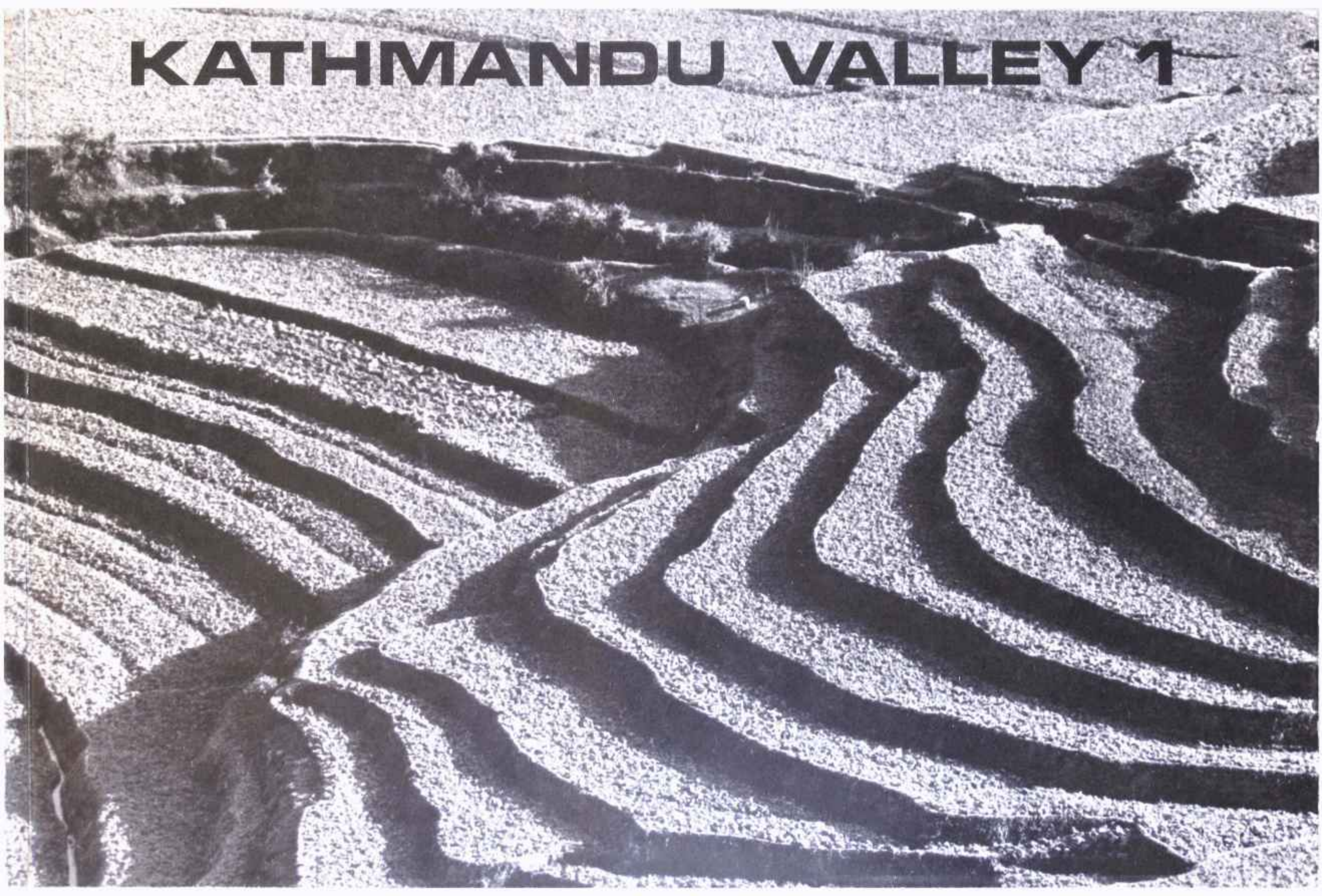


KATHMANDU VALLEY 1



KATHMANDU VALLEY · THE PRESERVATION OF PHYSICAL ENVIRONMENT AND CULTURAL HERITAGE
PROTECTIVE INVENTORY · VOLUME ONE

KATHMANDU VALLEY

THE PRESERVATION OF PHYSICAL ENVIRONMENT AND CULTURAL HERITAGE
A PROTECTIVE INVENTORY

PREPARED BY HIS MAJESTY'S GOVERNMENT OF NEPAL IN
COLLABORATION WITH THE UNITED NATIONS AND UNESCO
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PREFACE

This book on the preservation of physical environment and cultural heritage of Kathmandu Valley will definitely add a significant step in the direction of protection of the national heritage of the country and will also serve as a good reference for those who are interested in knowing about Kathmandu Valley with its rich heritage and also to those who are interested to conserve and improve it. I hope on the basis of this book further work will be carried out by various people in

future also. I would like to congratulate all who took part in the preparation of this book. I would like to thank the United Nations, the UNESCO, the Austrian Government and the JDR 3rd Fund for the support they gave to make it a success.

PRAYAG RAJ SINGH SUWAL, Minister of Public Works and Transport.
His Majesty's Government of Nepal

FOREWORD

One of the principal aspects of the Physical Development Plan for the Kathmandu Valley is the preservation of both cultural heritage and physical environment. The Government gave special attention to the recommendations of this plan and entrusted the Department of Housing and Physical Planning to prepare a protection programme. The Department asked the United Nations Physical Planning Adviser Carl Pruscha to be its project coordinator. It also sought collaboration from the Institute for Asiatic and Nepalese Studies through its Dean. UNESCO missions here have repeatedly referred to the urgent need for a comprehensive inventory as the first step towards a preservation programme. To this end, UNESCO provided several consultants. Although the inventory was restricted to the Kathmandu Valley and its immediate neighbourhood, its methodology and conclusions were found to be valid and in concurrence with the UNESCO Convention for the Protection of the World Cultural and Natural Heritage. Thus, it is applicable to the whole of Nepal. With in country travel becoming easier and tourists more numerous, many preservation problems which are now felt only in the Valley will soon spread. The Kathmandu Valley Inventory thus constitutes the first stage in the protection of the total national cultural and natural heritage. The work was then carried out according to the following steps:

- 1) Preparation of required base maps.
- 2) Identification and selection of monuments and monument sites within urban and rural areas.
- 3) Measured plans of selected monuments.
- 4) Collection of field data by means of a prepared questionnaire.
- 5) Preparation of descriptions.
- 6) Collection of the material on preliminary cards.
- 7) Review of material with consultants.
- 8) Photographic recording of selected Monuments, Preservation Districts and Monument Zones.
- 9) Editorial work and compilation of all records.
- 10) Preparation of introductory text, indices and glossary.

This work is the outcome of the inspiration the working team received from the great interest His Majesty the King has expressed in the preservation of the cultural heritage of the country. A precise knowledge of the Valley, its towns and settlements was a prerequisite to ascertaining the historic, cultural or archeological role of every edifice and shrine and evaluating its artistic merit before including it in the proposed preservation plans. Hundreds of interesting specimens had to be discarded. Then came the preparation of records: First, the base maps then a questionnaire for each site to be answered through field trips, field interrogation, and library research. Finally, photographs were taken to show the sites and monuments at the time of the survey and to facilitate their identification. This work involved innumerable excursions, often over roads that were scarcely tracks which gave the project a pioneering flair, a sense of adventure and imminent discovery.

Without the efforts and interest of many skilled individuals, the work could not have been accomplished. I wish, therefore, to acknowledge their contributions here:

The Preservation Programme as presented in the Introduction was prepared by Carl Pruscha. The Draft Regulations were provided by Dr. Sekler. Rem Ratna Bajracharya compiled the material for the indices and T. N. Dhunge prepared the Glossary. Preservation Districts, Monument Zones and Nature Preservation Districts were selected by Carl Pruscha together with Rem Ratna Bajracharya. Mr. Pruscha wrote the descriptive material; Rem Ratna Bajracharya drew the maps, and Hem Raj Shakya translated the inscriptions. Ground photography was done by Carl Pruscha; Ganesh Man Chitrakar did the phototechnical work. Air photographs were taken by Erwin Schneider and Fernando Grifoni who also prepared the basemap for the towns and settlements. J. A. C. Smal and L. B. Singh collected and prepared the socio-economic and statistical data. The material was reviewed by Drs. Sekler and Allchin. Individual Monuments were selected by Carl Pruscha, Mary Slusser and Rem Ratna Bajracharya. The descriptive material was written by Dr. P. R. Sharma who was temporarily assisted by S. S. Sherpa. Mr. K. K. Joshi and A. M. Tuladhar were responsible for the drawing of the maps. H. R. Shakya collated the questionnaires and translated the inscriptions. The photographic and phototechnical work was done by Ganesh Man Chitrakar and Shridhar Lal Manandhar under the direction of Rem Ratna Bajracharya. The field work and research for the collection of the information on the historic Rana Palaces was done by Keshav Lamichhane. Dr. P. R. Sharma, Purna Harsha Bajracharya and Dr. F. R. Allchin classified the monuments. Drs. R. and B. Allchin reviewed the compiled text material.

Editing was done by Judy Dates and Dorothy Durkee Miller. Bishnu Prasad Shrestha was responsible for all transliterations. The typing of the manuscripts was done by Gaby Muller Dalhausen, Linda Prince and Dickie Dunford. B. L. Shrestha, S. M. Pradhan and M. B. Mathema of the Department of Housing and Physical Planning were responsible for various administrative matters.

The project has throughout received the kind attention and interest of the United Nations Resident Representative in Nepal Y. J. Joury, and his Deputy, David Smith, who have strongly promoted it. Special mention is made of the following distinguished persons for their constant encouragement: The Honorable Minister of Public Works and Transport, Mr. P. R. Singh Suwal; the Secretaries of Public Works and Transport and of Finance, Mr. R. C. Malhotra and Mr. B. B. Pradhan. The publication itself, however was only made possible by the special promotion of H. E. Carol C. Laise, then Ambassador of the United States of America and Mr. Porter Mc. Cray, Director JDR 3rd Fund, H. E. Dr. R. Kirchschiäger, then Minister of Foreign Affairs and Mr. Dr. W. Grösel, Cultural Affairs Division Government of Austria, Mr. René Maheu, then Director General and Mr. Gérard Bolla, Director Department for Cultural Heritage UNESCO-Headquarters Paris. They all have greatly contributed to the realisation of this book.

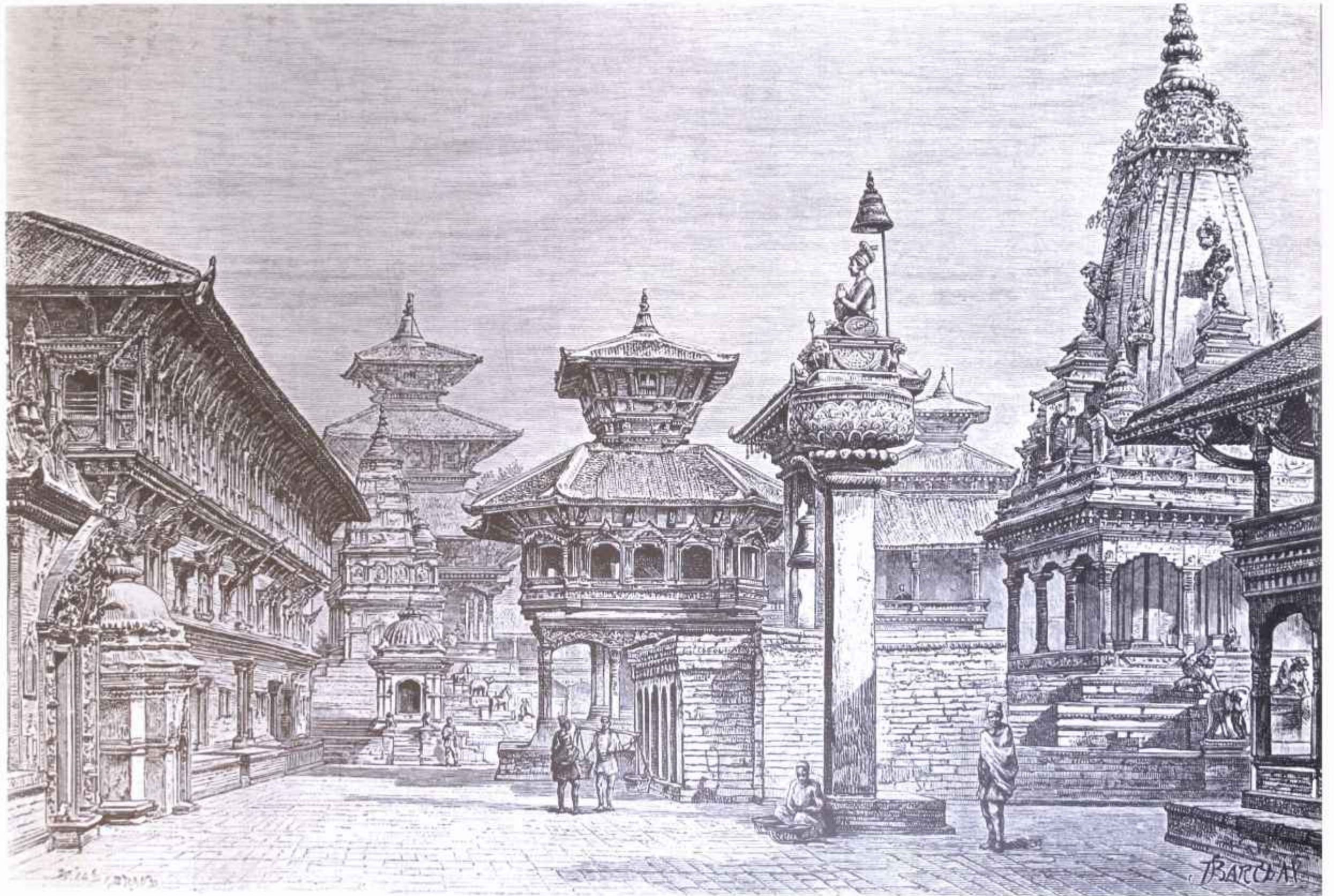
GAURI NATH RIMAL, Chief Engineer, Department of Housing, Building and Physical Planning

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Economic development of recent decades has resulted in an almost world wide trend of destruction of the former human-scaled habitat and its surrounding environment. The growth of large urban agglomerations and industrial establishments has not only resulted in destruction of the countryside, but it has often achieved the creation of places no longer desirable to live in.

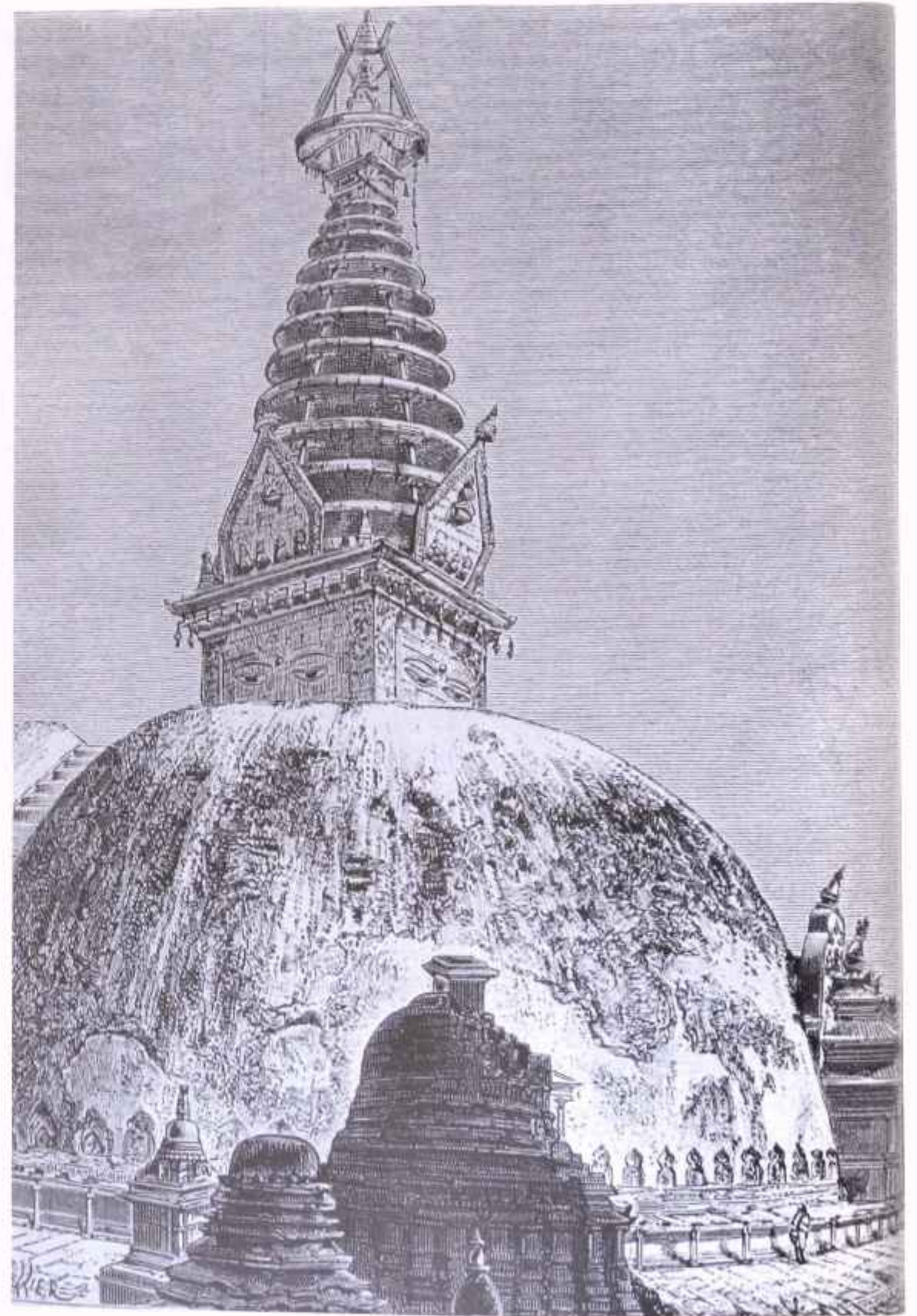
However, the Kathmandu Valley has still remained a refuge of beauty and spiritual repose for its own inhabitants and for the global community. But even here the signs of change are clear and it is the aim of this programme to prevent the sacrifice of the wealth of its natural environment and cultural heritage to raising the level of economic prosperity.

What makes the Kathmandu Valley unique is the combination of its magnificent natural environment—framed by the high Himalayas—with its man-made environment—its towns, settlements and cultural sites which are still part of the living culture, not just fossils of a civilization past and gone.

Therefore, preservation here must be a total process. It is not concerned with individual monuments only or sites as in those instances where such individual preserved objects placed in new surroundings demonstrate the loneliness of their survival.

While the preservation of such individual monuments may only require a specialist's expertise and a certain economic investment, for an entire settlement or town with a growing and active population the problems of conservation are more difficult. The task, then, of preparing a programme for the conservation of a region such as the Kathmandu Valley is even more difficult. Here no adequate conservation can be devised without a carefully prepared comprehensive plan of operation. The matters to be considered are not restricted to protection and conservation only but must take into account the whole spectrum of physical, social and economic planning. The well-being and aspirations of the people have to be respected. It would be wrong simply to try to super-impose upon them the living conditions of the past.

In line with these thoughts the plans for the future development of the Kathmandu Valley have provided both a programme of conservation as well as a proposal for new developments and new communities to offer employment and space for the increasing population and thus to prevent further encroachment and destruction of the historic areas.



SWAYAMBHU STUPA
one of the oldest witnesses in the evolution
of the Kathmandu Valley civilization

THE EVOLUTION OF THE KATHMANDU VALLEY CIVILIZATION, ITS ART AND ARCHITECTURE

The Kathmandu Valley is an extraordinary land formation — a high valley raised above its surroundings like an elliptical bowl, sized 25 × 19 km. While constituting only a small part of Nepal in regard to territory or people, it has, nevertheless, been the politically and culturally dominant part of the country throughout its history.

The wealth of the Valley is due to its physical location within the Himalayas on one of the major routes between India and Tibet and to the very fertile alluvial soil that has always provided a firm agricultural base for the people. There are no extreme climatic changes as in other parts of the continent; but people may work all year round in their fields and thus have achieved a multiple crop structure.

Thus, long ago a portion of the inhabitants of the Valley were able to go beyond the usual subsistence economy and to devote their time to spiritual and creative activities.

The legendary history of Nepal is interwoven with its factual history so that the two are difficult to separate.

The main theme of Kathmandu Valley legends focuses upon a lake with a golden lotus, the Adibuddha, as the primordial form of the Buddha. The swordcut of the Bodhisattva Manjushri of Tibet opened the lake's barrier and drained the waters, thus beginning the cultural history of the valley.

For early times, often legends alone are available to suggest historic events. While the origin of the very early settlers is still unknown, the first major influx of people and the establishment of a political entity occurred during the 7th century B.C. This is known as the period of the Kirati. It lasted until the 2nd century A.D. No recorded art forms have remained from this period.

More available references mention the Lichchavi Dynasty, which followed the Kirati, lasting from the 3rd century A.D. until the arrival of the Mallas during the 12th century.

The first accounts considered by scholars are (perhaps) those written by Chinese travellers, beginning in the 7th century A.D. In addition, there are stone inscriptions, called silapatras, still available, scattered throughout the Valley. There are also a very few chronological lists in the Vamsavalis. Most of the references, however, are not to art and architecture but to events of a religious or political nature.

The earliest known shrine is the Changu Narayan complex which is mentioned in a 7th

century inscription. But the origin and construction dates of other monuments and sites can rarely be stated with accuracy.

It is even uncertain whether Emperor Asoka reached the Valley after his visit to the birthplace of Buddha, although popular belief has it that the four Patan stupas are his work.

According to the writings of a Chinese traveller in the 7th century, the palace of the Lichchhavi ruler at that time was located near Deo Patan. This is taken as evidence that that place was the oldest capital in the Valley.

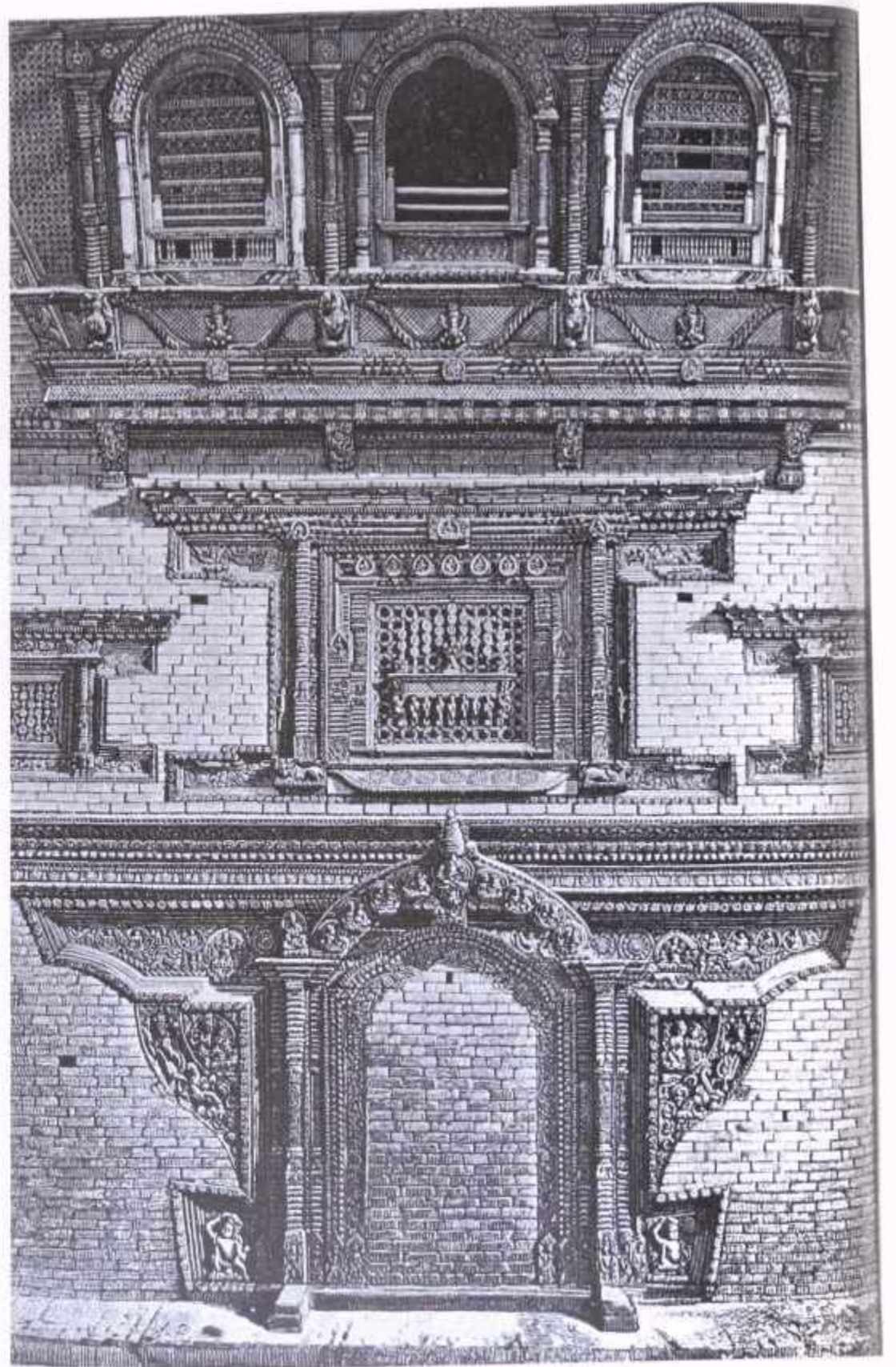
There are inscriptive records from the time of King Mana Deva of the 6th century up to the 9th century, and then from the 14th century onwards. Inscriptions from the Malla period until the 17th century are found in abundance, and the history since the Gorkha conquest is well documented.

The origins of religious art as a manifestation of the people's devotion to sacred forms are found either in earth mounds, often on hilltops, or in stones or rocks either as associated with legendary events or because of their resemblance to divinities. These may now occupy the centre of a major shrine or temple and be associated with either Hinduism or Buddhism. Their actual origin, however, may well be prior to those beliefs. Most of the oldest sites in the Valley contain such uncut images; Pashupatinath, the shrine of Changu Narayan, and the two ancient stupas of Swayambhu and Boudanath.

The first known sculptured form in the Valley is considered to be a portrait of a King; it dates from the 4th or 5th century A.D. The style of this and other early examples of Nepalese sculpture seems to have been influenced by the art of Mathura and central India. The Garuda of Changu Narayan, dated 464 A.D., also shows the influence of classical Indian art forms of the Gupta period. As does the famous Vishnu Visvarupa, also at Changu Narayan. Many sculptural forms created during the Lichchhavi period in Nepal do not merely reflect but continue and heighten this style.

From the 9th to 12th centuries, Nepalese art shows influences of the Pala art of Bengal and Vihar, which had replaced the Gupta style.

The earlier Lichchhavis were followers of the Vaishnavite cult; but from the 10th century onwards, Shiva emerged as the most revered deity.



EXPOSED BRICK AND CARVED WOOD:
the basic elements for the NEWAR ARCHITECTURE

Exchanges with Tibet or China were mostly in the form of exported art works from the Kathmandu Valley rather than influences received from them.

In the 12th and 13th centuries, the stream of artisans and craftsmen from the Valley towards Tibet was particularly important. Individuals like the architect-builder, Arniko, are referred to in Chinese records.

Even though no works of architecture dating from the Lichchhavi period still exist, the description of a building by one of the Chinese travellers of that time gives an indication of advanced achievement. Thus, it may be assumed that their palaces, temples, and towns were already developed according to high standards. Records indicate that a new town was established near the old capital of Deopatan; the town of Sankhu as well as a number of smaller settlements in the eastern part of the Valley were established along the trade routes to Tibet.

Patan is said to have expanded by the end of the 7th century into a consolidated, compact town, and the growing population of the villages on the left bank of the Bishnumati enticed one of the later Lichchhavi kings to establish the town of Kathmandu.

Between the 11th and 13th centuries, the history of the Valley is very unclear since dissension among the different rulers led to anarchy and eventually to the replacement of the Lichchhavis by the Mallas as the ruling caste.

During the 14th century, Nepalese artists under the Mallas continued the elaboration of architecture and architectural forms. At the same time, stone sculpture declined, making way for bronze art which showed a strong Sena influence.

Another important influence on Nepalese art forms during this period was the growing Tantric orientation. One result of this influence is that it becomes extremely difficult to separate the expressions of purely Buddhist from purely Hindu art.

The importance of the Shakti as Mother Goddess and female counterpart to Shiva increased and the terrible belligerent forms of the Devi appear more and more. Known as Taleju, she was installed in all of the palaces of the Mallas, and major shrines were established for her worship.

In the 13th century the city of Bhadgaon grew and became an important centre of trade. After the middle of the 15th century, the Mallas expanded their territory into Tibet and down to the Ganges, but divided it into smaller kingdoms. Even the Valley itself was divided into three kingdoms.

Invasion from many parts of India and petty struggles between Valley people and their mountain neighbours, called for defense and led to the concentration of houses in villages and towns with narrow streets and confined courtyards. These were usually located on uplands with terraced fields on either side. Many became trading stations along the trade routes.

The buildings were of fired bricks, the roofs covered by tile, and the streets and courtyards were paved with smooth glazed tile squares. (Towns and villages were quite similar in appearance and character.)

Social organizations, called Guthis, concerned with the worship of deities and the repair of temples, water tanks and patis grew up.

While the subdivision of the Valley into three independent Kingdoms encouraged the arts to flourish through keen competition with each other—as is reflected in the development of the royal palaces, major shrines and temples, and even in the fortifications—it eventually proved to be politically fatal.

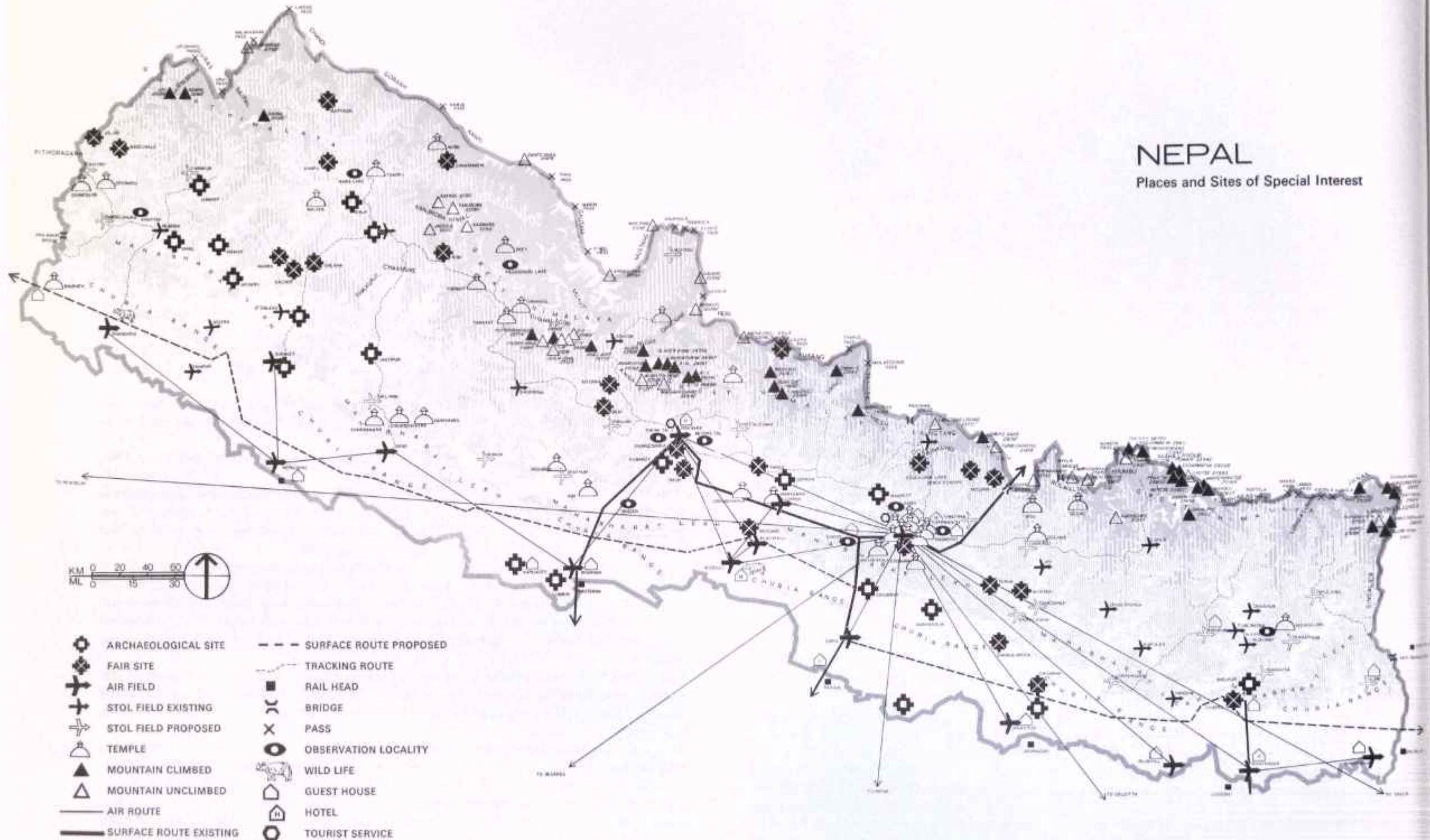
By the mid-18th century, the Valley was at the height of its economic prosperity but it had reached a political low which enabled the most powerful of the leaders of the hill people to strike at and eventually to conquer it. Prithvi Narayan Shah unified the three kingdoms as well as smaller kingdoms and tribes into a powerful state. The Kathmandu Valley has increased in importance even more since it became the heart of the new nation.

It attracted additional people from the hills who mostly occupied the fringes of the Valley and utilized lands along the slopes of the mountain bases. Their houses were usually straw thatched and less well built than those in the towns and villages and were scattered.

When viewing the towns and settlements as well as individual structures in regard to their authenticity, we must not forget the catastrophic earthquakes of 1833 and 1934. Isoseismal shocks of scale IX in Patan and Kathmandu, and scale X in Bhadgaon, Harisiddhi, Khokana, and Bungamati, destroyed many houses and seriously cracked others. Bhadgaon was 70% demolished and the smaller settlements were almost completely ruined. Since temples and religious buildings, however, were usually superior in both material and construction, they suffered less damage than did the profane structures. And although the buildings we see now may not be actually the original ones, many of them are reconstructions or restorations.

NEPAL

Places and Sites of Special Interest



THE ROLE OF KATHMANDU VALLEY FOR THE NATION AS A WHOLE

The Kathmandu Valley is located within the central one of Nepal's three major geographical east-west directed belts with low tropical plains on the south and the Himalayan highlands to the north.

Although the Himalayan region occupies more than 20% of the land area of the country, it provides only a limited potential for human occupancy.

The most obvious potential is offered by the Terai area which has less than 20% of the country's total land but, since the successful eradication of malaria, it is a rich area for forest and agricultural development. Its advantage of easy access by transportation because of the largely flat terrain seems to predestine it to become the area for Nepal's major industrial establishments. In addition, at present the region also constitutes an outlet for the landless population of the hills – a condition that, however, will shortly be exhausted as land resources are used up.

The central hilly region houses two thirds of Nepal's population though it comprises less than one third of the total cultivated area. Since subsistence agriculture is the basis for the general economy, the increasing density of population has already reached an extreme which is actually endangering the ecological balance. Increasing deforestation and subsequent land erosion are accompanied by microclimatical changes.

Except for the Terai all major developmental efforts were concentrated in the Valley. This has encouraged immigration from the neighbouring areas and increased the imbalance between the metropolitan core and its surrounding depressed areas.

Government policy for the development of the country, therefore, has been defined by the urgent need to establish an equilibrium between increasing inter-regional disparities. For this purpose techniques of regional development planning are being employed to prevent the scattering of the country's limited resources. After careful evaluation development efforts are being concentrated in selected areas which can be linked together – as it is clearly imperative to establish regional economic plans which are based upon ecological considerations for each area.

With the aim of juxtaposing the widest possible range of resources from the Himalayas to the Terai, within a common development corridor, several north-south directed growth axes of major development potential have been selected, namely, the Kosi, the Gandaki, the Karnali, and the Kathmandu Valley. These axes, consisting of a connected series of growth poles, will function as nuclei for their respective regions. At present,

however, the Valley with its metropolitan centres constitutes the sole instance of such urban-centered core regions confronted by rural agrarian areas and scattered settlements. Thus, the capital already serves as the major growth pole in its own development corridor.

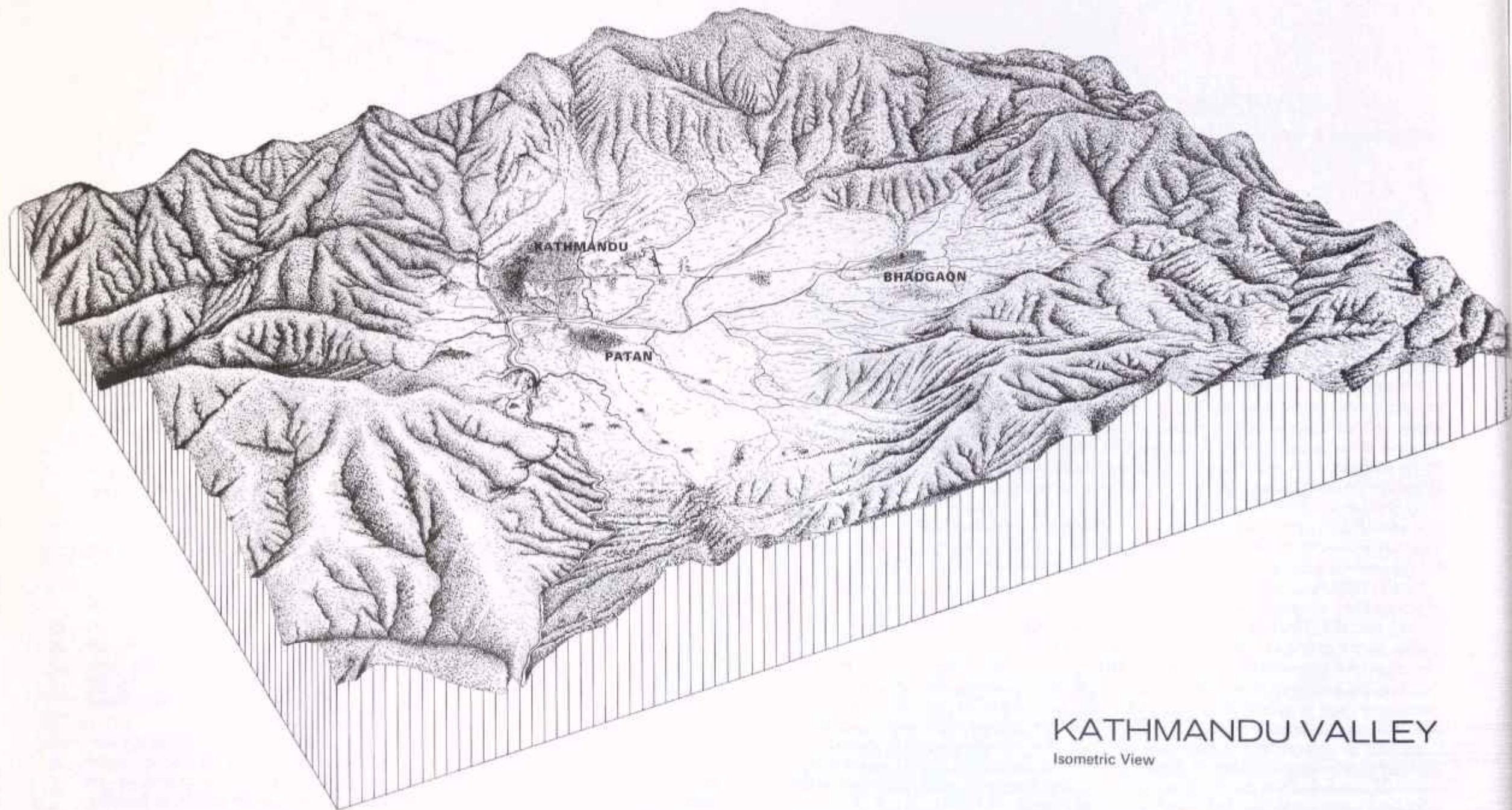
According to the 1971 census, out of a total of 11,289,000 inhabitants 618,911 live in the Valley. Of these 40% live in Kathmandu, Patan, and Bhadgaon. Greater Kathmandu alone has more than 200,000 inhabitants. In the rural areas, agriculture occupies 80% of the population, manufacturing 4%, commerce 3%, personal and community services 10%. But within the three main towns, once also primarily agricultural, the proportion of population now engaged in agriculture is 15% in Kathmandu, 36% in Patan and 65% in Bhadgaon. The percentage of those employed in commerce, transport, communications, personal and community services is 77% in Kathmandu, 47% in Patan and 25% in Bhadgaon. These figures correspond with those for literacy which decreases from 56% in Kathmandu, to 38% in Patan and 27% in Bhadgaon, which compares with the national literacy average of 15%. The industrial sector is almost negligible.

From the national point of view, however, there is an overconcentration of development efforts in the Valley: during the years 1956 to 1970, out of a total of fewer than 100 major development projects more than 30 were located there.

In addition, the Valley is the seat of the central government and administration, the home of the country's only university as well as the majority of its colleges and institutions, including the training facilities for Cottage Industries. And last, though certainly not least, it is the repository of artistic treasures in the form of magnificent temples, stupas, and sculptured images.

It is this last potential – underscored by the cultural charm of its settlements and inhabitants, and the unique scenic beauty of its Himalayan panorama – which is the most obvious resource for development. It seems, therefore, not only unwise but an unforgivable mistake to allow this very first resource to decay further and to sacrifice this superb environment to an over-emphasis on the development of large scale industrial plants, etc.

Hence this study attempts to place the future development of the Valley within the context of the national development and to urge that such development make full use of its primary resource – its physical environment and its cultural heritage.



KATHMANDU VALLEY
Isometric View

CONCEPT FOR THE PHYSICAL DEVELOPMENT OF THE KATHMANDU VALLEY

The Kathmandu Valley—Nepal's capital region covering about 15 square miles—is the area where for the first time in Nepal an attempt has been made to effect comprehensive multi-sectoral development under the unifying and co-ordinating concept of Regional Physical Planning. This method will serve later for planning throughout the country. Since such planning assumes a high degree of sensitivity to the unique environmental features of each region, it began with an investigation into the Valley's social, economic and physical assets and liabilities. Then recommendations were made which are to serve as guidelines for socio-economic growth, economic changes, population increases, activities, levels of social development and spatial distribution. Its physical and cultural features make the Valley unique among the other regions of the country and they give it also an unique role in the cultural history of the world. Although the majority of the population has always been engaged in agriculture—as it still is—it has been able to support a relatively large number of persons engaged in non-agricultural activities, an important asset in urban development.

The long history of urbanization has accustomed people in the three principal towns to living in high densities and to sharing common facilities. The population, however, does not display the social and economic patterns which are common to other developing countries of similar statistical status. The gross annual income averages Rs. 3,500. Fewer than 2% of the households have their own water supply or bathroom and latrine facilities. However, virtually none of the population lives in squatter settlements or in impermanent housing. Unemployment is low and the family structure is normal for the country as a whole, and highly stable. Emigration is still relatively low and most of the citizens are life-long residents.

Thus the problems of the towns are physical rather than social and should be relatively easy to solve with sufficient financial and technical assistance. It is imperative, however, that the prevailing social, cultural and economic conditions be made the basis for such planning since a stable and well-integrated population is often quite resistant to changes. (Physical planning has considered these factors in the formulation of long term development plans for both the large towns and the entire region.)

Both towns and settlements must be considered pre-industrial in nature and the whole Valley recognized as lacking those fundamental factors necessary for the support of a large industrial sector. Therefore, a mixture of small scale industry, commerce, agriculture, and tourism is suggested. This will require careful assimilation to the

development proposals. Particularly policies and programmes of population distribution must take into account traditional, cultural and religious patterns. All proposals made by the Physical Development Plan for a multi-nucleated growth scheme hope to capitalize traditional features of development in the Valley. Similarly, aspects of specific development programmes and projects are derived from indigenous socio-economic characteristics of the Valley, such as, cottage industries, temples and monument zones, religious festivals and culturally relevant aspects of settlement patterns.

Policies for the development of the Kathmandu Valley within the wider regional context, outlined in Section II, can be elaborated here as follows:

Developmental activities in the Valley and adjacent areas are to be undertaken simultaneously and in a co-ordinated manner reflecting their direct relationships and interdependencies. For example,

- a) the area west of the Valley has considerable potential for the development of fruit growing and processing. However, at present fruits and fruit products are imported. An available road link—the Kathmandu-Pokhara Highway—already exists;
- b) the eastern and north eastern areas are suitable for increased agricultural production, livestock and dairy farming, as well as for the necessary processing and refrigeration, particularly of meat products. The Kathmandu-Kodari Highway provides the necessary road link;
- c) in the southern areas around Hetaura and Birgunj industrial development has already begun which must be co-ordinated with other development activities in the Valley. For example, the increasing local demand for building materials, light machinery manufactured goods and equipment should be met by production in the area itself rather than by importing or attempting to concentrate such production in the Valley proper. The present transport infrastructure, however, does not meet the standards required for an efficient connection with this industrial area. Since the area also has the largest food-growing and processing potential outside the Valley, a fast, direct link both with Hetaura and Bhimphedi and also with the East-West Highway has been proposed;

d) the Trisuli area is suitable for the production and processing of forest products. Paper, building components, furniture, and wood craft work would find a market both in and outside the Valley. The existing hydro-electric plant there would provide the required power for such development. A road link with the Valley also exists.

The volume of such outer regional development efforts has to be established in relation not only to the projected demands of the present inhabitants, but also to the expectations and demands of the future population, plus those new demands stemming from the growing number of tourists.

At a later stage, after the improvement of transport facilities, the total outer regional investment will have to be based both upon the projected Valley demands and also on exports to adjacent regions and beyond.

In order to establish a sound framework and direction for future growth and development of the Valley as the core region proper, various plans were considered, and the proposals for a Multi-Nucleated Development were decided on as most appropriate. This plan suggests a series of steps which may be briefly summarized as follows:

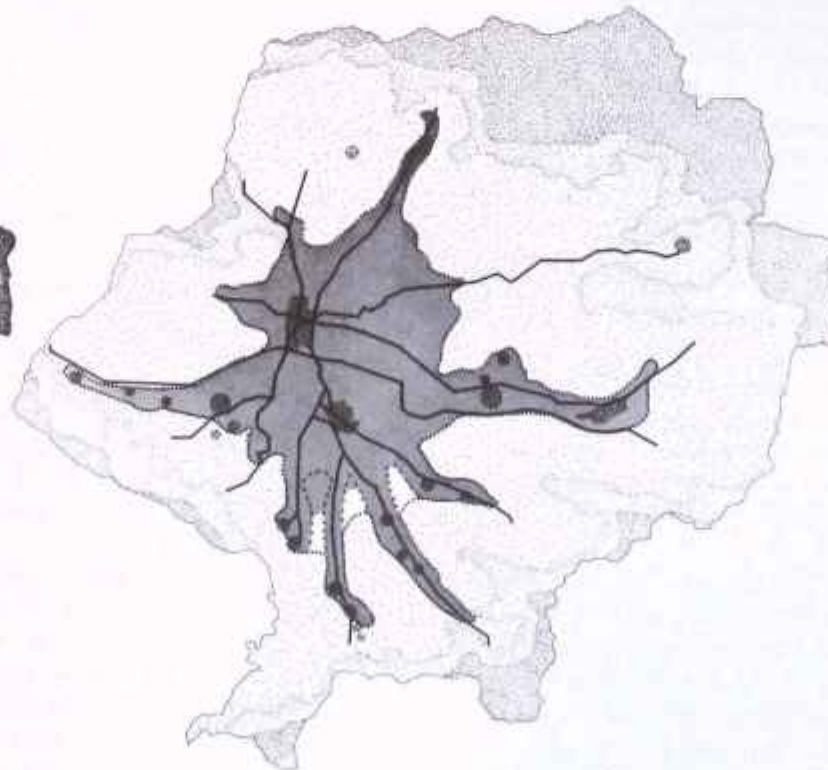
a) The urban complex of Kathmandu-Patan should be guided in its growth to absorb new population in an optimum pattern of acceptable standards of density. The immediate consequences of this would be (1) the control of peripheral settlement areas so as to encourage development of higher densities than presently exist; (2) efforts to redistribute existing too high populations and strong opposition to further overcrowding. Both of these are in part to be effected by (3) the creation of new counter-balancing settlement areas to the west and south-west.

b) The Bhadgaon area should be revitalized through planned development and settlement expansion to the south and south-west. This should, of course, be preceded by the encouragement or establishment of (1) employment centres along traditional economic patterns; (2) new types of work such as agricultural processing; and (3) potential trade activities and facilities.

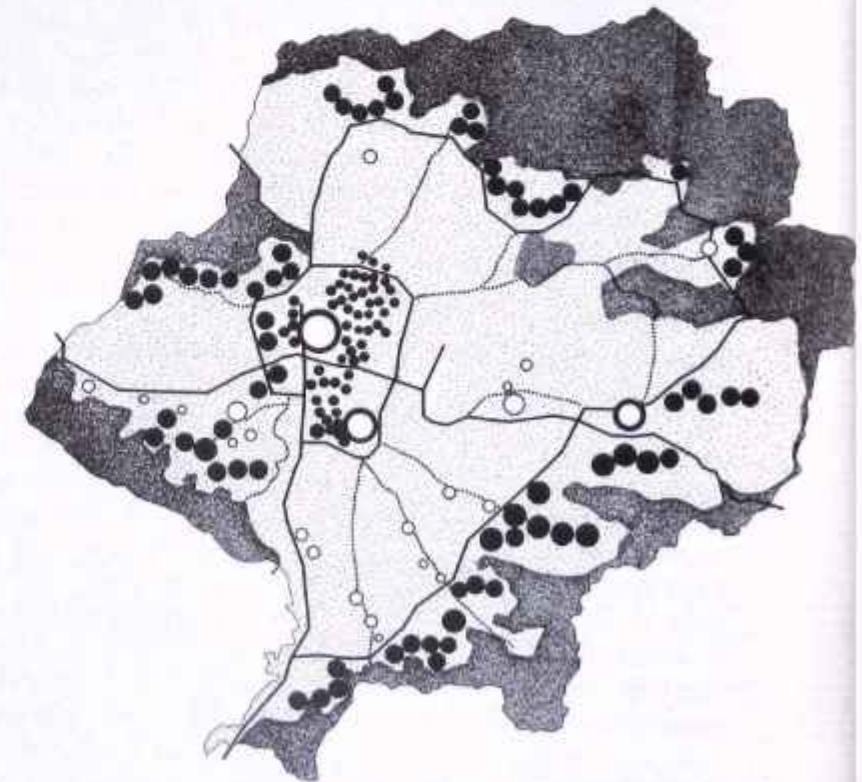
c) The complex of compact settlements south of Patan and south-west of Bhadgaon is to be linked to an encircling route which is to pass through the south-central area of the Valley. This transport link will facilitate the development of such settlements by



PAST SITUATION:
Towns and settlements in harmony with environment



PRESENT TREND:
Fingers of a central urban octopus growing to endanger agricultural land and historic settlements



FUTURE ALTERNATIVE:
Multi-nucleated growth pattern. Historic settlements and proposed new settlements in harmony with natural environment

encouraging new and modified traditional production activities within them, while allowing the establishment and maintenance of dispersed services and facilities among them.

- d) Future plans envision the settlements as eventually circling the entire Valley along the slopes of the emerging foothills. New ones are to be created and the established traditional compact settlements are allowed to grow and develop.

To implement the above proposals, combined action of the proposed Land Use and Transportation Policy is suggested. While the control traditionally exercised in the Valley as to the usage of land is to be re-introduced and strictly observed, alternatives have been offered to its inhabitants. These alternatives are either to be found within the clearly delineated urban complex of Greater Kathmandu or in areas selected for new developments at the fringes of the Valley, where unirrigated, sloping land of presently low market value offers itself for settlement purposes.

To facilitate the implementation of such Land Use Policy, a corresponding Transportation Policy is proposed, based upon the knowledge that transport arteries are often the carriers of unwanted urban sprawl in the form of ribbon development. This plan attempts to utilize such arteries in a directed manner to guide developments into the areas proposed for them.

Thus existing radial feeders are not to be turned into main vehicular routes but are to retain their pedestrian-orientated character within the rural areas. The roads which will carry the major vehicular traffic-load of cargo and public transportation are to be situated along the foothills circumferentially, surrounding the Valley and following the pattern of the proposed urban growth and establishment of new nuclear communities. The southern perimeter of such a road will meet the proposed incoming India road (in the vicinity of the Bagmati), near Charghare, where one branch will lead to the Kathmandu-Patan complex, the other to Bhadgaon. The northern perimeter will continue from Bhadgaon towards Sankhu leading westward past Sundarijal, Gokarna, and Budanilkantha before turning to the south and touching the urban extension areas from Balaju via Swayambhu to Kurtipur. It will cross the Bagmati River at Balkhu where it will join the southern perimeter.

A second ring, tangential to the above, will function as an integral part of the system, enclosing the urbanized Greater Kathmandu Area and preventing the spilling over of urban growth beyond its boundaries, with all subsidiary effects of air pollution.

The central Valley is thus kept free from vehicular traffic except for one diagonally-crossing—the Limited Access Highway—linking the two urban poles—Kathmandu-Patan and Bhadgaon—both with each other and with the airport.

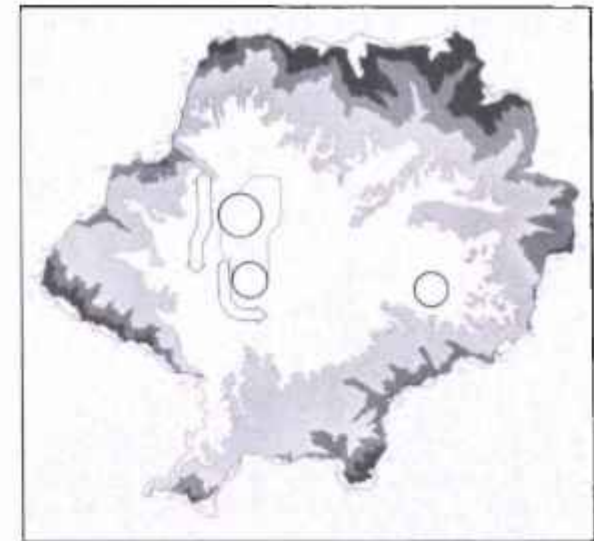
This general policy has led to the formulation of a series of development programmes of which the three most important deal with

- a) URBANIZATION AND POPULATION DISTRIBUTION
- b) TRANSPORTATION AND INFRASTRUCTURE
- c) PRESERVATION OF PHYSICAL ENVIRONMENT AND CULTURAL HERITAGE

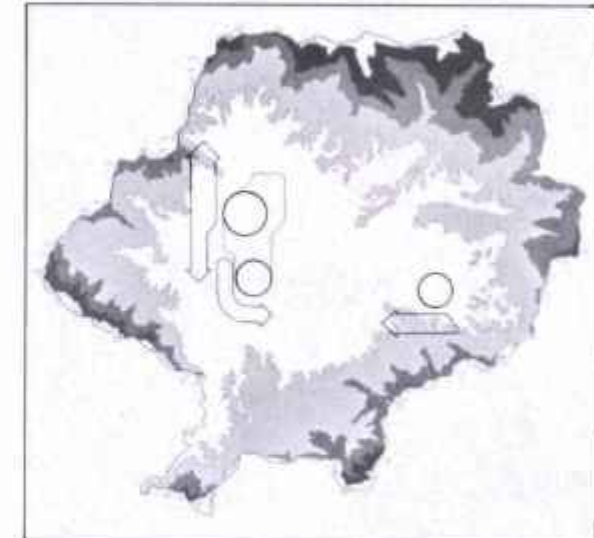
Whereas the first two programmes are closely inter-related and have each been elaborated in detail, it is the aim of this publication to prepare the basis for programme (c) by analysing and giving specific recommendations for the development of the proposed Special Purpose Zones and Sites within the Valley.

GROWTH STAGES FOR PLANNED DEVELOPMENT:

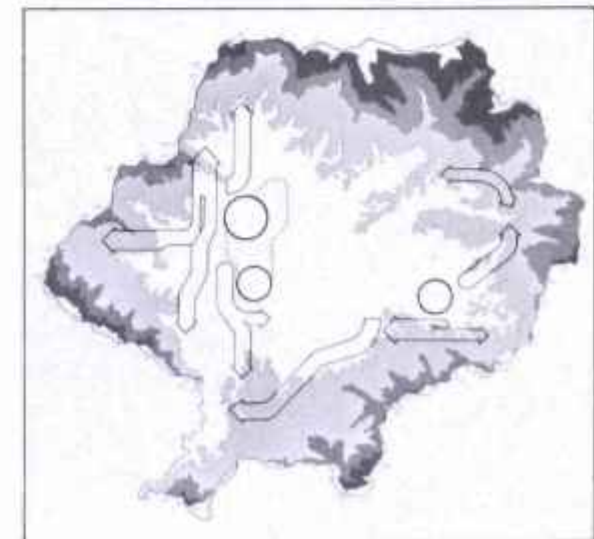
a) New developments for Kathmandu-Patan

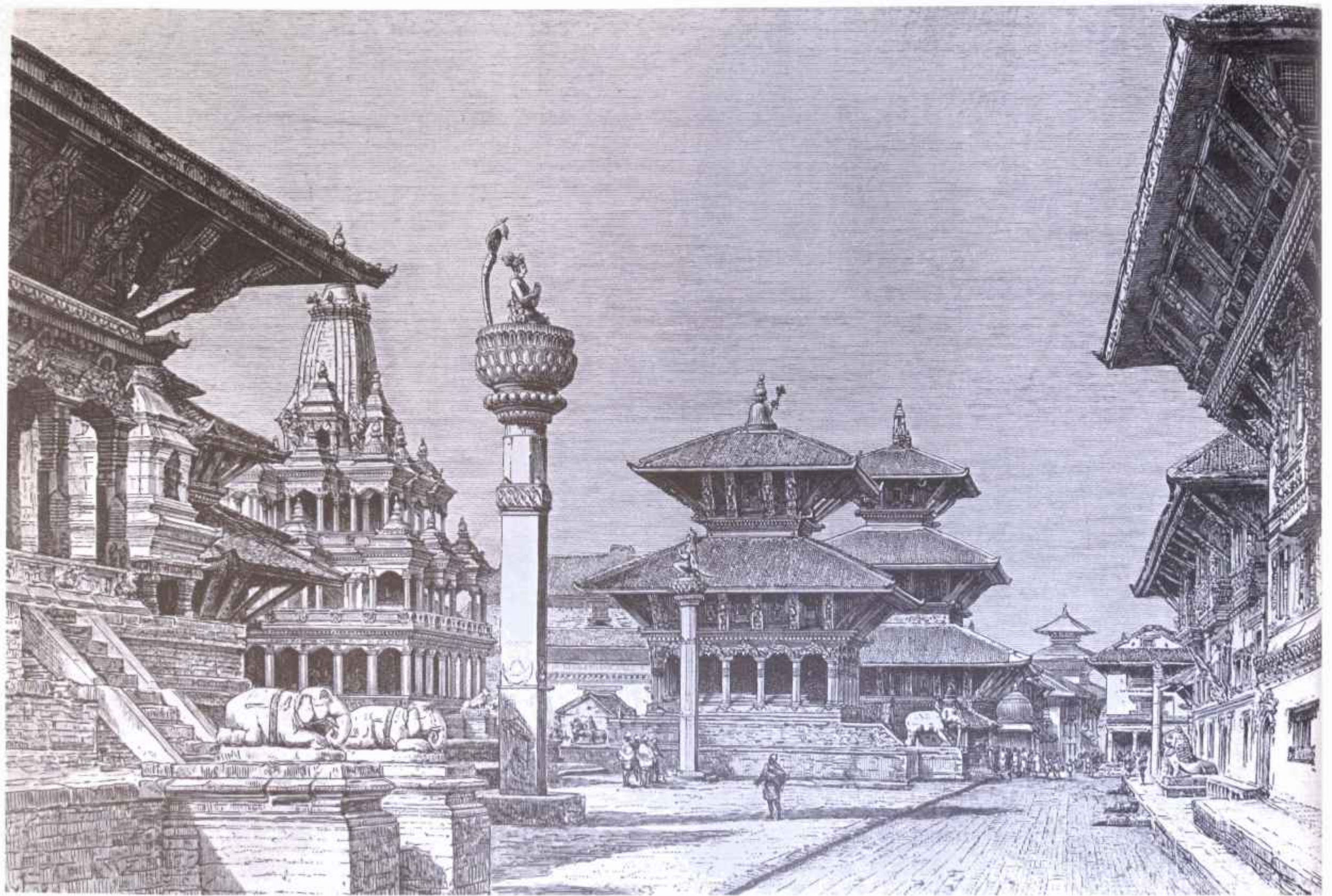


b) Introducing bi-polar development at Bhadgaon



c) Developments attracting each other — surrounding the foothills of the Valley





CHAPTER TWO

COMPREHENSIVE SURVEY BASIC OBJECTIVES

The aim in preserving the special purpose zones in the Kathmandu Valley is to retain and enhance the immobile cultural and natural heritage both as part of the way of life for the present inhabitants and also as a major asset for the future.

This heritage is unique even in Nepal and constitutes a significant possession of this country as well as the cultural and natural heritage of the world. As such it is a matter of concern for everyone.

The Kathmandu Valley is fortunate in having a cultural and natural heritage of such outstanding richness and distinction, however it is both irreplaceable and highly vulnerable. Already being exposed to new social, economic and cultural pressures that will likely increase with unprecedented force. Unless strong and comprehensive measures of preservation are undertaken immediately, these pressures can do irretrievable harm. Not only do the forces of time and nature continue their damaging work, but the changing patterns of life of the people, both voluntary and involuntary, will bring about an enormous increase in destruction.

In the face of this threat, a sound policy of preservation must be forced to deal dynamically with all aspects of the environment within the framework of an overall National Planning Policy. It must not concern itself only with isolated monuments— even those of outstanding value— nor can it be effective through purely negative measures, such as prohibitions and restrictions. It must include positive acts of encouragement, advice and assistance, since it is faced with a real need for renovation, modernization, and healthy development of the human habitat.

According to the UNESCO International Convention of November 16th, 1972, the cultural and natural heritage should be considered as a single entity comprising not only works of great intrinsic value but also more modest items that have acquired value through the passage of time. AS A GENERAL RULE NONE OF THESE ITEMS SHOULD BE DISSOCIATED FROM ITS ENVIRONMENT.




Reassurance through direct contact with witnesses of a permanence greater than that of the individual, whether in the works of past generations or of nature, is an important factor in the development of identity and stability in both in human beings and also in whole societies.

Protecting, conserving and making available the cultural and natural heritage are no ultimate purposes in themselves, but essential for the development of mankind. Indeed this programme has been conceived in a spirit that regards preservation as a significant determining factor in national development.




KATHMANDU VALLEY

Proposed Special Purpose Zones

MONUMENT ZONES

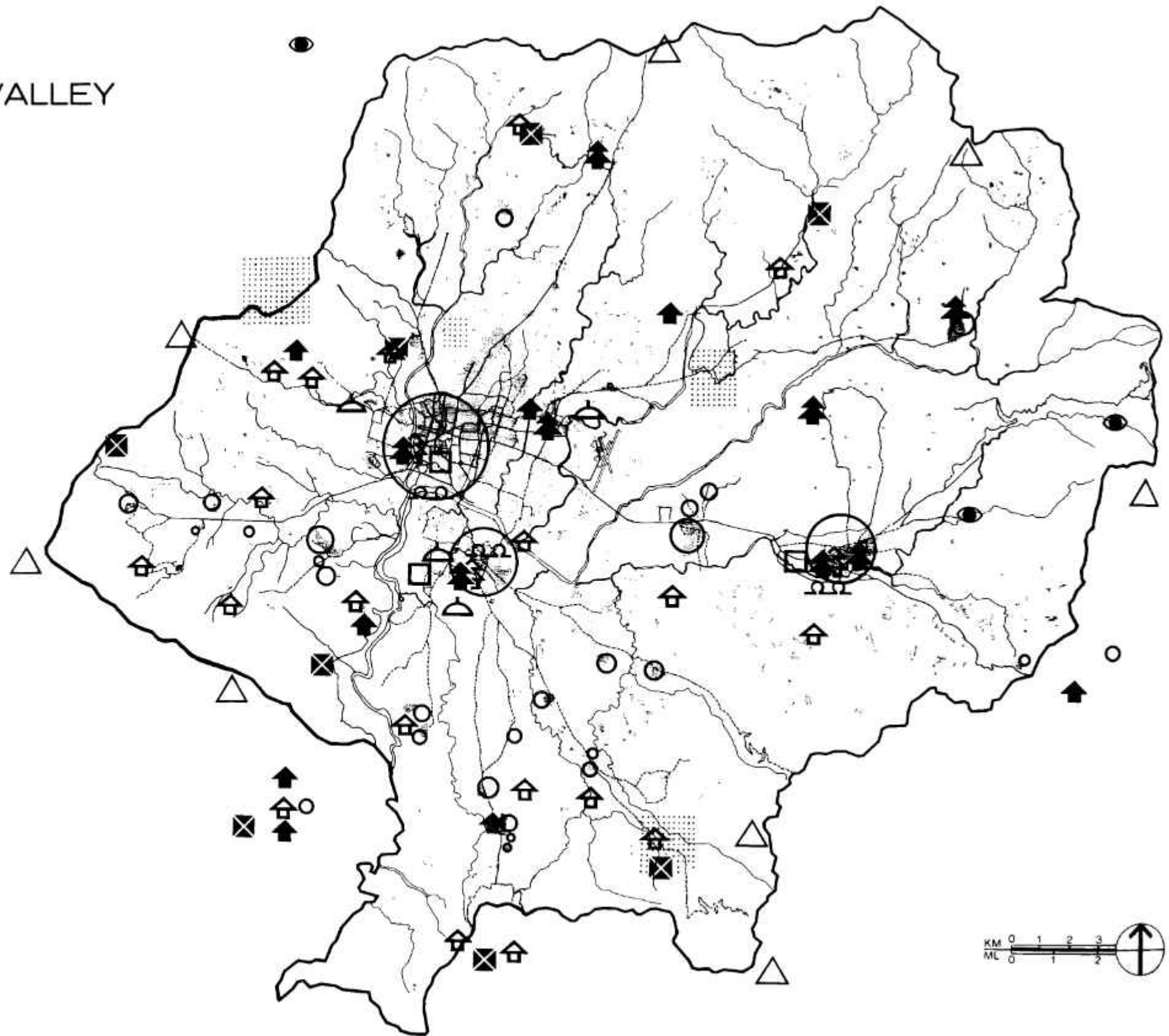
-  DARBAR SQUARES
-  GHATS
-  STUPAS
-  TUNDIKHELs
-  FIRST CLASS ZONE
-  SECOND CLASS ZONE
-  THIRD CLASS ZONE

HISTORIC DISTRICTS

-  URBAN
-  MAJOR SETTLEMENTS
-  MINOR SETTLEMENTS

RECREATIONAL ZONES

-  PICNIC GROUNDS
-  VIEW SITES
-  MOUNTAIN PEAKS
-  FOREST RESERVE



PROPOSED GENERAL LAND USE AND THE ESTABLISHMENT OF SPECIAL PURPOSE ZONES

The importance of maintaining a sound landuse policy was recognized, perhaps intuitively, by the early inhabitants of the Valley and practised by them until the 17th century. Some of their unwritten "zoning laws" are as follows:

Settlements were exclusively planned and built on non-irrigated highlands on raised platforms—so called Tar land— and even on hilltops, as at Chobhar and Kirtipur, but never far from running water.

Settlements were located close both to arable land and markets.

Well irrigated and fertile farmlands were always fully utilized for exclusively agricultural purposes.

Forests were sacred communal property and their boundaries were protected against encroachment.

Rural temple sites were surrounded by "Guthi-lands" which not only provided an income for their upkeep and development, but also protected them from other kinds of development.

Changes during the past two centuries have caused severe disturbances, but now the suggested landuse proposals are turning again to practises whose origins lie in the traditional system.

The proposed General Landuse Plan for the Kathmandu Valley as outlined in the planning concept foresees therefore again the definition and delineation of three broad landuse categories.

DEVELOPED LAND: encompassing existing and planned urban areas with residential, institutional, recreational and industrial uses. The major agglomeration of developed land is the Kathmandu-Patan Urban Complex with its defined boundaries and subdivision into urban Zones. Expansion of the urban complex is possible within its own boundaries by devising more efficient means of land subdivision and achievement of a higher degree of land utilization, or by the creation of new developments at the fringes of the Valley on land presently cultivated, but of low fertility rate. No expansion of such developed land into higher class cultivated land or into forest land is permissible.

CULTIVATED LAND: containing well irrigated, seasonally irrigated, and unirrigated agricultural land.

Of these three main land classifications it will be essential to maintain strictly the agricultural use of the first two (well irrigated and seasonally irrigated), to explore further possibilities of additional irrigation facilities, and, finally, to determine those lands of a lesser degree of fertility which may be turned eventually into developed land as needs emerge. These last will mainly be areas adjacent to the forest boundaries at the fringes of the Valley.

Under no condition are developments for non-agricultural use to be permitted within the area of the cultivated land.

Transport arteries passing the Zone are to be effectively protected against ribbon developments along their sides.

UNCULTIVATED LAND: consisting mainly of forested, but also of afforestation areas and, to a lesser degree, of barren lands.

The traditional forest boundaries, which have been cut far into along the fringes of the Valley, will have to be re-established. Neither further extension of agricultural lands into the forested slopes nor indiscriminate felling of trees is permissible.

These two practises have largely resulted in creating an ecological imbalance reflected in an alarming increase of soil erosion and lack of wind protection, in microclimatic changes, in the decline of wildlife, and in an increased rate of water run-off, etc.

Further development and protection of the Zone have to include an active afforestation programme at the Valley fringe.

SPECIAL PURPOSE ZONES: the additionally proposed special purpose zones are to be superimposed upon any of these major categories.

By that areas of scientific, cultural, aesthetic, archeological, historical, anthropological, or ethnological significance or potential can be protected. They are intended to provide a tool for the enforcement of a higher degree of control and protection. In accordance with their specific scope and contents, Special Purpose Zones are divided into four categories:

PRESERVATION DISTRICTS: comprising the traditional cores of the Valley's main cities as well as 29 selected historic settlements. Since the areas are inhabited by people occupying their rightful and natural property, some changes and adjustments to the new demands and needs are to be considered permissible.

MONUMENT ZONES: areas of either a concentration of important individual monuments or of a specially homogeneous setting of an important monument with its natural environment.

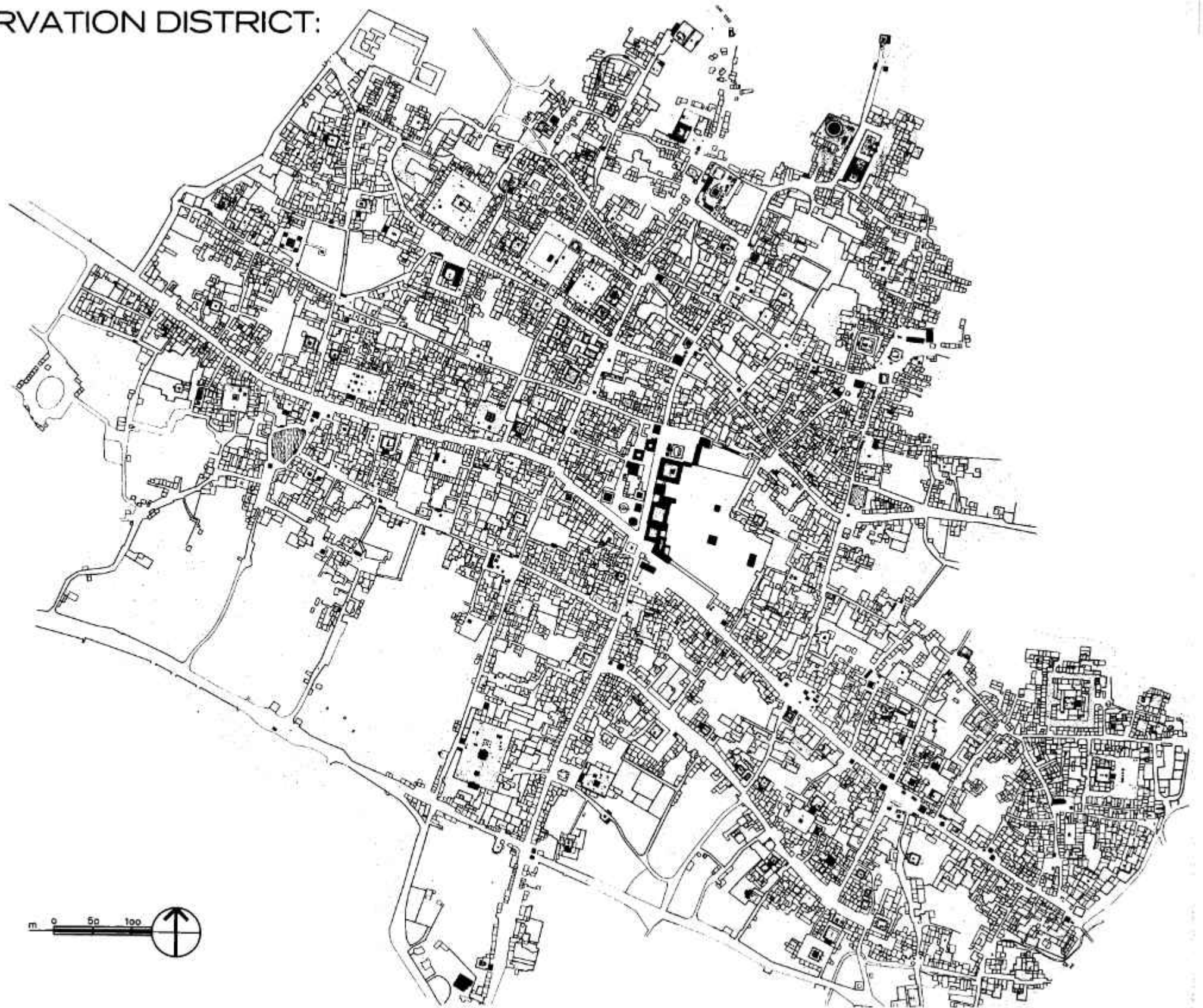
There are 33 Monument Zones proposed for the Rural Valley, while 13 Monument Zones are located within the urban areas. For the areas contained within these Zones, the highest form of protection is recommended.

MONUMENTS AND MONUMENT SITES: important immovable man-made or natural objects located either within or outside the Preservation Districts or Monument Zones. Their degree of protection is proposed to be the same as for the larger Monument Zones.

NATURAL PRESERVATION DISTRICTS: Just as Preservation Districts constitute an overlaid pattern of specific significance within the broader category of Developed Land, Natural Preservation Districts are to be seen overlaid patterns within either Cultivated or Uncultivated land areas. Thus, they may be located within the rural Valley floor, in the forested foothills, or may even include the tops of some of the Valley's surrounding mountains.

According to their special properties they are divided into peak sites, view sites, forest sites, recreation and picnic sites.

URBAN PRESERVATION DISTRICT: PATAN



PRESERVATION DISTRICTS

The writings of the 7th century Chinese travellers report well built towns and settlements with splendid palaces and temples already established in the Kathmandu Valley. However, with the exception of some sculptured images which date back more than 2,000 years, the present man-made environment is not more than three hundred years old. Since the development of the settlements, however, was an evolutionary process, the present environment at least suggests life in the Valley dating from during the early Malla period. For the purpose of their conservation in their present form it is proposed that the core areas of the three major towns and 29 selected villages be declared Preservation Districts.

These settlements are all built on non-irrigated high plateaux within surrounding farm land. All have access to water, and usually the approaches to the towns are flanked by two large ponds or tanks. All of them are built in a most compact form using as little horizontal space as possible but showing a strong tendency towards vertical expansion. The development of such a compacy and vertically oriented plan was based partly on the need for defense and the demands made by the Newar's tightly woven family structure. But perhaps the most significant factor was the strong consciousness of the people of the need to preserve all arable land for cultivation purposes.

The individual settlement lay-outs are thus conditioned both by their topographical location and by the placing of sacred sites and shrines interlinked by routes used by worshippers and processions. Other internal divisions are often based upon the arrangement of residences for the various castes and occupations. In spite of relatively straight roads none of the settlements has a grid plan. An identifiable division, constituting related blocks or neighbourhoods, is called a "tol" or "khe". Each tol has its own "pati" placed on a street intersection or within an open space which functions as a public meeting hall.

The houses may line the streets or be grouped in rectangular blocks surrounding a large common inner courtyard. In either case they adjoin each other tightly and are of uniform height to three or four storeys. Although they give the impression of great variety they share basic design principles, dimensions, structure, and materials. The most used building material is brick, which gives the buildings a common denomination through the warm colour tones ranging from the red, orange and brown of the

fired bricks to the earth colours of ochre and yellow of the sun-dried ones. The sloping roofs, covered by small s-curved tiles, achieve a roof-scape of an organic, or almost hand-knitted character. Thatch is used only in rare cases. The roofs, supported by wooden struts, are widely overhanging.

The houseplan provides room on the lower floor for storage, live-stock, or a shop. Except for the latter case, there are no openings besides a low-lintelled entrance door. The second level contains the sleeping rooms; small windows with carved wooden screens provide light and ventilation. The third level houses the larger family room with more extended windows or balconies. The fourth floor is principally used for food storage, preparation, and eating which is often done on a small roof terrace. On the same floor is also the room for religious worship.

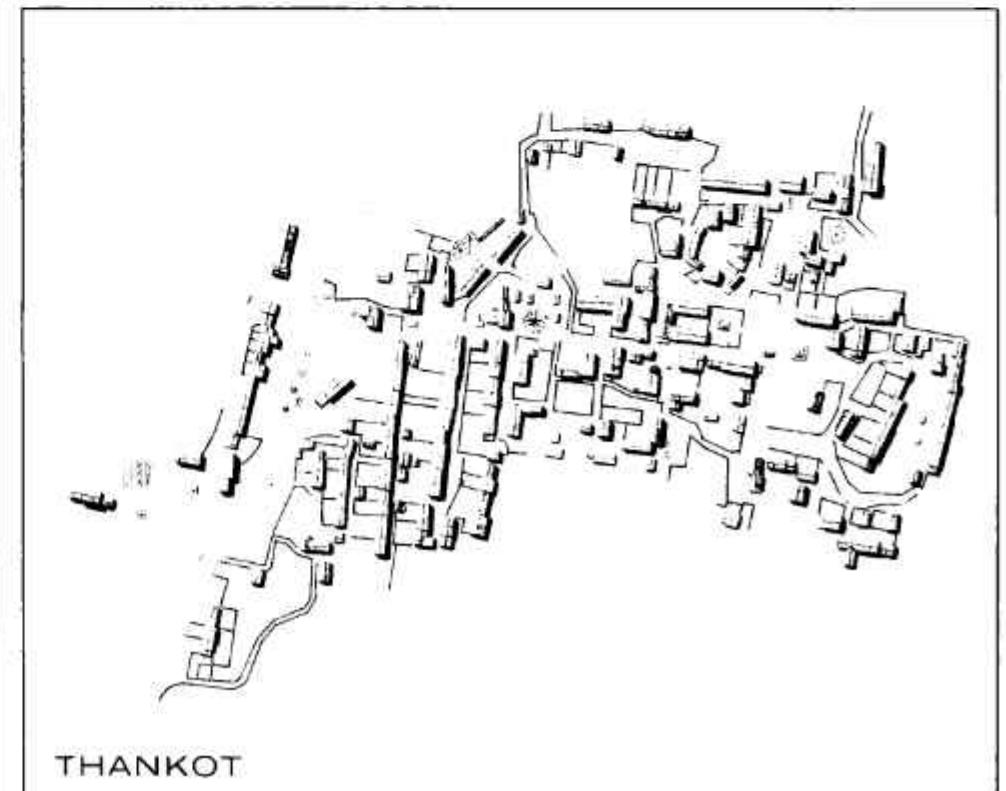
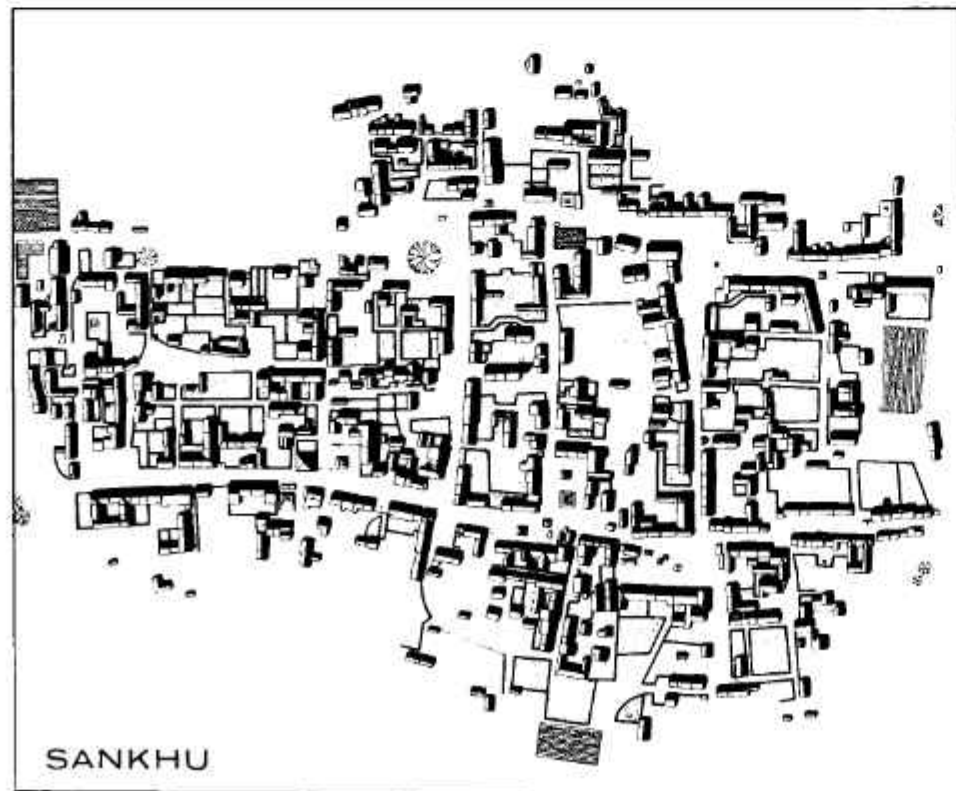
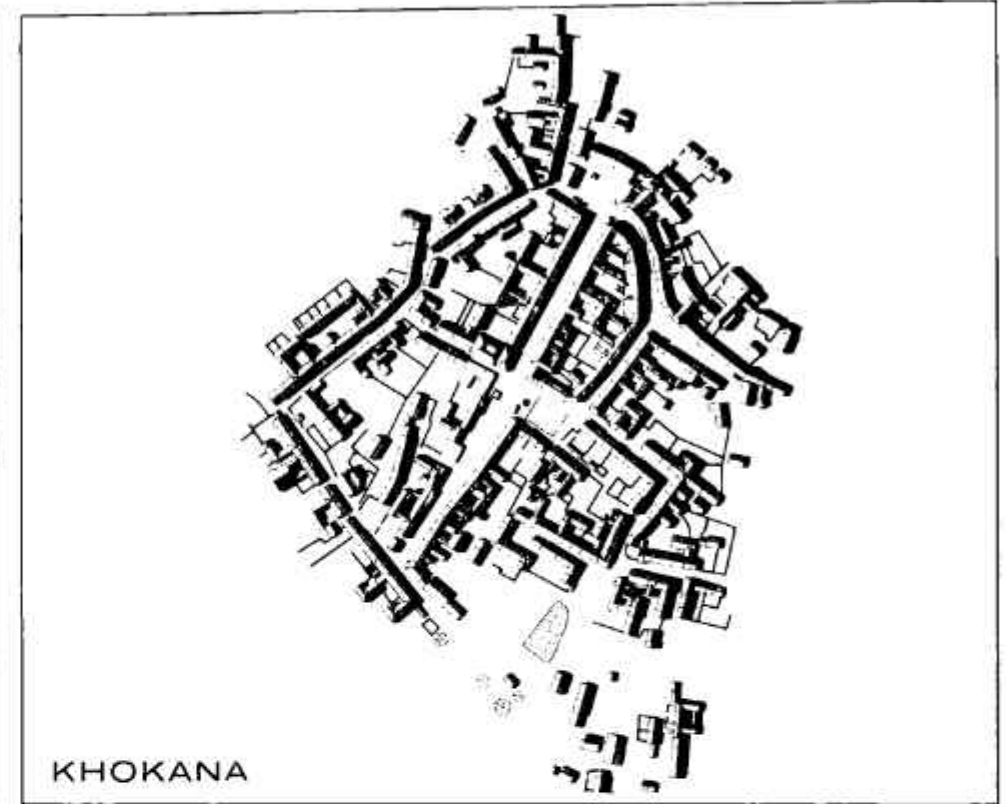
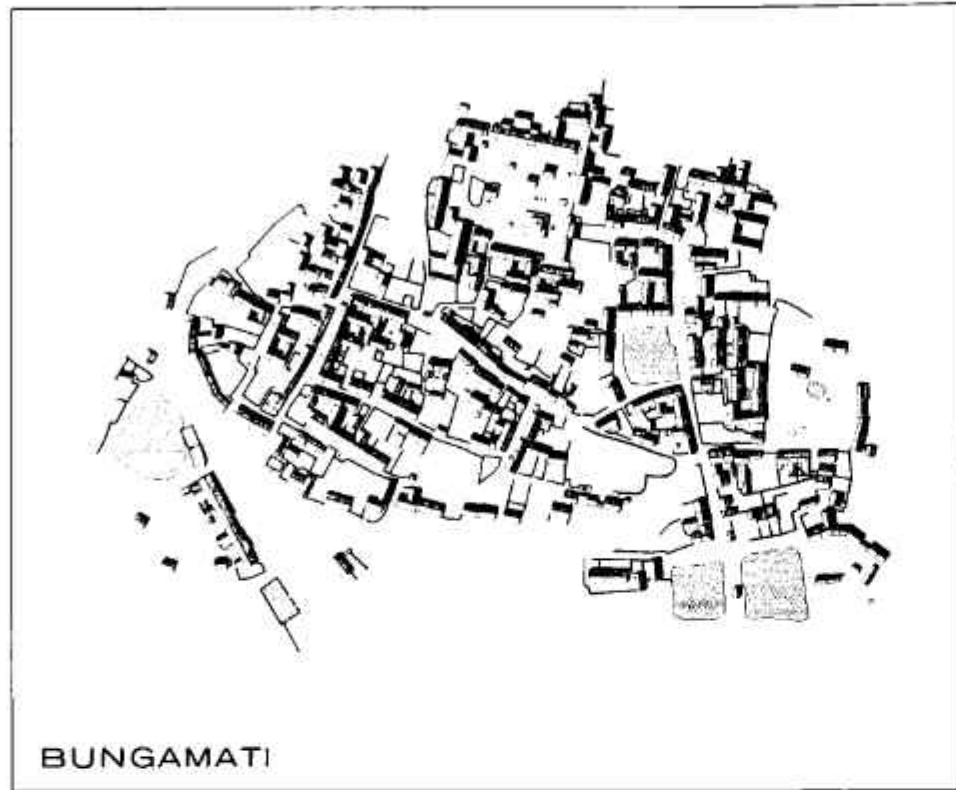
The interiors are very simple. Floors are often of mud and the walls are mud plastered. Ceilings are low and display strong wooden beams. The floors are connected by narrow, steep almost ladder like stairs. The scale is very human and earth bound. There is little if any furniture.

The external doors and window-frames are often ornamented by finely carved woodwork. They receive additional decoration from colourful flowers or agricultural products hanging in clay pots or baskets from the ceiling beam-ends jutting out beneath the roof eaves.

The streets and plazas are brick or stone paved, usually a combination of both. They contain a great number of shrines and temples, interspersed throught the whole settlement. Some of these are merely tiny open shrines containing an image or a stone; others are of more sophisticated construction. But all are of the same brick and wood materials as the houses from which they have obviously emerged.

Many of the settlements have their own chief deities, but places of worship exist for almost all of the Hindu and Buddhist divinities. The main deities each have a special festival which is celebrated most often with a large chaitra procession in which the whole population participates. This is a highlight of the cultural life of the people, binding the community together and giving each one its unique and special character. These chief deities are fierce and war-minded or of especially powerful nature, providing protection for the settlement against evil influences. The most numerous

RURAL PRESERVATION DISTRICTS



among them are the Tantric Shakti goddesses, the Ashtamatrikas, such as Maha Lakshmi in Thankot, Lubhu, Bode and Balambhu; Balkumari at Thimi and Nagaon; Nawa Durga at Thecho, Ruddrayani at Khokana, Vaishnavi at Satunᅡal, and Harisiddhi in the village that bears her name. The Buddhist Tantric Dakinis which are revered in Sankhu, Pharping and Chapagaon, have their seats outside the settlement in forest shrines. Even the classic Vedic deities are of war-minded nature as seen in the female deities Bhagvati, Chandi and Kalika which are situated at Nala, Dhulikhel, Tokha and Kisipidi. Or they may simply represent power and strength as Bhairab at Kirtipur, Sanagaon and Bulu; Bhimsen at Sanga and Ganesh at Nade. Sunaguthi, Pyangaon and Panauti worship chiefly Mahadev; and Bungamati and Bandegaon revere Lokeshvar as their chief deity. However, Lokeshvar is worshipped with another Hindu deity in Thimi, Nala and Kirtipur.

Even the three royal towns with their multitude of shrines and temples devoted to almost all of the Hindu and Buddhist pantheons of gods have the fierce Taleju Bhawani as their royal protector, and are also protected by the Ashtamatrikas, the Ashtakalis and the Ashtabhairabs which are strategically placed to encompass the town areas.

The rural settlements are still inhabited almost exclusively by the Newars. Of the total Newar population in the Valley, the three towns account for some 60%; and the compact urban settlements included within the framework of the proposed Preservation Districts account for 27%. The population of the core areas of Kathmandu is estimated at present to be ca 95,000, of Patan ca 45,000 and of Bhadgaon ca 35,000. The population of the rural settlements varies between 1,000 people as in Satunᅡal and 10,000 in Thimi, with an average of some 3,000. While Kathmandu inhabitants follow diverse occupations connected mainly with trade and services of all kinds, a considerable number of those of Patan, particularly in the eastern part, is still engaged in agriculture. The populations of Bhadgaon and all other proposed rural Preservation Districts have agriculture as their main source of livelihood.

However, many settlements perform important roles in non-agricultural activities for the community of the whole Valley. Kirtipur is famous for its carpenters and masons as well as for its handweaving. Thimi is the centre of pottery production. Khokana has since early times had a concentration of oil pressing, so does Thecho, but to a lesser

extent. Chapagaon, Thankot, Sankhu, Sanga and Dhulikhel are important marketing centres for their extended areas. Bode is known for its chura (pounded roasted rice); Pyangaon produces the manna-pathi (measuring devices) and many settlements have handlooms which produce cloth for their own consumption as well as for the whole Valley.

In almost all cases, however, the market situation is changing as basic consumer goods become more easily available and cheaper in the cities' central market. Industrial mass production and imports from outside, however, have caused a decline in the economic vitality of the settlements whose increasing population can no longer all engage in the traditional skills of production, nor be supported exclusively by agriculture.

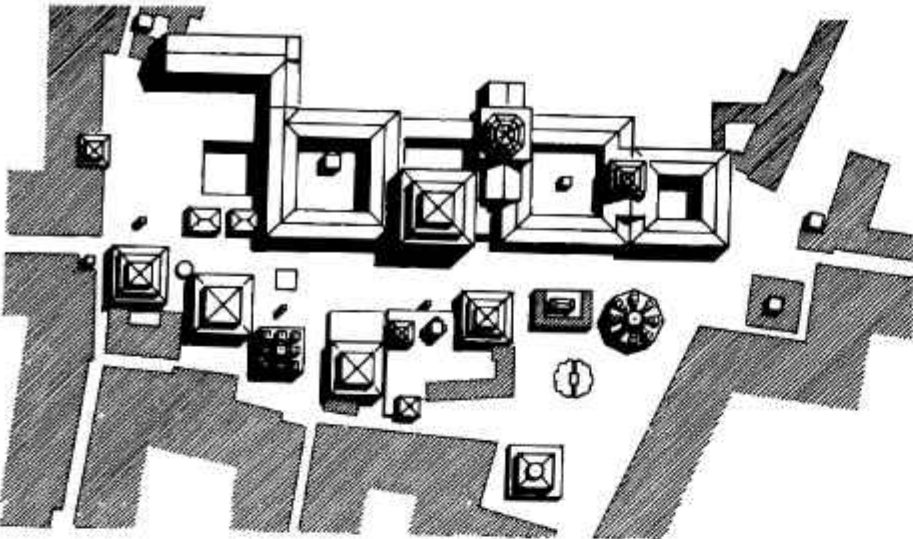
It must be an integral and vital part of the policy for the conservation of these settlements as living entities, to define new means of reviving these potential skills and abilities of the inhabitants and to turn them into contemporary forms of crafts and production and thus to return some of their lost economic prosperity to them. This can obviously be most easily done in conjunction with tourism and the touristic development of the region.

For example, the potters of Thimi could be persuaded not only to produce items for the souvenir market but also the quantity of table-ware, etc., needed for local consumption as well as for the demands of an increasing hostelry at present exclusively met by imports from other countries. Similarly the production of mustard oil by hand process is no longer an economic incentive for the oil pressors of Khokana. Research could here be directed towards finding other plants to grow in the same areas as the mustard, from which the skilled oil pressors could extract valuable essence. With careful and skillful treatment and using improved versions of hand presses they might derive a product of high market value, perhaps suitable even for export.

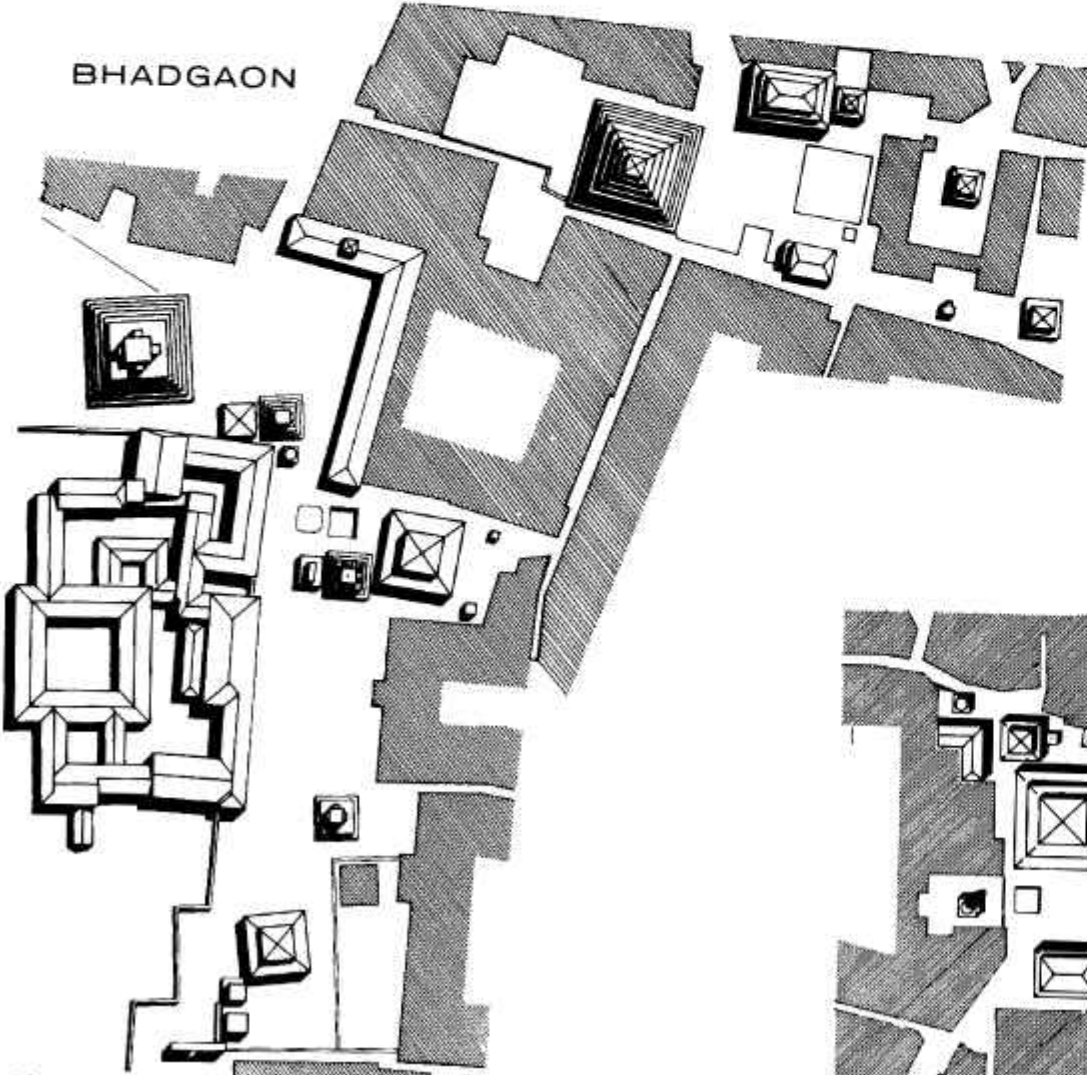
The recent history of the revived Thai silk industry could be an example for the Valley's cotton weavers who were once famous for their fine saris and hand blocked materials. Such handicrafts could support a number of specializing productions in some villages. The concept of conservation of the settlements and towns thus necessitates a wide spectrum of research and planning. Physical preservation is to be seen as only a part of a much more complex and thoroughgoing plan.

URBAN MONUMENT ZONES

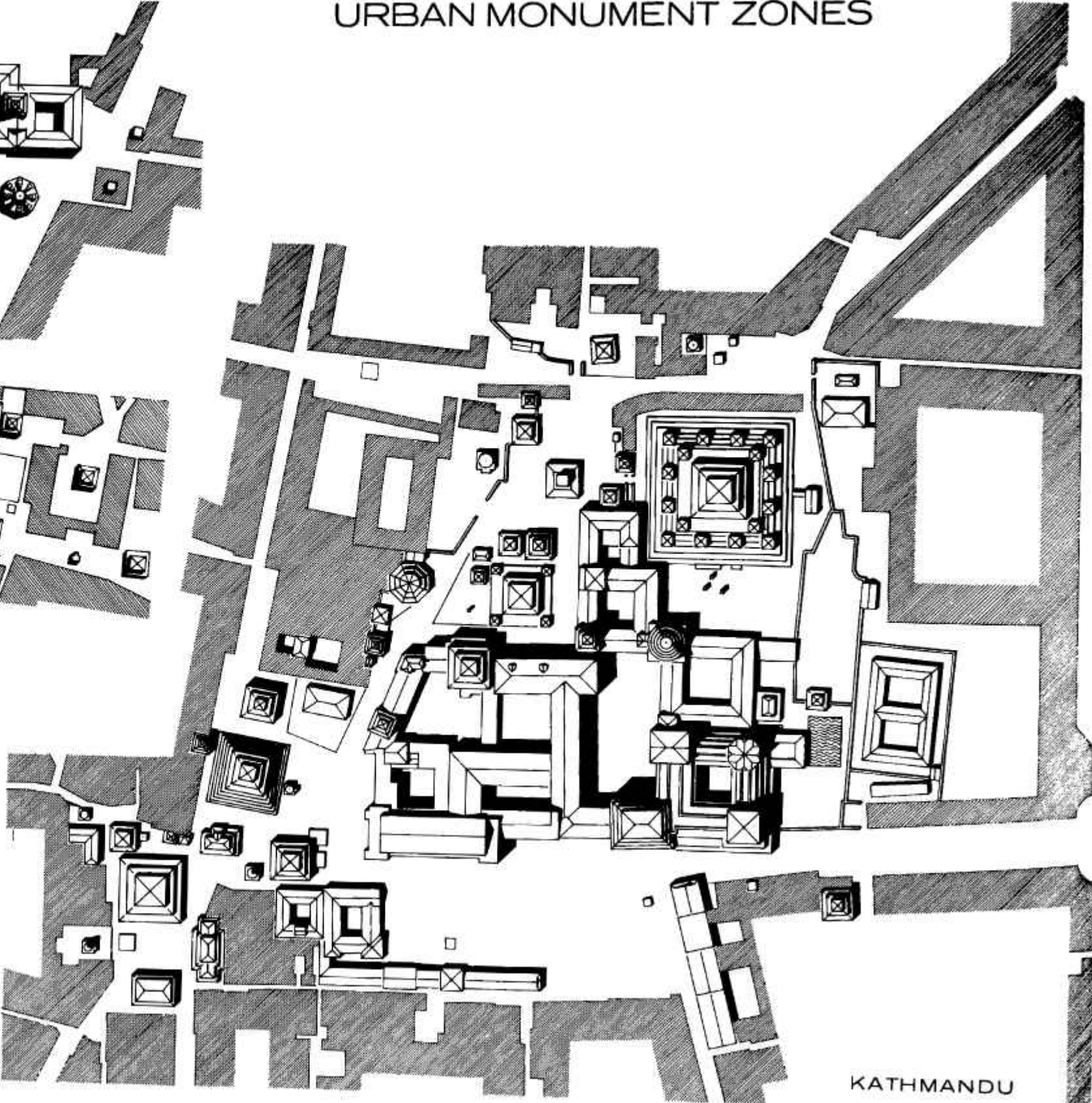
PATAN



BHADGAON



KATHMANDU



MONUMENT ZONES AND NATURAL PRESERVATION DISTRICTS

Although most of the shrines and monuments are set within towns or villages and indeed very often were the determining factors for the establishment of such settlements, there are also a considerable number of places of great religious and cultural significance located in the rural parts of the Valley. Many of these date from prehistoric times. Some of the objects of devotion are only huge trees or uncut stones. The sanctum may be a deep pit in the ground, remnant of some pre-religious practice prevailing in the Valley which may indicate a desire of the early inhabitants to devour mother earth through such relationship.

These places are worshipped by people individually or by whole families. During the main festivals, yearly or at several years intervals, thousand or tens of thousands of devotees may visit them. Then the images are splashed with coloured powders, flowers and grain are offered, and animal sacrifices may be performed.

All these sites are in superb harmony with nature and are located without exception at places that highlight their importance. They serve both for physical and spiritual "recreation" of man. Many of the physically predominant spots in the Valley—such as mountain peaks, view sites and scenic places—have also a cultural or religious meaning. It is these that have been placed in the category of the proposed Natural Preservation Districts.

The Monument Zones were selected according to a variety of consideration such as location, particular religious attachments, their special deities, or their architectural or structural elements.

WATER

Is associated in various forms with the oldest sacred sites and shrines in the Valley.

RIVER SITES. The preferred location for Monument complexes is close to running water. Stone ghats—both for cremation and for bathing—are found along all the sacred rivers. The best known on the Bagmati are at Pashupati and Gujeshwari, at the Gokarna Mahadev, at Sankhumul and Panchali, and farther down near Chobhar, the Jal Binayak. Along Bhadgaon's Hanumante river is also an extended group of temple-complexes. Particularly auspicious are sites at the convergence of two or more rivers such as those at Koteshwar, Teku, Dakshinkali, Tika Bhairab, and Bishnu Devi near Naikap.

SITES SURROUNDED BY WATER. A great many individual monuments within the Valley settlements are closely related to water tanks or ponds. Some of the major

ones are even surrounded by water and almost float within such tanks. Fine examples of such sites are the Sleeping Bishnu at Budhanilkantha, the small Shiva temple within the Rani Pokhari in Kathmandu, and the Narayan shrine at Machchhegaon.

NATURAL SPRING SITES. Spots where water rises from the ground are considered auspicious and sacred. Many sites in Nepal have developed around such spots and pilgrims go there to purify themselves by ritual washing. Sites of this kind are the Kundas at Lele, the Kunda and Nau Dhara at Godawari, the Kunda at Matatirtha and the Bis Dhara at Balaju.

HILLTOPS

Hilltops also played an important role in determining the location of sacred sites. Two of the most prominent ones in the Valley—the Swayambhu Stupa and the Changu Narayan Shrine—were so located and many others followed. For example, Adinath on Chobhar, Mahadev on Santaneshwar, Bhagvati at Halchok, and the Stupa at Namara. Lesser shrines are also situated on mountain peaks, such as those on Pulchoki, Shivapuri, and Manichuda.

FORESTS

Forests exercise a mystic attraction as dwelling places of deities and spirits, but are also seen as containing dangerous evil ghosts and spirits from the cremation grounds which are often in their vicinity.

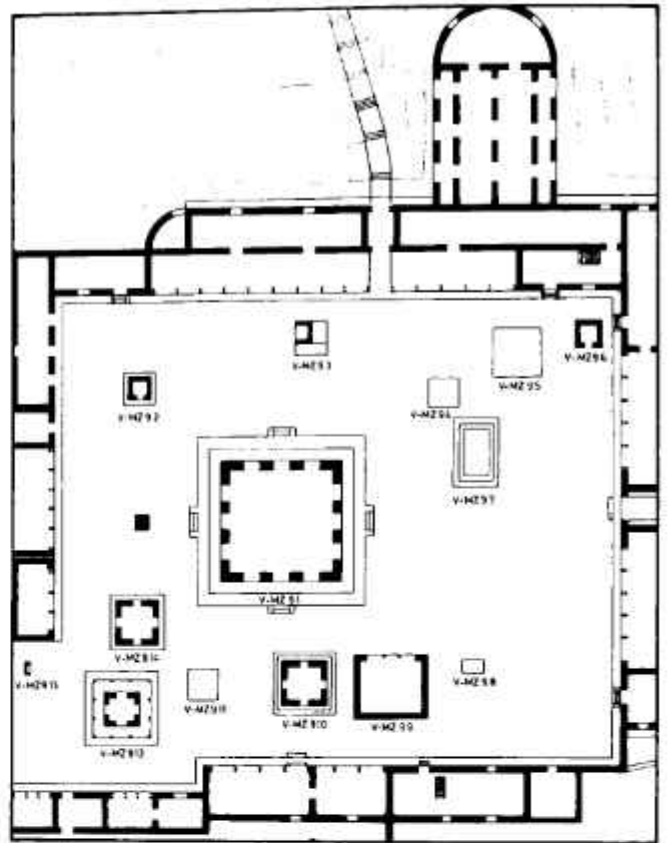
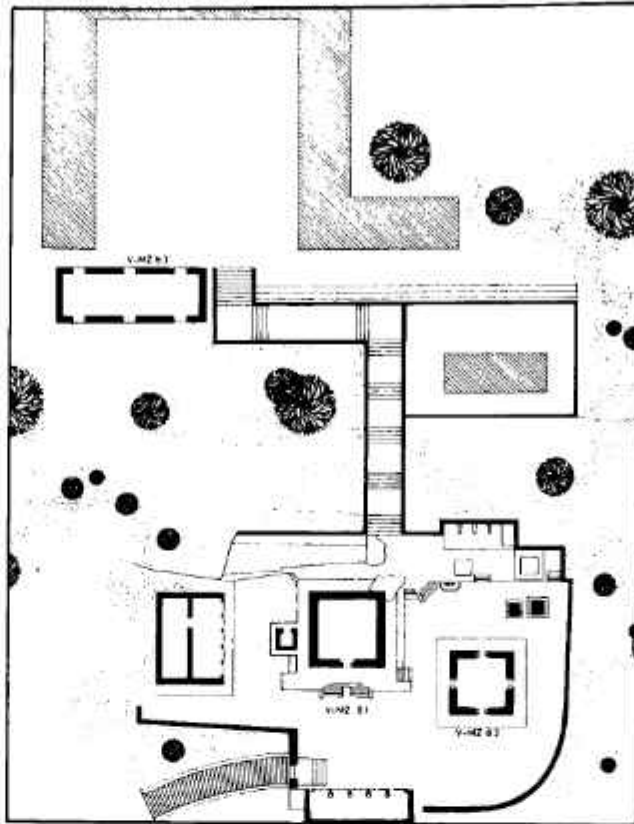
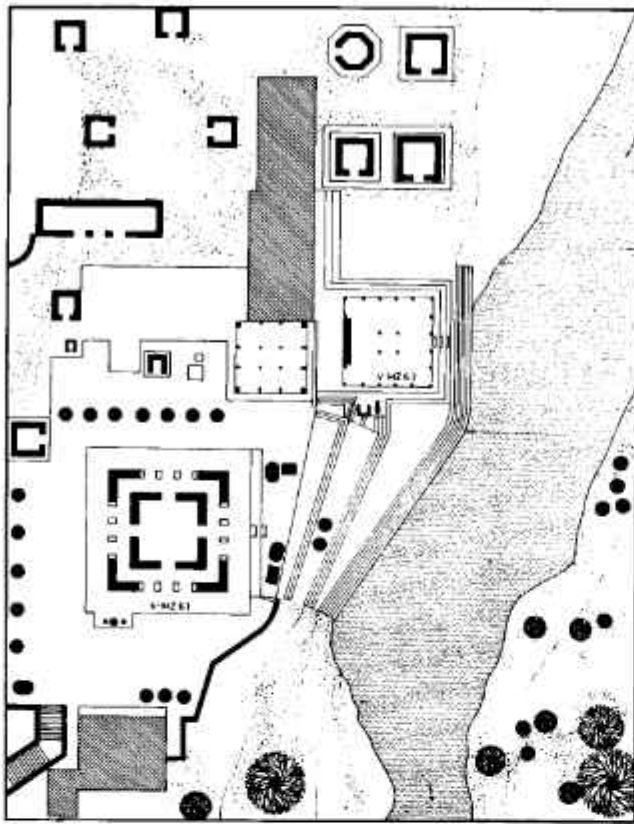
Forest sites are often preferred locations for the Tantric divinities. The most typical, perhaps, is the shrine of the Bajra Varahi located in its sacred grove near Chapagaon. Shrines of the Tantric goddess Jogini are also found adjacent to forests like those near Sankhu and Pharping.

CAVES

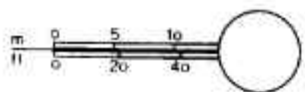
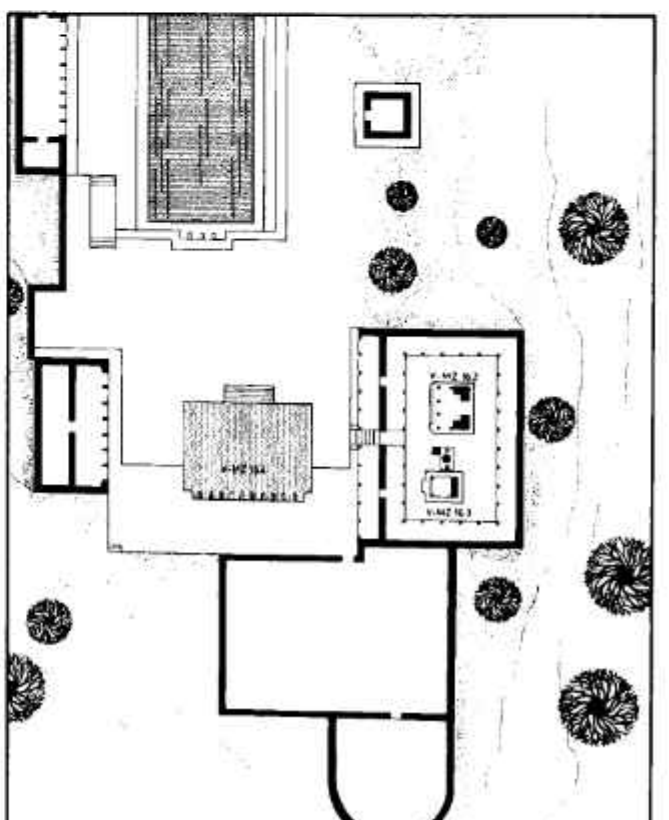
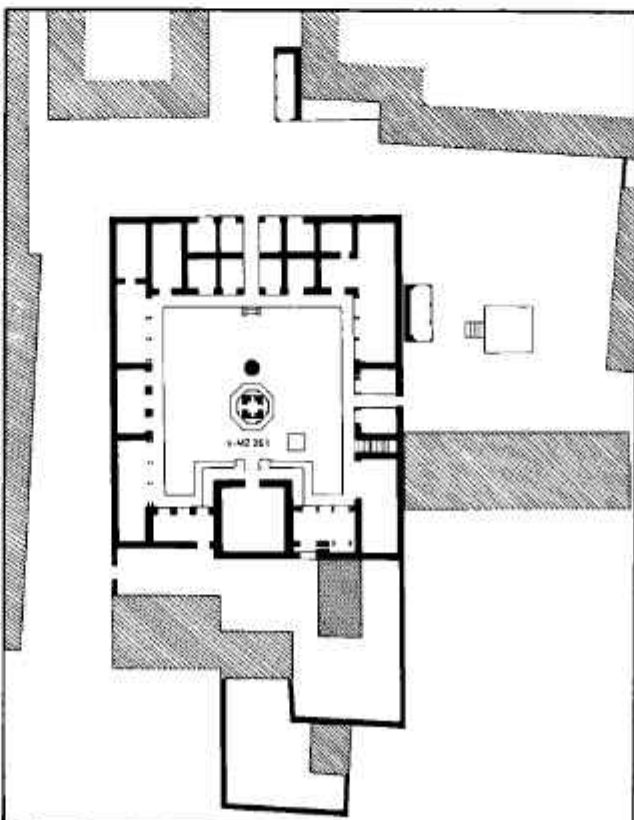
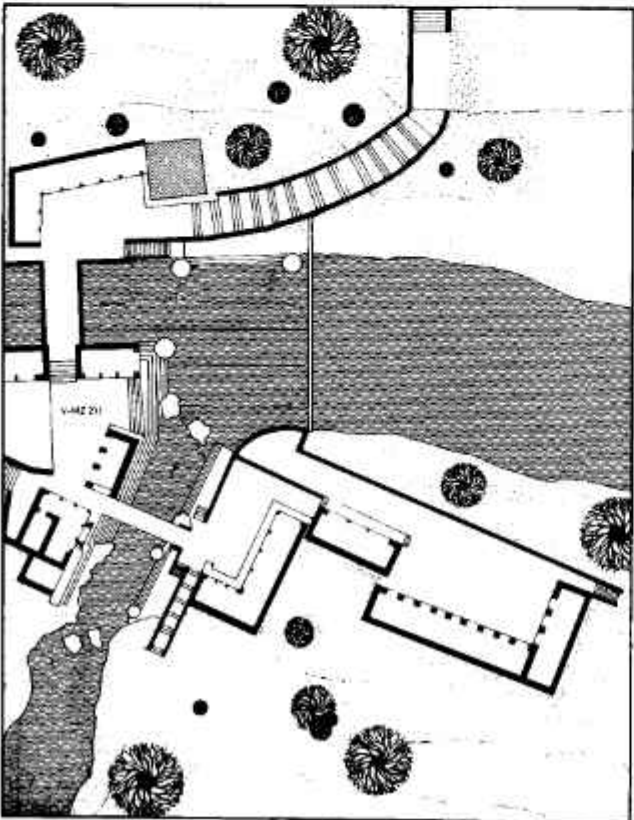
Caves were also chosen as sites for shrines either within or attached to the living rock as is shown by the examples at Goraknath, Bisankhu, Sundarijal and Sekh Narayan.

RURAL
MONUMENT
ZONES:

GOKARNA
BAJRAJOGINI
CHANGUNARAYAN



DAKSHINKALI
CHOBAR-ADINATH
GODAVARI



It is often difficult to attribute these shrines to either Hinduism or Buddhism since from the earliest times there has been a strong spirit of tolerance and mutual respect among those of different beliefs and customs. As early as the 7th century, the Chinese traveller Hiuen-tsang reported that Buddhist monasteries and Brahmanical shrines stood in close proximity in the Valley.

The Swayambhu Buddha, the Pashupati Shiva, and the Machendranath receive great veneration from all the people of the Valley, regardless of their individual faith.

Innumerable relationships and spiritual links, however, exist between many of the sites in the Valley. There are sites devoted to the same deities, as for example, the four important Vaishnavite shrines: the Narayans at Ichangu, Changu, Bisankhu and Sekh. Once a year, thousands of people make a pilgrimage, walking around the whole Valley from early morning to late evening in order to visit all four sites.

Similarly, there are four important Binayak Ganeshes: at Chabahil, near Bhadgaon, at Chobhar and outside Bungamati. These are all believed to have extraordinary power to assist in the solution of great and very difficult problems.

These sites are still of vital importance to the people of the Valley, and celebration of the multitude of festivals – performed for their veneration – is an integral part of life.

URBAN MONUMENT ZONES

They are a special category of Monument Zones located within or adjacent to one of the three cities. They consist principally of the Darbar Squares with the palaces of the three Malla Kings at Kathmandu, Patan and Bhadgaon and their confronting squares which contain large groupings of fine temples, monuments, sculptures, pillars and the like, in an almost staggering inter-relationship and sequence. There are also the Tundhikhels, large open spaces confronting the three historic towns which, with their adjacent pokharis, have been proposed as Monument Zones in order to perpetuate their existence for the benefit of the people of these towns.

HISTORICAL PALACE ESTATES

During the Rana regime, 1846–1951, a new architectural style emerged as is shown by many buildings on the outskirts of the Kathmandu-Patan area. These huge palaces have no relation to Nepalese tradition; they even violate the previously accepted rules of careful landuse and the full utilization of built space. They show only the Rana's attachment to a European style of living and to neo-classical architecture.

Some of the major palaces had not only vast facades with elaborate porticos, marble staircases and colonnades, inner courtyards with gardens and perfumed fountains, but also theatres and great reception halls. The English historian, Percival Landon, writing

in the last century, says of the Hall of Singhdarbar, the largest of these palaces and now the seat of the Nepali Government, that "there is not in all India a hall of such magnificence."

Indoors were lavish heavily carved furniture and decorations imported from England and the continent and carried into the country on the backs of porters—carpets, huge crystal chandeliers, elaborately decorated mirrors, and marble statues.

The main attraction, however, of these estates is in their extended gardens designed in formal French or Italian style with many imported plants which, because of the sub-tropical climate, have become lush areas of magnificent and exotic vegetation. Monkey puzzles, eucalyptus, silver oak, flowering trees and vines—the red bottle brush, the purple jacaranda, wisteria, and bougainvillea, and the golden comb—palms, cedars, and the cassia fistula were brought from Australia and elsewhere.

Although the palaces are no longer family residences—many now serve a public use—some thirty have been selected for protection as representing an epoch in the Valley's history. The garden areas will eventually serve as urgently needed public green-spaces. Although often showing an almost grotesque mixture of style and architectural elements, the palaces nevertheless contribute in a colourful way to the picture of the man-made environment of the Valley of the past century.

NATURAL PRESERVATION DISTRICTS

They are divided into four categories:

PEAK SITES, the eight highest points of the hills surrounding the Valley, vary in height from Jamacho, 6,333 ft., to Mt. Pulchoki, 9,073 ft. All command spectacular views of the Valley and/or the high Himalayas. Most of them are associated with legends of the Valley's origin.

VIEW SITES. While Peak Sites are to be preserved in their natural state without additional physical features, the View Sites—offering the same spectacular vistas—need good road access and a basic tourist infrastructure which will cater to the increasing number of visitors. Some such development has already begun, as at Kakani and Nagarkot.

FOREST SITES. Aside from the general need to protect and reforest the Valley hillslopes, some forests are to be especially protected and developed for the preservation of their sub-Himalayan flora. These include traditional forest reserves with selected trees and vegetation, like Gokarna (Rajnikunj) and Raniban, and also the wilder, more jungle-areas such as Pulchoki-Godavari which should remain a suitable habitat for the original fauna.

RECREATION AND PICNIC SITES include traditionally famous scenic and climatically pleasing spots. Most of these are also associated with nearby Monument Zones and temple sites, as at Godavari, Lele, Dakshinkali and Balaju.

PROTOTYPICAL MONUMENTS



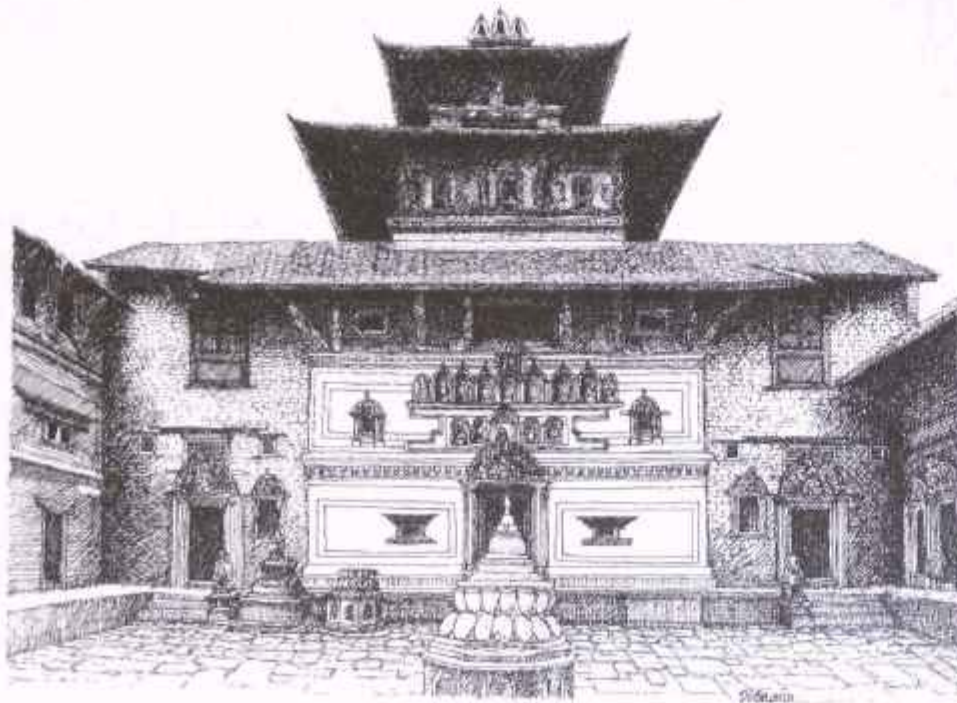
SINGLE STOREYED TEMPLE



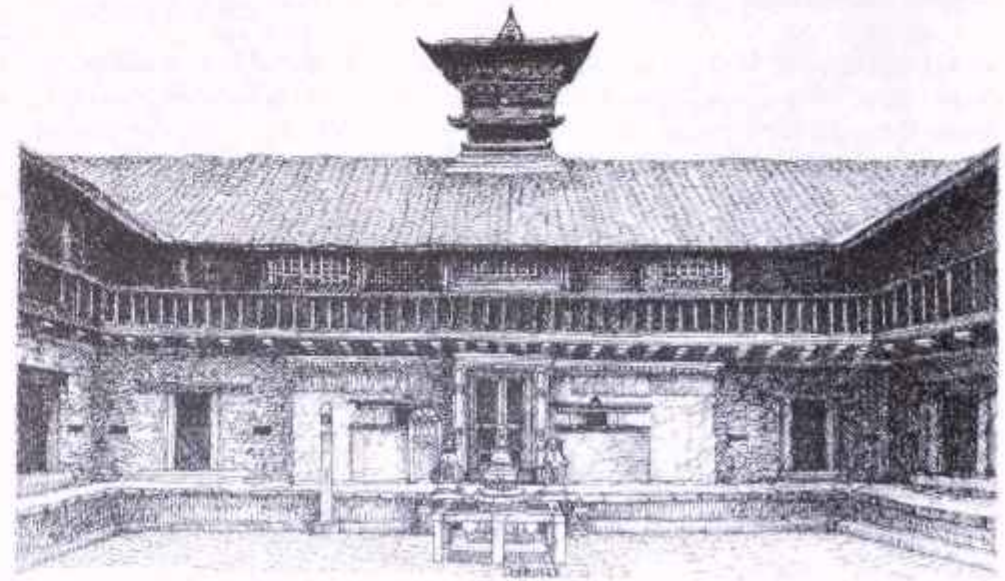
MORE STOREYED TEMPLE



AGAM HOUSE, DYOCHEN



BAHAL



BAHIL

MONUMENTS AND MONUMENT SITES

During the middle of the last century, Daniel Wright established the existence of 2,733 shrines and temples in the Kathmandu Valley. But considering the great number of tiny shrines and images that exist in settlements and countryside alike, the real figure may be close to ten thousand.

The present survey—the first ever undertaken on such a scale, and necessarily a selective one—has classified 888 individual monuments for the purpose of their proposed protection. Archeological sites, which are still largely unexplored and should be covered separately, are not included. The selected monuments were classified as follows: A and B Monuments represent outstanding examples of both artistic and cultural value, C Monuments include most of the other monuments and sites. A small D-group is made up by monuments of more recent date or by those in such a poor state of repair that their restoration and conservation is no longer justified.

TEMPLES

Among the indigenous forms in the Kathmandu Valley is the pagoda, for which Nepal claims to be the place of origin and which, at least, may have developed here independently. It may have been derived from the basic domestic plan of the Newar house. It is thus based more or less on a single artistic theme elaborated upon in many different variations. In particular, it is the multiplication of roofs ranging from one to four, five, or, in earlier times, an even greater number. The materials used are always brick and wood with stone as their base, often in the form of a multi-stepped plinth.

Since the inner spaces are small and of little importance, the major impact lies in the exterior. The roofs are tiled but may also be covered with gilded copper. The woodwork, particularly the struts, is finely carved and of elaborate ornamentation. The entrances are often flanked by sculptured guardians and the doors are emphasized by a torana—a semi-circular tympanum of carved wood. Otherwise, windows and doors are similar to those of domestic buildings. The top of the temple is crowned by a pinnacle of gilded metal. The sacred rooms are mostly on the ground floor but may also be sunk into the earth. The temple lay-out often shows the influence of the mandala.

Most temples are square, but they may be rectangular like the Bhag Bhairab temple in Kirtipur, octagonal like the temple at Patan Darbar Square, circular like the Hanuman temple in the Kathmandu Darbar, or even cross-shaped like the temple of Jayabageshwari.

Temples may be free standing within a courtyard, like the Machhendranath temples in Patan and Kathmandu, freestanding outside a courtyard like many of the fine temples of the Darbar Squares and elsewhere (in the cities and countryside). Some temples in the three towns as well as in some of the villages are attached to other, usually smaller, buildings. Some, however, are large and multi-storeyed like the one at Harrisiddhi or the Maha Lakshmi at Lubhu.

A special form is a temple tower attached to another structure like the Darbars and some domestic buildings.

STUPAS AND CHAITYAS

They are dedicated exclusively to Buddha and are of four kinds. Structurally, they are built upon the same principle but are distinguished as enshrining different kinds of objects. In the Dhatu chaitya some of the mortal remains of Buddha are said to be preserved in a precious container. The Pari Bhog chaitya houses some of his belongings, such as his garments, robe or bowl. The scripts of Buddha's teachings are collected in the Dharma chaitya. The Udyeshya chaitya contains diverse elements, such as amulets, jewels, mantras, scripts, etc. On the outside of this type some particular aspect of one of Buddha's sermons is shown.

The first three are also called stupas, while the Udyeshya chaitya—the most common form in the Valley—is generally called a chaitya. The later ones are of small size, mostly of stone, often placed within bahals or nanis. According to tradition a stupa was to consist of a series of small chaityas grouped around a central one in a stepped fashion. These were then completely covered with earth. On top of each mound is a small square brick structure called a Chakhu.

The stupas vary in size; the surface treatment may be either grass or whitewash. The base structure may be a single round platform, like the Ashoka stupas in Patan, or an elaborate multi-level terrace, like the Boudha stupa. There are often niches facing the four cardinal directions, each containing an image of the Dhyani Buddhas, in some instances with their Taras. The centre is crowned by a gajura made of 13 gilded brass rings carrying the chaitra.

BAHAL

A bahal is an enclosed courtyard, always brick or stone paved, surrounded by buildings containing common rooms, living cells, and prayer halls. Opposite the entrance is a shrine, often crowned by a pagoda roofed tower or a gilded pinnacle. Except for the guardian beasts, there is, as a rule, no elaborate decoration on the outside. But within the open courtyard there are a number of free-standing elements such as bronze mandalas on stone bases, chaityas, images of Bodhisattvas and donors. There may also be bells on frames of wood or stone. According to their specific uses, bahals may be classified as bahils, biharas, and nanis.

BAHIL

Here the surrounding buildings have open galleries which are used for introductory classes in Buddhist thought for future monks.

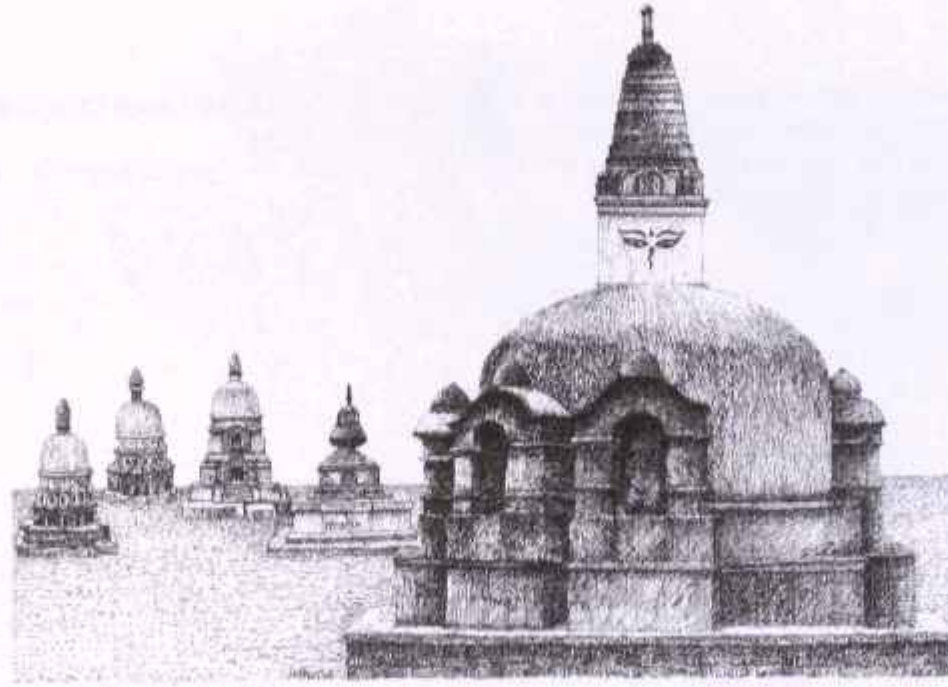
BIHARA

Same as above, but the surrounding buildings are more enclosed. They serve as the domiciles of the monks.

PROTOTYPICAL MONUMENTS



GRANTHAKUT



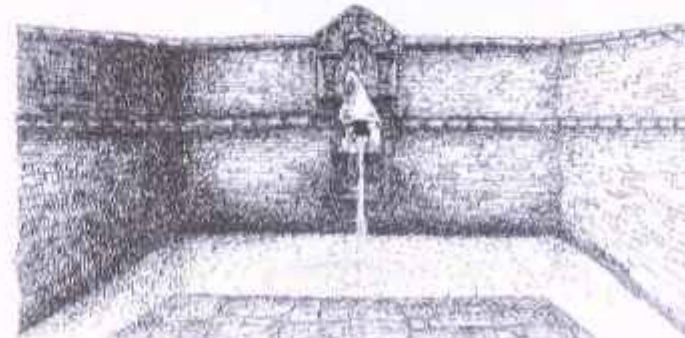
STUPA and CHAITYAS



ENCLOSED SHRINE



SHIKHARA



WATERFOUNTAIN



OPEN SHRINE

In cases of expansion, another branch may have been attached, either called, a kaccha bahil or bahal.

NANI

Here the courtyard, rectangular or square, is larger and surrounded by residential buildings of no formal character which may be occupied not only by monks or Shakyas but by any caste. However, there must be a Buddhist shrine and there may be one or more chaityas.

Bahals are all of Buddhist origin. Courtyards for profane or private use, even those within the royal darbars, are called CHOWKS.

SHIKHARA

Stone temple of geometrical shape made to suggest mountain peaks with drawn ridge lines. On each of the four sides are attached porticos, usually supported by a two-storey series of columns with open galleries which symbolize entrances to stone caves. The form originated in southern India and is usually devoted to the Vaishnava deities though sometimes also to Shiva or Buddha. It appeared in the Kathmandu Valley during the later part of the 16th century.

GRANTHAKUT

An oblong, tall, and pointed stele supported by a one-storey base. The base is stone, but the rest is made of brick and plaster. They are mainly shrines for the Nath sect, but may be used for Tantric deities or Vaishnava. They are said to have originated during the 16th century at Konarak.

ENCLOSED SHRINES AND MANDAPS

Many forms and styles of enclosed shrines can be found. Among the indigenous ones are the KHATS, usually made of wood, which resemble the portable shrines used during processions. Mandaps are roofless shrines of the Joginis and devis of Buddhist Tantric belief; they are made of brick or wood with metal decorative elements.

MOGUL- AND TIBETAN-STYLE SHRINES, PITHS

Like those of West Bengal or Rajasthan, they were constructed in great number and often of large size during the Shah and Rana periods. TIBETAN-STYLE SHRINES,

usually made of stone plastered and whitewashed, were built by followers of the Buddhist sects of the Gelukpas, Nongmapas, and Karmapas. Other shrines were reconstructed or newly built according to diverse contemporary styles of European influence during the time of the Ranas.

There are numerous open shrines, called PITHS, often located outside the settlements near cremation places. They are dedicated to the matrikas of the Shakta and Tantric sects. Many date from the 12th or 13th century and contain stones rather than a sculptured image of the deity.

GODHOUSES OR DYOCHHENS

They resemble residential houses. On the second floors are mostly large open windows or galleries of rooms used for common worship. They often display elaborate carvings and have toranas above the entrance which is flanked by guardian beasts. The enshrined statues of protective deities are occasionally carried around the city during processions.

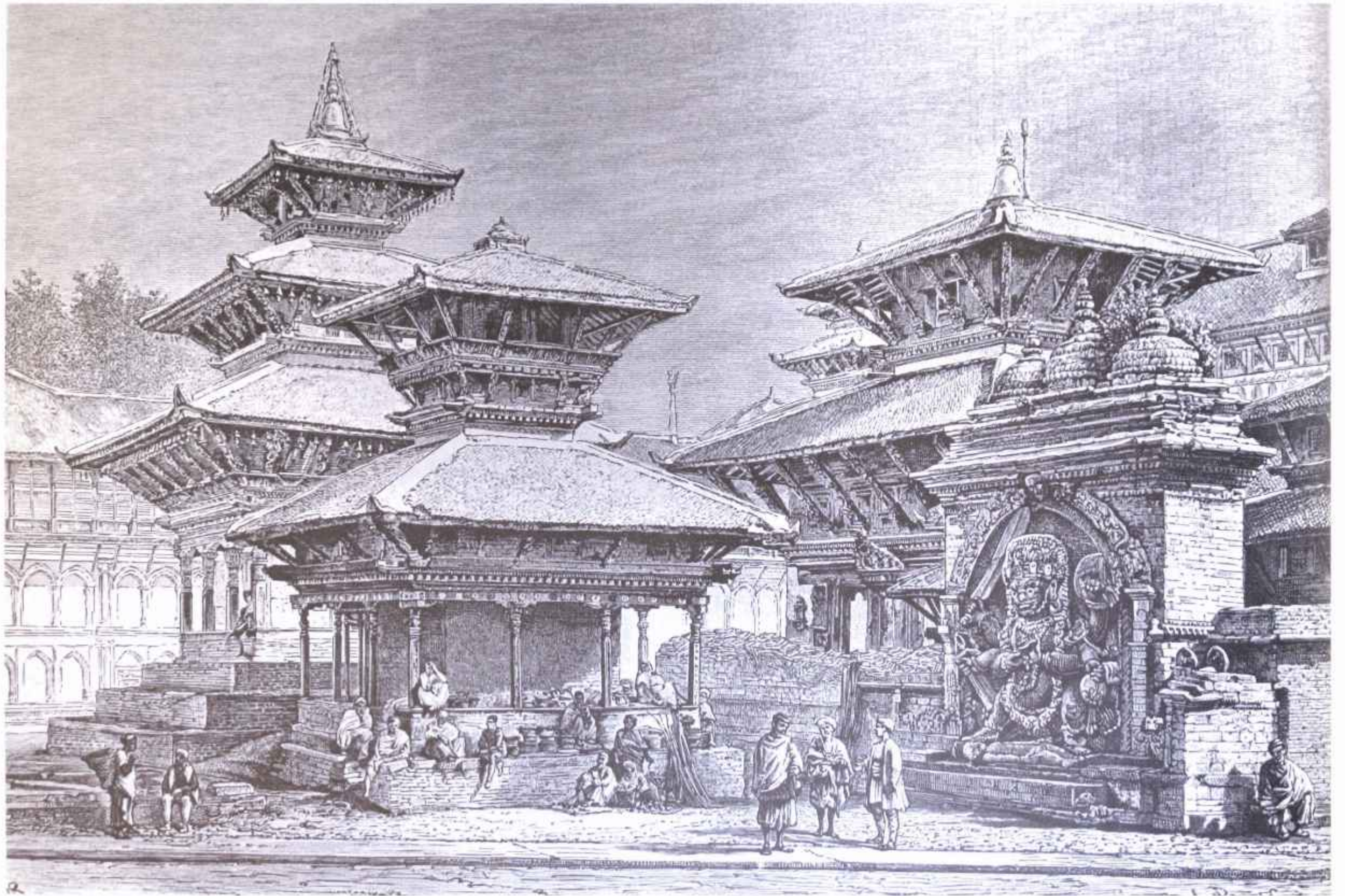
AGAM HOUSES OR AGAMCHHENS

Similar to the dyochhens, but are generally more enclosed. They contain shrines of the Kuldevdas, Istadevdas and Ogamdevdas (family, patron or secret deities). No one is permitted to enter for worship without prior initiation. The enshrined images are never taken out of the building.

Both godhouses are crowned by pinnacles and may carry small pagoda towers also.

WELLS & WATERFOUNTAINS

Places from which water is obtained are often artistically decorated and may contain images which are worshipped there. There are four types. The TUN is a sunken well built in cylindrical shape of brick and stone. The upper ring of stone is carved in snake shape. They are used for non-religious purposes and are very popular in towns and settlements. The KUNDA is a recessed water tank fed by underground springs; of great religious significance at pilgrim places. The JARUN is a stone water tank, with waterspouts, often decorated by carvings, raised above ground. The water comes from another source. In former times they served as drinking fountains. They are found in settlements and near pilgrimage places and date back to Lichchhavi times. The LON-HITI or SUNDHARA is a waterspout/fountain. Water is brought to it from a distance and appears in a deeply recessed stepped place of round, octagonal, or square shape. The stone spout bears a crocodile or elephant head. If it is covered by gilded brass, it is called a LUN-HITI. They have been known in the valley since Lichchhavi times and are still numerous.



There are many causes, both natural and human, of deterioration and destruction. Repairing such damage is not enough; its recurrence must be prevented.

Among natural forces, the most striking is earthquake. However, tropical rains and vegetation are almost equally serious, causing waterlogging, wood rot, brick disintegration, soil erosion and root growth, with consequent weakening of foundations, walls and roofs. High humidity encourages mildew and algae, while ants and termites do extensive damage to the wood which constitutes the structural framework of most buildings.

Among human actions, neglect of major building repairs may be due to declining economic resources or abandonment. But equally significant are forms of modernization, such as the widening of roads in historic town areas, the use of blacktopping and concrete instead of stone or brick surfacing, transmission lines and transformation stations, and wrongly applied modern street lighting. Further, traditionally open land is often used for buildings, townscapes and countryside are often deformed by high-rise buildings, conspicuous signs, posters and advertisements. Lastly, cars and heavy buses cause increasingly serious environmental problems, while their mere presence in historic areas disturbs the harmony and scale.

PROPOSED LEGAL ACTION

Legal and administrative acts providing for the conservation of a whole region, including towns and villages, are more complex than provisions for protection of single monuments, particularly when the region is still inhabited and continuing to develop even though the forces that established it are waning and seem destined to be replaced by new economic and social systems. Therefore, conservation policies must be flexible and adaptable to each individual case. Legal measures must maintain the integrity of both natural and man-made environment.

Proposals for physical upkeep and preservation must be related to measures for prevention of deterioration in economic and social fields as well.

Although they cannot anticipate all eventualities, regulations should be made conceptually applicable to the most likely developments. Successful implementation will depend largely on official initiative and public awareness.

OFFICIAL INITIATIVE means the creation of an administrative authority to defend the integrity of the protected sites and objects and to enforce their respect by whatever means are required.

PUBLIC AWARENESS means that individuals must recognize, even though the necessary regulations impose restrictions on them, that their own wellbeing depends to a large degree upon the existence of a favourable and stimulating environment and

that the preservation of the cultural and natural heritage contributes directly to such an environment.

DEFINITIONS AND DRAFT REGULATIONS

The term “competent Authority” refers to a committee, board, commission or other administrative body which, according to the recommendation below, is to be appointed and empowered to supervise and co-ordinate all matters relating to preservation including the enforcement of pertinent regulations. All regulations are presented here as drafts which, though attempting to be complete in their substance, make no claims to perfection as far as legal formulation is concerned. Such formulation will have to be undertaken by a competent legal adviser familiar with Nepalese legislation and its procedures.

1) PRESERVATION DISTRICTS

A Preservation District is a defined topographical area which is of special value because of its interest from one or several of the following points of view: scientific, cultural, aesthetic, archaeological, historical, anthropological and ethnological. A Preservation District may incorporate part of the natural landscape, a human settlement, or both. Those features of an area which make it worthy of protection must be described, before the area can be designated as a Preservation District.

In order to protect these features and to present them to their best advantage, certain measures have to be taken, which may vary from case to case but generally will include some or all of the following:

On the one hand active maintenance including cleaning and repair, where applicable, of those features which give the area its special value; on the other hand, advance-planning and control of any foreseeable changes that are likely to affect the area, including new uses and constructions whether public or private. The following administrative steps are to be taken in this connection:

- a) In order to co-ordinate and integrate all preservation measures—for each Preservation District individually and in the greater framework of planning for the Kathmandu Valley—a set of Preservation Plans and Regulations is to be prepared for each District which will deal with the following matters:
record of the existing state and its history; development plan with an indication of future uses, traffic patterns, building lines and heights, open areas, areas scheduled for clearing and rehabilitation, and Monument Zones (Zones of a higher degree of

protection. See below);

- b) Information must be disseminated about the nature and aims of the Preservation District;
- c) In Preservation Districts restrictions are to be applied regarding the use and exploitation of land and buildings. This includes the prohibition of motor vehicles in certain areas; the control of density, type, height and appearance of buildings and their placing and utilization; and the control of all elements of the physical environment other than buildings regarding their placement, size and appearance. All these restrictions will be enforced by the Competent Authority;
- d) For purposes of major works of upkeep and repair or restoration, financial and/or tax assistance is to be made available in Preservation Districts.

2) MONUMENT ZONES

A Monument Zone is a defined topographical area inside or outside a Preservation District. It may have a concentration of individual monuments or may connect such monuments; it may also be characterized by such qualities as homogeneity of building type, remarkable settlement pattern, or setting in landscape.

In every case the reasons for designating a Monument Zone as such must be given. Monument Zones, while being subject to the same degree of comprehensive planning and control as Preservation Districts, even if they are not located inside a Preservation District, enjoy a higher degree of preservation and protection than these Districts. This implies planning in more detail and a more intensive participation in the preservation effort by all inhabitants of the Zone.

In Monument Zones all buildings are to be preserved in their original appearance except for incongruous recent additions, which are to be removed or remodelled so as to fit into the setting; internal remodelling and modernization are permissible but in all cases of repair and rebuilding which affect the external appearance of the building, traditional building materials, forms, proportions and colours are to be maintained. This also applies to the rare cases when a new building is an unavoidable necessity. The following administrative steps are to be taken:

- a) A complete record of the existing condition and a Development Plan will be prepared which will be more detailed and fully documented than that for a Preservation District. The record of the existing state will include as far as possible the age, ownership, and state of repair of all buildings and urbanistic elements; their present use, technical and sanitary equipment, number of occupants and other relevant information; and a complete documentation of their appearance by means of plans, sections, elevations and photographs or perspective sketches.

In addition to the data which are given for a Preservation District, the plan for a Monument Zone will indicate what is to be kept in its present state, what is to be taken down or remodelled, and all planting, paving, or other treatment of areas that are not built over.

- b) In view of the far reaching effects of designation as a Monument Zone, a special effort will be made to provide detailed and farreaching information about the nature and aims of such designation to all those affected by it.
- c) The Competent Authority will provide, free of charge, advice in all matters of planning, building, remodelling and repair in a Monument Zone. This will include the providing of samples of acceptable building and paving materials and colours; advice on architectural details including the form of shop fronts, and on the appearance of all elements that affect the character of the Zone, such as, street fixtures, lamps, signs, announcement boards, advertising and lettering.
- d) Without prior approval by the Competent Authority no work that is likely to affect the appearance of the Monument Zone may be carried out except in cases of emergency.
- e) Where compliance with regulations applicable in a Monument Zone demonstrably leads to financial hardship for owners and/or inhabitants of property in the Zone, appropriate financial assistance or tax relief is to be granted.

3) MONUMENTS AND MONUMENT SITES

For the purpose of this recommendation, a Monument is not only any immovable object protected under the Ancient Monuments Preservation Act of 1956 but also any other immovable natural or man-made object such as works of architecture, monumental sculpture or painting, the preservation of which is in the public interest because of its special value from the point of view of history, art, or science.

A Monument Site is the defined topographical area in the proximity of a monument which is seen from and together with a protected monument in such a manner that changes in the appearance of the area affect the appearance of the monument itself. All restrictions applicable in Monument Zones apply equally to Monument Sites.

Monument and Monument Sites are designated as such by the Competent Authority which in each case must announce publicly the reasons for such designation. Monument and Monument Sites will be fully protected against destruction or detrimental changes, natural or man-made.

Monument and Monument Sites will be kept in good repair. Unless in an emergency, no work may be carried out except after prior approval by the Competent Authority; this includes painting, refacing, reroofing, repaving, the placing of sign boards,

advertisements, lighting and other street fixtures, poles, and water-outlets. Changes of ownership will be equally subject to prior approval by the Competent Authority. Where compliance with the regulations applicable to Monuments and Monument Sites demonstrably leads to financial hardship for the owners, appropriate financial assistance or tax relief are to be granted. If, in spite of such assistance, the present owner should prove unwilling or unable to comply with the regulations and especially if he should fail to take proper care of a Monument and/or Monument Site, the property in question is to be acquired by H.M.G. at a fair price in order to safeguard the public interest.

4) NATURAL PRESERVATION DISTRICTS

A Natural Preservation District is a defined topographical area which possesses natural features of special value from the point of view of science, conservation, or aesthetics. These features may include physical or biological formations of special interest, such as, certain geological phenomena or the occurrence of rare species of mineral, plants, or animals as well as scenery and views of unusual beauty.

Natural Preservation Districts fall into three categories:

- a) Preservation Districts which possess natural features of special value from the point of view of science, conservation or aesthetics.
- b) Forest reservations.
- c) Picnic grounds, tourist resort sites and sports grounds.

In Natural Preservation Districts certain restrictions will be applied regarding the use and exploitation of the land and of its products. In Forest reservations the existing pertinent governmental regulations will apply. In other Natural Preservation Districts and especially on sites which are to be used for recreation for the local population or by tourists, any future developments will be strictly controlled from the point of view of appearance, upkeep, and conservation (e.g., avoidance of erosion and exhaustion of the soil).

Necessary access-roads and paths, parking facilities, road and other signs, camping and picnic grounds, provision for accommodation, food, water, and sanitary facilities, will conform to standard laid down by the Competent Authority.

In Natural Preservation Districts no buildings or other constructions will be allowed except those directly and of necessity linked to the normal activities within the District, such as, buildings for agriculture and forestry, small shelters, lodges and other types of accommodation for travellers, and constructions for sports. All constructions are to fit well into their natural environment and are to be built from designs and on sites approved by the Competent Authority.

INDEX

INTRODUCTION TO INDEX

The index here is alphabetical. It covers 32 Preservation Districts, 34 Monument Zones, 29 Natural Preservation Districts, and 888 Individual Monuments and Monument Sites. These last are grouped according to their location in or near Kathmandu, Patan or Bhadgaon, or in the rural Preservation Districts or Monument Zones.

The index of the Preservation Districts contains both principal and alternate names, and the code PD with additional letters for specific items; for example PD/K for Kathmandu, PD/To for Tokha.

The Index of the Natural Preservation Districts contains name, location, the code N-PD plus a small a, b, c, or d, and the serial number of the respective district. Here a stands for peak sites, b for view sites, c for forest sites, and d for recreation or picnic sites.

The Index of the Rural Monument Zones shows name of Zone, location, the code V for Valley-MZ and the respective serial number.

The Indices for Individual Monuments and Monument Sites contain names in alphabetical order, with the principal name in capitals and the alternate names with initial capitals only. The second column gives a cross reference to alternate names.

The names are followed by A, B, C, or D to show degree of importance, the number of the Monument, and the code abbreviation for the respective city or settlement - K for Kathmandu and vicinity, P for Patan and vicinity, B for Bhadgaon, and To, for example, for Tokha.

The Individual Monuments within the rural Monument Zones are listed by name with the Zone name in the second column. The category is indicated by A, B, or C. The code V-MZ is followed by the number of the Zone and a second number for the Individual Monument. Thus, V-MZ 5 stands for Pashupatinath; V-MZ 5.1 is the Basuki temple in that Zone.

All Individual Monument listings include type and date of origin. The types fall into 10 categories and 0 for others as shown in the legend. The five date columns show periods from before 1350, with 5 stars, to 1900 and onwards, with one star. (See legend)

The alphabetical index is followed by classification charts showing A, B, C, or D class Monuments within the three cities, the rural Preservation Districts, and the rural Monument Zones. All A-class Monuments are additionally marked (●).

A locational index, attached to the map at the beginning of each chapter, facilitates finding the exact location of each Monument.

INDEX SUMMARY CHART

	Symbol	Kathmandu and Vicinity	Patan and Vicinity	Bhadgaon	Monument Zones	Preservation Districts	Total
TYPE							
Temples:							
a — More storeyed	1	82	55	19	24	41	221
b — Single storeyed	2	35	20	6	7	10	78
Chaityas:							
a — Stupas	3	2	4	—	2	—	8
b — Chaityas	4	5	7	—	1	—	13
Bahals, Bahils, Nanis	5	102	136	14	3	11	266
Shikharas, Granthakuts	6	14	12	5	8	5	44
Enclosed shrines	7	42	19	4	12	1	79
Open shrines	8	14	11	4	17	5	51
Agam houses, Dyochhen	9	30	7	6	1	8	52
Water tanks, Wells and Fountains	10	6	11	—	6	—	23
Historic Palace Estates	HP	26	14	—	—	—	40
Others	0	4	2	4	4	—	14
Total		362	298	62	85	81	888
CLASSIFICATION							
First Category	A	31	24	13	11	15	94
Second Category	B	60	52	18	21	9	159
Third Category	C	199	154	31	53	57	496
Additional Category	D	46	54	—	—	—	100
Historic Palace Estates	HP	26	14	—	—	—	40
Total		362	298	62	85	81	888
TIME OF ORIGIN (Period)							
Before 1350	*****	7	14	2	14	—	37
1350—1500	****	9	10	4	4	1	28
1500—1750	***	161	177	35	35	51	459
1750—1900	**	117	53	14	31	23	238
1900—on	*	68	44	7	1	6	126
Total		362	298	62	85	81	888

ALPHABETICAL INDEX OF

PRESERVATION DISTRICTS

Name	Alternate Name	Code
BALAMBU	Bhasatipur	PD/BI
BANDEGAON	Bandepur	PD/Ba
BHADGAON	Bhaktapur, Khopa	PD/B
BODE	Bore, Dharmapur	PD/Bo
BULU	Shivapur	PD/Bu
BUNGAMATI	Bunga, Amaravati Nagar	PD/Bi
CHAPAGAON	Wa, Champapur	PD/Ca
DHULIKHEL	Dhaukhya, Shikharapur	PD/Du
HARI SIDDHI	Jyashapur	PD/Ha
KATHMANDU	Kantipur, Yen	PD/K
KHOKANA	Jitapuri	PD/Ko
KIRTIPUR	Kyapu, Padmakasthagiri	PD/Ki
KISIPIDI	Hastinapur	PD/Kp
LUBHU	Lun-Bhu, Subarna Chhatrapuri	PD/Lu
NADE	Nare, Nakadesh, Jayapur	PD/Na
NAGAON	Nagan, Jayapur	PD/Ng
NALA	Nalanga Gram	PD/NI
PANAUTI	Punyabati Nagar	PD/Pa
PANGA	Shankhapur	PD/Pg
PATAN	Lalitpur, Yala	PD/P
PHARPING	Phampi, Shikharapur	PD/PI
PYANGAON	Pyangan, Shringapur, Desha	PD/Py
SANAGAON	Thasi, Siddhipur	PD/Sa
SANGA	Gasringapur	PD/Sg
SANKHU	Sankar Patan, Shankharapur	PD/Su
SATUNGAL	Satunga, Satyapuri	PD/St
SUNAGUTHI		PD/Si
THAIBO	Ajestapuri	PD/Tb
THANKOT	Shonitapur	PD/Ta
THECHO	Dundupatan, Duntharipur	PD/Tc
THIMI	Madhyapur	PD/Ti
TOKHA	Jayapuri, Lakshmipur	PD/To

NATURAL PRESERVATION DISTRICTS

Name	Alternate Name	Site	Code No.
BAGDWAR		Peak	N-PD/a1
BALAJU		Recreation	N-PD/d8
Champa Devi	DHINACHO	Peak	N-PD/a6
CHANDRAGIRI		Peak	N-PD/a7
DAKSHINKALI		Forest	N-PD/c3
DAKSHINKALI		Recreation	N-PD/d5
DHINACHO	Champa Devi	Peak	N-PD/a6
DHULIKHEL		View	N-PD/b3
GODAVARI		Forest	N-PD/c2
GODAVARI		Recreation	N-PD/d3
GOKARNA		Forest	N-PD/c1
GOKARNA		Recreation	N-PD/d1
Indra Daha	YANKI DAHA	Recreation	N-PD/d7
JAMACHO		Peak	N-PD/a8
KAKANI		View	N-PD/b4
LELE VALLEY		Recreation	N-PD/d4
LHASAPAKO			
SASUMAJU		View	N-PD/b2
MAHADEV			
POKHARI		Peak	N-PD/a3
MANICHUDAHA		Peak	N-PD/a2
NAGARJUNG		Forest	N-PD/c4
NAGARKOT		View	N-PD/b1
PHUCHO	Pulchoki Danda	Peak	N-PD/a5
Pulchoki Danda	PHUCHO	Peak	N-PD/a5
SHIPHUCHO	Shivapuri	Peak	N-PD/a1
Shivapuri	SHIPHUCHO	Peak	N-PD/a1
SUNDARIJAL		Recreation	N-PD/d2
TAU DAHA		Recreation	N-PD/d6
TRIBENI DANDA		Peak	N-PD/a4
YANKI DAHA	Indra Daha	Recreation	N-PD/d7

RURAL MONUMENT ZONES

Name of Zone	Location	Class & Code No.
ADESWAR	Sitapaila	V-MZ 30
BAJRABARAH	Chapagaon	V-MZ 18
BAJRAJOGINI	Sankhu	V-MZ 8
BALAJU	Balaju	V-MZ 33
BAUDHANATH	Baudha	V-MZ 3
BISHANKHU	Godamchaur	V-MZ 15
BUDHANILKANTHA	Budhanilkantha	V-MZ 2
CHABAHIL	Chabahil	V-MZ 4
CHANDESWARI	Banepa	V-MZ 10
CHANGUNARAYAN	Near Sankhu	V-MZ 9
CHOBAR	Chobar	V-MZ 26
DAKSHINBARAH	Thimi	V-MZ 13
DAKSHINKALI	Dakshinkali	V-MZ 21
GODAWARI	Godawari	V-MZ 16
GOKARNA	Gokarna	V-MZ 6
GUHESWARI	Deopatan	V-MZ 5
HALCHOK	Halchok	V-MZ 30
ICHANGU	Ichangu	V-MZ 31
JAL BINAYAK	Chobar	V-MZ 25
KARYA BINAYAK	Bungamati	V-MZ 24
KOTESWAR	Koteswar	V-MZ 14
LELE	Lele	V-MZ 19
MACHHE		
NARAYAN	Machhegaon	V-MZ 27
MATATIRTHA	Near Thankot	V-MZ 29
NAIKAP		
(BALAKHU)	Naikap	V-MZ 28
NAMARA	Near Sankhu	V-MZ 11
PASHUPATI	Deopatan	V-MZ 5
PHARPING	Pharping	V-MZ 22
PHULBARI	Near Tokha	V-MZ 1
SANTANESWAR	Thaibo	V-MZ 17
SEKH NARAYAN	Pharping	V-MZ 23
SUNDARIJAL	Sundarijal	V-MZ 7
SURYA BINAYAK	Bhadgaon	V-MZ 12
TIKA BHAIKAB	Lele	V-MZ 20

ALPHABETICAL INDEX OF MONUMENTS WITHIN RURAL MONUMENT ZONES

Name of Monument	Name of Zone	Class	Code No.	Type	Period	Name of Monument	Name of Zone	Class	Code No.	Type	Period
ABALOKITESHWAR	Changunarayan	B	V/MZ-9.7	8	*****	KARYA BINAYAK MANDIR	Karyabinayak	C	V/MZ-24.1	2	***
ADESHWAR MANDIR	Adeshwar	C	V/MZ-30.1	2	**	KILESWAR MAHADEV	Changunarayan	B	V/MZ-9.14	1	***
ADINATH MANDIR	Chobhar	B	V/MZ-26.1	1	***	KRISHNA	Changunarayan	C	V/MZ-9.2	7	**
AJIMA	Balaju	C	V/MZ-33.1	2	**	KUTI BAHA	Chabahil	C	V/MZ-4.4	5	***
● ARYA GHAT	Pashupati & Gujeshwari	A	V/MZ-5.2	0	**	KUTI BAHAL	Koteswar	C	V/MZ-14.4	5	*
BACHHARESHWARI	Pashupati & Gujeshwari	B	V/MZ-5.4	1	***	LAKSHMI NARAYAN	Changunarayan	B	V/MZ-9.12	8	***
BAIS DHARA	Balaju	C	V/MZ-33.3	10	**	MACHHE NARAYAN MANDIR	Machhe Narayan	C	V/MZ-27.1	6	**
BAJRABARAH	Bajrabarahi	B	V/MZ-18.1	1	***	MAHADEV	Gokarna	B	V/MZ-6.1	1	***
● BAJRAJOGINI	Bajrajogini	A	V/MZ-8.1	1	***	MAHADEV	Changunarayan	C	V/MZ-9.6	7	**
BAJRAJOGINI MANDIR	Pharping	C	V/MZ-22.1	1	***	MAHADEV	Changunarayan	C	V/MZ-9.10	7	**
BAN KALI	Pashupati & Gujeshwari	B	V/MZ-5.7	8	*****	MAHADEV	Chandeswari	C	V/MZ-10.2	6	***
BARAHI MANDIR	Dakshin Barahi	C	V/MZ-13.1	1	**	MAHADEV MANDIR	Koteswar	C	V/MZ-14.1	6	***
● BASUKI	Pashupati & Gujeshwari	A	V/MZ-5.1	1	***	MAHADEV	Naikap (Balakhu)	C	V/MZ-28.2	7	*****
● BAUDHA STUPA	Baudanath	A	V/MZ-3.1	3	*****	MAHA LAKSHMI	Matatirtha	C	V/MZ-29.2	7	***
BHAGVATI MANDIR	Koteswar	C	V/MZ-14.2	7	***	MAHA LAKSHMI	Ichangu	C	V/MZ-31.2	8	**
BHAGVATI MANDIR	Halchok	C	V/MZ-32.2	1	**	MAHA VISHNU	Changunarayan	B	V/MZ-9.5	8	***
BHAIRAB	Changunarayan	C	V/MZ-9.13	8	***	MATA TIRTHA KUNDA	Matatirtha	C	V/MZ-29.1	10	***
BHAIRAB	Godawari	C	V/MZ-16.3	7	**	MHASUKHWA MAJU	Bajrajogini	C	V/MZ-8.3	1	**
BHAIRAB MANDIR	Halchok	C	V/MZ-32.1	8	**	NAMA BUDDHA	Namara	B	V/MZ-11.1	4	*****
BHUBANESWARI	Pashupati & Gujeshwari	C	V/MZ-5.9	1	***	● NARAYAN	Budhaniikantha	A	V/MZ-2.1	8	*****
BISHKHU NARAYAN	Bishankhu	C	V/MZ-15.1	0	*****	NARAYAN	Balaju	C	V/MZ-33.2	8	***
CHA BAH	Chabahil	B	V/MZ-4.3	5	****	NAU DHARA	Godawari	C	V/MZ-16.4	10	***
● CHAITYA	Bajrajogini	A	V/MZ-8.2	1	***	NRITISWAR	Changunarayan	C	V/MZ-9.3	8	***
CHANDESWARI	Phulbari	C	V/MZ-1.1	8	***	PANCHAYAN SHIVA	Pashupati & Gujeshwari	C	V/MZ-5.6	6	**
CHANDESWARI DEVI MANDIR	Chandeswari	B	V/MZ-10.1	1	***	PASHUPATI	Pashupati & Gujeshwari	C	V/MZ-5.1	1	*****
CHANDESWARI DYO CHHEN	Chandeswari	C	V/MZ-10.3	9	***	PHULCHOKI MAI	Godawari	C	V/MZ-16.2	1	**
CHANDESWAR MAHADEV	Phulbari	C	V/MZ-1.2	7	***	● RAJ RAJESWARI	Pashupati & Gujeshwari	A	V/MZ-5.5	2	****
CHANDRA BINAYAK	Chabahil	B	V/MZ-4.2	1	***	SANTANESWAR MAHADEV	Santanewar	C	V/MZ-17.1	7	**
● CHANGU NARAYAN	Changunarayan	A	V/MZ-9.1	1	*****	SARASWATI KUNDAL	Lele	C	V/MZ-19.1	10	**
CHHINNAMASTA	Changunarayan	B	V/MZ-9.9	2	***	SEKH NARAYAN	Sekh Narayan	B	V/MZ-23.1	2	**
DAKSHINKALI MANDIR	Dakshinkali	B	V/MZ-21.1	8	****	SUNDARI MAI	Sundarijal	C	V/MZ-7.1	7	*****
DAKSHIN MURTI	Pashupati & Gujeshwari	C	V/MZ-5.10	1	**	SURYABINAYAK	Suryabinayak	C	V/MZ-12.1	6	***
● DHANDO CHAITYA	Chabahil	A	V/MZ-4.1	3	*****	TIKA BHAIKAB MANDIR	Tika Bhairab	C	V/MZ-20.1	7	**
GAGANESWAR MAHADEV	Koteswar	C	V/MZ-14.3	7	**	TIKESWAR MAHADEV	Lele	B	V/MZ-19.3	6	***
GANESH	Changunarayan	C	V/MZ-9.8	8	**	VAISNAVI DEVI	Mechhe Narayan	C	V/MZ-27.2	1	**
GAJADHAR NARAYAN	Gokarna	C	V/MZ-6.2	2	**	VISHNU MANDAP	Changunarayan	C	V/MZ-9.4	8	***
GAURI GHAT	Pashupati & Gujeshwari	C	V/MZ-5.11	0	**	● VISHWARUP VISHNU	Changunarayan	A	V/MZ-9.11	8	*****
GODAWARI KUNDA	Godawari	C	V/MZ-16.1	10	**	VISHNU DEVI	Chobhar	C	V/MZ-26.2	1	**
GORAKH NATH	Pashupati & Gujeshwari	B	V/MZ-5.13	6	**	VISHNU DEVI	Naikap (Balakhu)	C	V/MZ-28.1	8	***
GORAKH NATH	Pharping	C	V/MZ-22.2	0	****	VISWARUP	Pashupati & Gujeshwari	C	V/MZ-5.12	6	**
● GUHESWARI	Pashupati & Gujeshwari	A	V/MZ-5.14	8	*****						
GYAN KUNDAL	Lele	C	V/MZ-19.2	10	**						
ICHANGU NARAYAN MANDIR	Ichangu	B	V/MZ-31.1	1	*****						
JAL BINAYAK MANDIR	Jal Binayak	B	V/MZ-25.1	1	***						
JAYA BAGISWARI	Pashupati & Gujeshwari	B	V/MZ-5.8	1	***						

ALPHABETICAL INDEX OF MONUMENTS WITHIN URBAN PRESERVATION DISTRICTS

Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period
KATHMANDU														
AGAN DEGA		D/K-208	2	*	BICHHE BAHA		C/K-94	5	***	GANESH MANDIR		D/K-36	1	***
AGAN MANDIR		B/K-170	1	***	● BIJESWARI		A/JK-320	1	***	GARUD NARAYAN		B/K-192	1	***
ADKO NARAYAN		B/K-228	1	***	BIMALESWAR MAHADEV		C/K-201	7	***	Gautam Sri Mahavihar	DHALASIKO BAHA	C/K-42	5	***
AGAN CHOK		C/K-10	1	***	BISAL NAGAR DARBAR		HP-5	*		GOPAL MANDIR		C/K-281	2	**
AGAN DYO		C/K-195	9	**	BISWAKARMA		D/K-23	2	**	GOPI NATH		B/K-175	1	***
AGNI BHAWAN		HP-8	*		BISWAKARMA BAHA	Manjunaka Maha Vihar	C/K-219	5	****	Gopuchchha Giri Chaitya	PULAN SINGU	C/K-333	3	***
AJIMA DYO CHHEN		C/K-56	9	***	Biswaraj Jina Mahavihar	GUVA BAHA	D/K-217	5	***	GORAKH NATH MANDIR		C/K-285	6	**
AKASH BHAIKAB		B/K-134	2	*	Bodhi Pratinidhi Maha Vihar	ARKHU BAHA	C/K-116	5	***	● Gunakara Mahavihar	CHHUSYA BAHA	A/K-16	5	***
AKHA CHHEN		C/K-112	9	***	BUDDHA BARI		C/K-78	2	***	GUVA BAHA	Biswaraj Jina Mahavihar	D/K-217	5	***
Amrit Kanti Mahavihar	TWAKE BAHA	C/K-216	5	*	BUDDHA KANTI MAHAVIHAR		D/K-223	5	*	Gyanandriya Mahavihar	NHU BAHA	C/K-231	5	***
ANANDA BHAIKAB		D/K-303	9	***	BUDDHI GANESH		C/K-292	7	***	GYANESHWAR MAHADEV		C/K-304	1	**
ANANDA KUTI		D/K-334	7	*	BUDHANILKANTHA NARAYAN		B/K-158	8	***	HAKU BAHA	Harsha Chaitya Maha Vihar	B/K-43	5	***
ANANTAPUR		B/K-329	6	***	CHA BAHA	Karma Ketu Mahavihar	C/K-39	5	***	HANUMAN		C/K-173	8	***
● ANNAPURNA		A/K-50	1	**	CHAITANYA MAHAVIHAR		D/K-239	5	***	HARATI AJIMA		B/K-325	1	***
ARKHU BAHU	Podhi Pratinidhi Maha Vihar	C/K-116	5	***	CHAITYA		C/K-18	4	***	HARI BHAWAN		HP-23	*	
ASAN BAHA	Ashok Chaitya Maha Vihar	C/K-49	5	***	CHAITYA		C/K-67	4	***	HARI SHANKAR		C/K-229	1	***
ASHOK BINAYAK		B/K-193	7	**	CHANCHAL GANESH		C/K-126	1	*	Harsha Chaitya Mahavihar	HAKU BAHA	B/K-43	5	***
Ashok Brikshya Maha Vihar	KWOTHU BAHA	D/K-44	5	***	CHASIN DEGA		B/K-181	1	***	Hem Barna Mahavihar	GAM BAHA	C/K-27	5	***
Ashok Chaitya Maha Vihar	ASAN BAHA	C/K-49	5	***	● CHHUSYA BAHA	Gunakar Maha Vihar	A/K-16	5	***	● Henakar Mahavihar	DHOKA BAHA	A/K-25	5	*****
Ashok Mandap Mahavihar	OKHA BAHA	C/K-48	5	***	CHIDHAN BAHA	Jana Uddhar Maha Vihar	C/K-141	5	***	IKHANARAYAN		B/K-31	1	***
Ashok Mandap Mahavihar	TEKAN BAHA	C/K-56	5	***	CHIVAKHYAO CHAITYA		C/K-100	4	*	IKU BAHA	Bajrasila Maha Vihar	B/K-238	5	***
					CHWAKAN BAHU	Kirtipunya Maha Vihar	C/K-246	5	***	Indrapur Nagar Mahavihar	WATUM BAHA	C/K-212	5	***
					CHHWASPA BAHA	Sukhabati Manoram Vihar	C/K-98	5	***	INDRAYANI-LUTI AJIMA		B/K-1	1	**
					DAGU BAHA	Ranga Bhuwan Maha Vihar	C/K-53	5	**	● ITUM BAHA	Bhaskar Mandal Kriti Maha vihar	A/K-122	5	****
BABAR MAHAL		HP-20	*		DAKSHIN KALI		C/K-55	5	**	ITUM BAHA NANI		C/K-120	5	***
BAHADUR BHAWAN		HP-14	*		DAKSHIN KALI		C/K-13	1	**	JAGANNATH		B/K-174	1	***
BAIRAGI AKHADA		D/K-282	7	**	DASHAIN - GHAR		C/K-160	9	**	JAGANNATH MANDIR		C/K-77	7	**
BAJRAJOGINI		C/K-230	1	**	● DEGU TALLE MANDIR		A/K-179	1	***	JAGANNATH MANDIR		B/K-259	6	**
BAKU NANI		C/K-121	2	***	Desh Sumantra Mahavihar	BANIA BAHA	D/K-206	5	***	JAGAT UDDHAR MAHAVIHAR		D/K-336	5	*
BALKUMARI		D/K-46	8	*	DHALASIKO BAHA	Gautam Sri Maha Vihar	C/K-42	5	***	JAISI DEWAL		B/K-85	1	***
BANBIKATESWAR MAHADEV		B/K-276	6	**	DHANANTARI		D/K-311	2	*	JAMO BAHAL	Dharmachakra Mahavihar	C/K-294	5	***
BANDHU DATTA MAHAVIHAR		C/K-65	5	**	DHANASING BAHA		D/K-104	5	**	● JANA BAHA	Kanak Chaitya Mahavihar	A/K-130	5	***
BANIA BAHA	Desh Suman Maha Vihar	D/K-206	5	***	● DHANSA	TAMU BAHA	A/K-200	1	***	Jana Uddhar Mahavihar	CHIDHAN BAHA	C/K-141	5	***
BARE NANI		C/K-262	4	**	Dharma Chaitya Mahavihar		C/K-106	5	**	JANGE HIRANYA HEM NARAYAN		C/K-280	1	**
● BASANTAPUR BHAWAN		A/K-164	9	**	DHARMA CHAKRA VIHAR		D/K-332	5	*	● Janu Nanda Mahavihar	KHUN BAHA	A/K-140	5	***
Basundhara Kriti Maha Vihar	JHO CHHEN BAHA	D/K-209	5	***	Dharmachakra Mahavihar		C/K-142	5	***	JHO CHHEN BAHA	Basundhara Kriti Maha Vihar	D/K-209	5	***
Bajrasila Maha Vihar	IKU BAHA	B/K-238	5	***	Dharmachakra Mahavihar		C/K-145	5	***	JHWA BAHA	Ratna Chaitya Maha Vihar	C/K-21	5	***
BHADRAKALI		B/K-286	8	***	Dharmachakra Mahavihar		C/K-256	5	**	JOG BAHA		D/K-241	5	*
BHADRAKALI DYO CHHEN		C/K-66	9	***	Dharmakar Mahavihar	DHANA CHAKRA BAHA	C/K-224	5	***	JORESHWAR		D/K-227	7	*
BHAGVATI		C/K-4	7	**	Dharma Kriti Mahavihar	BHON BAHA	C/K-147	5	***	JORGANESH		C/K-213	1	**
BHAGVATI		C/K-73	2	**	Dharma Sri Mahavihar	TUNCHHEN BAHA	C/K-99	5	***	JOSHI AGAN		B/K-190	1	***
● BHAGVATI		A/K-187	1	**	DHANA CHAKRA BAHA	Dharmachakra Maha Vihar	C/K-256	5	**	JOTIYA BAHA	Tri Ratna Ketu Vihar	D/K-22	5	*
BHAGVATI		C/K-249	2	**	● DHOKA BAHA	Henakar Maha Vihar	A/K-25	5	*****	JWALA MAI		C/K-40	1	****
BHAGVATI		B/K-301	1	**	● DHUM VARAHI		A/K-315	7	**	JYA BAHA	Subarna Pran Jetaban Vihar	C/K-234	5	***
BHAGVATI		C/K-307	1	**	DUGAN BAHU	Sharakshyara Maha Vihar	D/K-62	5	*	KAGESWAR		C/K-154	6	**
BHAGVATI MANDIR		C/K-15	8	***	DURGA		C/K-194	1	***	KALACHHEN BAHA		B/K-240	5	**
BHAIRAB MANDIR		C/K-289	7	***	FOHARA DARBAR		HP-15	*		KAL BHAIKAB		B/K-177	7	***
BHAIRAB MANDIR		C/K-290	7	***	GAHANA KHOJNE POKHARI		D/K-306	0	***	KALIKA MANDIR		D/K-150	2	*
● BHAKTAPUR BHAWAN		A/K-166	9	**	GAM BAHA	Hem Barna Maha Vihar	C/K-27	5	***	KALIMATI DARBAR		HP-25	*	
BHALA NANI		C/K-253	2	**	GANA BAHA		D/K-75	5	*	KALMOCHAN GHAT		C/K-278	0	**
Bhaskar Kriti Mahavihar	YATKHA BAHA	C/K-106	5	****	GANESH		D/K-24	7	***	KAMALADI GANESH		C/K-293	8	***
● Bhaskar Mandal Kriti Mahavihar	ITUM BAHA	A/K-122	5	****	GANESH		C/K-32	1	***	KAMALADI GANESH DYO CHHEN		D/K-41	9	*
BHATBHATENI		C/K-314	1	**	GANESH		C/K-52	1	***	KAMARU KAMAKSHYA DEVI		C/K-11	1	**
BHIM MUKTESWAR		C/K-317	1	**	GANESH		D/K-54	7	*	● Kanak Chaitya Mahavihar	JANA BAHA	A/K-130	5	***
BHIMSEN MANDIR		B/K-92	1	***	GANESH		C/K-60	2	**	Kanak Muni Chaitya Maha Vihar	NA BAHACHA	C/K-211	5	***
BHIMSEN MANDIR		C/K-312	1	***	GANESH		C/K-61	1	*	KANGA AJIMA DYO CHHEN		C/K-117	9	**
BHIMSEN STAMBHA		C/K-69	0	**	GANESH		C/K-103	1	**	● KANKESWARI		A/K-101	1	***
BHINDYO HITI		C/K-93	10	***	GANESH		C/K-297	7	**	KARMA RAJ GUMBA		D/K-327	9	*
BHODIKHA GANESH		C/K-2	2	**	GANESH		C/K-310	1	**	Karnaketu Mahavihar	CHA BAHA	C/K-39	5	***
BHON BAHA	Dharmakar Maha Vihar	C/K-224	5	***	GANESH		C/K-313	1	**					
BHOTE BAHA	Nag Chandra Maha Vihar	C/K-76	5	***										
BHULUKA DEGA		B/K-115	1	***										
Bhuwan Dev Mahavihar	PUNCHHEN BAHA	C/K-221	5	**										

Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period
● Karunakar Mahavihar	MUSYA BAHA	A/K-17	5	***	Maitri Uddhar Mahavihar	LHUGA BAHA	C/K-84	5	***	PANCHAMUKHI HANUMAN		B/K-162	1	***
● KASTA MANDAP	Kathmandu	A/K-197	1	****	MAJU DEGA		B/K-191	1	***	PANCHAMUKHI LAKSHMI				
● Kathe Simbhu	SRIGHA CHAITYA	A/K-29	4	***	MAKHAN BAHA	Ratnkriti Maha Vihar	C/K-119	5	*	NARAYAN		C/K-152	1	***
KESHAR MAHAL		HP-13		*	MAKHAN BAHU	Rajkriti Maha Vihar	C/K-148	5	**	PIKHA BAHA		C/K-251	5	***
Kesh Chandra Tara Maha Vihar	TARA NANI	B/K-123	1	****	MANA KAMANA		C/K-12	1	**	Prachandrabir Maha Vihar	TE BAHA	C/K-63	5	***
Khoitank Mahavihar	NA BAHU	B/K-210	5	***	MANA MAHESWAR		C/K-305	9	***	PRATAPPUR		B/K-328	6	***
● KHUN BAHA	Janu Nanda Maha Vihar	A/K-140	5	***	MANJESWARI		B/K-235	1	****	PULAN SINGU	Gopuchha Giri Chaitya	C/K-333	3	***
KHUSI BAHU	Keshabati Nadi Sangam Maha Vihar				Manjugiri Dharmadhatu Maha Vihar	RAM BAHA	C/K-7	5	***	Pun Dega	NARAYAN	B/K-202	1	***
KINDOL VIHAR		C/K-319	5	***	Manjunaka Maha Vihar	BISWAKARMA BAHA	C/K-219	5	****	PUNCHEN BAHA	Bhuwandev Maha Vihar	C/K-221	5	**
KIRTIPUR BHAWAN		B/K-335	5	***	MANJUSRI		B/K-331	8	***	PURET GHAT SHIVA MANDIR		C/K-273	7	**
KOHITI		B/K-167	9	**	MANJUSRI & NRITESWAR		C/K-138	9	***	PURNESWAR MAHADEV		C/K-274	2	**
KOHITI BAHA	Kriti Punya Vihar	C/K-89	10	**	Mantra Siddhi Mahavihar	SAWAL BAHA	C/K-143	5	***	Pyangathan	NRISINGH	D/K-37	8	*
KOHITI KACHABAHA	Kriti Punya Vihar	C/K-88	5	***	MARU BAHU	Dharma Sri Maha Vihar	C/K-89	5	***	PYUKHA BAHA	DharmaChakraMahaVihar	C/K-145	5	***
KRISHNA		D/K-87	5	**	MARU HITU		B/K-97	10	***					
KRISHNA		C/K-5	7	**	MATU AJIMA		C/K-257	1	***	RABI BHAWAN		HP-26		*
KRISHNA		B/K-45	1	**	MHEPI AJIMA		C/K-257	1	***	RADHA KRISHNA		C/K-275	2	**
KRISHNA		C/K-109	7	**	MIKHA BAHA		C/K-298	8	***	RADHA KRISHNA MANDIR		C/K-271	7	**
KRISHNA		C/K-183	2	**	MIM NANI	Muni Sanga Maha Vihar	C/K-233	5	***	RADHA KRISHNA MANDIR		C/K-260	8	**
KRISHNA		C/K-309	7	***	MIN BHAWAN		C/K-218	9	**	Raj Kriti Vihar	YO BAHA	D/K-91	5	**
Krishna	CHASIN DEGA	B/K-181	1	***	MOHAN CHOK		HP-21		*	Raj Kriti Maha Vihar	MAKHAN BAHU	C/K-148	5	**
Kriti Punya Bhawan					MOO BAHA	Mulsri Maha Vihar	A/K-171	8	***	Raj Kriti Maha Vihar	KUMARI BAHA	A/K-204	5	**
Sundar Mahavihar	YATA BAHA	C/K-248	5	***	MOOL CHOK		C/K-136	5	***	RAJ TIRTHA		D/K-268	8	*
Kriti Punya Mahavihar	KOHITI BAHA	C/K-88	5	***	Muktapur Maha Vihar	MUKUM BAHU	A/K-161	1	***	RAKTAKALI		D/K-268	8	*
Kriti Punya Mahavihar	KOHITI KACHA BAHA	D/K-87	5	**	MUKUM BAHU	Muktapur Maha Vihar	D/K-102	5	***	RAM BAHA	Mandapgiri Dharmadhatu Vihar	C/K-33	2	***
Kriti Punya Mahavihar	LAGAN BAHA	C/K-243	5	***	MULSRI MAHAVIHAR	MOO BAHA	D/K-102	5	***	RAM CHANDRA MANDIR		C/K-7	5	***
Kriti Punya Bajradhatu Mahavihar	TA BAHA	C/K-247	5	***	Muni Sangam Maha Vihar	MUSUM BAHA	C/K-136	5	***	RAM MANDIR		C/K-86	2	**
Kritipunya Mahavihar	CHWAKAN BAHU	C/K-246	5	***	Muni Sangam Maha Vihar	MUSUM BAHA	C/K-254	5	**	RANA MUKTESWAR		D/K-270	1	**
Kritipunya Mahavihar	NHAYAKAN BAHU	C/K-245	5	****	Muni Singh Maha Vihar	MUSUM BAHA	C/K-255	5	**	RANGA BHUVAN MAHA VIHAR	DAGU BAHA	C/K-74	1	**
● KUMARI		C/K-245	5	****	MUSUM BAHA	MIKHA BAHA	C/K-233	5	***	Ratna Chaitya Maha Vihar	JHWA BAHA	C/K-53	5	**
● KUMARI BAHA	Raj Kriti Maha Vihar	A/K-198	8	***	MUSUM BAHA	Muni Sangam Maha Vihar	C/K-254	5	**	Ratnakar Vihar	TUKAN BAHA	C/K-21	5	***
● KUMARI DYO CHHEN		A/K-204	5	**	MUSUM BAHA	Muni Sangam Maha Vihar	C/K-255	5	**	Ratnakar Vihar	TAMU BAHA	B/K-82	5	****
KUNSA BAHU	Ratnakar Maha Vihar	A/K-205	9	**	● MUSYA BAHAL	Karunakar Maha Vihar	A/K-17	5	***	Ratnakar Vihar	KUNSA BAHA	C/K-81	5	****
KWA BAHAL	Maitripur Maha Vihar	C/K-80	5	**	NA BAHA		C/K-250	5	**	Ratnakar Maha Vihar	NHU BAHA	C/K-80	5	**
KWOTHU BAHA	Ashok Briksya Vihar	D/K-44	5	***	NA BAHA CHA		C/K-211	5	***	Ratnaketu Mahavihar	NHU BAHA	C/K-35	5	**
					NA BAHU	Khoitank Maha Vihar	B/K-210	5	***	Ratnakriti Mahavihar	MAKHAN BAHA	C/K-119	5	*
					Nag Chandra Maha vihar	BHOTE BAHA	C/K-76	5	***	Ratna Mandal Mahavihar	NAGHA BAHA	B/K-30	5	***
					NAGHA BAHA	Ratnamandal Maha Vihar	B/K-30	5	***			D/K-222	5	*
					NAMASINGH DEGA		C/K-113	7	**	SHAHA MAHAL		HP-11		*
					NANDI KESHAR BAHAL		C/K-300	5	**	Samantrasri Mahavihar	SHO BAHA	C/K-236	5	***
					NARAYAN HITI DARBAR		HP-12		*	SANKATA MANDIR		C/K-64	2	***
					NARMADESWAR SHIVALING		C/K-279	7	**	SANTANESWAR MAHADEV		C/K-98	1	***
					NASAL CHOK		C/K-163	1	***	SANYASI AKHADA		D/K-284	7	**
					NARA DEVI		B/K-111	1	**	SARASWATI		D/K-3	7	*
					NARADEVI DYO CHHEN		C/K-114	9	***	SARASWATI		C/K-182	7	**
					NARAYAN		C/K-51	2	*	SARASWATI		D/K-207	7	***
					NARAYAN		C/K-79	6	***	SARASWATI NANI		C/K-124	7	***
					NARAYAN		C/K-83	1	***	SATYA BHAWAN		HP-6		*
					NARAYAN		B/K-189	1	***	SATYA NARAYAN		B/K-308	2	****
					NARAYAN		B/K-202	1	***	SAWAL BAHA	Surathdriti Maha Vihar	C/K-144	5	***
					NARAYAN		C/K-226	1	**	SAWAL BAHA	Mantrasiddhi Maha Vihar	C/K-143	5	***
					NARAYAN		C/K-264	7	*	SETO DARBAR		HP-16		*
					NARAYAN HITI		C/K-295	10	**	SHANKASTESWARI BHAGWATI		C/K-8	2	**
					NARAYAN MANDIR		C/K-296	6	**	Shantighata Chaitya Maha Vihar	SRIGHA BAHA	C/K-28	5	**
					NAU DEGA		C/K-128	1	***	● SHANTIPUR		A/K-326	7	***
					NAV DURGA		C/K-137	9	***	Sharakshyara Maha Vihar	DUGAN BAHU	D/K-62	5	*
					NAVA JOGINI		B/K-186	2	***	SHIVA		C/K-265	7	*
					NHAYAKAN BAHU	Kritipunya Maha Vihar	C/K-245	5	****	SHIVALAYA		C/K-269	8	**
					Nhayakantaia Ajima	UGRA TARA	C/K-38	1	***	SHIVALING		B/K-196	1	***
					NHU BAHA	Ratnaketu Maha Vihar	C/K-35	5	***	SHIVA MANDIR		C/K-95	7	***
					NHU BAHU	Gyanendriya Maha Vihar	C/K-231	5	***	SHIVA MANDIR		C/K-288	7	***
					NHU CHHEN BAHA		B/K-215	5	***	SHIVA MANDIR		C/K-135	6	***
					NIL SARASWATI		D/K-293	7	***	SHIVA MANDIR		C/K-132	2	***
					NRISINGH		B/K-108	1	**	SHIVA MANDIR		C/K-277	7	**
					NRISINGH		B/K-169	7	***	SHIVALINGA MANDIR		C/K-277	7	**
					NRISINGH		D/K-37	8	*	SHO BAHA	Samantasri Maha Vihar	C/K-236	5	***
					NRITESWAR		C/K-19	2	**	● SHOBA BHAGWATI		A/K-321	1	****
					NRITESWAR		C/K-214	2	**	SIKHOMMU BAHA	Tarumul Maha Vihar	B/K-203	5	**
					OKHA BAHA	Ashok Mandap Maha Vihar	C/K-48	5	***	SILIKHANA		HP-24		**
					OM BAHA	Barsa Chandra Mahavihar	C/K-220	5	***	SILYAN SATAL		B/K-199	9	*
									SINGH DARBAR		HP-19		*	
									SINGH MAHAL		HP-22		*	
									SINGU BAHU	Kesh Chandra Maha Vihar	C/K-324	5	**	
									SITA BHAWAN		HP-1		*	
									SITAL NIWAS		HP-10		*	

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SOMLINGESWAR MAHADEV		C/K-118	2	***	AKI BAHA	Atkoviher	C/P-85	5	**	CHUKA BAHA	Chakrabarna Maha Vihar	C/P-280	5	***
SRIGHA BAHA	Shanti Ghat Maha Vihar	C/K-28	5	**	Amritavarna Mahavihar	NHU BAHA	C/P-182	5	***	CHYASAL HITI		C/P-160	10	*****
SRIGHA CHAITYA	Kathesimbhu	A/K-29	4	***	Amrit Barua Mahavihar	GUJE BAHA - TAKA BAHA	C/P-246	5	**	DATHU BAHA	Amritvarna Vihar	C/P-183	5	***
Sihan Bima Maha Vihar	THANA BAHA	C/K-225	5	***	Amrit Varua Vihar	DATHU BAHA	C/P-183	5	***	DATHU BAHU	Basuchhasila Maha Vihar	C/P-197	5	***
SUBARNA BHAWAN		HP-4	*	*	ANA BAHA	Ananda Vihar	C/P-98	5	***	DAU BAHA		C/P-22	5	**
SUBARNA MAHAL		HP-3	*	*	ANANDA NIKETAN		HP-27			DATTATRAYA	Datta Maha Vihar	C/P-22	5	**
Subarna Pran Jetaban					Ananda Vihar	ANA BAHA	C/P-98	5	**	DAU BAHA		C/P-17	4	**
Maha Vihar	JYA BAHA	C/K-234	5	***	ASHOK STUPA	A/P-1	3	*****	DAU BAHA NANI		C/P-130	1	***	
Sukhabati Manoram Vihar	CHWASPA BAHA	C/K-96	5	***	ASHOK STUPA	A/P-61	3	*****	DEGU TALLE	NAUDO BAHA	B/P-260	5	***	
SUNDARI CHOK		A/K-172	9	***	ASHOK STUPA	A/P-148	3	*****	Dev Datta Mahavihar		C/P-265	7	***	
SUNDHARA		B/K-68	10	**	ASHOK STUPA	A/P-215	3	**	DEV NANI		D/P-46	5	*	
Surathakriti Mahavihar	SAWAL BAHA	C/K-144	5	***	ATHA BAHA	Sri Batsa Vihar	C/P-87	5	***	DEV RAJ BAHA	Dev Raj Vihar	D/P-46	5	*
Suratha Sri Mahavihar	TACHHE BAHA	B/K-47	5	***	Atkoviher	AKU BAHA	C/P-85	5	**	DEV RAJ BAHA	Dev Raj Vihar	D/P-46	5	*
SWANCHHAPU GANESH		C/K-20	1	***	BAGALA MUKHI		B/P-107	7	***	DHANA BAHA	Dhana Pancha Vihar	C/P-239	5	**
SWAYAMBHU GUMBA		C/K-323	0	*	Baisra Barua Mahavihar	GUJE BAHA	B/P-249	5	***	Dhana Pancha Vihar	Dhanavantasingh Vihar	C/P-239	5	**
SWAYAMBHU STUPA		A/K-322	3	*****	Bajrakirti Mahavihar	OM BAHA	B/P-174	5	***	DHANAVANTASINGH VIHAR		D/P-38	5	*
SWETA BHAIKAB		B/K-180	7	**	BALABHADRA		C/P-4	7	***	Dharma Kirti Mahavihar	TA BAHA	C/P-5	5	***
SWETA GANESH MANDIR		C/K-6	2	*	BAL KUMARI		A/P-200	1	***	Dharma Kirti Mahavihar	HARSHA BAHA	C/P-263	5	**
TA BAHA	Kritipunya Bajra Maha Vihar	C/K-247	5	***	BAL KUMARI DYO CHHEN		B/P-214	9	*****	Dharma Ratna Vihar	KISI CHUKA BAHA	D/P-49	5	*
TACHHE BAHA	Surtha Sri Maha Vihar	B/K-47	5	***	BANSA GOPAL	Krishna	D/P-35	7	***	DHAUGA BAHU	Mani Mandap Maha Vihar	C/P-114	5	***
TADHAN BAHA	Dharma Chakra Darsan Maha Vihar	C/K-142	5	***	BASU BAHA	Sri Basu Barua Vihar	D/P-240	5	**	DHUM BAHA	Guna Lakshmi Varna Maha Vihar	C/P-146	5	***
TALEJU BHAWANI		A/K-157	1	***	Basuchhasila Mahavihar	DATHU BAHU	C/P-197	5	***	Dinavarna Mahavihar	HITI PHUSA BAHA	C/P-242	5	***
TAGA GAN		B/K-184	2	**	Batadharagupta Mahavihar	YACHHU BAHA	C/P-181	5	***	DOLAN MAI		D/P-282	8	**
TAKHTI AJIMA DYO CHHEN		C/K-90	9	***	Batsadundubhi Vihar	SIJA BAHA	C/P-48	5	***	DURBA NANI		C/P-778	8	***
TALEJU		C/K-72	2	**	BATUK BHAIKAB		B/P-284	2	**	DUNYA BAHU	Napichandra Vihar	D/P-96	5	***
TAMU BAHA	Dharma Chita Maha Vihar	C/K-106	5	**	BEKHA RAJ BAHA		D/P-41	5	**	DUNYA BAHU	Sri Purna Chandra Maha Vihar	D/P-229	5	***
TAMU BAHA	Ratnakar Vihar	C/K-81	5	***	BHAGWAN CHOK		D/P-45	2	**	ELA BAHU		D/P-222	5	*
TAMU BAHA	Tri Ratnakar Maha Vihar	D/K-107	5	*	BHAGWATI		B/P-161	2	***	ELA NANI		C/P-109	1	*****
TANGAL DARRAR		HP-7	*	*	BHAI DEGA		C/P-120	7	***	GA BAHA	Biswashanti Vihar	C/P-51	5	***
TANKESWARI		C/K-318	2	***	BHAILA SIN DAHA	Bhailawa Singh Vihar	D/P-42	5	**	GANESH		B/P-149	1	***
TARA NANI	Kesh Chandra Tara Maha Vihar	B/K-123	1	****	Bhailawa Singh Vihar	BHAILA SIN BAHA	D/P-42	5	**	GANESH		B/P-157	1	***
Taru Mool Maha Vihar	SIKHOMMU BAHA	B/K-203	5	**	BHAIKAB		B/P-10	1	***	GANESH		B/P-175	1	***
TARANI DEVI MANDIR		B/K-149	1	***	Bhairabkut Mahavihar	BHELAKHU BAHA	C/P-23	5	**	GANESH		B/P-180	1	***
TE BAHA	Prachandra Bir Maha Vihar	C/K-63	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		B/P-213	1	***
TEKAN BAHA	Ashok Mandap Maha Vihar	V/K-56	5	***	BHAIKAB	BHAIKAB	C/P-165	5	**	GANESH		C/P-12	6	***
TEKU DOBHAN BAHA		D/K-261	5	*	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-15	2	***
THANA BAHA		D/K-261	5	*	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-27	1	**
THAN BAHU BHAGWAN BAHAL	Sihanbima Maha Vihar	C/K-225	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-65	1	***
TORAN BHAWAN	Bikramsil Maha Vihar	A/K-9	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-82	1	***
TRIPURA SUNDARI		HP-18	*	*	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-84	1	***
Tri Ratnaketu Mahavihar	JOTIYA BAHA	B/K-276	1	**	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-104	2	**
Tri Ratnakar Mahavihar	TAMU BAHA	D/K-22	5	*	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-112	1	**
TUKAN BAHA	Ratnakar Vihar	D/K-107	5	*	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-117	1	*
TUNAL DEVI		B/K-82	5	*****	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-137	1	***
TUNCHHEN BAHA		C/K-316	1	**	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-159	1	***
TWAKE BAHA	Dharma Kriti Maha Vihar	C/K-147	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-191	1	***
UDASI AKHADA	Amrit Kanti Maha Vihar	C/K-216	5	*	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-195	1	***
UGRATARA		D/K-283	2	**	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-203	2	**
UMA MAHESWAR		C/K-38	1	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-209	1	***
Varsachandan Maha Vihar	OM BAHA	C/K-110	7	**	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-211	1	***
Vikramasita Maha Vihar	THAN BAHU BHAGWAN BAHA	A/K-9	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-217	1	**
WANTA BAHA		C/K-242	5	**	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GANESH		C/P-269	2	*
WASYA DYO		D/K-34	8	****	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GHANTA		B/P-125	8	***
WATUM BAHA	Indrapur Nagar Maha Vihar	C/K-212	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GONGA BAHU	TRI RATNA SINGH BAHA	C/P-264	5	***
YANGA HITI		A/K-237	10	*****	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	Gopichandra Maha Vihar	PINTO BAHA	B/P-97	5	***
YATA BAHA	Kritipunya Bhuwan				BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GUITA BAHU	Padmoche Sri Maha Vihar	C/P-196	5	***
YATKHA BAHA	Sundar Maha Vihar	C/K-248	5	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GUJE BAHU	TAKA BAHA	C/P-246	5	***
YO BAHA	Bhaskar Kriti Maha Vihar	C/K-105	5	****	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	Guna Lakshmi Varna Maha Vihar	Baisrabarna Maha Vihar	B/P-249	5	***
PATAN	Raj Kriti Vihar	D/K-91	5	**	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	GUSTALA MAHA VIHAR	DHUM BAHA	C/P-146	5	***
AGNI MATH		B/P-28	9	***	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HAKA BAHA	Ratnakar Maha Vihar	A/P-39	5	***
ALKO HITI		C/P-99	10	****	BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HARA GAURI		B/P-119	6	***
					BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HARIHAR BHAWAN		HP-28	*	*
					BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HARISHANKAR		B/P-115	6	***
					BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HARISHANKAR		A/P-128	1	***
					BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HARI SHANAKAR		C/P-251	1	*****
					BHAIKAB	Bhaisarjyeraj Vihar	C/P-165	5	**	HARI SHANKAR MANDIR		C/P-31	1	***

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HARSHA BAHA	Dharma Kirti Maha Vihar	C/P-263	5	**	KUTI BAHA		C/P-94	5	***	OM BAHAL	Suryavanta Vihar	C/P-158	5	***	
Harshabira Vihar	OLA BAHA	D/P-36	5	*	Kut Singh Vihar	KWATHA BAHA	C/P-256	5	**	Omkulisri Rudra Barna Maha Vihar	UKU BAHA	A/P-226	5	***	
Harsha Kirti Singha Vihar	HARSHA BAHA	C/P-263	5	**	KWA BAHA	Hiranya Varna Vihar	A/P-111	5	**		NA BAHA	C/P-52	5	***	
Hatigla Vihar	HAUGA BAHA	C/P-267	5	***	KWATHA BAHA	Sri Kotta Vihar	C/P-66	5	**	Padmabati Vihar	GUITA BAHU	C/P-196	5	***	
HAUGA BAHA	Hatigla Vihar	C/P-267	5	***	KWATHA BAHA	Kut Singh Vihar	C/P-256	5	**	Padmochra Sri Maha Vihar	Samanta Bhadra Maha Vihar	C/P-245	5	***	
HITI PHUSHA BAHA	Dinavarna Maha Vihar	C/P-242	5	***	LAGAN BAHA		D/P-281	5	*	PAN BAHA	Kanak Datta Vihar	C/P-56	5	***	
HODOL BAHA	Hodol Namasthan Vihar	D/P-167	5	**	LAKSHMI NARAYAN		C/P-116	1	***	PANDA BAHA	Krishna Krita Laxmi Barna Bihar Vihar	D/P-216	5	**	
Hodol Namasthan Vihar	HODOL BAHA	D/P-167	5	**	LAKSHMI NARAYAN		C/P-121	8	***		NAG BAHA	C/P-93	5	*	
HYANA BAHA	Hyandupati Vihar	D/P-189	5	***	LAKSHMI NARAYAN		C/P-219	7	***	PILACHHE BAHA	Pilachhe Vihar	C/P-207	5	*	
Hyandupati Vihar	HYANA BAHA	D/P-189	5	***	LAKSHMI NARAYAN		C/P-274	7	***	PILACHHE BAHA	Bhimchandra Vihar	C/P-208	5	**	
I BAHA	Sri Ika Maha Vihar	C/P-8	5	***	Lalitvarna Maha Vihar	KONTI BAHU	C/P-101	5	***	PILACHHE BAHA		D/P-210	5	*	
I BAHA		D/P-154	5	***	LOK NATH		C/P-218	9	***	PIM BAHA		B/P-75	5	****	
I BAHA BAHU	Sri Singh Barna Vihar	B/P-273	5	****	LOHAN HITI		A/P-123	10	***	PINCHHE BAHA	Gopichandra Maha Vihar	B/P-97	5	***	
I BAHA DUNE	Raj Sri Vihar	C/P-272	7	**	LON HITI		C/P-283	10	***	PINTU BAHU		C/P-205	5	***	
ICHHE BAHA	Taja Baha	C/P-237	5	*	Lunhiti	SUN DHARA	C/P-186	10	***	PULCHOK LOHANHITI		C/P-57	10	***	
IKHA BA NANI		C/P-9	8	***	MACHHENDRA NATH	Sri Narendra Sankarita Maha Vihar	A/P-6	1	***	PURNA CHANDI		B/P-33	1	***	
IKHACHHE BAHA		C/P-95	5	***	MAHA BAUDHA	Sri Bodhi Mandap Maha Vihar	A/P-234	6	***		Raj Sri Mahavihar	I BAHA DUNE	C/P-272	7	**
IKU BAHA	Yokuli Iku Nama Vihar	D/P-13	5	*	MAHADEV		C/P-80	1	**	Ratnakar Mahavihar	HAKA BAHA	A/P-39	5	***	
IKU BAHA	KO BAHA	C/P-47	5	***	MAHA DYO NANI		D/P-34	7	***						
Itum Baha		C/P-144	5	***	MAHA LAKSHMI		B/P-2	1	***						
JAGADISWAR SHIVALAYA		C/P-150	7	**	MAKA BAHA		C/P-71	5	***						
Jagat Kalyan Vihar	JOM BAHA	C/P-268	5	***	MAN BHAWAN		HP-40	*		Samanta Bhadra Mahavihar	PALU BAHA	C/P-245	5	***	
JAGAT MANGAL VIHAR	Talachhi Bahal	D/P-30	5	*	MANGA HITI	BURMA BAIDYO BAHA	A/P-136	10	****	Saptapur Mahavihar	CHIKAN BAHA	B/P-162	5	***	
JATI BAHA	Jayati Bardhan Vihar	C/P-231	5	***	Manikut Vihar		C/P-163	5	**	SARASWATI MANDIR		C/P-201	2	****	
JAWALAKHEL		D/P-58	8	***	MANI KESHAV NARAYAN CHOK		A/P-133	9	**	SARASWATI NANI		C/P-108	2	***	
JAWALAKHEL DARBAR	SU BAHA	B/P-192	5	***	Mani Mandap Maha Vihar	DHAUGA BAHU	C/P-114	5	***	SHAKYA SINGHA MAHA VIHAR		D/P-258	5	*	
Jaya Manochar Vihar	JATI BAHA	C/P-231	5	***	MATI BAHA	Sri Mati Vihar	C/P-89	5	***	SHANKA DHAR BAHA		C/P-170	5	**	
Jayati Bardhan Vihar	JYA BAHA BAHU	C/P-261	5	***	Mayura Varna Maha Vihar	BHINCHHE BAHA	B/P-206	5	***	SHANKAMUL GHAT		C/P-152	0	**	
Jestha Barna Mahavihar	TANGA BAHA	C/P-278	5	***	MICHHU BAHA		C/P-110	5	***	SHANTA BHAWAN		HP-34	*		
Jestha Barna Mahavihar	JINA BAHA	D/P-26	5	*	MIKHA BAHA	Sri Suprekshan Vihar	C/P-81	5	**	SHASHI BHAWAN		HP-35	*		
JINA BAHA	Jina nama Vihar	D/P-26	5	*	MIN NATH		B/P-277	1	***	SHI BAHU	Sri Batsa Maha Vihar	B/P-69	5	***	
JOG DHUSA BAHA	Sri Jagajota Vihar	D/P-20	5	*	MU BAHA	Sri Mul Vihar	C/P-76	5	****	SHIVA		C/P-252	2	**	
JOM BAHA	Jagat Kalyan Vihar	C/P-268	5	***	MUL CHOK		A/P-126	1	***	SHIVA MANDIR		D/P-275	7	***	
JOSHI AGAN		B/P-79	9	***	NA BAHA	Padmabati Vihar	C/P-52	5	***	SHREE DARBAR		HP-30	*		
JOTHA BAHA	Sri Jayasri Vihar	C/P-257	5	***	NA BAHA CHA	Yekulivarna Maha Vihar	C/P-53	5	***	SHREE MAHAL		HP-29	*		
JYA BAHA	Tej Barna Maha Vihar	C/P-177	5	***	NA BAHA	Khwakhan Baha	C/P-262	5	**	SHWACHA BAHA	Sri Chhacha Baha	C/P-73	5	***	
JYA BAHA BAHU	Jestha Barna Maha Vihar	C/P-261	5	***	NAG BAHA	Pashuvarna Maha Vihar	C/P-93	5	*	SIDDI BAHA		D/P-248	5	*	
JYATHA BAHA	Sri Padma Barna Vihar	D/P-241	5	***	Naglebhotta Mitravarna Vihar	TWAYA BAHA	B/P-184	5	***	SIDDI LAKSHMI		C/P-212	2	**	
KACHCHA BAHA		D/P-70	5	***	NAKA BAHU	Sri Loka Kirti Vihar	B/P-88	5	***	SIJA BAHA	Batsadundubhi Vihar	C/P-48	5	***	
KACHCHA BAHA		D/P-194	5	*	Napichandra Vihar	DUNTU BAHU	D/P-96	5	***	SIK BAHU BHAGWATI		B/P-153	1	***	
Kanak Barna Maha Vihar	KANI BAHA	C/P-224	5	***	NAU BAHA	Sri Rup Barna Vihar	C/P-238	5	***	SIKUCHA BAHA	Sri Singh Chuka Vihar	C/P-255	5	****	
Kanak Datta Vihar	PAN BAHA	C/P-56	5	***	NAUDO BAHA	Dev Datta Maha Vihar	B/P-260	5	***	SHI BAHU	AKI BAHA	C/P-85	5	**	
KANI BAHA	Kanak Barna Maha Vihar	C/P-224	5	***	Nawa Vihar	NA BAHA	C/P-262	5	**	Sri Basu Barna Vihar	BAJU BAHA	D/P-240	5	**	
KARUNA CHUKA BAHU		C/P-156	5	**	NAYA HITI		C/P-166	10	****	Sri Batsa Vihar	ATHA BAHA	C/P-87	c	***	
KATO PATI		D/P-59	0	**	Narayan		D/P-29	7	***	Sri Batsa Mahavihar	SHI BAHU	B/P-69	5	***	
KAYAGA NANI	Yankulidatta Vihar	C/P-18	5	**	NARAYAN		D/P-32	7	**	Sri Bhaskar Barna Vihar	NYAKHA CHUKA	C/P-86	8	***	
KEKU BAHA	Sri Jyotibarna Vihar	C/P-90	5	**	NARAYAN		B/P-131	1	***	Sri Bodhi Mandap Maha Vihar	MAHA BOUDHA	A/P-234	6	***	
KHACHHEN BAHA		D/P-63	7	***	NARAYAN		C/P-142	1	***	Sri Chhacha Baha	CHANGAL BAHA	D/P-67	5	***	
KHADGA Jogini	NA BAHA	C/P-262	5	**	NARAYAN		C/P-151	6	**	Sri Chhacha Baha	SHWACHA BAHA	C/P-73	5	***	
Khwakhan Baha		C/P-54	5	***	NARAYAN		C/P-172	1	***	Sri Chhwacha Vihar	CHHAYA BAHA	C/P-74	5	***	
KHWAYAN BAHU		C/P-7	5	****	NARAYAN		D/P-220	7	***	Sri Gana Vihar		D/P-233	5	*	
KINU BAHU	Sri Loka Kirti Vihar	HP-31	*		NARAYAN		C/P-250	2	***	Sri Hempuri Vihar	YATA BAHA	B/P-83	5	***	
KIRAN BHAWAN		D/P-49	5	*	NARAYAN MANDIR		C/P-11	1	***	Sri Ika Vihar	ICHHE BAHA	C/P-237	5	*	
KISI CHUKA BAHA	Dharma Ratna Vihar	C/P-144	5	***	NARAYAN BHAWAN		HP-37	*		Sri Ika Mahavihar	I Baha	C/P-8	5	***	
KO BAHA	Itum Baha	D/P-102	5	***	NARAYAN BHAWAN		HP-38	*		Sri Jagajota Vihar	JOG DHUSA BAHA	D/P-20	5	*	
KONTI BAHA	Lalitvarna Maha Vihar	C/P-101	5	***	NARSINGHA		B/P-129	6	***	Sri Jayasri Vihar	JOTHA BAHA	C/P-257	5	**	
KONTI BAHU		B/P-103	10	****	NHAYAKAN BAHU	Suraschandra Vihar	B/P-14	5	***	Sri Jyotibarna Vihar	KHACHHEN BAHA	C/P-90	5	**	
KONTI HITI		C/P-62	5	***	NHU BAHA	Nhula Vihar	C/P-43	5	***	Sri Khanda Chuka Vihar	UBA GATHI CHA	C/P-277	5	***	
KOYA BAHU	Sri Raksheswari Vihar	A/P-124	6	***	NHU BAHA	Amritavarna Maha Vihar	C/P-92	5	****	Sri Kotta Vihar	KWATHA BAHA	C/P-66	5	**	
● KRISHNA		B/P-37	6	***	NHU BAHA		C/P-182	5	***	Sri Loka Kirti Vihar	NAKA BAHU	B/P-88	5	***	
● KRISHNA MANDIR		B/P-50	1	***	Nhuia Vihar		D/P-232	5	***	Sri Loka Kirti Vihar	KINU BAHU	C/P-7	5	****	
KRISHNA		B/P-139	1	***	NIR BHAWAN		C/P-43	5	***	Sri Mati Vihar	MATA BAHA	C/P-89	5	***	
KRISHNA MANDIR		B/P-145	7	***	NRITESWAR		HP-33	*		Sri Mul Vihar	MU BAHA	C/P-76	5	****	
KRISHNA		C/P-140	7	***	NRITESWAR		D/P-91	2	***	● Sri Narendra Sankarita Maha Vihar	MACHHENDRA NATH	A/P-6	1	***	
KRISHNA		C/P-254	7	***	NYAKHA CHUKA		C/P-271	2	***	Sri Nawa Vihar	NHU BAHA	C/P-92	5	****	
KRISHNA	BANSA GOPAL	D/P-35	7	***	OLA BAHA	Harshabira Vihar	D/P-36	5	*	Sri Padma Barna Vihar	JYATHA BAHA	D/P-241	5	***	
Krishna	PANDA BAHA	D/P-216	5	**	OLA NANI		C/P-16	8	**	Sri Purna Chandra Maha Vihar	DUNYA BAHA	D/P-229	5	***	
Krishna Krita Laxmi Barna M.V.		D/P-259	5	*	OM BAHA	Bajrakirti Maha Vihar	B/P-174	5	***	Sri Raksheswari Vihar	KOYA BAHU	C/P-62	5	***	
KUL CHAITYA BAHA		D/P-169	5	*					Sri Rup Barna Vihar	NAU BAHA	C/P-238	5	***		
KUL RATNA MAHA VIHAR		A/P-105	1	***					Sri Sitapur Danagiri Vihar	CHOYA BAHU	C/P-64	5	***		
● KUMBHESWAR															

Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period
Sri Singh Bara Vihar	I BAHA BAH	B/P-273	5	****	WACHHEN NANI BAHACHA	Dhanavantasinh Vihar	D/P-38	5	*	Jaya Kirti Maha Vihar	THATHU BAH	B/B-61	5	***
Sri Singh Chuka Vihar	SIKUCHA BAH	C/P-255	5	*****	WANA BAH	D/P-21	2	*	JAYA VARAHI		B/B-55	9	***	
Sri Suprekshan Vihar	MIKA BAH	C/P-81	5	**	WANA BAH	Udayadev Maha Vihar	C/P-40	5	***	JET Barya Maha Vihar	KOTHU BAH	B/B-59	5	***
Sri Tara Sri Mahavihar	UBAHA BAH	B/P-228	5	****					JETH GANESH		C/B-51	1	***	
Sri Theity Mahavihar	THATI BAH	D/P-3	5	***	YACHHU BAH	Batadharagupta Maha Vihar				JHAUR BAH		C/B-35	5	***
Sri Tri Ratna Singh Mahavihar	SRI RATNA SINGH BAH	C/P-264	5	**					JYTIRLING SHIVA		C/B-50	6	***	
Sri Yoso Dharma Maha Vihar	BU BAH	B/P-44	5	**	YAKA BAH		D/P-68	5	***			C/B-62	0	*
Sthabir Patra Mahavihar	THAPA BAH	C/P-244	5	*****	YAMPI BAH		B/P-155	5	***	KALIGHAT		A/B-42	1	***
● Sthula Rashi Chaitya Stupa	ASHOK STUPA	A/P-1	3	*****	YANGA BAH	Sumangal Vihar	D/P-223	5	***	● KASI BISWANATH	Bhairab	B/B-59	5	***
● Sthula Rashi Chaitya	ASHOK STUPA	A/P-61	3	*****	Yankulidatta Vihar	KEKU BAH	C/P-18	5	**	KOTHU BAH	Jet Barya Maha Vihar			
SU BAH	Jaya Manohar Maha Vihar	B/P-192	4	***	Yantalibi Mahavihar	CHI BAH NANI	D/P-173	5	***					
Sukha Bati Vihar	YATALIBI CHAITYA	B/P-225	4	***	Yasodharma Maha Vihar	BU BAH	B/P-44	5	**	LASKA DY		B/B-57	1	*
Su Mangal Vihar	YANGA BAH	D/P-223	5	***	YATA BAH	Sri Hemapuri Vihar	B/P-83	5	***	LUN BAHAL		C/B-38	5	***
SUM BAH		C/P-253	5	*	YATALIBI CHAITYA		B/P-225	4	***					
SUNANDA VIHAR		D/P-100	5	*	Yekulivarna Mahavihar	NA BAH CHA	C/P-53	5	***	MAHAKALI		C/B-17	8	***
● SUNDARI CHOK		A/P-122	8	***	YOKU BAH	Yokuli Vihar	D/P-19	5	*	MAHAKALI DY CHHEN		B/B-16	9	***
SUN DHARA	Lunhiti	C/P-186	10	***	Yokuli iku Name Vihar	IKU BAH	C/P-47	5	***	MAHA LAKSHMI		B/B-18	1	***
Suraschandra Mahavihar	NHAYAKAN BAH	B/P-14	5	***	Yokuli Vihar	YOKU BAH	D/P-19	5	*	MAHESWARI		C/B-30	2	***
SURENDRA BHAWAN		HP-32							MANGL TIRTHA		C/B-53	0	**	
Surya Vanta Vihar	OM BAHAL	C/P-156	5	***					MUNI BAHAL	Dharmottar Maha Vihar	C/B-33	5	***	
					BHADGAON									
TA BAH	Dharmakirti Maha Vihar	C/P-5	5	***	Adi Padma Maha Vihar	TOM BAHAL	C/B-26	5	***	NARAYAN		C/B-47	1	**
Taja Baha	ICHHE BAH	C/P-237	5	*	AJUDYO YA BAH		C/B-22	5	***	● NAVA DURGA		A/B-23	9	*
Talachhi Bahal	JAGAT MANGAL VIHAR	D/P-30	5	*	AJUDYO YA BAH	Prasanna Sila Maha Vihar	B/B-21	5	***	NI BAH	Jet Barna Maha Vihar	C/B-56	5	*
● TALEJU MANDIR		A/P-127	1	***	AKHAN BAH	Akhanda Sila Maha Vihar	C/B-49	5	***	● NYATAPOLA	Siddhi Lakshmi	A/B-41	1	***
TANA BAH		D/P-190	5	*	Akhanda Sila Maha Vihar	AKHAN BAH	C/B-49	5	***	● PASHUPATI NATH		A/B-9	1	****
TANGA BAH	Jestha Barna Maha Vihar	C/P-278	5	***	ANANTALINGESWAR		C/B-1	2	****	PASHUPATI NATH SHIVA		C/B-46	6	**
Tej Barna Mahavihar	JYA BAH	C/P-177	5	***					Prasanna Sila Maha Vihar	AJUDYO YA BAH	B/B-21	5	***	
THAKUN BAH		C/P-193	5	***	BALAKHU GANESH		C/B-13	1	***	● PUJARI MATH		A/B-29	9	**
THAPA BAH		C/P-244	5	*****	● BANSI NARAYAN		A/B-6	1	**					
THAPA HITI		C/P-243	10	***	● BATSALA DEVI		A/B-10	6	**	RAM MANDIR		C/B-52	1	*
THATI BAH		D/P-3	5	***	BHADRAKALI		C/B-45	2	***	RAM MANDIR		C/B-34	7	*
TOMKA Dega		C/P-60	1	**	● BHAGWATI		A/B-11	6	**					
TRI BIKRAM VISHNU		C/P-266	2	***	● BHIMSEN		A/B-31	1	***	SALAN GANESH		B/B-24	1	***
TRI LINGESWAR MAHADEV		C/P-25	1	***	BHIMSEN		C/B-37	8	**	SHIVA		C/B-3	7	***
Tri Ratna Mahavihar	CHIKAN BAH	C/P-164	5	**	BRAHMAYANI		C/B-25	7	***	SHIVA		C/B-48	2	**
Tri Ratna Mahavihar	SHANKHA DHAR BAH	C/P-170	5	**	● Bhairab	KASI BISWANATH	A/B-42	1	***	● Siddhi Lakshmi	NYATAPOLA	A/B-41	1	***
TRI RATNA SINGH BAH	Gonga Baha	C/P-264	5	**					● SIDDHI POKHARI		A/B-60	0	***	
TWAYA BAH	Naglabhotta Mitravarna Vihar	B/P-184	5	***	CHANDI BHAGWATI		C/B-44	2	***	● SUKUL DHOKA MATH		A/B-39	9	***
					CHHUMA GANESH		C/B-15	1	***	● SUN DHOKA		A/B-8	0	****
U BAH BAH	Sri Tara Sri Maha Vihar	B/P-228	5	****	● DATTATRAYA		A/B-28	1	**	TA DHUNCHHEN BAHAL		B/B-40	5	**
UBA GATHI CHA	Sri Khanda Chuka Vihar	C/P-227	2	***	Dharmottar Maha Vihar	MUNI BAHAL	C/B-33	5	***	TANCHAKUNE BAH		C/B-58	5	**
Udayadev Mahavihar	WANA BAH	C/P-40	5	***	DHUM VARAHI		B/B-54	2	**	THATHU BAH	Jaya Kirti Maha Vihar	B/B-61	5	***
ULMANTA BHAIKAB		B/P-105	2	*****	● DURGA MANDIR		A/B-7	6	***	TIL MAHADEV NARAYAN		B/B-43	1	*****
ULMANTA BHAIKAB		B/P-171	1	***					TOM BAHAL	Adi Padma Maha Vihar	C/B-26	5	***	
● UKU BAH	Omkulisri Rudra Barna Maha Vihar	A/P-226	5	***	FASI DEGA		C/B-12	7	*	TRIPURA SUNDARI		C/B-14	6	***
UMA MAHESWAR		C/P-113	1	***	GOLMADI GANESH		B/B-36	1	***	UMA MAHESWAR		B/B-2	1	*
UMA MAHESWAR		B/P-143	1	**										
UMA MAHESWAR		B/P-185	6	***	Indra Barta Maha Vihar	INACHO BAHAL	B/B-32	5	***	WAKUPATI NARAYAN		B/B-27	1	****
UMA MAHESWAR		C/P-187	6	***	INDRAYANI		C/B-5	8	***	WAN BAHAL		B/B-20	5	**
UMA MAHESWAR		B/P-221	6	***	INDRAYANI DY CHHEN		C/B-4	9	*					
Vatsadundubhi Vihar	SJA BAH	C/P-48	5	***	INACHO BAHAL	Indra Barta Maha Vihar	B/B-32	5	***	YACHHEN GANESH		B/B-19	1	***

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Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period	Name	Alternate Name	Class & Serial No.	Type	Period
Amaravati Maha Vihar	BUNGA BAHU	B/Bi-3	5	****	GARUDA NARAYAN		C/Bo-3	6	**	● MAHALAKSHMI		A/Bo-1	1	***
● BAGH BHAIRAB		A/Ki-4	1	***	GAURISHANKAR		C/Ti-3	6	***	● MAHALAKSHMI		A/Ta-1	1	***
BALAMBU VIHAR	Pranidhipurna Maha Vihar	C/BI-3	5	*	Gunakirti Maha Vihar	DIGU BAHU	C/Ti-6	5	***	● MAHALAKSHMI		A/Lu-1	1	***
BALKUMARI		C/Sk-2	9	**	● HARA SIDDHI		A/Ha-1	1	***	MAHALAKSHMI DYO CHHEN		C/BI-2	9	***
● BALKUMARI		A/Tc-1	1	***	HARISIDDHI		C/Du-1	1	**	NARAYAN		C/Bo-2	1	***
● BALKUMARI		A/Ti-1	1	***	Harsha Kirti Vihar	CHWE BAHU	C/Ki-11	5	***	NARAYAN		C/Bu-2	2	*
BHAGVATI		C/Du-3	1	**	HAYAGRIB AGANCHHEN		C/BI-4	9	***	NARAYAN		C/Ca-2	2	***
BHAGVATI		C/Sg-1	1	***	HAYAGRIVA BHAIRAB		B/BI-2	1	***	NARAYAN		C/Du-2	1	**
● BHAGVATI		A/NI-1	1	***						NARAYAN		C/Ki-5	2	***
BHAIRAB		C/BU-1	1	*	IKHA BAHU	Kalyan Maha Vihar	C/Ca-3	5	***	NARAYAN		C/Pg-2	1	**
BHAIRAB		C/Ca-5	2	***	INDRAYANI		C/To-4	1	**	NARAYAN		C/Su-2	8	**
BHAIRAB		B/Sa-1	1	***	INDRAYANIPITH		C/Ki-7	8	***	NARAYAN		C/Ta-2	1	**
BHAIRAB		C/Tc-2	2	*	● INDRESVAR MAHADEV		A/PA-1	1	***	NARAYAN		C/To-3	1	**
BHIMSEN		C/To-2	1	**	JAGAT PAL MAHA VIHAR	Kwa pa Baha	B/Ki-2	5	***	NAVA DURGA		C/Tc-4	9	**
BHRINGARESHVAR		C/Sk-1	2	***	JISVAN BAHU	Purva Chaitya Maha Vihar	C/Ti-8	5	***	NIL BARAHI		C/Bo-5	2	***
● BRAHMAYANI		A/PA-5	1	***	JYOTILINGESWAR		C/Su-1	1	***	NYAKUCHA MAHADEV		C/Py-1	9	***
● BRAHMAYANI		A/Tc-3	1	***	KALIKA		C/Bo-4	2	***	PHULCHOKI		C/Tb-1	8	***
BUDDHA DHARMA SANGHA	Tri Ratna (Lonh Degal)	B/Ki-3	6	***	KALIKA MAI		C/Kp-1	1	**	NARAYAN	BALAMBU VIHAR	C/Su-2	8	***
BUDDHA MANDIR		C/Ki-10	6	***	Kalyan Maha Vihar	IKHA BAHU	C/Ca-3	5	***	NARAYAN	JISVAN BAHU	C/BI-3	5	*
BUNGA Bahi	Amaravati Mahavihar	B/BI-3	5	****	Kabher Kantipur Maha Vihar	CHITHU BAHU	C/Ki-8	5	***	Purna Chaitya Maha Vihar		B/Ti-8	5	***
● Chaityaranya Vihar	CHILANCHU VIHAR	A/Ki-1	5	***	Karunakara Vihar	KWE BAHU	C/Ki-12	5	**	RAJ GANESH		C/Ti-4	1	**
● CHILANCHU VIHAR	Chaityaranya Vihar	A/Ki-1	5	***	● KARUNAMAYA		A/BI-1	6	***	● RUDRAYANI	Shekali Mai (Siddhi Kali)	A/Ko-1	1	***
CHITHU BAHU	Kabher Kantipur Mahavihar	C/Ki-8	5	***	KARUNAMAYA		C/NI-2	1	**	SHADAKSHARI LOKESWAR	Buddha Badyo	C/Ba-1	8	***
CHWE BAHU	Harsha Kirti Vihar	C/Ki-11	5	***	KAUMARI		C/Sa-3	1	***	SIDDHI KALI		C/Ti-7	1	**
DEGULL & MAHA BHAIRAB		C/Ti-5	1	***	KRISHNA		C/Ca-1	2	***	● Shekali Mai	RUDRAYANI	A/Ko-1	1	***
DIGU BAHU	Gunakirti Maha Vihar	C/Ti-6	5	***	KRISHNA		B/PA-4	1	***	TULA NARAYAN		C/PA-3	7	***
GANESH		C/Du-4	1	**	KVATH	Bhawani Shankar	C/Ki-6	1	***	● UNMATTU BHAIRAB		A/PA-2	9	***
GANESH		B/Na-1	1	***	KVE BAHU	Karunakar Vihar	C/Ki-12	5	**	VAISHNABI DEVI		C/Pg-1	9	*
GANESH		C/Sa-2	1	**	LOKESWAR		C/Ki-9	8	***	VISHNU DEVI		C/St-1	1	**
GANESH		B/Tb-2	1	**	LOKESWAR		C/Ti-2	1	***	WA BAHU	Champapuri Maha Vihar	C/Ca-4	5	*
GANESH		C/To-1	2	**	MAHALAKSHMI		C/BI-1	1	***					
GANESH DYO CHHEN		B/Na-2	9	**										

GLOSSARY

AKHA <i>akha</i>	A traditional place where religious dancing is taught.	BHAGIN <i>bhagi</i>	The lower part; in between the roof and the elevation of a Pagoda style temple.	CHATUR YOGINI <i>chatur yogini</i>	Four Yoginis named as Vajra Yogini, Neelara Yogini, Guhya Yogini and Vijeshwari Yogini located respectively at Sankhu, Pharping, Guleshwari and Vijeshwari. A Yogini is a mystical goddess.	DHARMAGANDI <i>dharmaṅgandī</i>	A wooden call-bell used in Viharas.
AMALAK <i>amalak</i>	One of the three parts of Gajura, the finial in a Pagoda style temple.	BHARAD <i>bharād</i>	A word denoting reverence.	CHATURYUGA PARVA <i>chaturyuga parva</i>	The beginning of the four aeons of the world. The three aeons, Satyayuga, Tretayuga and Dwaparyuga have already elapsed and we are now living in the fourth i. e. Kaliyuga which began at midnight between the seventeenth and eighteenth of February, 3102 B. C. The duration of each aeon is said to be respectively 1,728,000, 1,296,000, 964,000 and 432,000 man-years.	DHAVANCHHA <i>dhavanchā</i>	A special worship when a flower named Dhavan is offered and prayers made to the god to forgive the offences caused by the worshipper who has been irregular in his routine worship.
ASHTA BHAIKAV <i>asht bhairav</i>	Eight fierce forms of Shiva named as Ruru, Chanda, Krodha, Unmatta, Kapala, Bhishan and Sanhara.	- CHAITYA BHARAD <i>chaitya bharād</i>	Reverend Chaitya.	CHHVASAKAMANI <i>chvasakāmani</i>	A female daity who resides in Tibet but visits Patan once a year during Muchhchendranath festival and if she could be propitiated, she may bless someone by giving great wealth in no time.	DIGI <i>digī</i>	A place of congregation and prayer.
ASHTA BODHISATTVA <i>asht bodhisattva</i>	Eight Bodhisattvas named as Maitreya, Gaganaganj, Samantabhadra, Vajrapani, Manjugosh, Kshitigarbha, Khagarbha and Vishkambhi. Bodhisattva is the one whose life is dedicated to the service of mankind.	- GURU BHARAD <i>guru bharād</i>	Reverend Guru (Spiritual teacher).	DABU <i>dabū</i>	A roadside square in the cities of Kathmandu, Lalitpur and Bhaktapur where religious dances are performed during certain festivals. In normal times such squares are conveniently used as market places.	DIGPAL <i>digpāl</i>	A protector of a space direction. There are ten such protectors named as Indra, Agni, Yama, Nirriti, Varun, Vayu, Kubera, Ishan, Brahma and Ananta.
ASHTA MATRIKA <i>asht mātrikā</i>	Eight divine mothers, said to attend on Shiva, but usually on Skand (the God of War). They are named as Brahmī, Narayani, Maheshwari, Chamunda, Kumari, Aparajita, Varahi and Narasinghini in the Kali series and Brahmī, Maheshwari, Kaumari, Varahi, Indrani, Chamunda, Vaishnavi and Mahalakshmi in the Shree series.	- PRATI BHARAD <i>prati bharād</i>	Prati is a prefix meaning "in the direction of", therefore, Prati in combination with BHARAD will mean Reverence directed towards (Superior). Also means a religious flag painting.	DASHAHARA <i>dashāhara</i>	An occasion when, on the tenth day of the bright moon in the month of Jeshtha (June), people go to bathe in the Bagmati river (particularly near Gokarna) for ablution.	DIVADASHA LOKESHWAR <i>divadāśa lokēśvar</i>	Twelve Lokeshwaras named Sadakshari, Shreemal, Halahel, Khasarpan, Singhanath, Padma Nritya, Hariharman, Trailokya Vashnkari, Rakta, Neelkanthak, Mayajal and Karmabyuha.
ASHTA NAG <i>asht nāg</i>	Eight attendant serpent deities named as Ananta, Vasuki, Padma, Takshyak, Karkotak, Mahapedma, Kuleer and Shankha. They guard eight different directions and are worshipped annually on a fixed date by every family to keep the evil spirits away from home. They also regulate the water. Karkotak is the chief Nag of the Kathmandu Valley.	BOCHA <i>bochā</i>	A piece of clay including all prescribed ingredients (used for making an image of a deity).	DASHAKRODHA BHAIKAV <i>dashākrodha bhairav</i>	Bhairav demonstrating ten different wrathful appearances when he—in the original forms as Shiva—was humiliated and insulted by his father-in-law, Dakshya Prajapati. These Bhairavas are named as Hemantak, Prajnantak, Padmantak, Vighnantak, Ashal, Tarkira, Neelband, Mahakal, Ushnishchakravarti and Sumbhara.	DIVADASHA NARAYAN <i>divadāśa Narayan</i>	Twelve names of Surya: Madhusuden, Trivikram, Vaman, Shreedhar, Rishikesh, Padmanakh, Damodar, Keshav, Narayan, Madhev, Govinda and Vishnu.
AVARANA <i>avarana</i>	A covering in the temple.	BUSADAN <i>busādan</i>	Anniversary of the foundation of a temple.	DASHA MAHAVIDYA <i>dashā mahāvidya</i>	Ten goddesses named as Kali, Tara, Shodashi, Bhuvaneshwari, Bhairavi, Chhinnamasta, Dhumavati, Bagala, Matangi and Kamala.	DIVARMUL <i>divārmul</i>	The main gate.
BAHAPUJA <i>bāhāpujā</i>	On the eight, fourteenth and fullmoon day of the month of Magh certain religious minded well-to-do individuals organize a get-together of the mixed Buddhist communities to go out in a procession visiting each and every Vihar or Buddhist monastery and worship the images there. Ladies bedecked with gold and jewelries lend colour to the procession. The procession ends in the house of the organizer where a big feast would be awaiting the participants in the procession.	CHAILAK <i>chailāk</i>	Apparel.	DASHAVATAR <i>dashāvātār</i>	The ten incarnations of Vishnu, which are Matsya (the fish), Kurma (the tortoise), Varaha (the boar), Narasimha (the man-lion), Vamana (the dwarf), Parashurama (Rama with the axe), Rama, Krishna, Buddha and Kalki. These incarnations have taken place to save the world from destruction.	DVARAPALA <i>dvarapāl</i>	A door-keeper.
BALACHADURDASHI <i>balāchaturdashī</i>	The fourteenth day of the dark moon of the month of Marg (Nov.-Dec.). On this day members of a house where there has been a bereavement during the year go out to Pasupatinath with friends and relatives and circumambulate the entire Bankali forest along a prescribed route scattering an assortment of foodgrains and fruit chips. The performance of such rite is supposed to give peace to the departed soul.	CHAITYA <i>chaitya</i>	A tumulus raised over a Buddhist relic.	DHALINKHWA <i>dhalīkhwā</i>	Facade on a protrusion of a wooden beam.	- ANANTAPUR DVARAPALA <i>anantapur dvārapāl</i>	Door-keepers of Anantapur named Kakasya and Ulukasya.
BAKHUMADASHTI <i>bākhumadasti</i>	The day, which falls on the eight day of the bright moon in the month of Marg (Nov.-Dec.), when a flower named Bakhumad is offered to Buddhist gods and deities. An exceptional case is found in Sankhu Madhav Narayan, the Hindu god.	CHAPA <i>capā</i>	A small house annexed to a temple with a spacious quadrangle in the back generally used for the performance of the rituals in the temple and also a venue for holding communal feasts. Also means bow and arrow which are the symbols of Marichi, Kurukulla, Raktalokeshwara and Mayajalkramaryavaliokeshwara.	DHAMI <i>dhamī</i>	A soothsayer and a witch-doctor. Also a priest of a temple. Temples of Yoginis and Bhairavas have their keepers called the Dhams generally belonging to the Jyapu community. After their consecration such Dhams do not shave their head even in the bereavement of their parents. They tie their long hair in a knot on the nape of their necks. Some of the Dhams claim occult power of healing.	- BUDDHA DVARAPALA <i>buddha dvārapāl</i>	Door-keepers of Buddha named Sriputta and Mahamodgalyan.
		CHAR GANESH <i>chār ganēś</i>	Four Ganeshas with different names and located at four different places as Jal Vinayak in Chovar, Surya Vinayak in Bhadgaon, Ashok Vinayak in Kathmandu and, Chandra Vinayak in Chabel. Ganesh, the elephant-headed god is the son of Shiva and is regarded as a god of good-luck.			- MANJUSHRI DVARAPALA <i>manjushri dvārapāl</i>	Door-keepers of Manjushri named Ganesh and Mahankal.
		CHHATRAVALI <i>chhatrāvalī</i>	A row of umbrellas. Several concentric rings in diminishing proportions over the Stupes (reliquary mounds).			- NRITESHVARA DVARAPALA <i>nritēśvara dvārapālā</i>	Door-keepers of Nriteshvara named Nandi and Bhringi.
		CHATURDHAMESHWAR BUDDHA <i>chaturdhameshvar buddha</i>	Four great Buddhist pilgrim centres located at Swayambhu Nath, Bodhi Nath, Chandol and Bandagaon in local sense but originally Lumbini, Kushinagar, Sarnath and Buddha Gaya, the place of birth, meditation, revelation and Mahaparinirvana of Gautama Buddha.			- PRATAPPUR DVARAPALA <i>pratāppur dvārapāl</i>	Door-keepers of Pratappur named Swanasya and Sukarasya.
		CHATUR MAHARAJ <i>chatur maharāj</i>	Four divine kings named Dasarath, Virudhak, Virupakshya and Kubera. They protect the god or the goddess on a chariot, so they are placed over lions on chariots.			- SHANTIPUR DVARAPALA <i>shāntipur dvārapāl</i>	Door-keepers of Shantipur named Sinhini and Vyaghriini.
		CHATUR VARAHI <i>chatur vārāhī</i>	Four divine sha-bears named as Dhum Varahi, Vajra Varahi, Neel Varahi and Shwet Varahi. Varahi is the Shakti in the form of a she-boar and Shakti represents the power of consciousness			- VISHNU DVARAPALA <i>viśnu dvārapāl</i>	Door-keepers of Vishnu named Jaya and Vijaya.

– CHAKAN DYO <i>chaké dyo</i>	Dipanker Buddha, whose chariot festival is held at Thanbahil on the first day of the dark moon in the month of Chaitra (March).	GATILA <i>gatilá</i>	A worship done to mother Earth, Basundhara, after keeping a day long fast on the third day of the dark moon in the month of Ashwin (September).	the God Bhairav and the other for the goddess Bhadrakali are drawn from the Tahmedi Tole towards the Chupin Ghat on the Hanumante river where a tall pole crowned by a Naga (serpent) is erected for that occasion.	KHODASHA MAHASTHAVIRA <i>sodasa mahasthavira</i>	Sixteen Mahasthaviras
– CHAKVA DYO <i>chakvá dyo</i>	A popular name of Jatadhari Lokeshwar and Min Nath, whose chariot festival is held in Patan along with the chariot of Red Machchhendranath.	GELUGPA <i>geluggá</i>	Tibetan word for Bhikshu (Buddhist Monk). Also a name of one of the four sects of Tibetan Lamaism.	– BUNGA DYO JATRA <i>bunge dyo jatra</i>	KHYAK <i>khyaá</i>	A goblin.
– DIGU DYO <i>digu dyo</i>	Family deity.	GOPUCHHAGIRI <i>gopuchhagiri</i>	The present-Kaliyug (aeon)-name of the mountain where the temple of Swayambhu Nath is situated. The mountain was named Padmagiri in Satyayug, Rajrakut in Tretayug and Goshring in Dwaparyug.	– KUMARI JATRA <i>kumári jatra</i>	KHYAULIASHTI <i>khyauliásti</i>	The eighth day of the bright moon in the month of Chaitra when the bust of Avalokiteshwar is unveiled.
– GANDHURI DYO <i>gandhuri dyo</i>	The principal deity of a Bahi Vihar. There are three kinds of Vihars and Bahi is one of them.	GUNLADHARMA <i>gúladharma</i>	The daily worship done at Viharas, Chaityas and specially at Swayambhu Nath beginning (Prarambhal) on the first day of the bright moon to the last day (Samapti) of the dark moon in the month of Shraavan (July–August).	– LUMBINI JATRA <i>lumbini jatra</i>	KINKINJAL <i>kikinijál</i>	A canopy with tinklers hanging around it.
– HATHU DYO <i>hathu dyo</i>	Another name for Akash Bhairav. A stone bust is kept near Hanuman Dhoka in Kathmandu. Statues of Akash Bhairav are exhibited in nearly every street during Kumeri Jatra (Indra Jatra).	GUTHI <i>guthi</i>	A trust for the maintenance of sanctuaries and for the conduct of certain social function.	– GAJHYA <i>gá/hya</i>	KIRANTAKALIN <i>kirántakálin</i>	Pertaining to the Kiranta period of rule, circa 10 th to 3 rd century B. C.
– HITVAN DYO <i>hitvá dyo</i>	Gods or goddesses to whom animal sacrifice is offered.	GUTHIHAR <i>guthihár</i>	A group of families which come from the same ancestry. Also the members of a Guthi.	– LUN-JHYA <i>lú-jhya</i>	KIRTIMUKH <i>kirtimukh</i>	Another name for Bhairav, whose temple is located in Pashupati Nath.
– JALA DYO <i>jala dyo</i>	Another name for Hari Siddhi, a deity.	HALAPATI <i>halapati</i>	Owner of a plough. Also the Toran placed over Haremika in a Stupa or a Chaitya.	– PANCHAJHYA <i>panchajhya</i>	KOKHAL AJU <i>kokhal áju</i>	Another name for Dipanker Buddha
– LASKA DYO <i>laská dyo</i>	Popular name of Lokeshvar and Machhendra Nath.	HARMIKA <i>harmiká</i>	A square metal plate with a pair of eyes (supposedly of Buddha) painted on it and placed in four different directions in between the dome and the rings (Chhatravali) of a Stupa.	– PUSHPAJHYA <i>puspajhya</i>	KSHEPU (Chhepu) <i>kshepu</i>	A snake-eating figure symbolising the destruction of evil spirits. It is often found on arch ways over the door of medium size or minor temples.
– LUKUMAHA DYO <i>lukumahá dyo</i>	Almost every old quadrangle in the city of Kathmandu has a small smooth pebble hidden in its centre. This pebble is called Lukumaha Dyo or hidden Mahadev. On the eve of Ghodejatra the pebble is dug up and exposed to public view. The householders around the quadrangle worship the Mahadev with all offerings. Small children collect faggots from the neighbourhood and burn them before the pebble supposedly to give warmth to the Mahadev. For the rest of the year the god remains generally neglected.	HARINCHAKRA <i>harinchakra</i>	A finial, consisting of two sitting deers facing each other with a wheel in the centre, found mostly in Lamaistic monasteries.	– TIKAJHYA <i>tikajhya</i>	KUNTUNAL <i>kutunál</i>	A griffin-strut.
– MOPATA DYO <i>mopatá dyo</i>	Gods and goddess whose heads are hanging in a temple as in Bhat-bhateni.	HINYANI <i>hinyáni</i>	A follower of Hinyan sect of Buddhism. Hinyan, small vehicle, is the earliest school of Buddhism. A hinyani basically seeks to attain Nirvana for the individual's own sake.	JUGO <i>jugo</i>	KUYAN PAJO <i>kuyá pajo</i>	A brass figure of Dipanker Buddha, generally exhibited during Samyak celebrations (see Samya Dyo).
– NHYAPHA DYO <i>nhyapha dyo</i>	A stone statue in front of a temple where animal sacrifices are carried out in the name of the deity who is in the temple. Such statues are kept in those temples where the deities are not supposed to accept an animal sacrifice directly.	HITI <i>hiti</i>	A water-conduit.	– JUGODAYA <i>jugodaya</i>	LACHHI <i>lachi</i>	Out of the house or a lane.
– PHU DYO <i>phu dyo</i>	Symbolic gesture at the conclusion of the religious function of Samyak and Panchadan.	HITIMANGA <i>hitimanga</i>	Carving of a mythological figure called Makara on the head of a water-conduit.	KAILASH PARIVAR <i>kailás parivár</i>	LAMA <i>láma</i>	A Tibetan or Mongolian Buddhist monk.
– SAMYA DYO <i>samyá dyo</i>	Buddhas and Bodhisattvas who are worshipped during the great occasion of Snyak which occurs only once or twice in the span of twelve years.	HOLIPUNI <i>holipúni</i>	Last day of the week-long colour festival which falls on the full moon day in the month of Fagun (February–March).	– KAON <i>kaó</i>	LHUTI PUNI <i>lhuti púni</i>	The full moon day in the month of Chaitra (March–April), the day of the bathing festival at Balaju.
– THAN DYO <i>thán dyo</i>	Temples of Ganesh in nearly every street of Kathmandu. Also a presiding deity of a particular locality.	JADUN <i>jadú</i>	A large drinking water vessel put up in a public place.	KAON <i>kaó</i>	LICHHAVIKALIN <i>lichhavikálin</i>	Pertaining to the Licchavi period of rule, from the early years of the Christian era to the end of the 8 th century.
– YAMA DYO <i>yama dyo</i>	Another name of Indra, whose statues are exhibited during Indra Jatra.	JALAKANYA <i>jalakanya</i>	A water nymph.	KARTIPATRA <i>kartipátra</i>	LOHAMANI AJU <i>lohamani áju</i>	A statue of a devotee kept in front of a temple.
GADA <i>gadé</i>	A club, one of the mighty weapons of Bishnu. Also a symbol in Tantric manifestations.	JATRA <i>jatra</i>	A festival, which can be held in many different ways and also can be of short or long duration and the chief attraction in the festival may be one single object or event.	KATINPUNI <i>katinpuni</i>	LOKESHVAR <i>lokesvar</i>	Lord of the world, a form of Avalokiteshvara, who is the Bodhisattva of Amitabha's family. Also, this form was assumed when the Buddhist pantheon adopted Shiva.
GAJURA <i>gajúra</i>	A bell-shaped metal finial on a temple carrying an Amalaka, a kalasha and vijapuraka.	– BISKET JATRA <i>bisket jatra</i>	The principal annual festival of a chariot procession of Bhadgaon, held on first Baisakh (March–April) in honour of Kashi Biswanath. Two chariots, one for	KATTO <i>kátto</i>	LOKPAL <i>lokpál</i>	The protector of the world: Nanda, Sunanda, Bal, Prabal, Jaya, Vijaya, Sushil and Panyashil. They are seen attending on one of the principal gods. From the Buddhist angle, Lokpals, one of the minor gods are the Guardians of the four cardinal points. They live on Mount Sumeru, the centre of the Buddhist universe, and guard the entrance to the Buddhist Paradise (Suhavali).
GARUDA <i>garud</i>	Vehicle of Bishnu. Half man, half bird.			KHODASHA LAKSHMI <i>sodasa lakshmi</i>	LUNDHAKIN <i>lundhakí</i>	A golden door.
GARUDASTAMBHA <i>garudastambha</i>	The pillar of Garuda.				MAHASATVA JIVANI <i>mahasatva jivani</i>	The story of Prince Mahasatva who offered his own flesh to feed a dying tigress.

MAHAYANI <i>mahāyāni</i>	A follower of the Mahayan sect of Buddhism. Mahayan, great vehicle, the Northern School of Buddhism, has many forms and branches. Nepal, Tibet, China, Korea, etc. largely belong to the Mahayan sect. A Mahayani aims at attaining Nirvana for the sake not only of himself but of all other sentient beings.	- LAKSHACHINTAN MUDRA <i>lakshachintan mudra</i>	The index finger of the right hand is raised and the left hand holds a begging-bowl. Mudra of Siddhas.	NYINGMAPA <i>nyingmapa</i>	Sect of redcaps, one of the four principal sects of Lamaism, founded by Padmasambhava in the year 747 A. D.	PANCHAPUR <i>pancapur</i>	Five different sectors in Swyambhuvanapur, known as Shantipur, Vasupur, Vayupur, Agnipur, and Nagpur.
MAKUNDO <i>makundo</i>	A mask.	- SALBHANJIKI MUDRA <i>salbhanjiki mudra</i>	A posture of Maya Devi, holding a tree with her extended right hand while giving birth to Prince Siddhartha through her arm pits.	ONLA <i>ola</i>	The local term for Behapuja in Patan.	PANCHAYAN DEVATA <i>panchayan devata</i>	Five gods taken collectively, they include Ganesh with all his manifestations, Surya, Devi with all her manifestations, Shiva and Vishnu.
MALIAKALIN <i>malikālin</i>	Pertaining to the Mailla period of rule, the 14 th to the 18 th centuries.	- SURATCHAKRA MUDRA <i>suratchakra mudra</i>	Wrists crossed at breast holding vajra (thunderbolt) and Ghanta (bell). Mudra of vajradhara, Trailokyaveji (jaya and Dyanibuddhas).	PANCHA <i>panca</i>	Five.	PISHACH CHATURDASHI <i>pisach chaturdasi</i>	The fourteenth day of the dark moon in the month of Chaitra (March) when a special worship is performed to overpower the devils. This is the day of "horse race festival" and various deities are carried shoulder-high on wheel-less chariots to the accompaniment of traditional music.
MALAKHODISHI <i>m'ak'akhodisi</i>	Tenth day of the dark moon in the month of Poush (Dec.), the day to worship the family god of Vajrayan Buddhists.	- TARJANI MUDRA <i>tarjani mudra</i>	Menancing. Hand doubled into a fist, except index finger, which is raised in menancing attitude. Mudra of Marichi.	PANCHADAN <i>pancadan</i>	Five charities, consisting of gold, silver, iron, cow and land, offered to keep the evil spirits away. Charity given to Bandas (a priestly community), on the thirteenth day of the dark moon and the eighth day of the bright moon in the month of Shravan (July-August).	PRADAKSHINA PATH <i>pradaksina path</i>	The circumambulation way from left to right, so that the right side is always turned towards the person or object circumambulated for reverential salutation.
MANIGAL <i>manigal</i>	Another name of Mangal Bazar in Patan.	- VAJRAHUNKAR MUDRA <i>vajrahunkar mudra</i>	Buddha, the supreme and eternal. Wrists crossed at breast, holding vajra (thunderbolt) and ghanta (bell). Mudra of Vajradhara, Trailokyaveji, and Yidam forms of DhyaniBuddhas with Shaktis.	- PANCHA BODHISATTVA <i>panca bodhisattva</i>	Five Bodhisattvas: Chakrapani, Vajrapani, Ratnapani, Padmapani and Vishvapani. (See the note marked with * below.)	PRASTAR MURTI <i>prastar murti</i>	A stone image.
MATH-Agni <i>math-agni</i>	A monastery in Patan, where a sacrificial fire in the true Vedic style is believed to have been kept aflame for the last fifteen hundred years.	- VARAD MUDRA <i>varad mudra</i>	Cherity or gift bestowing. Arm pendant all fingers extended downward, palm turned upward. Mudra of Gautama, Shweta Tara and Harita Tara.	- PANCHA BUDDHA <i>panca buddha</i>	Five buddhas.	PRADIPA STAMBHA <i>pradipa stambha</i>	A lighted pillar, one such can be seen in Hanuman Dhoka.
MATYA <i>matya</i>	A festival held in Patan on the second day of the dark moon in the month of Bhadra (August).	- VINDU MUDRA <i>vindu mudra</i>	A bowl is held on the left hand and the right hand is placed over the bowl with thumbs and middle or ring fingers joined together and the rest of the fingers in upright position to indicate the sprinkling of the holy water to bless the devotees.	- PANCHA MAHABUDDHA <i>panca mahabuddha</i>	Five great Buddhas: Vairochan, Akshobhya, Ratnasambhav, Amitabh and Amoghasiddhi. Note -* Adi Buddha, the primordial, selfcreative, who by his wisdom and meditation created the Dhyani (meditative)-Buddhas. The Dhyani Buddhas in turn evolved. Dhyani Bodhisattvas, who are the actual creators of the universe. The mortal or human manifestations of the Dhyani, Bodhisattvas are, the Manusi Buddhas, who live on earth for a short time to teach mankind. The Dhyani Bodhisattvas live in heaven in Sambhogkaya or body of supreme happiness; the Manusi Buddhas live on earth in Nirmanakaya, a mortal or ascetic body. Each Dhyani Buddha is the author of a different world cycle and his Dhyani Bodhisattva is the actual creator of that cycle. His Manusi Buddha is the mortal representative and teacher of that cycle. Three world cycles have passed and we live in the fourth cycle, of which Amitabh was the author. The actual creator was Avalokiteshvar; and Shakyamuni, the historical Gautama Siddhartha, was the Manusi Buddha or mortal teacher. The fifth or next world cycle will come five thousand years after the death of Shakyamuni.	PUJA DEVI <i>puja devi</i>	Sixteen goddesses carved in Tunals. (see Tunal.)
MOHANI <i>mohani</i>	An enchantress, a manifestation of Bishnu.	MUKHOSHTAMI <i>mukhostami</i>	The day when a crown with the images of five DhyaniBuddhas is placed on Pashupati Nath.	PANCHA RAKSHA <i>panca raksha</i>	A book with five chapters, which includes the names of several gods and goddesses. Formal recitation of the book brings an end to misfortunes caused by super natural forces. Also the five goddesses who can cast spells: Pratisara, Shitvati, Nahamayuri, Sahasrapremardani and Mantranusarini.	PUKHU <i>pukhu</i>	A pond. Also, the uppermost part of a Baha or Bahi (monastery).
MUDRA <i>mudra</i>	Symbolic hand pose or gesture. Certain positions of the fingers practiced in devotion or religious worship. All Buddha forms are shown using one of the recognized mudras of the hands.	NAGKANYA <i>nagkanya</i>	A daughter of a Nag. Worshipped on the fifth day of the bright moon in the month of Sharavana (July-Aug.).	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	PUL <i>pul</i>	A bridge.
- ABHAYA MUDRA <i>abhaya mudra</i>	Blessing of fearlessness. The right arm is elevated, slightly bent. Hand is level with shoulder, all fingers are extended and palm is outward. Mudra of Buddha and Dipankara.	NAKHIPA <i>nakhipa</i>	One of the prominent Tibetan Lamas. Also, it is the name for a piece of crude iron ore picked up from any place and worshipped as a deity according to the persuasion of the devotee.	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	PURI <i>puri</i>	A town, a city. A sect name of Sanyasi.
- ADHYESHANA MUDRA <i>adhyesana mudra</i>	A posture of prayer of extreme piety performed with both the hands folded on the crown of the head with all fingers cross downward and the middle fingers joined together in upright position.	NANDI <i>nandi</i>	Name of an attendant (applied usually to a bull but sometimes to another form as well. Also an epithet of Bishnu and Shiva.	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	RAM PANCHAYAN <i>ram pancayan</i>	Five family members of Ram taken collectively, they include, besides Ram, his wife Sita and brothers, Lakshman, Bharat, and Shatrughn.
- ANJALI MUDRA <i>anjali mudra</i>	Salutation. Both arms stretched upward above head. Palms are turned up and fingers extended. Mudra of Tantric form of Avalokiteshvar (holding Amitabha image).	NARAN <i>narā</i>	Corrupted form of NARAYANA (see Char Narayan).	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	SAKIMANA PUNI <i>sakimanā puni</i>	The full moon day in the month of Kartik (Nov.), the day to offer a kind of baked bulbous root to the gods.
- BHAVISHYA VYAKARNA MUDRA <i>bhavisya vyakarana mudra</i>	Left hand raised upwards holding part of the wrapped apparel and right hand as in Varad Mudra. Mudra of Gautama.	NAVADURGA <i>navadurga</i>	Nine Durgas, manifestations of Parvati, Shailputri, Brahmacharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kalaratri, Maharatri, and Siddhidatri. They are worshipped mostly during Dasain festival.	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	SAMPRADAYA <i>sampradaya</i>	A sect, a community.
- BHUSPARSHA MUDRA <i>bhusparsha mudra</i>	Earth-touching (for witness). Right arm is pendant with over right knee, hand, palm inward, all fingers down, is touching the lotus throne. Mudra of Gautama and Akshobhya.	NAVAMANDAL <i>navamandal</i>	The firmament.	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	- BAUDDHA SAMPRADAYA <i>bauddha sampradaya</i>	A Buddhist community.
- DHARMACHAKRA MUDRA <i>dharmaçakra mudra</i>	Preaching, turning the wheel of the law. Both hands are against the breast, left hand covering right hand. Mudra of Maitreya and Gautama.	NAVARATRI <i>navarātri</i>	The first nine days of the Dasain festival which takes place sometime in the month of August-September.	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	- SHAIVA SAMPRADAYA <i>shaiva sampradaya</i>	A sect devoted to Shiva rather than to Brahma and Bishnu. Shaivas identify Shiva with the Supreme Being, and are exclusively devoted to his worship, regarding him as the creator, preserver and destroyer of the universe. Shaivism is one of the three great divisions of modern Hinduism, the other two being Shaktism and Vaishnavism.
- DHYAN MUDRA <i>dhyān mudra</i>	Meditation. Hands lie in lap, right hand rests on left hand, with all fingers extended and palms up. Mudra of Amitabha and Gautama.	NHAVANPUNI <i>nhavāpūni</i>	Same as Lhuti Puni.	PANCHA PANDAV <i>panca pandav</i>	Collective name of the five brothers, the principal characters of the epic Mahabharata. The five brothers are Yudhisthira, Arjun, Bhimsen, Nakul, and Shahdev.	- SHAKTA SAMPRADAYA <i>shakta sampradaya</i>	A sect devoted to Shakti, who is portrayed as the female aspect of the Ultimate Principle and, therefore, regarded as the embodiment of the power that supports all that lives and which upholds the universe.
						- VAISHNAVA SAMPRADAYA <i>vaishnava sampradaya</i>	A sect devoted to Bishnu, who is identified with the Supreme Being and is regarded as the creator, preserver and destroyer of the universe.

SAMYAK <i>samyak</i>	An occasion to worship Dipankar Buddha with very complicated rites and rituals and involving a great amount of money. It occurs only once or twice in a span of twelve years. Samyak is performed at Nagbahal and Lagankhel in Patan and at Swyambhunath in Kathmandu. The entire Banda community of the Kathmandu Valley are qualified to receive charity in the form of an assortment of foodgrains, fruits and condiments.	SHIVA RATRI <i>shiva ratri</i>	The thirteenth day of the dark moon in the month of Fagun (Feb.) is observed as the night of Shiva. A great religious pilgrimage to the Pashupati Nath temple takes place on this day.	TORAN <i>toran</i>	This is a richly decorated semicircular metal or wooden sheet with the figure of the enshrined deity at its centre, suspended over the central door of a temple.	VAJRASAN <i>vajrasan</i>	Diamond throne. Buddha meditating under the Bodhi tree often has a Vajra lying before him or marked on the lotus throne.
SANKRANTI <i>sākrānti</i>	The passage of the sun or any planetary body from one zodiacal sign into another, the first day of a new month.	SHRAVANER <i>śrāvaner</i>	The first title conferred upon a person when he is admitted to a Buddhist monastery. The other successive titles are Bhikkhu, Sthavir, Mahasthavir and Poethasthavir.	TRAYODASHA BHUVAN <i>trayodāśa bhuvan</i>	Thirteen Heavens as counted in Buddhism. The rings over the mound in a chaitya represent these heavens. The thirteen heavens are Samant Prabha, Mandal Bhumi, Amrit Prabha, Gagan Prabha, Fadma Prabha, Karma Prabha, Anupama, Nirupama, Praja Prabha, Sarvaj Prabha and Pratyatma Vidya.	VAJRASATTVA <i>vajrasattva</i>	A deity, regarded and worshipped as the principal Guru (spiritual teacher) by The Vajrayani sect.
- MAKAR SANKRANTI <i>makar sākrānti</i>	First day of the month of Magh (Jan.). A bathing day in a sacred river.	SHRI PANCHAMI <i>śrī pancami</i>	Fifth day of the bright moon in the month of Magh (Jan.-Feb.), the day to worship Saraswati, the goddess of learning and creative arts. Her principal temple is in Swyambhu Nath.	TRIDEV <i>tridev</i>	Trinity of Hinduism, Brahma, the creator, Bishnu, the preserver, and Shiva, the destroyer and regenerator.	VAJRAYANI <i>vajrayāni</i>	A follower of Vajrayan, which is a branch of Mahayan, one of the nine yans (Vehicles) of Buddhism.
- MESHA SANKRANTI <i>mesa sākrānti</i>	First day of the month of Baisakh from which the new year begins in the Nepalese calendar. This Bisket Jatra of Bhadgaon takes place on this day.	SIKALI <i>sikālī</i>	Corrupted form of Siddhikali, (a manifestation of Parvati) whose temple is located at Khokana village.	TRIKAL BUDDHA <i>trikāl buddha</i>	The tree Buddhas named Dipankar, Shakyamuni and Maitreya, representing past, present and future, respectively.	VARM <i>varm</i>	Armour. Also Kshetri, the second highest caste in Hinduism.
- MESHA SANKRANTI <i>mesa sākrānti</i>	First day of the month of Baisakh from which the new year begins in the Nepalese calendar. This Bisket Jatra of Bhadgaon takes place on this day.	STHANASAN <i>sthānāsān</i>	A standing statue of a divinity like that of Bishnu.	TRIKAL BUDDHA <i>trikāl buddha</i>	The tree Buddhas named Dipankar, Shakyamuni and Maitreya, representing past, present and future, respectively.	VASANT PANCHAMI <i>vasant pancami</i>	Fifth day of the bright moon in the month of Magh (Jan.-Feb.), the day marked with a religious ceremony as the beginning of spring.
- SINGHA SANKRANTI <i>sinha sākrānti</i>	First day of the month of Bhadra (Aug.).	SUNTI <i>suntī</i>	The Tihar festival where sisters worship their brothers.	TRIKAL BUDDHA <i>trikāl buddha</i>	The tree Buddhas named Dipankar, Shakyamuni and Maitreya, representing past, present and future, respectively.	VASHIGA <i>vaśiga</i>	The pit maintained in front of Amoghasiddhi on the northern face of a Stupa. The pit symbolizes the house of a Nag.
SAPTA MATRIKA <i>sapta mātrika</i>	Seven divine mothers: Brahmi, Lahaswari, Kaumari, Vaishnavi, Varahi, Indrani and Chamunda.	SUVARNA PRANALI MAHANAGAR <i>suvarna prānālī mahānagar</i>	The northern sector of Kathmandu town.	TRIKAL BUDDHA <i>trikāl buddha</i>	The tree Buddhas named Dipankar, Shakyamuni and Maitreya, representing past, present and future, respectively.	VEDICA <i>vedicā</i>	A sacrificial altar. Also, the slightly elevated extension or apron on ground level around a house.
SAPTA RATNA <i>sapta ratna</i>	Seven jewels; elephant, horse, man, woman, sword, wheel, and jewel.	SVAGAT MANDAP <i>svagāt mandap</i>	A temporary reception hall erected on ceremonial occasions. Also, a small quadrangular platform in front of a temple.	TRIKULNATH <i>trikulnāth</i>	The three gods Shadakshari, Lokeshwar, Manjushri, and Vajraspani, who respectively are in charge of protecting the body, the speech, and the mind.	VINDUPATRA <i>vindupātra</i>	So called when Bishnu occupies the central seat in an assembly with Brahma, Shiva, Lakshmi and Saraswati.
SAPTA TATHAGAT <i>sapta tathāgat</i>	Seven Tathagats: Vipaswi, Shikhi, Vishvabhu, Krakuchhanda, Kanakmuni, Kashyap and Shakyamuni. Two of these, in respective order, each of the three lived in different Yugas (aeons) and Shakyamuni will be joined in the present Yuga by Maitreya, a title of the Buddha. Tathagat means he who follows in the footsteps of his predecessors.	SVANCHHA <i>svanchā</i>	Flower-offering, specially observed* by those who are entrusted to maintain the sanctuaries. * during Yama Dyo festival.	TRISHUL <i>trishul</i>	Trident, chief symbol held by Shiva. Also carried by Agni, Mahakala and Padma Sambhava.	VISHARUPA <i>viśvarūpa</i>	World-God. A representation of all the gods in one.
SAPTAVAR <i>saptavar</i>	Seven days of a week.	SVANYA PUNI <i>svanya pūni</i>	The triple anniversary - birth, enlightenment and death - of Buddha, which takes place on the full moon in the month of Baisakh (May).	TRINIRANJAN BUDDHA <i>trinirānjan buddha</i>	Three Buddhas named Samantabhadra, Bajradhar, and Vajrasattva.	VISHNU PANCHAYAN <i>viśnu pañcāyan</i>	A human-skull wine cup carried by certain gods and goddesses.
SATAL <i>satāl</i>	A pilgrim's house.	TARA <i>tārā</i>	In the Hindu pantheon, she is the benign form of the wife of Shiva. For the Buddhist, she is the Saviress and a very popular figure, having two main manifestations, White Tara and Green Tara. The former is associated with Buddha Vairochana and the latter with Buddha Amoghasiddhi.	TUNAL <i>tunāl</i>	Richly carved strut of a temple.	VISHVAVAJRA <i>viśvavajra</i>	Double thunderbolt, Symbol of Amoghasiddhi, Vishvapani, Tara, Vishvadevini and Ushnievijaya.
SHAHAKALIN <i>śāhakālīn</i>	Pertaining to Shah period of rule, 18 th century to date.	- ASHTA TARA <i>ashta tāra</i>	Eight Taras named Agnihari, Taskarhari, Udakhari, Parachakrahari, Durbhikshahari, Asanihari, Akalhari, and Dharanikampahari. They protect the people from eight great fears.	USHNISHCHUDAMANI <i>ushnishchudāmani</i>	The jewel on the head of Buddha or Bodhisattvas.	VISVANTARA JIVANI <i>viśvantara jivāni</i>	The story of Vivantara quoted from "Jataka" a collection of stories of the former lives of Buddha.
SHAKYUPA <i>śākyupa</i>	One of the four sects of Lamaism.	- PANCH TARA <i>pañca tāra</i>	Five Saviresses: Mamaki, Rochani, Pandura, Arya and Vajradhateshvari. They are the female aspects of the power, of the five Buddhas and are believed to protect their devotees from many dangers which beset mankind.	VAIKUNTHA CHATURDASHI <i>vaikuntha chaturdāśī</i>	Fourteenth day of the bright moon in the month of Kartik (Nov.).	VITAN <i>viṭān</i>	A canopy.
SHANKHA <i>śākhā</i>	A conch shell, carried by Bishnu. Also widely used in Hindu temples and shrines during prayer.	THAKULAD <i>thakulāo</i>	Children born of royalty out of wedlock.	VAINATEJA <i>vainateja</i>	Another name of Garuda, who is partly man and partly bird, he is the vehicle of Bishnu.	YAGYAN MANDAP <i>yajñan mandap</i>	A sacrificial altar.
SHITALA MAJU <i>śitala māju</i>	Another name of Heriti, the ogress who devoured children but was finally saved and turned in to a protectress of children. Her principal temple is in Swyambhu Nath. Also called as a goddess of smallpox.			VAJRA <i>vajrā</i>	Thunderbolt (Symbol of power and male energy).	YOMARIPUNI <i>yomaripūni</i>	The full moon day in the month of Marg (Dec.) when a steamed bread made of rice flour mixed with unrefined sugar is offered to the family gods.
SHIVA PANCHAYAN <i>shiva pañcāyan</i>	So called when Shiva occupies the central seat in an assembly with Ganesh, Surya, Bishnu, and Kali.			HARINVAJRA <i>harinvajrā</i>	Vajrayani, symbol of Buddha, consisting of two deer, one on the right and one on the left, with a thunderbolt at the centre.	YANDYA <i>yandya</i>	Another name for Indrajatra, the festival of Indra (the rain god). It is observed in the city of Kathmandu on the fourteenth day of the bright moon in the month of Bhadra (Sept.).
				HASTIVAJRA <i>hastivajra</i>	Another Vajrayani symbol of Buddha, consisting of two elephants, one on the right and one on the left, with a thunderbolt at the centre.	YOSIN <i>yosī</i>	The pillar carrying the flag of Indra, the rain god.
				VAJRADHATU <i>vajradhātu</i>	The supporting base of a thunderbolt.		
				VAJRAGHANTA <i>vajraghanta</i>	Vajra and Ghanta (bell, symbol of wisdom and female passivity) make the quintessence of perfection.		

PRESERVATION DISTRICTS



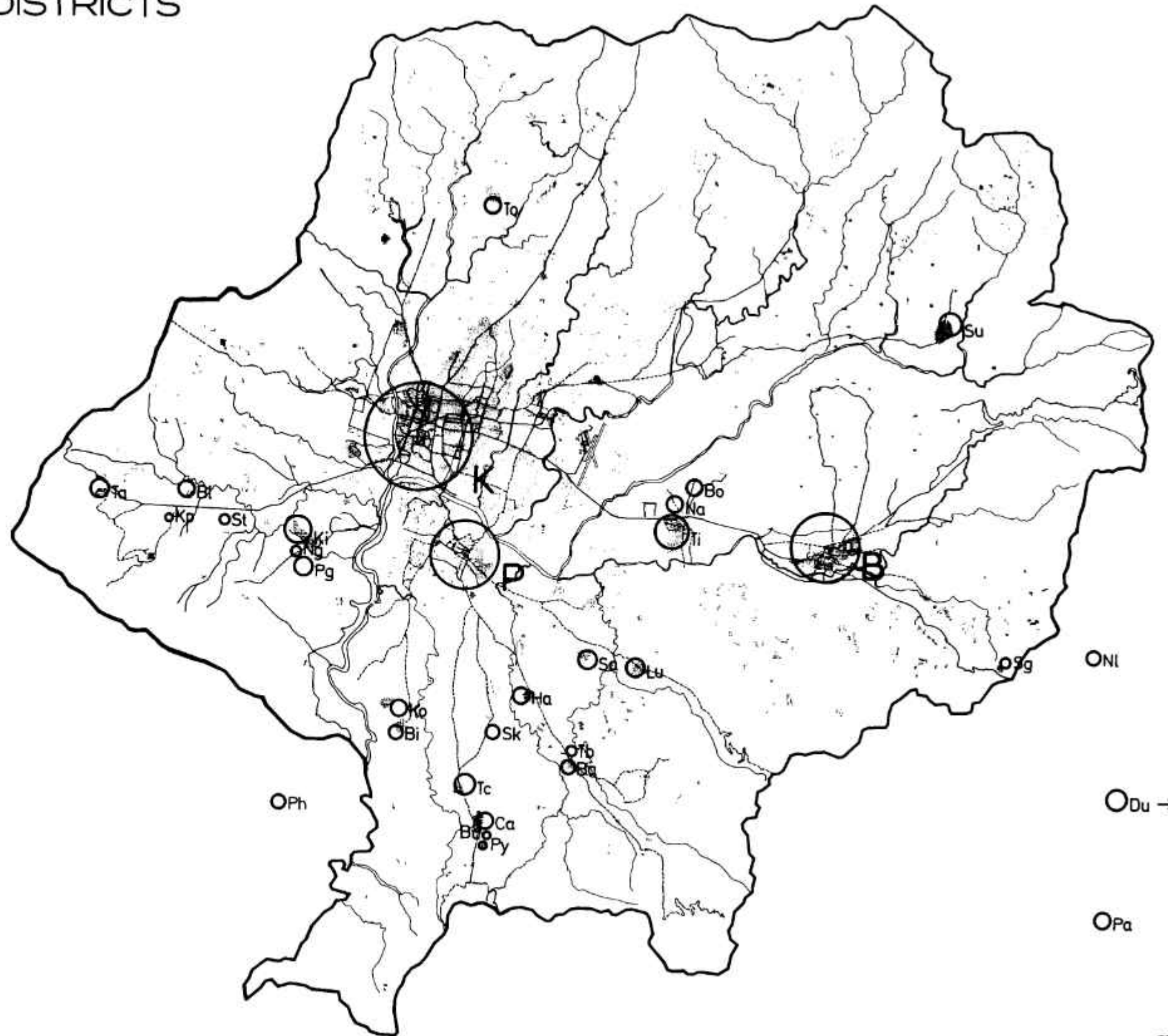
Code	Name	Transliteration
URBAN SETTLEMENTS		
PD/K	KATHMANDU	Kāṭhmāṇḍu
PD/B	BHADGAON	Bhadgāō
PD/P	PATAN	Pātan
RURAL SETTLEMENTS		
PD/To	TOKHA	Tokhā
PD/Su	SANKHU	Sākhū
PD/Bo	BODE	Bode
PD/Na	NADE	Nade
PD/Ti	THIMI	Ṭhimi
PD/NI	NALA	Nālā
PD/Sg	SANGA	Sānga
PD/Du	DHULIKHEL	Dhulikhel
PD/Pa	PANAUTI	Panauti
PD/Lu	LUBHU	Lubhu
PD/Sa	SANAGAON	Sānāgāū
PD/Ha	HARISIDDHI	Harisiddhi
PD/Tb	THAIBO	Thaibo
PD/Ba	BANDEGAON	Bādegāū
PD/Si	SUNAGUTHI	Sunāgūṭhi
PD/Te	THECHO	Thecho
PD/Ca	CHAPAGAON	Chāpāgāū
PD/Bu	BULU	Bulu
PD/Py	PYANGAON	Pyāngāū
PD/Bi	BUNGAMATI	Bungamati
PD/Ko	KHOKANA	Khokanā
PD/Ph	PHARPING	Pharping
PD/Pg	PANGA	Pāngā
PD/Ng	NAGAON	Nagāū
PD/Ki	KIRTIPUR	Kirtipur
PD/St	SATUNGAL	Satungāl
PD/Kp	KISIPIDI	Kisipidi
PD/Bl	BALAMBU	Balambu
PD/Ta	THANKOT	Thānkot

The three Urban Preservation Districts are documented by a full page aerial view and a second page containing a major skyline view of the town together with a sequence of vistas showing significant buildings or spaces. These are followed by two pages of descriptive text.

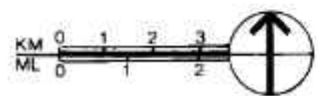
The further 29 Rural Preservation Districts are explained by a descriptive text on the left side and a full page of photographic records on the right. The aerial view of the respective settlement is flanked by a series of typical vistas.

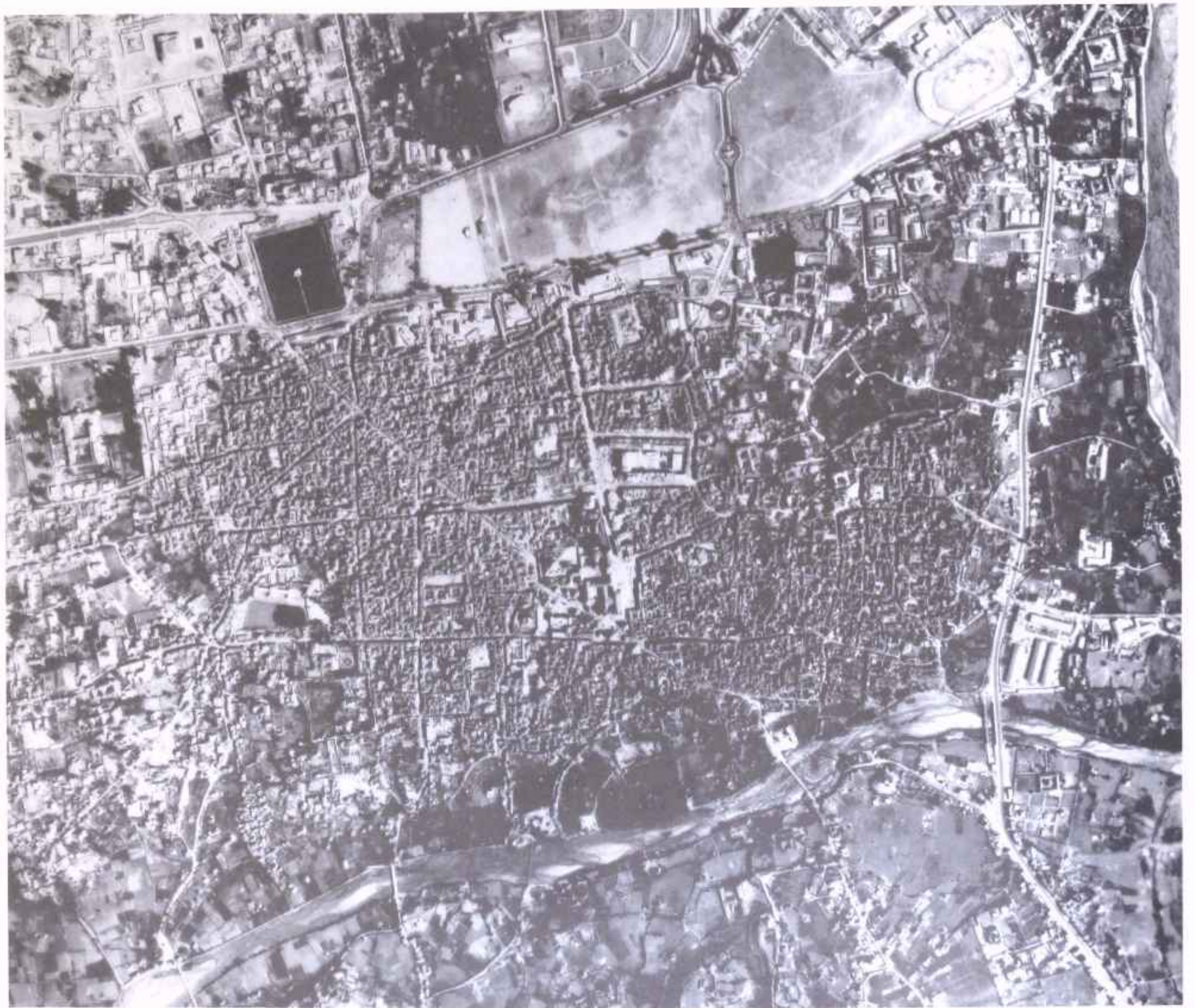
Important and classified Monuments as far as shown on these views are precisely documented in volume II of the Inventory.

PRESERVATION DISTRICTS



- URBAN
- MAJOR SETTLEMENTS
- MINOR SETTLEMENTS





KATHMANDU
AERIAL VIEW

K

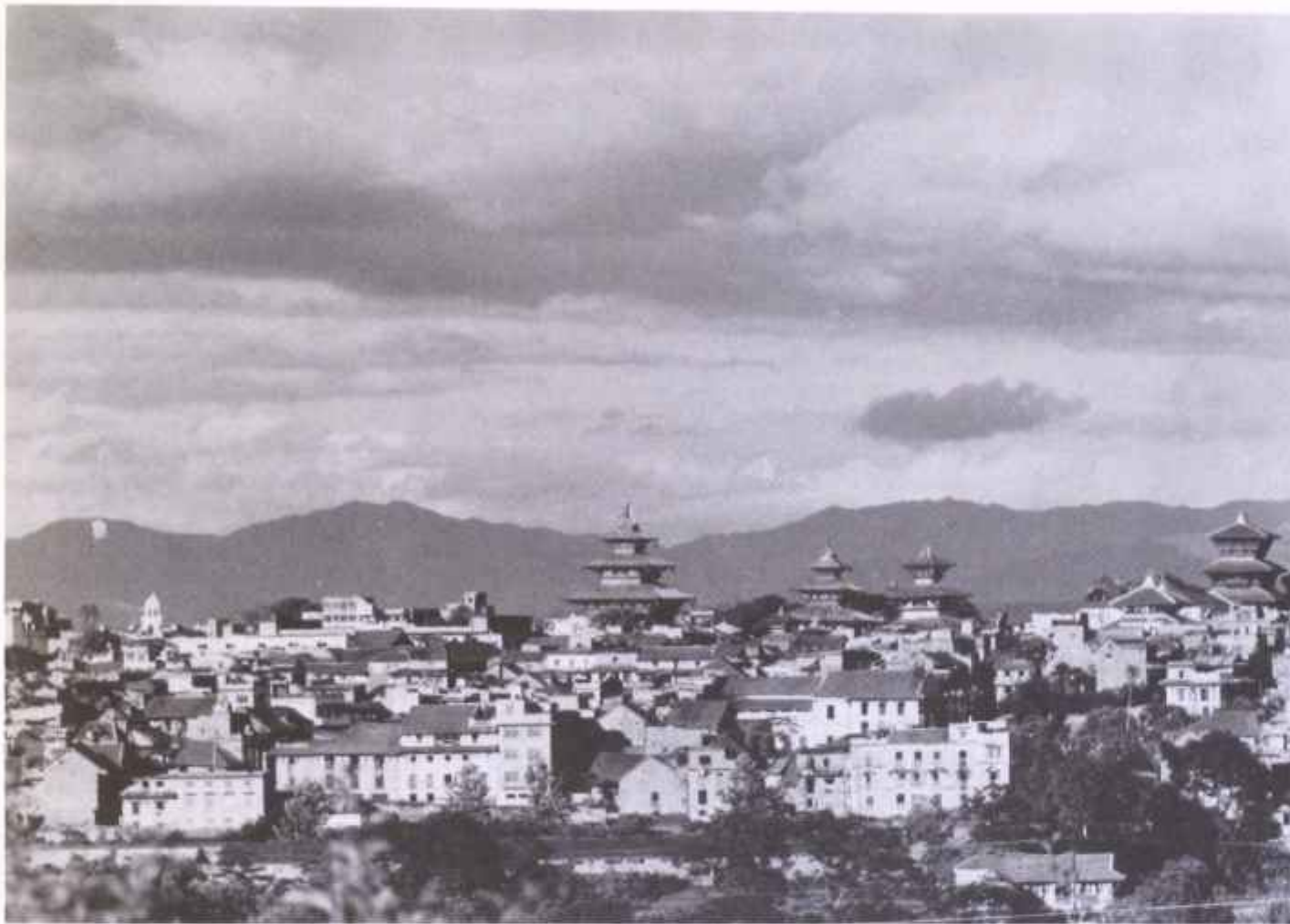
KATHMANDU

Kāthmāndu

Settlement KATHMANDU

Panchayat KATHMANDU NAGAR

Boundaries CENTRAL PART OF CITY
CORE AREA



GENERAL DESCRIPTION

The problem of a Preservation District for Kathmandu is quite different from that of the two other historic urban areas in the Valley. While Patan—and especially Bhadgaon—still have maintained a relatively homogeneous structure of a historic city, Kathmandu has undergone a gradual metamorphosis which began even before the general introduction of western influences two decades ago.

The city did not develop according to a preconceived plan as at Patan nor according to a demanding economic and political force as at Bhadgaon, but has simply expanded from a small Newari village, as the original name Yindesa suggests. The name Yangal, today a district in the southern part of the city, may also relate to this early period. It is probable that the capital of the undivided Valley would have been Patan and that the seat of the ruler would not have been shifted to Kathmandu until much later.

Within the limits of the present city there are a number of inscriptions from the 5th–8th centuries (Lichchhavi period) as well as a number of sculptures or architectural pieces. These are found in two principal clusters – one lying south of the old palace in the Lagan Tol, Yangal Hiti and Jaisideval area, and the other north in Indrachok, Naghal Tol and on the Srigha Chaitya.

While more recent developments within Kathmandu, particularly since the 1934 earthquake, have transformed major parts of the town into a bustling, changing and growing scene, the above mentioned oldest parts, containing the majority of monuments and important witnesses of the past, fortunately are still relatively homogeneous.

The boundaries of the area proposed as a Preservation District seem, therefore, to have been already determined. Our description will thus concentrate on two main sectors: the areas south and north of Darbar Square. The Square itself with its immediate environs is included in the proposed Urban Monument Zones and is discussed in detail there.

THE SOUTHERN SECTOR

It consists of the following Tols and other areas:

Basantapur, Jhochhen, Om Bahal, Chikan Mugal, Bhimsenthan, Manjeshwari, Yangal, Lagan, Jya Bahal, Jaisideval, Kohiti, Hyumata, Onde, Brahma, and Gopal Tol.

Leaving Basantapur Square, we go south through Jhochhen Tol, traditionally inhabited by Shresthas and Bajracharyas but recently turned over to low-budget-tourist lodges, souvenir shops, and small western style restaurants. The houses are of mixed quality and only a few are of the well built traditional type. At a second little space, created by a road crossing, the western path leads towards Om Bahal. This tol has a close concentration of some seven bahals and is still inhabited by a predominantly Buddhist population, such as, Bajracharyas, Shakyas, and Tamrakars—once workers in silver, respectively copper. The area is fairly homogeneous but the houses show few artistic features. This and the other above-mentioned areas are very densely built.

A little farther along on the main road to the east the Nabahi is located; it is near a small stupa close to the road. The inhabitants here are principally Bajracharyas but to the east and north they are mostly Shresthas.

Still farther south, we arrive at historic Yangal, an area now inhabited by various castes and physically not very cohesive. The houses are of mixed styles and types. There are some quite extensive open areas with European style town houses built by the Ranas. Most of these, however, are now in a very decayed state.

Before turning east, we pass an ancient fountain, the Yangal Hiti. It is in a very decayed state but contains two important Lichchhavi inscription stones and several remnants of ancient sculptures. Farther east, we come to the open fields of an area called Khidhal, formerly a dumping-ground for the city.

Turning back to the west, we enter the Manjeshwari Tol which again is more cohesive. The four-storey houses are of a more traditional type, some have still carved windows. Many of the houses have quite extensive courtyards, and there are almost no shops along the roads. Here people of the Ranjitkar caste used to dye cloth and produce hand-printed cotton. This is the location of the fine double-storey temple of Manjeshwari which gave its name to the area. Nearby are two bahals.

South of this area is the Iku Bahal, a large courtyard with three chaityas, from which passages lead through a series of residential courtyards to another cross-road at Jyabahal Tol. Here many houses have shops on their ground floors, which indicates a more numerous Shrestha population. In the center of this area there is a small square with a shrine of Ganesh adjacent to the Jya Bahal.

From here to the east stretches a larger area known as Lagan. The shrine of Machhendranath as well as several other shrines and a tree platform are located in an extensive space in its center. It is surrounded by houses of traditional type inhabited mostly by Shakyas, originally workers in gold and silver. The space is practically surrounded by bahals, such as, Lagan Bahal and Wanta Bahal to the west, Nhayakan Bahil and Chwakan Bahil on the east; and the largest, Ta Bahal, on the south.

On the extreme east is the area known as Nya Bhachal which is inhabited by people of lower castes: The houses are smaller and of poor quality.

The extreme southern part of the town includes the Brahma Tol in the east and the Onde Tol in the west. Brahma Tol is inhabited mostly by Jyapus but some Bajracharya families also lived there in the center around the Musum Bahal where there are many fine Lichchhavi chaityas and the famous Jomo Tun—a well said to have been dug by the Tantric Jamana Gubhaju during Pratap Malla's time. The whole area has a very homogeneous character of rural house types and traditional life style, but it is in a bad state of decay. Immediately to the north is the Dalachhi Tol.

Here the three and four-storey houses are better built and of traditional urban style. In the center, at the crossing of two roads, there is a small shrine of Ganesh with the Khalachhen Bahal nearby.

The Tol west and south-west of here, called Hyumata, contains the Tukan Bahal, the Tamu Bahal, and a temple of Narayan. Here, and especially along the main road where the houses are well built, the people are of mixed backgrounds. The extreme western edge along the Vishnumati River is occupied by lower castes. Following the main road to the north we get to Jaisideval with its large Shiva temple. Opposite is the Ram Chandra Mandir in its courtyard and the Lhuga Bahal nearby. This locality is also inhabited by various castes. A side lane leads downhill in a westerly direction to the Kohiti Tol. The main road continues north, the houses becoming taller and more decorated. All the ground floors here are occupied by shops. At the same time, however, the encroachment of large scale and formless cement structures has already begun here.

Still farther north, we pass the Majipat Tol. In the vicinity of the first road crossing live Ranjitkars while along the roadside the population is almost exclusively Shrestha.

At the second road crossing, near the Hari Shankar temple, is the area called Chikan Mugal. Here are some shops of the Rajkarnikars. Houses along the main road are often staggered, achieving a lively pattern of light and shade. Shops are in all the houses. Most of them are of a traditional type; they sell a great variety of goods: foodstuffs, vegetables, fruits, cloth, even some modern manufactured goods and drugs. Continuing, we pass the temple of Adko Narayan on the east and, on the west, the spacious residence of Ganesh Das Manandhar with its gallery of shops attached to the building on the ground floor.

The area descending to the west and south-west is Bhimsenthan since it developed around the important temple of Bhimsen near the Bhindyo Hiti. Originally the home tol of the Chitrakars, painters, it is now occupied by various people who have often remodelled their houses and so spoiled the original charm of the area. The road from Bhimsenthan and the one described earlier which comes from Chikan Mugal now meet on the square in front of the Kasthamandapa. Together they lead into Darbar Square.

From the Kasthamandapa, a lane leads down in a westerly direction, first passing the small Ashok-Ganesh shrine on one side and a larger two-storey Mahadev temple and a small chaitya on the other before descending towards the deeply recessed Maru Hiti and the adjacent Maru Bahal. The entire area is called Maru Hiti-Tol. It is inhabited by various Buddhist castes. Near the fringe of the city we find the home of the butcher and scavenger castes. The houses are of much lower quality than those in the upper part.

The area adjacent to Maru Hiti on the west is known as Maru Dhoka. Both areas are now filled with lodges and restaurants for low budget travellers.

THE NORTHERN SECTOR

Going north from the Joshi Agam at Darbar Square, we enter Pyaphal Tol, a relatively well built section of town inhabited by Manandhars, Joshis and Shresthas. Some of the houses have shops on their ground floors and all have courtyards. Many display fine woodwork and carvings. Several side-lanes lead down to the west. The area here, called Banjahiti, is densely settled. The houses are of traditional types with only a few modern encroachments. As in the area west of Maru Hiti, here also the extreme western parts are occupied by lower castes. One of the western side-lanes leads from Yatkha via Damai Tol to the famous Kankeshwari temple on the banks of the Vishnumati River. Again following the main road north, we pass the spacious Yatkha Bahal, an area where Bajracharyas and Chitrakars live. On the east, we pass an open area known as Kampu Kot where, in the 1850's, the Kot massacre took place which changed the course of Nepal's history for the following hundred years. On the opposite side is a Mahadev temple. Opposite the small Kanga Ajima Dyochhen is the entrance to the largest square-based bahal of the city—the Yatkha Bahal—which has a beautiful small stupa in its center and is framed on all sides by well-proportioned houses some of which still display good woodwork.

On the other side, a lane leads into Chokhachhen Galli, an area of well-built houses occupied by Shresthas, Chitrakars, and Shakyas. In the center of this area the famous Itum Bahal with four adjacent nanis, are located the large Itum Bahal Nani on the east and the Saraswati, Tara and Baku Nanis on the south and the north. The Itum Bahal is one of the fine examples of a still intact bahal but it is in need of preservation. The large Itum Bahal Nani is also still in a relatively homogeneous state, but initial encroachments are already beginning.

Next we arrive at Kilagal Tol where the people are of mixed origin. There are numerous shops on the ground floors of the traditional style houses, some of which trade in brassware while other sell salt, ghi and other cooking oils. At the beautiful three-storey metal-roofed Nara Devi Temple, a wider road brings us back to the north-south directed main road.

Somewhat farther along this road is the three-storey Bhulukha Mahadev Temple and, adjacent to it, the Arkhu Bahil. Opposite the Nara Devi is the three-storey Narsingh Temple in its own small courtyard. Adjacent to it are two smaller shrines of Krishna and Uma Maheshwar. The surrounding area, known as Nara Devi Tol, is inhabited by Shresthas, Tamrakars, Tuladhars, and farther to the west, by Jyapus.

At the crossing with the next north-south running major road, we reach Bangemudha Tol. Here at a small square are a two-roofed rectangular Ikha-Narayan temple and two small Shiva shrines. At its northern end is the famous tiny open air shrine of the Wasya Dya a wooden block into which people pound nails and do some worship as a way of curing their toothaches. In front of one of the houses at the northern end is a fine standing stone Buddha of the 9th century. This area is inhabited by Shresthas, Maskeys, Mallas, and Sthapits.

Going on northwards, we pass the entrance to the Srigha Chaitya in a large open space with numerous smaller

chaityas and a two-storey Ajima temple, a dharmasala, and the Srigha Bahal Dyochhen. Adjacent is a small Nagha Bahal. This area is called Naghal Tol; it is mostly inhabited by Shakyas.

Still farther north is an extensive open area called Thanhiti with a small chaitya and a Nriteshwar temple in its center. Since most of the buildings have lost their original character, the spatial experience is now distorted. The people here are Shresthas and Manandhars.

A little farther north is the famous Kwa Bahal. To the east are the Musya Bahal and the Chhusya Bahal. The potter caste used to live in this area where they produced and sold their wares. This area includes the following tols: Kwabahal, Jyatha, Khabahal, Tanlashi, and Jhwabahal.

From Thanhiti Square, the road goes north-west to Chhetrapati; then it continues to Indrayani, Bijeshwari, and Swayambhu. South-east, the road leads to Asan Square, passing Kusumbilashi Tol, Dhoka Bahal, and Teuda Tol where the Jwalamai temple is located. The population of these areas are largely Shresthas, Bajracharyas, and Manandhars. The houses are compactly built and have generally still maintained the traditional form and patterns, but many are now in a state of disrepair or even decay.

At Asan, we arrive at a square where six roads enter from different directions. The main one is a diagonal road which leads from Rani Pokhari to Darbar Square. This road contains almost all types of traditional shops of the city and is thus the main shopping mall for local goods.

The square is full of bustling activity. Aside from being enclosed by three to five-storey buildings of mixed styles and qualities but all with shops on their groundfloors, there are three small but important pagoda-style temples: the three-roofed Annapurna, the two-roofed Ganesh, and the single-storey Dwadasha Narayan. The roofs are all metal covered; the helmets and toranas display fine brasswork.

In spite of the commercial activities of the square, the temples are the scene of almost continual worship and are held in high esteem. Adjacent to the Annapurna Temple, there is a two-storey satal where religious music is performed every evening.

In addition to the shops in the houses, there are numerous small open air shops which sell kerosene, grain, vegetables, fruit, mustard oil and ghi, sweets, and candles.

Nearer to Darbar Square, the shops sell household items, pots and metalware, textiles, medicines, basketware and mats.

Opposite the small open shrine of the Balkumari is the octagonal based three-storey tower of Krishna. Adjacent to it is an interesting townhouse built during Bhimsen Thapa's time. The shops continue to deal in metalware and household articles. At the first street-crossing is a small open space with the three-storey Lu Ajima Temple. There is a bead market here and some cap houses where the traditional Nepali cap, the topi, is sold. Towards the west is the entrance to the beautiful large double-roofed temple of the white Machhendranath within a spacious courtyard which is surrounded on all sides by three and four-storey residential houses.

As we move on towards Indrachok, we see the shops trading mostly in local and Indian cloth. Just before arriving at the Chok we pass a small stone shikhara of Shiva and a mixed style temple of Mahadev on a stepped platform.

Adjacent to the square is a terracotta Granthakut of Shiva. In Indrachok Square itself there is a three storey temple of Akash Bhairab. In the center of this small square is a hole where a tall wooden pole is erected during the Indrajatra festival. Here a wide new road, laid out after the 1934 earthquake, enters from the south.

Before we go on towards Darbar Square, still following the narrow diagonal road, we pass a tiny roadside Ganesh shrine. The groundfloor-shops of the houses along here sell exclusively textiles. Nearing the open space of Makhan Tol which precedes the entrance to Darbar Square, we have a spectacular view of the magnificent three-storey Taleju temple, built high up on a stepped platform.

SOCIO-ECONOMIC SITUATION

Emigration from Kathmandu is relatively low. Most of the 150,000 citizens are lifelong residents, not only of the town but also of a single block or even a single house. In the outskirts, where the population is unstable compared with that in the core areas, more than 80 per cent of the people have only emigrated from Kathmandu itself.

Suburban sprawl is now a very real threat since the new areas are not sufficiently controlled. However, the new dwellings are generally structurally sound and do not represent health and fire risks as do many settlements in other developing countries.

The riverside area – the worst from a physical standpoint – is socially one of the most homogeneous and stable. In the core areas, 49 per cent of the houses have an inside water-supply; in the outskirts, only 16 per cent. The density is 1.97 persons per room in the center. Of the total population 74 per cent are Hindu, 24 per cent are Buddhist.

Illiteracy is quite high. In total, 43 per cent of the inhabitants are illiterate. This is 29 per cent of the males, but 62 per cent of the females.

Kathmandu is certainly not an industrialized city. Only about 6 per cent of its inhabitants are employed in manufacturing, 15 per cent of the economically active population are employed in agriculture, about 15 per cent in commerce, and 4 per cent in transport and communication. About 56 per cent of the economically active population are employed in personal and community services. The finding of a socio-economic survey covering Kathmandu, Patan and Bhadgaon, that about 70 per cent of all economically active illiterates are "self-employed" may indicate that the high percentage of the population employed in personal and community services conceals a certain degree of under-employment (small shops, etc.). A number of these persons are in government service although it is difficult for them to get government jobs and not more than 4 per cent of the government employees are illiterate.

ORIGIN AND HISTORY

The origin of the city now known as Kathmandu is obscure. The oldest remains are a few inscriptions and sculptured stones which give evidence of some sort of occupation here during the Lichchhavi period but little is known of the settlement to which they belonged.

Tradition asserts that Kantipur – one of the early names for Kathmandu – was founded in the 10th century by King Guna-kamadeva; but no inscriptional support for this has so far been found. The Nepalese historian D. R. Regmi notes the existence of several names of ancient times, among them the Newari Yindesa and Yanga, the Tibetan Yambu, and the Nepali Kantipur and Kasthamandapa. The earliest references are to Yambu in a manuscript of c. 1000 A. D. and to Kasthamandapa about 1142. This last, however, refers only to the wooden edifice which later gave its name to the whole city in the modified form of "Kathmandu".

Few, if any, architectural remains have survived from early or medieval periods. The main developments of the palace and of Darbar Square, temples and domestic architecture of the city seem to have occurred largely during the 16th – 18th centuries under the Mallas.

The arrival of Prithvi Narayan Shah in the 1740's and the establishment of the Gorkha dynasty saw the introduction of new forms and gave new impetus to the development of the city.

Early in the 19th century, Bhimsen Thapa brought in European architects and encouraged them to merge Indo-Islamic, European, and Nepali elements using both bricks and stucco in a new style. These developments finally led to the exuberant Rana palace architecture of the first part of the 20th century.

MONUMENTS WITHIN PRESERVATION DISTRICT

The Kathmandu Monuments were broadly classified into two groups:

a) Monuments and Monument Sites within Kathmandu City.

It should be noted, however, that not all of these monuments are located within the boundaries of the area to be declared a Preservation District but that some 37 Monuments are in other parts of the city core area.

b) Monuments and Monument Sites in the vicinity of Kathmandu:

Some 80 monuments and monument sites are in areas adjacent to the historic city. These are either within the complex of the respective Urban Monument Zones or they are separate Monument Sites in the vicinity of the city core.

In summary, a total of 336 monuments are located in the present Kathmandu town area. These are classified as:

31 A-category monuments	199 C-category monuments
60 B-category monuments	46 additional category monuments

PROPOSED PROTECTION

Of the three historical royal towns in the Valley, Kathmandu is the one in which changes and outside influences are being felt most severely.

During the past century its very core – the old royal Darbar – was remodelled and partially replaced by a facade of classic European columns. Further, the 1934 earthquake, having destroyed part of the town, caused new developments within the old city as in the Juddha Sadak area. More recently, innumerable concrete structures have mushroomed between historic temples and ancient bahals.

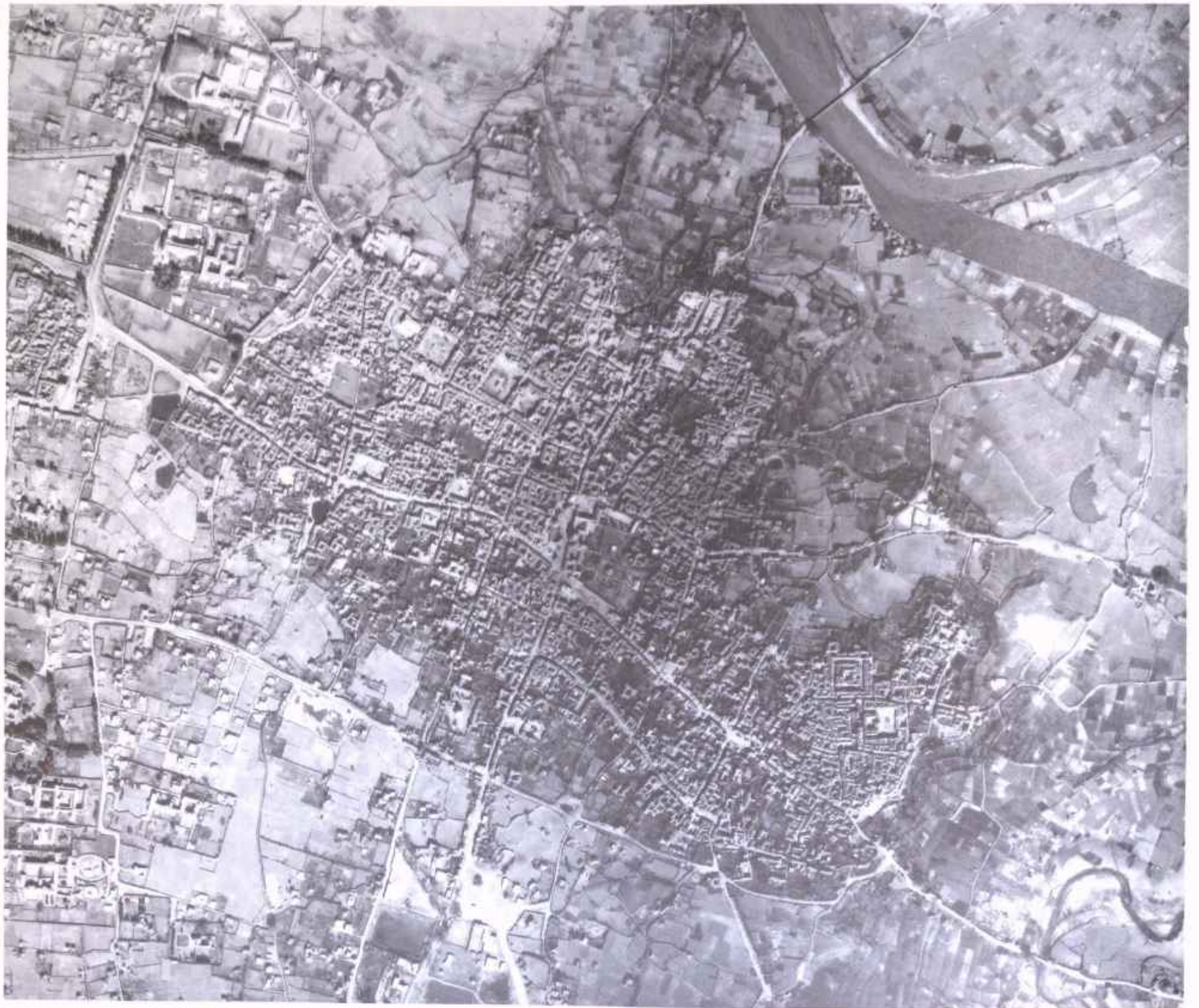
However, since downtown Kathmandu is the very core of the Valley's business and commerce, provisions must be made which will allow for its orderly development and expansion.

The proposed guide-lines for the establishment of a comprehensive development plan for the core area are:

- 1) Establishment of broad directives for the development of the city in terms of residential densities, uses, building heights, and distribution of open spaces.
- 2) Establishment of basic land-use categories for the city core area, such as,
 - a) Preservation District with Urban Monument Zone for Darbar Square
 - b) Central Business District, the area along and adjacent to New Road
 - c) Central Offices, a linear strip of land along King's Way
 - d) City Renewal Area, surrounding the above-mentioned Preservation District
 - e) Nature Preservation Area, the Valley of Vishnumati River.
- 3) Observance of the concept of comprehensive conservation – equivalent to the proposal for the Patan and Bhadgaon areas delineated as Preservation Districts. Within these, further attention is to be given to the observance of special criteria for the conservation of defined sequences linking the central Monument Zone with the groupings of important Monuments and Monument Sites within the City.

The internal traffic network for the city's core area is being elaborated by providing a closed traffic loop surrounding the area and having cul-de-sac feeders enter the city from all sides for delivery and local access traffic. The above-mentioned specially protected spatial sequences and the southern and oldest part of the city, will remain exclusively pedestrian areas.

The city is to continue to be flanked on the east by the open Tundhikel – which has been proposed as a Monument Zone – and, on the west, by the proposed Nature Preserve to be developed along and including the Vishnumati.



PATAN
AERIAL VIEW



P

PATAN

Patan

Settlement LALITPUR

Panchayat LALITPUR DISTRICT,
NAGAR

Boundaries ENTIRE CITY AREA

GENERAL DESCRIPTION

Patan is located on a plateau bordered on the north and the west by the Bagmati River which flows westward and then turns south around the town, legend says it was planned in the shape of a mandala. Darbar Square with the royal palace and the main temple complex is located in its center; four main roads branch off in the four cardinal directions, their terminal points demarcated by four stupas. These are of different sizes, partly of brick and partly grassy hills. They are said to have been constructed at the time of Emperor Ashok, but no proof has yet been discovered through excavations. However, the four main axes still clearly define the shape of the city like the veins of a four-leafed clover. It seems practical, therefore, when describing the city, to follow this conceptual pattern and to treat it according to its four leaves or sectors.

THE NORTHERN SECTOR

In order to approach this sector, we must first leave Darbar Square in an easterly direction. We pass a Ganesh temple and soon arrive at a small square which contains the three-storey Olakhu Ganesh. This space is framed by the regular type of a town house with shops on the ground floors. The majority of the people here are Hindus, some of the Joshi, many of the Jyapu caste. Farther east is a vacant bahal opposite the entrance to the Om Bahal. Going on, we arrive at a larger open space where the roads from the four directions meet near an open water-pond. The eastern road leads into open fields and on towards the Balkumari temple. Near the bahals live people with a professional background and of Buddhist belief; but here, especially around Nyuta Tol, the larger number are Jyapus.

Returning to Olakhu Square and following the narrow lane to the north, we find mostly houses of rural type, tightly built around common courtyards and housing farming people. The area appears homogeneous. There are few new additions. The first brick-paved common open space contains the Bhimsen Dyochhen, a sunken lunhiti and a double-storey pati. The path leaving this space to the west passes two bahals on either side and leads towards the Unmatta Bhairab temple. The small space opens into a second space at Chyasal Tol where there are two little pagoda-style temples, one devoted to Ganesh, the other to Bhagvati. Adjacent to these is the large and deeply recessed Naya Hiti. On the opposite side is another and larger fountain, the Chyasal Hiti with its new Saraswati image. There are, however, a great number of beautifully carved ancient stone images and a small Lichchhavi chaitya. To the east of the hiti is a small stupa. The ground now descends steeply to the surrounding fields. The houses here are of mixed quality, inhabited mainly by Jyapus. However, in the vicinity of the well-preserved Chikan Bahil, at a somewhat higher level, are Buddhist artisans.

Near its northern end, this main space is sub-divided by some free-standing double-storey patis into another space which contains the small Chyal Ganesh temple. From here the path again narrows and is flanked by three and four-storey houses with occasional shops. After turning twice, it enters a square open space with an old stone chaitya in the center; this is called Om Bahal. Farther west is a larger common space with a beautiful Ganesh temple. Adjacent is the Guthi Satal with well carved windows. From here there is a view of the large open Toya Nani with many trees, greenery, and the tall Kumbheshwar Temple in the distance. The path leads on north, turns sharply west, and joins the northern main axis of the city. Near the meeting point there are three adjacent bahals opposite the northern Ashok Stupa. The main road, well paved with flagstones, leads down first to the Dhvakasi Ganesh, then to Sik Bahi Bhagvati and the Shankhumol Ghat on the Bagmati River.

Continuing along the path beyond the main road to the west, the Konti Tol has buildings of a poorer quality. The inhabitants are of the butcher and scavenger castes. East of the Kumbheshwar compound, the houses are again of better quality. The inhabitants are Shresthas. The visual center of this entire sector of the town is the temple complex around the Kumbheshwar. The temple itself with its five-storey pagoda roofs – one of the oldest monuments in the city – towers above the entire neighbourhood. The Konti Hiti, a small Ganesh temple, the Unmatta Bhairab and many other shrines and objects are in its immediate vicinity.

Entering the area west of the Kumbheshwar, we first pass the Konti Bahal and Konti Bahil. Then at Ekchhchen Tol we arrive at a traditionally very old section of the town. Houses are less densely grouped and of good quality. The population is mixed Hindu and Buddhist. North of the tol are two adjacent bahals – the Duntu Bahil and the Pintu Bahil – near the newly built Sunananda Bahal and opposite the Ana Bahal.

Finally, at the outermost fringe of the town, is the Alko Hiti with a small stone-built granthakut and several Lichchhavi chaityas and a newly reconstructed Ganesh temple opposite a well-carved double-storey satal.

Turning back south, the area's pleasant green spaces and trees are visible. Almost all of the houses are of the traditional types, some with finely carved windows. There are many patis and some larger courtyard communities.

Farther on, the area becomes more densely built. On the way to Nayalakhu we pass the Ekchhchen Bahal and then come to the extensive open space of the Nag Bahal. The houses are generally four-storeyed. The population is almost exclusively formed by Buddhist castes.

We return to Kumbheshwar where the eastern area is called Ko Bahal. Adjacent to the main road is a stone Krishna shikhara – originally a replica of the Krishna of Darbar Square but poorly rebuilt after the earthquake in mixed Indian styles. Behind it is the Dhum Bahal with a nice small courtyard.

Continuing back south on the main road, we find houses of fine quality with well done carvings. To the east in a

small square are two fine temples of Narayan and Uma Maheshwar. Farther on, the road is flanked by two Krishna and one Narayan Temple on either side before we again enter Darbar Square. The area between the main road and a parallel path to the west from Patuko to Kumbheshwar which passes the Kwa Bahal and Ihatapol forms a rectangular block of several densely built courtyard communities. The houses are tall and well built. The population is mixed Hindu and Buddhist.

THE SOUTHERN SECTOR

This sector has the smallest built-up area of the four. The southern axis, leading from Darbar Square to the Lagan Stupa, passes through here and is paralleled by a second road with several crossroads linking them. Starting from the Lakshmi Narayan temple of Darbar Square, we first enter an area called Hauga where there are shops and workshops of the brassware workers. A side-lane leads west to Tichhugalli and a beautiful little Bishwakarma temple. This area is also inhabited by brass and copper workers who often have their shops along the road and who work within the courtyards.

At Chaka Ba, farther south, a road enters from the east. Located here are a chaitya-shaped shrine of Lakshmi Narayan and a dome-shaped Shiva temple opposite the famous I Bahal Bahil.

Farther on is the area now called Tangal. Brass and copper shops continue to occupy the ground floors of the mostly three-storey houses. We soon come to a small open space with a sunken fountain – the Chakba Lunhiti – with the Minnath temple behind it in its own small compound. Opposite, on the west, a path leads to a large walled open space with one of the town's most famous temples, the three-storey Patan home of the red Machchhendranath.

The main road continues towards Lagan, passing Thati Tol, flanked by houses of poor construction inhabited first by the people of the butcher caste and further on mainly by sweepers.

Turning back north again, we take the parallel western road, and again come through the area occupied by butchers. Beyond the Machchhendranath complex live the malis who traditionally take care of the flowers needed for daily worship. This sector is flanked on the west by the open countryside. On the north, we pass the I Bahal and the Ikha Ba Nani before entering an open space with the three-roofed Bhairab temple, two Narayan shrines and a Ganesh granthakut. This area is known as Ikhalkhu. The artisans of the vicinity originally worked in ivory. Now some are also merchants and traders. The area is only loosely built up, and the houses are of mixed quality. Before meeting the main axis running west again, we pass the Nhayakan Bahil and finally arrive at the Mahapal Ganesh. Here the people are predominantly Buddhist. They produce bamboo products, ropes, cane trays, and baskets which are sold in their nearby shops.

THE EASTERN SECTOR

This is reached by the axis linking Darbar Square with the Teta Stupa on the eastern outskirts of the town. Passing the Palace Gardens, it first crosses an open air bazaar which is separated from the gardens by a row of one-storey shops. The road soon narrows and is flanked by three and four-storey buildings. Here are the shops and workshops of the gold and silver smiths. The entire area is occupied by Buddhist artisans who work in precious metals. Side-lanes branch off in both directions. When the main road widens again, it enters a space with several small free-standing temples and shrines of Krishna, Shiva, and Hari Shankar. This tol is called Sauga; it is inhabited by Shresthas. The residence of Siddhi Narshing Malla is said to have been here. At a small one-storey Narayan shrine a lane branches south to the Guje Bahal and the Guje chaitya. In the opposite direction, it leads to the Yana Mugal Ganesh temple.

The next open space along the main road is known as Sundhara or Nuga Tol. It contains a sunken hiti with a beautiful gilded waterspout, the stone shikhara of Uma Maheshwar on one side and the Twaya Bahal and the brick shikhara of Uma Maheshwar on the other. From here a major side road leads south to the Maha Baudha shikhara. The people who live along the road are mostly Shresthas while the inner courtyards are inhabited by Buddhist Shakyas.

Farther east the road narrows at a third small shrine of Uma Maheshwar but widens again with a Loknath temple on the south side and a Lakshmi Narayan, another Narayan, and a small Ganesh on the north. From here on, the population is largely of Jyapu caste.

The city ends a little farther on by the fine three-roofed Ganesh pagoda and the Balkumari Dyochhen on either side of the road. Outside the firmly built-up town area are some clusters of less well-built houses at Poda Tol which are occupied by sweeper castes.

Returning to Tyaga Tol adjacent to the before mentioned Ganesh temple, we take a lane northwards to the Dupat Tol where Jyapus live. Farther on towards Bhinchhe Bahal and Su Bahal Shakyas and Bajracharyas live. The area farthest north-east, called Gulta, contains a large open water-pond, several bahals – among them the Guita Bahil – and two chaityas. This confined area, surrounded by Jyapus, is occupied by Shakyas. A path leads from here to the open fields beyond the fringes of the town down to the Balkumari temple.

Returning to Sundhara and following the perpendicular road southwards, we pass between mostly three-storey well-built houses and meet another perpendicular road heading west and thus paralleling the east-west city axis. Near where this road starts there are the famous brick shikhara of Maha Baudha and four bahals: the Uba Gathi Cha, The Uku Bahal, the Yatalibi Chaitya and the Ubaha Bahil.

The area here is known as Uku Bahal and contains a great number of lesser bahals. All the people are Shakyas, artisans who make sculptures by casting brass, copper, and bronze.

The road continues westwards to the Thapa Hiti through a similar area of well-built three-storey houses where Shakyas live.

Southwards from here and along the whole stretch of this road are the houses of the butchers.

Several bahals follow on the north side of the road. The most important one is the Naudo Bahal. Beyond the small Balkumari pith near the roadside live Tamrakars, the metal workers. The road now joins the main axis at Chak Bahal-Tol opposite the I-Bahal Bahil.

THE WESTERN SECTOR

The main axis here leads from Darbar Square to the western Ashok Stupa at Pulchok.

Leaving the square at the Bhai Dega Shrine, we first pass the Hara Gauri shikhara and the Mahapal Ganesh. The area adjacent to the square on the north, called Patuko, is inhabited mainly by Shresthas. The Bajracharyas, the traditional Buddhist priest caste, live farther west. In this area are several bahals, among them the Dau Bahal which gives the area its name. South of the main road are again Shresthas and some Buddhists around the Ola Nani; some Jyapus live at Kayaga.

Going on west, we pass the famous Haka Bahil; a lane nearby leads south to the Agni Math. Jyapus are the principal inhabitants of the area but some Brahmmins live in the vicinity of the fine Krishna Temple. Here also are two nanis, the Mahadyo Nani and the Bansa Gopal.

Continuing south on the main road, we pass the Nhu Bahal where a lane leads in the opposite direction to the large Bu Bahal. Several other bahals are also in this area. The people are mostly Bajracharyas.

In the next area, Gabaha, is a two-storey Krishna Temple and the three-storey Purna Chandi south of the open space. People of various castes live here.

Two more bahals follow on the south side of the main road, the Gabaha and the Nabaha. There are also several small chaityas, an indication that the area is mainly Buddhist.

On the west is one more bahal before the city ends and the view opens out towards the Pulchok Stupa. The people here are Jyapus though some butcher castes live along the southern edge of the sector.

Turning back north for a short way, we leave the main road at a small open Ganesh shrine by the roadside near the Changal Bahal, pass the fine Shi Bahal and enter an area called Shiba Tol. The most important building here is the Pim Bahal with its beautiful little stupa. Several other bahals and nanis are in the vicinity. Carpenters, farmers, and others live here. The houses are of simple rural types.

Opposite the Pim Bahal Stupa is the Jambal Pokhari, a large pond with a small Krishna shrine on an artificial island in its center. Beyond the pond is an extended open area. Towards the northern side of the pond is a three-storey temple of the Chandeshwari. A little farther north is a small square with a double-roofed Mahadev temple in the center, and the fine Joshi Agam as one of the surrounding structures. The whole area, known as Sulim Tol, appears homogeneous but light and uncongested. The people are of different castes.

Still farther north, the lane meets the main road that enters this part of the town through a tall arched gate, the Patan Dhoka. At their meeting point stands the small Kotalashi Ganesh Temple. We now follow this main road eastwards into Balipha, turn south at Yata Bahal and again east in the direction of Darbar Square. The houses in this area are of mixed quality and not homogeneous in character.

We soon reach an oblong-shaped open space with the Naka Bahil on the south. A lane leads in the opposite direction to the large Nya Kha Chuka Nani. A second lane nearby and leading in the same direction goes to the Mati Bahal. The main road continues, now tightly flanked by four-storey well-built houses with ground floor shops. Lanes branch in both directions. Those towards the north lead to the enormous Nag Bahal and the Ela Nani which, in turn, leads to the very famous Kwa Bahal and into the smaller Saraswati Nani. This entire area north of the main road is inhabited by Shakyas and Bajracharyas; the southern part of the area by Jyapus.

Along the main road and towards Patuko on the west of Darbar Square are the houses of Shresthas.

SOCIO-ECONOMIC SITUATION

Patan, a city of 59,000, located near—or, better, attached to—the city of Kathmandu, is strongly influenced by this connection which affects both education and employment. Many people are employed as private wage or salary workers. 26 per cent of the employed household heads work in Kathmandu.

In total, 61 per cent are illiterate: 78 per cent of the females but only 46 per cent of the males.

67 per cent of the population are Hindu, 32 per cent Buddhist.

Only 6 per cent of the households have a water-supply inside the house. Moreover, in many cases there is quite a distance between the house and bathroom and latrine.

The average density is 2.14 persons per room. As in typical rural areas, houses occupied by only one family are most common here.

Patan is a more rural settlement than Kathmandu with 36 per cent of the economically active population employed in agriculture.

But, on the other hand, Patan is also more industrialized. 15 per cent are employed in manufacturing. These

industries are almost exclusively small scale home industries. Another 11 per cent are employed in commerce and 32 per cent in personal and community services.

ORIGIN AND HISTORY

According to tradition, Patan is the oldest city in the Kathmandu Valley. This claim has not yet been verified but the association of the four main stupas with Ashok seems plausible. In fact, it seems not unlikely that having had stupas built in widely separate places in India, and certainly having visited the birthplace of Buddha in Lumbini, Ashok could also have erected these. The simple form of the mounds is also consistent with an early date of origin, though it remains to be seen whether the present earth covering masks an earlier brick structure.

The history of the Valley, in a proper sense, begins only with the Lichchhavi and the inscriptions of Manadeva in the 5th century. The palace of this ruler, the Managriha or House of Mana, referred to in the inscriptions, may, perhaps, be identified with the Mansiggal which was later used by the Malla kings and which may have given its name to the area now called Mangal Bazaar adjoining Darbar Square. Two other palaces mentioned in the inscriptions cannot be identified although the name of one—Kailasakuta—seems to indicate a building with a high tower, supporting the view that even at that early date there were timber structures in the peculiar Nepalese style.

In any case, Patan has from very early times been a principal town, if not the capital city. It was known as Lalita Patan—the beautiful Patan—or Lalitpura. Some idea of its antiquity and of the growth of its religious institutions can be gained from inscriptions. J. C. Regmi lists more than a dozen from Buddhist, Vaishnavite, and Shaivite foundations in Patan of the period 464–783 A.D., and many more of the period 987–1475.

Apart from the stupas, it is not easy to determine which are the oldest structures. The inscriptions of some of them point back to the 14th century or earlier, but even when organizations are old, the buildings which house them may have been reconstructed. Certainly the great period dates from the time of the Mallas, particularly the 16th–18th centuries when almost all of the most celebrated palaces and temples in the city were erected as well as many of the older religious buildings reconstructed or refurbished.

Perhaps because of its Ashokan tradition, Patan has remained a great center of Newari Buddhism, as is shown by the large number of surviving bahals, and also for Buddhist arts and crafts. The Lichchhavi rulers seem to have been followers of Vishnu or Shiva. Their attitude to Buddhism is not clear, but in Patan, it seems to have held a special place. Neither is it clear what form the Vihars took in early times nor what relations they had with the monastic communities of early or Himalayan Buddhism. The old courtyard plans remain, even when contained in an urban setting (itself unusual in early Buddhism), but the Sangha which gave rise to the form has long since departed. The modern bahal is simply a combination of shrine and family residence, the modern Sangha an association of priests and laity descended from and retaining an attachment to its ancestor.

MONUMENTS WITHIN PRESERVATION DISTRICT

284 individual Monuments and Monument Sites are located within the Patan Preservation District and the Patan Urban Monument Zones. They were classified into:

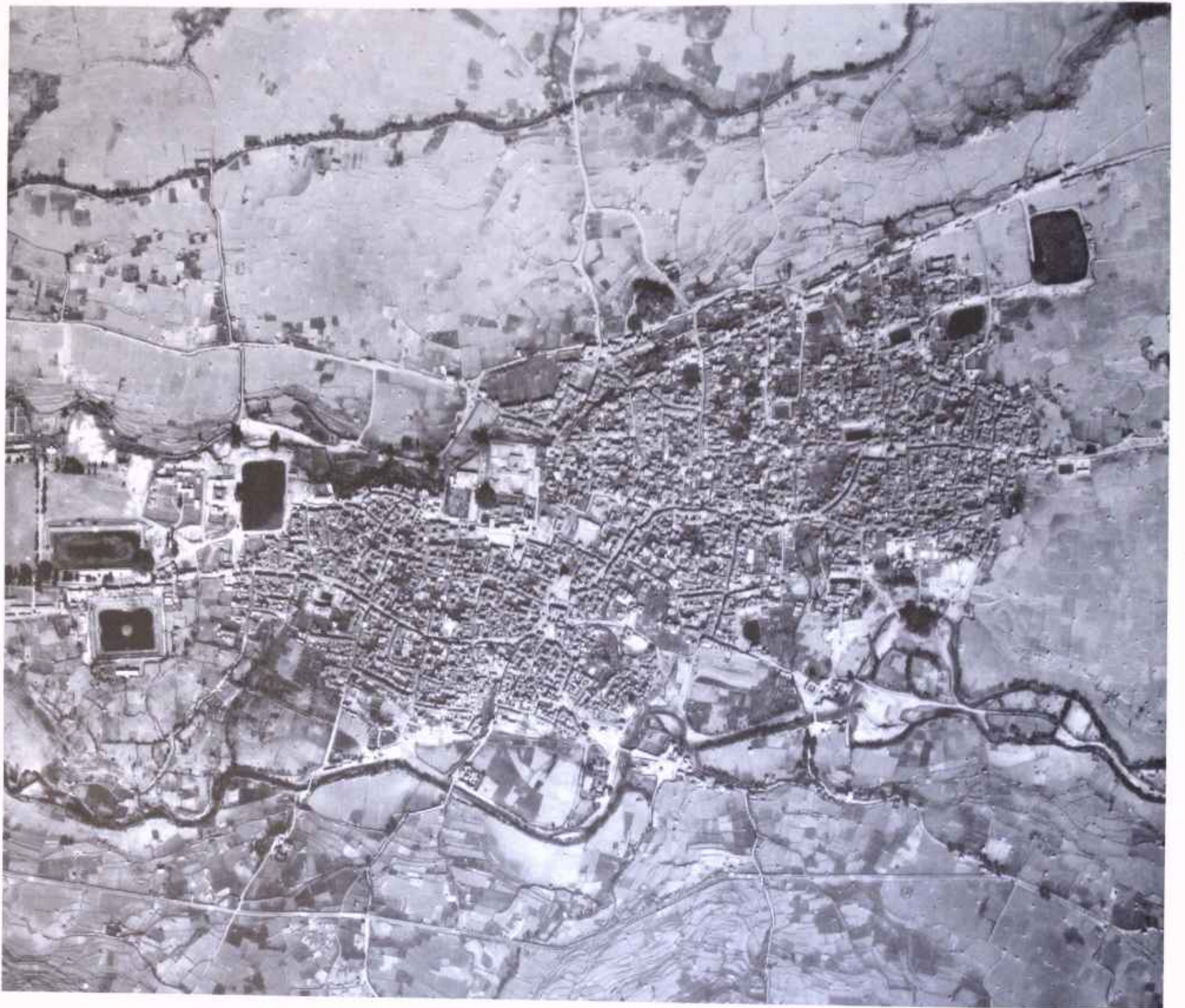
- 24 A-category monuments
- 52 B-category monuments
- 154 C-category monuments
- 14 additional category monuments

PROPOSED PROTECTION

With its 136 classified bahals and 55 major multi-storied temples, Patan rightly claims to be the cradle of the arts and architecture of the Kathmandu Valley.

The boundaries of the original city are still basically the same as they were during the historic period of the Mallas. The delineation of the protection area, therefore, does not cause any conflict as it does in Kathmandu. Beginning even in Rana times, new developments were established farther at the north and west of the historic town and are neither physically nor functionally connected with the core city. Towards the south and east the higher plateau, where the city is located, slopes abruptly down towards the surrounding cultivated land which forms an ideal natural boundary. Furthermore, the area of the Preservation District adjoins areas which have been proposed as Monument Zones at three of the city's main entry points: Pulchok, Shankhamul near the Bagmati River, and Lagankhel.

Observance of the concept of comprehensive conservation is proposed for the area contained within the Preservation District. However, within such a district certain areas containing sequences or an agglomeration of the most important individual monuments—such as Darbar Square—are subject to an even higher degree of conservation in recognition of the outstanding quality of these structures and their immediate environment. The overall plan for the expansion of the city foresees areas of new developments linked with those of a Greater Kathmandu to the west of the Preservation District towards the Bagmati River and the planned road coming from India.



BHADGAON
AERIAL VIEW

B

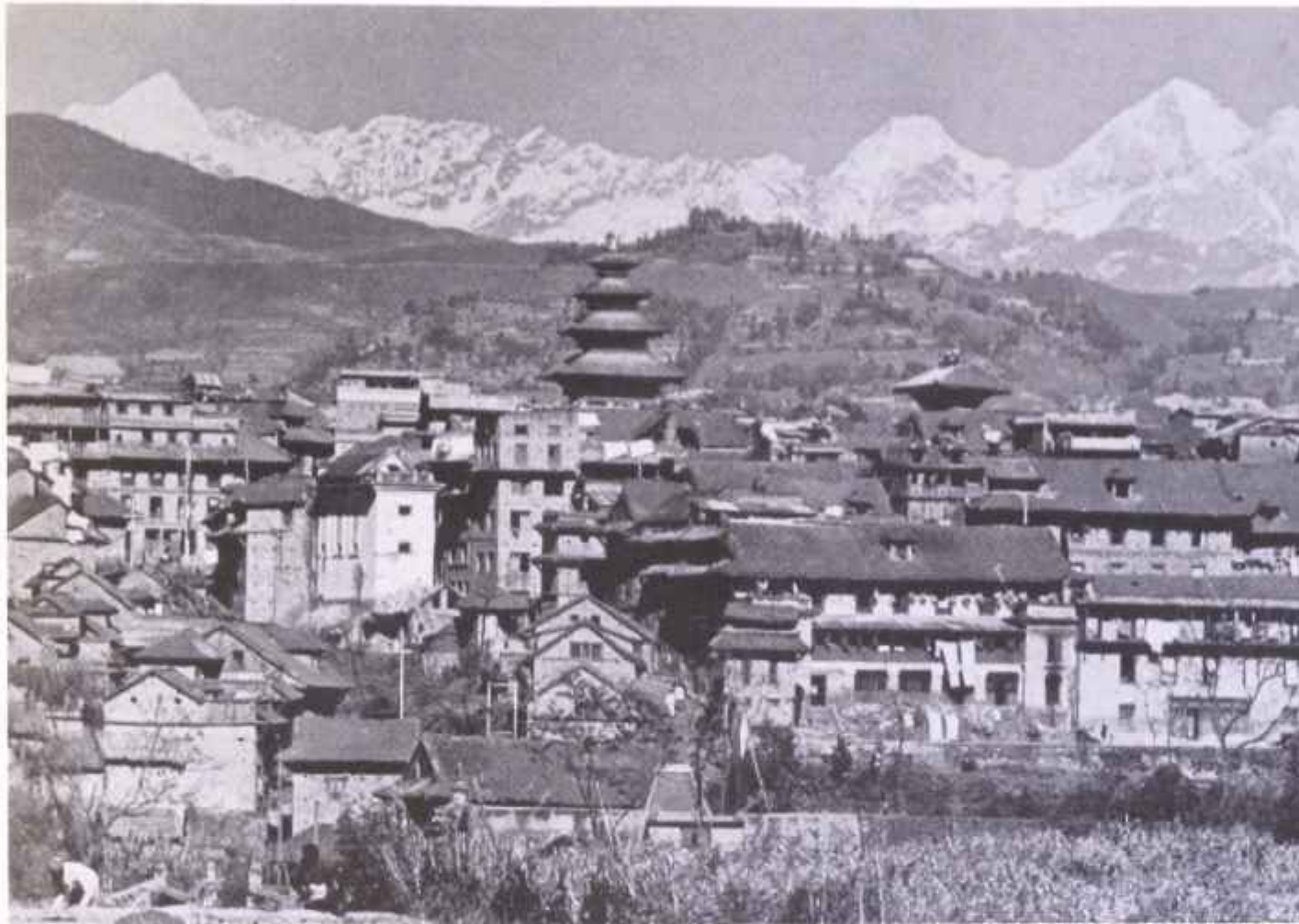
BHADGAON

Bhādgāo

Settlement BHAKTAPUR

Panchayat BHAKTAPUR DISTRICT,
NAGAR

Boundaries ENTIRE CITY AREA



GENERAL DESCRIPTION

The traditional route from Kathmandu to Bhadgaon approaches the city from the west. The road leads up to through a grove of sal and pine-trees to an elevated plateau where the city is located. Just north of the road is the large walled water reservoir, Tau Pokhari flanked by two patis. Next comes a large open field, the Tundikhel, and then a second, larger reservoir, the Siddha Pokhari (See Mon. Zone) which has a roofed gate in the center of each wall. The eastern gate is larger and contains a chaitya stone, Shivalingas, and several stone images. South of Siddha Pokhari is another large reservoir, Bhaju Pokhari, which has a small island in its center and is deeply indented by three stepped terraces. Going on, the main road passes several patis and a small Ganesh shrine at Dudhpati before entering the city gate which is flanked by two large stone lions. Here the brick-paved path slopes down; three and four-storey houses line each side. Side-lanes branch off, ascending to the north and descending to the south. Often patis with carved wooden pillars are attached to the houses and protrude into the road. The main road widens and ascends slightly, passes a large open area to the south where the good sized walled water-tank Tekka Pokhari is located, and then narrows again. The houses are of better quality here and some have carved wooden windows.

Where the road meets a major side-lane coming up from the south, there is a large, elaborately carved two-storey wood pati called Bhajanghar. This side-lane, well paved and flanked by well built houses with shops on the groundfloors, leads down to Barahi and Mangalghat along the Hanumante River.

Towards the east and the west several small side-lanes lead to residential houses and courtyards located on the terraced land between the main road and the Hanumante River. From the main road, another side-lane leads north to the entrance of Darbar Square.

Continuing on the main road, we pass the magnificent Jaya Barahi Dyochhen and a small Shtana Ganesh shrine with beautifully worked bronze torana and roof attached to a residential house and protruding into the road. Then come several more patis and another smaller Ganesh shrine. The lanes branching off to the south offer vistas of hills and mountains. Next is a small square with some patis and a lunhiti at Nasamana Tol. Here also is a brick shikhara of the Mangaleshwar Mahadev with an attached shrine of Nriteshwar. On one side of the plaza is a contemporary shrine of Lakshmi-Narayan. On the opposite side are two more Narayan shrines, one guarded by a stone garuda.

Adjacent to this plaza is a second one, also on the main road, which is devoted to Shiva. There is also a sunken lunhiti with an open water-tank.

All the houses along here have shops on their ground floors and the road is busy. A lunhiti and several patis are south of the temple of Nrisingh. Turning north, we face the Siddhi Lakshmi temple and enter the main square in front of the Bhairab temple.

Near the lunhiti, a side-lane leads down to the Ramghat. On the way, it passes a small open space, Bulachhi, where a number of potters' shops and workshops are located. A small two-storey temple of Ganesh and a large Ganesh Dyochhen are nearby. Behind the Dyochhen a stepped stone path leads up to a small hill where there is another Ganesh shrine and a large pipal tree. The lane continues across the Hanumante River at Ramghat and on south towards Surya Binayak.

In the main square are two masterpieces of Newari temple architecture: the rectangular-based three-storey Kasi Biswanath, which rests directly on the stone-paved square, and the taller Siddhi Lakshmi at the top of five high platforms. Adjacent to the Biswanath temple is the small temple of Betal which functions as a gateway into the courtyard of the Bhairab temple.

Within the confines of the square there are three stone and brick platforms. The south side of the square is lined by a row of unimpressive, rather recently constructed houses, replacing the original ones which were destroyed by the 1934 earthquake. To the west is a freestanding three-storey dharmasala. Behind it are some tile-roofed three-storey brick houses with fine carvings typical of an earlier time.

From the Betal shrine a brick-paved lane leads towards the south, passing a small lunhiti on the east and the two-storey Tilmadhav Narayan temple on the west. Then it goes into a stone-paved steeply sloping space of irregular shape enclosed by three and four-storey houses. It continues south as a neatly stone-paved path with drains, which are used as chariot rails during the festival procession. There are also aprons on either side and rows of terraced buildings. The path then curves twice and comes to another sloping space, Khanla Tol, with a view down to the Chupingghat along the Hanumante River. On this level space tens of thousands of people assemble around a huge pole for the annual Bisket festival when a chariot is pulled here from the main square. During the rest of the year this pole, an 80 foot wooden linga, lies on the ground near an octagonal freestanding pati. At festival time, it is raised and fitted into its circular stone base.

Further east, near the Hanumante River, on a raised stone platform, is the one-storey shrine of the Bhadrakali flanked by an open pati.

To the south is an extended temple complex with three major and several smaller shrines, dharmasalas, riverghats and Shivalingas.

Opposite the bridge, across which the old road to Tibet leaves the city, is the small temple of Bhimsen.

The main road continues east from Taumadi Square, turning twice and passing two small Mahadev shrines. Many of the houses here have brass and copperware shops on their ground floors. A side-lane from the west leading to Darbar Square enters here. After the second turn, the road goes east. At the south side is the Sukul Dhoka Math with its outstanding wood carvings. Two houses farther on is Rum Bahal, notable for its two door lions and carved torana. All of the houses, mostly four-storey well-built brick structures, contain shops. At Golmadi the road again widens into an open space with several patis, a small three-storey Ganesh temple and the Ganesh Dyochhen, a plastered Buddha chaitya, Mahadev and Narayan shrines, and a deep sunken lunhiti.

West of this square is a beautiful four-storey residential building with a pati on the ground floor which opens onto the square. It has several fine carved wooden windows and fine bay windows on the third floor.

A stone-paved side-lane—directed to the south—enters beside the Ganesh temple and descends steeply towards the Hanumante Ghats. A series of secondary side-lanes lead into the adjacent residential areas. Most of the buildings are in the three-storey traditional style; some have shops. Farther on the road passes a small sunken lunhiti with a stone image of Uma Maheshwar. The main road continues to the Jhaur Bahil where it again turns and ascends towards the image of Enacho where a small space is created by the convergence of two side-lanes entering from east and south. A small freestanding Narayan temple at the center is flanked by a long pati with a sunken lunhiti behind it and the Enacho Bahal opposite. Along the main road is the building of Maheshwari Dyochhen marked by two gate lions. The south side-lane leads down to the Maheshwari Ghat; the eastern one enters Wachu Tol, the area south of Dattatraya Square. It contains mostly traditional houses, farmers' homes, and some blacksmith shops.

The main road narrows again. The shops on either side include tea-stalls and brassware shops. The houses are of mixed style, mostly four-storied. Some are plastered and decorated with plaster ornaments. There is a small shrine of Nriteshwar before the road enters the brick-paved Dattatraya Square at its southern corner.

The square slopes slightly up towards the east to the Dattatraya temple with its tall Garud pillar, a truly majestic sight. At the lower end of the square, near the entrance of the main road, is the triple-roofed two-storey temple of Bhimsen crowned by a brass covered pagoda tower. It has a large open pati on the ground floor. Behind the temple is a deeply sunken lunhiti; beside it is a stone and brick platform with a stone pillar supporting a brass lion, and a small double-roofed temple of Narayan. On the other three sides, the square is surrounded by some seven Math buildings and residential houses. From this square a number of roads branch off like spikes in all directions indicating, perhaps, that this part of the town may be the original site of the settlement and the square its main space.

To the north a small three-storey Salan Ganesh temple is located adjacent to the large Nag Pokhari Tank which is surrounded by residential houses and a Ganesh Dyochhen marked by two lion gate-keepers.

Two side-lanes lead south. The western one passes through the picturesque old part of the city and after making three sharp turns and crossing several small open spaces, it leaves the city near the remains of the old Muni Bahal. It descends to the Hanumante River Ghat area where there are two giant lingas. The second lane bypasses the Pujari Math and leads fairly straight down to the River towards the Manjeshwari Ghat which is east of the Hanumante Ghat. After passing Dattatraya Square, which is enclosed by three-storey traditional brick houses with a few shops, the brick-paved main road continues, passing a small shrine of Ganesh and a three-storey Brahmayani Dyochhen with stone lions, carved struts, and four carved toranas.

Farther south is a beautiful courtyard with a two-storey Wakpati Narayan temple flanked by a small shrine of Nava Durga and the Ashtamatrikas. Nearby is another open space, Surya Madi, with a Buddha chaitya in the center and a small lunhiti at the side.

The city ends where the road descends and, entering the open fields, leads to the Brahmayani Ghat and on to Nala Village.

A brick-paved side-lane with well-built three-storey houses along it leaves the main road and goes north at a small Ganesh shrine at the corner of a house flanked by an open pati and opposite a plastered stupa. Passing another Ganesh shrine, it turns west to a small open space with a pati and a Mahadev shrine. It continues downhill, passes a small hiti and leads into a second open space with a small open shrine of Vishnu. The path goes north-west, passes the Dyochhen of the Balkumari with its small pati on the ground floor and carved torana above the entrance, and then leads up to the magnificent Nava Durga Dyochhen. Continuing north, it then turns beside a small pati with a shrine and lunhiti and runs along the large pokhari towards the Buddhist chaitya at its western end. From there the path turns south and follows a side-lane west, branching off opposite a brick shrine of Vishnu and heading for the Tadhangu Ajudyoya Bahal at the end of the path. Adjacent to it there are two other bahals, Chidhangu Ajudyoya Bahal and Wan Bahal.

Continuing south, the path arrives at another Nag Pokhari where the dyeing of wool and cotton is done. Near the chaitya at the end of the tank, the path continues towards the south-west and passes the beautiful three-storey Ganesh shrine and the Ganesh Dyochhen at Yachhen. A hiti is beside the shrine. Turning south again, the path crosses a small square with a freestanding pati which contains a painted mural. Adjacent to it there are a lunhiti, two more patis and a small Ganesh shrine. From here the path leads directly into the main road opposite the Min Bahal.

This western end of the main road passes the Tripura Sundari Dyochhen and enters the Darbar Square area at Topolachhen beside the Fasi Dega temple and two freestanding stone lions. This eastern extension of the Royal Square is surrounded on two sides by extended two-storey dharmasalas which originally constituted a guest-wing for the palace.

In this space a stone shikhara of Bhagvati and a brick shrine of Bachhaleshwari are situated. The adjacent main palace square has also a freestanding stone shikhara of Bachhaleshwari, a giant bell on a roofed stone frame, several platforms, a sunken lunhiti, and a column with the figure of Bhupatendra Malla. Towards the center stands a tall brick shikhara with a Shivalinga. Towards the north, facing the square, there are three attached palaces built at different epochs. The oldest and most eastern section is called "pachapanna Jhyal", that is, having 55 windows. Between it and the next section, which is of plastered brick, is the beautiful gilded Lundhoka. The third palace, which faces west, has two giant lions guarding its entrance.

South of the oldest part is the double-storey temple of Pashupati. Towards the extreme west there are the temple of Krishna and the shrines of Harihar and Jagannath.

Leaving Darbar Square on the west, the way passes through an arched gate. Outside the gate to the south, in front of

an open space, there are a long row of three-storey buildings with fine wood carvings, two small temples of Uma Maheshwar and Mahadev as well as a shrine of Hara Gauri on a high-stepped stone platform. From here, the path continues as a confined lane with three and four-storey buildings on either side and leads towards the Guhe Pokhari at the western edge of the town.

SOCIO-ECONOMIC SITUATION

Although Bhadgaon is relatively large, with about 40,000 inhabitants and a higher density than either Kathmandu or Patan, it is a typical rural settlement. More than 65 per cent of the economically active population are engaged in agriculture. About 15 per cent are in personal and community service, 8 per cent in manufacturing and another 8 per cent in commerce.

Almost the entire population – 92 per cent – is Hindu; only about 7 per cent are Buddhist.

Illiteracy is high – 73 per cent over all; that is, 58 per cent of the males, 89 per cent of the females.

In Bhadgaon, even more than in Kathmandu and Patan, the average family size is closely related to the family income. For example, in the income class Rs. 2,000 – 5,000 yearly the average family size is 7.4; whereas, in the class Rs. 10,000 – 20,000 the average size is 14.2. Houses occupied by only one family are very common. Not even 2 per cent of the houses have a water-supply inside. The average density is 2.17 persons per room, ranging from 0.44 per room for a “single-member family” to about 3.4 persons per room for families with 18 – 20 members.

ORIGIN AND HISTORY

Bhadgaon appears to be the youngest of the three principal cities of the Valley. While Patan boasts of connections with Ashok and Kathmandu has long claimed the status of a great city – Mahanagari – in Malla times, Bhadgaon was called Bhaktagrama, implying its status as a village. Earlier it had been known as Khuprinibrama or Khopo. Its rise to importance dates from the time of Jaya Sthiti Malla at the end of the 14th century when it became the seat of the Malla kings. Its claim to distinctive architecture derives from that time although the main temples and palaces date from the late 16th century onwards. The process of development seems largely to have been arrested with the growing importance of Kathmandu which became the sole capital of Prithvi Narayan Shah's empire some two hundred years later.

MONUMENTS WITHIN PRESERVATION DISTRICT

62 individual Monuments and Monument Sites are located within the Bhadgaon Preservation District and the Bhadgaon Urban Monument Zones. They were classified into:

13 A-category monuments

18 B-category monuments

31 C-category monuments

PROPOSED PROTECTION

The outstanding characteristic of Bhadgaon is the relative homogeneity of its townscape which conveys the image of a medieval city with all its indigenous elements still alive.

Since the city is located along a terraced hillside ascending from the Hanumante River on the south towards a flat plateau on the north, the entire roof-landscape may be seen from the main highway as it crosses the Valley from east to west.

Comprehensive preservation, both internal and external, is thus to be recommended. Since Bhadgaon contains fewer individual monuments requiring protection than Kathmandu and Patan do, it is the total environment rather than just individual sites that must be considered. Thus, a plan is proposed for the conservation of the whole town, including not only the preservation of monuments but also of private houses and public structures, such as rest houses (patis); surfacing of streets, paths, and plazas; and maintaining open green spaces, trees, water-ponds, wells, and fountains.

The west and south sides of the city are contiguous with a proposed Nature Preservation Area. Within the city, certain areas of high concentration of important sites are to be declared Monument Zones and thus will be subject to an even higher degree of preservation (Darbar Square, Taumadi Square, Dattatraya Square). Because of its oblong shape, access traffic can ideally be aligned outside of the town on either side with cul-de-sac feeders for internal delivery. In this way, the historic main road as well as its subsidiary feeders shall remain free from traffic.

For the expansion of the town the future development plan foresees specially allotted areas outside the historic town.

Tokha is located on a high plateau between the Sapan and the Vishnumati river valleys. Its shape follows the natural configuration of the land.

Coming from Balaju by a footpath, we enter an open space in front of the gate. A two-storey Ajima Temple is on one side and, on the other, are a small walled compound with two patis and a Kothna Ganesh Shrine, a Saraswati Temple, an open pond, and a walled tank.

The village basically follows a gridiron pattern with four roads parallel to the main one and some perpendicular to it. The main road, roughly cobble-stoned and about 6 m wide, is flanked by the traditional three-storey brick houses. There are also patis with vistas opening to the east and west through the perpendicular side roads which are similar to the main road. Near the northern end of the village, a few houses have shops on the ground floor. There is a large open pond beside the road. At the northern gate is an informal open space with a small Ganesh Temple, a stone platform, a pipal and a bountree, a two-storey Bhimsen Temple with a large stone image of a goddess, a chaitya, and some sculptures of Narayan.

Following the northernmost perpendicular side road and going west, we enter a little plaza with a Chandeshwari Dyoehhen and two small chaityas. Farther on is a larger brick-paved space enclosed by an irregular group of buildings. In this space are two free-standing, double-storey temples of Narayan and Shiva, a lunhiti, two patis, and a stone platform. Returning to the main road, we pass chaityas and a small Ajima Shrine. Farther south is another open square accessible by lanes on all sides. The square is surrounded by three-storey houses, some with fine woodcarving. It contains several patis and a stone platform.

According to the Panchayat secretary, the village has a population of 2,600. There are 450 houses. There are two primary schools and a health center but no postal service. Although the wire system exists, there is no electricity. The nine water-taps flow during the monsoon; during the rest of the year, the villagers use wells. There are six small shops.

The caste distribution for the two Panchayats is different. For Saraswati it is Shrestha 70 per cent; Dangol (Jyapu) 20 per cent; the rest Kasai and Kusle. For Chandeshwari it is Dangol 60 per cent; and Shrestha 30 per cent.

About half the houses have looms, the products of which are locally consumed. About 20 people work in Kathmandu. Four are blacksmiths. There is one rice mill.

The main crops are rice and wheat; the secondary crops are corn and millet. There is neither surplus nor deficit.

The economic situation of the village is not very good because it has no direct link with Kathmandu. During the monsoon, the village is completely isolated.

Chief deities are Chandeshwari, Ganesh, Narayan, Indrayani, and Bhimsen. There is a festival of Ganesh, Indrayani, Chandeshwari and Chandeshwar on the first and second days of Baishakh.

Tokha is one of the fortified settlements established by King Ratna Malla as a buffer against the invading tribesmen from the north.

MONUMENTS WITHIN DISTRICT

a) Classified:

Ganesh Temple (To-1)
Bhimsen Temple (To-2)
Narayan Temple (To-3)
Indrayani Temple (To-4)

b) Others:

Shivalinga
Amogha Pasa Lokeshwar
Lakshmi Narayan
Haragauri
Satya Narayan
Chandeshwari Dyoehhen
Ajima
Saraswati

PROPOSED PROTECTION

The settlement boundaries are confined and protected by steeply descending slopes separating the built up area on the plateau from the surrounding farmlands. Afforestation of these partially eroding slopes is proposed.

**TOKHA, Jayapuri,
Lakshmipur**

Tokhā

Settlement TOKHA VILLAGE
 Panchayat KATH. DIST., TOKHA
 SARASWATI &
 CHANDESHWARI
 Boundaries ENTIRE SETTLEMENT
 WITH GREENBELT



The main square is a rectangular space containing two stone platforms, one with a Narayan image, a freestanding single-roofed Krishna Temple, and an adjoining lunhiti.

From the main square, three roads lead in different directions. The northern road continues as a narrow path to the northern gate and the ancient trade route to Tibet. On it is the three-storey Jyotirlingeshwar Temple with several stone Shivalingas and a water-tank. The eastern road heads for Salinadi and Nagarkot.

The third road passes through the major part of the settlement and goes on to Bhadgaon. From the main square it leads south into a second enclosed space. There are a stone image of Narayan with five arms and three legs, a three-storey pati, a stone and brick platform with a small Narayan Shrine, a small shrine of Ganesh, and a single-roofed temple of Ajima Lakshmi. On the other side of the space is an open brick and stone platform, a shikhara temple of Narayan, and pati. The square is enclosed by four-storey houses of urban style.

A series of crossroads enter the main road and create small public spaces with a number of stone images, some of which may date from the 8th century.

The main road enters a second small square with several patis at the corners of the enclosing buildings. Here are shrines of Jamuna, Narayan, Ganesh within a pati, and a small roadside one with a Shivalinga and an image of Umamaheshwar. There is a large deep lunhiti with one stone carved spout.

The road continues past well-built three and four-storey houses and opens into the last square before leaving the settlement.

The population of 6,000 lives in 1,000 houses. In the village there are two primary schools, one high school, a health center, a post office, and a bank. The water-supply comes from taps and wells. Almost all the houses have electricity. The people are primarily Shrestha (80 per cent) and the rest Balarazari (5 per cent), Manandhar (3 per cent), Kasai, Kusle, and Ranjitkar. Hinduism predominates with only 5 per cent Buddhists. Many of the old traders between Lhasa and India live here, although for the last thirty years the trade route has been through Kalimpong rather than through the Kathmandu Valley.

About 25 per cent of the houses have looms. There are some tailors and carpenters and six rice mills. The main agricultural products are rice, wheat, and potatoes. Surplus produce is sold in Kathmandu. The village's economic situation has improved recently due to the use of fertilizer and the fact that many of the people can now go to Kathmandu via the Chinese road to sell their goods.

Chief deities are Bajrajogini, Swayambhu-Buddha, and Jyotirlingeshwar Mahadev. There are several festivals:

- a) Chariot festival of the Bajrajogini during the Chaitra purnima to ashtami
- b) Fair to take a holy bath in the Sali River nearby during the month of Magha
- c) Chariot festival of Jyotirlinga during Makara-Sankranti
- d) Chariot festival of Saikha Ganesh on marga-purnima

Legend tells that King Shankardeva established the city in the shape of a Shankha (conch shell) and dedicated it to the goddess Bajrajogini. He called it Shankar-Patan. The city has four gates at the cardinal points, 8 tols, and 9 viharas.

The actual origin of the town, however, is assumed to be earlier. It is also called the northern town of King Manichuda, a former incarnation of the Shakyamuni Buddha. In memory of this king, there is a pond called Manichuda in the northern, forested mountain range adjacent to the Sankhu Valley.

MONUMENTS WITHIN DISTRICT

a) Classified:

Jyotirlingeshwar Temple (Su-1)
Narayan Temple (Su-2)

b) Others:

Bhagbati
Taleju Bhabani
Chaturbahu Vishnu
Tara
Ganesh
Haragauri
Shivalinga
Tribikram
Maha Bushnu
Narayan
Ajima Lakshmi
Jamuna

Sankhu, the easternmost settlement in the Kathmandu Valley, is located at the end of a small valley which is drained by the Salinadi River. It is surrounded on the east by the Nagarkot Danda and the Thugu Danda, on the north by the Gubhagun Danda, and on the south by the Itagu Danda which opens toward the Valley. The settlement is built on a high, mostly level plateau.

The road, 12 km from Baudha, reaches the southern side of the settlement and is flanked by a row of trees. At a walled Bhagvati shrine, the road sharply turns north, passes between ponds, and enters the settled area near an ancient oak-tree where there is a pati on either side of the road. From here on the road is well paved with stones and has brick drains. The houses on the eastern side are well-built four-storey structures with beautiful wood carving.

The road passes a Ganesh Shrine, then widens and passes a Narayan Mandir and a pipal-tree, said to be 300 years old. There is a small single-roofed Ganesh Shrine in the middle of the road flanked by two patis and facing a brick and stone platform. Near the patis are a number of shrines: a Narayan, a single-storey structure with an image of Bhimsen, a small Ganesh, and another Narayan with an adjoining water-tank. Several patis follow and the road then narrows and turns east. The houses here are all well built four-storey urban structures. Few are lime plastered or have plaster ornaments.

At the turn, the road enters a small brick-paved square from which one route heads north and leaves the built up area as a fieldpath which leads to the Bajra Jogini. In the square are a two-storey pati, a free-standing Shivalinga, a stone platform with several images most of which are of Saraswati, and an attractive small Ganesh shrine. The enclosing houses are mostly three-storied. The road leading to the main square is not more than 6 m in width; it has a stone covered drain on one side. Several smaller side-lanes branch off to rows of houses and gardens.

PROPOSED PROTECTION

The location of the village at the end of a small valley where it is surrounded by hillslopes on three sides makes its visibility from a higher site possible and requires careful protection of the entire roof-landscape. A greenbelt will protect its outer edges, and the proposed road loop surrounding it from the north-east to the north-west will avoid penetration of traffic into its pedestrian-scaled environment.

SANKHU, Shankar Patan, Shankharapur

Sakhu

Settlement SANKHU VILLAGE
Panchayat KATHMANDU DISTRICT
Boundaries ENTIRE SETTLEMENT
AND GREENBELT



patis. The space is penetrated by an east-west road from which three perpendicular roads lead north. The larger square is located along the main road to the west and has a more interesting space relationship. In the center is an open tank next to a tall Shikhara Temple of Narayan; opposite is a two-storey pati. There are shrines of Mahakal and Bhimsen, a natural stone linga, and a small stone chaitya. On the north there are a free-standing brick platform, two small Shiva Temples, a recessed stone devoted to Kumari, another pati, a Saraswati Shrine, and a Ganesh Shrine. At the northern boundary there are a small chaitya and a dyochhen. The buildings surrounding the space, particularly towards the west, are of good quality in terms of workmanship and carvings. One of the three-storey houses is a pati where once a year the Nava Durga dancers of Bhadgaon reside during the time of their performance here.

Leaving the space by a narrow stone-paved lane north, we reach a small square on the edge of the settlement. Here is a beautifully decorated double-storey temple of Mahalakshmi. There are also several patis, a brick chaitya, some natural stone lingas, a small shrine with a stone image of Mahakal, a small Nriteshwar Shrine, and a one-storey temple of Ganesh. The square originally had great charm which is unfortunately now diminished by an ugly modern cement structure at the west.

In the western part of the village is another small square with a Krishna Shrine, a two-storey Narayan Temple, and an open platform. At this point, a path leaves the village through the western gate at Vishnu Ghat where there are several patis and a small Ganesh Shrine in a large unpaved space called Lakhu. During Malla times, the palace of the local governor was located here. Now there is a modern structure which is used as a school. The main road ends here. Outside the gate there are a large pond and a huge pipal-tree. The path descends towards the Manohara River past a small one-storey temple of Kalika Mai and two patis.

Returning to the main road going east, we pass several houses where iron workshops are located. This part of the village is structured quite differently from the more freely developed western part. There are three rows of closely attached houses which have access to straight roads perpendicular to the main one. The one which branches off from the first square ends in a little stone-paved plaza with a one-storey Temple of Nilbarahi, two small open shrines, and a two-storey pati with a pond in the back.

The population of 3,000 lives in about 400 houses. There is one primary and one secondary school but no health center or postal service. All houses have electricity. The water comes from taps. About 75 per cent of the people are Shresthas. There are about 125 handlooms and their products are sold locally and in Kathmandu. Pottery is made in seven houses and three houses contain blacksmiths. The main crops are rice and wheat; the secondary crop is corn. There are four rice mills; their beaten rice is famous. It and the rest of the surplus food is sold in Kathmandu. Chief deities include Mahalakshmi, Nilbarahi, Kalika, and Garuda Narayan. There is a festival procession of Mahalakshmi, Nilbarahi, and Kalika on the second day of Baishakh preceding the Sankranti. It is said that there was once a shrine of Mahalakshmi on this site. Then the goddess appeared in a dream to King Suvarna Malla of Bhadgaon requesting that he arranged the performance of a drama spectacle in her honor. The King not only fulfilled her request with a performance in 1512 but also founded the settlement as well.

MONUMENTS WITHIN DISTRICT

a) Classified:

Mahalakshmi Temple	(Bo-1)
Narayan Temple	(Bo-2)
Garuda Narayan Temple	(Bo-3)
Kalika Temple	(Bo-4)
Nilbarahi Temple	(Bo-5)

b) Others:

- Ganesh
- Lakshmi
- Durga
- Surya
- Garud Narayan with Vaintej and a pair of lions
- Saraswati
- Nriteshwar
- Mahakal
- Bhimsen
- Shiva

PROPOSED PROTECTION

Towards the north, the settlement has natural boundaries created by the rugged, steeply descending terrain that eventually merges into the lower rural land.

To the west, the large open water-tank by the settlement's enclosure is to be maintained; and, similarly, the water-tank at the south-eastern corner. The southern edge of the village is to be maintained with a greenbelt to protect it from unwanted growth which would endanger the view as we approach from Thimi.

A necessary expansion of the village is possible to the east where an eventual roadlink could provide access for motor vehicles.

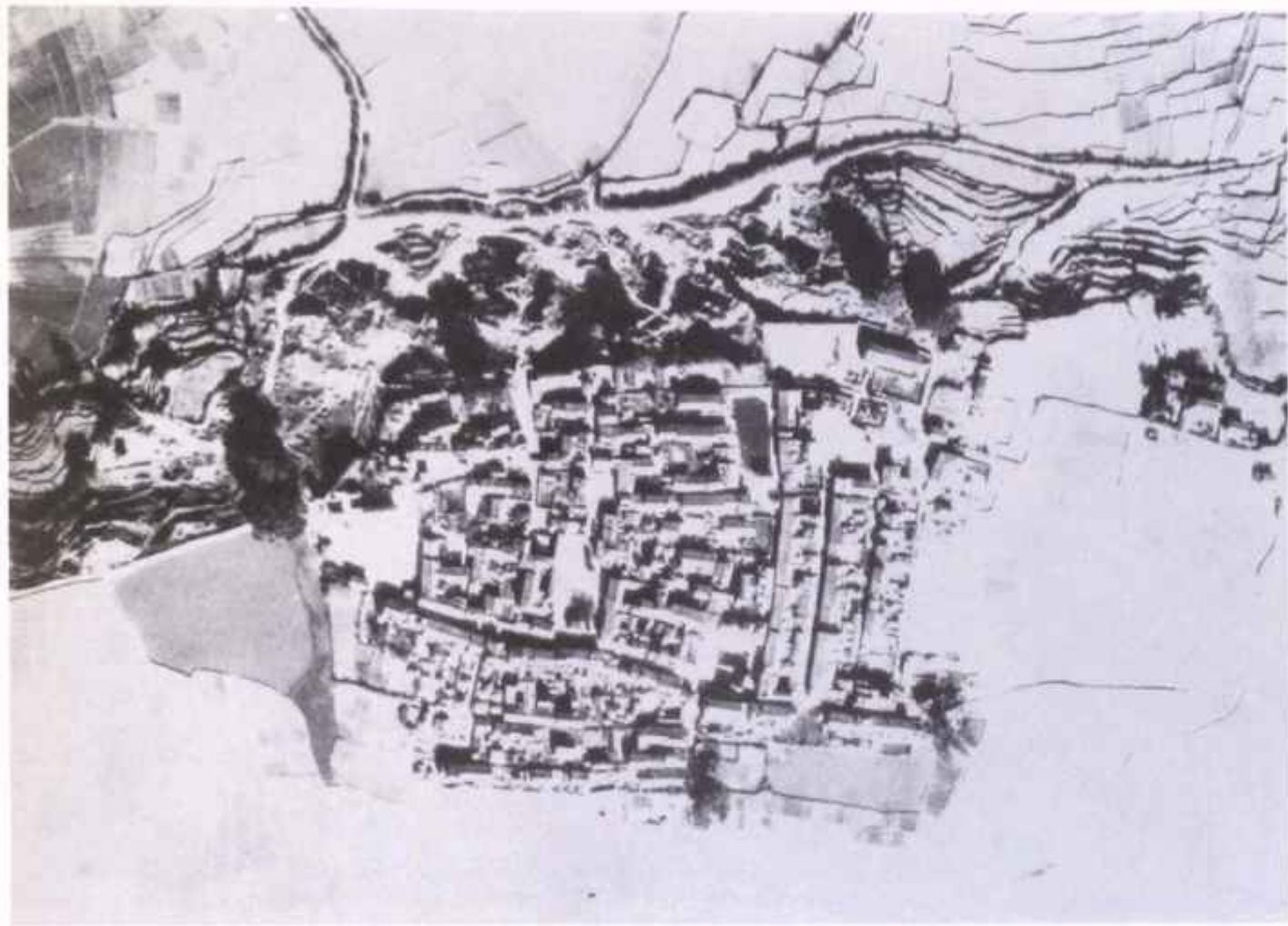
The settlement as such is to be kept pedestrian oriented.

One of the two satellite settlements of Thimi, Bode is situated on flat land adjacent to the valley carved out by the Manohara River.

The main approach, a footpath from the old Bhadgaon road, meanders through rice paddies and enters the settlement by a pipal-tree, a large pond, and a pati. From here it leads to one of the village's two main squares. In the center of the brick-paved area is a walled water-tank with a central Narayan image. The houses surrounding the space have no homogeneous character or special features. There are some ground floor shops and two built-in

BODE, Dharmapur

Bode



Settlement **BODE VILLAGE**
 Panchayat **BHAKTAPUR DISTRICT**
 Boundaries **ENTIRE SETTLEMENT WITH HILLSLOPE TO NORTH AND INCLUDING THE TWO WATER-TANKS WITHIN GREENBELT TO WEST, SOUTH AND EAST**



Located near the northern boundary of Thimi, Nade is smaller than Bode but no less compactly built. It sits on a high plateau which slopes down to the old Kathmandu-Bhadgaon road.

Coming from the south, the stone-paved path leads uphill, entering the village at a magnificent Dyochhen of Ganesh. It is a large three-storey building with beautiful wood carving. The central entrance has two recessed patis on either side.

Farther along the main road is a small irregular-shaped space with a brick chaitya in the center. The houses here are the traditional three-storey structures; many have fine wood carvings. Side-lanes lead out in all directions.

Following one of the side-lanes, we arrive at another small space with several patis, a chaitya, and an elaborately decorated three-storey temple of Ganesh. From here a view opens up towards Thimi. Near the temple is a small pond and a lunhiti. A brick-paved lane leaves the square, passes two stone chaityas, and ends at the Ganesh Dyochhen.

Another lane leaves the square and heads downhill past a small Mahadev Temple, a small shrine of Saraswati, a pipal-tree flanked by a pati and having a Ganesh shrine in its roots. It then leaves the village and enters open land.

At the northern edge of the village is an oblong space which is brick-paved and enclosed by houses that are plain and more ordinary. A narrow lane leads from here back south to meet the main road at the Ganesh Dyochhen.

The population of about 2,600 lives in 350 houses, all with electricity. There is a primary school, but no health center or postal service. Water is supplied by 14 wells. There are only seven shops, including tea shops. Castes represented are Maharjan 85 per cent; the rest are Kasai, Pradhananga, Prajapati, Shrestha, and Kusle. All houses have handlooms, but their products are used only locally. There are five potters, three blacksmiths, and three rice mills. The main crop is rice; the secondary ones are wheat and corn. Green vegetables from here are sold in Bhadgaon and Kathmandu.

The chief deity is Ganesh. The festival celebrated here occurs on the second day of Baisakh.

The names Nade and Nakadesh seem to have been derived from the legendary founder, the Nagaraja – the Snake King – who inhabited the place and granted it his royal bliss. This accounts for the origin of the other name, Jayapur, which means "the blissful place".

MONUMENTS WITHIN DISTRICT

a) Classified:

Ganesh Temple (Na – 1)
Ganesh Dyochhen (Na – 2)

b) Others:

Bajradhatu Chaitya
Nagkanya
Ganesh
Saraswati
Vishnu
Bhagvati
Mahadev

PROPOSED PROTECTION

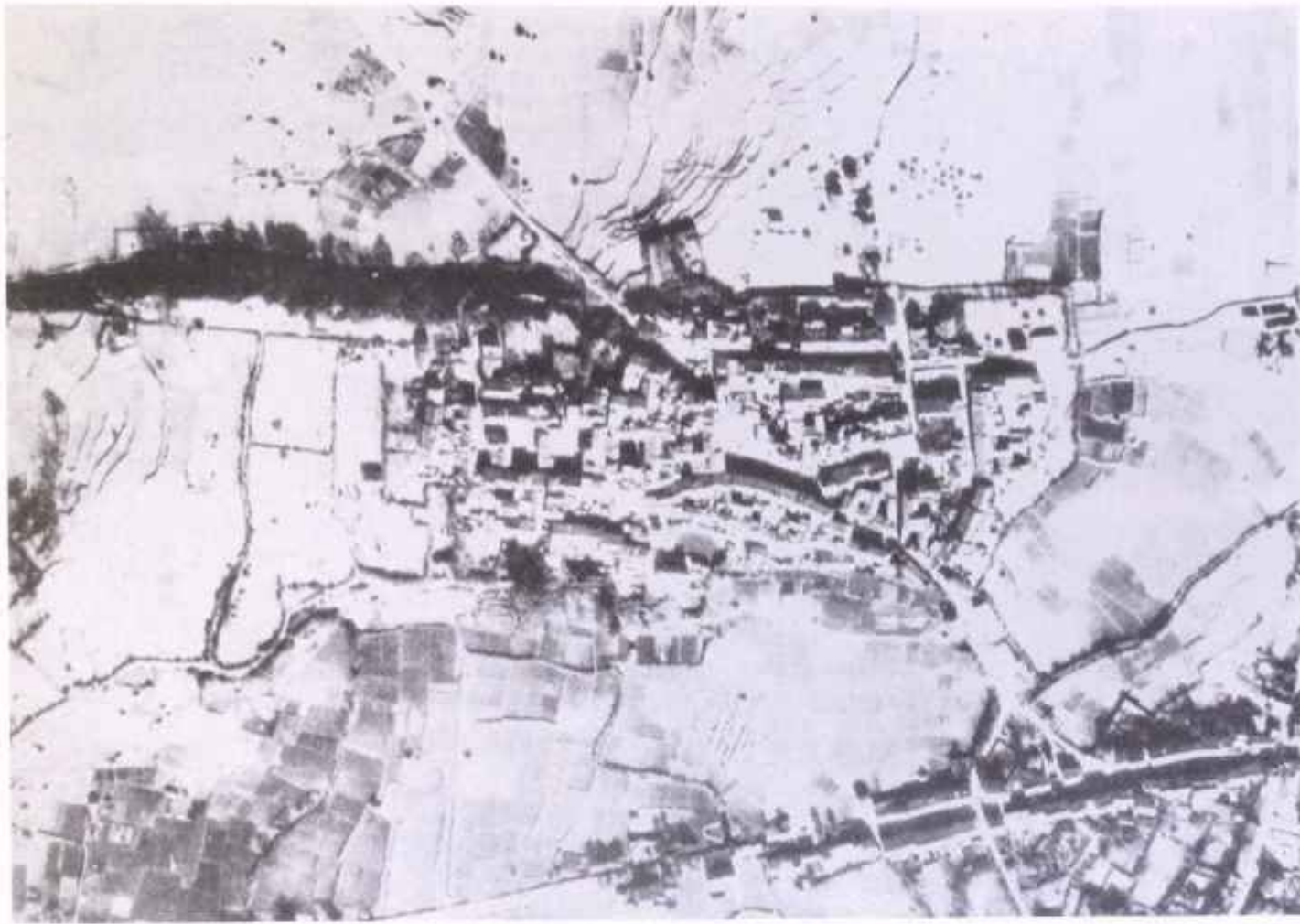
Because of its raised location, the small settlement is visible from Thimi and the old Bhadgaon road. The southern edge of the settlement is to be maintained and the greenbelt there is to be extended to this road. Towards the north the existing drop of the topography provides a clear boundary line.

Na

NADE, Nakadesh, Jayapur

Nade

Settlement **NADE VILLAGE**
Panchayat **BHAKTAPUR DISTRICT**
Boundaries **ENTIRE SETTLEMENT
WITH GREENBELT
TOWARDS ADJACENT
THIMI**



Thimi, the fourth major town, is located in the center of the Valley on a high plateau of tar land, overlooking the surrounding farmlands.

The settlement is linear and north-south directed. At the northern point, the village extends quite far to the east and west. It narrows in the center and continues in a more rectangular shape at the south. The main road, which passes north-south through the settlement, is made up of gentle curves and is sometimes broad, sometimes narrow.

Starting with the traditional approach from the north off the old Kathmandu-Bhadgaon road, access is by a narrow lane which soon opens into a small square with a brass-plated Gunga Stupa on a stone platform surrounded by eight smaller stupas.

The road curves slightly to the west and passes three-storey houses, many with ground floor shops. The main road and side-lanes are brick-paved and have open drains on the sides.

The next major opening in the main road is at Sunga Puchchu. Here are an open pond, a brick chaitya, and a double-storey temple of the local deity, Ishtadevta. A side-lane leads east to Pachho Tol.

The road continues past a Ganesh shrine, a pati, and the entrance to the Gusnor Bahal. On both sides of the street and on the side-lanes, there are houses with shops, goldsmiths' workshops, rice mills, and tea shops.

To the west, a large free-standing pati with a small chaitya and a two-storey Ganesh temple mark the area called Chapacho where there are many pottery workshops. The houses are of simple style, lined up longitudinally along open spaces where the pottery is first dried and then fired. On the ground floors of the houses are the potters' wheels and the clay storage areas.

Continuing along the main road, we see more solidly built houses with fine wood carving. Many of the buildings have high aprons and stone stairs at their entrances. A free-standing brick stupa, almost 15 feet high, with a brass top, marks the end of this section of the village.

Again following the main road, we pass a small shrine of the Hatti-Mahankal. Here a stone-paved path enters from the western fields. In an open space along this major side road there are a two-storey Ganesh Temple and two patis. This space is irregular in shape and several footpaths cross it. There are surrounding houses, and in the center are six patis, a small pond, a Shikhara-style Krishna Temple, a Nriteshwar Shrine, and a platform. This area, known as Lakshmikel, is occupied mostly by the Shrestha caste.

Continuing on the main road, the houses are mostly two-storey and of poorer quality. There are several butcher shops. At this point, there is a beautiful free-standing pati and the entrance to the Gunakirti Hara Hembarna Maha

Vihar which is marked by two guarding lions. Going on south, the road opens into a square which has side-lanes entering from both sides. Here are two Mahadev shrines, a two-storey temple of the local god Degudyo and Bhairab, a small shrine of Ganesh and Saraswati, and a domed shrine of Jagannath faced by a Garuda and a pati. The space is brick-paved and has a raised platform at the southern end.

From here the main road leads to the largest open space in the village. It is on the east, the entrance flanked by patis. There are two large ponds with a pati between them, a small Shiva Shrine, another one-storey Shiva Temple, a shrine of Krishna and Mahadev, a chaitya, and a number of patis. The area, known as Nugu Duchu, is inhabited by Jyapus. There are several small shops along the way.

The road continues and enters another built up area where there is a small two-storey Raj Ganesh Temple, an adjoining Narayan Temple, a chaitya with another small Ganesh Temple, a tall Shikhara-Temple of Narayan, and the entrance gate to Lakhu Darbar.

There is a small Bhairab Shrine in the middle of the road; the entering side-lanes become small and narrow. The road passes a small Ganesh Temple and a Krishna Shrine.

Finally, the road enters the last square before the Balkumari space. In this small square are two chaityas, a two-storey Temple of Lokeshwar, and a pati.

Going on, the road passes a row of houses, a two-storey Mahadev and a one-storey Ganesh Temple, before entering the Balkumari square, a roughly square-shaped space opening to the east into a rectangular space. The main road which crosses the square is stone-paved here instead of brick-paved as elsewhere. The surrounding buildings, which are mostly three-storied, have an uneven roof line, giving the space a freely grown, lively feeling. The square slopes slightly to the south and, in the center, is the Balkumari Temple. Towards the west are an open water-tank, a domed shrine of Bhairab, a small Krishna Shrine, and a brick platform.

From here the road continues for a short distance before the settlement ends at a small Narayan Shrine. The path then descends sharply to meet the newly constructed Kathmandu-Bhadgaon highway.

The population is 12,000. There are three primary schools, a health center and postal service. Almost all the houses have electricity. There are water-taps but most of the water-supply comes from wells. The castes are Prajapati, Shrestha, Dangol, and Kasai. The village is famous for its pottery. Many of the houses have handlooms and sell their products in Kathmandu. The main crops are rice and wheat; the secondary ones are potatoes, green vegetables, and corn.

Chief deities are Balkumari, Ganesh, Deguli, Maha Bhairab, Siddhikali, and Lokeshwar. The festivals are

- a) the chariot festival of Lokeshwar during Kumar khashthi
- b) the festival of 32 chariots, including Balkumari and Ganesh, during the first days of Baishakh
- c) the special festival during Indraajatra with the ritual of the tongue puncture ceremony

The origin of the settlement is considered to be older than the evidence which points to its existence during the time of the Mallas when it served as a major bulwark during the many battles between the kingdoms of Kathmandu and Patan against Bhadgaon. Because they successfully defended Bhadgaon, the kings called the citizens of Thimi "chhemi"—meaning "capable people"—thus praising them for their loyal and constant support. Gradually, the name of the settlement became known as Thimi.

MONUMENTS WITHIN DISTRICT

a) Classified:

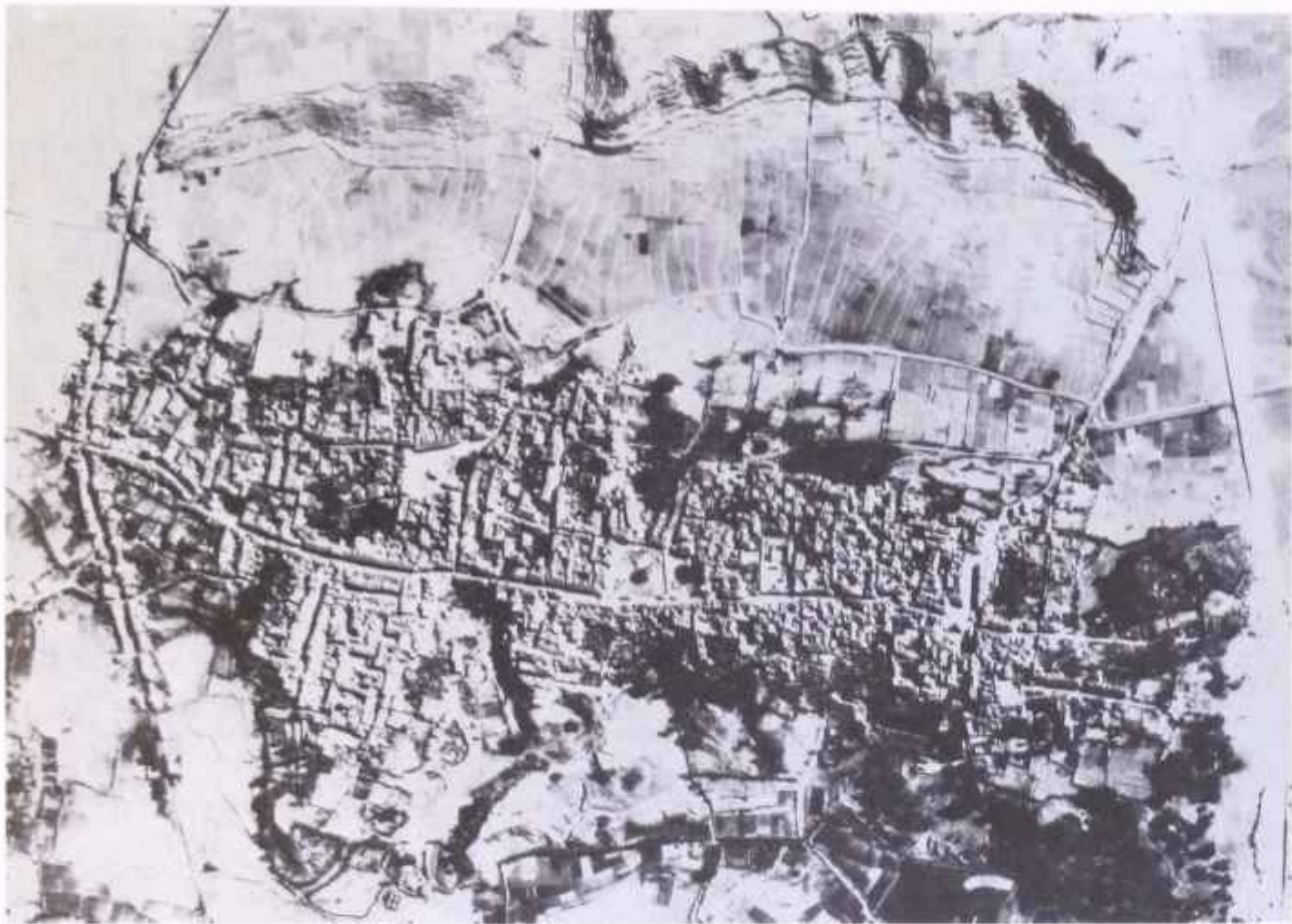
Balkumari Temple	{Ti-1}
Lokeshvar Temple	{Ti-2}
Gaurishankar Temple	{Ti-3}
Rajganesh Temple	{Ti-4}
Bhairab and Degudyo Temple	{Ti-5}
Digu Bahal	{Ti-6}
Siddhikali Temple	{Ti-7}
Jisvan Bahal	{Ti-8}

b) Others:

Garuda Narayan
Inayacho Ganesh
Mahadev
Chapacho Ganesh
Ishtadevta
Ganesh
Hatti Mahankal
Krishna
Nriteshwar
Jagannath
Shiva
Narayan
Bhairab

PROPOSED PROTECTION

Topographically conditioned boundaries reinforced by the proposed greenbelt along their alignments are to protect the settlement towards east, west, and south. The old Bhadgaon road marks the northern boundary. A proposed road paralleling the central main road and linking the old Bhadgaon road at the north with the new Arniko-highway in the south is to cope with emerging traffic problems within the settlement proper.



Ti

THIMI, Madhyapur

Thimi

Settlement THIMI VILLAGE
Panchayat BHAKTAPUR DISTRICT
Boundaries ENTIRE SETTLEMENT AND GREENBELT

Nala has a lovely setting on the hills north of Banepa.

Entering the village from the south, we pass a small lunhiti and a recently constructed school building. The path turns west and meets a field-path coming from the east. Two patis, a small Mahadev Shrine, and stone images of Gauri Shankar, Narayan, and Ganesh mark the spot. From here the main road leads west passing a small stone-paved space with a stone platform and a pati with a Ganesh image. Three side-lanes branch off in different directions.

The main road narrows, continuing between three and four-storey brick houses; some have ground floor shops. Another side-lane, branching off uphill to the north, leads to a square dominated by the splendid four-storey temple of Nala Bhagvati. Surrounded by four-storey structures, the square has several levels which contain a two-storey pati with a platform, a small brick shrine of Narayan, four single-storey freestanding patis, a recessed lunhiti with four stone steps, and several other stone images. The Bhagvati Temple is built on a flat stone platform. Wooden columns support the central sanctum. In front are stone columns, two with lions and one with a peacock.

From here another major stone-paved road runs parallel with the lower main road. Several lanes connect the two roads. The first starts at a double-storey pati and slopes down towards a space with a brick stupa at the corner and a lunhiti flanked by small shrines of Ganesh and Bhairab. The houses in this area are exceptionally well-built and have good wood carvings.

Opposite this space are remnants of a stone shrine with a Pashupati linga and a stone image of Garuda Narayan. From here the road continues south ending at a small Ganesh shrine and a pati. The houses there here are also well-built with fine wood carving. Here the old Bhadgaon road enters the village. Following it about 100 feet west, we find the famous Karunamaya Temple with a water-tank in front.

The southern fringe of the settlement has a small shrine with a Pashupati linga and the dyochhen of the Bhagvati.

The 1,800 inhabitants live in 270 houses; about half have electricity. There is a primary school, a secondary school, and postal service but no health center. The water is supplied through 13 taps. The people are all Newars. About 30 per cent live off their own agricultural produce. There are two handlooms and three rice mills.

Chief deities are Lokeshwar and Bhagvati. Festivals include

- a) a chariot procession of Karunamaya in Phalgun-Krishna-tritiya
- b) a chariot procession of Bhagvati during Bhadra-krishna-tritiya and in Vijaya dashami
- c) a chariot procession of Lakshmi, Narayan, and Mahadev during Baishakh-shukla

According to legend, the hills adjacent to Nala were filled with witches who disturbed and annoyed King Dirgharatha when he came to observe his Ashtami-vrata. In order to protect the King, Karunamaya asked Sudharmadevi, in the form of Bhagvati, to restore peace to the area. From that time on, Karunamaya and Bhagvati were established side by side.

It is also said that one of the seven Buddhas stopped here for his yearly four month meditation on his way from visiting the Adi-Buddha at Swayambhu to the Nama Buddha at Namara.

MONUMENTS WITHIN DISTRICT

a) Classified:

Bhagvati Temple (NI-1)

Karunamaya Temple (NI-2)

b) Others:

Saraswati - (15th century)

Bhimsen - (18th century)

Vishnu - (14th century)

Bhagvati Dyochhen

PROPOSED PROTECTION

The location of the settlement at the foot of a hill makes it visible from the approach route at a good distance. The silhouette of the village is thus a major feature to be preserved. Disturbing elements in the foreground, out of scale or brightly colored buildings, are to be prohibited.



NI

NALA, Nalanga Gram

Nala

Settlement NALA VILLAGE

Panchayat KABHRE DISTRICT,
NALA

Boundaries ENTIRE SETTLEMENT

This small settlement is located on the pass where the ancient trade-route leaves Kathmandu Valley and heads east. The route used to run right through the village but now the highway bypasses it. Entering the village, we first see a small open space which is partially enclosed by houses and has a small one-storey Narayan Temple, and a chaitya. Adjacent to the square is an open pond and a lonhiti. Here the old trade-route goes east and a steep brick-paved path, flanked by three-storey houses, goes uphill to the north. This path leads first to a pati containing a stone image of Bhagvati, and then to another pati with a small Ganesh shrine. Opposite is a walled image of Narayan. From here the path forks into two lanes. The eastern one is marked by a huge pipal-tree and passes into the open shrine of Bhairab and Kumari. The houses are separated, and there is a view of the eastern neighboring valleys. The path continues through open fields between high stone walls until it reaches a small flat place where there is a pati with a Ganesh image, a platform with a shrine, and a stone image of Bhimsen. A side-lane gives access to another group of houses. The brick path continues up to another small flat area, containing a pipal-tree with a Ganesh Shrine and a small pati-like shrine of Nriteshwar. Farther on is a stupa-shaped mound from which there is a superb view of the Kathmandu Valley to the west and the Banepa Valley to the east. Most of the houses are simply constructed with fine wood-carving and are in harmony with the surrounding environment. Although the village lacks the compactness which usually characterizes a Newar settlement, the setting and the houses built on steep slopes give it a charm of its own.

The population of 1,100 lives in 180 houses, most with electricity. There is one primary school but no health center or postal service. Six taps supply water for the community. There are eight shops, two tea-stalls, two rice mills, and an oil press. Caste composition is Shrestha 40 per cent; Salmi 25 per cent; Dingal 25 per cent; the rest, Kasai, Kusle, and Dobe. Both Hinduism and Buddhism are practiced here. The people are primarily farmers and shopkeepers, but seven are bricklayers and two are blacksmiths. The main crops are rice and wheat, with secondary crops of corn and millet.

Chief deities are Bhimsen, Narayan, Bhagvati, and Bikateshwar Mahadev. The chariot festival of Bhairab, Kumari and Ganesh is observed on the first day of Baishakh.

According to legend, Kathmandu Valley was once a lake and the god Bhimsen used to moor his boat at Bhimdinga and Sanga. In memory of this, both places now have Bhimsen shrines. In Sanga, a settlement developed since the trade-route between Tibet and the Kathmandu Valley passed through this area.

MONUMENTS WITHIN DISTRICT

a) Classified:

Bhagvati Temple (Sg - 1)

b) Others:

- Bhimsen
- Narayan
- Bikateshwar Mahadev
- Bhairab
- Kumavi
- Ganesh

PROPOSED PROTECTION

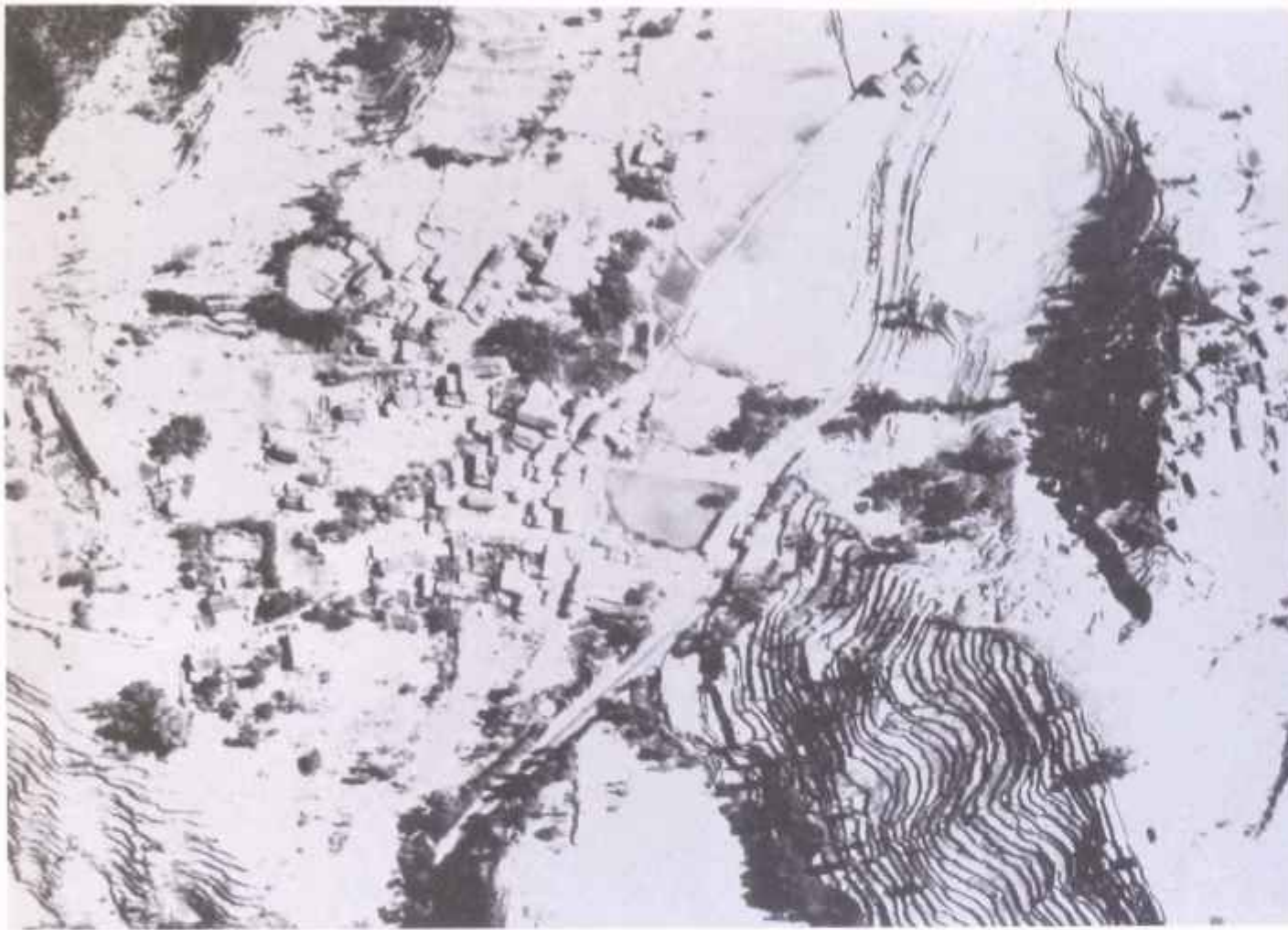
The area to be protected includes both the loosely-grouped built up area of the settlement with its stupa-shaped hillock to the north and also the opposite hill range which creates the Sanga Pass, one of the gateways to the Kathmandu Valley. Any developments along the Arniko highway in the vicinity of the settlement must be avoided.

Sg

SANGA, Gosringapur

Saga

Settlement SANGA VILLAGE
Panchayat BHAKTAPUR DISTRICT
Boundaries ENTIRE SETTLEMENT
AND ADJACENT
HILLSIDE



Dominating a hill-top, Dhulikhel is visible afar from the Kathmandu-Kodari road.

The present access from the east enters the settlement proper at a small three-storey shrine of Ganesh which is built on a platform together with a pati. The well-paved stone path descends to the main square in the center of the village; it is lined with tall well-built three and four-storey houses with ground floor shops. After the path enters the square, it turns slightly and opens up a view of the Narayan Temple and the distant, but higher, three-storey temple of Bhagvati. The square also contains a free-standing pati, two pillars supporting Garuda images, and a Harasiddhi Temple. Many of the houses here have well-carved windows and doors. The square, with its two gilded, roofed temples and stepped houses on the west, has great charm.

The square ends at a small Bhimsen Shrine where two roads lead to the higher eastern part of the village. One of these paths leads up stone steps, past closely built three-storey houses and into an open space where a stone ramp marks the entrance of the Bhagvati Temple. This three-storey structure is built on a heavy stone platform and marks the settlement's highest point. From here there is a magnificent view of Banepa Valley on the west and the main chain of the Himalayas in the north.

Descending the stone ramp from this plaza to the south, we pass small mud houses on the west. Here is an east-west road which used to be the main trade-route from Banepa and Kathmandu to the west. Its entrance is marked by a shrine of Parvati and Ganesh. Within the settlement this road is stone-paved. It leads east to a small stone-paved square; from there it turns sharply and enters the main square at the Narayan Temple.

Several other lanes leave the main square going to the north and the south and lead to a section of the village where the houses are smaller and less well-built. One path passes a small three-storey Surya Binayak and a Lankanamai-Ganesh Temple with a stone hiti; it leaves the village in the direction of Panauti.

The roads, paths, and open areas inside the settlement are partially paved with stone slabs. There are drains in some areas, some covered by stone. The stone that is used for the pavement is also used for the bases on which most of the houses are built. These bases form high narrow sidewalks.

The settlement is characterized by remarkably well built houses of three and four-storeys with tile roofs. Their facades are subdivided into windows of similar sizes; and there are some richly decorated Newar houses. A number of examples of well preserved wood carving still exist, but there are also examples of westernized stucco decor, some of which are painted.

On the whole, the houses with their shops, workshops, stables and courtyards for agricultural and domestic purposes form a compact homogeneous unit that clearly contrasts with the open surrounding countryside.

The population of 4,100 lives in 400 houses. There is a primary school, a high school, a health center, and a veterinary hospital. All houses have electricity, but there is a shortage of water. The town has 28 shops including six tea-stalls, four rice mills, and one blacksmith's shop. There are seven government looms, the products of which are sold in Dhulikhel and Banepa. The people are primarily Shrestha with the rest Kasai and Kusie. Most of them are in agriculture, business, or government service. The main crops are rice and wheat, with secondary crops of corn and mustard.

The chief deities are Bhagvati, Shekh Narayan, and Harasiddhi. The festivals are

- a) Bhagvati festival on the day following the Vijayadashami
- b) Festival of Shekh Narayan on Krishnashtami day
- c) Procession and dances in honor of Harasiddhi during Bhadra, every 12th year.

According to legend, King Ananda Malla split with his brother Abhaya Malla, who till then had been the sole ruler of the Kathmandu Valley, and founded the Bhadgaon dynasty. He created seven major settlements in the eastern area of the Valley in order to strengthen his new kingdom. Dhulikhel is one of these establishments. It later became one of the major sub-stations of trade between Bhadgaon, eastern Nepal and Tibet.

MONUMENTS WITHIN DISTRICT

a) Classified:

Harasiddhi Temple (Du-1)
Narayan Temple (Du-2)
Bhagvati Temple (Du-3)
Ganesh Temple (Du-4)

b) Others:

Gokhureshwar Mahadev
Surya Binayak and Lankanamai-Ganesh
Bhimsen

PROPOSED PROTECTION

The clear separation between the old part of the settlement and the more recent developments towards the eastern side is to be maintained and protected in its entirety, including the hill formation it is located on. In particular, the north and north-western edges of the settlement, which are visible from afar, have to be protected against disturbing developments and a more extended greenbelt is to be provided which will extend towards the east up to the nearby Arniko highway. To the south the natural boundaries of the village are marked by the sloping topography.

DHULIKHEL, Dhaukhel, Shikharapur

Dhulikhel

Settlement DHULIKHEL VILLAGE

Panchayat KABHRE DISTRICT, DHULIKHEL

Boundaries ORIGINAL (WESTERN) PART OF THE SETTLEMENT INCLUDING GREENBELT



A short distance on, the main road merges with a second major road coming from the south. Nearby is a large open space where the Taleju Bhavani Temple once stood. Only a shikhara and a linga have remained, and a Panchayat building has been put up.

Following the main road east, one finds several patis along the way. Some of the houses here are of good quality and craftsmanship; some have good carvings and some are plastered and ornamented. Several roads branch off to the south.

The widest of these southern branches offers a view of the Roshi Khola. From this road, the entrance gate leads to a walled open space. Opposite the entrance is a Narayan Shrine; in the center is a three-storey Indreshvar Mahadev Temple. This space contains some of the best examples of early temple architecture.

After leaving the square, a brick path passes a small two-storey shrine of Tumpa Bhairab and an adjacent Ganesh shrine. It then continues east, goes through a gate and enters the second important temple area located at the top of the peninsula. On both sides, steps go down to the burning and bathing ghats along the rivers. In this area there are several shikharas with lingas, patis, a three-storey Krishna Temple which has recently been reconstructed. On the northern river bank is a smaller Temple of Brahmayani, a good example of early Newar architecture. Following the road along the Roshi Khola to the west, we come to several small lanes branching off to the south. These are residential areas, and the lanes link with the main road.

Close to the western end of the village, a major path leads to the north at a place marked by a pati and a Ganesh Temple. Nearby, the road from Khopasi crosses the Roshi Khola and continues towards the village center, passing a Saraswati Shrine and well-built houses with ground floor shops. It then comes to an irregularly shaped space with a Brahmayani Dyochhen, a Sorhakutte pati, a stupa, and a four-storey Narayan Dyochhen. From here a wide brick path leads to the north and meets the main road near the Pashupati Shikhara. Along the road are several silver and metal shops.

On the village's western fringe the Bhadrakali Temple is located among a loosely grouped cluster of houses, gardens, and trees.

Panauti's setting between the rivers within a small valley surrounded by mountains, together with its outstanding examples of temple architecture, make this village one of the finest sites in the Valley. Its location away from the mainstream of development has helped it to maintain its indigenous character.

The population of 2,700 lives in about 400 houses. There are two primary schools and one high school. Postal service is available, but there is no health center. There are three rice mills and 25 handlooms in operation. Panauti has many shops; two sell electric goods and most of the others sell food products. The wholly Newar population is almost exclusively preoccupied with agriculture. The general economic situation of this village is good, and trade is not necessary.

Chief deities are Indreshwar Mahadev, Unmatta Bhairab, Navadurga, Narayan, and Brahmayani. Festivals celebrated are

- a) Chariot procession of Indreshvar Mahadev, Unmatta Bhairab, Brahmayani and Bhadrakali in Jyestha-purnima
- b) Cart procession of the Taleju-Bhavani and the Brahmayani during Badadasain
- c) Chariot procession of Vamsa-Gopal on the day of Krishnashtami

It is said that King Anandadeva established a settlement here and named it Punyabati, which means sacred place at the convergence of three rivers—Punyavati, Nilavati, and Padmavati. The place is also called Indreshwar Mahadev Sthan to memorialize the meditation of Indra himself at this place for the favour of Shiva.

MONUMENTS WITHIN DISTRICT

a) Classified:

Indreshvar Mahadev Temple	(Pa-1)
Unmatta Bhairab Temple	(Pa-2)
Tulanarayan Temple	(Pa-3)
Krishna Temple	(Pa-4)
Brahmayani Temple	(Pa-5)

b) Others:

- Maneshwari
- Ganesh
- Lunhiti
- Saraswati
- Bhairab Aganchhen
- Bhadrakali
- Taleju-Bhavani
- Durga Dyochhen
- Narayan Dyochhen
- Brahmayani Dyochhen

PROPOSED PROTECTION

The two rivers demarcating the boundaries of the settlement's built up area are ideal features which must be protected on both embankments with additional greenbelts on the outer sides of the rivers.

The hill towards the north of the settlement is included in the proposed protected area since it offers not only recreation facilities but also fine vistas of the settlement and its surrounding environment.

Panauti is located on a triangular land formation created by the convergence of the Punyamati Khola to the north and the Roshi Khola to the south.

The village is now accessible from the north by the road coming from Banepa and Dhulikhel which merges with the old Godavari trade-route. Here on the Punyamati Khola there are a Maneshwari Shrine, several patis, and a small neatly built lunhiti with Narayan image. The road turns east following the Punyamati Khola and the built up area of the village starts with a small single-storey Ganesh Shrine and a large pati. The houses are mostly three storey brick with high stone aprons. In almost all the ground floors there are shops or tea-stalls; there is a double-storey Nav Durga Dyochhen with a pati on the ground floor and the sanctum above. There is also a lunhiti with three stone dharas and stone sculptures of Ganesh, Kumar, Uma Maheshwar, and Saraswati. Several lanes branch off to the south.

PANAUTI, Punyabati Nagar

Panauti

Settlement PANAUTI VILLAGE

Panchayat KABHRE DISTRICT, PANAUTI

Boundaries ENTIRE SETTLEMENT, RIVER SHORES, AND ADJACENT HILLOCK



The road goes into a small square containing three large patis, a shikhara-style Ganesh Shrine, a shrine of Vishnu, and one of Lokeshwar. In the center there is a stone chaitya and at the end a single roofed Narayan Temple. Here the new buildings are out of scale with those of the rest of the village, thus destroying some of its indigenous character. The main road, enclosed by two rows of houses, continues with many side branches to the west. Many of the houses have small taps. The open drain is covered with brickwork. The ground floors contain numerous shops and workshops and are similar to the houses in Patan.

The main road, which occasionally shows traces of the original brick or stone pavement, leads up to the main square. There, in line with the adjacent buildings, is the three-storey Mahalakshmi Temple with an attached courtyard enclosed by a two-storey gallery. Opposite the temple entrance there is a newly constructed cement Panchayat office and, next to it, an equally obtrusive post office building. In the center of this vaguely defined square there are a small Bhagvati Shrine, a stone chaitya, and a lunhiti.

Adjacent to the square, on the north, there is a huge circular raised platform surrounded by a stone wall with a gate. In the center is a double-storey Kotghar. The platform is used during the Durga festival. The surrounding houses are at quite a distance from the platform and of inconsistent size and lines, though some have fine wood carving. The houses form a large square around the central platform which is said to have been the residence of a princely ruler during the Malla period. It is said to have been surrounded by a moat, and on the northern side there are remnants of an old tank. A road across the square heads east towards Bhadgaon.

Returning to the main road and continuing south, we find that the houses are more spread out. There are two small ponds and a platform with a pipal-tree. Then almost outside the settlement a temple of Goradeshwar Mahadev stands in a small courtyard which also contains several patis, small shrines of Saraswati, Bhairab, Ganesh and Shiva, and two stepped platforms with Shivalingas. The space – on the whole much decayed – has two gateways. At this point, several roads branch off leading to Bhadgaon, Lamatar, Sisneri, and Godavari.

Returning to the main square and following a western side-lane which turns sharply north and then east, we meet the main road from Patan. Here is a large quadrangular built up area with several lanes going through it but no open spaces except small yards and gardens. There are many carpentry shops in the area. Its farthest point is marked by a free-standing pati and chaitya with prayer-wheels on a stone-paved plaza. Nearby, two field-paths coming from Patan and Godavari meet and enter the village. The entrance is marked by a pati and a pipal-tree on a brick platform.

The village as a whole represents a somewhat urban settlement. The types of houses, their layout, etc., resemble the houses of Patan and Kathmandu. Physically, the village is on the verge of decay and may lose its identity. Its major potential lies in its beautiful setting near the Valley's southern foothills.

The 3,700 inhabitants live in 600 houses; all have electricity. There is a primary school, a high school, a health center under construction and postal service. Water is scarce, and the people are forced to use dirty wells. There are 18 shops. The castes represented are: Shrestha 60 per cent; Jyapu 20 per cent; Rajthaula 8 per cent; and Kasai 6 per cent. All practice Hinduism. Cloth from the 680 looms is sold in Patan and Kathmandu. There are five rice mills. The main crops are rice and wheat; the secondary crops are corn and potatoes.

Chief deities are Mahalakshmi, Bhairab, Balkumari, Ganesh, and Gobarateshwar Mahadev. The festival of Mahalakshmi is observed during Baisakh sukla ashtami.

This settlement was established by King Hariharasingh Malla of Patan who also installed the Maha Lakshmi pith and started the festival in her honor. At a later date, the Ganga Maharani, consort of Shivasingha Malla, moved her residence from Patan to Lubhu. It is said that she sold her golden dish in order to expand the settlement there. The name Lubhu means "dish of gold" and most likely dates from the time of Ganga Maharani.

MONUMENTS WITHIN DISTRICT

a) Classified:

Mahalakshmi Temple (Lu-1)

b) Others:

- Saraswati
- Ganesh
- Bajradhatu Chaitya
- Loknath
- Goradeshwar Mahadev
- Bhagvati

Lubhu, southeast of Patan, is located on the road to Sisneri, about 6 km beyond the Teta stupa. The settlement is built on a flat plateau surrounded by rice paddies.

Before entering the village, there are a lunhiti with a stone image, a pati, and a small shikhara-style temple of Saraswati. The road then passes two large trees, a well, and then enters the village. Three-storey brick houses line both sides of the unpaved street. The road has a wide open drain on one side across which small stone bridges reach to the heavy stone aprons of the houses. There are many ground floor shops.

PROPOSED PROTECTION

The settlement is to be provided with a protecting greenbelt to surround the built up area. Within the village, particular attention is to be given to the development of the central square which because of recent developments is in danger of losing its original identity.

The present access road penetrating the settlement may eventually need a semi-circumferential bypass to avoid congestion and environmental damage within the village.

LUBHU, Lun-Bhu, Subarna
Chhatrapuri-desha

Lubhu

Settlement LUBHU VILLAGE

Panchayat LALITPUR DISTRICT

Boundaries ENTIRE SETTLEMENT
AND GREENBELT



Sanagaon is located on the Lubhu road. A path enters the settlement by a square pond. From there, the brick-paved main road crosses the diamond-shaped village at the northern end, changes direction and leads around the village from east to west.

Near the entrance there are a small Ganesh Temple, a free-standing pati, and a water-well. The houses are built closely together in two rows and are in the traditional three-storey brick style. Some have fine wood carving. The front yards are all neatly paved, and along the path are patis and water-wells. These front yards are working spaces for both men and women. They are used for drying grain, making mats, etc. The space, 11 – 12 m wide, is thus used for static activities as well as for a circulation route.

Where the road turns west, it narrows to less than half its previous width. It continues to be brick-paved, with two drains, and is flanked by neat stone aprons and the traditional three-storey houses. Several side-lanes lead to houses in the back. The road passes water-wells, patis, and chaityas.

At its end, it turns again and zigzags back towards a rectangular water-tank and Ram Dhoka which faces the small Devnavi square. Here are a two-storey Kumari Temple, a chaitya, a well, a pati, and a pipal-tree. This brick-paved space opens into yet another one where a three-storey Kal Bhairab Temple, a two-storey Ganesh Temple, two patis, a well, and a chaitya are located. Adjacent to this open space are two large enclosed square-shaped spaces called Toronani and Binani.

Toronani, the larger space, is made up of a group of houses with a small courtyard containing chaityas, wells, and patis. It is almost entirely brick-paved, and the houses are all three-storied. The square is connected with Binani by a passageway through the buildings. In the center of the smaller area there are a Buddha, a small Machhendranath Shrine, two small chaityas, and a larger one. There is also a free-standing pati with colored frescoes of Buddha. From the Devnavi square a lane continues towards the village entrance past a small space with a Bhimsen Shrine, a small pond, and a pati.

The settlement, as a whole, represents a beautifully preserved, homogeneous Newar Village.

The population of 3,700 lives in 650 houses, all of which have electricity. There are two primary schools but no health center or postal service. At the present time, the water-supply consists of 14 wells; but in due time, a new water-system will be functioning. There are ten shops, including four tea shops. The castes represented here are Jyapu in 580 houses, Shrestha in 90 houses, and Kusle in 10 houses. The religion is Hindu. There are 160 handlooms which produce cloth sold in Patan and Kathmandu, two rice mills, and one blacksmith shop. The main crops are rice and wheat, with potatoes and corn of secondary importance. Surplus food is sold in Patan.

Chief deities are Mahabhairab (Mahakal), Ganesh and Balkumari. Festivals for these deities are observed on the first day of Baishakh.

During the time of the Malla kings, the area where the settlement is located was known as the source of malaria in the Valley. People of anti-national outlook were punished by being sent to live there. Once when the king visited the place, the pitiful inhabitants requested him not to keep them confined there because of the danger. But the King's answer was "Sisa-thasi", meaning that he did not care whether they died or not. Even now, "Thasi", a name derived from the King's words, is still used locally for the place.

MONUMENTS WITHIN DISTRICT

a) Classified:

Bhairab Temple (Sa-1)
 Ganesh Temple (Sa-2)
 Kumari Temple (Sa-3)

b) Others:

Bhuvan Chaitya
 Shakya Muni
 Dharma dhatu
 Bajradhatu Chaitya
 Amogha Pasa Lokeshwar
 Shiva Chaitya

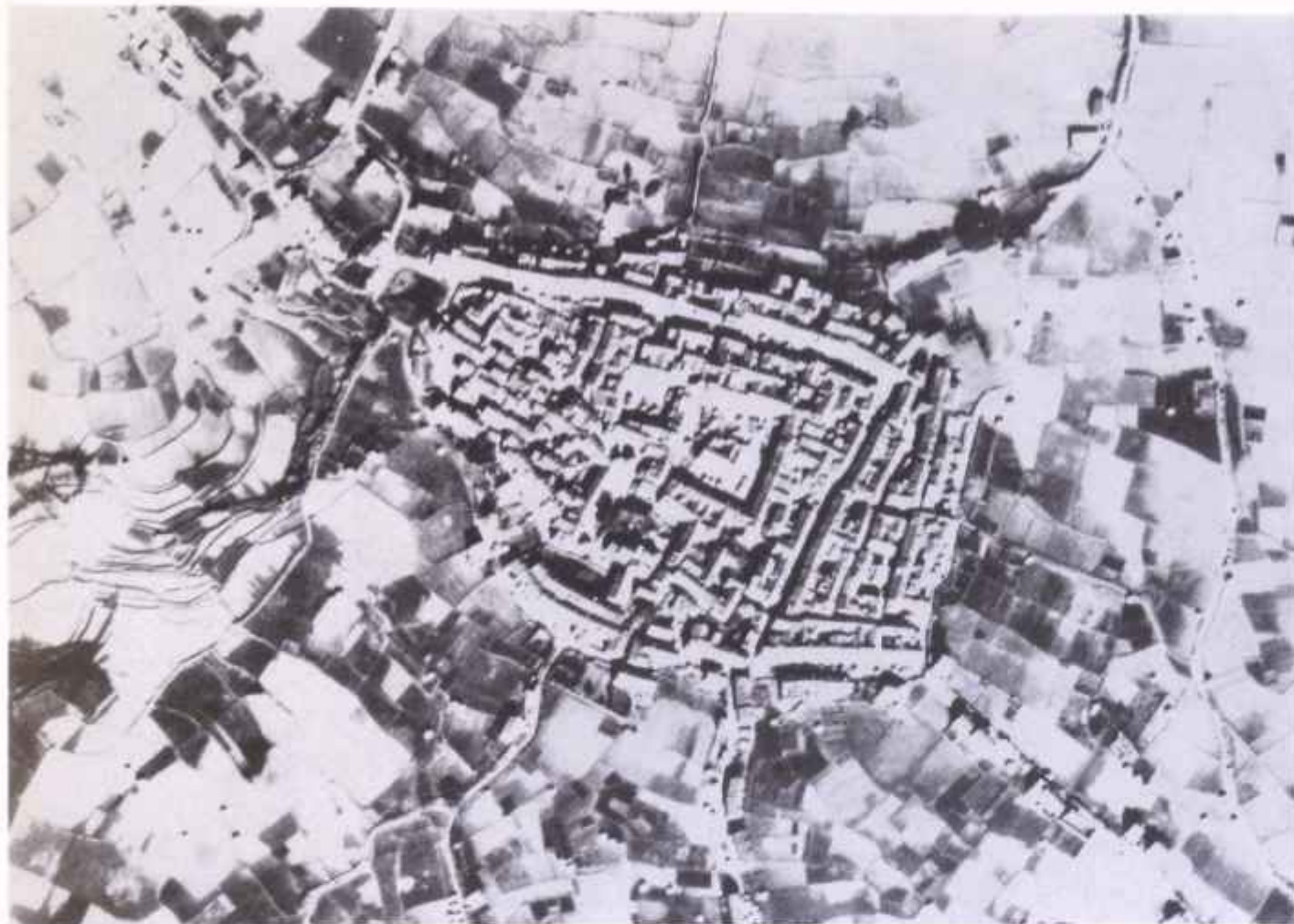
PROPOSED PROTECTION

Located on flat ground, the proposed greenbelt will equally surround the densely built up area of the village. An U-shaped loop around the southern fringe is proposed as transport access from the Lubhu road.

SANAGAON, Siddhipur, Thasi

Sānagāu

Settlement SANAGAON VILLAGE
Panchayat LALITPUR DISTRICT
Boundaries ENTIRE SETTLEMENT
AND GREENBELT



Harisiddhi is one of the settlements south of Patan. It is located on the Godavari road, about 2½ miles from Lagankhel.

The main Godavari road turns east at a sharp angle and bypasses the linear shaped settlement. The main road of the village is a continuation of this main route. There are two roads parallel to it, one to the east and one to the west, and also a system of cross lanes which interconnect all three.

Following the main road from the Godavari road, we pass a pipal-tree on a platform and an open pond. We then enter the village through a vaulted gate with an attached pati and come to a four-storey temple of Bahavani Trishakti which, with the adjacent houses, forms the corner of a small square. There are also a Narayan Temple, a pati, and a well. Continuing along the main road, we enter a second square which faces the east side of the Bhavani Temple. Here are two large patis and a water-tank with stone images. Both these spaces are brick-paved.

One of the side-lanes towards the east leads between closely built houses into a series of smaller spaces and courtyards which are enclosed by houses. Some of the courtyards are interconnected by passages. They often have either small shrines or a well and are either brick or stone-paved. Brick walls separate the houses from the adjacent green gardens.

Returning to the main road and continuing in the same direction as before, we enter a third square. This one contains a small Ganesh Shrine built into a pati and a new free-standing Narayan Shrine with another pati. The road then narrows, makes a slight turn, and passes the entrance where there is a large open space for ceremonial dances.

At the end of the village, we pass a small Uma Maheshwar Shrine and the last square with a Lakshmi Narayan Shrine, several patis, and an open well. The exit gate is flanked by a pati and a small Narayan Shrine.

The houses are mostly in the three-storey traditional style; many have third floor balconies and some are quite well decorated with carvings on the doors and windows. The courtyards vary from 30 to 45 feet in length. On the whole, the environment of the village is that of a compact, but uncongested, settlement.

The population of 2,700 lives in 500 houses. All the houses have electricity and the water-supply consists of ten wells which do not provide clean water or enough of it. However, a new water-supply system is under construction which will correct these two problems. There are three rice mills and seven small shops. All the people are Jyapu (Hindu). There are about 300 looms the products of which are used locally. About 150 people work in the brick factory. The main food products are rice and wheat, with potatoes and vegetables of secondary importance. Production and consumption are balanced.

the chief deity is the goddess Harasiddhi. Her festival drama is performed in Phalgun-purnima and Mangshir-purnima.

The goddess Harasiddhi, one of the family deities of King Vikramasen of Ujjain in India, was brought to the Kathmandu Valley during the time of his rule here. Her shrine was first established at Baneshwar, the seat of his palace. From there it was shifted to a place near Thaibo where the present settlement is located. The drama festival in honor of Harasiddhi was performed there for some time but was then discontinued until 1459 at which time King Amar Malla re-established the annual performance of the drama and introduced the practice of presenting it around the Valley once every twelfth year. He also constructed a multi-storey temple. Later the festival was again abolished, but in 1653, King Pratap Malla finally succeeded in making it a permanent custom. Thus the village of Harisiddhi since its beginnings has been closely associated with the goddess and the religious customs related to her worship. According to tradition, in ancient times human sacrifices were conducted in honor of the goddess every twelfth year.

MONUMENTS WITHIN DISTRICT

a) Classified:

Harasiddhi Mandir (Ha - 1)

b) Others:

Ganesh
Chaitya
Vishnu
Shiva Parbati
Uma Maheshwar
Bhavani
Lakshmi Narayan
Narayan

PROPOSED PROTECTION

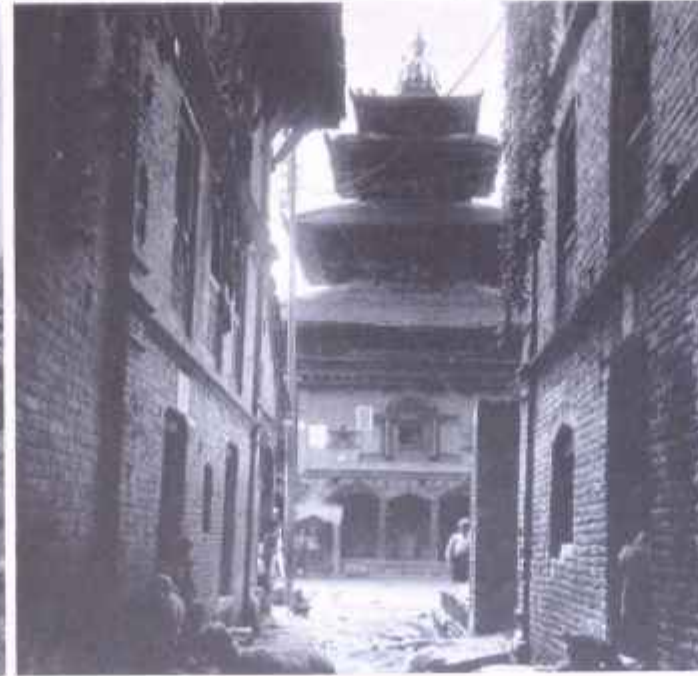
North and westwards, terraced contours provide a natural boundary for the protected area. Towards south and east, a required greenbelt is to be provided. The present exclusively pedestrian environment of the settlement is to be maintained. The bypassing main road to Godavari is to be re-aligned to avoid the sharp turn at the northern edge of the village.

Ha

HARISIDDHI, Jyashtapur

Harisiddhi

Settlement HARISIDDHI VILLAGE
Panchayat LALITPUR DISTRICT
Boundaries ENTIRE SETTLEMENT WITH SURROUNDING GREENBELT



Thaibo, located north of Harisiddhi, is bypassed on the west by the Godavari road. In the field where the access road leaves the Godavari road there are a small chaitya and a Bhagvati shrine.

The main road, at this point only a brick-paved path, leads up to an open field with a pond, past a platform with a pipal-tree which has a Ganesh shrine in its roots, and into an open space with a shrine of Krishna and Uma Maheshwar and two patis. Turning slightly, it continues past three and three-and-a-half-storey houses with fine wood carving, until a side-lane branches off to the east. The main road then passes a small shrine with marble images of Ram, Lakshman, Sita, and Krishna, turns sharply to the east and comes to a small square with a chaitya and some patis. There are also a Vishnu Devi Temple and images of Ganesh.

The road continues to a second space where it meets a road coming from the north. In this space there are a small three-storey Ganesh temple flanked by three large patis, a free-standing platform with a shrine and a figure of Shiva-Parvati. There are ruins of another pati housing a stone figure of Saraswati.

Finally, the main road enters the last square. Here there are several stone-paved platforms. One has a Pashupati Shivalinga and a Bhimsen statue; another has the famous Phulchoki Mai Shrine with images of Ganesh, Mai, and Machhendranath; the others have a chaitya and a small Narayan temple.

Beyond this square, the stone-paved path leaves the village and leads downhill towards Bandegaon.

The population of 1,300 lives in 200 houses. There is a primary school but no health center. Almost all the houses have electricity. The water-supply is inadequate since there is only one pipe and it does not function properly. There are eight small shops. The castes are Shrestha, Maharjan, Desar, Kasai, and Brahman. Only a few people work in the brick factory. There are about 150 looms the products of which are used locally and also sold outside the village. The main crops are rice and wheat; surplus food is sold in Patan.

The chief deities are Phulchoki Mai and Mahakal. There is a festival on the day following Phalgunpurnima when a sacrificial goat is carried in a procession.

Thaibo was established as a fortified settlement by King Ratna Malla to ward off attacks by warriors from the north.

MONUMENTS WITHIN DISTRICT

a) Classified:

Phulchoki Mai Shrine (Tb-1)
Ganesh Temple (Tb-2)

b) Others:

Gauri—(13th century)
Arya Tara—(12th century)
Garud Narayan—(13th century)
Vishnu Devi
Ganesh
Krishna
Uma Maheshwar
Narayan

PROPOSED PROTECTION

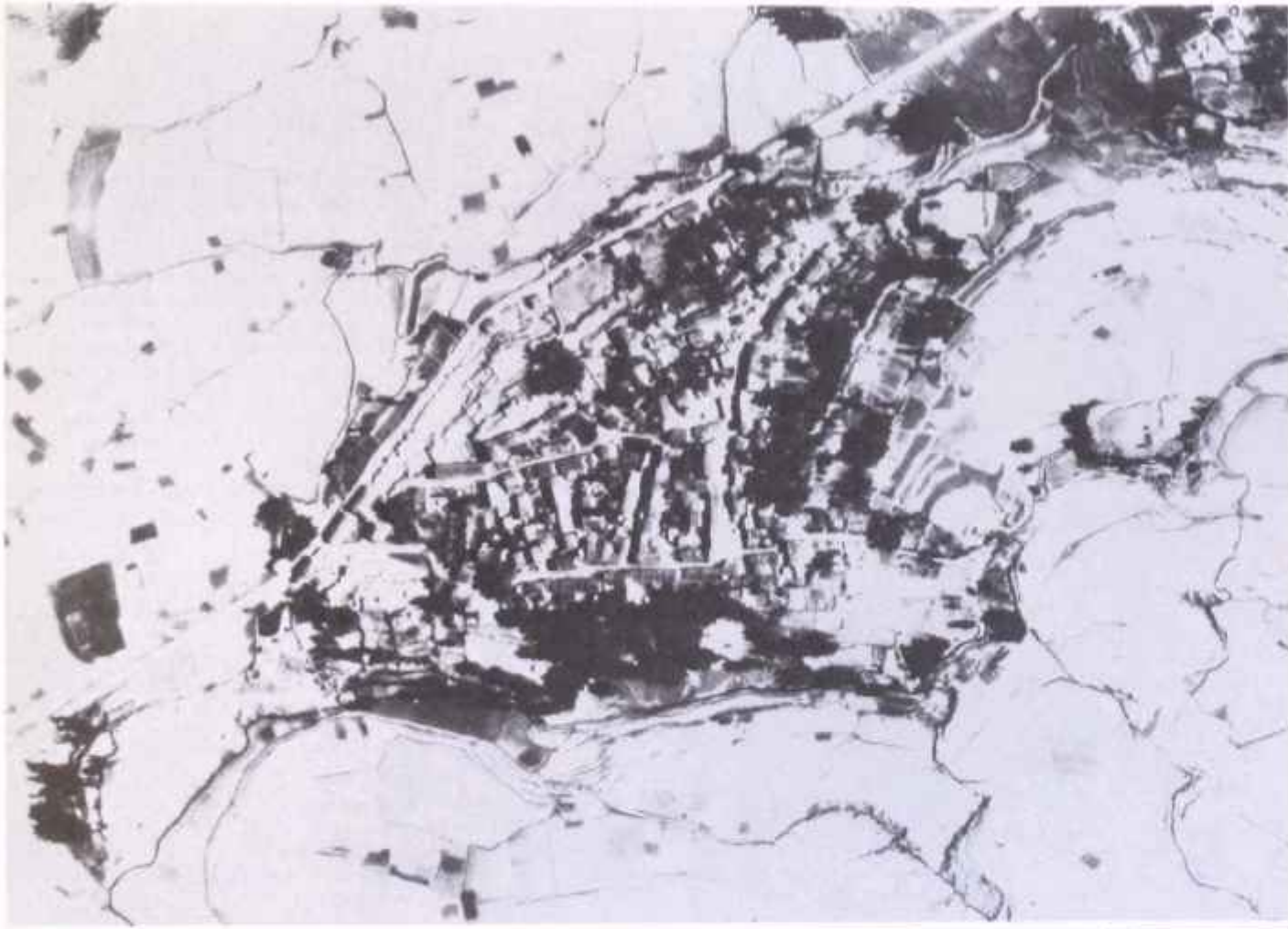
Topographically conditioned boundaries of greenbelt with trees provide sufficient protection to the south and the west. The nearby Godavari road makes the north-western boundary. A southern greenbelt adjoins the protected area of nearby Bandegaon.

Tb

THAIBO, Ajesta puri

Thaibo

Settlement **THAIBO VILLAGE**
 Panchayat **LALITPUR DISTRICT**
 Boundaries **ENTIRE SETTLEMENT
 AND GREENBELT
 ADJOINING
 BANDEGAON**



The traditional road to Bandegaon was the Thaibo footpath which passes huge pipal-trees, a water-pond, and then goes uphill to the settlement. Now the main approach is the Godavari road which passes through the oblong settlement.

Immediately inside the village entrance is a wide open space which is defined on two sides by uneven rows of buildings. In this space there are many shrines and objects of interest: a small chaitya, a Ganesh Shrine, a pati, a central chaitya with an attached shrine of Shadakshyari Lokeshwar containing a Buddha image with a dharmadhatu mandal with vajra, a free-standing Ganesh Temple, an enclosed water-tank and stone tap, an image of Bhimsen on a platform, a small shrine with images of Shiva and Parvati, a shikhara temple devoted to Nriteshwar, and a sunken dhara with stone images of Shiva and Parvati. None of the surrounding houses is cement plastered or out of scale with the area but their quality is irregular and none is very well built.

Following the main road past the point where it narrows before it leaves the village, we come to a secondary road which branches off to the west and eventually leads to another space. This part of the village has more uniformly styled houses, very simple in construction but in harmony with each other.

The path which leads toward the Santaneshwar Mahadev Hill in the background passes a small shrine of Phulchoki Mai, Ganesh, and Kumar which is opposite a small pond, and then leads to another open space with a central chaitya.

The 1,400 inhabitants of this settlement represent 300 families who occupy 250 houses. There is a primary school but no health center. All the houses have electricity. There are five water-pipes but no regular water-supply in the summer. There are six small shops and five tea shops. The castes represented are Maharjan, Shrestha, Banda, and Kasai. About 30 people are bricklayers, 20 are carpenters, and 12 are government employees. Some sell wood in Lalitpur and others work in the brick factory. There are three rice mills and about 100 handlooms. The main crops are rice and wheat. However, food production is not adequate for the needs of the village and additional food is brought in from Patan.

Chief deities are Buddha and Shadakshyari Lokeshwar. The festivals are those of

a) Amitambha Buddha on the day of Shravan-Krishna-trayodashi and

b) Sveta Barahi and Phulchoki Mai on the day of Falgun-purnima

The recorded name of the settlement dates back to a time when King Vrishadeva, forefather of the first historic King Manadeva, made a pilgrimage to Godavari as a Buddhist sage. Along the way there was a chaitya and a vihara called Bandepur after the resident monks, the Bandejus, who were there to protect the vihara.

MONUMENTS WITHIN DISTRICT

a) Classified:

Shadakshyari Lokeshwar Shrine (Ba-1)

b) Others:

Padmapani Lokeshwar
Basuki Nag
Nriteshwar
Chaityas
Kailash Parivar
Bhimsen
Two Shiva Parbatis
Ganesh
Bajrapani Bodhi satwa
Phulchoki Mai
Sveta Barahi
Four-faced Shiva Lingas
Lonhiti

PROPOSED PROTECTION

Towards east and west the terrace-lines well define the protection area against the surrounding low land. To the north, the area adjoins the neighboring Thaibo Preservation District.

The small hillock to the southwest of the settlement is to be included for protection and afforested.

The present main road to Godavari should be made to bypass the settlement along the eastern boundary of the Preservation District to preserve the pedestrian-oriented scale of its own main road and central square.

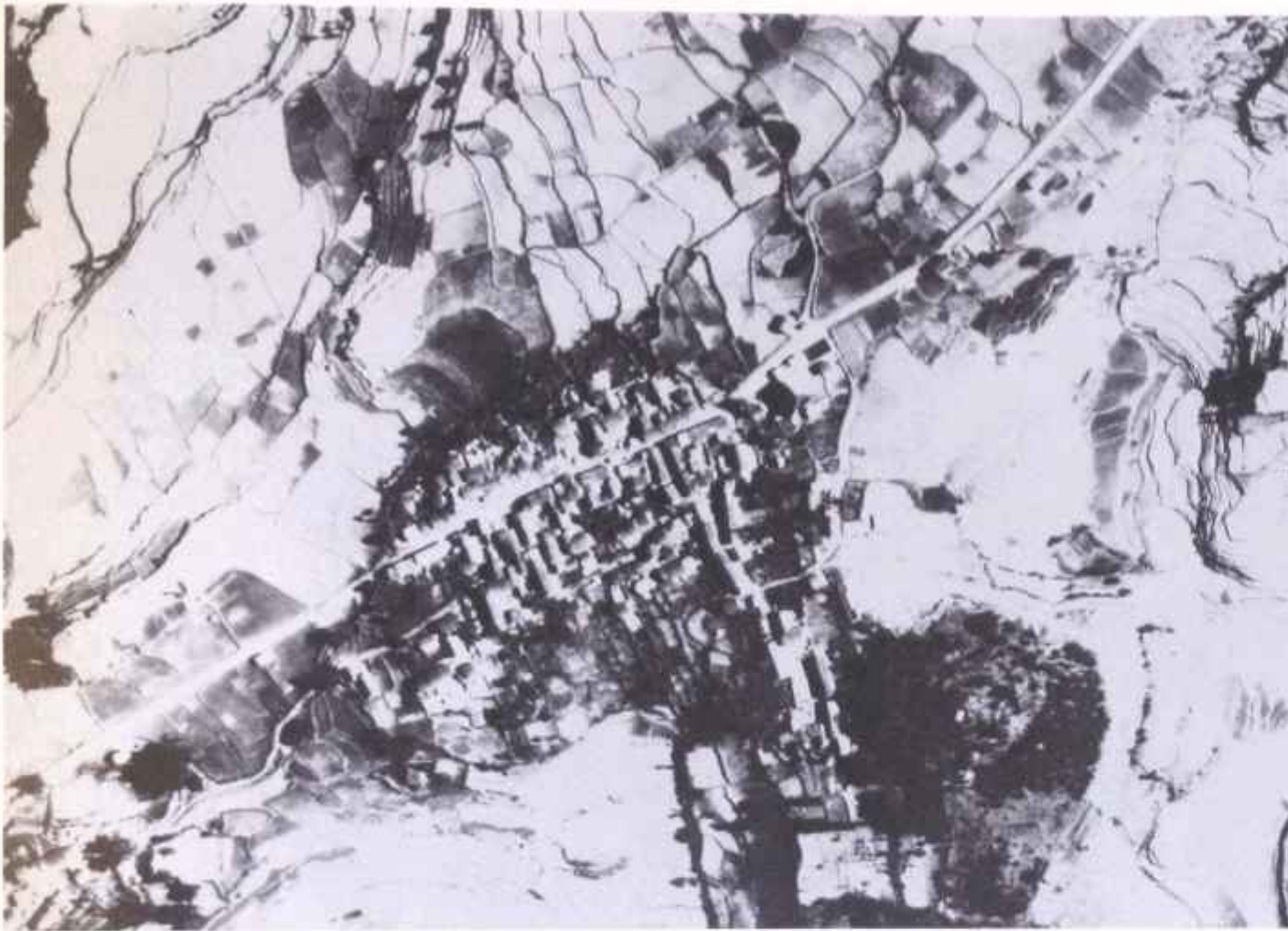
BANDEGAON, Badepur

Bandegāū

Settlement **BANDEGAON VILLAGE**

Panchayat **LALITPUR DISTRICT,
BANDEGAON**

Boundaries **ENTIRE SETTLEMENT
WITH SURROUNDING
GREENBELT
ACCORDING TO
CONTOUR-LINES AND
TOUCHING
BOUNDARIES OF
PRESERVATION AREA
OF THAIBO TO THE
NORTH**



After leaving Lagan on the Chapagaon-Lele road, the first settlement is Sunaguthi. It is built on largely flat terrain, slightly sloping to the north. It is a linear settlement built along the approximately north-south main road. Two roads in the village run parallel to this road and two run perpendicular.

To the west of the main road is a straight row of houses, many with a small attached courtyard. To the east, where the main part of the settlement is located, are a pond and two free-standing patis with a small shrine of Mahankal and a chaitya between them. These are followed by another small pond and a dyochhen with a chaitya in front.

The main road continues, with rows of houses on either side, until it reaches the central square which it divides into two sections. The loosely defined western one opens towards the road and contains three patis and a well. The eastern one is again divided into two areas, one of which is defined by two patis and faced by the Balkumari Temple.

A double-storey pati acts as a gateway to the major one which is brick-paved and enclosed on all sides. In the center on a brick platform is a domed brick shrine devoted to Bhringareshwar Mahadev. A tall carved stone triton on a platform and a large stone bull facing the temple. The square also contains a small double-storey Jagannath Temple and one of Ganesh.

The access road for the eastern part of the village passes through the Kumari space. From there, two roads parallel to the main one lead to rows of houses. Whereas the houses along the main road are made of strong fired brick, here the closely set houses are often made with sun-dried brick and are less substantially constructed. The outer of the two parallel roads is brick-paved; it turns back into the main road. The other one, closer to the main road, ends at the small square with a chaitya.

On the western side, the village descends abruptly to the rice fields. Along this slope are bamboo groves, dense trees, and bushes.

The population of 1,900 lives in 350 houses, all of which have electricity. There is a primary school and a secondary school but no health center or postal service. The water-supply consists of four wells; a tap is proposed. There are eight miscellaneous shops and four tea shops. Castes represented are Maharjan, Kshatriya, Brahman, and Magar. There are about 50 masons and carpenters. 100 handlooms are in operation. The main crops are rice, wheat, corn, and kodo. There is a food shortage because most of the food produced is sold outside the village.

Chief deities are Bhringareshwar Mahadev and Balkumari. Festivals include the special one of Bhringareshwar, Balkumari, Ganesh and Kumar in Chaitra-purnima.

The Bhringareshwar Mahadev is considered to be one of the 64 most sacred lingas and bears the sparshamani (diamond stone) on his head. Legend tells of a worshipper who touched this sparsha-mani with his iron ring and it was turned into gold. A "guthi" or group was formed which used the increment gained from the gold—"suna"—for the maintainence of the shrine. But when a greedy person sought to use some of the gold for his personal benefit, the sparsha-mani disappeared into the waters of the Nakhu River. The name of the village is a reminder of this legend.

Historical evidence indicates that King Ratna Malla founded the settlement in 1512 and began the festival of Khata-Jatra and the setting up of the lingas on the day of Chaitra-sudi in honor of the Bhringareshwar Mahadev.

MONUMENTS WITHIN DISTRICT

a) Classified:

Bhringareswar Mahadev Shrine (Si-1)
Balkumari Temple (Si-2)

b) Others:

Vishnu
Arya Tara
Saraswati
Ganesh
Shiva Parvati
Bhuvan Chaitya
Mahankal
Jagannath

PROPOSED PROTECTION

There is a clearly defined edge to the west with existing trees and greenbelt along sloping land. The main road to Lele which presently passes through the village is to be re-aligned with the existing water-canal, bypassing the village to the east and joining the main road again farther south. The present roadway is to be re-integrated into the eastern greenbelt.

SUNAGUTHI

Sunāguthī

Settlement SUNAGUTHI VILLAGE
Panchayat LALITPUR DISTRICT
Boundaries ENTIRE SETTLEMENT AND GREENBELT



Thecho is located on the Lele road, south of Lagankhel, between Sunaguthi and Chapagaon. The road bypasses the main settlement.

The concentrated area of the village is primarily west of the main road which runs north-east. The shape of the village is roughly rectangular, slightly wider at the south. At the south-east end of the village is a row of houses built along the main road and separated from the main part of town by that road.

Coming from the Lele road, the path passes four ponds and tanks of various sizes. The first of the village's two major perpendicular access roads branches off opposite the second pond. There are patis on either side of this 25 feet road, which is stone-lined. The southern side is made up of a straight line of uniformly-sized houses. On the northern side are two patis. Near the end is the Brahmayani Temple.

This rectangular-based two-storey temple, surrounded by variously sized patis, dominates the square. A pillar with a duck and a stone image of a shrew (chhuchundro) stand in front of a Ganesh Shrine. There are other stone images scattered around the square. Beside the road leading away from the square is a chaitya placed on a stone-paved space which contrasts with the brick pavement of the rest of the square. At the west side of the square is a three-storey building with an open pati on the ground floor and a large public hall on the third floor.

The road leading from the square to the south soon intersects the Lele road. It is stone-paved and flanked by two and three-storey houses of poor quality. Before leaving the village, the road passes a rectangular residential space where there are a brick chaitya and a free-standing pati. This south-directed lane eventually leads into an open field where it continues as a field-path. Before that point, however, a pati on the west marks the beginning of a narrow lane which passes occasional small communal spaces with chaityas and patis. After several sharp turns, it meets the Lele road at a brick-paved open space with a large free-standing pati and an open pond.

The second access road starts opposite a water-tank as a small space with a chaitya and a pati. It then leads to a rectangular residential square with a pati at the end. This opens into a second space from which an approach leads to the Balkumari square.

This relatively small square is dominated by the tall rectangular-based three-storey temple of Balkumari. This square is one of the most specially confined areas within any of the Valley's Newar villages. It is surrounded by houses, patis, and a large three-storey public building which has patis on the ground floor and an open hall above. The temple and this building are connected by a passageway through the upper storeys. In the center of the brick-paved space are a chaitya and a pillar with a peacock.

As a whole, the village has a homogeneous character with no disturbing elements or structures. Its maintenance, however, has been somewhat neglected.

The population of 4,200 lives in 750 houses almost all of which have electricity. There is a primary school, a high school, and a domestic science class. There are 14 water taps and 18 more are proposed. The castes are Maharjan, Brahman, Kshatriya, and Mager. The principal occupations are agriculture, animal raising, and oil processing. There are about 20 oil producing mills. There is also a rice mill and an additional two are under construction. The settlement has about 20 shops and a restaurant. The main crop is corn; the secondary crops are rice and wheat. There is a UNDP experimental project here and the wheat and rice production has almost doubled this year because of improved seed and fertilizer. The population seems quite willing to accept the changes suggested by this Project on High-Yielding Crop Varieties.

Chief deities here are Nava Durga, Balkumari, and Brahmayani. The festival of Nava Durga, Balkumari, Brahmayani, Ganesh, and Bhairab is held on the day of Mangshir-purnima.

Established during Malla times, Thecho has a rather interesting historical link with Patan. According to popular belief, at the request of a famous Tantric sage in Thecho, the goddess Nava Durga entered the body of a dancer. Along with Bhairab, Kali, and Barahi, she led a procession to Patan and there appeared before King Shrinivas Malla. The personified Taleju Bhavani welcomed the dancers and invited them to perform within the King's palace at Mulchok. This event is still commemorated during the annual Durga festival.

MONUMENTS WITHIN DISTRICT

a) Classified:

Balkumari Temple	(To-1)
Bhairab Shrine	(To-2)
Brahmayani Temple	(To-3)
Navadurga Temple	(To-4)

b) Others:

Ganesh
Bajradhatu Chaitya
Vishnu – (14th century)
Mahakal

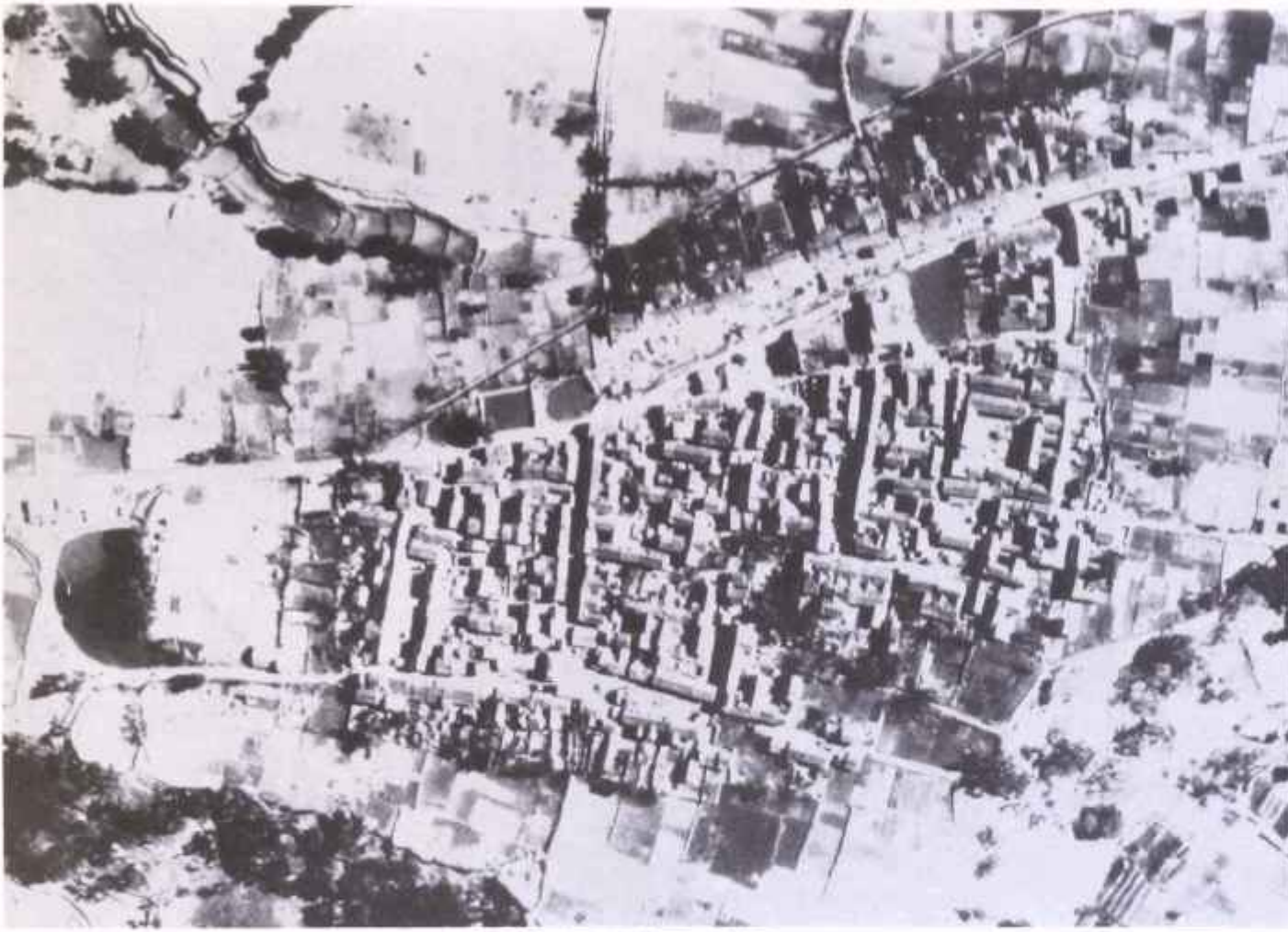
PROPOSED PROTECTION

Greenbelt proposed to extend until terrain drops at the west and south-west and to include the linear expansion of the settlement towards the south-east along the Lele road which bypasses the main settlement. Proposed improvements of the drainage and infrastructure of the settlement to prevent inner decay.

THECHO, Dundupatan,
Duntharipur*Thecho*

Settlement THECHO VILLAGE

Panchayat LALITPUR DISTRICT

Boundaries ENTIRE SETTLEMENT
WITH GREENBELT

Chapagaon, a linear settlement south of Patan, is laid out along a north-south main road. Approaching the village from the north on the road coming from Thecho, we first pass an open space where four patis, an open well, two chaityas, and an open Bhagvati shrine are located.

From here the road goes south, enclosed by houses on both sides, and reaches a small square with a pati, a small Narayan Temple, two shikhara temples, a chaitya, a small Ganesh Temple, and a well. A lane branches off to the east. The main road continues with its enclosing three and four-storey houses and branching side-lanes, passing a small Kumari Shrine and a pati.

There is an effective drainage system that carries the water across and beside the main road and out of the settlement. Most of the drains are made of brick and are either stone-covered or vaulted.

Farther on, the main road reaches the center of the village where it widens to form a large space with several stone and brick platforms and structures, such as a chaitya, an elaborate free-standing pati, a brick Hari Shankar Shrine, a small Bhimsen Shrine, two double-storey temples of Narayan and Krishna with fine wood carving, and a one-storey Ganesh Temple. There are several shops and a sunken dhara with spout.

Two side-lanes branch off to the east and the west. The eastern one goes in the direction of Bajra Barahi and a nearby water-tank. The western one has a number of shops and tea-houses.

Following the main road farther to the south, we pass a platform with a Krishna image, a courtyard with a central chaitya, several patis, and many houses containing shops. Because the houses are built both recessed and protruding along the road, there is no feeling of monotony. At the farthest point south, the main road ends in an open square with a one-storey Bhairab Temple in front, an enclosed water-tank to the west, and a walled bahal with a chaitya at the entrance.

From here the main road passes a water-tank and leaves the village. There is a footpath across the rice fields to Tika Bhairab, and a jeepable dirt road to Lele which passes the nearby small village of Pyangaon.

The village is built on terraced land which slopes slightly from south to north. To the west, the land rises to the Bajra Barahi Forest. To the east, it descends to the river. The plentiful greenery and small gardens intermixed with the houses prevent any feeling of congestion in the settlement.

The population numbers 2,500; there are 400 houses. There are a primary school and postal service but no health center. All the houses have electricity and there are seven water-pipes. The settlement has about 40 small shops, including tea shops. Two-thirds of the people are Desai, with the others Shrestha, Jyapu, and one Muslim. About 25 people work for the government, and there are three goldsmiths and four black-smiths. About 60 handlooms and three rice mills are in operation. The main crops are rice and wheat, with potatoes and corn of secondary importance. Surplus food is sold in Patan.

The chief deity is Bajra Barahi Bhairab. The festival celebrated is a procession festival of the Bajra Barahi during chaitra-shukla, chaturdasain and purnima.

The origin of the site dates back to the birth of one of King Ratna Malla's sons. The astronomers warned that this son should never look upon the face of his father. So the King established a palace with a settlement around it at the southernmost end of the Valley and this place became the residence of the prince.

The people, however, called Chapagaon "Wa", the place of exile – in Newari, "wawadesha" from the word Wayegu meaning "to throw". The successors of the prince who was thus banished by his father were known as Babus. Even today there are people of the Babu caste living in Chapagaon.

MONUMENTS WITHIN DISTRICT

a) Classified:

Krishna Temple	(Ca-1)
Narayan Temple	(Ca-2)
Ikha Bahal	(Ca-3)
Wa Bahil	(Ca-4)
Bhairab Temple	(Ca-5)

b) Others:

Vishnu
Shiva Parbati
Ganesh
Shivalinga
Saraswati

PROPOSED PROTECTION

Required greenbelts to north and south and more extended greenbelt to east to adjoin the nearby Monument Zone of Bajra Barahi.

To the west a bypass of the Patan-Lele road is proposed presently cutting through the settlement.

The protective greenbelt is to extend to the natural slope towards the lower sited rural areas.

Ca

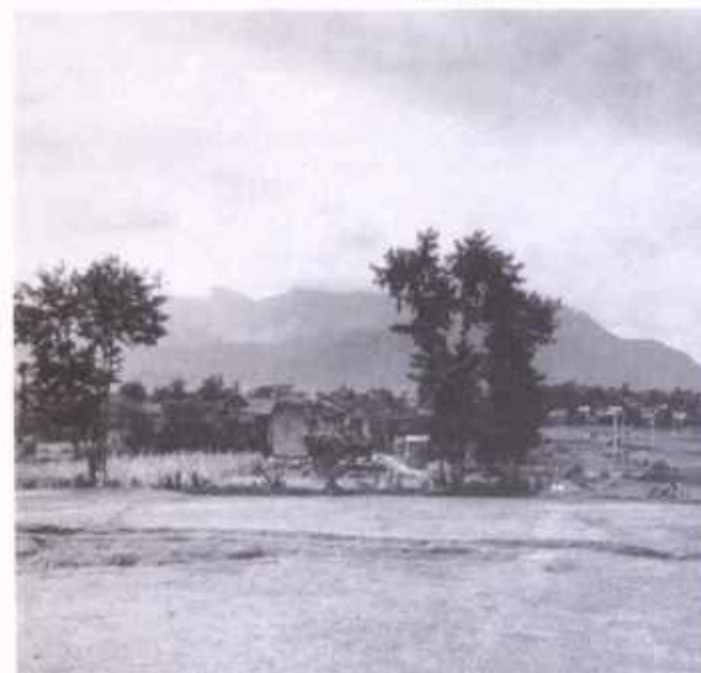
**CHAPAGAON, Champapur,
Wa**

Chāpāgāū

Settlement CHAPAGAON VILLAGE

Panchayat LALITPUR DISTRICT

Boundaries ENTIRE SETTLEMENT
WITH GREENBELT AND
LINKED WITH MZ-
BAJRA BARAHI



The small village of Bulu is located near the southern foothills of the Valley and is accessible by the Lele road. It is one of the two satellite settlements of nearby Chapagaon.

Located somewhat higher than Chapagaon, Bulu has an entrance marked by a squarish, three-storey temple of Bhairab. From here the brick-paved main road leads into the central square which is enclosed by four patis, one of them double-storied. In the center is a two-storey Narayan Temple, a small Ganesh Shrine, a raised brick and stone platform, and a well.

Another main path enters the square from the north, from the direction of the Bajra Barahi forest. A stone-paved path leads to the forest.

The settlement has an interesting and noticeable layout – a cross with two major spikes. The individual buildings, however, are basically very simple. Many of the bricks used are not of good quality and the roofs are poorly thatched. This gives the impression that the village as a whole needs repair.

There are 400 inhabitants and 100 houses, all with electricity. There is only one water-tap, no schools and just three handlooms in use. The entire population is Jyapu.

Chief deities include Bhairab and Pashupatinath. A Bhairab festival is held here in chaitra-purnima.

The founding of the settlement is attributed to the Lalitpur King, Siddhinarasingha Malla. A copper plate with inscriptions and the date 1614 mentions its establishment and offers the whole of the village to Pashupatinath.

MONUMENTS WITHIN DISTRICT

a) Classified:

Bhairab Temple (Bu-1)
Narayan Temple (Bu-2)

b) Others:

Ganesh
Chaitya
Gauri
Saraswati
Kumbheswar
Vishnu
Bhagvati
Shivalinga

PROPOSED PROTECTION

The required greenbelt to surround the settlement is to be sited in accordance with the topographical conditions and is to adjoin the green and forestbelt of its sister village Pyangaon.

BULU, Bullugaon, Shivapur

Bulu

Settlement: **BULU VILLAGE**
 Panchayat: **LALITPUR DISTRICT, CHAPAGAON**
 Boundaries: **ENTIRE SETTLEMENT WITH SURROUNDING GREENBELT AND APPROACH FROM LELE ROAD**



Located near the southern foothills of the Valley, Pyangaon is about 100 feet outside of Chapagaon. The approach from the main road to Lele passes a large pond and an open pati before it enters the linear settlement. The houses are built on a slight curve along the main road. Among the houses are a number of shrines, a single-roofed Mahadev Temple, a small Ganesh Temple, and a second Mahadev Temple. The brickwork on the road is poorly maintained; the front yards are stone-paved. Few of the three-storey brick houses have wood carving though many have balconies on the top floor. The houses of this community have less artistic merit than those of many other settlements but there is a homogeneous feeling typical of a small rural village.

The 450 people live here in 100 houses. There is no electricity. There are one primary school and two water-taps. The population, which is totally Jyapu, makes mana pathi from bamboo, known as "hapa". The chief deity is Nyakucha-Mahadeva (Kaleshwar-Mahadeva). A festival takes place during Bhadra-shukla-purnima. Legend tells of a Malla king from Bhadgaon who, on a hunting excursion to this part of the Valley, met a young girl who later bore him a number of children. To these children, the King gave the exclusive right to produce special measuring devices (hapa). These devices are still made here and are in use all over the Valley.

MONUMENTS WITHIN DISTRICT

- | | |
|--|---|
| a) Classified: | b) Others: |
| Nyakucha Mahadev Temple (Py-1) | Shiva Parbati with Nandi
Ganesh
Mahadev |

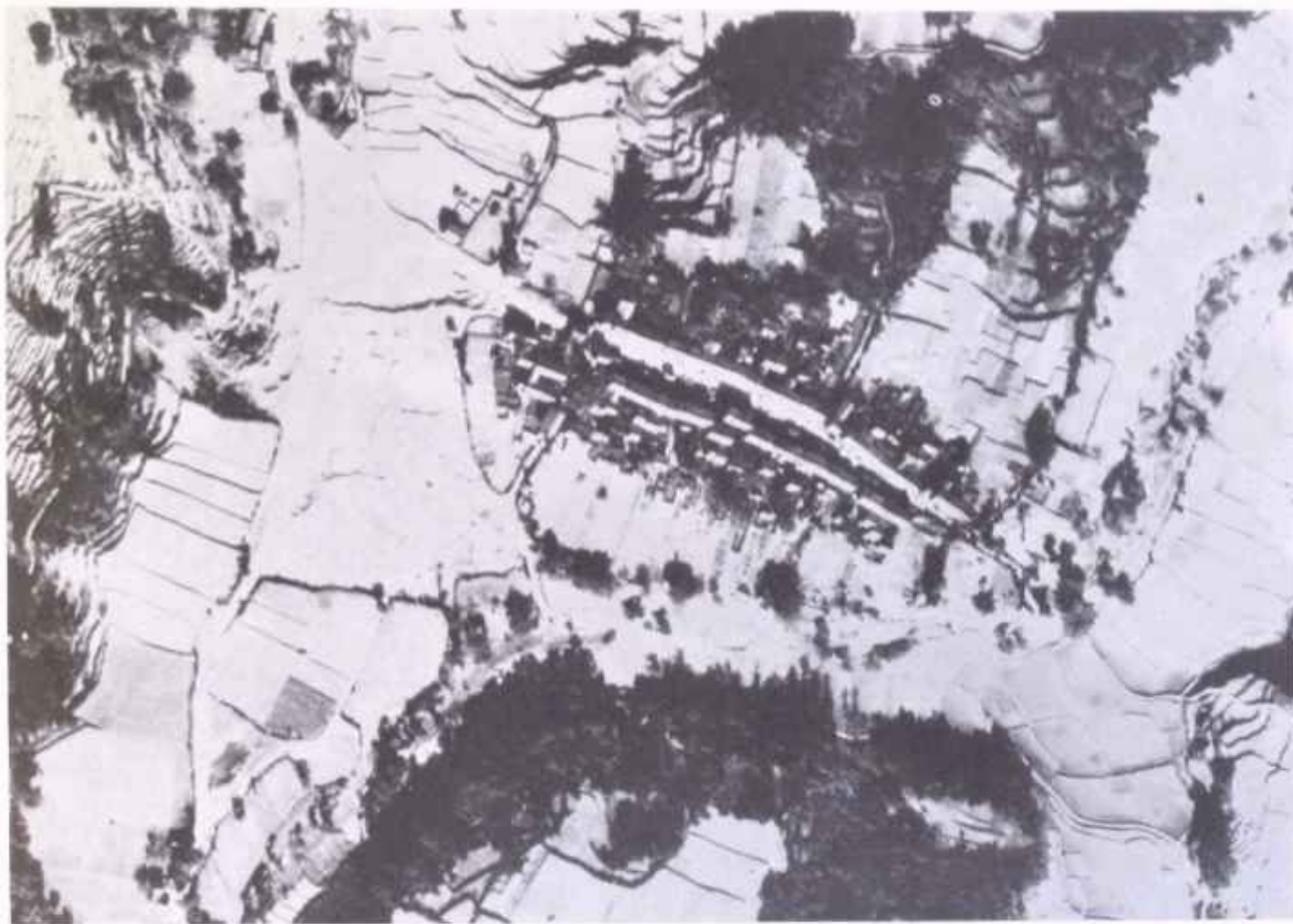
PROPOSED PROTECTION

The protected area extends from the nearby Lele road westwards, including the open water-tank, to the adjacent forest grove on the south and touches the protected area of its sister village Bulu on the north. The main road of the village, which also serves as its main square, is to be kept as a pedestrian area.

PYANGAON, Shringapur-Desha

Pyāgāū

Settlement PYANGAON
Panchayat LALITPUR DISTRICT
Boundaries ENTIRE SETTLEMENT AND GREENBELT



The entrance to the village is marked by two open ponds on either side of the road, a free-standing pati, and two chaityas. From the beginning of the built up area the path is neatly stone-paved and the houses, three-storey for the most part, have stone aprons. Side-lanes branch off in both directions. The northern one leads to a large open space with three chaityas, a small Ganesh shrine, and a small pond.

Shortly after the spot where the lanes branch off, the road passes a large pond to the south which is surrounded by three-storey brick houses, well-built but with simple woodwork. Just before the road changes direction from west to south, there is a small brick-paved space where there are two chaityas, a pati, a tun well, and a single-storey small shrine of Ganesh. From here a small lane branches off north to the Bunga Bahil.

After changing directions, the stone-paved path leads, via a series of steps, to a gate which is flanked by two lions. Going through the gate one enters a large plaza and sees the stone and brick Machhendranath Temple in the center. A great number of small chaityas, a sunken lunhiti, a raised stone platform, a small Mahakal Shrine, and another free-standing shrine of Lokeshwar surround the temple.

The houses surrounding the square are three-storey brick structures, some with carved doors and windows. To the south is a two-storey Bhairab Temple with the sanctum on the second floor which leads to an open stairway. On a small area to the west is the Dyochhen of Bhairab and a small chaitya. Farther south, the space opens up to the fields and the wide mall which surrounds the village.

North of the mall, the road enters from Jawalakhel. This is used as the processional path during the famous Machhendranath festival which takes place every twelfth year. The huge chariot with the Machhendranath image is drawn from the main square of Bungamati to Patan.

To the east, the main square opens up through a narrow lane which leads to the southern part of the settlement. This lane, which branches off the main road close to the entrance, soon turns into a roughly north-south path. It runs south into a major perpendicular path which, in turn, goes east to a large open space at the southern fringe of the settlement used as a market area.

The brick houses, in this part of the village are on a slightly higher elevation. They are of similar type with some wood carving on the doors and windows. Many have extensive walled gardens in the front or the back.

In 1970, the population was 2,000 and the number of houses 450. There are a primary school and a high school, one private and one government health center, and a post office. About 90 per cent of the houses have electricity. The eight water-taps are not sufficient for the village. There are six miscellaneous shops and four tea shops. Almost all the people are Newar (Buddhist) but about 15 households are Kshatriya (Hindu). The main crops are rice and wheat, but not enough food is produced for the settlement's needs and additional food must be brought in from Patan. Chief deities are Machhendranath, Hayagriva-Bhairab, and Bunga Bahi-Buddha. Festivals include

a) an annual chariot procession of Machhendranath on the night of Tyavalajatra. Once in twelve years, it goes from Bungamati to Patan.

b) a Hayagriva festival and wooden horse festival in Badadasain.

The chronicle, Vamsavali, attributes the establishment of a settlement at Bungamati and the nearby Lake Katuvaladaha to King Narendradeva. In 1593, he also began the custom of leaving the Machhendranath image at Bungamati in the winter and bringing it to Patan for the summer.

According to legend, the Machhendranath, was originally brought to the Kathmandu Valley after a long dry period during which the King and one of his Tantric scholars undertook a pilgrimage to Kamarukamaksha in India to visit the Machhendranath there. They asked him to join them in Kathmandu and installed a shrine in his honor at Bungamati. Since then, according to popular belief, he has prevented further droughts.

MONUMENTS WITHIN DISTRICT

a) Classified:

Karunamaya Temple (Bi-1)
 Hayagriva Bhairab (Bi-2)
 Bunga Bahil (Bi-3)
 Hayagriva Aganchhen (Bi-4)

b) Others:

Ashok Chaitya
 Dhyani Buddha
 Kailash Parivar
 Vishnu
 Lalitasana Vishnu
 Ganesh

PROPOSED PROTECTION

Due to its approach from a higher level, the vista from a distance is to be preserved and not spoiled by disturbing structures. Towards the north, west, and south a natural slope, densely forested, already provides enough protection. The plentiful greenery and trees within the settlement are to be maintained.

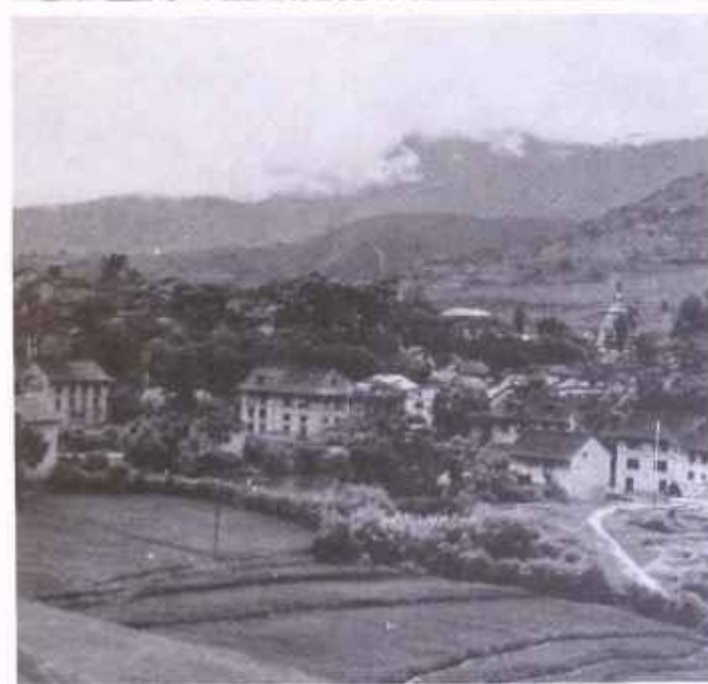
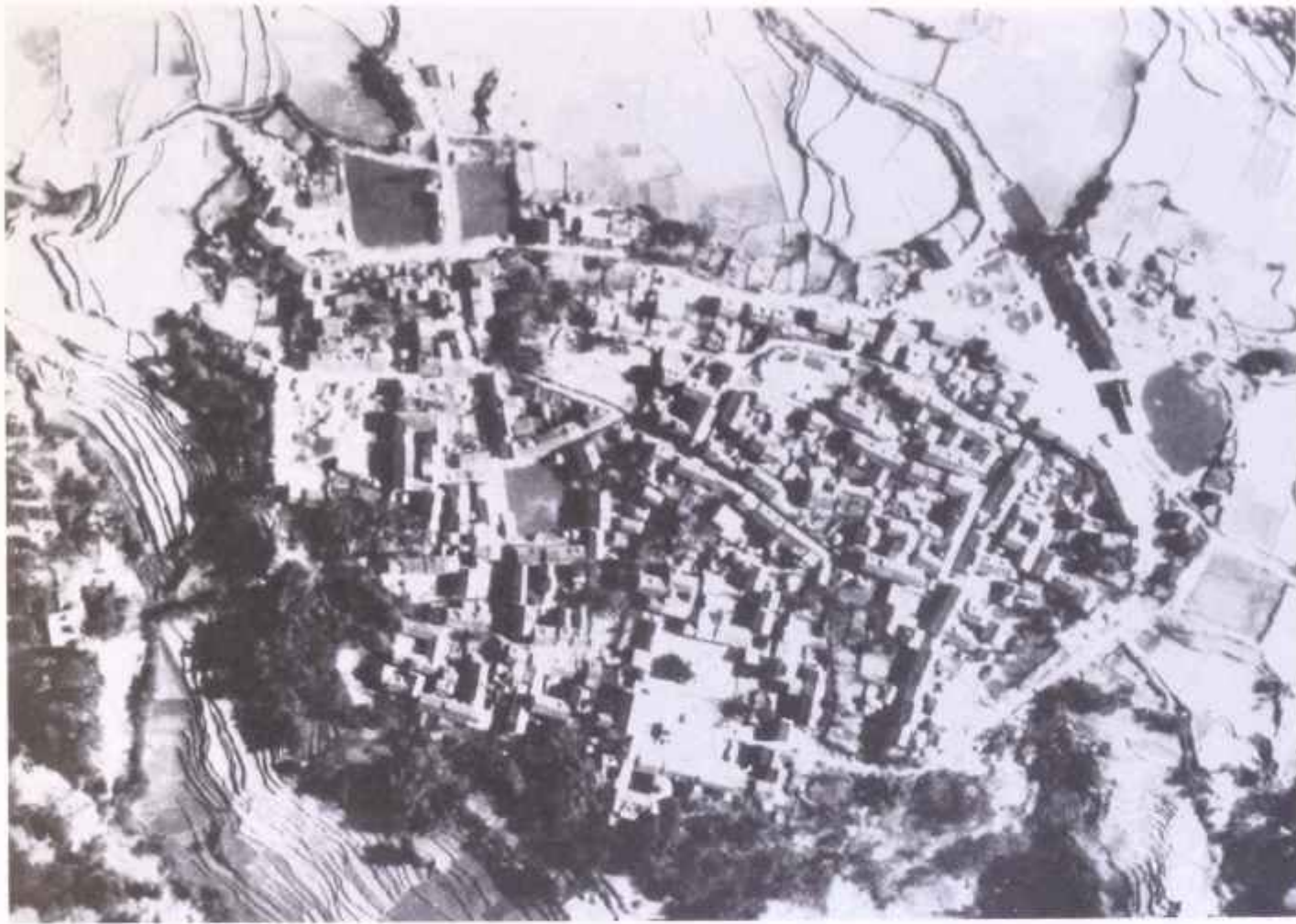
Bungamati, like the nearby Khokana, is located south of Patan and is reached by a wide open mall about 6 km from Jawalakhel.

After crossing the Nakhu Khola, the path ascends to a plateau and continues on level ground. Just before the village, the path goes downhill and the village is seen situated on slightly lower ground and surrounded on the south and south-east by terraced hills. To the north and east it is delimited by steeply sloping land which descends to the Bagmati River. The road pattern of the somewhat oval-shaped settlement consists of two east-west main roads and a series of interconnecting subsidiary lanes.

BUNGAMATI, Amaravati Nagar

Bungamati

Settlement **BUNGAMATI VILLAGE**
 Panchayat **LALITPUR DISTRICT**
 Boundaries **ENTIRE SETTLEMENT INCLUDING APPROACH FROM EAST AND FORESTBELT TO NORTH, WEST, AND SOUTH**



Located south of Patan near its sister village of Bungamati, Khokana can be reached from two directions. Coming from the east there is a branch road of the Machhendranath Mall which links Bungamati with Patan; from the west there is a field-path from the Pharping road which crosses a suspension bridge over the Bagmati and goes up into the settlement.

The eastern path enters the village via an enclosed water-tank and an open pond. It makes two sharp turns, heads west, and, at a large pati, turns sharply into the main road. Here is a wide funnel-shaped open space, the focus of which is the three-storey temple of Rudrayani. In the vicinity of the temple there are three patis, a chaitya, and a small Shiva Temple with an adjacent water-tank. The temple divides the space into two equal portions. The southern part of the main road has a brick-paved lane in its center. The three-storey houses on each side have paved front yards and/or stone-edged aprons. Although the windows and doors are made of wood, few have any carving.

From the Rudrayani Temple, the path descends to a second space with an open structure and brickpaved platform, a Ganesh Shrine, and a Manjushri Shrine with a stone image and several patis. At this end of the main road the houses are built closer together.

From the lower square two internal path systems go into side-lanes that branch off the main square. The houses in this part of the village are quite homogeneous in character and well represent the typical Newar house. The courtyards used to have oil pressing mills but these are now located in the larger houses at the edge of the settlement.

The smaller lanes are primarily stone-paved and have open drains on both sides. The houses are often built in a terraced manner with heavy stone aprons and entrance steps. In the merging areas of the lanes are chaityas and patis.

For compactness, well-built character, and strongly conceived layout, the settlement is one of the finest examples of a Newar community in the Kathmandu Valley.

The population of 2,900 lives in 500 houses. There is a primary school. The post office and health center are a ten minute walk away in Bungamati. All the houses have electricity; nine water-taps were counted. The village has four miscellaneous shops and two tea shops. It has a totally Newar population, about three-fourths of whom are Buddhist and the rest Hindu. The people all weave cloth for local consumption. There are four large and 16 small mustard oil manufacturing mills which market their oil primarily in Kathmandu and Patan. The workers have organized a co-operative. The nearest transportation is from Patan, two miles away.

The chief deity is the goddess Shekai Mai (or Rudrayani). There is a procession here during Ashvinshukla and a Shekai pyakhan (dance) on Mangshir-purnima and Phulpati.

Legend tells of King Amar Malla, founder of the settlement, who, in 1512, initiated the performance of a drama according to Tantric maxims in honor of the goddess.

MONUMENTS WITHIN DISTRICT

a) Classified:

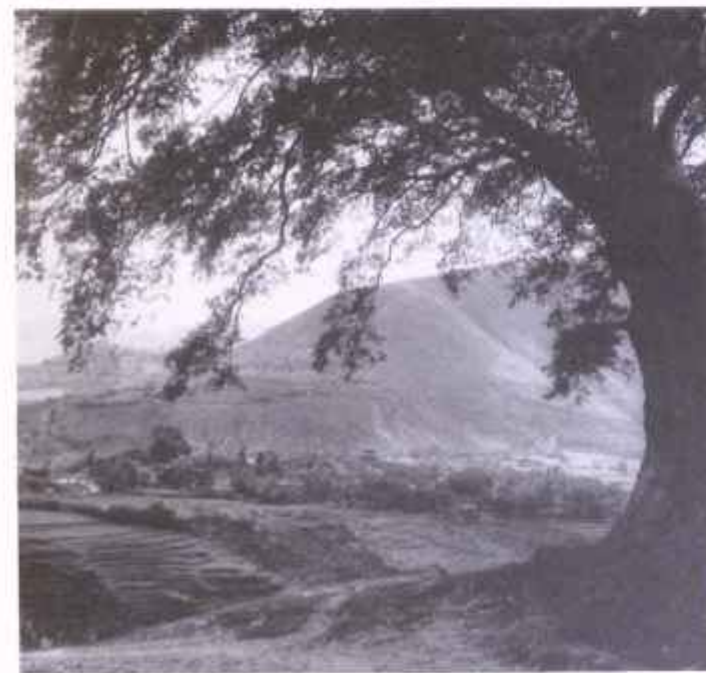
Rudrayani Temple (Ko-1)

b) Others:

- Bajradhatu Chaitya
- Ganesh
- Manjushri
- Shiva
- Sthan Ganesh
- Vishnu
- Nriteshwar

PROPOSED PROTECTION

The settlement can be reached from the higher Machhendranath Mall which leads to Bungamati. Its skyline from the higher location forms one of its major attractions and is to be protected. Towards the north, the nearby terraced slopes provide a clear edge. Similarly, to the south the already existing belt of loosely grouped trees marks the protected area.



Ko

KHOKANA, Jitapuri

Khokanā

Settlement: KHOKANA VILLAGE
Panchayat: LALITPUR DISTRICT
Boundaries: ENTIRE SETTLEMENT AND GREENBELT

The settlement is located on a plateau of mainly flat ground adjacent to the southern valley between the Monument Zones of Bajrajogini and Daksinkali.

Leaving the black-topped Daksinkali road, one enters the village from the north and arrives almost immediately at a small square with an open well and tap. The square is surrounded by three-storey houses. Paths branch off in several directions, but the main road continues south, sloping down and crossing a small drain flanked on both sides by three-storey brick houses, some with shops or tea-stalls.

A brick path then goes uphill and opens into a larger space with a two-storey agam house of Bhimsen and an open pati on the ground floor. The entrance is marked by two stone lions; on the upper floor are two life-size images of Bhimsen.

The east-west oriented square widens towards the east into a second square-shaped space which contains a brick platform with a stone image of Narayan and an adjacent sunken well with a tap, a relief of buddha, and sculptures of Shiva and Parbat. Towards the east, the space is enclosed by a free-standing double-storey godhouse of Chankeshwari with attached shrines of Ganesh and Kumar.

Following the path to the east, we pass a stone platform with a totally dilapidated pati on the left and a free-standing pati on the right, and then continue along the narrow road between rows of brick three-storey houses. The road then comes to a small open water-tank and enters a small brick-paved square with two patis and a Ganesh shrine.

Returning to the main square, we find a second major path which starts south at a well-built pati. The houses on both sides are well-built.

A small shrine of Chhetrapal Bhairab marks the entrance to a narrow, stone-paved lane which leads towards Daksinkali. The major road turns west and leads towards Bhimphedi.

The population of about 1,700 lives in 300 houses, some with electricity. There are two primary schools, a health center, and postal service. Water comes from taps but many of them do not function. Including tea-stalls, there are 35 shops. The people are 90 per cent Newar; the rest are Brahman, Chhetri, Acharya, Kami, Sarki, and Damai. 70 per cent are Hindu and 30 per cent are Buddhists.

There are 30 handlooms which mostly produce goods for local consumption. 90 per cent of the people work in agriculture; 5 per cent are businessmen and 5 per cent are in government service. The main agricultural products are rice, corn, and wheat.

Chief deities are Bajrajogini, Harishankar, Ganesh, and Mahalakshmi. Three festivals are celebrated:

- a) Chariot procession of the Bajrajogini on Shravan-Krishna trayodashi
- b) Chariot procession of Harishankar on Ashvin-shukla ekadashi
- c) Ganesh festival and dance of Mahalakshmi during Kartika-purnima

According to legend, this was an extensive settlement in the days of King Bhimarjunadeva in 797.

The village is closely associated with the nearby shrines of Bajrajogini where Naropa, Phapingpa Tilopa, and Odiyanocharya meditated and created the school of Tantric yoga. This is one of the most sacred pilgrimage places for Tibetans.

MONUMENTS WITHIN DISTRICT

a) Classified:

None

b) Others:

Ugra Chandi Bhagvati (13th Century)
Ganesh
Kumar
Bhimsen
Vishnu
Kailash Parivar (13th Century)
Chankeshwari
Chetrapal Bhairab

PROPOSED PROTECTION

The settlement is ideally bypassed by the Daksinkali road and thus remains pedestrian oriented within. The proposed greenbelt surrounding its built up area will protect it from outside-oriented growth.

However, if inner expansions do occur, the extensive vacant areas within the settlement must be developed in such a manner that the well-balanced outline of roofs visible practically from all four sides is not disturbed.

PHARPING, Phampi, Shikharapur

Pharping

Settlement PHARPING VILLAGE
 Panchayat KATHMANDU DISTRICT
 SHES-NARAYAN,
 PHARPING
 BHIMSENTHAN AND
 SOKHEL BHANJYANG
 Boundaries ENTIRE SETTLEMENT
 WITH GREENBELT



Panga is the larger of the two satellite villages located north of Kirtipur. The settlement is oblong and north-east – south-west directed. A kachcha road links it with the main road to Chobhar and Pharping. The road enters the village from the east and turns south towards the center. At the entrance there is a small open space with a water-pond, a small stone chaitya, and a porch-like pati. Here also a small footpath enters from the rice-fields of Kirtipur. The main road to the center is brick-paved and flanked by stone aprons. The buildings along it are mostly three-storey brick residential houses with wooden doors and windows, but very little carving. The road widens slightly before it reaches the first small open space with a chaitya in the center. There are two side-lanes branching off to the east and the west. The western one leads into a second major road that is roughly parallel to the first and continues in the same direction towards the larger public square in the village center. This second road, also stone-paved, varies in width. It leads into an oblong space with a small two-storey Narayan Temple and an open pati. It then leads into another more nearly square space with a stone chaitya and a pati. The houses in this section are similar to those in the other but are of a higher quality and are better preserved. The central square, roughly rectangular in shape, is made up of different levels. The lowest level, to the east, is an open pond with three-storey houses on three sides. The highest level has a double-storey pati and a pipal-tree on a stone platform. The main level of the square has a Narayan Temple of mixed style and several small chaityas. Towards the western end of the space is a Vishnu Devi Temple. A footpath leaves the main square on the western side and leads south to a series of secondary spaces. The largest one extends into a funnel-shaped courtyard which contains a small Balkumari Shrine, two patis, and a stone chaitya. To the east and west, vistas open up to the rice-fields. This area is the highest point of the village. Again following the main road, we pass a last space containing an open pond, a chaitya, and a pati, and head south into the fields. The village rises about 15 m above the surrounding rice-fields and its boundaries are clearly defined. Along the edges of the settlement are green hedges, small vegetable gardens, and groups of trees which blend the man-made parts of the village with the surrounding landscape.

There are 3,500 inhabitants living in 600 houses. There is one primary, one secondary, and one high school, and also a post office. There is no health center but one shop sells medicine. All the houses have electricity. There are twelve water-taps, 3,400 of the people are Newar (Buddhist) and 150 are Kshetri (Hindu). About 20 per cent of the population are carpenters and bricklayers; approximately 7 per cent work for the government. In 520 houses there are looms; the finished products are sold in Kathmandu. The main crops are rice and wheat and there are three rice mills. The village produces enough food to feed itself but some landowners sell their products in Kathmandu to get a higher price and this forces other villagers to go to Kathmandu to buy the grain. This situation is called "potentially self-supporting". The nearest transportation is from the University at Kirtipur. Chief deities are Vaishnavidevi and Narayan. The chariot festival of Vaishnavidevi is observed during Marga-shukla-ashtami. Panga is another of the fortified settlements established by King Ratna Malla to cope with the northern invaders.

MONUMENTS WITHIN DISTRICT

- | | |
|-----------------------------------|-----------------|
| a) Classified: | b) Others: |
| Vaishnavi Temple (Pg-1) | Basundhara Devi |
| Narayan Temple (Pg-2) | Vishnu Devi |
| | Lokeshwar |
| | Satyabhama |
| | Lakshmi Narayan |
| | Krishna |
| | Baikumari |

PROPOSED PROTECTION

This linear settlement has a well protected edge along its north-western side, being located on the verge of a plateau. To the south-east the greenbelt is to incorporate a proposed bypass of the settlement's access route presently ending at the north-eastern corner of the village, in order to prevent traffic from entering the narrow meandering path of the main road.

PANGA, Shankhapur

Pāgā

Settlement PANGA VILLAGE
 Panchayat KATHMANDU DISTRICT, BALKUMARI AND VISHNU DEVI
 Boundaries ENTIRE SETTLEMENT AND GREENBELT



Nagaon is the smaller of Kirtipur's two satellite villages.

The field-path coming from Panga enters the village between a small pond and a water-tank with neat stone edging. The path passes a small platform with a chaitya, turns sharply north, and enters, through a narrow passage, an open area made up of three staggered spaces.

The first space, rectangular in shape, is enclosed on three sides by the traditional three-storey houses and, on the fourth, by a free-standing pati. The stone-paved path crosses the center of the space. The houses do not have raised aprons but they do have brick-paved yards.

The second space opens down to the east. There are an old water-well, a Shivalinga, another pati, a small Saraswati Shrine, and a brick chaitya. This second space merges into the third which has no noteworthy characteristics other than a modern chaitya. The other entrance, the field-path from Kirtipur, is located here.

The population of 1,000 lives in 200 houses all of which have electricity. There is a primary school, but no post office or health center. There are five water-taps. The village is totally Newar; about 75 per cent of the people are Buddhists and 25 per cent Hindu. Of the total labor force, 10 per cent are wage earners and 50 per cent work for the government. There are about 50 looms. The main crops are rice and wheat. The food situation is potentially self-supporting. The nearest transportation is from the University at Kirtipur.

The chief deity is Balkumari. There is a festival procession of Balkumari during Marga-shukla-ashtami. Established at a later date than the nearby settlements of Panga and Kirtipur, the spot was named Navanirmitagram or Na-gaon – that is "newly settled village".

MONUMENTS WITHIN DISTRICT

a) Classified:

none

b) Others:

Balkumari
Bhuvan Chaitya
Bajradhatu Chaitya
Jorganesh
Shivalinga

PROPOSED PROTECTION

The settlement is to be surrounded with a protective greenbelt. A future access route from the proposed Kirtipur road is to be sited within such greenbelt to avoid ribbon-extension of the settlement along this road to Kirtipur.



Ng

NAGAON, Jayapur

Nagāu

Settlement NAGAON VILLAGE
 Panchayat KATHMANDU DISTRICT
 Boundaries ENTIRE SETTLEMENT WITH GREENBELT

Due to its location on the twin hill range adjacent to Chobhar, Kirtipur is unique among Newar settlements of the Valley. Unlike all other villages which are placed mainly on flat plateaus, the houses of Kirtipur are laid out on steep terraces connected by stepped paths or ramps. The layout makes this hillside town a most picturesque and impressive sight both internally and from a distance.

The approach road at the southern end of the town enters the settlement between two of the three longitudinally shaped ponds. Here, a town wall formerly enclosed the community. The well-paved stone path starts with a small Shiva shrine and a chaitya and ascends steeply with several stone steps. Along the path there is a partially covered stone drain; on both sides are three-storey houses. A series of side-lanes branch off in both directions, following the lines of the horizontal terraces. Some of these lanes are quite wide and are used as common working space for the adjacent buildings. The houses along the south which face the terraces are built in such a way that the two parallel rows face inward towards the major lane which serves as a public space for the villagers. About 100 feet farther on along the main path, there is a wide space with two patis, one with an image of Ganesh.

Soon, the steps start up again; the path turns sharply east, narrows and enters the main square which is located between the two higher parts of the oblong hill range on which the town is laid out.

In the foreground of the main square there is a large water-tank with stone embankments. North of it there is a Narayan Temple built in a mixture of styles and placed on a brick platform. On the south the square is open, giving a view of the mountains and the nearby settlements of Panga and Nagaon.

On the north the splendid ceremonial area surrounds the Bagh Bhairab Temple. On the west there is another open public area with a two-storey satal building in its center. Here the stone-paved main path crosses the square diagonally and continues up to another longitudinally-shaped open space with two chaityas and a pati at its entrance. There is a large brick platform in front of the Kotghar. The surrounding houses have carved wooden doors and windows. The western end is marked by two patis on stone platforms with images of Umamaheshwar and Ganesh.

Here the path divides. One branch leads up some steep stone steps to the three-storey Umamaheshwar Temple on the highest point of the settlement. The other branch, a wide stone-paved path, turns south, then east, and then meanders down towards the southern lowlands past an occasional two- or three-storey building.

Before leaving the village through the Samal Dhoka on the west, the path leads to another small stone-paved space with a chaitya and a pati housing a Ganesh image. Opposite the pati, a narrow lane leads up steep stone steps towards the southern fringe of the settlement. The three-storey houses are built on terraces, often with the first storey under ground.

From the Samal Dhoka another stone path goes up a series of steps and eventually leads around the Umamaheshwar hill. The houses here are somewhat scattered with most of them concentrated around the PieganeDev area where there is a scenic shrine with a pipal-tree, some patis and the Piegane. Inside the gate there are two patis, a stone chaitya, and a small pond located along the widened path that presently turns eastward. The houses here are of a simple type and rarely have wood carvings. The agricultural products which are brought here from the surrounding fields give the area a rural appearance.

Again approaching the central area of the town, we see houses of better quality, often with wood carving and having four storeys. Following the topography, their courtyards are either higher or lower than their entrances which are at road level.

The path goes steeply uphill and is crossed at Galcha Dhoka by a major perpendicular road which comes from the north and leads towards the Uma Maheshwar temple. A stone chaitya and a small Narayan Temple are at the crosspoint. From here the path passes the west side of the Bagh Bhairab compound.

A stone-paved main road leads from the main square to the northern entrance and the eastern part of the settlement. It widens near a longitudinal space with two patis and several chaityas. At the end of this space there is a perpendicular road which comes uphill and enters at Chitu Dhoka. It then continues towards Lun Dega, located at a higher level to the south.

Returning to the previous road, we pass a small Ganesh Temple with a pati and a chaitya, and the entrance to the Chitu Vihar. The path turns and enters a more built up area. Here, in the center of a long open space, is a brick stupa. Leaving this space through a narrow passage, we enter a second space where there is a pond surrounded by three-storey houses. This area is also approached by three other roads: one coming from the east from Kathmandu or Patan, and the other two from the north.

Following the northern roads uphill, we come to the large Chilonso Vihar. Nearby is a tall pipal-tree with a Lokeshwar Shrine at its roots. Opposite the entrance to the Vihar is the stone shikhara Buddha Mandir. The Chilonso Vihar has a large open space with a main stupa flanked by a series of smaller ones and two one-storey platforms. Houses line the north and west sides of the space. On the south side is the Kuapa Chhen. On the east a large pati forms the stupa's gateway.

Returning to the Buddha Mandir and continuing along the main path south, we pass two bahals – the Chwe Bahal and the Kwe Bahal. The path then descends and meets a perpendicular road coming from Tungul Dhoka and leading west. It goes around the Chilonso Vihar hill and is flanked by well built houses of traditional style. After circling the hill, the path meets the north-south road at Mana Tol. Before this path enters Chitu Tol, it passes a small space with a stone shikhara Buddha Dharma Sangha in the center. From here another path leads to the west back to the main square.

According to the four Pradhan Panchas of this village, the population of 8,000, representing 1,385 families, lives in 1,388 houses. There are three primary schools, a secondary school, and a high school, as well as a post office and a health center. Almost all of the houses have electricity. There is no regular water-supply. However, the 19 taps have water about six hours a day since the village shares a reservoir with Rabi Bhavan.

60 per cent of the population is Jyapu, 30 per cent Shrestha, and the rest miscellaneous. There is a Cottage Industries Center here. About 900 handlooms produce cloth for Kathmandu. There are five rice mills, two oil mills, and a sawmill. Besides farming, the people earn their living as carpenters, shopkeepers, bricklayers, laborers, weavers, blacksmiths, or tailors. The main crops are rice, wheat, maize, and potatoes. There is a food shortage since the University has taken over much of the farm land and food must be brought in from Kathmandu. For transportation, the people must walk to the University where regular bus service is available.

Chief deities are Swayambhu Buddha, Bagh Bhairab, Bhavanishankar, and Indrayani. The two festivals are a 3-day chariot procession of Indrayani in Marga-shukla from Ashtami to Dashami and a chariot procession of Bagh Bhairab in Singh-sankranti (1st Bhadra).

Legend tells of the loss of the image of Pashupati because of a flood in the central part of the Valley. The image was later discovered through the guidance of a cow which belonged to a man who lived on the hill of today's Kirtipur. When King Sadashiva Deva established a town here, he called it Kirtipur – that is, the city of good deeds.

The people of Kirtipur believe that the entire hill is made of a single giant rock and that this is why the city has escaped damage from earthquakes.

MONUMENTS WITHIN DISTRICT

a) Classified:		b) Others:
Chilanchu Vihar	(Ki-1)	Yaka Bahal
Jagat Pal Vihar	(Ki-2)	Kusi Bahal
Buddha Dharma Sangha Shikhara	(Ki-3)	Saraswati
Baghbhairab Temple	(Ki-4)	Ganesh
Narayan Temple	(Ki-5)	
Kvath (Layaku) Umamaheshwar Temple	(Ki-6)	
Indrayani Pith	(Ki-7)	
Chitu Bahal	(Ki-8)	
Lokeshwar Shikhara	(Ki-9)	
Buddha Temple	(Ki-10)	
Chwe Bahal	(Ki-11)	
Kwe Bahal	(Ki-12)	

PROPOSED PROTECTION

The location of the settlement on a widely visible hillock above the central plains of the Valley demands particular attention being paid to its skyline and vistas.

The entire hill range is, therefore, to be considered a protected area. No developments of any kind are to be permitted which might endanger the view of this historical district.

The proposed new access road is to pass the hill on its southern side, coming to a terminal point there from which only pedestrian movement is possible.

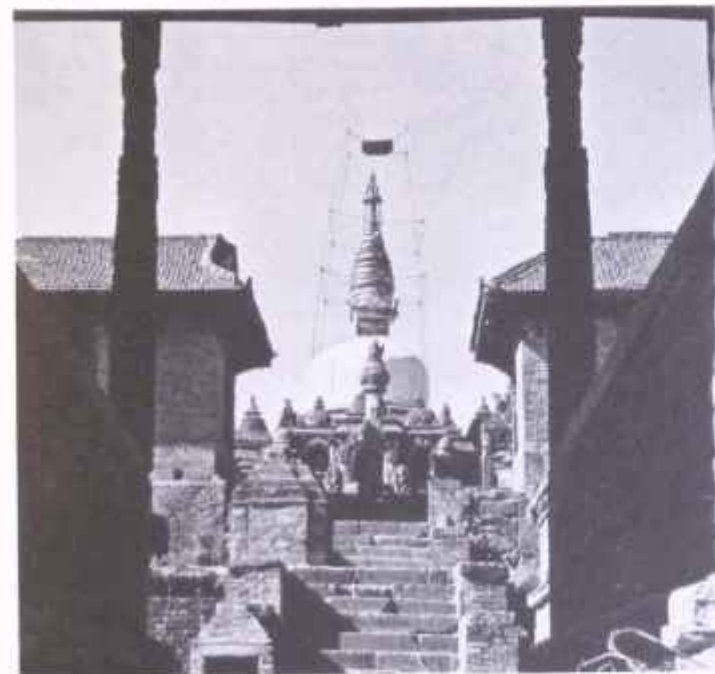
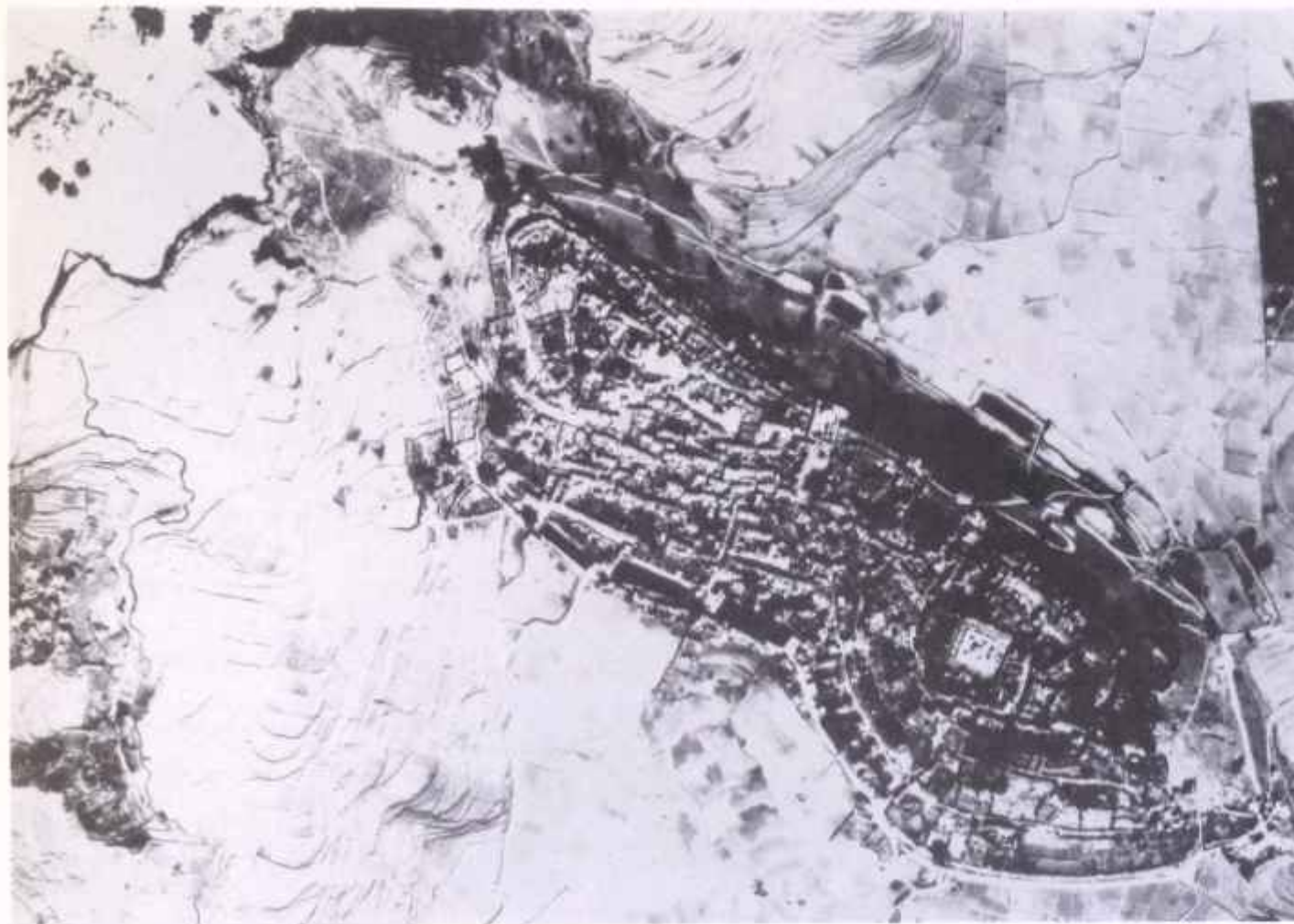
**KIRTIPUR, Kyapu, Padma
Kashthagiri**

Kirtipur

Settlement: KIRTIPUR VILLAGE

Panchayat: KATHMANDU DISTRICT,
CHITUBIHAR, LAYAKU,
PALIPHAL & KIRTIPUR
BAHITI

Boundaries: ENTIRE SETTLEMENT
WITH HILLOCK



Satungal is one of a group of western settlements located just south of the Raj Path on the way to Thankot. The settlement, almost circular in shape, is built on flat land. The approaches to the village are on the east and the south.

Starting at the eastern end, which is closer to the Raj Path, there is an open space facing the eastern fields. It contains a stepped stone platform with pipal and oak-trees, a small pati and a domed square-based Mahadev Shrine. Here an unpaved path enters the village and passes a small pond. From there on, the path is first brick and then stone. The path reaches a square where there are several patis, both built-in and free-standing, three Ganesh Shrines, and a Bhimsen Godhouse. The square is also partly brick and partly stone-paved. There is also a free-standing platform with a 2 m stone image of a sitting Buddha and a recently constructed stone shrine of Krishna. Most of the buildings surrounding this space are brick three-storey structures with tile roofs, wooden doors and windows, some with the carving well executed. There are several shops. From the square, lanes and paths open up to the north, north-west, south, and south-west.

North of this main square, through a vaulted gate structure with two patis and down several steps, is the Vishnu Devi Temple. The three-storey rectangular based temple is built in a small stone-paved space enclosed on all sides by residential buildings. The temple itself has no artistic merit and no wood carving. The two lower roofs were recently plastered with cement; the upper one is covered with metal. Next to the temple there are a number of enclosed semi-public open spaces of various sizes which are used as outdoor living, playing, and working areas.

South of the main square there are three lanes with houses on both sides. Two of them lead to the southern fields and have patis and water-ponds marking their exit from the village.

The land slopes steeply toward the south, clearly defining the limits of the settlement.

In 1971, the population was 1,100, living in 150 houses. There were 174 families. No new houses have been built since. There is a primary school. The health center does not function. All the houses have electricity, but there are only two water-pipes. The castes are Maharjan, Shrestha, Kasai, and Putuwar. There are 100 handlooms which produce cloth primarily for local consumption. About 20 families are not land owners; they work in the fields, sell wood, or are laborers in Kathmandu.

Chief deities are the goddess Vaishnavi and Shakyamuni Buddha. There are festivals during the Margashukla, -ashtami and -navami.

Like its sister settlement, Balambu, Satungal is said to have been established and fortified in 1508/09 by King Ratna Malla as a bulwark against the hordes of northern invaders.

MONUMENTS WITHIN DISTRICT

a) Classified:

Vishnu Devi (St-1)

b) Others:

Shakyamuni Buddha
Pashupati Linga
Ganesh
Arya Tara (13th century)
Bhimsen
Krishna

PROPOSED PROTECTION

Greenbelt to protect outer edge of settlement. Special attention is to be given to the alignment of the proposed road link with the nearby Raj Path to provide access to the settlement from the east and the south.

SATUNGAL, Satyapuri

Satungal

Settlement: SATUNGAL VILLAGE
 Panchayat: KATHMANDU DISTRICT, SATUNGAL
 Boundaries: ENTIRE SETTLEMENT WITH GREENBELT



Kisipidi is located in the western part of the Kathmandu Valley on the edge of gently sloping terraces and a steeper slope to the north.

It is only a short distance from the Raj Path and is also accessible by footpaths from Thankot which go on to Satungal and Kirtipur in the east. The north-south road to the Monument Zone Matatirtha also passes the eastern edge of the settlement. The village's agricultural lands stretch towards the southern foothills of the Valley.

The center of the village, which is reached immediately upon entering from the north, contains a pond, a two-storey temple of Kalika, a small stone temple of Karunamaya, a small shrine with several images, and another small shrine with an image of Bhagvati. There is also an open pati with several stone images. Attached to it is a shrine with a Shiva image covered by a cloth depicting Bhairab. The space is unpaved except for the paths and aprons around the temples.

At the lower, eastern part of the village, two stone-paved footpaths come together and there are a recently constructed Buddha Chaitya and a small Ganesh Shrine. Here the houses are built on many different levels and have sloping paths connecting them. Stone walls enclose small gardens and lush green trees give the village a pleasant appearance.

On the path to the south there are a small Ganesh Shrine and a large Buddha of recent date. Outside the southern fringe of the village there is a small open pond.

The houses are mostly simple three-storey brick with tile roofs and wooden doors and windows. However, along the fringe there are some kachcha type buildings with either tile or thatch roofs, but they are basically well maintained. The stone paths are well paved and have heavy stone aprons.

In 1970, the population was 600 and the number of houses was 100. No new houses have been built since then. There is a primary and a secondary school, but the high school and post office are located in Ethakel about half a mile away. There is no health center; for medical attention, the people must go to the Thankot Panchayat, a mile away. 90 per cent of the population is Maharjan; the rest are Kasai. There is some cloth weaving done; the cloth is sold both locally and outside the village. The main crops are rice and maize. There are some shops.

The chief deity is Kalika Mai. The festival of Kalika Mai and Bhairab is celebrated on the day after the Ghora jatra. This settlement is thought to be the most recently established of the three neighboring villages: Balambu, Satungal, and Kisipidi.

MONUMENTS WITHIN DISTRICT

a) Classified:

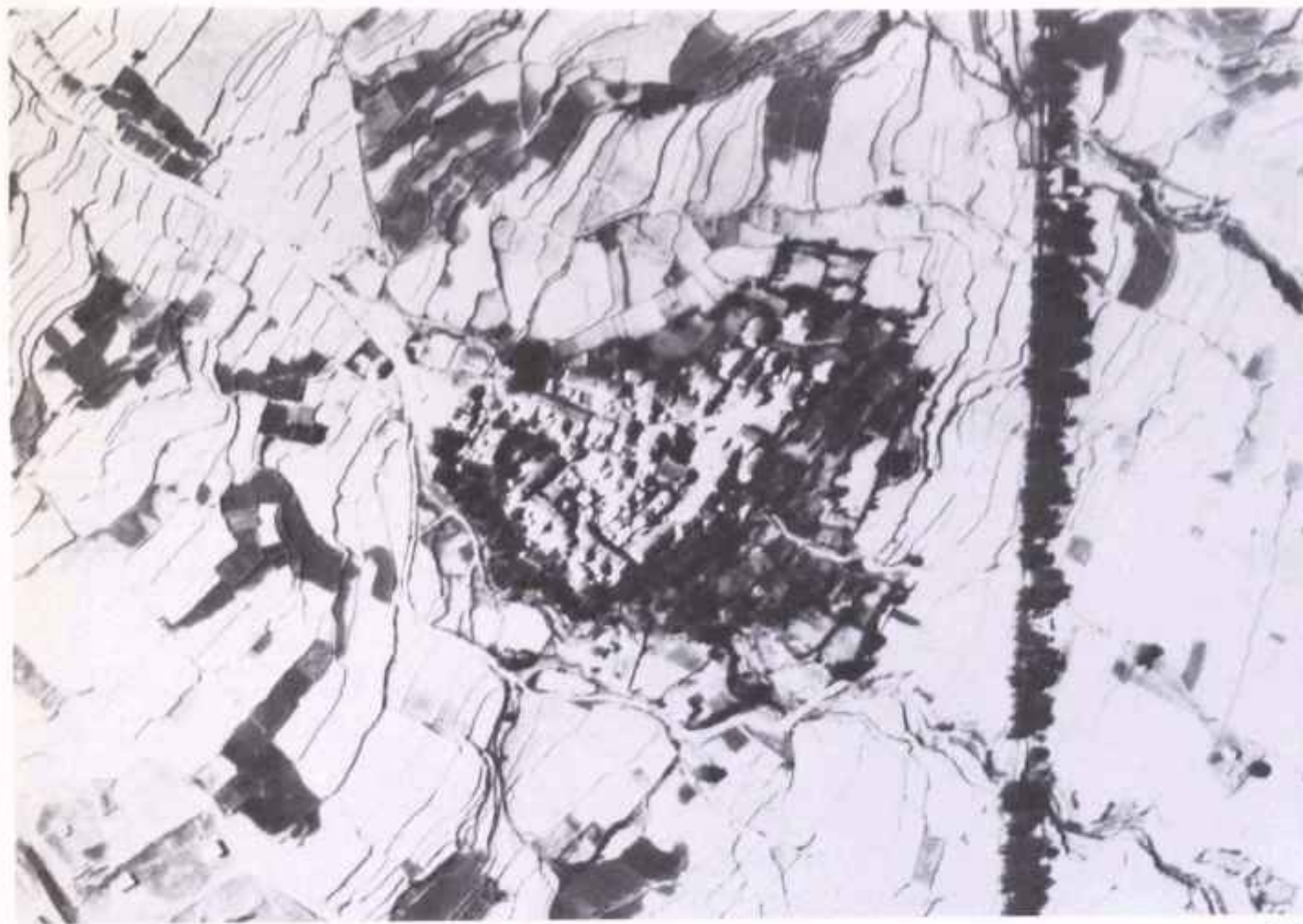
Kalika Temple (Kp-1)

b) Others:

Padmapani Lokeshwar
Bhagvati
Indrayani
Mahakal
Ganesh
Shiva
Buddha chaitya

PROPOSED PROTECTION

The small settlement is well embedded within an existing greenbelt of trees and hedges which is to be maintained. The bypassing road to Matatirtha is to be included in the above belt to avoid ribbon-developments alongside. Possible transport access to the settlement is to be provided by this road from east and south. The pedestrian access from the Raj Path is to be maintained from the north.



Kp

KISIPIDI, Hastinapur

Kisipidi

Settlement KISIPIDI VILLAGE
Panchayat KATHMANDU DISTRICT,
KISIPIDI
Boundaries ENTIRE SETTLEMENT
WITH GREENBELT

Balambu is located between the villages of Satungal and Kisipidi, 100 m south of the Raj Path. The approach from the Raj Path first passes Balambu Bahal where there is an inscription telling of a Buddhist monastery there, and then enters the village through a gate flanked by a pond and a stone platform. Adjacent to the gate there is a large open space surrounded by buildings, with a huge tree in the center.

The stone-paved road continues past a small Karunamaya Shrine, a Buddha image, and a small formless Kumari stone within a small walled space. Then the road widens to the main square where there is a godhouse of Nriteshwar, a double-storey Mahalakshmi Temple, a small Mahalakshmi godhouse with the entrance guarded by images, several free-standing patis, a circular stone water well, two stone images of Mahakal, a Ganesh Shrine with a brass-plated Ganesh, and a small single-storey Narayan Temple. Among the rows of three-storey residences that line the square is the godhouse of Ajima Devi with a beautifully carved torana and guarding lions. Toward the northern end of the space are two chaityas, one modern and one 300 years old.

Leaving the square, the path turns slightly north-east, then passes a second gate and continues steeply down toward the fields. In the vicinity of this gate there are two recent chaityas and a small stone-framed opening in the ground which contains a stone inscription giving evidence that this settlement dates from the Lichchhavi period.

From the main square several residential lanes branch off, one to the west and five to the east, all with rows of houses. One of the eastern lanes leads to a third gate and on to the fields. The pathways are stone-paved, with building embankments of one or two stepped stones. The drains are mostly covered with flagstone. The houses are the brick three-storey style with wooden doors and windows and some carving.

The population of 2,200 lives in 400 houses. There is one primary school and an agricultural training center here, but no health center. The village has electricity but there is a shortage of water. There are about 40 shops. The people are Maharjan, Parbate, and Shrestha. Their main occupation is agriculture with weaving of secondary importance. Chief deities are Mahalakshmi, Nriteshwar, Ganesh and Kumari; the festival celebrated is the Mahalakshmi festival in Kartik-shukla-dashami.

The existence of Lichchhavi inscriptions within and near the settlement indicates that it may date from that time. According to historical evidence, however, King Ratna Malla established a compact settlement here as protection against warriors from the north who, under the leader Kum Kum repeatedly attacked the Kathmandu Valley.

MONUMENTS WITHIN DISTRICT

a) Classified:

Mahalakshmi Temple (BI-1)
 Mahalakshmi Aganchhen (BI-2)
 Balambu Vihar (BI-3)

b) Others:

Bhuvan Chaitya with Dharma Dhatu
 Shiva Lingas with Nandi
 Pranidhi Purna Vihar with Shakyamuni and Chaitya
 Bhumisparsha Shakyamuni
 Chakrasambar Aganchhen
 Ajima Devi
 Nriteshwar
 Smaran Mandal with two Mahankals
 Ganesh Mandir
 Narayan Mandir
 Bajra dhatu Chaitya (17th Century)
 Bhuvan Chaitya
 Lukuga
 Stone plates of Lichchhavi period
 Mahalakshmi
 Shiva and Gauri (11th Century)
 Ganesh

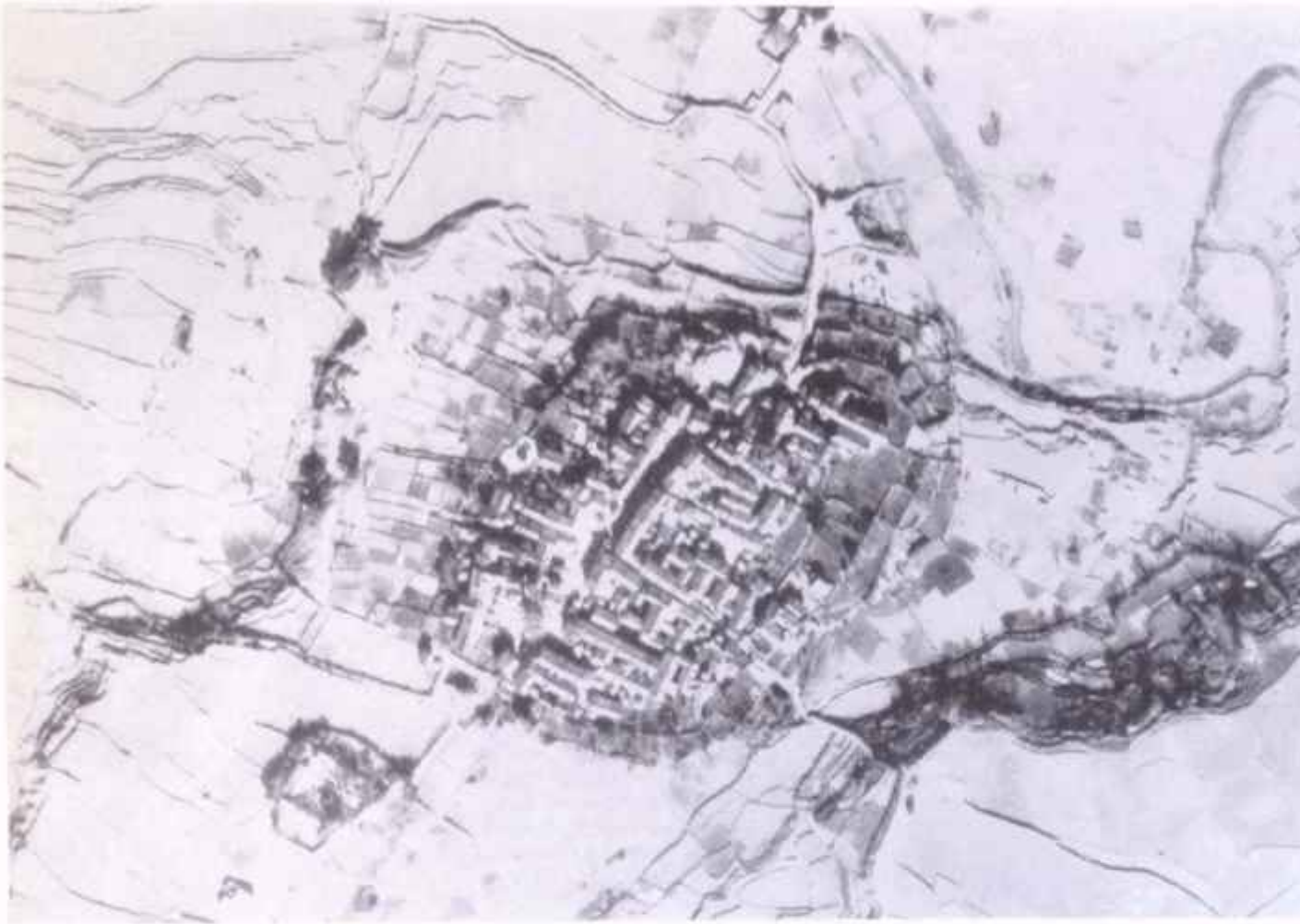
PROPOSED PROTECTION

Towards the north, the east, and the west the protection area includes the surrounding open land until the beginning of the steeply descending terraces. To the south the boundary-line runs approximately north-east – south-west and includes the Balambu Bahal at its outer point. While the surrounding greenspaces are to be preserved as such, the village core within its gateways is to be maintained exclusively as pedestrian environment.

BALAMBU, Bhasatipur

Balambu

Settlement **BALAMBU VILLAGE**
 Panchayat **KATHMANDU DISTRICT,
 BALAMBU CHUNDEVI,
 ADARSH JILLA BIKASH**
 Boundaries **ENTIRE SETTLEMENT
 WITH SURROUNDING
 GREENBELT**



Thankot, the most western settlement in the Kathmandu Valley, is located on an elevated sloping site a short distance south of the Raj Path.

The stone-paved footpath from the Raj Path passes groups of buildings, trees, streams, a stone bridge, a stupa, and enters the village via a second stone bridge. There is a free-standing pati. The path now changes its direction and goes sharply uphill to the west. There are several smaller lanes to the north which give access to about five rows of houses, north-south oriented. These buildings have some good carvings but are generally in a bad state of repair. The main road soon reaches the village's first square. A large pipal-tree stands in front of the Mahalakshmi Temple, a two-storey rectangular-based structure with fine wood carving. On the temple platform are several stone images. South of the temple, the space opens out towards open fields and wooded hills.

The main path leads to a small space to the north where there is a chaitya. Two lanes branch off to the north and the south. The main path narrows and leads to a small free-standing pati. Here is the second major space with an adjacent walled compound and a Narayan Temple containing several images and inscriptions. The temple is of recent origin and shows a mixture of styles. To the west of the square there is a small temple with what was once good wood carving but which has now decayed, leaving only the core. To the west and the north the space is undefined by structures.

The main dhara is the focal point of the square; behind it and to the south, the path goes up sharply to another pati with two spouted dharas near it. From here it turns to the west and then to the south and leads to the old road which crosses the mountains and goes on to Bhimphedi and the Terai.

There are a number of kachcha built houses among the three-storey tiled-roof brick ones. Some roofs have been replaced with machine-made tiles but only a few cement plastered or sheet metal roofs disrupt the harmonious character of the village.

The population of the whole panchayat is about 3,400. In the village are some 400 houses. There is a primary school, a high school, and a health center. The castes represented are Shrestha, Gwala, Maharjan, and Kasai. There is some cloth-weaving for local use and for sale outside the village.

Chief deities are Adi-Narayan and Mahalakshmi. The festivals are the Narayan festival held during Kartika-purnima and the festival of Mahalakshmi and Bhairab.

Legend tells of a battle between Pradyumna, son of Krishna, and the demon brother of a beautiful lady who lived near here. The blood spilled during the battle gave the settlement the name "Shonitapur" – the place of blood. The original village expanded during the time of King Amar Malla. Later, during King Prithvi Narayan Shah's time, it became one of the military stations established in the Kathmandu Valley and was renamed Thankot – military area.

MONUMENTS WITHIN DISTRICT

a) Classified:

Mahalakshmi Temple (Ta-1)
Satya Narayan Temple (Ta-2)

b) Others:

Kailash Parivar
Surya
Barun
Narayan

PROPOSED PROTECTION

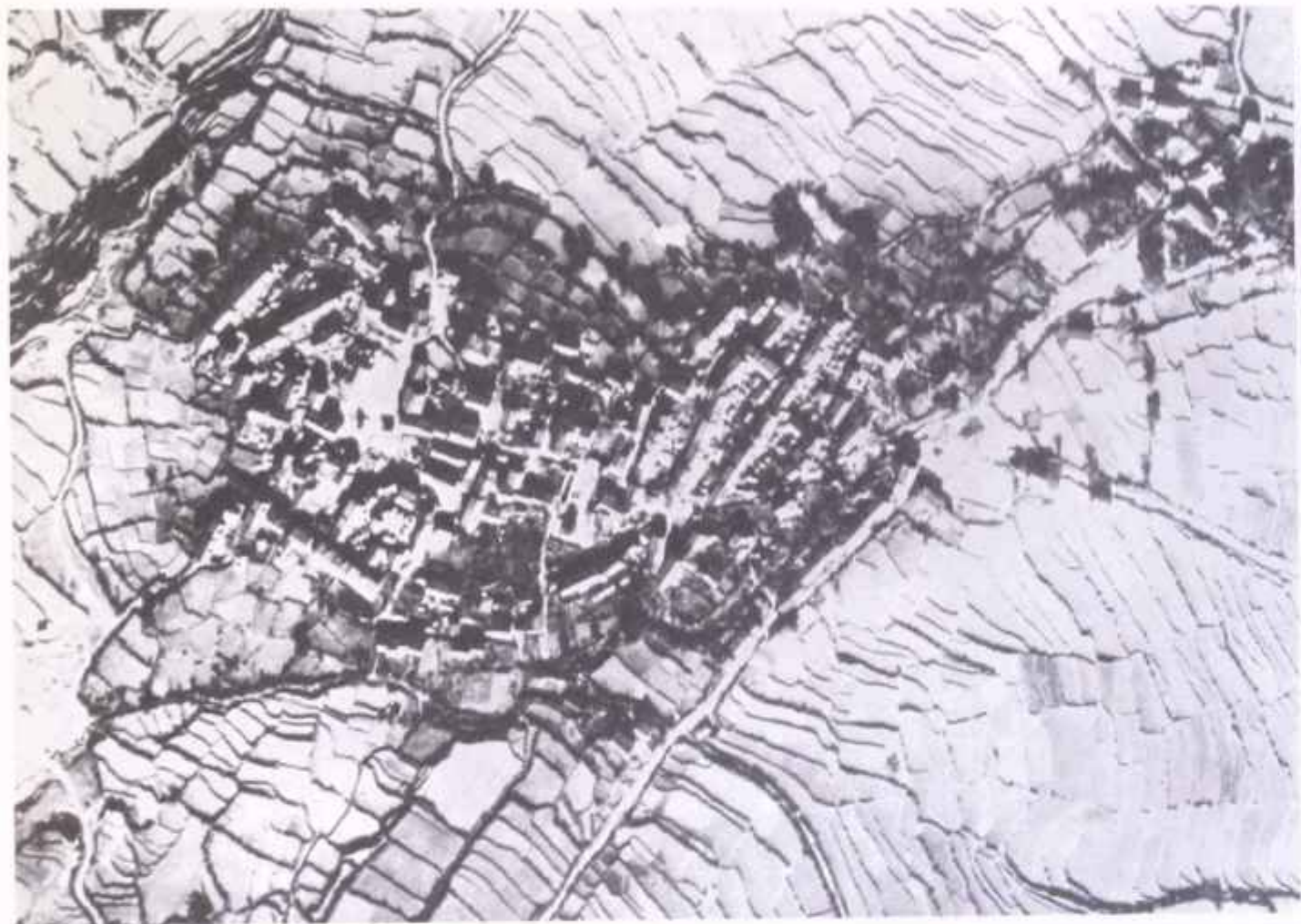
The external boundaries of the protected area are already clearly defined by topography and an existing tree plantation. The bypassing roadloop provides access without penetrating the settled area.

The major problem to be considered is that internal developments may endanger the continuation of the traditional village structure.

THANKOT, Shonitapur

Thākoṭ

Settlement **THANKOT VILLAGE**
 Panchayat **KATHMANDU DISTRICT,
 MAHADEVTHAN,
 THANKOT, BAD
 BHANJYANG**
 Boundaries **ENTIRE SOUTHERN
 PART OF THE
 SETTLEMENT WITH
 GREENBELT**



RURAL MONUMENT ZONES

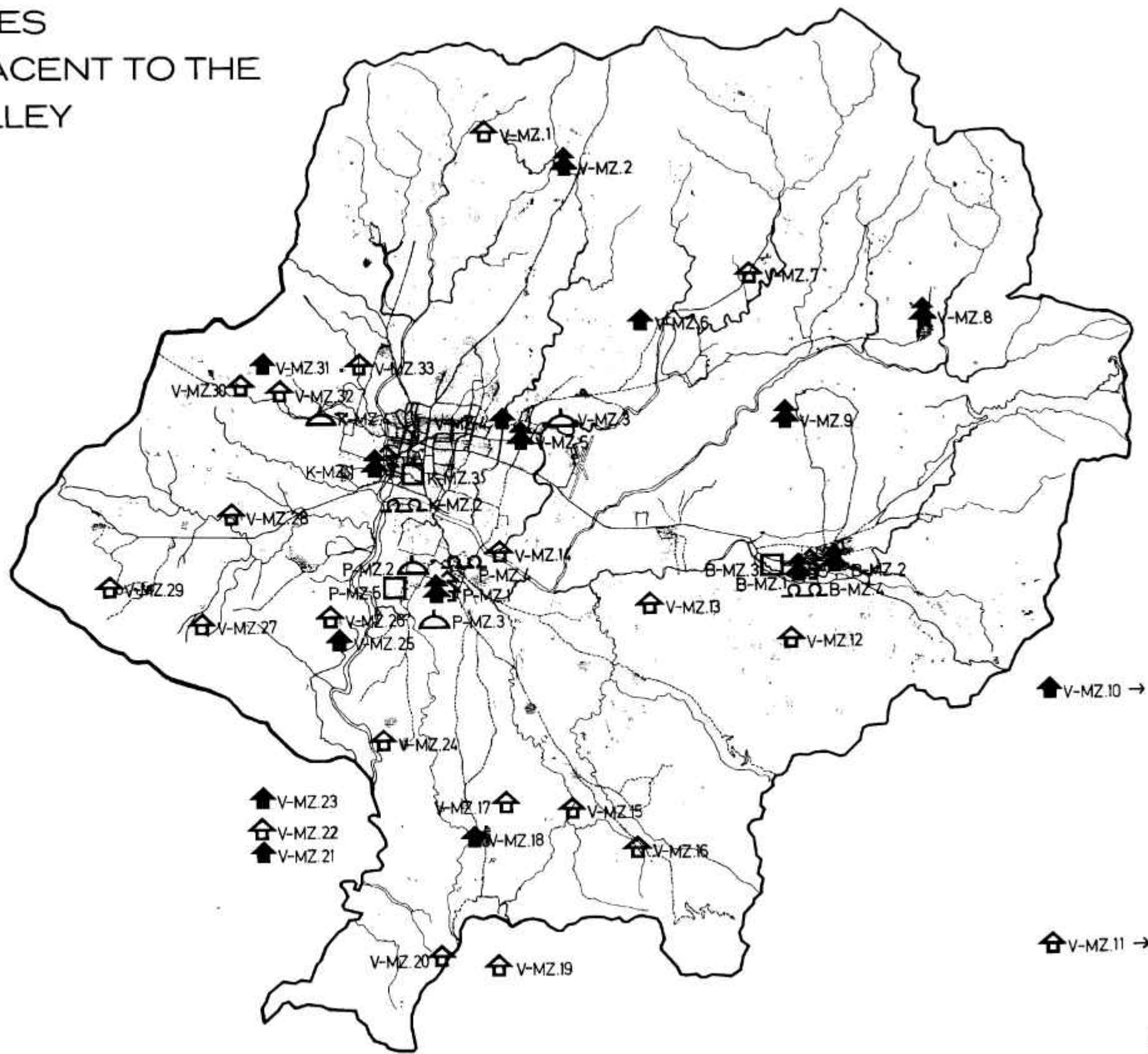


Code No.	Name of Zone	Name of Monument	Location
V-MZ 1.	Phulbari		Near Tokha
1.1		Chandeswari	
1.2		Chandeswar Mahadev	
V-MZ 2.	Budhanilkantha		Budhanilkantha
2.1		Narayan	
V-MZ 3.	Baudhanath		Baudha
3.1		Baudha Stupa	
V-MZ 4.	Chabahil		Chabahil
4.1		Dhando Chaitya	
4.2		Chandra Binayak	
4.3		Cha Bahi	
4.4		Kuti Baha	
V-MZ 5.	Pashupati and Guheswari		Deo Patan
5.1		Pashupati, Basuki	
5.2		Arya Ghat	
5.3		Bachhareswari	
5.4		Raj Rajeswari	
5.5		Panchayan Shiva	
5.6		Bankali	
5.7		Jaya Bageswari	
5.8		Bhubaneswari	
5.9		Dakshin Murti	
5.10		Gauri Ghat	
5.11		Viswarup	
5.12		Gorakh Nath	
5.13		Guheswari	
V-MZ 6.	Gokarna		Gokarna
6.1		Mahadev	
6.2		Gajadhar Narayan	
V-MZ 7.	Sundarijal		Sundarijal
7.1		Sundari Mai	
V-MZ 8.	Bajrajogini		Sankhu
8.1		Bajrajogini	
8.2		Chaitya	
8.3		Mhasukhwa Maju	
V-MZ 9.	Changunarayan		Near Sankhu
9.1		Changu Narayan	
9.2		Krishna	
9.3		Nriteswar	
9.4		Vishnu Mandap	
9.5		Mahavishnu	
9.6		Mahadev	
9.7		Abalokiteswar	
9.8		Ganesh	
9.9		Chhinnamasta	
9.10		Mahadev	
9.11		Viswarup Vishnu	
9.12		Lakshmi Narayan	
9.13		Bhairab	
9.14		Kiteswar Mahadev	
V-MZ 10.	Chandeswari		Banepa
10.1		Chandeswari Devi Mandir	
10.2		Mahadev	
10.3		Chandeswari Dyo Chhen	
V-MZ 11.	Namara		Namara
11.1		Nama Buddha	
V-MZ 12.	Suryabinayak		Bhadgaon
12.1		Suryabinayak	

Code No.	Name of Zone	Name of Monument	Location
V-MZ 13.	Dakshinbarahi		Thimi
13.1		Barahi Mandir	
V-MZ 14.	Koteswar		Koteswar
14.1		Mahadev Mandir	
14.2		Bhagvati Mandir	
14.3		Gaganeswar Mahadev	
14.4		Kuti Bahal	
V-MZ 15.	Bishankhu		Godamchaur
15.1		Bishankhu Narayan	
V-MZ 16.	Godavari		Godawari
16.1		Godavari Kunda	
16.2		Phulchoki Mai	
16.3		Bhairab	
16.4		Nau Dhara	
V-MZ 17.	Santaneswar		Thaibo
17.1		Santaneswar Mahadev	
V-MZ 18	Bajrabarahi		Chapagaon
18.1		Bajrabarahi	
V-MZ 19	Lele		Lele
19.1		Saraswati Kundal	
		Gyan Kundal	
		Tileswar Mahadev	
V-MZ 20.	Tika Bhairab		Lele
20.1		Tika Bhairab Mandir	
V-MZ 21	Dakshinkali		Dakshinkali
21.1		Dakshinkali Mandir	
V-MZ 22.	Pharping		Pharping
22.1		Bajrajogini Mandir	
22.2		Gorakh Nath	
V-MZ 23.	Sekh Narayan		Pharping
23.1		Sekh Narayan	
V-MZ 24.	Karyabinayak		Bungamati
24.1		Karyabinayak Mandir	
V-MZ 25.	Jal Binayak		Bagmati Chobar
25.1		Jal Binayak Mandir	
V-MZ 26.	Chobhar		Chobhhar
26.1		Adinath Mandir	
26.2		Bishnu Devi	
V-MZ 27.	Machhe Narayan		Macheagaon
27.1		Machhe Narayan Mandir	
27.2		Baisnabi Devi	
V-MZ 28.	Naikap (Balakhu)		Naikap
28.1		Vishnu Devi	
28.2		Mahadev	
V-MZ 29.	Matatirtha		Thankot
29.1		Matatirtha Kunda	
29.2		Maha Lakshmi	
V-MZ 30.	Adeswar		Sitapaila
30.1		Adeswar Mandir	
V-MZ 31.	Ichangu		Ichangu
31.1		Ichangu Narayan Mandir	
31.2		Maha Lakshmi	
V-MZ 32.	Halchok		Halchok
32.1		Bhairab Mandir	
32.2		Bhagvati Mandir	
V-MZ 33.	Balaju		Balaju
33.1		Ajima	
33.2		Narayan	
33.3		Bais Dhara	

MONUMENT ZONES WITHIN AND ADJACENT TO THE KATHMANDU VALLEY

-  DARBAR SQUARES
-  GHATS
-  STUPAS
-  TUNDIKHELs
-  FIRST CLASS ZONE
-  SECOND CLASS ZONE
-  THIRD CLASS ZONE



The small shrine of the Chandeshwari, located at the northern foothills of the Kathmandu Valley, is approached by a footpath from Tokha village. The site is framed by steeply ascending hills at the back and by a small water-canal at its side. The setting is peaceful and scenic.

Near the Chandeshwari shrine is a sixteenth century square-based building with a dome and the linga of the Chandeshwar Mahadev. Inside the shrine itself are several sixteenth century stone images; among them are Garuda, Narayan, Kumbheshwar, Hari Shankar, Vishnu, Lakshmi Narayan, and Gauri. Outside is a Pashupati linga. The sanctum of the Chandeshwari, which contains a stone, is situated between the roots of a large tree growing within a small walled compound with a brick gateway. Several stone images, including Ganesh, Kumar, and Haragauri, are outside the shrine. There are also two patis and the foundations of some fallen structures.

Once a year during Baisakh, a procession from Tokha village carries the image of the goddess to the site where she is worshipped. She is then returned to the Chandeshwari Dyochhan in the village where she is kept. This festival is only observed locally. Throughout the year, however, the site is visited by people who have problems they are unable to resolve and who wish to ask the goddess' help.

MONUMENTS WITHIN ZONE

a) Classified:

- Chandeshwari Shrine (V-MZ 1.1)
- Chandeshwar Mahadev Temple (V-MZ 1.2)

b) Others:

- Haragauri
- Ganesh
- Kumar
- Garuda Narayan
- Kumbheshwar
- Hari Shankar
- Vishnu
- Lakshmi Narayan
- Gauri

PROPOSED PROTECTION

Since the site contains no architectural edifices of importance and its charm lies in the unspoiled natural beauty of its surroundings, they, therefore, should be protected from any physical structures or changes in the existing land-use pattern.



PHOTO INDEX

- 1 Plan
- 2 General view towards north. Path to site
- 3 View of walled compound with tree marking Chandeshwari shrine
- 4 Maha Haragauri image adjacent to entrance
- 5 Free-shaped stone at the sanctum of the Chandeshwari
- 6 Main entrance to Chandeshwari compound
- 7 Chandeshwar Mahadev temple

V-MZ 1

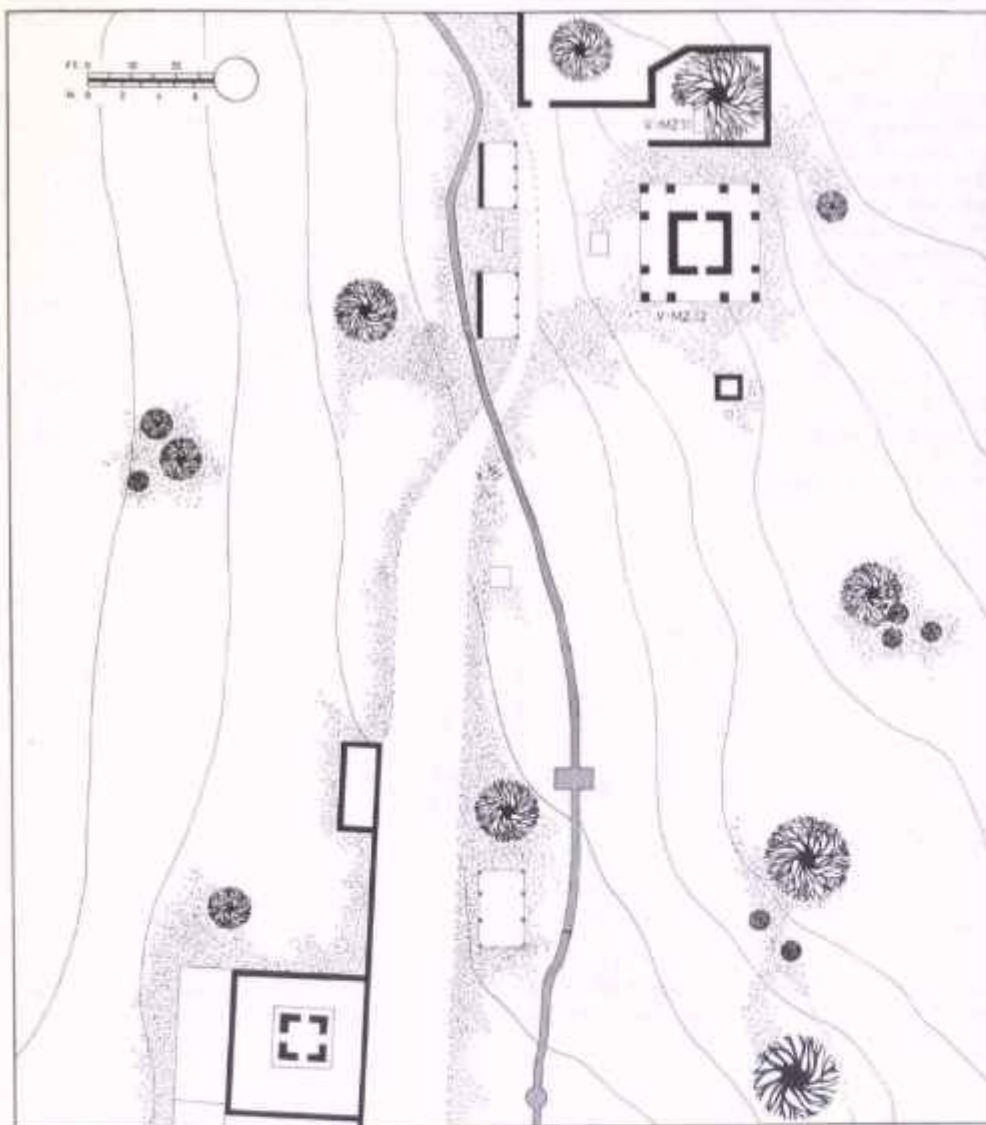
PHULBARI

Phulbari

Settlement NEAR TOKHA

Panchayat KATHMANDU DISTRICT,
JHOR

Boundaries TEMPLE PRECINCT
WITH SURROUNDING
GREENBELT



The famous 1400-year old statue of Vishnu Narayan sleeping on a bed of stone snakes within a small artificial pond is located at the edge of a small hamlet at the foot of the Shivapuri hill range, 10 km north of Kathmandu. It is accessible by one of the Valley's major radial roads which leads from Kathmandu to Sital Niwas and Bansbari and up to the high hill station of Tokha.

The site includes a square group of buildings of more recent origin used as patis or dharmasalas. The recessed water-tank in the center is approached by a small stone walkway with a wooden platform near the reclining figure which enables the worshipper to perform his rituals. The figure is flanked by four sixteenth century stone pillars which support a canopy during festivities. Along the walls of the tank are images of Jalashayan Narayan, Ganesh, Surya, Ganga Jamuna, Baraha, Durga, Lakshmi Narayan, a Shivalinga, sages, and devotees. In the courtyard are images of Jaya Bijaya, Nandi, Hanuman, Vaintej, Lakshmi Narayan, Ganesh, Bhimsen, Saraswati and a Shivalinga. Both artistically and spiritually, this site is one of the most important places in the Valley. During the month of Kartik, the festival of Baikuntha Chaturdasi is celebrated by all the inhabitants of the Valley who come to worship the image of Vishnu.

According to legend, the sculpture was buried by landslides due to earthquakes shortly after its creation at the time of King Suryeketu. It was found again after the god appeared in a dream to King Dharmagat Dev revealing its location. The image was later buried a second time; and, during attempts to uncover it, the nose was damaged. Because the King is believed to be an incarnation of Vishnu, he cannot look upon his own image. Therefore the Kings of Nepal have never visited the site. However, replicas of the statue were produced and installed at Balaju as well as within the Darbar of Kathmandu.

MONUMENTS WITHIN ZONE

a) Classified:

Narayan (V-MZ 2.1)

b) Others:

- Ganesh
- Surya
- Shivalinga
- Ganga Jamuna
- Durga
- Lakshmi Narayan
- Jaya Bijaya
- Bhimsen
- Saraswati

PROPOSED PROTECTION

The site proper, consisting of a defined courtyard with the water-tank, is enclosed by buildings which are part of the whole complex. Thus, it is mostly the adjacent development of the small hamlet which will have to be controlled in terms of its uses, types and styles of buildings.



PHOTO INDEX

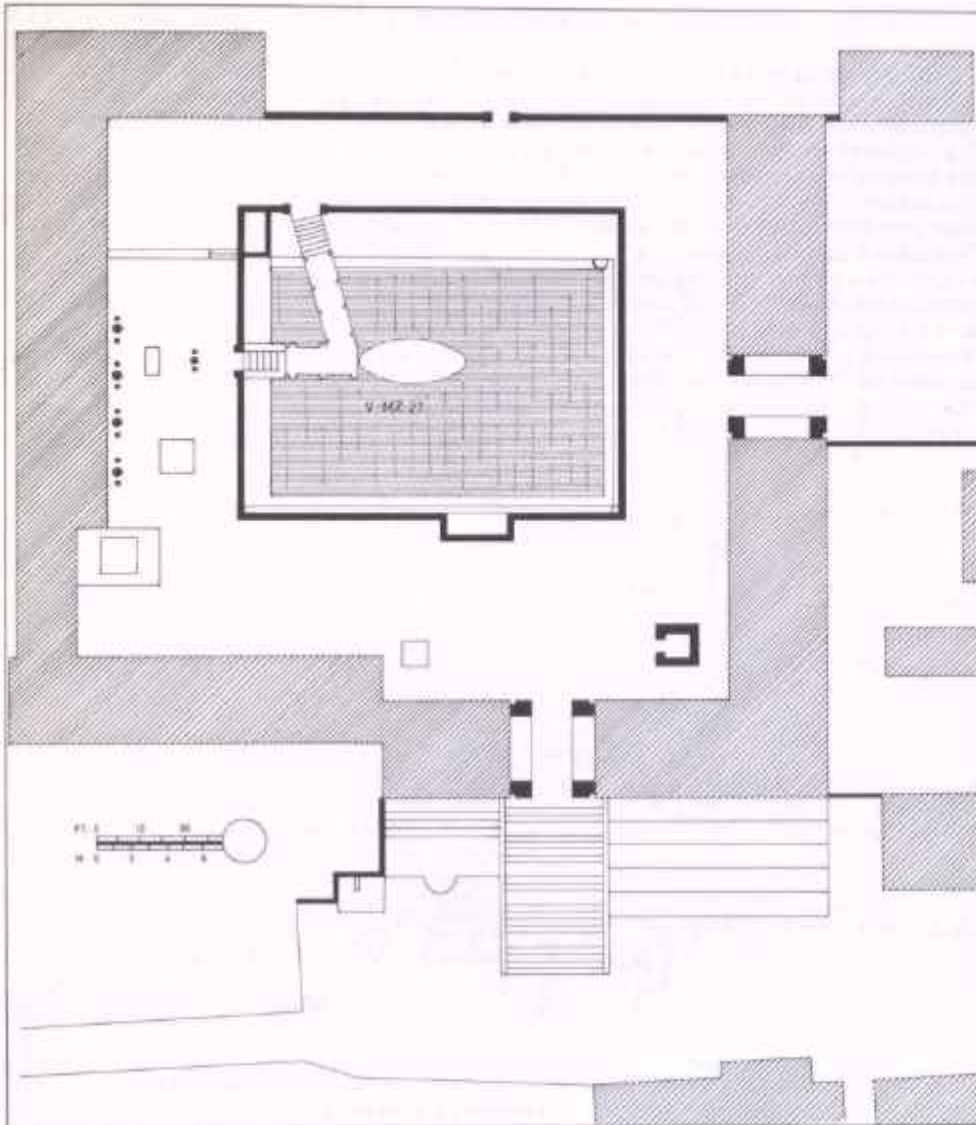
- 1 Plan
- 2 Total view of zone towards north
- 3 View of stone image of Vishnu lying in water-tank
- 4 Garlanded face of Vishnu
- 5 Vishnu, with approach for worshippers
- 6 East entrance to compound
- 7 Southern stairway up to compound

V-MZ 2

BUDHANILKANTHA

Buḍhānilkanṭha

Settlement BUDHANILKANTHA
Panchayat KATHMANDU DISTRICT,
BISHNU
Boundaries SHRINE COMPOUND
AND ADJACENT
HAMLET



Bauddhanath, the largest stupa in Nepal, some 8 km east of Kathmandu, is accessible by a newly paved road, which, unfortunately, passes through the Zone on its way to Gokarna and Sundarjal. The site is on flat land, surrounded for a short distance by gradually ascending terraces. The giant solid dome, with its gilded brass chhatra, gajura, and chandura, is based on a series of widely outbranching terraces enhanced by a roughly circular wall with 147 niches with 4 or 5 prayer-wheels in each. In the uppermost terrace or pedestal 108 sculptures are set. The mandala-shaped floor plan is oriented east-west by north-south. The stupa is surrounded by two and three-storey houses which accommodate a large number of northern and hill people, both transients and permanent residents.

The legendary builder of the stupa was King Manadev of the fifth century. According to Gopal Bansawali, it was renovated during the sixth, seventeenth, and twentieth centuries by Kings Shivadev, Pratap Malla, Lama Malipa and the Stupa Renovation Committee, respectively.

The site is of great importance in the historical, cultural, and religious life of the Nepalese, particularly to the people from the northern regions and Tibet. It is under the custody of a Lama who resides near the main entrance. Two monasteries of the Mahayana sect are nearby.

The more important sculptural images on the stupa are: Chhwaskamini Ajima, Padmapani, Shakti Sahit Samanta Bhadra, Abalokiteshwar Shadakshari, Gyalwa Karmapa, Vajra Guru, Amogh Siddhi, Shakya Shri Lama, Kakasya Ulukasya, Hari Shankar, Kailash Parivar, Ratna Sambhada, Akshyobhya, Tympnanawith Shakyamuni, Ganesh, Mahankal, Chaityas, Lichchhavi Chaityas, Maha Prasthan Mudra Buddha, Maitreya Bodhisatva.

MONUMENTS WITHIN ZONE

a) Classified:

Bauddha Stupa (V-MZ 3.1)

b) Others:

- Chhwaskamini Ajima
- Padmapani
- Samanta Bhadra
- Abalokiteshwar Shadakshari
- Vajra Guru
- Amogha Siddhi
- Kakasya Ulukasya
- Hari Shankar
- Kailash Parivar
- Ratna Sambhada
- Akshyobhya
- Shakyamuni
- Ganesh
- Mahankal
- Chaitya

PROPOSED PROTECTION

The area surrounding the stupa, including the ring of houses with adjacent gardens, is to be protected as a whole. This area is further surrounded by a belt of flat green land extending to the terraces which ascend to a plateau. This plateau is a proposed Resort site.

It is of particular importance for this Zone that the buffer area between the Monument Zone and the Resort site be maintained and no physical structures whatever be permitted in it.

The road at present passing through the southern part of the Zone is eventually to bypass it near its southern edge with a provision for necessary parking facilities. No vehicular movement within the Zone is to be permitted.

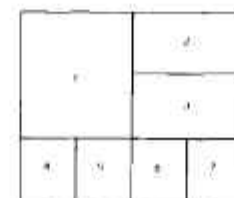


PHOTO INDEX

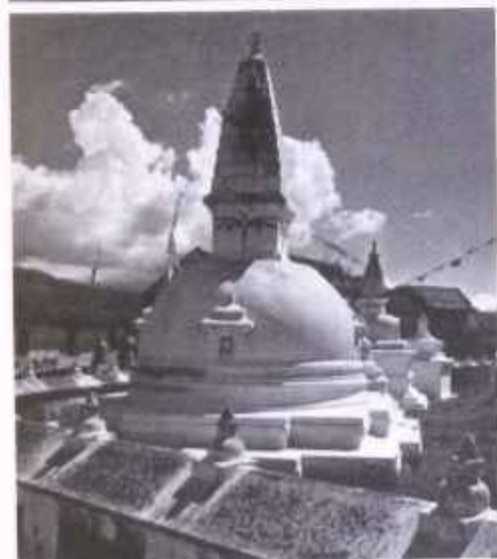
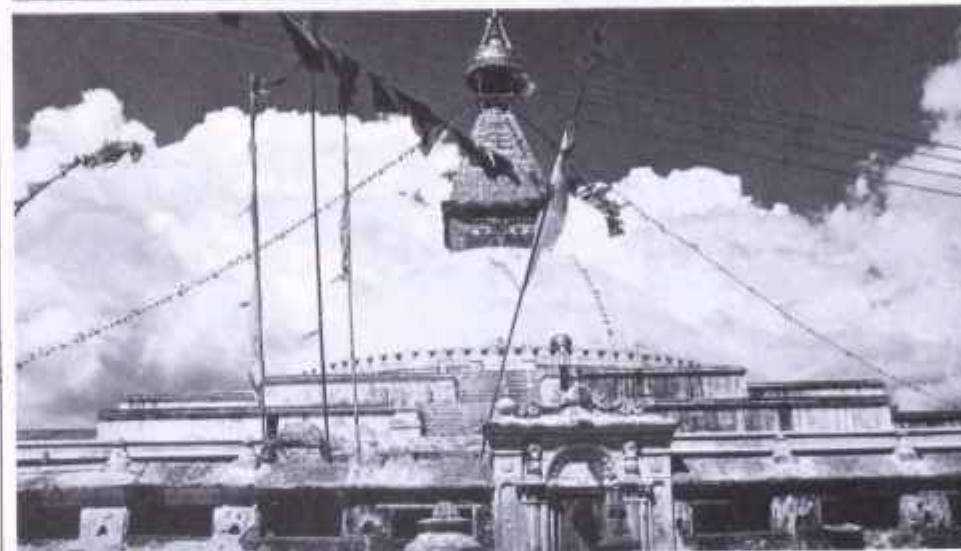
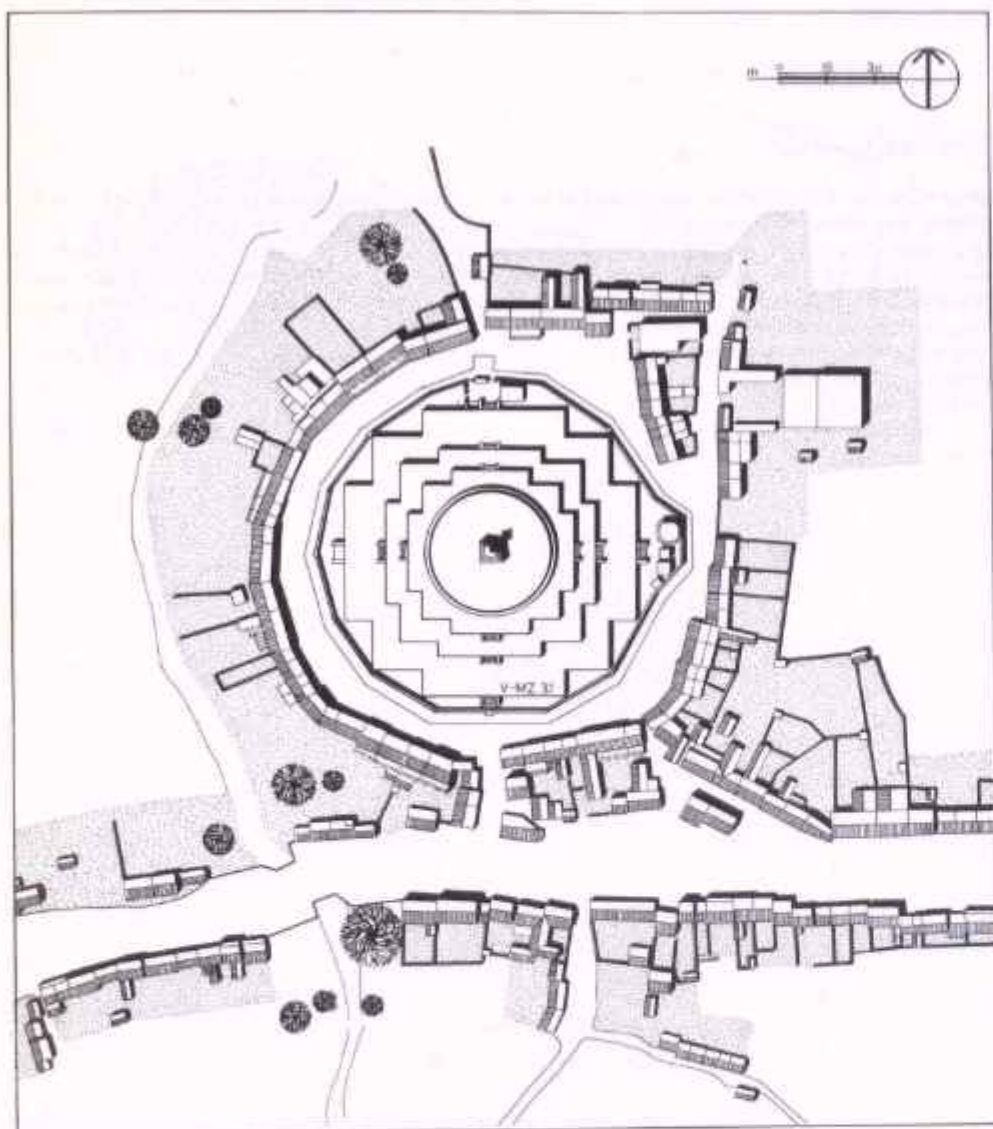
- 1 Plan
- 2 Total view of stupa to the west
- 3 Main structure of stupa towards north
- 4 Small chaityas to east of main stupa
- 5 Silver-plated Chhwaskamini Ajima image
- 6 Stair to upper dome of stupa, towards south
- 7 Circular terraces surrounding stupa

V-MZ 3

BAUDDHANATH

Baudhanāth

Settlement: BOUDHA
Panchayat: KATHMANDU DISTRICT,
BOUDHA
Boundaries: STUPA WITH
SURROUNDING SMALL
SETTLEMENT



The small village of Chabahil is located only 3 km east of Kathmandu on the way to Bauddha. Recently it has almost merged with the eastern suburbs of the Greater Kathmandu area. It contains in its core, however, one of the most ancient stupas – the northern Ganesh who is custodian of Pashupati – and two important bahals.

ASHOK STUPA (Dhando chaitya)

The most important site in Chabahil as well as one of the most ancient ones in the Valley, is this stupa whose foundations date back to the third century B.C.

There are a number of early classical stone sculptures: a sixth century Harinchakra Puja Parivar, a ninth century standing Buddha; an Abalokiteshwar, a Vasuki, a Yishmi Bajra, and a Kalasha, all of the tenth century; a seventeenth century Bajrasattva and a Manjeshwari from the eighteenth century. There are also various stone mandalas, several small chaityas from the Lichchhavi period, and several Pradip stambhas.

The stupa has legendary associations with King Brishadev. It was renovated in 1652 by Jitpal Shakya and again in 1864 by Singapati Gonapati Shakya.

The priest of the stupa is a Brahma-Charya Bikshu. Its festival is on Ashwin-purnima.

The area surrounding the stupa is called Manju Vihar which suggests that the stupa may once have been the center of a monastery.

continued page 140



PHOTO INDEX

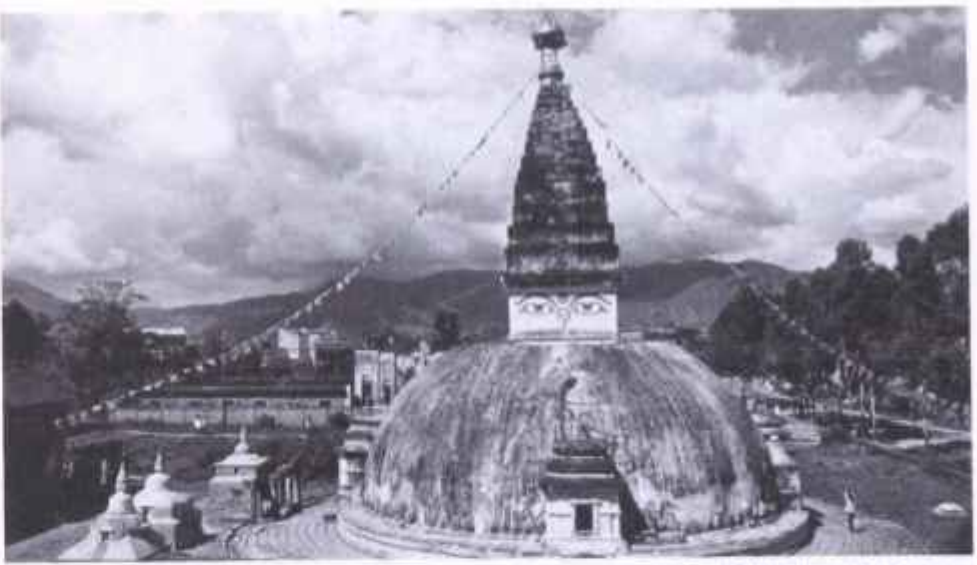
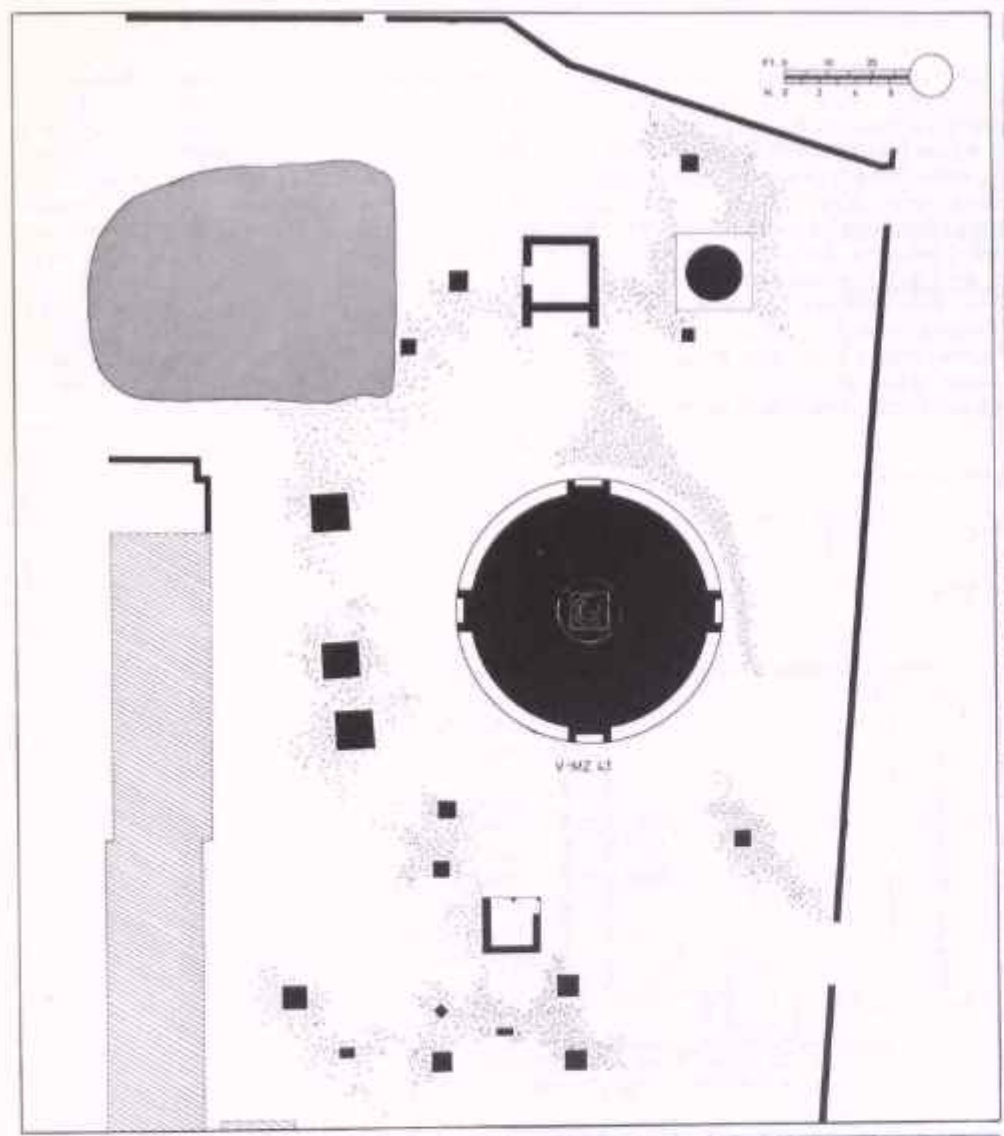
- 1 Plan
- 2 Total view of stupa towards north
- 3 Partial view to the east with Pradip stambhas
- 4 Abalokiteshwar, 10th century
- 5 Standing Buddha, 9th century
- 6 Carved stone image of Manjushri
- 7 View of small chaitya, north of main stupa

V-MZ 4

CHABAHIL

Chabahil

Settlement CHABAHIL
Panchayat KATHMANDU DISTRICT,
CHABAHIL
Boundaries THAT PART OF
CHABAHIL VILLAGE
CONTAINING THE TWO
SITES



CHANDRA BINAYAK

Located in the midst of Chabahil Village, this two-storey brass-roofed temple houses one of the four most prominent Ganesh shrines in the Valley. The temple has a golden tympanum showing Ganesh and struts which show the Ashtabhairabs and the Ashtamatrikas. The temple is built in a small square and is flanked by a two-storey pati. Near the shrine is a tall Stambha with a brass image of a shrew (chhuchundro), the vehicle of Ganesh. There are several Shivalingas with a Nandi, a Betal image, and a small chaitya. Near the back of the shrine are stone images of Sitala, Buddha, and Amitabha. Inside there is a small stone image of Ganesh riding on a serpent and also a Buddha image. The temple's earliest inscription dates from 1650. Shaivites, Vaishnavites, Shaktas, and Buddhists come here to worship in the belief that Ganesh will cure external body injuries and diseases. The daily caretaker is an Achaju priest. The main festival is held during Kartika-shukla-purnima.

In the vicinity of the Binayak are two important bahals, the Chabahil Bahal and the Kuti Bahal. The first is located opposite the shrine and consists of a square courtyard surrounded by two-storey buildings. It has a dyochhen in the central axis and a chaitya in the center. It is said to have been constructed by Charumati, the daughter of King Ashok. The Kuti Bahal, located farther south-west, has only its dyochhen remaining. There is a stone Lichchhavi chaitya in front. The bahal dates from the seventeenth century.

MONUMENTS WITHIN ZONE

a) Classified:

Dhando Chaitya (V-MZ 4.1)

Chandra Binayak (V-MZ 4.2)

Cha Bahil (V-MZ 4.3)

Kuti Bahal (V-MZ 4.4)

b) Others:

Ashok Stupa (Dhando Chaitya):
 Harinchakra
 Vasuki
 Jisnu Bajra
 Bajrasattva
 Lichchhavi chaityas
 Abalokiteshwar
 Mahakal

Chandra Binayak:

Ganesh
 Buddha
 Sitala
 Amitabha
 Ashok chaitya
 Shivalinga

PROPOSED PROTECTION

The center of Chabahil Village containing the two important sites is to be protected in order to preserve its original character and to prevent the area from being overrun by the fast moving suburban sprawl of Kathmandu.



PHOTO INDEX

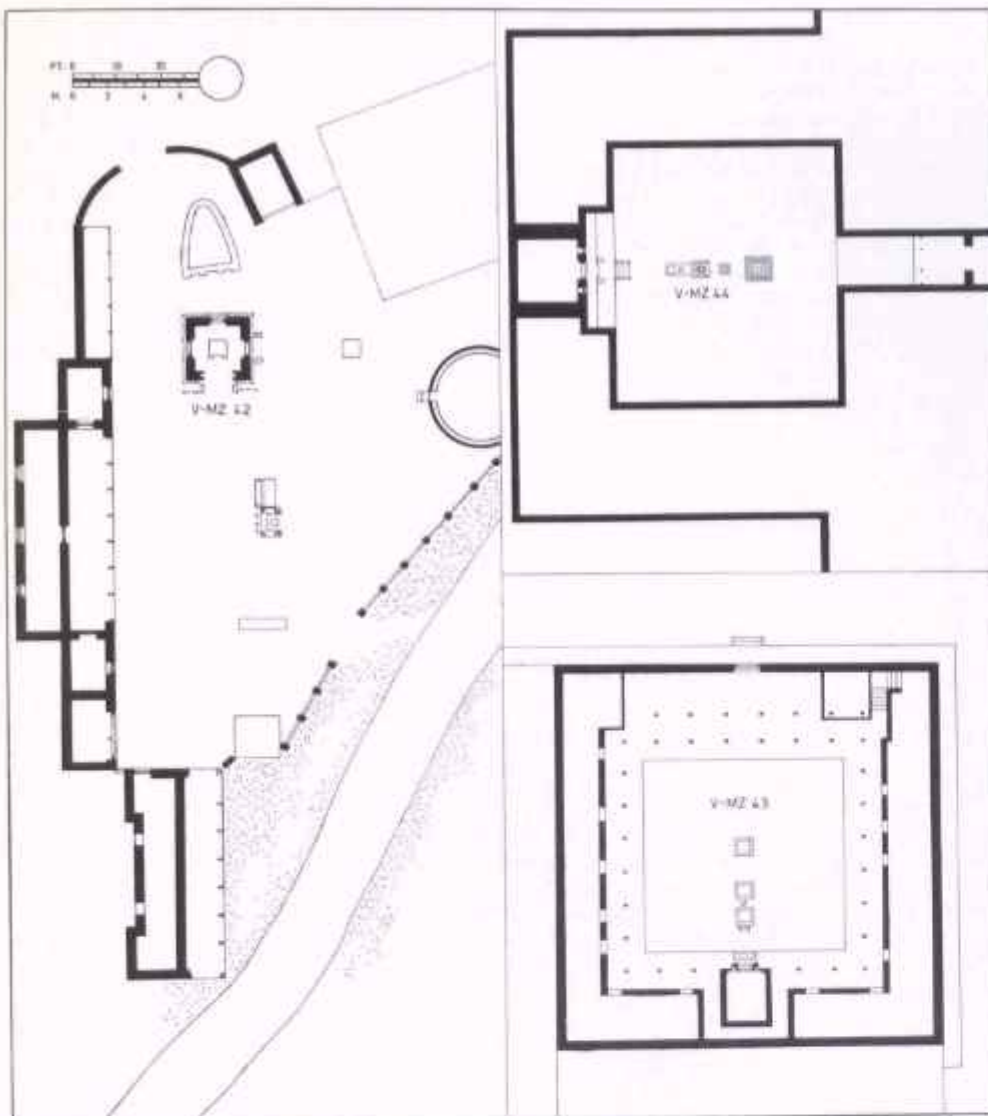
- 1 Plan
- 2 Front view of Chandra Binayak temple
- 3 Courtyard view of Cha Bahil
- 4 Sacred womb with Ganesh image
- 5 Column with brass image of a shrew, vehicle of Ganesh
- 6 Small chaityas in front of Ganesh temple
- 7 Kuti Bahal

V-MZ 4

CHABAHIL

Chabahil

Settlement CHABAHIL
Panchayat KATHMANDU DISTRICT,
CHABAHIL
Boundaries THAT PART OF
CHABAHIL VILLAGE
CONTAINING THE TWO
SITES



The extended temple precinct of Pashupati at Deopatan is located in the center of the Kathmandu Valley. It extends along both sides of the Bagmati River; and on the east it includes the entire hill adjoining the present airport.

The main feature of the site is the sacred Bagmati River. The large gilded triple-roofed temple of Shiva Pashupati (5.1), the lord of animals, is on the western bank.

The temple dates from 1696 but its history goes back further. In 1359 the previously destroyed Shivalinga was re-established on the present site. In 1412 King Jaya Jyoti Malla constructed a three-storey temple which was later threatened by termites. Queen Gangadevi partly rescued the lower two floors in 1684; and the temple was entirely reconstructed by Birpalendra Malla in 1696. Since then there have been so many additions and refurbishings that it is difficult to tell how much belongs to the original period.

The temple has gilded toranas depicting Shiva. Its struts show Shivapanchayan, Bishnupanchayan, Rampanchayan, and Shodashalakshmi. Two roofs are covered with gilded brass sheets. The main entrance is marked by a giant golden bull. Inside the temple near the western gate is an ancient four-faced linga confronted by two Aryatara Devis. Towards the southern gate are two standing Gauris.

In the courtyard surrounding the temple there are a great many sculptural images and small shrines, such as Nandi, Hanuman, Dhaneishwar, Trident, Jureshwar, Annapurna, Shernarsinheshwar, Kedar Narsinheshwar, Ratnakumarishwar, Chandeshwar, Badrinath, Jalashayana Narayan, Krishna Mandir, Panchayana Mandir, Indreshwar Mandir, Muktimandap, Vishveshwar, Unmatta Bhairab, Bachchhala Mai, Kirtimukha, Sitala, Chhatrachandeshwar, remnants of an Ashok chaitya, a Vishnu Mandir, Shaptamatrika, Navamanda, statues of the Royal Family, and a statue of King Mahendra.

Also within the courtyard is the two-storey temple of Vasuki with carved toranas depicting Vasuki and struts carved with the nagas. In the sanctum is a stone image of Vasuki in human form. The temple was constructed in 1649 by Pratap Malla. Around this temple are images of Annapurna, Kailash Parivar, Shiva-Parvati, Lakshmi Narayan, Garuda Narayan, Hasti Yugma Nitamba Yuddha, Naga Kanya, Surya, Vishnu, a Shivalinga, and others.

Along the western bank of the Bagmati River are the following sites:

- 5.2 Arya Ghat. This is a long strip of stone paved platforms at the edge of the river which step down to the water level. It is considered a holy place for ritual bathing. There are a sixth century stone image of Birupaksha, a shrine of the Ganga Devi with an image covered by silver ornaments, and several Shivalingas. The area also contains platforms for the cremation of members of the Royal Family and very distinguished people. Surya Ghat. Adjacent to the Arya Ghat and also made up of stone platforms. Nearby are two bridges. The area contains a sixth century Surya Mandal and sculptures of Yamarajanantanarayan, Ganesh, Batsala Mai, Mangala Gauri, Ganga, and several Shivalingas.
- 5.3 Bachhareshwari. A small two-storey pagoda temple of the sixth century with a beautiful torana carved with an image of Bhagvati and struts showing the Ashta Bhairab and the Ashtamatrikas. The Bachhareshwari goddess herself is in the center of the temple in the form of a stone Kalasha. Outside the temple there are images of four lions, five Nandis, Mangala Gauri, several Ganeshes, Ananta Narayan, Yamaraj, Surya, Mahagauri, and a Shivalinga.
- 5.4 Rajrajeshwari. A free-standing single-storey temple with a brass-plated roof, struts carved with Ashtabhairab and the Ashtamatrikas, and a torana carved with Rajrajeshwari. It was established in 1407 by Dev Raj Bhatta and is devoted to Shrikanthada Nava Durga. Inside the shrine are stone images of Shrikanthada Shiva, the Nava Matrikas, the Rajrajeshwari and Ganesh. Within the enclosed courtyard, surrounding the temple there are an Ashok chaitya, a Mandala, and several Shivalingas as well as stone images of Jitajanga Prasheshwar, Kamdev, Kailash Parivar, Krishna, Bhairab, and Ganesh.

Further on the western side of the Bagmati River are located:

- 5.5 Panchadeva. A large square brick-paved courtyard surrounded by two-storey dharmasala structures with a huge shikhara-style shrine of Shiva flanked on all four sides by smaller shikhara-style temples. The courtyard contains a large number of sculptures and images. The site was developed during the nineteenth century.
- 5.6 Banakali. A recently constructed shrine containing a stone image of Banakali of the sixth century. The pith is framed by a carved stone torana showing the Chhepu and images of Ganesh and Kumar. Images of Akasha Bhairab and a Shivalinga are nearby.
- 5.7 Jayabageshwari. A sixteenth century three-storey temple with a cross-shaped floor plan. The tympanum shows Bhagvati. The struts are carved with the Matrikas. A small raised platform is near the entrance. Inside there are images of Nila Bhairab, Ganesh, and Bhagvati. In the vicinity of the temple there are other images of Bhagvati and Garuda Narayan, Sitala, Vaishnavi, Shiva, Vishnu, and Vaintej. Opposite the Jayabageshwari compound is a small sunken tap (Sundhara) with a gilded water-spout which was built by King Jayasthiti Raj Malla in 1387. It is considered one of the older lunhitis in the Valley. Among the stone sculptures of early date within the surrounding walls are images of Vishnu, Surya, lingas and a Lichchhavi chaitya.
- 5.8 Bhubaneshwari. A two-storey temple of the seventeenth century with brass tympanum showing the Mahisha Mardini and struts with Matrikas, Bhairab, and Dikpal. The goddess is worshipped as the mother of Pashupati. The site consists of a small walled compound and contains images of Nandi, Ganesh, Vishnu, Surya, remnants of a small Ashok chaitya, and several lingas and mandalas.

5.9 Dakshinamurti. A small two-storey eighteenth century temple with carved struts. The shrine is devoted to Guru Dakshina Murti, the legendary teacher of Pashupati.

Along the Bagmati River before it passes into the gorge above the Arya Ghat is another area which contains an extensive line of ghats. It is called

5.10 Gauri Ghat. Of relatively recent construction, it dates from the beginning of the nineteenth century but it contains a large number of sculptures, some dating back to the seventeenth century. Among them are lingas, Vishnu, Narayan, Maha Gauri, Hanuman, Narasinha and Ardhanarishwar.

The origin of the place is said to be connected with the place where Parvati observed her meditations.

Along the river and opposite the approach to the main plaza and the Arya Ghat are a large number of small stone shrines containing Shivalingas constructed along the terraced retaining walls stepping up towards the hill.

Leading away from the two bridges which cross the Bagmati River are two paths going up the hill via stone steps and eventually merging into one wide path which approaches the top of the hill. This extremely well-placed path is recessed into the hillside and is protected by stepped retaining walls constructed during the time of the great builder Bhimsen Thapa. On top of the hill there are many votive shikharas and shrines housing Shivalingas. The most extensive group, however, is the

5.11 Vishwarup temple complex. A large square courtyard surrounded by two-storey dharmasalas. In the center is a three-storey structure showing the influence of the Mogul style though built during the past century.

The central temple contains an image of Vishvarupkama Kameshwar. In the courtyard are images of Krishna, Ram and Sita, Lakshman, Hanuman, Narayan, and Shiva-Parvati.

Farther on, before the path descends to the Guhyeshwari temple, there is a plaza surrounded by patis and lingas. In the center is the

5.12 Gorakhnath shikhara. A tall brick structure from the eighteenth century flanked by a large brass trident.

The shrine houses a footprint of the Gorakhnath and a Naga.

In the vicinity there are images of Bhairab, Bhagvati, Ganesh, Padmapani Lokeshwar, and Shiva-Parvati.

Continuing down the main path which is similar to the one on the other side of the hill, we come to

5.13 Guhyeshwari. The shrine of the spouse of Shiva in her manifestation as Kali. Within a small central courtyard is the single-storey shrine. It has a golden gate with torana showing Chanduva, Jhaldar, Kinkija, and the Nagas. There are latticed windows. Inside the shrine are images of Guhyeshwarikunda and Bhairab, Ashtamatrika, Shiva, Bhagvati, Vasuki, and Guhyakali. The goddess, in the form of a Kalasha, is in a sunken spot in the courtyard.

The construction date is not known but the first recorded restoration date was in 1653, done by King Pratap Malla. The gilded roof was added in 1888.

The main temple is surrounded by multi-storey dharmasalas. The stone-paved courtyard contains images of Mahashiva Shakti, Mahavishnu, Siddheshwar Mahadev, and other figures and symbols. The deity is regarded as Adhishdhatri Devi and is worshipped by both Buddhists and Hindus. The temple of Pashupati is regarded with the greatest veneration not only in the Kathmandu Valley and Nepal but even beyond the national borders. Judging from the inscriptions and sculptures which date back to the Lichchhavi period, it appears that an important shrine was located here as early as the sixth century. There is much evidence to testify to the continuing importance of the site which has had the patronage of the rulers of several towns within the Valley. Royal patronage continues even today. There are a great many legends concerning the origin of the place but it would take extensive study to reveal their meanings.

Hundreds of worshippers come here daily. There are many important festivals, the main one of which is Shivaratri, the night of Shiva. It is celebrated during Falgun when hundreds of thousands of people come, some from a considerable distance.

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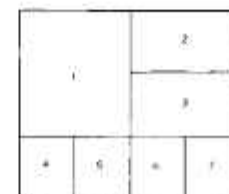


PHOTO INDEX

- 1 Oblique aerial view
- 2 General view towards north showing site
- 3 Bank of Sacred Bagmati River
- 4 Gorakhnath shikhara on hill top
- 5 Stone shrines with Shivalingas on hill
- 6 Path uphill from river towards Gorakhnath
- 7 Terraced hill with Shiva shrines

V-MZ 5

PASHUPATI & GUHYESHWARI

Paśupati & Guhyeśvari

Settlement NEAR DEOPATAN

Panchayat KATHMANDU DISTRICT,
PASHUPATI

Boundaries EXTENDED VILLAGE OF
DEOPATAN AND
ENTIRE HILLOCK OF
GAUCHAR



MONUMENTS WITHIN ZONE

a) Classified:

Pashupati, Vasuki	(V-MZ 5.1)
Arya Ghat	(V-MZ 5.2)
Surya Ghat	(V-MZ 5.3)
Bachhareshwari	(V-MZ 5.4)
Rajrajeshwari	(V-MZ 5.5)
Panchayan Shiva	(V-MZ 5.6)
Banakali	(V-MZ 5.7)
Jayabageshwari	(V-MZ 5.8)
Bhubaneshwari	(V-MZ 5.9)
Dakshinamurti	(V-MZ 5.10)
Gauri Ghat	(V-MZ 5.11)
Vishwarup	(V-MZ 5.12)
Gorakhnath shikhara	(V-MZ 5.13)
Guhyeshwari	(V-MZ 5.14)

b) Others:

From 6th to 13th century:
 Birupakshya
 Kirat Rajmata
 Mangala Gauri
 Lakshmi
 Mahagauri
 Kailash Parivar
 Buddha
 Shivalinga
 Sitala
 Vaishnavi
 Lichchhavi chaitya
 Pashupati linga
 Aryatara
 Padmapani Lokeshwar
 From 13th to 20th century:
 too numerous to list here

PROPOSED PROTECTION

Pashupatinath and Guhyeshwari constitute the largest temple complex in the Valley covering an extended area on both sides of the Bagmati River. On the west it extends beyond the road to Bauddha including the Gaushala. On the east, it covers the entire hillock and its boundaries adjoin the Gauchar Airport territory. While the western part of the Zone encompasses diverse land uses connected with the living settlement of Deopatan, hostels for visitors, institutional buildings, etc., the eastern part is to remain as a nature preserve with its forests and green areas surrounding the various temple complexes. No physical structures or land uses foreign to the existing ones are to be permitted.

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2	6
3	7

PHOTO INDEX

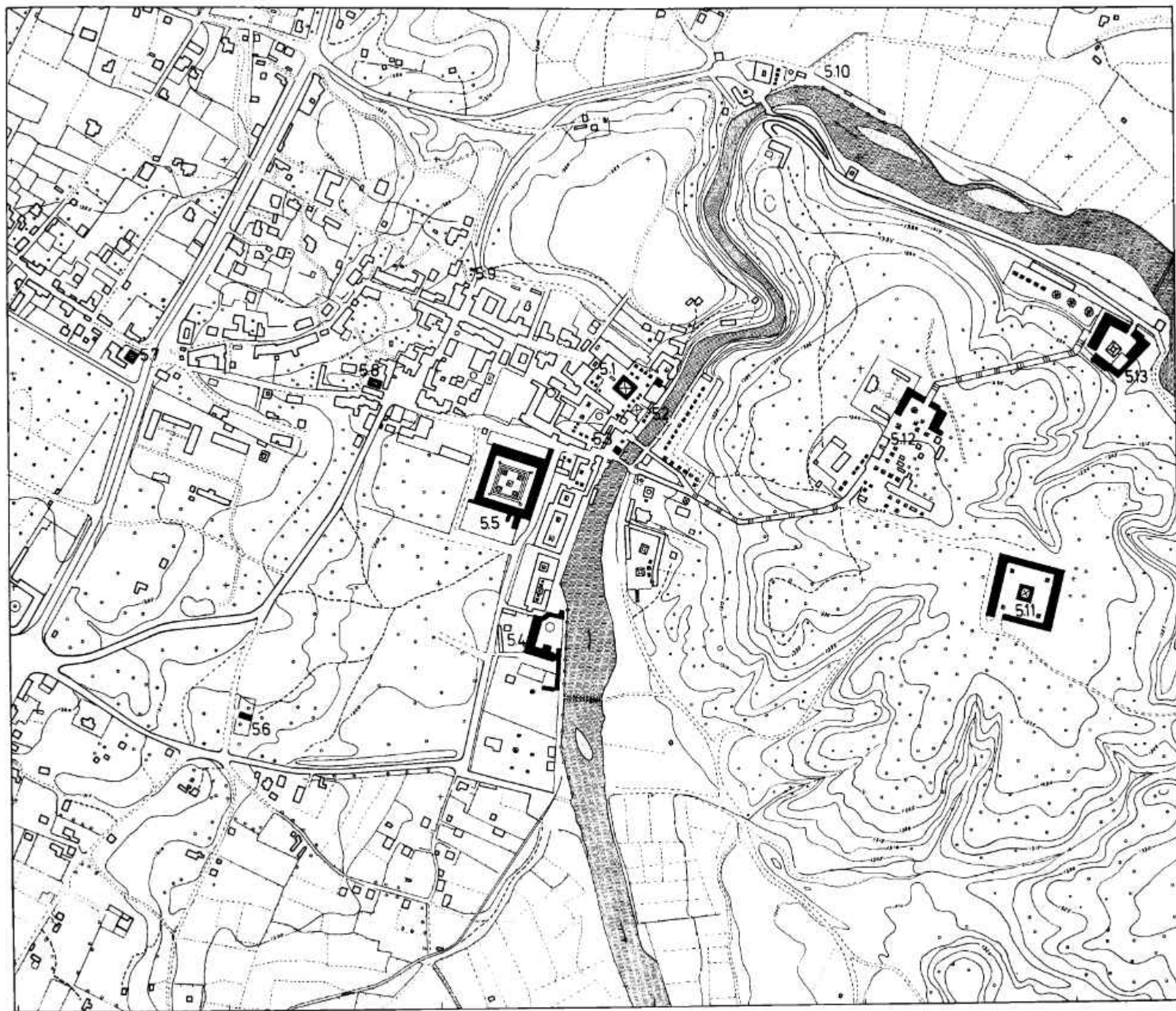
- Page 146
 1 View of Gauri Ghat along Bagmati River
 2 View across Bagmati River towards Guhyeshwari compound
 3 Main shrine
 4 Stairway up to Guhyeshwari courtyard
 5 Arya Ghat
 6 Bachhareshwari
 7 Rajrajeshwari

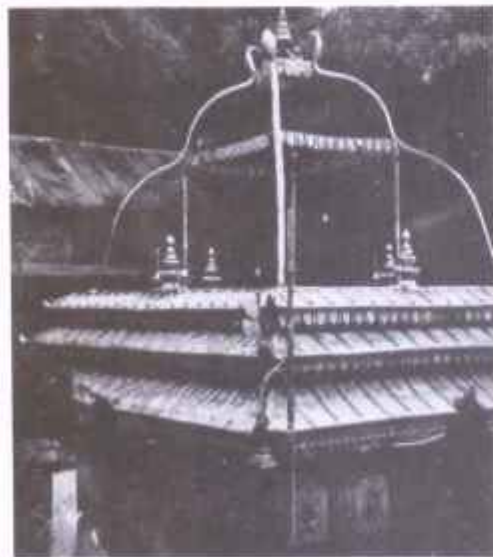
1	4
2	5
3	6

- Page 147
 1 Banakali
 2 Panchayan Shiva
 3 Jayabageshwari
 4 Vishwarup
 5 Gorakhnath
 6 Gauri Ghat

1	2	3	4
5	6	7	8
9	10	11	12

- Page 149
 1 Mahishamardini, 10th century
 2 Birupakshya, 6th century
 3 Ananta Narayan, 18th century
 4 Mangala Gauri, 10th century
 5 Lakshmi, 7th century
 6 Mahagauri, 12th century
 7 Buddha Murti, 5th century
 8 Shivalinga, 7th century
 9 Bhagvati, 6th century
 10 Tara, 12th century
 11 Brahma, 12th century
 12 Avalokiteshwar, 6th century







COURT OF VISHNU



SHIVALINGA



The majestic three-storey temple of Mahadev at Gokarna is located within a precinct containing a large prayer-hall of Gajadhar Narayan, a stone platform with a large number of stone sculptures, and a group of adjacent buildings and houses. The site is on the banks of the Bagmati at the point where the river cuts through a small gorge between the two hill slopes which separate the northern part of the Valley around Sundarijal from the Valley center. It is approached via the Sundarijal road beyond Boudha and becomes visible only when the road curves and descends sharply to the north.

The main temple is located about 4 m above the river; there is a series of steps down to the river bank. There is a good view of the temple complex from the eastern side of the river and the foot of the adjacent Gokarna forest. This area is accessible by a small bridge across the Bagmati Gorge.

The actual temple we see today dates from 1582 and is said to have been constructed by Gopirana Bharo. Next to the temple is the Gajadhar Narayan, a large single-storey prayer-hall built during the nineteenth century and containing both an image of Vishnu and his footprint.

There are many eighteenth and nineteenth century images on the platform of the main temple. On the south are Indra, Narasinha, Narad, Kamudhenu, Lakshmi, Buddha, Saraswati, and Bhairab. On the west are Vishnu, Brahma, Nandi, Bhringi, Bayudev, Mahagauri (eighth century), Nandi, Manjushri, Hanuman, Kuver, and Kumar. On the north, Annapurna, Durga, Gauri, Bhagvati, Annapurna, Joreshwar, Shiva, Ganga, Vasuki, Hanuman, and several Shivalingas. On the east are Kamadev, Dhanavantari, Surya, Chandra, Narad, Agni, Haragauri (sixteenth century), Garuda Narayan (twelfth century), Hanuman, Ganesh, Narasinha (sixteenth century), Jalasayan Narayan, and a Pashupati linga.

A legend about this site tells of a time when Mahadev, disguised as a deer, went into the forest of Sieshmantaka. Brahma, Vishnu and Indra went in search for him. They spotted the deer, caught him and tried to hold him by his horn which broke into three pieces. Vishnu's section of the horn turned into baikuntha heaven, Indra's into baikavati heaven, and Brahma's into earth. Brahma planted his section at a place he called Gokarneshwar, which is now Gokarna. The story also says that Ravan, the demon king of the Ramavana, meditated here.

MONUMENT WITHIN ZONE

a) Classified:

Mahadev Temple (V-MZ 6.1)
Gajadhar Narayan Hall (V-MZ 6.2)

b) Others:

Indra	Hanuman
Narasinha	Vasuki
Narad	Kamadev
Vishnu	Surya
Brahma	Ganesh
Bayudev	Chandra
Mahagauri	Garuda Narayan
Annapurna	Buddha
Bhagvati	Saraswati
Chamunda	Manjushri

PROPOSED PROTECTION

The Zone is to comprise areas on both sides of the Bagmati Gorge; that is, on the west, it is to include the small group of adjacent houses along the road to Sundarijal; and, on the east, the strip of green land between the river and Gokarna Forest. While physical structures of any kind are to be excluded from the latter, the former area is to be treated in conformity with the character of the Zone.



PHOTO INDEX

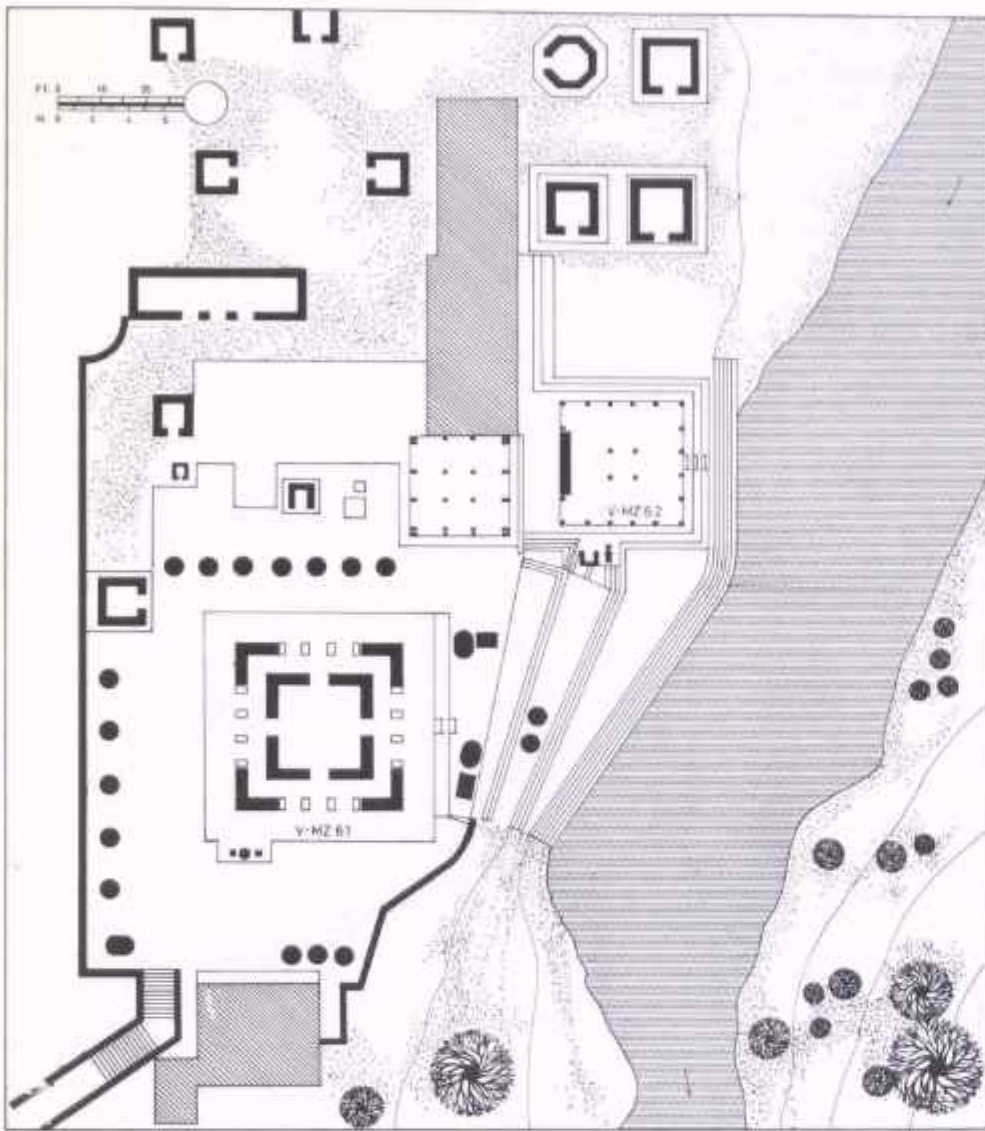
- 1 Plan
- 2 Total view to the north of Bagmati Gorge with adjacent zone
- 3 Front view of Mahadev temple with Bagmati River
- 4 Stone image of Mahagauri, 8th century
- 5 Inside view of Gajadhar Narayan
- 6 View of Bagmati Gorge
- 7 Stone terraces down to Bagmati Ghat

V-MZ 6

GOKARNA

Gokarna

Settlement: GOKARNA
Panchayat: KATHMANDU DISTRICT,
GOKARNESHWAR
Boundaries: THE AREA ON BOTH
SIDES OF THE
BAGMATI GORGE



The zone is located halfway up the hill slope of the northern Valley on the bank of the Bagmati River. It can be reached by the path which leads from Sundarijal across the mountains towards Helambu. The site proper consists of a small rock cave with a free-shaped stone image fo Sundari Mai and several other natural stones worshipped as the Asthamatrikas. There is also a carved stone image depicting the mother goddess, dating from the thirteenth century. At a later time a small shrine of Mahadev containing a Shivalinga was built. The name Sundarijal meaning "beautiful water" is self explanatory. But it is believed that Shiva and Parvati once rested in the small cave here when they were on their way down from their Himalayan abode and they are worshipped here as Sundari Mai and Sundareshwar, deities of beauty. During the festival time of Jestha-sukla-dasami, many devotees come here to bathe in the springs.

MONUMENTS WITHIN ZONE

- | | |
|-----------------------------------|----------------------|
| a) Classified: | b) Others: |
| Sundari Mai Caveshrine [V-MZ 7.1] | Sundareshwar Mahadev |

PROPOSED PROTECTION

Since the area is adjacent to the proposed Nature Preservation District, its protection from developments around the zone is largely guaranteed. The area itself is to be retained in its existing natural beauty and no man-made physical structures of any kind are to be permitted.

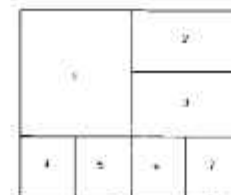


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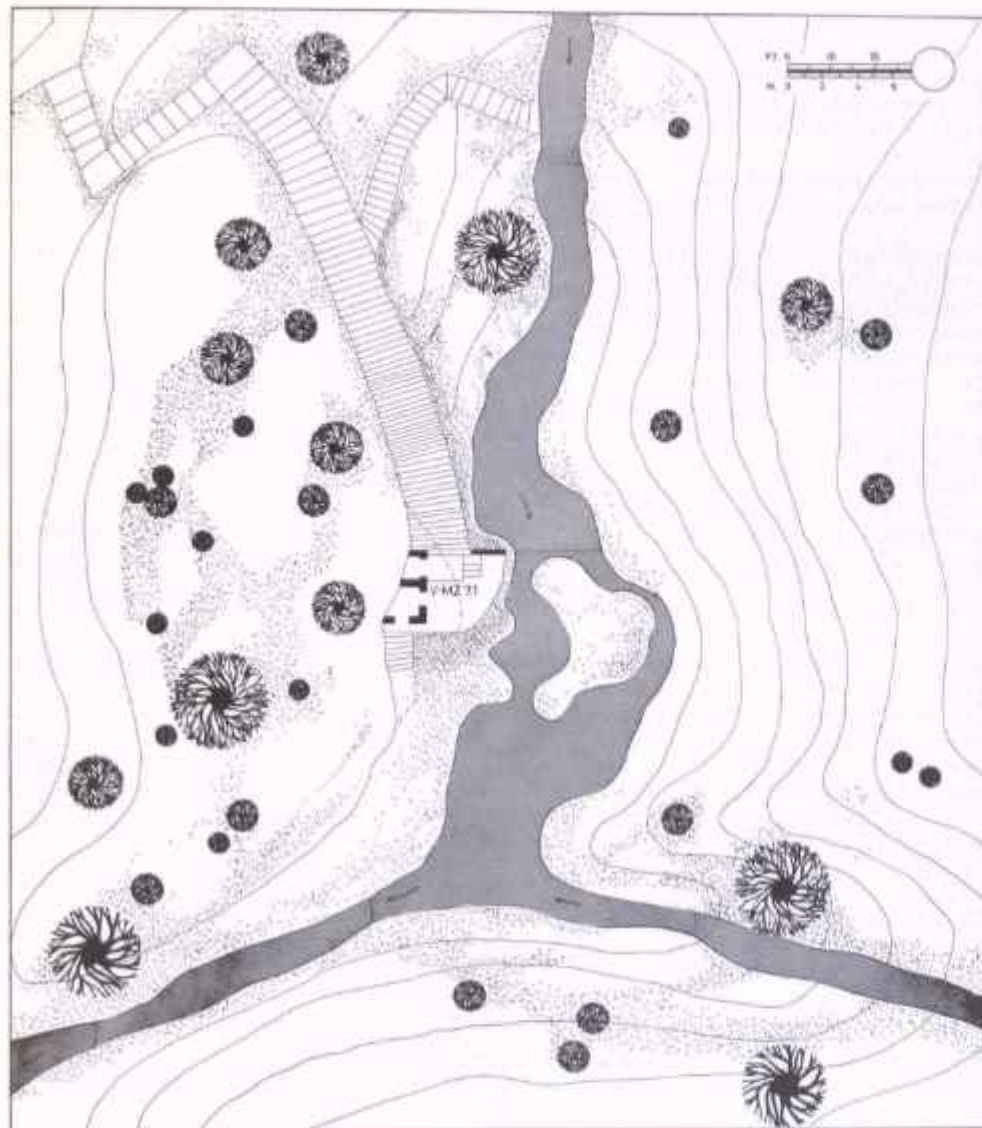
- 1 Plan
- 2 Total view to the north of area where zone is located
- 3 Approach along Bagmati River
- 4 Stone image of Sundari Mai
- 5 Inside of cave with stone images
- 6 Cave entrance
- 7 Entrance to shrine of Mai and Mahadev

V-MZ 7

SUNDARIJAL

Sundarijal

Settlement NEAR SUNDARIJAL
Panchayat KATHMANDU DISTRICT,
SUNDARIJAL
Boundaries AREA NORTH OF
NATURE
PRESERVATION
DISTRICT SUNDARIJAL



This temple site is located in the north-eastern part of the Valley about halfway up the hills which surround Sankhu. The wide stone-paved path which leaves Sankhu going northwards, first crosses the Salinadi Khola and then ascends steeply. Along the way it passes a small stone chaitya, several carved stone dharas, patis, and a sanctum of Bhairab which is marked by a large triangular stone and flanked by a Ganesh image. From here, a long series of steps leads up to a beautiful forest from where there is a view of the Sankhu Valley with the Doladri hills in the background.

In the midst of this forest is the three-storey temple of Bajrajogini. Its golden torana portrays Jogini. The struts which support the gilded copper roofs are carved with various deities. The temple was constructed in 1654 by Jaya Pratap Malla.

Opposite the temple there are a free-standing pati, a giant bell, a lion on a pillar, several chaityas, and a stone image of Buddha. Inside the temple are images of Ugratara, Bajrajogini, Sinhini, and Byaghrini.

Next to the Bajrajogini temple is the two-storey Gunvihar which is also called the Shree Dharmadhatu Mahavihar. Its gilded torana portrays the Maha Amitabha; the struts are carved with Dasha Krodha Bhairab. It was constructed during the sixteenth century. Inside the temple is a Swayambhu chaitya faced with mandalas and chaityas.

Behind and above these two structures, on a stone-paved path with steps, is the Bajrajogini Dyochhen. Approaching the godhouse, one passes a tenth century water-tank with stone tap. The courtyard is surrounded by a two-and-a-half-storey Agam house. This plastered brick structure, built during this century by Chandra Samsher Rana, has little artistic importance. There is a fine recessed carved stone fountain in the center of the courtyard. The Dyochhen, built on the site of an earlier structure, contains several ancient and artistically valuable sculptures. On the ground floor there are an Agnishala (fireplace), a metal chaitya, a large seventh century head of Buddha, and an enormous iron Kadahi (pot). On the upper floor there are a brass image of Bajrajogini with Sinhini and Byaghrini of Basundhara and a fifth century copper statue of Buddha in the Bhavishyavyakara position. The resident priest, a Bajracharya, lives in this building.

The site, one of the most picturesque in the Valley, has been the subject of a number of legends, many of which have a historical basis.

The principal Tantric goddess, Bajrajogini, is said to have resided here from earliest times. It was she who inspired Manjushri to drain the waters of the Valley and who built the Swayambhu stupa.

Another legend says that King Dharmaghat, ruler of the country, offered himself to the goddess for her nourishment. Then King Vikramsen also offered himself; but the goddess, demanding no more sacrifices, released him and rewarded him richly. One of Dharmaghat's successors is said to have built Sankhu in honor of the goddess. Centuries later, in 1599, King Surya Malla initiated a chariot procession from Sankhu to the temple site in her honor. This procession is still performed once a year from Chaitrapurnima to ashtami. The nine-day celebration attracts thousands of people of all beliefs from all over the Valley.

MONUMENTS WITHIN ZONE

a) Classified:

Bajrajogini Temple	(V-MZ 8.1)
Chaitya	(V-MZ 8.2)
Mhasukhwa Maju	(V-MZ 8.3)

b) Others:

- Chaitya
- Dharmadhatu
- Buddha
- Mandala
- Bhairab
- Ganesh

PROPOSED PROTECTION

One of the main potentials of this site is its location within the surrounding protected forests so that it is already well protected from external developments. In addition to the careful preservation of the site proper, its access route from Sankhu with all its chaityas, patis, fountains, and subsidiary shrines, is also to be protected as an integral part of the whole Zone.

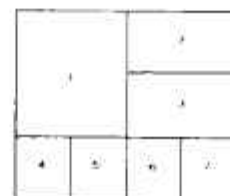


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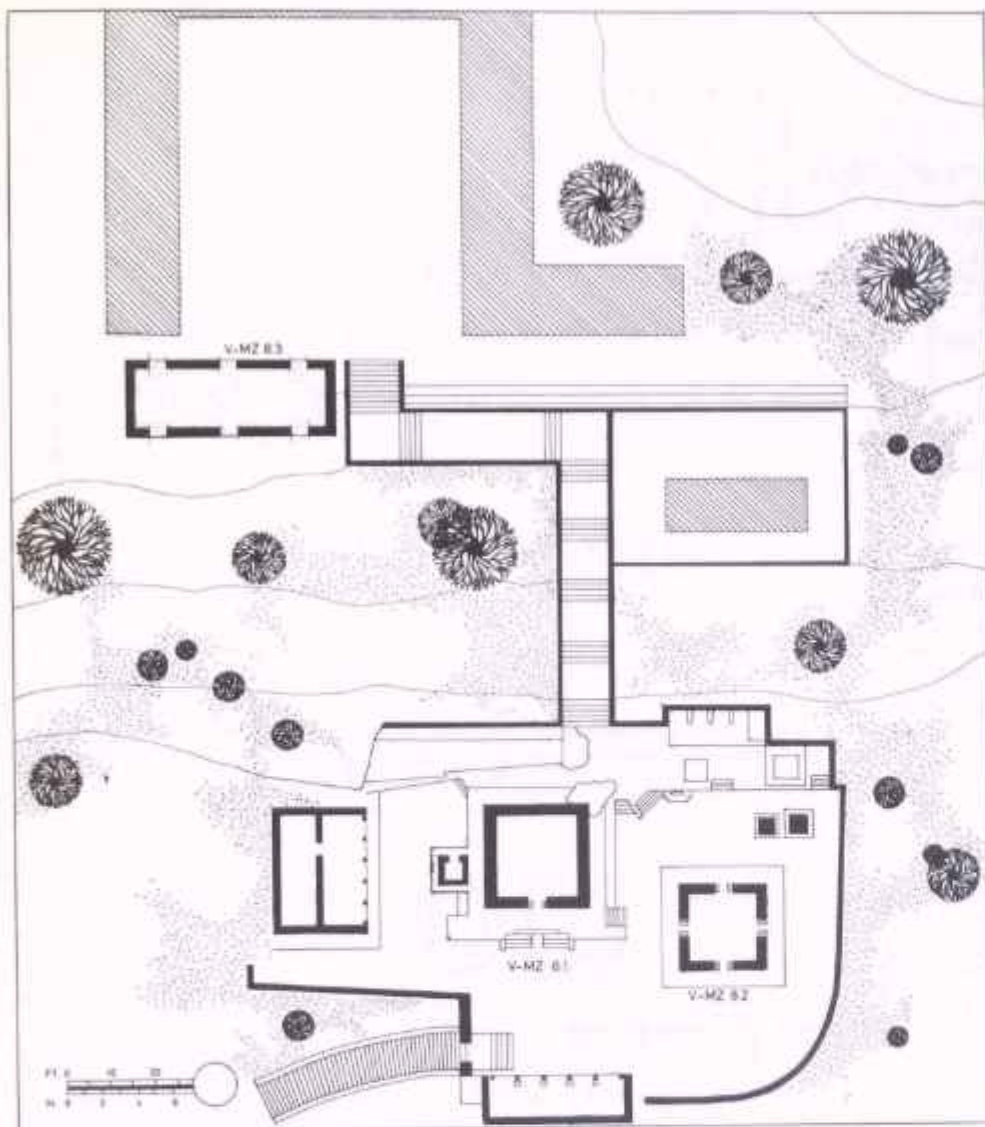
- 1 Plan
- 2 View to the south, showing temples of Bajrajogini and Swayambhu Chaitya
- 3 Approach to zone with chaitya in foreground
- 4 Ceremonial bell with view down to Sankhu
- 5 View of Ionhiti north of main plaza
- 6 Stair up to platform with main temple
- 7 Bhairab stone-altar along approach road

V-MZ 8

BAJRAJOGINI

Vajra-yoginī

Settlement NEAR SANKHU
Panchayat KATHMANDU DISTRICT
Boundaries TEMPLE COMPLEX
WITH ACCESS ROUTE
FROM SANKHU



The temple of Changu Narayan is built on the very top of a hill which is part of a range that penetrates the central Valley from the east. From the hilltop, said to be the site of one of the Valley's earliest settlements, there is an excellent view of the Valley.

The Zone, extending down to the Manohara River, can be approached by three different paths. From the Sankhu road on the north, a field-path leads across the river and up the hill to the temple. There are two routes from the south, both branching off the Nagarkot road. One leads directly to the north and comes to the temple on its southern side. The other starts to the north via Jhaukhei, goes westwards along the hill range and eventually meets a small cluster of houses at the eastern end of the temple.

The temple of Changu Narayan is one of the most celebrated Vaishnava shrines in the Valley. Its origin dates back to the fourth century, but the earliest inscriptions belong to the ruler Manadev (c. 500). The Lichchhavi rulers appear to have been great patrons of Vishnu. Two stone pillars erected during Manadev's rule remain today, but the original shankh and chakra sculptures and a stone plinth for an image of Garuda are more recent replacements. Since these images are placed before the main shrine, on the main axis of the courtyard, it may be inferred that the temple of Manadev's time occupied the same position as the present structure. The central image in the sanctum is worshipped by Hindus as Garuda Narayan, by Buddhists as Harihar Bahan Lokeshwar.

The temple is known to have been restored during the lifetime of the Ganga Maharani, consort of Shiva Simha Malla who reigned during the late 1500's. Destroyed by fire in 1702, it was then completely rebuilt. Although the present temple is not one of the oldest of the storied style in the Valley, some of its decorative ornaments are extremely old.

The entrance to the temple is flanked by two stone elephants. The central opening of the triple doorway has a large gilded torana. The temple is decorated by many bells and lamps which hang from the edges of the roofs. The struts are carved with multi-armed deities and vegetable motifs. The lower roof is of tile and the upper one of gilded copper with a brightly gilded pinnacle. Outside the temple are bells in stone frames, a 10 feet high stone pillar with a huge bronze shell and other symbols of Vishnu. Within a small metal fence are the beautiful seventeenth century figures of Bhupatindra Malla and his queen. There is also a life-size stone image of the Vaintej, the human-faced Garuda, from the fifth century.

The courtyard next to the main shrine contains a series of smaller shrines and wonderful sculptures of early date. A brief listing is given, starting north of the main shrine and moving clockwise:

- 9.2 KRISHNA, a shrine of recent origin with a stone image of Krishna flanked by two stone sculptures of Narayan and Garuda Narayan from the eighth century.
- 9.3 NRITESHWAR, a small shrine with a stone tympanum carved with Nriteshwar between Nandi and Brindi, and a seventeenth century stone water-tank with tap.
- 9.4 NARAYAN, a stone platform, from 1693, which carries an image of Vishnu (Shri Mahdev Narayan) in a damaged state.
- 9.5 MAHAVISHNU, a sixteenth century stone platform with an image of Mahavishnu seated on the four-armed Garuda with a beautiful central image of the deity.
- 9.6 SHIVA, a small nineteenth century enclosed shrine in chaitya form with an image of Soma-Lingeswar.
- 9.7 PLATFORM WITH PARIJAT-TREE, a large stepped stone/brick platform surrounding a huge tree, supporting several sculptures and stone images:
 - a) AVALOKITESHWAR (thirteenth century)
 - b) GARUDA-NARAYAN (fifteenth century)
 - c) DURGA (seventeenth century)
 - d) Two Vishnu images (fourteenth century)
 - e) SURYA (seventeenth century)
 - f) PASHUPATI LINGA (seventeenth century)
 - g) SHIVALINGA (seventeenth century)
- 9.8 GANESH, a small shrine with a carved stone image of Ganesh and a tympanum decorated with Chhepu, all originating in the nineteenth century.
- 9.9 CHHINNA MASTA, a gilded single-roof temple of rectangular plan constructed during the seventeenth century, containing images of Chhinna Masta with the Saytjatrikas from the thirteenth century.
- 9.10 MAHADEV, a square-based chaitya-shaped shrine on a stone platform housing a Shivalinga of recent origin.
- 9.11 VISHWARUPA, a stone platform with the stone image of the Vishwarupa Vishnu from the eighth century; a Maha Vishnu and Ganesh from the sixteenth century; and a Surya and Durga from the seventeenth century.
- 9.12 LAKSHMI NARAYAN, a seventeenth century square-based single-storey temple on a stepped platform containing stone images of Vishnu Vikranta and Narasinha from the eighth respectively thirteenth century. Within the sanctum of the shrine are seventeenth century stone images of Lakshmi and Narayan riding on Garuda.
- 9.13 BHAIRAB, a carved stone image of Bhairab standing on the open plaza near the main entrance to the space with a small open stone shrine from the sixteenth century.
- 9.14 KILESHWAR, a small two-storey pagoda-style temple of Kileshwar Mahadev from the seventeenth century. The four carved tympanums and struts. The four-faced linga in the sanctum has been plated with silver.

MONUMENTS WITHIN ZONE

a) Classified:

Changu Narayan	(V-MZ 9.1)
Krishna	(V-MZ 9.2)
Nriteshwar	(V-MZ 9.3)
Vishnu Mandap	(V-MZ 9.4)
Mahavishnu	(V-MZ 9.5)
Mahadev	(V-MZ 9.6)
Avalokiteshwar	(V-MZ 9.7)
Ganesh	(V-MZ 9.8)
Chhinna Masta	(V-MZ 9.9)
Mahadev	(V-MZ 9.10)
Vishwarupa	(V-MZ 9.11)
Lakshmi Narayan	(V-MZ 9.12)
Bhairab	(V-MZ 9.13)
Kileshwar Mahadev	(V-MZ 9.14)

b) Others:

Lakshmi Narayan
Bhimsen
Draupadi
Ganesh
Garuda Narayan, Harihar Bahan Lokeshwar

PROPOSED PROTECTION

As a most outstanding example of a hill top temple site within the Kathmandu Valley, the entire hillock is to be considered as a protected area. The surrounding lands are to be reforested and no further developments of houses or other physical structures are to be permitted except as part of the existing small hamlet of Changu adjacent to the temple site.

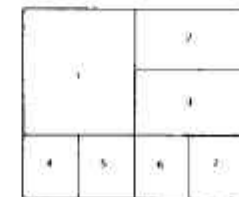


PHOTO INDEX

- 1 Plan
- 2 General view towards east showing hill with temple site
- 3 View towards south from temple site along Manohara River
- 4 Changu Narayan temple
- 5 Inside view of courtyard towards Kileshwar Mahadev shrine
- 6 Enclosed compound from outside
- 7 Steps up to courtyard



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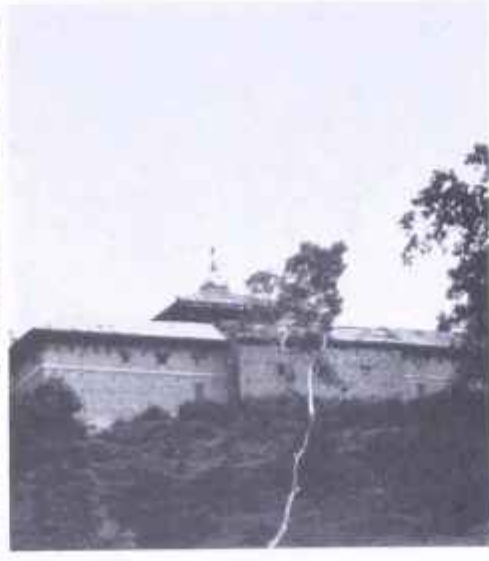
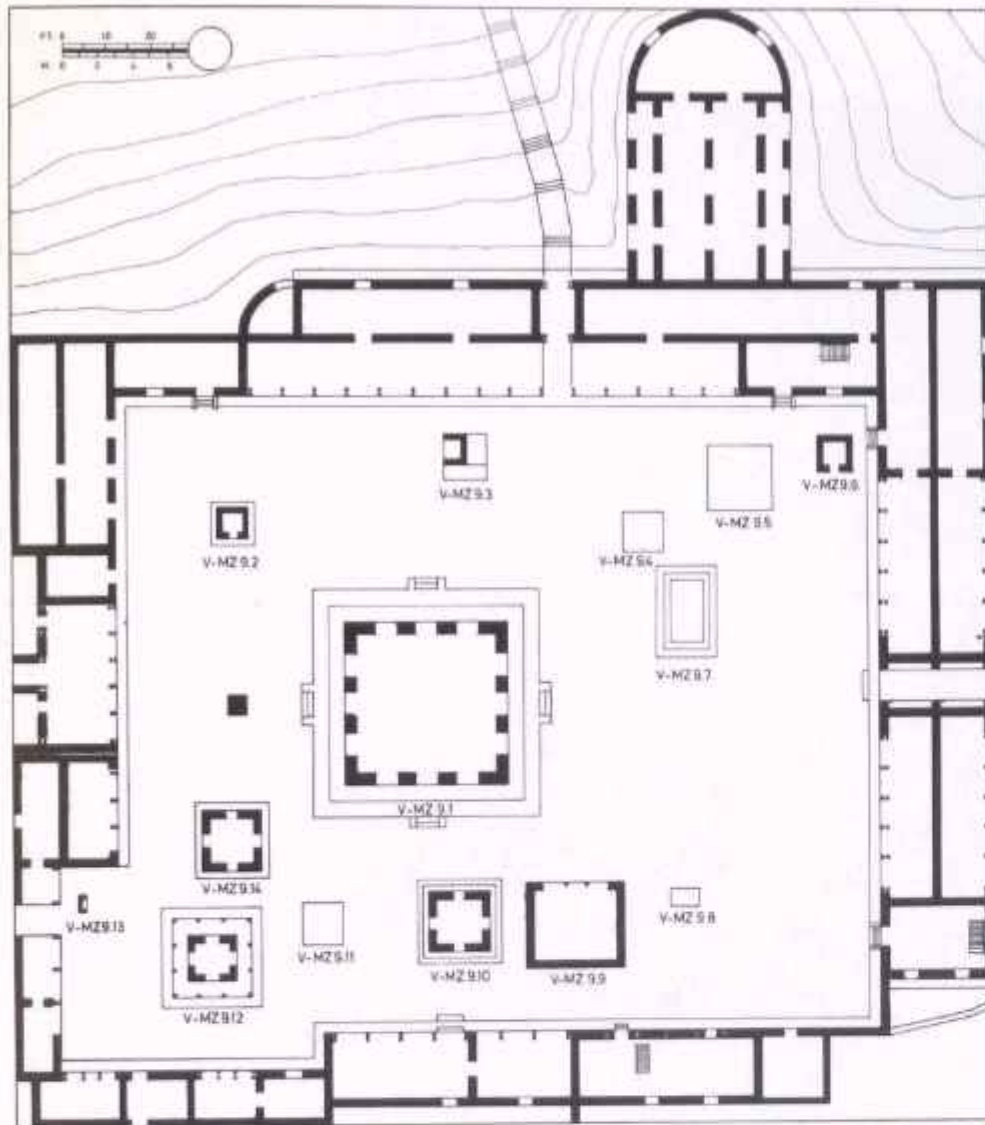
- | | |
|--|-------------------|
| 1 Maha Vishnu, Vishnu | 7 Garuda Narayan |
| 2 Vishnu, Garuda Narayan, Avalokiteshwar | 8 Vishwarupa |
| 3 Garuda Narayan | 9 Vishnu Vikranta |
| 4 Vaintej | 10 Mahavishnu |
| 5 Statue of Bhupatindra Malla | 11 Draupadi |
| 6 Nrisinha | 12 Jaya |

V-MZ 9

CHANGU NARAYAN

Cāgu Nārāyaṇ

Settlement CHANGU
Panchayat BHAKTAPUR DISTRICT,
CHANGU NARAYAN
Boundaries ENTIRE HILLOCK
RISING FROM THE
MANOHARA RIVER
PLAIN



VISHNU VISHVARUPA



VAINTEJ at CHANGU NARAYAN



Chandeshwari is a temple precinct with some adjacent buildings which together form a monument of considerable charm.

The group is approached by a path paved with stone slabs that runs roughly south-east along the hillside between rice paddies. From a considerable distance there is a fine view of the whole Monument Zone. The site is on the right bank of a steeply sloping gorge; the left bank is well wooded. A brook, cascading down, forms small pools between the rocks at the foot of the temple precinct proper. Here are ghats, a fountain, and various small sanctuaries, including one of Hanuman.

From these loosely, but sensitively placed buildings and sculptures there are fine views up towards the temple area which is entered through a gate at the end of the steeply ascending path. The main entrance, guarded by lions, is at the end of the paved path that comes from the south-east through the ghats. In front of the gate is an open area with a pati, a pond, and several other features which mark it as a zone of protection.

There are a few buildings on both sides of the access path, but the majority are on the upper left side. One of them, the Chandeshwari Dyochhen, is important because it houses the ceremonial implements used during the yearly procession of the Chandeshwari image to nearby Banepa and back.

The temple precinct proper is an irregular rectangle enclosed on all sides. Adjoining it on the west is a walled garden that stretches down the hill towards the ghats. The north and east boundaries are formed by the ruins of a brick building which once had an arcade on the ground floor and windows on the first floor. In the north-western corner is a well-preserved two-storey brick house. The south-eastern corner is taken up by rooms some of which are used for meetings while others are presently inhabited. A brick wall completes the enclosure.

The brick-paved courtyard houses a three-storey temple of the goddess Chandeshwari which is built on a brick and stone platform. The torana and struts are richly carved with the Ashtamatrikas and the Ashtabhairabs. Inside the temple is a free-standing image of the goddess with rich silver ornaments. There are several remains of ancient images and a Sitala image. Outside are two pillars, one with a lion and one with a peacock. The temple entrance gate is flanked by two lions. On the western wall of the temple there is a multi-colored fresco of Bhairab. The temple, built during the seventeenth century, has been renovated many times.

Next to the temple is a brick granthakut of Chandeshwari Mahadev with a wooden torana carved with Nriteshwar. It has a Shivalinga inside and a stone pillar outside. It was constructed during the eighteenth century.

According to legend, the gods were once being harassed by the demon Chand, because Vishnu, their protector, had gone to the Doladri hills to obtain salvation from a curse. The gods asked Brahma for advice and were told to go to the Ratna Chandon Forest near Banepa where Chagadhonubika Bhagvati lived under a huge tree. They asked for her help. She killed the demon with her trident on the day of Baisakh-purnima. Her old residence was then called the Chandeshwari. A festival is held there on Baisakh-purnima every year in memory of the event.

MONUMENTS WITHIN ZONE

a) Classified:

Chandeshwari Devi Temple (V-MZ 10.1)
 Mahadev Shrine (V-MZ 10.2)
 Chandeshwari Dyochhen (V-MZ 10.3)

b) Others:

Giant Bhairab mural on temple wall

PROPOSED PROTECTION

Since the high architectural quality of the main temple within its confined compound is greatly enhanced by the natural beauty of the setting, both are to be protected. The protection area is thus to include the small hamlet, the ghatside along the nearby rivulet, and the ceremonial path from Banepa as essential elements.

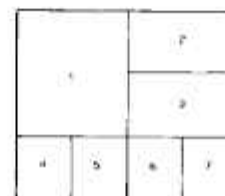


PHOTO INDEX

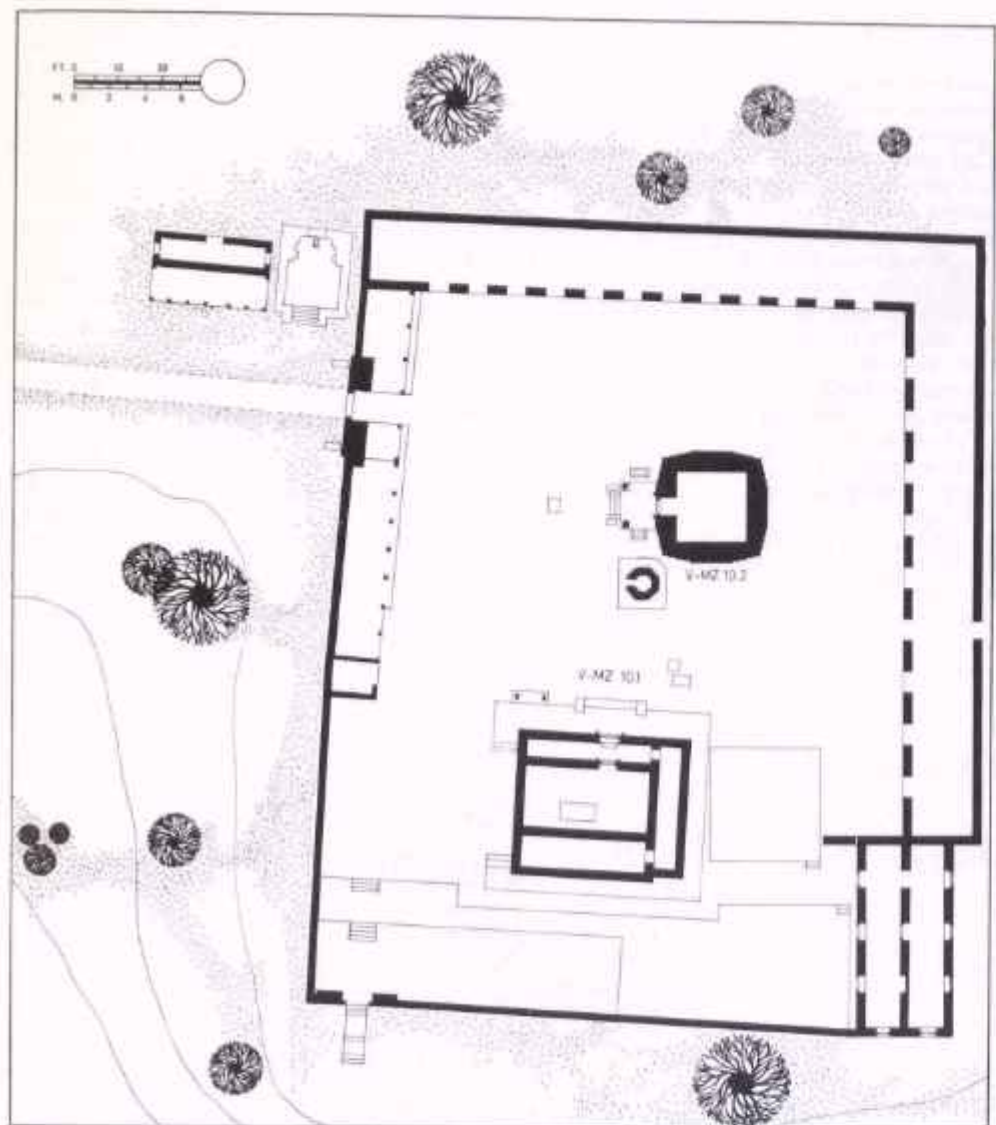
- 1 Plan
- 2 General view towards east showing site
- 3 View up the gorge with patis and main temple in background
- 4 Giant mural of Bhairab on the temple wall
- 5 Chandeshwari temple
- 6 Brick shrine of Chandeshwari Mahadev
- 7 Main entrance to temple precinct

V-MZ 10

CHANDESHWARI

Candesvari

Settlement NEAR BANEPA
Panchayat KABHRE DISTRICT,
BANEPA
Boundaries TEMPLE PRECINCT
WITH SMALL HAMLET
AND GREENBELT



The Zone is situated at the eastern end of the Panauti Valley and consists of a forested hillock with two rounded peaks rising to an altitude of more than 7,000 feet. It can be approached either from Panauti or from Banepa by a path leading towards the village of Sankhu at the foot of the hill and from there ascending steeply to the site halfway up the hill. Another approach is via the jeepable track of the former Janakpur road which bypasses it on the eastern side and has a short access link leading directly to the plaza.

This plaza is a small stone-paved space surrounded by buildings on three sides but with the view to the west left open. Here a tall retaining wall supports it against the steeply descending hillslopes. A tall lobsi-tree frames the spectacular vista with Mt. Phulchoki in the background and the Panauti Valley in the front.

In the center of the plaza there is a small but well proportioned Bajra Dhatu Chaitya – a plastered and whitewashed brick structure with a brass Gajura on it. In spite of the ancient history of the place, the chaitya itself bears no record earlier than the sixteenth century; and its present stage dates from its last renovation in the nineteenth century. On the east, the stupa has attached to it a small portico with a shrine containing an image of Dharmapal. The stupa rests on a stone platform some two feet above the plaza. This platform also carries several smaller stupas and is surrounded by a number of small chaityas. There are also two standing stone frames which support large bells. Small bells, prayer-wheels, or oil lamps are attached to some wooden structures. Numerous prayer-flags fastened to the top of the stupa and tied to the surrounding buildings provide a constant motion and play of color against the background of the sky. The building to the east of the stupa contains a prayer-hall on the upper floor.

From this site a footpath leads up to the top of the two peaks where two small recently constructed stupas and stone and relief images remind the observer of the legendary events that make this site so important in Buddhist belief.

The story, of pre-Sakyamuni times, tells of the three sons of the ruler of Panauti who went on a hunting trip up to the Ganda Madan Parbat. There they saw a tigress with her small cubs, starving and close to death. Maha Satwa, one of the young princes could not bear this sight. He saved their lives by feeding them with his own flesh. His remains were buried within the stupa built near the site of this event. It is said that Sakyamuni himself recognized the dead man as having been one of the Bodhisattvas and showed his reverence for the place. It has since been called Nama Buddha.

During its main festival at Kartik-purnima, it is visited by large groups of pilgrims coming from Kathmandu Valley and beyond.

MONUMENTS WITHIN ZONE

a) Classified:

Nama Buddha chaitya (V-MZ 11.1)

b) Others:

Within main plaza:
Dharmapal
Lokeshwar
Buddha
Chaitya

On adjacent hill:
Chaitya
Maha Satwa image

PROPOSED PROTECTION

The Zone, consisting originally of forested area, is to be protected against encroachment by other land uses and reforestation is to be effected for the entire hillock. The site proper needs protection against sliding and its surrounding houses need to be retained in their original style and form.



PHOTO INDEX

- 1 Plan
- 2 Distant view of site towards south
- 3 View of main stupa surrounded by smaller chaityas
- 4 View of second hilltop, the site of the legendary sacrifice
- 5 View of first hilltop with small chaitya and mural
- 6 Image of Dharmapal
- 7 The main shrine

V-MZ 11

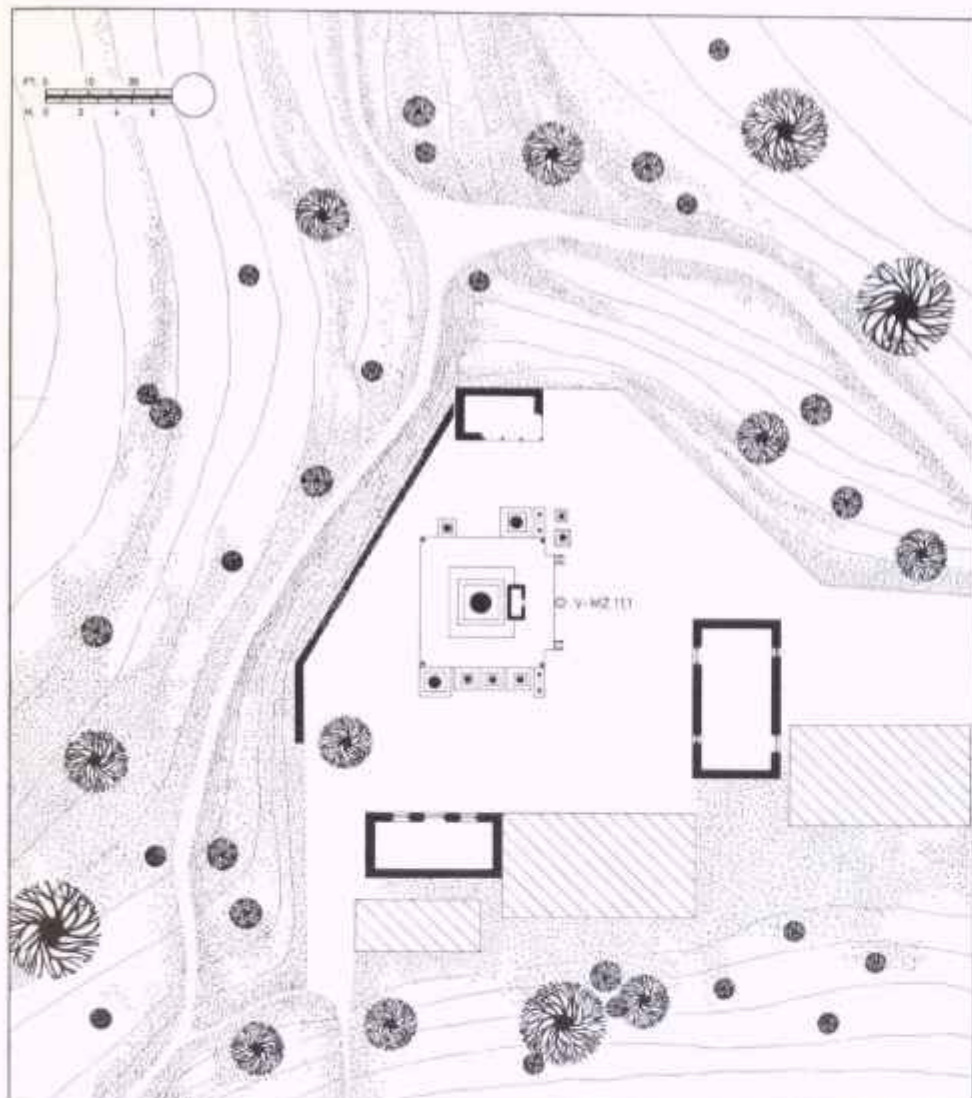
NAMARA

Namarā

Settlement NEAR PANAUTI

Panchayat KABHRE DISTRICT,
SIMAL-CHAUR

Boundaries ENTIRE HILL OF GANDA
MADAN WITH ITS TWIN
PEAKS



The eastern shrine of the Binayak Ganesh, one of the four important Ganesh sites in the Valley, is located south of Bhadgaon, halfway up the foothills of the south-eastern Valley. The once brick-paved path linking the site with Bhadgaon starts at a bridge across the Hanumante River, crosses the new Kodari Highway and proceeds past several large patis, eventually reaching a small cluster of houses. Going through a large gateway, constructed by the Ranas, the way leads up an open stone-paved stairway towards a small walled plaza in the midst of a dense forest. Here the main sanctum is marked by a tall brick and plaster Granthakut style structure. The image that is worshipped is a stone in the shape of Ganesh. Next to it is a pillar with a figure of Ganesh's vehicle, the shrew, and a bell. Among the other sculptures are Mahalakshmi, Mahishamardini (Bhagvati), and some figures of devotees dating from the time of the shrine's renovation. There is also a lunhiti with a carved stone tap. There are also images of Ganesh, Shiva, and Kuvera.

The origin of the site can be traced back to the seventeenth century. Since that time, it has been an important worshipping place for the people of Bhadgaon and the whole Valley. According to popular belief, this Ganesh gives the power of speech to children who are slow to talk; and thus, it is a favorite place for families. The principal celebrations occur during the Bisket festival in Bhadgaon.

MONUMENTS WITHIN ZONE

a) Classified:

Suryabinayak Temple (V-MZ 12.1)

b) Others:

- Mahalakshmi
- Mahishamardini
- Ganesh
- Shivalinga
- Kuvera

PROPOSED PROTECTION

The site proper, beginning with its large entrance gate and including the walled plaza, is completely surrounded by protected forests. Its approach from Bhadgaon via a wide brick-paved path lined with patis, water fountains, and trees, is also to be protected from detrimental developments.



PHOTO INDEX

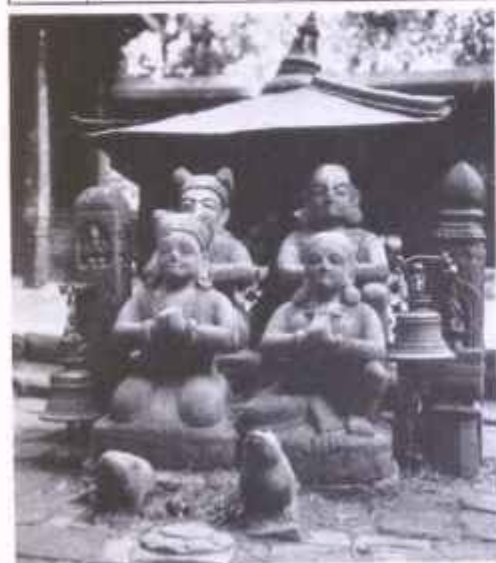
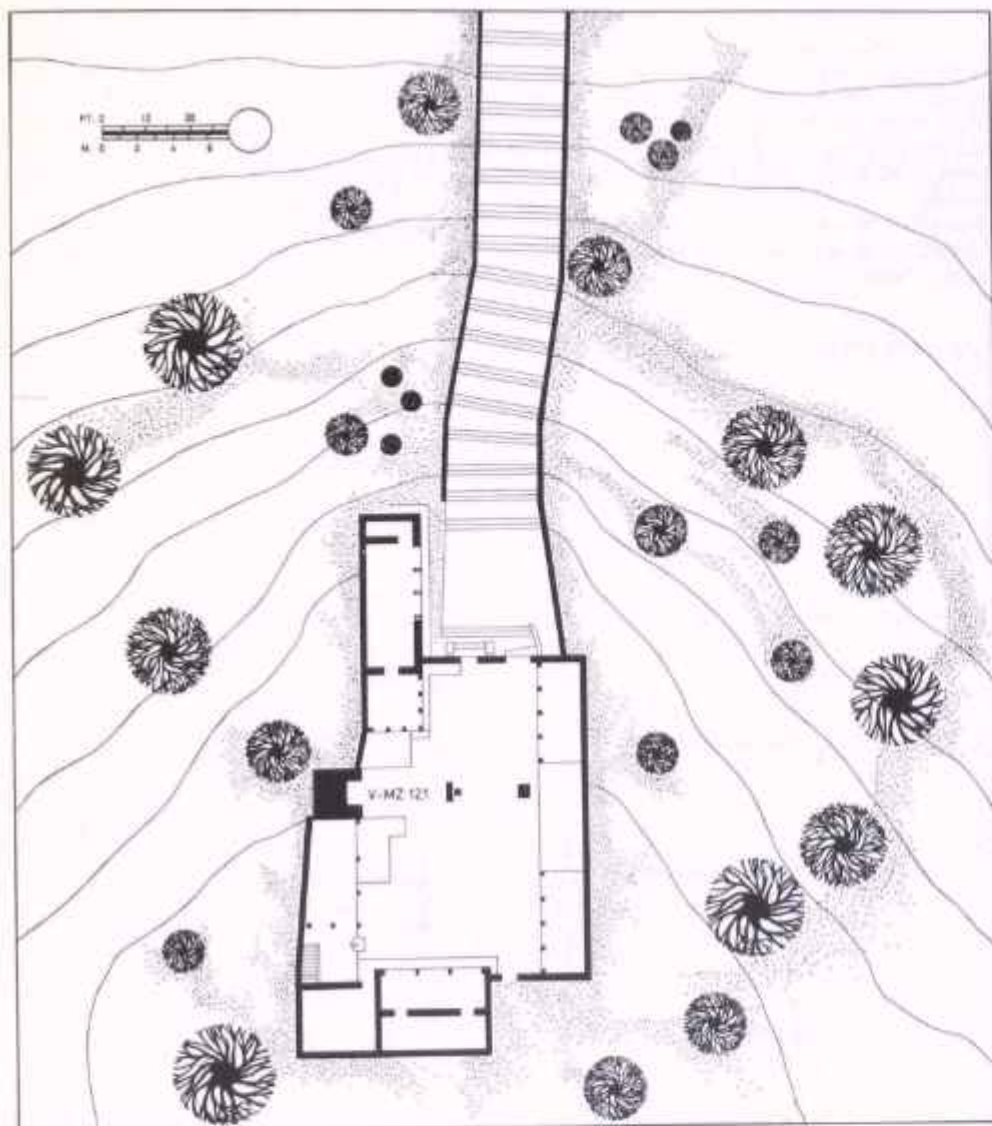
- 1 Plan
- 2 View towards south. Entrance Gate to shrine
- 3 Approach road from Bhadgaon towards zone
- 4 Group of devotees
- 5 Sanctum of Surya Binayak with Ganesh image
- 6 Main shikhara of Ganesh
- 7 Stair up to platform with main shrine

V-MZ 12

SURYABINAYAK

Surya Vināyak

Settlement NEAR BHADGAON
Panchayat BHAKTAPUR DISTRICT,
SIPADOL
Boundaries TEMPLE SITE WITH
ADJACENT CLUSTERS
OF HOUSES AND
APPROACH ROAD



The Varahi temple is located on the southern side of the Hanumante River opposite Thimi with which it enjoys a close association. The approach from Thimi, and from the newly built Bhadgaon highway, is by a field-path which crosses the river on a traditional brick and wood bridge and then approaches two buildings and the two-storey temple built within a pith. A stone stairway, flanked by a pair of lions, leads down to the sanctum. A large carved wooden torana marks the entrance. The main image is a cast brass face of one of the Ashtamatrikas. The temple structure is of fairly recent origin, dating back only to the nineteenth century; but one of the sattals, a double-storey pati, was constructed in 1711, indicating that the pith with the image may have been there earlier than the present temple structure.

A Bajracharya priest carries on the daily rituals of worship in the temple which is visited by devotees of Tantric Buddhism who come mostly from Thimi. During the Balkumari festival in Thimi, a procession visits this temple on the second day of Baisakh.

MONUMENTS WITHIN ZONE

a) Classified:

Varahi Temple (V-MZ 13.1)

b) Others:

Varahi
Wood carving of Bhairab

PROPOSED PROTECTION

The site is to be surrounded by a protecting greenbelt, and its informal approach path which crosses the Hanumante River by a traditional wooden bridge is to be seen as part of the whole assemblage.



PHOTO INDEX

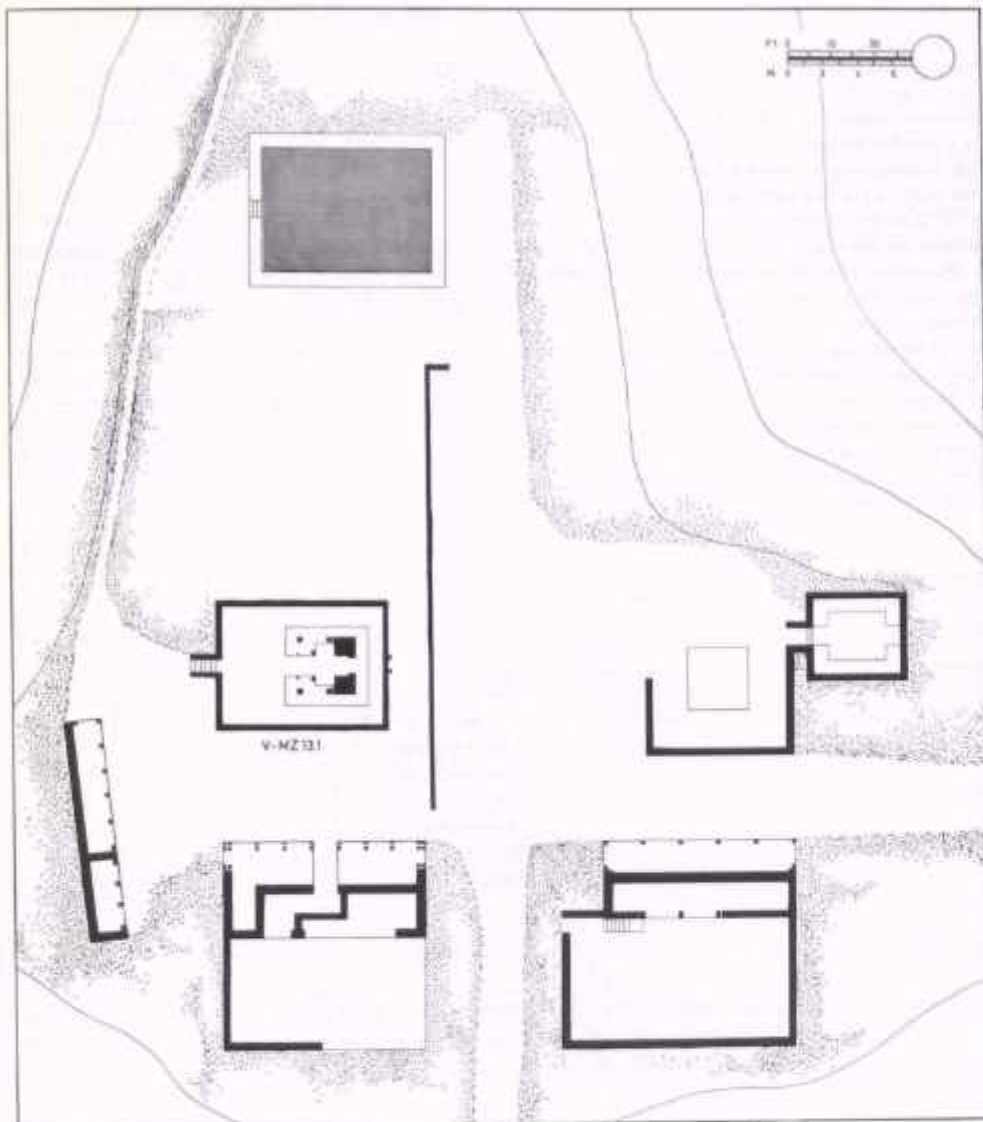
- 1 Plan
- 2 General view towards south
- 3 View of main temple with two dharmasalas in the background
- 4 Entrance to dharmasala
- 5 Dakshin Varahi temple within pith
- 6 Main sanctum of Varahi with carved wooden tympanum
- 7 Bridge across Hanumante River on way to temple

V-MZ 13

DAKSHINVARAHI

Dakṣiṇ Vārāhī

Settlement NEAR THIMI
Panchayat BHAKTAPUR DISTRICT,
DADHIKOT
Boundaries SITE WITH
SURROUNDING
GREENBELT



The temple of the Koteswar Mahadev is located on a raised plateau in the central part of the Valley near the convergence of the Bagmati and the Manohara Rivers. The main access route from Kathmandu is a field-path which leaves Baneshwar near Min Bhavan, crosses the Bagmati River and then goes up to the site as a brick-paved path. The site, marked by a group of large trees, consists of a walled brick-paved compound with the dome-roofed brick shrine of Mahadev containing a Shivalinga said to have already been there in the eighth century. In a second smaller courtyard is a smaller shrine of Bhagvati. Opposite these courtyards is a large square compound surrounded by a double-storey dharmasala and with a Gaganeshwar Mahadev shrine in the center. Farther to the south is the Kuti Bahal with its fifteenth century chaitya. This used to be the place for saying farewell to the citizens of Patan who were on their way to Tibet.

Legend says that on the site of the convergence of the three sacred streams – the Bagmati, the Manohara, and the Rudramati – Mahadev once appeared to the Demon King Shankhasur in the form of a Vishwarup Shiva with innumerable faces. The present name “Koteswar” commemorates this since “koti” means “millions” and “eshwar” means “gods”.

The worship of Koteswar as the most powerful form of Shiva has been associated with the fulfilment of very difficult prayers. Here the meditating Vishnu is said to have obtained Lakshmi; and meditating sages have been able to populate the world with living beings. Even a Brahman who suffered from leprosy as a punishment for grave misdeeds and over-zealous acts of piety – he had visited places he was not supposed to visit (Agamyagaman), had used unhygienic food (Avakshyabhakshyan), had sacrificed his child (Balahatya), his wife, (Strihatya) and his father (Pitrihatya) and his cow (Gouhatya) – after praying here was healed and forgiven.

A resident Brahman performs daily worship. The principal celebration is during Shivaratri.

MONUMENTS WITHIN ZONE

a) Classified:

Mahadev Shrine (V-MZ 14.1)
 Bhagvati Shrine (V-MZ 14.2)
 Gaganeshwar Mahadev Shrine (V-MZ 14.3)
 Kuti Bahal (V-MZ 14.4)

b) Others:

Ganesh
 Bhairab
 Kirtimukha Bhairab
 Garud Narayan
 Saraswati
 Surya
 Uma Maheshwar
 Chaitya
 Mahakal

PROPOSED PROTECTION

The entire peninsular land formation created by the convergence of the Manohara and Bagmati Rivers is to be considered as the Monument Zone. On the south and west it is bordered by these rivers. A belt of trees to the north, adjacent to the existing access road, and towards the east is proposed.

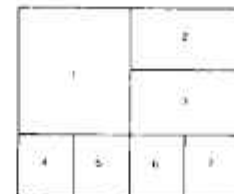


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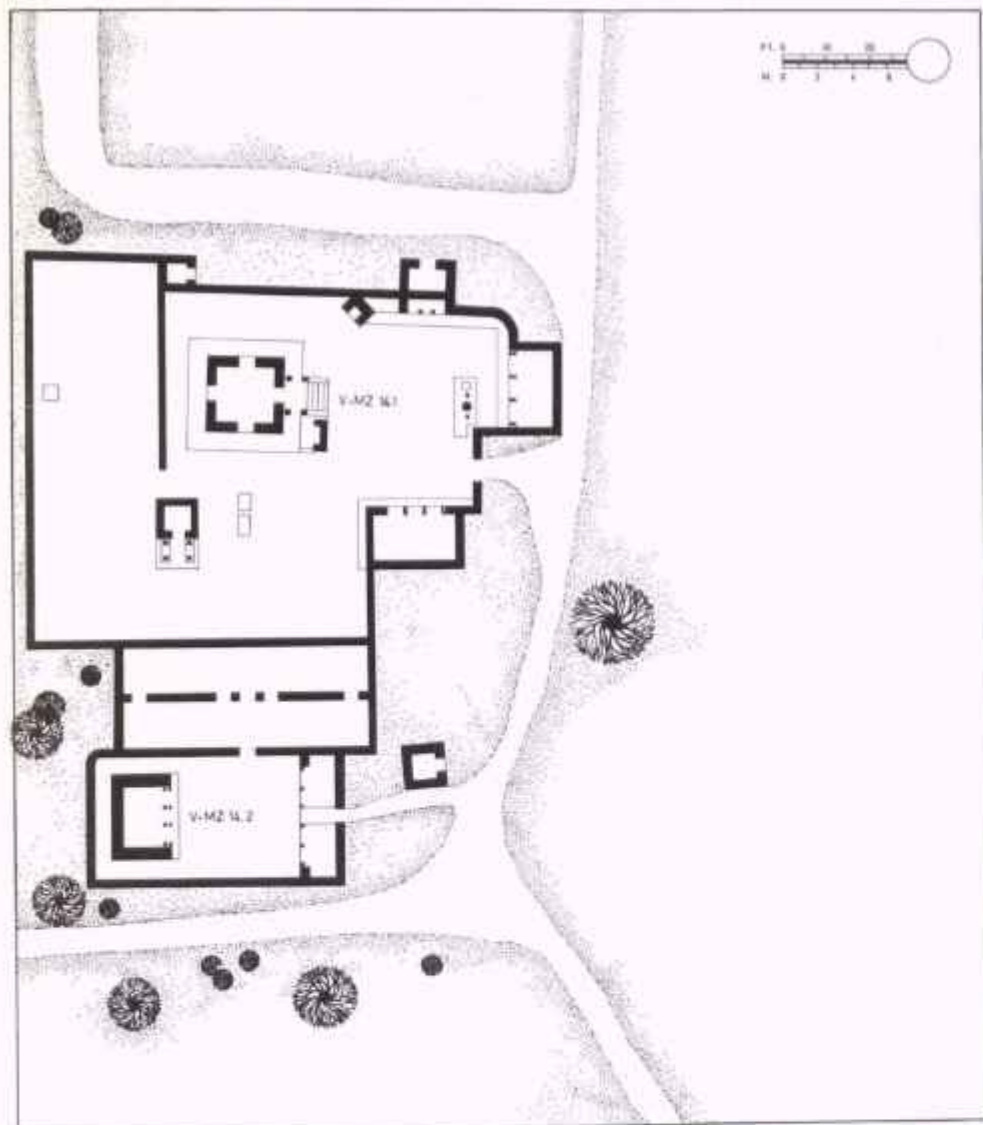
- 1 Plan
- 2 Total view to the east across Bagmati River
- 3 Entrance to compound with Mahadev shrine
- 4 Statues of devotees
- 5 Bhairab shrine
- 6 Bhagvati shrine
- 7 Mahadev shrine

V-MZ 14

KOTESHWAR

Kotešvar

Settlement: KOTESHWAR
Panchayat: KATHMANDU DISTRICT,
KOTESHWAR
Boundaries: LAND TRIANGLE
BETWEEN THE
MANOHARA AND
BAGMATI RIVERS



One of the four most celebrated Narayan shrines, the rock cave containing the sanctum of Narayan is located in a saddle of the hill range separating the Godavari area from the Valley proper. It is accessible by a dirt road that branches off the Godvari road in an easterly direction south of Bandegaon. The site, which offers a spectacular view of the Valley, contains no physical structures of importance. There is only a steep narrow stairway cut into the rock which leads to a higher platform from which the small cave can be seen. Inside the cave are some free-formed stones of no artistic importance.

According to the legend regarding the origin of this site, a demon named Bhasmasur asked Shiva to give him the power to turn all living things into dust and ashes by the touch of a hand. After granting the wish, Shiva was hunted by the demon who wished to try out his new power. Shiva escaped by hiding in the Bishankhu cave until Vishnu came and told the demon to put his hand on his own forehead. When he had done so, he himself was turned into dust and ashes. The small hillock adjacent to the cave is said to be made up of the ashes of Bhasmasur.

MONUMENTS WITHIN ZONE

a) Classified:

Bishankhu Narayan Cave shrine (V-MZ 15.1)

b) Others:

Hanuman

PROPOSED PROTECTION

Since the beauty of the setting is the main attraction of this site, protection is to be extended to the natural configurations of the saddle with adjacent hill where the rock cave is located.

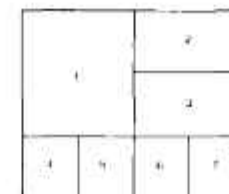


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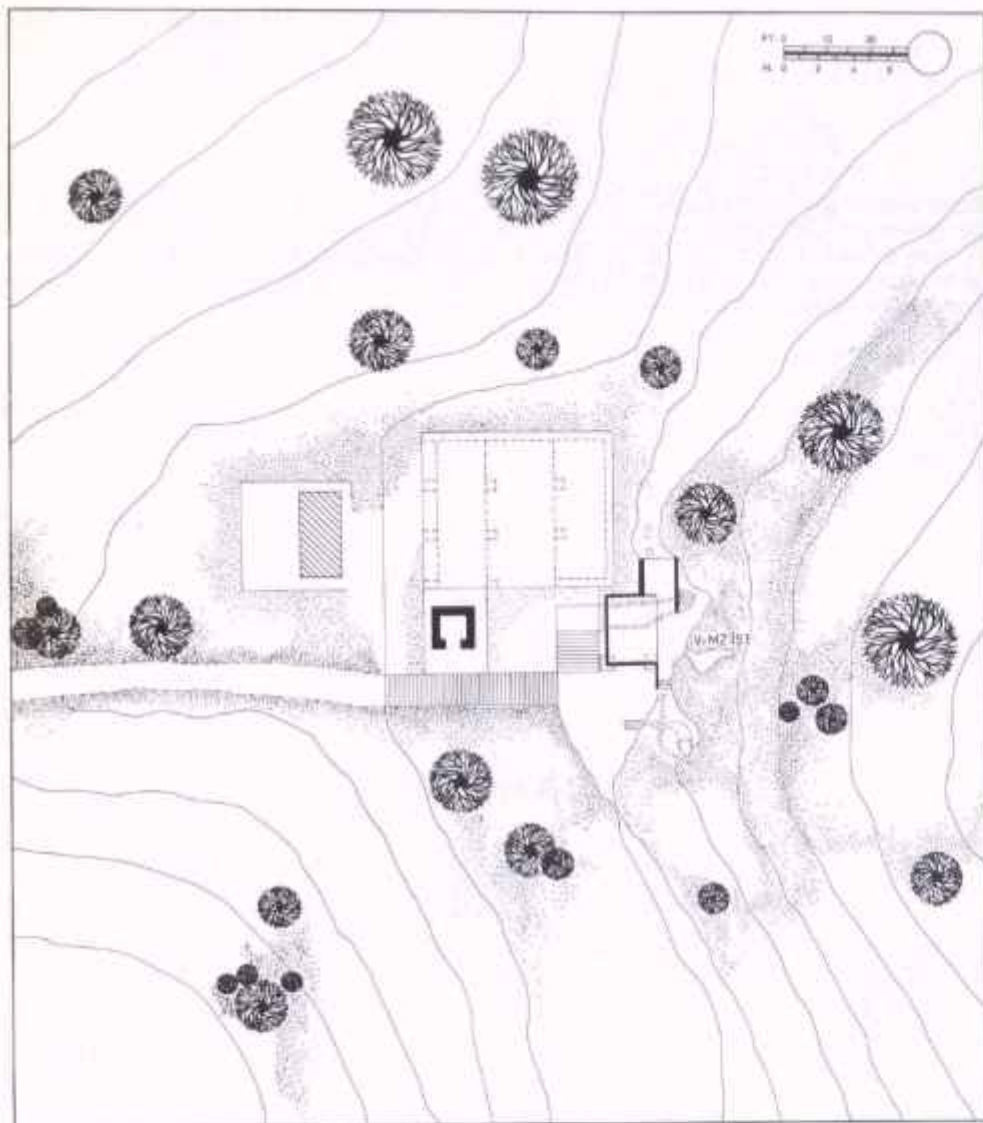
- 1 Plan
- 2 General view of site with approach road
- 3 View from site towards the Valley to the north-east
- 4 Cave, inside view
- 5 Cave, outside view
- 6 Bell-stand and rock-gate
- 7 Stepped access towards the cave.

V-MZ 15

BISHANKHU

Bisākhū

Settlement GODAMCHAUR
Panchayat LALITPUR DISTRICT,
GODAMCHAUR
Boundaries HILL WITH ROCK CAVE



The Godavari area, at the southernmost part of the central Valley, is located at the foot of the Phulchoki Mountain and is surrounded by densely forested slopes. There are two important sites located nearby: the Kunda and the Phulchoki Mai with the Bhairab and the Nau Dhara.

KUNDA:

A spring of clear water emerges from a natural cave, collects in a small stone-lined tank and flows through a series of carved stone taps into a pond in the outer courtyard. Near the source of the water, there are a Kalasha of Basundhara and a small stone shrine which is flanked by stone images of the goddess Basundhara, Avalokiteshwar, Ganesh, Vishnu, Buddha, Kumbheshwar, Shiva, Kamadev, Hanuman, and a Pashupati linga. All these sculptures are of recent origin. Adjacent to the site is a large pond with several stone chaityas.

The site is visited by both Hindus and Buddhists particularly in times of low rainfall. There is a yearly festival on Bhadra-Krishna-tritya and a special festival every twelfth year when several hundred thousand people come to bathe in the waters.

According to the buddhist version concerning the origin of the site, Manjushri visited the Valley when it was still a lake and rested at the Godavari Kunda with his two wives, Keshini and Upakeshini. since that time the spot has been considered sacred.

continued page 174



PHOTO INDEX

- 1 Plan
- 2 Approach road to site with aligning houses
- 3 First courtyard with tank and stone taps
- 4 Stone shrine with Shivalinga adjacent to Kunda site
- 5 Main courtyard, water-tank, and shrine of Basundhara
- 6 Retaining wall south of main courtyard
- 7 Entrance gate to first courtyard

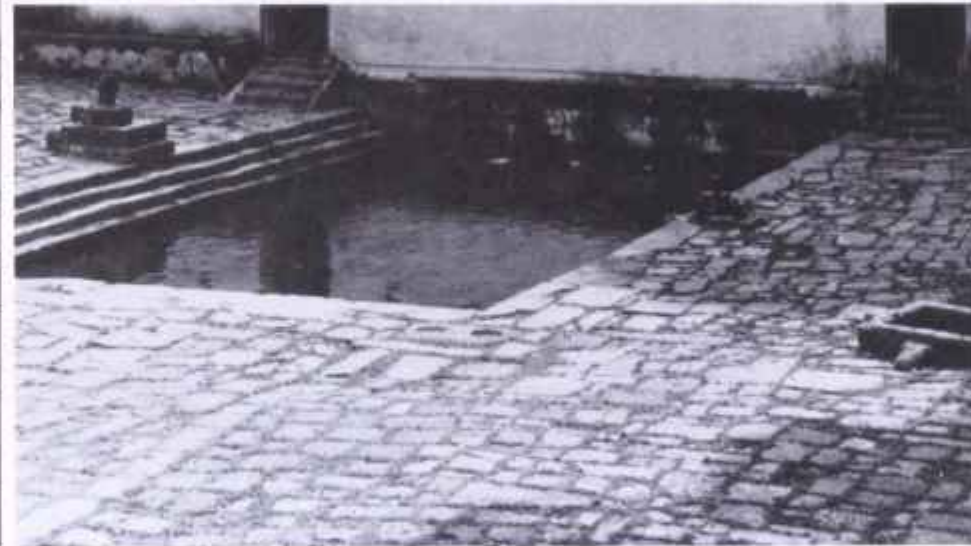
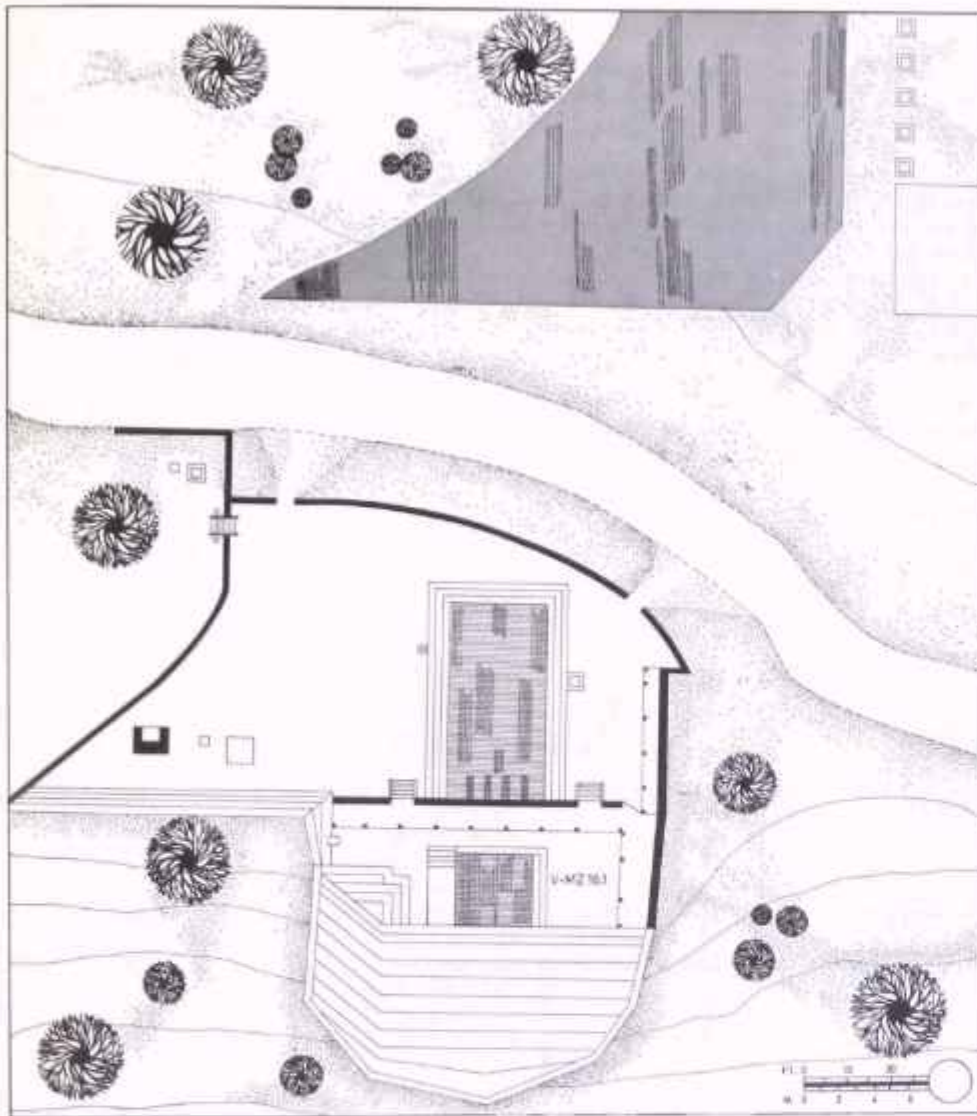
V-MZ 16

GODAVARI

Godavari

Perichayal LALITPUR DISTRICT,
KITINI

Boundaries KUNDA AND
PHULCHOKI MAI SITES
CONNECTED BY
NATURE PRESERVE



PHULCHOKI MAI:

This site is surrounded by a heavy jungle and is approached via the road from Godavari to Mt. Phulchoki. Adjacent to the walled temple compound are two water-tanks, one with nine dharas which date from the seventeenth century. Above this tank there is a stone chaitya containing images of Ratna Sambhava, Amitabha, Amoghsiddhi and Akshobhya.

At the entrance to the temple compound there are ceramic images of Yamaduta and a lion. Inside the compound there is the three-storey Phulchoki shrine. The tympanum portrays Basundhara Devi; the struts which support the brass roofs are carved with the Ashtamatrikas. It contains a free-formed stone image of Phulchoki and Amoghsiddhi-Buddha, a stone footprint of Manjushri, and carved stone images of Vishnu, Bhairab and Bhimsen.

Within the compound and adjacent to the temple there is a small single-storey Bhairab temple with a tympanum depicting Tara on her vehicle, the Vrisha-Hansha and Garuda. The remains of a Sitala image and stone images of Vishnu and Bhimsen are inside this temple.

Both temples were built during the nineteenth century but, in spite of recent renovations, they are in a bad state of decay.

The shrine is considered a substitute for the real Phulchoki shrine on top of the mountain. It is visited by devotees who pray for wealth. It is especially frequented during Falgun-purnima mela.

MONUMENTS WITHIN ZONE

a) Classified:

Godavari Kunda (V-MZ 16.1)

Phulchoki Mai Temple (V-MZ 16.2)

Bhairab Shrine (V-MZ 16.3)

Nau Dhara (V-MZ 16.4)

b) Others:

Kunda:

- Avalokiteshwar
- Ganesh
- Vishnu
- Buddha
- Kumbheshwar
- Shiva
- Kamadev
- Hanuman
- Peshupati linga

Phulchoki Mai:

- Yamaduta
- Chaitya
- Bhimsen
- Ratna Sambhava
- Amitabha
- Amoghsiddhi
- Akshobhya

PROPOSED PROTECTION

Within the proposed Nature Preservation District, which encompasses the entire Godavari area, the two sites of the Kunda and the Phulchoki Mai are to be given special protection as interconnected Monument Zones with pedestrian paths making them more intimately accessible. Even those physical structures which may be permitted within the area are to be placed outside the boundaries of the Monument Zones.



PHOTO INDEX

- 1 Plan
- 2 Total view towards south, showing area where zone is located
- 3 View of entrance to courtyard with Mai Temple and Nau Dhara in foreground
- 4 Sanctum of Bhairab shrine
- 5 Adjacent water-tank with Shivalinga at the center
- 6 Front view of Nau Dhara
- 7 Approach path through jungle with entrance gate to precinct

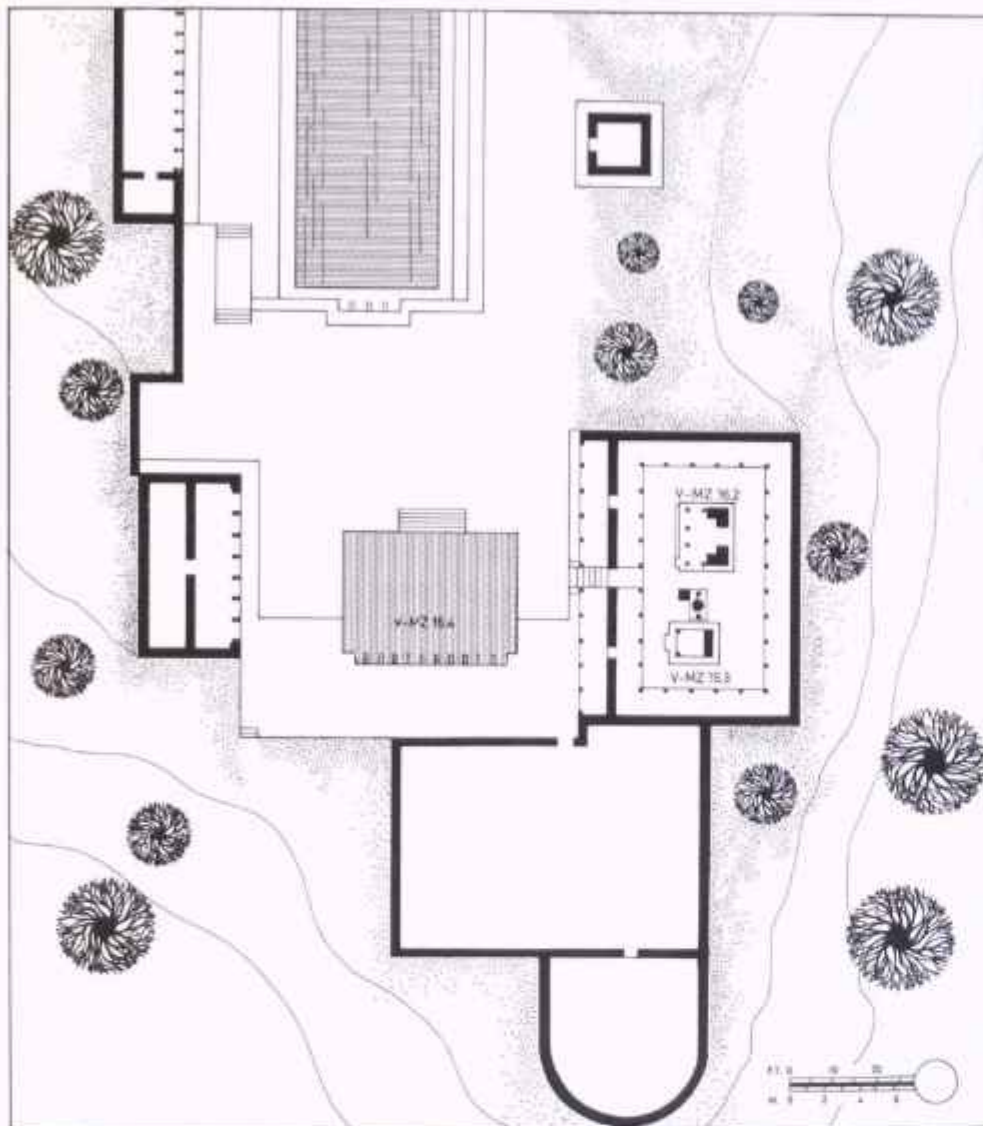
V-MZ 16

GODAVARI

Godāvari

Panchayat LALITPUR DISTRICT,
KITINI

Boundaries KUNDA AND
PHULCHOKI MAI SITES
CONNECTED BY
NATURE PRESERVE



Out of the gently sloping terraces of the southern Valley floor emerges a distinct cone-shaped hillock ending in a rounded saddle which is visible from a long distance. On the small level summit is an open shrine surrounded by a wall. The shrine protects several large boulders of which only the tops are visible. These are worshipped as the symbol of Mahadev. Adjoining the shrine there are a stone Nandi and a stone pillar. A small pati and some trees are adjacent to the compound. The site is accessible by means of a narrow field-path which leaves the Godavari road south of Bandegaon, goes to the west across a stream and up to the hill top. According to legend, this hill was a mound of paddy and rice for the people of the Golden Age. The shrine, erected in 1836, is visited by people who wish to pray for a plentiful harvest. It is, however, of limited significance.

MONUMENTS WITHIN ZONE

a) Classified:

Santaneshwar Mahadev Shrine (V-MZ 17.1)

PROPOSED PROTECTION

The secondary importance of the shrine itself emphasizes the naturally attractive configuration of the hill which is thus to be protected and preserved in its present state and any kind of man-made feature is to be excluded.



PHOTO INDEX

- 1 Plan
- 2 Total view towards south of Santaneshwar hill
- 3 View of small compound with Mahadev shrine on the top of hill
- 4 View of hilltop with shrine
- 5 Free-shaped rocks worshipped as Santaneshwar Mahadev
- 6 View of main shrine
- 7 Stone gate leading into compound

V-MZ 17

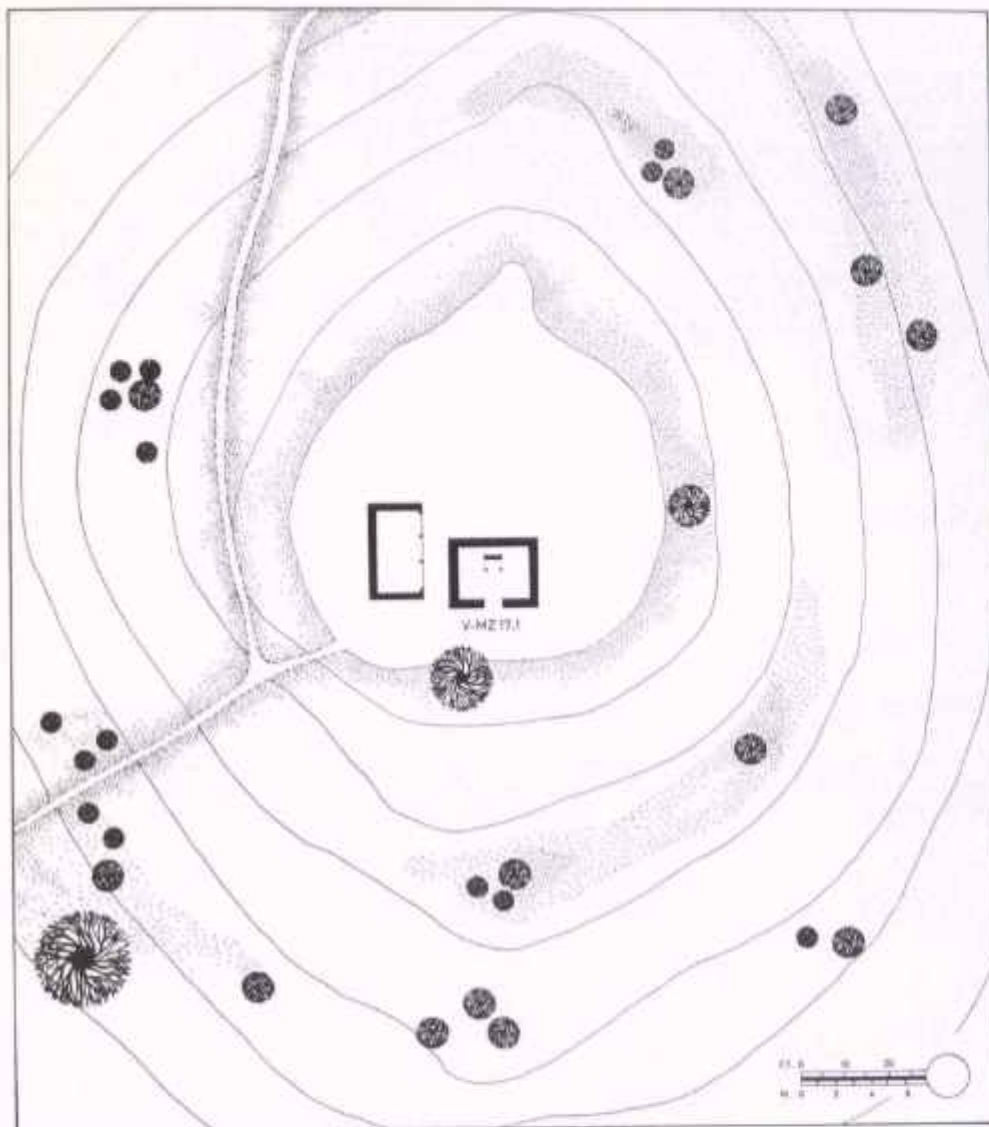
SANTANESHWAR

Santāneśvar

Settlement NEAR THAIBO

Panchayat LALITPUR DISTRICT,
THAIBO

Boundaries ENTIRE HILLOCK WITH
SHRINE SITE



One of the most important piths of Tantric origin in the Valley is located in a small forest on a plateau east of Chapagaon from which it is reached by a series of neatly stone-paved foot-paths which lead through bright open fields into the mystic twilight under the dense cover of tall trees. On the fringe of the forest there are eight cremation grounds. In the midst of the forest preserve is a walled compound with the three-storey rectangular-based Varahi temple which was constructed in 1665 by King Shrinivas Malla. It was renovated in 1958. The entrance to the sanctum is marked by one brass and two wooden toranas. The struts depict the Ashtamatrikas. In front of the shrine there are two free-standing bells, two lions, and a stone pillar with a large brass-plated buffalo. Inside the pith there are a number of natural stones which are images of the Ashtamatrikas, Ganesh, Kumar, Bhairab, Singhhini and Byaghrini. The Bajravarahi image, also a natural stone, is worshipped with the others though it is of Buddhist Tantric origin.

The temple priest is an Achaju. A special festival is celebrated twice a year during the Chaitra-shukla-purnima and the Kartik-Krishna-ashtami. The site is visited by both Buddhists and Hindus, particularly at festival times. The origin of the temple is unknown; but it is evident that the pith existed before the construction of the present temple.

MONUMENTS WITHIN ZONE

a) Classified:

Bajravarahi Temple (V-MZ 18.1)

b) Others:

Vishnu
Shiva Parvati
Ganesh
Shivalinga
Saraswati

PROPOSED PROTECTION

The historic forest reserve surrounding the temple compound is to be protected as an integral part of the Monument Zone. It is surrounded on three sides by a rural area. On the west it is to join the greenbelt proposed as a buffer zone between the Monument Zone and the Preservation District of Chapagaon.

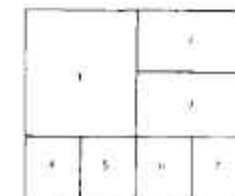


PHOTO INDEX

- 1 Plan
- 2 View of sacred forest towards east with entrance pathway marked by pati and Saraswati shrine
- 3 View towards temple precinct within forest
- 4 Sanctum with free-shaped stone images of the Varahi and the Ashtamatrikas
- 5, 6 Lion and buffalo images confronting temple
- 7 Main shrine of Bajravarahi

V-MZ 18

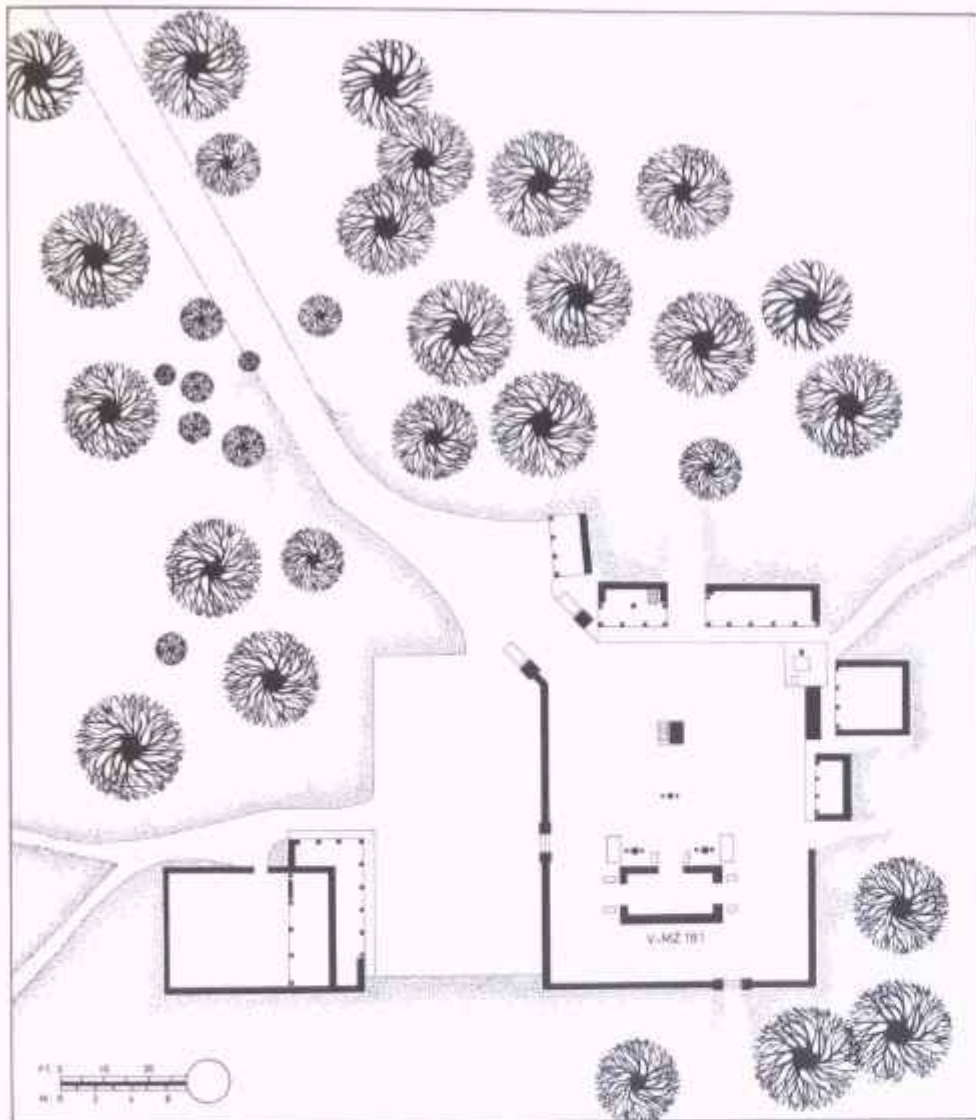
BAJRAVARAHI

Vajravārahī

Settlement NEAR CHAPAGAON

Panchayat LALITPUR DISTRICT,
CHAPAGAON

Boundaries FOREST RESERVE
SURROUNDING THE
SITE



The zone is located east of Lele village toward the end of the Valley in the foothills of the Phulchoki Mountains. Approaching the zone on a jeepable dirt road, we pass a small stone chaitya and come to a cluster of fine two-storey houses built along the banks of two converging streams. Just before the access bridge for the Kundas, there is a recently constructed domed structure made of brick. It is devoted to Pashupati and houses a four-faced linga with images of Nandi and Padapith.

Beyond the first bridge and to the east, is the Saraswati Kunda. It has a single roofed Muktinath shrine at the entrance. A shikhara-style Tileshwar Mahadev shrine is located farther on, adjacent to the Kunda proper. The badly decaying wooden structure of the small Muktinath shrine, devoted to Shivaharishwar, was originally built in 1668. It contains a large number of stone sculptures from the sixteenth to eighteenth centuries, depicting Shiva (a linga), Garuda Narayan, Ganesh, Bhairab with a peacock, Uma Maheshwar, Narsinha, Surya, a five-faced Mahadev, another Bhairab, Durga, Kumar, and devotees.

The Tileshwar Mahadev shrine has a fine stone torana carved with an image of Chhepu. Inside are images of Krishna, Vishnu, and a Shivalinga. On the platform is a stone panel with sculptures of Kailash Parivar, Surya, Ganesh, and Gauri. The shrine was built during the sixteenth century and has been renovated many times. The sculptures, however, date back to the twelfth century.

According to the sacred book of Nepal, Mahatmya Himavat Khanda, the place was named after the great teacher Vrihaspati, who is said to have meditated here. It is visited by thousands of people from all over the Valley during Shripanchami and Chaitra-purnima.

MONUMENTS WITHIN ZONE

a) Classified:

Saraswati Kunda (V-MZ 19.1)
 Gyan Kunda (V-MZ 19.2)
 Tileshwar Mahadev Shrine (V-MZ 19.3)

b) Others:

Pashupati Linga
 Muktinath
 Garuda Narayan
 Ganesh
 Bhairab
 Narsinha
 Surya
 Durga
 Five-faced Mahadev

PROPOSED PROTECTION

The protected area of the zone is to include both the Saraswati and the Gyan Kundas as well as the idyllic grove of trees surrounding them, the two rivulets and the groups of houses at the approach. Any expansion of the settled area within or even towards the zone is to be prevented and such developments are eventually to be relocated in the direction of the village of Lele proper.

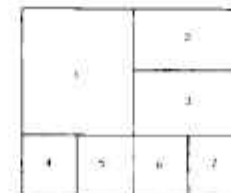


PHOTO INDEX

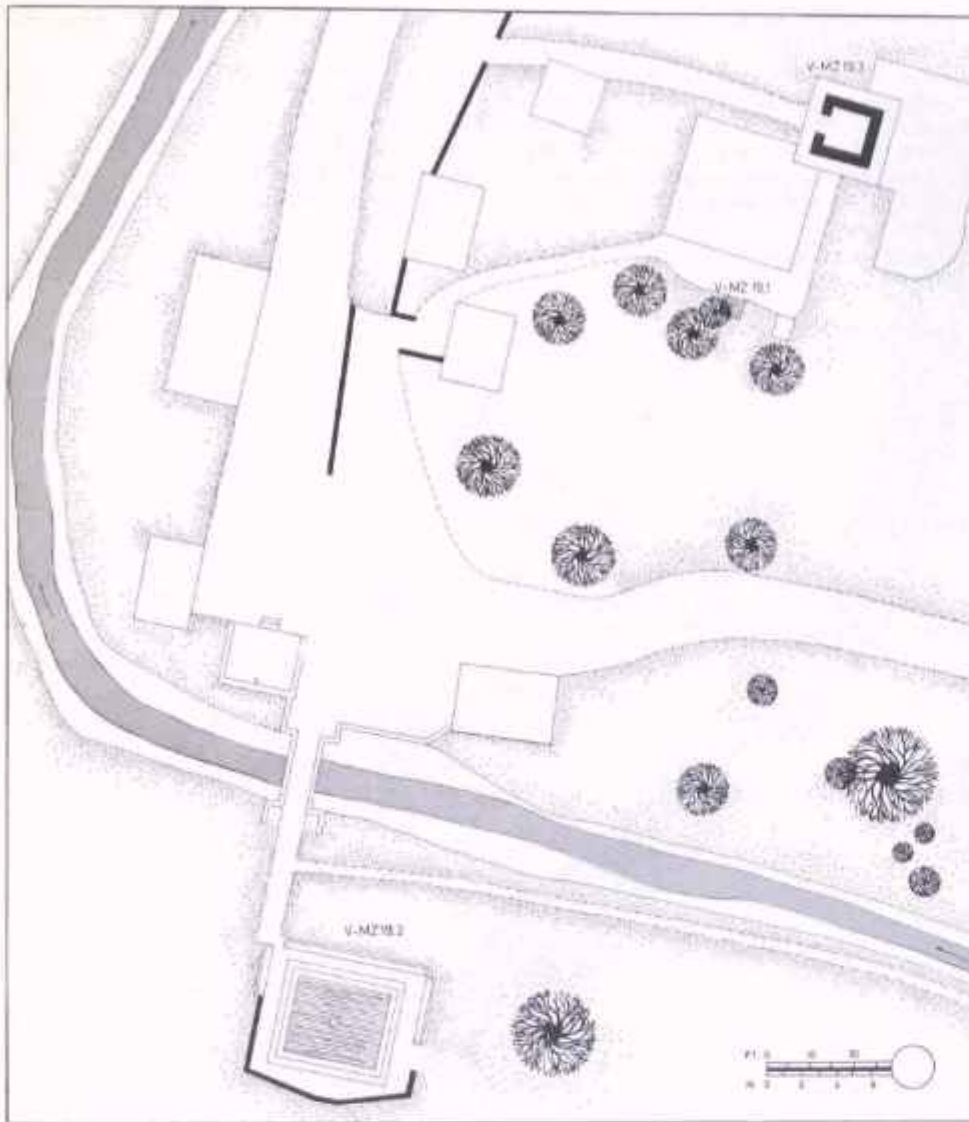
- 1 Plan
- 2 General view into Lele Valley towards Phulchoki Mountain
- 3 Bridge across Lele River leading to Gyan Kunda
- 4 Kailash Parivar, 12th century carved stone
- 5 Shivalinga in water-pond
- 6 Saraswati Kunda with image of the goddess
- 7 Tileshwar Mahadev shrine adjacent to Saraswati Kunda

V-MZ 19

LELE

Lele

Settlement: LELE
Panchayat: LALITPUR DISTRICT,
LELE
Boundaries: TWO CONNECTED
SITES WITH
GREENBELT



The zone is located on a peninsula made by the convergence of the Nallu Khola and the Lela Khola at the entrance of the Lela road south of Chapagaon.

Since no large structure marks the site, the only features visible from a distance are a tall sal-tree and a few kachcha houses on the edge of the plateau. The sanctum consists only of a brick wall about 3×6 m. The altar in front is a simple brick platform. The sanctum has a monumental multi-colored fresco showing the face of Bhairab. Both the paved area in front and the sanctum are covered by a recently added metal roof which is supported by a wooden porch-like structure. There are stone images of Rameshwar Mahadev and Uma Maheshwar behind the shrine. According to legend, King Ratna Malla founded a settlement here in the fifteenth century and established Tika Bhairab as the chief deity.

During Chaitra-purnima, thousands of people from all over the Valley come to worship Bhairab.

MONUMENTS WITHIN ZONE

a) Classified:

Tika Bhairab Shrine (V-MZ 20.1)

b) Others:

Rameshwar Mahadev
Uma Maheshwar

PROPOSED PROTECTION

The peninsula created by the convergence of the two rivers is to be seen as the nucleus of the protection area. General protection, however, is to be extended towards the outer river sides and developments there are to be kept in conformity with the tranquility of the site proper.



PHOTO INDEX

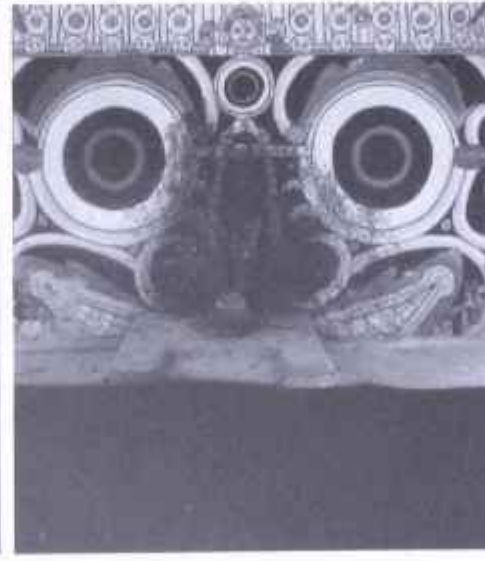
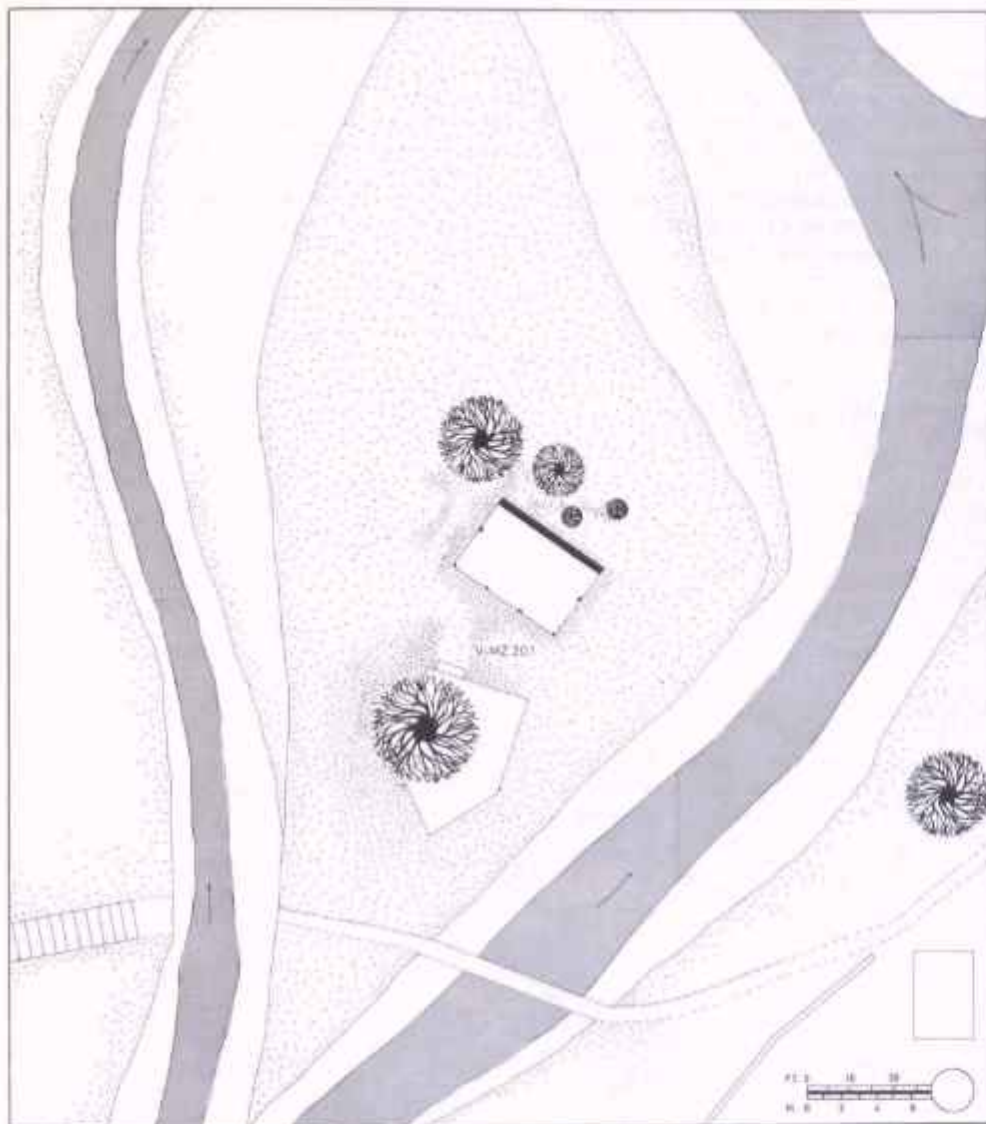
- 1 Plan
- 2 Total view towards south, showing area of site
- 3 Site marked by giant tree
- 4 Balkumari-Jayakumari Dyochhen at Lela
- 5 Rameshwar image adjacent to Bhairab shrine
- 6 Giant mural with sacrificial altar of Bhairab
- 7 Bridge across the Prabha and Lila Bati Rivers with adjacent houses

V-MZ 20

TIKA BHAIRAB

Tika Bhairav

Settlement NEAR LELE
Panchayat LALITPUR DISTRICT,
LELE
Boundaries PENINSULAR SITE
WITH SHRINE



Located in the southern part of the Valley near the Bagmati River, the shrine of the southern Kali is one of the most important and popular shrines in the Valley.

It is situated in a recessed valley on a peninsula created by the convergence of two streams which flow between forested hills. Until recently it could be reached only by a footpath ending in a long stone stairway leading down to the shrine, but now a paved road from Kathmandu via Pharping makes the site much more easily accessible. The entire area is crowded with rest houses, patis, and shops which, however, do not seem to detract from the dark mystic atmosphere of the site.

The small walled shrine has roofs decorated with embracing snakes. Inside there are a black stone image of Kali and images of the seven Matrikas, Kumari, Maheshwari, Vaisnavi, Varahi, Indrayani, Narasimhi, and Chamunda, Ganesh, Kumar, and a free-shaped stone of Bhairab. After passing the shrine, the path winds uphill to a shrine devoted to Kali's mother.

The site dates from the fourteenth century. The shrine is supposed to have been built by Pratap Malla who was instructed to do so by the goddess herself. He installed the image of Kali in the southern part of the Valley; thus the name Dakshin – "south" – Kali.

Nowadays, the pith is one of the most important shrines in the Valley. It is visited throughout the year on Sanibar (Saturday) and on Mangalbar (Tuesday). The main festival is on Ashvin-Krishna-navami when thousands of worshippers come.

MONUMENTS WITHIN ZONE

a) Classified:

Dakshinkali Shrine (V-MZ 21.1)

b) Others:

Shivalinga
Dakshinkali – mother Shrine

PROPOSED PROTECTION

The whole of the deep valley with its forested hillsides sloping towards the site between the rivers is to be included as an extended area of the zone. Such constructions as may be required by the very extensive number of worshippers and visitors are to be planned with special approval in order to conform with the standards of the protected area.



PHOTO INDEX

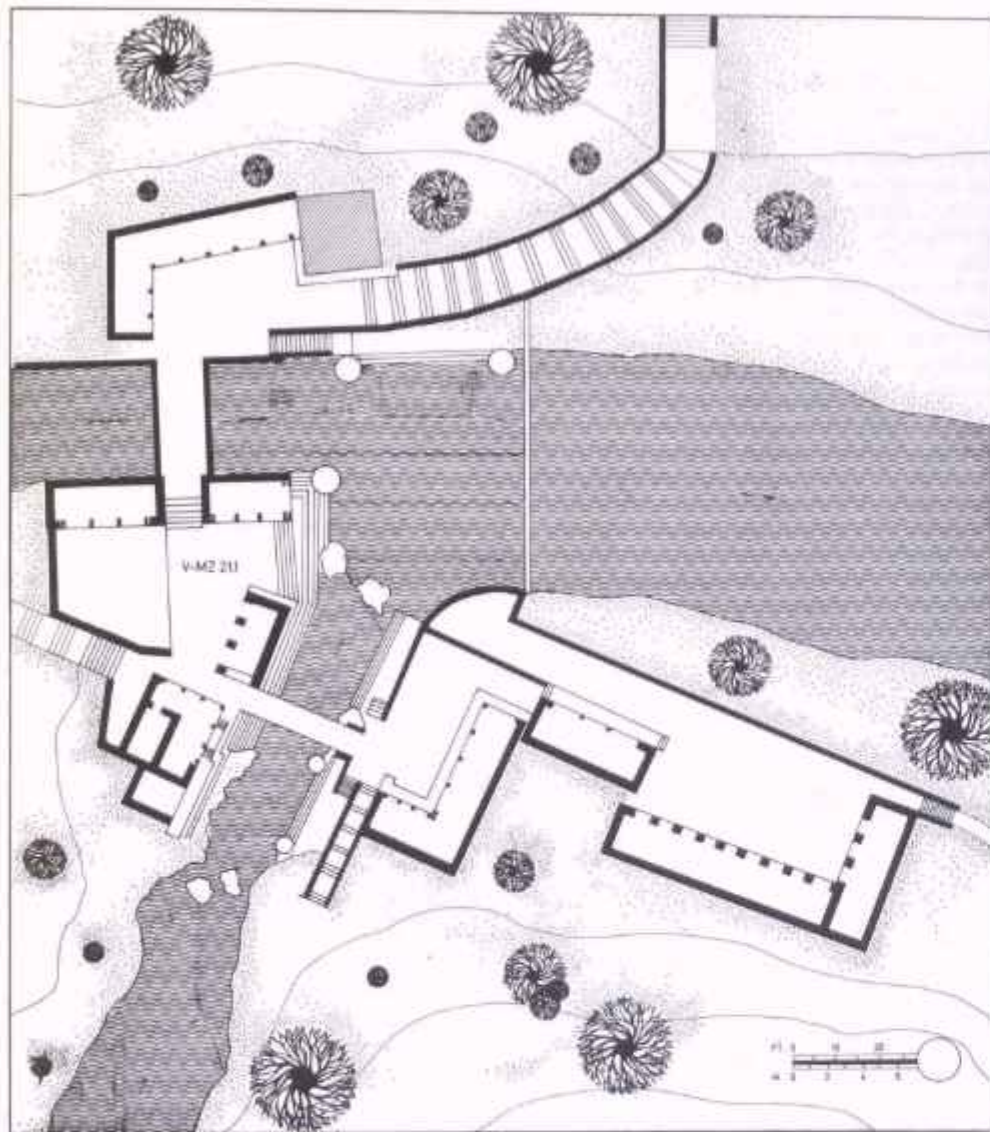
- 1 Plan
- 2 General view into the Valley where the shrine is located
- 3 View of shrine site with patis
- 4 Site on top of adjacent hill devoted to the mother of Kali
- 5 Image of Bhairab
- 6 Image of Dakshinkali
- 7 Walled open shrine with images

V-MZ 21

DAKSHINKALI

Dakṣiṅkāli

Settlement: NEAR PHARPING
Panchayat: KATHMANDU DISTRICT
Boundaries: ENTIRE VALLEY WITH SITE WITHIN



BAJRAJOGINI

Located on the same hill as the Gorakhnath cave, Bajrajogini is reached by a steep stairway going up from the path to Pharping. It consists of a courtyard with the three-storey main temple in the center and two wings of attached dharmasalas. On the third side there is a high wall with an entrance gate.

The seventeenth century temple has well carved struts depicting Pujadevi, Kakashya, and Ulukashya. The torana is carved with Bajrasattwa. The sanctum is located on the upper floor of the temple and contains an image of the Tantric Buddhist goddess, Bajrajogini. On the ground floor, beneath the sanctum, there are figures of Avalokiteswar, Shakyamuni, Basundhara and two Bhikshus. In the courtyard there are a stone chaitya and images of Ganesh and Mahakal.

Adjacent to the paved courtyard there is a small open yard with a small stone chaitya and another dharmasala. The area is surrounded by trees but has a good view across the rice paddies. Farther west from the Jogini temple, and at about the same altitude, there are a carved stone Ganesh and Saraswati.

The site is said to have been inhabited by sages such as Naropa, Tilopa, Phanpipa, and Odiyarcharya who practiced meditation here and gained enlightenment through Ashtasiddhi.

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PHOTO INDEX

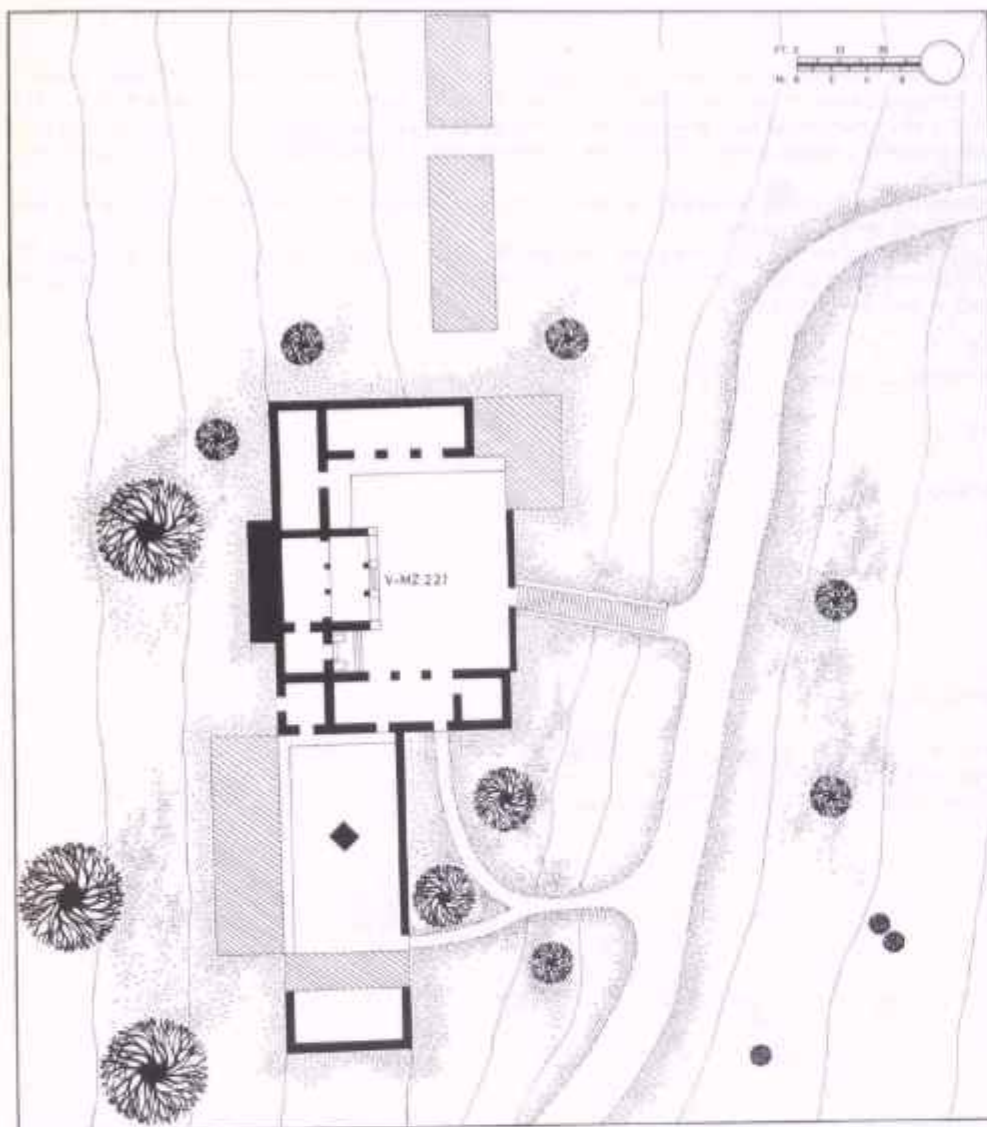
- 1 Plan
- 2 View of site towards west
- 3 Entrance to courtyard flanked by dharmasalas
- 4 Basundhara image on ground floor of main temple
- 5 Front view of main temple
- 6 Adjacent small courtyard with chaitya
- 7 Side view of complex along hillside

V-MZ 22

PHARPING

Pharping

Settlement PHARPING
Panchayat KATHMANDU DISTRICT,
PHARPING
Boundaries TWO CONNECTED
SITES



GORAKHNATH

Located near the top of the hillock north of Pharping village, the site is a narrow terrace in front of the entrance to a cave which contains eighteenth century images of Padma Sambhava, Bajrasattwa, Bajrikila, and Hayagriva. The present physical structures are the remnants of a small meditation cell that once had two storeys but is now in decay. On the platform itself is a small chaitya built above the stone footprint of Gorakhnath dating back to 1390, according to the inscription.

Legend says that Padma Sambhava stayed in the cave on his way from India to Tibet. He meditated here and gained knowledge of the Niratma philosophy.

The shrine is visited daily by a Tamang Lama who conducts the worship. Built in memory of the sages Gorakhnath and Padma Sambhava, it is of interest to both Hindus and Buddhists. It is, however, mostly frequented by Tibetans and followers of northern Lamaism.

MONUMENTS WITHIN ZONE

a) Classified:

Bajrajogini Temple (V-MZ 22.1)

b) Others:

Bajrajogini:
Ganesh
Mahakal
Chaitya

Gorakhnath:
Gorakhnath Paduka

PROPOSED PROTECTION

The two sites are located in the protected forest covering the entire hillside north of Pharping and are thus sufficiently protected from external developments. Particular attention is to be given to the walkway connecting the sites at Pharping with the nearby site of Sekh Narayan.



PHOTO INDEX:

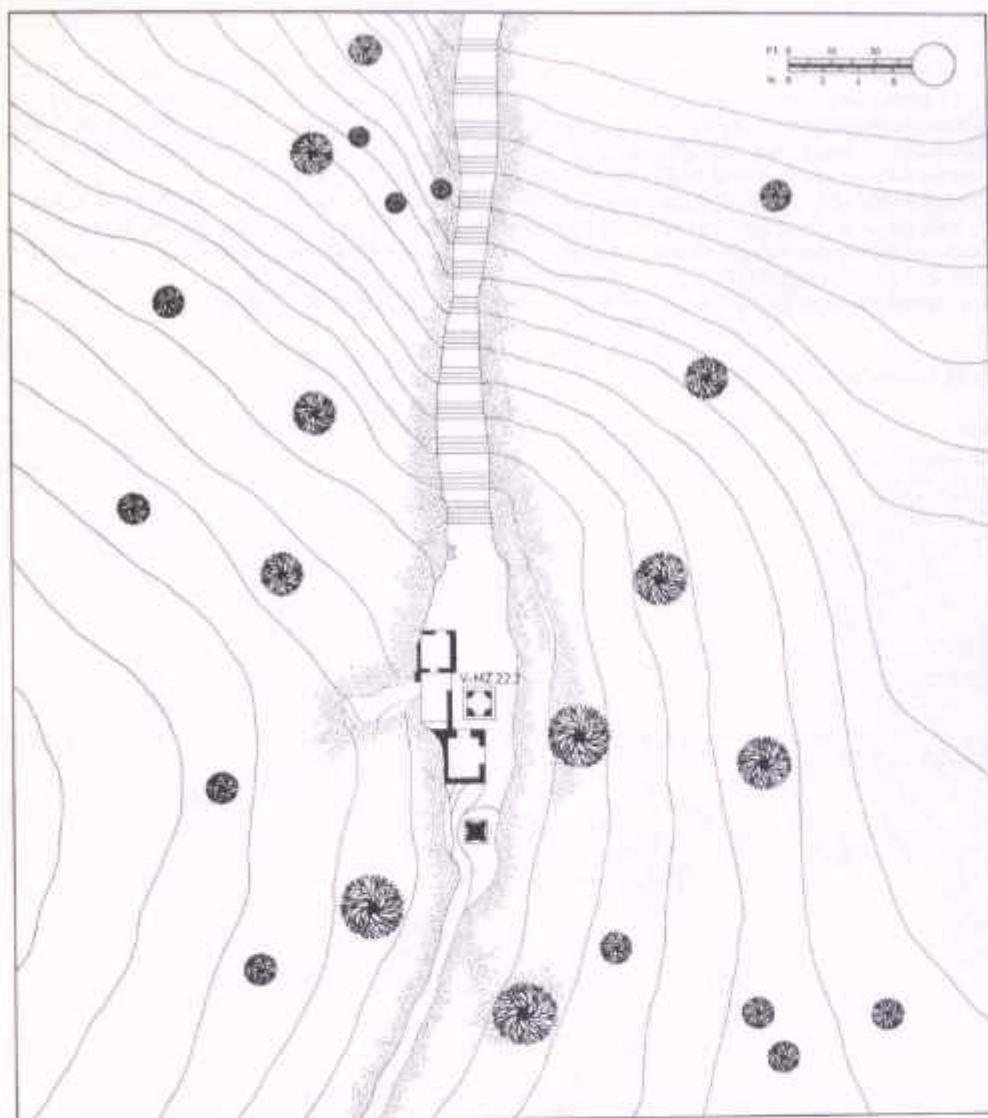
- 1 Plan
- 2 General view of area towards west, with Pharping village in foreground
- 3 View of platform confronting entrance to cave
- 4 Ganesh shrine at the foot of the Gorakhnath hill
- 5 Inside view of cave with image of Padmasambhava
- 6 Lotus with feet and small Nani as Gorakh symbols
- 7 View from site down towards Bajrajogini

V-MZ 22

PHARPING

Pharping

Settlement PHARPING
Parishayat KATHMANDU DISTRICT,
PHARPING
Boundaries TWO CONNECTED
SITES



The rock temple of Narayan is one of the four most important Narayan shrines in the Valley. It is located at the foot of the Gorakhnath hillock on the east side of the Pharping road.

The zone is divided into two areas. The first one is adjacent to the road and consists of a series of water pools with foot paths connecting them. There are two shikhara-style structures of Mahadev and several ancient carved stone images. Adjacent to the lower foot path there are a Lakshmi Narayan, Ardha Narishwar, Vishnu, and Kamadev. There are a thirteenth century Surya panel and a Surya figure, both half submerged in one of the pools. One Shiva-Parvati is located within the upper tank and another is next to the stairway leading to the lower pool.

A stone stairway winds up to the second area, about 13 m above the pools, where a single-roofed temple is built in front of the Narayan cave. There are life-size stone figures of Garuda and a Vishnu Vikranta, as well as a sixteenth century Hanuman. Behind the temple, a vertical rock wall goes up hundreds of feet. Inside the shrine are images of Vishnu, Gauri, and Lakshmi Narayan.

According to legend, Pradyumna, the son of Lord Krishna, established this shrine of Narayan.

MONUMENTS WITHIN ZONE

a) Classified:

Sekh Narayan cave shrine (V-MZ 23.1)

b) Others:

Shiva Parvati
Surya
Lakshmi Narayan
Ardha Narishwar
Kamadev
Vishnu
Hanuman

PROPOSED PROTECTION

The boundaries of the site are marked on the east by the Pharping road and on the west by a steep cliff. On the other sides a forest belt is to provide protection of the zone from other types of developments.



PHOTO INDEX

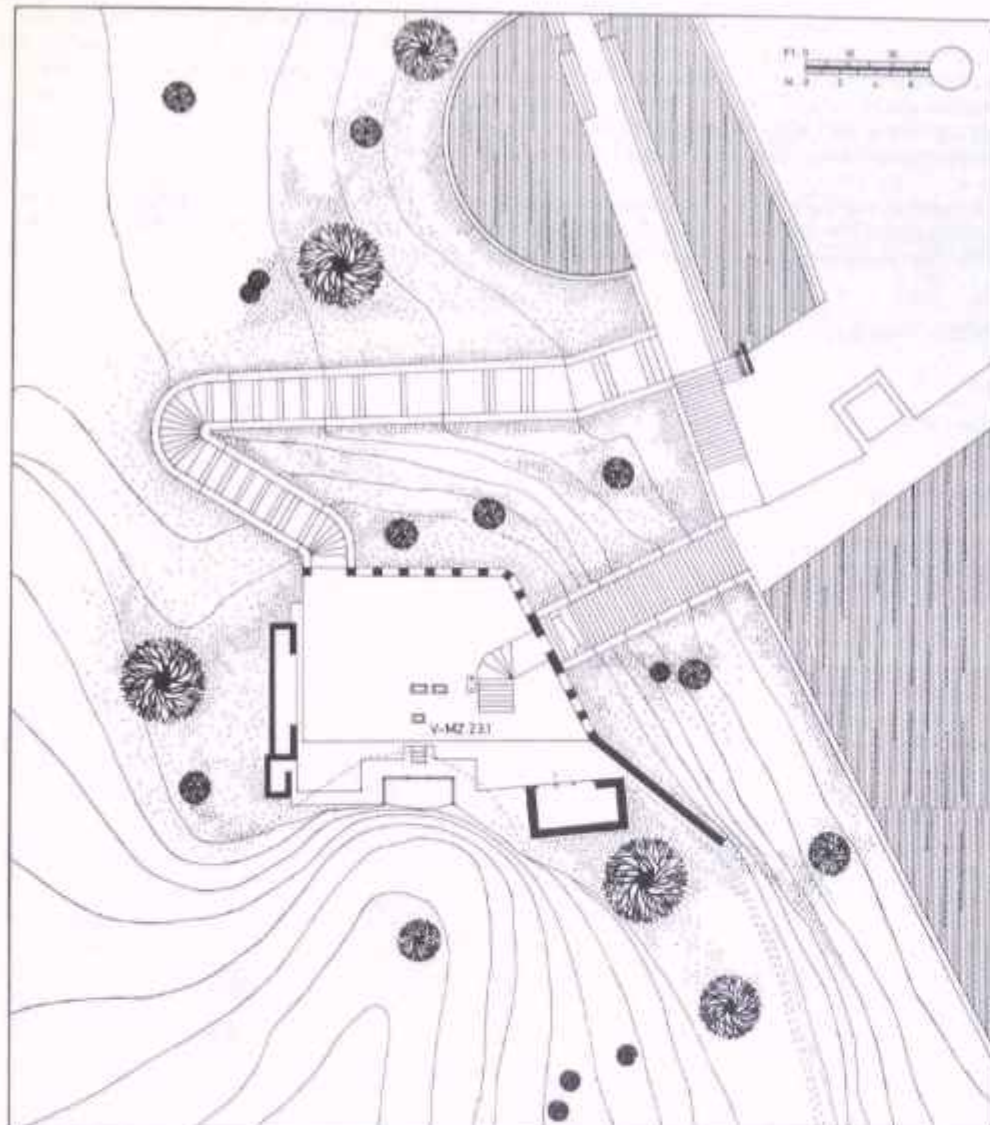
- 1 Plan
- 2 View of staircase leading up to Sekh Narayan shrine
- 3 Front view of Narayan shrine
- 4 Vishnu Vikranta, 14th century
- 5 Shiva-Parvati
- 6 Surya image, 13th century
- 7 Surya image in water pond below Narayan shrine, 13th century

V-MZ 23

SEKH NARAYAN

Śeṣ Nārāyaṇ

- Settlement: NEAR PHARPING
- Panchayat: KATHMANDU DISTRICT, PHARPING
- Boundaries: SITE WITH FOREST BELT ON TWO SIDES



The southern Binayak Ganesh is located within a forest preserve between Bungamati and Khokana. It is approached from the road linking the two villages by a stone-paved path that leads uphill toward a small walled compound with a single-roofed shrine. The image of Ganesh which is worshipped there is a natural stone with a cover in the form of a copper Ganesh placed in front. The entrance to the shrine is marked by a pair of lions; a large bell and a pillar with the figure of the shrew, Ganesh's vehicle is in the front.

The original shrine dates from 1661, but the present structures have been renovated many times by their own reform committee.

From the compound, which is surrounded by a tranquil forest, there is a splendid view of the Bagmati valley and the western foothills. It is visited by people from all parts of the Valley who come to pray for help in the completion of difficult tasks. The resident priest is a Shakya. The main festival is on the day of Pishach-amavashya.

MONUMENTS WITHIN ZONE

a) Classified:

Karyabinayak Temple (V-MZ 24.1)

PROPOSED PROTECTION

Protection is to be extended to the whole forest reserve surrounding the shrine, and its boundaries are to be demarcated to prevent any encroachment.

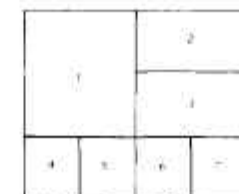


PHOTO INDEX

- 1 Plan
- 2 General view of front with site
- 3 View from temple towards west
- 4 Sanctum with Ganesh image
- 5 Binayak Temple
- 6 Dharmasalas enclosing shrine compound
- 7 Approach path leading up to shrine

V-MZ 24

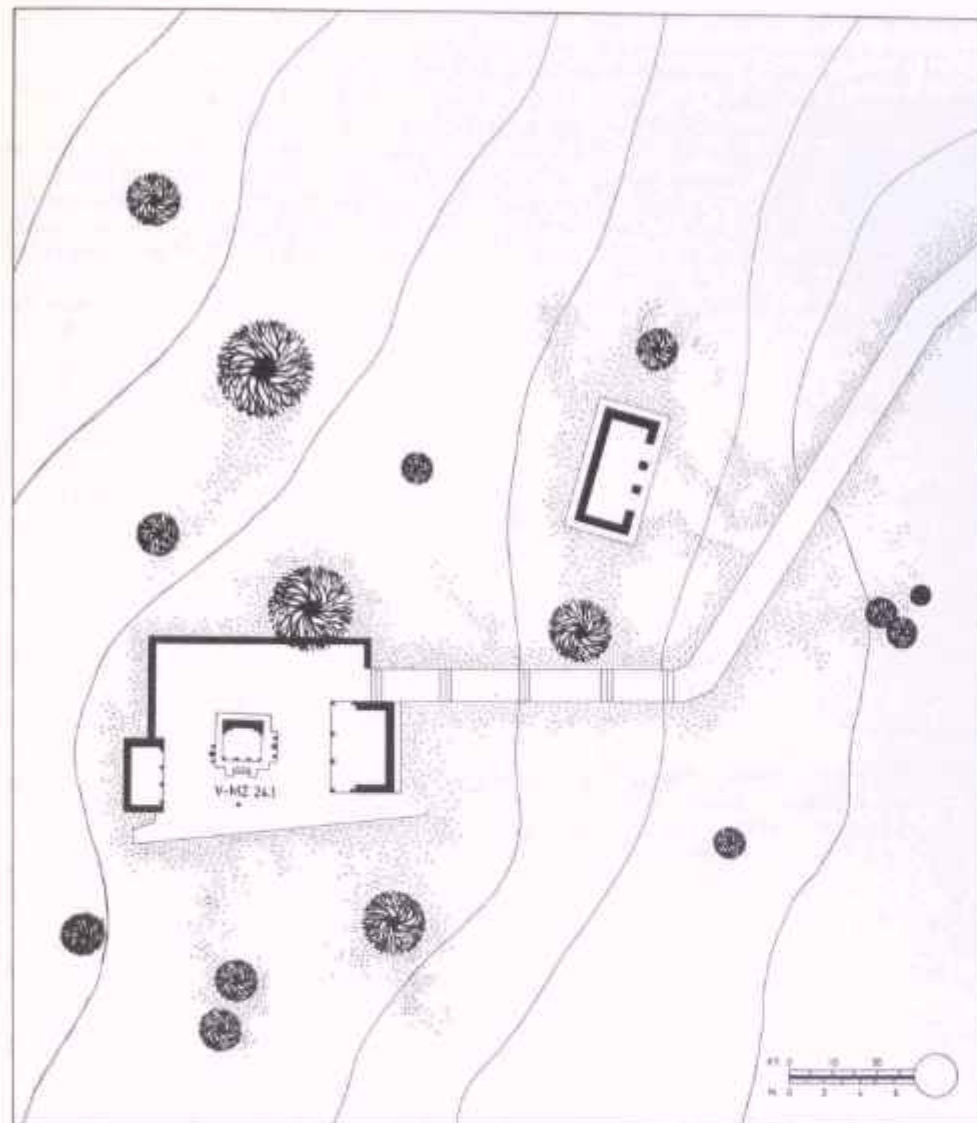
KARYABINAYAK

Karya Vinayak

Settlement NEAR BUNGAMATI

Panchayat LALITPUR DISTRICT,
BUNGAMATI

Boundaries FOREST PRESERVE
WITH TEMPLE SITE



The fourth and largest Binayak Ganesh is located outside Chobhar Gorge where the Bagmati, carrying all the water drained from the entire Valley, passes through a narrow cut. According to legend, Manjushri of Tibet made this cut with his sword in order to drain the lake that covered the Kathmandu Valley at that time.

This shrine consists of a square-based three-storey temple in a courtyard surrounded by patis that date from Rana times. A number of stone terraces step down to the Bagmati where there are several attached circular ghats.

The entrance to the sanctum of the temple is marked by a pair of lions and a low stone pillar which supports a brass figure of a shrew, Ganesh's vehicle. The beautifully carved struts depict the Ashtamatrikas and the Ashtabhairabs. In the center of the temple is an image of Ganesh on a large rock formation. According to the stone inscription, the temple was built in 1602. On the base of the temple there is a stone image of Kailash Parivar from the twelfth century. There are several eighteenth century stone images near the courtyard of the shrine: Sukhabati Lokeshwar, Varuna, Vishnu, Surya, Shiva Parvati, Lakshmi Narayan, and Kalasha.

The site is visited by people from all over the Valley. It is believed that worship here strengthens one's character. The officiating priest is an Achaju. The main festival is held on the day of Margapurnima.

MONUMENTS WITHIN ZONE

a) Classified:

Jalbinayak Temple (V-MZ 25.1)

b) Others:

- Kailash Parivar
- Sukhabati Lokeshwar
- Varuna
- Vishnu
- Surya
- Shiva Parvati
- Lakshmi Narayan

PROPOSED PROTECTION

The zone, located adjacent to the Nature Preservation District of Chobhar Gorge, is in one of the most scenic areas in the Valley and is to be protected accordingly. The unfortunate location of a major industrial plant to the south of the zone requires a forest belt and subsidiary measures to protect the site from other detrimental influences.



PHOTO INDEX

- 1 Plan
- 2 View of temple towards north, showing Chobhar Gorge in the background
- 3 View up the Bagmati River with temple compound and ghats
- 4 Free-shaped stone image of Ganesh within sanctum
- 5 Main entrance to sanctum facing the shrew, Ganesh's vehicle
- 6 Temple with free-shaped stone of Bhairab
- 7 Chobhar Gorge with suspension bridge across

V-MZ 25

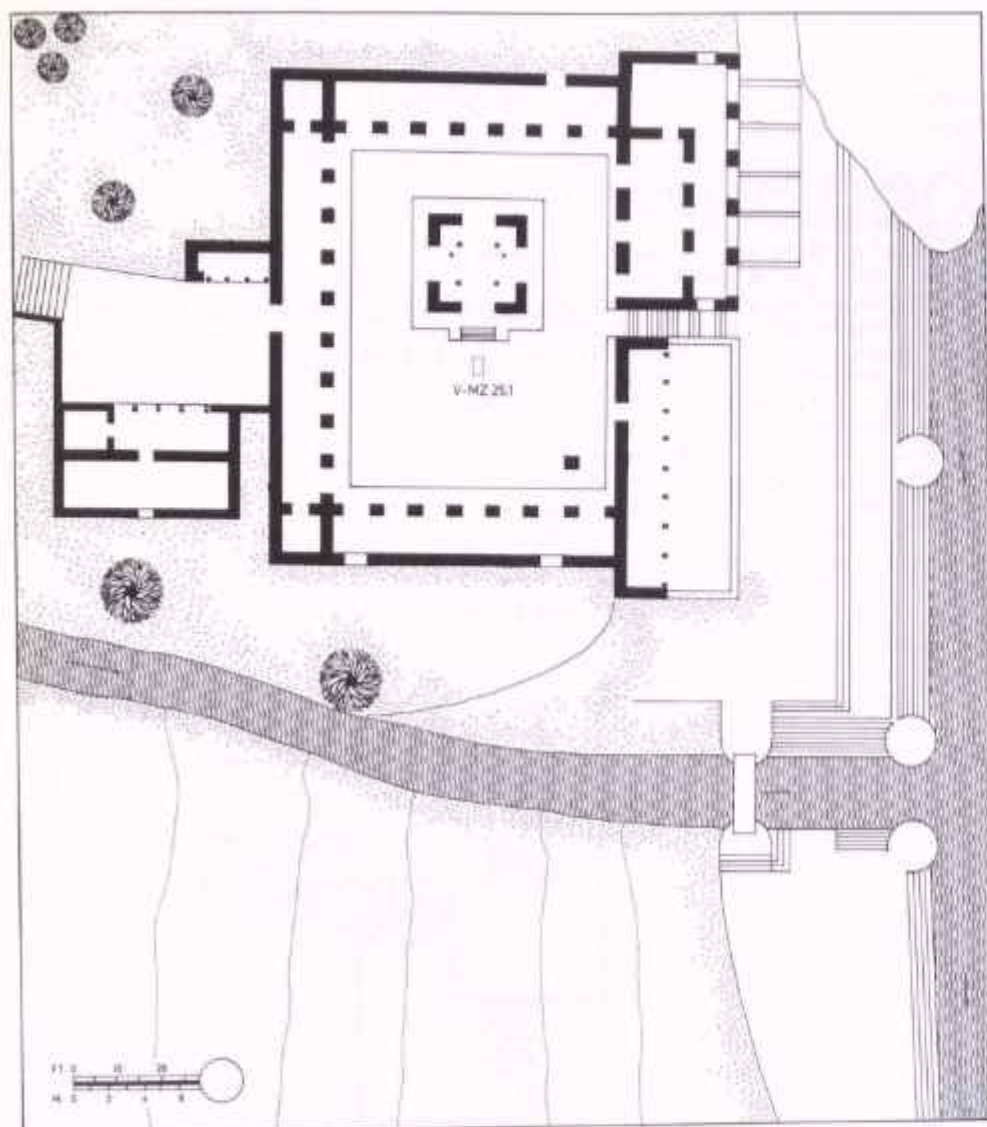
JALBINAYAK

Jalvinayak

Settlement: NEAR CHOBHAR VILLAGE

Panchayat: KATHMANDU DISTRICT, CHOBHAR BHUTKHEL

Boundaries: TEMPLE COMPOUND WITH ADJACENT HILLSIDE



In the south-eastern part of the Valley, in the midst of otherwise gently sloping land, there is a series of hill formations. From the east, the first one is the oblong hill upon which Kirtipur is built. The second one, which is lower, is opposite Panga; on it is the incomplete stone stupa of Mazudega. On the saddle between this and the third hill is the temple of the Vishnu Devi. The third and highest hill, called Chobhar Hill, is the site of a small hamlet with the Adinath Temple.

ADINATH

Because of its location on the top of the hill, the Adinath Temple is visible from some distance. The approach to it begins at the foot of the hill near the banks of the Bagmati River. A wide stone-paved path passes through a gate, up stone steps, and through a second gate. The layout of this path is a fine example of natural engineering and design skill. As with many other sites, the path is an integral part of the temple proper.

The three-storey temple, built within a courtyard, has a brass torana and carved struts depicting images of Vairochana, Buddha, and goddesses. Inside the temple is an impressive image of Adinath Lokeshwar made of various metals, with a red face and raised eyes. The temple dates back to the fifteenth century but, according to an inscription, was reconstructed in 1640.

Near the temple is a tall stone Shikhara of Gandeshwar Bitrag which is the entrance to a stone cave that leads down into the mountain and emerges at the Chobhar Gorge Cave. It is one of eight Ashta Bitrags in the Valley, the others being Kileshwar Mahadev at Changu Narayan, Mauir Lingeshwar at Manichudaha, Gokarneshwari and Kumbheswar at Patan, Gopaleshwar near Pharping, Bikrameshwar Mahadev at Sitapaila, and Garteshwar.

According to legend, the god Dharmaraj appeared to King Amsuvarman in a dream and requested that a shrine be built for him. The King's Buddhist advisors told him to build the Lokeshwar shrine on top of Chobhar Hill.

Buddhists from the entire Valley frequently worship at the site, particularly during Chaitra-sukla-pratipada, ashtami and navami.

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PHOTO INDEX

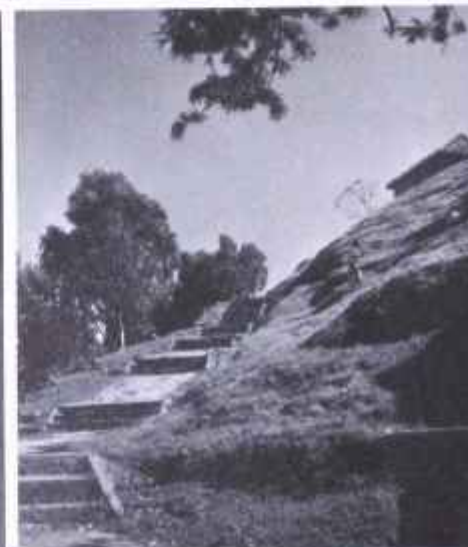
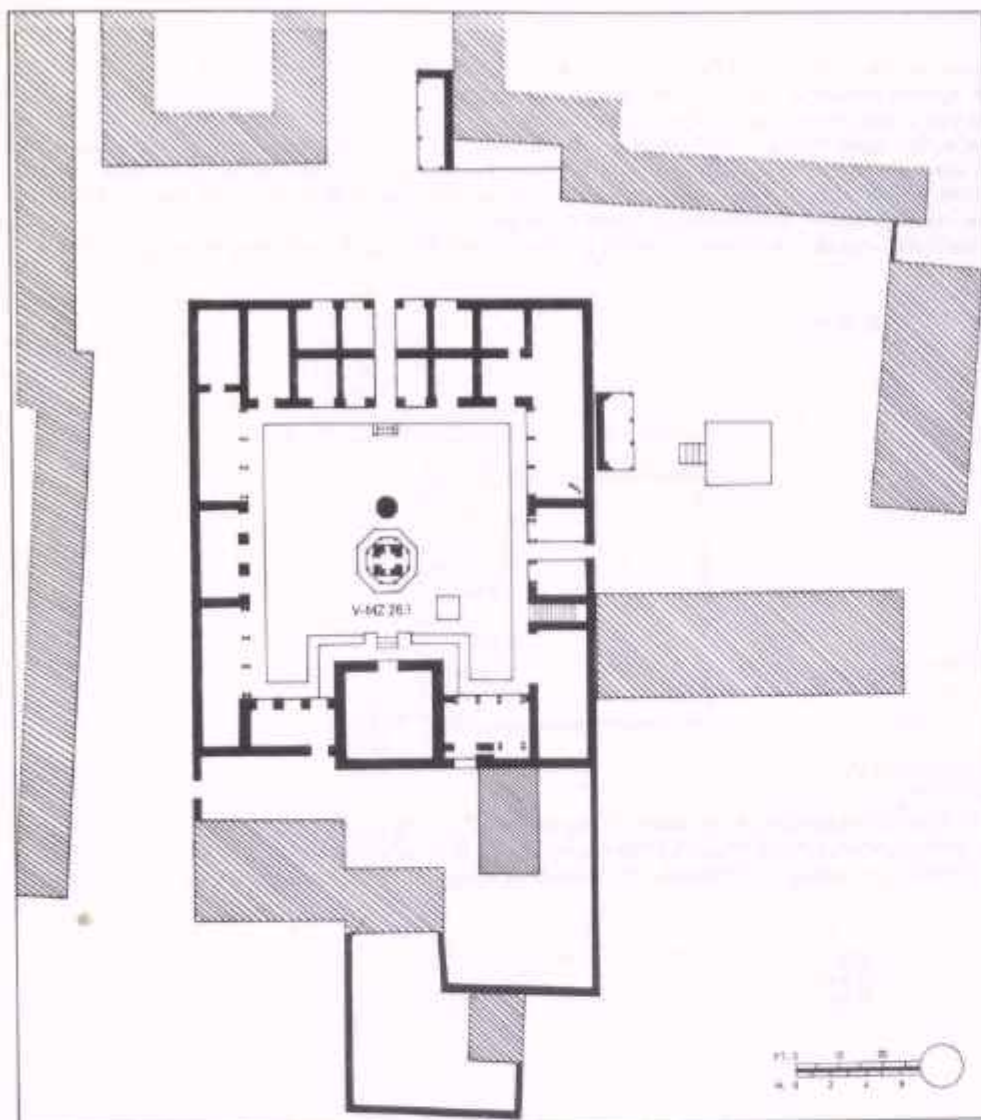
- 1 Plan
- 2 General view of Chobhar hill from Bagmati River towards south
- 3 View of Adinath temple to the north
- 4 Door to Adinath sanctum
- 5 Main temple and Gandeshwar shrine
- 6 Entrance to courtyard
- 7 Approach steps to hill and shrine

V-MZ 26

CHOBHAR

Chohar

Settlement: CHOBHAR VILLAGE
Panchayat: KATHMANDU DISTRICT,
CHOBHAR
BHUTKHEL
Boundaries: TWO SITES LOCATED
WITHIN THE NATURE
PRESERVATION
DISTRICT OF CHOBHAR



VISHNU DEVI

This site consists of a small walled compound with the two-storey Vishnu Devi Temple in its center. The temple, however, is somewhat dwarfed by a huge tree growing near it. The temple has a well carved torana depicting Vishnu Devi. Inside the sanctum are several free-shaped stones worshipped as the Ashtamatrikas. In the courtyard surrounding the temple are images of Geruda, Saraswati, a Shivalinga, a stone pillar with a Vaintej image, and devotees. An inscription on the pillar bears the date 1675. Adjacent to the temple is one of the important cremation grounds not located near a river. After starting the fire, the people must leave and return the next day to collect the ashes. During Mangsir-sukla-navami, the site is visited by the nearby inhabitants who specifically worship Vishnu Devi.

MONUMENTS WITHIN ZONE

a) Classified:

Adinath Temple (V-MZ 26.1)

Vishnu Devi Temple (V-MZ 26.2)

b) Others:

Adinath:
Gandeshwar Bitrag Deval
Dharmadhatu
Snan Mandap
Mahakal
Shakya Muni
Manjushri
Lokeshwar

Vishnu Devi:
Saraswati
Shivalinga

PROPOSED PROTECTION

Adinath and Vishnu Devi constitute two separate, but connected, sites located within the Nature Preservation District of Chobhar. Both are approached by beautiful scenic walkways. The specific boundaries for Adinath are the temple compound with the surrounding buildings; and for Vishnu Devi, the small compound with surrounding greenbelt.

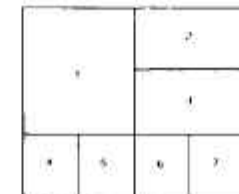


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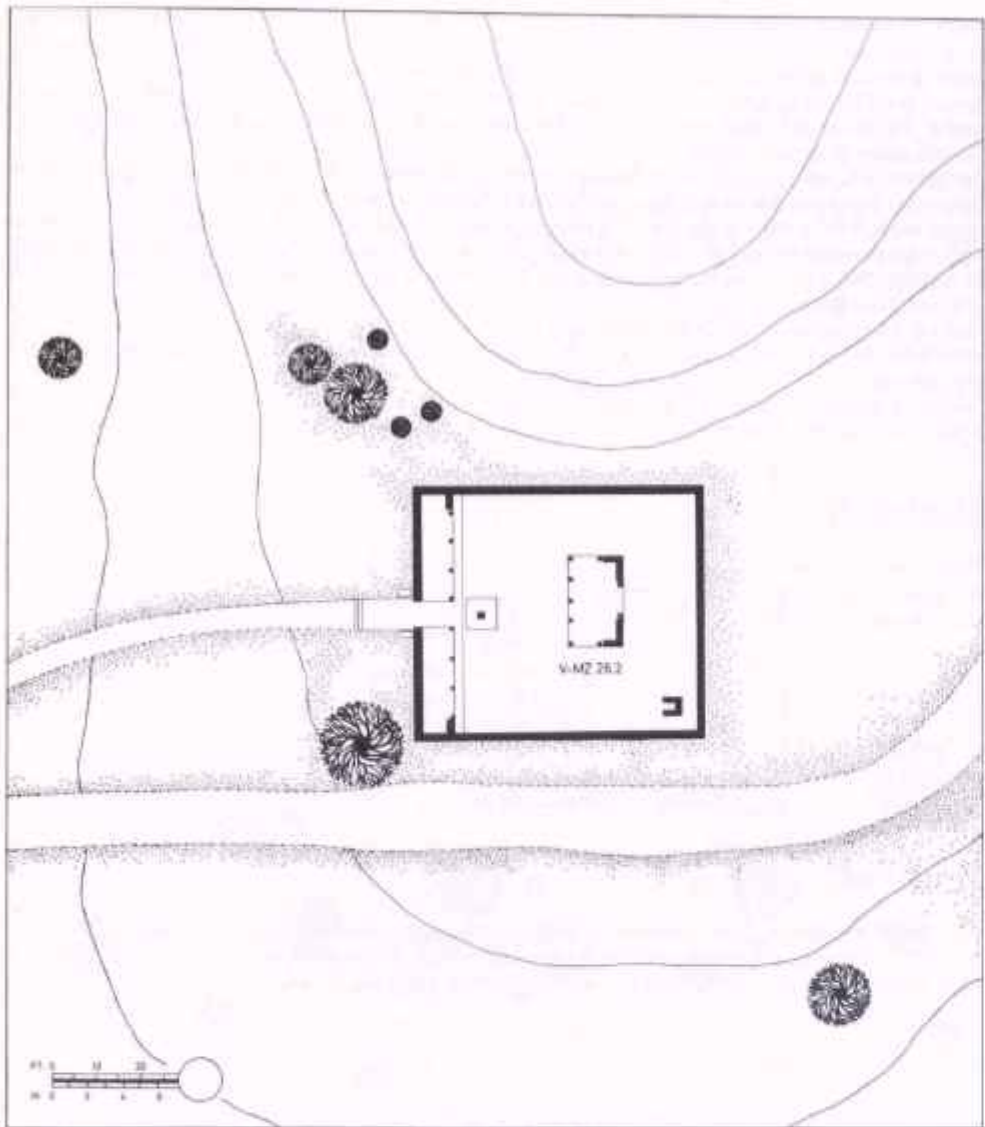
- 1 Plan
- 2 General view of Chobhar hill with site
- 3 Temple site towards south
- 4 Sanctum of Vishnu Devi with free-shaped stone
- 5 Front view of temple with carved wood toranas
- 6 Approach path, entrance gate and stambha with Vaintej
- 7 Entrance view of compound with temple

V-MZ 26

CHOBHAR

Chohār

Settlement: CHOBHAR VILLAGE
Panchayat: KATHMANDU DISTRICT,
CHOBHAR
BHUTKHEL
Boundaries: TWO SITES LOCATED
WITHIN THE NATURE
PRESERVATION
DISTRICT OF CHOBHAR



The site, located in the south-western foothills of the Valley, can be approached from either Kirtipur or the Raj Path by a small footpath passing through an open field and between clusters of rural houses until it reaches Machchhegaon. It consists of two stone-walled tanks which are separated by the main road. Along the stone wall of the upper tank are several images, including Amoghsiddhi Buddha, Lakshmi Narayan, Radha Krishna, Varuna, Vishnu, Shiva-Parvati, and Sitala. It is flanked on the west by a small stone chaitya and a pati, and on the north by a stone pillar with Tulsipati. In the center of the tank there is a shrine of Narayan, a small two-storey shikhara-style chaitya made of stone. Columns supporting images of the Vaintej Garuda, Hanuman, Nandi, and several lingas face it. The sanctum is marked by a metal-plated portico with tympanum. Inside there are an image of the Machchhe Narayan in standing position, emerging from the mouth of a fish, and images of Kailash Parivar, Ganesh, Saraswati, Garuda, and Krishna. The shrine dates from the nineteenth century, although there are inscriptions from 1673 when several of the fine stone taps were installed. The water from this tank is used only for sacred purposes. The lower tank is filled by the water which comes underground from the upper tank and water taken from it is used for everyday purposes. The site commemorates one of the ten incarnations of Vishnu, the fish form. It is visited by thousands of people from all over the Valley during Purushottamamasha, which occurs every third year.

MONUMENTS WITHIN ZONE

a) Classified:

- Machchhe Narayan Temple (V-MZ 27.1)
- Vaishnavi Devi Shrine (V-MZ 27.2)

b) Others:

- Pashupati linga
- Hanuman
- Buddha
- Lakshmi Narayan
- Radha Krishna
- Vishnu
- Shiva-Parvati
- Sitala
- Chaitya

PROPOSED PROTECTION

The zone is to include the adjacent Machchhegaon hamlet, which is to be preserved in conformity with the character of the site proper. The latter requires particular protection towards the south where there is a beautiful grove of trees which is to be maintained as such and included within the boundary of the protected area.



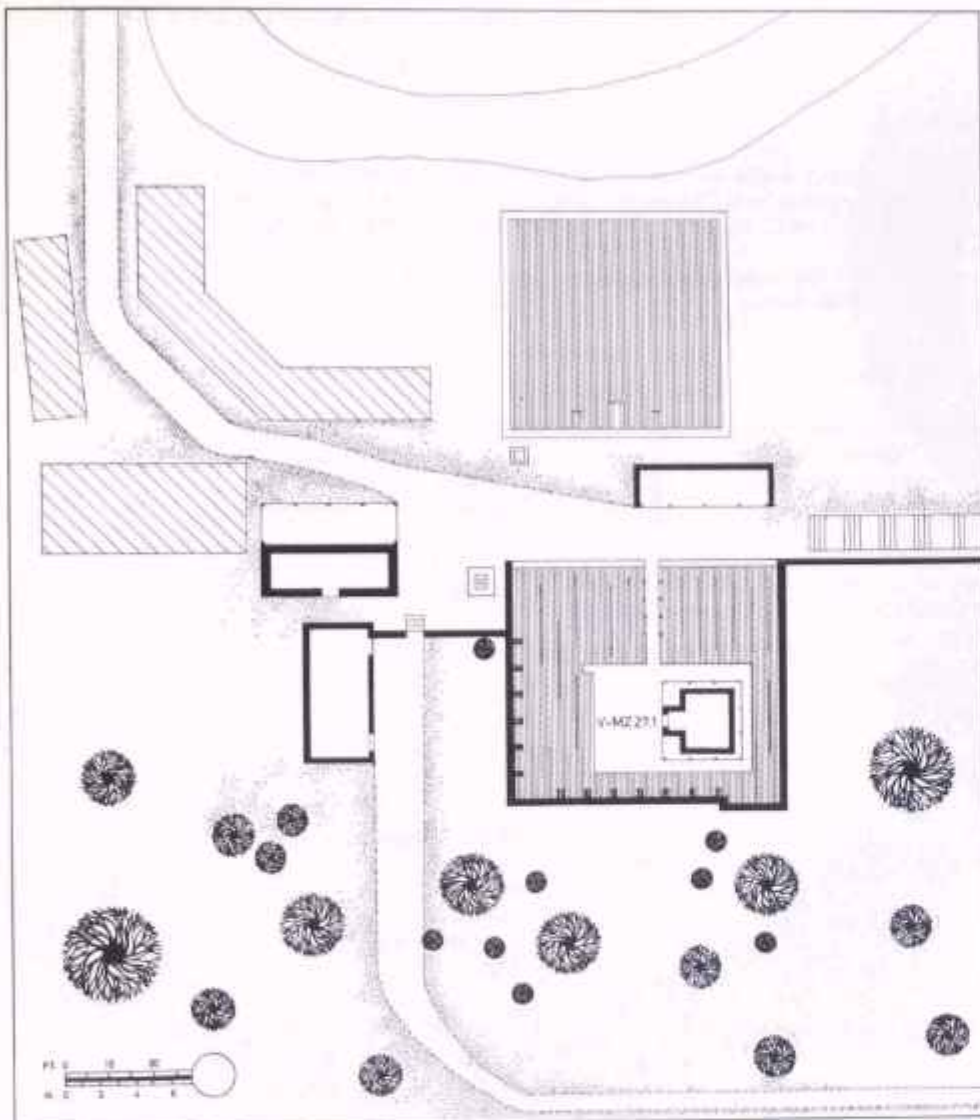
- PHOTO INDEX**
- 1 Plan
 - 2 General view of area towards south
 - 3 View of site towards south with water-tank and island with Narayan shrine
 - 4 Buddha chaitya adjacent to water-tank
 - 5 Sanctum with image of Narayan
 - 6 Stambha with Vaintej confronting Narayan shrine
 - 7 Narayan shrine

V-MZ 27

MACHCHHE NARAYAN

Machhe Nārāyaṇ

Settlement: MACHCHHEGAON
Panchayat: KATHMANDU DISTRICT,
MACHCHHEGAON
Boundaries: SITE WITH
SURROUNDING
HAMLET



The site is near Naikap a few hundred meters north of the Raj Path. It is accessible either from the road or by a small trail coming from Kirtipur.

VISHNU DEVI

The shrine is placed at the convergence of two streams. It consists of an open stone platform with patis and trees. The open pith contains natural stone images of the Ashtamatrikas and two carved stone images of Sinhini and Byaghrini. In front of the shrine there are a stone image of Shiva and Parvati and a statue of a devotee. The stone tympanum is dated 1676.

The shrine is important to the inhabitants of the western part of the Kathmandu Valley. It is worshipped by Shaiva and Shakta Hindus; its main festival is on Marga-shukla-dashami.

MAHADEVSTHAN NAIKAP

Another, relatively new, shrine is built on higher ground on the other side of the Balkhu Khola. It contains an image of the Ichcha Brinkeshwar Mahadev in the form of a four-faced linga dating back to the sixth century. On the flat grassy area surrounding the shrine are several stone images, including a tenth century Saraswati without arms or head, an eighth century Mahagauri, a fifteenth century Uma Maheshwar, a fourteenth century Sitala, and some Shivalingas.

According to the story told in the sacred book of Swasthani, the spot where the Indramati and the Chakramati rivers merge to form the Balkhu Khola is sacred because part of the mortal remains of the Satidevi are buried there. People worship here particularly during Shivaratri and Shripanchami.

MONUMENTS WITHIN ZONE

a) Classified:

Vishnu Devi Shrine (V-MZ 28.1)

b) Others:

Mahadev Shrine (V-MZ 28.2)

Mahadevsthan Naikap:
Saraswati
Mahagauri
Shivalinga
Uma Maheshwar
Sitala

PROPOSED PROTECTION

The two sites, on either side of the Balkhu Khola, are to be protected against any kind of physical developments, and the surrounding rural land uses are to be maintained for the present. The walkway connecting the sites with the Raj Path requires improvement.



PHOTO INDEX

- 1 Plan
- 2 View of Mahadev shrine with Balkhu River in foreground
- 3 View of Vishnu Devi site on Chakramati Khola
- 4 Mahagauri image, 8th century, near Mahadev shrine
- 5 Saraswati image, 10th century, near Mahadev shrine
- 6 Shivalinga with trident inside Mahadev shrine
- 7 Vishnu Devi pith

V-MZ 28

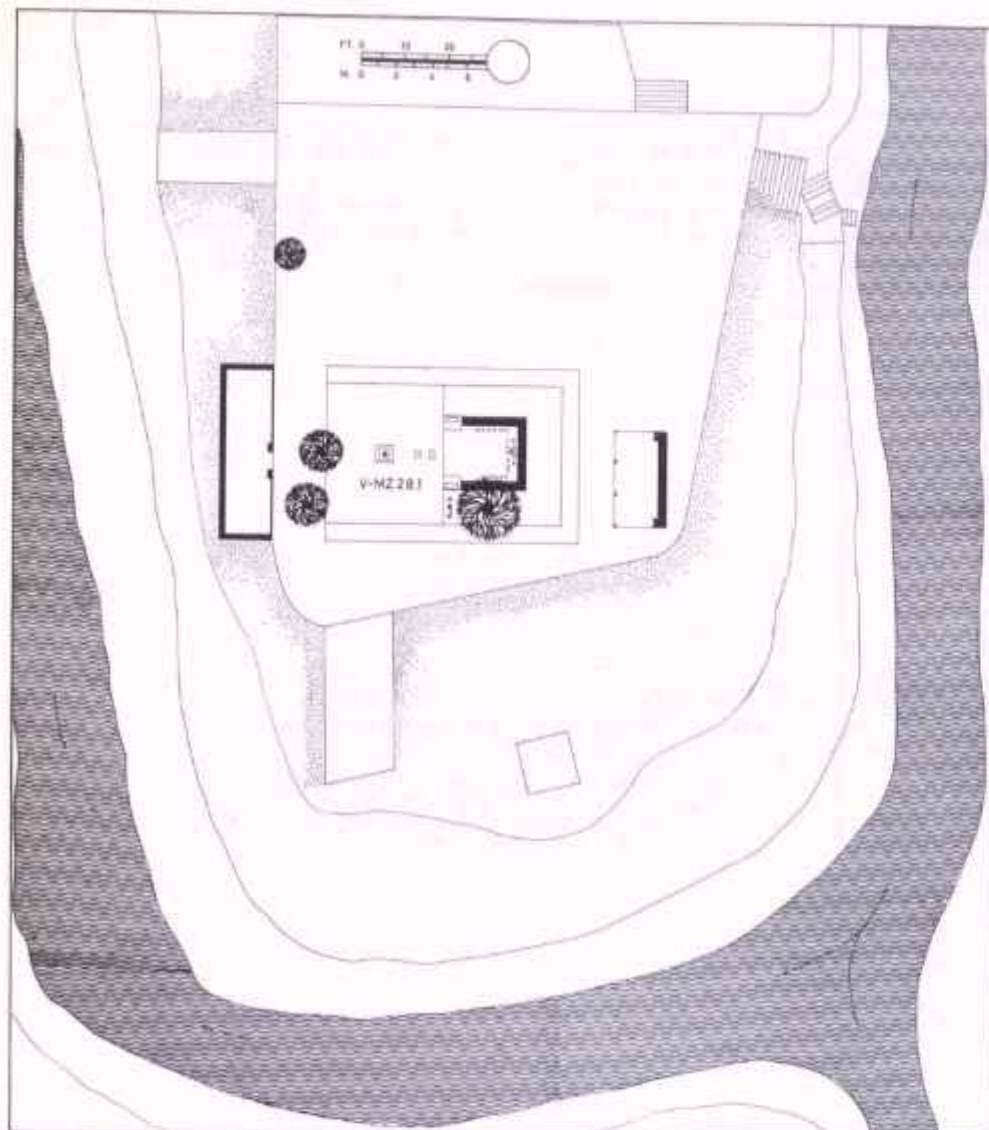
NAIKAP

Naikāp

Settlement NEAR NAIKAP

Panchayat KATHMANDU DISTRICT,
NAYA NAIKAP

Boundaries TWO OPPOSING SITES
ON THE BALKHU
KHOLA



The site, in the western part of the Valley, is located on the side of the southern hills and is surrounded by open fields and trees. It can be reached via a wide flagstone pilgrimage path which starts from the Raj Path near the village of Kisipidi.

The main feature of the site is a spacious open plaza which is stone-paved and has several water-tanks with carved stone dharas from which clear spring water flows. There are no major architectural or artistic elements. An open gateway stands before a small stone shikhara and a pati of recent date. Several stone images represent Sitala, Lakshmi, Kailash Parivar, Dhyani Buddha, and Shiva.

The site, devoted to Uma Maheshwar and Lakshmi Narayan, is said to have been established in 1739 by King Jaya Vishnu Malla. It is visited by devotees of all religions who come particularly during Matatirth Amavashya when they honor the memory of their deceased mothers.

Nearby is a pith of Mahalakshmi with a torana showing Ganesh; there also are two lions, a stone tap, and a Shivalinga. This was established in 1719.

MONUMENTS WITHIN ZONE

a) Classified:

Matatirtha Kunda (V-MZ 29.1)
 Mahalakshmi Pith (V-MZ 29.2)

b) Others:

Sitala
 Lakshmi
 Kailash Parivar
 Dhyani Buddha
 Shivalinga

PROPOSED PROTECTION

The superb natural setting of the site is to be protected from any man made features. In particular, the southern hillside, as the permanent stage-setting for the site located at its foot, is to be included. Another important feature in need of protection is the approach road from Kisipidi.



PHOTO INDEX

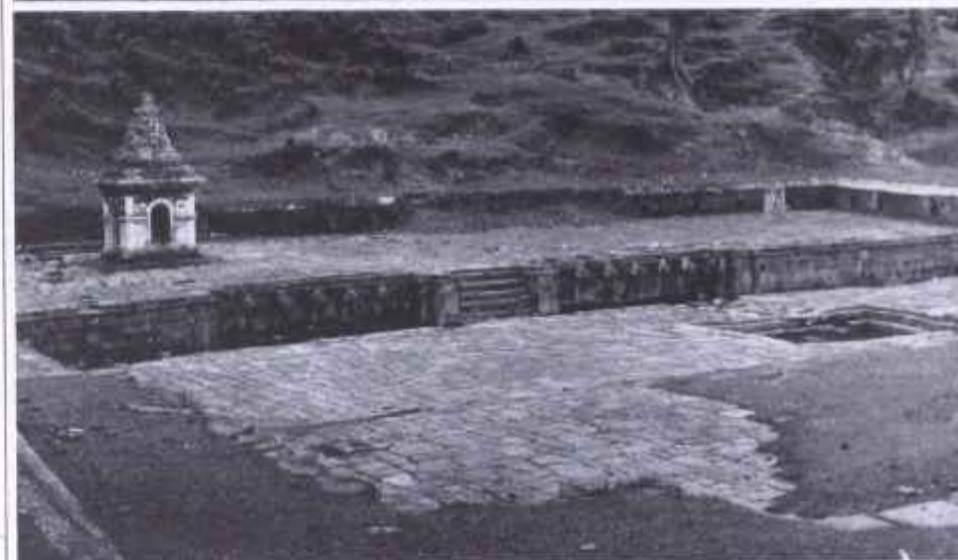
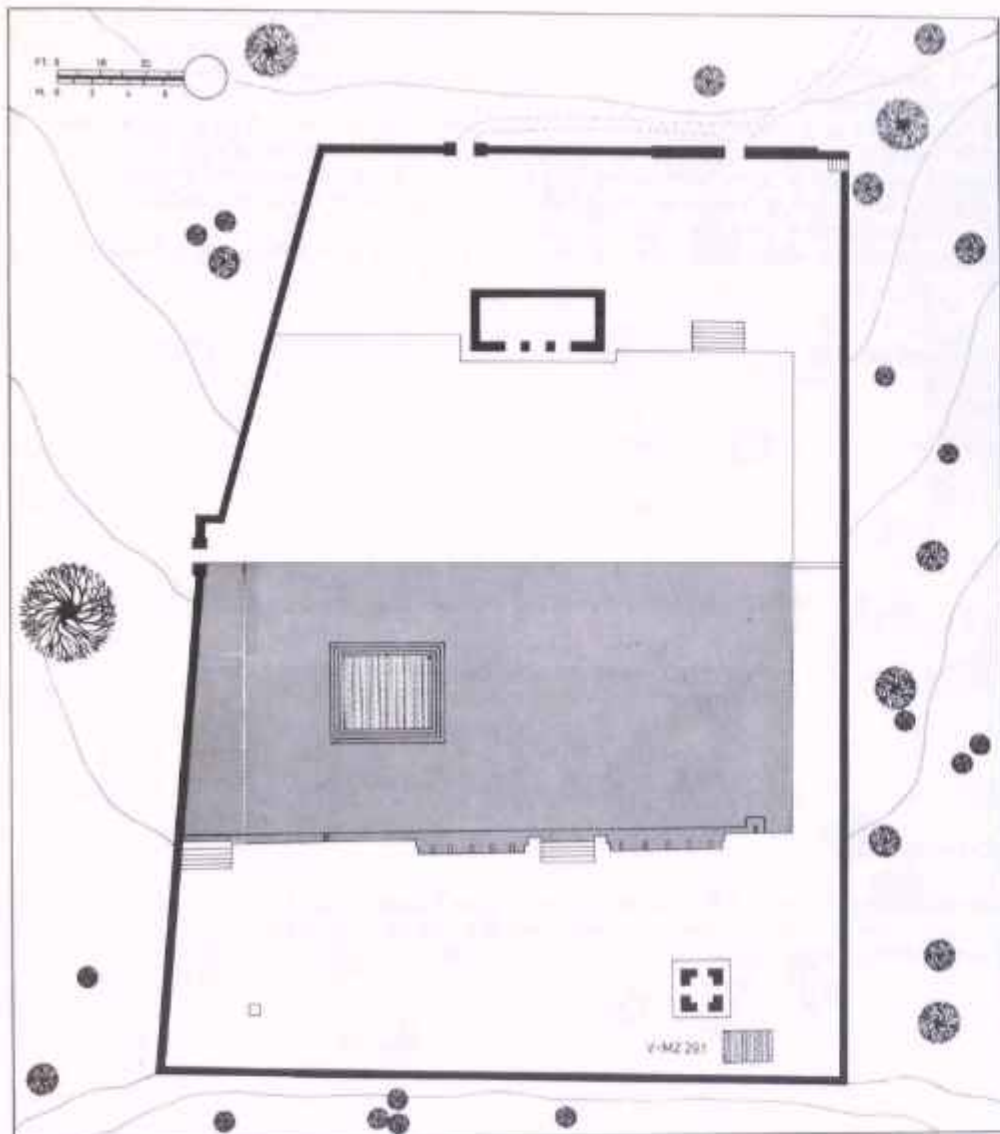
- 1 Plan
- 2 General view of site towards south
- 3 Main plaza with pond
- 4 Matatirtha Kunda with small stone shrine containing a Shivalinga
- 5 View of Matatirtha entrance gate from inside
- 6 Walled open shrine of Mahalakshmi along approach to site
- 7 Stone shrine with Shivalinga

V-MZ 29

MATATIRTHA

Matatirth

Settlement: NEAR KISIPIDI
Panchayat: KATHMANDU DISTRICT,
MATATIRTHA
LOHAKOT
Boundaries: COMPOUND WITH
ADJACENT GREENBELT



Located in the north-western part of the Valley, the zone is in the midst of a dense forest halfway up a hill. It is reached by a dirt road which heads west from Swayambhu. From the foot of the hill, steep stone-paved stairs ascend to the gate. The site consists of a small plaza with the single-storey temple of Adeshwar, several other shrines, shikharas, and patis. Inside the main shrine is a stone Shivalinga covered with brass. Outside the shrine are stone images of Shiva-Parvati, Ananda, Bhairab, Kuver, Bhagvati, Annapurna, Bhimsen, Ganesh, Kumar, and Nandi. From the second platform, steps lead to some additional images of Vishnu, Krishna, Hari Shankar, Bhagvati, Haragauri, Bhavani Shankar, and a recent Shivalinga. The deity of the Adeshwar Mahadev is considered to be the Vikrameshwar Mahadev, one of the Ashtabaitarags. The resident priest is a Giri Mahanta. The site is visited by Shaiva Hindus during Bhadra-Tij, Krishnastami, and Shivaratri.

MONUMENTS WITHIN ZONE

a) Classified:

Adeshwar Temple (V-MZ 30.1)

b) Others:

- Shiva-Parvati
- Ananda Yogi
- Bhairab
- Kuver
- Bhagvati
- Annapurna
- Bhimsen
- Ganesh
- Kumar
- Vishnu
- Krishna
- Hari Shankar
- Haragauri
- Bhavani Shankar

PROPOSED PROTECTION

The zone includes the small forest surrounding the temple compound which is at the foot of a gently sloping hillock. It also includes the approach from the road which marks the forest boundary. The side and upper forest boundaries are to be demarcated to prevent encroachment.

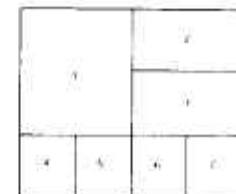


PHOTO INDEX

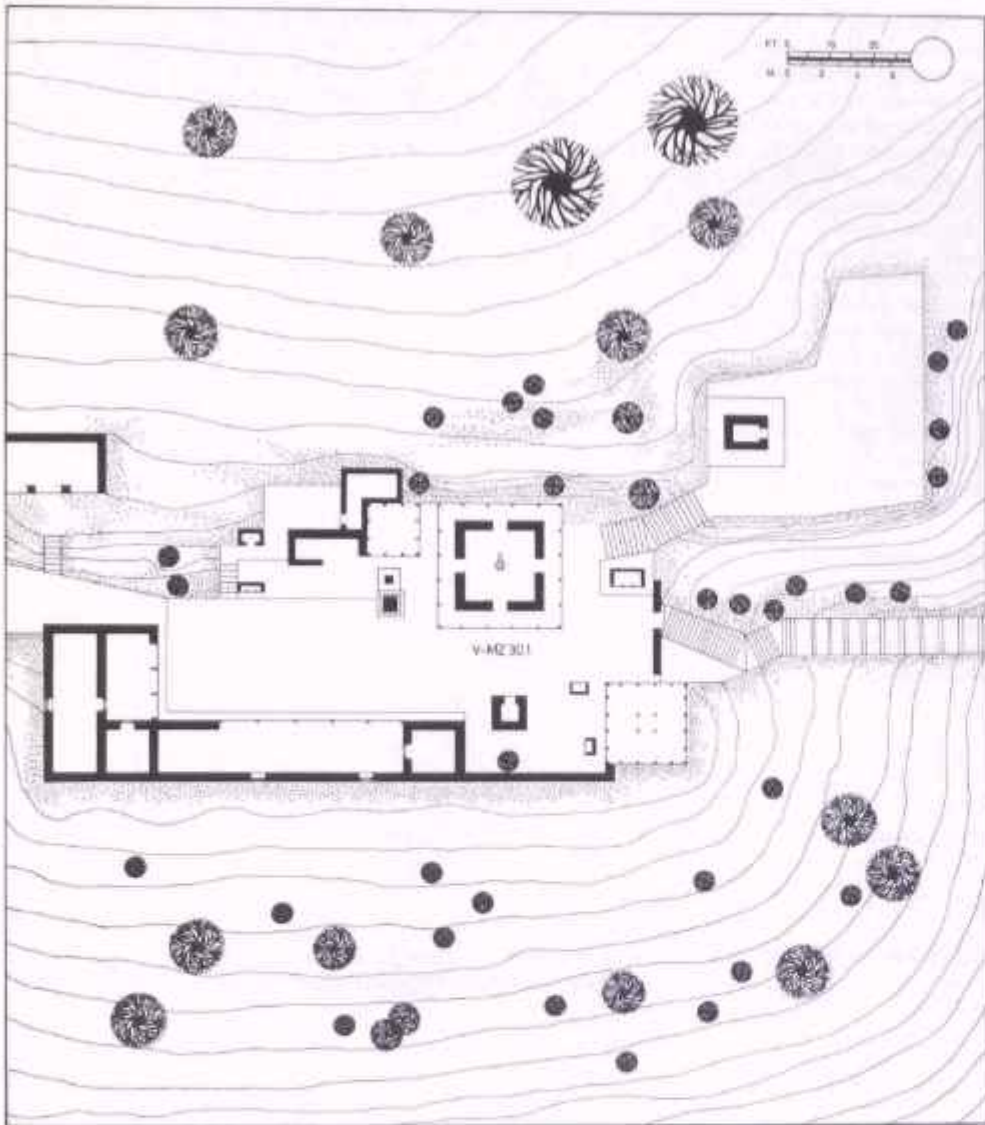
- 1 Plan
- 2 General view of hill with Adeshwar site
- 3 Adeshwar shrine
- 4 Stone images of Shiva-Parvati, Ananda Yogi and devotees
- 5 Stone shrine with Shivalingas adjacent to Adeshwar compound
- 6 Compound with Shivalinga and shrine in background
- 7 Approach to entrance gate of compound

V-MZ 30

ADESHWAR

Adesvar

Settlement SITAPAILA
Panchayat KATHMANDU DISTRICT,
SITAPAILA
Boundaries TEMPLE COMPOUND
WITHIN A SMALL
FOREST



This is one of four related Vishnu shrines in the Valley. It is located in a most peaceful rural setting at the end of the Ichangu valley, north of Kathmandu. It is surrounded by groups of trees and open fields. Coming from Halchok, the road passes a small cluster of houses before going through an arched gateway into a walled plaza with a free-standing temple. This is a two-storey square-based structure with a beautiful brass torana showing Garuda Narayan. Carved struts support the brass roofs. There is a small roofed porch on the front; near it are several stone pillars which hold the signs of Narayan, such as the conch shell and chakra. There are also two stone structures supporting large bells. In front of the temple there is an elevated stone platform with a wide-branching tree in the center and several stone sculptures on it, including images of Vishnu, Lakshmi, Narayan, Akshyobhya Buddha, and devotees. Near the entrance is a stone spout with images of Shiva-Parvati, Bhimsen, Ganesh, Hanuman, and a Shivalinga. Adjacent to this is a two-storey dharmasala with an open pati on the ground floor. This large building is made of brick and has carved wooden doors and windows. Towards the south-western part of the compound is a small open shrine of Mahalakshmi with the image of the goddess as a free-shaped stone.

The temple was built during the eighteenth century. However, legend says that the sixth century King Haridatta established the shrine by installing an image of Narayan there. After several centuries it was buried and forgotten. During the eighteenth century, a man named Sahasra Shivananda Rajupadhyaya discovered a Narayan image in a riverbed of the Vishnumati which he believed was the lost Narayan. The temple was built and the image installed. Later, after an excavation of the area uncovered the true sixth century image, both were installed.

A Brahman conducts the daily worship in the temple. During the month of Kartik, thousands of worshippers begin a day's pilgrimage here, proceeding to Changu Narayan, Bisankhu Narayan, and ending at Sekh Narayan.

MONUMENTS WITHIN ZONE

a) Classified:

- Ichangu Narayan Temple (V-MZ 31.1)
- Mahalakshmi Shrine (V-MZ 31.2)

b) Others:

- Hanuman
- Vishnu
- Lakshmi Narayan
- Akshyobhya Buddha
- Shiva-Parvati
- Shivalinga
- Bhimsen
- Ganesh

PROPOSED PROTECTION

The site with its walled compound is to be protected on three sides by a surrounding greenbelt. The hamlet on the eastern, or entrance, side is to be included in the zone, and physical developments in this area are to be subject to special approval.



PHOTO INDEX

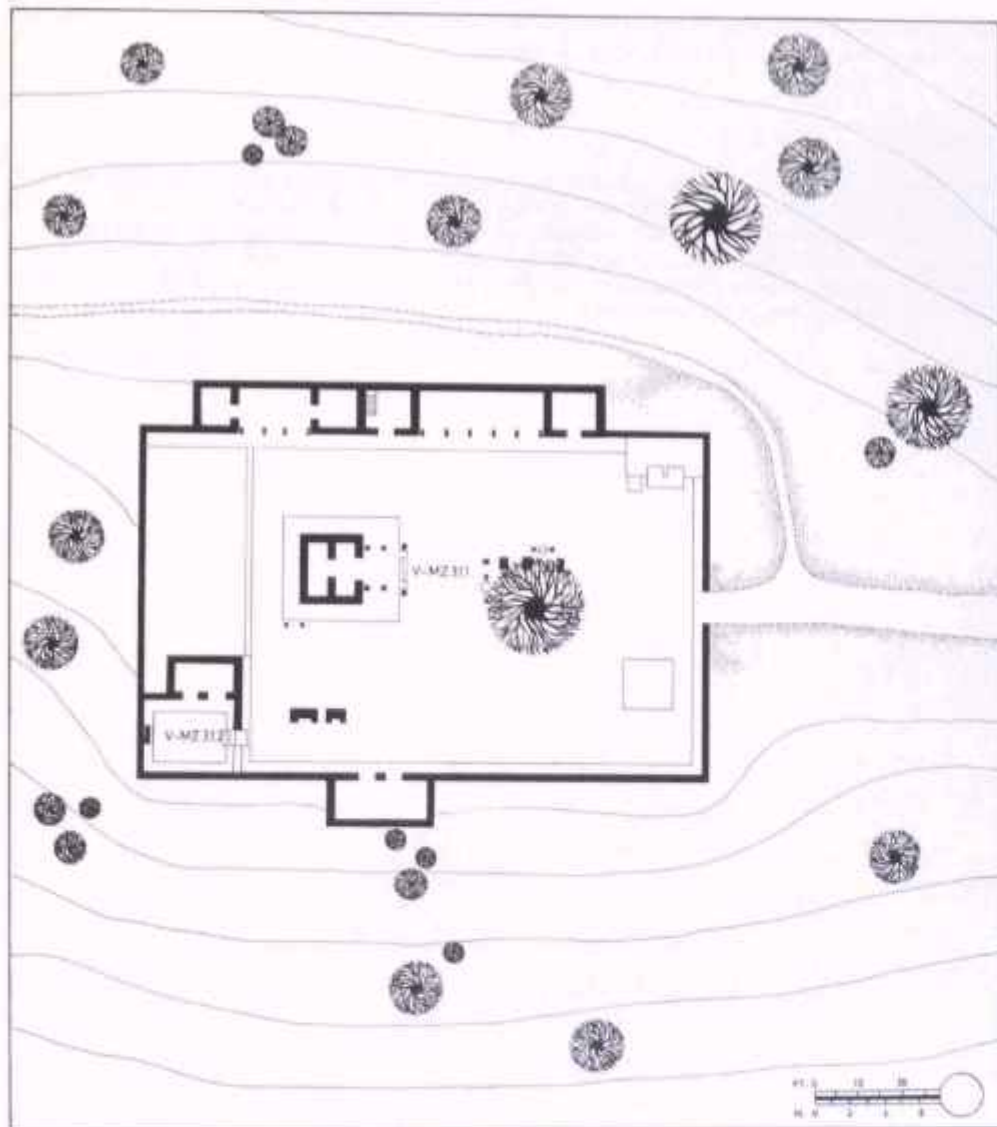
- 1 Plan
- 2 General view to the west into Valley where site is located
- 3 View of Narayan temple
- 4 Mahalakshmi altar
- 5 Stone platform with tree within compound
- 6 Dharmasala adjacent to temple
- 7 Entrance gate into compound

V-MZ 31

ICHANGU

icangu

Settlement ICHANGU VILLAGE
Panchayat KATHMANDU DISTRICT,
SITAPAILA
Boundaries TEMPLE COMPOUND
WITH SMALL HAMLET

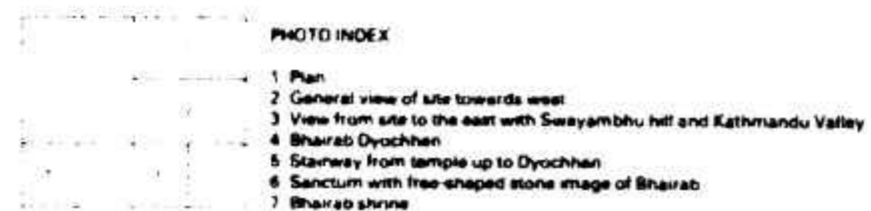


In the Halchok area west of Swayambhu there are two important sites. Both are located on the path which leads from Swayambhu through the Halchok stone quarry towards Ichangu.

HALCHOK BHAIRAB

Located on the saddle of the hill range, the Bhairab temple is a small rather unimpressive single-storey structure. The brass-roofed temple houses a free-shaped stone image of the Akash Bhairab. It also has a mandala, two lions, and a bell. The Hindu Shaktas worship in this nineteenth century temple. Its main festival is on Indrajaatra. A stone-paved path starts from the temple site and leads to an open place with the Bhairab Dyochhen in the back. In this building the masks and dresses for the dancers are kept who, with the living image of the Akash Bhairab, participate in the Indrajaatra celebrations in Kathmandu.

continued page 212



V-MZ 32

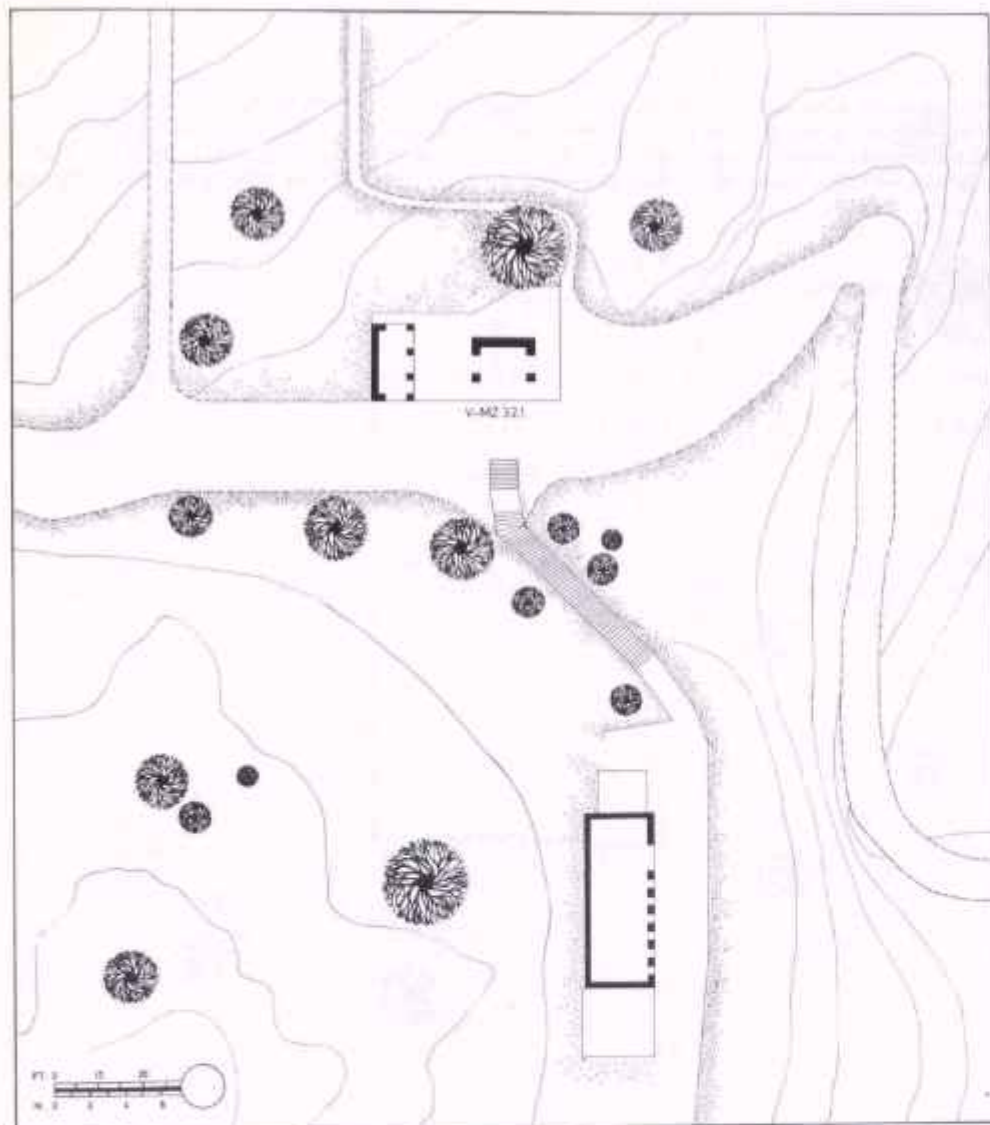
HALCHOK

Halchok

Settlement HALCHOK VILLAGE

Panchayat KATHMANDU DISTRICT,
SITAPAILA

Boundaries TWO SITES
SURROUNDED BY
GREENBELTS



HALCHOK BHAGVATI

West of the Bhairab Temple the Bhagvati Temple is situated on a grassy hill with a magnificent view across the Valley. The three-storey temple is free-standing among several brick buildings within a walled compound. The temple struts are carved with the Ashtamatrikas. Inside are stone images of Mahishamardini Bhagvati, Ganesh, and Kumar. Outside are a Shriyantra carved on a stone and a golden lion on a pillar which was erected by Jangadhoj Kumar Rana. The temple, with its attached dharmasala and water-tank, was constructed in 1832 by Bir Bhadra Kunwar Rana.

MONUMENTS WITHIN ZONE

a) Classified:	b) Others:
Bhairab Mandir (V-MZ 32.1)	Bhairab: Mandala
Bhagvati Mandir (V-MZ 32.2)	Bhagvati: Shriyantra

PROPOSED PROTECTION

The two separate sites are to be protected by surrounding greenbelts – one from the boundary of the Halchok stone quarry up towards the edge of the hill range, the other including the small hillock where the temple stands.



PHOTO INDEX

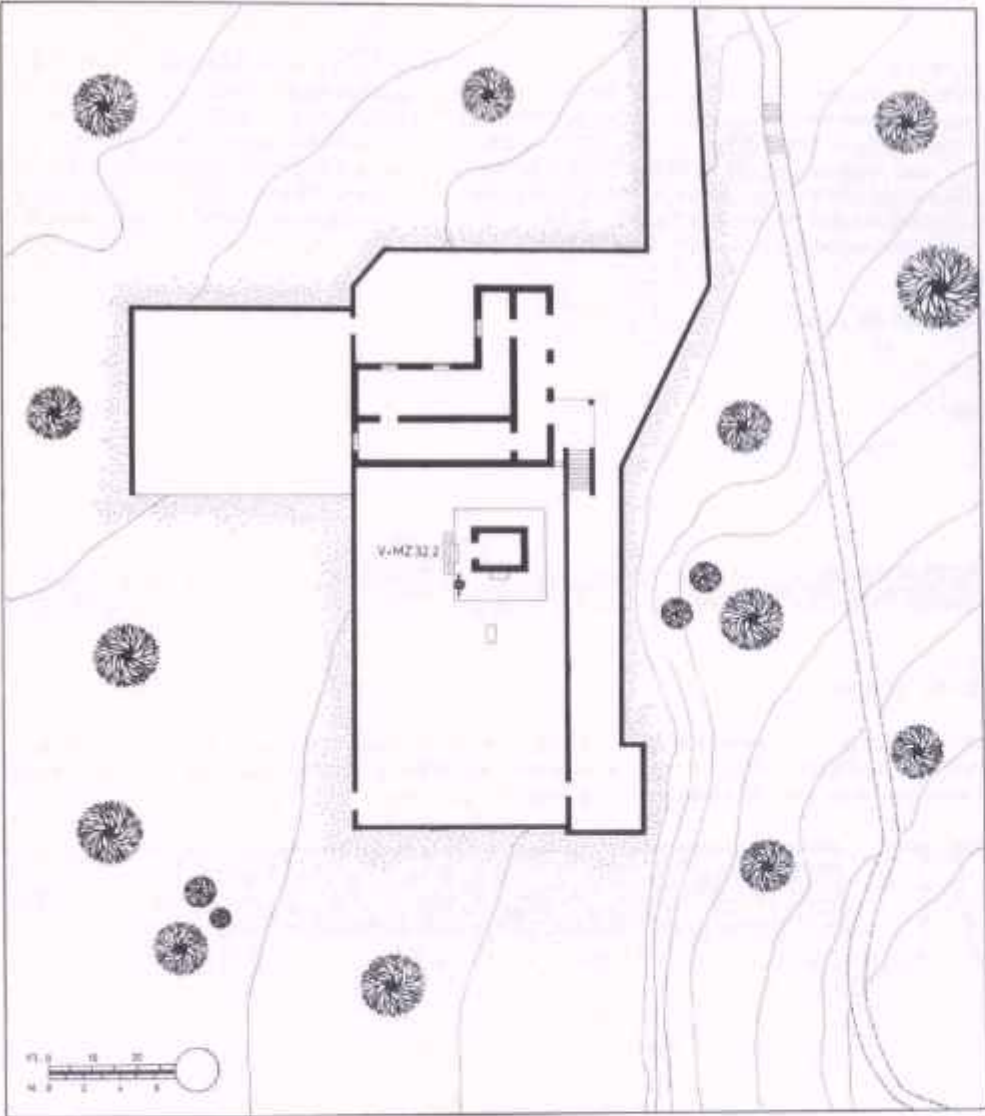
- 1 Plan
- 2 View Halchok Valley with site at foothill
- 3 Temple of Bhagwati with view towards Kathmandu Valley
- 4 Shiva shrines flanking pathway up to Bhagwati temple
- 5 Temple with adjacent hostel-building
- 6 Stonestele and bellstand
- 7 Temple with paved courtyard

V-MZ 32

HALCHOK

Halchok

Settlement: HALCHOK VILLAGE
Panchayat: KATHMANDU DISTRICT, SITAPAILA
Boundaries: TWO SITES SURROUNDED BY GREENBELTS



The zone is located only a few kilometers north of Kathmandu near the foot of the Royal Forest Preserve at Nagarjun.

It consists of a large open water-tank with a series of 22 stone taps which spout water into a narrow longitudinal basin of stone. The taps were constructed during the eighteenth century and have been popular with the people ever since. On the wall above the taps are stone images of Shiva-Parbati, Garuda Narayan, Ganesh, Gauri, and Surya.

Nearby is the two-storey Hariti Ajima Temple, built in 1875, which contains an image of Sitala Mai from the fourteenth century. Outside, opposite the temple, are stone images of Ganesh, a Buddha in Dharmachakra posture, a chaitya, a Shivalinga, and an image of Harihar from the sixteenth century, and a Nandi.

It is generally believed that the image of Jalashayana Narayan was installed here during the sixteenth century to enable the King to pay homage to Narayan which he was not allowed to do at Budhanikantha.

MONUMENTS WITHIN ZONE

a) Classified:

Ajima Temple (V-MZ 33.1)
 Narayan (V-MZ 33.2)
 Bais Dhara (V-MZ 33.3)

b) Others:

Ganesh
 Buddha
 Chaitya
 Shivalinga
 Harihar
 Shiva-Parbati
 Garuda Narayan
 Mahagauri
 Surya

PROPOSED PROTECTION

The boundaries of the zone are clearly marked since they coincide with those of Balaju Public Gardens. Additional tree plantings and landscaping may be required to protect the informal scale of the Ajima Devi site from the somewhat rigid and larger scale of the recently installed public gardens.

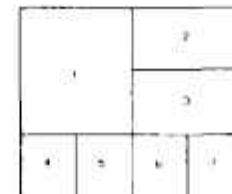


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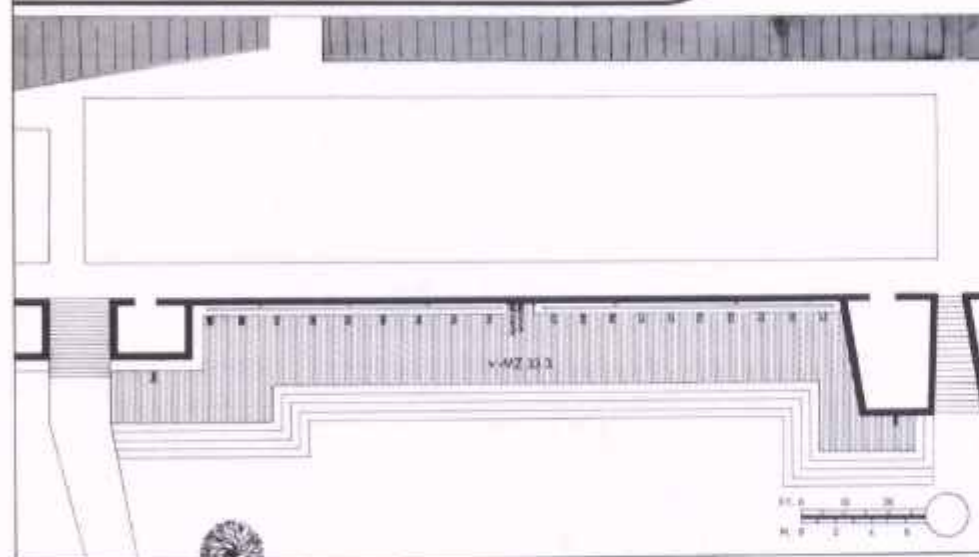
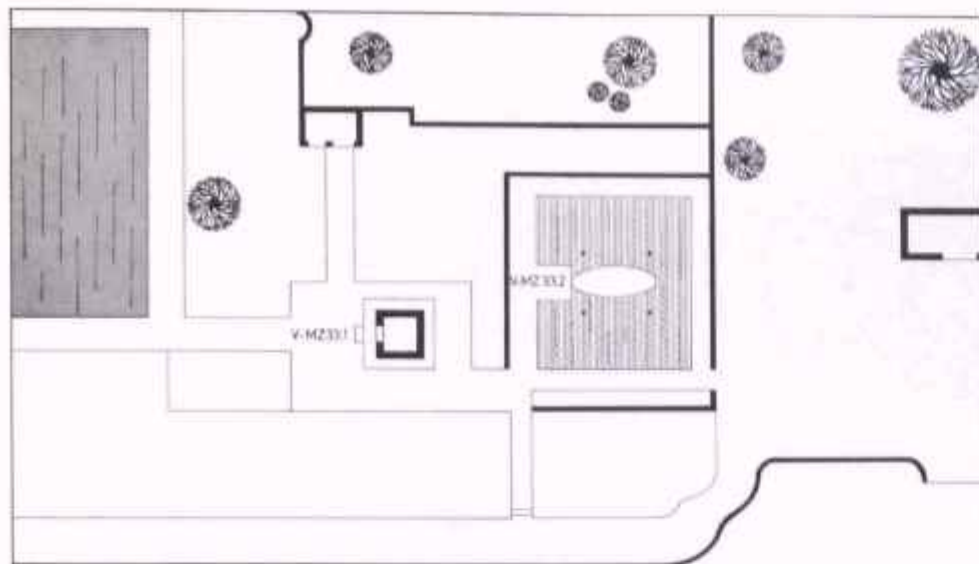
- 1 Plan
- 2 General view of water-tank with adjacent Nagarjun Forest
- 3 View of 22 stone taps spouting water into the tank
- 4 Stone images of Buddha, Mahagauri, and Ganesh
- 5 Stone image of Harihar, Shivalinga and Chaitya
- 6 Sanctum of Ajima temple
- 7 Vishnu embedded on snakes in water-tank

V-MZ 33

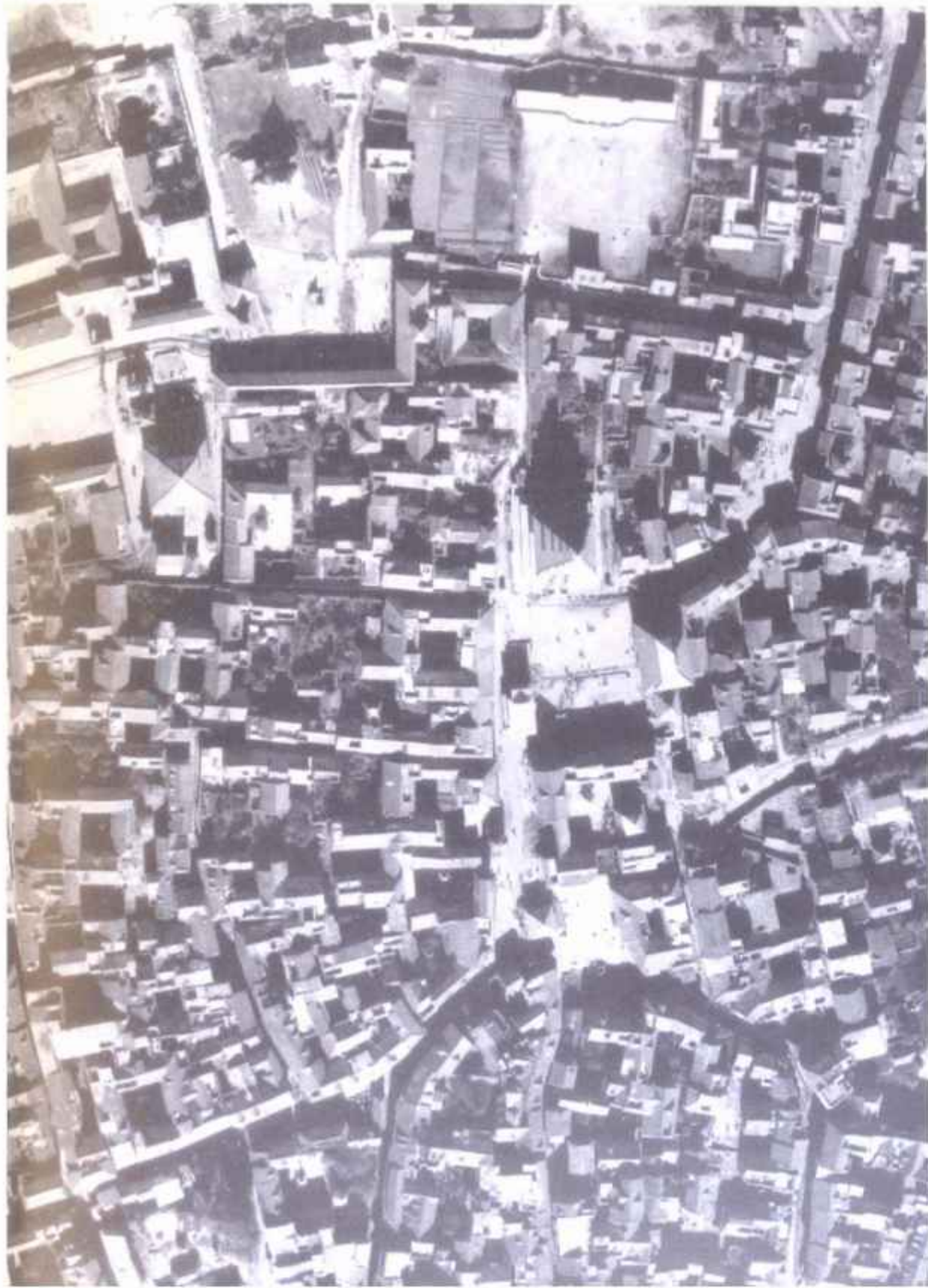
BALAJU

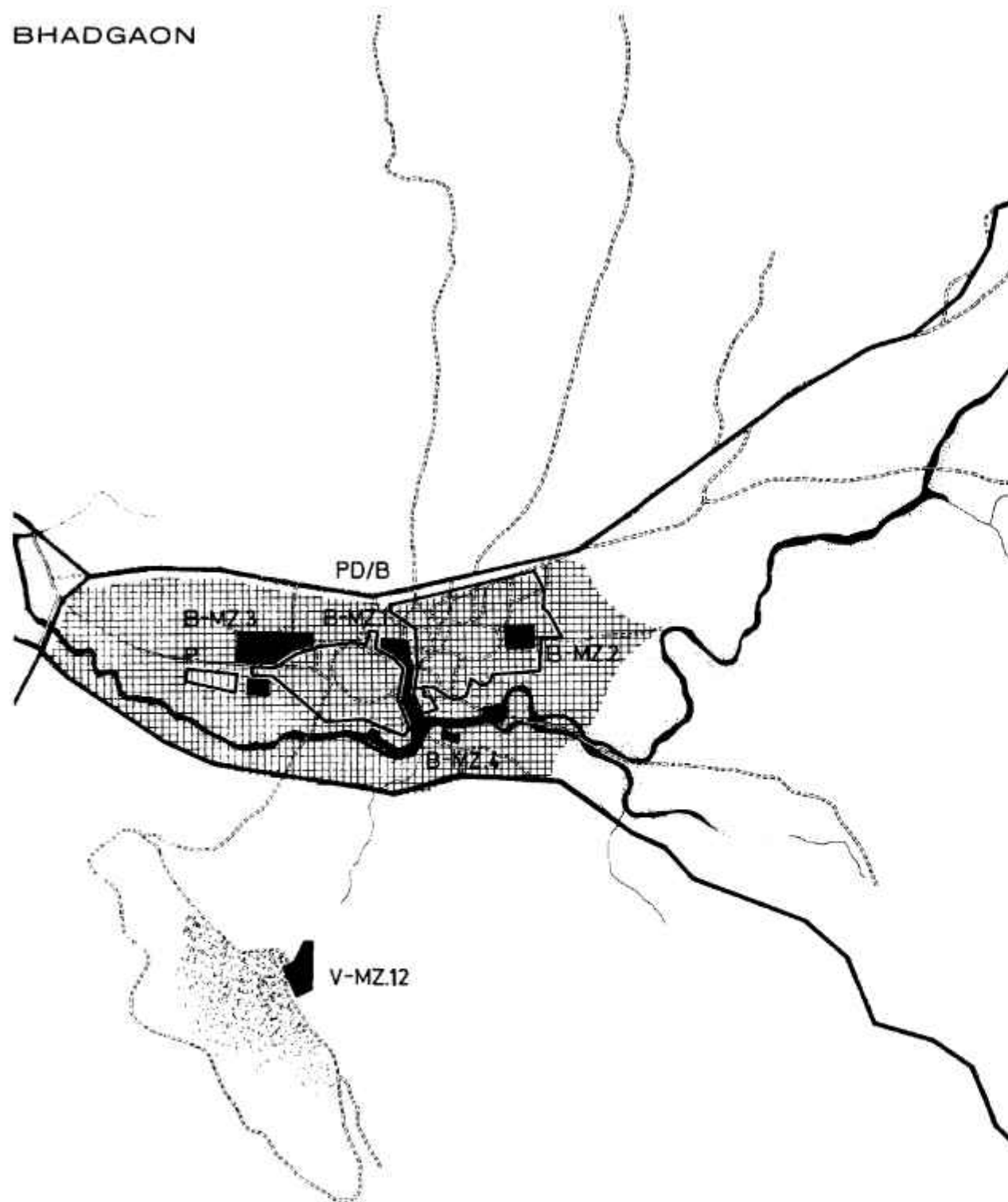
Balaju

Settlement BALAJU
Panchayat KATHMANDU DISTRICT,
BALAJU
Boundaries BALAJU GARDENS



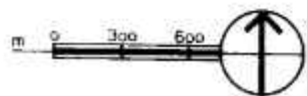
URBAN MONUMENT ZONES

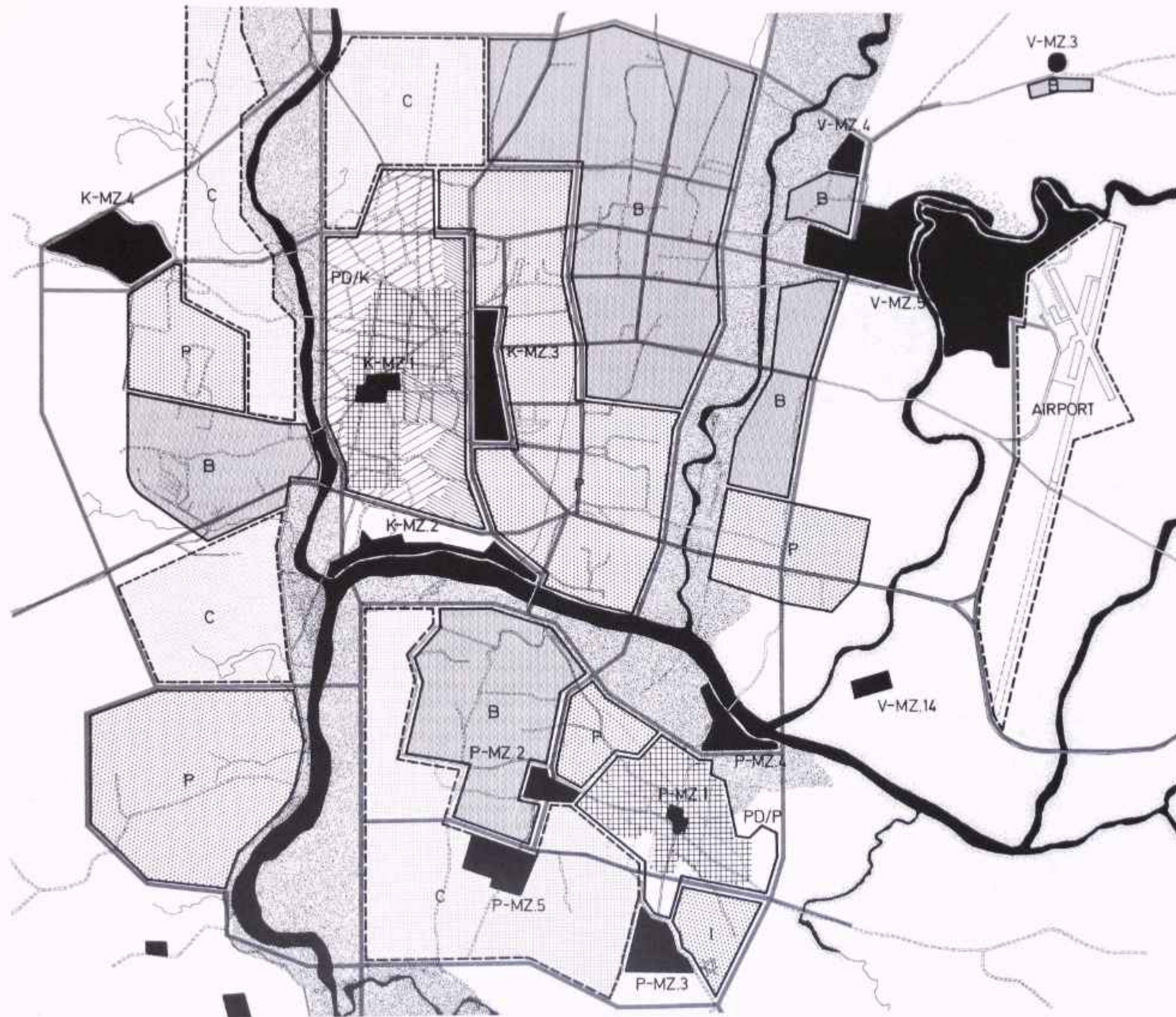




MONUMENT ZONES WITHIN URBAN AREAS

Town	Code No.	Name of Zone	Individual Monuments
KATHMANDU	K-MZ 1	Darbar Square	K-148 – K-208
	K-MZ 2	Bagmati River Ghats	K-258 – K-285
	K-MZ 3	Tundikhel and Ranipokhari	K-286 – K-292
	K-MZ 4	Swyambhu	K-322 – K-333
PATAN	P-MZ 1	Darbar Square	P-120 – P-138
	P-MZ 2	Pulchok	P-57, 61 – 64
	P-MZ 3	Lagankhel	P-1, 283 – 284
	P-MZ 4	Shankhamul River Ghats	P-150 – 153
	P-MZ 5	Jawalakhel	P-58 – 60
BHADGAON	B-MZ 1	Darbar Square, Nyatapola	B-6 – 13, B-40 – 43
	B-MZ 2	Dattatraya	B-24, 28, 29, 31
	B-MZ 3	Tundikhel and Siddhi Pokhari	B-60
	B-MZ 4	Hanumante River Ghats	B-30, 34, 37, 45 – 48 52 – 54





The Kathmandu Darbar Square is the most extensive of the three royal palace squares in the Valley. This is true not only of its actual size but even more of the scale of its structures and open spaces. The palace itself covers more than three times the area of the two other palaces. The main temple, the Taleju, built on a huge stepped pyramidal platform, dwarfs all other temples in the Valley. The square contains some sixty important temples and monuments. However, it achieves neither a feeling of cohesion as does the one in Patan nor of charm as at Bhadgaon. Its overwhelming impact is unfortunately somewhat disturbed by recent developments in its environs which have taken away most of its character as an urban space.

The date of the selection of the site to be the administrative center of the country and the seat of the rulers is not known exactly. However, it may be assumed that such a need became strong by the second half of the sixteenth century. The history of its evolution into the present form thus may be said to start with King Pratap Malla, the famous poet king and scholar who still watches the square from his position high on a pillar opposite the Degu Talle Temple where he used to perform his daily tantric rites.

The first known structure in the vicinity of Darbar Square is the Kasthamandapa which is mentioned in inscriptions of the twelfth century. The earliest structure in the Square – and one which still dominates the skyline of the city – is the Taleju Temple on its tall stepped platform which was built by Mahendra Malla during the sixteenth century. Somewhat later, Pratap Malla constructed the two oldest known sections of the Darbar – the Mohan Chok and the Sundari Chok. The former contains a sunken *hiti* with a beautifully carved and gilded water spout. In the western part, there are also an image of Mohankali and nine stone images of Nava Durga. At the eastern side of the chok there are the beautiful image of Bal Gopal and two Mukha lingas. Along the ground floor of the three-storey buildings surrounding the courtyard there are large wooden images related to the life of Krishna. Here also is the seat where the king is said to have sat when he attended meetings. At the southern corners two temple towers rise above the main building. One is the round based, five-roofed tower of the five-faced Hanuman and the other, a smaller three-roofed pagoda of the secret clan-deity of the Malla kings.

The Sundari Chok is reached by the northern door of the Mohan Chok. It contains a water spout and the famous image of Kaliyadaman which dates from Lichchhavi times but was installed here by Pratap Malla. The image depicts Lord Krishna pacifying the Kalinagas. He further enriched the Taleju Temple and its surrounding Trisul Chok by adding doors of gilded copper and also other artistic elements. He erected a stone pillar in the courtyard crowned by a sculptured image of himself and his sons. He also restored – perhaps even reconstructed – the Mul Chok, as well as adding the eastern wing of the present Nasal Chok. He extended the palace farther to the west and there built a three-storey wing with the famous Degu Talle Temple. This section, however, was given its present form when it was later renovated and restored by Jay Prakash Malla.

Of the temples which face the Darbar, the earliest known is the Jagannath Mandir also built by Pratap. The gilded metal statue of him with his family is on a stone pillar nearby. He also built the octagonally shaped Chasin Dega in the western section of the square.

On the square adjacent to the Kasthamandapa, Pratap built the Dhansa, which contains a shrine of Nriteshwar, and also to the north the Garuda Narayan Mandir, popularly known as Buddhipati, which is a rectangularly based triple-storey building containing shrines of Manjushri, Avalokiteshwar and Vishnu.

Later, Bhupendra Malla's mother built the three-storey temple of Mahadev on a tall stepped platform. At this time also, the Layakhu Bahil was established.

All further additions to the palace and temples on the square were built during the Shah period.

The buildings added by the last Malla ruler, Jay Prakash, include the Nhuchche Chok of the Darbar, the famous Kumari Chok and Bahar. Although the present palace was begun then, the major part was only completed during the rule of Prithvi Narayan Shah after his conquest of the Valley. This includes the nine-storey Basantapur tower and the three smaller towers of Kirtipur, Lalitpur, and Bhaktapur.

With the construction of the Basantapur Palace, Prithvi Narayan introduced the Valley to the concept of the fortified tower such as he had already constructed at Gorkha and Nuwakot. However, the great Basantapur tower far surpasses them not only in height but in the quality and abundance of carved wood-work.

The Nasal Chok, the courtyard in front of the Basantapur tower, had great significance in both political and cultural fields, being the site of the king's coronation ceremony, the worship of the god, Natyashwar, god of music and dance, the performance of Baraha Varsay during the Gaijatra, and the Phulpati ceremony. Throughout the history of the Shah dynasty many additions and renovations were made, such as the construction of the Suvarnadwar, the golden entrance gate to the palace.

It is not possible to date the origin of the buildings in the area west of Nasal Chok nor to state with certainty what was originally there since everything was replaced by European classical style structures during the time of the Ranas.

Beyond the present temple square to the west of the palace from south to north are the three-storey eighteenth century pagoda of Narayan confronted by a giant stone figure of Garuda next to a small Shiva Shrine.

In front of the Layakhu Bahil are the Narayan temple and the Nava Jogini, a rectangularly based single-roofed building with carved wood images of Shiva and Parvati.

Opposite the Degu Talle are a giant bell, a small pagoda without a deity, and a small building housing two huge ceremonial drums. In the immediate vicinity of the Jagannath Temple are several small pagoda style temples of Harikrishna, Vishnu, and a Satal. To the north is a temple of Kageshwar enshrining a linga; beside it are two smaller Shivalinga shrines.

Farther west are a mogul-style stone shrine with a linga and a pagoda of Mahavishnu.

At the point farthest north is a temple of Maheshwar, originally built by Mahendra Malla but now reconstructed in modern style. Darbar Square – better known as Hanuman Dhoka area – contains three other culturally important images:

the figure of Hanuman, a red-painted amorphous shaped image of the monkey god on a low stone pillar near the entrance to the Darbar, placed here by Pratap Malla;

the Mahankal, a huge sculpture of frightful aspect showing the god devouring demons and being worshipped by blood sacrifices;

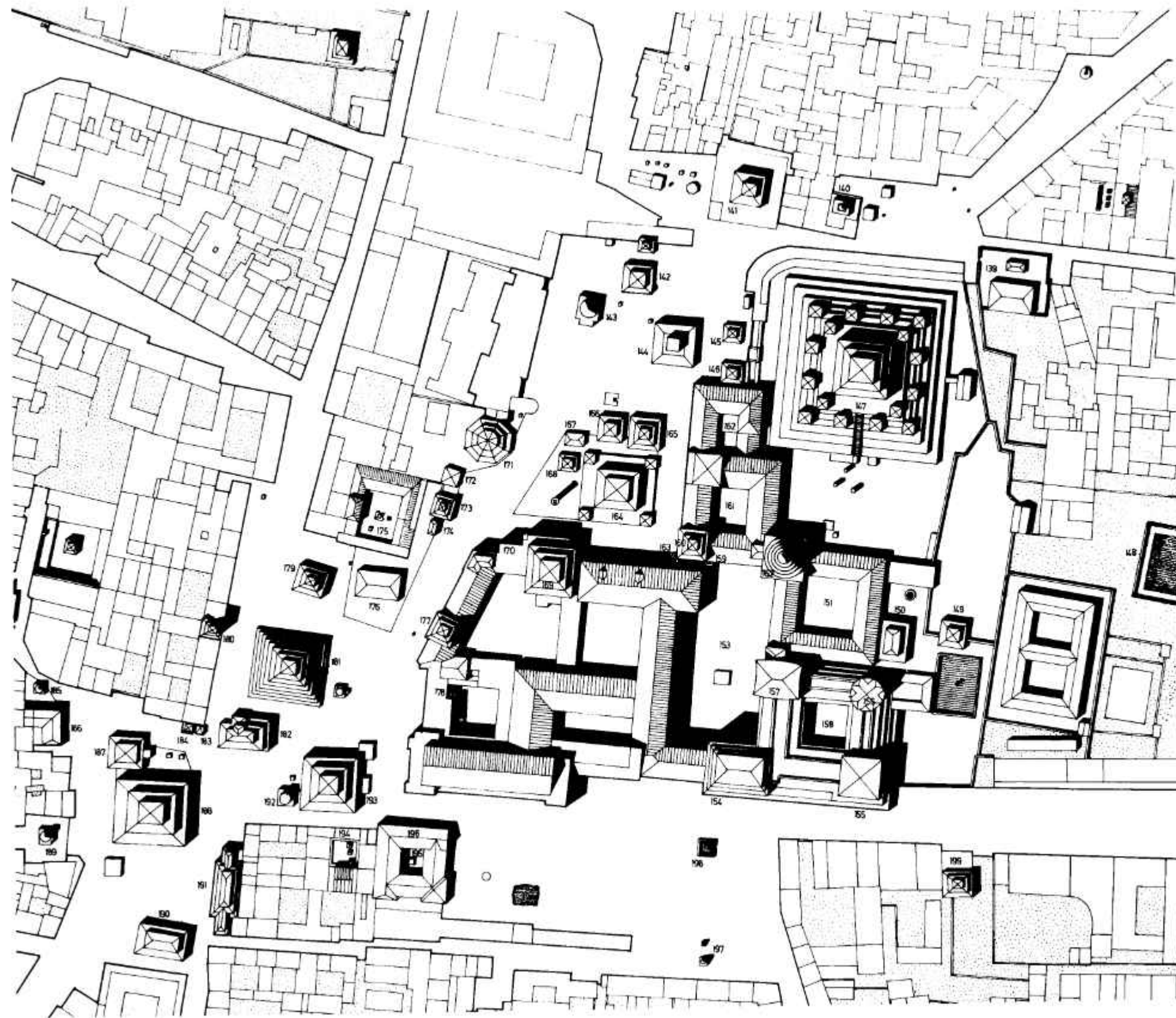
the giant mask of the Akash Bhairab which is visible only during the Indrajatra festival when the doors of the shrine are opened so that it can be worshipped.

K-MZ 1

DARBAR SQUARE

Darbar Square

Settlement KATHMANDU
Panchayat KATHMANDU NAGAR
Boundaries SEE ATTACHED
LOCATION-INDEX MAP



MONUMENTS WITHIN ZONE

Makhan Bahil	(K-148)	Degu Talle Temple	(K-179)
Tarini Devi Temple	(K-149)	Sweta Bhairab Temple	(K-180)
Kalika Temple	(K-150)	Chasin Dega Temple	(K-181)
Mahendreshwar Mahadev Temple	(K-151)	Saraswati Temple	(K-182)
Pancha Mukhi Lakshmi Narayan Temple	(K-152)	Krishna Temple	(K-183)
Mahadev Temple	(K-153)	Taga Gan Bell	(K-184)
Kageshwar Temple	(K-154)	Layaku Bahil	(K-185)
Mahadev Temple	(K-155)	Nava Jogini House	(K-186)
Mahadev Temple	(K-156)	Bhagvati Temple	(K-187)
Taleju Bhawani Temple	(K-157)	Kumari Shrine	(K-188)
Budhanilkantha Narayan Image	(K-158)	Narayan Temple	(K-189)
Mahadev Temple	(K-159)	Joshi Agan Temple	(K-190)
Dasain Ghara Temple	(K-160)	Maju Dega Temple	(K-191)
Mul Chok	(K-161)	Garuda Narayan Temple	(K-192)
Pancha Mukhi Hanuman Temple	(K-162)	Ashok Binayak Temple	(K-193)
Nasal Chok	(K-163)	Durga Temple	(K-194)
Basantapur Bhawan	(K-164)	Agan Dyo – Agamhouse	(K-195)
Lalitpur Bhawan	(K-165)	Shivalinga Temple	(K-196)
Bhaktapur Bhawan	(K-166)	Kashtha Mandap Temple	(K-197)
Kirtipur Bhawan	(K-167)	Mahadev Temple	(K-198)
Lohon Chok	(K-168)	Silyan Sata House	(K-199)
Narsingh Image	(K-169)	Dhansa Temple	(K-200)
Aagan Temple	(K-170)	Bimalleshwar Mahadev Shrine	(K-201)
Mohan Chok	(K-171)	Narayan Temple	(K-202)
Sundari Chok	(K-172)	Sikhomu Bahal	(K-203)
Hanuman Image	(K-173)	Kumari Bahal	(K-204)
Jagannath Temple	(K-174)	Kumari Dyochhen	(K-205)
Gopinath Temple	(K-175)	Bania Bahal	(K-206)
Mahadev Chaitya	(K-176)	Saraswati Temple	(K-207)
Kal Bhairab Shrine	(K-177)	Krishna Temple	(K-208)
Lakshmi Narayan Temple	(K-178)		

PROPOSED PROTECTION

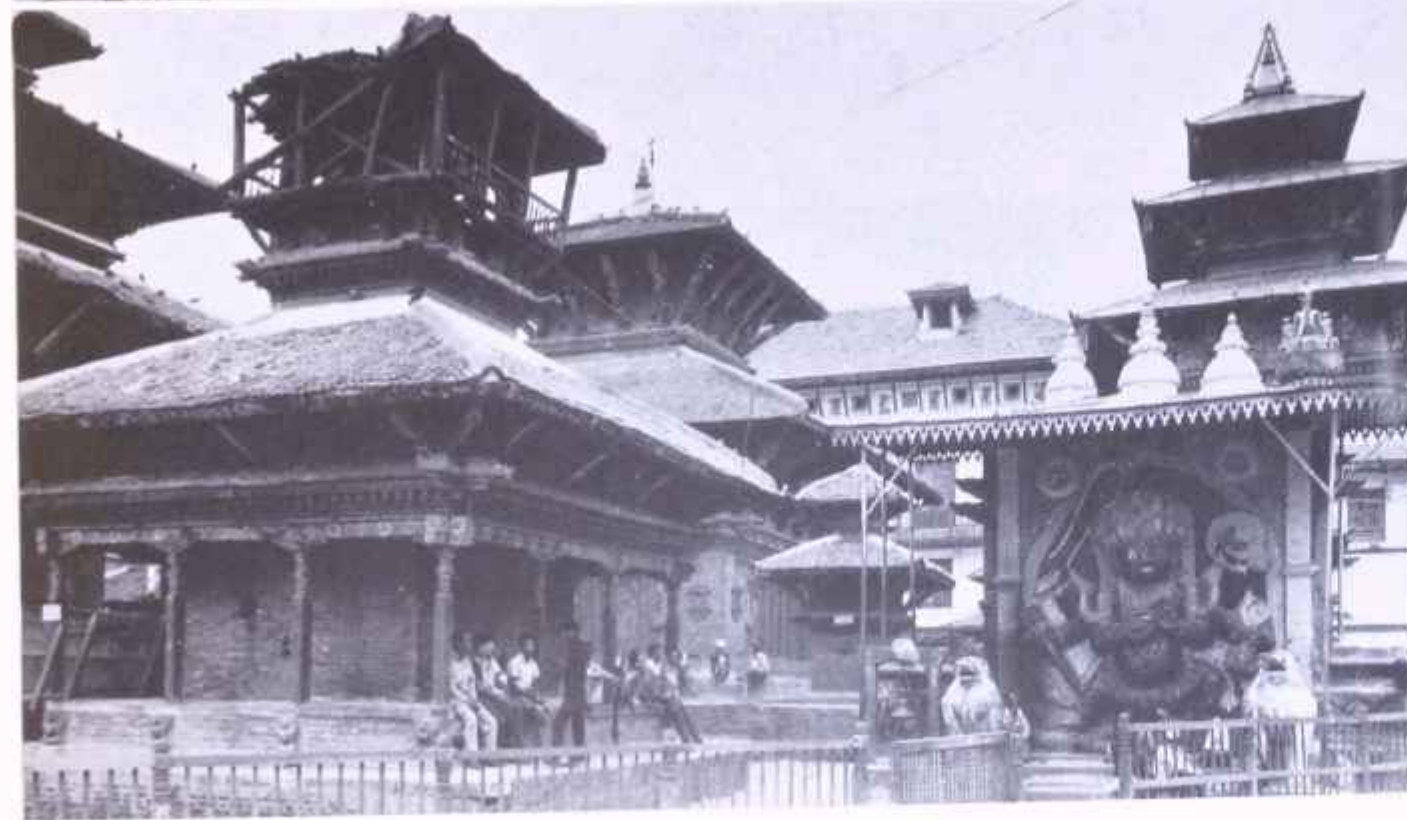
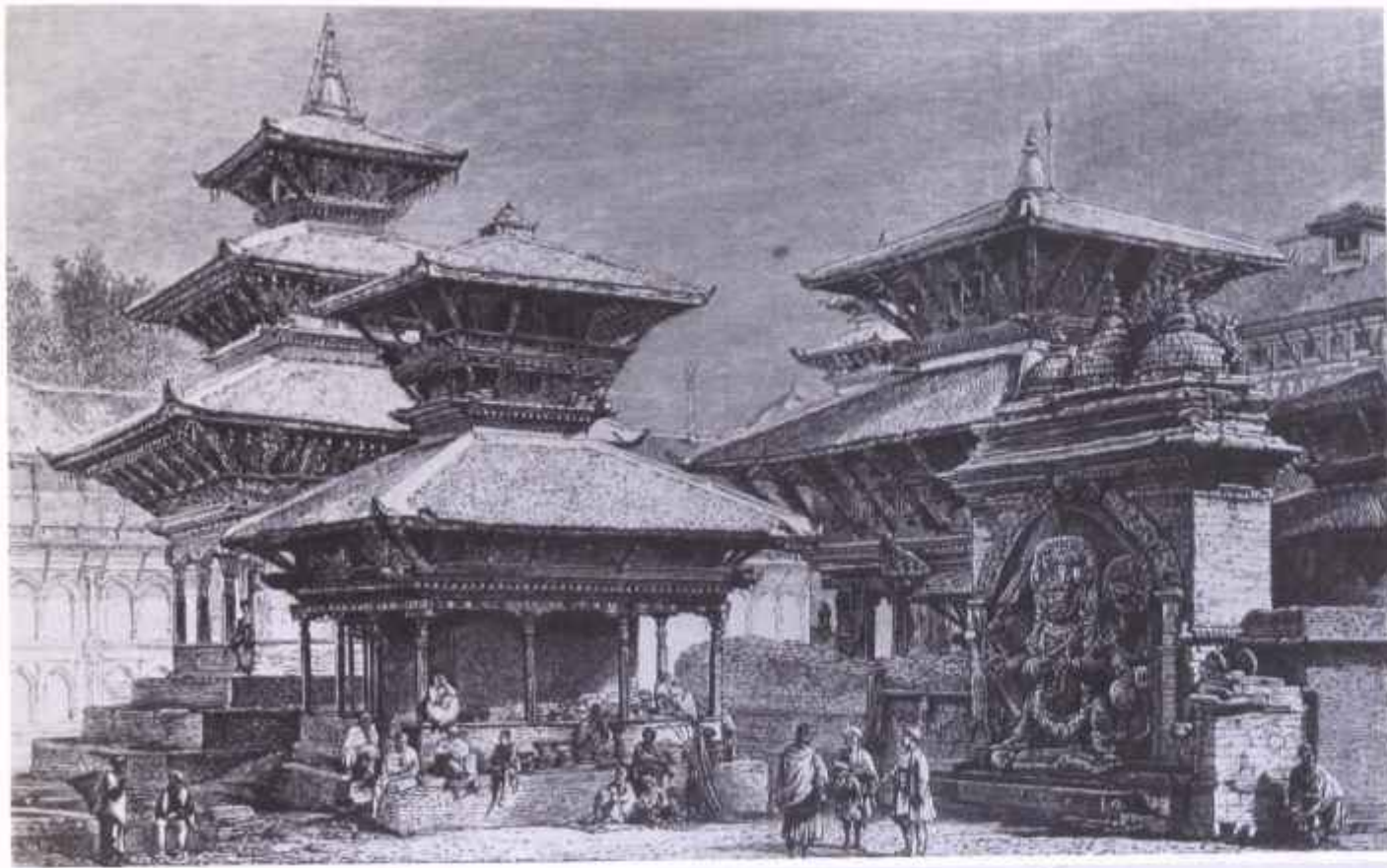
The protection area includes Darbar Square, the Kashtha Mandap area, Basantapur Square, the Palace, the Palace gardens, and their surrounding environment. This is the core of the Preservation District of Kathmandu. The comprehensive conservation program for the concerned area – which is to be drawn up with the highest priority – is to be closely inter-related with the conservation program for the entire city. Some of the guidelines for the intermediate period may include the following: No physical structures to be added within the confines of the proposed zone. All required new developments for existing private residential houses surrounding the square as well as all public infrastructural work, as for drainage, water, electricity, etc., are to be planned or undertaken only with the consent of the Competent Authority.

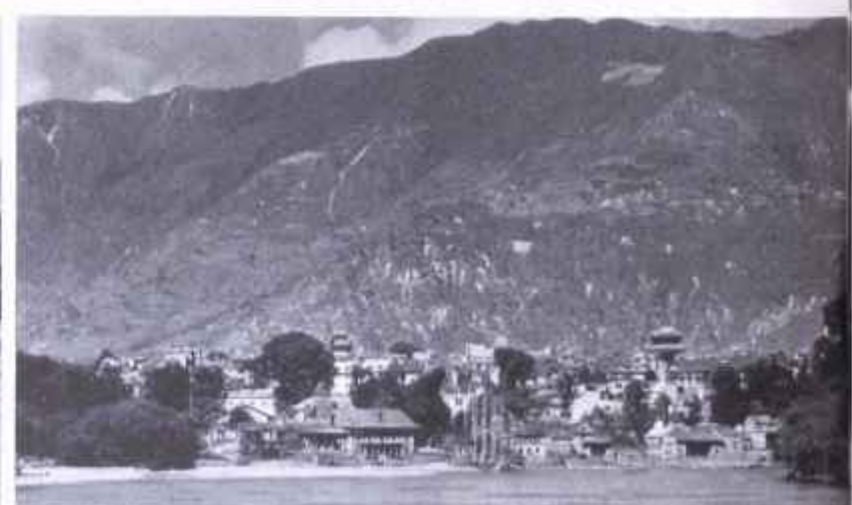
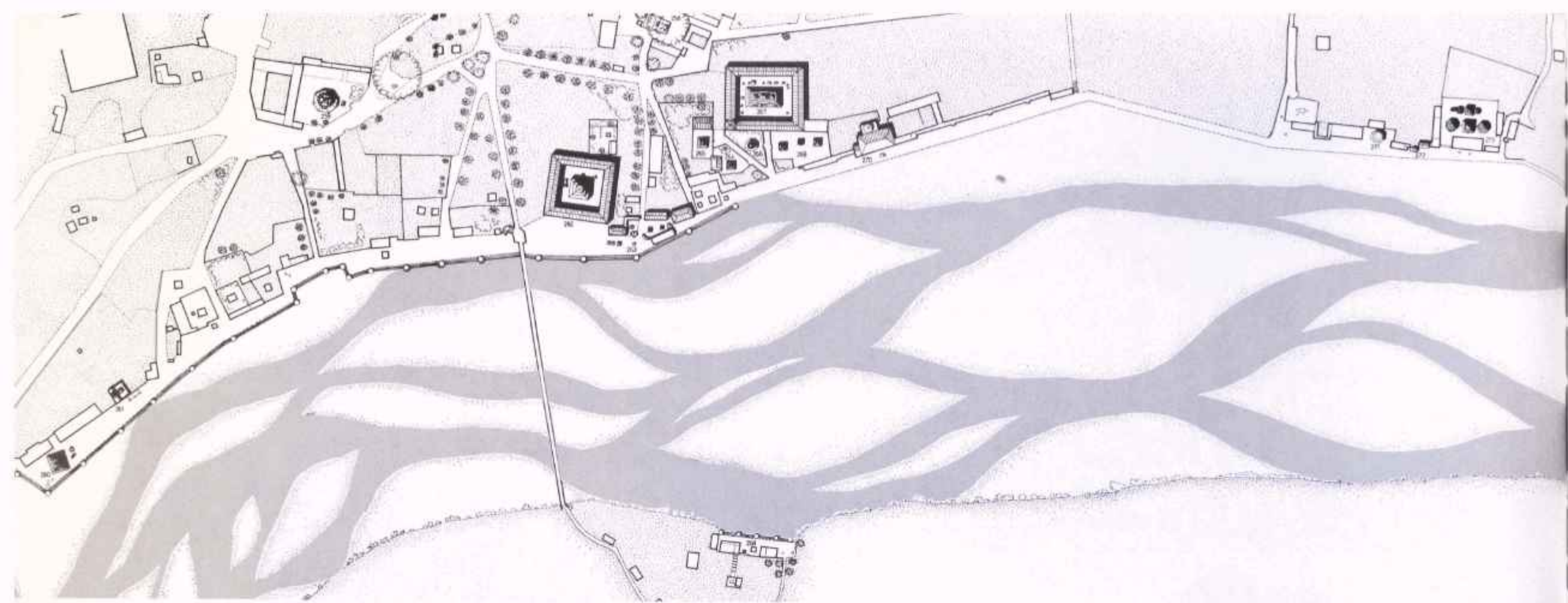
K-MZ 1

DARBAR SQUARE

Darbar Square

Settlement KATHMANDU
Panchayat KATHMANDU NAGAR
Boundaries SEE ATTACHED
LOCATION-INDEX MAP



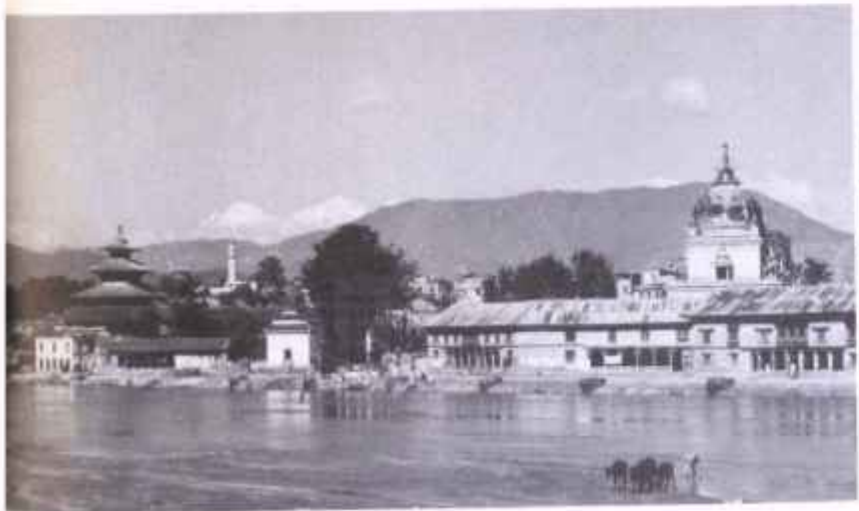
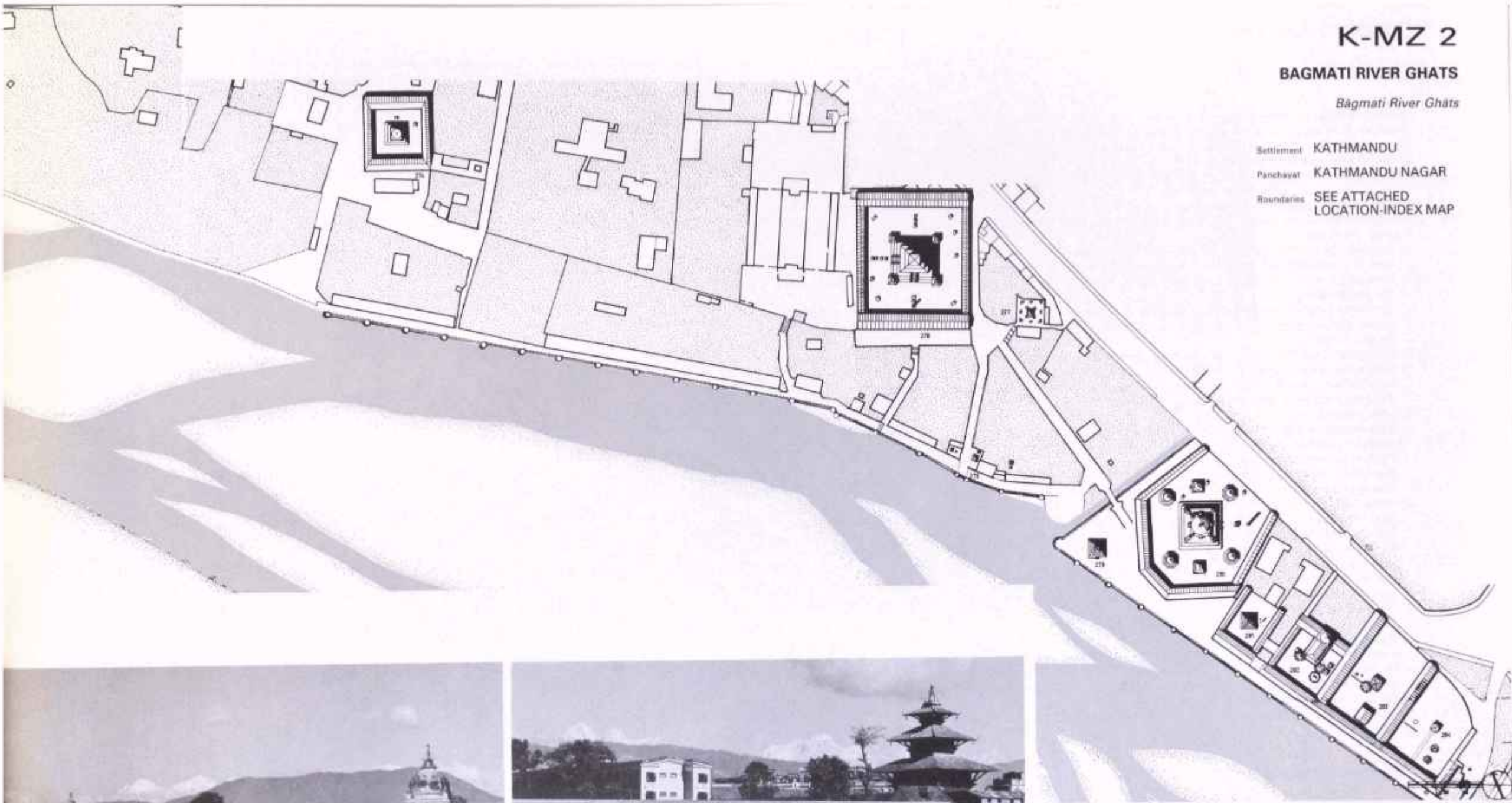


K-MZ 2

BAGMATI RIVER GHATS

Bāgmati River Ghāts

- Settlement KATHMANDU
- Panchayat KATHMANDU NAGAR
- Boundaries SEE ATTACHED LOCATION-INDEX MAP



Just as the people of Patan make use of the ghats at Shankhamul, the people of Kathmandu use the banks of the rivers for their ritual baths and many other ceremonies and festivals. Since the city began to grow near the Vishnumati, its first riverghats developed there. Even now the ghats as far away as the Kankeshwari temple are more frequented than those on the Bagmati to the south. It can be assumed that sacred sites have existed here from earliest times and that spots like the Gyantirtha at the confluence of the Bagmati and Vishnumati rivers have always been considered auspicious and sacred.

At present there are ghats and temple sites all along the northern bank of the Bagmati from the Patan bridge to the Vishnumati confluence. Their present form, however, dates with few exceptions, only as far back as the eighteenth century. These are:

- a) **Bagmati Ghat.** The northern riverside adjacent to the Bagmati bridge was developed during Rana times as a ghat area. It is now the most popular bathing place for the people who live nearby. There are four large courtyards containing various shrines which are devoted to particular sects of Hindu sadhus: the Vairagi, Udasi, and Sanyasi-Akhadas. The major temple in this area is the Junga Hiranya Hem Narayan. It shows the influence of the Mogul style, having a large central dome and gilded bronze griffins on all four sides. There are also two smaller temples of Gopal and Shiva.
- b) **Kalmochan Ghat.** This area is at the confluence of the Tukucha Khola and the Bagmati River. The name, Kalmochan – death purifying – signifies the popular belief that those who take their ritual baths here will not suffer for their sins after death. This site is very ancient. However, the present ghats are of recent construction. The most prominent temple in this area is the three-storey pagoda of Tripura Sundari built in Bhimsen Thapa's time. Nearby is a shrine with Shivalingas.
- c) **Bhagawateshwar Ghat** is located between the Kalmochan Ghat and the Pachali Ghat. Within a square courtyard and surrounded by dharmasalas, is a temple of Ram, Lakshman and Sita. The farther Ghat takes up only a small part of the river shore and also contains the Puret Ghat Shiva Temple, an open shrine of the Dakshin Kali, and a temple of Radha Krishna. That portion called the Puret Ghat was constructed by the royal priests.
- d) **Pachali Ghat.** The largest and most prominent agglomeration of sites and monuments, this area seems to have been developed in ancient times, the earliest known records dating from the fifteenth and sixteenth centuries. The area is located near the old suspension footbridge across the Bagmati River. The place takes its name from the five-faced linga of Shiva in the form of Bhairab whose open shrine is still located near the ghat beneath a tall pipal-tree. There are also two large courtyards surrounded by multi-storey dharmasalas. In one is a temple on a stepped platform consecrated to the Mahadev; in the other, a three-storey pagoda temple of Mahadev. Along the bank are several more dharmasalas, patis, shrines, and images, such as the Ram Mandir, the Shivalaya, and Panchamukhi Mahadev. This ghat area also contains several cremation places. Opposite the Pachali Ghat, on the southern shore of the river, the Raj Tirtha is located, a site famous for its salt water spring where people take ritual baths. There are also some small chaityas, lingas, and other images.
- e) **Tekudobhan Ghat.** Located at the convergence of the Bagmati and Vishnumati rivers, this has been a most sacred spot since ancient times. It is one of twelve sacred Tirthas in the Kathmandu Valley and is called Gyan Tirtha. The site is considered fearsome and important to sorcerers. Other important shrines in this area are the Jagannath temple, the Radha-Krishna temple and the Tekhu Dobhan Baha.

MONUMENTS WITHIN ZONE

Pachali Bhairab Shrine	(K-258)	Dakshin Kali Temple	(K-272)
Jagannath Temple	(K-259)	Puret Ghat Shiva Temple	(K-273)
Radha Krishna Temple	(K-260)	Purneshwar Mahadev Temple	(K-274)
Teku Dobhan Baha	(K-261)	Radha Krishna Temple	(K-275)
Lakshmeshwar Mahadev Temple	(K-262)	Tripura Sundari Temple	(K-276)
Pachali Ghat	(K-263)	Shivalinga Temple	(K-277)
Narayan Shrine	(K-264)	Kalmochan Ghat	(K-278)
Shiva Temple	(K-265)	Narmadeshwar Shivalinga Shrine	(K-279)
Panchamukhi Mahadev Shrine	(K-266)	Jange Hiranya Hem Narayan Temple	(K-280)
Banbikateshwar Mahadev Temple	(K-267)	Gopal Mandir Shrine	(K-281)
Raj Tirtha Spring	(K-267)	Bairagi Akhada Shrine	(K-282)
Shivalaya Temple	(K-269)	Udasi Akhada Temple	(K-283)
Ram Temple	(K-270)	Sanyasi Akhada Shrine	(K-284)
Radha Krishna Temple	(K-271)	Gorakhnath Temple	(K-285)

It will be necessary to restore the rather dilapidated structures and ghats along the Bagmati River in their total setting including embankments, paths and plazas as well as the actual monuments together with the attached profane buildings, such as, dharmasalas and patis, and to return them to their traditional uses. Whenever this would no longer be possible, new uses related to their setting and environment are to be found.

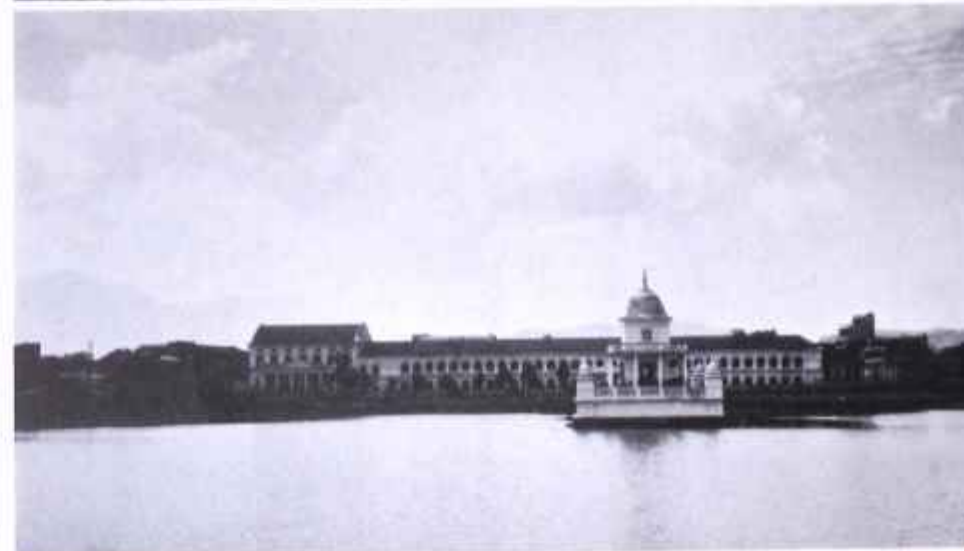
As to the relationship of this strip of rivershore to the adjacent hinterland, a greenbelt is recommended surrounding the Monument Zone and protecting it from the service-industry oriented area between the Zone and the Kalimati Road.

The proposed protection also includes the opposite rivershore with the Raj Tirtha site, and recommends a greenbelt to guarantee a harmonious vista and frame for the entire area.

TUNDIKHEL AND RANI POKHARI

Tundikhel and Ranipokhari

Settlement KATHMANDU
 Panchayat KATHMANDU NAGAR
 Boundaries SEE ATTACHED LOCATION-INDEX MAP



The zone consists of two distinct areas: the Tundikhel at the south and Rani Pokhari at the north. The Tundikhel was considered the open land circumscribed by the important shrines of the Bhadrakali, the Mahankal, the Minnag, and the Kumaristan. It was considered to be the rightful sphere of strong and fierce spirits. As such, it was not used for anything but cattle grazing.

At a later time, during the Shah period, it was turned into a military parade ground. Nowadays it is the scene for many official gatherings, rallies and processions.

It has been subdivided into three portions: the southern one is occupied by the military forces; the central one still remains an open space; and the northern section contains an open theater and a flower garden.

Second part of the zone is Rani Pokhari, one of the most prominent of the many water-tanks in the Valley. It was constructed by Pratap Malla in 1670 in memory of his recently deceased son, Chakravatendra. He consecrated the pond and its precincts to Parameshwar and Parameshwari (Shiva and Parvati) and he caused the sacred waters from fifty-one famous holy pilgrimage sites (tirthas) in India and Nepal to be brought here and poured into the pond.

Originally there was a small pagoda-style temple in the center of the pool. It was unfortunately rebuilt by Jung Bahadur Rana in its present form which matches the small shrines at the four corners of the pond all of which show the influence of the mogul style. In addition, there are stone images of Narayan, Ganesh, Bhairab, Durga, and some Shivalingas.

On the south bank is the most prominent figure of all: a sizable stone elephant with three riders representing Pratap Malla and his two sons, Chakravatendra and Malupatendra.

MONUMENTS WITHIN ZONE

Bhadra Kali Shrine	(K-286)	Bhairab Temple	(K-290)
Mahakal Temple	(K-287)	Maha Lakshmi Temple	(K-291)
Shiva Temple	(K-288)	Buddhi Ganesh Temple	(K-292)
Bhairab Temple	(K-289)		

PROPOSED PROTECTION

The area circumscribed by the existing urban road matrix and thus defined as the Tundikhel and Rani Pokhari is to be maintained as an open space with no permanent physical structures to be permitted. The present buildings to the north, south, and east of Rani Pokhari are to be phased out of existence. A future development plan will see that these areas become better related to the city area and that the present fencing is removed and replaced by rows of trees.

The site constitutes one of Nepal's most ancient shrines, the Buddhist chaitya of Swayambhu. It is situated on a hilltop, a splendid example of the preference for such sites shown by all religious cultures. D. L. Snelgrove, the Tibetologist so knowledgeable in the cultures of the Himalayas, describes it as follows:

"Sengu, possibly a contraction of Sri-Yem-gum, 'Glorious Hill of Yem' is the local Newari name of the whole hill. The main shrine on the summit is known as Swayambhu 'Self-Existent', abbreviated to Simbhu. This last name is used by Nepali speakers for the shrine or the whole site."

"Traditionally the oldest site in Nepal is Sengu which rises about two miles westwards from the center of Kathmandu beyond the Visnumati River. Here there are two main chaityas, a small enclosed one on the western summit, sacred to Manjusri, and the more imposing one on the eastern summit, sacred to the Five Buddhas (pancata-thagata), and known as Swayambhu, 'Self-Existent'. Since Manjusri is identified with his partner, Sarasvati, who is worshipped by Hindus as well as Buddhists, this smaller chaitya is one of the main national shrines of Nepal. The second one, much larger and far more impressive, has become the main shrine of Nepalese Buddhists as well as a place of prime importance for Tibetan pilgrims. Of its history, buried beneath the shrine we see today, nothing certain is known. The dome itself is of the same low flat type characteristic of the other great chaityas of the Valley, and it stands upon a large square platform, constructed presumably by levelling off the actual hilltop, which falls steeply away on all sides. The main approach from the east ascends by a long flight of steps, guarded towards the summit by pairs of creatures, garudas, peacocks, horses, elephants and lions, all the 'vehicles' of the five Buddhas. At the top of the steps is an enormous vajra, five feet long, symbol of sacred power, resting upon a raised mandala. The eyes of supreme buddhahood peer down from the harmika over the dome, and above towers the great gilded pinnacle with its thirteen rings and crowning parasol. However large the dome, its main function might now seem to be that of a conventional support for the resplendent surmounting spire of golden rings."

"Interesting also is the Ajima temple on the platform of the great Swayambhu chaitya, for here the goddess is no longer represented by a stone, but by an image of Bhagvati. These are clearly the typically progressive stages of identification of indigenous gods with a Hindu type."

MONUMENTS WITHIN ZONE

Swayambhu Stupa	(K-322)	Pratappur Temple	(K-328)
Swayambhu Gumba	(K-323)	Anantapur Temple	(K-329)
Singu Bahil	(K-324)	Maitri Gumba	(K-330)
Harati Ajima Temple	(K-325)	Manjushri Shrine	(K-331)
Shantipur Building	(K-326)	Dharma Chakra Vihar	(K-332)
Karmaras Gumba	(K-327)	Pulan Singu Stupa	(K-333)

PROPOSED PROTECTION

The protection area is clearly defined by the circumferential path encircling the foot of the Sengu hill. Within these boundaries no physical structures are permissible other than those included in the list of classified monuments and their traditional environment, such as, footpaths, plazas, groups of images, small chaityas, etc. The historical monasteries and residential premises within the area are to be maintained in their original form. No new additions to them are foreseen. Other recent developments presently existing within the area of the zone are to be phased out and rebuilt in a suitable location nearby.

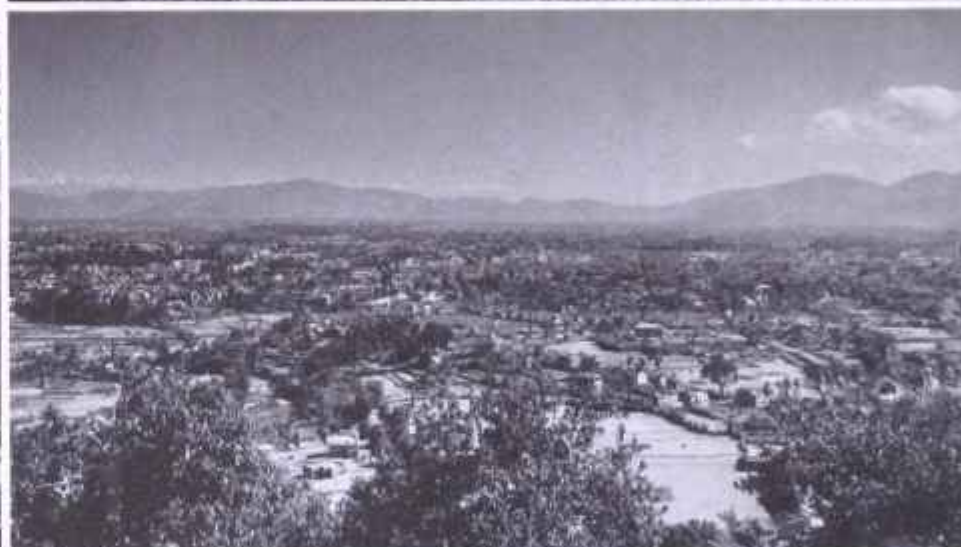


K-MZ 4

SWAYAMBHU

Svayambhu

Settlement DALLU
Panchayat DALLU VILLAGE
Boundaries SEE ATTACHED
LOCATION-INDEX MAP



Located in the geographical center of the town at the convergence of the major crossroads linking the four Ashokan Stupas demarcating the eastern, western, northern, and southern limits of the town, this square constitutes perhaps the most spectacular example of Newar architecture within any urban context. The total area is framed by multi-storey residential houses on three sides and by extensive open gardens on the fourth. The various attached buildings forming the Darbar Complex—the historical royal residence of the Malla Kings—divide the area into the open greenspaces of the palace gardens and the urban space confronting the palace on the west. This latter is an irregularly-shaped oblong plaza containing some free-standing temples of various styles and dimensions of an apparently informal grouping together with an even greater number of sculptural elements, bells, platforms, and a deeply sunken water-well. The palace itself consists of three main choks. The oldest one is the central Mul Chok, built in 1668 by Sri Niwas Malla. The two-storey buildings, once the residence of the royal family, surround a square courtyard. In its center is a small gilded shrine, the Bidya Mandir. On the south, flanking the doorway, are two beautiful, tall standing brass images of Ganga and Jamuna. Above the doorway is a gilded torana depicting the Ashtamatrikas. In the north-eastern corner of the building there is the triple-roofed octagonal temple tower of the Taleju Bhavani built by Siddhi Narsingh Malla.

The courtyard on the south, the Sundari chok, was also built by Sri Niwas Malla. It is smaller than the Mul chok. It is surrounded by three-storey buildings with artistically decorated wooden grill-windows on the top floor. In its center is the sunken royal bath called Tusha Hiti, a beautifully carved, stone-walled small pool enriched by highly artistic images of the Ashtamatrikas, the Ashtabhairabs, the Ashtanagas, and the Dashavatara of Vishnu. The water enters through a gilded metal-covered stone spout in the shape of a conch.

The outside entrance to the Sundari Chok is flanked by stone images of Narsingha, Hanuman, and Ganesh. The central window of the three on the uppermost part above the entrance is gilded metal; those on either side are made of ivory.

Above the roofs of the two attached choks rises a three-storey square temple tower indicating the worship room within the palace.

On the north is the third courtyard, the Mani Keshab Narayan chok built during 1733-4 by Jog Narendra Malla. The entrance is artistically decorated by a gilded doorway with a gilded torana showing Shiva and Parvati. Above is a gilded window which depicts the Shritikarta Lokeshwar. Within the courtyard is the small temple of the Mani Keshab Narayan.

Within the palace complex and between its central and northern courtyards is the temple of Degu Talle built by Siddhi Narsingh Malla in 1640. This tall and impressive three-storey building is crowned with a widely cantilevered pagoda tower. In this building are the ceremonial rooms where the king performed his daily tantric rites. The small

open space behind and adjacent to the Degu Talle, called Nasal chok, served for theatrical and dance performances. The royal gardens to the east of the palace were for the pleasure of the royal family as well as for growing the flowers required for the worship of the Taleju, the Machendranath, and other gods. It also contained a small pond with a lunhiti built by Siddhi Narsingh in 1626 which was exclusively reserved for the bathing of the royal family and the royal priests.

The open space to the west of the palace complex served as a public plaza. Many temples and shrines have been built there through the years resulting in a most exhilarating grouping. There are four major multi-storey pagodas, two stone shikharas in the style of northern India, a huge free-standing bell, several stone platforms, pillars, and smaller shrines.

The oldest temple is the Char Narayan, a two-storey pagoda built on a stepped platform in 1565 by Purandar Singh Malla. In its sanctum there is a linga with the four faces of Narayan. Next to this temple there is a small Narayan shrine, also a double-roofed pagoda of the seventeenth century. Another early temple is the adjacent small stone granthakut built for Narsingh in 1589.

Then two more pagoda-style temples follow, both built during 1626 by Siddhi Narsingh: the three-storey Hari Shankar and the two-storey Biswanath enshrining a Shivalinga. In 1636, Siddhi Narsingh built the famous three-storey Krishna Mandir which is in shikhara style. A tall pillar supporting a brass image of Vairaj faces it.

At the southern end of the space is a three-storey pagoda of Bhimsen, built in 1680 by Sri Niwas. There had been a temple here long before the present one, for Bhimsen was the most revered deity of the local traders and craftsmen. Other temples in the southern part of the square are the Bhai Dega-Shiva shrine, its present form a reconstruction of the original which collapsed during an earthquake; the octagonal stone shikhara of Krishna built in 1720; and a large Ghanta (bell) erected by Bishnu Malla in 1730.

By far the oldest physical structure in the square is the Manga Hiti opposite the entrance to the Bishwanath temple which is marked by two stone elephants. Nearly six feet below the present street level there is a broad brick-paved walk which surrounds the lower stone-flagged square. At the east end steps lead down another six feet to where the water flows from the three carved stone taps. This deep pit was originally dug during the time of the Lichchavis in the tenth century. However, it has been renovated and reconstructed several times.

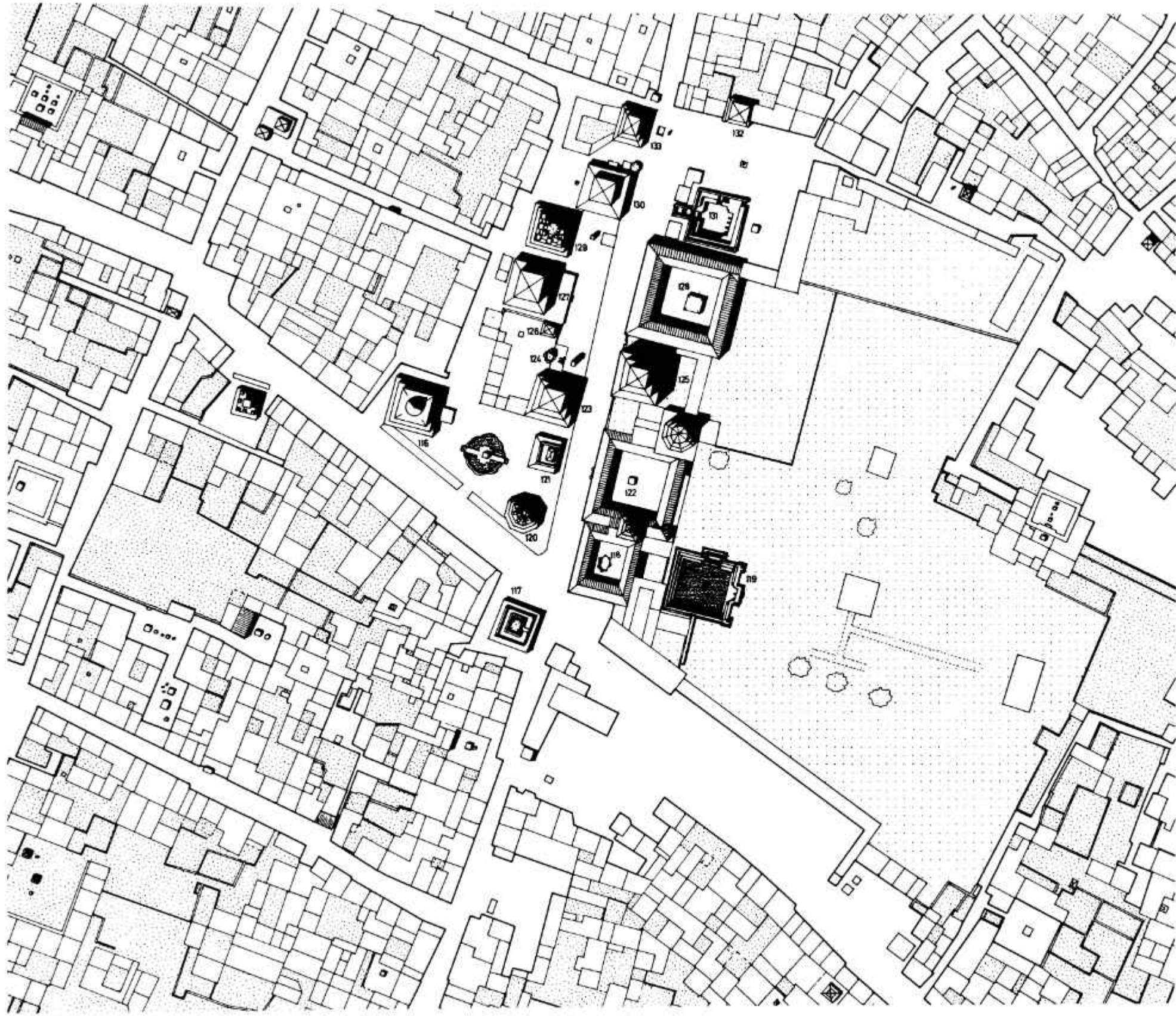
During Malla times, the square served a wide variety of uses often related to the activities of the court. It still forms the background for the performance of religious festivals and ceremonies. Among the most colorful of these are the Narshingha dance, the Krishna stauri, Ganpyakhan, the Payo procession, the Dipankar exhibition every twelfth year, the Gai Jatra, and others.

P-MZ 1

DARBAR SQUARE

Darbar Square

Settlement PATAN
Panchayat LALITPUR NAGAR
Boundaries SEE ATTACHED
LOCATION-INDEX MAP



MONUMENTS WITHIN ZONE

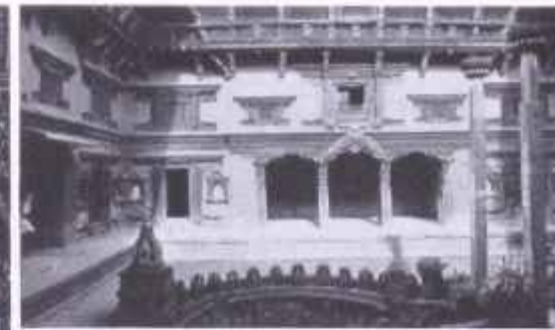
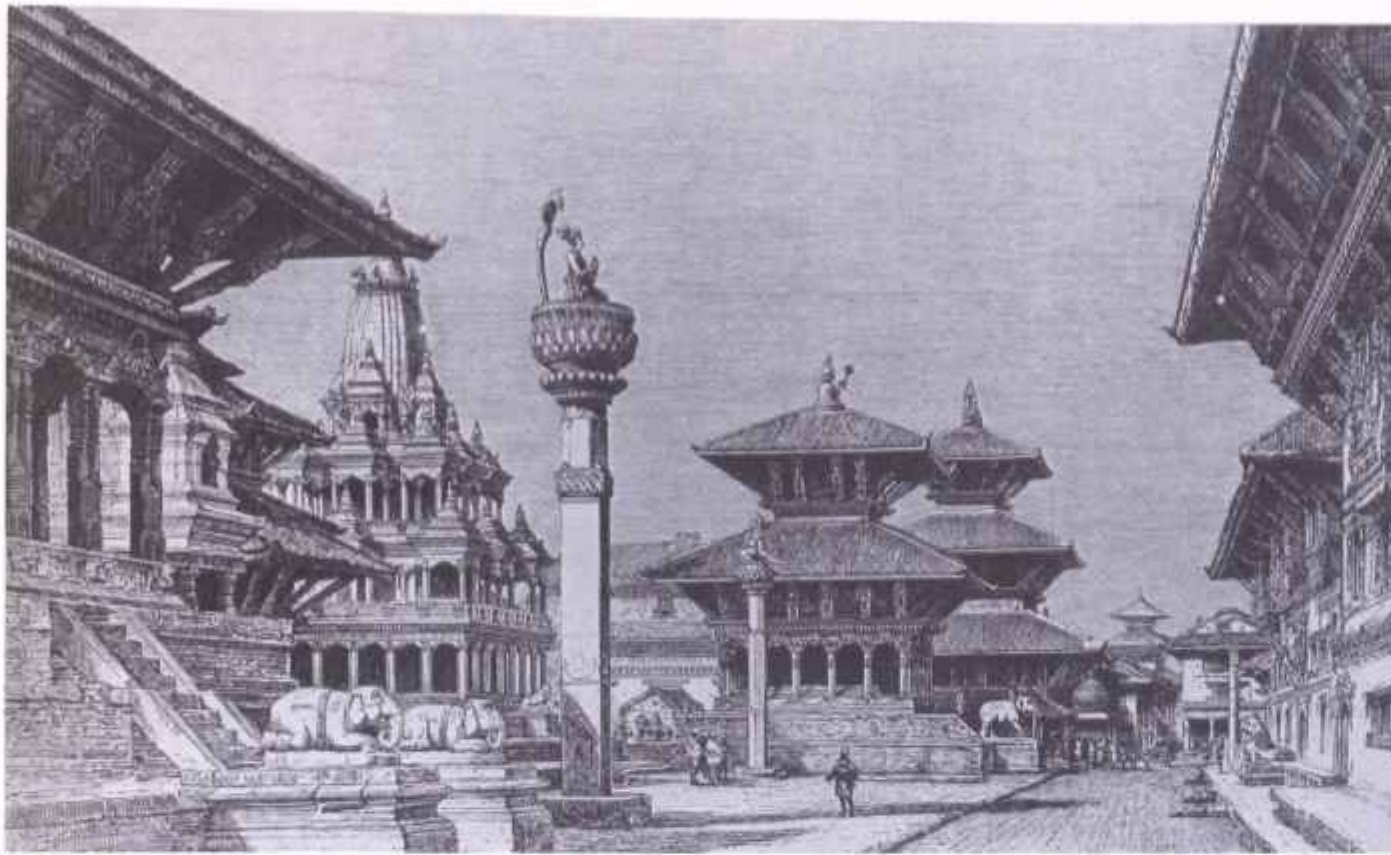
Bhai Dega Temple	(P-120)	Degu Talle Temple	(P-130)
Lakshmi Narayan Temple	(P-121)	Narayan Temple	(P-131)
Sundari Chok	(P-122)	Char Narayan Temple	(P-132)
Lohan Hiti	(P-123)	Mani Keshab Narayan Chok	(P-133)
Krishna Temple	(P-124)	Krishna Temple	(P-134)
Ghanta Bell	(P-125)	Bishwanath Temple	(P-135)
Mul Chok	(P-126)	Manga Hiti	(P-136)
Taleju Temple	(P-127)	Ganesh Temple	(P-137)
Hari Shankar Temple	(P-128)	Bhimsen Temple	(P-138)
Narsingha Temple	(P-129)		

PROPOSED PROTECTION

The protection area includes not only Darbar Square, the Palace and the adjacent gardens, but also the surrounding residential buildings which enclose the space.

It is of highest priority to draw up a full scale conservation program for the concerned area. Some of the guidelines for the intermediate period are the following: No physical structures are to be added either within the confines of the palace gardens nor in the square itself. Those physical structures of recent date, particularly those within the palace gardens, are to be phased out.

All required new developments on existing private residential houses surrounding the square, as well as all public infrastructural works, such as, for drainage, water, electricity, etc., are to be planned or undertaken only with the consent of the competent authority.



P-MZ 1

DARBAR SQUARE

Darbar Square

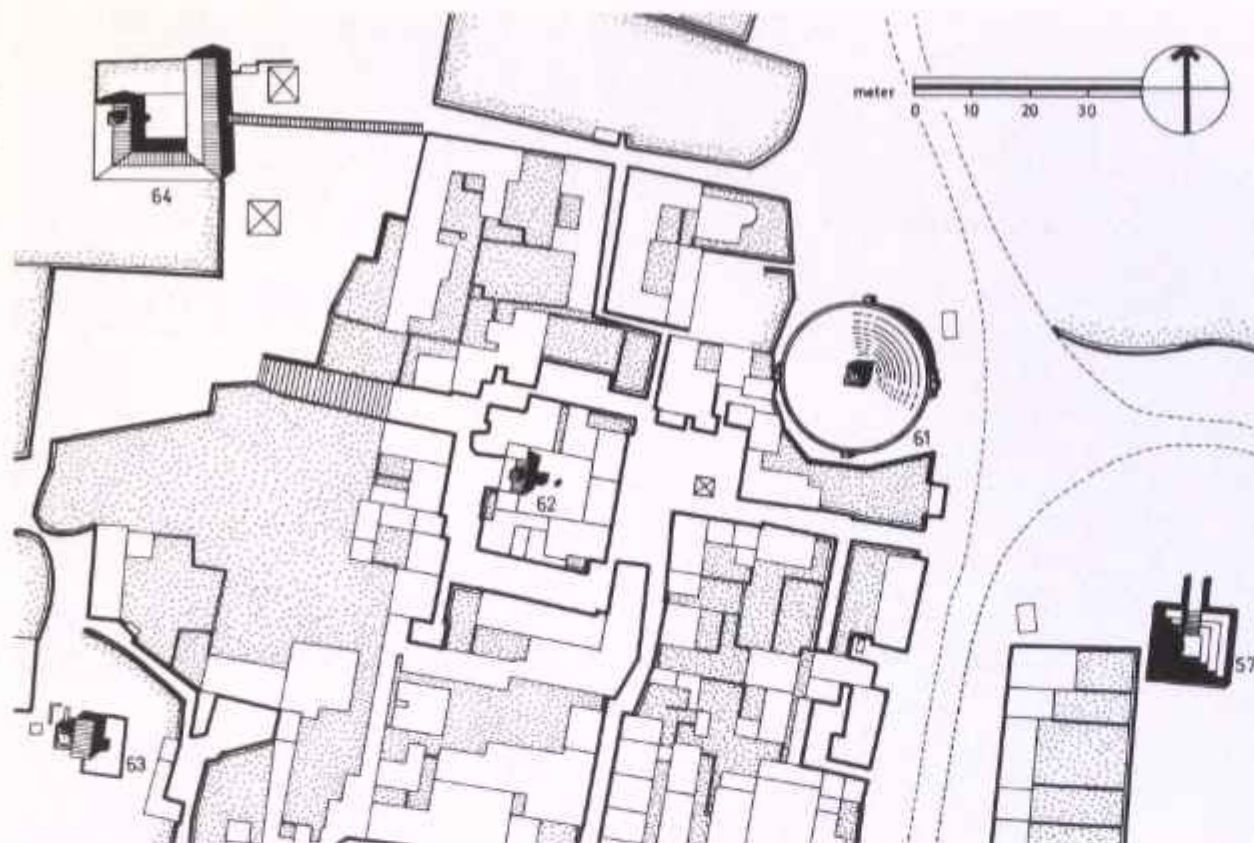
Settlement PATAN
Parishayat LALITPUR NAGAR
Boundaries SEE ATTACHED LOCATION-INDEX MAP

P-MZ 2

PULCHOK

Pulchok

Settlement PATAN
 Panchayat LALITPUR NAGAR
 Boundaries SEE ATTACHED LOCATION-INDEX MAP



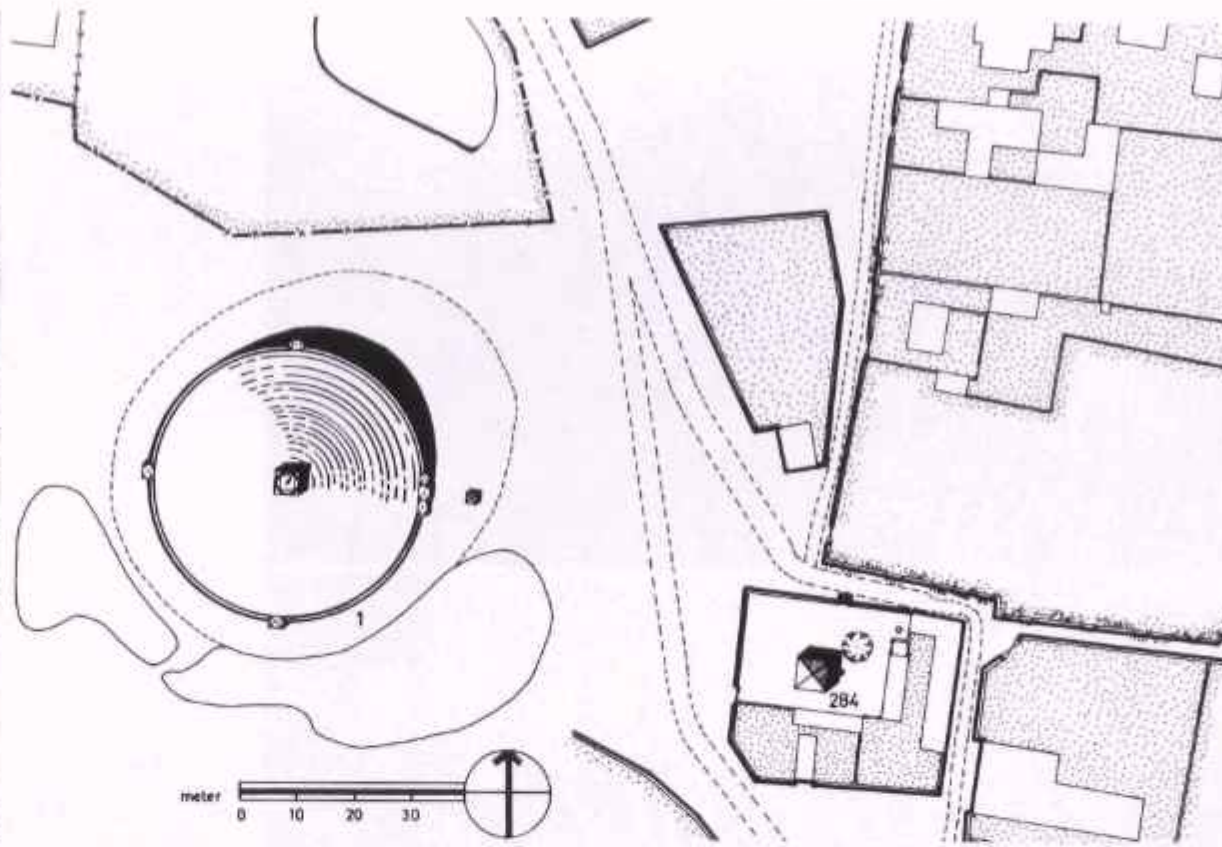
The area adjacent to the Ashok stupa at Pulchok consists of a flat open space on the east between it and the city of Patan. On the south there is a cluster of tightly built houses and, on the west, a small hillock. The stupa is the western one of the four Ashok stupas and thus the oldest structure on the site. The open area to the east contains two pokharis. The first one close to the old sunken lonhiti had a small chaitya in its center. The second lower one was previously used for lotus cultivation. The settlement of Pulchoktol, south of the stupa, developed around two monasteries, the Koya Bahi at the lower level and the Choya Bahi on the small hillock west of the stupa. It is believed that these monasteries originated in the Lichchhavi period. Since that time people mainly of the Shakya caste have lived in the area. Later, during the Malla period, a temple of the Khadga Jogini was built nearby. The area is of further significance because the annual assembling of the Machhendranath chariot takes place here and the cane which is used for the pinnacle of the chariots is first soaked in the small pokhari.

MONUMENTS WITHIN ZONE

Pulchok Lohanhiti	(P-57)	Khadga Jogini Temple	(P-63)
Ashok Stupa	(P-61)	Choya Bahi	(P-64)
Koya Bahil	(P-62)		

PROPOSED PROTECTION

The open space with the pokharis in front of the stupa is to be preserved as such. The adjacent small settlement, Pulchoktol, is also to be considered a historic area and to be preserved as one of the historic areas of Patan city. New construction of houses is to follow the traditional pattern and the ratio of built up area to open area is to be maintained. The reconstruction of the badly decayed Choya Bahil is recommended.



P-MZ 3

LAGANKHEL

Lagākhel

Settlement PATAN
 Panchayat LALITPUR NAGAR
 Boundaries SEE ATTACHED LOCATION-INDEX MAP

The southern Ashok stupa is in the center of mainly flat open land which contains the Patan Tundikhel and several large pokharis. The oldest one of these is west of the stupa and was intended for growing lotus flowers honouring the Amitabha Buddha, the western one of the four Buddhas represented on the stupa. The other ponds are of more recent origin. East of the stupa is a walled compound with a temple of Batuk Bhairab; and, to the north, is a beautiful octagonally-shaped lonhiti. The stupa faces the Tundikhel on the south which was originally used for the Samyeka feast at which all the Buddhist inhabitants of Patan gathered. During the Shah period, however, the area was turned into a military parade ground. The name "Lagankhel" has several legendary sources but the well-watered grounds of the area suggest that it may have come from the Newari word "la" meaning water and "khel" meaning open ground.

According to one chronicle, there used to be a large palace here with seven courtyards belonging to Ansu Varma in Lichchhavi times. No excavations have given proof of this yet, however.

MONUMENTS WITHIN ZONE

- Ashok Stupa (P-1)
- Lon Hiti (P-283)
- Batuk Bhairab Temple (P-284)

PROPOSED PROTECTION

It is essential that no physical structures be permitted within the area of the zone with the exception of the classified monuments. The planning and implementation of infrastructure elements, such as, water and overhead electricity distribution, construction of traffic routes within the area, etc. have to be developed with utmost care and in conformance with the rules set forth to protect monument zones.

P-MZ 4

SHANKHAMUL

Sākhāmūl

Settlement: PATAN

Panchayat: LALITPUR NAGAR

Boundaries: SEE ATTACHED
LOCATION-INDEX MAP



The Shankhamul area is located outside the city of Patan where the main diagonal road comes from Darbar Square to the northern Ashok stupa and then continues across the Bagmati River. This site has long been of the greatest importance for the people of Patan. It is located near the confluence of three rivers—the Rudramati, the Manamati, and the sacred Bagmati. All important rituals and ceremonies, such as the purification after birth, after death, during eclipses, etc., take place here. At most festival times, people also come here for ritual bathing. Particularly during the months of Marga and Shrawana, people bathe here regularly. There are also cremation places along the bank. There is mention made of a *Matrika* being established here during the Lichchhavi period. The oldest records of Vishnu Malla mention the development of ghats. The more recent and most extended developments of the stone stepped ghats with many circular stone platforms were made during the time of the Ranas by Jagat Shumsher. At this time also the path to Darbar Square was stone-paved. The zone consists largely of three areas. The *Sikbahi Bhagvati* at the center further to the south was established by Jognarendra Malla. It is a group of several images, chaityas, and shrines, among which the most prominent is the temple of the Chamunda Bhagvati. The area east of the bridge contains the largest agglomeration of temples, dharmasalas, shrines and images. The most prominent among these are the brick granthakut of Shiva and the larger granthakut of Narayan which are found in a courtyard surrounded by dharmasala buildings. The area to the west contains principally cremation ghats, open patis, and smaller shrines to different divinities mostly of more recent construction.

MONUMENTS WITHIN ZONE

Jagadishwar Shivalaya	(P-150)	Shankhamul Ghat	(P-152)
Narayan	(P-151)	Sikbahi Bhagvati	(P-153)

PROPOSED PROTECTION

The protective measures for the zone include the river embankments and the restoration of the physical structures and their setting. They also extend to their approach to the city. It is proposed, therefore, that a greenbelt be maintained between the edge of the town and the zone to prevent the spreading of urban growth towards the city. Protection is also to be given to the other side of the river, its shore line is to be considered an integral part of the zone and also to the historic bridge, the ancient link between Patan, Deopatan and the Pashupatinath temple.

Settlement PATAN
 Panchayat LALITPUR NAGAR
 Boundaries SEE ATTACHED LOCATION-INDEX MAP



The zone consists of an extended open space at Jawalakhel which contains no physical structures of historical importance. This is suggested, perhaps, by its name, a Newari word meaning "open space". Adjacent is the Zoo which was established during the Rana period. The large beautiful water-pond, now located within the confines of the Zoo, was originally part of this khel. It was dug by Siddhi Narsingh Malla. Near the open space and within the zone is a sunken lonhiti from the Malla period. The open space is the site of Patan's most important festival, the Machhendranath Jatra. For a month the Machhendranath chariot is pulled through the streets of the city. The last four days of this time it rests in this open space for the Jatra proper. On the evening of the last day before the festival comes to its climax, it is obligatory for each worshipper to scatter boiled rice there carefully in all directions. On the final day, thousands of devotees gather there to see the bhoto (vest) of the god which is exhibited to the king and all the people at that time.

MONUMENTS WITHIN ZONE

- Jawalakhel (P-58)
- Kato Pati (P-59)
- Tomka Dega Temple (P-60)

PROPOSED PROTECTION

The maintenance of the open space for the use of the people of Patan and for the Machhendranath festival is recommended. The adjacent Zoo, as part of the Monument Zone, is also to be considered a preservation area and its lay-out, landscaping, and trees are to be preserved. An extension into a larger zoo, however, is not to take place within this limited area but it is proposed that a new one be developed within the Royal Game Sanctuary at Gokarna.

While the two other royal towns in the Valley had their palace and temple squares united into one complex grouping of structures, in Bhadgaon the two main temples, the Nyatapola and the Kasi Biswanath, are situated in a square slightly lower than the one dominated by the Darbar and its adjoining temples. The oldest part of the palace is the Mul Chok where the Taleju Temple is situated. This was built by Yaksha Malla. The first major addition, the present 55 window palace, was made by Bhupatendra Malla. In 1753, Ranjit Malla added the beautifully gilded gate which depicts the goddess Taleju and serves as the entrance to her temple. Jitmitra Malla added another wing—the Kumari Chok—and Bhupatendra, the Bhairab Chok. Bhupatendra, whose statue faces the palace from a high pillar, also added the now badly decayed Nag Pokhari adjoining the palace on the north.

The two farther wings of the Palace adjoining the golden gate on the west were built by Jagat Jyoti Malla. The westernmost section was built more recently during the Shah period.

On the square, confronting the palace, there is a huge free-standing Taleju bell, installed by Ranjit Malla. Nearby is a statue of Bhupatendra Malla and a stone shikhara of Batsala Devi. Farther on is a two-storey temple, apparently a replica of the Pashupatinath temple at Deopatan, built by Yaksha Malla.

On the eastern side of the palace is a smaller square framed on two sides by two-storey dharmasala buildings and also the multi-levelled platforms of several temples: one with remnants of a large Hari Shankar Temple, the Sweta-Bhairab shrine, the Batsala Devi Temple, and a platform with a Bhagwati image. Towards the western end of the square, adjacent to the doorway which shows images depicting Ugrachandi Durga and Bhairab, there are four free-standing temples consecrated to Bansri Narayan (Krishna), Rameshwar (Shiva), Badri (Vishnu), and Jagannath. All of these date from the later seventeenth to the eighteenth century.

In the center of the square, diagonally opposite the palace gate, decorated with sculptured images of Hanuman and Narasinha, is a shikhara style temple of Durga.

The temple square at Taumadi Tol is dominated by the five-storey temple which rests upon five stepped terraces. It was built by Bhupatendra during 1701–1702. On the eastern side, and perhaps more closely related to the square itself, is the Biswanath, a rectangular based, three-storey temple of Bhairab built by Jagat Jyoti Malla. In 1716–1717, Bhupatendra added two further storeys. The temple with the entire southern side of the square suffered severely during the 1934 earthquake. The temple itself was restored but most of the profane buildings are still in poor condition. This square is linked by a steeply descending stone-paved ceremonial path to the nearby Chupin Ghat area on the Hanumante riverside with which it forms a sequence of inter-related spaces which serve as the setting for the annual chariot festival.

MONUMENTS WITHIN ZONE

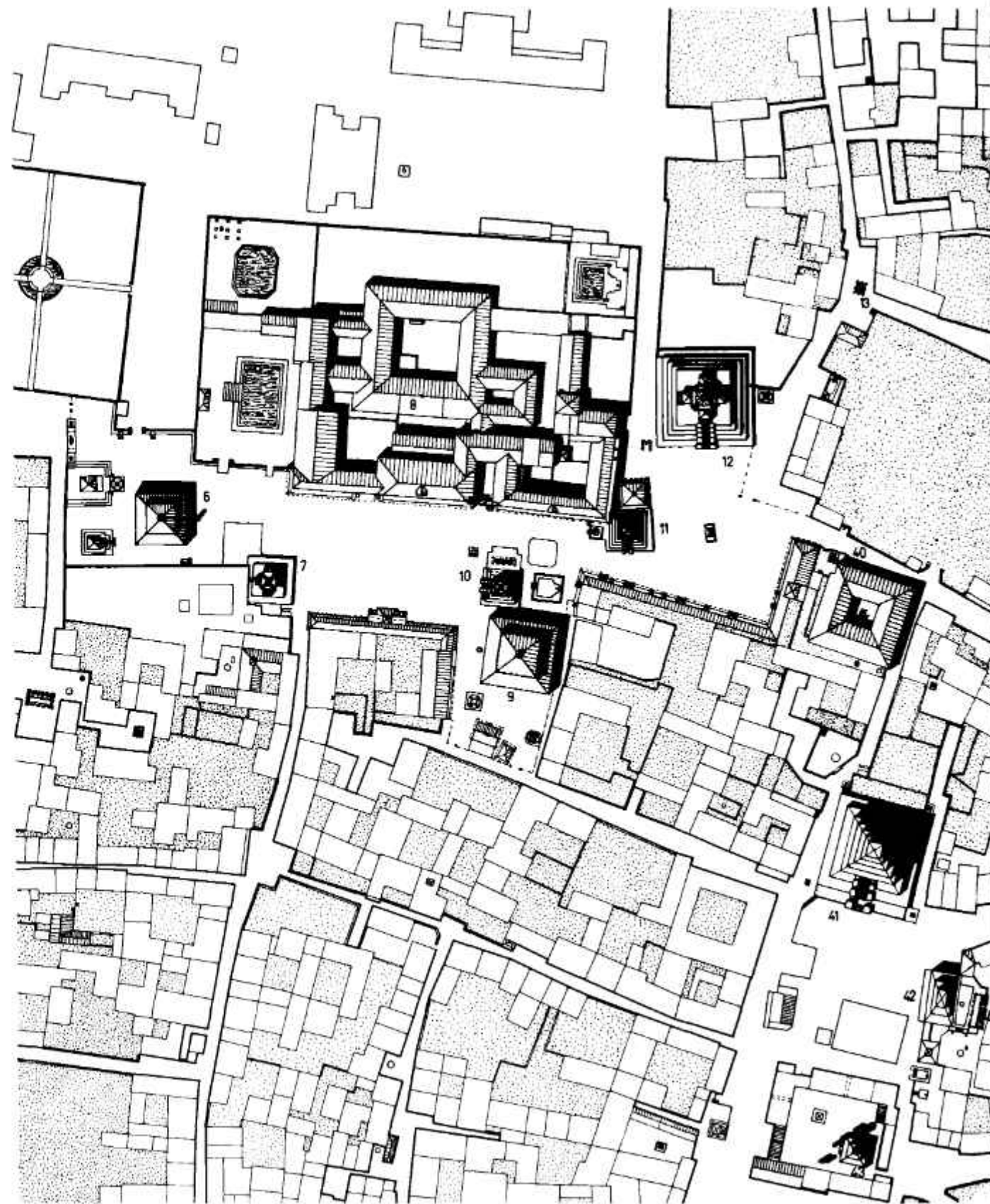
Bansi Narayan Temple	(B-6)	Fasi Dega Temple	(B-12)
Durga Temple	(B-7)	Balaku Ganesh Temple	(B-13)
Sundhoka & Taleju	(B-8)	Tadhunchhen Bahal	(B-40)
Pashupatinath Temple	(B-9)	Nyatapola Temple	(B-41)
Batsala Devi Temple	(B-10)	Kasi Biswanath Temple	(B-42)
Bhagwati Temple	(B-11)	Tii Madhav Narayan Temple	(B-43)

PROPOSED PROTECTION

The protection area includes Darbar Square and its links with the Taumadi Square as well as the latter as a whole.

While it will be of highest priority to draw up a full scale conservation program for the area of this zone, some of the foremost guidelines for the intermediate period are to include the following: No physical structures are to be added either within the confines of the palace gardens or in the visual proximity of the two squares. All physical structures of recent date within the area are to be phased out and not redeveloped.

All necessary infrastructural works, as for drainage, water, electricity, etc., are to be planned or undertaken within the area only with the consent of the competent authority.





B-MZ 1

DARBAR SQUARE

Darbar Square

Settlement: BHADGAON

Panchayat: BHAKTAPUR NAGAR

Boundaries: SEE ATTACHED
LOCATION-INDEX MAP

B-MZ 2

DATTATRAYA SQUARE

Dattatraya Square

Settlement BHADGAON
 Penchayat BHAKTAPUR NAGAR
 Boundaries SEE ATTACHED LOCATION-INDEX MAP



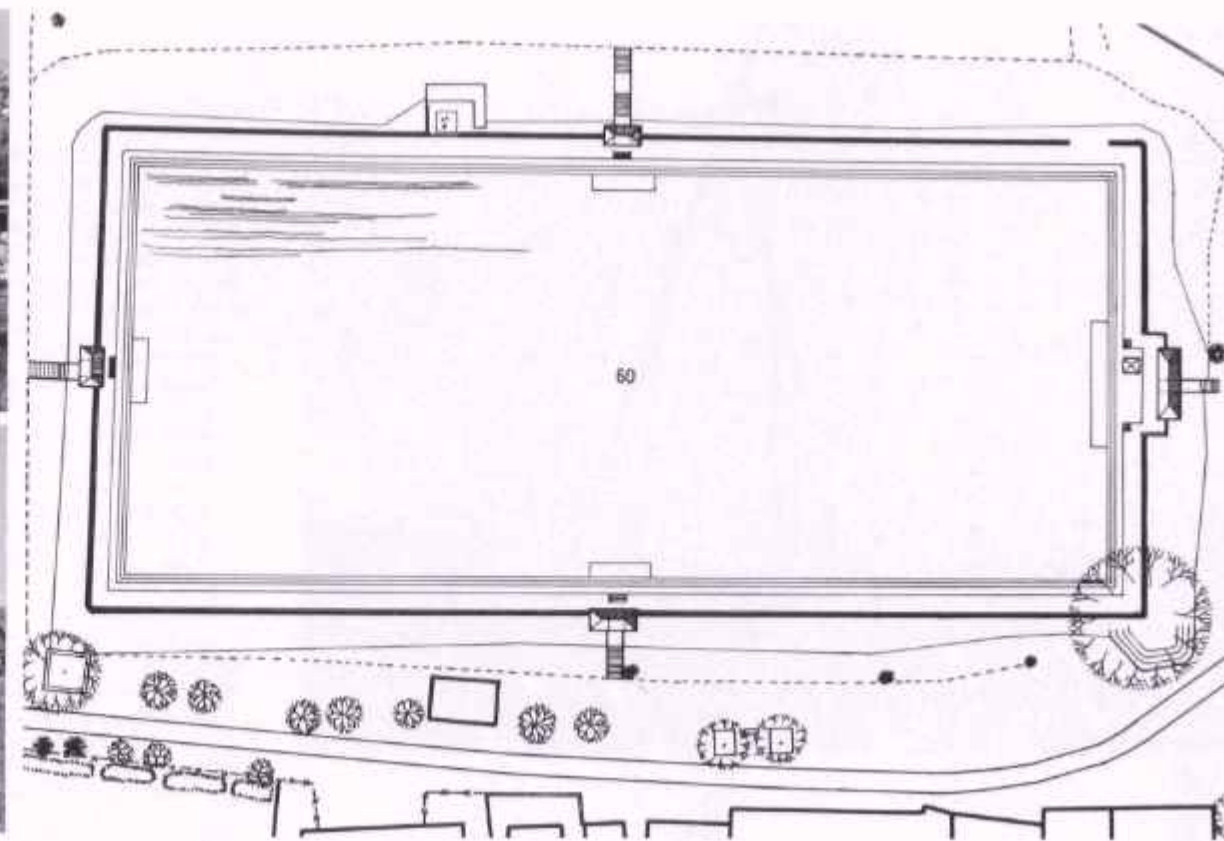
This square, in the Tachupal Tol of eastern Bhadgaon, is still the most homogeneous part of the town. While the Darbar and Nyatapola Squares suffered from the destructive force of the 1934 earthquake, this square—perhaps the oldest center of the town—still appears close to its original form. The oblong, funnel-shaped space, usually entered from the west, ascends slightly towards its central building, the monumental Dattatraya Temple. It is further surrounded by the Bhimsen Temple with its adjacent, deeply recessed Bhimdhara and eight priest houses (maths): Jangam Math, Pulachota Math, Bardali Math, Godavari Math, and Tigommo Math on the north; Sithu Math, Birta Math, Taja Math, and Vanalayaku on the south; and the most famous, the Pujahari Math on the southeast. The space further contains two raised drama platforms, the free-standing Lakshmi-Narayan Temple and several pillars and images. As many as nine different paths and lanes branch off from this brick-paved square in all directions, thus linking it with the surrounding residential areas of this oldest part of the town.

MONUMENTS WITHIN ZONE

- | | |
|--------------------------------------|---------------------------------|
| Silan Ganesh Temple (B-24) | Pujari Math (B-29) |
| Dattatraya Temple (B-28) | Bhimsen Temple (B-31) |

PROPOSED PROTECTION

Protection is to be extended beyond the few selected important monuments and is to include also the restoration of the Math buildings, the Dhara, the residential and private structures on the square and its immediate vicinity as well as the pavement of the plaza, its platforms and pathways. Particular emphasis is to be given to integrating and assimilating the modern amenities, such as, electricity, water, and drainage, into the conservation area.



B-MZ 3

TUNDIKHEL and SIDDHI POKHARI

Tūḍikhel and Siddhi Pokhari

- Settlement BHADGAON
- Panchayat BHAKTAPUR NAGAR
- Boundaries SEE ATTACHED LOCATION-INDEX MAP

The zone consists of three major elements: the Sallaghari (pine grove) on the west, the centrally located open Tundikhel, and the three open water-reservoirs near the entrance to the city.

The Sallaghari area consists of a hilly topographically rugged site, overgrown by tall pine and sal-trees with an open pith shrine in its center. The importance of this otherwise artistically insignificant shrine lies in its cultural and religious meaning for the people of Bhadgaon who come there for their annual Dewali feasts and rituals. For this reason, the surrounding forest is considered sacred and has been preserved for centuries. On its fringe is a walled water-tank called Tau Pokhari.

The Tundikhel, an extensive open space now a military training ground, was originally where the Buddhist inhabitants of the town gathered for the Samyak feast.

Siddhi Pokhari is of great legendary significance. Its origin is controversial but it seems to date back at least to the fifteenth century and the rule of Yaksha Malla. Its physical significance is that the water is kept there above the surrounding ground level. Because of this, tantrics considered it a demonstration of their tantric power. Several legends tell of encounters between tantrics and the Nagas.

The most extensive restoration work was done by Bhimsen Thapa who walled the pond and built the four gateway structures. Since it was considered a place of sacred waters, people have long come here to take ritual baths. Many stone images of the Malla period can be found in its confines as well as a small Lichchhavi chaitya.

Of only profane usage are the two other water-tanks, the Bhaju Pokhari and the larger open pond closer to the city.

MONUMENTS WITHIN ZONE

Siddhi Pokhari (B-60)

PROPOSED PROTECTION

It is obligatory that the area of the zone be kept free of any physical construction. The grove of trees is to be maintained and, when necessary, reforested.

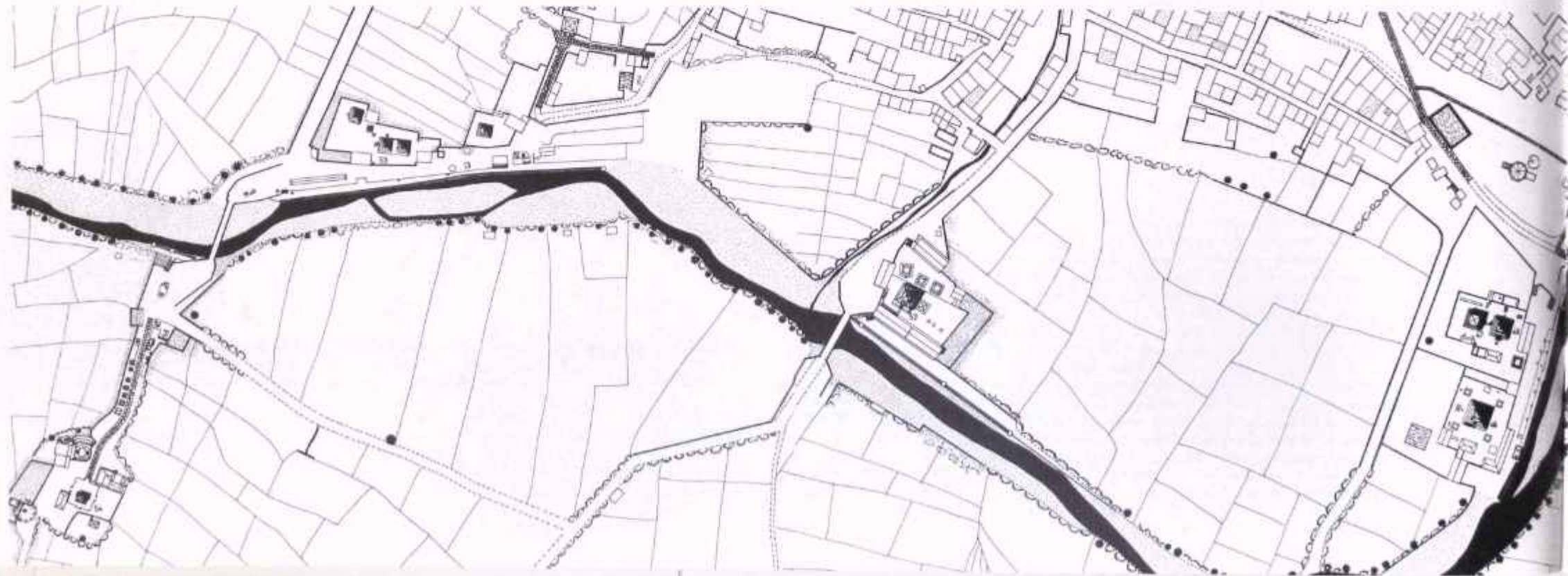
Major restoration work is to be carried out on the Siddhi Pokhari which is now a swamp with its traditional use disrupted. The recently developed military installations to the south of the zone are to be sealed off by heavy tree growth and greenery.



The city of Bhadgaon is situated along a plateau stretching from the east to the west and sloping southwards for the entire length of the city down to the Hanumante River valley. Several major cross-roads link the area south of the river with the town's main road. Wherever bridges cross the river, ghats have been erected which serve for a variety of special activities. Ritual bathings and festival ceremonies, the cremation of the dead take place there as well as such profane acts as bathing and cleaning, washing clothes, and slaughtering animals.

Many individual buildings, shrines, and temples and whole temple complexes are located along the river. From the east to the west they are:

- a) Brahmayani Ghat containing an open pith shrine sacred to the Ashtamatrikas and a single-storey temple of the Brahmayani.
- b) Maheshwari Ghat. On the southern side is the Maheshwari pith. On the northern side are a long stretch of ghats, two platforms, a shikara and a Hanuman image.
- c) Hanuman Ghat is considered the most sacred spot. Here old people come to stay shortly before death in one of the many dharmasalas so that they may die with their feet in the sacred waters of the river. A large Hanuman image, two giant lingas and a great number of smaller images and shrines are in this area. On a small hill on the opposite bank is a site for cremation.
- d) Chupin Ghat is located adjacent to the extensive open space which is the site of the Bisket festival with its Bhairab and Bhadrakali altars. Along the north-western side are four temples—Shiva, Annapurna, Vishnu, and Krishna — and also several smaller shrines and images. On the southern side there are the Bhisnabi pith and several places for cremation.
- e) Ram Ghat has extensive stone steps and platforms, Shiva shrines and a shrine to Ganesh.
- f) Varahi, a short distance to the south, is connected with the river by a paved path which leads to the ghats, passing a series of 5 lingas and a large Hanuman image. The site itself contains a pit sacred to the Varahi, one of the Ashtamatrikas.



HANUMANTE RIVER GHATS

Hanumante River Ghats

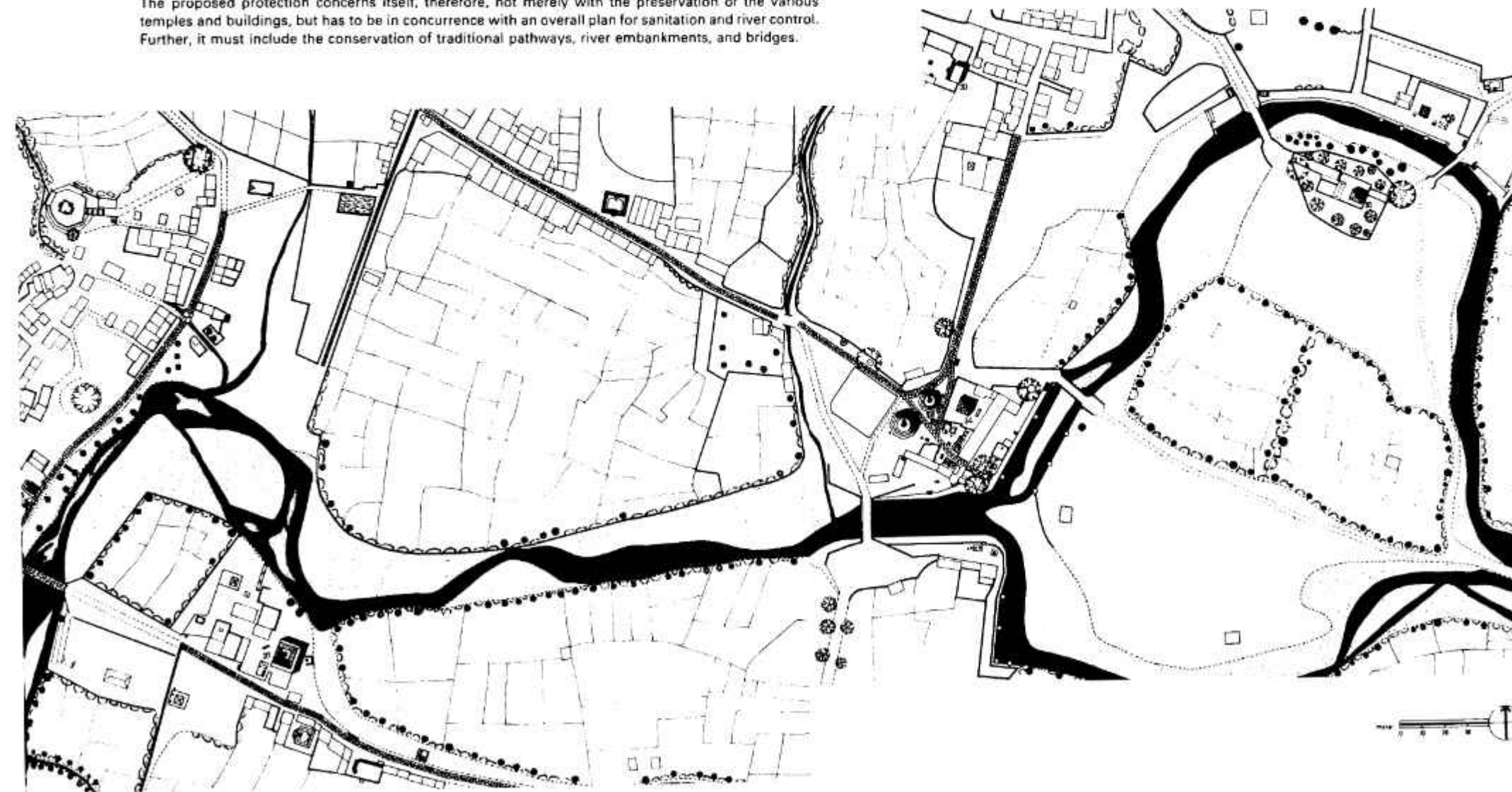
MONUMENTS WITHIN ZONE

Maheshwari Temple	(B-30)	Narayan Temple	(B-47)
Ram Temple	(B-34)	Shiva Shrine	(B-48)
Bhimsen Temple	(B-37)	Ram Temple	(B-52)
Bhadrakali Temple	(B-45)	Mangal Tirtha Ghat	(B-53)
Pashupatinath Shiva Temple	(B-46)	Dhum Varahi Temple	(B-54)

Settlement **BHADGAON**
 Panchayat **BHAKTAPUR NAGAR**
 Boundaries **SEE ATTACHED LOCATION-INDEX MAP**

PROPOSED PROTECTION

The area of the above mentioned Monument Zone is flanked on both sides by the proposed Nature Preserve which, in turn, enhances the built up area of the town.
 The proposed protection concerns itself, therefore, not merely with the preservation of the various temples and buildings, but has to be in concurrence with an overall plan for sanitation and river control. Further, it must include the conservation of traditional pathways, river embankments, and bridges.

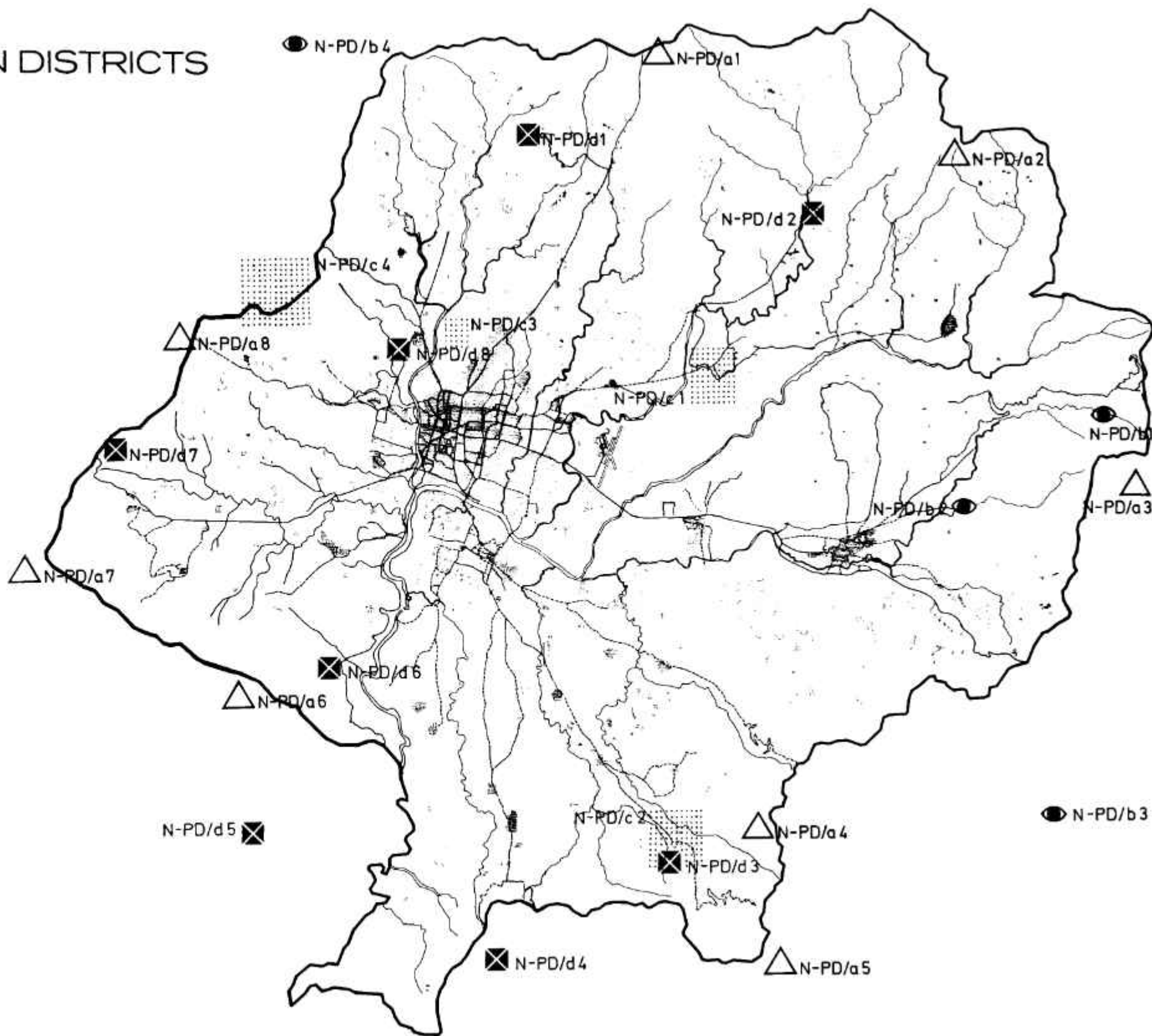


NATURAL PRESERVATION DISTRICTS



<i>Code & S. N.</i>	<i>Name</i>	<i>Transliteration</i>
N-PD/a	PEAK SITES:	
N-PD/a1	SHIPUCHO	Siphoco
N-PD/a2	MANICHUDAHA	Manicudaha
N-PD/a3	MAHADEV POKHARI	Mahādev Pokhari
N-PD/a4	TRIBENI DANDA	Triveni Dādā
N-PD/a5	PHUCHO	Phuco
N-PD/a6	DHINACHO	Dhināco
N-PD/a7	CHANDRAGIRI	Candrāgiri
N-PD/a8	JAMACHO	Jāmāco
N-PD/b	VIEW SITES:	
N-PD/b1	NAGARKOT	Nagarkot
N-PD/b2	LHASAPAKO SASUMAJU	Lhāsāpāko Sasumāju
N-PD/b3	DHULIKHEL	Dhulikhel
N-PD/b4	KAKANI	Kakani
N-PD/c	FOREST SITES:	
N-PD/c1	GOKARNA	Gokarna
N-PD/c2	GODAVARI	Godāvāri
N-PD/c3	RANIBAN	Ranivan
N-PD/c4	NAGARJUN	Nāgārjun
N-PD/d	RECREATION & PICNIC SITES:	
N-PD/d1	TOKHA	Tokhā
N-PD/d2	SUNDARIJAL	Sundarijal
N-PD/d3	GODAVARI	Godāvāri
N-PD/d4	LELE	Lele
N-PD/d5	DAKSHINKALI	Daksinakālī
N-PD/d6	TAUDAHA	Taudaha
N-PD/d7	YANKIDAHA	Yākidaha
N-PD/d8	BALAJU	Bālāju

NATURAL PRESERVATION DISTRICTS



- ☒ PICNIC GROUNDS
- VIEW SITES
- △ MOUNTAIN PEAKS
- ▣ FOREST RESERVE

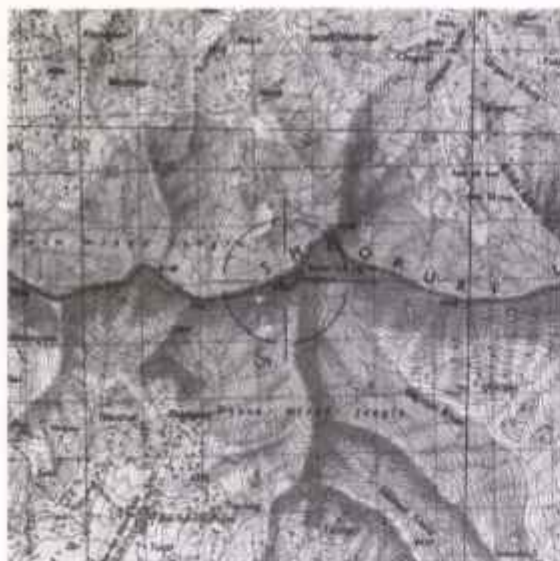


N-PD a 1

SHIPHUCHO, Shivapuri

Siphucho

Settlement NEAR BISHNUGAON
Panchayat KATHMANDU DISTRICT
Boundaries SUMMIT OF MOUNTAIN WITH DESCENDING HILLSLOPES INCLUDING THE BAGDWAR KUNDAS



Shivapuri Peak rises up steeply just beyond Budhanilkantha about 5 miles north of Kathmandu. Its altitude is 8,962 ft. There is a motorable road to the base of the mountain from where a footpath leads through rather heavy woods to the top.

There are many silk-cotton-trees (*Bombax malabaricum*) which, in spring, display startlingly beautiful red blossoms at the tips of their bare branches, thus living up to their name, flame-of-the-forest. Other notable flowers are the foxtail orchid and rhododendrons.

According to legend, Krakuchhanda Buddha came here to perform religious initiation ceremonies for 700 disciples but could not do so because there was no water. So, touching his middle finger to the earth and commanding the water to flow, he created the spring now popularly called Bagdwar from which the water flows into a small pond (kund). Similarly, in Hindu accounts, it was here that Shiva created the beginning of the Ganges River by allowing it to flow from his long and tangled hair. It is this event which gave the peak its name. These events are celebrated on the first day of Baisakh when many worshippers come to a festival here; but visitors climb the hill at all times for the sheer beauty of its scenery and of the views it offers of the Himalayas to the north and the Kathmandu Valley to the south.

N-PD a 2

MANICHUDAHA

Manicudaha

Settlement NEAR SANKHU/BAJRAJOGINI
Panchayat KATHMANDU DISTRICT
Boundaries MOUNTAIN PEAK WITH SURROUNDING HILLSLOPES AND MANICHUDA LAKE



Located near the top of Manichuda Peak, Manichuda Lake (alt. 7,200 ft.) is 13 miles north-east of Kathmandu. It can be reached by a motorable road which passes Baudhanath and Gokarna Forest and ends at Sankhu. From there it is a 3/4 mile walk by footpath through the woods to the lake. (See Monument Zone, Bajrajogini.) According to legend, in the small cave beside this lake once lived the very devout King Manichuda, within whose skull was a precious diamond. One day the king was told that the people of a neighboring area were suffering from the plague. The only cure for them must come from water in which the holy diamond had been dipped. The King then plucked the precious stone out of his head although he knew that in doing so he would bring about his own death. He dropped the diamond into the lake and the water then cured those who were ill. When the King died, his body was transformed into the cleft stone near the lake's edge where there is still a small waterfall.

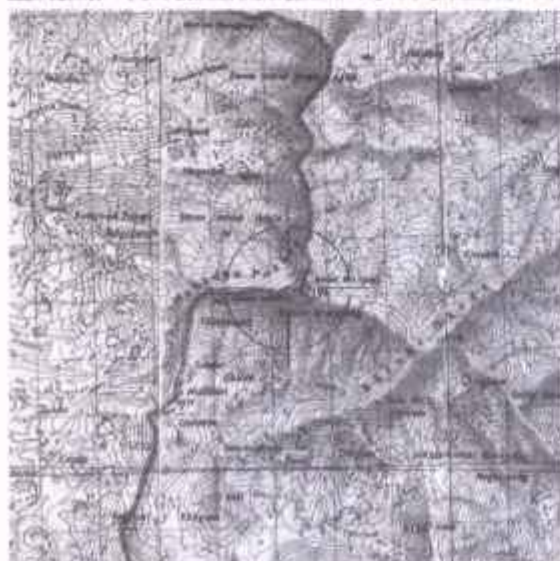
People first began to come to the lake to honor the memory of the dead king. These days they still come to conduct religious ceremonies honoring their own ancestors as well as to enjoy the beauty of the spot.

N-PD a 3

MAHADEV POKHARI

Mahadev Pokhari

Settlement NEAR BAGESHWARI
Panchayat BHAKTAPUR DISTRICT
Boundaries MOUNTAIN PEAK WITH SURROUNDING HILLSLOPES AND ADJOINING FORESTS



Mahadev Pokhari is 13 1/2 miles east of Kathmandu. Located in a region of hills, this pond is on the top of the highest one (7,106 ft.). The motorable road passes Bhadgaon and Nagarkot and leads to Bageshwari where the footpath to Bageshwari Forest begins a two mile climb. Orchids, vines, shrubs, and mimosa trees abound in the area.

This pokhari has long been famous as a spot where Lord Shiva in the form of Kumbheshwar is worshipped especially by astrologers and physicians who see this god as their master. At the time of the annual festival there, it is said that the image of the god may become visible to the virtuous devotee.

The lake is said to be the source of the Hanumante River. The area is a very popular spot, especially for the people of Bhadgaon.

Tribeni Danda (6,953 ft.) is 9 miles south of Kathmandu on the motorable Godavari road. Leaving the road at the Godavari Spring (kund), one takes a footpath through one and a half miles of woods. Here and there are foxtail orchids and, in early spring, the flame-of-the-forest or silk-cotton-tree. This peak is lower but nearly as beautiful as the better known Mt. Phulchok, a mile or so to the west. The watershed of this hill is the source of the Lubhu Khola.

Phulchoki Danda, in Newari, Phucho, 9,073 ft., is the highest of the peaks which surround the Valley. The summit consists of three peaks with the highest in the center but they are referred to by one name.

Located 11 miles south-east of Kathmandu, the foot of the mountain is about 2 1/4 miles west of Godavari Naudhara. It is possible to drive to the top by a fairly good road which winds through a dense mixed forest which shelters some 20 varieties of orchids possible to varieties of clematis vines. There are also many decorative shrubs, such as, euphorbia, mahonia, hydrangea, deutzia, spirea, pyracantha, lantana, jasmine, and viburnum. Other familiar flowering plants found there include corydalis, nasturtium, violets, oxalis, anemones, delphinium, ranunculus, hibiscus, geranium, begonia, datura, and campanula. It is easy to see why the mountain was given a name which means "flower-covered hill".

From the top there is a wide panoramic view to the north with the Kathmandu Valley in the foreground and the Himalayan snowpeaks beyond. To the south, the valleys of the shallower hill ranges lead towards the Terai and India. The air is usually cool and bracing.

Legend says that Biswabhu Buddha visited this peak when he came to pay homage to Swayambhu when the Valley was still a lake. This he did by offering 125,000 flowers picked from the mountainside.

At the very top of the central peak is a small open shrine dedicated to the goddess, Pulchoki Mai, whose temple is located at Godavari. The goddess is also worshipped here in the form of Lakshmi, Basundhara, or Barada, the goddess of blessings.

Dhinacho Peak is a well-known and beautiful picnic spot 7 miles south-west of Kathmandu; it rises to 7,373 ft. The path begins at Taudaha Lake, 5 miles from Kathmandu on a motorable road. From the lake the footpath leads across a small stream, the Bosankhola, and then climbs for two miles through a forest of pine and sal-trees and flowering shrubs. In July, one may sometimes find the pink orchid, *Arundina graminifolia*, blooming there.

Manjushri and his wife, Saraswati, are said to have rested here. The name "Dhinacho" – meditation point – refers to the Sikhi Buddha who came here to meditate and pay his respects to Swayambhu when the Valley was still a lake and who later died here.

The Monument Zone of Machhe Narayan is nearby.



N-PD a4

TRIBENI DANDA

Triveni Danda

Settlement: NEAR LUBHU
 Panchayat: LALITPUR DISTRICT
 Boundaries: MOUNTAIN PEAK WITH SURROUNDING HILLSLOPES AND ADJOINING FORESTS



N-PD a5

PHUCHO, Phulchoki Danda

Phuco

Settlement: NEAR GODAVARI
 Panchayat: LALITPUR DISTRICT
 Boundaries: TRIPLE PEAKS OF MOUNTAIN WITH SURROUNDING HILLSLOPES



N-PD a6

DHINACHO, Champa Devi

Dhinacho

Settlement: NEAR MACHHEGAON
 Panchayat: KATHMANDU DISTRICT
 Boundaries: MOUNTAIN PEAK WITH SURROUNDING HILLSLOPES AND ADJOINING FORESTS

N-PD a7

CHANDRAGIRI

Chandragiri

Settlement NEAR THANKOT
Panchayat KATHMANDU DISTRICT
Boundaries MOUNTAIN PEAK WITH
SURROUNDING
HILLSLOPES AND
ADJOINING FORESTS



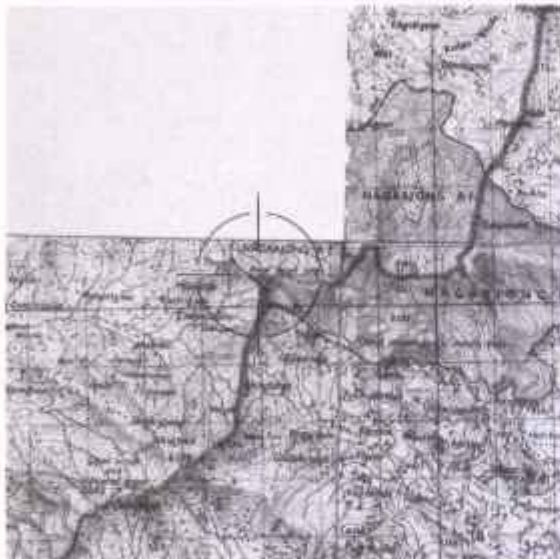
Chandragiri – the "mountain of the moon" – (alt. 7,950 ft.) is 8½ miles south-west of Kathmandu, the high point where the Tribhuvan Raj Path begins the descent from the Valley's edge towards the Nepal Terai and India. Even the drive from the city to the village of Thankot is scenically rewarding with views of green forests and mountain grandeur in one direction and fertile cultivated land and terraced fields in the other. From Thankot a footpath leads 1½ miles through scattered settlements to Mane, and then one mile through a dense mixed forest of bamboo, pine and sal-trees to the crest of the peak. Before the construction of the Raj Path, Chandragiri Pass was the principal route for leaving the Valley to the south. It is still a popular spot from which tourists can survey the whole of the Kathmandu Valley and a broad range of the Himalayas beyond. At the very top of the peak is a small chaitya of Lord Buddha.

N-PD a8

JAMACHO

Jamacho

Settlement NEAR BALAJU
Panchayat KATHMANDU DISTRICT
Boundaries MOUNTAIN PEAK WITH
SURROUNDING
HILLSLOPES
ADJOINING
NAGARJUN FOREST



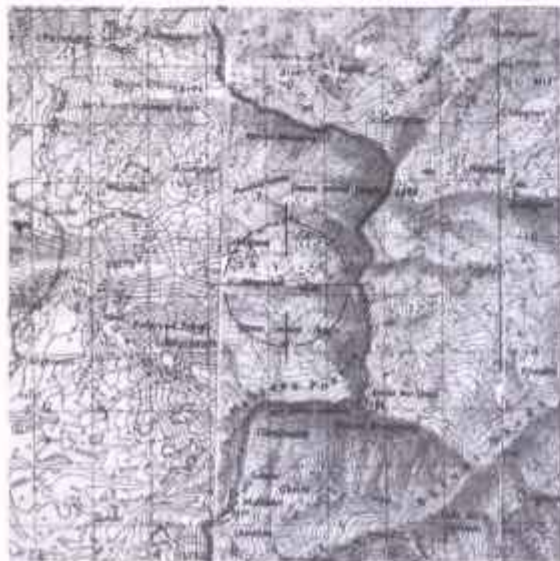
Jamacho (alt. 6,330 ft.) is the name given to the top of the wooded hill behind Balaju and above the Nagarjun Forest Reserve. A footpath leads to the summit. Legend says that while the Valley was still a lake, Buddha stood on this hill and threw out some seeds one of which bloomed six months later into a lotus as is commemorated by the Swayambhunath stupa. He also is said to have given the peak its name, imagining that the wooded ridges of the peak spreading downward towards the Valley looked much like the pleated folds of a jama, the dancer's dress, swirling about his body. A Buddhist chaitya dedicated to this Buddha is at the very top of the peak.

N-PD b1

NAGARKOT

Nagarkot

Settlement NEAR NAGARKOT
Panchayat BHAKTAPUR DISTRICT
Boundaries HILLRANGE WITH
ADJACENT
AFORESTATION AREA



Nagarkot is a hill station and well known view site for both Valley inhabitants and visitors. It is 9 miles north-east of Bhadgaon on a jeepable road. From this point (alt. 5,933 ft.) one can see the whole of the Kathmandu Valley to the west as well as the whole range of Himalayas to the north and east, including such peaks as Langtang, Mt. Makalu, Gauri Shanker, and, on very clear days, it is said, even Mt. Everest. Leopards and spotted deer (chital) frequent the southern slopes. A cool crisp wind constantly blows through the tall pine groves and the climate is bracing even in the summer. A Government tourist lodge exists for visitors who wish to observe the sunrise, but at times the sightseer may find his way blocked by the sentries of the Army Training School which is now stationed in the area. This conflict of interests is one which will soon have to be resolved. This is another of the spots said to have been one of the resting places of Manjushri and his wives when they came to pay homage to Swayambhu at the time when the Valley was still a lake.

Lhasapako (Lhasa Rest-point) is a tree-covered hill sacred to Saraswati (Sasumaju) and her husband, Manjushri. It is 6 miles north-east of Bhadgaon near Nagarkot. A jeepable road goes as far as Jitpur Village, after which it is necessary to climb the hill on foot.

According to popular belief, Manjushri and Saraswati paused here to rest after he had cut Chobhar Gorge and so drained the Valley. The hoofprint of Kamedhanu, the cow upon which they were riding, can still be seen on the surface of a stone near the path. A more literary account says that the lake-waters having drained away, Manjushri began to plow the land using a lion (Singha) and a griffin (Sardula) to pull the plow. The hoofprint is said to have been made by these animals. Near the top of this hill among the stones is an opening in the ground from which comes a constant stream of cool air which is said to blow straight from Lhasa. Recently a small stone chaitya has been built over this spot though in such a way the breeze may still be felt.

The Preservation Area consists of the Dhulikhel Tundikhel, a broad open space east of the town, and the adjacent forested small hill on whose top a small shrine is located. It is 15 miles east of Kathmandu on the new Arniko highway. From the hill there is a striking view of the Himalayas and many famous peaks from Mt. Makalu on the east to Himalchuli on the west. The Tundikhel is used for military drill as well as a recreation spot for football games and other sports. The town of Dhulikhel is also a Preservation District.

Kakani is a hill station in the saddle of a hill range 18 miles north-west of Kathmandu. It can be reached by car on the motorable road which passes Balaju, or by foot along the traditional trade-route from Balaju to Nuwakot. From this high point (alt. 6,500 ft.) many well known peaks can be seen: Annapurna I (26,492 ft.), Manaslu (26,760 ft.), Himalchuli (25,895 ft.), Gauri Shanker (23,440 ft.), and Ganesh Himal (24,299 ft.). This last, though not the highest peak, is the most striking seen from this point. Kakani is of some historical interest since it was the only spot in Nepal other than Kathmandu which the British Resident was allowed to visit during Rana times. He built a resort bungalow there from which, says Percival Landon in his book, Nepal, "The whole range of the Central Himalayan System, from Mt. Everest on the extreme east to Dhaulagiri on the west, is visible on a clear day, a white background for the wooded turmoil of valleys and hills that crowd towards the valley of Trisuli Gandaki at one's feet. From no habitable spot can such a panorama be seen as this long expanse of icy-bound backbone of the world". At the same time, the exceptional mildness of its climate makes it an ideal resort spot throughout the year. At present, the Government is developing a horticulture farm nearby. In addition to admiring the views of the mountains, one can enjoy pleasant walks through shady woods where, in the spring, brilliant red rhododendrons bloom.



N-PD b2

LHASAPAKO SASUMAJU

Lhasapako Sasumaju

Settlement	SUNDAL
Panchayat	BHAKTAPUR DISTRICT
Boundaries	ENTIRE FORESTED HILLOCK



N-PD b3

DHULIKHEL

Dhulikhel

Settlement	NEAR DHULIKHEL VILLAGE
Panchayat	KABHRE DISTRICT
Boundaries	PLATEAU WITH TUNDIKHEL AND ADJACENT FORESTED HILLOCK



N-PD b4

KAKANI

Kakani

Settlement	NEAR KAULI
Panchayat	NUWAKOT DISTRICT
Boundaries	ENTIRE SUMMIT LINE OF HILL RANGE INCLUDING DESCENDING SLOPES FROM RANIPAUWA TO PEAK BEYOND HORTICULTURE STATION

N-PD c1

GOKARNA

Gokarna

Settlement	NEAR KATHMANDU
Panchayat	GOKARNESHWAR DISTRICT
Boundaries	CONFINED AREA OF ROYAL GAME RESORT



Gokarna Forest Reserve is 6 miles north-east of Kathmandu on the radial road which goes on to Sundarjal or Sankhu. The Bagmati River flows through a gorge along the northern edge while a small stream passes through the trees on the east. The Reserve, covering about one square mile consists of small hills which rise to 230ft above ground level and are covered with many species of broad-leaved deciduous and evergreen trees. The shady slopes are covered by laurels. Conifers are totally absent from the main forest but a group of sal-trees (*Pinus roxburghii*) have been planted near one of the Royal guest houses. Vines and orchids are not uncommon. Roughly, the Reserve shows two types of forest: the *Alnus* which develops in wet places along the streams, and the *Schima* which develops on the hilly areas. Many of the trees have beautiful flowers; for example, the cultivated "comb-tree" (*Grevillea robusta*), a mass of orange-yellow bloom in late spring, and the red-flowered silk-cotton-tree (*Bombax malabaricum*). The Reserve was originally established more than a hundred years ago by Jung Bahadur Rana as a walled deer park. Recently renamed "Rajnikunj", it is now under Royal administration. It contains a rest house and other facilities for the King. Several roads and paths penetrate the area which has many visitors who come to observe the local Himalayan fauna in its natural setting. There are principally the beautiful reddish-gold chital, or spotted deer; sambar, the largest of the Nepali deer, hog deer, barking deer, and a few leopards (*Panthera pardus*) which find their way in from time to time. The history of this Reserve is closely linked to that of the nearby Gokarna Mahadev Temple since it was in this area that Indra and Brahma hunted Shiva who had taken the form of a golden deer. The area has been held sacred since that time. (See Monument Zone).

N-PD c2

GODAVARI

Godavari

Settlement	NEAR GODAVARI
Panchayat	LALITPUR DISTRICT
Boundaries	MAINLY FORESTED AREA BETWEEN THE GODAVARI RECREATION SITE AT THE BOTTOM AND THE PHUCHO PEAK SIDE ABOVE



The hills around the Godavari Recreation Area which extend over an area of approximately 20 square miles, though no longer covered with the original dense forests, are still comparatively well wooded, especially up to 6500 ft. The lower slopes have been cut off heavily for firewood so that only small trees and shrubs remain. Recently, however, the Government has initiated a program of reforestation.

The trees in the area are representative of a warm temperate zone and show three distinct evergreen types: typed: 1) at the base, a mixed forest of *Schima* and *Castanopsis* and such shrubs as *Ilex*, *Mahonia napaulensis*, and *rhododendron*. *Alnus Nepalensis* occupies the wet ravines and gullies; 2) next is the area of oak and laurel; and 3) at 6500 ft, evergreen oaks. Conifers are rare but two species of sal-trees grow here and there.

N-PD c3

RANIBAN

Raniban

Settlement	KATHMANDU
Panchayat	KATHMANDU NAGAR
Boundaries	ROYAL FOREST PRESERVE



This is a charming brick-walled area of open woods occupying the slopes of the Vishnumati River Valley for about a quarter of a mile at the north-western edge of Kathmandu. The tall old trees make a protective canopy against the sun while the ground beneath them is grassy and invites the stroller to sit and meditate. The trees are of many kinds, the bird population surprisingly numerous. In a grove of bamboos at the southern end of the area there is a recently reconstructed shrine to Ajima, small Shivalinga is facing it. The old entranceway through the wall is farther south and a broad, once bricked pathway leads up a gentle slope to the shrine. This path leads away now from the forest to the compound of a foreign embassy.

The wood is most nearly approachable by motor from the northern end. From the end of the road small path leads across a low area of terraced fields and enter the wood through several large gaps in the surrounding wall.

The appeal of this little spot lies in its genuine seclusion from the city though, at the same time, it is near enough to be available for everyone.

Nagarjun here refers to the wooded part of the hill behind Balaju. It is now a fine walled forest reserve administered by the Royal Palace. The entrance gate is about 6 miles from Kathmandu on the Trisuli highway near the small village of Goldhunga, where a new road goes through the forest. The woods are full of pines and firs with some mango-trees. Pheasants, both the national bird, the impeyan, and the black, are numerous. There are also wild animals such as, deer and leopards. Firewood for the city is cut here under government regulation.

On the eastern slope there are two caves about half a mile apart. The lower one contains a small image of Buddha. In the second, smaller one there is large stone figure of Buddha flanked by images of Nagarjun and Jambal. Nagarjun is said to have been a devotee who stayed in this cave for meditation long ago. According to legend, the waters of the Valley Lake reached as high as the navel of this Buddha figure.

The Zone of high Tokha—to distinguish it from the settlement located at the foot of the hill—is situated to the north of the Valley halfway up the ascending foothills of the Shiphucho mountains. It is approached by jeepable track from Budhanilkantha from where the road leads across the fields and goes up steeply, passing a beautiful pine forest near the plateau some hundreds of meters above the Valley.

The area offers a fine view across Kathmandu and, in particular, the northern part of the Valley and the river bed of the Vishnumati River.

The high altitude and surrounding pine forest make the place a most pleasant "air resort". It was for this reason that the place was made accessible and developed by the Ranas. Now the original Rana buildings have been turned into a TB sanatorium.

Much of the charm of this recreation site comes from a series of contrasts. First there is a fairly steep climb up a broad stone-stepped pathway. Above, on the west side, the pine covered slope gradually gives way to a variety of broad leaved trees, a number of which have flowers in season. On the east, the bank drops sharply to the bed of the Bagmati River where flowing water can be heard if not always seen and where huge black boulders are in sharp contrast to the cultivated fields which stretch out along the farther bank. A great black water pipe mounted on brick-supports, three to six feet high, outlines the edge of the path.

At the brow of the first rise, the pathway divides, the eastern path descending to a small cavelike shrine (See Sundari Mai Monument Zone), and the western path leading into a little valley where a small stream—one of the principal sources of the Bagmati—which once made a 100 feet drop here was dammed up by Jung Bahadur Rana and so made into a reservoir which supplies the city of Kathmandu. This man made reservoir, about 200 by 50 feet in size, is more like a small lake with trees growing down to the edge along the northern half and terraced cultivated fields rising sharply to the east. A looped wire fence marks off the upper end where swimming or fishing are permitted. The flat pebble-strewn stream bed invites farther investigation.



N-PD c4

NAGARJUN

Nagarjun

Settlement NEAR BALAJU
 Panchayat KATHMANDU DISTRICT
 Boundaries CONFINED AREA OF ROYAL FOREST PRESERVE



N-PD d1

TOKHA

Tokhä

Settlement NEAR BUDHANILKANTHA
 Panchayat KATHMANDU DISTRICT
 Boundaries ENTIRE HILL-PLATEAU WITH APPROACH AND PINE FOREST



N-PD d2

SUNDARIJAL

Sundarijal

Panchayat KATHMANDU DISTRICT
 Boundaries HIGH VALLEY SURROUNDING WATER RESERVOIR

N-PD d3

GODAVARI

Godāvari

Settlement NEAR KITNI
Panchayat LALITPUR DISTRICT
Boundaries LAST TIP OF VALLEY
ADJOINING FORESTED
FOOTHILLS



Godavari, a beautiful and very popular picnic spot, is 6 miles south of Patan. It can be reached by the radial road from Patan Lagankhel via Harisiddhi and Thalbo. Surrounded on three sides by tree-covered hills, it lies at the edge of a dense forest near the foot Mt. Phulchoki. There are many picnic sites, trees, flowers, and springs.

Besides these natural attractions, there are also an interesting fish hatchery and the Royal Botanical Garden with a lily pond and notable collections of orchids, ferns and cactuses. There are also well-kept beds of seasonal flowers.

Adjacent to the Garden is the Godavari Monument Zone of the Kunda Naudhara and the Phulchoki Mai. The well-known vari-colored Godavari marble is quarried nearby.

N-PD d4

LELE

Lele

Settlement NEAR CHAPAGAON
Panchayat LALITPUR DISTRICT
Boundaries ENTIRE VALLEY WITH
ADJACENT, ENCLOS-
ING HILLSLOPES



Lele Valley, about $4\frac{1}{2} \times 1\frac{1}{2}$ miles in size, lies just outside the Kathmandu Valley, 6 miles south of Patan. The road, jeepable but rough, goes through the Preservation Districts of Sunaguthi, Thecho, and Chapagaon. From the next village, Thyahuntar to Lele the way leads through dense forest. The northern hillsides of the little valley are covered with trees; several small streams combine to form the small but pleasant Lele Khola which runs the length of the valley before joining the Bagmati River. The southern hillsides are cultivated terraced fields. A small road runs the length of the valley connecting the two independent Monument Zones of Tika Bhairab on the west and the Saraswati and Gyan Kundas (springs) on the east.

There are 6 small villages in the valley and numerous smaller settlements. Nevertheless, the charm of the valley is its clearly unspoiled rural quiet.

N-PD d5

DAKSHINKALI

Dakṣiṅkalī

Settlement NEAR PHARPING
Panchayat LALITPUR DISTRICT
Boundaries FORESTED HILLSLOPES
SURROUNDING THE
DAKSHINKALI
MONUMENT ZONE



Dakshinkali is 12 miles south of Kathmandu by a good motorable road or 8 miles by footpath from Patan. It is situated above a small gorge on the Lamagaon Khola, a tributary of the Bagmati River and is adjacent to the Dakshinkali Monument Zone. It is a much frequented picnic spot where one may enjoy sitting under the pines on the grassy bluffs and looking at the widespread panorama of snow-peaks beyond the paddy fields of the Valley with farmhouses of red and grey sundried brick scattered here and there.

Taudaha (Lake) is actually only a small pond located some 6 miles south of Kathmandu between the Bagmati River and the Pharping road near Chobhar Hill. It is situated within scenic open fields with occasional trees and small clusters of farmhouses nearby. It contains many fish, and wild ducks gather on its shores. During the summer, lotus flowers bloom there. This scenic but casual rural setting, however, contains an important element of the Valley's legendary history since it is connected with the draining of the lake which covered the whole Valley. When he saw that the serpents (nags) who had been living in the Lake had nowhere to go, Manjushri made this small lake for them. Even the king of serpents, Karkotak, lived in it. The famous jeweled vest of the Red Machendranath (Avalokitheswar) is said to have originally belonged to Karkotak from whom it was stolen. Every year, in order to prove that the good still holds it safely in trust, it is shown to the public during the festival procession.

Yankidaha (Yanki Lake) is situated on a high hill north of Thankot about 12 miles west of Kathmandu. There is a good road as far as Balambu where the footpath begins. From this site many of the Himalayan peaks are visible. It is an excellent picnic spot. The name, Indradaha, comes from the story of Indra's attempt to pick some small white parijat flowers for his mother. He was taken prisoner by the king and fastened with chains to stakes which were driven into the ground. He was freed after his mother had promised the king that his country would always have fresh air, plenty of rain and morning mists. When the stakes were pulled up, water began to rise from the holes, thus forming the lake. At the time of the Indraajatra in Kathmandu, many people go to this lake to honor the dead and to purify themselves by bathing in it.

Located at the base of a well wooded hillock, and just below the Nagarjun Forest, the area surrounds the two sites of the Balaju Monument Zone: a large pond above the baishdara, a group of twenty-two water spouts; and the Ajima temple with its several sculptures near the small pond which contains a replica of the reclining Vishnu of Budhanilkantha. Once a lovely scenic and natural frame for these sites, it now has been developed into an artificial garden. The main part of the area is a sunken lawn with flower borders and small concrete water ponds in fanciful shapes—a fish, a leaf, and a map of Nepal at the foot of a cement crag which supports the busts of the late King Mahendra and Queen Ratna. A recent addition to the Garden is an excellent and well patronized swimming pool of good size. Various little pebbled paths lead up the hill slopes and several small stone bridges cross the stream which wanders passed the trees. There are some small buildings where one can spend the night. A few cages house several animals and birds but seem somewhat out of place.

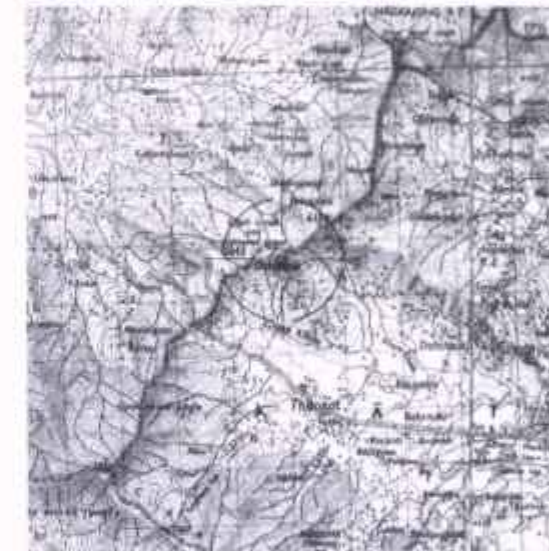


N-PD d6

TAUDAHA

Taudaha

Settlement NEAR CHOBHAR VILLAGE
 Panchayat KATHMANDU DISTRICT
 Boundaries LAKESITE WITH SURROUNDING COUNTRYSIDE



N-PD d7

YANKIDAHA, Indradaha

Yākidaha

Settlement NEAR NAIKAP
 Panchayat KATHMANDU DISTRICT
 Boundaries LAKESIDE WITH ADJACENT HILL AND SURROUNDINGS



N-PD d8

BALAJU

Balaju

Settlement BALAJU
 Panchayat KATHMANDU DISTRICT
 Boundaries GARDEN BETWEEN THE INDUSTRIAL ESTATE AND THE ROYAL FOREST PRESERVE

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GENERAL BACKGROUND

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SYSTEMS OF TRANSLITERATION

It has proved difficult to establish a simple and consistent form of transliteration for words and names of non-English origin used in this Inventory. The difficulty could have been largely eliminated had it been possible to employ Devanagari script throughout. As it is, we have had to steer an uneasy course between the Scylla of accusations of scholarly slovenliness and the Charybdis of accusations of pedantry. The result is necessarily far from perfect and doubtless involves many inconsistencies.

The first difficulty arises from the presence of many placenames and names of temples and Gods for which there is already a common currency in Nepal in Roman script but which follow no system acceptable for scholarly purposes. These we have generally allowed to stand in the titles to individual monuments, but some which are likely to cause confusion we have modified. For instance, the forms Tole and Durbar are likely to follow the general fate of Punjab and Muttra (which are formed on the same principles) and have, therefore, been modified to Tol and Darbar.

The next difficulty arises from the presence of words and names deriving in the main from three different languages, Sanskrit, Nepālī, and Newārī. For the first there is a standard system agreed upon long since by the International Conference of Orientalists and still generally accepted, with certain minor variations. This has a wide international currency and many names and technical terms are probably more

immediately recognizable, by the world at large, when transliterated according to this system. We have therefore given these forms in the glossary and sometimes in the text. In the text, however, we have generally followed a popular modification in which cakra becomes chakra, kalaśa becomes kalasha, etc.

There is no such general acceptance for the transliteration of the modern Indian languages (including Nepālī). Here with the passing of time the pronunciation has gradually diverged from the ancestral forms of Old Indian. Words may be found of several stages; at one end as Sanskrit tat-sama forms, pronounced more or less as originally, and at the other, as tad-bhava forms, as Nepālī words. For instance, many institutions have, probably in recent times, reintroduced the name Vihāra or Bihāra in place of Bahal or Bahil; the Sanskrit form Vajrāchārya may be found as well as the Nepālī Bajrāchārya; Ācārya as well as Ācāju. In transliterating Nepālī words and names we have followed the system of standard British Gurkha Roman, and apparent inconsistencies result usually from the variability found in modern pronunciation.

Further difficulties are posed by transliteration of words and names from Newārī, since this is a language of non-Indo-Iranian base. For these words we have followed a direct phonetic system using again the standard Roman Newārī. Thus Nepālī Bahal and Bahil may also occur as Newārī Bahā and Bahī. Again, certain phonemes peculiar to Newārī are represented differently from those in Nepālī, particularly “wa” as in Wāku-pati.

Diacritical marks, which are from the scholarly point of view essential for the accurate rendering of words transliterated from the Devanagari script, are used only in the strictly transliterated names given in brackets after the current name of each monument, in the corresponding places in the index, and in the glossary.

THE PRESERVATION OF PHYSICAL ENVIRONMENT AND CULTURAL HERITAGE

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