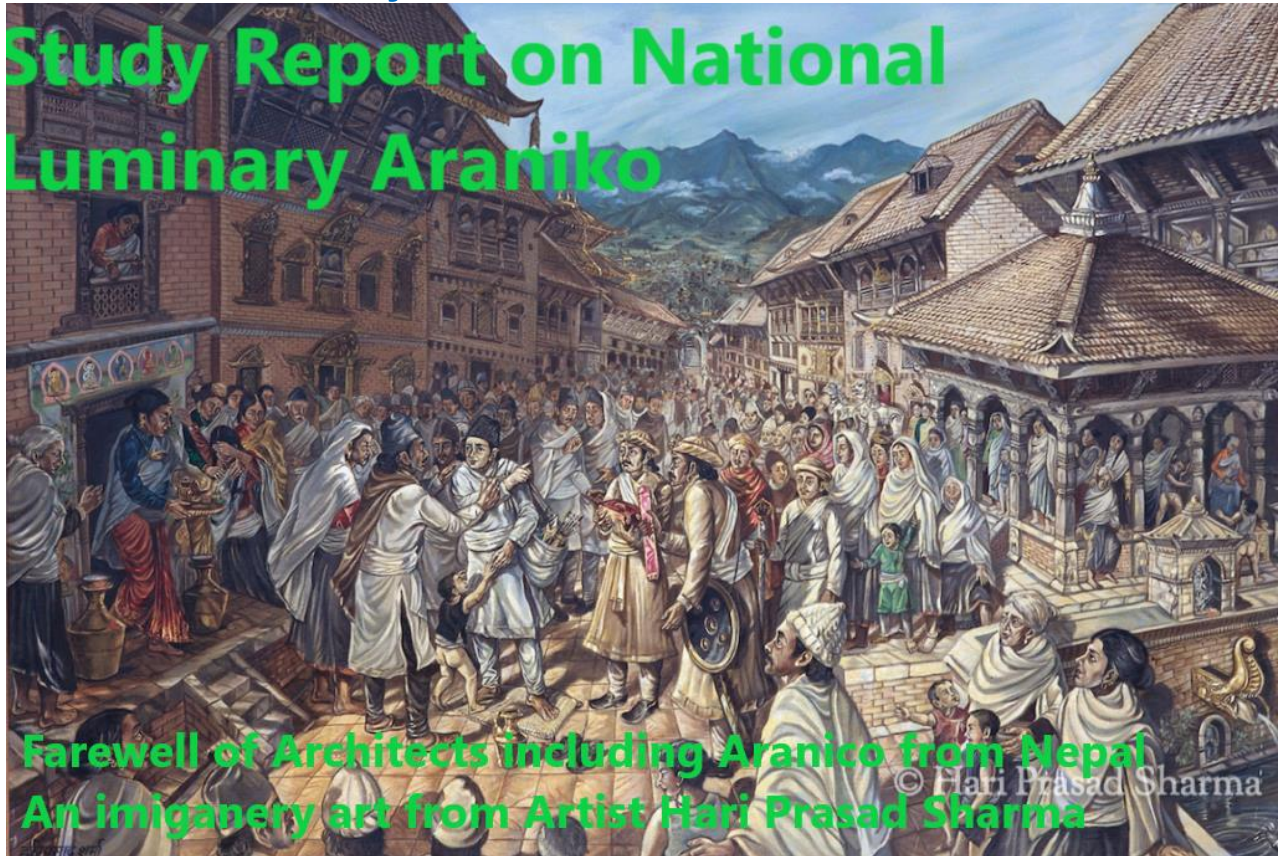




# Nepal Government

Report Presentation to  
Ministry of Culture, Tourism and Civil Aviation

## Study Report on National Luminary Araniko



Farewell of Architects including Araniko from Nepal  
An imaginary art from Artist Hari Prasad Sharma



Study by  
Bhrikuti Memorial Academy  
Koteswor, Kathmandu  
Ashadh 2080 (July 2023)

## **Acknowledgement**

"Araniko" was born in Nepal about 780 years ago, who is respected and famous in China, Mongolia, Indonesia and South Asia from the pages of history, has become unfamiliar in nativelyland (birthplace). He is honoured to national luminary of Nepal. Araniko has contributed significantly on Buddhism philosophy in China (Tibet) by building chaityas, viharas, monasteries and temples related to the religious, cultural and touristic development. This has helped to keep the relationship between Nepal and China intact.

Keeping this reality in mind, various programs of the Ministry of Culture, Tourism and Civil Aviation of the Government of Nepal are currently being carried out to create and implement policies, plans and concrete programs related to the birth, birthplace and career paths of Nepali historical figures Araniko (Anik). This study on the birthplace of araniko and its departure route to China is a part of the larger program of ministry.

This Academy expresses its sincere gratitude to the Ministry of Culture, Tourism and Civil Aviation of the Government of Nepal for approving the project to study on the Araniko related subject and has given the responsibility of this work to Bhrikuti Memorial Academy. This academy conducted field study under the leadership of senior researcher Mr. Shailendra Bahadur Thapa. This academy has prepare the present report by collecting, studying and analyzing with authentic and justifiable datas and information as possible within the limits of the available resources. It can be believed that it has opened a door for a comprehensive study on Araniko in the future. This academy expresses its sincere gratitude to the Ministry for the opportunity provided to conduct this study.

Bhrikuti Memorial Academy

PS: For the thorough understanding of this study, it is necessary to read the study report of National luminary Princess Bhrikuti.

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**Power Point Presentation of 13<sup>th</sup> June 2023**

## Chapter: One

### 1.1 Background

The Constitution of Nepal has adopted a policy of strengthening the national economy through the identification, protection, promotion and dissemination of the historical, cultural, religious, archaeological and natural heritage of Nepal. For this, there is a policy system that gives priority to the local people in the distribution of the benefits of the tourism industry from the development of environmentally friendly tourism industry (Constitution of Nepal, 2072: 29). **In the 1960s, the Chinese People's Cultural Revolution group tried to destroy the White Pagoda in Beijing. The then Chinese Prime Minister Chou En came to protect the symbol of friendship between Nepal and China.** Satya Mohan Joshi, an eyewitness, researched Chinese biographies for more information about Chaitya. Based on this, Araniko was honoured to national luminary by Nepal government in B.S. 2024 and postage stamps were released in B.S. 2029 the name of Araniko, even though Nepali life of Araniko remained in confusion. In 1961, State Council listed it as a key national cultural heritage protection site. But the research of Nepali life remained unheeded. In this context, it is a national responsibility to identify the birth, birth place and learnings (education/study) and making career path of the national luminary Araniko, and his travel route to China. The birthplace of Arnico was Nepal and the workplace was China. Araniko was died in China in 1306 AD at the age of 62. **The China Daily of October 3, 1981, wrote about Araniko, "In the history of China's imperial period, biographies of only a few foreigners are included, among which Araniko from Nepal is one".**

It is present basic need to study the historical travel routes in Nepal used by them while going to work place from their birthplace to help in the promotion of Nepali culture and tourism. According to the mandate received from the Ministry of Culture, Tourism and Civil Aviation of the Government of Nepal to the Bhrikuti Memorial Foundation, the preamble has been approved to conduct a study up to the Nepal-China border (at the Tibet Autonomous Region of China)point (Liping, Miteri bridge in Sindhupalchok district).

Nepal has to rises from the historical depth of China is the present requirements and follows the historical footsteps of "Araniko", reviewing the

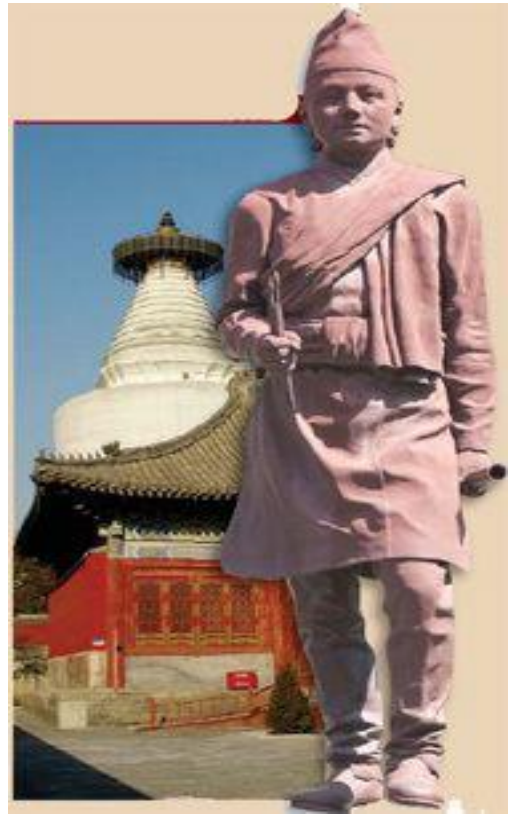
historical identity of the friendship between the two countries and putting an emphasis on the modern transformation of the ancient Nepal-China relationship through the medium of Araniko. The birthplace of successful personalities like Araniko who made important contributions to the national life in various periods of Nepali history could not be identified and appropriately recorded. Due to such system the present Nepali generations had to remain unfamiliar about such important issue. It has to remembrance of such Nepalese ancestors is based on assumptions. In order to translate it in real practice, it is necessary to give more importance in scientific study and research of sensitive subject of historical and archaeological matters. A descriptive, analytical and observational research work will be helpful for this purpose. Araniko has established the visual value and inential historical artistry in China at that time. It has been established a deep faith, belief and system in the entire Asian art, culture and civilization with the contribution from Araniko. The study of secondary data and information with various sources obtained regarding Arnico's place of birth, the opinion has indicated Arnico was born in Mahabuddha of Lalitpur seems to be high. Although, this opinion could not be confirmed by historical facts. Number of sources has extant that Araniko was born in Khopasi. Many historical descriptive and analytical facts are perceived in this opinion. Some sources say that Arani was born in Palpa. It seems that the weight of this vote is less compared to the previous votes. Therefore, Bhrikuti Memorial Academy has further studied in Lalitpur and Khopasi in terms of birthplace. Based on the historical archives, this study has concluded the the birthplace of araniko is Khopasi in Nepal, while the exit route to China is also inveterate to the Kodari border.

## **1.2. Introduction to Araniko**

Nepal has given birth to the national and international famous personalities in variuos fields in different period of its history. Araniko is also one of them who introduced the fame of Nepal and Nepali to the international arena. Historical facts have been found about the Nepalese life of Araniko, who was born in Nepal about 780 years ago. He is the most venerable, memorable and respected character among the Nepali sons who have exposed the image of the country. In China, Mongolia, Indonesia and South Asia, Araniko is a rich artist of painting, architecture and sculpture. Nepali sources are silent about such important personalities. It is serious, complex



and sensitive about the matter, as the local historical sources are silent about the Nepalese princess Bhrukuti, who brought Nepal's fame to Tibet, Vote and China in the seventh century (read 'From the page of history, 'fame in abroad unknown at home (country)' published in Himalaya Times, 27th of March 2078) similaraty in the context of Araniko, this is the situation has been seen. It is a really shocking issue that there is no historical evidence in Nepal about Araniko, a Nepali artist who gained fame in China and the vote. Based on the information available in the Chinese sources, only after his contribution was discussed, discussions about Arnico began to take place in Nepal. On the basis of the study, analysis and on-site observation of Chinese sources, "Araniko" would have been lost in the womb of history if it had not been attempted by research scholars like Satyamohan Joshi and Meen Bahadur Shakya.

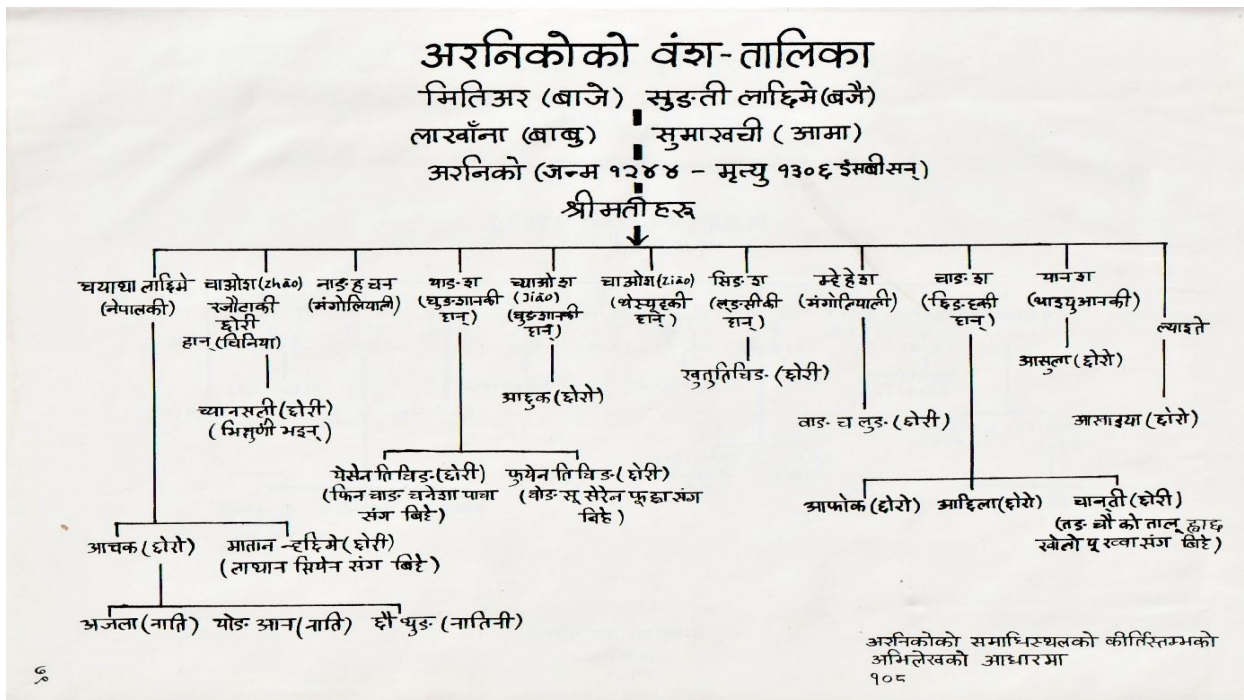


There is an interesting episode of Arniko biography in the history of the Yuan dynasty. It says – *"Araniko's Nipol means he is from Nepal. The people of that country call him palup. From a young age, his intelligence was sharper than other children. He started studying Buddhism with his growth. He had the ability to memorize by listening. Araniko became perfect in making pictures and idols as he grew. He can cast metal beads (History of the Yuan Dynasty Vol. 203 'Bhikshu Sudarshan's article 'Rashtriya Vibhuti Aranikoko Shwaitachaitya' - Anandbhumi Magazine, 1 Oct 2044)"* In B.S. 2024, he was honoured with a national luminary by His Government of Nepal for expanding Nepal's artworks in the international arena. He is the only Artist to be honored as a national luminary of Nepal. After the announcement of the National Luminary, the Government of Nepal has released a postage stamp with his picture on 1<sup>st</sup> Baishakh 2029 B.S. In the postage stamp, the huge White Stupa built by Araniko in China is placed in the background. In the year 2059 B.S., Araniko Samaj has built and established a full-length statue of Araniko (right picture) and an article about him in the premises of White Chaitya located in Beijing, can be read in Nepali language. Since he

did an important job of introducing Nepal to China, a highway has been named "Araniko Highway" in his honor to strengthen the friendship between Nepal and China.

His grandfather's name is Mitiyar, grandmother's name is Sungti Lachime, father's name is Lakhanna and mother's name is Sumakhchi. Araniko was born in Nepal in 1244 AD and extinction in China in 1306 AD (Joshi 2044: 79). He had 11 wives including 1 (eldest) Nepali wife and the rest were Chinese and Mongolian. In this context, in "Kalakar Araniko" written by Satya Mohan Joshi, citing the records of the *kirtistambha* of Araniko's tomb, he has presented the genealogy table as below:

These facts indicate that the state of Nepal needs to search for the descendants of Araniko born from Nepali, Bhoteli, Chinese and Mongolian wives. Even if the mother is foreign, the father is a Nepali descendant, and the children born from any wife are of Nepali descent because they belong to him. Although they are Chinese by geography, those children are Nepalese by parentage and blood. That is why Nepal should be able to search for the descendants of Araniko in China and Mongolia and document them. Not only that, what this researcher wants to propose is



that if the Nepalese government can take the initiative to bring the descendants of Araniko to tourism in Nepal, even if there is no Araniko

among us today, we will find our Araniko in the faces of those descendants there.

The starter of Nepali history Prof. Silva Levi wrote in his article that in the twelfth century, at the invitation of the Chinese emperor, an artist named Aniko from a royal family (Gharania) went to China with eighty artists. Based on this, the history of Shiromani Baburam Acharya in Regmi Research is, “*Sylvain Levvi's Le Nepal published a little over 50 years age, contains a very brief introduction to Aniko, the gifted Nepali artist who had demonstrated his artistic skill at the court of Chinese Emperor Kublai Khan. It contains a French translation of reference to this artist, contained in a Yuan account. The Gorkhapatra of Magh 12, 2013 (January 26, 1958) had published an article entitled "Balbau"( Arniko), which too was based on the Chinese account than was given than was given was given by Sylvain Levi. But an even more detailed and clearer account about this artist is given in L. Petech's Medieval History of Nepal. Sylvain Levi's translation mentions "Arniko", who belonged to the royal family of Pale-Pao, the Chiness equivalentg of "Balba", the Tinetan name for Nepal. T had wrongly though "Pale-Pao" was Arniko's personal name. I therefore confused this term with the Sanskrit word "Bala bahu" cut of ignorance. A similar error has been committed in the article published in the Gorkhapatra*” (Acharya, 1971: Regmi Research Series p. 241). Historian Satya Mohan Joshi was the first to publish a book after intensive study and research about Araniko. He presented the work done by Araniko in China through the book "Kalakar Araniko". When Joshi was the chancellor of the Nepal Language Academy, he established the Araniko gallery and made a full-sized statue of Araniko.

*"A few years after the devastated Earthquake of 1255, when visiting Lhasa, the Chinese Emperor Kublai Khan, impressed by the artistic work of Bhrikuti in the Jokhang Palace. He requested the then King of Nepal, Abhay Dev, to send artists to China to repair and build some Buddha artworks. Nepali youth who were survived from the natural disaster got a great job opportunity. According to the emperor's request, King Jai Bhimdev Malla of Bhaktapur sent a team of 80 artisans to China under the leadership of Balbahu, the 16-year-old son of the administrator of Khopasi, Baladev, around the year 1260. According to the locals, more than eighty young people went to China for better jobs. Although the young artists who could cross the mountains went, the weak youth could not go. Even the young married men who left their wives and went to abroad did not return.” (Ulak, 2078: Madhyamarg 4)*



### 1.2.1 Birthplace of Araniko

Historian *Shiromani* (senior) Baburam Acharya has followed the Prof. Silva Levy's statement that Araniko may have been born in Lalitpur. *“Now let us discuss the probable birth -place of Aniko. During his time Lalitpur and Kathmandu were the only leading centers of fine arts in Nepal. However, Lalitpur was and remains more renowned than Kathmandu in this field 100 Nepali artists had been invited from Tibet to visit that country. But Nepal was able to send a team of 80 artists only under the leadership of Aniko. Lalitpur had a larger number of artists than Kathmandu at that time. It is therefore very probable that the majority of the members of the team sent to Tibet belonged to Lalitpur. As such, it is more than likely that Aniko was born on Patan”* (Acharya, 1971: Regmi Research Series p. 243). Regarding the place where Araniko was born in Nepal, it is not possible to say that it is this place by specifying the place of birth. Baburam Acharya, Satyamohan Joshi, Min Bahadur Shakya, Chinese scholar Dr. Anning Jing and other personalities are in the forefront.

Satya Mohan Joshi's another '*Aranikokrit Svetchaitya (epic)*' is also a very important work. The various studies have shown that Dr. Anning Jing introduced the white chaitya created by Araniko. Satyamohan Joshi, a Nepali scholar and culture, has prepared a research work called '*Kalakar Araniko*', covering the overall work of Araniko. In that work, quoting the historian Shiromani Baburam Acharya about the birthplace of Araniko, it is written as follows: *"Where was the birthplace of Aniko (Araniko)?" About that time, even today Bhaktapur is ignorant of fine arts from Aniko. At that time, Lalitpur and Kathmandu were the centers of fine arts, but Kathmandu was overtaken by Patan and is still ahead today"* (Joshi 2044: 90). Thus, even Satya Mohan Joshi could not agree that Lalitpur was his place of birth.

*Only 80 people could reach under the leadership of Aniko when there was a demand for 100 artists from Tibet, China. Because of this, most of the artists are from Patan, since it is possible that there are many of these artists, it is more possible that the birthplace of Aniko, who will be their president, is Patan city (Cont..).* In this way, even though it has been confirmed that the birthplace of Araniko, could be the city of Patan at that time, high-level of historians, culturalist and archaeologists in the country have not yet confirmed the birthplace of the artist Araniko. The government of Nepal, the Ministry of Education wrote birth place of Aniko was Patan. *In the text book of 2079*

*social studies and human value book, our national luminaries' title has been written the birth place of Araniko was Patan. "In 2035 B.S.(1978), the then Prime Minister of China Mr. Deng Xioping visited Nepal. He expressed his wish about Arani's village. Leaders and scholars within the country started publishing articles saying that Araniko was born in their respective settlements and villages expecting the development of their respective areas. The birthplace of Araniko could not established. Again in 2062/63 B.S., Arnico's birthplace was debated. This time many writers wrote that Arani was from "Pahri" surname (group) and was born in Khopasi of Kavre district and that he was Balbahu, the son of administrator Baladev. Finally, the Gurukul made an idol in the shape of a Pahari." (Ulak, 2078: Madhyamarg 4). However, there are various stories about Arnico's birth place, Palpa, Patan, Bhaktapur, Banepa, Panauti, Khopasi.*

### **1.2.1.1. A case on birthplace of Araniko in Palpa**

The birth place of Araniko is not mentioned in Nepali and Chinese histories. Some historians have pointed out the possibility that he was born in Palpa. ...'Baburam Acharya mentioned the local Chinese word Palepao as Balbahu'.....'Levy and Petek have speculated that Palpa could be because of the word Palepao used' (Karmacharya 2076: Ch). In Volume 203 of the history of the Yuan Dynasty of China, it is written about the Nepali artist Araniko as follows:

*"Arnik (Araniko) was a man of Nepal. The people living there are also called 'Palupu'." Araniko reached China at the time when Kublai Khan conquered China and established the new Yuan dynasty. Soon after the establishment of the new Yuan Dynasty, people of Mongol origin in China started addressing Nepal as 'Palpa'. This suggests that Araniko is a man from Palpa (Joshi 2044: 91 and 92), There is room for argument. But, at the time of Arani's visit to China, there were no ancient and extensive Buddhist relics and artefacts in Palpa, it is unlikely that Arani was born in Palpa. There is no doubt that most of the Buddhists living in the current headquarters of Palpa and the artists working in handicrafts are Newars. Some historians and culturalists believe that the history of these artists reaching that place from Kathmandu or from other places in the country is not that old. According to them, it is argued that there are no old and extensive Buddhist relics and artefacts in Palpa. But, the closest geographical relationship between Lumbini, the birthplace of Lord Gautama Buddha and the hilly district of Palpa, from ancient times to the present has*

been like flesh and blood. Palpa has remained unchanged as a hilly district of the current Lumbini province. Those ancient Shakya descendants are also in Kathmandu, Lalitpur, Bhaktapur. In terms of trade, business and artistry, it seems that the relationship between Newars of Shakya descent from Kathmandu and Palpa has remained intact. According to commentary No. 1 in the article 'China and Nepal's relationship with it', in the history of the Yuvan Empire, written by Niranjana Bhattarai. It is mentioned Aniko was a man of Nepal. Its people call it Palpu, but the meaning of the book seems to be that Balbahu is not made from Palpu and Palpu does not refer to Palpa either. Taranath Sharma has shed light in Kantipur paper as follows:

*"Actually, the word 'Palepao' is made from Chinese script. It did. There is also a confusion that 'Balbahu' should be called 'Palepau/Palepao' just like Beijing is called Peking or Peiching" (Sharma 2062: 6).*

In this way, the historian Shriromani Acharya, who considered the name localization to be the name of an artist, has admitted that he made a mistake by considering Aniko as 'Balbahu'. The name of a Nepali artist is in the culture and if it is written as Palepao or Palepao in Chinese, it is not unnatural to say that it should be 'Balbahu', but in Tibetan and Chinese too, Nepal is called Palepao (contd ...). From this, it can be inferred that the word Palepao may have identified Nepal.

Regarding the birth place of Araniko, there seems to be a lack of historical, archeological basis and evidence to determine whether he was born in Palpa or not. It can be expected that true facts will come out in the future through further excavation and research by historians and archaeologists.

#### **1.2.1.2. A case on birthplace of Araniko in Patan, Lalitpur**

The art has been developed in Lalitpur since before the 6th or 7th century, according to Anuraj Joshi, the eldest son of Satyamohan Joshi, At that time, the fame of the artworks here spread all over the world. This could be the reason why the phrase 'Artist Araniko' has also appeared in the article, which says that the request was sent to the rulers of Kathmandu to get skilled Nepali artists for the purpose of improving Shakyas Monastery in Tibet through Buddhist art and culture. In that article it is as follows:

"... Among the main roads of Nepal connected to Shakya Gumba in Tibet, Kuti's road is the closest, followed by Kerung's road. Shakya Gumba is a long way from Palpa, and though there is a road leading to it, the road is very winding and difficult" (Joshi 2044: 91 and 92). In fact, 'Nepal' is known to Palpa from the Mongols called and the people of Nepal called 'Palpahu'. Again, at one place in Araniko's mausoleum inscription (collected in 'Swai Lau CHI ') it is written: "He (Araniko) was born in a place where idols were made." And even today, Lalitpur occupies a prominent place in the old tradition of making cast iron idols and making slopes. Therefore, the birth place of Nepali artist Araniko could possibly be Lalitpur.

*In this context, on June 6, 1981, in 'Renmin Ribao' (China's Popular People's Daily), an interesting article was printed about the Chinese Prime Minister Zhou Enlai who visited Nepal on a goodwill visit, part of which is as follows: "Xinhua News Agency (New China Dialogue Committee). The inspection team went with Prime Minister Zhou Enlai on June 5 inspected Patan (Lalitpur), the birthplace of Arnico, a famous architect of Nepal, this morning.*

The ancient city of Patan with a history of 2000 years is located 4 km south-east from Kathmandu. Araniko, who built Suvarna Chaitya in Tibet and White Chaitya in Paiching to help China during the Yuan Dynasty, was born in this place. There are many places of historical importance here, there are picturesque places, and there are also art works. This Patan city is called an open museum" (Contd.. :92). The above details point towards Patan, the birthplace of Araniko. In this context, among the questionnaires prepared by this researcher, it was found that 58.88 percent of the respondents said that 'it was in Patan' according to the results obtained from the poll of one question, 'where was Araniko born?' Similarly, in the inscription of Arnico's tombstone in China, it is written that "he was born in the place where Araniko's cast idols were made", which the place of his birth in Nepal might be targeted? 43.33 percent of the votes were given to the answer to the next question. It also shows Lalitpur (Patan). Lalitpur Metropolitan Municipality Ward No. 7, according to Babu Maharjan, a local knowledgeable person and businessman of Dupat Tol (the shopkeeper of the stone idol seen in the picture on the right), the place where stone work has been done since ancestors is continued in Bhikshu Bahal and Uku Bahal Mahabauda located at ward no. 7 and the place where metal and copper idols have been made since ancient times.



As mentioned above, the fact that Arani is from the place where the idols of metal are made, is it not the same place as Patan? If so, when did the statue of metal start to be made in Lalitpur? In order to get answers to such questions, the researcher went the places on-site where the birth place of Araniko are indicated to the places of Lalitpur Patan and coordinated with the local intellectuals. Visited Guji Bahal area, Mahabuddha of ward No 6, has not been able to obtain the authentic facts of Araniko's birth place. Local local belief that the statue of metal started to be made in Lalitpur around the time of Lichhivi King Mandev. Araniko might have introduced himself to the Chinese side saying that I am from the place where the statue of Dhlaut was made. But some local residents have expressed their reaction that no evidence has been found to confirm Araniko's genealogy in this Buddhist area. In this context, an intellectual local resident and businessman Dipesh Shakya (in the red vest in the right picture) had the same opinion.



At the same place, the *Vaishyavarna Mahavihara*, which is said to be about 1600 years old, and the *Trilokya Vijaya Aju* (deity), which was brought from Tibet, were installed by *Guji Bahal Tole*, chairman Sanukaji Shakya (standing in the right picture holding a book) and another local resident Pancharatna Shakya (sitting on the right of the left picture).



Both has presented the opinion that no such concrete historical archaeological evidence has been found here so far that reflects to the birth of Araniko.

Numbers of the local intellectual and leading personalities who were born in this place, Ukubahal said, it can be controversial if we say Araniko was born in Ukubahal of Patan in the absence of any historical proof. Therefore, it was their personal opinion that this cannot be said until they obtained concrete evidence on this matter. Similarly, Ward no. 6, Ratna Jyoti Shakya, a local senior citizen of Jyatha tole and metal sculpture seller (on the right in the picture with glasses and black jacket) quoting the





scholar Meen Bahadur Shakya, says that there is an inscription on the wall of a Buddha Shakya temple established in this Jyatha tole, which mentions the word Araniko.

But, it is difficult to understand the letters of the inscription presented in the picture above, I do not know whether Araniko's words are written or not. This researcher has been given the responsibility to take a picture of it and translate it here as well so that he can find out whether the things related to Araniko are included in this inscription or not. In this way, the lack of historical and archaeological evidence remains a part, but some scholars and sources believe that Araniko was born in the Patan area. It is also a faith and belief. Perhaps, Araniko was born in Patan at that time, but there is a lack of descriptive, analytical and factual evidence to confirm it. If Araniko was born in Patan area, maybe it would not have been difficult to gather evidence about it by now, the evidence could have been easily obtained. So, what is the truth about this subject and context? It can be believed that in the future, scientific research studies and official conclusions will identify about this.

### **1.2.1.3. A case on birthplace of Araniko in Bhaktapur**

Novelist Manujbabu Mishra and other sources have speculated that Bhaktapur may have been the place of birth of Arnico. In this way, another writer Taranath Sharma has presented his opinion indicating that Araniko was born in Bhaktapur, looking at it through the eyes of literature. In this way, the identification of historical figures should be seen through the eyes of history, it may not be so easy to reach a conclusion when looking at such sensitive issues through the eyes of literature. Although the actual birthplace of Araniko may be Bhaktapur, some sources have mentioned that at that time Kathmandu was also under the kingdom of Bhaktapur. That is why the novelist Mishra may have molded it as a character of a literary novel for a practical analogy, etc. Taranath Sharma's article on this topic says:

*Anico may be from Bhaktapur and they are Buddhist worshipers from artist clan and not royal clan. He left his Nepali wife Jayatalakshmi here and went to China and after his death received a medal 'Ming Hoi' (Living Talent) from the Emperor of China called (Sharma 2062: 6).*

The author Sharma, recalling Mishra's novel, has presented it in the article as follows: *Balbahhu is a fictional name assumed for Araniko out of sentimentality. The word Palepau or Palepao does not refer to specific places like Palpa, Patan or Panauti. The word Nepal itself was called Palepau in old Tibetan or Chinese language. Aniko was not a member of the Malla royal family, he was an artist son of a Buddhist farmer who was liked and admired by the royal family. ...It is by heartily written above that Mishra presented his main character Aniko as Jyapu from Bhaktapur in his novel Swapnasammelan (contd..). Although, it can be a representative idea for those who look at it from the point of view that Araniko may have been born in Bhaktapur.*

#### **1.2.1.4. A case on birthplace of Araniko in Banepa and Panauti of Kavre**

Some sources speculate that Arnico's birthplace may be Banepa. It has been suggested that Araniko may have been born on the basis of some works of art. In this way, it may not be so easy to determine the identity of historical figures. In the context of Banepa, Layaku could be the wall of the palace. Deepak Sapkota's article on this wall context-"*Today Banepali historian Professor Kedar Nath Pradhan's book 'Ancient History of Nepal (2054) and Outline of Banepa (2056)' from a new perspective took my lockdown bell into the realm of ancient artists and architects. Culture scholar Satya Mohan Joshi's book titled 'Kalakar Araniko (2044)' says about the palace built by Araniko in China - Banepa's merits are not clear on the palace. However, Professor Pradhan in his book 'Banepako Ruprekha (2056)' has written that reference regarding Banepa and Araniko as 'public rumer'. He writes, according to the popular rumor heard here, Araniko made a model of ninth floor palace in China. However, it is not known whether he made a model of the palace here or not (page 63). However, Gyankaji Manandhar says, 'I have not heard this rumor. There is no evidence to confirm this rumor'*" (Sapkota, last wall of Laiku). In this way, there seems to be a lack of historical, archeological basis and evidence to determine whether Arnico's birth place is Banepa or not.

*...Some people said that at that time, Patan and Kathmandu were under the kingdom of Bhaktapur and Bhaktapur was the capital of the Mallas of Nepal Valley, considering Palepao to be the old name of Panauti, they put forward the hypothesis that Aniko's birthplace was Panauti. Artist Manujbabu Mishra's name is at the forefront of such people. He made Aniko the main character in his Swapansamelaan novel and gave birth to her in Bhaktapur (contd..). The author*

has clearly said here that Aniko's place of birth is Panauti. Therefore, these types of sources are not verifiable to confirm the place of birth of a person.

An authors have written that the birthplace of Arnico is Panauti as it is an old city, it seems that it was presented in the form of fantasy, because the artist of Panauti, K. K. Karmacharya B.S. In 2029, he drew a picture of the postage stamp of Araniko.

### 1.2.1.5. A case on birthplace of Araniko in Khopasi of Kavre

*Araniko's name at birth was Balbahu. These belong to King Abhaydev at that period. Araniko's father Baldev was a trusted character in Abhaydev's army. He was born at around 1246 AD. However, there is a dispute about his birth place' (Ghimire, 2062). Satyamohan Joshi has said that Arani could be from Patan. Narayan Prasad Shrestha of Palpa says he was from Palpa. In the same way, Dilliraman Regmi has said from Khopasi. Gurukul has prepared the statue based on the concept of Japu of Kavre Khopasi (contd..). ... 35-year-old Vanem from Sunsari is not a popular name in the Nepali market, but he made sculpture of Araniko. It is a matter of pride to make an idol of a famous personality in a picture or a statue', he says. The weight of the statue is about one thousand kilograms. It is made of sand and cement. According to Joshi, this image, which is tried to be authentic and realistic, is important for the world. Pleasurable message - This statue was handed over by Mishra to Gurukul Theater School in Old Baneshwar. The same can be seen (contd..). Pleasurable message - This statue was handed over by Mishra to Gurukul Theater School in Old Baneshwar. It can be seen (contd..). (At the right hand side - the famous art made by Araniko in China <https://www.himalkhabar.com/news/115324>. It is said Vanem has made the idol (sculpture) on the basis this art.*



Looking at the sources and facts so far, there is no way to confirm on Araniko's birthplace. Although it does not seem so, it is understood even the researchers have more faith in the Patan area, which has a strong possibility of the birthplace of Araniko with ongoing metal work. One of the representative researchers is Ganesh Kumar GC who has been doing research on Araniko from Tribhuvan University. He is also more focusing to Patan. Therefore, he has tried to express the intention that the most likely place of birth of Araniko could be Patan area. But, due to the lack of

concrete historical, archaeological and cultural evidences, it is not found that it was openly written in a research work by him, in 'Araniko's Asia Ek Prastabana (A proposal on Arniko in Asia)'. During the process of this study work, it has been found that if we look at another potential place Khopasi that was dormant (ignored). Arnico's face is found to be similar to the Pahari (Udas: Shakya-like gold working community) castes of Kavre Khopasi in the local population of Khopasi. When talking about this with some Pahari community leaders of that area, a senior citizen Chandman Pahari recalled what his forefathers used to say, that Pahari craftsmen and workers went to Princess Bhrikuti's dowry and later said that Araniko, who still goes to vote (Tibet), was born in this village of Khopasi. According to him, about 100 craftsmen went with Araniko that he has learned from his ancestors. Similarly, Chairman of ward no 10, Mohan Bahadur Bhandari

Panauti Municipality and other local people (can be seen in the picture on the right) have various speculations about Arnico's birth place, but the actually made fact that artist Arniko left for China in Pahari dressed (costume) has remained in the local Pahari community mind. Thus



Dilliraman Regmi, Manujbabu Mishra, Biswo Ulak etc. may claimed that Araniko was born in Khopasi of Kavre. According to the results of a survey question and answer about the place of birth of Araniko, 33.33 percent of the respondents who declared their opinion that Araniko was born in Khopasi, it can be considered as the second highest percentage answer. Based on the language in which the names of Araniko's father, grandfather, and mother were translated by Chinese, whether or not those translated names are compatible with the language of Pahari community, Newari community or any other community, that is a matter of research. After Araniko went to China, the Chinese must have been interested in Araniko's ancestors and Araniko may have localized and translated those languages while telling his genealogy to the Chinese, so it is necessary to study this further. The ancient trade route from Khopasi to China and India and from Khopasi to various other places of Kavre, Sindhupalchok, Dolakha, Makwanpur and Sarlahi district, there are many Pahari settlements and the Pahari community in metal and stone sculpture (still the Paharis of Dangghat are doing stone works). local population believe Araniko is belong to the Pahari community in widespread. In this regard the following factual details of Khopasi support:

- It is not clear from when and which caste of the human settlement started in Khopasi, but it is said that the 'Pahari' existed before the emergence of the Kirats in Nepal, and there is agriculture and animal husbandry business here, as well as weaving and selling of clothes. Myth says "Pahri" is old in the community living here. Their culture, rituals like Bhumi Pujan, Hillenach, worship of goddesses like Draupada Mai, Lalita Mai, Kamala Mai etc. show the ancient inhabitants.
- Hearing about the production of this place, 10 Aryan brothers who came from Banaras, Kashi in the course of business with Hindustan, Kaushal traders stayed 5 out of 10 in this settlement and 5 went to Lhasa. *"The Limbus have an expressive legend about their origin. They came to descend from a family of ten brothers who emigrated from Banaras (Kasi), their fatherland, and came to settling Nepal and Tibet. The brothers who established themselves in Tibet later rejoined those of Nepal, but their descendants maintained the normal division in Kasi-gotra and Lhasa-gotra"* (Levi 1908. *History of Nepal Part I P.23*). Although there is no evidence of human habitation in Khopasi, according to Kimbdanti and some historical data, it was an industrial center according to the research of the Pandava Guptavas and the historical research of the Government of Nepal. *"In ancient time, various higher quality clothes like Tramlipiti, Sindha, Shovir, etc. were on demand in India and this fact is written in Jain mythological reference Brihat Kalpasutravasya. Studying the ancient sculptures/idols of Nepal also lets to conclude that different kinds of quality dresses were produced here quite abundantly as those were clothed with unique dresses like Dhoti, Cholo, Pachheura. Indian market had highly soaring demand for it. Kurpashigram (Khopasi in Kavrepalanchowk, at present), and Thankot Dahachowk consisted of factories for producing clothes in the era. Experts believe that factories were present at Thankot Dahachowk form the time of Kirat rule too. Certain tariff was imposed on producing and trading clothes from the time of Kirat itself. Tariff imposed on clothes at that time used to be called Chokhpara"* (Dr. Dahal, 2019 AD, p.46) | During the Kirat period, a tax was levied on goods produced and exported from Kurpasi, which was called "Chokhpara".
- The Kirats were liberal in religion and good in diplomacy. Although they were followers of Hinduism (Shiva worshipers), they also respected Buddhism as much. Even though these were Shivamargis, they used to respect and pray to other gods and goddesses while appreciating the life of the people. Appreciating the Hindus, the palace was named as



"Kailash", the abode of the divine god Mahadev, while Buddhists and the Mahachin trade balance, they built a pagoda to store "Amitabha Buddha" brought from China and gave great respect to Buddhism. After the Kirat rulers moved from Khopasi to Gokarna in Kathmandu, they entrusted the administration of Khopasi to the Thakuri caste administrators Burmese brought from Magadha. Even during the Licchavi period, the Burmese remained in the administration of Khopasi. *"Thakuri administration was continued in Khopasi after the departure of Kirats to Gokarna of Kathmandu. One of the renowned administrator of Lichhavis dynasty in Khopasi was Amshuvarma, son of Manvarma from lunar race was the follower of Vaishnavism respect to Buddhism and strong devotee of Shiva established the Thakury Dynasty in Nepal"*. (Ulak 2014 AD, *Journal of Tourism and Hospitality Education*, p.64). In the fifth century, the Licchavi king Mandev I, has formed a Guthi with the lot of land, other riches (money and jewelleries) with priest of Bajracharya (they are also called Licchavi) similar to other temples/chaityas for the regular operation of Amitabha Buddha's puja which was established by Kiratas. It can be read that there are 141-15-0 ropanis of land in the inventory of Guthi Sansthan registry (lands includes in Panauti hydropower).

- Many types of artists were produced in Khopasi during Anshu Burma's time. The artists here printed gold and silver coins with the name Maharajdhiraj of Anshubarma using Karshapana system. *"A gold plate inscription, containing the word "Vidya" in the Kutila script, has been found in Khopasi (East No. 1). This indicates that gold and silver coins were minted during the Licchavi period according to the Karshapana system. Under that system, sheets of gold and silver were cut into pieces, each of which was inscribed with letters or symbols. Since these coins were made largely by hand, the services of many artisans were needed to bring them into circulation."* (Joshi, 1976, p. 41). The artists of the Pahari caste here used to make jhallari (traditional cultural) umbrellas filled with eight goddess pictures and arts depicting the life cycle, including Hinduism and Buddhism. They used to carve fine art skills and craftsmanship in wood and stone. They repair the old boards and built new boards in inaccessible places for the convenience to the traders (visitors). Khopasi reached the height of development during Anshu Burma's time with the craftsmanship and north-south trade. In the history of Khopasi, this period is also called the Golden Age. Amshuvarma strengthened the state treasury by raising taxes not only on import and export of goods but also on other services" (Ulak 2078, *Madhyamarg Weekly, Kavre*). Paharis used to

make metal items, build houses, temples and also trading of products (include import and export) in addition to craftsmanship. The Pahari settlements are scattered along the road (trade route) from Khopasi to Kodari and Lapcha and from Khopasi to Janakpur and Birganj. The construction and maintenance work of houses, temples, ponds, watercourses, streams and wells in the surrounding places where the Paharis are located has been done by the Paharis themselves. For example, Khopasi, Sathighar (Palanchok), Jharuvarasi etc.

➤ *"The Emperor sent a team of his envoys to ask for and take Bhrikuti. The team was led by Minister Gar Tungsun Yulsung. The exiled king Udaya Dev easily accepted the emperor's demand. She left Khopasi in charge of the guardian sent by Emperor Shrangchang Gampo from Lhasa for marriage. The Pahari artists of Khopasi bid farewell by putting dowry on elephants with seven traditional cultural umbrellas with Buddha's life cycle along with various materials including gold, silver, copper and other metals and wood, bamboo and cloth that reflect Hinduism and Buddhism. It is said that the artists and workers went as guards and porters. They went from Khopasi to Sankhu to devote to Bajrayogini and given Sindur (goodluck colour) and continued towards the historical religious route Gosaikund, Rasuwagadhi to Kerung with a musical band and take her to Lhasa via Sigatse, it tooks 6 month reaching Lhasa. Perhaps the trade route with customs office had been built in Kodari in the time of Anshu Burma "* (Ulak 2078, Madhyamarg Weekly, Kavre).

➤ The Pahari of Khopasi were not only artists and workers. The fact that they are also traders are proved by Pahari settlements located in Khopasi, Birganj and Janakpur towards the Indian border, Makwanpur and Sarlahi and Kodari towards the Chinese border and Sindhupalchok towards Lapcha and Dolakha districts. Similarly, they contributed on the construction of the houses and temples at their surroundings. Similarly, the beautiful historical Palanchok Bhagwati statue which was built in the 5th century during the kingship of Mana Deva at Panchkhal Municipality Ward No.9 of Kovre District. In the 18th century, seems to have a direct and indirect connection with the Pahari community. *"There can be no two opinions about Pahari, the artist who made the idol of Palanchok Bhagwati from the existing artistry of the Pahari society, who did not get the opportunity to study and teach about any education and skills, and was mired in poverty and backwardness. For proof, Pahari communities have been doing artistic works on the houses,*



*temples, etc. of Palanchok and surrounding settlements. Before the artist draws the artwork, the object is seen or studied. In this study, it can be assessed that the amazing Pahari artist envisioned a beautiful young woman from his own community. For further proof, one can compare the face of Bhagwati and the beautiful Pahati girl of Danda Gaun (village)" (Ulak, 2077, Desh Sanchar) (Photo: Palanchok statue of Bhagwati at right). It has come to be known from local Mahendra Manandar Bajracharya, Raju Thapa and other people that the 50 dharni (125Kg) metal bell that was offered and was established by the Pahari community by spending the money they earned in trade from Tibet. The Pahari community has been offering flowers and other worship items to that temple on a regular basis even now. In the context of Pahari, why this matter has to be mentioned here is that the elders of Khopasi and Palanchok have some connection between Palanchok Bhagwati temple, Pahari community and Araniko. Based on the details that its detailed study has not been done, this researcher went there and conducted a symbolic on-site study for a few days. But more detailed study is needed. It is not possible to draw any conclusions based on this study.*

- *"There are sufficient evidence that the temples and monasteries were built by the ruler of Palanchok, which was destroyed by the Muslims in 1406 B.S. when the Muslims invaded the Kathmandu valley. Proof of that V.No. Jaisinharam Vardan's inscription of Pashupatinath dated 1417, from the Muslim invasion of B.S. The Pashupatinath temple, which was destroyed in 1406, and the current Shivlinga, were built by the then ruler of Palanchok, Jayasimharam Vardan, confirmed by inscriptions inside Pashupatinath" (Ghatana Bichar, 2078).*
- Narendra Deva, with the help of his cousin Emperor Srang Chang Gampo, settled in the present Nala (under Banepa Municipality) with 200 Tibetan troops and returnee allies (Paharis) of Khopasi who went with Bhrikutis and accompanied them in exile. The name of the place where the Tibetan army stayed became "Nalinga"(Tibaten name of Narendra Deva) and now the place named changed with Nala. Narendra Dev, who learned Tantraism had established Srishtikanta Lokeshwar in Nala, which is also known as First Lokeshwar. He gathered the residents of Khopasi, Bhaktapur and other places who were loyal to the Licchavi dynasty and loved Udayadeva while living in the Nalang. After the situation of rebellion was prepared with the Tibetans troops of 200 and about 2000 locals (including Khopasi) attacked Kathmandu at once and took back the state. He moved the capital city to Bhaktapur having received good support from Bhaktapur in the battle. In the kitchen of the

palace, he kept his trusted supporters "Pahri". *"According to popular legend recounted by elder members of the community, their ancestor was a cook in the palace of Newar Raja Bhadagaun ..... the Raja was curious as to how this person would go about cooking such delicious, so sent a minister to spy on him. What the minister saw was that this cook would taste every item and then wipe off his hands on his dhoti. The minister reported to the king. The king then summoned the cook and rebuked him as Phohari or dirty"* (Sharma, 1988, p. 215). In mountain communities, there is no custom of changing clothes for every job, while Terai residents change clothes according to the job and daily bath. Pahari were removed from kitchen jobs. Wasn't it from the Karnatak dynasty (Harisinha Dev) who came from Terai in the 13th century to remove the kitchen from the palace?

- Paharis are divided into three categories based on their work and residence, a) Raj Pahari, b) Pakhe Pahari and c) Khole Pahari. Raj Pahari who works in the palace, Khole Pahari who lives near by the river and Pakhe Pahari who lives on the hill/mountain side. In A Grammar of Pahari, Omkar Shrestha has classified the Paharis as follows; *"Pahari society is made up of several clans. Most scholars assert the existence of three clans, which include: Raj Pahari (royalty in Nepali), Khola Pahari (stream), and Pakha Pahari (hilly area). Pahari marriages within the same clan are prohibited (Shrestha 2010:15)"*.
- *"Some Pahari people of Kavre district tell stories of the ancient days when a Pahari king lived in the area, from whom Pahari people of that area descended. In Kavre, we were shown swords which were said to have been crafted during the time of the Pahari kings. It was also added that Pahari people had at one time known the art of sword craftsmanship, but that the art has since been lost"*(Smith, 2022: p.5) This statement indicates that the Paharis are tribal people along with Prof. Silva Levi indicates support for Arani belonged to the royal family.
- According to local myth, the present Narasimha Math was the residence of Kirat (Birat) king. Later that residence became the residence of Anshubarma. This area, developed with seven stone taps and seven wells within a small perimeter, was eclipsed in Khopasi from Anshu Burma's departure to Kathmandu. After Anshu Burma's departure to Kathmandu, did he leave the management of Khopasi to Pahri? In the 7th century, Shankaracharya's attack destroyed the Chaitya of Amitabh Buddha located in Khopasi and converted Anshubarma's residence into Narasimha Math. They took the valuable things (good) from residence of Anshuvarma. This process continued with the change of rulers from time

to time. There were many resources in this monastery which made the architects here skilled. Araniko can also be a product of this monastery. Who also did work outside of art and architecture in China. Gopal Bhandari writes in this regard; *“Arani was not only an artist, he was also a sculptor and a scientist. Araniko also made a television. Galileo Galilei is credited with making the telescope, but he made such a device hundreds of years before that. It is written in the history of China. Araniko was a skilled artist who built pagoda-style temples. Araniko is a vivid example of how the ancient metal workers and sculptors of Nepal had achieved the highest technical knowledge of many chemical methods in the construction of architecture and statues, about 760 years ago before the industrial revolution in Europe (Bhandari, Science Infotech).* From the resources left here in the twentieth century, in 2017 B.S., Nara Bahadur Bharti was awarded the Tribhuvan Pragma Award in Chemistry, showing innate talent without formal education. It can imagine how much and white type of resources were there in 12<sup>th</sup> century while Tribhuvan Pragma Award was received in the 20<sup>th</sup> century from the resources left over. The rulers from the time of Lichhivi dynasty to Shah regime and managers (contractors) had they and robbed the books and other resources from this premises. Yogi Narahari Nath and Dilli Raman Regmi took it institutionally during the Shah period. With the help of Nar Bahadur Bharti, in the year 2011 B.S., Krishna Prapatracharya (Krihna Prasad Koirala), who has passed Shastri from Banaras, together with young social worker Narayan Das Ulak, opened a library was in Harsh Kumar Ulak's house by bringing the books left over from the monastery when the customs office was closed in 2008 B.S. The library was named "Rasayan (Chemistry) Library". During King Mahendra's visit to Khopasi on Magh 5, 2013 B.S., he was surprised to see libraries bigger than those in Kathmandu. After 2013 B.S., scholars and high-level employees from Kathmandu benefited by becoming members of the library. But many did not return good books. Finally, aAfter the multi-party system of 2046 B.S, With the lack of good management of the library, it is closed (vanished) for ever. Similarly, the remaining materials also went to waste after the death of Nar Bahadur Bharti because they were not used and could not be taken care of.

From the above materials and facts and legends, it can be seen that Pahari was involved in painting, sculpture and architecture along with chemistry, and it confirmed the Araniko (Balbahu) and other artists are from Khopasi. Realizing the importance of Narasimha Math, the archeology department of



the Nepal government constructing a small part of the monastery. It is being reconstructed from the 2079/80 budget. Local myth and excavation of and lands has sometimes brought out ancient materials found in some places of Khopasi and Pashthali region. Therefore, further exploration and research in Khopasi will provide a lot of factual evidence. More information about the history of Khopasi can be obtained from the article of Biswo Ulak in "Kurpasi, Khupasi, Khopasi" published Kavreli Gunjan and study report of 2080 B.S."National Luminary Princess Bhrikuti

## Chapter: Two

### 2.1. Reason and purpose for Araniko's going to China

A few years after the Great Earthquake in 1255, when the Chinese Emperor Kublai Khan visited Lhasa, he was impressed by the artistic dowries of Bhrukuti in the Jongkha Palace. He asked Guru Pahsapa (Tibetan name Farya) to make a golden Chiwaha (stupa) in Tibet. *'In the first year of his reign, the young emperor Ho Pi (Kublai) asked his guru Pahsapa (Tibetan name Farya) to build a golden stupa (Chiwaha) in Tibet. PahsaPa requested one hundred craftsmen from Nepal. But the government of Nepal sent only 80 people' (Battarai v. No. 2018: 125).'*

Araniko did not go to China for his own pleasure to make some Buddha works of art in China. He went to China with the invitation of the then Chinese Yuan dynasty ruler. The Chinese rulers and people had the impression that Nepal, the birthplace of Lord Gautama Buddha and the worshiper Bhrikuti, was a rich country in architecture, sculpture, woodwork, handicrafts, etc. since ancient times. Therefore, the Chinese rulers adopted the policy of building then modern temples, chaityas, stupas, monasteries, viharas and rebuilding such old heritages in China by inviting architects from Nepal as the artists here are proficient. The main reason why Nepali artist Araniko went to China was to build a stupa for Tibet under the guidance of China, assimilating the same Chinese policy. (Image of the first Chaitya made in Tibet on the right)



*“According to the order of Kublai Khan, the Golden Chaitya was built in Tibet in 2 and a half years. After that work, the team started preparing to return to Nepal. The leader of the team, Araniko, was told by Bagaspaka, the emperor's guru, that he wanted to take him to Peking (the White Chaitya built by Araniko in Tibet). Araniko, who reached the capital of China, engaged in the construction of White Chaitya with the order of the emperor of the Yuan Dynasty, which was considered a unique architecture mixed with Nepali style. It is mentioned in the Chinese legend that it took 8 years to make this chaitya ..... Araniko, who had*

*gained experience in making golden Chaitya, was first commissioned by the Emperor of Peking to repair a broken arm to a statue. After he was immediately pleased with it, the Emperor asked him to make another similar statue. Araniko mended with a living statue that even the joints and nerves were clearly visible. After that, the emperor entrusted him with the massive project of building white pagoda. Araniko created the pattern of white chaitya in the fusion of Chinese traditional style and style-tradition. On the basis of the same map that assimilated the architecture of the two countries, the huge White Chaitya was prepared and immediately became famous in China and even Tibet and Nepal" (Aryal, 2078, Online Khawar).*

Ganesh Kumar GV, an academic researcher on Arnica related subjects, has mentioned this in the research work 'Araniko Asia One Proposal' as follows: *"In December 1260, Kublai Khan handed over the administrative authority of the Tibetan region to the fifth main Lama of that sect by making him Dharma Guru for the construction of the Golden Stupa in the Sakya Monastery in memory of the fourth main Lama Kungda Gyal of the Shakya sect of Tibetan Buddhism. After building the Golden Stupa, Arani accompanied Phagpa and went to the Mongol palace" (GC 2079: 28).* Thus, Araniko went to China from Nepal for some time, but after his amazing artistry gained fame all over China, he was taken to China and the Mongol Palace and there he got married and settled. The Chinese government had arranged the entire arrangement for his living in China.

*...in the twelfth month of 1260, Kublai appointed Lama Phagpa of Shakya Monastery as his royal guru and entrusted him with administrative authority in Tibet. By using this right, Phagpa must have demanded craftsmen from the king of Nepal to build a golden stupa there. Guru Phagpa might not have received the authority to request the king of Nepal to send an artist, before the Rajguru was appointed. Even though the process of travelling craftsmen started immediately after receiving the authority, it is said that it took months to reach Tibet from Nepal at that time. Due to this, even though invitation was sent to Nepal at the end of 1260, it appears that the craftsmen from Nepal were reached in Tibet to work in 1261 (cond.. 30).* In this way, the Emperor of China appointed Lama Phagpa of Shakya Monastery as his royal guru has strengthened the friendly political family relationship between China and Tibet. It seems that religious and cultural relations have also been strengthened.

*During Araniko's meeting with the emperor of China, the emperor asked Araniko whether he was afraid of coming to such a big country. Araniko said, you are like the father of the country, feeding to the all population. And when a son came to his father, he replied, "What should I afraid of?" Again the emperor asked why you came to China, Araniko replied that my home is Nepal. I came to make a golden stupa in vote. The work was completed in two years. The troops there (the troops sent by the Mongols after the transfer of China) have given the world a lot of grief. You have been able to bear the world. The reason for going to China was that I came here to see if I could do some good for the world without leaving the road of ten thousand li because I believed that if the petition reaches the government, the world's suffering can be removed. And when the emperor asked what his qualifications were, he said that I had learned to engrave and mold some paintings and sculptures by keeping my heart as a teacher (contd: 126-127). In this way, Arani's reason for going to China has become clear.*

## **2.2. Araniko's contribution to the artwork in Vote (Tibet), China**

Architect Araniko has succeeded in making a name that will never be erased in history by building his high-level architectural models in Vote, China. The work "China and Nepal's relationship with it" says: *Even among 80 people, not a single person was found who would dare to make Chivaha in Tibet and become leader was only 17 years old at that time. However, because he was a determined person, he said, "I will become a leader" (Battarai 2018: 126). Araniko replied that even though I am young, my heart is not small. Everyone was surprised to hear that and agreed to work as a leader. The team departed for vote. Vote's religious guru and ruler Papahsapa ordered the team led by Arani to immediately build a golden stupa (Bhattraai 2018: 126).* Thus Araniko's team of 80 people who came to Tibet from China to build the Golden Stupa. Seeing that the team made a golden chaitya, which was completed in the second year of his arrival in Tibet. The Tibetan religious leader and ruler Pahsapa, who was impressed by Araniko's talent, took Araniko to the Chinese emperor. Thus, Araniko built that golden stupa in Tibet. After going to Tibet in 1261, it is seen that it was built after 2 years. Even though Araniko wanted to return to Nepal, the Emperor of China made all the arrangements for him in China. China became the career (working) place of Arnico. In this way, the identity of a high-level person, Nepali Araniko, has been preserved in China (Vote), China. In this way, because Araniko contributed by making the land of China (Tibet) a working ground, China has been protecting its identity intact. It has been found to have

strengthened the trilateral relationship amongst vites, China and Nepal at the time. Araniko is the main link of that relationship. Thus Araniko went to China and made an invaluable contribution to the field of art, which did not allow any deficiency in fulfilling the needs there.

*The Chinese emperor showed Araniko a large statue and said that it came to China as a gift from a man named Wangchi of the rank of Anfu during the Song Dynasty. It is broken because it is very old. No one could repair it here. He asked if you can. Araniko said let me try and started working. In the second year of Ch Yuwan, he repaired the idol and made a fresh idol and presented it. The Chinese were amazed by Araniko's work. He made numerous statues in China. Most of the temples in Peking and Nanching housed the statues were placed made by Araniko. Aranika was appointed to the post of head of sculpture scholars (Bhattarai V. No. 2018: 127 and 128). Apart from what is mentioned here, Araniko has made many other small and big statues in China.*

*First, he took charge of repairing the copper statue made for Chan Chiau (Aku Panchar) kept in Mingthang Shala. According to Anik's design, the Paitha (white chaity) of Miaoyang Bihar in Peking is found to have been built. Anik also built Shvetchaitya Mahavihara at Tatu i.e. Peking (Joshi 2044: 71). After Arani went to China from Tibet, he settled in Beijing (Tatu), the then Yuwan capital. 1271-AD It is found that it took 8 years until 1279 to build that white stupa (GC 2079: 13). White Chaitya is also known as White Pagoda or White Dagowa. Araniko has constructed a temple for the king for the protection of the state named "Changqua Renwang Sha" in 1270 AD. And it is found that Buddhist temples were built in different places in China at different times according to the needs of the state. In this way, Araniko has also done the work of rebuilding dilapidated and old idols. In the third month of 1274 AD, another Buddhist monastery was also built in a place called Kaoling on the west side of Beijing for the protection of the kingdom called "Ta Hu Qu Renwang Sha". In 1276 AD, 'Cho Chou' Buddhist monastery was built at 60 kilometers southwest of Beijing. 'Chengnan Sh' temple in 1283AD, 'Sing Chaosi' Vihar in 1288 AD and the "Ta Seng Shou Wanan Sh" temple was built in Beijing. Similarly, Araniko in AD. 1295 'Chengnan Sh' temple, AD. In 1283 'Sing Chaosi' Vihar and AD. In 1288, the "Ta Seng Shou Wanan Sh" temple was built in Beijing. Similarly, Araniko in AD. 1295 'Sang Hang Myao' Temple, AD A Taoist temple named Chongchen Wan Shaokong was built in 1295. 'Sang Hang Myao' Temple, in 1295 AD A Taoist temple named Chongchen Wan Shaokong was built. In 1296 AD, a temple named Wangsheng Yau Koshi was built at the foot of South Mountain of Uthaishan. In 1296 AD, another 'Buddhist temple' was built on*

*the northern hill of Uthaisaan. In 1302 AD, 'Chisau Temple'. In 1304 AD, the 'Tong Hja Yuvansi' temple and in 1305 AD, Shang Shou Banan Sha Buddhist monastery was built. The fact that Araniko built 9 Buddhist Mahaviharas, 2 temples and a temple of Taomat during his lifetime is mentioned by Ganesh Kumar GC, who is doing scholarly research on Araniko, citing the conclusion of Wang Hong Wei in his research book 'Araniko Asia one context' (contd: 20). Araniko made an incomparable contribution to vote China has left an indelible mark in milestone of history.*

*"Araniko's team has skillfully restored the old multi-colored statues with gold inlays in Tibet and China using the chemical and parrot, provided that the fact there was scientific knowledge about 700 years before the industrial revolution in Europe. During his lifetime, he made alloys from metals such as copper, zinc, and brass, obtained high-quality knowledge of the properties of those metals when they are mixed, and used them in practice, and worked with full knowledge of the ancient talman (required ratio) and idol characteristics required for making wax idols. He is also known as a scientist with extraordinary skills in painting, sculpture and architecture".*

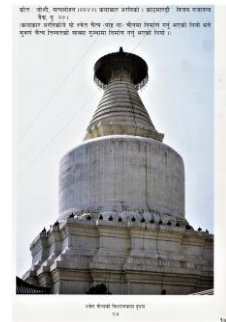
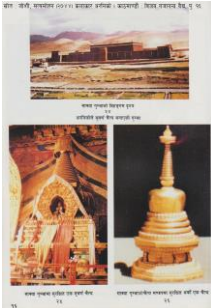
<https://ne.wikipedia.org/wiki/%E0%A4%85%E0%A4%B0%E0%A4%A8%E0%A4%BF%E0%A4%95%E0%A5%8B>

### **2.2.1. Araniko, a context on the development and preservation of Buddhism in Vote China**

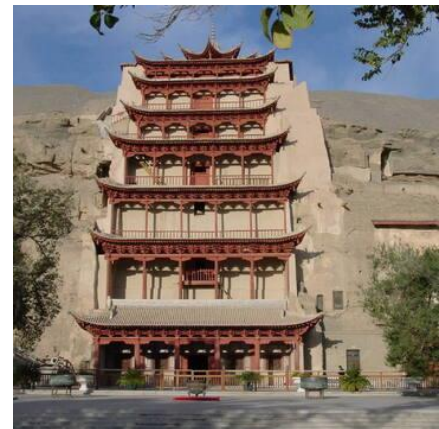
In fact, as mentioned in the above sub-heading no.2.2, the Buddhist Vihara, Chaitya, and temples built by Araniko are unprecedented steps taken for the development and protection of Buddhism in China. Not only that, Araniko studied Buddhist scriptures. From that he understood the essence of Buddhism. In the same line, he improved his artistry with a special interest in painting, sculpture and the practical knowledge and skills of Buddhism in China, which led to the development of art in China. Artist Araniko has done the work of keeping the faith and reverence towards Buddhism intact by building and rebuilding Buddhist stupas, chaityas etc. Similarly, he continued to build Buddha statues there. There was a strange art of making idols and making Vastu. Therefore, the Chinese people were surprised by his actions. Some even praise the artist Araniko as a gift from God. The Golden Chaitya he made in Tibet and the White Chaitya he made in Beijing are not only in China, but people from all over the world flock



there to see the historical heritage. It has achieved significant success in the tourism industry there. It connects Buddhism, philosophy and thought system to the world. Artist Araniko also has a big hand in making the relationship between Nepal and China smooth and strong. As a whole, it has connected Nepal-China friendship so that it will never be separated. In this way, Araniko directly, indirectly and symbolically contributed to the development and protection of Buddhism and worked to keep the Buddhist philosophy intact in China and Mongolia. Here (on the left is a picture of the Golden Chaitya made by Araniko in Tibet and on the right is a picture of the White Chaitya made in China).



*"The team of Nepali artists who went to the invitation of the Chinese Emperor Kublai Khan left for China after completing the main works in Tibet. Under the said campaign, Gansu Province of China near Mongolia, Mongo Cave, which is the starting at the point of the Silk Road within the Tungan Valley, which is the thousand caves of the Buddha and the world's largest Buddha storage, have been raised questions? (Picture of the main entrance to the right Mango Cave). It is said that the work of filling these caves with materials related to the Buddha path was started by the Ui dynasty in 366 AD and was completed in the 13th century during the tenure of the Yuan Dynasty or Kublai Khan. What is the historical aspect, during the time of Emperor Kublai Khan, i.e. in the 13th century, Araniko's team reached Mongolia and the thousand caves were completed? More interestingly, according to Bante Nigroz, the vice president of the Nepal Bhikshu Sangh who visited the cave in 1970, one of the thousand caves a cave no. 245 is along with the Namu Buddha Chaitya with painting of the royal hunting program and the cycle of events of Prince Mahasattva attaining Bodhisattva on the wall around the cave. It is possible that Araniko represented his birthplace with Namu Buddha Chaitya and painting" (Ulak 2079, Kavreli Gunjan 102).*



## Chaper: Three

### 3.1 Aranico's departure route to China

According to myth, from the period of Kirat and before that, the travel route from Kurpasi (Khopasi) was Khopasi, Psthali, Etey, Phaskot, Baluwa, Palanchok, Dolaldhat, Kattike, then one way to Kodari Naka according to the season through Balefi, Dhuskun, Khursanibari, Chaku, Tatopani for Kodari. And another Lapcha passage were used visiting Tibet through Kattike, Chaubas, Timal, Makaibari, Hama, Lamabagar.

*Senior historian Baburam Acharya says the travel route was opened from Nepal to Kerung, Kuti from Lichhvi period, However, Baburam Acharya, the great historian of Nepal mentions that that the lane of Kerung and Kuti was in practice since 584 AD or earlier (Acharya, 2059/ P: 17). Thus, the official travel route to Tibet was opened in the seventh century. “The official trade route between Nepal andTibet was first introduced in the seventh century. It was too hard to go India from Tibet prior to exploration of this route. There were mainly two ways from Nepal to Tibet in ancient period” (Dr. Dahal, 2019 AD, p.46 . At this time, it is seen the lapcha of Rasuwagadhi, two passages were opened.*

According to the local community of Khopasi and, Tirtha Dhakal and Toynath Nepal, local intellctual of Barhabise who are interested to dive into history has said the travelling route of Aranoko would be; Khopasi, Panauti, Bansdol, Sanga, Bhaktapur (to get permission from the king), Telkot, Chisapani, Mandan Deupur (Cha khola), Dhuskan, Liping, Bhotekoshi to Kodari for Nyalam, Kuti.It is considered to be the closest possible travel route to Arani's departure to China.

### 3.2. Aranico's possible departure route to China and Aranico highway

According to Ganesh Bahadur Shrestha, the possible routes that Arani is said to have taken are: Bhaktapur (a) Banepa (b) Ravi OP (c) Indravati (d) Across Chakhola (e) Dhuskun, Bharvise (c) Tatopani (g) Kodari (h) Liping (i) Present Miteri (friendship) bridge.

According to the conclusion of the interaction conducted by the present researcher (picture on the right) in the twelfth century, the most likely route

that Araniko might have left for China was as follows: Bhaktapur (1) Banepa (2) Dolalaghat (3) Higuwapati (Indravati Tarer) (4) Kamerapani (5) Jalkini (via Kadamwas) (6) Balefi (7) Kothe (8) Lamosangu (9) Vansangu (10) Bharvise (11) Khursanibari (12) Gathi (13) Knife (14) Hindi (15) Khokundol (16) Tatopani (17) ) Kodari



Village (18) Liping Or Bhaktapur (1) Banepa (2) Panchkhal (3) Dolalghat (4) Bharvise (5) Khursani Bari (6) Thakatal (7) Jabmu (8) Sakhuwa (9) Yamanye (10) Banjijump (11) Kaku (12) Daglang (13) Hindi (14) Khukundol (15) Larcha (16) 10 Kilo (17) Tatopani (18) Kodari (19) Liping (20) Current Miteri bridge. In this way, this study on the departure route of Araniko to China so far suggests that it started from Banepa and reached Bahrvisе, Kodari, Liping and Bhotekoshi crossing or the area around the current Miteri bridge, reaching Nyalam, Kutihuwan and reaching Tibet, China and Mongolia. However, it is possible to come close to the possibility that the main center point of Araniko's departure route to China should be Barhabise. It can be seen that there is also a full-length statue of Araniko at Barhabise, which the scenario shows.

The last point where Araniko left Nepal should be Kodari village, Liping. It is more likely that Araniko entered Tibet at that time by crossing the Bhotekoshi River from Tibet to Nepal. The following are the pictures taken by the on-site researcher after going to Bharvise, Kodari etc.:



The travel route from which the National Luminary Araniko left for China was through Tatopani, Kodari, Liping in present-day Sindhupalchok District, Nyalam, Kuti in Tibet Autonomous Region of China. Based on the same

route, Araniko Highway has been named in coordination between the governments of both Nepal and China. Araniko Highway is also called Kodari Highway after the name of Kodari village. This highway starts from Tripureshwar in Kathmandu and ends at Miteri Bridge in Kodari Liping of Sindhupalchok district. Its total length is 112.83 km. There is a concept that the governments of both countries have built the Araniko highway by tracing the footprints of the artist Araniko when he left for China. However, due to modern development construction and scientific and technological reasons, instead of understanding Araniko's highway as a path that Araniko walked on foot, it can be assumed that some sections of the current highway or the surrounding hills, forests, villages and river banks of this highway are also walked on. Among these, there is also a possibility that Araniko was travelled on foot using the existing route in most places under the current Arani highway road section. *“In modern times, in July 1953, the border reform treaty regarding the territory around the Khasa-Lipinkhola-Bhotekoshi region was concluded. Nepal and China established diplomatic relations on August 1, 1955 (duniyakokhabar = 4471)”*. Until the construction of this road, apart from the ancient and medieval Nepal, the modern landlocked country of Nepal, the only southern friendly country of Nepal, could be connected with India only through the Motorable road, at that time there was no connection with China. Let's get into more history about this topic or rather: Kodari-Arani Highway:

*“On the occasion of King Mahendra's 18-day state visit to China from September 28, 1961 to October 15, 1961, just as the border treaty between Nepal and China was signed by King Mahendra with his own signature, in his own witness on October 15, 1961, Foreign Minister Tulsi Giri on behalf of the Government of Nepal and the Chinese Government 05-point highway construction agreement was concluded in Peking under the joint signature of Foreign Minister Chen Yi. (duniyakokhabar = 5041).”*

*According to Sankhuli scholar Prakash Man Sakwa, "The Chinese had already started work on the construction of the proposed Araniko highway from Sankhu to Kodari via Nagarkot. As a continuation of the same the pillar no 11 can be seen at old gate of Bhagyodaya Secondary School, but at the request of the Sankhu locals, Jogmehar Shrestha, the then president of the Bagmati area, succeeded in routed via Banepa (Saq 2080: interview). When we go to school, we used to touch the pillar no 11. I don't know what happened later, I heard that the Araniko highway from Sankhu will not build. It is Canceled (contd...).* Thus, according to his

statement, if we evaluate the progress of the Chinese before the proposal of construction of the highway from Sankhu to Araniko, including the preliminary work, it seems that there is some connection between the route of departure of Araniko to China and Sankhu. Looking at it from another side, there may not be such a relationship. More research is needed on the time and context in between.

*Under this agreement, the Kodari-Arani highway (about 112.83-144 km length) connecting Nepal-China was constructed. At the request of the Government of Nepal, the Government of the People's Republic of China has provided 3.5 million pounds sterling from July 1, 1962 to June 30, 1966 in the form of financial assistance in installments without any conditions and without special authority to Nepal's national integrity and sovereignty (Article 01 of the Construction Agreement). Under the provisions of Article 04 of the Nepal-China Economic Assistance Agreement of October 15, 1961, after the completion of the local survey conducted by the experts sent by the Chinese government from Tibet to Kathmandu, Nepal, both governments will determine the route of the above-mentioned highway, its construction program, the way to implement it concretely, the installment plan - assistance available. There are other provisions such as the process and discussions related to it and preparation of necessary procedures (Article 03). According to the agreement, the construction of the Kodari-Araniko highway started on September 24, 1963 and the official inauguration was completed on May 26, 1967 in Bhaktapur. On this occasion, Purna Bahadur MA, the then president of Nepal Yuva Sangathan and president of Nepal-China Friendship Society, expressed the opinion that the Calcutta trade route was the first measure of freedom for landlocked Nepal, while the opening of Araniko highway was the second measure of freedom in a practical sense. Kodari-Araniko Highway is connected with Zhangmu-Shanghai National Highway G-318 (Ibid). In this way, the highway connected with the departure route of the National heritage Araniko to China has increased the national pride and importance. It is connected with the independence, freedom and national interests of Nepal. It is connected with friendly international cultural relations and tourism circuit.*

## Chapter : Four

### Summary

Prof. Silva Levy, Senior Historian Baburam Acharya and Satyamohan Joshi (who wrote Arnico's biography) and Min Bahadur Shakya indicated Patan would be the birthplace of National Luminary Araniko, because the metallurgical work in Patan was done many hundred years ago. They did not reach other places, especially Khopasi, an old place of history. Even though Dilli Raman Regmi, Manoj Babu Mishra (who made an Araniko idol in the image of a Pahari), Yuvraj Ghimire and Biswo Ulak wrote that he was from Khopasi, there was a lack of historical, archaeological documents and materials to support it. According to this study, the above-mentioned data and information are sufficient historical presentation on Araniko's birth. There is no doubt about the assessment that he was born in Kurpasi, i.e. Khopasi, and this study concludes that Araniko was born in Kurpasi (Khopasi). Some signs of possibility have also been seen in Arani's departure to China. Araniko's initial departure route was from Khopasi to Panauti, Bansdol (Lichchavi regime settlement), Sanga, Bhaktapur (to seek permission from the king), Telkot, Sankhu, Chisapani, Mandan Deupur (crossed Chakhola), Listi, Dhuskan, passing through Kodari, Liping, Bhotekoshi, crossing Nyalam. This means that the only route from Araniko to China has come to be Kodari-Nyalam, in memory of which the Nepalese government and the Chinese government have already built the Kodari-Araniko highway. But from here, what has come to the mind of this researcher is that why did the Chinese side propose the Arani highway through Sankhu, Nagarkot, Panchkhaal, Barbise, and Liping? Or why did the Nepalese side put forward the proposal or accept the proposal submitted by the Chinese side and move the route towards Sindhupalchok passing through Sankhu and Nagarkot and then why did they abandon the proposed possibility of Sankhu and Nagarkot and build it in Sankhu? Araniko's highway was constructed by bypassing Koteshwar, Bhaktapur, Sang, Banepa, Panchkhal, Barhabise to Kodari Liping? In fact, to get concrete and authentic answers to such research questions, it may be necessary to widen the scope of further studies from different angles in the future. For that, this report can be used as a helper and as a reference source.



Why are we so interested in Araniko? Because the work done by Araniko is the most important thing. Araniko was a Buddhist. That is why most of his artworks are focused on Buddhist philosophy. Through this, it can be concluded that the artist Araniko (Anik) has succeeded in making himself and his country known not only in China, Tibet, Mongolia, but all over the world. Therefore, as a result of that, it seems that the artefacts made culture in China and Mongolia today by Araniko have become a national luminary. Araniko's unprecedented knowledge, skill, hard work, etc. that he succeeded in making his working career in Tibet, China and Mongolia even with birth in Nepal. It is difficult to think we have been able to do much for Nepal and Nepali people as much as Araniko has done. Until we can make identify (search) of children and descendants of the 11 wives from Araniko, Similarly until we can keep a record of 7 generations of those children and descendants, until we can not make those children and descendant's visit Nepal and identify their homes, this will be insufficient in regards to Araniko. It seems that even if you work, even if you remember, it may not be enough. Therefore, it may be necessary to take the first step for this one preface through this report.

In summary, the Ministry of Culture, Tourism and Civil Aviation has entrusted Bhrikuti Memorial Institute with the responsibility of researching the historical, cultural, artistic, and heritage created by the National Monument. It has raised the image of Nepal. It has helped to broaden the relationship between Nepal and China. Today, Buddhist-oriented Chinese are coming here in large numbers to visit Nepal as the birthplace of Gautama Buddha, Bhrikuti and Araniko. This is an important historical and cultural achievement.

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परिशिष्ट १  
(Appendix -1)

भृकुटी स्मृति प्रतिष्ठान  
मत सर्वेक्षण नमूना : स्थलगत सर्वेक्षणसँग सम्बन्धित ।  
(Questionnaires for field survey)

अरनिकोसँग सम्बन्धित विषयमा लिइएको मत सर्वेक्षण एक नमूना :

(१) मत लिइएको वर्ग :

(क) इतिहास, संस्कृति र पुरातत्वमा रुची राख्ने नेपाल सरकारका अधिकृत/स्थानीय स्नातक, स्नातकोत्तर विद्यार्थी	:	३० जना ।
(ख) इतिहासविद्/ इतिहासकार/इतिहास, संस्कृति विट हेर्ने पत्रकार	:	३० जना ।
(ग) संस्कृतिविद्/पुरातत्वविद्/ अरनिको सम्बन्धी विषय ज्ञाता	:	३० जना ।

(२) मत लिइएको क्षेत्र :

(क) कर्पासी	:	२० जना
(ख) बाह्रवीसे	:	३० जना
(ग) कोदारी लिपिड गाउँ	:	२० जना
(घ) ललितपुर, पाटन	:	२० जना

माथि उल्लेखित १ को 'क', 'ख' र 'ग' सँग सोधिएको प्रश्नावलीका प्रश्नहरू :

१. अरनिकोको जन्म कहाँ भएको थियो ?

क. खोपासी    ख. भक्तपुर    ग. बनेपा    घ. पाटन    ड. पाल्पा

२. अरनिकोको बुवाको नाम के थियो ?

क. मितिआर    ख. आछुक    ग. आसुला    घ. लाखाँना    ड. कुनै होईन

३. अरनिकोको आमाको नाम के थियो ?

क. च्यानसली    ख. सुमाखची    ग. खुतुतिचिड    घ. छौ थुड    ड. कुनै होईन

४. अरनिकोको नेपाली श्रीमतीको नाम के हो ?

क. चाओस    ख. नाड हचन    ग. चायाथा लछिमे    घ. सिड श    ड. कुनै होईन

५. अरनिको कुन समुदायका मानिस थिए ? प्राचीनकालदेखि नै काष्ठकला, वास्तुकला, मूर्तिकला र कपडा बुन्ने

पेशा तलका मध्ये अक्सर कुन समुदायले पेशागत रूपमा अपनाउँदै आएको छन् ?

क. शाक्यवंशी नेवार    ख. पहरी    ग. मगर    घ. तामाड    ड. कुनै होईन

६. अरनिकोले नेपालको कुन स्थानको बाटो प्रयोग गरी चीन प्रस्थान गर्नुभएको थियो ?

क. रसुवागढी ख. लामावगर ग. किमाथाडका घ. कोदारी लिपिङ ड. कुनै होईन

७. अरनिकोको नेपाली नाम के हो ?

क. आनिक ख. पाल्पा हु ग. हरिभक्त घ. विदुर ड. बलबाहु

८. अरनिकोले टेकेर भोट चीन प्रवेश गर्नुभएको तत्कालीन गोरेटो घोडेटो बाटोमा सञ्चालित आधुनिक नेपालको प्रसिद्ध राजमार्गको नाम के हो ?

क. अरनिको राजमार्ग ख. त्रिभुवन राजपत्र ग. महेन्द्र राजमार्ग घ. पृथ्वी राजमार्ग  
ड. सिद्धार्थ राजमार्ग

९. अरनिको हिँडेको गोरेटो बाटो कुतीहुँदै टिङ्ग्री पुगेको अनुमान गरिएको नेपालतर्फको कोदारी राजमार्ग एशियाली राजमार्गको रुट नं. कतिको एक खण्ड भईसकेको छ ? ?

क. रुट नं. १ ख. रुट नं. ५ ग. रुट नं. ३ घ. रुट नं. ४ ड. रुट नं. ६

१०. अरनिकोको चीन स्थित समाधिस्थलको कीर्तिस्तम्भको शिलालेखमा “अरनिको ढलौटको मूर्ति बनाउने ठाउँमा जन्मेका थिए” ? भनी लेखेको पाइनुले उनको जन्म नेपालको कुन ठाउँलाई लक्षित गरेको हुन सक्छ ?

क. खोपासी ख. भक्तपुर ग. स्वयम्भू घ. पाल्पा ड. ललितपुर

उत्तरको नतिजा

प्रश्न अनुसार क्रमशः उत्तर नं.		उत्तरदाता			नतिजा	
		स्थानीयवासी / जनप्रतिनिधि	इतिहासकार / बुद्धिजीवी	संस्कृतविद्/ पुरातत्वविद्	जम्मा	प्रतिशत
१	क	१०	९	११	३०	३३.३३
	ख	००	००	००	००	००
	ग	५	००	००	५	५.५५
	घ	१३	२१	१९	५३	५८.८८
	अ	२	००	००	२	२.२२
	जम्मा	३०	३०	३०	९०	९९.९८
२	क	१०	००	२	१२	१३.३३
	ख	१०	१	१	१२	१३.३३
	ग	७	१	२	१०	११.११
	घ	१	२७	२५	५३	५८.८८
	अ	२	१	००	३	३.३३

	जम्मा	३०	३०	३०	९०	९९.९८
३	क	१५	००	००	१५	१६.६६
	ख	६	२८	२५	५९	६५.५५
	ग	७	१	३	११	१२.२२
	घ	१	१	२	४	४.४४
	a	१	००	००	१	१.११
	जम्मा	३०	३०	३०	९०	९९.९८
४	क	२	१	००	३	३.३३
	ख	६	००	००	६	६.६६
	ग	१२	२९	२८	६९	७६.६६
	घ	५	००	२	७	७.७७
	a	५	००	००	५	५.५५
	जम्मा	३०	३०	३०	९०	९९.९७
५	क	१२	१५	१४	४१	४५.५५
	ख	१४	१५	१६	४५	५०
	ग	२	००	००	२	२.२२
	घ	१	००	००	१	१.११
	a	१	००	००	१	१.११
	जम्मा	३०	३०	३०	९०	९९.९९
६	क	२	००	००	२	२.२२
	ख	००	००	००	००	००
	ग	००	००	००	००	००
	घ	२८	३०	३०	८८	९७.७७
	a	००	००	००	००	००
	जम्मा	३०	३०	३०	९०	९९.९९



७	क	६	००	००	६	६.६६
	ख	१	००	००	१	१.११
	ग	००	००	००	००	००
	घ	१	००	००	१	१.११
	a	२२	३०	३०	८२	९१.११
	<b>जम्मा</b>	<b>३०</b>	<b>३०</b>	<b>३०</b>	<b>९०</b>	<b>९९.९९</b>
८	क	३०	३०	३०	९०	१००
	ख	००	००	००	००	००
	ग	००	००	००	००	००
	घ	००	००	००	००	००
	a	००	००	००	००	००
	<b>जम्मा</b>	<b>३०</b>	<b>३०</b>	<b>३०</b>	<b>९०</b>	<b>१००</b>
९	क	४	३	२	९	१०
	ख	२०	२०	२२	६२	६८.८८
	ग	३	४	२	९	१०
	घ	२	१	२	५	५.५५
	a	१	२	२	५	५.५५
	<b>जम्मा</b>	<b>३०</b>	<b>३०</b>	<b>३०</b>	<b>९०</b>	<b>९९.९८</b>
१०	क	१८	७	९	३४	३७.७७
	ख	२	१	१	४	४.४४
	ग	३	१	२	६	६.६६
	घ	३	३	१	७	७.७७
	a	४	१८	१७	३९	४३.३३
	<b>जम्मा</b>	<b>३०</b>	<b>३०</b>	<b>३०</b>	<b>९०</b>	<b>९९.९७</b>

परिशिष्ट २  
(Appendix -2)

स्थलगत भ्रमणसँग सम्बन्धित कागजादहरु  
(Documents collected from Local Authorities)



"पाँचखाल नगर-कृषि सहर"  
"Panchkhal Municipal-Agriculture City"

पाँचखाल नगरपालिका  
PANCHKHAL MUNICIPALITY

..... नं. वडा कार्यालय (..... No. Ward Office)

प.सं.(Ref.): ८८५/१०

पाँचखाल, काभ्रेपलान्चोक (Panchkhal, Kavrepalanchok)

च.नं.(Ch. No.): ६३३

बागमती प्रदेश, नेपाल (Bagmati Province, Nepal)

जो जस संग सम्बन्धित छ।



मिति: २०८० १० १९

विषय :- स्थलगत अध्ययन अनुसन्धान सम्बन्धमा।

प्रस्तुत विषयमा अनुसन्धानकर्ता श्री शैलेन्द्र बहादुर थापा मिति २०८०/०९/१८ मा यस वडा कार्यालयमा आउनु भई यस वडा अर्न्तगत रहेको ऐतिहासिक पलाञ्चोक भगवती मन्दिर र मूर्ति निर्माण सम्बन्धि विवरण संकलन गर्नु भएको छ। यहाँको सरोकारवाला स्थानीय व्यक्तिहरूसँग अन्तक्रिया गर्नु भएको छ। मन्दिरमा पहरी जातीको योगदान र अरनिको सम्बन्ध वीचको सूचना संकलन गरी यस कार्यालयबाट मिति २०८०/०९/१९ मा रमाना हुनुभएको व्यहोरा अवगत गराइन्छ।

इन्द्रमाया कुँवर  
वडा सचिव



# ललितपुर महानगरपालिका सुन मन्तानगव्यालिका

फोन नं. ५५३६५१८



६ नं. वडा कार्यालय  
कनिबहाल, ललितपुर  
बागमती प्रदेश, नेपाल ।

मिति: २०८०/१/२९

प.सं. : ०६९१०८०

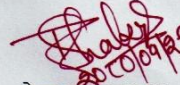
च.नं. : ०९२



श्री शैलेन्द्र बहादुर थापा ज्यू,  
कोटेश्वर, काठमाडौं ।

विषय: स्थलगत अध्ययन अनुसन्धान सम्बन्धमा ।

उपरोक्त विषयमा भृकुटी प्रतिष्ठान बाट अनुसन्धाकर्ता श्री शैलेन्द्र बहादुर थापाले मिति २०८०/१/२६ मा यस वडा कार्यालयमा दिनुभएको निवेदन अनुसार यस वडा अन्तर्गत रहेको ऐतिहासिक पुरातात्विक सम्पदा सम्बन्धि विवरण संकलन गर्नु भएको छ । यहाँको सरोकारवाला स्थानीय व्यक्तिहरु संग अन्तरक्रिया गर्नुभएको छ । महाबौद्ध, गुजिबहाल, ज्याथा लगायतको क्षेत्रको स्थलगत अवलोकन तथा कलाकार अरनिको सम्बन्ध वीचको सूचना संकलन गरी यस कार्यालय बाट मिति २०८०/१/२८ मा रमाना हुनुभएको व्यहोरा अवगत गराईन्छ ।

  
रुपेन्द्र राज शाक्य  
वडा अध्यक्ष  
रुपेन्द्र राज शाक्य  
वडा अध्यक्ष





बाह्रबिसे नगरपालिका  
नगर कार्यपालिकाको कार्यालय



प.सं. : ०७९/८०  
च.नं: २९३६

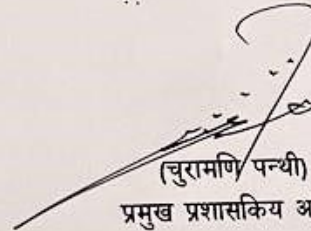
बागमती प्रदेश, नेपाल  
फोन नं. : ०११-४८९०००३

मिति: २०८०/०१/११

विषय: स्थलगत सर्वेक्षण र अध्ययन अनुसन्धान सम्बन्धमा ।

जो जससँग सम्बन्धित छ,

अनुसन्धानकर्ता श्री शैलेन्द्र बहादुर थापाले बलबाहु अरनिकोसँग सम्बन्धित स्थलगत सर्वेक्षण र अध्ययन अनुसन्धान कार्यसम्पादन गर्नको लागि मिति २०७९/१२/३० देखि २०८०/०१/०४ गते सम्म यस कार्यालयको सम्पर्कमा रहनु भइ सो अवधिभर नगरपालिका क्षेत्रमा रहेको अरनिकोसँग सम्बन्धित तथ्य, तथ्याङ्क, विवरणहरू साथै भूकुटीसँग सम्बन्धित भूकुटी विसौना डाँडो लगायतका आवश्यक स्थानहरूको स्थलगत अध्ययन अनुसन्धान गरी विवरणहरू संकलन गर्नुभएको व्यहोरा जानकारी गर्दै भूकुटी र अरनिकोसँग विषय केन्द्रित रही सामूहिक छलफल तथा अन्तरक्रिया कार्यक्रम समेत सम्पन्न गर्नुभएकोले उहाँको यस अनुसन्धानमूलक कार्यप्रति नगरपालिका हार्दिक आभार प्रकट गर्दै धन्यवाद व्यक्त गर्दछ ।

  
(चुरामणि पन्थी)  
प्रमुख प्रशासकिय अधिकृत