gautama Buddha. See BUDDHA.

SAL. The most common, soft wood used in building the older houses and temples; relatively easy to incise and carve.

SALLYANA see SALYAN.

SALYAN. One of five governing Districts in the Zone of Rapti. Its main village is Salyan.

SAMA, BALAKRISHNA. Born in 1903, Sama attended Tri-Chandra College. He held the position of Vice-Chancellor of the Royal Nepal Academy and Vice-Chairman of the Nepal Association of Fine Arts. He has participated in exhibitions in Nepal and Delhi, India. His collections may be found in the Soviet Union and China. Sama is also a very important dramatist on the theatrical scene in Nepal. Sama, who is actually a Rana, changed his name from "Shamshere" to "Sama" while in jail for his very liberal views. By way of explanation, sham means "equal" and shere means "lion" in Urdu. Sama also means, simply "equal," i. e., the man sees himself as an egalitarian.

SAMBA-JA NAKE-GU. The ceremonial dinner which takes place at the home of the bride on the night of the

arrival of the marriage procession at her house. Only the bride and her blood relatives may partake of the meal. A Newari term.

SAMBIDHAN DIVAS. Constitution Day in Nepal, falling on the first day of the month of Poush, i. e., in mid-December. A national holiday during which there are processions, cultural shows and parades, particularly in Kathmandu, the nation's capital. This is an official Government holiday with all offices and banks closed.

SAMVARA. Yi-dam (q. v.) of Akhsobhya, with twelve arms and four heads. The front head is blue; right, white; left, green; back, red. Each head has a skull crown and a third eye. The hands hold the head of Brahma, a wand with skulls, the skull cup, and various other items. He has the moon and sun emblems in his hair, and his Sakti is Vajravara, the she-boar. His color association is blue.

SAMYAK PUJA. A large Buddhist religious festival held only every twelve years and officially presided over by the King (even though the present king is a Hindu).

SAMYUKTA PRAJATANTRA PARTY (S. P. P.). A political party formed in August, 1948. Its membership tended to be a potpourri of disaffected political workers from other parties, some Ranas and agricultural workers from the Western Terai. There does not seem to have been any central ideology or even program in the party. It appears that the rallying point was one man, K. I. Singh. Hence, we may say that the S. P. P. was a "personality party" which, although it claimed a goodly bloc of votes in the 1950's, never became a political power in the sense of power politics. The S. P. P. condoned violence if needed. Ultimately, Singh and the Ranas--all of whom united against Mohan Shumshere Rana--merged with B. P. Koirala's Rashtriya Congress Party to form the Nepali Congress (q. v.).

SA-YA. The Newar Festival of the Cow, which is a celebration connected with the cult of the dead. Sa means "cow," and ya is an abbreviated form of jatra or yatra, a celebration or festival.

SANDANAND. Sirdhwaj Janaka's learned priest, whose philosophical discussions are described in the

Brihadaranyaka Upanisad.

SANGA see SANGAT.

SANGAT. The washerwoman class or caste among the Newars.

SANKHUWA SABHA. One of five governing Districts in the Zone of Kosi. Its main village is Chainpur.

SAPKOTA, DEVI PRASAD. President of the Akhil Bharatiya Nepali Rashtriya Congress, set up in 1946-47. Other officers included:

Bal Chandra Sharma--Vice-President.

K. P. Upadhyay--General Secretary.

G. P. Upadhyay--Publicity Secretary.

SAPT GANDAKI RIVER see RIVERS.

SAPT KOSI RIVER see RIVERS.

SAPTARI. One of seven governing Districts in the Zone of Sagarmatha. Its main town is Rajbiraj.

SARASOOTI see SARASWATI.

SARASVATI see SARASWATI.

SARASWATI. The wife of Brahma, the goddess of Creative Arts. Her symbol is the lute; her vehicle a swan or peacock. She may have four arms, carrying a manuscript, a vina (musical instrument), the lotus, and a water vessel. She wears draped clothing, many ornaments and stands on a lotus pedestal. Referred to as Vagdevi, the goddess of Speech, on occasion.

SARLAHI. One of six governing Districts in the Zone of Janakpur. Its main village is Malangawa.

SASTRI, PANDIT SUKRA RAJ. Son of Madhav Raj Joshi and central figure of an organization called the Nepali Nagarik Adhikar Samiti, begun during the 1930's. This organization worked on a socio-religious plan which was to have bettered the lot of the general population. The group ultimately faded into limbo.

SATI. Self-immolation of a widow on her husband's funeral

pyre. Strictly prohibited today, the practice was abolished by decree in 1920.

SAYANJA. One of seven governing Districts in the Zone of Gandaki. Its main village is Jharkham.

SEETA. Daughter of Sirdhwaj Janaka who married Rama, son of Dasaratha.

SERMATHANG. A beautiful Sherpa village in the Helambu region about six miles east of Tarke Ghyang village. It is situated at an altitude of 8,670 feet. The high mountains which tower above the village bear the same name as the village. There is a locally famous apple orchard nearby.

SETI RIVER see **RIVERS.**

SETI ZONE. One of the fourteen governing Zones of Nepal, located in the far west portion of the country. Bordered on the west by the Zone of Mahakali, on the south by India, on the east by the Zones of Karnali and Bheri and on the north by the People's Republic of China. The five governing Districts are: Bajhang, Doti, Kailali, Bajura and Achham. There are 205 village panchayats in the Zone, major ones being: Chainpur, Bajura, Silgarhi, and Dhangarhi. There are no town panchayats. Population (1971): 584,000 (290,000 males, 294,000 females).

SETO MACHHENDRA SNAN. A religious celebration, held in the month of Poush, and dedicated to the Holy Ablution or "cleansing" of the White Machhendra. The painted white clay image (approximately three feet in height) is taken from the temple and cleansed or purified with cow's milk, ghee, yogurt, honey, and surga. Machhendra is a form of Avalokitesvara (q. v.).

SEVEN GANDAKS RIVER. Sapt Gandaki River see **RIVERS.**

SEVEN KOSIS RIVER. Sapt Kosi River see **RIVERS.**

SHAH, DRAVYA. Established as the King of Liglig, he was placed on the throne by the revolutionists against Gorkha. He himself killed the king of Gorkha and was established as king on July 26, 1558. This marks the birth of the Gorkhali nation.

SHAH, PRITHVI NARAYAN, 1720-1775. King Prithvi Narayan Shah of Gorkha laid the foundation of the modern State of Nepal in 1769. In that year, after several abortive attempts, he defeated the three Malla Kingdoms (Kathmandu, Patan, and Bhadgaon). The emergence of Prithvi Narayan as a strong monarch during a time of great chaos and uncertainty as well as the breakdown of the tribal era, was a major factor in the growth of Nepalese nationalism. The Gorkhalis and the Newars became compatriots and to endorse this, Prithvi Narayan Shah made Kathmandu his capital and began to rule from there. Kathmandu also became the center of the loyalty and patriotism of the Magars, Gurungs, and Newars--all part of the new nation of Nepal. Next, the King incorporated the Kirat land into his kingdom and the two sections of this race--the Rais and the Limbus--accepted his dominance.

King Prithvi Narayan Shah then set out to organize the administration of his country--increasing trade with Tibet which had fallen off during the period of war, granting complete religious freedom, etc.

In 1775, the King died at the age of 55. Much of what he had hoped yet to do was left undone, but the independent nation he created and the qualities of statesmanship and valor which he possessed made him an eminent figure in the history of Nepal.

SHAH, SASHI BIKRAM, 1942- . This artist received a Diploma in painting from Sir J. J. School of Arts, Bombay, India. He also took a short term course in Fresco Painting from Rajasthan, India, in 1962, and has studied Mural. He has worked as a Lecturer in Lalit Kala Mahavidyalaya (Fine Art College, H. M. G.). He has served as an Executive Member of the Nepal Association of Fine Arts and on the National Committee of the International Association of Art in Nepal. His exhibitions have appeared in India as well as Nepal.

SHAH DYNASTY see KINGS OF NEPAL.

SHAKTI see SAKTI.

SHAKYA, SIDDHI MUNI, 1933- . Shakya is an Executive Member of the Nepal Association of Fine Arts and the National Committee of The International Association of Arts in Nepal. He has received many prizes in National Art

Exhibition Competition. He has a series of paintings of Lowkeswora at the temple of Seto Macchendra, Kathmandu, Nepal.

SHAMSHER, PADMA. The Maharaja in 1947 that suggested reforms in the Central Administration such as a "provisional autonomous local council" set up by local election. In a sense, this was the first experiment in democracy.

SHANKU. A small village located east of Bhadgaon, about fifteen miles from Kathmandu, Shanku contains some rather extraordinary examples of wood sculpture and other architectural beauty. The village is known locally for the "Shanku Goat"--an animal which purportedly died a natural death in the town--a rarity in the area. The gist of the tale is that when a goat is taken to be sacrificed to, for example, Kali, it must assent. The goat's habit of bobbing or shaking its head is the assent needed. The story says that the Shanku Goat would not shake his head and, therefore, as per prescription, was spared.

SHERPAS. A tribe belonging to the Bhotia group of peoples. They are the best known to foreigners, at least through the media. They have proved themselves as very skilled porters and have accompanied numerous mountain climbing expeditions. One of these porters, Tenzing Norkey, in the company of Sir Edmund Hillary, reached the summit of Mount Everest in 1953.

The Sherpas can be found in the high mountains of east Nepal in the Khumbu valley, the Solu valley, and the valley of the Dudhkosi River, known as Pharak. There are also settlements to the east and west along the southern flank of the Himalayas and in other scattered places. The name Sherpa is derived from the Tibetan word sharpa, which means "people from the east." The Sherpas in the higher altitudes grow barley, maize and potatoes. Often they own land in the valleys and spend summers up in mountain meadows where there is sufficient pasture for their cattle. Their house type is very distinctive. The ground-floor houses the farming equipment, and the upper floor is made up of a single large living room. The hearth is the center of family activity here and is located in a corner by the side of the staircase. Beautiful brass and copper vessels may be found on carved wooden shelves.

The Sherpas are a very warm, hospitable people with

great tolerance for unconventional conduct. They feel strongly that man is reincarnated within the same environment and feel that life is only one link in a chain of existence--that there is no permanence in either fortune or misfortune. There is a feeling of equality and general brotherhood among them. Many Sherpas are entirely isolated for weeks at a time while herding their animals so gatherings of people are very festive occasions. They are known for their exuberance at these times. Both polygynous and polyandrous marriages are found among the Sherpas. They hold religious beliefs which are basically those of Tibetan Buddhism and for performance of private and public rites, use the liturgical texts which are current among members of the Nyingmapa or "Old Sect."

SHESHNAG see ANANTA.

SHILA. The firewood used in kindling any sacred fire.

SHINHA. The Newari word for TIKA (q. v.); vermilion.

SHINHAMHU. A bronze pot in which tika (vermilion) is kept. The Newari term for the pot.

SHIVA. One of the "Hindu Trinity" or Demiurges (Brahma, Vishnu, Shiva). A Puranic god who is the destroyer and regenerator, Shiva has many manifestations. Mount Kailas in the Eastern Himalayas is his home. His antecedents, it seems, date back to pre-Aryan times when people of the Indus Valley civilization seem to have worshipped him. It is possible that he is considered the most powerful of the gods, and his worship is very widespread. Shiva is known as the god of ascetics. Those who follow him have heads covered with ashes, and three horizontal lines or the two colored trident on their foreheads. In their hands they carry the trident and the begging bowl. When represented in the "terrific form" Shiva is seen as Bhairava or Bhairav, as Virabhadra, or as Kaukala. In the sixty-four different forms of Bhairav, all represented with fierce, staring eyes, fangs, skeleton, skull headdresses and girdles, black or dark blue in color. He is usually many-armed and carrying all kinds of weapons. In his pacific form, Shiva is often found embracing his wife, dancing, or teaching. See LINGAM.

SHIVARATI. A festival celebrated to worship Lord Shiva, the God of Destruction. It is a very important religious occasion and pilgrims come to Kathmandu from all over the country of Nepal as well as India to worship at the temple of Pashupatinath. Shivarati is, perhaps, the most deeply and truly religious holy day--at least for Hindus--celebrated in Nepal. Strict fasting is observed; holy bathing takes place; military salutes are fired; and bonfires in honor of Lord Shiva are lit all about the City of Kathmandu and in the surrounding villages. This holiday comes in the month of Falgun and is an official Government holiday with offices and banks closed for the day.

SHRAWAN SHRANKRANTI. This is the first day of the new fiscal year. It marks the end of summer and the beginning of winter. It is a day marked by friendly gatherings and feasting by Brahmans and Chetris who visit family members. Special honor is given to the wife's paternal home of this day, with the family congregating there. This observance falls on the first day of the month of S(h)rawan.

SHRESTHA, LAXMAN, 1938- . Shrestha received a Diploma from Sir J. J. School of Art in Bombay, India. He also worked and studied for several years in Paris. His work has been exhibited in Nepal, Bombay, Delhi and Paris. He received a first prize award in painting and a medal in an International Art Exchange held in Monaco.

SHRI PANCH BADA MAHARANIKO JANMOHOTSAB. This holiday for women finds groups from schools, and various women's organizations marching from Ratna Park to the Royal Palace. Here they pay respects to the Queen. This day, is also celebrated as "Children's Day," and the Queen distributes candies and prizes to the children. This, the Queen's Birthday, is observed as an official Government holiday for women in the month of Bhadra.

SHRI PANCH KO JANMA DIWAS. This official national holiday is to celebrate King Mahendra's birthday. There are official ceremonies, cultural exhibitions, parades, etc. Houses are decorated and there are fireworks displays. This is an official Government holiday with all offices and banks closed and always occurs on the thirtieth day of the month of Jestha.

SHUMSHERE, MAHABIR. A Major-General in the Nepalese Armed Forces who became part of the cabinet established under King Tribhuvan in June 1953, as head of Home, Planning, Industry and Commerce, Civil Supplies and Food.

SHYAMA TARA. The same as the Green Tara. See TARA.

SIDDHARTA see BUDDHA.

SIDHA POKHARI. Historic water tank near the Bhadgaon city gate, built during the reign of King Yakshya Malla.

SIE GUTHI. A social structure or organization or institution which is charged with carrying out each stage of the disposal of a corpse. A strict caste-oriented operation. This structure or term may refer only to the caste families of the Sana Ghuthi, which is the only group which may touch the corpse or dispose of it. A Newar classification.

SIKA BHU. The Newari term for the ritual distribution of the parts of the head of an animal which has been sacrificed. The parts are doled out to the eight senior members of the group present and the eating of the parts is a part of the ceremony.

SIKHARA. A temple-form originating in North India, the sikhara is a relatively recent import in Nepal. The temple form is a tall slender dome, somewhat suggestive of a folded umbrella up-ended, generally rising above a colonnaded platform. The dome is hollow, with the shell laid in corbelled masonry--either stone or brick. The brick sikharas are inevitably plastered on the exterior. The outstanding example of a sikhara in Nepal is at Patan where the Temple of Krishna Mandir (ca. 1630) is located on Darbar Square. Normally a Hindu temple, the Buddhists have also acquired the form, as witness the extraordinary molded terracotta sikhara, also in Patan, called the Mahabaudha Temple.

SIKKIM-NEPAL BORDER TREATY (1817). Following the Anglo-Nepali War of 1814-15, and the Treaty of Sagauli, 1816 (q. v.), the Nepalese and Sikkimese Governments signed a formal treaty establishing the border between the two nations. This boundary exists, essentially unchanged, today. The Sikkimese had fought both the

Nepalese (Gurkhas, i. e., those under Prithvi Narayan Shah) and the Bhuttanese from the latter Eighteenth Century on until the Nepalese were finally overcome by the British in the Anglo-Nepali War.

SIMBHANJYANG. Highest point on the Tribhuvan Rajpath highway (8,200 feet).

SIMHANADA. A form of Avalokitesvara (q. v.), seen riding on a lion.

SIMPSON, COLIN. A rather famous Australian journalist and travel-book writer, Simpson has written a highly readable and, for the most part, credible account of Nepal. For the person interested in an explanation of the superficial "what it's all about," the publication, titled Katmandu makes light, entertaining, and to a degree, informative reading.

SINDHU. One of eight governing Districts in the Zone of Bagmati. Its main village is Chautara.

SINDHULI. One of six governing Districts in the Zone of Janakpur. Its main village is Sindhuli Garhi.

SINDUR. Vermilion--used to sprinkle on religious statues, etc., for good luck. Also see TIKA.

SINGH, TRIPUBAR. Head of Local Self-Government, Education, Public Works and Irrigation in cabinet established under King Tribhuvan in 1953.

SINGHA DARBAR. Patterned after the architecture at Versailles, in neo-classical style, the stuccoed palace known as Singha Darbar was originally the official residence and Court of the Ranas. The name means "Court (or Palace) of the Lions." It is now the edifice in which virtually all of the Secretariats of all of the Ministries, plus many other lesser offices of the Central Government, are located. The number of rooms in the huge edifice has been the subject of much speculation by foreigners. Figures range from 800 to over 1800, with 2000 often mentioned. However, according to one of the Rana family members who played there as a boy, there were originally some 600 rooms, many of which are now sub-divided into cubicles of varying size.

SINGHA DURBAR see SINGHA DARBAR.

SINO-NEPALESE BOUNDARY TREATY (1961). The treaty which resolved a boundary dispute which cropped up in 1959. The agreement, signed by the King of Nepal and the Premier of China, in general affirms the principles of custom, tradition, known geographic features, and watersheds as the basis for determining the Nepal-Tibet border. Also see JOINT BOUNDARY COMMISSION (1960).

SINO-NEPALI BORDER AGREEMENT (1960). Following a border dispute between the two nations, essentially brought about by a Chinese challenge to the traditional Tibeto-Nepal Border, this agreement or treaty was signed in March, 1960. The basic stipulations were that the border was valid where maps of the two countries agreed and the jurisdiction was not contested; that the border was to be negotiated where the maps were the same but jurisdiction was disputed; and, last, that the border was to be delineated where both the maps were in disagreement and where jurisdiction was disputed. A Joint Boundary Commission was appointed to help solve the dispute.

SINO-NEPALI TREATY (1792). A settlement of incursions by the Nepalese ("Gurkhas") into Tibet and Chinese territories. The treaty stipulated a payment of tribute to China, which was done until 1854 when the Nepalese again attacked Tibet, this time successfully, and which led to the Tibeto-Nepali Peace Treaty (1856) (q. v.) and the abrogation of the Treaty of 1792.

SIRAHA. One of seven governing Districts in the Zone of Sagarmatha. Its main village is Siraha.

SIRDAR. A native (generally Sherpa) expedition leader for climbs or treks.

SITHI. The birth of the god Kumar, son of Mahadev, is an important part of this festival. The image of Kumar is taken from his temple at Jaisidewal in Kathmandu and carried through the city. An umbrella (gold-tipped) is held over his head and drums and cymbals are beaten. This Festival of Kumar is observed in the month of Jestha.

SIURAJ. A border town in the Terai of Nepal involved in a series of border conflicts between Nepal and British India in 1785.

SIWALIK RANGE (Zone). These hills rising straight out of the Terai comprise the southern most mountains of the Himalayas, attaining a height of approximately 6,400 feet. In some areas the hills merge with the Mahabharat Lekh. When separated, wide valleys (duns) appear, major ones being the Rapti, Chitawan and Dang. The sparsely populated rugged hills are covered with primeval forests and savanna grass.

SIXTEEN DAYS OF REMEMBRANCE see **SORAH SRADHA.**

SLAVERY. Slavery in Nepal, which was never numerically significant, was abolished by royal decree in 1926.

SOLU KHUMBU. One of seven governing Districts in the Zone of Sagarmatha. Its main village is Faplu.

SÖNAM. Religious merit, the "points" built up or subtracted during life by good deed or bad which ultimately determine the fate of man in his next life. A Buddhist hopes to accumulate enough "credit" to escape the pain of continued life through rebirth.

SORAH SRADHA. The sixteen days following the first day of the dark half of the month of Bhadra are known as the "Sixteen Days of Remembrance"--a time in which families offer rice cakes in the names of the dead at the temple, rivers, and homes. By this, the disembodied spirits of parents and relatives are commemorated. This festival comes in the month of Aswin.

SRI PANCHAMI see **BASANT PANCHAMI.**

SRI PANCH YUBARAJ JANMOHOTSAB. An unofficial holiday, held in observance of the Crown Prince Birdendra, during the month of Poush. The celebration features rallies and festivals of various youth organizations, particularly in the Kathmandu vicinity. This observance comes in the month of Poush. Although Birendra has assumed the Crown, following his father's death, the holiday is still listed as of this writing.

SRONG-TSAN-GAMPO. Tibetan King who had a Nepalese

and a Chinese wife. This union opened a route from India to China by way of Nepal and stimulated commercial and cultural growth. See also BRI-BSTUM.

STATE COUNCIL (Raj Sabha) see CONSTITUTION.

STUPA. A Buddhist temple; originally a burial mound only, now it is often just a hemispherical mound or dome, generally with a spire (toran) atop it, and a wall or railing with prayerwheels round about. At the four quarters are found the four Buddhas: Ratnasambhava, Amitabha, Amoghasiddhi, and Akosobhya. At intermediate points of the compass around the mound are often found female images.

SUDDHODANA. One of the elected kings of the Sakyas in the Sixth Century B. C. Mahamaya, a very religious woman, was his consort and gave birth to his son, Siddhartha, i. e., Buddha (q. v.).

SUDRA. The menial laborer caste.

SUFFRAGE. All Nepalese citizens twenty-one years of age and older vote in the panchayat elections through the village or town assembly. See PANCHAYATA for further discussion.

SUJATA. Girl who made an offering of rice cooked in milk to Siddhartha while he was meditating.

SUN KOSI RIVER see RIVERS.

SUNGHA-MITRA. Ashoka's daughter, who was sent to Simhaladwipa with Mahendra to spread Buddhism.

SUNSARI. One of five governing Districts in the Zone of Kosi. Its main village is Inarwa.

SUNWARS. Known for their excellence as smiths and goldsmiths, the Sunwars have even formed a special smiths' caste, and called themselves the Kamis. They are found mainly in the valleys of the Likhu Khola and Tamba Kosi Rivers. Their language, which is similar to Gurungkura, is a Tibeto-Burman language.

SURAT BAJRA. A Buddhist priest who was trapped in Tibet by a jealous lama and thought dead by his family in

Nepal. He had great powers and out-witted the lama but could not return home for his family had performed the rites of the dead.

SURKHET. One of five governing Districts in the Zone of Bheri. Its main village is Surkhet.

SURVEY OF INDIA. This British-Indian Government organization conducted the first thorough survey of Nepal in 1924-1927. Prior to that time, there had been literally no accurate knowledge of the internal or international boundaries of the nation. Utilizing Indian staff members only, since Europeans were prohibited from entering Nepal, the entire 54,362 square miles of the nation were surveyed and the boundaries fixed. The resulting maps, with a few minor changes, are still the best available today.

With the installation of the panchayata for governing and administrative systems, the maps--at least internally --are being redrawn.

SURYA. Also known as Aditya. The Vedic sun-god. He has a horse-drawn chariot and is usually found standing. There is a solar disk behind his elaborate headdress, which may have a radiating sun in the center. He is often fully-dressed with knee-length boots and at times he carries a fully opened lotus in each hand.

SURYA GRAHAN. There is an ancient belief that on a day of solar eclipse, one should devote the day to pious activities. The day is spent in prayer, visits to the temple and religious bathing in the rivers.

SURYA VINAYAK. A shrine of Ganesh (Elephant god) set so as to catch the first rays of the rising sun. It overlooks the city of Bhadgaon.

SUTTEE see SATI.

SWAYAMBHUNATH. This Buddhist shrine is located some two miles west of Kathmandu. It is situated on a hill top 250 feet above the level of the surrounding valley and effectively dominates the region. The shrine, which is one of the oldest Buddhist chaityas (stupa, temple) is at least 2,000 years old and may date from 480 B. C. when, some believe, the stupa proper was built to house some of Gautama Buddha's relics soon after his death.

The shrine is famed for the paintings on all four sides of its pinnacle of the all-seeing eyes of Lord Buddha.

SYNCRETISM. The fusion, or overlaying of one religion with another, is nowhere more apparent than in Nepal. Hinduism, Buddhism, and many other "isms" coexist and overlap to surprising degrees. Toni Hagen (1961) (the famous Swiss geologist and author) states the situation succinctly: "Once I was visiting the Swayambhunath sanctuary near Kathmandu...I [saw] images of Buddha, Christ and Gandhi besides those of Hindu deities. To my query I received the matter-of-fact answer: 'All the same, Sir.'"

-T-

TAHSIL. An administrative district; a political subdivision. Technically, since the institution of the panchyata (q. v.), tahsils of which there were thirty-eight, do not exist on political maps. However, these districts, over which a Bara Hakim (governor) ruled, still tend to be perpetuated on a local level. The Bara Hakim was, in theory, appointed by the King, but in actual practice, the more or less feudal local chiefs or governors, particularly in the outlying areas, ruled almost independent of the Central Government. The tahsils were sub-divided into sub-districts with petty chiefs over each sub-district.

TAMANGS. Some of the earliest settlers in Nepal. Their original home is on the southern flank of Ganesh-Himal (mountain), bounded on the east by the Trisuli River and on the west by the Buri Gandaki. Today they are found elsewhere as well. Their houses are chalet-like structures with low-pitched gabled roofs and wooden verandahs. The original physical characteristics of these people are extraordinarily pronounced Mongoloid features with broad faces and a thick sturdy build. Many of the Tamangs inhabit areas with altitudes of 4,700 to 8,000 feet above sea-level. Major crops grown are maize, millet, and barley. Rice fields are found on valley-floors and potato fields lie up as far as the timberline. A variety of animals is needed as the people often must change locations one or more times a year. These moves are due to the differences in altitude in which the people must work. Animals used include water buffaloes, cattle, goats, sheep, and tsauris (a cross between the

Nepalese cattle and the Yak).

TAMBA KOSI RIVER see RIVERS.

TAMUR RIVER see RIVERS.

TANAHU. One of seven governing Districts in the Zone of Gandaki. Its main village is Bandipur.

TANKA. A temple banner, similar to a cloth wall hanging, made of canvas or silk (very rarely in cotton or wool). Religious motifs are painted on the banner which is hung in temples and, occasionally, in homes. The tanka has its origin in Tibet.

TANTRIC BUDDHISM see TANTRISM.

TANTRISM. Tantrism is a system of esoteric practices used in Hinduism, Jainism, and Tibetan Buddhism for both the attainment of spiritual experience and the fulfillment of worldly desires.

Secret practices aimed at purification of the body and control of physiological and psychological processes are used so that the body and the mind may be made perfect media for the realization of the highest truth, and also of all that concerns the worship of gods and goddesses, rites and rituals, and black magic.

Tantrism is mostly concerned with practical methods and lays little stress on religious theories which it accepts from the main philosophical schools of Hinduism. Theologically it holds that the nondual Supreme Reality has two aspects, Shiva (male) and Shakti (female), the one representing pure consciousness and transcendent passivity, the other representing mental activity. This truth regarding Shiva-Shakti as well as the non-duality of the Absolute is to be realized within the human body, which is believed to be a "microcosm" or epitome of the universe.

Tantrism, in an attempt to reach a supramental and depersonalized ecstasy, advocates the methodical use of sexual union as a Yogic process, without the pleasurable completion of the sex act; this, it is believed, creates a state of heightened suspense leading to the complete arrest of all mental processes, in a "mystic" sense of oneness with the basic reality of the universe. In Tantrism, caste restrictions are reduced to a minimum; women are often revered as manifestations of Shakti,

men being manifestations of Shiva.

Tantrism was developed somewhat spontaneously during the latter part of the first millenium A. D. It undoubtedly came in answer to the extreme difficulty, and hence discouragement, in reaching the absolute truth, i. e., the acquiring of Nirvana. Tantrism allows the realization of absolute truth now, in this life, rather than waiting through ages of time and numerous reincarnations to achieve this goal. A series of mantras, spells, and rituals are prescribed to obtain Nirvana. As Tantrism grew, and above all in Nepal, the Buddhist community adopted many of the new ideas and gods, giving status to them as bodhisattvas, associated deities or protectors to those who caught their fancy. In this manner, many of the Hindu pantheon became associated with Buddhism and took their place in the performance of Buddhist rituals.

Many of the "erotic" temple carvings are associated with Tantrism--not solely with Hinduism as is often thought. Elements of Saktism, or worship of the female principle, is to be found in Tantrism.

TAPLEJUNG. One of four governing Districts in the Zone of Mechi. Its main village is Tapplejung.

TARA. A syncretistic goddess of both the Hindu and Buddhist religions. In the Hindu pantheon she is a benign form of the wife of Shiva, while in the Buddhist, she is the Savioreess and a very popular figure, with two main attributes; the White Tara and the Green Tara. As the White Tara, she is associated with Buddha Vairocana. She carries a full-bloomed lotus and, when seated her legs are usually locked in the adamantine pose. As the Green Tara she is associated with Buddha Amoghasidhi and she carries the blue lotus--a closed flower with long petals. Her seated position shows her right foot hanging over the edge of her lotus throne. Other Taras of different colors are also associated with other Buddhas, but their occurrence is not really significant and becomes most confused.

TARAI REGION see **TERAI.**

TARJANI MUDRA. The threatening hand pose. The hand is held upward, palm out, the first finger points upward, the others are closed.

TARKE GHYANG. The "Big Sherpa Village" of the Helambu region of Nepal. It has been called a "City of Miniature" of alpine meadows, snow-capped peaks, sparse cattle country, green fields, lavish rhododendrons and safe-to-watch glaciers. It is situated at 9,000 feet above sea-level nestled on a crescent base under the towering slopes of Yangri Danda (10,906 feet). Tarke Ghyang is one of the starting points for many treks into the interior of the Langtang Himal.

TATEE. A sub-caste of the JYAPU (q. v.), whose hereditary occupation is the weaving of deva, the textile in which a corpse is wrapped.

TEACHER'S DAY see GURU PUJA.

TEMPLE OF KRISHNA MANDIR see SIKHARA.

TEMPLE OF KUMARI DEVI. Residence of the Living Goddess (virgin Goddess) located near the Darbar Square in Kathmandu. Photography is not allowed here.

TEMPLE CARVINGS. Wood and stone carvings on various temples, particularly those of a Tantric bent, cause great comment among Westerners owing to their frank depiction of various postures of sexual intercourse. The fact is that most Nepalese (or other Asians) rarely notice the carvings and it is the Western mind which makes the depictions "pornography." Many explanations for the raison d'être of the carvings have been advanced--generally by Westerners--including: Sex education for children or illiterates; a graphic "Kinsey study"; icons for dark religious ceremony, etc. The fact is that, in folklore, the carvings are intended primarily as a lightning inhibitor so that the temple will not be destroyed by storm. There is no doubt, of course, that some religious significance attaches to the carvings, especially through worship of Lord Shiva, wherein sex--at least in times past--was most important owing to the fact that Shiva is the "Regenerator" of mankind. Nevertheless, it is the Western mind which makes the wood (and occasionally stone) carvings prurient. Of course, it is possible that there was no overt reason for the carvings--educationally or religiously or otherwise--i. e., that sexual postures were simply a topic of artistic expression.

TENGPOCHE. A famous Sherpa monastery at the foot of Mount Everest.

TENZING. The Sherpa, nominally from Namche Bazar, who in 1953 reached the top of Mount Everest with Sir Edmund Hillary. Since then, Tenzing has traveled quite extensively and has been much sought after by climbers for his knowledge. He is no longer an active climber of the more inaccessible peaks.

TENZING NORKEY see **TENZING.**

TERAI. A narrow strip of flat, fertile land lying slightly above sea-level between the Indian frontier and the Siwalik hills, with a tropical climate of monsoon summers and dry winters. The southern part is densely populated while the northern part is covered with marshes, jungles and a few scattered villages. In this area are found the tiger, elephant, rhinoceros, crocodile, scorpion, cobra and leech. Rainfall in the eastern and midwestern Terai averages more than sixty inches a year and a variety of crops such as rice, jute, sugar cane, mustard, tobacco, and corn are grown. The far western Terai is a dry area receiving an average of thirty inches of rainfall a year. Major crops are wheat and millet. Most of the nation's industry is in this area. Major towns are Biratnagar, Birgunj, Janakpur, Bhairava, Nepalgunj and Dhangarhi. The famed Tiger Tops Hotel is in the Terai, approximately one-half hour by air from Kathmandu.

TERHATHUM. One of five governing Districts in the Zone of Kosi. Its main village is Terhathum.

THAI AIRWAYS INTERNATIONAL. Presently operates direct jet service three times weekly between Bangkok and Kathmandu via Calcutta.

THAKURS. May be regarded as both a tribe and a caste. They claim descent from the Rajput dynasties who ruled western Nepal prior to the unification of the country in the Eighteenth Century. Members of the Thakur group include the present royal family as well as many of the noble families. They resemble the Magars and Gurungs, but are predominantly Mongolian in physical appearance. Originally they settled in the hills of central and western Nepal, but because of extensive land holdings which have

been granted them, they now are found in all parts of Nepal. Their religion is Hindu--and they are relatively strict in observing Hindu customs and caste rules. They have been the political leaders of the nation for five centuries.

THALAI KULAI. A Newar ritual in which a dead person's face is washed and tika (vermilion) applied to the forehead. The dead person's horoscope is tied about his neck by a relative or a person whose caste permits him to do so.

THANKA see **TANKA.**

THAPA, AMARSINGH. A great Nineteenth Century national hero of Nepal, Amarsingh Thapa made many great efforts and sacrifices so that the flag of the moon and sun may fly over Nepal. His struggle first began with the struggle of the Nepalese people against the British strength in India. He realized that unity in purpose and action would be the only effective way to combat the British. He was first a general under Rana Bahadur Shah and pushed for great expansion. He then fought the advance of the British without success. He retreated at long last to the Himalayas. He served as a model for all the Nepalese people.

THAPA, BHAKTI. A great warrior who led the Nepalese to battle against the British. He died for his country in battle.

THAPA, BHIMSEN. A soldier and statesman of Nepal who dominated the area of politics during the years 1806-1837 A. D. as Prime Minister of Nepal. He filled all important posts in civil and military administration with members of the Thapa family and their kinsmen. Bhimsen established a political system in which the Monarch was reduced to a figure-head while all real powers belonged to the Prime Minister. Both the Kings during this time (Girwan Yuddha Bickrum Shah, 1805-1816, and Rajendra Bir Bickrum Shah, 1816-1847) were minors when they ascended the throne.

THAPA, VIJAYA, 1943- . Thapa received a B. F. A. in painting from Benares Hindu University, India in 1965. He has served as Treasurer of the Nepal Association of Fine Arts and the National Committee of International

Association of Art in Nepal. Thapa has had many exhibits of his work, including one-man shows. He has done most of the portraits of Their Majesties, King Mahendra and Queen Ratna and of other members of the Royal family. He believes that everything is art in this world--that it needs perfect representation only.

THARUS. An ancient Nepalese group who live in the Terai area. They are regarded by some as an aboriginal race whose ancestors were driven into the Terai by the Aryan and Mongolian invaders. The Tharus are skilled hunters and fishermen. The fish-nets used are beautifully fitted on wooded frames. The women do up their hair in knots or buns high up on the head and wear coarse-meshed black veils. The men wear their hair well-greased and tied up at the back of the head with a red ribbon.

THULUNG, NARADMANI. Former Head of Defense, Customs Revenue and Forest in the cabinet established by King Tribhuvan in June 1953.

THUM. A political subdivision in Nepal approximately equivalent to a country or parrish. Prior to the panchayat system, the thirty-eight major administrative districts were sub-divided into some 491 thums. Although the thum system of political and administrative subdivision no longer officially exists, the thum is still recognized, especially in the hill districts, as the de facto governing entity.

TIBETAN ETHNIC GROUPS. Several Tibetan groups migrated south to Nepal and settled in uninhabited regions in the valleys of the Inner Himalayas and the zones to the south of the principal watershed between the Tsangpo River and the Ganges. Contact between groups was limited due to the difficulty of crossing the high mountains and each group developed very distinctive characteristics. Included among these peoples are the Humla Tibetans, the Thakals, the Sherpas, the Tibetan inhabitants of Dolpo, Mustang and Manang.

TIBETAN MARGINAL MOUNTAINS. Also referred to as the Trans-Himalayan Region. They mark the southern margin of the Tibet plateau. They are less high than the principal Himalayan range; reaching to 22,400 feet at the most. Of importance 1) they form the watershed for

Nepal, and 2) they separate the Himalayas from the Tibetan Plateau.

TIBETO-NEPALI PEACE TREATY (1856). Between 640 and 703 A. D. Nepal was regarded as a vassal state of the Tibetan Empire. As late as 1730 the small principalities of northern Nepal paid tribute to the Manchu Emperors. The Gurkha rulers, who conquered the Kathmandu Valley in 1769, ceased to pay tribute and even, unsuccessfully, invaded Tibet. Under the Treaty of 1792 they agreed to continue payments to China. However, in 1854, the Gurkhas again attacked Tibet, successfully, and in the peace negotiations of 1856, Tibet agreed to pay an annual tribute to Nepal. The Tibetan tribute was paid regularly until 1953.

TIBRIKOT. One of four governing Districts in the Zone of Karnali. Its main village is Kaigaon.

TICHY, DR. HERBERT. Organized and led an Austrian mountain-climbing expedition in 1954. Dr. Tichy, Pasang Dawa Lama, and Sepp Jöchler reached the summit of Cho Oyu (26,750 feet) on October 19.

TIHAR. Perhaps the most visually spectacular of all Nepalese holidays, Tihar occurs in the month of Kartik and is spread over a five-day period. Commonly referred to in English as the "Festival of Lights," the cities and towns are aglow at night from the rows of "diwali lamps," small clay dishes filled with burning ghee or oil. These lamps are used to decorate houses and streets. In recent times, electric lights are also used and homes, offices, temples and businesses remind many of Christmas lighting in the Christian nations. There are at least five separate religious observances which occur within the five-day Tihar festival. They are: Kag Tihar, a day which honors the crow because according to the mythology an ancestral crow tasted the "water of life" and crows are now looked upon as the Yama Duta, or the messenger of death; Kukur Tihar, Dog's Day, where the dogs are worshipped, fed, and garlanded with flowers as they are the "conveyance" of Bhairav and the Gatekeeper of Yama; Luxmi Puja, the Festival of the Goddess of Wealth, or Cow's Day, where cows (which are worshipped as the incarnation of Luxmi the goddess of wealth) are fed, covered with garlands, and painted in patterns in Luxmi's honor; Mha Puja or

Gobardhan Puja, a day of ritual worship to one's own body, and New Year's Day for Newars and the First day of the Year for the Nepal Era; and Bhai Tika, Brother's Day when sisters give gifts and special foods to their brothers and a blessing of him for long life.

TIJ. This festival celebrates Women's Day. On the first day, "Dharkana" married daughters receive gifts of fruits and sweets from their mothers. The second day is a day of fasting, and permission must be granted by the husband for a wife to have anything to eat or drink. This fasting is done for the long life and prosperity of the husband. Holy baths are also taken and in the evening the women go to worship, wearing many ornaments and quite beautifully dressed. Tij, falling in the month of Bhadra, is an official Government holiday for women.

TIJ BRATA see TIJ.

TIKA. Vermilion or artificial cinnabar. Bright red in color, tika is used as a makeup by many women throughout Nepal and also as a "dressing" for certain religious icons or statues in the syncretistic religions of the nation. The traditional tika spot worn in the middle of the forehead by women is a mark of having been religiously blessed, but has also become a kind of beauty spot.

TIME. Nepal is ten minutes ahead of Indian Standard time and five hours forty minutes ahead of Greenwich Mean Time.

TIMMI. A village outside Kathmandu, on the road to Bhadgaon, famous for its potters and the daily-use pottery they turn out.

TOPI. A cap; a man's headgear. A feature of Nepalese male dress, a man can often be identified as to his place of origin or residence by the color and/or style of topi he wears.

TORAN. The spire atop a stupa or chaitya.

TORMA. Unbaked rice cakes made and eaten by the Sherpas; also a very common offering in Lamaistic religious ceremonies in the region.

TOURING. Touring, as understood by the majority of Westerners, is still quite limited in Nepal. Local trips in the Kathmandu Valley are available through a few budding enterprises which generally have their offices at or near the major hotels. Also see ROBERTS, LT. - COL. JAMES AND RHINO TOURS. There are a growing number of private tour agencies.

TOURISM. Tourism is increasingly important in Nepal. The number of tourists per year has risen steadily from 12,567 in 1966; 18,093 in 1967; 24,203 in 1968; 34,901 in 1969; 45,970 in 1970; to 23,755 from January to June of 1971.

TRADE AND TRANSIT TREATY. Nepal and India signed a treaty on August 13, 1971--which went into effect August 15, of the same year designed to "strengthen economic cooperation between the two countries and develop their economies for their mutual benefit and to facilitate transit of trade with third countries." It also aims at "the expansion and diversification of mutual trade of the two countries in goods produced in their territories." More specifically, "the primary products of Nepal will have unrestricted entry into the Indian market exempt from customs duty."

TRANDUL, ANGUN TENZING. His Highness, Angun Tenzing Trandul, is the king, or raja, of the "Kingdom" of Mustang. See MUSTANG.

TREATY OF SAGAULI. The Anglo-Nepali War of 1814-15 was terminated by this treaty between Nepal and Britain. Signed on December 2, 1815, the treaty was ratified in March, 1816. Through the terms of the treaty, Great Britain gained several important advantages--mainly territorial in nature. Nepal had to cede over the districts of Almora, Dehra Dun, Garhwal, and Naintal to the British. In addition, Simla Himalaya was also given to the British, and large areas of eastern Nepal went to Sikkim. These losses reduced Nepal to its approximate boundaries with Sikkim and India today. India, when it gained independence, retained the lands annexed by the British and thus some two million Nepalese live in Assam and other former Nepalese territories to this day. The Nepalese, under the treaty, also had to accept the establishment of a Resident Officer in Kathmandu. Some of the land given over by Nepal in the Terai region was

later restored by the British (1858) as a reward for the brave battles of the Gurkha troops during the Indian mutiny.

TREKKING ARRANGEMENTS. Trekking arrangements can be made in advance through the following agencies: Mountain Travel, G. P. O. Box 170, Kathmandu, Nepal; Annapurna Trekking and Mountaineering (Private) Ltd., Darbar Marg (Seto Darbar), Kathmandu; and the Himalayan Trekking (Pvt) Ltd., Ram Shah Path (Putali Sadak), Kathmandu, Nepal. It is also possible to hire Sherpa guides and porters through these agencies. One can also make his own arrangements after arriving in Kathmandu. It is possible to rent village huts and to buy staples in the villages along the trails. Canned foods may be brought from Kathmandu.

TREKKING, MEDICAL PRECAUTIONS. As modern medical facilities are almost nonexistent in the remote places of Nepal, it is suggested that trekkers consult a doctor in Kathmandu and carry appropriate antibiotics for skin and intestinal complaints, typhus, bronchitis, pneumonia, etc. Malaria is a possibility in the low altitude river valleys and amoebic dysentery, diarrhea and other intestinal diseases are also a hazard on the trails, so water should be boiled and all food cooked.

TREKKING PERMIT. It is necessary to apply for a trekking permit at the Central Immigration Office, Ram Shah Path (Putali Sadak), Kathmandu, Nepal on arrival. This is in addition to the visa (good for fifteen days) which a visitor must have. Two passport photos are necessary for the permit. If the trek is to be for more than fifteen days it is necessary to get a visa extension from the same office. The Central Immigration Office is closed on Saturdays and other Government holidays.

TREKKING SEASON. The trekking season in Nepal extends from the end of the monsoons, in mid-September, to May. Monsoon begins in Nepal from early June and continues until late August and early September. Autumn is the best season for trekking in Nepal, and it is noted for its blue skies and clear views. January and February are good months for trekking except for the extremely cold temperatures and snowfall in the highlands above 9,000 feet. Late February and March are good months for trekking in the mountains of Nepal.

Late February marks the beginning of spring and in March the rhododendrons begin to bloom above 6,000 feet. From the end of March until the beginning of monsoon it is hazy and therefore difficult to enjoy the distant views. The months of April and May are fairly good, especially in the highlands of Nepal. During these months, days become quite warm at lower altitudes and semi-tropical river valleys at altitudes below 6,000 feet.

TRIBENI MELA. This festival takes place on the banks of the Kali Gandaki at Tribeni Ghat in the Nawalparasi District of the Lumbini Zone. Pilgrimages are an important part of this festival. This "Butwal Fair" takes place in the month of Magh.

TRIBHUVAN BIR BICKRUM SHAH. King Tribhuvan, the son of Prithvi Bir Bickrum Shah, was born in the year 1906. King Prithvi Bir Bickrum Shah died in the year 1911 and Tribhuvan became King of Nepal at the age of five. He was raised properly as all rulers under the Ranas were, with all the luxury possible and, in accordance with Rana custom, he was married to two queens simultaneously. Prime Minister Chandra Shumshere watched over his schooling and when he felt that the King was becoming too inclined towards his studies he suspended all teachers who were initiating him into history, philosophy and politics. But the King only became more desirous of learning. He began to be concerned about the liberty of the people in his Kingdom. In the year 1940 he and several others began secretly to work for the overthrow of the "Ranarchy" in Nepal. During this period in time there was a general movement in this part of the world for independence--in South and South-East Asia in general and by India in particular. The initial movement of 1940 failed to obtain its objective, but it did make a permanent impact on many people.

In the year 1950 King Tribhuvan, with the members of the royal family, sought asylum in the Embassy of India in Kathmandu and a few days later were flown to New Delhi. This marked the launching of a nationwide movement for a democratic government. By the Interim Government Act of Nepal, 1951, Tribhuvan gave a relatively full measure of democratic rights and freedom to the people and provided for the external safeguards of democracy such as an independent judiciary, independent audits and accounts and a public service commission for

the recruitment of government officials. In 1954 the health of King Tribhuvan gave way. He had worked furiously for four years and the strain grew to be too great for him. On the seventh of Falgun 2011 (1954) he delegated all powers to his able son Crown Prince Mahendra. The same year on the day of Chaitra he passed away in Zurich, Switzerland where he had been taken for medical treatment.

TRIBHUVAN JAYANTI. This celebration is in honor of King Tribhuvan who successfully led the Nepalese in the revolution of 1950-51. At this time the Rana regime was defeated and a form of democracy was brought to Nepal. This day is a national holiday and great homage is paid to the memory of the former King. He was also the father of King Mahendra. On this day, occurring in the month of Asadh, virtually every office, business, and bank shuts down for the official holiday.

TRIBHUVAN RAJPATH. The major highway linking Nepal to India. Winding its way through surrealistic landscape, this highway has many hairpin turns, and other hazards, but the views of terraced fields, the great variety of plants and trees, and the different climatic zones experienced, make this drive along it a unique experience.

TRIBHUVAN UNIVERSITY. Named after the former King of Nepal, Tribhuvan University officially opened its doors to students in 1960. A direct result of the deliberations of the National Education Planning Commission, the University is the one and only university per se in the nation. It was founded with that intent and is, de jure, the national center of higher education. Its primary aims are: a) teaching, b) research and, c) public service. Physically, the campus is located at Kirtipur, a suburb of Kathmandu.

At the latest count available, Tribhuvan had produced 8,767 graduates; 1,851 post-graduates and one Ph.D. since 1960.

The administrative organization of the University is as follows: Chancellor (His Majesty, the King); Pro-Chancellor (Minister of Education); Vice Chancellor; Treasurer; Registrar; Deputy Registrar; three Assistant Registrars; Departmental Superintendents; Section Head Assistant; Section Assistants.

At the time of writing there are five major divisions, similar to Colleges, of the University: Included in the

Faculty of Arts are the areas of English, Nepali, Hindi, Sanskrit, Culture, History, Geography, Economics, Mathematics, and Political Science. There is the Faculty of Commerce which offers the Master of Commerce Degree. In the Faculty of Science are: Physics, Chemistry, Geology, Botany and Mathematics. The Faculty of Education offers the Master in Education degree and is the central teacher training entity in the nation. The fifth division is the Acharya, or Master's level programs.

All other colleges or inter-colleges in the nation supply students to Tribhuvan. See COLLEGES AND INTER-COLLEGES.

TSAMPA. Basically, barley-meal eaten raw or, more commonly known as barley-meal stirred into milk or tea with ghee, forming a gruel or mash. Popular among the Sherpas, although no longer the staple food it once was.

TSAURIS. A bovine creature; a cross between Nepalese cattle and the yak.

TSONG. A term used in Sikkim to refer to citizens of that nation who are other than Lepchas and Bhotias in ethnic background. In that some 60% of the population is of Nepalese background, the term Tsong may be considered as synonymous with Nepalese, i. e., a person of Nepalese origin or background residing in Sikkim and with Sikkimese citizenship. The term came into use in 1961.

TSUGA. A small (averaging three centimeters long), but extremely bothersome leech found especially in the Terai, particularly in monsoon season.

TULADAN. A religious ceremony, rarely seen today, whereby a ruler gives away his own weight in valuables as an act of charity. This practice was common in Nepal during the later Malla Dynasty. The Mughal ("Mogul") rulers of India also followed the practice.

-U-

U. D. P. see UNITED DEMOCRATIC PARTY.

UBA. Union of Burma Airways--recently started services between Rangoon to Kathmandu via Dacca.

UCCHUSHMA JAMBHALA. A fierce variety of Jambhala (q. v.).

UDAYAPUR. One of seven governing Districts in the Zone of Sagarmatha. Its main village is Udayapur Garhi.

UGRA. The "terrific" or horrible form of a given god in Hinduism.

UMA MAHESHVARA. The Hindu god Shiva shown in union with his sakti as Uma.

UNITED DEMOCRATIC PARTY (U. D. P.). A former political party of Nepal, put out of existence along with all other parties by the Constitution of 1960. It was led by K. I. Singh, a former Prime Minister, and was considered quite radical in nature, proposing to liquidate the landed aristocracy. Certainly leftist in his tendencies, Singh nevertheless opposed the Communist Party in the 1959 elections and has been outspoken against China. The U. D. P. won five seats in Parliament in the 1959 elections.

UNITED NATIONS' DAY. Nepal officially became a member of the United Nations in 1956, although application for membership was made in 1949. The original application was defeated by a vote of seven to two, owing to an effort on the part of Russia to link Nepal's admission to the admission of several of Russia's satellite nations. United Nations' Day is observed with a half-day closing of all Government offices and banks, during the month of Poush.

UPANISADS. The general corpus of early Hindu philosophical treatises. See BRIHADARANYAKA UPANISAD.

URNA. The small bump on the forehead of a Buddha and/or a Bodhisattva.

USHA. The Vedic goddess of the dawn.

USHNISHA. The large bump (also, occasionally, the small bump) on the head of a Buddha and/or a Bodhisattva.

-V-

VAC. A Vedic god.

VADRA MUDRA see VARADA MUDRA.

VAGDEVI. Goddess of Speech. See SARASWATI.

VAIROCANA. The Central Buddha, the embodiment of perfection. As Central Buddha, Vairocana has no need for a "family" affiliation although he does have a protector god, Mara, the god of Death. Vairocana's color association is white; his vehicle consists of lions; his consort is the White Tara; his symbol is the Wheel and his mudra is the Expounding pose.

VAISHALI. Modern Basarh (District of Muzaffarpur, India). Formerly the capital of the republican-style Lichchhavis (q. v.) clan.

VAISHNAVAS. Followers of Vishnu who stress sanctity and love as a means of gaining merit. Those in this devotional cult are known by a mark on the forehead consisting of three perpendicular lines. They do not sacrifice animals. The personifications of the godhead who are worshipped by these people are Vishnu, Hanuman, Lakshmi, and Garuda.

VAISYA. The farmer and trader caste.

VAJAYA DASAMI see DASAIN.

VAJJIS see VRIJJIS.

VAJRA. The thunderbolt; a symbol of power. Various gods are shown holding the vajra. An enormous example, in bronze, may be seen at the head of the steps leading to Swayambunath outside Kathmandu. Also see DORJE.

VAJRADHARA. An Adi-Buddha, or supreme being, the absolute quintessence of perfection symbolized through the vajra (for power and male energy) and ghanta (wisdom and female passivity). He is a Buddha figure holding the vajra in his right hand and the bell in his left. He may be found embracing his Sakti, who may hold a skull cup and chopper in her hands.

VAJRADHATUMANDALA. The disk supporting the vajra, carved in bold relief, with the various animals and birds symbolic of astronomical cycles of the Tibetan calendar.

VAJRAPANI. A Buddhist deity (actually a Bodhisattva) whose name translated is "Thunderbolt in Hand." He is a powerful magician and had the role of forcing Shiva to defend his "supreme" doctrine.

There is a famous painting--one of the oldest from Nepal, dating from the Tenth Century A. D. --in the Stein Collection, which depicts Vajrapani.

VAJRASATVA. A Bodhisattva, wearing the thirteen precious ornaments and the princely garments. He holds the vajra and bell in his hands.

VAJRAVARAHI. The Consort of Samvara, associated with the family of Akhsobhya. The Adamantine she-boar. She is the embodiment of female intuition. Her color association is yellow or red; her symbol is a boar head and vehicle is a chariot drawn by pigs.

VALI. Formerly a religious levy, or tax. Not in use today.

VAMANA. The Dwarf Incarnation of Vishnu who reclaimed the earth from the Asura (demon) King Bali.

VAMSAVALIS. A collection of early chronicles, very few in number, of Nepal and covering the period approximately 600 B. C. to 450 A. D. They are based on word-of-mouth legends and lore of the area long before the region was known as Nepal.

VANRAS. Buddhist "priests."

VARADA MUDRA. The hand pose for bestowing blessing. The hand points downward, palm facing out, with fingers extended.

VARAHA. The Boar Incarnation of Vishnu who destroyed the demon Hiranyaksha who was pulling the earth under water.

VARAHA NARAYAN see VARAHA.

VARUNA. A Vedic god. He is the all-seeing god of moral conduct and wisdom. Also known as the King of the West. His vehicle is the Makara (a sea monster).

VASHUDHARA. The goddess of Wealth and Consort of Jambhala. A plump and prosperous-looking goddess, Vashudhara is usually seated and has as her color association yellow or white. Her symbols are corn or other grain, a vase and jewels.

VASUDEVA. Another name for Vishnu (q. v.).

VEDA. From the Sanskrit word meaning "knowledge," the term is often used in the plural. The Vedas are the ancient, sacred literature of Hinduism, consisting of four collections of psalms, chants, sacred formulae, etc., called the Rig-Veda, Yajur-Veda, Sama-Veda and Atharva-Veda.

VEDIC GODS. The most ancient gods of early India. As early as 1000 B. C. there are hymns written about them. Important gods include: Indra, Agni, Varuna, Surya or Aditya, Yama, Vac, Prithvi, Usha, Rudra, and Prajapati.

VICTORIOUS TENTH DAY OF DASAIN. Vajaya Dasami.
See DASAIN.

VIDEHA. Historically one of the most important Aryan kingdoms of the Vedic period. It approximated the modern District of Mahothari in Eastern Nepal and Darbhanga in Bihar (India). Its capital was at Mithila. Videha evolved to be a republic and was famous as the republic of the Videhas, a clan associated with the Lichchhavis clan during the days of Gautama Buddha.

VIDYADHARA. A type of celestial entity, always shown flying, who is the carrier of magic knowledge, spells or hexes.

VIHAR. Synonymous with BAHAL (q. v.).

VIHARA. A Buddhist monastery.

VINA. A musical instrument of the lute family. Often shown carried by various goddesses, e. g., Saraswati.

VISA. The requirements for a visa to enter Nepal vary from country to country. Presently, the standard visa issued by Nepalese consular authorities permits the tourist to remain in the country fifteen days. Renewal of the visa is possible by applying to the Ministry of Foreign Affairs in Kathmandu. At the time of writing, the standard visa permits visitation only in the Kathmandu Valley, the Pokhara Valley and to Tiger Tops and Chitwan. Those wishing to travel elsewhere in the country must apply for a travel permit at the Ministry of Foreign Affairs.

VISHNU. The "Pervader," one of the three Hindu Demi-urges or "Hindu Trinity" (Brahma, Vishnu, Shiva). A Puranic god, the preserver of life. His wife is Lakshmi, the goddess of prosperity whose worship is widespread in her own temples. Vishnu's chief job is to intervene to save the world from destruction. In order to do this he becomes incarnated from time to time. See Matsya, Kurma, Varaha, Narasimha, Vamana, Parasurama, Dasaratharama, Krishna Avatar, Buddha, and Kalki.

VISHNU CATUMURTI. A variant of Vishnu. He has four faces symbolizing his four aspects, viz., lion, human, boar, and demon.

VISHWA DHOJA. Literally, the "world flag pole," a ceremony is held in the city of Bhaktapur, as a part of the New Year's Celebration (see BISKET and NAWABARSHA). A heavy, forty-five foot "victory pole" is planted in the square of the city with long banners signifying snakes hanging from it. Around this pole congregate thousands of people from which two teams of men perform a tug-of-war, using ropes attached to the pole. The object is to see which team can pull the pole over in its direction, which brings good luck (most probably for all assembled!).

VRIJJIS. An important con-joined clan-group comprised of the Lichchhavis and Videhas clans. Held sway in the Videha Kingdom in the time of Gautama Buddha.

-W-

WAN HUEN TSE. The leader of the second Chinese mission which evidently visited the Kathmandu Valley in 647 A. D.

The leader of the first Chinese mission, in 643 A. D., is not known.

WASHYA DEYA. An effigy or a specialized deity which is worshipped for the cure of toothache. The pain is alleviated by driving a nail into a tree. There is such an effigy in Kathmandu. Wa means "tooth" and shya indicated "pain." A Newari term.

WEATHER. The best months to "see" Nepal are in the dry season, generally October-February, with November and December normally being optimum. Monsoon is late June to early September. Average daily highs and lows in temperature (in degrees Fahrenheit), plus the average monthly rainfall are given for the Kathmandu Valley:

<u>Month</u>	<u>High</u>	<u>Low</u>	<u>Avg. Rainfall</u>
January	65°	37°	0.6"
February	67°	39°	1.6"
March	77°	45°	0.9"
April	83°	53°	2.3"
May	86°	61°	4.8"
June	85°	67°	9.7"
July	84°	68°	14.7"
August	84°	68°	13.6"
September	83°	60°	6.1"
October	80°	56°	1.5"
November	74°	45°	0.3"
December	67°	37°	0.1"

WEEKEND. Saturday is the weekend in Nepal; shops are normally closed, but small shops selling goods of daily use are always open.

WHEEL OF EXISTENCE. The Wheel, held by Mara, the Lord of Death, is comprised of four concentric circles. In each circle there is represented either (1) a stage of existence; (2) those who are chained to life; (3) the forces which keep the wheel turning or, (4) the desire which keeps man chained.

WOOD, HUGH B. A specialist in education at the University of Oregon, Dr. Wood was invited to Nepal to survey their education system and was later named as the educational advisor to the Government-appointed National Education Planning Commission in 1954.

WOMEN'S DAY see TIJ.

WORSHIP OF DURGA see DASAIN.

-Y-

YADAV, SURYA PRASAD. Head of Law and Parliamentary Affairs in the cabinet established by King Tribhuvan in June 1953.

YAJNYAVALKYA. The highest philosopher in Sirdhwaj Janaka's court, who answered all questions put to him and established himself as the greatest philosopher and won the prize set up by Janaka.

YAKSHA. An attendant deity which has been evolved from folk deities. The yakshas are generally shown as being "tipsy," holding clubs, mounted on lambs, and are horse-faced. They have only two arms.

YAKSHIS. Female attendant deities. See YAKSHA.

YAMA. The Vedic god of death. He is the son of Surya. His symbol is a wheel ornament on his chest and the scepter, lasso and chopper which he holds. He has a bull's head or a human head, and is red or dark blue in color. He may be stepping on a bull or on a man and he has a belt of heads.

YAMANTAKA. The Destroyer of Death; a ferocious form of Manjusri (q. v.). Yamantaka may have the head of a bull or a man; in either case, the head is generally enormous. He has rolling eyes and fangs and may have up to nine heads, sixteen feet and thirty-four arms. He carries a chopper and the skull cup and wears a belt of heads or skulls. He treads upon people, birds, animals or demons in his depictions.

YASHOBRAHMA. He was adopted king of Lamjung by the people. Dravya Shah was his second son.

YASODHARMA. Wife of Buddha (Siddharta). She had a son named Rahul. Siddharta left his wife and son to search for a remedy to man's suffering when he was twenty-nine.

YEO MARHI PUNHI see DHANYA PURNIMA.

YETI. The "Abominable Snowman" of recent journalistic fame. A quasi-legendary figure or being in the Himalayas, thought by the more romantic to be some type of primitive man-creature. There are, in fact, snow monkeys ("snow-apes") which may in part account for the many tales. Some Sherpas believe that the Yeti is Vishnu, who arises from a mountain lake to walk about. Vishnu may not be seen by mere humans and thus returns to the lake on the approach of any mortal.

YI-DAM. Tutelary deities of the five Buddhas. In contrast to the pacific Buddhas, the Yi-dams are shown as quite ferocious. They symbolize the particular failing of a worshipper to which he is most prone, and by their operation, that failing is changed into the type of wisdom represented by one of the Buddhas.

YIHEE. A mock marriage ceremony among the Newars, wherein the Newar girl is spiritually married to the god Narayan, who is represented by a golden emblem. Thereafter, the girl keeps a bel-fruit (an orange-like fruit) to signify her marriage. All Newar women, obviously, therefore are married.

YO MARHI PUNHI. A harvest ceremony among the Newars. The main part of the ritual is occupied with making, distributing and eating yo-marhi, a type of stuffed rice cake.

YOGA. In Hindu philosophy, a practice involving intense and complete concentration upon something, especially the deity, in order to establish identity of consciousness with the object of concentration. Yoga is a very mystic and aescetic practice, at least to the Occidental mind, and usually involves the discipline of prescribed postures and controlled breathing.

YOGI. One who practices yoga.

YOGIN. Yogi.

YONI. A plate-like rimmed disc of stone or wood on which the Lingam normally stands. The female reproductive symbol; the female organ. Rarely found out of association with the Lingam (q. v.).

ZAMINDARI. A system which prevails most in the Terai region which is of feudal origin, but has been modified for tax collection purposes.

ZHUM. A female product of the tsauris, i. e., a cross between Nepalese cattle and the yak. The female is fertile and produces more milk than the pure parent.

ZONES. There are fourteen governing Zones within the country. See BAGMATI, BHERI, DHAWALAGIRI, GANDAKI, JANAKPUR, KARNALI, KOSI, LUMBINI, MAHAKALI, MECHI, NARAYANI, RAPTI, SAGAR-MATHA, and SETI.

ZOO, NATIONAL. Situated in Patan, it contains many different kinds of animals, birds, reptiles, one-horned rhino and other Himalayan fauna.

ZOPKIO. A male product of the tsauris, i. e., a cross between Nepalese cattle and the yak. The male is not fertile. He is especially suitable for a beast of burden.

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