

NEPAL PARICHAYA
(AN INTRODUCTION TO NEPAL)

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Nepal Parichaya

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Nepal Parichaya

National Anthem

Composer: Pradeep Kumar Rai (Byakul Maila)

Musician: Ambar Gurung

National Anthem Lyrics in English

Sayau thunga phoolkaa haamee yautai mala nepali
Sarwabhauma bhai phailayakaa mechi mahakalee

Prakritekaa kotee kotee sampadako aachala
Beerharukaa ragatale swatantra ra aatala

Gyanbhumee shantebhumee tarai pahaada hemaala
Akhanda yoo pyaro hamro matrebhumee nepal

Bahul jaate bhashha dharma sanskritee chhan besaala
Aragame rastra hamro jaya jaya nepal

English translation of National Anthem

We are hundreds of flowers, the one garland - Nepali
Sovereign, spread out from Mechi to Mahakali.

Amassing nature's millions of resources
By the blood of heroes, independent and immovable.

Land of knowledge, land of peace, Terai, hills, mountains
Indivisible this beloved, our motherland Nepal.

The diverse races, languages, faiths, and cultures are so
extensive
Our progressive nation, long live Nepal.

Preface

Nepal is an independent, inseparable, fully sovereign, secular, inclusive, federal democratic republic state. The characteristics of being a multi-ethnic, multi-lingual, multi-religious and multicultural society are the wonderful assets of Nepal. Embracing the world's highest snow peak mountain Sagarmatha and extending in the east-west direction, Nepal is also known on the world map as the country of Lumbini, the birth place of Lord Buddha, the country of unique natural beauty, the country of cultural diversity, and the country of Sagarmatha (Mt. Everest). With its geographical, cultural and linguistic diversity, Nepal is fully committed to attaining economic prosperity.

The unprecedented development of information technology, liberal world trade system and political liberalism has caused the world to become narrower. In this context attempt has been made to bring out this book keeping in mind of the need for a reading material that introduces Nepal to the Nepali diaspora spread around the world, and also the citizens of other countries living in Nepal with the flow of information on its geographical, historical, administrative, economic, social, cultural, journalism, language, literature and arts, population and development. This book will prove to be helpful for the last generation of Nepali society, who are away from Nepal, to know about Nepal. Besides, it is our conviction that this book will be useful for the tourists, investors and all those wishing to come to Nepal for the purpose of conducting study and research on subjects related to Nepal.

This book has been made more inclusive than before in an attempt to integrate all Nepalis, emotionally, culturally and geographically. We are not fully satisfied with our attempt to make this book more and more inclusive due to the limitation of the unavailability of adequate information, their authenticity and update. Full attempts have been made to make this book as standard as possible. Nevertheless, there may have been

deficiency and lapses on the subject matter, language, style, presentation, sketch etc. Nepal Parichaya is not merely a book; it is also an identity and asset of all of us. It is the responsibility of all of us to make this book more refined, perfect and useful. Therefore, we always anticipate official information and creative criticism from all the intellectual classes of society and readers, and we pledge to continue to further refine the future editions of this book.

In the context of bringing out this book, we wish to express our gratitude to the Minister of Information and Communication, Rajkishor Yadav and the Secretary at the Ministry of Information and Communication Avanindrakumar Shrestha. I wish to thank Prof. Dr. Ramsaran Pathak for his special help in writing this book, Joint Secretary Mr. Geha Nath Gautam for editing the subject matter and Mr. Ramesh Shrestha, Section Officer for the coordination to bring out this book. I wish to express my gratitude also to Gopinath Mainali, Joint Secretary, Former Secretary Yubaraj Pandey and Prof. Dr. Rameshraj Kunwar for reading the manuscript and providing their valuable suggestions on the subject matter of Nepal Parichaya. Finally, I wish to thank Under Secretary Bharatbahadur Dhungana, Shaym Chalise, Computer Operator Khagendra Karki and the staff of Department of Information, and Swostik Press, the printer of this book.

Thank You !

Laxmibilas Koirala
Director General
Department of Information

About the Second Revised Edition

The revised edition of Nepal Parichaya has now arrived before you. Last year, we had promised to revise and correct the weaknesses and lapses and bring out an edition while giving a new look to the previous issue. Since results of the national census 2068 came out during this period, we have published the revised new edition within one year by including statistics relevant to the census and other aspects as well. We are not satisfied with this much only. Since it is our objective to develop Nepal Parichaya as an official document to introduce the nation, we shall give continuity to the reform in the coming days as well.

We are grateful to Gehanath Gautam for his help to bring this book to this level by minutely observing the language and subject matter. We express our heartfelt thanks to the subject experts, reviewers, learned persons, students and all readers who studied the previous edition of Nepal Parichaya and provided us with their valuable suggestions. As always, we expect healthy criticism from the readers whose suggestions will serve as feedback to us in the coming days. There may be mistakes still entangled in the book. We humbly seek your forgiveness for it and promise to refine it on the basis of constructive suggestions received from you.

Laxmibilas Koirala
Director General
Department of Information

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Chapter: One

Geographical Introduction of Nepal

1.1 Geographical Location

Nepal is a landlocked country located in South Asia. It is about 1127 km away from the sea. It lies between the two large countries of Asia: India and China. The total area of Nepal is 147,181 sq.km, or 56,827 sq.miles. Nepal is 885 km long in the east-west direction and approximately 193 km wide in the north-south direction. Geographically, Nepal extends between 26 Degree 22 Minutes to 30 Degree 27 Minute in the north latitudes and its eastern longitude extends between 80 Degree 4 Minutes and 88 Degree 12 Minutes. Nepal covers 0.03 percent of the world's total land and 0.3 percent of the Asian continent. Nepal is bounded by the Indian State of Bihar in the south, Sikkim and West Bengal in the east, and Uttarakhand in the west and the Tibetan Autonomous Region of China in the north. The Nepali Standard Time is determined by taking into account of 86 Degree 15 Minutes east longitude that passes through Mt. Gaurishankar, which lies in Dolkha district. Nepal's Standard Time (NST) is 5 hours 45 minutes ahead of the Greenwich Mean Time. NST was introduced on Baisakh 1st 2042 BS. Out of the fourteen highest mountains in the world over 8000 meters, Eight lie in Nepal. There are more than 1300 peaks which are 6000 meters and higher. In Mustang area alone there are approximately 301 such peaks. Along with the Himalayas, there are big rivers like Kosi, Gandaki and Karnali, and beautiful lakes like Rara, Fewa, Gosaikunda in Nepal. Due to the diversity of topography and wide differences in climatic and weather condition, Tropical, Mesothermal, Micro thermal, Tigr and

Tundra types of climates are found in Nepal. Nepal's altitudinal diversity has created geographical variation in the physical landscape. In the world map, Nepal is known as the country of Sagarmatha (Mt. Everest), Lumbini, the birth place of Lord Buddha, the third pole and the country with its unique national flag.

1.2 Geographical Division

1.2.1 Division of Nepal based on Topographical Features

Nepal's geographical division is defined on different basis and different ways. Topographically, Nepal can be divided into three wide geographic regions from north to south.

(A) Himalaya Region

In Nepal's northern side lies the Himalaya region formed by rock and snow like rows of teeth in series. The Himalaya region accounts for 15 percent of Nepal's total land mass spreading over approximately 25 to 50 kilometer in the north-south direction. Lying over 3000 meter height from the sea level, the Himalaya is situated not only in Nepal's northern side but there are Himalayan ranges in many regions in the south too visible from the northern border. For example, the Bhot area of Manag and Mustang, etc lies on the northern side of Mt. Annapurna and Mt. Gangapurna. In the north of Mt. Dhaulagiri lie Mustang and Dolpa area. The Himalayas are seen lying to the south of this area. The world's highest and most beautiful Himalayan peaks lie in the Himalayan region of Nepal. Kanchanjunga, Janak, Umbak, Mahalungur, Rolwaling, Pumeri, Jugal, Lamtang, Ganesh, Serang, Kutang, Mansiri, Pero, Lugula, Damodar, Nilgiri, Annapurna, Dawalagiri, Mustang, Gautam, Palchunghamaga, Kanjirova, Kanti, Gurkha, Changla, Chandi, Nalangker, and Gunras, are the famous 28 Himalaya ranges, extending serially from the east to west of Nepal. Among these Himalaya ranges, the majority are located along the border of Bhot (Tibet).

The economic activity of the Himalaya region is limited. Though production is little and the agriculture is meager, this region is rich in animal husbandry like yak, sheep, mountain goat (Chyangra), horse rearing, and in herbs. Woolen carpets, Radi, Pakhi (wollenshaw) are weaved as cottage industry produce.

Tourism industry, herbs and ecological heritage are the main resources of this area.

This area falls under the Alpine and Arctic climate region. The climate varies according to the elevation and location of the mountains. Potatoes are produced at an altitude of 4,400 meter in the Chunkung village of Solukhumbu. Jomsom of Mustang, which is located at an altitude of 2800 meter, receives 200 millimeter of rain annually. The arable lands of these types are found in Solukhumbu, Manag, Mustang and Dolpa.

Snow remains for 6 to 12 months approximately above 5000 meter. The areas above 4000 meters get frost even in the short period of rainfall. Small bushes (Herbs) are found at an altitude between 4000 and 5000 meter. But due to special reason, natural vegetation is found in areas up to 2800 meter in Mustang and Dolpa. 12 percent of the high Himalayan region is suitable for monsoon grazing. Since other areas are characterized by steep cliffs, rocky and cold, they are not suitable for animal grazing. Since grass takes longer time to produce new leaves, in order to save the lands from over grazing, managing them is the main necessity. From the view point of soil and climate less than one percent of lands are suitable for agriculture. Since road transport is still not available, it has been difficult to market the produce.

19.7 percent (2,899,500 hectare) of Nepal's total landmass is composed of high mountains. In its north is the high Himalaya region, while in the south lie the mid-mountains. Almost all main valleys of this region are glaciated. Due to the increased bed-cutting by rivers, the river gradient has caused them to form gorges and canyons. There is a variation of 2000 meters between the mountain peak and base of valley. Therefore, tropical, semi-tropical and warm, temperate and cold plants are found in a single slope. 50 percent of this area is not suitable for any kind of agriculture. Of the remaining 50 percent, 34 percent of land has a thin layer of soil that is not suitable for agriculture. Only 16 percent of land supports agriculture. Out of such 200,000 hectares of land, only 40 percent is fully cultivable.

There are 16 districts in the Himalaya region, from east to west namely, Taplejung, Sankhuvasava, Solukhumbu, Dolkha,

Sindhupalchok, Rasuwa, Manag, Mustang, Dolpa, Mugu, Humla, Jumla, Kalikot, Bajura, Bajhang and Darchula.

The Himalaya region can be studied by dividing it into three broad areas:

The Main Himalaya Region

The highest mountains under the Himalaya system centered under the Main Himalaya have peaks over 8000 meter high. In the mighty Himalaya range south of the Himalaya coast lie 1311 peaks of over 6000 meter height.



Sagarmatha, the world's highest mountain

Besides the Sagarmatha (Mt. Everest), the highest peak on earth, Mt. Kanchanjunga, the world's third highest peak, Kanchan, Lhotse, Makalu, Choyu, Dhawalagiri, Manaslu, Annapurna, there are one and half dozen of peaks in Nepal out of the two dozens of such peaks in the world. Of the 14 highest mountains over 8000 meters in the world, 8 lie in Nepal. They are Kanchanjunga, Khumbu, Mahalungur, Rolwaling, Ganesh, Gorkha, Annapurna, Dhaulagiri, Kanjirowa, Api and Saipal mountain range. In this region, there are 28 snow-capped mountains spread from east to west, namely: Kanchanjunga, Janak, Umbak, Mahalungur, Rolwaling, Pumari, Jugal, Lamtang, Ganesh, Serang, Kutang, Mansiri, Peri, Lugula, Damodar, Nilgiri, Annapurna, Dahwalagiri, Musang, Gautam, Palchunghamaga, Kanjirowa, Kanti, Gorakha,

Changla, Chandi, Nalakankar and Guras.

Inner Himalaya Region

This region lies north of the main Himalaya and south from the Tibet region of china. There are many valleys formed by rivers in the high mountain region. Snow-adorned valleys such as Purang, Humla, Mugu, Langu, Budhi Khotang, Kerung, Nyanam, Rongsar, Khumbu, Karma are located here. Lying between the high Himalaya in the north and lower mountains in the south the altitude of such valleys ranges from 2,400-5,000 meters. In some places, there are deep gorges and small valleys. Since Humla, Jumla, Mugu, Dolpa, Mustang and Manang fall in the rain shadow area, they receive very little rainfall. Dry climate is found in this region.



Lama Culture of Humla

Due to the presence of cool coniferous forest, fodder grasses are not found here. The people of this region transport food grain, clothes and other goods by mules, horses, yak; etc. Barley, wheat, and potato are produced up to the height of 3,000meter.

Frontier Himalaya Region

This trans-Himalaya Range runs parallel to the border of Tibet

and spreads up to 130 kilometer north. The flat area of the Tibetan Plateau lying at an altitude from 6000 meters to about 7000 meters is in the form of the watershed of the Ganga and Tsang Po (Brahmaputra) rivers.

Having traversed through the high snow mountain ranges, the rivers of this area (Kaligandaki, etc.) are believed to be older than the Himalaya. There are human settlements in Manag, Mustang and there lies many mountain pass enroute to Tibet. This area is known as Himalayan desert as it lies in the rain shadow.

Table no. 1.1
Main Himalaya Peaks of Nepal and their Altitude

S. No.	Snow-peaks	Height (meters)	Mountain Range	Zone/Districts
1	Sagarmatha	98,848	Khumbu/Mahalangur	Sagarmatha
2	Kanchanjungha	8,586	Kanchanjungha	Mechi (Taplejung)
3	Lhotse	8,516	Khumbu/Mahalangur	Sagarmatha (Solukhumbu)
4	Makalu	8,463	Kumbhakarna	Koshi (Sankhuwasabha)
5	Cho Yu	8,201	Khumbu/Mahalangur	Sagarmatha (Solukhumbu)
6	Dhaulagiri	8,167	Dhaulagiri	Dhaulagiri (Mygdi, Mustang)
7	Manaslu	8,163	Ganesh	Gandaki (Gorkha)
8	Annapurna	8,091	Annapurna	Gandaki (Kaski)
9	Nuptsc	7,855	Khumbu	Sagarmatha (Solukhumbu)
10	Shanti Peak	7,591	Khumbu	Sagarmatha (Solukhumbu)
11	Dom	7,442	Kanchanjungha	Mechi (Taplejung)
12	Langtang Lirung	7,234	Lamtang	Bagmati (Rasuwa)
13	Ganesh Himal	7,163	Ganesh	Bagmati (Dhading)
14	Pumori	7,145	Khumbu/Mahalangur	Sagarmatha (Solukhumbu)
15	Gaurishankar	7,134	Rolwaling	Janakpur (Dolkha)
16	Api	7,132	Gurans	Mahakali / Karnali
17	Machhapuchchhre	7,059	Annapurna	Gandaki (Kaski)
18	Saipal	7,036	Api Saipal	Karnali/Seti (Bajhang)
19	Kanjirowa	6,883	Kanjirowa	Karnali (Mugu, Jumla)
20	Amadablum	6,812	Khumbu/Mahalangur	Sagarmatha (Solukhumbu)
21	Jugal (Bhairav Takura)	6799	Jugal	Bagmati
22	Vrikuti	6,334	Damodar	Dhaulagiri

(B) Mountain Region

The middle part that lies between the Himalaya in the north and Terai in the south extending from east to west is densely packed with high and low mountains, wide and narrow valleys, doons, low land, plateau and terraced slopes. High land with the altitude between 300 meter in the south and 3000 meters in the north extends from 76 kilometers to 125 kilometers width and occupies 68 per cent area of the country. Nepal is also called a mountainous country as the majority of land is occupied by this region. There are 39 districts in this area; namely, Ilam, Panchthar, Tehrathum, Dhankuta, Bhojpur, Khotang, Udayapur, Okhaldhunga, Sindhuli, Ramechhap, Kavre, Kathmandu, Bhaktapur, Lalitpur, Nuwakot, Dhadhing, Makwanpur, Tanahun, Lumjung, Kaski, Gorkha, Syangja, Parbat, Palpa, Gulmi, Arghakhanchi, Myagdi, Baglung, Pyuthan, Rolpa, Rukum, Salyan, Jajarkot, Surkhet, Dailekh, Acham, Doti, Dadeldhura and Baitadi.

The mountain region can be divided into the three levels:

Chure Hill Range

Developed much later than the Himalaya mountain range, the hill range that extends from east to west in the south of Nepal within the altitude 610 to 1872 meters from the sea level is called the Churehill range. This range stretches in parallel to the Mahabharat mountain range from the west to the Koshi river. From the east of the Koshi river, this range continues to fragment into the form of hillock or small hill top. It is commonly called Churiya or Chure Parbat.

Also known as the outer Himalaya, this mountain is famous by the name Shiwalik. This is a young mountain range. With the average height of 2000 meter, it is tall in the western parts of Nepal and gradually lowers towards east and then vanishes. This spreads out as a separate range from the Mahakali to Koshi. To the east of the Koshi it is in the form of hillock named Mainachuli and Chulachuli to the north of Morang and Jhapa. Most of the Chure mountain range is covered by forest. The Doon valleys of Dang, Deukhuri, Rapti, Chitwan etc. are of Synclinal nature. The climate in this area is hot. This area covers 12.7 percent (1,879,000 hectares). The watershed area

altitude variation is less than 700 meters. The type of soil is unable to hold rainwater. The streams are characterized by flash floods in the rainy season. Chure mountain ranges are regarded as very fragile from the environmental point of view.

The surface rock has controlled the mountainous land of the Shiwalik area. The range is fragile and unstable. About 93 percent of the land is very steep and difficult and, therefore, unsuitable for cultivation. Only 24 percent (529,600 hectares) of the Shiwalik area is arable. Even though the Doon is a hot region, the soil of this area is different from that of the Terai. Fruits and vegetables are not much grown in this area. The human encroachment has caused deforestation and soil erosion thereby disturbing the natural environment. A long strip of land in the south of Shiwalik area extends from east to west. This area is made up of sand, pebbles, stone and loose and rough matters. The forest of Sal is found in the Bhawar area made up of loose rock. The plain land created by the soil piled up by the river in the deep gorges constitutes as a part of the Ganga plain.

Mahabharat Range

Extending east-west and rising up to 12000 feet from the sea level, this mountainous part constitutes Nepal's important area. This part is composed of Shale, Sandstone, Lime stone, Marble, Slate-like rocks. The four big rivers have been flowing by piercing through bone like mountains. The Karnali river has cut a gorge in Chishapani likewise, Kaligandaki, Trishuli and Koshi river have made gorges in devghat, Jugedi and Chatara, Respectively. At various places plateaus (Palungtar, Salyantar, Rumjatar) and valleys have been formed. This mountain is also known by the name Lesser Himalaya. Mahabharat range of mountains is called Hill Station of Nepal as the climate of this area is pleasant and healthy. Sailung, Tyamke, Jaithak, Fulchoki, Shivapuri Chimkeswari, Daman, Sworgadwari, Sakine Danda, Khonche etc. are the main mountain peaks of this area. The area in western Nepal is steeper than the eastern part.

Midland Range

Big valley, flat land and fertile land created by Chamelia (Far-western), Trishuli (Mid), Sunkoshi, Arun and Tamor rivers fall under the Midlands. Plateaus such as Tumlingtar

(Sankhuasabha), Rumjatar (Okhaldhunga), Mangaltar (Kavre Palanchok), Khumaltar (Lalitpur), Battar (Nuwakot), Salyantar (Dhading), Khairenitar (Tanahun), Chaurajahari (Rukum) are located in this area.

The mid-mountain area covers 29.5 percent (4,350,300 hectares) of Nepal's total land area. The climate of this area is suitable for year round cultivation. The temperature is neither hot nor cold; it is moderate. Population growth has created pressure on the land. 87 percent of arable land is in the form of steep mountain field. The terrace farming agriculture technique used in the Mid-mountain land is the established farming technique. Agriculture, forestry and horticulture have helped this technique to develop.

The different types of rocks such as Precambrian, Phyllites, Quartzites, Mica, Shist and Granite are found in the Mid-mountains. The southern rim of the Mid-mountain has mountains uplifted like the higher slopes of the Mahabharat mountain. This part is made up of seasoned eroded stones like Granite, Limestone, Dolomite, Shale, Sandstone, Slate and Quartzite. Like in the Shiwalik, there is no effect of soil erosion in this area. As the areas are covered by hard rock with steep slopes (more than 35 Degrees) and thin layer of topsoil this area is not suitable for agriculture.

People of different ethnicities such as Kirant (Rai, Limbu), Tamang, Magar, Gurung, Bahun, Chhetri, Newar; etc. race settle in the Mountain Region. As the mountains themselves are diverse, diversity in construction of houses, food, clothing, occupation, etc. is also found in this area. The climate is suitable for the cultivation of fruits and medicinal herbs. Human settlement and agriculture farming are found on the southern slopes of the mountains. There are big and small settlements in this area like Ilam, Dhankuta, Chainpur, Bhojpur, Okaldgunga, Dolkha, Banepa, Kathmandu, Pokhara, Jumla, Salyan, Dot; etc. 16.37 percent of the total settlements is located up to 1000 meters, 59.09 percent of settlements between 1001 and 2000 meters, and 19.99 percent of settlements is located between 2001 meters and 3000 meters. The majority of settlements are concentrated between 1001 and 2000 meters.

All the regional headquarters of five development Regions of Nepal; namely, Dhankuta, Kathmandu, Pokhara, Socket, and Dipayal are located in this mountain area.

In terms of economic activities, this mountain area is mainly suitable for the cultivation of fruits and food grains. Though this area is suitable for diverse products such as rice, maize, wheat and leguminous crops, there is always food deficit due to the paucity of fertile land.

The big plateaus, elevated lowlands, and valleys that lie between the Mahabharat mountain range and the Himalaya mountain range are called the Midland. Kathmandu, Pokhara, Trishuli, Panchkhal, Madi are such valleys. Similarly, the fertile plain lands like Jarayotar, Salyantar, Chepetar, Kapurtar, Betltar, Suketar, Tumlingtar, Rumjatar, Khairenitar, and Battar are also located in this region.

Table no. 1.2
Main Valleys and Elevated Lowland (*Besi*) in the Mountain Region

Valley	Height (M.)	District
Kathmandu	1337	Kathmandu, Lalitpur and Bhaktapur
Trishuli	579	Nuwakot
Pokhara	819	Kaski
Panchkhal	871	Kavrepalanchok
Banepa	1554	Kavrepalanchok
Patan	1534	Baitadi
Dhunibensi	850	Dhading
Surkhet	663	Dang
Dang	664	Surkhet
Udayapur	360	Udayapur

(C) Terai Region

The flat land that extends south of the mountain region up to the Indian border from east to west of Nepal is called the Terai Region. This is also called Madhesh. The width of this region is between 25 kilometer and 30 kilometer. The head of Terai is Bhavar and Chure. Declining elevation from north to south is the characteristic of Terai. This region is dry/tropical. The land is generally flat. Till 1960, the Tharu people were predominant

in this region. After the eradication of malaria, it turned into a multi-ethnic region as it became the center point for the people of the valleys, mountains and other places. Located between the altitude of 60 and 600 meters, the Terai occupies 17 percent of the total area of Nepal. This region is also regarded as the granary (rice bowl) of Nepal.

A total of 20 districts, namely: Jhapa, Morang, Sunsari, Saptari, Siraha, Dhanusha, Mahottary, Sarlahi, Rautahat, Bara, Parsa, Chitwan, Nawalparasi, Rupandehi, Kapilvastu, Dang, Banke, Bardiya, Kailali, and Kanchanpur lie under this region.

The Terai Region can be divided into three categories:

Main Terai

The land descending in altitude toward the south is called the main Terai. Composed of fine alluvial soil, this region is fertile. Since, the main Terai is also divided into three parts (Eastern, Central and Western) due to cutting by the Someswor mountain range south of Chitwan and the Dunduwa mountain range south of Deukhuri. The area occupied by Jhapa, Morang, Saptari, Siraha, Dhanusha, Mahotary, Rautahat, Bara, southern part of Parsa, Western-southern part of Nawalparasi, southern part of Rupandehi and Kapilvastu, southern areas of Banke, Bardiya, Kailali and Kanchanpur are called the proper Terai.

Bhavar Region

The narrow strip of land that is extended up to 300 meter in the north of proper Terai and south of the Chure mountain range is called the Bhavar area. 8 to 10 miles wide, the Bhavar region occupies 4.5 percent of the total land mass of Nepal.

Inner Terai

The large plain land lying at an altitude up to 610 meters in between the Chure and Mahabharat mountain ranges, surrounded by mountains and hills on all sides is called the Inner Madhesh or Doon area. With 32 to 64 km in length and breadth up to 16 km, this area occupies up to 8.5 percent of the total area of Nepal. The Inner Terai/Madhesh is divided into four area/regions. The Udayapur and Sindhuli Valley are called Eastern-Inner Madhesh; Makawanpur, Chitwan and Nawalparasi are called Mid-Inner Madhesh; Dang Deukhuri is

called Western Inner Madhesh; and Surkhet valley is called the Far-western Inner Madhesh.

1.2.2 Division of Nepal Based on the River System

(A) Koshi Region

The area lying between Kanchanjunga in the east and Mt. Langtang (Gosainthan) in the west is called the Koshi Region. The Sapakoshi is composed of seven tributary rivers,; namely, Tamor, Arun, Likhu, Dudhkoshi, Tamakoshi, Sunkoshi and Indrawati rivers. This is the largest river of Nepal. This river is 720 km long, and its average water discharge capacity is 1,564 cubic meter per second. The estimated electricity generation capacity of this river is 22,000 Mega Watt. The catchment area of the Saptakoshi is 60,000 square kilometer. Its largest tributary is the Arun river while the Likhu is the smallest tributary.

(B) Gandaki Region

The catchment area of the Gandaki river extending from the Lamtang Himal in the east to Mt. Dhaulagiri in the west is called the Gandaki Region. The seven tributary rivers of the Gandaki are the Trishuli, BudiGandaki, Daraundi, Madi, Marshyangdi, Seti and Kali Gandaki. Named after Gandaw Rishhi, the river is known as Narayani below Devghat after it arrives in Chitwan district. This river flows in central Nepal, and its catchment area is about 38,000 square kilometer. About 338 km long, this river has electricity generation capacity of 21,000 Megawatt. Among its tributaries, the Kaligandaki is the largest while Madi is the smallest. As Nepal's deepest river, its average water discharge capacity is 1,713 cubic meters per second.

(C) Karnali Region

The area influenced by the Karnali river lying between Mt. Dhaulagiri in the east and Mt. Byas in the west is called the Karnali Region. The Karnali river has seven main tributaries ; namely, the Humla Karnali, Mugu Karnali, Thuli Bheri, Sani Bheri, Tila Budiganga and Seti. It is also called the longest river of Nepal. This river flows in the Mid-western Region and Far-western Region. It is known by the name - Ghaghra and at some places the Sarayu after it reaches India. This river flows covering a catchment area of about 42,000 sq. km. About 508 km long,

this river is estimated to have the potential to generate electricity of 32,000 Megawatt. The average water discharge of the Karnali river is 1,316 cubic meter per second.

1.2.3 Division of Nepal on the Basis of Climate

The climate of Nepal can be divided into five categories based on the geographical formation and altitude.

(A) Sub-Tropical Monsoon Climate

This type of climate called Subtropical and Arid is prevalent in the Terai, Bhavar, Doon and Chure areas up to the altitude of 1,200 meters (4000 feet). In the *Grishma* season (April-May), the temperature rises up to 38-42 degree Centigrade while it comes down from 15 to 5 degrees in the cold season (Mid-December to February) During the rainy season, the Monsoon air blowing from the Bay of Bengal in the Indian Ocean causes rainfall. Normally, as the rainfall decreases from east to west and increases from north to south, the Eastern Terai is far hotter than the western Terai. Much heat occurs in the Terai region including Bhairahawa, Nepalgunj and Dhangadhi. Similarly, there is much heat in the places of inner Madhesh like - Dang, Surkhet.

(B) Warm Temperate Climate

This type of climate, found at the height of 1,200 to 2,100 meters (4000-7000 feet) of the Chure and Mahabharat mountains, is warm in the summer (*Grishma*) and more cold in the winter season. In the summer season, the temperature rises up to 24-30 degree Centigrade and come down to 0 degree centigrade. in the winter season. Since water causing Monsoon air blows from the south, there is rainfall upto 250 centimeter in the southern slopes while it is up to 100 centimeter in the northern slopes.

(C) Cool Temperate Climate

This climate, which is found up to the altitude of 2,100 - 3350 meter (7000-11000 feet), is warm in the summer (*Grishma*) season and very cold in the winter. In summer, the temperature rises up to 15-20 degrees Centigrade and drops to 0 degree centigrade in the winter. In this climate, there is up to 10 Centimeters of rainfall in a year while it snows in the winter. Due to low temperature and less rainfall, there is little farming here. Though people's life is difficult here, this type of climate

is regarded as suitable for health.

(D) Alpine Climate

The cold climate of the Himalaya region found up to the height of 3350-5000 meters (11000-16000 feet) is called Alpine climate. Here, the temperature in the month of Chaitra, Baishakh and Jestha rises up to 10 degree centigrade, while during the rest of the year (for about 9 months), the temperature remains below zero degree centigrade. Here is no agriculture as rainfall is up to 30 milliliter. There is no agriculture here but the land is suitable for cattle breeding/raising due to the presence of large Himalayan pastureland, and tourism activities.

(E) Tundra Climate

The coolest and dry climate of Himalaya region is called Himalayan/ Polar Tundra climate. There is always continuous snowfall in this region while snow takes the form of rainfall. Since the temperature in the land over 5000 meters (16000 feet) is below zero degree Centigrade and gusts of Himalayan winds blow in the afternoon, the climate of this region is also called Himalaya desert climate.

1.3 Natural Resources of Nepal

1.3.1 The Land

Land is one of the important natural resources of Nepal. As there is variation in the geography and vegetation, there is also variation in the condition and quality of the soil here. According to the Land Resource Mapping Project (1978-79) there is 18 percent arable land in Nepal.

Some Land Use Practices Adopted in Nepal

Reikar Land

The genesis of the word “Reikar” implies two meanings. The word “Re” denotes the state while “Kar” implies mandatory payment to the Government. Therefore, Reikarland means Government owned land for which a person is liable to pay tax for using it. The person, who keeps such land under him for the purpose of using it has to pay land tax to the government as state revenue.

Birta Land

The government land presented to government employees as a reward and means of subsistence for performing bravely or

showing better performance is called Birta land. The distribution of Birta land was popular especially during the period of Rana Rule. The land presented to Brahmins as donation is called Kusbirta, while those presented to government employees for outstanding performance is called Fikdar Birta. Similarly, the land presented to the family of soldiers who laid their life in war is called Marwat Birta. It was customary to present land as a Birta by the Ranas during the Rana period to the persons who happened to be their followers. Due to such practice about 35 percent of the arable land was distributed as Birta. With the promulgation of the Birta Abolition Act, all of the Birta Land were converted into the Reikar land.

Guthi Land

The institutional land used as Trust for the fulfillment of some specific public or mutual purpose is called Guthi land. The word “Guthi” originates from the Sanskrit word “Gosti” meaning Assembly or Council . In Nepal, Guthi has existed as the land to make available necessary resources for the purpose of conducting worship in the temple and shrines and protect the religious heritages. There are many temples and shrines, especially, the Pashupatinath, Jayabageshori, Ramjanki temple with Guthi land. Since such lands provide regular income, it is easy to conduct religious activities and construct new temples and shrines and renovate the existing ones. Among the many types of Guthi land, Rajguthi, Duniya Guthi, Pilkarana Guthi, Bakas Guthi are mostly found. As per the Land Reform Act, 2021, a Guthi Sansthan (Guthi Management Corporation) has been established to control and direct all types of Guthi Land in Nepal.

Kipat Land

This type of land system had existed in the eastern mountain part of Nepal. The users of these lands are not required to pay land tax. Prithavinarayan Shah had distributed Kipat land to Rai and Limbu ethnic groups of eastern Nepal. In return for the receipt of such land, the people of this area were required to provide support to the government and the King in times of need. Kipat lands were not allowed to be sold. But, after the introduction of the Land Reform Program, arrangements were made to buy or sell Kipatland as Reikar land.

Types of Soil Available in Nepal

(A) Alluvial Soil

Alluvial soils are found in the Terai region and in *Besi* (low valley). Made with a mixture of soil and sand deposited by river and also made from decomposed old leaves and roots, this soil has an equal proportion of sand and hard soil. This type of soil has a mixture of minerals like Lime, Phosphorus and Potassium; etc. That is why this soil is regarded as most suitable for agriculture. Paddy, Jute, Sugarcane, Tobacco, pulses/lentils; etc. grow lusciously in this type of soil.

(B) Sandy Pebbly Soil (*Balaute Pattharilo Mato*)

This type of soil is found in the Bhawar region, Inner Madhesh and Chure mountain. This soil is made up of the mixture of sand, pebbles, rock like loose rough material. Since the proportion of fertile soil and biological matter/ substance (*Jaiwik Padartha*) is low in this soil, water does not get retained on this soil and the fertility power is also low. Irrigating such is difficult soil. This is the lowest quality soil for agriculture activities. Since economically important trees like *Sal* and *Sisau* flourish in this soil, major parts of the soil are covered by forest.

(C) Red Gray Soil (*Rato Phusro Mato*)

The soil that is formed from the decomposed part of the plants retained in the broken rocks of the Mahabharat steep cliff is called Red Gray soil. Because the organic matter substance (*Jaiwik Padartha*) and ozonised iron of this soil is low, the soil of this region is of red or yellow color. As the content of mineral elements like Lime, Nitrogen and Phosphorus is low and the depth of the soil layer is also low, normally Paddies, Sugarcane, Jute, Tobacco leaf are not cultivated in such soil. Since the soil has an acidic and iron content, this is suitable for the cultivation of fruits, peas, potatoes, maize and millet.

(D) Talaiya Soil

The soil formed by a dried out lake in a valley and retained on the bed is called *Talaiya* Soil. Since this soil is mixed with plenty of decomposed weeds, the color of this soil is black. The *Talaiya* soil is regarded as best for agriculture due to the high depth of soil and the presence of a profusion of organic matter in it. This

type of soil is suitable for the cultivation of paddy, wheat, vegetables. Cultivation can be done in such soil even with less rain water. Similar type of soil is found in the Kathmandu Valley.

(E) Himali Soil

Himali soil is formed by the soil, sand, pebbles, conglomerates and rock stone deposited by glaciers. This type of soil is found mainly at the foot of the inner and high Himalaya region. The fertility (*Urvarashakti*) of such soil is less due to the cold and dry climate, lower soil depth and presence of organic matter. Only crops such as maize, barley, potato and finger millet are grown in this soil.

1.3.2 Forests

Landscape, climate, soil; etc. of any place influence the vegetation of that locality. Since climate affects vegetation, there is an interdependent relationship between them. Forest resources have an important place for the environment conservation and balance in Nepal. There has been widespread decline of forest resources / assets since the past some decades. According to the statistical data of 1954, more than 45 percent of land was covered by forests then. But around 1979, it was 43 percent. In 1986 it was revealed that the forest area has come down to 37.4 percent. According to study conducted in 1998 the forest area was 39.6 percent. The same study showed that the forest in the Terai region is decreasing at the rate of 1.3 percent a year. During the past decades, forest areas were cleared in many places for residential purpose and re-settlement while at many places the forests were encroached.

The realm of forests in Nepal can be categorized into 5 groups on the basis of the landscape and diversity of forests.

(A) Sub-Tropical Evergreen Forest

Found at an altitude of up to 1200 meter in Tarai, Bhawar, Doon, Chure Mountain, the trees are taller, larger, stronger and evergreen in the Subtropical Evergreen Forest due to plenty of rainfall and heat. Running parallel from east to west and extending over an area of four *Kosh* (8miles), once in the past, it was also called *Charkoshe Jhadi*. Along with the main vegetation of *Sal*, *Sisau*, *Khayar*, *Simal* etc; *Sanwe*, *Dhaddi*, *Ganj* are also

available here. Since wildlife such as elephants, rhinoceroses, tigers, bear, deer are available here, this area is regarded as important area from the stand point of economy and bio-diversity.

(B) Temperate Deciduous Forest

Found at an altitude between 1200 meters and 2100 meters in the upper middle part of the Chure mountain and lower part of the Mahabharat mountain, the trees in the Temperate Deciduous Forest are tall and thick. Though the lower parts are dense and shady, the upper parts are cool and frost prone resulting in the falling of dry leaves. Hence, it is called *patjhar* (fallen leaves). In the higher altitudes a mixture of deciduous and coniferous forests is found to some extent. Among the evergreen, deciduous and coniferous trees of hard and soft types *Sal*, Pine-tree, *Devdaru*, *Chanp*, *Katus* (chestnut), *Okhar* (walnut), *Gurans* (Rhododendron), *Pipal*, *Chilaunie*, *Banyan*, *Simal*, *Uttis*, *Palans*, *Lakuri* are found in this area. Such temperate deciduous forest is considered to be of lower quality as compared to the subtropical evergreen forest.

(C) Coniferous Forest

Coniferous Forest are found in the higher part of Mahabharat mountains and lower part of Himalaya mountains at an altitude from 2,101 meters up to 3,350 meters. Since cold weather and



Gurans

snowfall occur through out the year, the shape of trees and their leaves are sharp pointed and angular.

Since the soil is damp, the forests are evergreen. Among the middle soft typed trees found here *Chanp*, *Salla*, *Devdaru*, *Katus*, *Dhupi*, *Simal*, *Chilaune*, *Betbans* (*Bet and Bambu*), *Uttis*, *Bamboo*, *Gurans*, *Bhojpatra* are found in abundance..

(D) Alpine Forest

The vegetation found in the low temperatures and less rainfall area/region of mountainous and lower Himalaya region from an altitude of 3,351 meter up to 5000 meters of Nepal is called Alpine Forest. Since cool/cold and dry climate is found at this altitude, tall, thick and hard type trees do not flourish here. Among the Alpine vegetation, plants of lesser height like *Gurans*, *Nigale*, and some bush like trees are found up to the altitude of 3600 meters while above this height large areas of grassland are found. In the upper part, multi-colored Buki flowers and herbs are found.

(E) Tundra Vegetation

Since snowfall occurs at the height of above 5000 meter, vegetation cannot grow here. Therefore, only algal and fungal plants are found in the slopes, where snow cannot settle. The algae and fungal plants that grow here, where other plants can not survive, are called Tundra Vegetation or cold desert vegetation.

1.3.3 Minerals

Minerals are one of the important resources of the natural resources. The deposits of Copper, Coal, Lime Stone, Petroleum products, Gas, Marble, *Geru*, Lead Magnesite, Slate; etc. beneath the earth's surface are called Minerals. Nepal is a country full of natural resources. The contribution of this resource to the Gross Domestic Product was 0.54 percent in the fiscal year 2065/206 BS. The history of efforts made in extracting minerals in Nepal is not long. The Department of Geology was established in 2024 BS to make the mining of minerals more effective However, the minerals deposited underground have not been utilized.

Table no. 1.3
Feasible Areas for Mineral Resources in Nepal

S. No.	Available Minerals	Places of Minerals Deposits
1	Iron	Phulehoki, Those, Chitwan, Kulekhani, Bhainse, Pyuthan, Bajanag, Doti, Jantar, Lavdhi, Pharping
2	Copper	Tamakhani, Seermakhani, Kulekhani, Buddhakhola, Vapsa, Bahrabishe, Marpha, Bandipur, Okhaldhunga, Ilamdanda, Myagdi
3	Mica	Bhojpur, Doti, Chainpur, Sindhuligadhi, Jyamire, Nobuwa Gaun, Rasuwa, Bajhang, Lumjung, Gosainkunda, Sundarjal
4.	Lime Stone	Chobhar, Bhainse, Dhankuta, Morang, Chitwan, Makawanpur, Palpa, Godawari, Surkhet
5	Lead	Ganeshhimal, Phulchoki, Makawanpur, Baglung, Marphu, Galkot, Tipling, Baitadi
6	Zinc	Ganeshhimal, Phulchoki, Majer Khola, Nampa
7	Sulphur	Chisapani Gadhi, Gosainkunda, Barahckshetra
8	Khari	Sindhupalchok, Khotang, Bhojpur
9	Slate	Bandipur, Bagmati, Lumbini, Gandaki, Janakpur
10	Marble	Godawari, Mahabharat Range of Mountains
11	Ochre (Geru)	Sindhupalchok, Chautara
12	Coal	Dang, Salyan, Chautara, Chitwan, Makawanpur, Kathmandu Valley
13	Petroleum	Koilabas, Nepalgunj, Dhangadhi, Muktinath, Dailekh, Pyuthan, Dang and Terai, Chure Mountain, immensely possible in the expanded area of Mahabharat
14	Gas	Extended Land of Terai, Mustang Area and Kathmandu Valley
15	Gold	Plesar Gold have been found in Sunkoshi, Budhigandaki, Reu Khola, the Kailigandaki Shore, Bering, Koshi River
16	Siver	Chisapani Gadhi, Baglung, Phulchoki
17	Cobalt	Palpa, Gulmi, Arghakhanchi, Dhankuta
18	Soda	Salyan, Doti
19	Rock Salt	Rasuwa, Syaprubesi
20	Niwoberus (Rare Metal)	Gorkha, Dadeldhura, Jajarkot
21	Nickel	Khokaling, Nampa, Tungthang, Bhorle
22	Myagnesite	Kharidhunga of Dolkha, Campughat of Udayapur, Nunkhani of Mustang

1.3.4 Water Resources

Though Nepal is deprived of maritime facilities, from the view point of water resources, it is regarded as second to Brazil and the first in Asia. There are over 6000 rivers in Nepal. The water

storage capacity of the three major rivers, the Koshi, Gandaki and Karnali, combined is one hundred and forty eight thousand cubic meters, which is 74 percent of the total water storing capacity of Nepal. The hydro-electricity generation capacity is 83 Thousand Mega Watt. Based on their water flow, water storage and utilization, the rivers can be divided into 3 categories.

(A) First Level Rivers

The large rivers, Saptakoshi, Saptagandaki and Karnali, that originate from the melting of snow or Himalaya and, flow with large volume of water are the first category of rivers. These rivers are useful for large sized hydro-electricity generation and irrigation projects.

(B) Second Level Rivers

Mechi, Kankai, Triyuga, Kamala, Bagmati, Vanganga, Tinau, Rapti, Babai, Mohana are second level rivers. As they originate from the Mahabharat Mountain range below the Himalaya Mountains, they never dry up but flow continuously . The water volume of these rivers is high during the rainy season and lowest in the winter season.

(C) Third Level Rivers

The rivers that originate from the Shiwalik mountain ranges below the Mahabharat mountain range and assume bigger size in the Monsoon but have very little water in the winter are the third level unstable rivers.. These rivers are: Sirsiya, Tiwale, Jamuni, Hardinath, Dunduwa, Sunsari, Arjun Khola, etc. They are useful for irrigation during rainy season farming.

1.3.5 Lakes, Ponds and Pools (*Kunda, Pokhari*)

Tilicho Lake

The highest lake in the world, Tilicho is located at an altitude of 4919 meters on the lap of Phakche Himalaya. This enchanting lake lies in Manang district in the northern side of the Annapurna Himalaya bordering Mustang. The length of this lake is about 4 km and breadth 1.2 km and it is 200 meter deep. This lake is also called Tiri-cho or Tilijo. On the northern side of this lake lies the Nilgiri Himalaya while Annapurna Himalaya lies in its southern side. Since this lake opens up against the

beautiful background of snow, water and rock, it is very captivating.

Rara Lake

Located in Mugu district, this lake is famous as the biggest lake of Nepal. The length of this lake is 5.2 km, breadth 2.4km and depth 167 meter. This lake is very pleasing.



Rara Tal

Phoksundo Lake

Phoksundo Lake is located in Dolpa district of Kanali Zone. Set in the southern foothill of Kanjirowa Himal and the head of Dadulla river, the main tributaries of the Bheri on the lap of Kagmara hill/mountain top, Phoksundo lake is located at an altitude of 3613 meters. This lake looks longer in its north-south direction and is wider towards east-west. The length of the lake is 4.82 km and breadth 1.61 km. The local name of this lake is Ringmo. This lake has corners on three sides and is elongated in shape. This lake is second to Rara in size and the deepest in Nepal. The depth of this lake is estimated to be 650 meters. Since, this lake is very cold, no living creature is found here. The outlet of this lake is Suligadh Khola, in which a 176 meter water fall has been formed.

Fewa Lake

This lake is located in Kaski district and is 4.8 km in length 1.5 km in breadth and 24 meters in depth. Since the reflection of Machhapuchchhre appears in this lake, it is very captivating as well as important from the point of view of tourism.



Fewa Lake

Cho-Rolpa Lake

This lake is located in Dolakha district. It lies at an altitude of 4,580 meters from the sea level. The length of this lake is 3km, breadth 0.5 km. and depth 100 meters. This lake has an estimated 80 million cubic meters of water. This lake is at the risk of outburst. Hence, a siphon has been installed to drain out water to save it from outburst.

Rani Pokhari

Rani Pokhari was built by King Pratap Malla to console his beloved wife, who had been distressed by grief over the death of their son. The length of this pond is 180 meter, breadth 140 meter and it covers an area of nearly 32 Ropanies of land. In the north-east and north-west corner of this pond is the temple of Bhairav, in the south-east, the temple of Mahalaxmi, and in

the south-west the temple of Sixteen Armed Ganesh has been established.

Begnas Lake

There lies another lake called Begnas on the other side of Pachbhaiya hill along with Rupa Tal. This lake is situated at an altitude of 677 meters with a depth of 7.5 meter and covering an area of 225 hectares.



Begnas Tal

Taudaha

When Kathmandu Valley was immersed in water, Manjushree cleaved the gorge of Chobhar with his sword or Lord Krishna incised the gorge of Chobhar with his disk/ *Chakra* to drain out the water. After the water was drained out, the serpents (*Naga*) of the valley also had to move out of there. As a solution, a pond was created at the place called Chobhar Bhutkhel for the King of serpents, Karkotak to reside. The pond Taudaha is also called the residence of Karkotak Nag. This pond is spread over 84 Ropanies of water and 96 Ropany of land. Since, dozens types of birds are harbored here, this is an attractive place for the study and research of birds.

Ghodaghodi Lake

The Ghodaghodi Lake is spread over 1.5 hectares in the shape of a palm of the hand and located on the northern side of Mahendra Highway under Kailali district. At certain parts of this lake there are four to five mini-islands (*Thumka Thumki*).

This lake is named after the Ghodaghodi Temple located on the side of this lake. On the sides of this lake rare species of birds - *Dhanesh* and other animals and birds are found. Inside the lake, crocodiles, tortoises and other animals are also found.

Gosainkunda Lake

This lake, known as a pilgrimage site visited by thousands of people of religious faith during the festival of *Jana Purnima*, is situated in Rasuwa district of Bagmati Zone. This fresh water lake, set on the black Himalaya rock, lies at an altitude of 4,602 meters. Gosainkund is formed by Suryakund (east) and northern waterfall.

Rupa Tal

Rupa Tal lies on the foothill of the Pachbaiya hill in the north-east of Pokhara, Kaski district. Located at an altitude of 701 meters and 4.5 meters deep, Rupatal is spread over 120 hectares of land. Now, fish farming in this lake has begun to generate income.

Table no. 1.4

Some famous Lakes, *Kunds* (glacier lakes), ponds

S. No.	Lake, Pool and Pond	Location (District)
1	Rara Lake	Mugu
2	Fewa Lake	Kaski
3	Rupa Lake	Kaski
4	Maidi Lake	Kaski
5	Begnas Lake	Kaski
6	She-Phoskundo or Rigm Lake	Dolpa
7	Bishazar, Nandabhauju Tal	Chitwan
8	Gaudahawa Tal	Rupendehi
9	Lausa Tal	Rupendehi
10	Sangrahawa Tal	Rupendehi

11	Jakhira Tal	Kapilvastu
12	Ghodaghadi Tal	Kailali
13	Bubule Tal	Surkhet
14	Jagadishpur Tal	Kapilvastu
15	Rani Tal	Kanchanpur
16	Jhilmila Tal	Kanchanpur
17	Tricho (Tilicho) Tal	Manag
18	Khaptad Daha	Achham
19	Gosainkunda	Rasuwa
20	Indrasarowar	Makawanpur
21	Taudaha	Kathmandu
22	Ranipokhari	Kathmandu
23	Nagdaha	Kathmandu
24	Gangasagar	Dhanusha
25	Maharaja Sunwarshi Pokhari	Morang
26	Maidiya Pokhari	Morang
27	Surma Sarowar	Bajhang
28	Panchase Tal	Syangja, Parbat and Kaski
29	Giri Daha	Jumla
30	Suna Daha	Border area between Dolpa and Baglung
31	Gupha Pokhari, Savapokkari	Sankhuwasabha
32	Mai Pokhari	Ilam

1.4 The Population of Nepal

Taking of population census in Nepal began in 1968 BS (1911 AD). Thereafter, population census programs have been conducted at the interval of 10 years. The population censuses conducted till 1998 BS were limited to Head Count while those conducted after 2009/11 BS (1952/54 AD) are believed to be recent as per modern /scientific international standards. In this series, the recent National Population Census of 2011(1968B.S.) is the 11th in 100 years. 8th Asadh is the Census

Day in Nepal.

According to the National Population Census, 2068, the total population of Nepal is 26,494,504. Out of this, 48.5 percent (12,849,041) is male and 51.5 percent (13,645,463) is female. The gender ratio (Sex Ratio) is 94.16. The yearly population growth is decreasing. While the population census of 2058 showed 2.25 percent growth, it was 1.35 percent by the population census of 2068.

According to the Population Census 2068, the population of the Mountain Region is 1,781,792 (6.73 percent) and the Hill region is 11,394,007 (43 Percent) while it is 13,318,705 (50.27 percent) in the Terai. Similarly, development regionwise, the population of the Eastern Development Region is 5,810,555 (21.93 percent), in the Central-Development Region it is 9,656,985 (36.45 percent) in the Western Development Region - 4,926,765 (18.6 percent), in the Mid-Western Development Region - 3,546,682 (13.39 percent) and in the Far-western Development Region 2,552,517 (9.63 percent).

While appraising the distribution of population by district-wise, Kathmandu District has the largest (1,744,240), the second and third positions are occupied by Morang (965,370) and Rupendehi (880,196) respectively. On the other side, the last 3 districts having the lowest population are Manang (6,538), Mustang (13452) and Dolpa district (36,700) respectively.

The process of urbanization in Nepal is increasing. Out of the total population, there are 4,523,820 (17 percent) people living in 58 Municipalities. The population of Kathmandu Metropolitan City is 1,003,285. Population wise, Pokhara Sub-metropolitan city is the second (264,991) and Lalitpur Sub-metropolitan City, the third (226,728).

There is impressive development in the literacy sector of Nepal. According to the Population Census of 2068, the literacy rate (population of 5 years and above) is 65.9 percent. It was only 54 percent 10 years ago. The literacy rate among the males is 75.1 percent and Females is 57.4 percent. Likewise, the literacy rate of the population in the Eastern Region is 66.12 percent, Centar-Region - 63.92 percent, Western Region -70.98 Percent, Mid-western

Region 64.21 percent and Far-Western Region - 63.48 Percent. Districtwise, Kathmandu comes first (86.3 percent) in terms of literacy while Humla occupies last position with 47.8 percent.

The details of population growth rate, regional wise, district-wise, villagewise and urbanwise population are provided in the following tables.

Table No. 1.5
Population Change and growth Rate

Year(BS)	Population	Inter Counting no.		Annual Population Growth Rate	Population Doubling Time (Year)	Gender Ratio	Population Density
		Added Population	Percentage				
2009-11	82,56,625	1972976	31.4	2.28	31	96.8	56
2018	91,12,996	1156371	14.0	1.61	42	97	61
2028	1,15,55,983	2142987	22.77	2.05	34	101.4	79
2038	1,50,22,839	3466856	30.0	2.62	26	105.0	102
2048	1,84,91,097	3468258	23.09	2.08	33	99.5	126
2058	2,31,51,423	46,60,326	25.2	2.25	31	99.8	157
2068	2,64,94,504	33,43,081	14.44	1.35	52	94.16	180

Table No. 1.6
Geographic-wise Distribution of Population

Population Census Year(BS)	Mountain	%	Hill	%	Mountain and Hill	%	Terai	%	Total
2009-11	-	-	-	-	53,49,988	64.8	29,06,637	35.2	82,56,625
2018	-	-	-	-	59,91,297	63.6	34,21,699	36.4	94,12,996
2028	1,38,610	9.9	60,71,407	52.5	72,10,017	62.4	43,45,966	37.6	1,15,55,983
2038	3,02,896	8.7	71,63,115	47.7	84,66,011	56.4	65,56,828	43.6	1,50,22,839
2048	14,43,130	7.8	84,19,889	45.5	98,63,019	53.3	86,28,078	46.7	1,84,91,097
2058	16,87,859	7.3	1,02,51,111	43.3	11,938,970	51.6	1,12,12,453	48.4	2,31,51,423
2068	17,81,792	6.73	1,13,94,007	43.01	-	-	1,33,18,705	50.27	2,64,94,504

Table No. 1.7
Geographic-wise Population Indicators

Indicators	Mountain	Hill	Terai
Total Population	17,81,792	11394007	13318705
Male	862592	5440067	6546382
Female	919200	5953940	6772323
Gender Ratio	93.84	91.37	96.66
Annual Population Growth Rate	0.54	1.06	1.72
Population Density	31	186	392
Total Literate Population %	60.45	72.33	61.16
Male	71.62	81.43	70.34
Female	50.09	64.15	52.36
Population of persons with disabilities	53240	251780	208301

Table No. 1.8
Urban-Rural Population Indicator (2068)

Indicator	Urban Area	Rural Area
Total Population	4523820	21970684
Male	2306049	10542992
Female	2217771	114276692
Gender Ratio	103.98	92.26
Annual Population Growth Rate	3.38	0.98
Population Density	1381	153
Total Literate Population %	82.22	62.48
Male	89.02	71.99
Female	75.20	53.83
Population of persons with disabilities	54804	458517

Table no. 1.9
Development Region-wise Population Indicator (2068 BS)

Indicator	Eastern-region	Mid-region	Western-region	Mid-western-region	Far-western-region
Total Population	5811555	9656985	4926765	3546682	2552517
Male	2790483	4841624	2292597	1706450	1217887
Female	3021072	4815361	2634168	1840232	1334630
Gender Ratio	92.37	100.55	87.03	92.73	91.25
Annual Population Growth rate	0.84	1.84	0.75	1.63	1.53
Total Literate Population %	67.12	63.92	70.98	64.21	63.48
Male	76.00	72.65	79.91	73.56	76.37
Female	59.02	55.19	63.37	55.66	51.93
Population of Persons with disabilities	111349	144671	96194	93275	67832
Population Density	204	352	168	84	131

**Table no. 1.10
District-wise Population Indicator (2068)**

S. No.	District	Population			Annual Population Growth Rate	Population Density	Literate Population			Population of persons with disabilities
		Total	Male	Female			Total	Male	Female	
1	Taplejung	127461	60552	66909	-0.55	35	71.3	79.29	64.15	3730
2	Panchthar	191817	90186	101631	-0.52	155	75.58	80.35	65.78	5019
3	Ilam	290254	141126	149128	0.26	170	77.91	84.16	72.05	7636
4	Jhapa	812650	383096	427554	1.66	506	75.09	82.34	68.65	15376
5	Sankhuvasabha	158742	75225	83517	-0.3	46	67.38	77.47	62.20	4054
6	Tehrathum	101577	47151	54426	-1.08	150	74.62	83.33	67.04	2626
7	Dhankuta	163412	76515	86857	-0.19	183	74.37	82.4	67.41	4881
8	Bhojpur	182459	86053	96406	-1.07	121	69.34	78.39	61.38	4618
9	Morang	965370	466712	498658	1.35	520	70.63	78.73	63.13	17053
10	Sunsari	763487	371229	392258	1.99	607	68.46	76.96	60.49	10409
11	Solukhumbu	105886	51200	54686	-0.17	32	64.22	73.39	55.69	2609
12	Okhaldhunga	147984	68687	79297	-0.57	138	64.43	74.33	56.01	3490
13	Khotang	206312	97092	109220	-1.15	130	68.83	77.67	61.1	5328
14	Udayapur	317532	149712	167820	0.99	154	68.82	77.18	61.47	6781
15	Saptari	639284	313846	325438	1.14	469	54.5	66.98	42.57	8044
16	Siraha	637328	310101	327227	1.07	536	50.15	61.85	39.20	8465
17	Dolakha	186557	87003	99554	-0.91	85	62.78	73.34	53.64	5587
18	Ramechhap	202646	93386	109260	0.47	131	62.24	72.64	53.47	4418
19	Sindhuli	296192	142123	154069	0.57	119	60.53	69.80	52.10	6466
20	Dhanusha	754777	378538	376239	1.17	640	50.44	60.61	40.23	8412
21	Mahotari	627580	311016	316564	1.26	626	46.44	56.35	36.55	10166
22	Sarlahi	769729	389756	379973	1.91	611	46.30	55.76	36.60	9885
23	Rasuwa	43300	21475	21825	-0.33	28	53.60	60.85	46.50	1016
24	Dhading	336067	157834	178233	0.08	174	62.86	71.08	55.7	7827
25	Nuwakot	277471	132787	144684	-0.39	248	59.8	67.95	52.41	4690
26	Sindhupalchok	287798	138351	149447	-0.61	113	59.59	67.97	51.88	6608
27	Kavrepalanchok	381937	182936	199001	-0.01	274	69.8	79.39	60.92	6670
28	Kathmandu	1744240	913001	831239	4.78	4416	86.25	92.18	79.77	17122
29	Lalitpur	468132	238082	230050	3.26	1216	82.53	90.11	74.72	4934
30	Bhaktapur	304651	154884	149767	3.01	2560	81.68	90.48	72.65	3204
31	Chitawan	579984	279087	300897	2.06	261	76.98	83.87	70.68	12937
32	Makawanpur	420177	206684	213793	0.69	173	67.85	75.41	60.59	8467
33	Parsa	601017	312358	288659	1.9	444	55.9	66.93	43.89	6215
34	Bara	687708	351244	336464	2.07	378	51.96	62.75	40.67	11649
35	Rautahat	686722	351079	335643	2.31	610	41.69	50.88	32.03	8698
36	Gorkha	271061	121041	150020	0.61	75	66.34	75.09	59.44	6269

37	Tanahun	33288	143410	179878	0.25	209	74.83	83.68	67.93	6168
38	Manag	6538	3661	2877	-3.83	3	74.84	83.02	64.22	204
39	Lamjung	167724	75913	91811	-0.55	99	71.11	80.73	63.33	4745
40	Kaski	492098	236385	255713	2.57	244	82.38	90.1	75.35	9219
41	Syangja	289148	125833	163315	-0.93	248	76.61	86.05	69.55	5714
42	Parbat	146590	65301	81289	-0.74	297	73.85	83.42	66.38	3653
43	Myagdi	113641	51395	62246	-0.07	49	71.87	81.07	64.48	6122
44	Mustang	13452	7093	6359	-1.08	4	66.21	75.4	55.82	452
45	Baglung	268613	117997	150616	-0.01	151	71.88	80.59	65.29	6179
46	Gulmi	280160	120995	159165	-0.57	244	72.56	81.35	65.94	7671
47	Arghakhanchi	197632	86266	111366	-0.53	166	72.59	81.76	65.79	5165
48	Palpa	261180	115840	145340	-0.28	190	76.22	84.88	69.52	6537
49	Rupendehi	880196	432193	448003	2.17	647	69.78	79.22	60.79	9890
50	Nawalparasi	643508	303675	339833	1.34	298	70.76	79.88	62.76	10873
51	Kapilvastu	571936	285599	286337	1.71	329	54.91	64.94	44.97	7333
52	Rukum	208567	99159	109408	1.01	72	62.09	71.23	53.92	5922
53	Rolpa	224506	103100	121406	0.67	119	60	71.55	50.48	7458
54	Salyan	242444	115969	126475	1.27	166	64.04	73.88	55.17	6233
55	Pyuthan	228102	100053	128049	0.71	174	67.01	78.18	58.63	5930
56	Dang	552583	261059	291524	1.78	187	70.32	78.88	62.78	12881
57	Dailekh	261770	126990	134780	1.5	174	62.47	72.84	52.86	7607
58	Jajarkot	171304	85537	85767	2.39	77	57.27	65.9	48.7	6848
59	Surkhet	350804	169421	181383	1.95	143	73.12	82.04	64.92	10291
60	Bankey	491313	244255	247058	2.42	210	62.39	69.96	54.95	7468
61	Bardiya	426576	205080	221496	1.09	211	65.39	73.54	57.95	8197
62	Dolpa	36700	18238	18462	2.17	5	54.15	67.86	40.62	1602
63	Humla	50858	25833	25025	2.25	9	47.82	62.06	33	2411
64	Jumla	108921	54898	54023	1.97	43	54.66	68.24	41.84	3248
65	Kalikot	136948	68833	68115	2.6	79	56.83	67.89	45.73	5262
66	Mugu	55286	28025	27261	2.3	16	51.25	65.17	36.92	1917
67	Bajhang	195159	92794	102365	1.56	57	55.55	72.99	40.12	4976
68	Bajura	134912	65806	69106	2.15	62	55.68	68.84	43.33	5895
69	Doti	211746	57252	114494	0.22	105	56.35	73.41	52.34	7302
70	Acchham	257477	120008	137469	1.07	153	55.65	70.7	42.87	8602
71	Kailali	775709	378417	397292	2.29	240	66.32	76.16	57.05	15378
72	Darchula	133274	63605	69669	0.88	57	65.36	79.26	52.88	3669
73	Baitadi	250898	117407	133491	0.68	165	62.97	79.01	49.22	7788
74	Dadeldhura	142094	66556	75538	1.19	92	65.31	79.66	52.94	5150
75	Kanchanpur	451248	216042	235206	1.77	280	70.67	81.35	61.02	9072

Table No. 1.11
Total Population of Nepal

Indicator	Population			Gender Ratio	Annual Population Growth	Population Density	Literacy Percentage in Population			Population with disabilities
	Total	Male	Female							
Nepal	26494504	128449041	13645463	94.16	1.35	180	65.94	75.14	57.39	513321

Table no. 1.12

1.5 National Parks, Wildlife Reserves, Hunting Reserves, Conservation Area and Protected Wildlife of Nepal

S.No.	Name of National Park	Established Date	Geographical Region (District)	Area (sq. km)	Famous Animals and Main natural Heritages
1	Chitawan National Park	2030	Chitawan, Makawanpur, Parsa	932	One-Horned Rhino, Spotted Tiger, Leopard, Barking Deer, Spotted Deer, Gharial Crocodile, Makar Crocodile, Dolphin, Asiatic Rock Python and diverse kind of birds (The First National Park of Nepal)
2	She-Phoksundo National Park	2040	Dolpa, Mugu	3555	Snow Leopard, Tibetan Rabbit, Naur, Blue Sheep, Musk Deer, Wild Yak, Wolf, She-Phoksundo Lake, (Nepal's largest National Park)
3	Lamtang National Park	2032	Rasuwa, Nuwakot and Sindhupalchok	1710	Leopard, Red Panda, Musk Deer, Barking Deer, Himalayan Thar, Himalayan Ghoral, Himalayan Serow, Wild Sheep, Bear, Langur Monkey (World's leading place in view of Bio-diversity)
4	Sagarmatha National Park	2032	Solukhumbu	1148	Musk Deer, Himalayan Bear, Impeyan pheasant, Blood pheasant, Kalij pheasant, Lalchucche (Highest altitude situated National Park)
5	Rara National Park	2032	Mugu, Jumla	106	Himalayan Bear, Himalayan Serow, Himalayan Ghoral, Wild Boar and variety of Birds (Smallest National Parks)
6	Berdiya National Park	2032	Birdiya	968	Tiger, Bear, Leopard, Black Buck, Blue Bull, Rein Deer, Wild Elephant, Rhino, Crocodile, Dolphin, various types of birds

7	Makalu Varun National Park	2048	Sankhuvasabha and Solukhumbu	1500	World's rarest vegetation and creature, (Never seen before spotted Rein Bessler, Olif Graund, Warwalbher)
8	Shivapuri Nagarjun National Park	2058	Kathmandu, Nuwakot, Sindhupalchok and Dhading	159	Daily One Million Liter water supplied to Kathmandu and other variety of wildlife available
9	Banko National Park	2067	Banko, Salyan, Dang	550	Tiger, Birds (The Recent National Park)
10	Khaptad National Park	2042	Bajhang, Bajura, Doli, Achham	225	Barking Deer, Musk Deer, Himalayan Ghoral, Leopard, Wild Dog, Wild Cat as well as Impyan Pheasant, Crimson horned Pheasant

**Table No. 1.13
Hunting Reserve**

Hunting Reserve	Established Year	Area (Sq. Km)	Geographical Area	Famous Animal To be found
Dhorpatan Wildlife Hunting Reserve	2041	1325	Rukum, Baglung and some parts of Myagdi	Naur, Himalayan Thar, Himalayan Bear, Blue Sheep

**Table No. 1.14
Conservation Area**

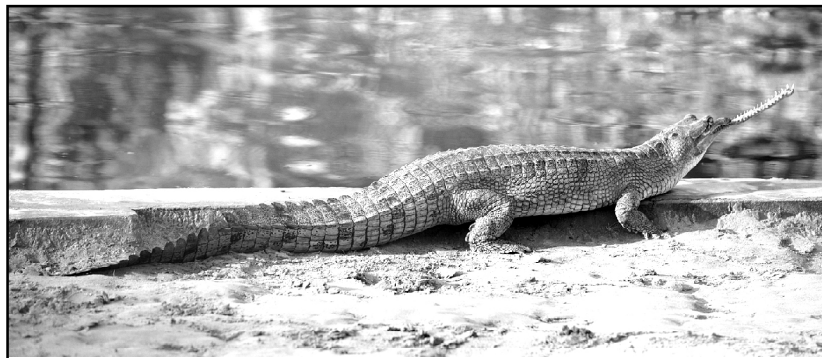
S. No.	Conservation Area	Established Year	Area (Sq. Km)	Geographical Region	Famous Animals found
1	Manasalu	2055	1663	Lamjung, Gorkha	29 types of Mammals, Snow Leopard, Musk Deer, Naur, Himalayan Thar as well as different birds and reptiles
2	Annapurna	2049	7629	Lamjung, Manag, Mustang, Myangdi, Kaski	Conservation of Rare Himalaya wildlife, vegetation and Cultural heritage
3	Kanchangjunga	2054	2035	Taplejung	Snow Leopard, Musk Deer, Snow Bear, Wolf, Naur and Himalayan Ghoral; etc.
4	Apinampa	2066	1903	Darchula	Snow Leopard, Himalayan Ghoral, Black Bear, Himalayan Serow, Musk Root, Yarsa, Marsh Orchid
5	Gasurishankar	2066	2179	Ramechhap, Dolkha and Sindhupalchok	

**Table 1.15
Wildlife Reserves**

S. No.	Wildlife Reserve	Established Year	Area (Sq. Km)	Geographical Area	Famous Animals Found
1	Suklaphant Wildlife Reserve	2031	305	Kanchanpur	Elephant, Spotted Tiger, Bear, Leopard, Laghuna, Crocodile and Birds
2	Koshitappu Wildlife Reserve	2032	175	Sunsari	Rare Wild Buffalo, Gharial, Mugger, Dolphin, and different fishes and birds
3	Parsa Wildlife Reserve	2040	499	Chitwan, Makawanpur, and some parts of Parsa	Wild Elephant, Tiger, Leopard, Rein Deer, Blue Bull, Boar

**Table no. 1.16
Protected Animals in Nepal**

Mammals		
1. Assamese Red Monkeys	2. Pangolin(Chinese)	3. Pangolin (Indian)
4. Brown Wolf	5. Brown Bear	6. Red Panda
7. Spotted Linsang	8. Striped Hyaena	9. Fishing Cat
10. Clouded Leopard	11. Lingcus	12. Tiger
13. Snow Leopard	14. Dolphin	15. Wild Elephant
16. Rhinoceros	17. Musk Deer	18. Swamp Deer
19. Gaur(Uncleft Hoofed Deer)	20. Wild Chaunri	21. Wild Buffalo
22. Four Horned Antelope	23. Black Buck	24. Chiru
25. Great Tibetan Sheep	26. Hispide Rabbit	27. Dwarf Boar
Birds		
1. Black Storke	2. White Storke	3. Big Grey hornbill
4. Crimsonhorned Phesant	5. Cheer Pheasant	6. Bengal florican
7. Small Bengal florican	8. Crane	9. Impeyan Pheasant
Reptiles		
1. Gharial Crocodile	2. Golden Iguana	3. Asiatic Rock Pytheon



Ghariyal



One-Horned Rhino



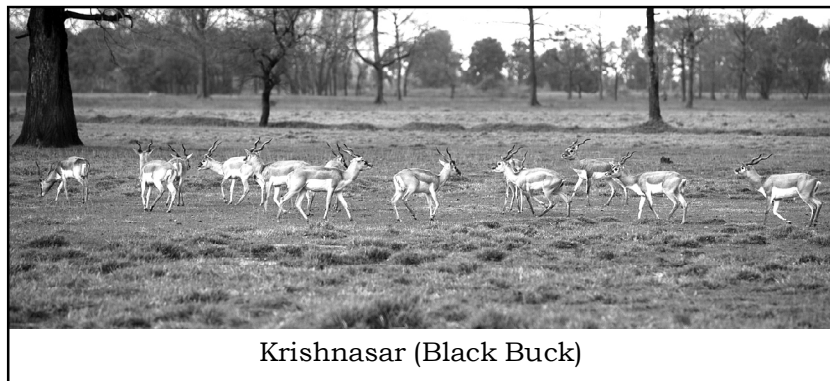
Spotted Tiger



Impeyan Pheasant, The National Bird of Nepal



Wild Buffalo



Yarsagumba

Yarsagumba is one of the multi-use and valuable herbs of Nepal. In Lama language, Yarsa means half-creature and Gumba means half plant or Herbs. The scientific name of Yarsa Gumba is Cordyceps or Cordyceps Sinensis. Here, Cord means Club and Ceps means forehead. This is also called Caterpillar Fungus. Yarsagumba is also introduced by the names: Medicinal mushroom, Fungal Herb, and Walking Herb. In fact, Yarsagumba is half insect and half fungus.

Yarsagumba is found at an altitude from 3000 up to 5000 meters in Nepal. Yarsagumba appears on earth surface at the time when the process of snow melting starts in the Himalaya. Initially, Yarsagumba appears in the form of Larva but later it transforms into Fungus. Yarsagumba is an energy enhancing herb. This is used as a medicine. Yarsagumba is regarded as useful in the diseases such as Back pain, Anemia, Fatigue, Asthma, Cancer, Insomnia, Blood Pressure, and Allergy. This is believed to enhance the capacity of the immune system by keeping the Lungs, Kidneys, Heart and other human organs healthy. Yarsagumba is also called Himalayan Viagra as it is very useful for sexual intercourse.

Yarsagumba, found between east and north-west of Nepal, is regarded as best in quality. This is a unique gift provided by nature. Till 2001 AD, Yarsagumba did not have commercial use and had no value.



Yarsagumba

Now, it costs up to two-hundred thousand Rupees per Kilogram. As Yarsagumba is traded at a very high value in the market, it has received a new identity as the “Yellow Living Gold”. The collection of Yarsagumba has now become highly competitive. As the collection of Yarsagumba has become a source of the living of the people who inhabit the high Himalayan altitudes; it has also the high potential of becoming an important income source of Nepal. Since the herb could be the main source of income for Nepal, the Government should accord high priority to manage it. But at the same time, due to the negative effect caused by adverse environmental impact induced by climate change in the traditional system of snowfall and melting of snow, Yarsagumba is likely to be endangered. We need to direct our timely attention to this problem.

Chapter: Two

Historical Outline of Nepal: In Brief

2.1 Nepal as an Ancient Country

Various religious books and ancient religious mythology (*Puranas*) have described Nepal as a very ancient country. In the mountain ranges and valleys, which were formed around 130 million years ago; later on, it is found that the attraction of creature went on growing in a special way. The remains of Ramapithecus man (human) found around Butwal area of Western Nepal makes it clear that the humans had begun to settle in Nepal more than ten million years ago.

It is found that the first mention of the name “Nepal” has been made in the Atharva Veda epilogue. Though the time period of the Atharva Veda epilogue cannot be determined precisely, it is considered to have been created between 500 and 600 BC. In this epilogue, Nepal is described and mentioned alongside other countries such as Kamaru, Videha Udumbar, Awanti and Kaikaya. Nepal has also been described in the Buddhist book Mulsarwastywad, Vinaya Sangraha. These books mention about the entry into Nepal of Lord Buddha’s disciples with the traders during the time of Buddha. In the Banparwa section of the Mahabharat, Nepal has been mentioned as Bishaya, meaning district. The Jain treatise Abashayk Sutra, Kautalya’s treatise on Economic Science (4th Century BC) also mention about Nepal. Similarly, the Gupta Emperor of India, Samundra Gupta has

mentioned about Nepal in his Allahbad written record as a “neighbouring State” Almost all the sources of the later age have described Nepal as an independent State. Among the stone inscriptions of Nepal, in the Tistung period of 569 BS, for the first time, the word “Nepal” has been mentioned. Thus, it is clear that this country is known as Nepal since the very ancient time. Nepal was called Satyawati in the *Satya*epoch, Tapoban in the *Treta*epoch, Muktisopan in the *Dwapara* epoch, and Nepal in the *Kali* epoch in our ancient books.

2.2 The basis of naming Nepal

The use of the name “Nepal” has been prevalent since ancient times. This name extended during the Lichchhavi Period became limited to the Kathmandu Valley and its surroundings during the Malla reign. After the unification of Nepal, Kathmandu became the capital, and the word “Nepal” today has come to be understood as the nation of Nepal.

The genesis of the name “Nepal” is described on the basis of different languages, ethnicity, genealogy, and the ancient books.

2.2.1 Linguistic Base

Kirati Language

“Nepal” is the cultural form of the Kirati word “Nepa”. “Ne” means Middle and “Pa” means country; combined, it is Middle Country. “Nepa” denoting location in Mid-mountain part is affixed with the word “La” to be named as Nepal.

Tibetan language

In the Tibetan language, which is spoken in the north of Nepal’s border, “Ne” means house and “Pal” means wool. So this region is regarded as a place where wool is available. Since sheep are reared in large numbers in this region, it is natural to find *pal* or *pashmina* (woolen shawl) here. The Tibetans call Nepal “Walwo” and the Mongols call it “Wolpo”. The Bhot people call this trans-Himalayan land as “Paldesh” or “Walpo”.

Newari language (Nepal Bhashha)

The Newars used to say “Nepa” for Nepal, which later became

Nepal. “Ne” means Middle and “Pa” means country. Due to its location in the Himalayan part, this name is considered meaningful. To the word “Nepa” (because it is originated from the Mongol community as non-Sanskrit) when “La” is affixed, it is believed to have become Nepal just as when “La” is affixed to “*Jhya*”, it becomes *Jhyala* and “*Pasa*” becomes *Pasal*.

Limbu Language

In the Limbu language Nepal means flatland. Since it is the largest flat Valley in the mountains, it was named Nepal.

Lepcha Language

In the Lepcha language, the meaning of “Ne” is sacred and “Pal” means cave. Thus “Nepa” denotes religious place or sacred territory. The Tamang Community also call a holy place of pilgrimage as “Ne”. In Lama holy book the meaning of “Ne” is a holy place. There is a village called Nepa in Khotang.

Sanskrit Language

The name Nepal is believed to have been formed after “Aal” meaning place is affixed to the word “Nipa” meaning foot of mountain. Just as Himal and Panchal are two words, Nepa – (foothill) and Aalaya (abode) put together became Nepal – an abode in the foothills through linguistic explanation. The Vedic word “Nipa” used in the Yajurveda means the residents of a Valley. The root word of Nepal is called Nipa. The other name of Nipa is the Asoka (*kadamba*) tree. Just as Siva becomes Saiva in Sanskrit, same is true with Nepal, which is termed as “Naipal” in Sanskrit. In mutual narrative, even though linguistic proximity to words and phonetic consonance are found, but the above mentioned conjunctive word meanings are not concretely substantiated.

Tamang Language

An eminent person of the Tamang clan used to trade with Tibet. The same person became a leader of the Tamang *lamas*. In the language of the Tamang *lamas* “Ne” means breast. Since this eminent person who was nurtured by the mountain in the form of the Earth’s breast, he came to be known by the name of the mountain. Nepal was also called by the name of the mountain.

2.2.2 Clan Base

(A) According to Nepal *Mahatmya* (Eulogy), a sage named “Ne” nurtured the people of this country, and so it is believed that the country was named Nepal.

(B) The Newars of the Malawar clan who lived in the Kerela region of south India came here with Nanyadev, the founder of Simroungadh. After their arrival, this place was named Nepal. Gopalbanshi, who were the ancient rulers of Nepal, were called “Nipa”. The home (*alaya*) of these rulers was called Nepal. The word “Nipa” is described in the Vedic books and Astadhyayi of Padini.

(C) While Nepal was called Balyal or Waplo in Bhot region, Chinese travellers called it Ni Po Lo. Since there were main settlements of Kirat here, in the Buddhist scriptures, the name of this place was called “Newal”, With the words Nipoul, Nepaul, Nipal, and Nepal in English, even the Indians used the word “Nepal”.

Though different/various bases and opinion have been offered, it is not sure how the name, Nepal came in to being. Even then there is no difference of opinion that the independent and undivided identity of Nepal has been maintained due to its original civilization, culture and arts.

2.3 The Evolution of Nepal Valley

The ancient history of Pre-Lichchhavi period is shrouded in mystery due to the absence of credible sources. The history of this period can only be studied on the basis of genealogy and Puranas. However, many interesting stories have been described in these books on the evolution of the Valley. As described by these sources Kathmandu Valley was covered with dense forest in the ancient time and there was a large lake in its center. Since this lake was the dwelling/living place of *Nagas* (Serpent deities), it was called Nagadaha. Different ascetic persons such as Vipaswi Buddha, Shikhi Buddha, Vishwabhu Buddha, Manjusree, Krakuchhanda Buddha came here from time to time.

Vipaswi Buddha

The first holy person (*Mahatma*) to visit Nepal was Vipaswi

Buddha. He is believed to have come at his permanent resident, Bandhumatinagar in the golden (*Satya*) age. After arriving here, he stayed at Nagarjun mountain and some times later sowed a lotus seed in the center of Nagdaha on the day of *Chaitra Shukla Purnima*. Even today, a religious fair is held in the Nagarjun mountain in *Chaitra Shukla Purnima*, and it is believed to be held in memory of Vipaswi Buddha.

Shikhi Buddha

Six months after Vipaswi Buddha sowed the Lotus seed on the day of *Aswin Shukla Purnima* a supernatural flower rose above the water from the seed and, in the middle of the flower, appeared the dazzling self manifested light of Lord Swayambhu, the self born. After knowing a bout the arrival of Lord Swayambhu in the mortal world, Shikhi Buddha of Arunpur came here and, was absorbed into the Lord some times later while worshipping the Lord Swayambhu. Therefore, the mountain he came to reside is called Dhyanchok Parbat. The fair which is held on every first day of month of *Magha* is being organised in memory of Shikhi Buddha.

Bishwabhu Buddha

He had come here in the *Treta Yug* (Second great epoch). He came to Kathmandu valley and lived in a hermitage on a mountain full of blooming flowers. The mountain where he lived became famous by the name Pholochcho. He had told his disciple about the passage through which water flows out of the Valley.

Manjushree Boddhisatya

Some years after the return of Vishwavu Buddha from Kathmandu, Manju shree Boddhisatwa came here in from china the same *Treta Yug*. *Bamsawalis*(Genealogies) have described at length about the arrival of Manjusree Boddhisatwa. After being granted the vision of Swayambhu, he decided to drain out the Valley water. After completely studying the geography he built a passage in the place called Katuwal for the drainage of the water of the Valley, and then built a huge city extending from Swayambhu to Guheswari. Thereafter, he crowned a person named Dharmakar as the first King of Nepal. Following the return of Manjushree his disciples named the city as Manjupatan. Now

a days, a fair is held on the day of *Shreepanchami* at Swayambhu Chaitya (Stupa) in the name of Manjushree.

Krakuchchanda Buddha

After Manjushree Buddhisatwa went back from the Valley, Karkucchanda Buddha came to the site of the light of Swayambhu for worship. During that time, when he saw the scarcity of water in Kathmandu, he prayed to Guheswori. On hearing the prayer, Guheswari created the Bagmati river from Shivapuri as described in the *Bamsawali*. In the *Bamsawali*, it is also mentioned that this Buddha crowned Dharmapal, the King of this area as Dhamakar, the King of Nepal, was childless.

After the King Dharmapal, his own descendant Sudhanwa ruled Nepal Valley till the end of *Tre tayug*. When he went to Janakpur to attend the wedding of Sita, he was killed by Kushdhoj, the brother of Janaka as mentioned in the *Bamsawali*. After this, Nepal remained under the control of Mithila for some time.

Towards the end of the *DwaparYug*, at the time of the visit by Prachandadev, the King of the country of Gauda, to get the sight of Swayambhu and Guheswori, he constructed five hermitage sites named, Basupur, Agnipur, Bayupur, Nagpur and Santipur near Swayambhu. He realized the coming of the sinful present age of *Kalyug* and, the people of Kaliyug would not be able to get sight of the self-manifested light of Swayambhu. With this belief, he covered the light with a slab of stone and built a *Chaitya* (Stupa) over it. This is also described in the *Swayambhu Bamsawali*. At this time Saktidev, the son of Prachandev, established his dominion over here as the royal throne of the Valley had remained vacant. In the same *Bamsawali*, it is mentioned that after him, Gunakamadeva, Shaktideva and Simhal, etc. reigned this country.

2.4 Ancient Nepal

On rummaging in to the history of Nepali civilization, even though the ancient history, to some extent, appears to be imaginary and exaggerated, the main facts have been established. Though the ancient time is recorded to have begun thousands of years ago, the history of Nepal is not clear before the advent of the Christian era. The historical materials of Pre-

Kirati Age are still not been recovered, though some glimpse about the political, economic, social; etc. of this age is found. Though the Lichchhavi Period began with the advent of the Christian Era, based on available historical evidence, the history of Nepal has become more substantiated only after the 5th Century A.D.

2.4.1 Gopalbamshi Rulers

The first Kings of Nepal were Gopalbamshi. Gopal is understood to as the cow rearing community. After the water of Kathmandu was drained out of the Valley, it became suitable for settlement. Therefore, the Gopals of Nipa from the south were attracted to the Valley. While there were clashes between the Gopals arriving from the south and the ancient Naga clan; the Naga clan was defeated and they fled towards the south. So, the Gopals established full control over the Nepal Valley. As mentioned in the Bamshawali, one of their cows named Bahurhi used to offer milk at a spot on the bank of the Bagmati. When this spot was dug out, **Jyotirlinga** (self-manifested light) of Pasupatinath appeared. The saint named Ne, who was an ascetic, practiced penance at the Teku confluence, crowned Bhuktaman (Bhumi Gupta), as the founder of the Gopalbamsha and the first King of Nepal. The Kings of Gopalbamsha, Bhmi Gupta, Jayagupta, Dharma Gupta, Harsa Gupta, Bhim Gupta, Manigupta, Vishnu Gupta and Jeen Gupta ruled Nepal for 505 years and 3 months.

2.4.2 Mahishhapal bamshi Kings

The fact about the control over the rule of Nepal by Mahishpals who defeated Jeen Gupta of Gopalbamsha is mentioned in the Gopal Bamshawali. But, according to some historians the keeper of cows were called Gopalbamshi, and so the keepers of buffaloes were called Mahishhapal or Aabhir. But, as Gopal and Aabhir were of the same lineage, they were divided into two communities on the basis of their occupation. In the Kirkpatrick Bamshawali, it is mentioned that Aabhirs were cow herds of Rajput origin and they possessed weapons in the flat land lying between Simraungadh and Janakpur and reared buffaloes. Later, they entered the Valley and took control of the Gopalbamshi kings by defeating them. The first King of this *bamsha* (clan) was Var Singh. According to Gopal Bamshawali,

the three rulers of this lineage, Var Singh, Jaya Singh, and Bhuwan Singh had ruled for 49 years, 71 years and 2 months and 41 years respectively over a period of 161 years and two months.

2.4.3 Kirantbamshi Kings

The description that Kirat Bamshi Royal Family had their rule on the Valley at the time before the Lichchhavi Royal clan and after the Mahishhpal or Aabhirbamsi, is traced in the literary sources. In the Gopal Bamshawali the lists of Kirat Kings have been provided; and it is also mentioned that their main location lay between the Tamakoshi and Sunkoshi rivers.

The Kirat Bamshi King Yalung or Yalambar had established control over the governance by defeating the last King of Aabhir Bamsha, Bhuwan Singh, in the war with him. This incident is believed to have happened at the end of *Dwapar Yug* or the beginning of *Kali Yug* (Dark Age) in the 6th Century AD. The historical evidence in Nepal is believed to have started by the Kirati Kings. The description of 32 Kings in the Raj Bamshawali, 28 Kings in Vhashha Bamshawali and 29 Kings are mentioned in Rights Bamsawali. It is believed that 32 Kings of 29 generations of the Kirat Bamsa have ruled for 1,500 years. The names of main Kings of Kirat Bamshawali are the following:

Yalambar

The founder of the Kirat State, Yalambar was very brave. He had established the Kirat State system after defeating Bhuwan Singh, the ruler of Mahishpal of Abhir Bamsha. Some where he is also called Yelung. The old name of Patancity "Yala" is considered to have come into being by his name.

Humati

He was the Sixth Kirati King. He has been mentioned as Hauti in the Gopal Bamshawali. The Bamshawali published by Daniel Rights has mentioned him as belonging to the Mahabharat War period.

Jitedasti

Jitedasti, the Kirat King is another worth mentioning ruler. While the *Bhashha Bamshawalis* have put him in the 7th series, Gopal Bamshawali mentions him in the later series. The visit

of Gautam Buddha in Kathmandu during his time is discussed. But, Gautam Buddha himself had never visited the Nepal Valley. Only his disciple, Ananda had visited the Valley and spread the Buddha religion.

Sthunko

Some *Bamshawalis* have mentioned about the visit of Ashoka, the Maurya Emperor, to Nepal during the time of Kirat King Sthunko. But the statement of the *Bamshawali* does not seem to hold true. In fact, Ashoka had visited Lumbini, Kapilvastu. There is no evidence of his visit to Kathmandu.

2.4.4 Lichchhavi Period

The Establishment of Lichchhavi Rule

After the Kiratis, the Kings of the Lichchhavi dynasty held sway over Nepal. In the *Bamshawali* and *Puranas* (ancient mythological texts), there is mention of the establishment of a new system of rule by Surya Bamshi Kshyatriyas after they defeated the Kiratis. In the Gopal *Rajbammsawali*, the following statement is mentioned, “Then, by the influence of the *Suryabamsha*, Lichchhavi Royal dynasty began in Nepal following the defeat of the Kirat Kings”; while the Pashupati Purana mentions, “Taking the Kiratis into confidence through their word and speeches and also defeating them in war, the Lords or Masters of Vaishali maintained their rules. The same kind of reference is also found in the Himvatkhanda. In it there is mention about the commencement of rule over Nepal by the masters of Vaishali after defeating the Kiratis. In this way, the Lichchhavi system of rule began immediately after the Kirati Rule.

According to the Gopal *Bamshawali*, it is seen that the Lichchhavi Royal Dynasty began ruling Nepal by defeating and driving away the last Kirati King, Khigu; whereas according to *Bhashha Bamshawali*, King Galij; and King Kirat Gasti according to the *Right Bamshawali*.

It is not certain when the Lichchhavi Royal Dynasty began. According to the historian, Baburam Acharya, Lichchhavis had been able to establish their independent Lichchhavi State around 250 AD by dismantling the Kirati State of that area.

Before the Lichchhavis came to Nepal, they used to rule the

place called Bashadh of Mujaffarnagar, Vaishali in India as an independent republican State. Since the Royalistic Governance system was being consolidated in that area and the Lichchhavis, who were defeated by King Ajatsatru, had entered Nepal around the first century AD as refugees. The Lichchhavis, who had ruled over Vaishali, demonstrated their ambition to establish control over the Kings of the fiefdoms and petty States. But, Lichchhavi's capture of state power was not simple and easy but, it entailed a great struggle and bloodletting. The Lichchhavis had taken leadership of peoples struggles appropriate to the people's feelings when there was strong dissatisfaction prevailing among the people towards the then rulers. While the Kiratis were compelled to be displaced to the eastern areas, the Lichchhavi rule was established in the Center. Due to their granting of importance to the people's interests, well organized public life, advanced economic system, standard of education, attractive arts, etc. the Lichchhavi period is considered as the Golden Age in the history of Nepal. Comparatively speaking, the Lichchhavi Period remains a period of all round development.

The first recorded history found under the Lichchhavi rule period is Mandev's inscription of 464 AD of Changu, where details of the three generations before Mandev are provided. Besides this, the Pashupati inscription of King Jayadev around the 8th century records the lineage of the Kings of the Lichchhavi Dynasty. However, this *Bamshawali* records only the serial numbers rather than then names of the kings. On the basis of this *Bamshawali*, Mandev is ranked as the 39th successive king of the Lichchhavi Dynasty based on the Changu inscription in 464 AD. If it is assumed that the average rule of the Kings before Mandev is 20 years, it is seen that the Lichchhavi rule began 760 years before Mandev (296 BC.)

Famous Lichchhavi Period Rulers

The Lichchhavis are primarily considered to be Suryabamshis. A person named Lichchhavi is considered to have existed in the eighth generation of Suryabamshi King Dasharath of Ayodha. A person named Supuspa became the King of Lichchhavi Dynasty. He is regarded as the founder of the Lichchhavi Royal Dynasty.

Supuspa

The Pashupati inscription of Jayadev Second mentions about the very handsome (Cupid) looking King Supushpa in the thirteenth generation after the King Lichchhavi. Some regard King Supushpa as being the First Lichchhavi king of Nepal. In the *Bamshawali*, however, Supuspa has been portrayed as the Fourth Lichchhavi King. Besides, he was named Supushpadev in the Gopal Rajbamshawali, Pasupuspavarma in the Bhashha bamshawali and Pasuprekhddev in the Right *Bamshawali*. According to the Gopal Rajbamshawali, he established the caste system, built the *dewal* of Pashupati, covered it with roof, beautified the city, maintained the honor of the State, and ruled the subjects with justice. Besides this, it is mentioned that he put a golden roof over the Pashupati temple and added a pinnacle over it thereby making it tall and majestic. King Supushpa also established a land related principles, as mentioned in the Gopal *Rajbamshawali*.

Mandev

Proficient in the conduct of rule/governance, it was during the reign of Mandev I that the State of Nepal became more organized, developed and powerful. Endowed with full of royal qualities (*Rajgun*) such as knowledge of scriptures, regard for the people as his own family, this king maintained stability of his rule for 41 years (521-562 BS/ 464-505 AD) through economic development and peace. In addition to establishing a monetary system in the State, he also developed the realm of the arts and education. It was in his period that the imposing building such as the Mangriha, the first Royal Palace and, the first coin of Nepal, Shree Namanka and Shree Bhogini were made. Since his time, the ancient history of Nepal became more clear and dependable and so he is regarded as the first authentic King of Nepal. His Kingdom extended to the Koshi in the east, Gandaki in the west (the other side of Kaligandaki, Mallapuri) and the Himalaya in the north. Evidence of records and independent mint have been found from the time of Mandev. The written record of Jaya Verma of 107 AD (163 BS) found in Maligaun is regarded as the most ancient and authentic record, more than the recorded evidence of Mandev Nrip of 521

BS (464 AD) found in Changunarayan. Thus, the authentic history of Nepal is considered as having begun from the 6th Century of Vikram Era.

After Mandev, Mahidev, Basantadev; etc. became the King. Since Basanta Dev was a child, the Ministers, Ravigupta and Kramlil, became powerful. Political instability prevailed from 536 to 545 AD due to joint rule and frequently changing rulers. After this joint a power struggle prevailed among the nobles like Bhauma Gupta, Ganadev, Gangadev, and Shivadev. Though Shivadev saved himself from the Gupta influence with the help of his nephew, Amsuvarma, he became powerless due to the growing supremacy of Amsuvarma. As a result, Amsuvarma became the King. This was the first incidence of a minister taking authority over a Kingdom.

Amsuvarma

It was during the rule of Amsuvarma (605-621 AD) that all round development of not only agriculture, cattle breeding commerce but also international relations and defense management occurred.

He himself caused to be built a very artistic palace named Kailaskut Bhavan in a very artistic praiseworthy manner. Also during his time international policy with Tibet and China was conducted successfully. Since Tstrongchanggumpo had established a powerful empire in Tibet and Harsaburdhan in India, he aligned with Tibet. The account of solemnizing the marriage of his daughter with the Tibetan King Tsonchanggumpo by him is popular. In his time, the subjects had received religious liberalism and autonomous governance. With the development of arts and education, people's lives were also well organized and improved. On account of this progress and development, he became the first ruler to receive the title 'King of Kings'. The practice of declaring the crown prince began in his time. As a Hindu King, he had assumed the title Pasupatidanugrhit (blessed by the holy feet of Lord Pashupatinath). It is understood that he also prepared the grammar of the Thakuri clan such as *Prajahita Samadhan Tatpar* (always ready to address the welfare of the subjects) and *Katham Me Praja Sukhina Bhavet* (to make the subjects happy). He died around 678 BS.

Narendradev

During the tenure of Narendradev, who was a skillful King in the conduct of governance, Nepal became an international business center for some time after the establishment of business relations with Bhot (Tibet and China) around 645-679 AD as well as beginning of the business settlement (Drunga) in the eastern and western part of Nepal. Narendradev assumed the title *Maharajdhiraj* and obtained the celebrity title of *Param Bhattarak* (Supreme Learned Person). He also built a palace named Bhadradhibas. Since a lion featured image was installed in his royal throne, the name Simhasan (Lion Seat/throne) became prevalent since then.

Jayadev II

Besides being a poet, as Jayadev II (713-723 AD) was an ambitious person desirous of extending the territory of the country, his activities among the Lichchhavi rulers is worth mentioning. Besides being a *Kabi Raja* (Royal Poet), he was decorated with the name Parachakrakam (ambitious of winning other lands). The poem written by him is engraved on the Pashupati Stone inscription.

The principal kings of the Lichchhavi era are as follows: Supushpa, Jayaden I, Haridatta Verma, vrishha, Shankardev, Dharmadev, Mandev I, Mahidev, Santadev, Basantadev, Udayadev, Mandev II, Shivadev I, Amshuvarma, Narendradev, Jayadev II, Shivadev II, Jayadev III.

2.4.5 Pre-Medieval Period

As the heir to the throne after Jayadev II's rule, Vijayadev is certainly found to have ruled Nepal. According to the records kept by the general public, hand written books and genealogy, Guna Kamdev, Mandev III, Balirja, Baldev, Mandev IV (877 AD) as well as Raghavdev became the kings during this period.

Gunakamdev

In 2 records (inscriptions) belonging to the 987-990AD period, there is mention of the rule of Gunkamdev in Kathmandu. According to Petek, a historian, he reigned for 18 years. Installing the statue of Umamaheshwor, he also built copper roof on the Isaneswor temples in the premises of Pashupatinath

temple, pilgrims' house and *Sundhara* (golden water spout). He also built the *Kastamandap* (wooden building), *Marusattal* (Maru rest house for pilgrims) and *Maruhity* (the Maru stones spout).

2.4.6 The Karnatak State of Simruangadh

Simraungadh is located in Bara district of Narayani Zone. The ancient name of Simraungadh was Simara-Bangadh. During that time all the area with large settlements were converted as a fort for security. Such forts were also built in the middle of the forest. The forts built inside the forest were called Vangadh or Vandurga. Wherever, the forest forts were built, the place was most popular with the name of the place of the forest. For example, the fort, Simara-Vangadh took its name from the settlement called Gadarup. The whole area around Simraungadh at that time was famous by the name Tirahut. In the contemporary evidence of Kathmandu Valley, this area was called Doyarajya. During the time of the founding of the Khas State, the Dop (Tirhut) State of Karnatak Dynasty was established by covering the area of southern and eastern Terai. The capital city of Tirhut State was Simraungadh (Simara Vangadh) or Simara. The Karnatak State was founded in Tirahut in 1154 BS (1097 AD) by Nanyadev. The existence of this independent State remained for about 229 years and was terminated in 1326 AD. The principal rulers of this State were Nanyadev and Harisimhadev.

Nanyadev was the resident of Karnatak State in South India. He happened to be the Chief of Army of the Chalukya Ruler. When Chalukya had been extending his victory campaign, Nanyadev had come towards this place. Later he himself founded a State in this area by centering on Simraungadh. Following Nanyadev, the rulers Gandadev, Narsimhadev, Ramsimhadev, Saktisimhadev, Bhupalsimhadev and Harihardev ruled over Simraungadh. Harisimhadev was the last ruler of Karnatak dynasty. During his rule Gayasuddin Tuglak of Delhi destroyed the State when he attacked.

Tulaja Bhavani, which the Malla rulers of Kathmandu Valley worshipped as their family Goddess, was in fact the family Goddess of Karnatak. While entering Kathmandu Valley as a

refugee, Dewaldevi, the queen of Harisimhadev had brought the sacred water jar of Tulaja Bhavani. After Dewaldevi and her son Jagatsimha entered the Valley, naturally the influence of Karnatak prevailed on the Valley.

At that time when Hariharsimha died there had been joint rule of Rudra Malla and Ari Malla in the Valley. Ari Malla was a nominal ruler. Following the death of Hariharsimha, Rudra Malla had given refuge to his Queen, Devaldevi and son Jagatsimha at his palace. Devaldevi established the sacred water jar of Taleju in the Palace. Later, the rulers of Nepal also became the devotees of Tajeju. The marriage of Kumar Jagatsimha, the son of Devaldevi, was performed with Rajkumaridevi, the Malla Princess. Rajalladevi was born from this couple. The marriage of Jayashtiti Malla was solemnized with the very same Rajalladevi.

2.4.7 The Khas State of the Karnali Region

The State of Khas Malla had extended to Nuwakot in the east, Kedar in the west, Tibet in the north and the land of Terai in the south. The gateway of the Khas Malla State was Mallawar of Kailali Kanchanpur. Some parts of Tibet were under the influence of this State. Extending to Gadhawal in the west, east of Kumaun to



Malla-time shrine of Karnali

the border of Gorkha, the Khas Empire was a large part of contemporary Nepal. The capital of the Khas State was Sinja.

Nagaraj, who came from the gulf region of Tibet, is believed to have established an independent Khas State in the Karnali region. This time is estimated to be around the 12th Century (1150 AD). The information on this region can be known only from the sources of Tibet genealogy, Dullu record/inscription of 1414 BS and the Raj Gopalbamshawali. Nagaraj, Krachalla, Asokchalla, Jitari Malla, Ripu Malla, Aditya Malla, Pundya Malla and Prithvi Malla were the rulers of this State. This State existed for about 226 years. After the fall of the Khas State, the 22 States like Bajhang, Doti, Jajarkot were founded in the far west. Regarded as the most under developed and backward in the present time, this region had existed as a very powerful State in the Middle Age. The main and important contribution of the Khas State is the language. The origin/evolution of contemporary Nepalese language was in the State of Khas Mallas. Therefore, the Nepali language is called Khaskura or *Sinjali Bhashha*. It was due to the status accorded to this language by the khas Malla kings that it became continuously refined and developed. This same language was brought to wider use in the 22/24 States founded following the dissolution of the Khas Malla State. This language received status of State/ Official language of the 22/24 States. After the integration of Nepal, it became the national language of Nepal.

2.4.8 The Shakya Ruled State of Kapilvastu

There is a place called Tilaurakot in Kapilvastu district of Lumbini Zone. Based on the evidence recovered here, Tilaurakot was the capital of Shakyas of Kapilvastu. Among the ancient republic States, the State of Shakya was especially famous because Buddhas, like Krakuchhanda, Kanakmuni and Siddhartha Gautam were born in this place. The same Siddhartha Gautam is known as Lord Gautam Buddha, the founder of Buddhist religion. The ancient Kapilvastu town was set up as a five angled fort (*Panchabujakr* or pentagonal). Most parts of the commercial/trade by-road, that ran north to south direction from Srawasti to Rajgir lay within the Kapilvastu State. Since the State of the Shakyas was a republic, the governance

system of Kapilvastu was like that of the ancient northern Indian Republican States. There were two tiers such as the General Assembly and House of Lords for the conduct of governance. The General Assembly used to function as the executive assembly, and the main person of such assembly was called the King. At the time of Buddha's birth, the main person of the Executive Assembly was Suddodhan. After King Suddhodhan, Mahanama was elected as the chief person or King of the Executive Assembly. The State of Kapilvastu fell due to the war waged against the king of the neighboring Koshal State.



Ashok Pillar, Lumbini, Nepal

2.5 Medieval Period

The Medieval Period is believed to have begun in the history of Nepal after Nepal Sambat began in 936 BS. In the history of Nepal, the 900 year long period that extended from 936 BS to the unification of Nepal in 1825, is the period that falls between the end of the Lichchhavi Period and prior to the fall of Malla period. In fact, in the context of Nepal the Medieval Period means the Malla Period. Up to some centuries of this period, Nepal stood as large as the State of Lichchhavi, but gradually fragmented to become small independent States at different places. At times there were efforts made at reunification and extension as well. Therefore, the geographical status of Medieval Nepal is found to be sometimes united, some times disintegrated, some times expanded and some times contracted.

2.5.1 Introduction of the Malla Dynasty

The Mallas are believed to have established their rule since the 13th Century. Ari Mallas is regarded as the first ruler of this dynasty,

even though the Mallas were active in governance since the very beginning before Ari Malla. Gopal Rajbamshawali and some inscriptions describe about the Mall as having been active in some form of governance one century before Ari Malla. The Mallas are regarded as an ancient clan. In ancient Sanskrit Literature, Mallas have been described as very special group of the Kshyatriya caste. The reference of Mallas can be found in the great epic Mahabharata, various Buddhist literature, *Manusmriti* and other various *Puranas*. The Mallas are also mentioned at the same level as that of the Kosals in the Mahabharata. The Mallas were compared with the Videha (a title) of Mithila in the Markendeya *Purana*.

Various ancient sources mention that many royal clans who had been ruling independent Republic States to have entered Nepal when the States under the monarchical rules were expanding their empire. The Lichchhavis, Koliyas, Shakyas, Mallas, etc. had all entered Nepal as refugees. While the Shakyas lived in Lalitpur Area, the Koliyas were settled in Kantipur (today's Keltole). Similarly, the Mallas settled first in the Gandaki Area and then dwelt in some parts or another in the Valley.

2.5.2 The Arrival of the Mallas in Nepal

Just as the Lichchhavis of Vaishali came to Kathmandu Valley in the face of the conquest of north India by the Gupta Dynasty of Magadh, the Mallas having their main origin in Kushinagar (India) and its vicinity also came to Nepal's Gandaki region as refugees. Since Rajalladev and Kathaya Malla founded a settlement in Champagiri (Chapagaun) in the south of Lalitpur, it seems that the Mallas had attempted to extend their political influence over Kathmandu.

The main objective of attack on the Malla region by Mandev was to suppress the ambition of the Mallas. After the Lichchhavi rule began weakening, the desire of the Mallas to establish rule over the center arose. Aridev (Ari) Malla became successful in the attempt. Aridev became King in 1258 BS and ruled the State for about 15 years before his death in 1274 BS. After Ari Malla, Abhaya Malla became King in 1274 BS. He ruled for 38 years.

2.5.3 The Division of the Malla States

During the Malla period, Bhaktapur was the unified capital city

of the Valley. The Malla Kings used to govern from the Yuthnimham and Tripur Palaces. The Palaces were constructed as four sided fort enabling it to be safe from the attack of other countries. Such palaces were called, *chauquant* in the local language. Yakshaya Malla was the last King of the unified Malla State of Kathmandu Valley. After the rule of Yakshaya Malla, the Valley was divided into Kantipur, Patan and Bhadgaun. The Hanumandhoka of Kantipur is mentioned in the Bamshawali as being constructed during the reign of King Gunakamdev in the 12th century. Pratap Malla gave it a larger look to this Palace of Kantipur by adding many parts and courtyards. After ascending to the throne of Kantipur, King Prithvinarayan Shah, removed some old sections and courtyards and added new courtyards and sections to the palace.

Table no. 2.1

Malla Kings of Kathmandu

Malla Kings of Kantipur	
1. Ratna Malla	2. Surya Malla
3. Amar Malla	4. Mahendra Malla
5. Shivsimha Malla	6. Laxminarsimha Malla
7. Pratap Malla	8. Nripendra Malla
9. Parthivendra Malla	10. Bhupalendra Malla
11. Bhashkar Malla	12. Jayajjya Malla
13. Jayaprakash Malla	
Malla Kings of Patan	
1. Ratna Malla	2. Bishnu Malla
3. Narsimha Malla, Purendersimha Malla, Uddhavsimha Malla	
4. Hariharsimha Malla	5. Sidhhinarsimha Malla
6. Shreeniwas Malla	7. Yognarendra Malla
8. Lopprakash Malla	9. Indra Malla
10. Mahindra Malla	11. Beernarasimha Malla
12. Riddhinarsimha Malla	13. Bhaskar Malla
14. Yogoratap Malla	15. Vishnu Malla

- | | |
|-------------------------|----------------------|
| 16. Rajya prakash Malla | 17. Vishwojeet Malla |
| 18. Jayaprakash Malla | 19. Ranajeet Malla |
| 20. Tejnarasimha Malla | |

Malla Kings of Bhadgaun

- | | |
|-----------------------|---------------------|
| 1. Raya Malla | 2. Suvarna malla |
| 3. Pran Malla | 4. Vishwa Malla |
| 5. Jagajyotir Malla | 6. Narendra Malla |
| 7. Jagatprakash Malla | 8. Jeetamitra Malla |
| 9. Bhupatindra Malla | 10. Ranajeet Malla |



Khristna Temple, Patan

Table no. 2.2
Main Notable Works of Some Malla Kings

Kings	Main Notable Works/Contribution
Jayasthiti Malla	Protection of Occupational Rights, Categorization of Lands into Four Types as Abbal, Dwoyem, Sim and Chahar; Allowing the house, land for selling and collateral purpose also; Reform in measuring units and weighing scales, such as Mana, Pathi, Dhak, Taraju; Social provision of four Bara and Thirty-six Caste System, Occupational Caste and Costume System;; Creation of Rajbamsawali
Yaksha Malla	Datrataya Temple of Taumadi Tole in Bhaktapur, Yakshaswor Temple, Establishment of Bhimnath Temple of Lalitpur
Ratna Malla	Circulation in use of Copper Coin; Construction of Telaju Temple; Dakhinkali in Kathmandu; Saptarshi and Establishment of Astamatrixa Idol
Mahindra Malla	Circulation in use of Silver Coin (Mahindra Malla) in the Valley, Construction of Mahindrashwor Mahadev Temple near Taleju
Laxminarsimha Malla	Renovation of Nuwakot Bhairavi with the addition of five gilded pinnacles, Establishment of Shivalaya in Mahkkan, Construction of Kastamandup
Pratap Malla	Placement of the image of Gilded Metal Lion onto the pillar erected in front of Tajelu Bhawani (1699); Extension of Hanuman Dhoka Palace; Construction of Mohanchowk, Sundarichok, Nasalchowk, Bhandarkhal Garden; Establishment of the Gilded Idol of Vishorup in Palace Area, Establishment of two idol of Hanuman outside of Hanuman Dhoka, Establishment of Nirsimha Idol in Nasalchowk, Construction of Ranipokhari, Establishment of Guheswhori, Dakhinkali and, Kotilinga in Pashupati
Jayaprakash Malla	Establishment of Kumarichowk, Begining of Charoit Pulling Procession of Kumari, Construction of 21 out of 22 water spouts in Balaju.
Siddhinarsimha Malla	Construction of Patan Temple, Construction of water spout and pool in Bhandarkhal
Jagajyoti Malla	Beginning of Bisket Jatra in Bhaktapur
Bhupatindra Malla	The artistic work/ creation of Bhaktapur Palace Area construction of place with 55 windows, construction of malati Chowk.

2.6 Modern Period

The political history of modern Nepal begins from 1825 BS (1768 AD). The modern period is regarded to have begun following the conquest of the Valley by Prithvi Narayan Shah, the King of the Shah Dynasty. Prithavi Narayan Shah, the founder of the history and geography of modern Nepal, had delivered the message of unity in his divine message, “Let all be conscious that this land of four Varha and 36 *castes* is a garden, and it was acquired by no small trouble”. Prithvi Narayan Shah is regarded as the unifier and founder of Greater Nepal. It took 73 years, since the conquest of Nuwakot in 1801 BS (1744 AD) to 1873 BS (1816 AD)

of Sugauli Treaty to integrate and organize into a powerful State by incorporating the territory that was divided in small/low (*Thum*) and hilly States.

2.6.1 Introduction of the Shah Dynasty

Though different genealogies have described the ancient history of the Shah Dynasty in different ways on the basis of the Gorkha royal Dynasty, it is understood to have relationships with the Sisaudiya Rajputs of Chittaude, India as different evidences are available to this date. Following the fall of Chittaude to the Muslim attack, the rulers of Chittaude also fled to here and there. Some years later, following the fall of Chittor, Bhupal of this royal dynasty is regarded to have settled first in Ridi of Nepal, and later in Bhirkot. These two sons of Bhupal: Hariharsimha and Ajayasimha established their independent States in the mountain area for the first time since arriving here. These two brothers assumed an honorary title akin to the titles assumed by the then rulers of Indian States. They were also known by the name, Khanchakhan and Michakhan in history. In the Dynasty of last Ajayasimgh were Vichitrakhan, Kulmandal and the like. The information on assumption of the title by Kulmandal from Bahadur Shah of Delhi is mentioned in the genealogy. As such this royal dynasty is believed to have used the title Shah with their name from the time of Kulmandan. Since the throne of Lumjung had remained vacant during the time of Kulmandan Shah, his son Yashobramha Shaha was enthroned as the King of Lumjung. Yashobramha Shah had two sons, the eldest being Narahari Shah and the youngest DrabyaShah. The younger son of Yasobramha Shah, Drabya Shah, conquered Gorkha and established his State. Though the State of Gorkha belonged to the group of 24 States, it has its own existence and importance. Initially, the Khadkas ruled over Gorkha. Gorkha developed as the Shah Dynasty State after Drabya Shah, the son of the Lamjung King, Yasobramha Shah, acceded to the Gorkha throne in 1616 BS (1559 AD)

2.6.2 The Founding of the Gorkha State

Drubyah Shah came into contact with the Gorkhali people in a situation when the elite of Gorkha were angered by the racial discrimination, suppression and religious license of the Khandka

King, who had been ruling Gorkha before the establishment of the Shah dynasty, and wanted to depose the Khadkas and make a very competent person King of Gorkha. Impressed by the brilliant personality of Drabya Shah, the people of Gorkha made preparations to make him the King. During that time, the Magars with the surname “Ghale” were reigning over a place called Lig-Lig. There, it was customary to crown the person who would come first in a race held each year on the occasion of Vijaya Dashami. While Drabya Shah was present to observe the race, he made sudden attack and established ascendancy over the State. Immediately after achieving success over Lig-Lig, Drabya Shah attacked Gorkha but the people of Gorkha strongly opposed him. Drabya Shah was forced to retreat to Lig-Lig having failed to win the war even after 15 days of attempt. Since Drabya Shah was a highly ambitious person, the first defeat could not suppress his enthusiasm. Persons like Bhagiratha pant, Ganesh Pandey, Sarbeswor Khanal, Gangaram Rana, Gajaman Bhattarai, Keshav Bohra, Murali Khawas were encouraging his enthusiasm. Drabya Shah’s soldiers along with the Thapas, Bhusals, Maskeys, and Ranas attacked the palace of Gorkha King putting it under seize by surrounding it. After the Khadka King met this death at the hands of Drabya Shah, Drabya Shah became the King of Gorkha on 25th Bhadra 1616 BS.

Table no. 2.3

The Kings before Prithvinarayan Shah

S. No.	Kings	Ruling Period (BS)
1.	Drabya Shah	1616-1627
2.	Purandar Shah	1627-1662
3.	Chhatra Shah	1662-1663
4.	Ram Shah	1663-1690
5.	Dambar Shah	1690- 1702
6.	Krishna Shah	1702-1718
7.	Rudra Shah	1718-1730
8.	Prithivipati Shah	1730-1773
9.	Narabhupal Shah	1773-1799

2.6.3 Events During Nepal's Unification Campaign

Following the ascension to the throne by the Khetriya King Drabya Shah, the son of Yasobramha Shah of Lamjung, Gorkha evolved as the State of the Shah dynasty. Since Gorkha had become more powerful and organized than the Sen States of the east, Malla States of Kathmandu, the 22 States and 24 States, after the founding of Gorkha State, it conducted the unification campaign successfully. Even though some States were more powerful than the Gorkhas, they had been enmeshed in the Medieval politics of entering into alliances with other states Gorkha had been indulging in diplomatic maneuvers (stratagems) since the beginning. Glorious Kings like Drabya Shah, Ram Shah, Narbhupal Shah and Prithvi Narayan Shah ruled over Gorkha. Though the attempts at Nepal's unification had been made in the Medieval Nepal, it was concluded only after the inception of modern Nepal.



Prithvinarayan Shah

Friendly Relations Established Between Lamjung and Bhaktapur

Before attacking the Kathmandu Valley, Prithvinarayan Shah signed a friendship treaty with Lamjung. The Treaty that was signed in 1740 AD prescribed non-aggression between one another, and to fight unitedly against any country that attacked them. It was due to the success of Prithvi Narayan Shah to conduct friendship treaty with neighboring enemy States that the plan for invading the Valley moved very well. Likewise, Prithvi Narayan Shah established friendly relations with another neighbor in 1741AD by keeping close intimacy with Virnarsimha Malla, the son of Bhaktapur's King Ranajeet Malla.

The Attack on Nuwakot and Victory

Prithvinarayan Shah attacked Nuwakot in 1743 AD. At that time, Nuwakot was under Jayaprakash Malla, the King of Kathmandu, and it was due to the better and more modern weapons of Nuwakot that attack by Prithvi Narayana Shah on Nuwakot was

foiled. For the second time on 25 September 1744 AD, the Gorkha soldiers crossed over the Trishuli river early in the morning, and attacked Nuwakot's highest point, Mahamandal from two sides and brought Nuwakot under control. In course of this, Prithvi Narayan Shah also won over Belkot.

Attempt to Embargo the Valley

Instead of attempting a direct attack on Valley, efforts were made to surround it from all sides. In course of this, Gorkha had to fight with the States of Kathmandu Valley and Lamjung. After the plan of Prithvinarayan Shah to impose an embargo on Kathmandu Valley from the north-west and south almost succeeded, it was necessary to place an embargo from the east of Valley as well. In course of this, Haribamsa Upadhyay, Kalidas Khadka and Ramkrisna Kunwar attacked seven villages of Dhulikhel, Kadpu, Chaukot, Panauti, Banepa, Nala, Sanga and achieved victory on 23 October 1763. On 2 November 1763, Pharping came under Gorkha control without a battle. Kathmandu Valley was now surrounded on all sides. Prithvinarayan Shah surrounded Kathmandu Valley and totally banned the entry of salt, cotton, food grain and other goods into the Valley.

The Battle of Sihranchok Gadhi

In May 1755 AD, the unified army of 24 States crossed over the Chepe river and attacked the Sihranchokgadhi in Gorkha. Under the leadership of Kalu Pandey, the Gorkha Army marched towards Sihranchok to resist the invaders. There was fierce fighting between the soldiers of two sides. The casualties on both sides were many. Finally, the victory was on Gorkha's side.

The Treaty Between Kathmandu and Gorkha

Though Kerung and Kuti, the mountain pass through which business with Tibet was done, had been under Gorkha's control, Gorkha had not been able to take much advantage of trade with Tibet. It was necessary to have a treaty with Kathmandu in order to sow discord among the Kings of Kathmandu Valley. Therefore, a treaty with Kantipur was signed prescribing for the two countries to take advantage of trade with Tibet in 1758 AD.

The Victory over Makawanpur

Gorkha made victory over Makawanpur in the night of 9th

Bhadra 1819 BS. At that time, Allauddin Khijali, the Sultan of Delhi had attacked Chittaud of India. Finally, after accepting defeat, the Rajput Kings went into hiding in the Himalayan caves with their remaining troops.

Second Attack of 24 States

The King of Makawanpur, Digbandhan Sen was kept under house arrest in Gorkha. While Kathmandu was put under economic embargo from four sides and people were in panic, the 24 States united themselves to wage a war against Gorkha. The unified army of 24 States attacked Harni, Bhirkot, Dhulakot, Deurali, which were under the control of Gorkha. The unified army of 24 States could not resist the counter attack made by the advancing army. They dispersed in panic leaving the battle field.

Victory over Kirtipur

After the Gorkha army seized Pharping, Bode and Khokana, they attacked Kirtipur in 1757 AD. The Gorkha army had to face a bad defeat from the counter attack of Jayaprakash Malla and the people of Kirtipur. The commander, Kalu Pandey of the Gorkha army died in this battle. The soldiers of the Gorkhas like Jeewan Thapa and Laata Khattri also died. It was very difficult to save the life of Prithvinarayan Shah. Following this war, Gorkha attacked Makawanpur on 9th Bhadra 1819. In the meantime, Prithvi Narayan Shah foiled the attack by the Muslim army of Gurjin Khan. This success enhanced the enthusiasm and spirit of his forces.

Some guns, artilleries; etc. of the defeated Muslim Army had come in their hands. On 4th Aswin 1821 BS, the Gorkha army attacked Kirtipur for the Second time under the command of Surpratap Shah. In this war, the eye of Surpratap Shah was damaged. Daljeet Shah was wounded and many Gorkha soldiers were killed. Those who survived reached Dahachok. On 3rd Chaitra 1822 BS, Gorkha made its surprise third attack on Kirtipur and won over it.

Victory over Kathmandu Valley

After the victory over Kirtipur, Prithvi Narayan Shah made a plan to attack the Kathmandu State. The Gorkha army attacked Kathmandu Valley from three sides namely, Bimsensthan,

Tundikhel, and Nardevi on *Bhadrasukla Chaturdashi*, Sunday (during *Indra Jatra*), 1825 BS, and won Over Kathmandu.

Victory Over Lalitpur

In the course of gaining victory over Lalitpur, Shreeharsha Pandey was sent to Patan as the messenger. Acting on the messages received through the messenger, the Pradhan (Chief Ruler) of Patan accepted the rule of Prithvi Narayan Shah and surrendered. Thus, the Gorkha army attacked and captured Lalitpur on 6th October 1768.

Victory Over Bhaktapur

After the Gorkha State captured Kathmandu and Lalitpur, the two Kings, Jayaprakash Malla and Tejnarshimha Malla went into the refuge of Ranjeet Malla, the King of Bhaktapur. Prithvi Narayan Shah asked the King of Bhaktapur to hand them over to him; saying that it would not be a humanitarian act to deal with a refugee who have come for life, Ranjeet Malla did not accept the request of Gorkha. As a result, Gorkha army attacked Bhaktapur on the day of *Kartikshukla Dwadasti* in 1826 BS. Finally, the three Kings of the Valley surrendered.

2.7 Rana Rule Period

During Prithvi Narayan Shah's victory campaign of the Koshi region in eastern Nepal, the Kunwar Khattris of Kaski and Lamjung, largely participated in the campaign. Therefore, Junga Bahadur proclaimed himself with the title, the Great King of Kaski and Lumjung. Rana Prime Ministers proclaimed for themselves the title of '*Shree 3 Maharaj*.'

After the victory over eastern Nepal, Prithvi Narayan Shah sent Ramkrishna kunwar to Pyuthan. While preparing to establish an arsenal in Pyuthan, he died on 21st March 1771. After the death of Ramkrishna Kunwar, his 18 year old son, Ranajit Kunwar was appointed the Governor of Jumla. He was declared one among the four *Kazis* (the top position in the civil service) of Nepal for maintaining the peace and order situation of Jumla.

Ranjeet Kunwar had three sons, Balnarsimha Kunwar, Balaram Kunwar and Rewanta Kunwar. Balnarsimha Kunwar was declared, '*Kaji*' for killing Sherbahadur Shah, the killer of Ranabahadur

Shah, at the right moment. The 'Man' (honor) and 'Jagir' (freehold) conferred on him was also to be accorded to his successor. Kaji Balnarsimha passed away on 24th December 1814.

Prime Minister of Rana Period and their main contributions

1. Junga Bahadur (1904-1933): The issuance for the first time of 'Muluki Ain' (common law) in 1908 BS that codified judicial system and Criminal Law; Establishment of Durbar School.
2. Ranoddeep (1933-1942): First time publication of Calendar and provision of new system of collecting land revenue.
3. Bir Shamsher (1942-1957): The provision of Bir *dhara* (drinking water spout) in Bhadgaun and Kathmandu; construction of bridges, Bir Hospital (1974 BS), establishment of Bir Library and construction of Ghantaghar.
4. Dev Shamsher (1957-1958): The beginning of Gorkhapatra publication, Government Office Working Hour from 10 am to 5pm, the system of Government holidays, the founding of schools.
5. Chandra Shamsher (1958-1986 BS): Abolishment of 'Sati Pratha' (system), Liberation of slaves, the first time distribution of electricity, the establishment of first college-Tri-Chandra College, founding of Gorkha Language Publication Committee, the development of railways and drawing of the Map of Nepal.
6. Bhim Shamsher (1986-1989 BS): Remission (exemption) of custom on salt and cotton, Encouragement for the cultivation of cotton.
7. Juddha Shamsher (1989-2002 BS): Establishment of the first Bank (Nepal Bank), Development of Cottage Industry, Establishment of High Court, Fire brigade, Museum and Zoo.
8. Padma Shamsher (2002-2005 BS): The issue of first Constitution, Establishment of Kathmandu Municipality.
9. Mohan Shamsher (2005-2008 BS): Establishment of Wireless Communication, Constitution of National Economic Committee.

Table no. 2.4
Shah Dynasty Kings of Nepal

S. No.	Kings	Rulng Period (BS)
1.	Prithavinarayan Shah	1799-1831
2.	Pratapsimha Shah	1831-1834
3.	Ranabahadur Shah	1834-1855
4.	Girwanyuddha Shah	1855-1873
5.	Rajendra Bikram Shah	1873-1904
6.	Surendra Bikram shah	1904-1938
7.	Yubaraj Trailokya Bir Bikram Shah	Died while in Princehood
8.	Prithavi Bir Bikram Shah	1938-1968
9.	Tribhuvan Bir Bikram Shahdev	1968-2011
10.	Mahendra Bir Bikram Shahdev	2011-2028
11.	Birendra Bir Bikram Shahdev	2028-2058
12.	Dipendra Bir Bikram Shahdev	Lived unconscious for 3 days
13.	Gyanendra Bir Bikram Shahdev	2058/2/22 - 2065/2/15

Table no. 2.5
Prime Ministers of Nepal

S. No.	Name	Period (BS)
1.	Bhimen Thapa	1863-1894
2.	Ranganath Poudel	1894-1895
3.	Puskar Shah	1895-1896
4.	Ranajung Pandey	1896-1900
5.	Mathavarsimha Thapa	1900-1902
6.	Phattejung Shah	1902-1903
7.	Jangabahadur Rana	1903-1906
8.	Bombahadur Rana	1906-1907
9.	Jungabahadur Rana	1907-1933
10.	Ranodeep Simha	1933-1942
11.	Birsumsher J B R	1942-1957
12.	Devsumsher J B R	1957-1958
13.	Chandrasumsher J B R	1958-1986
14.	Bhimsumsher J B R	1986-1989
15.	Juddhasumsher J B R	1989-2002
16.	Padmasumsher J B R	2002-2005
17.	Mohansumshcr J B R	2005-2008 Kartik
18.	Matrikaprasad Koirala	2008 Manshir 1st - 2009 Srawan 26th
19.	Matrikaprasad Koirala	2010 Ashadh 2nd - 2011 Falgun 19th
20.	Tankaprasad Acharya	2012 Magh 13th - 2014 Ashadh
21.	Dr. K I Singh	2014 Srawan 11th - 2014 Kartic 29th
22.	Bisheshworprasad Koirala	2016 Jestha 13th - 2017 Poush 1

23.	Dr. Tulsai Giri	2019 Chait 20th - 2020 Poush 8th
24.	Dr. Tulsai Giri	2020 Poush 14th - 2021 Magh 13th
25.	Suryabahadur Thapa	2021 Magh 13 th - 2023 Magh 8th
26.	Suryabahadur Thapa	2023 Srawan 16th - 2025 Chait 25
27.	Kritinidhi Bista	2025 Chait 25th - 2030 Shrawan 1th
28.	Nagendraprasad Rijal	2030 Shrawan 1st - 2032 Manshir 15th
29.	Dr. Tulasi Giri	2032 Manshir 15th 2034 Bhadau 25th
30.	Kritinidhi Bista	2034 Bhadau 27th - 2036 Jestha 16th
31.	Suryabahadur Thapa	2036 Jetha 16th - 2040 Asar 29th
32.	Lokendrabahadur Chand	2040 Asar 29th - 2042 Chait 7th
33.	Nagendraprasad Rijal	2042 Chaitra 8th - 2043 Asar 7th
34.	Marichman Simha Shrestha	2043 Asar 2nd - 2046 Chaitra 24th
35.	Lokendrabahadur Chand	2046 Chaitra 24th - 2047 Baishakh 6th
36.	Krishnaprasad Bhattarai	2047 Baishakh 6th - 2048 Jestha 15th
37.	Girijaprasad Koirala	2048 Jestha 15th 2051 Manshir 13th
38.	Manmohan Adhikari	2051 Manshir 13th - 2052 Bhadau 25th
39.	Sherbahadur Deuwa	2052 Bhadau 26th - 2053 Fagun 26th
40.	Lokendrabahadur Chand	2053 Fagun 27th - 2054 Aswin 18th
41.	Suryabahadur Thapa	2054 Aswin 20th - 2054 Chait 28th
42.	Girijaprasad Koirala	2054 Chait 30th - 2056
43.	Krishnaprasad Bhattarai	2056 Jestha 13th - 2056 Chait 3th
44.	Girijaprasad Koirala	2056 Chait 5th - 2058 Saun 4th
45.	Sherbahadur Deuwa	2058/4/7 2059/6/18
46.	Lokendrabahadur Chand	2059 Asoj 25th - 2060
47.	Suryabahadur Thapa	2060/1/20 - 2061/1/25
48.	Sherbahadur Deuwa	2061/2/10 - 2061/10/19
49.	Girajaprasad Koirala	2063/1/14 - 2065/ 4/31
50.	Pushpakamal Dahal (Prachanda)	2065/4/31 - 2066/2/9
51.	Madavkumar Nepal	2066/3/11 - 2067/10
52.	Jhalanath Khanal	2067/10/20 - 2068/5.11
53.	Baburam Bhattarai	2068 Bhadau 12th - 2069 Falgun 30th
54.	Khilraj Regmi	2069 Chaitra 1 (Appointed as the Chairman of Council of Ministers)

**Table No. 2.6
Main Historical Events of Nepal**

Sequence of Ancient Events	Date
The Arrival of Bipaswi Buddha	Satyayug
Establishment of settlement in Kathmandu by Manjushree by draining out the water of Kathmandu lying as a lake	Tretrayug
Dharmakar, the First King of Nepal	Tretayug

Humati, the First King of Kirat	Mahabharat War Period
The Arrival of Gautam Buddah in Nepal	During the time of Sevonth Kirati King, Jitedasti
Arrival of Emperor Ashok	Duing the time of Forthccn Kirati King Sthunka
The Rise of Lichchhavi Dynasty	Around 110 AD
Ruling period of the First Lichchhavi King ,Jayadev	Early Christan Era
The Ascending of Throne of Basantadev	BS 563
Rule of Mandev Period	Shake Sambat from 386 to 413
The Rise of Amsuburma	BS 662
Establishment of the State of Khas by Nagraj	1150 AD
The ascending of Throne by Krachalla of Khas Empire	BS 1264
The Attack by Kha King Jitari Malla on Kathmandu Valley	BS 1344 Poush, 1345 Falgun, 1346 Falgun
Attack on the Valley by Aditya Malla	BS 1384
Establsihment of Karnatak State in Tirhut (Simroungadh) by Nanyadev	BS 1154
The Attack by Muslim Emperor, Gayauddin Tuglak of Delhi on Hariharsimha, the last King of Simraungadh, causing its total distruction	BS 1381
The Rise of Malla Dynasty	BS 1257
The Reigning Period of Ari Malla, the First Malla King	BS 1257-1577
Reigning period on Ratna Malla	BS 1541-1577
The Reigning Period of Ram Shah, the King of Gorkha	BS 1663-1690
The Reigning Period of Pratap Malla	BS 1698 1731
The Ascending of Throne by Mahindra Malla	BS 1617
Establishment of Krishna Temple of Patan by Siddhinarsimha Malla	BS 1693
Reigning Period of Bupatindra Malla	BS 1753-1779
The reigning Period of Yaksha Malla	BS 1428-1539
Ascending the Throne by Jayasthimalla	BS 1380
The Attack by Samsuddin Ilias, the Ruler of Bagal on Nepal	BS 1406
The Establishment of Gorkha State by Drabya Shah	BS 1616
The First Attack by Prithvinarayan Shah on Nuwakot	BS 1800
The Second Attack by Prithvinarayan Shah on Nuwakot and victory over it	BS 1801
The Fistr Attack on Kirtipur	BS 1814 Jestha 19th
Victory Over Makawanpur	BS 1819 Bhadra 9th
The First Victory of Gorkhali over the Troops sent by Nawab Mikashim of Bengal under the Command of Guginkhan	30th January 1763
Second Attack on Kirtipur	BS 1821 Ascj 4th

Third Attack on Kirtipur and Victory over it	BS 1822 Chait 3rd
Gorkha's Attack and Victory over the British Troupes sent on the command of Kinlok for help of Jayaprakash Malla	BS 1824
Victory Over Kathmandu	BS 1825, Bhadrasukla, on Sunday in Indraajatra Festival
Victory over Lalitpur	BS 1825
Victory over Bhaktapur	BS 1826, Kartik Sukladwadashi
Death of Prithvinarayan Shah	BS 1831
Trade Treaty between Nepal and Tibet	September 1775 AD
Peace Agreement between Nepal and Gadhawal	1791 AD
The First War Between Nepal Tibet	1788 1789 AD
Kerung Treaty Between Nepal and Tibet	1789 AD June 2nd
Tread Treaty Between Nepal and East India Company	BS 1849 Baishakh 3rd
Publication of Gorkhapatra	1958 BS
Basatthiharan or Birtaharan	1862 BS
Nepal-British War	1814-1816 AD
Sugauli Treaty	BS 1872 (3rd March 1816)
Bhandarkhal Parwa	1846 October 31st (1903 Kartik 15th)
Second War Between Nepal-Tibet	1855-1856 AD
Kotparwa	BS 1903 Asoj 2nd
Alauparwa	BS 1904 Baishakh
The Title Shree '3' conferred on Jungabhadur	BS 1913 Srawan
Murder of Ranodweep Singh	BS 1942
Nepal's First Muluki Ain	BS 2010
Abolition of Sati Practice	BS 1920
Makai Parwa	1977 BS
Abolition of Slavery	1980 BS
Library Parwa	1987 BS
Prachanda Gorkha Parwa	BS 1988
Establishment of Nepal Prajaparishad	BS 1993 Jetha 20th
Establishment of Akhil Bharatiya Nepali Congress	BS 2002 Magh 12th
Jegawani Conference	BS 2204 Jesta
First Labor Strike	BS 2003 Falgun 11th
Jayatu Samkritam Satyagraha Against Rana Regime	BS 2004 Baishakh 1st
Declaration of Nepal's Constitutional Law	BS 2004 Magh 13th
Nepal Praja Panchayat	BS 2005 Aswin
Establishment of Nepal Communist Party	BS 2006 Bhadra 30
Nepal-India Friendship Treaty	BS 2007 Srawan
Declaration of Democracy	BS 2007 Falgun 7th

Interim Constitution Law of Nepal	BS 2007 Falgun 7 th 2007
First General Election	BS 2015
Establishment of Panchayat System	BS 2017 or Pusa 1 st
Declaration of the Constitution of Nepal, 2019	BS 2019 Pusa 1st
Gaun Farka Abhiyan	BS 2028
Proposal on Pease Zone	BS 2031 Falgun 13th
General Referendum	BS 2037 Baishakh 20th
Satyagraha	BS 2042
Formation of United Leftist Front	BS 2046 Magh 2nd
Reinstating of Multi-Party Democracy	BS 2046 Chait 26th
Constitution of the Kingdom of Nepal, 2047	BS 2047 Kartik 23th
Establishment of Nepal Communist Part (UML)	BS 2047 Pusa 22nd
First General Election after the reinstatement of Democracy	BS 2048 Baishakh 29th
Mid -Term Election	BS 2051 Kartik 29th
Beginning of Armed Agitation by NCP Maoist	BS 2052 Falgun 2nd
General Election 2056	BS 2056 Baishakh 2nd and 3rd
Royal Carnage	BS 2058 Jestha 19th
Royal Announcement by King Gyanendra	BS 2061 Magh 19th
Signing of the Detail Pease Agreement by Nepal Government and Maoist	BS 2063 mansir 5th
Promulgation of the Interim Constitution of Nepal, 2063	BS 2063 Magh 1st
Election of Historical Constituent Assembly in Nepal	BS 2064 Chaitra 28th
First Meeting of the Constituent Assembly / Declaration of Republic and the End of Shah Dynasty	BS 2065 Jestha 15th
Leaving of Narayanhiti Royal Palace by king Gyanendra	BS 2065 Jestha 29th
Conclusion of the Election of President and Vice-President	BS 2065 Saun 6th
Taking Oath of Office by the First President of Nepal, Dr. Ramvaran Yadav	BS 2065 Saun 8th
Formation of First Republican Government under the chairmanship of Pushpa Kamal Dahal (Prachanda), the leader of NCP Maoist	BS 2065 Bhadra
The Dissolution of Constituent Assembly	BS 2069 Jestha 14th
The formation of Interim Elective Council of Ministers	2069 Chait 1st

The Political and Constitutional Development of Nepal

3.1 The Course of Political Development of Modern Nepal

The political history of modern Nepal begins with the revolution against the Rana Rule. The conference of Nepali Congress held in Bairgania of India on 7th and 8th Asoj 2007 BS decided to go for armed struggle for the end of Rana Rule and establishment of democracy. As decided by this conference Nepali Congress began armed struggle on the leadership of Matrikaprasad Koirala on 25 Kartik 2007. Democracy was established on 7th Falgun by royal proclamation after King Tribhuvan came back to Nepal on 4th Falgun with his family.

3.1.1 The Sequence of Events from 2007 to 2017 BS

Proclamation of 2007 BS and Formation of Joint Cabinet. A historical announcement was made of the establishment of democracy following the end of Rana Rule in Nepal on 7th Falgun 2007 and the Delhi agreement. The announcement had the following points:

A. The people elected Constituent Assembly shall draft a Republican Constitution

B. An interim cabinet of ministers shall be formed with the appointment of 5 members from the Ranas and 5 members from the Nepali Congress until a new constitution was drafted.

C. There shall be general amnesty with in 20th Chaitra 2007 for all the political prisoners and they shall get back their confiscated property.

The coalition government of Ranas and Congress could not hold for more than 9 months and it was dissolved on 21 Manshir 2008.

Absolute Cabinet of Congress

On 1st Mansir 2008, a single absolute Cabinet of Congress was formed under the premiership of Matrikaprasad Koirala, During this period supreme Court, Public Service Commission, Were established. In Jetha 2009 BS, Matrika Prasad Koirala was selected as President of the Nepali Congress in place of B.P. Koirala. After the government became entangled in internal disputes, this Government was also dissolved on 26th Shrawan 2009 BS. A six member royal consultative government was then formed on the mediation of King Tribhuvan on 30th Shrawan 2009 BS. This Government survived till 1st Asar 2010 BS. Therefore, the President of Rastriya Praja Party, Matrikaprasad Koirala was again sworn in as the Prime Minister on 2nd Asar 2010 BS. In Falgun 2010 BS, Tanka Prasad Acharya and Dr. Dilli Raman Regmi were inducted into the same government after the reshuffling of the Cabinet.

Multiparty Joint Cabinet/Government

With the participation of three small parties, Nepali Rastriya Congress, Prajaparishad and Jana Congress, another government was formed again under the Premiership of Matrika Prasad Koirala. Tanka Prasad Acharya and Dilli Raman Regmi were also inducted in the Cabinet. In 2011 BS, King Tribhuvan dissolved the cabinet of Matrika and assumed the responsibility of State affairs by himself and began conducting the State affairs, directly under him.

After the death of King Tribhuvan, King Mahendra ascended to

the throne on 1st Chaitra 2011 BS. The coronation of Mahendra was held in 2013 BS.

Royal Consultative Government

King Mahendra constituted a Royal Consultative Committee under the Chairmanship of Gunjaman Simha on 1st Baishakh 2012 BS and started conducting the state affairs. There were 5 members in this Committee.

Government of Praja Parishad

On 13th Magh 2012 BS, King Mahendra announced the formation of a seven-member Cabinet that included three independent members led by Prime Minister Tanka Prasad Acharya, the leader of Praja Parishad. This Government concluded a Peace and Friendship Treaty with China on 5th Asoj 2013 BS. This Government remained in power till 2014 BS.

The Government of Dr. K. I. Singh

On 11th Shrawan, 2014 BS an eleven member Cabinet was formed under the premiership of Dr. K. I. Singh, the leader of Samyukta Prajatantra Party. This government lasted for 110 days, and it was dissolved on 29th Kartik 2014 BS by King Mahendra through a Royal proclamation.

The Direct Rule of King Mahendra

On 29th Kartik 2014, King Mahendra began his direct rule in the country. Election was announced for 7th Falgun 2015 BS. On 2nd Jestha 2015 BS Interim Government was constituted under the Chairmanship of Subarna Shamsher to conduct general election. The Government started conducting the general election on 1st Falgun 2015 BS.

General Election of 2015 and Its Result

The country was divided into 109 constituencies for the election of Representatives of Parliament. The General Election was based on one-member election constituency. Every one attaining the age of 21 were entitled to vote. A party was required to present candidates for at least 22 seats to be recognized as a national

Party. According to this standard, the Nepali Congress, Samyukta Prajatantric Party Gorakha Parishhad, Nepal Communist party and Prajatantric Mahasabha were declared as national level political parties. There were 786 candidates for 109 constituencies. Every candidate was required to deposit Rs.250 as an earnest money. In this election, Nepali Congress had won 74 seats, Gorkha Parishad - 19, Samyukta Prajatantra Party - 5, Nepal Communist Party - 4, and Prajaparishad - 3 seats while 4 independent candidates were also elected.

The First Elected Government

Holding of Constituent Assembly election was announced by King Tribhuvan on 7th Falgun 2007 BS. The general election for the lower House began on 7th Falgun 2015 BS, followed by the Declaration of results on 28 Baishakh 2016 BS. A new government was formed on 13th Jestha 2016 BS under the leadership of Congress leader Bisheshworprasad Koirala, who had secured the majority of votes in the election. The first meeting of House of Representatives began on 16th Asar 2016 BS. In the same year, a parliamentary bill on the abolition of *Birtapratha* was passed. A Development Board was constituted in the districts.

By using then the rights vested by Article 55 of the Constitution, King Mahendra scrapped the Cabinet of B.P. Koirala, dissolved the two houses of parliament and suspended many Articles of the Constitution on 1st Poush 2017 BS and took absolute power in his hands. The democracy that had come through the royal proclamation in 2007 came to an end together with the royal move.

3.1.2 The Two Decades from 2017 to 2037

Subsequent to the dissolution of party-based political system on 1st Poush 2017 BS, a new system of rule was introduced to the public. On 12th Poush 2017 BS, a nine-member cabinet was constituted under the Chairmanship of King Mahendra. On 22nd Poush 2017 BS, all the political parties were outlawed and also banned. Introduction of the Panchayat System with a view to

make the foundation of democracy strong was also announced. According to this announcement, the election of Village Panchayat was conducted in 2018 BS. In Magh 2018 BS, a bombing incident took place in Janakpur. On 1st Poush 2019 BS, a constitution suitable to the Panchayat System was announced. The inauguration of the *Rastriya Panchayat*, the apex legislative body was made by King Mahendra for the very first time in 2020 BS. With the first amendment of the Constitution in 2023 BS, the Panchayat polity became a partyless system.

Since its first introduction in 2017 BS, and during the direct rule of King Mahendra and his son King Birendra, Dr. Tulsi Giri, Suryabhadur Thapa (the first Prime Minister under the Panchayat System), Kritinidhi Bista, Nagendraprasad Rijal, Marich Man Simha and Lokendrabhadur Chand had the opportunity to head the Council of Ministers. Holding of a National Referendum was announced on 10th Jestha 2036 BS by King Birendra. In the referendum held on 20th Baishakh 2037 BS, the Panchayat System was declared victorious.

In the speech he delivered after terminating the Parliamentary system, King Mahendra announced the beginning of the Panchayat System. He stated that to open up new sources of energy for the overall development of the country, the *Panchayat* system has been sown as a seed of democracy that can take root in the soil of Nepal, and is suitable to the climate of the country for removal of the state of poverty, ignorance and backwardness. By imposing a ban on all political parties, the Panchayat system was explained to be the foundation of democracy and that the democracy imposed from above has proven to be unsuitable for the country. So, in order to make the foundation of democracy strong from the bottom, the Panchayat system involves the people in the administration of local self rule. The objective of these provisions was to arouse the interest of the people towards the problems and progress of the country. On Paush 1, 2019 BS, a new constitution inline with the Panchayat System was promulgated.

Establishment of National Supervision or Direction Ministry

The National Supervision Ministry was established on 7th Falgun 2017 BS to organize and integrate the collective strength for the achievement of targets fixed for different sectors As per the National Supervision Act, 2017. A High level National Supervision Council was formed. This Ministry was established with the responsibility to coordinate different groups and main stream them to the national life, and was annexed to the Panchayat Ministry on 20th Chaitra 2019 BS. This council was dissolved in 2020 BS.

The Constitution of Nepal, 2019

On 1st Poush 2019 BS, which favoured Panchayat system. The Constitution containing 20 Sections, 97 Articles and 6 Annexures was amended three times. This Constitution had banned the political parties and accepted the direct rule of the King.

Efforts Made to Reform the Panchayat System

At first election began at the Village and town Panchayat level on 7th Falgun 2018 BS. Following the conclusion of the first convention of the *Rastriya Panchayat* on Jestha 2020 BS, a Panchayat Development Conference was held for the first time. The New *Muluki Ain* (Country Law) was enacted on 1st Bhadra 2020 BS. *Bhumisudhar* (Land Reform) *Ain* (Acts) was then issued on 8 Mangshir 2021 BS. On 6th Asoj 2024 BS, King Mahendra sent a message to the Rastriya Panchayat asking it to suggest if the Panchayat System had any alternative. The meeting of the Rastriya Panchayat unanimously passed a resolution on 11 Asoj 2024 BS, stating that the Panchayat System had no alternative. Subsequently, it drafted a Ten Point Plan on 13th Asoj 2024 BS. The Plan laid emphasis on rural development for the development of the country. An assembly of *Panchas* was held at national level for the first time in Bhadra and Asoj 2033 BS.

General Referendum 2037

Opposing voices began to rise among the protagonists of the Panchayat System of governance and the general public about

the ineptitude of 19 years of Panchayat Rule, from 2017 to 2036 BS, to address the issues, such as the cleanliness of the political environment, rise in prices, and unpopularity of Panchayat workers amongst the general public. On 10th Jestha 2036 BS, King Birendra, through his royal announcement asked the people to decide through nationwide adult voting system the public opinion through a referendum on either maintaining the then Panchayat System or Multi-Party System. After this, the result of the nation-wide referendum, which was held on 20th Baishakh 2037 BS, was announced on 1st Jestha 2037 BS. The Partyless Panchayat System was declared to have won in the referendum.

3.1.3 From General Referendum to People's Revolution

After the referendum, an election, based on constitutional reform and adult franchise, was conducted. Following this, Suryabahadur Thapa, who was elected unopposed by the 120 Rastriya Panchayat members formed a cabinet of 27 members on 2nd Asar 2038 BS and then, with some changes, reshuffled the Cabinet. But the Thapa Government was ousted from power on 27th Asar 2040 BS by a majority vote of 108 members through a motion of no-confidence, passed by the *Rastriya Panchayat*, and subsequently accepted by the King. Lokendrabahadur Chand was then unanimously selected by the majority of vote of 107 members of the *Rastriya Panchayat*, and on the recommendation of the *Rastriya Panchayat*, the King appointed him as Prime Minister on 28 Asar 2040 BS, and proclaimed a 21member cabinet on 29 Asar 2040 BS.

3.1.4 People's Movement of 2046 and the Politics Thereafter

The Panchayat System, which was established through the royal announcement on 1st Poush 2017 BS, lasted for thirty years and collapsed with the people's movement of 2046 BS. The nation-wide conference of the workers of Nepali Congress was held in the house of Congress Leader Ganesh Man Simha. Senior leaders of India, Chandrasekhar, Harkishna Singh Surjeet, M.J. Akbar; etc. attended this Conference. The Nepali Congress and

Joint Leftist Front, joining together, intensified the people's movement in the Valley and outer districts from 7th Falgun 2046 BS. Kathmandu as well as other main cities were shutdown. The international media began to report news of the agitation with priority. On 19th Chaitra 2046 BS, the cabinet was reshuffled on the recommendation of the then Prime minister, Marichman Simha. But, the pace of the movement did not stop. Shots were fired in Kirtipur, Patan and Butwal. On 24 Chaitra 2046, a royal announcement was made according to which a four member cabinet was formed under the chairmanship of Lokendrabahadur Chand. When the people's movement did not stop, finally, a communiqué was broadcast over Radio Nepal and Nepal Television at 11:45 on the night of 26 Chaitra 2046 BS. In it the word "Partyless" contained in the Constitution of Nepal, 2019 was removed and the ban imposed on political parties lifted. The Communiqué provided for a commission for constitutional reform to submit recommendations for constitutional reform in order to draft a new constitution.

Following the dissolution of the Panchayat System, an interim Government was constituted under the Chairmanship of Krishnaprasad Bhattarai. On 23rd Kartik 2047 BS, the Constitution of Nepal, 2047 was promulgated. Thereafter, general election was held on 29 Bhaishakh 2048 BS. Of the 205 seats of House of Representative, the Nepali Congress won 110 seats. On 15 Jestha 2048, cabinet was formed under the premiership of Girijaprasad Koirala, party leader in the Parliament of the Nepali Congress, which secured majority seats in the Parliament. The Nepali Communist Party (UML), which secured 68 seats, remained as the main opposition party.

Multiparty Government

A 15 member Cabinet was formed with the appointment of Girijaprasad Koirala as prime minister the then General Secretary (*Mahamantri*) of the Nepali Congress, by King Birendra on 13 Jestha 2048 BS. Later on, mid-term election was held on 29 Kartik 2051 BS.

In this General Election, which was held following the recommendation for the dissolution of the House of Representatives, the Nepali Congress had won 83 seats, Nepal Communist Party(UML) - 88, and Rastriya Prajatantra Party -20 seats. Since none of the parties could secure a majority of seats in the Mid-term Election, 2057, the leader of the United Nepal Communist Party (UML), as the largest party securing the highest number of seats in the Parliament, its parliamentary leader and Chairman of UML Manmohan Adhikari was appointed Prime Minister. This Parliament was again dissolved on 30 Jestha 2052 BS. But the Supreme Court reinstated it on 12 Bhadra 2052. In the special session House of Representatives, which was convened on 20 Bhadra 2052 BS, Sherbahadur Deuwa, the leader of the Nepali Congress submitted a motion of no-confidence against Manmohan Adhikari. This government collapsed following the adoption of the motion on 25 Bhadra 2052 BS.

Thereafter, Sherbahadur Deuwa was appointed Prime Minister on 26 Bhadra 2052 BS. During his premiership, Baburam Bhattarai, who was the leader of the then Janamorcha Party started underground politics by declaring armed revolt for the “long term people’s war”. It was due to the motion of no-confidence of the UML that the Government of Sherbahadur Deuwa was dissolved on 23 Falgun 2053 BS and Lokendrabahadur Chand of the Rastriya Prajatantra Party became Prime Minister. This Government too had to forego its rule due to the motion of no-confidence of the Nepali Congress on 18 Asoj 2054 BS. On collusion with the Congress party, Suryabahadur Thapa became the next Prime Minister. He recommended for the dissolution of House of Representatives and to decide afresh election. But the special session of House of Representatives foiled the motion of no confidence. On 28th Chaitra 2054 BS Thapa resigned. Thereafter, under the leadership of Girijaprasad Koirala, the leader of the largest party, a minority Government was formed on 30 Chaitra 2054 BS. The Nepal Communist Party (Marxist)–NCP (M) - also joined this government. Since the NCP (M) withdrew from the Government soon, the Cabinet was reshuffled

with the admission of the UML. After the election of Legislature, a Government was formed under the leadership of Congress Leader Krishna Prasad Bhattarai on 13th Jestha 2056 BS. This Government resigned on 3 Chaitra 2056 BS and a Girijaprasad Koirala was appointed the Prime Minister again on 5 Chaitra 2056 BS.

After the end of the family line of King Birendra in the unimaginable incident that occurred in the Narayanhiti Royal Palace on 19 Jestha 2058, Gyanendra became the King and he made his son Paras the Crown Prince. The Government that ran under the premiership of Sherbahadur Deuwa declared the Maoists as terrorists on 11 Mangshir 2058 BS and imposed an emergency for 6 months till 10 Jestha 2059 BS. The emergency that ended on 11 Jestha 2059 was re-imposed on the 13th of that month. This lasted till 12 Bhadra 2059 BS.

On the recommendation of Prime Minister Sherbahadur Deuwa on 8 Jestha 2059 BS as prescribed in the then Constitution, the King announced the dissolution of House of Representatives and the holding of Mid-Term Election on 27th Kartik 2059. On 18 Asoj 2059 BS King Gyanendra deposed Deuwa alleging him to be incompetent and being unable to hold the election at the stipulated date. Instead, the King took the executive power of Nepal in his hands for an indefinite period and announced the formation of a new government five days after suspending the election that was scheduled for 27th Kartik 2059 BS. From 18th to 24th Asoj 2059 BS, Nepal remained without a Prime Minister and Council of Ministers. A 9 member Council of Ministers was then formed under the Premiership of Lokendrabahadur Chad on 25th Asoj 2059.

The security situation of the country had become more intricate after the Maoists, who had gone underground after initiating the people's war on Falgun 12 2052 BS, attacked Dang and Syangja on 5th Mangshir 2058 BS when the first round of negotiation held with the Maoists on 8th Shrawan 2058 BS, 2nd round on 28 Kartik 2058 BS, and the third round on 28th Kartik 2058 BS failed. A nation-wide state of emergency was announced

since 11th Manshir 2058 BS. Even though the emergency period ended on 11th Jestha 2059 BS, it was re-imposed again on 13th Jestha 2059 BS and expired on 12th Bhadra 2059 BS. Nepali politics took a new turn after the previous decisions of the Government declaring the Maoist, terrorist and the Red Corner notice issued for their arrest were rescinded, following the announcement of the Maoists for an immediate ceasefire.

Second People s Movement 2062/63

After 18th Asoj 2059 BS, Gyanendra began governing the country at his own sweet will by appointing Lokendrabahadur Chand at one time and Suryabahadur Thapa at an other time, as Prime Minister. Labeling this as a royal regressive move, the Nepali Congress, Nepal Communist Party (UML) including five other parties conducted protest and pressure programs. On 18th Asar 2061 BS, King Gyanendra reappointed Sherbahadur Deuwa as Prime Minister by a royal decree with the mandate to conduct the election of House of Representatives by the end of Chaitra 2061 BS. This Government was too dissolved and the direct rule of King Gyanendra began after 19 Magh 2061. Following this move, an alliance of the agitating Seven Parties including the Nepali Congress (Democrats) and United Leftist Parties protested against the Royal Rule.

This Alliance made public its mutual understanding and commitment to reinstate the House of Representatives and through it reach the House of Representative to give a political outlet to the armed revolt of the Nepal Communist Party (Maoist). Only after this, the dialogue and understanding among the Seven Parties with the Maoists began to take solid shape and direction. After King Gyanendra began his autocratic and direct rule on 19th Magh 2061, for the first time, a seven party coalition/alliance of the Nepali Congress, Nepal Communist Party (UML), Nepali Congress (Democrats), Janamorcha Nepal, Nepal Majdur Kisan Party, Nepal Sadbhawana Party (Aanadadevi) and United Leftist was formed to move forward the movement to protest against the Royal move on 25 Baishakh 2062 BS. A Twelve Point Accord was concluded in New Delhi of India among the Nepali

Congress, Nepal Communist Party (UML) and Nepal Communist Party Maoist on 7th Mangshir 2062 BS. This alliance had become Eight after the formation of the Interim Constituent Assembly – Parliament. Subsequent to this, a Comprehensive Peace Accord was concluded between the seven party governments and the Nepal Communist Party (Maoist) on 5th Mangshir 2063 BS.



Second Mass Movement 2062/63

The 19 days of peaceful people's movement that happened between 24 Chaitra 2062 and 11 Baishakh 2063 BS had carried the peaceful people's Movement to a decisive point with the immense participation of the Nepali people. As a result, the Interim Constitution of Nepal, 2063 was promulgated on 1st Magh 2063 BS. As per the agreement reached between the Seven Parties, who were mandated with the responsibility to manage the current political transition and to conduct the election of the Constituent Assembly, the date for the election was fixed for 28th Chaitra 2064 BS. After they reached agreement on 23 points, the Seven Political Parties decided to hold the election on 8th Paush 2064 BS. The historic election of the Constituent



Signing Ceremony of the Comprehensive Peace Arrord

Assembly was held on 28th Chaitra 2064 BS. There were a total of 602 members in the Constituent Assembly. Out of this, 335 members were elected through the Proportionate Representation System and 240 members from the Direct Electoral System and the rest 26 members were appointed by the Council of Ministers. The first meeting of the Constituent Assembly declared Nepal, a Republican State and Dr. Rambaran Yadav was elected as Nepal's First President and Paramananda Jha, as Vice-President.

3.2 Constitutional Development of Nepal

The Constitutional Law of Nepal, which was released by Padmasumsher, the Rana Prime Minister on 14th Magh 2004 at the end of Rana Rule is the first Constitution of Nepal Prior to this, there were no constitution drafted either in written or unwritten form in the history of Nepal.

The Constitutional development of Nepal can be described as follows:

3.2.1 The Constitution (Baidhanic Kanun) of Nepal Government 2004

This is the first Constitution of Nepal. Proclaimed by the Palace on 13th Magh 2004 BS, the implementation of this law was slated for 1st Baishakh 2005 BS. Since Padma Shamsker had gone to India, he sent his resignation with out coming back to Nepal. As

his successor Mohan Shamsheer did not intend to give any power to the people, this Law could not be implemented. To draft this Constitutional Law, Indian Constitutional expert Shreeprakash, Dr. Ram Ugra Simha and Raghunath Simha were called in. This was the first Constitution to be proclaimed on 1st Baishakh, 2005 BS for widespread changes in the country. This Constitutional Law had 6 sections, 68 Articles and 1 annexure.

3.2.2 Interim Constitution Law, 2007 (*Nepalko Aantarim Shasan Vidhan*)

After the end of Rana Rule, the Interim Governance Law of Nepal, 2007 was proclaimed by King Tribhuvan on 7th Falgun 2007 BS. This Law had the provisions such as the State Policy, Guiding Principles, Council of Ministers, Economic Working Procedures (*Karyapaddhati*), Principal Court, Public Service Commission, Election Commission, and Parliament Assembly. There were 7 Sections, 74 Articles and 4 Chapters. After getting implemented fully since 29th Chaitra, 2007, this Constitution was amended up to 6 times.

3.2.3 Constitution of the Kingdom of Nepal, 2015

A Five member Constitution Drafting Committee formed on 3rd Chaitra 2014 BS under the chairmanship of Bhagwati Prasad Simha with the involvement of the American Constitution Expert, Sir Ivor Jennings, prepared the draft and submitted it to King Mahendra. The other members of this Commission were Horaprasad Joshi, Ramraja Pant and Suryaprasad Upadhyaya. This Constitution was promulgated by King Mahendra on 1st Falgun 2015 BS. While Article 73 and 75 came into force immediately, the remaining Articles were effective in 2016 BS. Based on this Constitution, the first election of the country began on 7th Falgun 2015 BS. This Constitution had the provisions of a 109 Member House of Representatives, and provision of the Executive accountable to the House of Representatives, Legislature, independent Judiciary, Public Service Commission, Account Checker and the fundamental rights of the people; With its 10 Sections, 77 Articles and 3 Annexes, this Constitution

was terminated by King Mahendra in 2019 BS.

3.2.4 Constitution of Nepal, 2019

It was due to the step taken by King Mahendra on 1st Poush 2017 BS that the Constitution of 2015 BS was dismissed. King Mahendra declared this Constitution in an announcement on 1st Poush 2019 BS after taking suggestion from the Members of Council of Ministers on the draft prepared and submitted to Mahendra by the Constitution Drafting Committee, which was presided over by Rishikesh Shah along with members Sambhuprasad Gyawali, Prakashbahadur Khatri, Angurbaba Joshi, Dambarnarayan Yadav, and Kulshekhar Sharma as Member-Secretary. Governance system based on public consensus, decentralization and the party Less Panchayat System was its goals. Provisions of the following had been made in this Constitution: Fundamental Rights and duties of the citizens, Directive Policy and Principles of the Panchayat System, *Raj Sabha* (Royal Council), Council of Ministers, Public Service Commission, Legislature and independent Judiciary. The first amendment of this Constitution was made on 14th Magh 2023 BS, the second on 26th Manshir 2031 BS, and the third on 1st Poush 2037 BS. This Constitution of Nepal, which existed till the beginning of the popular movement of 2046 BS, had 20 Sections, 96 Articles and 6 Annexures. The Constitution of the Kingdom of Nepal, 2047 replaced this Constitution.

3.2.5 Constitution of the Kingdom of Nepal, 2047

The Partyless Panchayat System crumbled down on 26th Chaitra 2046 BS as a result of the popular movement. This was followed by the formation of an 11 member Interim Council of Ministers under the premiership of Krishna Prasad Bhattarai, the Acting President of the Nepali Congress on 6th Baishakh 2047 BS. It was during the tenure of this Council of Ministers that the Constitution of the Kingdom of Nepal, 2047 was promulgated on Friday, 23 Kartik, 2047 BS as Nepal's fifth Constitution. Established as a constitutional Monarchy, multiparty democracy, parliamentary system (*Sansadiya Shasan Pranali*), sovereignty

vested on the people along with an independent and neutral judiciary as its unchangeable parameters, this Constitution had emphasized on the fundamental rights and freedom of the citizen. This Constitution had 23 Sections, 133 Articles and 3 Annexures in it. Protection of Fundamental rights of the citizen, guiding principles and policy of the State, His Majesty (*Shree 5*), Royal Council, Executive, Legislature, Judiciary, Commission for the Investigation of Abuse of Authority, Auditor General's Office, Public Service Commission, Election Commission, Attorney General's Office, etc. were also provisioned in this Constitution.

The nine-member " Commission for the Recommendation of the Constitutional Reform, which was constituted by King Birendra under the Chairmanship of the Chief Justice of the Supreme Court, Bishwanath Upadhyaya, on 28th Baishakh 2047 BS to draft a new constitution after the fall of 30 years of Panchayat System through the historic people's movement of 2046 BS was strongly opposed. As per the suggestion of the Prime Minister and also taking into consideration the advice of the Council of Ministers on 1st Jestha, 2047 BS, the King re-constituted a Nine-Member Commission for the Recommendation of Constitutional Reform (*Sambidhan Sudhar Sujhab Aayog*) under the chairmanship of Vishwonath Upadhyaya with the mandate to submit its recommendation in three months time on 16th Jestha, 2047.

The members of Commission for the Recommendation of the Constitution:

1. Vishwonath Upadhyaya, Chairman, Justice, Supreme Court
2. Damannath Dhungana, Member, Nepali Congress
3. Mukunda Regmi, Member, Nepali Congress
4. Madhav Kumar Nepal, Member, the then CPN Ma Le, Left Front (Bammorcha)
5. Lakshman Aryal, Member, Nepali Congress
6. Bharat Mohan Adhikari, Member, the then NCP Marxist, Left Front (Bammorcha)
7. Nirmal Lama, Member, the then NCP, Ektakendra, Left Front

(Bammorcha)

8. Pradyumnalal Rajbhandari, Member, Law Expert
9. Ramanandaprasad Simha, Member, Law Expert
10. Suryanath Upadhyaya, Member-Secretary

The main features of this Constitution were the following:

1. The Constitution is accepted as the main law of the country.
2. Sovereignty vested on the Nepali People,
3. Nepal has been accepted as a multi-racial, multi-linguistic, democratic, inseparable, fully Sovereign, Hindu, Constitutional Monarchial Kingdom,
4. Provision of the Fundamental Rights and duties of the citizen,
5. Clear Provision of Directive Policy and Principles of the State,
6. Executive power to be vested in His Majesty and Council of Ministers,
7. The right to delivering justice vested on the Court by making arrangement of an Independent Judiciary System
8. Provision of Functions, Duties and Rights for the consituational bodies such as Rajparishhad (Royal Council), Public Service Commission, Auditors General's Office, Election Commission, Commission for the Abuse of Authority,
9. Provision of Political Parties and the requirement for them to allocate 5 percent for women candidates for the election and securing 3 percent of the total vote cast to be eligible for getting recognized as National Parties,
10. The right to declare emergency situation vested on the King,
11. The provision of the Constitutional Council and National Security Council,

With the success of the popular movement of 2062/63 this Constitution too became defunct.

3.2.6 Interim Constitution of Nepal, 2063

For the first time in the history of Nepal the Interim Constitution of Nepal, 2063 was promulgated on 1st Magh 2063 BS following

the success of People's Revolution II. The Interim Constitution of Nepal, 2063 was promulgated as the Sixth Constitution of Nepal after The Constitution of the Kingdom of Nepal, 2047. There are 25 Sections, 167 Articles in this Constitution with 4 Annexures. The Interim Constituent Parliament ratified this Constitution at 11.35 pm on 1 Magh 2063 BS.

The draft of this Constitution was prepared by a 16-member Drafting Committee constituted under the Convenership of the former Justice of Supreme Court and member of the Constitution Drafting Committee of 2047, Lakshman Prasad Aryal. The Committee prepared a draft and submitted it to the two coordinators of the Government and Maoist Negotiation Committee, Home Minister Krishnaprasad Sitaula and Krishnabhadur Mahara on 9th bhadau, 2063. Though the Committee was constituted on 2nd Asar 2063 BS with 15 days of deadline to submit the draft, the tenure was extended to 24th Shrawan 2063.

The members of the Interim Constitution Drafting Committee:

- | | | |
|-----|-----------------------|----------|
| 1. | Lakshmanprasad Aryal, | Convener |
| 2. | Sindhunath Pyakurel, | Member |
| 3. | Mahadev Yadav, | Member |
| 4. | Harihar Dahal, | Member |
| 5. | Sambhu Thapa, | Member |
| 6. | Khimlal Devkota, | Member |
| 7. | Agni Kharel, | Member |
| 8. | Pushpa Bhushal, | Member |
| 9. | Sushila Karki, | Member |
| 10. | Chhatrakumari Gurung, | Member |
| 11. | Shanti Rai, | Member |
| 12. | Sunil Prajapati, | Member |
| 13. | Parasuram Jha, | Member |
| 14. | Chandeshor Shrestha, | Member |
| 15. | Kumar Yonjan, | Member |

The following Amendments have been made in the Interim Constitution, 2063:

- | | |
|--------------------------|---------------|
| 1. First Amendment | 18/12/2063 BS |
| 2. Second Amendment | 03/02/2064 BS |
| 3. Third Amendment | 13/09/2064 BS |
| 4. Fourth Amendment | 16/02/2065 BS |
| 5. Fifth Amendment | 29/03/2065 BS |
| 6. Sixth Amendment | 26/08/2065 BS |
| 7. Seventh Amendment | 17/10/2066 BS |
| 8. Eighth Amendment | 14/02/2067 BS |
| 9. Ninth Amendment | 14/02/2068 BS |
| 10. Tenth Amendment | 14/02/2068 BS |
| 11. Eleventh Amendment | 14/08/2068 BS |
| 12. Twelfth Amendment | 06/02/2069 BS |
| 13. Thirteenth Amendment | 01/12/2069 BS |

Main Feathers of the Interim Constitution, 2063 of Nepal:

1. Made with the spirit of the Popular Movement II and the mutual efforts of Eight Parties who participated in it,
2. The Constitution which has been announced by the people for the first time in the history of Nepal,
3. Nepal's Sovereignty and State Power vested in the Nepali people,
4. Nepal is accepted as a Secular Nation.
5. Executive power vested in the Council of Ministers
6. Provision of President as the Head of State
7. The function of the Legislature to be carried on by the Constituent Assembly,
8. Provision of 601 members by creating a base for the formation of the Constituent Assembly,
9. Recognition of National Human Rights Commission as a Constitutional body,
10. Requirement of the signature of at least 10,000 voters/

- supporters to be recognized as a national party,
11. Appointment of Chief of Army to be made by the President on the recommendation of the Council of Ministers,
 12. There shall be a National Security Committee under the Chairmanship of the Prime Minister comprising of the Minister of Home Affairs, Minister of Defense and three ministers nominated by the Prime Minister,
 13. Amendment of the Constitution to be made with Two-Thirds Majority vote of the Constituent Assembly members
 14. Provision of a Constitutional Council under the Chairmanship of the Prime Minister with Chief Justice, Speaker, the leader of opposition party and three Ministers appointed by the PM,
 15. President can grant amnesty, suspend/change or lower the punishment given by any Court, Special Court, Military Tribunal or any court and Judicial bodies with the recommendation of the Council of Ministers,
 16. The appointment of Nepali Ambassador and other special representative to be made by the President on the recommendation of Council of Ministers,
 17. President to give titles, decoration, honor, and medals to be provided on behalf of the State on the recommendation of council of ministers,
 18. Referendum to be conducted on any matters of national importance,
 19. The authority to remove obstacles in any matter (*Badha Adakau Fukauri Adhikar*) shall rest on the President and the parliament to approve it within one month.

3.3 Fundamental Rights prescribed in the Interim Constitution of Nepal, 2063

The Fundamental Rights guaranteed by the Interim Constitution of Nepal, 2063 to Nepali citizens are as follows:

1. Right to Freedom:

- A. Every person shall have a right to live with dignity and no law

shall be made which provides for capital punishment.

- B. No person shall be deprived of his personal liberty save in accordance with law.
- C. Every citizen shall have the following freedoms:
 - i. freedom of opinion and expression;
 - ii. freedom to assemble peacefully and without arms;
 - iii. freedom to form political party or associations;
 - iv. freedom to form unions and associations;
 - v. freedom to move and reside in any part of Nepal; and
 - vi. freedom to practice any profession, or to carry on any occupation, industry and trade.

Provided that:

- a. nothing in sub-clause (a) shall be deemed to prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty and integrity of Nepal, or which may endanger the harmonious relations subsisting among the peoples of various castes, tribes or communities, or on any act of sedition, defamation, contempt of court or incitement to an offence; or on any act which may be contrary to decent public behavior or morality;
- b. nothing in sub-clause (b) shall be deemed to prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty, integrity or law and order situation of Nepal which may instigate violence or which may be contrary to public morality;
- c. nothing in sub-clause (c) and (d) shall be deemed to prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty and integrity of Nepal, which may endanger the harmonious relations subsisting among the peoples of various castes, tribes or communities;
- d. nothing in sub-clause (e) shall be deemed to prevent the making of laws which are in the interest of the general public, or which are made to impose reasonable restrictions on any act which may endanger the harmonious relations subsisting among the peoples of various castes, tribes or communities;

e. nothing in sub-clause (f) shall be deemed to prevent the making of laws to impose restriction on any act which may be contrary to public health or morality, to confer on the State the exclusive right to undertake specified industries, businesses or services; or to impose any condition or qualification for carrying on any industry, trade, profession or occupation.

2. Right to Equality:

- A. All citizens shall be equal before the law. No person shall be denied the right to equal protection of the laws.
- B. No discrimination shall be made against any citizen in the application of general laws on grounds of religion, race, sex, caste, tribe Origin, language or ideological conviction or any of these.
- C. The State shall not discriminate among citizens on grounds of religion, race, sex, caste, tribe, or ideological conviction or any of these. Provided that special provisions may be made by law for the protection and advancement of the interests of women, Dalit, ethnic tribes, Madheshi, or farmers, laborers or socially or culturally backward class or children, the aged or those who are physically or mentally incapacitated or those who belong to a class which is economically, socially or educationally backward.
- D. No discrimination in regard to remuneration Social Security shall be made between men and women for the same work.

3. Rights against untouchability and racial discrimination:

- A. No discrimination against as untouchable shall be made against any person on the basis of caste, lineage, community or occupation. Such discriminating act shall be liable to be punished and the victim shall receive the compensation as determined by the law.
- B. No person shall, on the basis of caste, be discriminated against as untouchable, be denied access to any public place, or be deprived of the use of public utilities or be denied entry into public religious places or be denied to perform any religious ceremony.

- C. Any thing, service or benefits that is produced or distributed, anyone shall not be denied from purchasing or getting those services, benefits or things nor shall those things, services or benefits be sold or distributed to certain special caste or race.
- D. Any caste, race or people of origin or exhibiting status of people's community, who thinks social discrimination on the basis of caste, race is righteous or advocates for caste supremacy and principles based on hatred or encourages any sort of racial discrimination shall be prohibited.
- E. Any contravention of the sub-clause (2) (3) and (4) shall be punishable according to the law.

4. Press, Publication and Broadcasting Right:

- A. No prior prohibition shall be made on publication, broadcasting or to print any news, editorial, write-up, writing, or any other book, audio visual clips along with Electronic publication, broadcasting and use of press.
- But nothing shall prevent the making of laws to impose reasonable restrictions on any act which may undermine the sovereignty and integrity of Nepal, or which may endanger the harmonious relations subsisting among the peoples of various castes, tribes or communities; or on any act of sedition, defamation, contempt of court or incitement to an offence; or on any act against which may be contrary to decent public behavior or morality.
- B. Any audio, audio visual or material if produced and broadcasted or printed through any electronic device those materials produced and broadcasted or print radio, television, online or any other digital or electronic press or other media medium shall not be closed, seized or the registration be cancelled.
- C. The registration of a newspaper, magazine or press shall not be closed, seized or cancelled merely for publishing or inserting of any news item, editorial, article or other reading material.
- D. Apart from in accordance with the law any press, electrical transmission and any other communication including

telephone shall not be obstructed.

5. Right to Environment and Health:

- A. All citizens shall have the right to live in clean environment.
- B. Every citizen shall have the right to free basic health service in accordance with the provision made by the government in the law.

6. Right to Education and Culture:

- A. Every community shall have the right to get basic education in their mother tongue in accordance with the provision made by the law.
- B. Every citizen shall have the right to free education up to secondary level in accordance with the provision made in the law by the state.
- C. Every community residing in Nepal shall have the right to conserve and promote their language, script, culture, cultural civility and heritage.

7. Right to Employment and Social Security:

- A. Every citizen shall have the right to employment according to the provisions made by the law.
- B. Women, laborers, elder citizen, disabled and vulnerable and helpless shall have the right to social security in accordance with the provision made by the law.
- C. Every citizen shall have the right to food sovereignty in according to the provision made by the law.

8. Right to Property:

- A. Every citizen shall have the right to property to acquire, own, sell, dispose of, and otherwise deal with the property according to the provisions made by the law.
- B. Unless for social welfare the state shall not acquire or obtain nor shall they have any authority over such property. But this clause shall not be applicable on property acquired through illegal means.
- C. While implementing scientific land reforms or for social welfare reason if the state acquires or obtain any person's property or make authoritative claim on such property shall

provide compensation in accordance with the law. The compensation and basis of it and working system will be in accordance with the decision made by the law.

9. Right to Women:

- A. No one shall be discriminated merely for being a woman.
- B. Every woman has the right to reproductive health and reproduction.
- C. No physical, mental or any other form of violence shall be inflicted to any women and such acts shall be punishable by the law.
- D. Son and daughter shall have equal rights to their ancestral property.

10. Right to Social Justice:

A. Economically, socially or educationally backward women, Dalit, Ethnic Tribes, Madheshi community, oppressed class, poor farmers and laborers shall have the right to participate in the state restructuring on the basis of proportional inclusive principles.

11. Right to the Child:

- A. Every child shall have the right to have their own identity and name.
- B. Every child shall have the right to get nurtured, basic health and social security.
- C. Every child shall have the right against physical, mental or any other form of exploitation. The exploiting actions shall be punishable by the law and the person who is treated in such manner shall be compensated in accordance with the law.
- D. Helpless, orphan, mentally challenged, conflict victims, displaced and street kids at risk shall have the right to get special facilities from the state for their secured future.
- E. Any minor shall not be employed in factories, mines or for any other hazardous work or shall not be used in army, police or in conflicts.

12. Right to Religion:

A. Every person shall have the freedom to profess and practice

his/her own religion as handed down to him/her from ancient times having due regards to the existing Social and cultural Practices.

But no person shall be entitled to convert another person from one religion to another and shall not take actions or behave that would create disturbances in other's religion.

B. Every religious community in accordance with the law shall have the right to maintain its independent identity and conserve and manage its religious places and trusts.

13. Right Regarding Justice:

- A. No person shall be arrested without a clarification notice.
- B. The arrested person shall have the right to consult a legal professional of his choice at the time of his/her arrest. The discussion between that person and the legal professional shall remain confidential and that person shall not be denied the right to appeal for trial by his/her legal professional.

Clarification: In this clause "Legal professional" means a person who has been authorized by the law to represent any person in any court.

- C. The arrested person should be brought before judicial authority within 24 hours of the arrest excluding the time required to travel.

But notwithstanding what is written in clause 2 and 3 shall not be applicable to preventive detention or citizen of enemy state.

14. Right against Preventive Detention:

- A. No person shall be held under preventive detention unless there are sufficient grounds of existence of an immediate threat to the sovereignty, integrity or law and order situation of the state of Nepal,
- B. If any person is held under preventive detention and if his detention was found to be contrary to law or was in bad faith, then shall have the right to be compensated in accordance

with the provision made by law.

15. Right against Torture:

- A. No person who is detained during investigation or for enquiry or for trial or for any other reason shall be subjected to physical or mental torture, nor shall be given any cruel, inhuman or degrading treatment.
- B. Actions in pursuant to clause (1) shall be punishable by the law and any person so treated shall be compensated as may be determined by law.

16. Right to Information:

- A. Every citizen has the right to demand and obtain the information regarding any matters of their own or of public relevance.
- B. But the information that should be kept confidential in accordance with the law, any person shall not be made compelled to provide such information.

17. Right to Privacy:

- A. Unless demanded by law, the privacy of the person's body, house, property, document, statistics, correspondence or photographs of anyone is inviolable.

18. Right against Exploitation:

- A. Every citizen shall have the right again exploitation.
- B. No person shall be exploited in any form on the basis of custom, tradition or in the name of enforcement.
- C. No person shall be bought or sold, made slave or made bonded labor.
- D. No person shall be made to work against his/her wishes. But, nothing in this clause shall be a bar the law from making a provision for compulsory service for public purposes.

19. Right to Labor:

- A. Every employee and worker shall have the right to proper work exercise.
- B. In accordance with the provision made in the law every employee and worker shall have the right to open trade

unions, gather together and make group negotiation for their personal benefit.

20. Right against Exile:

A. No citizen shall be exiled from the country.

21. Right to Constitutional Remedy:

A. The right to proceed in the manner set forth in Article 107 for the enforcement of the rights conferred by this Part is guaranteed.

3.4 Directive Principles and Policies provided in the Interim Constitution of Nepal, 2007

Obligation of the State, Directive Principles and Policies have remained as the primary guidelines for the activities of the State and ruling system as provided in the Constitution. The State shall mobilize all resources for the implementation of these Policies and Principles. But, no questions whatsoever shall be raised in any Court on the implementation of these obligations, policies, and principles.

Main Objectives of the State

The main objective of the State is promote the public welfare system based on a free society by maintaining the justice system fully in all areas of national life including social, economic and political life by protecting the lives, wealth, equality and liberty of the people.

Objective of the State

The objective of the State shall be to maintain a system where people would be enabled to enjoy the benefits of democracy by making available opportunities for the people to be immensely involved in governance, while maintaining peace and system in society by protecting and promoting human rights for the promotion of public welfare (racial, linguistic, cultural or regional) through the medium of self governance (Self-governance).

Political Objective of the State

The political objective of the State shall be to build a developed and prosperous Nepal by creating a system whereby people could

enjoy the benefits by institutionalizing the democracy obtained through the struggles of the Nepali people.

Economic Objective of the State

The main economic objective of the State shall be to make the national economy of Nepal free and self-reliant by giving priority and protection to the national, private or public enterprises by removing economic disparity through the arrangement of a system for the just distribution of economic benefits by not allowing the economic resources and means available in the country from being concentrated on a limited number of people, and where any gender, group, origin or person are not economically exploited.

The Social Objective of the State

The Social objective of the State shall be to establish and develop a healthy social life based on justice and morality by removing all kinds of economic and social injustice and establishing harmony among different castes, languages, religions, colors, communities and religious sects.

International Policy Followed by the State

The International Relations of the State shall be directed towards promoting national dignity in the international world by maintaining the sovereignty, integrity and independence of the country.

- A. The State shall pursue foreign policy based on the principles of the UN Charter, Non-Alignment, Principle of Panchasheel, International Law and world peace.
- B. The State shall adopt the policy of institutionalizing peace in Nepal based on international norms by maintaining cooperative good relations in respect of economic, social and other sectors based on equality with the neighboring friendly countries as well as other countries of the world.

3.5 Election of Constituent Assembly

Historically, the election of the Constituent Assembly was conducted in Nepal on 28th Chaitra 2064 BS. The vision held by the representatives to reach the Constituent Assembly to frame a new

constitution was also accepted by India while it was signed in Delhi in 2007 BS. Accordingly, King Tribhuvan had announced the holding of an election. But, this announcement was never met. Following the success of the popular movement II in 2062/63 BS, the Constituent Assembly was accepted as the main political slogan. That is why, it took 2 years to materialize. There were 601 members in the Constituent Assembly. Out of them, 335 members were elected through Proportional Electoral System and 240 members through First Past The Post Electoral System (FPTES), and the remaining 26 members nominated by the Council of Ministers.

Formation of Interim Election Council of Ministers

After the dissolution of the Constituent Assembly owing to a vacuum in the legislature, there ensued bitterness among the

Table No. 3.1
Important Fact on the Election of Constituent Assembly

Parties Registered for Election Purpose	74
Number of the Members of Constituent Assembly	Direct: 240 Nominated by the Council of Minister: 26 Proportional Representation: 335
Political Parties successful in the Election	Direct: 9 Proportional Representation: 25 Direct Candidate : 3,946 Proportional Representation: 5701
Polling Booth	20 Thousand 8 Hundred and 83
Voters Number	17.8 Million 11 Thousand and 832
Vote Casted	Direct: 10.9 Million Proportional Representation: 11.1 Million 46 Thousand and 450
Valid Vote	Direct: 10.3 Million 6,120 Proportional Representation: 10.7 Million 39 Thousand 68
Total Vote Casted	61 Present
Provision on the Forfeiture of Bail	If 10 percent of the total vote casted is not secured
Constituency having largest no. of candidates	Kathmandu Constituency no. 4 (38 candidate)
Zone having largest no. of candidates	Bagmati
District having lowest no. of candidates	Manag (3 Candidate - Direct)
District having largest no. of candidate	Kathmandu
First Winning Party Percentage	NCP (Maoist) Direct: 50 percent (120 Seat) Proportionate Representation : 29.28 (100)
Second Winning Party	Nepal Congress, Direct: 15.42 Percentage (37 seat) Proportional Representation: 21.14 Percentage (73 seat)

Table No. 3.2
Representation of different castes/groups in the
Constituent Assembly

Group	No. of Constituent Assembly member	Representation [Percentage]	Population [Percentage]
Madhesh	196	34.0	31.2
Ethnic Caste	192	33.3	37.8
Other Groups	136	24.0	30.2
Dalit	47	8.1	13.0
Backward Area	22	3.8	4.0
Women	191	33.2	50.1

political parties for nearly 9 months. President Rambaran Yadav, appointed Chief Justice of Supreme Court Khilraj Regmi as the Chairman of the Interim Election Council of Ministers on 1st Chaitra 2069 to hold an election with the consent of the political parties. The Chairman of the Interim Election Council of Ministers Mr. Khilraj Regmi constituted an 11 member Cabinet. The names of the Ministers are Madhavprasad Ghimire, Hariprasad Neupane, Riddibaba Pradhan, Vidyahadhar Mallik, Madhavprasad Poudel, Shankarprasad Koirala, Chhabiraj Panta, Tekbahadur Thapa (Gharti), Ram Kumar Shrestha and Umakant Jha. All the ministers are ex-bureaucrate who retired from the position of special class of Nepal Civil Service.

3.6 Republican Nepal

Following the promulgation of the Interim Constitution of Nepal, 2063, the King and Monarchy were suspended. The first meeting of the Constituent Assembly that was held on 15th Jestha 2065 BS following the conclusion of the Constituent Assembly election on 28th Chaitra 2064 BS, announced the end of Kingship (Monarchy) in Nepal. The fourth amendment to the Interim Constitution of Nepal, 2063 gave Nepal a new identity as a Republican State. Following the conclusion of the election on 5th Shrawan 2065 BS, Ramvaran Yadav became the first President and Paramananda Jha, the Vice-President of Nepal. Together with this, Puspakamal Dahal “Prachanda” became the first Prime Minister of republican Nepal, and Subhas Chandra Nemwang, Speaker of the Constituent Assembly.



Office of the President, Seetal Niwas

3.7 Political and Administrative Divisions of Nepal

Nepal was divided into 14 Zones, 75 Districts on 1st Baishakh 2018 BS. There were 23 Districts in the mountains and 12 District in the Terai, in total 35 during the Rana Period. Nepal was divided into four Development Regions on 13th Ashadh 2029 BS, and by breaking away the Seti and Mahakali Zones, the Development Regions were fixed at 5 on Asoj 26th 2037 BS. The purpose of dividing the country into Development Regions was to develop all regions proportionately, and to distribute the fruits of development to the general public proportionately on the basis of justice.

At present, the statistical details of the Development Regions, Zones, and Districts are as follows:

Table No. 3.3
Political and Administrative Division of Nepal

S. No.	Development Region	Regional Headquarter	Area	
			Sq. Km.	Percentage
1	Eastern	Dhankuta	28,456	19.33
2	Middle	Kathmandu	7410	18.62
3	Western	Pokhara (Kaski)	29,398	19.79
4	Mid- western	Birendranagar (Surkhet)	42,378	28.79
5	Far-western	Dipayal (Doti)	19,539	28.79
		Nepal	1,47,181	13.28

S No.	Zone District	Headquarter	Area	Municipality	VDC
1	Mechi	Ilam	8,196	4	186
1	Taplejung	Taplejung (Phungling)	3,646	-	50
2	Panchthar	Phidim	1,241	-	41
3	Ilam	Ilam	1,703	1	48
4	Jhapa	Candragadhi	1,606	3	47
2	Koshi	Biratnagar	9,669	6	277
1	Sankhuvasabha	Khandbari	3,480	1	33
2	Terhathum	Myaglung	679	-	32
3	Dhankuta	Dhankuta	891	1	35
4	Bhojpur	Bhojpur	1,507	-	63
5	Morang	Biratnagar	1855	1	65
6	Sunsari	Inaruwa	1,257	3	49
3	Sagarmatha	Rajbiraj	10,591	4	430
1	Solukhumbu	Solu Salleri	3,312	-	34
2	Okhaldhunga	Okhaldhunga	1,074	-	56
3	Khotang	Diktel	1,591	-	76
4	Udayapur	Gaighat	2,063	1	44
5	Saptari	Rajbiraj	1,363	1	114
6	Siraha	Siraha	1,188	2	106
4	Janakpur	Jaleswor	9,669	5	434
1	Dolkha	Charikot	1,191	1	51
2	Ramechhap	Manthali	1,546	-	55
3	Sidhulimadhi	Sindhulimadhi	2,491	1	53
4	Dhanusha	Janakpurdham	1,180	1	101
5	Mahotari	Jaleswor	1,002	1	76
6	Sarlahi	Malangwa	1,259	1	99
5	Bagmati	Kathmandu	9,428	9	411
1	Rasuwa	Dhunche	1,544	-	18
2	Dhadhing	Dhadhingbensi	1,926	-	50
3	Nuwakot	Bidur	1,121	1	61
4	Sindhupalchok	Chautara	2,542	-	79
5	Kavrepalanchok	Dhulikhel	1,396	3	87
6	Kathmandu	Kathmandu	395	2	57
7	Lalitpur	lalitpur (Patan)	385	1	41
8	Bhaktapur	Bhaktapur	119	2	16
6	Narayani	Bijung	8,313	6	355
1	Chitawan	Bharatpur	2,218	2	36

2	Makawanpur	Hetunda	2,426	1	43
3	Parsa	Birgunj	1,353	1	82
4	Bara	Kalaiya	1,190	1	98
5	Rautahat	Gaur	1,126	1	96
7	Gandaki	Pokhara	12,275	6	290
1	Gorkha	Gorkha	3,610	1	66
2	Tanahun	Damauli Byas Na. Pa	1,546	1	46
3	Manag	Chame	2,246	-	13
4	Lumjung	Besishahar	1,692	-	61
5	Kaski	Pokhara	2,017	2	43
6	Syangja	Syangja	1,164	2	60
8	Dhawalagiri	Baglung	8,148	1	172
1	Parbat	Kusma	494	-	55
2	Myagdi	Benibazar	2,297	-	41
3	Mustang	Jomsom	3,573	-	16
4	Baglung	Baglung	1,784	1	59
9	Lumbini	Butwal	8,975	5	385
1	Gulmi	Tamghas	1,149	-	79
2	Arghakhanchi	Sandhikharka	1,193	-	42
3	Palpa	Tansen	1,373	1	65
4	Rupendehi	Siddharthanagar	1,360	2	69
5	Nawalparasi	Parasi Bazar (Ramgram Na.Pa)	2,162	1	73
6	Kapilvasu	Taulihawa	1,738	1	77
10	Rapti	Tulsipur	10,482	2	229
1	Rukum	Musikot	2,877	-	43
2	Rolpa	Liwang	1,879	-	51
3	Salyan	Salyan Khalanga	1,309	1	47
4	Pyuthan	Pyuthan Khalanga	1,309	-	49
5	Dang	Ghorahi	2,955	2	39
11	Bheri	Birendranagar (Surkhet)	10,545	4	212
1	Dailekh	Dailekh (Narayan Na.Pa)	1,502	1	55
2	Jajarkot	Jajarkot Khalanga	2,230	-	30
3	Surkhet	Birendranagar	2,451	1	50
4	Banke	Nepalgunj	2,337	1	46
5	Bardiya	Gularia	2,025	1	31
12	Karnali	Jumla	21,251	-	134
1	Dolpa	Dunai	7,889	-	23
2	Humla	Simikot	5,655	-	27
3	Jumla	Jumla Khalanga	2,531	-	30

1	Kalikot	Manma	1,711		30
5	Mugu	Gangadhi	3,635	-	24
13	Seti	Dhangadhi	12,550	3	241
1	Bajhang	Chainpur	3,422	-	47
2	Bajura	Martadi	2,188	-	27
3	Doti	Silgari	2,025	1	50
4	Achham	Mangalsen	1,680	-	75
5	Kailali	Dhangadhi	3,235	2	42
14	Mahakali	Mahendranagar	6,889	3	142
1	Darchula	Darchula	2,322	-	41
2	Baitadi	Baitadi (Dasrathehand Na.Pa)	1,519	1	62
3	Dadeldhura	Dadeldhura	1,538	1	20
4	Kanchanpur	Bhimdatta Na.Pa	1,610	1	19
		Total	1,47,181	58	3,915

Table No. 2.4
Towns located beside River Bank

Ghorahi	Dang	Babai	Gaighat	Udayapur	Triyuga
Syangjabazar	Syangja	Andhikhola	Chandragadhi	Jhapa	Mechi
Beni	Myagdi	Kaligandaki	Kakarbhitta	Jhapa	Mechi
Jomsom	Mustang	Kaligandaki	Manthali	Ramechhap	Sunkoshi
Chame	Manag	Marsyandi	Dhunchhe	Rasuwa	Trishuli
Mahendranagar	Kanchanpur	Mahakali	Haetunda	Makawanpur	Rapti
Jumla	Jumla	Jumla Karnali	Sindhulimadhi	Sindhuli	Kamalarnai
Dipayal	Doti	Seti	Gularia	Bardiya	Babai
Bharatpur (Narangadh)	Chitawan	Narayani (Saptagandaki)	Manma	Kalikot	Jumlakarnali
			Simikot	Humla	Humlakarnali

Table No. 3.5
National Days of Nepal

Democracy (Loktantra Day)	11th Baishakh
Republic Day	15th Jestha
Martyr Day	16th Magh
National Democracy Day	7th Falgun
Civil Service Day	22nd Bhadau
Children's Day	29th Bhadau
World Labor Day	1st May
International Women Day	8th March

Chapter: Four

Public Administration of Nepal

Public Administration has existed since the dawn of the State Rule System. The main objective and responsibility of Public Administration is to maintain law and order and provide services and security prescribed by the state. Study of the history of Nepal reveals that the Kathmandu Valley was ruled by the Gopal Dynasty, Kirat Dynasty, Lichchhavi Dynasty, Malla Dynasty and Shah Dynasty, Khas Dynasty



Main Administrative Building, *Singha Durbar*

in the western Nepal, Shakya Dynasty in Kapilvastu in the south-west Terai Area and Karnat Dynasty in the south-east Terai Area. Kathmandu was the capital of Kathmandu Valley; Sinja, the capital of the Khas State; Lumbini, the capital of Kapilvastu and, Simraungadh was the capital of Doya (Tirhut) of the Karnat Dynasty. Similarly, the Tharu caste in Dang and Maithili speakers in Janakpur exercised their rule over their respective territories. In ancient Nepal, geographical peaks, areas and lands had mini States and, they had their own system of governance, in a very rudimentary stage. Public Administration of Nepal began to develop after the unification of Nepal. It is appropriate to study the administration of Nepal by dividing it into four categories in view of their time frame.

1. Ancient Period (Pre-unification)
2. Medieval Period (till the end of Rana Rule)
3. Modern Period (Before the promulgation of Interim Constitution of Nepal, 2063)
4. Post Modern Period (the situation after the promulgation of Interim Constitution of Nepal, 2063)

4.1 Ancient Period

As the ancient period of Public Administration belongs to the Pre-Integration period, this has to cover Kathmandu, the Khas Region, Kapilvastu, Doya State, Mithila Region, and Tharu area. In simple words, the status of administration of this period is a matter of research, though the administration of this period was centered on the King. The King used to rule based on religious books. The confidants of the King were given the responsibility for war and the collection of government revenue. There was no division of position and work. Emphasis was given for the development of military power.

With the passage of time, ancient Nepal was divided into three parts: Kathmandu, Tirhut and the Khas State. As such, this period is called the Dark Period. While analyzing history, it appears that the King used to appoint a Council of Ministers to

rule over the country during the Lichchhavi Period. In order to help rule the country, authorities such as *Sarwa Dandanayak*, *Dandanayak*, *Mahapratihar*, *Pratihara* were appointed. Decentralized administration was exercised by dividing the country into various *Dranga* (Districts), *Gram* (Villages) and *Tala* (Market). Governance at the local level was exercised by *Panchali* (a group of people).

In the Malla Period too, the Kings were all-in-all. Princes would succeed the Kings, though Ministers and Military Commanders were appointed to help the rule. In order to survive the competition with each other, the Malla Kings used to spend lots of money in the Army. In the ancient time, there was Monarchical ruling system. Kings would exercise their rule on the basis of religious scriptures, *Nitishastra* (books of popular wisdom) and, Dharmagya (religious injunctions).

Positions during the Lichchhavi Period

Mahapatra: Chief overseeing palace affairs

Pratihara: Officer overseeing royal palace affairs

Dandanayak: Maintaining law and order and overseeing the justice system

Dutak: Announcing royal proclamation (spokesperson)

Mahavaladhyaksha: Army Chief/ Public person/ commander

Brata: Having to do agriculture, forestry, irrigation, business/ trade

Dharmadhikar: Overseeing religious matters/ affairs

Offices of the Lichchhavi period

Purwadikaran: Administration of the east, Pachimadhikaran.

Administration of the west, Mapchok: Marriage, divorce and re-marriage, Adhikaran (Tribunal): Tax administration

Posts of Malla Period:

Rajguru: Royal Priest

Senadhyaksha: Overseeing State Security

Umarawo: State administration and tax administration

Vhandarnayek: Overseeing royal store/stock

Taksar: casting of coin/ coin making

Charidar: Investigation Officer

Kotwal: Overseeing peace and security

4.2 Medieval Period

Prithvinarayan Shah (1768 AD) had unified Nepal, which had remained fragmented before 1826 BS (1768 AD). The Kings of that period used to exercise their rule as prescribed in the Hindu religion. The Kings were all-in-all of the State administration. The rule was centralized. Kings used to appoint their dearest and nearest persons to important positions of administration. It was during this period that the absolute/ autocratic Rana regime had ruled the country by rendering King powerless.

First priority was given on important positions to persons with the surname of Aryal, Pandey, Khanal, Panta, Bohra and Rana, who had supported Drabya Shah to win over Gorkha. There was no separate provision for the Executive, Legislative and Judiciary at that time. Absolute power was vested on the Kings or Ranas. There were provisions of courtiers for receiving suggestions and advising on the conduct of governance, administration was in place for conducting daily affairs.

The employees appointed to the post of courtier were comparatively nearer to the Kings/Ranas. These posts were *Guru, Chautaria, Kaji, Sardar, Kapardar, Khajanchi* and *Dware*. There were also the posts, such as *Dharmadhikar, Purohit, Captain, Meermunsi, Wokil* (Lawyer), *Subba, Dittha, Kharidar, Umarao, Kote, Jamindar*. The important administration works performed during this period are as follows:

- *Khadga Nishan Chhap* (the seal and signature of Rana Prime Ministers with the pictures of sword) was put into use/ circulated by Chandrasamser in 1950 BS.
- Birsamsher divided the country geographically into 35 districts in the Terai and 23 districts in the hill area for the purpose of managing the administration works.

- ChandraShamsher established a school to provide training to the employees in the subject of (a) *Aeinsestra* (law register book), (b) Accountancy, (c) Geography.
- Bhimsamshe fixed the Office working hours from 10 am to 5 pm and granting weekend holiday on Saturday.
- Juddhasamsher established a Property Fund (*Drabyakosh*). He introduced the system of providing pension to the army and civil servants,

Characteristics

The full power of the State Administration rested on the Kings. The Shah Kings had reserved important posts of administration to the persons with the 6 different surnames. During the Rana Period some positions were reserved for the Rana families. Government employees were officially changed/ transferred every year. Salary was paid in kind (land revenue, harvest) and cash. A single official used to hold three positions such as Military, Justice and Civil Service. The unspent budget at the end of the fiscal year would go to the private coffers of the Rana Prime Ministers. The system of sycophancy was highly exercised. Employees were appointed at the will of Rulers. Particularly, the administration was centralized, ritual and individualistic. During the Rana period, the hierarchy (in a descending order) would start from the Prime Minister to *Mukhtiyari*, Director General, *Badakaji*, *Kaji*, *Mirsubba*, *Nayabsubba*, *Kharidar*, *Dittha*, *Mukhiya*, *Righter*, *Nayab Righter* and *Bahidar*.

4.3 Modern Period

The autocratic rule of the Medieval period was characterized by sycophancy, source-force, unscientific promotion, arbitrary recruitment of employees, scarcity of employees with the required qualification etc. Even after the country had moved from this period to the democratic ruling system, the administration sector was not strong. After considering this fact the process of administrative reform began with the political change of 2007 BS. The Public Service Commission was

established in 2008 BS. A commission was formed in 2009 BS under the Chairmanship of an Indian Administrative expert, M.N, Buch for the administrative reform. It presented recommendations for reform. Also in 2013 BS, an Administrative Restructuring Planning Commission was formed in 2013 BS under the chairmanship of Tankaprasad Acharya, the then Prime Minister. This Commission laid the foundation for the reform and development of the civil administration.

As per the recommendation of this Commission, codification of the Civil Service Act and Regulation, the provision of a person only to be recruited in the Civil Service after being recommended by the Public Service Commission, proficiency enhancement for the merit system through the provision of training, updating organization by addition and lessening it, provision of different services under Nepal civil Service for professionalism were made to reform the administrative system. Administration Reform Commission was formed under the chairmanship of Bedananda Jha in 2025 BS with the objective of developing committed administrative system. Similarly another Administrative Reform Commission was formed in 2032 BS under the Chairmanship of Bheshbahadur Thapa with the objective of making development administration effective. These initiatives made it possible to carry further reforms for modernizing the administration in Nepal. After the democratic government brought out a liberal and democratic constitution of the Kingdom of Nepal of 2047, BS a high level administrative reform commission was constituted in 2048 BS under the Chairmanship of the then Prime Minister Girija Prasad Koirala to reform and modernize the administration of Nepal. In its report, the Commission pointed out the following weaknesses of the administration of Nepal:

- The morality and motivation of the Civil Service has substantially eroded.
- The government has involved in different sectors extensively.
- The number of government offices and employees were high.

- Professionalism in the government's working system was minimal.
- The decision making process was not qualitative
- Profusion of paper work and formalities in the performance of duties and responsibilities.
- No well defined accountability of the civil service
- Adequate delegation of authority to the employees for the execution of work is lacking, and
- The quality of service delivery and effectiveness is low.

Considering these weaknesses and the situation, the Commission had submitted a recommendation for overall reform in the following sectors:

1. Need to motivate the participation of the private sector in the areas of public life by contraction of working areas of Government and easing the government controlled.
2. Need for restructuring the administrative organization
3. Ensure the monitoring process of the reform program
4. The need for restructuring of planning and development process
5. The need to make the civil service a specialized service
6. The need to systematize the career development of employees, their transfer and placement and give emphasis on the security of service of the employees
7. Stress on the timely reform of the rules and regulations of the civil service and implementation of job description of employees and reforms to be made for performance
8. Need for the management of relationship between the Ministers and civil servants in the light of democratic governance system
9. Need for making it productive by simplifying the government's working system and method
10. Need for decentralization and privatization

11. Need for controlling corruption

Some of the recommendations of the Commission were implemented. As a result, the delineated areas of the Government became less and the involvement of the private sector in service delivery areas was increased. Similarly, the employees have also become empowered. Though, reform can never be forever. Thereafter the Governance Reform Project came into being and it was implemented in the fiscal year 2057/58 for the reform of Civil Service. The project had taken initiatives to make an inclusive Civil Service.

4.4 Post-modern Period

In the process of giving continuity to the administrative reform, the second amendment to the Civil Service has made it inclusive, gender friendly and service users oriented. To make the Civil Service inclusive, provisions have been made in the Civil Service Act to reserve 45 percent of the posts to be fulfilled through open competition, Taking this percentage as 100, further reservations for different groups have been made (33, 27, 22, 9, 5 and 4 percent) as per the Interim Constitution of Nepal, 2063. Similarly, provisions have also been made for positive discrimination for women under different headings. While the exercise of trade unionism in the Civil Service has been accepted as a right provided by the Interim Constitution of Nepal, 2063, attempts have been made to make the Civil Service users oriented by internalizing the belief that the general public has the right to receive service from the government.

The public administration of Nepal is not large in proportion to the population of the country. It has given continuity to deliver service to the public and implement the decisions of the Government even during times of the political upheaval, instability and poor economic situation. The political, economic, social environment of the civil service continues to affecting service delivery. There is still the possibility of reforming the complex issues such as the organization structure, work responsibility, distribution of employees, the issues of decentralization, time-relative employee's capacity and

facilities, political stability, fixing responsibility in the civil service, the awareness level of service users, the question of transparency in the performance, the state of integrity, righteousness and economic discipline in the service, the state of decision making and readiness to implement decisions, the use of technology in the service, balancing between program and budget, the need for reform in the service, balancing between program and budget, and the need for reform in such issues is even present.

The Government needs to develop the civil service as a powerful tool for implementing its decisions. The civil service can remain unaffected from the change in the political level only if it is competent, responsible and transparent.

Chapter: Five

Economic System of Nepal

Nepal is a developing country. Even though it has many possibilities for economic development, this country lies in the ranks of poor countries. The United Nations had described Nepal as a least developed country in 1971 AD. Nepal has been continuously falling in the fold of poor countries of the world due to its very low per capita income, unequal distribution of national income with the majority of the people having to depend on agriculture and the absence of employment oriented vocational education. The direct and other causes of poverty have been



Tea Estate of Ilam

migration, lack of education, lack of awareness, high population growth, landlocked economy, over-emphasis on imports and the lack of proper utilization of natural resources, and so forth.

A population based on agriculture, economy based on remittance, poverty, land-locked economy, inequitable distribution of national income, unbalanced regional development, low usage of natural resources, small volume of foreign trade, mixed economy, economy dependent on foreign aid, low development of human resources, minimal tourism business despite amidst an abundance of possibilities, under-utilization of cultural heritage, low consumption of energy, low rate of economic growth, etc. are the characteristic of Nepal's economic system.

5.1 Planned Development Efforts in Nepal

Planned control exercised by the center on the economy to achieve objectives and targets such as economic development, increase in employment, increase in the level of production and communications and maintaining regional balance is generally called economic planning. In other words, economic planning is the adoption of policy by the central administration on the availability, allocation and utilization of resources to achieve certain objectives.

The history of planning in Nepal is not that old. Though the Ranas ruled Nepal for 104 years, they did not do anything substantial for the planned development of the country.

Though the Rana Prime Minister Juddhasumsher had announced a 20 year plan, it was never implemented. But, much homework was done in this context even if economic planning was not initiated after 2007 BS due to political instability and lack of clear direction. In 2008, for the first time provision of budget system was made. After 2013 BS planned development was started in Nepal. These different plans are presented below in brief:

5.1.1 First Five Year Plan (2013-2018 BS)

The First Five Year Plan began on 1st Aswin 2013 BS and ended at the end of Shrawan 2018 BS.

Objectives:

- a. To increase production and employment
- b. To Improve the standard of living and people without any discrimination
- c. To conduct economic feasibility survey for creating infrastructure for the future plans.

Priorities

- a. Transportation and Communication
- b. Irrigation, Energy and forests
- c. Agriculture and Agriculture related product/ produce
- d. Social services
- e. Industry, Mines and Tourism

5.1.2 Second Three Year Plan (2019 - 2022 BS)

Second Three year Plan began in 2019 BS and was completed in 2022 BS

Objectives:

- a. Increase agriculture and industrial production to meet the needs of the increasing population
- b. To create the atmosphere for development by establishing price stability
- c. To maintain the system of social justice

Priorities

- a. Transportation and communications
- b. Social service
- c. Industry, Mines and Fourism
- d. Irrigation, Forestry, Drinking Water, Agriculture
- e. Power

5.1.3 Third Five Year Plan (2022 - 2027)

The Third Five Year Plan began in 2022 and ended in 2027 BS. This Plan had a target to double the national production within 15 years. It had target of increasing National Income by 15 percent, per capita income by 9 Percent and food production by 15 percent.

Objectives

- a. To increase production of food grain in agriculture
- b. To reform management in agriculture (agriculture management)
- c. To keep developing basic/fundamental areas
- d. To create infrastructure for industrial development
- e. To bring diversification in foreign trade
- f. To keep fulfilling social needs

Priority

- a. Transportation and Communication
- b. Agriculture, Irrigation, Forestry and Drinking Water
- c. Industry
- d. Social Services

5.1.4 Fourth Five Year Plan (2027 - 2032 BS)

The Fourth five year plan began in 2027 and completed in 2032 BS.

Objectives:

- a. To emphasize much on the growth of production
- b. To keep on fulfilling basic requirements of development
- c. To give more importance on trade diversification and trade expansion
- d. To bring dynamism in the pace of economic stability and development
- e. To direct attention on maximum utilization of labor force and population control
- f. To build foundation for creating exploitless society

Priorities

- a. Transportation and communications
- b. Agriculture, Land Reform and Forestry
- c. Industry, Commerce, Mines and Electricity
- d. Panchayat, Education, Health and other social service

- e. Statistics

5.1.5 Fifth Five Year Plan (3032-2037 BS)

Objectives:

- a. To emphasize on growing production of essential produce/ goods for the general public
- b. To utilize maximum of labor force
- c. To emphasize on regional integration by maintaining regional balance

Priorities

- a. Agriculture, Land Reform, Irrigation, Forestry, soil conservation, resettlement (Punarbhas)
- b. Transportation and Communications
- c. Industry, Commerce, Electricity and Mines
- d. Social Service (Education, Health; etc.)

Policies

- a. To mobilize domestic resources with the objective to decrease the dependency on foreign resources, gradually.
- b. To bring necessary reform on the structure of investment and production for decreasing the regional imbalance.
- c. To use as far as possible labor intensive technology in any projects run/managed in three sectors: Public, Private and Panchayat.
- d. To protect the interest of general customers, prices will be stabilized and necessary goods will be supplied in the remote areas at fair price.
- e. The contribution of government sectors will be increased and the foreign investment is attracted.
- f. To manage the development and construction works in accordance with the peoples will, local programs of local bodies will be conducted by providing subsidy from the center and technical support to Panchayat bodies.
- g. The foreign trade that has been concentrated with India shall be gradually diversified.

- i. Land reform shall be carried on by making it more effective and its achievement meaningful.

5.1.6 Sixth Five Year Plan (2037-2042 BS)

Objectives

- a. To accelerate the rate of increase in production
- b. To create opportunities for productive employment
- c. To fulfill the minimum basic needs of the people.

Priorities

- a. Agriculture, Irrigation and Forestry
- b. Industry, Mines and Electricity
- c. Social Services
- d. Transportation and Communication

Policies

- a. To give special emphasis on the development of agriculture sector.
- b. To accord importance for the development of small, cottage and domestic industries
- c. To lay emphasis for the development of export trade and tourism
- d. Special emphasis will be placed on the conservation of Natural resources and development of water resources.
- e. The already established infrastructure will be fully utilized.
- f. Absorbing capacity of the economy will be expanded and population will be controlled.

Strategy

- a. Decentralization of economic decisions,
- b. Development of institutional bases,
- c. Strengthened and efficient development administration,
- d. Development of trained manpower,
- e. Increased supply of construction materials,

5.1.7 Seventh Five Year Plan (2042 - 2047 BS)

The Seventh Five Year Plan began in 2042 BS and concluded on 2047 BS

Objectives

- a. To increase the rate of production
- b. To create opportunities of productive employment
- c. To carry on fulfilling minimum needs of the people

Priorities

- a. Agriculture, Irrigation and Forestry
- b. Industry and Electricity
- c. Social Service
- d. Transportation and Communications

Policies

- a. To accord utmost priority for the development of agriculture
- b. To stress on the development of forests resources and soil conservation
- c. To stress on the development of water sources
- d. To accord encouragement for the development and expansion of domestic industry
- e. To stress on the promotion of export trade
- f. To stress on the development of tourism
- g. To control the growth rate of population
- h. To integrate the economy
- i. To make development administration strong and efficient

5.1.8 Eighth Five Year Plan (2049-2054 BS)

The Eighth Five Year Plan began in 2049 and was concluded in 2054 BS.

The following were its main objectives:

1. To achieve sustainable economic growth
2. To reduce poverty
3. To lower regional imbalance

To achieve these objectives the limited economic, human and institutional resources were allocated in the following order of priorities:

Intensive farming and diversification, development of energy,

development of rural infrastructure, creation of employment and development of human resources, control on population growth, industrial development and promotion of tourism, export promotion and diversification, macro economic stability, development administration and monitoring and evaluation.

The following development concepts had been made while drafting the Eighth Plan:

1. To carry on development through free, market-oriented, open and liberal economy,
2. To give continuity to the effective implementation of decentralization by providing the authority to local level bodies,
3. To give continuity to creating a condition enabling all peoples to enjoy the fruits of development by linking regional development with rural development,
4. Role of the Government shall be centered mainly on creating physical infrastructure and taking fundamental basic social services to the rural areas.
5. To involve increased participation of private and non-government organizations in development works:
 - a. To make administrative processes simplified and clear.
 - b. To make government decisions quick and expedient.
 - c. To make government policies more liberal, simple and clear.
 - d. To implement the declared policies effectively.
6. To encourage International Non-government Organizations to work in the area where they can work efficiently based on their experience and comparative advantage.

Priorities

- a. Intensive and diversified agriculture
- b. Power Development
- c. Rural Infrastructure Development
- d. Employment creation and human resource development
- e. Control in population growth
- f. Industrial development and tourism promotion

- g. Export expansion and diversification
- h. Macro economic stability
- i. Reform in development administration
- j. Monitoring and Evaluation

Sectoral policies

- a. More priority will be given to the suitability of agro-ecological zones for increase in agriculture produce
- b. To give emphasis on the diversification of profitable export-oriented agriculture produce.
- c. Highest priority will be given to industrial crops production.
- d. To bring effectiveness in agriculture dissemination by using villagers, agriculture workers
- e. Greater importance will be given for increased participation of the private sector in agriculture production and means of productions.
- f. Stress on agriculture research and dissemination of agriculture knowledge
- g. Simplifying agriculture investment procedures as far as possible
- h. Stress on cooperative development and its expansion

5.1.9 Ninth Five Year Plan (2054-2059 BS)

Objectives

The single and foremost objective of the Ninth Plan was to reduce poverty, which is the main challenge of the country. As per the objective to carry forward the development of the country, the objective to reduce poverty effectively in the long run shall be integrated into the concept of 20 years development.

Priorities

- a. Agriculture and forestry
- b. Water Resources
- c. Human Resources and Social Development
- d. Industrialization, Tourism Development and International Trade
- e. Infrastructures

Policies

- a. The economic growth rate shall be expanded by strengthening the process of economic reform.
- b. The development and expansion program of the agriculture sector shall be carried out by the implementation of the long term agriculture plan.
- c. Agriculture productivity shall be increased by solving the problem of land ownership and increasing the access of the landless to the land. The problem of poverty shall be gradually reduced by creating income and employment opportunities through the development and expansion of agro-based industries.
- d. To elevate the social and economic condition of the backward castes and ethnic people through decentralization, local development and development of human resources by maintaining people's participation as the main basis.
- e. Efficient human resources shall be produced to promote self-employment and employment opportunities through the conduct and expansion of entrepreneurship and skilled based training. Technical assistance, counseling, credit flow and similar services shall be extended widely to the rural level by making them as the main basis of poverty alleviation.
- f. The opportunity for income generation and employment shall be broadened up to the village level by extending the development of agriculture, small and cottage industries and tourism.
- g. While considering the availability of limited resources, they shall be concentrated as far as possible on agriculture, small industry and tourism that deliver quick and more return, and employment oriented, and support equitable distribution.
- h. Export business shall be highly encouraged in foreign trade. While pursuing the diversification policy, legal and institutional infrastructure shall be gradually developed to create an environment of comparative advantage and competitive environment.

- i. The economic output and its capacity shall be continuously improved/ increased through the wide spread development and expansion of economic and social infrastructure.

5.1.10 Tenth Five -Year Plan (2059 – 2063 BS)

The following areas have been identified for laying special emphasis in the Tenth Plan on the basis of national priorities and development possibilities:

- a. Agriculture development, sustainable management of natural resources and biodiversity
- b. Development of rural infrastructure and rural energy
- c. Population, social services and basic social security
- d. Development of tourism, water resources, science and technology, information technology and industrial and commercial sectors with the involvement of the private sector.
- e. Development of human resources and women's empowerment
- f. Program targeted to the upliftment, employment and basic security of the *Dalits* (traditionally called "untouchable people") ethnic groups, and deprived classes.
- g. Local development Strengthening of Non-government Organizations and Community Based-Organizations
- h. Emphasis on the development of remote areas and sectoral areas
- i. Refinement of rural technology and use of advance technology
- j. Guarantee of good governance and its enhancement
- e. Development of national and regional level infrastructures

Objectives

- 1. Creation of people's society in the country that is deprivation free, cultured, modern and has competitive abilities.
- 2. Reduction of poverty through the mobilization of resources appropriately with the joint participation of government, local bodies, non-government sectors, private sector and civil society; increased access of women, *Dalits*, people of remote

areas, ultra poor and backward groups to resources, and economic achievement through empowerment, human development, security and targeted programs, and by improving the economic, human and social indicators (short-term or objectives of the Tenth Plan)

Strategy

1. High, sustainable and broad based economic growth
2. Social sector and infrastructure development
3. Targeted programs
4. Good governance

5.1.11 Three-year Interim Plan (2064/65-2066-67 BS)

The Three Year Interim Plan which was implemented after the popular movement II of 2062-63 BS had the long term concept of developing a prosperous modern and just Nepal with the objective of achieving broader economic growth aimed at alleviating poverty; investing in the development of infrastructure to increase the effectiveness of service delivery; stressing on socially inclusive development and targeted programs. The Plan had accorded the priorities to programs, such as; reconstruction and rehabilitation of physical infrastructures; support to the conflict affected people and their rehabilitation and social integration inclusion; inclusiveness of neglected community in all infrastructure of development, sectors and processes; agriculture, tourism and industries supportive development of infrastructures such as, electricity roads, irrigation and communication and human resources development through the development of education, health, drinking water and sanitation.

5.1.12 Three-year Plan (2067/2069/70 BS)

The planned development efforts has passed the period of five decades since its first beginning in 2013 BS. So far, 9 five-year Plan and 2 three-year Plans have been implemented. The previous immediate three year-plan has ended in 2066/67 but during this time the country not having achieved permanent political solution and that the country does not go without planning, the National Planning Commission has formulated the Three-year Plan starting from 2067/68 to 2069/70 BS. The target and

objective and strategy of this plan are as follows:

Long Term Vision

This plan has the long-term vision of transforming Nepal from its present state of Least Developed Country to become a prosperous, peaceful and just country. Nepal is envisioned to have least number of populations falling below the poverty line; and it shall be developed as a prosperous and modern country. In every region of the country a state is attained where peace and good governance would prevail. All Nepali would have utilized equal opportunity to secure their future. There shall be an end to all kinds of discrimination in the society including legal, social, cultural, linguistic, religious, economic, caste-wise gender-wise, physical and geographical discrimination.

Goal

In order to achieve the Millennium Development Goal by 2015 AD, the standard of living of general Nepali shall be improved; and the poverty is brought to a level of 21 percent through the creation of dignified and beneficial employment reduction of economic disparity, attainment of regional balance and removal of social deprivation.

Objectives

The main objective of this plan was to provide the general people a direct feeling of change in their life by achieving employment centered inclusive and equitable economic growth and supporting the poverty alleviation and establishment of sustainable peace.

Strategy

While taking into account the future federal state that seeks to achieve employment centered economic growth and regional balance, the interim plan puts forward the strategy of creating development infrastructure, developing inclusive and equi-justice; supporting the economic-social transformation making service delivery effective and main streaming in the development. The broad strategies are as follows:

1. To achieve employment and poverty alleviation-oriented sustained and broader economic development with the united efforts of all sectors, governmental, private,

community and cooperative.

2. To create physical infrastructure that assists the future federal structure as well as support regional economic growth.
3. To stress on inclusive and equi-justice development to achieve permanent peace.
4. To support economic-social transformation of the state by strengthening economic and social services.
5. To make development works result oriented with good governance and effective delivery of services.
6. To strengthen economic growth and its sustainability through the development of private, community and cooperative sector and mainstreaming industrialization, trade and services sector into the national development initiative.

Areas of Priority

This Plan had identified the following areas of priority:

1. The balanced development of physical and social infrastructure
2. Create employment and increase economy by giving priority to the development of agriculture and according importance to tourism, industry and export trade.
3. Stress on inclusive and equi-justice development of the state by strengthening, economic and social services.
4. To support socio-economic transformation of the State by strengthening economic, social services.
5. To make development work result oriented by making service flow effective and guaranteeing good governance
6. To strengthening economic growth and stability by streamlining the development of private, community and cooperative sectors and industrialization, trade and social sectors into the national development initiatives.

Priorities

This Plan had identified the following areas of priorities:

1. Balanced development of physical and social infrastructure
2. To create employment and attain economic growth by giving priority to the development of the agriculture sector and

- giving importance to tourism, industry and export trade.
3. Increase investment to support development through the inclusiveness of neglected community, area and gender.
 4. In order to ensure the supply and continuity of services most essential to live a human life (drinking water, energy/fuel, electricity, road, communication, food security, medical treatment, education) investment would be promoted in these sectors
 5. Stress shall be given to provide services in good quality to the people at a minimum price by promoting the good governance
 6. Attention shall be given to minimize the effects of climate change and utilization of opportunities with the conservation of the environment.
 7. Highest priority shall be accorded to the national level prioritized important program and projects that deliver direct relief to the general public

Table no. 5.1
Long Term Target Projection of Main Macroeconomic Indicators

S.No.	Plan Period	Fiscal Year 2053/2054	Ninth plan	Tenth plan	Three-Year Interim Plan	Three Year Plan
1	Gross Domestic Product (In Factor Cost)		6.0	7.0	7.5	8.3
	1.1 Growth Rate of Agriculture Sector		4.0	5.0	5.0	5.0
	1.2 Growth Rate of Non-Agriculture sector		7.3	8.2	8.8	9.7
2	Contribution on Gross Domestic Product					
	Agriculture		38.0	34.0	30.0	25.0
	Non Agriculture		62.0	66.0	70.0	75.0
3	Investment (In proportion to Gross Domestic Product)		25.0	27.0	31.0	34.0
4	National Savings (In proportion to Gross Domestic Product)		17.0	20.0	25.0	30.0
	Growth Rate (Annual)		8.8	10.0	12.0	12.0
5	Poverty and Employment					
	a. Population below Poverty Line (In Percentage)	42	32	23	15	10
	b. Unemployed Population (in Percentage)	4.9	4.0	3.6	3.3	3.0
	c. Semi-employed Population (In Percentage)	47	32	23	15	10

Table No. 5.2
Long -Term Projection of Main Social Indicators

S. No.	Sector	Fiscal year	Planned Period			
		2053/054	Ninth plan	Tenth plan	Three-year Interim Plan	Three-year Plan
1	Infant Mortality Rate (Per Thousand live births)	74.7	61.5	50.7	41.7	34.4
2	Maternal Mortality Rate	475	400	350	300	250
3	Child Mortality Rate	118	102.3	86.8	73.7	62.5
4	Total Fertility Rate	4.58	4.2	3.81	3.43	3.05
5	Average Age (Year)	56.1	59.7	63.0	66.0	68.7
6	Users of Family Planning Method (in Percentage)	30.1	36.6	43.9	51.1	58.2
7	Delivery by Trained Midwives	31.5	50	65	80	95
8	Crude Death Rate (Per Thousand)	11.5	9.6	8.1	6.9	6.0
9	Crude Birth Rate (Per Thousand)	35.4	33.1	30.4	27.5	26.6
10	Availability of basic Health Service for Public (in percentage)	-	70	80	85	90
11	Drinking Water					
	a. Drinking Water Accessible for Population (in Percentage)	61	100	100	100	100
	b. Pure Drinking Water Accessible for Population (In Percentage)	15	25	40	60	85
12	Primary Education (Children of 6-10 Year Age (In Percentage)	70	90	-	-	100
13	Secondary Education (Children Aged 14-15 Years) (In Percentage)	45	60	-	-	100
14	Literacy (Over 15 Years of Age) (In Percentage)	40	70	-	-	100

Table no. 5.3
Long Term Projection of Key Physical Infrastructure Indicators

S. No.	Sector	Fiscal Year	Plan Period			
		2053/54	Ninth	Tenth	Three-Year Interim Plan	Three-year plan
1	Total Road (km.)	11714	13564	15114	16614	18114
	a. Black Topped	3655	3955	4355	4705	5055
	b. Half (Khanda Smit) Topped	3011	3611	4061	4511	4961
	c. Earthen Road	5048	5998	6698	7398	8098
	d. Agriculture Road	-	2238	5146	6200	6200
	e. Districts Connected by Road	56	66	70	73	75

2	Irrigation:					
	a. Area covered by Irrigation (In Hectors)	1056	1198	1390	1555	1686
	b. Irrigable Arable Land (in Percentage)	60	68	79	88	95
	c. Total Arable Land (in Percentage)	40	45	53	59	64
3	Communications					
	Number of Telephone Service (Per Thousand)	10	25	60	110	150
4	Electricity					
	a. Installed Electricity Capacity (Mega Watt)	300	606			22000
	b. Population Having access to Electricity (in Percentage)	14	20	-	-	50

Table No. 5.4
Quantitative Target of Key Indicators related to Economic, Social and Infrastructure Development

S. No.	Indicator	As of Fiscal Year 2066/067	Target of Three-Years Plan (2067/68 - 2069/70)
1.	Economic Growth Rate (Annual Average Growth Rate)	4.5	5.5
	Growth Rate of Agriculture Sector (Annual Average Growth Rate)	3.2	3.9
	Growth Rate of Non-Agriculture Sector (Annual Average Growth Rate)	5.1	6.6
2.	Population below the Poverty Line (%)	25.4	21
3	Employment Growth Rate (Annual Average %)	3.0	3.6
4.	Users of Family Planning Means	48	57
5.	Total Fertility Rate (15-49 years of women)	2.9	2.75
6.	Drinking Water Available Population (%)	80	85
7.	Districts Headquarters Accessible by Road	71	75
8.	Population Using Telephone/ Mobile (%)	31.3	60
9.	Total Electricity Generation (in Mega Watt)	693.7	877.7
10.	Population Accessible to Electricity (%)	56.1	65
11.	Irrigation (In Hectors)	12,52,476	14,02,376
12.	Forest area (%)	39.6	40
13.	Maternal Mortality Rate (in 100 Thousand live births)	229	192
14.	Child Mortality Rate (In thousand live births)	55	47

5.2 Gross Domestic Product

On all the economic indicators that provide gross information of the socio-economic condition and economic structure, Gross Domestic Product Indicator is regarded as very important. As per Economic Survey 2068/69, the Gross Domestic Product (at production price), is expected to reach Rupees One thousand Five hundred billion 170 million in the Fiscal Year 2068/69. In

the Fiscal year 2059/60, the Gross Domestic Product stood at Rupees 492 billion 230 million. In FY 2068/69 the growth rate of GDP is expected to stay at 4.56 percent in the base price and 4.63 in the producer price. In FY 2067/68 this growth rate stood at 3.81 percent.

While appraising the contribution of agriculture and non-agriculture sector in the GDP, it is revealed that the agriculture sector had contributed 36.9% and Non-agricultural sector had 63.1 percent contribution on the GDP. The agriculture and non-agriculture sector is expected to contribute 35.1 percent and 64.9 percent, respectively to the GDP in FY 2068/69. In the past 5 years, the average contribution of the agriculture sector was 33.9 percent.

Table no. 5.5
Macrod Economic Indicators

Description	Unit	Fiscal Year					
		060/61	062/63	064/65	066/67	067/68	068/69*
Total National Income (At Current Price)	Rs. Billion	535.10	659.04	823.61	1202.8	1376.9	1573
Gross Domestic Product (At Current Price)	Rs. Billion	536.75	654.08	815.66	1193.7	1360.4	1558
Per Capita Income (At Current Price)	Rs.	21620	25471	32257	45817	51727	58274 (US Dollar 735)
Gross Domestic Savings/GDP	Percentage	11.8	9.0	9.8	11.5	8.6	10.0
Gross National Saving/GDP	Percentage	27.3	29.0	33.2	36.0	31.6	36.7
Import/ GDP	Percentage	25.4	26.6	27.2	31.4	28.9	29.2
Export/GDP	Percentage	10.0	9.2	7.3	5.1	4.7	4.7
Gross Consumption/GDP	Percentage	88.3	91.0	90.2	88.5	91.4	90.0
Revenue/ GDP	Percentage	11.6	11.1	13.2	15.1	14.6	15.5
Total Government Expenditure/GDP	Percentage	16.7	17.0	19.8	21.8	21.6	23.5
Capital Expenditure (Government)/ GDP	Percentage	4.3	4.5	6.6	7.6	7.9	4.0
Total Outstanding Debt/ GDP	Percentage	59.4	51.6	46.1	36.9	30.3	32.7
Total Deposite (Bank and Financial Institutions)	Rs. One Billion			505.7 (2065 Asar)	676.0 (2066 Asar)	795.3 (2067 Asar)	871.91 (2068 Asar)
Trade Deficit/GDP	Percentage	15.3	17.4	19.9	-26.3	-24.2	-24.5
Trade Balance /GDP	Rs. 10 Million	-8226	-11354	-16267	-31251	-33183	-
Balance of Payments	Rs. Billion	16.01	25.6	29.69	-3.63	2.2	80.0
Foreign Exchange Rescive	Rs. Billion	130.21	165.03	212.62	268.91	272.2	286.96

*This is the initial estimate of FY 2068/69 statistics

Source: Economic Survey FY 2067/68 and 2068/69

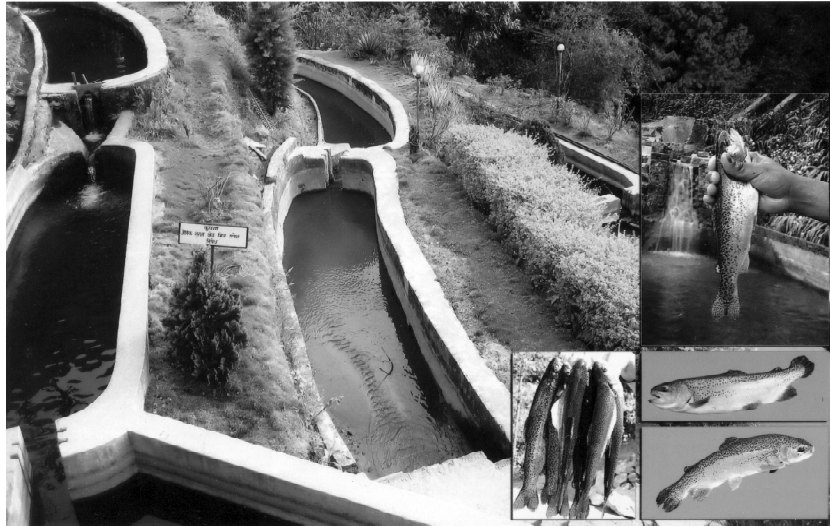
The ratio between the gross consumption expenditure and Gross Domestic Product has reached 90 percent in FY 2068/69. This is regarded as high. Similarly, the ratio between Gross Domestic Savings and GDP was only 10 percent at the current price. In FY 2068/69, the revenue mobilization has reached 15.5 percent of the GDP. This was 14.6 percent in the last Fiscal Year.

Foreign Trade deficit of Nepal is high. In FY 2068/69 the export had been 4.7 percent only of GDP and the import was 29.2 percent of the GDP. That the pace of Capital Formation is very low as is evident from the fact that Capital expenditure (Government) was 7.9% and 4% in FY 2067/2068 and BS 2068/2069, respectively. In the same way, the Balance of Payment in 2067/68 was Rs. 2.02 Billion. There was improvement in FY 2068/69 as Balance of Payment reached Rs. 80 billion. Appraisal of the various economic indicators mentioned above shows that the country's economy is slowly moving ahead. There have been many problems and difficulties in it solution to these problems is very essential.

5.3 Agriculture and Minerals

Located between China and India, two large economies, Nepal is a landlocked and agricultural country. Here, agriculture is regarded as the backbone of economic development. Majority of Nepal's population is engaged in agriculture. The contribution of agriculture sector to the GDP is about 33 percent. The agriculture sector has important contribution in the foreign trade (especially in export). In the same way, the agriculture sector has made an important contribution to industrial development of Nepal by supplying agriculture based raw materials. It is because that the agriculture sector has made important contribution on national income, industrial development, international trade, employment; etc. it is taken as the backbone of Nepal's economy.

Commercialization Oriented Agriculture



Commercialized Trout fishery

The main occupation of Nepal is agriculture. Traditionally, paddies (rice), maize, finger millet, buck wheat are cultivated in the mountains of Nepal, while in the Terai, paddy (rice), wheat, sugarcane, tobacco, jute and pulses are grown. The eastern mountain is famous for tea, cardamom, *Amaliso* (flowery stick from plant for making broom), and the middle hills for coffee and orange and mountain for apple. The contribution of the agriculture sector to Nepal's GDP is more than 32 percent. More than half of Nepal's population is engaged in agriculture. In the modern times, agriculture has been commercialized and diversified as the soil, climate and topography of Nepal is suitable for diverse agriculture produce. There is also the increasing trend towards cash crops and offseason farming. Specially, cow, farming, poultry keeping, vegetables, flowers, Trout Fish and Ostrich farming have also emerged. Therefore, as the backbone of economy, agriculture development should be the main agenda of the government and farmers.

Minerals and Extraction

Among the various sub-sectors of non-agriculture sector, mining

and extraction sector grew by 3.1 percent over the last year; and it is estimated initially to increase by 2.1 percent in the current FY 2068/69. The average growth rate of this sector over the last five years was 2.6 percent. The control exercised on the export of aggregates and sand this year has an effect on the production of this sector.

5.4 Industry/ Trade

In Nepal, industrial development is regarded to have begun along with the establishment of an Industrial Council in 1940 AD. In the same year, *Gharelu Prachar Ilam Uddyog* was set up to help propagate cottage industries. With the establishment of this office, gradually many industries began to be set up. The modern industry is regarded to have begun with the establishment of Raghupati Jute Mill in 1946 AD. During that time Tobacco Industry, Match Industry, Garment Industry, and Paper Industry were also established.

Planned industrialization in Nepal had begun with the First Five Year Plan. Together with this plan, small, big and medium industries have continued to be established. In Nepal's economy, the industrial sector is taken as second to agriculture. The objective of commercial policy, 2065 BS is to support economic development and alleviation of poverty by increasing the contribution of the commercial sector with the strategy of creating a suitable environment to allow trade to compete in the international arena, there by reducing the trade deficit by promoting export, increasing opportunities for income and employment and establishing inter-linkage between internal and international trade. Similarly, the Foreign Investment Policy, 2063 has set the strategy of establishing foreign investment as the main basis of resources and technology, making easy and transparent the process of foreign investment and technology transfer; channeling foreign investment into the areas/sectors that have the possibility of higher economic growth; and creating a suitable environment to attract Nepali living in the foreign countries as well as the foreign nationals of Nepal origin to invest in Nepal.

As per the Industrial Policy, 2067, based on the capital

investment and nature, industries have been studied based on the following criteria:

A. Micro-Industries

- That have more than two-hundred thousand Rupees of fixed capital investment except house and land property,
- That the owners/industrialists are involved in the management at their own,
- That there are 9 workers including the industrialist,
- That has less than 2 million Rupees of annual economic transaction,
- That the engine has less than 10KiloWatt of power

Please Note: The businesses that need permission from the government organisations are not regarded as micro industry even if they have fulfilled all the conditions that are mentioned above.

B. Traditional Cottage Industry

The businesses that use traditional skill and technology, local raw materials and local technology-based equipment and machinery, and related to with the arts and culture and those using up to 10 Kilo Watt of electricity are called the traditional cottage industries



Traditional ways of making clay ware/ earthen-ware

(C) Small Industry

Besides micro industry and traditional and other cottage industries, the industry that has up to Rupees 50 million of fixed capital or property is called small industry.

(D) Medium Industry

The industry that has over 50 million Rupees and up to 150 million Rupees of fixed capital/property is called medium industry.

(E) Large Industries

Industrial businesses that have over 150 million Rupees of fixed capital or property are called large industries. According to the Economic Survey of 2011 AD, the progress of production based industry sub-sector had been slowed down for some years is expected to be normal. The production from this sub-sector which in FY 2067/68 is initially expected to increase by 1.5 percent compared to the last year figure. Last year, the production growth rate of this sub-sector was 1.2 percent. According to the industrial production Indicator, even though the growth rate of goods such as mustard oil seed, rice, wheat flour, ready made clothes/garments, lube oil, paints, medicine, soap, bricks; etc. are satisfactory, it is expected to remain normal due to the fall in the production of Soybean oil, biscuits, beer, soft drinks, papers and paper based goods, plastics, concrete and Hume pipe, iron rod, GI Pipe, electric cable; etc. The average growth rate of this sub-sector for the last five years was marginally very low or say, it is 0.3 percent. As a result, the contribution of this sub-sector to the GDP in FY 2057/58 was 9 percent. But, it fell down to 6.5 percent in FY 2067/68 on the base price of FY 2057/58.

5.5 Tourism

There are many possibilities in Nepal's tourism sector due to its natural beauty, geographical and topographical variation, cultural, religious and artistic distinction (*Vishvasta*). Overall economic development of the country can be achieved by minimizing poverty, a national problem, through the development of the tourism sector. Nepal has been known in the international world as a country full of historical and cultural

heritage, and natural beauty.

The statement described in the glorious instruction of Prithvinarayan Shah “*Jaikatak Nagarnu Jhitikotak Garnu*” meaning “Do not initiate attack on others but strike back if attacked” is the first form of Nepal’s Foreign Policy. Though there has been diversification in the expansion of foreign policy in the final days of the Rana period as the diplomatic relationships had already been established with four countries - India, United Kingdom of Britain, France and United States of America until 2007 BS, but the solid foundation of foreign policy had not been prepared yet. With the fall of the Rana Regime and dawn of democracy, a change in the secluded foreign policy occurred and Nepal began participating actively in international meetings and conferences. Faith on the value and recognition of the United Nations, Non-alignment, maintaining friendly relationships with the neighboring countries are main bases of Nepal’s Foreign Policy. In the same way, the objective of Tourism Policy, 2065 is to improve the living standard of the people by sustainable increasing the contribution of the tourism sector in the national income through the sustained use of national heritage in the tourism activities.



Paragliding

“To achieve this objective, a Master Plan encompassing the concept of developing the tourism sector for the expansion of the tourism industry shall be drafted and integrated into the periodic plans and annual programs for its promotion with emphasis on the rural and domestic/internal tourism” is mentioned as the adopted policy. The possibilities of tourism related industry can be described as follows:

A. Natural Beauty

Nepal is a country rich in natural beauty. The northern part of Nepal is covered by snowy mountain ranges. Snow mountain ranges and snow glaciers, famous waterfalls, lakes, green forests and wild animals attract the mind of tourists and they come to visit Nepal to see these beautiful sceneries and study them. Therefore, the conservation of these natural endowments will always contribute to the tourism industry.

B. Historic and Religious Places

Nepal is known also as the place of religious and historical importance. There are many famous arts, handicrafts and temples and shrines of religious importance scattered around the country. Included in these sites are: Pashupatinath Temple, Krishna Temple, Muktinath Temple, Hanuman Dhoka, the 55 windowed palaces of Bhaktapur, Swoyambhunath lumbini, Gosaikunda, Swargadwari, etc. Tourists visit Nepal to conduct study and research on these historical and religious places.

C. Ancient Arts and Archeology

Nepal is famous for its arts and culture. Nepal’s arts are specially based on Buddhist religion. Therefore, many tourists come here to study these Arts. Majority of the temples reflect religious significance. For example, Nepali arts can be observed in the Durbar Squares of Kathmandu Valley.

D. Cultural Diversity

Nepal is home to people of different ethnicities. They have their own arts, culture and costumes. Tourists like to enjoy and mix with the culture that is unity in diversity.

E. Climatic Diversity

Nepal possesses a blissful and salubrious climate dependent

upon the elevation of the places. So, tourists from different countries of the world visit Nepal. The climate of Nepal is suitable for tourists of every country.

F. Rural Living

The life style of developed countries is modern and hectic. The people of these countries wish to spend their leisure time in the normal and peaceful environment of Nepal. In rural areas of Nepal, guests are treated with respect, hospitality and honor. So they wish to take pleasure living here in such areas.

G. Peaceful and Friendly Nepali People

By nature, Nepali people are friendly. Speaking with a smile, gentle nature, peaceful behavior and Nepalis' attitude to preserve cultural diversity carefully are the assets to promote tourism.

H. Less expensive

Compared to other countries, it is less costly to stay for longer time in Nepal. Tourists can see the sights and take pleasure from the peaceful environment as cost of living is low.

I. Wildlife

The rare wildlife and birds that exist nowhere are found in Nepal. There are several places in the country where wildlife conservation areas have been established. Different kinds of animals, plants and trees, birds are found here. Tourists from different countries visit Nepal to take pleasure from these scenes too.

J. White Himalayas

Mt. Everest, the world's highest mountain and other different snow peaks are located in Nepal. The Himalaya Mountains that provide pleasing scenery are Sagarmatha, Annapurna, Dhawalagiri, Macchapuchre, Ganesh Himal, Kanchanjunga. They always attract tourists to visit Nepal.

The objective of Tourism Policy, 2062 is to make the programs of all Ministries and institutions associated with the development of tourism by placing it at high priority of the Economic Development Policy of the country.

Nepal Tourism Vision has been brought out - Vision 2020 with the collaboration of stakeholders of the tourism sector and tourism entrepreneurs. Under this vision the aim, objective and strategic goal has been set to bring 2 million tourists in Nepal by 2020 AD. The year 2011 AD had been celebrated as Nepal Tourism Year with the objective to bring 1 million tourists by increasing the capacity in the tourism sector. Similarly, last year (2012), Nepal Tourism Year had been celebrated with the slogan “Together with Tourism”.

5.6 Labor

It is the responsibility of a country to promote employment opportunities by imparting knowledge and skills to the national human resources, suitable to the national and international market. Every year about 400 thousand persons enter into the labor market as the structure of Nepal’s present population shows an increasing trend. 2.5 million Nepalis who are in the active age for working are fully unemployed and semi-employed. The labor participation rate is 83.4 percent. Employment for the labor force/ the right to work and the right to exercise labor has been prescribed as a fundamental right in the Constitution of Nepal. Employment centered inclusive and equi-justice economic growth has been accorded priority to move the country forward on the path of employment based sustainable economic development. In this context, the current Three-Year Plan has centered itself (to meet the obligation of the country), to increase the employment opportunities, to make it secure and result-oriented and make it productive and suitable for the national and international labor market.

According to the Nepal Labor Force Survey, 2055/56, 11.7 million and eighty thousand people of 15 years or over had been engaged in employment activities. Of the total labor force, 73.9 percent was engaged in agriculture and 26.1 percent in non-agriculture occupation. The projection and progress of skill wise labor force was not available. Effective implementation of current policy and laws and sufficient standard of business related security in the industrial enterprises and health related policy were not found to be implemented.

During the period of the Three-Year Plan 2067/68-2069/70, 1.1 million and 64 Thousand additional employment opportunity is expected to be created with the increase in employment by different sectors. Similarly, during the Plan period, 9.4 percent employment will be created in the industry and mining sector and 12 percent additional employment in the wholesale and retail trade. Additional employment is expected to be created in the education sector by 5.1 percent; in the electricity, gas and water sector by 5.2 percent and in the hotel and restaurant sector by 3.6 percent.

5.7 Foreign Employment

The foreign employment sector had been opened 200 years ago for Nepal. For a few years now, new destination countries have come up for foreign employment. Foreign employment has come up as an option for minimizing the unemployment. There is a need to stress on safeguarding the workers' rights and welfare and making foreign employment secured, dignified, well managed and result-oriented. It is the main requirement of today to promote employment by providing knowledge and skill of the country to the manpower according to the demand of the international market. The earning of foreign currency from remittance may be the positive aspect of foreign employment. However its contribution to the economic development of the country is not permanent as it is of temporary nature and not in our control. It is stated in the Three Year Plan 2067/68-2069/70 that the Plan is centered on reducing the dependency on foreign employment while increasing the employment in the country.

As of FY 2068/69 those going for foreign employment (besides India) by obtaining labor permit from Nepal have reached to 2,298,000. Of them 23,725 were women. Last year about 232 billion Rupees of remittance accounting for 23 percent of the GDP has been received in the country. Those going for foreign employment without getting labor permit have also been substantial. Though 109 countries have been opened up for foreign employment, Malaysia, Qatar, Saudi Arabia and the

United Arab Emirates have been the principal destinations. According to the National population Census 2068, the population of Nepal living out of the country has reached to about 1,900,000. Restructuring of Foreign Employment Department, extension of labor diplomacy, setting of minimum labor wages, the formation of Foreign Employment Promotion Board, provision of rescue and economic relief for Nepali falling into crises in the course of foreign employment, establishment of the Immigration Resource Center, deployment of Labor Attaché in 4 countries, labor agreement with 5 countries, establishment of shelter home in 5 different countries (Saudi Arabia, EAU, Qatar and Kuwait) for the women, establishment of Foreign Employment Tribunal, the beginning of process for sending industrial trainee and labor internee to Japan, conclusion of agreement between the government to government to send labor are main achievement of this sector.

5.8 Forests

Forests are important natural resources of Nepal. Forests have importance not only at national but also international level. The proverb that “Green Forest is Nepal’s Wealth” signifies and makes clear that forests have been the sources of income since a long time. The assets like water resources, forestry, bio-diversity, and environmental balance are inter-related. By 2020 BS, the forest is estimated to cover 45 percent of Nepal’s total land. Based on the government sources of today, about 39.6 percent area (Forest area 29 percent and bush area 10.6 percent) is estimated to have been covered by forests.

As there is high rainfall in the eastern part of the country compared to its western part, the eastern part is rich in forest assets. The process of deforestation is continuing at a higher pace, and if this process is allowed to continue further, environmentalists warn, Nepal would change into a mountain desert in the coming 20 to 25 years.

Forest assets have an important role for economic development. Contribution of forest assets into the national income is increasing. The statistics shows that government receives

annually over 470 million Rupees from forest resources. In the context of conserving bio-diversity resources, so far 20 conservation areas have been established in 34,003.42 square Kilometer area (23 percent of the total land area of the country). With the transfer of 12 community forests in the Mid-region (*Madhyawarti Kshetra*), the rare and protected wildlife have been conserved; and the living standard of 1.2 million local people is gradually improving. Among these people, 160 thousand families falling under the poverty line are getting benefited from the Livelihood Earning and Income Generation Program. While watershed area (*Simsar*) has covered about 2.5%, 9 such areas (34,455ha) have been enlisted in the Ramsar lists. The environmental aspect of forests helps in awakening of the importance of the country. The plants and trees, wildlife, birds; etc. on the verge of extinction can be ultimately put into the world Heritage Sites.

5.9 Foreign Investment

Nepal initiated the general liberalization process by implementing the Structural Adjustment Program in FY 2042/43. However, it was given momentum in the planning after the 8th Plan.

The Foreign Investment and One Window Policy, 2049 was issued and brought to implementation at the initial phase of development of the liberal economic system in Nepal. An Investment Board was formed and Project Development Agreement has been provided with the objective to bring foreign investment and manage projects of long term nature. Bilateral Investment Promotion and Protection Agreement has been concluded with India to promote neighboring country India's investment in the industrial sector of Nepal. Preparation has also been made to continue concluding similar agreement with other countries too. The Industrial Policy, 2067 has made provision to encourage foreign investment.

5.10 Opportunity of Land-lockedness

Nepal is one of the landlocked countries of the world. Located between India and China, Nepal is 1127 Kilometer away from

the nearest seashore/port. Under the initiative from the United Nations, the environment for the landlocked countries to have free access to the sea is growing. Sea route is comparatively useful for trade. Now there has been change in the traditional concept. Nepal stands with unmatched opportunities between the two rapidly developing countries. Nepal can take advantage of trade and change many opportunities of development into realities by becoming the land bridge connecting India and China.

In this context, there is a need for the promotion of political, administrative and diplomatic capacity, common sense and time honored policy.

Social and Cultural Life of Nepal

6.1 Social Life of Nepal

On the basis of land mass, Nepal is one of the small countries of the world. Though our country is small, it is full of diversity. The diversity in geography, ethnicity, language and culture is distinctly clear in Nepal. As such, Nepal is a multi-ethnic and multi-linguistic country.

On account of their size in the population Chhetri, Brahmin, Magar, Tharu, Tamang, Newar, Muslim, Kami, Yadav, Rai, Gurung including other smaller sized ethnic people, around 125 ethnic groups, in total, live here. They have their own language as mother tongue. As it is stated Nepal is the country of Four Races and Thirty Six classes. The Hindus worship Durga, Shiva, etc. The followers of Christianity visit Churches for praying to Christ. The people of Kirat Religion worship Paruhang and Sungnima (Sumnima). Nepal is culturally rich among other countries. The people with multi-language and multi-ethnicity have their own customs and cultures.

The Family is composed of persons; society is composed of the family and from the society, country is made. People with different religions, occupations, cultures, languages, customs, eating and drinking habits, way of life, festivals, festivity is live in the society.

Different activities are also held according to the occasions as stated above. Different political, religious, economic, cultural activities as well as knowledge and science, literature, arts, entertainment; etc. are elements that introduce a country.

6.1.1 Ethnic Diversity

According to the Population Census of 2068 BS the detailed population of different ethnicities are presented below in table 6.1

Table 6.1

Ethnic-wise population in details (National Census 2068)

S. No	Ethnic Group	Population	Percentage
1	Chettri	4398053	16.600
2	Brahmin -hill	3226903	12.180
3	Magar	1887733	7.125
4	Tharu	1737470	6.558
5	Tamang	1539830	5.812
6	Newar	1321933	4.989
7	Muslim	1164255	4.394
8	Kami	1258554	4.750
9	Yadav	1054458	3.980
10	Rai	620004	2.340
11	Gurung	522641	1.973
12	Damai/Dholi	472862	1.785
13	Limbu	387300	1.462
14	Thakuri	4256	1.606
15	Sarki	374816	1.415
16	Teli	369688	1.395
17	Chamar/Harijan/Ram	335893	1.268
18	Koiri/Kuswaha	306393	1.156
19	Kurmi	231129	0.872
20	Sanyasi/Dasnami	227822	0.860

21	Dhanuk	219808	0.860
22	Musahar	234490	0.885
23	Dusadh/Paswan/Pasi	208910	0.788
24	Kathwania	138637	0.523
25	Sonar	64335	0.243
26	Kewat	153772	0.580
27	Brahman-Terai	134106	0.506
28	Kathwania	138637	0.523
29	Gharti/Bhujel	118650	0.448
30	Mallah	173261	0.654
31	Kalawar	128232	0.484
32	Kumal	121196	0.457
33	Hazam/Thakur	117758	0.444
34	Kanu	125184	0.472
35	Rajbumsi	115242	0.435
36	Sunuwar	55712	0.210
37	Sudhi	93115	0.351
38	Lohar	101421	0.383
39	Tatma/Tatwa	104865	0.396
40	Khatwe	100921	0.381
41	Dhobi	109079	0.412
42	Majhi	83727	0.316
43	Nuniya	70540	0.266
44	Kamhar	62399	0.235
45	Danuwar	84115	0.317
46	Chepang/Praja	68399	0.258
47	Haluwai	83869	0.317
48	Rajput	41972	0.158
49	Kayastha	44304	0.167
50	Badhahi	28932	0.109
51	Marwadi	51443	0.194

52	Santhal/Satar	51735	0.195
53	Dhagar/Jhangad	37424	0.141
54	Bantar	55104	0.208
55	Barai	80597	0.304
56	Kahar	53159	0.201
57	Gangai	36,988	0.140
58	Lodh	32837	0.125
59	Rajbhar	9542	0.036
60	Thami	28671	0.108
61	Dhimal	26298	0.099
62	Bhote	13397	0.051
63	Bin	75195	0.284
64	Bhediyar/Gaderi	26375	0.100
65	Nurang	278	0.001
66	Yakkha	24336	0.092
67	Darai	16789	0.063
68	Tajpuriya	19213	0.073
69	Thakali	13215	0.050
70	Chidimar	1254	0.005
71	Pehari	13615	0.051
72	Mali	14995	0.057
73	Bengali	26582	0.100
74	Chanthyal	11810	0.045
75	Dom	13268	0.050
76	Kamar	1787	0.006
77	Bote	10397	0.039
78	Bramhu/ Baramo	8140	0.031
79	Gaine	6791	0.026
80	Jirel	5774	0.022
81	Dura	5394	0.020
82	Badi	38603	0.146

83	Meche	4867	0.018
84	Lepcha	345	0.013
85	Halkhore	4003	0.015
86	Panjabi/Sikh	7176	0.027
87	Kisan	1739	0.007
88	Raji	4235	0.016
89	Vyasi/Sauka	3895	0.015
90	Hayu	2925	0.011
91	Koche	1635	0.006
92	Dhuniya	14846	0.056
93	Valung	1249	0.005
94	Munda	2350	0.007
95	Raute	618	0.002
96	Hyuolmo	10752	0.041
97	Patharkatta/Kuswadiya	3182	0.012
98	Kusunda	273	0.001
99	Lhyomi	1614	0.006
100	Kalar	1077	0.004
101	Natuwa	3063	0.012
102	Dandi	1982	0.007
103	Dankar/Dharikar	2681	0.010
104	Kulung	28613	0.108
105	Ghale	22881	0.086
106	Khawas	18513	0.070
107	Rajbodh	13422	0.051
108	Kori	12276	0.046
109	Nachhiring	7145	0.027
110	Yamphu	6933	0.026
111	Chamling	6668	0.025
112	Aathpariya	5977	0.023
113	Sarwariya	4906	0.019

114	Bantawa	4604	0.018
115	Dolpo	4107	0.016
116	Amat	3830	0.014
117	Thulung	3535	0.013
118	Mewahang Wala	3100	0.012
119	Bahing	3096	0.012
120	Lhopa	2624	0.010
121	Dev	2147	0.008
122	Sangpang	1681	0.006
123	Khaling	1571	0.006
124	Topkegola	1523	0.006
125	Loharung	1153	0.004
126	Other Dalits	155354	0.586
127	Other Ethnic Peoples	1228	0.005
128	Other Terai People	103811	0.392
129	Other Unacknowledged	15277	0.058
130	Foreigner	6651	0.025
131	Sherpa	11946	0.426
	Total	2,64,94,504	100

6.1.2 Indigenous Ethnic Peoples Enlisted in Nepal

In order to uplift the economically, socially and politically backward ethnic and indigenous peoples of Nepal, a National Ethnic Indigenous Peoples' Development Committee has been formed in 2054 BS. The number of native indigenous ethnic people that have special identification with the common geography, common language and, having their own kind of religious and cultural values is very large. The indigenous Ethnic Upliftment National Foundation Act, 205 has identified 59 indigenous ethnic peoples and given them legal recognition.

Table No. 6.2
Enlisted Indigenous Ethnic Peoples of Nepal
(According to Nepal Indigenous Ethnic People Upliftment National
Academy Act, 2059)

Categories Groups		59 Races
A.	Developed Group	Newar, Thakali
B.	Groups left out of Advantages	Marphai, Limbu, Jirel, Thangwe, Gurung, Sherpa, Byasi, Tingaunle, Magar, Yakhka, Hyolmo, Bahargaunle, Rai, Chhantyal
C.	Marginalized Groups	Sunuwar, Rajbumshi, Tajpuriya, Mugali, Tharu, Gangai, Pahcri, Larkc, Tamang, Dhimal, Topkegola, Lhopa, Bhujel, Bhote, Dolpo, Dura, Kumal, Dari, Balung
D.	Very Marginalized Groups	Majhi, Thudam, Santhal, Bote, Siyar, Chepang, Dhanuk, Jhangad, Dunuwar, Lhomi, Thami, Baramu
E.	Groups at the verge of Extinction	Kusunda, Surel, Kisan, Kusubadiya, Bankaria, Hayu, Lepcha, Raute, Raji, Meche

6.1.3 Settlement, Way of Life and Costume

Nepal's topographical diversity and climatic diversity have deep and direct relationships. It is due to these diversities that there is diversity in the settlements, lifestyles and costumes of the people living in such diverse conditions. The diversity caused by topographical divisions in the settlements, way of living and costumes of the Terai hill and Mountains is discussed below:

Mountain Region

The Mountain Region lies at the northern most part of Nepal. Not much is produced here as the land is covered for half of the year by snow. Potato, Millet, *Uwa*, apples and such other crops are grown here. The pressure of population in this area is very low. Mainly, the Sherpas, Lepchas, etc. live here. As it is very cold in this area, some people move to the hills and Terai districts to escape from the cold and, also do business of medicinal herbs.

As the infrastructure for development is not notably developed, the life here is very harsh. Additional problem is caused to the traditional way of life of the people living in this region by the effect of climate change. The people living in this region wear thick types of clothes, for example, *Bhoto*, *Docha*, *Bakkhu*, etc. The people of this area eat mainly the finger millet, buckwheat, potato, meat, *Khole* (a coarse cheap soup made from maize or



Sherpas

millet-flour), and the food prepared from these ingredients.

Hill Region

People of different caste's and ethnicities live in this region extending from the east to west of Nepal. While mainly the Rais and Limbus live in eastern Nepal, the Brahmins, Chettris, Newars, Magars, Gurungs and such other people live in the middle part of Nepal. The same people also live in the west. Every community has its own language, culture, tradition and rituals. The people living in this region wear *Daura Surwal* (Upperrobe & trousers), *Kachhad*, *Patuka*, *Topi* (Nepali cap), etc. The people of this region eat maize, yogurt, milk, soybeans, and food made of these items. Though some places in this region have access to road transport, the life of people here is also difficult due to the lack of basic infrastructure such as road, education and communications.

Terai Region

The Terai Region lies in the southern part of Nepal. Transportation is developed here due to the plain area. As the land is fertile, the life here is easy compared to the Mountains



Bullock Cart as the Means of Transport

and hills. The main occupation of the people here is agriculture and some work in different administrative positions. The people wear clothes like *Dhoti*, *Kurta*, and *Lungi* because of the high temperature.

The people of this region mainly eat food, like *Dal* (lentils), *Roti Bhat* (rice), Yogurt, Milk. *Laxmipuja*, *Chhath*, *Siruwa* festival, *Vadaki Aaeitabar*, and *Maghi* festival are celebrated with much delight.

6.1.4 Provisions made by the State for the Upliftment of the Neglected, Oppressed and *Dalit* (untouchables) groups of Nepal.

The Interim Constitution, 2063 mentions about dynamic restructuring of the Government System with an inclusive, democratic, federal governing system by ending the centralized and unitary structure of the State toward a federal and inclusive structure in order to address the problems of women, *Dalits* (untouchables), indigenous/ ethnic, *Madheshi*, oppressed, and backward communities by ending the class, ethnic, linguistic, gender, cultural, religious and regional imbalance. *Madheshi*, Muslim and backward community comprise 18 percent of the

total population of Nepal. Of the total identified 36 castes, Kurmi, Barai, Rajbhar like less populated group and Yadav, Kalwar, Teli, Sudi, Koili, Muslim; etc. like highly populated group have been accepted as backward communities. The statistics shows that these people have been left out in terms of economic, social, cultural and human development for many centuries. Similarly, 13 percent *Dalit* Community of the total population of the country has been left out of the economic, community and political opportunities compared to other castes. Even after the country has been declared as untouchable-free, the attitude of the majority of people towards the so called untouchable people has still not changed.

There have been signs of improvement in the overall status of *Dalits* as the programs initiated directly with the aim of upliftment and development of the *Dalits* since the Ninth Plan have received continuity. Some significant works have been initiated during the Third Interim Plan period for the uplift and development of *Dalits*. Gender Equality and Community Inclusive policy has been drafted and implemented. A certain percentage of posts are reserved for the *Dalit* community in proportion to their share in population while recruiting for the new posts in the public service, police, army as well as the public sector.

Different scholarships have been provided to the *Dalit* students studying at higher education level in the technical and non-technical subjects and, the income and skill based training programs have been conducted for them through the Dalit Uplift District Coordination Committee in 75 districts.

Efforts have been made to lower the untouchability and ethnic/caste discrimination by the conduct of public awareness programs. The Dalit Communities have been assisted to get employment through the conduct of different skill based training. Encouragement and awards have been given for the social work of promoting the inter-caste goodwill. Janata Housing Program has been conducted aimed at the *Dalits of Madheshi*.

The Backward Community Uplift Development Committee (Formation) Order, 2065 has been issued for the economic,

social, cultural uplift and development of *Madheshi*, Muslim and backward communities. Through the micro credit related programs for the socio-economic reform of women centered at the *Madheshi* Community have been conducted through the *Gramin Vikash Bank*, but the women of backward communities have not benefitted from this program. Public Service has been provided for travel to the sacred pilgrim age of Haj for the Muslim Community. The *Madheshi*, Muslim and Backward Class Uplift Program has been implemented in 20 districts of the Terai and, skill development, employment promotion, awareness raising programs and like activities have been implemented in some mountain districts with the objective of all round development of the backward castes and ethnic people.

6.1.5 Short Introduction of Different Castes and Ethnic Peoples

Nepal is a multi-ethnic, multi-religious and multi-culture country. Therefore, Nepal is a rich country in terms of language, culture, religion and caste/races. Unity in diversity is a unique and wonderful aspect of Nepal. The Nepal Tourism Board and Nepal National Ethnic Museum like organizations have played an important role considering the necessity to preserve all of these aspects for future generations. Information on some different castes and ethnic peoples of Nepal are discussed as follows:

Bhramins/Chettriyas

The Bhramins and Chettriyas are regarded as of Caucasian origin. As they wear Janai (a sacred multi-strand thread worn from adolescence by males of the upper caste Hindus), they are called *Tagadhari*, (meaning one who wears the sacred thread). They are scattered in many districts of the country. Brahmins have been classified into two groups: *Purviya* and *Kumain*. They are involved in the duties of family priest or doing sacrificial rites, fortune telling activities, agriculture farming and mostly in the government services.

They follow the Vedic *Sanatan* Hindu Religion. The language spoken by Brahmins and Chettriyas is Nepali, the language of Bharopali group, which is written in Devnagari Script. They like to call themselves as Khas Arya.

Magar

The Magar race comprises indigenous ethnic people of Nepal. The region they inhabit are called 12 *Magarat* and 18 *Magarat*. This is spread over from the Marsyangdi river to Dailekh and some parts of Dolpa. The other Surname of Magar came from seven surnames such as Rana, Thapa, Pun, Ale, Roka, Gharti, Buda. Agriculture, animal husbandry, mine extraction, handicraft making and service in the army as well as foreign employment are the main occupation of this race.

Tharu

The Tharus are one of the indigenous peoples of Nepal. The mother tongue of the Tharus falls under the Bharopeli family. The original land (*Aadimbhumi*) of the Tharus is the Shivalik range of hills and the Terai region. They are scattered in 20 districts of Tarai extending from Mechi in the east to Mahakali in the west. The main occupation of the Tharus is agriculture. Tharus regard themselves as worshippers of nature (*Prakritipujak*) and followers of Buddhism.

Tamang

The Tamangs are enlisted among the indigenous ethnic groups and, the settlement area of the Tamangs is called Tamsaling. They are divided by many surnames. They are densely settled in the 10 districts inside and around Kathmandu Valley. Animal husbandry, agriculture, Thanka art and making different handicraft items is their main occupation.

Newars

The Newars living in Kathmandu and along the main trade centers outside the Valley are enlisted among the indigenous ethnic groups. Classified into Brahmin to Shudra on the basis of occupation, the Newars have houses traditionally made of unbaked or baked bricks, clay tiled roof and two or three storied. Their main occupation is agriculture and trade. Also, they have embraced racial occupation (*Jatiyapesa*). The Newars follow both Hindu and Buddhist religions, and practice religious tolerance.

Rai

The Rais are descendants of indigenous Kirat, who are also called

Khambu. Solukhumbu, Okhaldhunga, Khotang, Bhojpur, Sankhuwasabha, Dhankuta, Ilam and Udayapur are the main settlement areas of the Rais. They live in house made up of stone, mud and timber with thatched roofing. They are mainly involved in the occupation of cultivating rice, millet, cardamom, animal husbandry and making paper.

Gurung

The Gurungs (*Tamu*) race fall under the indigenous ethnic groups. Though they are scattered inside and outside of the country, they are indigenous to the Gandaki area like Kaski, Lamjung, Gorkha and Manang. Khol of Kaski is their ancestry place. Their main occupation is animal husbandry (*Pashupalan*) and agriculture. But they are also found involved substantially in the national and foreign army, trade and commerce and government civil services. They speak the Tamu language that falls under the Bhot-Burmese language family.

Limbu

The Indigenous Limbu race lives in Sankhuwasabha - east of the Arun river mainly, in Dhankuta, Tehrathum, Taplejung, Panchther, Ilam, Jhapa, Morang and Sunsari. The Limbu race also has many surnames. They are engaged in agriculture and animal husbandry. Limbu follow the Kirat religion, which worships nature.

Sherpa

The place of origin of the Sherpa race is regarded to be in the northern area of Solukhumbu district. Sherpas are scattered around various parts of the mountain districts. They do animal husbandry and agriculture farming. They belong to the Mahayana sect of Buddhism, and their language falls under Bhot-Burmeli family. *Lhosar, Dumji, Phandi, Lhopso, Yarjang, Kansur, Dhukpa Checheu, Dyungne, and Chechiu* are their main festivals.

Sunuwar

The Sunuwar race is one section of the indigenous Kirati descendants. Sunuwars live in the area extending from east of Likhu Khola from Ramechap to Okhaldhunga. There are twelve surnames of Sunuwars. The spiritual Guru of the Sunuwars is called Nokso. They speak the *Sunuwar Koich* language of the Bhot-Burmese family.

Chepang

The Chepangs, who are indigenous ethnic people, are also called Praja. They live in the steep slopes of Makawanpur, Dhading, Gorkha, Lamjung and Tanahun and also in Banke, Bardiya, Nawalparasi, Bara districts, etc. Mostly traditional, small and one storied, their houses have thatched roofs. Their traditional occupation is farrow-farming system agriculture (*Khoriya Pranali ko Krishi Vyawasaya*), collection of edible roots and hunting.

Urau (Jhangad)

Urau, who are also called Jhangad fall among the indigenous races of Nepal. Their settlements extend from Parsa to Jhapa district. They live in small huts made on the bank of rivers. Their main occupations are agriculture, labor, animal husbandry and farming. They also make handicraft items such as *Dhaki*, *Pirka*, *Gundri* (floor mat), etc. Their mother tongue falls under Dravid group of languages.

Thami

Thami is also one section of indigenous Kirati descendants. They live in Dolakha, Suspa, Rangthali, Chirangthali, Suitapung, Kalinchok, Lapilang, Khopachagu, Aalumpu, Siskar, and Bungthali villages. They do traditional agriculture farming and animal husbandry. They follow the nature worshipping Kirati religion.

Dhimal

Categorized and enlisted among the indigenous ethnic groups, the Mongol faced Dhimals generally live in Jhapa and Morang district. They are also called the Kirats of the Terai. They have one storied houses made on pillars of *Sakhuwa* wood using materials like bamboo and timber with thatched roof. They are nature worshipping people. Their language is influenced by the Bhot-Burmese family of languages. They also celebrate Hindu based festivals like *Dashain*, *Tihar*, *Janaipurnima*, *Chaite Dashain*, *Maghe Sankranti* and other festivals.

Thakali

Thakali is also one of the enlisted indigenous ethnic people. The ancestral land of the Thakali is located in the southern

border of Mustang district. Today, they live in different districts of Nepal. They speak their own language. They have their own types of costumes and ornaments.

Chanthyal

Classified under the indigenous ethnic groups, the ancestral home of the Chanthyals is Jhingkhani of Kuenemanagali village of Myagdi district. They also live in Baglung, Palpa, Rukum, Pyuthan, and Dang districts. They speak the *Kham* language. Their main occupation is agriculture and animal husbandry including mineral extraction and processing.

Bahragaunle

The Bahragaunles, a Mongol faced race, are also enlisted as one of the indigenous groups. They live in Muktinath, Kagbeni, Chusang and Jhor VDC located in the central part of Mustang district. Agriculture, animal husbandry and trading are their occupations. They are followers of the Buddhist religion.

Siyar (Chumba)

The Chumba races live in the villages of Cheaper and Chumchut in Chumchhochuksam Valley that lies on the northern frontier of Gorkha. They build houses with roof covered by wood and stone laid on the stone wall. Traditionally, they cultivate wheat, buckwheat, peas, potatoes and mustard.

Lepcha

The Lepchas live in Phikkhal, Pasupatinagar, Gorkhe, Namsaling, Samalbung of Ilam district and some places of Jhapa district. They are nature worshipping people, and they follow the Buddhist religion.

Raute

Raute is the only one nomadic race of Nepal that subsists on forest resources. They live mainly in Doti, Darchucla, Accham, Dailekh, Jajarkot, and Surkhet districts. They regard *Bandevi*, *Daremast* and *Bhuyar* as their God. They speak the *Khamchi* mother tongue of the Bhot-Burmese family of languages. They never stay for more than one month at one place and never return there again. The place where they live temporarily is called *Rauti*, while the temporary hut is called *Thaula*.

6.1.6 Provisions Related to Social Security

The number of shelterless, helpless people is increasing in society due to poverty, unemployment, social and economic disparity, natural calamities, and social conflict. Social security allowances are provided to senior citizens, single women and indigenous people who are on the verge of extinction, ethnic people and persons with different disabilities. In the Third Interim Plan, 619,501 senior citizens, 267,413 single women, 1,5689 indigenous people on the verge of extinction, 1,308 fully disabled and 6,875 partially disabled persons have received social security allowances.



Karnali, way of Life (Husking of Finger Millet)

Nepal Government has been distributing Rs.200 for each child as Child Protection Grant for two children under the age of 5 per family and, every child of *Dalit* family in the Karnali Zone as proclaimed in the budget speech of FY 2066/67. About 4 hundred thousand children have benefitted from this program. Employment equivalent to 65 lakh labor days has been created by distributing food-grain through the Rural Community Infrastructure Development Program in various districts. People's access to primary education and, extremely important health and nutrition related services

have increased as a result of their extension. During the same period, the Youth Self-Employment Program was launched. A Special Security Fund was created with the collection of an amount equivalent to one percent levied on the remuneration of employees and laborers of organized sectors to address the occupational hazard.

The main programs initiated for Social Security are as follows:

- a. Allowance distribution program for Senior Citizen, Single Women, Indigenous people at the verge of extinction, ethnic people and person with different abilities,
- b. Child Protection Grant Program,
- c. Employment and Self-employment Based Program,
- d. Management, Reform and Conduct of Social Protection Fund and Welfare Funds,
- e. Special assistance to the people in difficult situation,
- f. Program for the improvement and capacity development of the Social Security System.

6.1.7 Education

The Interim Constitution of Nepal, 2063 provides guarantee for



Children on the process of school education

each community to receive basic education in their mother tongue; and each citizen to receive free education up to the Secondary Level. The policy, legal, institutional, program-wise and human development efforts made in the education sector have achieved substantial results. According to the National Census, 2068, the total literacy rate has reached 65.94 percent while it was 54.1 percent in the National Census of 2058 BS.

Table No. 6.3

Literate Population (National Population Census, 2068)			
Area	Total	Male	Female
Urban Area	82.22	89.02	75.20
Rural Area	62.48	71.99	53.83
Mountain	60.45	71.62	50.09
Hill	72.33	81.43	64.15
Terai	61.16	70.34	52.36
Capital (Kathmandu)	86.25	92.18	79.77
Nepal	65.94	75.14	57.39

6.1.8 Health

The Interim Constitution of Nepal, 2063 has established Health as the fundamental right of the people. The government has been actively engaged in giving all citizens access to quality health as provided in this Constitution and, as per commitment made in the regional and international forum.

Access to quality health services of the general public has increased due to inclusive quantitative and qualitative development in the delivery of health services as the result of the policy, program, manpower development, supply of medicines and equipment and institutional development in the course of planned development efforts. Besides this, there has been additional contribution to health services from the private, community, Non-Government organizations and from local bodies. As a result of qualitative and quantitative improvement achieved in the National Immunization Program, various Immunization Programs and Infectious and Non-Infectious

disease related services, the average lifespan has reached to 66.3 years.

Among the indicators of the qualitative targets set by the Three-year Interim Plan, the total fertility rate (2.9), maternal mortality rate (229 per 100,000) and the neo-natal mortality rate (30 per 1,000 live births), infant mortality rate (40 per thousand live births), and child mortality rate (44 per 1,000 live births) have been achieved while other indicators were not met according to the target. But they have improved substantially over the last three years. Nevertheless, the access to the health service by districts, settlements and people below the poverty line and the backward group have not been easy, simple and widespread. The health situation is also not improved as expected. The available health services have not been equitably delivered due to the cultural, gender, economic and social barriers.

6.2 Cultural Life of Nepal

Nepal has always been the place of residence for the people of different religions since the early history. In Nepal, mainly the Hindu religion and Buddhist religion have been in majority. Besides these two religions, Islam, Christians, Kirants, Bahais, Sikhs and other religious groups are also enjoying the same freedom. While Shaivas, Vaishnava, Shaktas, Saurya are subdivisions of the Hindu religion; Hinyana, Mahayana, Bajrayana, Tantra and Mantrayan, Sahajyan and Bonpo and Lama religion exist under Buddhism.

These religions have been refined into different religious sects and sub-sects according to the time. There is also the custom of nature worship, worship of ancestors and divine power. People have faith and belief in Musto in western Nepal, *Chandi* or *Devi* in eastern Nepal, *Sansarimai* in the Terai and people in the Mountain region also have faith and belief in the Hindu religion.

Nepal is a country which has multi-racial, multi-linguistic, multi-religious and multi-cultural character. Unity is found in cultural diversity. There has been unique unity among the diverse cultures since ancient time. Exchanges of cultural relations have happened as the culture is watered by the

principle of cultural of pluralism. Nepal can be proudly described as the country where a common culture has developed.

6.2.1 Main Festivals and Feasts Observed in Nepal

Nepal is also called a secular State as people of different races and ethnicities, different languages and followers of different religions live here. Different ethnic groups and followers of different religions living in Nepal have diversity in the tradition and way of living. Discussion on the main festivals and feasts, and musical instruments used in Nepal has been provided below.

***Ghodejatra* (Horse Festival)**

On the 14th day of the lunar month of *Chaitra*, celebration of *Panhancharhe* or *Pasacharhe* or *Mitra Chaturdashi*, worship of Luk Mahadhoko is done and, celebration of *Ghodejatra* on the dark moon day is held in the Valley. On this day horse racing ceremony is held in Tundikhel (open play ground of Kathmandu). Horses are regarded as the symbol of discipline, power and speed.

***Gaijatra* (Cow festival)**

This main festival is celebrated beginning the next day of *Janaipurnima* (Full moon) for seven days. King Pratap Malla organized



Gaijatra

Gaijatra for the first time to please his bereaved wife after the death of their son, Chakratendra Malla. Following this, it is believed that the sorrow of the Queen was removed. *Khadgajatra*, *Ropainjatra*, *Lakhenach*, *Sudarsan Khyli*, *Loknritya*, *Dabal-inritya*, and dramas are exhibited in this festival. There is the public belief that there would be no fear from *lakhe-khyali* (demons), ghosts and bad spirits, *Naga* (serpent god), etc. on humans as Lord Krishna had killed them after the Krishna Jatra is held on Krishnajanmasthanami (the day of Krishna's birth).

Mahashivaratri

Occurring on the day of *Krishnachaturdasi* (the fourteenth day of black moon of Falgun) every year, devotees throng in large numbers to Pashupatinath Temple of Kathmandu and other *Shivalayas* (Temples of Shiva). Army Day is also celebrated on the day of Mahashivaratri.



Picture of Shree Pashupatinath

Dashain

It can be guessed that the name, *Dashain*, came into being as the name of this festival because it runs for 10 days beginning

from the first day following the black moon (*Suklapratipada*) to *Dashami* (the tenth day following the black moon), or say by according special significance to *Dashami*. This festival is celebrated as the national festival of Nepal. Receiving blessings from elderly persons, forehead full of *tika* (mixture of uncooked rice particles with red powder), *Jamara* (long germinated barely, wheat and corn seeds grown in a dark room of worship), different types of flower garlands worn around the neck are the characteristics of this festival. The worship of and offering to different manifestations of Goddess Durga and *Phoolpati* festival is performed for the consecutive 9 days.

Teej

Teej is celebrated as a special festival of Nepali women. This festival falls on the day of *Bhadra Sukla Tertiya* (third day of full moon in the month of Bhadra). This is special for the Hindu women. On this day only, the women are on fasting (fasting in fulfillment of religious act of devotion) wishing for a husband of their like and also to remain assured of a living husband (*Saubhagyawati* - a woman whose husband is alive).



Teej Festival

Chaite Dashain

Also called Small *Dashain*, this festival is celebrated on *Chaitsuklaasthami* (Eighth day of the full moon). The Dura race celebrates this festival in the month of Chaitra in a grand manner. The Chariot procession of Macchindranath *Jatra* is held on this day.

Buddha Jayanti

Buddha was born in 563 BC on Baishaksuklapurnima (full moon of *Baishakh*). In the same lunar day/ cycle, he attained *Buddhatwa* (Enlightenment). So, this day is celebrated as the birthday of Lord Buddha. There are large gatherings of people in the Buddhist shrines, *Gumbas* and *Bihars* (Buddhist Monasteries).

Lhosar

The ethnic groups of Sherpas, Bhote, Gurung, Thakali and Magars of the northern Himalaya region celebrate the *Lhosar* festival with special enthusiasm on the beginning of their new year that occurs in the month of *Magh* according to the Tibetan calendar. Calculations of the year are made in the name of mouse, cow, tiger, cat, *Moesha*, snake, horse, ram/sheep,



Lhosar

monkey, Gurung dog, and wild boar. This cycle repeats every 12 years. There is a practice of granting public leave on, among different Lhosar namely *Sonam*, *Tamu* and *Gyalko Lhosar*.

Tihar

As the festival of affection and good wishes of brothers and sisters, Tihar is celebrated for five days beginning from Kartikkrisnachaturdashi (fourth day of black moon) in the month of Kartik. For five days Yamaraj, the God of Death came to stay in his sister's (*Yamuna*) house where Yamuna worshipped and served him. So, by associating this fact, these five days are also called Yamapanchak. In this festival, for 4 consecutive days, crows, dogs, Goddess Laxmi and Gobardhan are worshipped, while brother's worship is performed on the last day. This day, sisters apply *Tika* (colorful decoration) on the forehead of their brothers and feed/ offer sweet items to them by wishing for their prosperity and long life.

Shreepanchami

The festival that is celebrated on the day of *Maghsuklapanchami* (the fifth night of full moon in Magh) is called *Shreepanchami* or *Basanta Panchami*. This symbolises coming of the spring season. On this day, the Goddess *Saraswoti* (the Goddess of learning or knowledge) is worshipped and revered. Recitations of Stotra (hymn in praise of Saraswoti) are performed. It is believed that one can learn to study by worshipping the Goddess Saraswoti with full devotion in different temples and houses and writing the name of Saraswoti on the wall of a temple. *Basanta Srawan* (*hearing of chants*) is performed in the Hanuman Dhoka of Kathmandu Durbar Square. The act of listening to the hymn of praising Spring Season is called Basanta Panchami.

Janaipurnima

Every year, the full moon day of Srawan is called *Janaipurnima*/*Rishhitarpani Purnima*. That day, a new sacred thread is worn and *Rakshyabandhan* (several rounds of yellow or red threads) worn around the wrist from a priest and some amount of money is offered to the priest as honorarium in return.

In some communities, the people eat nine different types of

sprouted lentils, called *Quanti* which germinates after being soaked in water for some days. On that day, sisters of different communities offer *Rakhi* (a decorative band) and tie it around the wrist of their brothers in the Terai; and both exchange wishes for the longevity of one another.

Uddhauri/ Ubhauri

This is the festival celebrated by the Rai ethnic groups. This festival is celebrated twice a year once as *Uddhauri* and another as *Uvauri*. In this festival/feast, some celebrate it as *Chandinach* (*Chandi* Dance), some as *Sakela* or *Sakewa*; and some as *Baishakhe* and *Wadangmet*. As the Rai clans have different cultures among themselves, this festival is also celebrated at different times and under different names. While *Uvauri* is celebrated around the month of *Baishakh* and *Jestha*; *Uddhauri* is celebrated in the month of *Kartik* or *Mangshir*. In this festival *Nakchhok* or the priests worship it in *Chandi Than*, *Margathan*, *Mamkhim*; etc. by chanting/reciting *Mundhun*. This festival is celebrated by performing the worship of ancestors whose souls have obtained eternal rest, dancing to the beat of drums and cymbals, and eating delicious food.

Judashital

While Nepali regard *Baishakh* 1st as the beginning of the New Year, in Maithili culture, *Judashital* falls on *Baishakh* 2nd; and Maithalis regard it as the beginning of the New Year. On this occasion, collective feasting and cultural programs are held. This festival is celebrated in full enthusiasm like the *Holi* by throwing red colored powder and splashing mud on the people of the neighborhood. In this festival, the elderly guardians get up early in the morning, complete their daily worship, hold pure and cool water on the right hand palm poured from a water full of small metal pot and sprinkle it onto other people with words of blessing. Thus, the word *Judashital* came to be the name of this festival.

Eid

The festival of *Eid* is celebrated enthusiastically by the followers of Islam in Nepal. It is celebrated through out the *Ramajan* month of *Hizari* Era. In this religious occasion, able persons donate two

and half percent of their income to the poor; thus arrange at least something for their living. The activities such as reciting verses of the Koran, reading *Namaz* and sacrificing of (*Kurbani*) animals are performed in this festival.

Kumarishasthi or Sithinakha

Sithi or *Sithi Nakha* is the main festival of the Newar community of Nepal. This festival falls on the sixth day of the full moon in the month of *Jestha* when special worship of Kumar Kartikeya (elder son of Shiva and Parvati) is performed. Very often on this day, traditional worship of a tutelary deity of the Newars is held. This festival is related to the happiness and prosperity of the farmers' community.

Bisket Jatra

Celebrated from the last week of Chaitra to the *Mesh Sankranti* in the beginning of the New Year, this festival is called *Vishwoketu Yatra*, *Vishwakriyatra*, *Vishika Yatra*. This festival is also called the two-year festival as it is celebrated from the end of last year to the beginning of the New Year. During this time, people meet their near and dear ones and friends and, exchange good wishes



Bode's Tongue Piercing Festival

with each other. Holding the chariot procession of Bhairab, the form of Shiva, is regarded as the important aspect of *Bisket Jatra*. Additionally, on this same day, the colliding of chariots, piercing the tongue and procession of Chariot are held.

Gaura Parva (Gohara)

This festival is celebrated in the Mid-Western Development Region, Far-western Development Region and, Kumaun and Garwal of India by women in groups when they worship Shiva Parvati and Ganesh. Location-wise also called Goraha, an idol / image made of black flour is worshipped in this festival. In addition to flowers, *Chandan* (sandal wood paste), rice grain, incense, millet, wheat, black gram, peas mixed *Pancha Birudi*, are offered. Celebrated for 3 days, beginning from *Bhadra Krishnajanmasthanmi* (birthday of Lord Krishna), women live on fasting and they perform *Athewali* (eight performance) that includes worship of Shiva-Parvati-Ganesh Idol (*Sau*) with devotional songs and congregational worship.



Gauraparva

Chasok Tangnam

Similar to the biggest festival of Vijaya Dasami of the Hindus, the special and great festival *Chasok Tangnam* of the Limbus of the Kirat community falls in the month of *Kartik* every year. Also called *Nuagi* Worship, *Chasok Tangnam* is held by offering

newly harvested fruits (grain, fruits to the Gods and subsequently taking them by ownself while merry making by dancing *Yalnangma*, *Chabrung* as well as singing *Hakpare* song overnight. This festival is also celebrated as the symbol of solidarity and signifies the common and prosperous culture of the Limbu race.

Pata Mela

This festival is celebrated by the indigenous people called Satars of Nepal. Jyamers of Jhapa district and Santhals of India attend this festival in thousands and worship Shiva-Parvati by organizing dance and songs and different cultural programs.

Siruwa Parwa

On the occasion of their New Year, the Rajbumshi residing in Jhapa, Morang and Sunsari districts celebrate the *Siruwa* festival by worshipping the family deity and splashing mud and red powder among themselves. On the important festival of Rajbumshi, garlic and onions are hung outside of their houses. Today, this practice is still observed as it is narrated that in the process of killing Chetriyas with the purpose of turning the Earth



Mud Splashing Siruwa Festival

into a place with out Chetriyas, during the era of Mahabharat, Parshuram saw onion and garlic hung on the door of Rajbumsi (also Chetriyas) at the time of killing them and this saved their lives. On the same day, Rajbamsis eat green leaf composed of seven varieties of vegetables. In the *Siruwa* festival, *Bisari*, the family deity of the Rajbamsis, and the river Tista with the name of Tistabudhi are worshipped. This festival is also celebrated by Tharus, Tajpuria, Kahar, Gangai race with enthusiasm and delight. On the occasion, visit of market and fair/ fete is made, and musical dance programs are performed.

Rato Machchhindranath Jatra

Lord Loknath, the patron and the maintainer of living creatures of Kathmandu Valley is also called Rato Machchhindranath. The chariot procession of Machchhindranath is held in Kathmandu while the *Bhoto Jatra* (the exhibition of the upper robe) of Machchhindranath takes place in Jawalakhel of Patan. This festival lasts for nearly a whole month starting from the month of Chaitra/ Baishakh.

Aaryawalokiteshwar, the Lord of all beings is called *Seto Machchhindranath*.



White Machchhindranath Jatra

In the Newari language, He (the lord) is called Shreejanabahadya. AaryawalokIteshwar is located in the center between the idol of Seto Macchindranath and Macchindrawahal or Kanaka Chaitya of Keltole in Kathmandu. The chariot procession of Seto Macchindanath is held on the auspicious day (decided by the astrologers) in the month of *Chaitra/Baisakh* with the bathing of the idol of the Lord with milk, yogurt and similar other ingredients followed by multi-colored decoration with garland of flowers.

Pendiya

The Tharus of the Mid-western and Far-western regions celebrate *Pendiya* on the day the foodgrains are harvested; and they are brought from the place of threshing and stored in the house. On this day, the priest of the Tharus performs special worship at the place of threshing of grain.

Gadhimai Mela

The festival of Gadhimai is held at Bariyapur of Bara district at an interval of five years. Millions of devotees from Nepal and India throng to attend the festival. Sacrifice of water buffaloes, goats and fowl are offered to the Goddess Gadhimai.

Gunla Dharma

Gunla festival is celebrated for one month beginning from the first day of the full moon of the month of *Srawan* among the Buddhist followers of the Newar community. During the festival, devotees visit Buddhist Monasteries and *Vihars* to have the view of Lord Buddha. On the occasion, this festival is concluded by performing three activities in series, namely, *Pancha Dan*, public exhibition of different Gods and Goddesses and *Mataya. Atyajatra*, which is performed by paying a visit to pilgrimage sites and lighting butter lamps in memory of the spirits of the dead relatives, falls on the second day of the black moon of *Bhadra (Bhadrakrishna Dwitiya)*. Lord Buddha is believed to have own over *Mar* (force of evil) at this time.

Toranalha (Ancestor Worship)

This festival is practiced among the Thakali community of Nepal as worship in honor of the deceased ancestors beginning one

day ahead of *Phagupurnima* (full moon day of *Fagu*) for 3 days until the next day of *Phagupurnima*. On this occasion, *Khimi* (*Peeck*) is offered to the spirit of the deceased persons. In the religious festival, *Pindadan* (the act of offering obsequies rice ball) is performed in remembrance of the spirit of the deceased persons by placing the rice ball on the leaves of *Sal* by the chief of the women of family after purifying herself in the shower during the period between the time after mid-night and before the cry of a cock in the morning. Male members of the family do not participate for the act of *Pindadan*. On the occasion, in addition to taking delicious food (*Mewa Msthanna*) families indulge in wearing new clothes, meeting family members and intimate friends, and competitive games among males like archery.

(Sport of shooting at a mark/ bulls eye) and the competition game on playing small and round pebbles among women, are also organized.

Makar Sankranti and Karkat Samkranti

Makar Sankranti occurs on the day the Sun enters the 10th position of the Zodiac. It is also called Maghe Sankranti, because it is the day when sun shifts towards the northern hemisphere; and it is the first day of the month of Magh. This day, people take



Bulls Fighting in Taruha of Nuwakot on the 1st day of Magh month

a dip in the holy rivers, perform worship and have sight of the Gods and Goddesses. Karkat Samkranti occurs when the sun enters the Karkat Rasi (Crab, the fourth position of the Zodiac). On the same day, the festival of bull fighting is also held.

As it is the beginning of the day when sun enters towards the southern hemisphere and 1st day of Shrawan month, the *Karkat Sankranti* is also called *Saune Samkranti*. In this day too Gods and Goddess are worshipped after taking a bathing dip in the holy rivers. In the evening, worship is performed on the Kandarak demon and *Luto* (scabies) is thrown away from the home as a sign of doing away with inauspicious objects like misery and suffering.

Ramnawami

This festival is celebrated as Ramnawami by offering worship on *Maryadapurus* (an incarnation of God Vishnu who followed ideal principles of conduct) Rama, who was born as one of the ten incarnations of Vishnu on *Chaitra Shukla Nawami* (the 9th day of the 15 Lunar day in *Chaitra*) in the Tretayug (Third age). Though *Chaite Dashain* (mini *Dashain* falling in the month of *Chaitra*) does not have much importance in the Terai region, Ramnawami is celebrated with delight and enthusiasm on the next day of *Chaite Dashain*. Special worships are offered to Lord Rama and Devi Sita at Janakpur area, Ayodhya, the birth place of Lord Rama and Rama Temple located in other places.



Children acting as
Ramchandra

Trahate Festival

Tamu King Mesaro is believed to have done many heroic deeds such as saving village settlements from social evils; protecting people, domestic animals and harvests from wild animals;

protecting villages settlements from external aggression etc. In memory of these heroic deeds of the Tamu king and his brave fighters, Tamu (Gurung) celebrate this festival by wearing black clothes, putting black color on face, putting feathers on head and also dancing to the beats of musical instruments. This festival represents the costume, way of living and culture of the Gurung (Tamu) Community.

Matriaunsi

Among the many feasts celebrated each year, there are also original feasts that encourage one to remember the mother and merit of own country. Among these feasts are *Matriaunshi*, *Matri-Diwas* and *Matatirtha Aunshi*, famous with different names which are celebrated on *Baishakh Krishnaunsi* (the dark moon of *Baishakh*). This feast is popularly known as *Matriaunshi* as this is the day of taking encouragement, remembering the important qualities of the mother and paying respect to her. This day, the children should keep the mother happy by offering delicious food to her with delight, respect and honors. It is believed that the children grow rich with much prosperity by the effect of blessing given by a delighted mother. Those who do not have a living



Chhath Parba

mother should take holy bath at Matatirtha, a pilgrimage site in Kathmandu or other such sites and, offer *Sidha* (uncooked rice, vegetable, etc. given to Brahmin on special occasion) and *Pinda* (offering obsequies rice ball to the dead spirit). As a result, the deceased mother is happy and the blessings given by her, it is believed, will make the son and daughter wealthy and extremely happy.

Chhath Parva

Chhath is the biggest and most important feast celebrated particularly in the eastern and central Terai region (Dhanusha, Mahottary, Sarlahi). This is specially celebrated with much enthusiasm in Janakpur. The group of people in fasting reach at about three-hundred ponds and lakes of Janakpur namely Gangasagar, Dhanushhasagar, Ratnasagar, Agnikunda, Viharkunda and Pappmochani and twenty-seven rivers before the sunrise and, half immerse themselves up to the height of their chest in meditation and wait for the light from the east to appear for sun worship. Some people in fasting come to the bank of rivers or ponds by crawling supine with the chest touching ground for the fulfillment of their wishes pledging a vow (*Bhokal*) to offer something to Gods and Goddesses if their wishes are fulfilled and, complete the act of fasting through their austere devotion. At the time of sunset in the evening of Sushthi, they greet respectfully the setting sun with offerings on their palm. As a way of getting wishes fulfilled through sun worship by offering special rituals, this feast is now performed in the Kathmandu Valley as well as throughout the country.

Nagpanchami

This festival is one of the several festivals celebrated from the ancient time every year on the day of *Rishipanchami*. An image of the Serpent God (Naga) printed or drawn on papers pasted over the sill of the main doors, and worshipped on the day of *Srawanshukla Panchami* (5th day of the 15th lunar calendar).

Kushe Ounsi

Kushe Ounsi falls on the black moon day of Bhadra every year. On this day, Brahmins keep *Kush* (grass regarded by Hindus as

sacred and use it as a must in daily religious ceremonies) in their worship room by performing the ritual of piercing *Kush* as prescribed by sacred law in the belief that keeping it brings prosperity to their homes. As such, the name *Kushe Aunse* draws its name from the name of this sacred plant (*Kush*). On this day, fathers are revered with great devotion by offering foods/ meals of their like with a wish of getting blessings from him. Those persons without living fathers feed some food stuff/ meals to the priests as the symbol of their father by means of *Sidhadan* (uncooked rice, vegetables; etc.) given to a Brahmin and obsequies to ancestors known as *Sraddha*).

Holi

In Hindu culture, *Falgunshuklapurnima* (the full moon day of *Falgun*) is called *Holipurnima*. This is an important festival of the Hindus. Holi is a festival of colors. It is also called *Fagupurnima* as it is celebrated in the month of *Falgun*. Holi is believed to start after *Chir* (a specially decorated long pole of timber) is erected on the ground in front of Basantapur Durbar in Kathmandu on *Fagunshuklaasthami* (eighth day of the 15 days of lunar calendar in *Falgun*). It is believed to conclude after the pole is



Photo of *Holi*

demolished on the ground and then burned down to ashes. Holi is a very ancient festival of the Hindus. This festival is mentioned and described in the ancient religious book of Narada Purana (medieval Sanskrit Compendium of myth and ritual lore), and

Bhavishya Purana (mythology of the future). This festival is associated with the story of an atheistic demon, Hirendrakashyapu, his devout son, Prhalad, and his sister Holika. There is public holiday on the full moon day in the mountain region and the next day in the Terai.

Christmas

Like the people of the Christian faith living all over the world, the Christian community in Nepal also celebrate Christmas on 25th December with much enthusiasm. To undo the sins caused by mankind, Christ was crucified, and in memory of this sacrifice, people visit Churches for prayer and exchange good wishes and gifts. It is a public holiday on this day.

6.2.2 Details of Nepal's Cultural Heritage

The rites observed by human beings as a tradition since ancient times is called culture. The culture that reflects religious faith and belief is called the Cultural Heritage.

Our traditional recognition, behavior, custom, religion and religious books, folk dance, records, stone inscriptions altogether constitute our cultural heritage. As of 2010, in the world, there are 704 places enlisted in the World Heritage Sites. Among these sites, 10 heritage sites of Nepal fall in this list. Of these heritage



Photo of the National Museum

sites, 8 are of historical and cultural importance. These different heritage sites reflect the characteristic of our society. The Department of Archeology of Nepal, which plays an important role for the preservation of cultural heritage, has been established. There are two categories of cultural heritage- Physical and Non-physical.

Physical Cultural Heritage - Ancient temples and monasteries, Gumbas, Buddhist Monasteries, Stupa, idols/image, statues, ancient palaces, copper inscriptions, records like the stone inscription, folk-dances, folk instruments, folk-arts, Himalaya, mountain, rivers, ancient caves and pilgrimage sites used by saints and hermits for meditation and penance, Sandal wood trees, *Rudrakchya* (*ustrasum* trees); etc. of religious importance, ancient ornaments, ancient weaponries; etc.

Non-physical Heritages - religion, tradition, ancient way of life/ custom/life style, costumes, manners/conduct of behavior, festivals, *Tithi* (the lunar day), fasting (*Vrata*).

6.2.3 Long-term Policy for the Protection of National Cultural Heritage

The Government of Nepal has issued the National Cultural Policy, 2067 BS. The Nepal Academy, Nepal Academy of Fine Arts and Nepal Academy of Music and Dramatic Arts have been established and are in operation. Programs for the protection of ancient sites have been carried out following the establishment of the Central Museum in Kathmandu, Regional Museum in Pokhara, Regional Museum in Surkhet, Regional Museum in Dhankuta, Gorkha Museum, National Museum at Chauni of Kathmandu, National Numestic Museum, Kapilvastu Museum, National Art Bhaktapur Museum. Likewise, the heritage sites in 72 districts have been enlisted and programs have been carried on accordingly. Along with these, efforts are going on for the protection of heritage sites. A Twenty-Year Master Plan for Devghat religious site has been approved, while giving continuity to the established ethnic (*Jatiya*) museum in Dharan, Chitwan, Kirtipur, Pokhara, Dang and Jumla, with the participation of local bodies and communities. Infrastructure

development of the People's Movement and Martyr's Memorial Museum has been started in Gokarna of Kathmandu. After its establishment, some portions of the Narayanhiti Palace Museum have been opened for public viewing. A revolving fund of ten million rupees has been instituted in memory of Vidyapati, the great poet of Maithali Literature. Activities related to the development of infrastructure as per the Master Plan of Lumbini, Pashupati and Janakpur are ongoing.

Chapter: Seven

Language, Literature and Arts of Nepal

7.1 Language

Nepal is a multi-lingual country. The Interim Constitution of Nepal, 2063 has recognized all the mother tongues spoken in Nepal, as national languages of Nepal. The Nepali language is also the medium of communications. Every Nepali can speak and understand the Nepali language. Kirat, Sanskrit, Pali; etc.



Our Language Servers

language and Bramhi, Sirijungha, Devnagari, Ranjana; etc. script are found to have developed in ancient Nepal. Later on, the Sanskrit language seems to have developed much more compared to other languages. Written form of the Newari language commenced in the Medieval Period after the rise of Jayasthiti Malla.

During this age, though other different languages existed in writing, their dominance has not been traced. In the Medieval period, it is found that Urdu and Pharsi languages were used after the Muslim traders came to Nepal. It is evident from history that there were language experts in Sanskrit, Maithali, Bengali, Bhojpuri, Awadhi and Parbat (Nepali) in the Palace.

7.1.1 Main Languages Spoken in Nepal (National Census, 2068)

S.No.	Language	Population	S.No.	Language	Population
1.	Nepali	1,18,26,953	16.	Hindi	77569
2.	Maithali	3092530	17.	Chamling	76800
3.	Bhojpuri	1584958	18.	Santhal	49858
4.	Tharu	1529875	19.	Chepang	48,476
5.	Tamang	1353311	20.	Danuwar	45821
6.	Newari	846557	21.	Urao	33651
7.	Magar	788530	22.	Sunuwar	37898
8.	Awadhi	501752	23.	Bengali	21061
9.	Bantawa	132583	24.	Rajasthani	25394
10.	Gurung	325622	25.	Majhi	24422
11.	Limbu	343602	26.	Thami	23151
12.	Bajjika	793416	27.	Kulung	33170
13.	Urdu	691546	28.	Dhimal	19300
14.	Rajbumshi	122214	29.	Anjika	18555
15.	Sherpa	114830	30.	Yakkha	19558

S.No.	Language	Population	S.No.	Language	Population
31.	Thulung	20659	57.	Yamphe	9208
32.	Sangpang		58.	Ghale	8092
	Sangpahang	18270	59.	Khariya	238
33.	Bhujeli	21715	60.	Chiling	2046
34.	Darai	11677	61.	Lorung	3716
35.	Khaling	14467	62.	Panjabi	808
36.	Kumal	12222	63.	Chinese	242
37.	Thakali	5242	64.	English	2032
38.	Chantal	4283	65.	Meyohang	4650
39.	Sanketik	4476	66.	Sanskrit	1669
40.	Tibeti	4445	67.	Kaike	50
41.	Dumi	7638	68.	Khamtji(Raute)	461
42.	Jiral	4829	69.	Kisan	1178
43.	Wambule	13470	70.	Musalman	1075
44.	Puma	6686	71.	Baram	155
45.	Yolmo	10176	72.	Tilung	1424
46.	Nachering	100041	73.	Jerung	1763
47.	Dura	2156	74.	Dumjali	6260
48.	Meche	4375	75.	Oriya	584
49.	Peheri	3458	76.	Lingkhing	129
50.	Lapche	7499	77.	Kusunda	28
51.	Bote	8766	78.	Sindhi	518
52.	Wahai	11658	79.	Koche	2080
53.	Koyu	1271	80.	Hariyanwi	889
54.	Raji	3758	81.	Maghi	35614
55.	Hayu	1520	82.	Sam	401
56.	Byasi	480	83.	Kurmali	227

S.No.	Language	Population	S.No.	Language	Population
84.	Kagate	99	105.	Doteli	787827
85.	Donkha	80	106.	Belhara	599
86.	Kuki	29	107.	Phanduwali	290
87.	Chhintang	3712	108.	Walung	1169
88.	Mizo	32	109.	Surel	287
89.	Nagmese	10	110.	Baitedeli	272524
90.	Lhomi	808	111.	Bankariya	69
91.	Asami	476	112.	Bajhangi	67581
92.	Sadhani	122	113.	French	34
93.	Rai	159114	114.	Lhopa	3029
94.	Tajpuriya	18811	115.	Dolpali	1667
95.	Khasai	1747	116.	Jumli	581
96.	Athapahare	5530	117.	Dailekhi	3102
97.	Gangai	3612	118.	Sonaha	579
98.	Achchhani	142787	119.	Dadeldhuri	488
99.	Kham	27113	120.	Bajureli	10704
100.	Malpande	247	121.	Darchulali	5928
101.	Dhuleli	347	122.	Manag	392
102.	Arabic	8	123.	Gadhawali	38
103.	Spanish	16			
104.	Russian	17			

7.1.2 Development and Expansion of Nepali Language

The Nepali language falls under the *Satamvarga* of the *Bharopeli* language family. It has relations with the modern Arya language of Arya-Iranian branch of languages. The Nepali language is one of the modern Arya languages.

It has developed through Sanskrit, *Prakrit* (any form of middle Indo-Aryan Language) and a distorted language (*Apabhramsha*), the far evolved form of Middle Indo-Aryan Language. The scholars

are not unanimous about the birth of the Nepali language; whether it is born from the *Prakrit* or Distorted branch of languages.

Nepali is used as the official language of the Government. This language is regarded as the richest language on account of its being understood by all people, its simplicity in speaking, as a lingua-franca, in terms of vocabulary, as a language used as literature by the literati, and language servers.

The development process of the Nepali language can be divided into the following three periods based on linguistic, archeological characteristics and series of political events.

A. Initial Stage

The ancient period falls between 1040 BS to 1549 BS. The Dampal inscription of 1038 BS is accepted as its evidence. The Khas were spread from the east of Saptasindhu region to the present day Nepal. The finding of an evidence in history suggest that King Nagraj of Humla Sripal had established an integrated Kingdom of Khas in 1040 BS against the possible attack and counter attack in the course of the expansion of the Moghul Empire in India. He was not of the Khas race but Tibetan. According to the description provided by Atkinson and Rahul Sanskritayan, he was the twelfth descendant of Srong Chong Gompo. This fact also attests to the fact that his mother tongue was Tibetan. Additionally, the fact that the name of his son is Chap (this is not a name; it is the Sinjali word meaning King in Sanskrit), Chapilla (this is also not the name; it is the Sinjali word for the son of Chap), Crasi Challa (the son of Crasi: here the Tibetan and Khas word seems to be combined), Cradhichalla (the son of Cradhi), Crachalla (the son of Cra) testify that this dynasty was Tibetan. But, since the Khas were in the highest numbers in the population, the Kings were gradually converted to the Khas race and the language of the local Khas citizens seemed to be used as the State language. There were two main provinces of the eastern Khas State: the dense settlement of Khas called Khasaan and the densely populated by *Jad* or *Bhot* settlement called Jadaan. The capital of Khasan province was

Sinja (today's Jumla). As a single language was used as state language in all the territories, it came to be known as the Sinjali language. In this way, this language is regarded to have originated since the time of the integrated Khas State; the modern Indo- Aryan languages are also believed to have been originated during this time. This same language gradually expanded also towards the east in the Gandaki region. It later came to be called as *Parbate*.

The ancient signs of this Sinjali language have been found in different inscriptions. Some main samples are as follows:

- The stone inscription of Dullu of Ashokchalla
- The copper inscription of Aditya Malla
- The copper inscription of Aditya Malla found in Taghwai Gumba
- The copper inscription of Punya Malla

B. Medieval Phase

Due to the establishment of mini States after the dissolution (dissolution of the Khas State) of the empire of Nagraj Abhaya Malla, the Nepali language began to lose its historical characteristics and receive Medieval symptom. The language of copper inscription of Carboric Vivosha Shahi of 1555 BS written by Dhawakarmath, appeared as the symptom of the Medieval Nepali language.

The Nepali language began to expand from the 16th Century. During this time, the Nepali language speaking people began to spread towards the east. This process extended up to Burma passing through the areas of munitions and the Teraito Darjeeling and Assam. In the course of this expansion, the words of foreign languages got into the Nepali language. At the same time, Nepali language got the opportunity to be the official/ working language of Nepali administration. With the unification campaign of Nepal, the importance of Nepali language further increased due to its wider publicity and expansion.

Considering the language sample of Karborik Vivosh Shahi written by Dhawokarmath in 1555 BS and the language sample

of the life and character of Bhanubhakta written by Motiram in 1948 BS and language of hasyakadamwa written by shaktiballava in 1855 BS, the Nepali language has exhibited its own identity very explicitly. This had already been popular in poetry and literature.

C. Modern Phase

The modern age of the Nepali language is regarded to have begun with the publication of the Gorkhapatra (1958 BS). Gorkhapatra as well as other newspapers and magazines had played an important role after the publication of the Gorkhapatra for the development of the Nepali language. The contribution of newspapers and magazines such as Sundari (1963), Madhavi (1965) for the development and propagation of Nepali literature and its enrichment is memorable.

In order to carry forward the Halanta Bahiskar Andolan (a movement of discarding the final consonant in the word by Rammani Aa Di), the role played by Madhavi (1965) and the contribution of Rammani himself cannot be forgotten. Halanta Bashikar Andolan has occupied an important position for the standardization of the language. The Nepali language is confirmed to get gradually inclined to modernity freeing it from the tendency of talented poets and, writer's means of writing and after the publication of Chandrika Vyakarna (Nepali Grammar). Following the Sharada (1991) magazine and Jharrowbadi Andolan, 2013 BS (literary movement of Banaras in 2013 BS which had advocated the use of pure or original Nepali language) have played a special role for making the Nepali language original. This movement has given special emphasis on using the native Nepali words to make the Nepali language, lively, awakened and plentiful.

The publication of different literary and non-literary books, dictionaries and grammars and performance of various works related to them have heralded the developed state of the Nepali language.

In addition to this and considering the recognition of Nepali as the common national language of Nepal by the constitution, the

interest of foreign nationals in the Nepali language, its gaining of status in the 8th Annex of Indian Constitution, indicate that the importance of modern Nepali language is high.

In the modern age, the popularity of the Nepali language gaining ground through education, communications and publications. The importance accorded to it and the growing interest of foreign people towards this attests to the fact that the importance of the Nepali language is gaining height. In this way, the efforts made from different sectors to make the present form of the Nepali language stable and standardized cannot be denied.

7.1.3 Language Family

Indo-European Family

The Indo-European Family is the most prosperous language family of all. As this language family covers the Indian Sub-continent and Europe as its main areas, its name came to be called Indo-European. This language family has taken the lead in literature, culture, knowledge, science, politics; etc. as it is spread over all parts of the world even though it has different main areas in Europe and Asia where the majority of people speak this language family. Most works of study have been conducted from the language science prospective. Sanskrit, Awesta, Greek, Latin, Russian, German; etc. the ancient and prosperous language family, belong to this family.

There is dispute among the scholars on the naming of this family as Indo-European. The scholars have given different names such as Indo-Germanic, Indo-European, Indo-Hitteli, Arya family; etc. Whoever and how so ever the name has been prescribed, Bharopeli (Indo-European) has gained popularity, as it goes by this name.

A confirmed decision has not been made about the main origin of the Indo-European family of languages and its users. It is estimated, though, that in 4500 BC the people of the Indo-European community lived together at one place and they spoke a single language. Though the original place of the Indo-

European family of languages is still unknown, language scientists have, through the means of comparative study, created the original language and given the name its users as Wiros. From this, it is concluded that the original users of Indo-European were of the Wiros race.

Dravid Family

The language spoken by the Dravid race is classified under the Dravid family of languages. The languages of this family are spoken mainly in Tamilnadu State of India and, Malaysia, Indonesia, Sri Lanka, Burma and also in eastern and southern Africa; etc. The main language of this language family is Tamil, which was spoken since before 1500 BC. From the stand point of literature, civilization and culture, the Tamil language seems to be very rich. Besides, Tamil, Sentamil, Malayalam, Kannada, Telugu, Kolami; etc. fall under this language family.

The main characteristic of the Dravid language family is having an adjunct in the end (*Antayogatmak*). This family of languages has the provision for the second pronoun (*Duivachan*) and three genders but it does not have an active voice (*Karmavacha*). This language family has a cerebral sound and the word with vowel final is largely used. The act of inflection of noun (*Bivakti*) is performed by the use of suffix and this is the characteristic of these languages. Besides these, the ample use of borrowed words, the joining of male and female denoting word with the noun, as necessary, for determining the sex, is the features of Dravid language family. The *Jhangad* (*Dhangad*) language of this family is spoken in Nepal.

Bhot Burmese (Tibeto-Burmese/Chinese Tibetan) Family

From the stand point of the linguistic speaker the Tibeto-Burmese is the second largest language family after Indo-European family.

Though, this family of languages is mainly spoken in China, Tibet and Burma; it is also spoken in Bangladesh, Thailand, Bhutan, Vietnam and other such countries. The scholars have

categorized this family into two groups namely, *Bhot-Burmese* and *Thai-Chinese*. In Nepal, Tamang (Murmi), Newari, Magar, Rai, Kirati, Gurung, Limbu, Sherpa, Chepang, Sunuwar, Thami, Dhimal, Tibetan, Jiraeli, etc. of this family are spoken.

The main linguistic characteristics of this family are as follows.

- Un-joined language (*Ayogatmac Bhasha*)
- Single word/Monosyllabic language
- The language that determines the word meaning from its
- Language that has distinction in meaning through the mood or temperament
- The language having plenty of nasal sounds
- The language that uses separate signs for separate words (no letter in the alphabet)

Aagneya Family

The Aagneya family of languages is also called Aagnesiali/Aagneya or Austric language family. Mainly having its place in south-east Asia, this family of languages is spread over Annam, Cambodia, Burma, Thailand and up to Nicobar Island through India. In Nepal also the *Satar/ Sanchal* language of this family is used. The language family has three main branches - *Munda or Kol, Monkhyer and Annam Muang*. The language is comparatively powerful in this family. Writing of literature is also pursued in this language. No creation of literary works has been made in other languages apart from *Mon-Khmer*.

The main linguistic characteristics of this family are as follows:

- Mainly unattached sufficiency/ inflexionism (*Aslishta Yogatmakta*)
- The language where the work of inflection of noun is enacted by prefix
- The language in which main gender determining word is used for the determination of gender (e.g. *Andiya Kulh Bagh*)

Aenga Kulh Baghini)

- The language having three types of numbers
- The language in which the subject does not cause the verb to change

Table no. 7.1

The language used in Nepal under different language families

S. No.	Language Family	Languages
1	Bharopeli	Nepali, Maithili, Bhojpuri, Awadhi, Tharu, Rajbumshi, Danuari, Manjhi, Bote, Darai and Kumal, Chureti, Marwari, Urdu
2	Tibetan Chinese	Newari, Gurung, Tamang, Limbu, Tibetan, Sherpa, Jirel, Kagate, , Lhome, Dolpa, Chituring, Lhoke, Lepcha, Ghale, Thakali, Manag, Purwi Ke Ke, chhantal, Byasi, Magar, Raji, Raute, Paschimi Tamang, Buja, Dura, Kham, Chepang, Bharmun, Bhemu, Wavu (Hayu), Pahari, Dhimal, Meche, Kusunda, Rai, Kiranti, Sunuwar, Pahari
3	Aagneya	Satar or Santhali, Adiya
4	Drawida	Jhangad or Ghangadh
5.	Other	Khaling, Doteli, Khas or Khas Kura, Urau

7.1.4 Script of Some Languages and Dialects

The script used in Sanskrit, Nepali and Hindi including the present Newari language is the *Devnagari* Script, which developed from the *Brahmi* script. There is no unanimity of opinion on the origin of this popular *Brahmi* script. According to the description of the *Narad Smiriti*, *Brihaspati Smriti*, Jain religious books and Hewn Tsang, it is believed that the script *Brahmi* got its name because it is created by *Brahma* (the Creator God of the Hindu Trinity) himself. Similarly, as mentioned by Fawanslin, the

Chinese writer of Buddhist Encyclopedia, the script was named after a religious teacher called Brahma, who created this script. In Nepal's case, the *Brahmi* script inscribed in the Ashoka pillar erected by Ashoka in the 3rd Century BC in Lumbini and the *Brahmi* script inscribed in the stone pillar found in Niglihawa of Kapilvastu, are believed to be the most ancient or first script found so far. About 200 inscriptions of Lichchhavi period found after 521 BS are also regarded as the developed form of *Brahmi* script. The script of Nepali, Hindi, Sanskrit and the prevailing Newari language is also the *Devnagari* script.

लिच्छवि पूर्वकाल PRE-LICHCHHAVI PERIOD	लिच्छविकाल LICHCHHAVI PERIOD		मल्ल एवं शाहकाल MALLA AND SHAHA PERIOD							
	प्राचीनलिच्छवि PRACHINLICHCHHAVI	उत्तरीलिच्छवि UTTARILICHCHHAVI	किरात KIRAT	रञ्जना RANJANA	भुजिमा BHUJIMA	नेवारी NEWARI	भैथिकी BHETHIKI	तिब्बती TIBETAN	नदिनागरी NADINAGARI	देवनागरी DEVNAGARI
𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓	𑀓 _{KA}
𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔	𑀔 _{KHA}
𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕	𑀕 _{GA}
𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖	𑀖 _{GHA}
𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗	𑀗 _{NA}
𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘	𑀘 _{CHA}
𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙	𑀙 _{CHA}
𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚	𑀚 _{CHA}
𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛	𑀛 _{JA}

Some prevailing scripts

The third form of the *Brahmi* script is the mixture of *Kutila* script and *Ranjana* script. It is believed to be the *Devnagari* or the script of God. This script is divided into two sections as that belonging to the period prevailing from the ninth century to the fifteenth century is the ancient *Devnagari* script and that prevailing from 17th century to the present time is the modern *Devnagari* script. In the ancient time, the *Brahmi* script had two forms and, nearly more than two dozens scripts were developed. Detailed descriptions of some of these are provided below:

- *Nepali/ Hindi*: Devnagari Script
- *Newari Script*: Ranjana, Brahmi, Prachalit, Bhujimol, Panchumol, Kutila; etc.
- *Limbu*: Sirijungha Script
- *Urdu*: Arabian Script

7.2 Literature

It is the language through which literature is manifested. The word - Literature has a wider area; or it is extended. In the present time, poetry and literature have existed in separate forms though poetry is also called literature in Sanskrit. In a broader sense, literature covers stories, poetry, novels, essays, drama in its domain. According to the eastern scholars Bhamaha, the co-existence of words and meaning is literature. Literature has been created in the main languages prevailing in Nepal though these have not been identified, as yet.

The development and expansion of Nepali literature has been studied and divided into three Ages:

a. Primary Age: From the Beginning to 1939 BS

This period covers from the beginning to Motiram Bhatta and before the beginning of *Shringarras* (any of the several tastes or sentiments characterizing a literary work from eight to ten such *rasas* are usually distinguished). During this period, the time of inscription is mentioned in the following table no. 7.2 (stone inscription, copper inscription, gold plated (gold inscription) and, the ancient hand written inscriptions are also included.

Table no. 7.2

Linguistic Inscriptions

Period	Inscription
1146 BS	Inscription of Dumrakot of Jumla issued by Sangram Simha

1312 BS	The Inscription of Khas Malla King, Ashok Challa of Sinja(Jumla)
1317-1327 BS	Inscription of Akchhaya Malla, the Khas Malla King of Jumla
1337 BS	Inscription of Akchhaya Malla discovered at Akchhaya Dewal of Achchham
1344 BS	Inscription of Naga Malla
1373 BS	Inscription discovered in Dailekh
1378 BS	Inscription of Aaditya Malla discovered in Gorkha
1385 BS	Inscription by Punnya Malla discovered in Gorkha
1393 BS	Inscription of Punnya Malla discovered in Piutharpu
1413 BS	Kanakpatra of Prithavi Malla of Jumla
1414 BS	Copper inscription written by Juthado Joisi of Prithvi Malla
1416 BS	Inscription of Niyarpal
1433 BS	Inscription written by Dharmaraj Joisi
1448 BS	Inscription of Abhaya Mall
1478 BS	Copper Inscription of Sumati Burma discovered in Bajhang
1537 BS	Copper inscription of Kirti Malla discovered in Doti
1701 BS	Copper inscription of Phahadi Shahi
1704 BS	Copper inscription of Rajabahadur Shah of Jumla
1727 BS	Inscription of Pratap Malla discovered in Ranipokhari of Kathmandu
1760 BS	Copper inscription of Raja Prithvipati of Pyuthan

Old hand written books are regarded as important in the course of the study of Nepali language and literature. Such books are found since the 15th century and are regarded as very important. For example, *Bhaswoti*, the visit of Raja Gaganniraj, *Khanda Khandhya*, the biography of Ram Shah, *Bajpariksha*, *Jworotpatti Chikitsa*, *Prayashhit Pradeep Nripaslaki* book and *Aushhadhi Rasayan* book; etc.

The writing of Nepali literature began side by side with the unification campaign of Nepal by Prithvinarayan Shah. As such Nepali literature began with the poetic expression of courage, valour, bravery, and courageous deeds. Suwananda Das is regarded as the first poet of Nepal.

B. Medieval Age: 1940 to 1974 BS

The age of Ranas' arrogance of power, had influence on the creation of romantic sentiments in literature and poetry of the heroic songs, the progression of Nepali literature had already entered devotional discipline (*Bhakti Sadhana*). In fact, the age of Medieval literature can also be called the period of Motiram Bhatta. Motiram died at an early age, but he had made a great contribution to Nepali literature (particularly, the poetry) in a very short span of time. During this period, he had published many books, and established a literary magazine called *Gorkha Bharat Jeewan* under his own editorship. He had led the poetry of romantic sentiment (*Sringarik Kabita*).

It can not be said that poetry of romantic sentiments had been created only in the Medieval Age. Excellent literary composition had been created even in the prime time of the Ranas. The authors named Motiram Bhatta, Sambhu Prasad Dhungel, Gopinath Lohani, Chakrapani Chalise, Somnath Sigdyal, Girish Ballav Joshi, Ramrasad Satyal, Pahalman Simha Swanr had lived in this age. The Medieval Age is divided into two sections - Pre-Medieval Age (religious

devotional literature) and Post-Medieval Age (romantic literature). Also, within the religious devotional literature - *Krishna Bhakti Dhara*, *Rambhakti Dhara* and *Nirgun Bhakti Dhara* - three kinds of literature are found to exist.

C. Modern Age: 1975 BS - As of Today

The Modern Age is regarded to have begun with the coming of the Poet Lekhnath Poudyal. The beginning of the Modern Age in Nepali poetry is regarded to have happened after the publication of the poetry *Rituvichar* (1973 BS). The drama *Mutuko Byatha* of Balkrishna Sama, the story *Doshhi Chasma* of Bisheshworprasad Koirala, *Lakchyahin Aekangi* of Puskar sumsher and *Boksi* of Balkrishna Sama are regarded as Modern Age Literature.

Nepali literature is regarded to have attained rapidity of ascendance after 2007 BS. The establishment of the *Nepal Rajakiya Pragyapratisthan* (Royal Nepal Academy), and *Madan Puraskar* (Madan Prize) and such other activities are regarded also to have contributed to make Nepali literature rich and prosperous. The beginning of *Aayameli Andolan* (Dimension in literature Movement) around 2016-2017 BS gave a new dimension to Nepali literature. After the 2020s decades, Nepali poetry gradually rose up from the difficulties of understanding (*Duruhata*) state and moved towards simplicity (*Sahajata*). Following this new style, new experiments and new approaches (*Dhara*) began to emerge.

Having come to the last decade, Nepali literature has been influenced by the Modern way of thinking. The form and style of traditional literary genre (*Vidha*) has disintegrated. Literary thinking, style and subject matter have been used in literature in a modern way. In this way, coming into the Modern Age, many kinds of literary works have been published.

Table No. 7.3
Some Litterateurs of Nepali language and their main literary works

Name/Title	Published works
Bhanubhakta Acharya (The first Poet)	Badhusiksha, Prasnettar, Bhaktamala,
Motiram Thatta (Yawa Kawi, Sringarik Kawi)	Panchak Prapancha, Pikdur, Gajendrasneksha, Guphasuck, Katak Sundari, Priyadarshana
Sambhuprasad Dhungel (Aansukawo)	Shaktimata, Geesakka
Lekhnath Poudyal (Kawi Shimmari)	Ritubihar, Buddhibinod, Tarun Tapasi, Gangagan, Laxmijaja, Gauri Gaurav
Jayaprithak Bahadur Sharma	Aashamala, Bhugol Bidhya, Pancha Tatwa, skiksha, Darpan, Byabaharmala, Tatwa Prasansa
Pahlabansintha Swam	Atal Bahadur, Aekaka Rupringak-Chori
Suryakram Granwali	Deabya Shah, Kam Shah, Jitavataryan Shah, Amersimha Thapa, Nepali Samkshipta shabdakosh
Guruprasad Mainali	Naso
Balkrishna Surisaha Rana (Balkrishna Sama, Natya Samrat)	Mituko Nyasha, Praadh, Mukunda Indira, Anbhveg, Dhanubhakta, Ma, Frem, Pinda, Aneramita, Maroko Mantra, Bhimsenka Antya, Motiram, U Merakochhaina, Niyamit Aashmita
Laxmiprasad Devkota (Mahakawi)	Pahari Pukar, Sunko Bhan, chahara, Putali, Mrutyu Sayabata, Aakash Boichha, Maita, Rana, Jata, Yuchha, Shakuntal, Sulochana, Maharana Pratap, Prithviraj Chautari, Munamadani, Champa, Laxmi Katha Sangraha, Laxmi Nibandha Sangraha
Bhimnidhi Tiwari	Sahaswila Sashila, Putali, Chautara, Laxmivarayan, Maroko maya, Kabira Kunj, Bisphoi
Bhawani Das Gupta (Bhawani Baikochu)	Gunakshari, Meiya Sahob, Aawarta, Chayan, Prakash, Aaga:
Chandraprasad Pradhan (Hridayachandrasimha Pradhan)	Bhushwoge, Junga, Aashas, Gangalike Chita, Swanimanchha, Aaychhar
Siddhicharan Shrestha (Yugakawi)	Kapila, Meri Pankajita, Kuchro Ra Ghori, Urvasi, Aansa, Bhimsen Thapa
Gopalprasad Rimai	Amako Sapana, Masan, Yo Prem
Diamond Sumsher Rana	Basanti, Seto bahn, Satprayas, Amta

Madhavprasad Ghimire (Kasari Kavi)	Nawamanjari, Ghampani, Kiner Kintari, Bala Lahari, Gaur, Rajawon, Papani Sama, Rastri Jirna, Shakuntala, Malatimangala, Aaphnai Bansuri Apha Geet
Gowindabhadur Walle (Gothale)	Karhakartha, Prem Ra Mrityu, Bhusko Aaga, Chyatiako Parada, Bheko Ghar
Shivakumar Rai	Frontier, Khahani, Rank Tangala, Danforhani
Gowindaprasad Pradhan (Kishanachandrasimha Pradhan)	Bhujhangadrai, Shukla, Aagatara Paila Telera
Indrabahadur Rai	Bipana Karpaya, Karhakartha, Agramita Chha
Kamalmani Dixit	Yestopani, Kalkakhar, Kagatiko Sirap, Bukes, Sur, Sago Aksar
Bhupendraman Shrestha (Bhura Shrestha)	Gumra Meemari Andhomanche, Paveman, Maubamko Shikha
Bhaisev Ayal	Jayakhundi, Kachari, Galbandi, Das Autu
Varun Gur	Acota Ginyuco Jangababadur, Karagar, Nibandha
Vishnukumar Wairba (Parijat)	Sheerako Phool, Male Naganmayeko Chhoro, Parkhal, Vitra Ra bahira, Mehtahar, Vainsa Murchha, Antarmulhi, Aghanksha
Kedarnan Shiba (Vijali)	Sangani, Praram, Aawaj, Thiveri, Mero Saganama Hunro Josa Ra Hamu
Bisheshwarprasad Koirala	Sumritna, Doshi Chasma, Modiaayn, Hitar Ra Yehadi, Batu Chhoro Ra Aama, Aaphno Katha
Ganeshbahadur Thulung (Ganesi Rasik)	Kashitilai Chhuna Khojda, Maba Sianubaru Tekdar lunde
Tulsi Prasad Joshi (Tulsi Dwas)	Nepali Lokartha Sangraha, Tulsi Dwasiko Kawita
Mahendra Bir Bikram Shah (Ma Bee Bee Shah)	Usrika Lagi, Prem Usrika Lagi
Chhamaakumar Upreti	Jeevan Kanta, Aa Phool, Sukaalpa, Aaphnai Cheeta Agnisikhatira, Maubehitra Ka Yaddharan, Awasn Pancha Ko Agaman, Jhamak Ghimireka Kawitarana
Tilakraj Neerwang Bairagi (Kainai)	Badrangi Kainakako Kavisaharu
Basudev Lohitel (Shukla Bhadraji)	Vairagvatak, Burechhaina, Kakakakura, Bhimsepati
Megharaj Nepal (Manjul)	Sankhaka Padabaru, Sankhi Morilai, Cayak Yatra

Modinath Poudel (Prasanth)	Jhansikh Kanti, Kahi Sanskritik Nivandhanaru, Manov Mahakavya, Samako Aansu, Man Vandhan Ka Musali
Rameshwor Sharma Chalise (Ramesh Vikal)	Singari Rakhtro, Lahuri Bhansi, Nayasadal Ko Geer, Virano Deshma, Urmila Bhautu, Aauta Budho Voluno: Aasawanko Dhumma
Chetmansinha Thandari (Manubrajaki)	Bhyang, Awamulyan, Aakasiko Phul, Timr Swast: Ka Ma, Lata
Tarunath Sharma Bhandari (Tana Sharma)	Mem Katha, Ojhel Parda, Suli, Jhajiho Nepalidokhi Americasamma
Ramoladevi Shah (Chitramadala)	Antarbhawana, Antaranga, Antasparisandan
Govindabhadur Malla (Govinda Gothale)	KatuaBascha, Premi Ra Mritu, Lasuti Puja
Achchha Rai (Kasiki)	Saptakoshi, Baundi, Lagan, Dobhan
Lokanath Pant (Gurani Panta)	Ramam junchushika, Ganga Satal, Krishnashikam
Shambhuprasad Dhungel (AnsuKawi)	Ratnawali, Snukasagar, Totamamako Katha
Gopal Pansoy (Gehiri)	RastuShaahna Ra Sahitya Virochanal
Gopinath Mainali (Parhiki)	Awashad Abhinaya, Aankhaveri Ramira Manbhari Vedana, Yugkawi Siddhichran: Kuti Ka Pravatu Visleshana
Phanidharaj Bhattacharai (Khetala)	Chhango Ka Chhanya, Nagphani Ka Swasmanachina, Murti Bolchha
Visnuraj Aatreya (Latosarhu)	Hambhitraka Ma, Dhakre Kapilvastu
Mohan Rai (Dukhun)	Jalan, Prem Tauta Abhishap, Mandakuti
Chundamani Bhandu Upadhyaya (Bandhu)	Rhashavigyan, Anusardhan Pravandhako Rup Ka Shau
Kamalmani Dikshit (Kad)	Yestopani, Kal Akshar
Shankar Koirala	Khairnighat
Ketramani Suvedi Ketra (Aetom)	Upanyas Siddhanta Ra Nepali Upanyas
Manju Tiwari (Kanchuli)	Kiranka Chhatharu, Keh/ Katha Keti Paridhi
BhartaLabadur Shrestha (Sarabhakti)	kawi Premi Ra Pagal, Yuddha Uti Gyans ChamberBhutra, ItihastBhutraKo Itihast, Ethel, Taruni Kheti, Pagai Basti, Santaya Trashadi
Basudev Samacha (Pasai)	Philingo, Pharkra Herda, Kishan, Parda, Santaj
Dayaram Shrestha (Samonaw)	Sandarbhha Ka Mulyankan, Snaranyu Nepali Katha, Birkeiin Kabra

Yuvraj Mansali	Munda Naya, Kabi Prabhā Kabi Prawiri, Brastachar ko bhāṅg
Mohanraj Dhakel Sharma (Manshi)	Chyanke Dhama, Ras Chinari, Korva, Khanwar
Narayan Wagle	Palpasa, Galle
Sarvanchar Joshi	Lacno lais Sanskriti, Nepali Rastva Mudra, Karnai Sanskriti
Liladraj Thapa	Man
Shankar Lamichane	Abstrakt Chintan ka Pyal
Deular Bikram Bista	Chakrayaka Anuhar, Jvan jvoni Mahajvoni
Amer neupane	Seto Dharti
Jagadisa Choudre	Anarmanac Yatra, Sakas
Karna Shakya	Sanchi, Khaj
Drutachandra Gautam	Alishti

Table No. 7.4
Some Authors of Other languages and Books

S.No.	Name/ Title	Published works	Language
1	Nedar Man Vyathit	Chhwasa	Newari
2	Poorna Bahadur Vaidya	Sarasu	Newari
3	Prem Bahadur Kamsakar	Matinaya Mey (Collection of romantic folk songs)	Newari
4	Dhuswan Sayami	Gamki (Novel)	Newari
5	Ram Shrestha	Narsala	Newari
6	Teertha Ma Tuladhar	Akhe (Translated stories' collection)	Newari
7	Iswarnanda Shresthaacharya	Linayak (Novel)	Newari
8	Durlabhal Karmacharya	The China story collection	Newari
9	Birichka Sudarshan	Amlapali (Drama)	Newari
10	Basu Shashi	Tachapwasya	Newari
11	Hemlal Joshi	Khadgaridhi (Collection of single episode drama)	Newari
12	Prem Bahadur Kamsakar	Nhuga Pukhu (Essay)	Newari
13	Manimal Shrestha	Samaacharyaya, Soddhanta	Newari

14	Rama'prasad Malia	Vasa Nibandha Ma Lisava na (Essay collection)	Mewari
15	Mahtharanda Dara charya	Tal thismara (Religious Text)	Mewari
16	Pragyanta Braichhu	Dhata Ubedkugassana (Philosophical Text)	Mewari
17	Siddhantansubha	Varthik Mases	Mewari
18	Kabikeshari Chitradhar Jridaya	Talithistar	Mewari
19	Augustus Chavate (Fornigner)	Manshchanda Krigam (Drama)	Mathali
20	Raja Jagajjotimalla	Bhangan Bilaha (Drama)	Mathali
21	Sarasa Kant	Ananda - Vijayavacka	Mathali
22	Nandipari	Krishna Kalmala	Mathali
23	Bhal	Cauci-Sweyanbarnatua, Rukminiharan	Mathali
24	Avabi Mathur	vanana Kanyan, kshhak	Mathali
25	Ramakanta Kapadi	Vyaha (Kharakavya)	Mathali
26	Brijkishore Thakur	Adhyana Aur Visechana	Mathali
27	Jyotswari	Varna Barnakar (Gadya Grantha)	Mathali
28	Mahakari Viryagar	Texhil Bayan	Mathali
29	Shanti Chaudhary (Theatr)	Bigdel Jhar Charu Setaji H., Sanyat., Beti, Easac Dushu (Meri Aama)	Tharu
30	Iman Singh Chengung	Siranamuchumachatur, (Edeentia)	Dumby
31	Kamprasad Rai	Bahawa Aur Bahana (Novel like Drama)	Tharu
32	Jayendra Tamang	Mujlanadi Kkaku (Drama), 2007	Tamang
33	Kesang Mokim Tamang	Senje Dnje Novel	Tamang
34	Jyoti	Zalman (Poetic work)	Awadhi
35	Lama	Chucavali (Poetic work)	Awadhi

7.3 Arts

Nepali Arts is divided into, especially, four categories: Architecture, Picture Arts, Iconography and Xylography.

7.3.1 Nepali Architecture and Its Characteristics

On account of architecture and arts, the temples found in Nepal can be categorized into three styles:

Pagoda Style (Multi-roof Style)

Temples enshrined with deity are built as the master pieces of architecture with the purpose of worship by Hindus with faith and fulfilling the devotion, offering and taking round of it. There is a tradition of constructing different designs of temples for several purposes. Among them, the main one is Nepali style - Pagodas that have multi-roof. Such temples have multi-storied or say the roofs are placed in layers one after another. Therefore, they are called multi- roofed temple or multi-tiered temples.



Nyatpole Bhaktapur

Characteristics of this style:

- Artistic items lying in the lawn of the temple
- Special type of Sanctum
- Multi-tiered roof
- Use of *Tundal* (the wooden support for the projecting edge of a roof) and *Toran* (a long festoon of flowers hung over gates and

on walls on festive occasions)

- Attractive combination of brick and wood
- The middle part of the temple kept hollow
- Very much decorated multi-tiered style of temple

Following are the Pagoda style temples:

- Pashupati Temple
- Changuanarayan
- Nyatpol

Shikhar (Peak) Style

The *Shikhar* style of temples are of different forms and types. Those temples are called Shikhara Style in archaeology where the top of temple rises through easily (*Sulutta Pareko*) pointing to the sky, at first glance looking like a mountain, with the whole structure of the temple peaking like a dome and with the interior protected from sun and rain. These styles of temples have a pavement for walking around the temple from its outer side while the image of Gods/



Machchhindranath Temple,
Bangnati, Lalitpur

Goddesses is placed in the inner side. Such styles of temples were constructed during the period of Lichchhavi kings of Nepal who were contemporary to the Gupta Rajbamshi. During the 17th and 18th century also such types of temples were built in large numbers. While such types of temples were built using plaster to join the stone pieces, the temple's made of bricks were plastered on the outer side of wall to protect them from winds and water/ weather. Brahma Temple, Krishna Temple, Mahaboudha Temple were built using this temple technique. The temples of this style

are mainly the *Nagar, Dravid and Wesher* types.

Main characteristics of this style:

- Temples installed generally on raised platforms of different tiers/levels
- Only one pavilion built in front of the temples
- Provision of walking around
- Provision of a small vessel purpose holding the oil lamp
- Installation of the idol of the main deity in the central part of temple (inner most sanctums)
- No provision of multi-storey
- Using the Apex (Shikhar) itself as the roof without the need for a separate roof
- The towering superstructure (Apex) slimming towards the sky
- Use of different *Raths* (Chariots)
- Use of *Urushring*
- Imagery of *Trirath* (three chariots), *Pancharath* (five chariots) and *Saptarath* (seven chariots)
- Use of *Amalack* (myrobalan), *Chhattra* (a parasol), and *Gajur* (pinnacle)

Some of the temples made in this style are:

- Brahma temple in the court yard of Pashupati
- Mahabouddha temple of Patan
- Vatshaladevi temple of Bhaktapur
- Pratapur and Annatapur of Swayambhu
- Chasindega of Patan
- Jagatnarayan temple of Shankhamul in Patan
- Machchhindranath temple of Bungmati

Mixed Style

The construction of the *Janaki Mandir* (temple) of Janakpur took 12 years to complete starting from 1895 BS by Raja Pratap Singh and Queen Brishabhanukumari of Tikamgad of India, is an example of mixed style of architecture. It is the finest mixture

of Rajput and Moghul style or say, a special mixture of the *Shikhar* and Gumbaj (Dom) form.

7.3.2 Nepali Picture Art and its Characteristics

Picture arts are believed to have existed even before mankind invented language and script. The time when mankind had not developed languages used to present its experience in through such arts. The arts drawn/etched in the caves of Europe in the Stone Age signal this context. Cartography is proven to be the medium of expression of peoples thinking in the Sanskrit literature Age and historical / ancient age and its evidence has been found.

No clear information has been discovered on the origin of picture arts in Nepal. Different books mention about the lack of correct exploration of pre-history of this place. The undated Chabahil inscription with out the King's name in it is regarded by Dhanabajra Bajracharya as first recorded evidence presenting details of the Arts of Nepal (Bajrachrya, 2030:1) The statement that this *Chaitya* (a kind of Buddhist temple), befitted with flowers of various types, and engraved with the words pertaining to the *Kinnari* (beautiful) *Jatak* (story dealing with an episode from a former life of Buddha), was built with years of hard work has been clearly mentioned in this record inscription.

The history of world's picture arts is as ancient as the Cave Age. The evidence of cave arts has been discovered in Europe (Rome, Athens) and Africa (Egypt). That the state of picture arts was developed in the Hindu tradition of the Ramayan and Mahabharat Age is evidenced by the showing of Ram's picture to distressed King Dasarath by Queen Koushallya after Ram's residing in the forest(*Banbas*). Even in the ancient religious books, picture art has been mentioned. The scholars have opined that the origin of Nepal's picture arts is influenced by India's picture art. Chinese travelers also mention of Lichchhavi time palaces decorated by picture arts and paintings. The samples of ancient paintings are rare as these are printed on wood, clothes, palm leaves (*Tadpatra*) paper and these objects are quickly damaged. Nevertheless, ancient and medieval art paintings can

be studied in three ways, as follows:

Book Painting/ Arts

Buddhist paintings depicted in the old Buddhist books as long as nine hundred years old are the samples of Nepal's ancient paintings. The availability of paintings of Hindu Gods and Goddesses are very few compared to those of Buddhist paintings. These paintings are similar to the style of Ajanta and Allora caves of the Gupta period in India. Book paintings are divided into two groups.

A. Book cover paintings

B. Book Character Paintings

The painting drawn on the inner, outer or on both sides of the smooth surfaced wood cover of books are cover painting, while painting depicted on the right and left side of the main verses are divided into either parts befitting the theme of the story, are character paintings. In the Buddhist and Shaiva books like the *Panchraksha*, *Prajaparamita*, *Haribamsha Puran*, etc. a diversity of colors, sizes and forms of pictures have been inscribed.

Before the invention of the printing press, the required books were handwritten. Such books are called handwritten books. There had been the practice of drawing pictures related to the theme of the books. These pictures are drawn very minutely. They are described as miniature paintings. The ancient samples of pictures available so far essentially fall under the Picture Book category. The picture books of the pre-medieval period have not been available.

The excellent picture books written in the medieval period such as the *Pancharaksha*, *Bishnudharmasastra*, *Haribans*, *Hitopadesh*, etc. are worth mentioning. The magnificent pictures of Goddesses have been drawn on the hard cover of the book named *Pancharaksha* of around the Pre-Medieval period depicting the Goddess in the mood of killing the demon-Mahishasur. Similarly, the story depicting Krishna's birth to the time of his slaying of Kansa has been presented in the picture form.

Different types of pictures have been drawn to depict the picture story (*Chitrakala*) in visual form.

The artists seem to be especially sensitive concerning the subject matter, color and costumes used in the picture book (*Chitragrantha*). In the paintings it may be difficult to identify the persons clearly than other forms of art. As such, the then artists used to differentiate between Gods and Demons by means of color. On this premise, the artists of the Medieval period had painted Krishna in his original blue color and Kansa and his followers in yellow color. Even in the attire, attempts were made to represent the costumes of the contemporary time. For example, male wearing short *Dhoti* (a long often elaborately plated cloth), female in *Ghangar Cholo* (an ankle-length skirt with blouse) and the male keeping the beard in Muslim style, etc.

Wall Paintings (Bhitte Chitra)

Though the origin of wall painting, as a main aspect of Nepali diverse painting, is undated, its origin can be traced back as far back as the Lichchhavi period. Wall paintings are one form of painting recorded in the Medieval period in Nepal. In Nepal, this art may have developed in the ancient time. However, we have not recovered the wall paintings before the Malla Period. The wall paintings of palaces, temples and *Viharas* of the Medieval period are of outstanding quality. The stories of the Ramayan, Mahabharat, Nalandayamanti, the birth of Krishna and his *raslila* (Krishna's alliance and dance with the head girls of Braj) have been depicted in attractive paintings as well as the paintings of fully armed troops (army) ready for battle have been inscribed in the fifty-five-window palace of Bhaktapur.

The pictures of red and white Machchhindranath in Kumarighar, the residence of the Living Goddess (*Kumari*) as well as Pachali Bhairav, Bhimsen, slaying of Hiranyakashyapu, Mahankal, Bajrayogini, Ganesh; etc. God and Goddess and the 6 foot tall picture of Jayaprakash Malla clad in Mogul attire are painted in picture form. Such samples of the Malla period arts can be witnessed in Baghbhairav temple of Kirtipur and also in Hanuman Dhoka. The pictures made in the 15th century at

the Taleju Temple of Bhaktapur depicting Krishna playing on the flute and Radha beating the cymbal looks very graceful. Thus, in the ancient and mediaeval pictures, the special characteristics of religious harmony, growing influence of the Tantric style, the use of Moghul style and its emulation, and the use of various colors and paints, etc. are found.

Paubha Pictures

Poubha paintings are made on cloth using special technique. They are of two varieties, *Pat* (canvas) and *Mandal* (Serical). In the *Pat* technique, the picture of Gods and Goddesses are placed in the center while other subordinate deities are put in the periphery. In the *Mandal* style, at the centre of the canvas are placed the symbols of the *tantric* or indicative emblems. Pauva pictures are Nepal's outstanding style. Some scholars have said that this painting has its origin in Nepal. According to Lain Singh Bangdel, an eminent artist of Nepal, the tradition of Tibetan writing religious texts on cloth is imported from Tibet. Later, when there was much demand in China of the Pauva paintings of the Tibetan tradition made in Nepal, such Pauva pictures have continued to be produced for commercial purposes, then and now. According to Bandel, the 13th Century Pauva picture of Amitav lying in the County Museum of America is the ancient Pauva picture of Nepal. The thirteenth century Ratna Sambhav of Nepal and the Ratnasambhava of the year *Sambat* (calendar) 720 and the Amoghpass Awalokiteshow of around *Nepal Sambat* 556 are remarkable. Having been based on religious harmony, to have been found both in the Hindu and Buddhist traditions in the background are the idiosyncrasies of Nepal's Pauva paintings. After the Tantrik style made its way into Nepali Pauva paintings in the 16th Century; the tradition of depicting pictures of deities came into being. Since, big eyes, long nose long faces were pronounced in to the picture, such style is called Indian influence.

7.3.3 Nepal's Sculpture and Its Feature

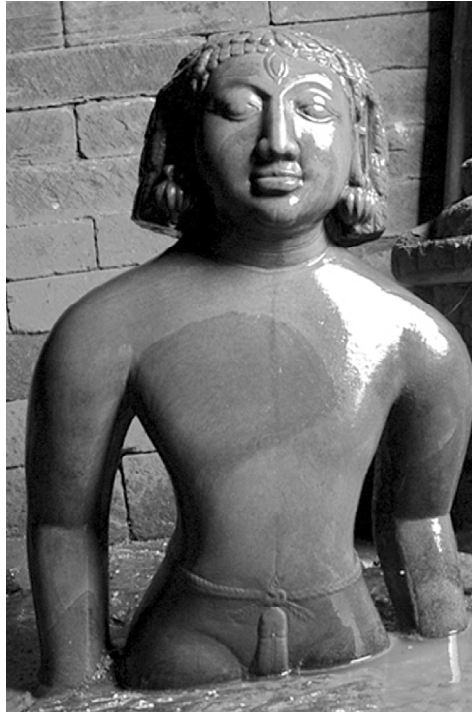
Nepali Arts can be categorized into Ancient, Medieval and Shah period, similar to the categorization of age based on Nepali's

age old division.

Nepal's ancient arts have been divided into three categories based on style - Preliminary period. Lichchhavi period and Medieval period. The study of Nepal's ancient sculpture can also be made according to this category.

Sculpture of the Preliminary Period

Mathura Kushan Art style had its influence on the style, tradition and sign of some ancient sculptures in the early sculpture of Nepal. As the Kusan period of India is believed to fall between



Birupakshya

the first century BC and the third century AD, sculpture had originated in Nepal based on the same (Kusan) style.

The first Kirat King Yalam Kirateswor is believed to have established the Kiranteswor Mahadev (Gaurighat Sleshsmantak Forest). The white grey flagstone idol of Virupaksha (7th-8th BC), Kirat Rajmata (Kirat mother queen); etc. are famous idols of the Kirat Period). The Purus (male) idol near Satyanarayan Temple in Handigaun is regarded as the last Kirat style. Of the humanlike ancient stone idols, Birupaksh is beautiful and excellent and its story is almost similar to the Oedipus story of Greece. The *Narishir Terako* (Female head) recovered in Tilaurakot (Terai) Vanjarahiya is regarded as belonging to the 3rd century BC. The Mother and Child of this is of 2nd Century BC. Some idols popular in this period were -

Gajalaxmi of Chasalhiti, Matrikaya of Haugalvshal in Patan,

Uma Maheswor of Sikuwahi Patan, and Kumar Sambhau of National Museum Shilaphalak, etc. The main features of the sculpture are as follows:

- To be presented in symbolic hand gesture of granting blessing
- Use of diagonal Patuka (cloth tied around the waist or hip)
- The crinkle of cloth shown in embroidered design
- Display of aura in normal ring of light
- Absence of *Yagyapawit* (Brahminical sacred thread)
- Decorative hair dressings
- Use of large ear-rings
- Use of large anklets on the feet
- Absence of subtle artistry



Padmahasta Laxmi

Murtikala of Lichchhavi Period

The Lichchhavi Period *Murtikala* is cultured, smooth, fine, intricate, delicate, and expressive. Though they have been influenced by the Gupta period arts, the idols are made with religious fervor, are beautiful and dynamic. Though they are small

in size, they have been engraved by using a chisel. The idols made during this period are- Vishnuvikrant idols, Padmhasta Laxmi idol of the National Museum, Virupaksha idol of Aryaghat, Kalidamayan idol of Hanumandhoka, Kathmandu, Vishowroop (Changu), Bodhisatwa (Ganabahal) and such other idols are superb reflecting the Golden Period in the arts of the time. Adequate numbers of idols are found of Baudha and Boddhisatwa of this period. Padmapani Lokeswor or idol of Dwakabahal Chaitya, Sthanak Buddha idol of Bangemudha, Narayan Idol of Budhanilkantha, Dhumbarah idol of Chandol, and Uma Maheswor idol of the National Museum, etc. are famous works. That the worship of power in female form had existed since the Lichchhavi period of King Mandeva (5th Century AD) is evidenced by the idols of Bijayeswhori and eighteen handed Palanchok Bhagwati in Kavre, which is very artistic and unique. After the 7th Century AD, the idols of Goddess like Parbati of Naghal Tole, Dakhinkali (Pharping), Kankeshowri (near Vishnumati) and Bankali (Deupatan) were sculpted on the Tantrik design by making female deities as the subject of sculpture. During this time, the idols had attained the highest standard. After the Eighth Century, the north Bihar style of sculpture had influenced Nepal.

The features of Murtikala of Lichchhavi Period:

- Idols with attractive faces have been built
- Selection of special kind of stone
- Harmonious proportion of body parts
- Existence of the quality of flexibility in the female idols
- Hair dressing in decorative style
- Extremely exquisite and attractive female idols
- Use of transparent clothing
- Creation of simple and circular halo around the face

Medieval Sculpture

The woodcraft, metal craft and stone craft of the Medieval period were prosperous. The idols were made scintillating and durable using copper and iron plaster. The idols carved by skilled craftsmen are specially found in the Nepal Valley. Generally, the

three types of idols made of stone, wood and metal were highly developed. *Mrinmaya* (Teracotta) idols are very beautiful, though they were developed in small number. The idols, which are famous in this period are: Umamaheshwor idol of Kotal Tole in Handigaun, Umamaheshwor idol of Kwobaha, Surya idol of Thapahity, Sridhar Bishnu idol of Changunarayan, Narshimha idol of Changu, Chaturmukhi Linga of Deupatan, Vishnu Beuha of Kumbheshwor, Vishnu idol of the National Museum; etc. The Nriteshwor idol (National Museum) of Thirteenth and Fourteenth century, Manushyakar four-faced idol of Sthiti Malla period 1439 BS (1382 AD) are also famous.

Special features of the Sculpture of the Malla period:

- Selection of grey and low grade stone
- Making of elongated and small faced idol
- Use of excessive ornaments
- Creation of decorative halo
- Making the idol airy
- Use of special type of crown
- Unmatched proportion of human body parts
- Display of dual holy feet with footrest

Stone Sculpture

Nepal occupied a lofty position in stone art. The selection of stone, the subject matter and craftsmanship is regarded to have given liveliness and beauty to the stone art. Large and subtle types of stone idols have been produced in large numbers. The Umamaheshwor idol of Kotal Tole in Handiguan of around the 10th Century, Umamaheshwor idol in Kwawoha of Patan created in Nepal Sambat (calendar) 107, Surya Idol (now lying in Patan Museum) in Thapahiti of Patan of 1065 AD), Surya Idol of Banepa of Nepali Sambat 514, Shreedhar Vishnu idol located in the premises of Changunarayan of around the 10th century, Surya Idol of Panuti of around the 14th century, Narsimha idol of Changu of around the 3rd Century, idol of Vishnu of around the 14th Century now lying in the National Museum; etc. are

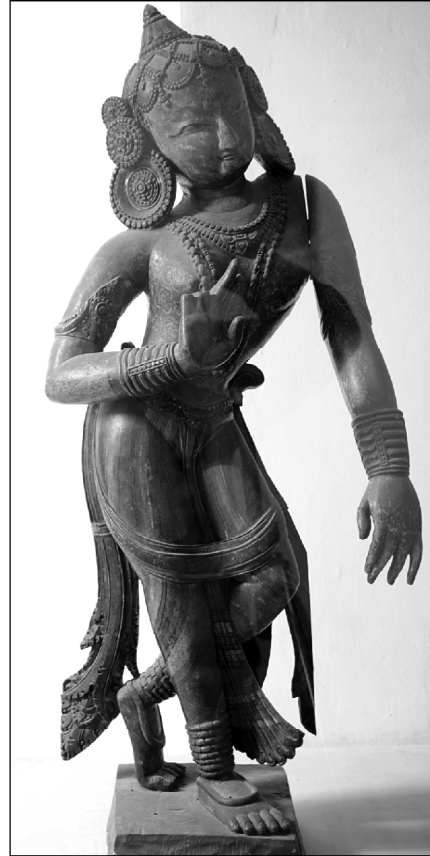
excellent examples of the Pre-Medieval Period. The Narasimha and Hanuman idols of Bhaktapur Palace Area of the Bhupatindra Malla Period, Vishnubeuha Idol of Kumbheshwor, Patan of the 15th Century, Harihar idol of the 15th century lying in the Bhaktapur Art Museum, Mahakal idol of Swayambhu of the 17th century, idols of different deities displayed in the Bhaktapur Art Museum and the National Museum and idols found everywhere in the Valley are examples of the Medieval period.

Special features of Stone idols:

- Not selecting a good stone
- Tantric Influence
- Lavish use of ornaments
- Use of three angled crown in Buddha's idol
- Pointed nose
- Slender lips
- Long eyes and long chin
- Copying the Buddha's Life Story in one plank
- Creation of idol with disproportionate body parts
- Decorative halo
- Development of secular creative works

Wood Carved Idols

Very ancient wood idols are not available as wood is short lived.



Nrityadevi

The 15th Century idol of Pujadevi lying in the National Museum, 15th Century idol of Nrityadevi lying in the Bhaktapur Art Museum, 15th Century idol of Nrityadevi (made of a single piece of wood) lying at the National Museum, the 17th Century Ganesh and Shiva in dancing form, Maheshmardini Durga idol, and the idol of Mar Vijaya are outstanding specimens of wooden idols. Wood Arts are mostly exhibited in *Tundal* (wooden support for the projecting edge of a roof). As the ornament of temples, *Tundals* are engraved in three parts. They can be found in Changu, Taleju, Nyatapole, Kumbheshwor; etc. The upper part of Tundal has trees; middle part has deities; and the lower parts has *Yekchya* (a class of ancient life-energy deities, ordinarily associated with vegetation particularly trees), male animals and sexual acts in different postures; etc. And at the four corners of the *Tudal*, beautiful *Shardul* (Horn of sheep with the body of a lion) are displayed. Above the temple door, a semi-circular *Toran* is displayed. Inside the central part of temple, the idol of the main deity and on both sides the images of Yamuna, Ganga and Makar are placed. The practice of installing carved pillar is used in the Nyatapole and Kastamandap (Gorakhnath) temples. Woodcraft was highly developed during the sixteenth and seventeenth centuries. The best specimen of woodcraft is exhibited on the *Tundalsa* and windows; etc. used in the temples. In the architectural arts of the temples; ornamented and fully decorated idols (Sringarmaya) are found in the Tundals and on the outer parts.

Clay Idols

The initiator of Nepali Arts is the clay idol. Medium samples (madhyamik *Namuna*) of clay idols are also available. The Astamatrika idol (National Museum) belongs to the Seventeenth century. The Anantanaryan Vishnu idol of Aryaghat is regarded as the sample of the eighteenth century clay idol. Many clay idols are found in the Mahaboudha Temple (1642 BS), which was built during the time of Shiva Simha Malla. These clay idols are as strong as stone, and smooth and exquisite as castings.

Idols of Metal

The idols made of metal in ancient time are often not available; but evidences related to it are available. The ancient coin found in the Terai, Vishnu idol of Changu, coins of the Lichchhavi period, the Buddha idol in the Peti (raised platform around the house/ footpath of Narendradev; etc are metal idols belonging to the period beginning from the end of the Lichchhavi Period. The Buddha idol of the eighth, ninth centuries, eighth and ninth century idols of Bajrapani (now in the possession of a private collector in New York), the 18th century idol of Avalokiteswora in Hirenyagarbha Mahavihar, the 11th and 12th century idols of Indra in Patan Museum, Ardhanariswor of 1065 AD, 12th Century Buddha idol, 16th and 17th century idols of Mahishsambar in the National Museum; etc. are the outstanding examples of the metal idol arts.

Most of the idols were made in the Medieval period. It is believed that the 10th and 11th centuries were the beginning of the new era in metal craft. The special features of metal idols are as follows:

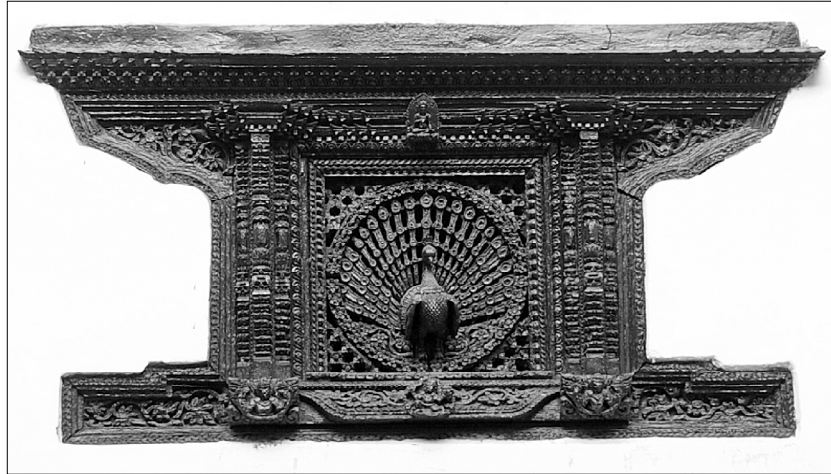
- A. Proportionate composition of human body and organs
- B. Inclined or proportionally balanced body organs
- C. Artistic front and back-side of idol
- D. Over-use of costumes and ornaments
- E. Over exposure of head and hand
- F. Half moon style of eye brows and sharp nose
- G. Rounded face; etc.

7.3.4 Nepali woodcraft and their features:

The Lichchhavi Period artifacts on woodcraft are not available. But during that time wood was used in palaces, temples, and *vihars*.

Windows and Doors

Artistic windows of wood of different sizes are available at different monuments of the Valley. The Peacock window,



Peacock window

Desemaru Jhya, windows of the Kumari Ghar, the 55 windowed palace are the excellent samples of wood craft.

Tudal

Wood works beginning from the pre-medieval period have been recovered. Dating back to around the 12th and 13th centuries, the Tudals of Patan Kshadraverga Mahavihar of Salbhajika symbol, the 11th century *Tudals* of Itumbahal, Kathmandu, 12th/13th century Tudal of Panauti Indreshwor Temple; etc. are special examples of the Pre-Medieval period wood craft. The *Tudals* used in the multi-storied style of temples and monuments of the medieval period are outstanding examples of woodcraft. The simple or carved wood pieces that are placed at 45 degree angle to support the roof of monuments are called *Tudal*.

Toran

The 16th century *Toran* of Itumbahal, the 17th century main *Toran* of Bhaktapur main gate, *Toran* of Chusya Bahal of Pratap Malla period, *Torans* set above the entrance of other temples of the Valley are semi-circular *Torans*.

7.3.5 Some Songs, Music and Dance Arts Prevailing in Nepal

In the diverse geography and culture of Nepal, there is a

prevalence of songs and dances performed during the festivity seasons, agriculture and on other occasions. They are filled with a variety of sounds, tunes, sweetness and melodies and gaiety.

The following are some songs and dances prevailing in Nepal.

Malsiri	DohoriJuhari	Maithili
Sil	Sorathi	Bhojpuri
Teej/Gaura	Deuda	Maruni
Samala	Chuska	Kaura
Bhajan/Chutka/Balan	Jhora	Birahini
Bhailo/Deusi	Bahramashea	Asare
Sangini	Jhaure	Thadobhaka
Ghata	Tamang Selo	Sepru
Bhakti Kirtan	Chabrung	Jhyali
Jhijhiya	Holi	Gaine Geet
Chintangmei	Ratyoli	Cheali



Folk Musical Instruments of Nepal

Infrastructure Development in Nepal

8.1 Transportation

Transportation is a medium of economic development, public service delivery and social integration. It is possible to lower the regional imbalance, give mobility to economic activities, and develop other areas, and ease the service delivery through the provision of transportation, as it is the basic infrastructure of development. Although road transportation is regarded as the



Karnali Bridge

main means of transportation, there are enormous possibilities for taking advantage through the development of other amenities such as air, railways, water ways ropeways and other such means.

Table no. 8.2
Some Highways of Nepal

Highways	Length (Km)
East-West Highway (Mahendra Highway)	1027.67
Tribhuvan Highway	188.79
Arniko Highway	112.83
Siddhartha Highway	181.22
Prithvi Highway	173.43
Karnali Highway	232
B.P. Highway	158
Pasanglhamu Road	117.10
Sagarmatha Highway	158.97
Rapti Highway	169.24
Mahakali Highway	325.68
Mid-Hill Highway (Pushpalal Lokmarg)	1776

Table no. 8.3
District-wise Length of the East-West Highway

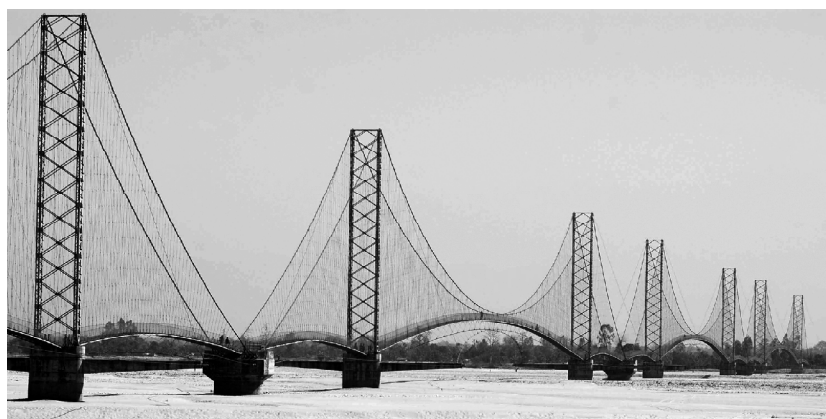
District	Length (Km)	District	Length (Km)
Jhapa	54.8	Chitawan	36.1
Morang	36.3	Nawalparasi	98.3
Sunsari	43.9	Rupendehi	44.5
Saptari	59.0	Kapilvastu	59.8
Siraha	43.3	Arghakhanchi	4.1
Dhanusha	28.6	Dang	73.0
Mahottary	17.5	Banke	83.0
Sarlahi	30.2	Bardiya	64.3

Rautahat	26.4	Kailali	82.6
Bara	47.1	Kanchanpur	44.3
Makawanpur	50.6	Total	1027.67

The under-construction mid-hill highway, Hulaki highway and north-south connecting roads when completed will ease the trade and movement with the neighboring countries. There is enormous possibility to achieve important success for the economic and social development of the country.

Updated Status

Up to the end of FY 2066/67, 6,304 km of motorable roads for transportation and 1,365 bridges have been completed. Of the 75 districts, the capital of 73 districts has access to road transportation. Road transportation has not yet reached to the district headquarter of Dolpa and Humla. In Nepal's context, the important means of transportation is mainly road transportation. As of 31st Chaitra, 2069 a total of 25,115 km of strategic roads and 1,544 motorable roads have been constructed.



Mahakali Suspension Bridge Linking Chandani and Dodhara

8.2 Hydro-Electricity

Nepal has completed a century long experience of involvement in the generation of electricity power. Till the Eighth Five Year

Plan, only the Government had control over this sector. But, the private sector has also been involved in this sector after the Electricity Act, 2049 was brought out. As the water level in the rivers comedown in the dry season and electricity generation is in high demand in this season, there has been an imbalance between the demand and supply of electricity. As a result, there has been load shedding since the last few years. The program of reform and expansion of the present transmission lines for electricity generation and distribution, and acquisition of land for transmission lines, expansion and strengthening of the national grid, and the construction of Nepal-India inter-country high voltage transmission grid have also not moved ahead.

The use of electricity has been established as the sole sustainable base for the overall development and prosperity of Nepal. In this situation, when there is a growing attraction of private investors and the capital market in the electricity sector, the possibilities of investment in this sector has increased to support the construction of additional projects

There is an indispensable need to establish this sector as the dependable base for economic development as there is enormous



Pharping Hydro-electric Power House

opportunity of electricity generation, and sufficient domestic market for its consumption and also the possibility of its export. At the end of the Three-year Interim Plan (2064/65-2066/67), the installed capacity of hydro electricity in the National Transmission Grid has reached to 639.7 Mega Watt. Of the total electricity generated in Nepal, the Nepal Electricity Authority has contributed 472.9 Mega Watt and the private sector - 116.8 Mega Watt. As of the last day of Chaitra in the FY 2069/707. 712 Mega Watt of electricity has been generated. Construction of the Upper Tamakoshi project of 456 Mega Watt so far Nepal's largest project, as well as some other projects are underway.

Table no. 8.5
Some Large Hydro-electricity Projects

S.No.	Project Name	Capacity (K.W.)	Starting Year of Power Generation (AD)
1	Kali Gandaki 'A'	1,44,000	2002
2	Mid -Marshyandi	70,000	2008
3	Marshyandi	69,000	1989
4	Kulekhani 1	60,000	1982
5	Kulekhani 2	32,000	1986
6	Khimtikhola	60,000	2000
7	Bhotekoshi	36,000	2001
8	Trishuli	24,000	1967
9	Chimile	20,000	-
10	Gandaki	15,000	1979
11	Madikhola	14,800	2000
12	Devighat	14,100	1983
13	Jhimruk	12,000	1995
14	Sunkoshi	10,050	1972
15	Indrawati	7,500	-
16	Puwakhola	6,200	2000
17	Aandhikhola	5,100	1991

18	Chatara	3,200	-
19	Piluwakhola	3,000	-
20	Sunkoshi Small	2,500	-
21	Panauti	2,400	1965
22	Seti (Pokhara)	1,500	1985
23	Chakukhola	1,500	-
24	Fewa (Pokhara)	1,088	1967
25	Tinau	1,024	1971
26	Tatopani Myagdi	1,000	1971
27	Tatopani	1,000	1995

8.3 Drinking Water and Sanitation

While the Millennium Development Goal has the target to make available drinking water for 73 percent of the population and sanitation services to 53 percent of the population by 2015 AD; according to the National Planning Commission, its target is to make available basic level of drinking water and sanitation services to cent-per-cent of the population by 2017 AD. As the efforts of the government level alone cannot achieve the target, there is the need for local bodies, community, consumers and Non-government Organizations to work in an integrated and coordinated way. Additionally, when conducting the drinking water and sanitation programs, they may have to be jointly implemented.

There are several organizations involved in the drinking water sector. In order to improve the quality of drinking water and its services, programs have been implemented in the urban and sub-urban areas with the joint investment of consumers. Sanitation program that seeks to develop open defecation free (*Khulladisamukta*) area by conducting full sanitation program in collaboration and participation of concerned bodies and stakeholders has been initiated.

As the required economic resources could not be provisioned during the period of the Three-year Interim Plan, the expected services could not be made available to the people because the

programs were not completed on time. During the plan period the target was to make available basic drinking water service to 85 percent of the population, but only 80 percent of the population receives this service. Similarly, the target was to provide medium and higher level of drinking water service to 15 percent of the population, but it could be provided for only to 10.5 percent of the population. Target has been set to make available sanitation services to 60 percent of the population, but only 43 percent of the population could receive this service.

Irrigation

Owing to the remote geographical formation and presence of harsh land topography, Nepal is estimated to have about 2,641,000 hectares of arable land out of the total area of Nepal - 14,718,100 hectares. Out of this, provision of irrigation facility is possible in 1,766,000 hectares only. The Government has been paying attention to the development of irrigation infrastructure as good provision of irrigation is essential for increasing the agriculture productivity due to the availability of limited arable land and increase in population. It is the need of the hour to move towards prosperity by increasing agriculture production and productivity and alleviating poverty by developing



Sikta Irrigation Project

the infrastructure for making available year round irrigation facility through the maximum utilization of available surface and ground water resources of the country on the basis of management of inclusive and partnership based irrigation for sustainable, fair, equitable and balanced regional development. The Three Year Interim Plan had the target to provide irrigation facilities to 56,900 hectares of land through government bodies. But out of this, only 10,147 hectares has been covered during the plan period. The irrigated land as of FY 2066/67 was 675,991 hectares. The irrigation using ground water was targeted for 37,400, and has have been achieved. That brings the total irrigated land through this means to 2 99, 696 hectares as of FY 2066/67. The target was to provide irrigation facility using new technology through the irrigation project to 1,600 hectares. But out of this, only 1247 has been covered. Thus the irrigation facility under this new technology reached to could be achieved by bringing it to 2,586 hectares up to this plan period. During this period, 57,484 ha in the new project side, and 12,434 ha through the improvement made on farmers built irrigation facilities totaling to 70,282 ha additional irrigation infrastructure have been developed. The total irrigated land area of 12, 52,476 ha has been reached by various irrigation systems at the end of FY 2066/67.

8.5 Communications

The beginning of communication service dates back to 1970 BS after the establishment of communication services in Nepal. Trunk telephone was arranged from Kathmandu to Raxual in 1971 BS. This service initially began during the period of Chandra Sumsher using Magneto Telephone. The Telephone Head Office (office related to telecommunications) was established on 1st Poush 1991 BS. An automatic telephone of 25 lines was installed in 1992 BS for the use of the then Rana administrators.

The telephone service was opened for the use of the general public on 2nd Poush 1992 BS. Similarly, Telecommunication Office had started Trunk service between Kathmandu and Dhankuta in 1993 BS. Wireless sets were installed in Nepalgunj,

Bhairahawa, Ilam, Dhankuta, Biratnagar in 2006 BS. In 2007 BS, CB Manual Exchange (100 lines) was established in Kathmandu. By 2009 BS, Wireless Centers were established in 21 districts. Nepal assumed membership of the International Telecommunications Union (ITU) on 20th Mangshir 2014 BS after the government accorded priority in its First Five-year Plan. After the First Five Year Plan was implemented, the Department of Telecommunications was established in 2016 BS in Kathmandu. Considering the demand in Kathmandu for telephones, the government established the Automatic Cross Bar Exchange (400 lines) in 2019 BS. On 15th Aswin 2021 BS, International Communication Service on the VHF system was commenced. Wireless stations were added in different districts in the Third Plan Period. Similarly, 50 Wireless Stations were operational. A Telecommunication Committee was formed in 2026 BS as per the Committee Act, 2013 BS. Similarly, Telex services also began in 2028 BS. After the enactment of the Communications Corporation Act, 2028 BS, Nepal Telecommunication was established with Inter-country Micro-wave Transmission Link in 2028 BS.

The Nepal Telecommunications Authority was established on 20th Falgun 2054 BS. In 2055 BS, the Telecommunications Authority started conducting telephones using the Digital System. With the development in the telecommunication sector, Cellular mobile telephone service was initiated on 1st Baishakh 2056 BS. After the implementation of the Telecommunications Policy 2060 BS, prepaid mobile phone service began on 6th Bhadra 2060 BS for the first time in Nepal. With the transformation of the Telecommunications Corporation into Nepal Telecom on 1st Baishakh 2061 BS, it has come into competition with other powerful private telecommunication service providers.

As frequency is a nature gifted source, the Government has brought out the Radio Frequency of Telecommunications Services (allocation and price related) Policy, 2069 BS to use the frequency for the benefit of the country and to receive revenue. According to the National Census 2068, of the total

households, 7.35 percent has access to telephone services and 64.63 percent is using mobile services.

In the process of diversifying its services, the Department of Postal Services has started the Tele Center Service with the aim of providing electronic communication services to remote districts of Nepal. There are 220 such centers all over the country.

8.6 Environment

Nepal is a landlocked country. Nepal's geography is made up of young mountain ranges. Though the industrial development is very low, there are many brick making factories in the Terai, and hill regions including Kathmandu. The rivers and streams near the cities have been badly polluted due to unorganized urbanization. The rainfall is irregular. Soil erosion is high. Encroachment of forests is increasing. The forests constitute 39 percent of the landmass of Nepal. The Government has brought out a policy in 1987 AD for the protection of the environment. In the last few years, the Government has been effortful for the conservation of the Brown Sector, Blue Sector



Council of Minister's meeting in Kalapatthar

(water) and the Green Sector (forests).

Strategies aimed at minimizing the effects of climate change as witnessed throughout the world, have been adopted. Nepal has experienced the effects caused by climate change in its Himalaya region.

The growth rate of temperature is high. The rate of snow melt is also high. As such, Nepal has held the meeting of the then Council of Ministers in Kalapatthar at the base camp of Sagarmatha (Mt. Everest) on 4th December 2009 to draw the attention of the world community towards the conservation of the Himalaya region. In this connection, special efforts have been initiated to expand the network between the countries of the world to save the Himalaya and draw the world's attention on this issue. There is the provision in the law for conducting environmental assessment before building infrastructure.

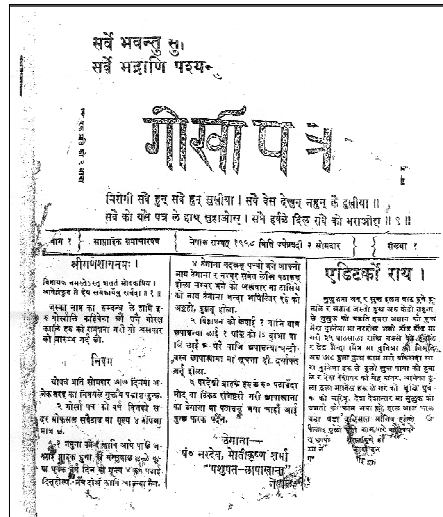
Chapter: Nine

Journalism in Nepal

9.1 Press Media

The “Gorkha Bharat Jeevan” monthly, which was printed in Kashi, India by Motiram Bhatta in 1943 BS is regarded as the first magazine to be published in the Nepali language. The first magazine that had been printed in Nepal in Srawan 1955 BS is the “Sudhasagar” monthly. Two years and ten months after the issue of “Sudhasagar”, the “Gorkhapatra “was born on 24th Baishakh 1958 BS. Initially, this magazine was issued every week. Later, it began to be published bi-weekly on 29th Asoj 2000 and starting from 8th Poush 2003, three times a week. This magazine became daily on 7th Falgun 2017 BS.

In 1991 BS Falgun, a Nepali language magazine named “Sharada” began to be published under the editorship of Riddibahadur Malla. The “Sharada” magazine which had been successful in encouraging the writers and popularizing itself to all closed its publication in 2010 BS. “Awaj” was the first daily to



First issue of the “Gorkhapatra”

be published on 8th Falgun 2007 BS under the editorship of Sddhicharan Shrestha. The first magazine published in 1994 BS in English was the “Nepali Guardian”, though it was printed in Calcutta. The first magazine to be published in Hindi under the editorship of Balchandra Sharma was the “Nawa Nepal” weekly. The magazine to be published as a religious magazine in Nepal language (Newari) was “Dharmodaya”. This magazine was published in 2004 BS. Similarly, “Inap” of the Maithali language and “Phulpat” of the Bhojpuri language were the first magazines to be published in their own respective languages. The provision of registering a newspaper and magazine was introduced from 1994 BS.

As the number of newspapers and magazines started growing, a Royal Commission was formed in 2014 BS realizing the need to reform this sector, too. The Supreme Court of Nepal started publishing the “Nepal Kanun Patrika”, a monthly journal in 2015 BS. This was the first magazine to compile the Acts and laws related to amendments, orders (*Aadesh*), ordinances, regulations and circulars. A Press Council was formed in 2024 BS on the recommendation of the Royal Press Commission to implement and maintain the Code of Conduct, standards and process for scrutinizing the distribution of published newspapers and magazines by reforming them in the course of making the press world, responsible, dignified and effective.

Page No. 9.1
Newspapers and Magazines Registered till the end of Chaitra, 2069

Region	Daily	Bi-weekly	Weekly	Bi-monthly	Monthly	Two-monthly	Three-Monthly	Four-monthly	Half-yearly	yearly	Total
Nepal	56.8	32	2492	427	1973	336	55.4	30	76	82	6,570
Himal	6	3	66	10	38	4	14	2	2	0	145
Mountain	298	11	1,539	314	1,770	289	469	24	61	76	4,851
Terai	264	18	887	103	165	43	71	4	13	6	1,574

Note: The newspaper and magazines falling under different categorization are 732 (Asoj 2069)

The Interim Constitution of Nepal, 2063 prescribes the right to publication, transmission and the rights related to the Printing press. This provision is expected to establish worldwide relevancy of freedom of the press in the context of Nepalese press. Press

and Publications Act 2048 BS and its Regulations, 2049 BS. Has significantly contributed to the dimensional development of Nepali journalism. Subjects like registration of a magazine, distribution of journalists' Identity Cards, matters restricted for publication, the provision of a Press Registrar, categorization process of magazines have been included in these laws. The Working Journalists Act, 2051 BS and its Regulations, 2053 BS have contributed to the Nepali Communication World to make it dignified, secured and practical by including in it the protection of journalists' welfare, capacity building, monitoring arrangements, complaint management, alternatives to dispute resolution, setting of minimum remuneration, etc.

9.2 Printing Press

Though the printing press was invented in the 15th century, Janga Bahadur Rana brought it to Nepal after his visit to Britain in 1908 BS. Popularly known as *Giddhe* Press, the actual name of the press was Columbian Printing Press. Installed in Thapathali at the residence of Janga Bahadur, the press printed postcards, envelopes, postage stamps and government papers till 1958 BS. A few years later, the Manoranjan Printing Press was established in Thahiti.

The books on laws were printed for the first time in this printing press. Another printing press was installed in Narayanhiti at the residence of Bir Sumshere. In addition to this, there was another printing press which was called Jungi Lithography *Chhapakhana* in Nepali. This printing press had been located in Basantapur before 1949 BS. Even in 1949 BS, Kuber Rantna Bajracharya had made a hand operated printing press. This press used to print religious books in Sanskrit and Newari languages till 1979 BS by the name, Buddha Press.

Later, this press went into the hands of several persons and its name was changed to Annapurna Press. In 1963 BS, the government brought two hand operated presses: one small and another big one. In addition to this, a skilled person, Gehendra Sumsher established a printing press at Jamal with the name Narayan Press. Besides the government printing press, a printing press by the name of Pashupati Press was installed by

Pundit Moti Krishna and Dhirendra Krishna in 1950 BS for the first time with business purpose. An electric powered printing press was established in Nepal in 1969 BS. This first electric powered printing press was placed in Naxal.

The printing press industries have expanded very much after the constitutional arrangements for the fundamental rights of newspapers and magazines were granted following the reinstatement of democracy in the country. At present, there are a number of printing press and their number is also on the rise. Among the government and non-government printing presses, some of the specialized and prominent ones are: the printing press of the Department of Printing of the Nepal Government, the printing press of the *Gorkhapatra*, Education Press of the Janak-Education Materials Center, Tribhuvan University Printing Press, Jorganesh Press, Sahayogi Press, etc. Though some printing presses are available in the rural areas, even the normal types of printing presses are not available in the remote mountain districts. The necessity of a security press has been felt at the central level.

9.3 Radio Broadcasts

Radio set had been imported since the time of the Rana Prime Minister Juddha Sumshere. The general public of Nepal was given the freedom to possess radio padma shamsher during the rule of the Rana Prime Minister in 2004 BS. But the people could listen only to foreign broadcasts on the radio receiver. It is stated that wireless sets were used to broadcast the local market price and religious songs in the evening at the *Bijuli Adda* of Kathmandu during the rule of the then Prime Minister Padma Sumsher around 2004 BS.

In 2007 BS, the people's revolution started spreading throughout the country. During this time, broadcast with the name Nepal Prajatantra Radio sounded for the first time in the revolution ground of Biratnagar. The broadcast was operated with the help of a small transmitter named 'Telwar'. This transmission was brought to Kathmandu, installed in the compound of Simha Durbar and then it started transmission on 20th Chaitra 2007 BS. The broadcast was powered by a transmitter with 250 Watt capacity. The Nepal *Prajatantra* Radio was followed by the name Nepal Radio

and, then Radio Nepal. A separate medium-wave broadcast of 75 Watt was transmitted in 2009 BS. A five Kilo Watt Short-Wave transmission of Radio Nepal was established in Jawlakhel. The Radio Nepal Act, 2014 was published in the Nepal Gazette after it received the seal on 1/4/2015 BS. Through its structural reform, quantitative capacity enhancement, program diversification, Radio Nepal has expanded its broadcasts on Short wave, Medium wave and FM (Frequency Modulation system).

Radio Nepal has been broadcasting news bulletins in Nepali and English languages as well as in Magar, Gurung, Tamang, Raibantawa, Limbu, Bhojpuri, Hindi, Urdu, *Purvi* Tharu, *Paschimi* Tharu, Awadhi, Sherpa, Maithili, Sanskrit, Kham Magar and Doteli languages. Radio Nepal had started broadcasting its program on 26th August 1999 through the V-SAT Network. With a view to have access to its audience, Radio Nepal has started broadcasting its programs through the Internet since 1997. Radio Nepal started broadcasting its programs in Frequency Modulation on 28 Magh 2052 BS. With the participation of the private sector, so far 493 FM radio stations have received permission to broadcast programs. But out of them only 365 have been broadcasting regular programs. According to the National Census, out of the total households, radio services have reached to 50.82 percent of the households.

9.4 Television

After a decision to use the Television - a powerful medium of mass media, was taken, the Nepal Government initiated Nepal Television Project on 17 Magh 2041 BS. This was the first step into the television age of Nepal. Nepal Television conducted its first successful transmission test on 29 Srawan 2042 BS. After Nepal Television was converted into an enterprise in 2042 BS, and three days after the conversion, it began transmitting its regular programs. In the beginning, the Nepal Television Project started its transmission in UHF band by using FHF transmitter for half an hour and its regular transmission since 14 Poush 2042 BS from 7 to 9 pm for two hours.

For the first time it had transmitted a live broadcast of the speech delivered by King Birendra from the Parliament building. The

live broadcast was transmitted using the signal received from UHF Transmission (0.5 Watt) through the Yagi Antenna to the building in Simha Durbar and again transmitted via 100 Watts, VHF Transmitter. The broadcast of Nepal Television had already been propagated to 20 countries of Asia through an earth satellite on Television signal frequencies.

Nepal Television began its morning transmission on 1st Baishakh 2046 BS by getting a relay station established on Phulchoki hill on 25th Kartik 2044 BS. Nepal Television, which began its regular program on 14th Poush, 2042 BS, has started NTV Metro, its joint transmission since 10th Aswin 2060 BS. But, in the days ahead, television continued to go into competition with other television transmitters. Out of the TV broadcasters receiving permission for TV transmission, only 18 have been transmitting regular programs. Direct 37 TV Home Service is also available. Down-link permissions have been granted to 84 foreign channels. A total of 773 permissions have been granted for cable transmission. Efforts are being made to digitize television and conduct IP Television broadcast by 2015 AD. According to the National Census, out of the total house holds television service has reached to 36.45 percent of the households while cable television service has reached to 19.33 percent of house holds.

9.5 Cinema

For the first time in Nepal, provision was made to show cinema at the *Janasewa* Hall in New Road for the general public using tickets in 2006 BS. But, the films shown here were brought from the Hindi Cinema world. Satya Harischandra is the first Nepali language feature film made in 2008 BS by the Nepali living in Darjeeling. In the course of making documentaries and news films with its own resources and capital, the then Publicity Department , now the Department of Information, made a Nepali feature film in 2021, named *Aama* . This was the first film made by the Government itself. The same Department also made other two films, *Hinjo Aaja Bholi* and *Pariwarta*. In this way, this same Department is credited to have pioneered film making in our history of film making. On 16th Asar 2057 BS, the Film Development Board was formed on

the demands and suggestion of people involved to develop the Nepali film sector by its wider development and promotion. The regular function of the Film Development Board is to grant permission for the Nepali films and visual advertisements, their distribution, exhibition, renewal of permit, granting permission for charity show as well as giving permission and recommendation for film shooting, showing and mixing in foreign countries. Censorships of the films are conducted by the Ministry of Information and Communications. Films are made at faster rates now with the involvement of the private sector. Construction of a full-fledged film city has been considered to support the film industry in Nepal.

9.6 Department of Information

For a half century the *Gorkhapatra* was the sole medium to provide information on Nepal to the general public.

Mohan Sumsher, the last Rana Prime Minister of Nepal, established the Publishing Department in 2005 BS. After the advent of democracy in 2007 BS, it was renamed as *Prachar-Prashar Bibhag* and placed under the Ministry of Home Affairs. Though, the door for the development of the journalism in Nepal was opened after the restoration of democracy, but the Department made its entry into the modern age of journalism with many creative recommendations prescribed by the Press Council that followed in 2015 BS.

This Department has been doing works such as the making of news films, documentaries and feature films, and showings them with the objective to disseminate information through Nepal on Nepal's geographical situation, history, ancient heritage, arts, culture, costumes, festivals and rituals and also introducing Nepal to the world. The department has also been publishing Nepal journal Since 3015 Jestha 2027 Which contains various articles on various aspects of Nepal. The Department envisions developing the Nepal Journal as a policy oriented journal of the Nepal Government. Besides, the publication and translation of various useful and knowledge based materials with free distribution of books and booklets written by various authors, the Department had produced

feature films such as *Aama* , *Hinjo Aajo* and *Pariwartan* full of Nepali arts and culture and entertainment, and released them to the public.

The Department of Information is committed to provide its services for the dissemination of information of the Nepal Government, protection of occupational rights of Nepali journalists, and the development of healthy, dignified institution of the journalism world. In the course of implementing constitutional laws, the Department of Information has been fulfilling its responsibility to make available certificate for press representatives and record keeping of journalists. The Department of Information has initiated works on creating a hub of information to assimilate public information at one spot and distribute them, publish government policy in newspapers and magazines, and establishment a photo bank. Similarly, it is working for providing basic and in-service training to the working journalists and also working on the residential training for the journalists.

9.7 Press Council Nepal

The Press Council of Nepal was established on 28th Kartik 2048BS under the Press Council Act , 2048 BS for the development and promotion of healthy, free and responsive journalism by maintaining the highest conduct of professionalism in journalism. The functions, duties and authority of the Press Council of Nepal have been to provide suggestions on the concerned sector, maintain professional dignity and responsibility, prepare the code of conduct and its implementation; categorize the newspapers/magazines, provide recommendation and suggestion to the government for the development of journalism, maintain updated information on the distribution of journalism, take necessary action on any complaint any one had filed to the Council over the news published in newspapers/ magazines, and prepare an Annual Report containing the study done on the activities including information on the actual situation and assessment of newspapers/ magazines and submit it to the Government. The Council has been formed with the involvement of journalist,

editors who have made special contribution on journalism such as publishers, working journalists, and persons related to literary journalism. The regular activities of the Press Council Nepal have been conducted according to the provisions prescribed in the Press Council Act, 2048 BS and the Press Council (Management of work) Regulations, 2053 BS.

9.8 National News Agency

The history of news agency in Nepali journalism goes back to 2016 BS. The first news agency, established from the private sector on 1st Poush 2016 BS in Kathmandu is Nepal News Agency. Some times later, another news agency, Sagarnatha News Agency was also established from the private sector on 30th Baishakh 2017 BS. The National News Agency was established on 7th falgun 2018 by integrating. The Nepal News Agency and Sagarmatha News agency. The National News Agency started its regular news bulletin on 7th Falgun 2018 BS. The National News Agency Act, 2018 BS was brought out to grant legal status to the Government operated news agency.

The RSS issues its news bulletin five times a day. The bulletin is brought out in Nepali and English version and reaches to the news customers of the RSS (daily newspapers, radio broadcast, television broadcast etc.) through Internet. The RSS has been the source for authoritative and trusted news for the newspapers and magazines published in the country as well as radio broadcast and television broadcast transmitted from Kathmandu Valley and different places of the country.

The RSS distributes the news of different parts of the world to its customers that it had received from international news agency such as the AP, AFP, Xinhua and PPI. The role of the RSS has been remarkable in providing additional information and satisfaction to the readers by increasing the attractiveness of daily newspapers with attractive photographs on a series of international events received from AP and AFP.

9.9 Nepal Journalists' Federation/ Association

As the umbrella organization of journalists all over Nepal, The Nepal journalists' Federation was established on 16th Chaitra 2012 BS. The Founder President of this Federation was former

Prime Minister Krishnaprasad Bhattarai. The Federation has district committees in the 75 districts of Nepal. The main objectives and activities of this Federation are as follows:

- To provide professional leadership by uniting the journalists who are active in different mass media all over the country;
- To remain active for the protection of the professional rights and interest of journalists by granting leadership;
- To uphold the principle of freedom of the press by being actively involved for the reliable, responsive, disciplined institutional development of journalism;
- To extend cordial relationship with national and international organizations through exchange of representatives with organizations of different countries actively involved in the journalism sector.
- To conduct study, research, conference, meetings, workshop, training on the subjects related to the journalism sector;
- To conduct other necessary work for the interest of journalists' world.

9.10 Online Media

Along with the development of information technology, the online media has made its strong presence also in Nepal. On the record of the Department of Information, 37 online magazines have been registered with it. Press representative certificates and Journalists' identity cards have been issued to 53 journalists working in these media by the Department of Information. Almost all the daily, weekly, bi-monthly and monthly newspapers/magazines, which have been managed under large investment, also publish their own online issues. In the last few days, FM radio and television have also followed suit.

As these media give instant information on events, they also publish instant response of the readers on the published matters. In the coming days, online media shall be an inseparable aspect of people's life. As with different countries of the world, there is a need for a policy and working system to develop a responsive communication medium based on truth and fact finding by managing such online media and social networks.

International Relations and Foreign Policy of Nepal

10.1 International Relations of Nepal: Historical Review

Nepal is a landlocked country lying between its two neighbors, India and China. Nepal had to fight sometimes with Tibet and China, and at other times with Britain to protect its existence. Nepal never came under any foreign rule, and it was able to retain its sovereignty and independence in every difficult period in the past.

It appears that Nepal's foreign policy pursued a new direction after the signing of the Sugauli Treaty in 1816 AD (1873 BS). Subsequent to this, Nepal established diplomatic relationship with Britain, and this is believed to be the beginning of Nepal's regular contact with the modern world.

During the Rana period, Nepal appears to have relations with only India and Britain. With the establishment of diplomatic relationship between the Solomon Islands and Nepal on 15th December 2011, the countries that have established diplomatic relationship with Nepal have reached to 133.

The formal beginning of Nepal's international relationships is believed to go back to the visit of Janga Bahadur Rana to Britain in 1850 AD. In 1923 AD, a peace and friendship treaty was signed between Nepal and the British government during the rule of Chandra Sumsher in 1923 AD. Nepal entered into the

international world after it established diplomatic relationships with China, Soviet Union and France following the political change of 2007 BS. Nepal became a member of United Nations on 14th December 1955 AD, and in the same year it participated in the Bandung Summit of Afro-Asian Nations. Following the participation in the Summit of Non-Aligned Countries in 1961 AD, Nepal has been attending different international forum as an active member. In the Summit of Non-Aligned countries, Nepal has put forward its views on the issues pertaining to colonialism, racial and apartheid policy, and freedom of transit for land locked countries. It is due to the non-aligned foreign policy that Nepal does not have any external pressure in the international world, and this has been the foundation of Nepal's foreign policy.

According to the Charter of the United Nations, Nepal has been putting forward its views on disarmament, apartheid policy and the need for unconditional cessation of interference by foreign forces in any country. As a result, Nepal had been elected a non-permanent member of the United Nations Security Council twice. Nepal has been involved in the Committees formed by the United Nations in different periods. Nepal has made a positive influence among the international community due to its non-alignment policy. Nepal has obtained also the membership of UNESCO, WTO other UN agencies. As the founding member of the non-alignment movement, Nepal wishes for world peace. The Constitution of Nepal, 2047 (1991 AD) which was brought out after the reinstatement of democracy mentions about Nepal's international relations as guided by the maintenance of sovereignty, national integrity and freedom of the country. The Interim Constitution of Nepal, 2063 BS mentions about the conduct of Nepal's foreign policy based on the conviction of the UN Charter, non-alignment, the principles of *Panchasheel*, international law and world peace. It is clear that Nepal is committed to move forward its foreign policy and international relations for institutionalizing the peace of Nepal based on international conventions by maintaining good relationship with the neighboring friendly

countries and all other countries on the basis of equality in the economic, social and other sectors.

10.2 Foreign Policy of Nepal and Its Main Basis

Nepal's foreign relations could not expand as Nepal remained as a remote country before the advent of the Rana period. Janga Bahadur Rana, the first Rana prime minister, had adopted the policy of pleasing the British to keep Rana rule integrated and long lasting. With this objective, he had visited India and Britain as well. The successor of Janga Bahadur Rana also followed the policy adopted by him. But, as the British were forced to leave India in 1947 AD, the Rana rulers became like orphan and helpless. As a consequence, democracy was established in Nepal after the downfall of Rana rule. Though there appeared to have been some diversification on the expansion of international relationships upto 2007 BS with relations established with India, Britain, France and United States of America, the concrete foundation for foreign policy had not been laid. Following the downfall of Rana Rule and the advent of democracy, there has been changes in the secluded policy and Nepal began participating actively in the international meetings and summits. Faiths in the values and principles of the United Nations, non-alignment and friendly relationships with the neighboring countries have been the main basis of the foreign policy of Nepal.

The main basis of the foreign policy of Nepal can be explained as follows:

1. Non-alignment

The adoption of the view point of remaining impartial or neutral towards international events without involvement in the military alliance of any powerful country is known as non-alignment. It means to be free from any sort of alliances. This does not mean to remain silent on the world events. Nepal has been actively participating in the non-aligned movement since the very outset.

2. Faith in *Panchasheel*

The following points of *Panchasheel* are regarded as the main foundation of Nepal's foreign policy in the process of expanding its international relations. This is an important basis of Nepal's

foreign policy.

1. To respect the freedom, sovereignty and regional integrity of one another country,
2. Non-interference in the internal affairs of others,
3. Maintenance of equality and reciprocal benefits,
4. Non-aggression (no attack against another country)
5. Acceptance of the feeling for peaceful co-existence.

3. Faith in the United Nations

Nepal has been stressing on the need of increasing its role and effectiveness for world peace and the promotion of friendship and cooperation among the countries. Peace keeping forces has been sent to the border between Lebanon and Israel, Yugoslavia, Somaliya and many other countries under the United Nations for maintaining world peace.

4. Emphasis on Enhancing Regional Cooperation

The South Asia Association for Regional Cooperation was founded in 1985 AD with the purpose of building cooperation and understanding among the neighboring countries. As it has been deemed appropriate, Nepal has been stressing on the effectiveness and strengthening of this organization. The establishment of SAARC Secretariat in Nepal should be seen in this perspective.

5. Disarmament

Nepal has been raising its voice on minimizing the arms race, and investing the lavish amounts of money spent in this sector in areas like education, health, etc. to increase the standard of social services and remove atomic weapons.

6. Protection of the Right of Land- locked Countries

Nepal, as a small and developing country has been stressing on the need to secure the right of the land- locked countries by appropriately solving the problems faced by them.

7. Protection of the Right of Small and Underdeveloped Countries

As Nepal is a small and developing country, it has been emphasizing on the enhancement of the right of countries like it at the regional and international forums.

8. Peaceful Resolution of Problems

Nepal has been stressing on the fact that any international dispute should be resolved peacefully and that the use of force, threat and intimidation, and war are not the permanent solution to any problems.

9. Feeling of a Good Neighborliness

Nepal has adopted the policy of establishing equal and cordial relationship with India and China, its two largest neighboring countries, and maintaining friendly relationship with other countries.

10. Protest Against Pressure and Discrimination

Nepal has been making open protests against imperialism, colonialism, neo-colonialism, hegemony, racism, apartheid, and supremacy, and supporting the freedom and anti-racism movement.

11. Independent Foreign Policy

Nepal, by not becoming a follower of any, has been putting forth its candid, independent opinion on the world stage using judicious mind and rationality. That is the reason Nepal has been showing sensitivity at world events though it is a non-aligned country.

10.3 United Nations and Nepal

The United Nations was established on 24th October 1945 AD. Considering the welfare of all humankind of the world, its Charter has given priority to peace, equality, cooperation and relations. Nepal obtained the membership of the United Nations on 14th December 1955 AD. There has been active participation and contribution of Nepal in the United Nations since obtaining its membership. Nepal has been one of the members of the five-member committee of the UN constituted in 1963 AD to deal on the issue of Oman. Nepal was elected to the Vice Chairmanship of the on Special Committee on Apartheid in 1967, and later it acted as acting Chairman of the same committee. Nepal was elected to the non-permanent membership of the UN Security Council twice, in 1969-70 and 1988-89 AD. Nepal also had the opportunity to serve in the UNESCO's Executive Council in 1974 and 1987 AD, and also different committees. Nepal has been sending the Nepal Police and Nepali Army to serve in the United

Nations peace keeping force since 1958 AD to maintain peace and security in the world. King Birendra had delivered a key note address at the Summit of the Least Developed Countries held in Paris in 1981 AD, on behalf of the Least Developed Countries of the United Nations. Nepal had sent its troops to observe and monitor the Arab-Israel Cease fire.

It has been contributing some police force for peace keeping duties in Yugoslavia since 1992. Nepal has also been playing a special role to establish peace in different countries at the invitation of the United Nations. World Communities have been praising Nepal for this contribution with high esteem. So far, a total of 10 persons have served as permanent representatives of Nepal at the United Nations. The United Nations celebrated World Peace Year in 1983 with the objective to introduce Lumbini worldwide as the Birth Place of Lord Buddha.

Table 10.1
Date of Nepal's Membership in different Agencies of United Nations & other International Agencies

S.No.	Organization	Date (AD)
1	United Nations (UNO)	14th December 1955
2.	International Labor Organization (ILO)	1966
3.	Food and Agriculture Organization (FAO)	27th Nov. 1951
4.	United Nation's Educational, Scientific and Cultural Organization (UNESCO)	1st May 1953
5.	World Health Organization (WHO)	10th May 1954
6.	International Bank for Reconstruction and Development (IBRD)	6th September 1961
7.	International Development Agency	6th March 1963
8.	International Finance Corporation (IFC)	7th January 1966
9.	International Monetary Fund (IMF)	6th September 1961
10.	International Civil Aviation Organization (ICAO)	29th July 1956
11.	Universal Postal Union (UPU)	11 July 1956
12.	International Telecommunication Union (ITU)	5th December 1957
13	World Meteorological Organization (WMO)	5th May 1978
14.	International Maritime Organization (IMO)	31st January 1979
15.	International Fund for Agriculture Development (IFAD)	5th May 1978
16.	United Nations Industrial Development Organization (UNIDO)	7th December 1983
17.	Multilateral Investment Guarantee Agency (MIGA)	23rd September 1992

10.4 SAARC and Nepal

The first SAARC Summit held in Dhaka, the capital of Bangladesh on 7th and 8th December 1985 AD, and participated by the Head of State and Executive Chief of State, officially established the South-Asia Association for Regional Cooperation (SAARC) and approved the SAARC Charter. Bangladesh, India, Nepal, Pakistan, Bhutan, Sri Lanka, Maldives and Afghanistan are 8 members of SAARC. The Secretariat of SAARC is located in Kathmandu. It was established in 1986 AD.



SAARC Secretariat, Kathmandu

An environment of cooperation, understanding, equality and security has been created following the establishment of SAARC. Nepal has made the promotion of SAARC as an integral part of its foreign policy, and Nepal has been faithful to the promotion of SAARC. Nepal believes that the with success of SAARC, all the common problems that exist in this region can be solved.

Despite the existence of many differences between each other, the south Asian countries are committed to extend reciprocal

Table no. 10.3
SAARC Summits Held so far

S. No.	Place	Person Participating from Nepal	Date
1.	Dhaka, Bangladesh	King Birendra	7-8th December 1985
2.	Benglore, India	King Birendra	17-18th November 1986
3.	Kathmandu, Nepal	King Birendra	2-4th November 1987
4.	Islamabad, Pakistan	King Birendra	29-31st December 1988
5.	Male, Maldives	Krisnaprasad Bhattarai	20th November 1990
6.	Colombo, Sri Lanka	Girijaprasad Koirala	21 December 1991
7.	Dhaka, Bangladesh	Girijaprasad Koirala	10-11th April 1993
8.	New Delhi, India	Manmohan Adhikari	2-4th May 1995
9.	Male, Maldives	Lokendrabahadur Chand	12-14th May 1997
10.	Colombo, Sri Lanka	Girijaprasad Koirala	29-31st July 1998
11.	Kathmandu, Nepal	Sherbahadur Deuwa	5-6th January 2002
12.	Islamabad, Pakistan	Suryabahadur Thapa	4-6th January 2004
13.	Dhaka, Bangladesh	King Gyanendra	12-13th November 2005
14.	New Delhi, India	Girijaprasad Koirala	4-4th April 2007
15.	Colombo, Sri Lanka	Girijaprasad koirala	2-3rd August 2008
16.	Thimpu, Bhutan	Madhavkumar Nepal	28-29th April 2010
17.	Addu City, Maldives	Dr. Baburam Bhattarai	10th November 2011

cooperation to solve the common objectives of poverty alleviation and economic development; and, accordingly have been able to make an agreement related to trade concessions among the SAARC countries on the need for achievement oriented and strong organization in the future. There is consensus among the SAARC Countries to have more reform & expansion in the mutual cooperation & relation which would make this association more achievement oriented and strong organization in future.

Nepal bears 10.72 percent of SAARC's total expenditure. The SAARC Tuberculosis Center and SAARC Information Center are located in Nepal. The first SAARC countries to have diplomatic relationships with Nepal is India (13th June 1947), and Bhutan (3rd June 1983) is the latest. Area-wise, Nepal is the fourth largest country in SAARC. It has already organized the First and Eighth South Asian Game.

10.5 Historical Treaties and Agreements between Nepal and India

Sugauli Treaty

Nepal Government had sent on 28 May 1815 Guru Gaja Raj Mishra and Chandra Shekhar Upadhyaya as its envoys to Sugauli to talk about a treaty to Bradshaw, the Company representative. This dialogue failed when Nepal refused to go further on the treaty talks on account of the difficult conditions put forth by Bradshaw. Nepal had strongest objection on the question of establishing a resident in Nepal, as Nepal had regarded the English envoy as the fore runner of the Empire. Concerns were raised as to the extent of interference from the British the envoy would have in the Valley, if he was allowed to make a presence there as such interference was already happening in the Valley. The second concern was the territory of Terai. It was very clear that their policy was to take over the whole Terai, and limit Nepal only to the hills. But, the company government forced to Nepal chose either to accept the resident or war. The company government agreed to give early payment of two hundred thousand rupees in exchange for the Terai. In this situation, the treaty negotiation started for the second time and on 2nd December 1815, the Sugauli Treaty was concluded.

This Treaty had to be approved by the King within 15 days of signing. The Company Government gave its approval on 19th December 1815, but as it was being discussed in the Nepal Palace and the due date for its approval by Nepal had elapsed, a large force under the command of Ochterlony advanced for war with Nepal in February 1816 AD. After they met with normal resistance in Makawanpur, the army under Ochterlony advanced towards the Kathmandu Valley.

A letter, warning the King of Nepal of the advancement of this force, had been sent to him. Sensing the impending danger on the capital, Nepal quickly signed the Treaty and sent Chandrashekhar Upadhyaya to Sugauli. After the approved letter of Treaty was handed over to Ochterlony on 4th March 1816 at 2.30 pm the war that started on 1st November 1814 came to an

end in March 1816.

The Articles provided in this are as follows:

1. There shall be perpetual peace and friendship between the East India Company and the King of Nepal.
2. The King of Nepal will renounce all claim to the lands which were the subject of discussion between the two States before the war; and will acknowledge the right of the Company to the sovereignty of those lands.
3. The King of Nepal will cede to the East India company in perpetuity all the under-mentioned territories:
 - i. The whole of lowlands between the rivers Kali and Rapti.
 - ii. The whole of low lands between Rapti and Gandaki, except Butwal.
 - iii. The whole of low lands between Gandaki and Koshi in which the authority of the East India Company has been established.
 - iv. The whole of low lands between the rivers Mechi and Teesta.
 - v. The whole of territories within the hills eastward of the Mechi river.
 - vi. The aforesaid territory shall be evacuated by the Gorkha troops within forty days from this date.
4. With a view to indemnify the chiefs and *Bhardars* of Nepal, whose interest will suffer by the alienation of the lands ceded by the foregoing Article (No. 3 above), the East India company agrees to settle pensions to the aggregate amount of two lakhs of rupees per annum on such chiefs as may be decided by the King of Nepal.
5. The King of Nepal renounces for himself, his heirs, and successors, all claim to the countries lying to the West of the River Kali, and engages never to have any concern with those countries or the inhabitants thereof.
6. The King of Nepal engages never to molest or disturb the King of Sikkim in the possession of his territories. If any difference shall arise between Nepal and Sikkim,

it shall be referred to the arbitration of the East India Company.

7. The King of Nepal hereby engages never to take or retain in his service any British subject, nor the subject of any European or American State, without the consent of the British Government.
8. In order to secure and improve the relations of amity and peace hereby established between Nepal and Britain (East India Company), it is agreed that accredited Ministers from each shall reside at in each other's country (in each other's country).
9. This treaty shall be ratified by the King of Nepal within 15 days from this date, and the ratification shall be delivered to Lt. Col. Bradshaw, who engages to obtain and deliver to the King the ratification of the Governor-General within 20 days, or sooner, if practicable.

Treaty of Peace and Friendship of 1950 AD

A Treaty of Peace and Friendship was concluded between Nepal and India on 31st July 1950 (16th Srawan, 2007). Prime Minister Mohan Sumshere from Nepali side and C P N Singh, the Ambassador of India for Nepal from the Indian side had signed the papers of this Treaty. The followings are the conditions set out in the Treaty:

Article 1

There shall be everlasting peace and friendship between the Government of India and the Government of Nepal. The two Governments agree mutually to acknowledge and respect the complete sovereignty, territorial integrity and independence of each other.

Article 2

The two Governments shall solve problem amicably if there arises any dispute between the two countries.

Article 3

In order to establish and maintain the relations referred to in Article 1 the two Governments agree to continue diplomatic

relations with each other by means of representatives with such staff as is necessary for the due performance of their functions. The representatives and their staff as may be agreed upon shall enjoy such diplomatic privileges and immunities as are customarily granted by international law on a reciprocal basis: Provided that in no case shall these be less than those granted to persons of a similar status of any other State having diplomatic relations with either Government.

Article 4

The two Governments agree to appoint Consuls-General, Consuls, Vice-Consuls and other consular agents, who shall reside in towns, ports and other places in each other's territory as may be agreed to. Consuls-General, Consuls, Vice-Consuls and consular agents shall be provided with exequaturs or other valid authorization of their appointment. Such exequatur or authorization is liable to be withdrawn by the country which issued it, if considered necessary. The reasons for the withdrawal shall be indicated wherever possible. The persons mentioned above shall enjoy on a reciprocal basis all the rights, privileges, exemptions and immunities that are accorded to persons of corresponding status of any other State.

Article 5

The Government of Nepal shall be free to import, from or through the territory of India, arms, ammunition or warlike material and equipment necessary for the security of Nepal. The procedure for giving effect to this arrangement shall be worked out by the two Governments acting in consultation.

Article 6

Each Government undertakes, in token of the neighborly friendship between India and Nepal, to give to the nationals of the other, in its territory, national treatment with regard to participation in industrial and economic development of such territory and to the grant of concessions and contracts relating to such development.

Article 7

The Governments of India and Nepal agree to grant, on reciprocal basis, to the nationals of one country in the territories of the other the same privileges in the matter of residence, ownership of property, participation in trade and commerce, movement and other privileges of a similar nature.

Article 8

So far as matters dealt with herein are concerned, this Treaty cancels all previous Treaties, agreements, and engagements entered into on behalf of India between the British Government and the Government of Nepal.

Article 9

This Treaty shall come into force from the date of signature by both Governments.

Article 10

This Treaty shall remain in force until it is terminated by either party by giving one year's notice.

Altogether, three types of Treaties on trade, transit and cooperation on the control of illegal trade (valid for seven years) had been concluded in Chaitra, 2034 BS. As per these agreements understanding was reached to give privilege to Nepali product in India, and to make necessary arrangement to make available essential goods to each other country. On transit arrangement provision was also made for giving transit facilities to the goods exported to the third countries through India. The Treaty on the control on illegal trade is for 5 years and the Transit Treaty for 7 years. Following this, Nepal-India Trade Treaty and Agreement on the Control of Illegal Trade were extended for the next five years in 2039 BS. In the agreement, understanding had been reached to provide the facilities such as insurance, performa, and custom and transshipment to increase the flow of Nepal-India trade.

10.6 Historical Treaties and Agreements on Nepal-China Relations

Nepal has age old relationships with Tibet and China. As

relationships between Nepal-China-Tibet went on strengthening since the time of the Lichchhavi period, Thakuri King Amsuburma, it was further boosted in the last few years. There have been three wars fought between Nepal-China-Tibet in 1788, 1791 and 1855 AD. The first war was ended in Jestha 1846 BS (2nd June 1789) by the Kerung Treaty; the second on 6th Bhadra 1849 BS (1792 AD) the Betrawati Treaty and the third in Chaitra 1912 BS (26th March 1856) by the Thapathali Treaty. Some historical treaties on Nepal and China-Tibet relations have been mentioned as follows:

Kerung Treaty

The first Nepal-Tibet war was ended and talks began after China suggested to Tibet to end the war and go for talks. Kalong Ghorin,, Sakiya Lama, Tesu Lama from the Tibet side and Bom Shah, Harihar Upadhaya and Narsimha Shahi from Nepal were the key persons of the negotiation. In the discussion held in Kerung, initially Nepal put forward its demand with Tibet for the entire expenses made in the war and 50 *Dharni* weight equivalent in gold as compensation for not honoring the agreement concluded during the time of Pratap Singh Shah. But, Tibet showed its repeated disagreement on Nepal's demand. Finally, the Kerung Treaty was signed on 2nd June 1789 popularly named as the Kerung treaty, a result of two months of long negotiations. It had the following points:

1. Nepali force agreed to pull back from the Tibetan territory it had occupied in the war.
2. From now on Nepal shall not attack Tibet.
3. Tibet shall pay a fixed amount of money to Nepal every year.
4. The Trade between Tibet and India to be transmitted only through the route of Nepal, and the route through Sikkim and Bhutan connecting these two countries to be closed.
5. Henceforth, while fixing the exchange rate between mixed coin and new coin, it shall be - two mixed coin exchanged for each new coin.

Betrawati Treaty

The Kerung Treaty concluded between Nepal and Tibet had not

been able to achieve success. The approval of the Lhasa Palace and the Chinese Emperor had not been obtained on that Treaty. Tibet began dishonoring the Treaty by making only the first installment payable to Nepal. More or less two months after the conclusion of the Kerung Treaty, war between Nepal and Tibet broke out again in 1791/92AD. In this second war, China had also interfered on behalf of Tibet. As a result, Nepal had to fight with China, though in the name of Tibet. The two sides had to sustain huge damages in this war fought at Betrawati on 5th October 1792. Following the damages, a treaty was concluded between Nepal-Tibet-China. This Treaty was concluded on 6th Bhadra 1849 BS (August 1792) and is known by the name, Betrawati Treaty.



The stone located in Betrawati of Nuwakot. The Betrawati Treaty is believed to have signed on this stone

The following conditions had been mentioned in the Betrawati Treaty:

1. Nepal and Tibet will abandon enmity between themselves and maintain friendly relationships.
2. Nepal shall dispatch a delegation with gift in every five years in honor of the Emperor of China. In return, China shall also

send gifts and bear the expenses of the delegation and arrange for the transportation facilities.

3. If any sort of dispute erupts between Kathmandu and Lhasa in the future, they shall be settled by the Chinese *Amba* located in Lhasa.
4. Nepal shall give recognition to the border demarcated by the Chinese authority in Kuti and Kerung region.
5. China shall help Nepal in the event of any foreign attack on its territory.
6. Nepal shall give back the assets looted in Tashilumpu, the physical remain of Samarpa Lama and return his supporters and colleagues.
7. Nepal shall, henceforth, not raise the currency related problems, and shall not make any claim on the Treaty of Kerung.

Thapathali Treaty

Opening of the Third War between Nepal and China was announced in 1911 BS (March 1855). The war was fatal though it was short lived. Both sides sustained heavy losses. Negotiation began in Poush 1912 BS as the two sides desired for ceasefire. Kalone Shatra had arrived at Kathmandu leading Tibetan side. The negotiation lasted for two months before the conclusion of the Treaty. Finally, a 10 point Treaty was signed on 24th March 1856 AD at Thapathali Palace, the residence of then Prime Minister. This Treaty was named Thapathali Treaty, after the Thapathali palace, where it was signed. The Treaty had the following conditions:

1. Tibet promises to pay Rs. 10,000 per year to Nepal as royalty.
2. Nepal shall support Tibet if it is attacked by any foreign power.
3. The Lhasa government decided not to levy custom duty on Nepali traders.
4. After the conditions set out in the Treaty come into effect Nepal will be committed to return Kuti, Kerung and Jhunga regions, the territories captured by it in the war.

Nepal shall also return the *Bhote* (Tibetan) soldiers, and sheep

and Himalayan goat that had come under its captivity. Similarly, Tibet shall also release Nepali cannons and the Sikh prisoners, who had been held during the time of war between Tibet and Dogra in 1841 AD.

5. From now on Nepal's representative in Lhasa shall be placed at the envoy status instead of *Nayak* or *Vakil*.
6. Nepal was allowed to open a business house (*Kothi*) and authority was given to this house to trade on diamonds, pearls and other ornaments and food grain.
7. Should there be any disputes between the Gorkhals and Kashmirees in Lhasa, the authority to solve these disputes shall be given to Nepali courtier. But, if dispute of any kind erupts between Nepalis and Tibetans, provisions were made to decide on them (disputes) with the mutual discussion between the representatives of the two governments. Nepali courtier was barred from interfering in the internal affairs of the Tibetans.
8. The two countries shall hand over the criminals who fled to either of the countries to the concerned countries.
9. Tibet Government shall provide security to the life and property of Nepali traders residing in Lhasa. Similarly, Tibet Government shall recover the property lost if Nepali traders are looted. If this fails, the Tibet Government shall pay compensation for the looted property of the traders. The Tibet Government shall expect similar treatment from Nepal for the protection of lives and properties of the Tibetan citizens in Nepal.
10. The two Governments consented to protect the property and life of citizens who supported the enemy side in the war.

Chapter: Eleven

Important Places of Nepal From the View Point of History, Religion and Tourism

Kathmandu Valley

The Valley of Kathmandu is located in the flat land of Nepal's mid-hill region at an altitude of 1337 meters from the sea level surrounded by mountains from all sides. The climate is temperate. There is high population pressure in Kathmandu, as it is the capital city of Nepal. Kathmandu Valley should be seen as a place full of temples and religious festivals of historical importance rather than merely the capital of this country.

There is traditional hearsay that a beautiful city was carved out by building the Kathmandu town when Mahamanjushree, who came from Tibet drained out the water from Chobhar hill by getting establish the two powers named Varada and Mokshada at the location where a large lake was present. Many renowned historical places such as Kathmandu Durbar Square, Bhaktapur Durbar Square, Patan Durbar Square, Swayambhu Stupa, Baudha Stupa and Changu Narayan Mandir located in the Kathmandu Valley are enlisted in the World Heritage Sites. Kathmandu Valley can be regarded as an open Museum. There are 7 heritage sites enlisted in World Heritage Sites in

Kathmandu with in the radius of 20 km. The presence of these heritage sites has established Kathmandu Valley as a world famous city. With proper conservation it is possible for these heritage sites to establish this Valley as a famous and important tourist center of the world forever.

As per the geographical division, Kathmandu Valley falls more or less in the mid-hill section. Pashupatinath, Guheswhori, Swoyambhu, Boudhanath, Dakshin kali, Hanuman Dhoka, Gokarna, Teku, Shalinadi, etc. are the main pilgrimage sites located here. Kathmandu is the capital as well as the repository of ancient arts, skills, culture, civilization and history. Besides these, due to the presence of main educational centers, hospitals with trained human resources, modern equipments and the country's only international airport, it has become the center of attraction for people in Nepal as also for the foreign countries. Surrounded by scenic mountains like Nagarakot, Nagarjun, Shivapuri, Chandragiri and Phulchoki, the presence of these mountains have enhanced the beauty of the Valley.

Kathmandu is one of the 75 districts of Nepal. The low flat land surrounded by mountains and generally encompassed by three districts - Kathmandu, Lalitpur and Bhakatapur, is known by the name Kathmandu Valley. Kathmandu city lying in the Kathmandu district is the capital of Nepal and regional headquarter of the Central Development Region. The total landmass of this district is 395 square kilometer. Scholars say that Kathmandu is named after an ancient pavilion made of a single tree called Kastamandap, which is located near the ancient palace called Hanuman Dhoka. Simha Durbar, an ancient building, is the main administrative center. The SAARC Secretariat, embassies of foreign countries, Nepal Rastra Bank and other central office are located in Kathmandu. As such, Kathmandu is not only the political capital of Nepal; it is also the financial, educational, judicial, religious and diplomatic capital. Nepal's largest and well equipped hospitals like the Bir Hospital and Teaching Hospital are also located here. Kathmandu is linked with outside areas of the country by highways such as the Tribhuvan Highway, Kodari (Arniko) Highway, Prithvi

Highway, Bardibas - Dhulikhel Highway. Kathmandu has air links with Bhairahawa, located near Lumbini, the birth Place of Lord Buddha; Tilauorakot, Kapilvastu, the capital of Suddhodhan; Pokhara, the important tourist center of Nepal; and Namche, located on the lap of Sagarmatha (Mt. Everest); and other area's of the country. Night buses are operating their regular transport services from the main cities across the country from Mechi to Mahakali. Kathmandu can be called the capital of communications as the central office and stations of radio and television, central office of Nepal Telecom and more than half the number of daily and weekly newspapers and magazines are published from Kathmandu. Five star hotels like Solti, Annapurna, Yak and Yeti, Everest are also located in this metropolitan city. According to ASIaweek, a famous economic magazine of Asia published from Hong Kong, in its 11st December 1998 issue, Kathmandu occupies the 27th position amongst Asia's 40 cities most suitable for living .

Kodari

Kodari is the main trade junction of Nepal for its trade with the Tibetan Autonomous Region of China. It is similar to Birgunj of Nepal for trade with India. The Arniko Highway connects Kathmandu to Kodari, a border trading point for goods arriving from Khasa, a border market in Tibet, and for goods exported to Khasa from Nepal. Kodari is located in the northern border area of Sindhupalchok district of Bagmati Zone.

Kakarbhitta

This is a market area lying near Nepal's eastern border. This is located in Jhapa district of Mechi Zone. The importance of Kakarbhitta has become high following the opening of a road that goes to Bangladesh through Fulbari. This is also called the eastern door of Nepal as it lies on the important entry way of the eastern border of Nepal. Kakarbhitta has played an important role for the export and import of this area, as Mechi Custom Office is located here. Kakarbhitta lies in Mechi Municipality. As trade relations with Kharsang, Siliguri and Darjeeling is arranged through Pashupatinagar, and because Ilam and Jhapa districts,

famous for tea production are contiguous districts, it is evident that the distance between Kakarbhitta and Ilam is not that much.

Kechanakalan

Kechanakalan, a place in Jhapa district in the eastern Terai, is one of the points that lies at the lowest altitude in Nepal. This point is 60 meter high above the sea level. Kechankalan is located 10 km south of the district headquarter of Jhapa.



Pillar at
Kechanakalan

Kakani

There is a beautiful place called Kakani lying at an altitude of 6,778 feet at the distance of 29 km from the center of Kathmandu located in Nuwakot district. This place was called Basantibagh during the Rana period. There is a big Tamang settlement near Kakani. Besides this, a Police Training Center, *Taragaun Athiti Griha* (Guest House), Memory Park built by Thai Airways, and a Horticulture farm also have added to the grandeur of Kakani.

Khaptad

Set at an altitude of 11,000 feet, Khaptad spreads over four districts namely, Doti, Achchham, Bajhang and Bajura.



Khaptad Temple

Situated at the meeting point of four districts, this high altitude mountainous region has a small hill top, flat level grassy land (Patan) and small rivers/streams. This mountain high land is approximately 5 km wide and 10 km long. The snow covered white mountains and forest looks very enchanting during the winter season. After the snow melts, this flat land is covered by different colored flowers in full bloom looking like a heaven on earth. Khaptad is synonymous with natural beauty. If Khaptad is developed in view of tourism, this can significantly contribute to the development of western Nepal.

Khumbu Region

Located in Solukhumbu district of Sagarmatha Zone, the Khumbu region is famous for trekking and mountaineering. This region has Sagarmatha (Mount Everest) as the world's highest peak, and the 6,664 meter high Mera peak famous for quick and easy climbing. Besides, this region also has Gyakyo, Pike Danda, Tashi Lapcha, Kalapathar cross, and Dudh Kunda as worth seeing places.

Gorkha

Before Prithvi Narayan Shah began the unification campaign of Nepal, Gorkha was a mini mountain State ruled by the Shah Kings. Gorkha borders with Dhading in the east, Tanahun, Lamjung and Manang in the west and the Tibetan Autonomous Region of China in the north and Chitwan in the south. Gwala Bhanjyang and Sringi Himal, Narad Pokhari (*Kund*), the head of Daraundi river in the north and Trishuli river in the south, Budhi Gandaki river in the east and Marsyangdi river, Chepe Champawati and Manaslu ranges are the natural borders of Gorkha. Gorkha Bazaar or Pokharathok lying on the southern slopes of Gorkhakali is the district headquarters. Daraundi is a principal river of Gorkha that flows from north to south. Daraundi is a main center of attraction also in view of its historical importance and water resources.

At the mountain peak where Gorkha Bazaar lies the Gorkha Durbar (Palace) built in pagoda style and it is decorated by artistic windows and doors. As an ancient place, Gorkha Palace is very

important in view of tourism. The Kali Temple as well as Gorakhnath Temple and idols of other deities are scattered around the palace premises. As well as Gorkha Palace there is a beautifully built and artistic styled palace in the Gorkha Bazar. The Nuwakot Palace is also built in the same style. There is an ancient museum in Gorkha. There is the tradition of celebrating all religious festivals by the Newar community as majority of the inhabitants of Gorkha Bazaar are of the Newar caste.

This region is attractive in view of tourism as enchanting views of the Himalaya can be seen from here. This region is also famous for the main pass of Larke to go to Manang. As with other northern districts of Nepal, Gorkha is also famous for *Yarsagumba*. Located in Gorkha district, the Manakamana Temple is not only a famous religious site for the Hindus but it is also a scenic tourism spot. The operation of the cable car has made the travel from Cheres along the Prithvi Highway to Manakamana temple easy, simple, short and enjoyable.

Gajurmukhi Devi

Gajurmukhi is a cave like place where different shapes of stone images of the Goddess lie. It is located on the western bank of Deumai river, which is one of the four rivers of Ilam district. The priest of this site is of Limbu caste. It is commonly believed that worship of the Gajurmukhi Goddess would enable the deaf to hear and dumb to speak. A fair is held here on the full moon day of Kartik. This cave shaped site has been transformed into a temple with the assistance of the public. A Shiva Temple and a guest house for the pilgrims are also built at this place.

Guheswori Temple

Lying on the bank of the Bagmati river near the Pashupati Temple, Guheswori is religiously, historically, culturally and artistically an important temple and a center of religious faith for the followers of the Hindu religion. The special examples of Lichchhavi and Malla period iconography are viewed here, as this *Shaktipeeth* (holy power center) was established in the Lichchhavi period and the wood works were created in the Malla period. Surrounded by resting places from all sides, this pavilion

styled temple lies on the southern bank of the Bagmati river and near the *Sleshmantak Ban* (forest), and it is dedicated to Satidevi (Parvati), the consort of Lord Shiva. People believe that Shankaryacharya, the Supreme guru, had visited this place in the ancient time and had performed devotion and prayer. Gusheswori is revered equally by the Hindus and Buddhists as worship of this Goddess is performed according to the *Tantrik* Bajrayan Buddhist tradition.

Ghandruk

Ghandruk is located on the lap of Annapurna and Machchhapuchhre Himal 42 km north of Pokhara under the Kaski district of Gandaki Zone. It is a main Gurung Settlement able to present Gurung culture and life style in a lively manner. It is regarded as an important attractive place for mountaineers, trekkers as well as internal and international tourists. Every year about 50 thousand tourists visit here.

Chandannath Temple

Located in Jumla district, the Chandannath Temple is a shrine with an idol of Lord Dattatreya. Worship of the Lord is performed three times a day, in the morning, afternoon and evening according to ancient Vedic system. Built before the eighth century, a foot image of Lord Dattatreya is placed inside the temple. This temple is named after Chandannath who established it here. The priest of this temple is Yogi (*Giri, Puri*, etc.)

Changunarayan

Regarded to be among the most ancient temples in Nepal with an idol of Lord Vishnu established inside, it lies on a mountain peak called Doladri (Dolagiri) on the eastern most part of Bhaktapur district. No one knows for sure who established this temple and when, but there is the public belief that a person named Haridatta Burma established this temple in the course of getting established the four Narayans (Changunarayan, Sheshnarayan, Bishankhunarayan and Ichangunarayan) in the Valley in 323 AD (380 BS). During Shak Sambat 386 (BS 521), it is described that the erection of a pillar with the image of a



Changunarayan

Garud on its top was done by King Manadev after performing the worship of Changunarayan following his control of the *Samanta* (feudatory prince) of the east and west.

Chitwan Wildlife Conservation Area

Chitwan has been designated as a wildlife conservation area. There are rare wild life and birds in this area. One-horned rhinos, Bengal tigers and elephants that are found in this area has been regarded as rare animals. This place has become the main area for reasearchers to study wildlife and for tourists interested in watching wild animals.

Janakpur

Janakpur has been regarded as the capital of the ancient Mithila State. Almost all inhabitants of this place speak the Maithili language, and the Maithali literature is highly developed. There is a statue of the Maithali poet Bidhyapati Kokil in Janakpur. Janakpur is famous as the birth place of Sita, the ideal epitome of Hindu women.

A large number of the followers of the Hindu religion throng at the Janaki Temple on the day of *Bivaha Panchami* (Lord Rama's wedding with Sita) to worship Ram Janaki and circumambulate

the Mithila on the travel route. Janaki Temple of Janakpur has been the famous and main religious site for the Hindus. There are other different sacred and religious sites along with Janaki Temple. Sacred lakes such as the Dhanusha Sagar and Ratna Sagar are regarded as an invaluable heritage of Janakpur.

Scholars agree that Janakpur is named after a most knowledgeable King called Janak, who once ruled this area. This common agreement attests the fact that King Janak arranged the marriage of Sita, the most revered Goddess by Hindus, with Lord Rama in this very place of Janakpur. The fact that the renowned Hindu scholar and the writer of Smriti, Yagyabalka had been honored in the palace of Janaka testifies that Janakpur had established itself as a study and research center.

Janaki Temple

A man named Surkishor Das of Lohagadh, Madhya Pradesh of India, who had resided in the place, where the present Rama Janaki Temple is located once saw the idol of Rama Janaki, and built a hut and gave it a temple shape. This temple is beautiful and imposing. This Temple is also called nine lakhe



Janaki Temple

temple. The marble floor and attractive pinnacles as well as the marriage pavilion and idols of saints and sages made of marble have enhanced the splendor of the temple. This area has been the example of Mithila culture, costumes, way of life and festivals. The devotees from Nepal and India continue to congregate in this temple.

Jiri

The second important market of Dolakha district Jiri is located at the height of about 6000 feet. Jiri is regarded as the important rural town in view of tourism.

Tansen

Located in the land of the mid-hills, Tansen is the most scenic tourist town and important trade center of Nepal. A very pleasant and enchanting scene can be viewed in Tansen, the head quarter of Palpa district. The importance of this town is growing. Magar and Newari people inhabit in Tansen, as it has a very pleasant climate. During the Rana period, Tansen had been established as the important political and administrative centre after Kathmandu. Famous for the Nepali cap made of Dhaka cloth and water jar made of metals, Tansen is the main trade center between *Madesh* and mountain. On a clear day the heart touching snow capped mountains like Dhawalagiri, Annapurna, Manaslu, Gaurishankar and many other mountains can be viewed from Tansen. Until the integration of Nepal, Palpa was a separate and powerful state.

Lying at the height of 1,371 meter from the sea level on the lap of Shreenagar Hill, Tansen, the head quarter of Palpa district is full of natural beauty. Rich in view of its art and skill, Tansen is oriented towards modern civilization. Tansen is waiting to be explored and discovered as it was the capital of Sen Dynasty rulers of the past.

The Amar Narayan Temple built by Amar Singh Thapa in 1807 AD, Tansen Palace built by Pratap Sumsher in 1927 AD, Sitalpati (round house) built by Khadga Sumshere, Bhagwati Temple built by Ujir Singh Thapa in 1814 AD in memory of the victory over British India troops, Aananda Vihar, the most ancient Bouddha

Vihar of Palpa district, Mahachaitya Vihar as well as Mahabodhi Vihar and Birendra Garden are the heritages of tourism importance. Similarly, the Satyawati Lake and the lotus flowers blooming in the water of the Pravas Lake located 8 km south of Tansen lure tourists to visit Tansen.

Tatopani

Tatopani, meaning hot water spring in Nepali, located along the Pokhara-Mustang road of Myagdi district, and on the Kodari Highway near the Chinese border in Sindhupalchok district are places of touristic importance.

Timal

Beautiful Timal that covers twelve villages ranging from Kanpur VDC of Kavrepalanchok to Pokhari Narayan VDC is predominantly a Tamang settlement. This area has Kotkalik and Kanpurkalika temples and, it has the Sunkoshi river on one side and on the other the Roshi river. A big festival is held at the temple of Narayan (*Narayansthan*) in the middle of Timal on *Janai Purnima* day.

Dipayal

Dipayal Silghadi is the regional headquarter of the Far-Western Development Region. It lies on the banks of the Seti river and, on the other side of the river situated at an elevated hill is Rajapur where most of the regional directorates are located. The historical evidences indicate that Rajapur Dipayal had been the capital of the old Doti State.

Lying at the border of Bajhang, Bajura, Doti and Acham districts of Seti Zone, Khaptad is a pleasant tourist spot and a famous religious site reachable within a day's walk from Dipayal Silghadi. The importance of Dipayal-Silghadi has increased as one can have the opportunity to watch the rare and beautiful flowers, herbal plants, wildlife, lakes and flat and wide pasture land divided in several places of the Khaptad National Park.

Danasangu

At the meeting point of the Tila river and Jawan river in the eastern-most part of Khalanga, the district headquarter of Jumla,

is a place called Danasangu. It has been so named as it is the place where various types of donations (Dan) like *Godan* (donating cows), *Bhumidan* (donating land), *Annadan* (donating food), *Swornadan* (donating gold), *Ratnadan* (donating gems), *Abhayadan* (donating fearlessness) like various types of Dan (Donation) have been performed. A big festival is held here during *Teej*, *Mahashivaratri*, *Nawaratri*, *Baishakh Purnima*, *Gangadashahara*, *Chandi Purnima* and *Guru Purnima*.

Daunne Gadhi Daunne Devi

The temple of Daunne Devi is situated on the Daunne Hill at the section of Butwal-Narayan Gadh of the Mahendra Highway at the lap of Chure hill in Nawalparasi district. It is the public belief that in the ancient time there was the hermitage and entombment of the sage Parashuram in this place. Daunnegadhi lies right in the middle of Nawalpur and Parashi, the two main areas of Nawalparashi district. The Nawalpur settlement is believed to have been established by Nawalsingh and, the name Parasi came to be from the word *Parashu*, the short form of Parashuram, followed by *Paraso* and the two words combined became *Nawalparasi*.

Devghat

It is mentioned in the Nepal *Mahatmya* that a holy bath taken in this place would free one from all sins; the last breath taken here would merit Kaiwalya *Mukti* (Salvation). As it lies on the bank of the Saptagandaki river where the two sacred rivers, Hariganga (Kaligandaki) and Haraganga (Trishuli) rivers meet together at the confluence at Devghat, it is also called the Harihar (Hari meaning God Vishnu and Hara meaning Shiva) Area. In some places it is also called Aadiprayag. A big fair is held here on the first day of Magh month. In consideration of its religious importance, a Devghat Area Development Committee has been formed by involving some parts of Tanahun, Nawalparasi and Chitwan districts.

Devighat

The pilgrim site of Devighat is located beside Battar of Nuwakot district at the confluence of the Trishuli river that flows from

Gosainkunda and Tadikhola (Suryamati River) that comes from Suryakund of Rasuwa. There is the famous Jalpadevi Temple in this area. A big fair is held every year during Chaitra *Shuklapurnima* and Haribodhani here.

Dakshinkali

A Mongolite faced idol of Kalikadevi is enshrined in Dakshinkali of Pharping area of Kathmandu. This place is 20 kilometers south of Kathmandu. A big fair is held every Tuesday and Saturday in this temple surrounded by a beautiful garden and forest.

Dhanushhadham

The place where the pieces of Shiva's *Dhanu* (Bow) fell down when it was broken by Rama in the course of Swayamber of Sita (the ceremony of garlanding a chosen groom by the bride) came to be known as Dhanusha. A big fair of devotees from Nepal and India is held on every Sunday of the month of Magha in this place. It is the pilgrimage site of religious importance which is 14 kilometers north of Janakpur.

Dhankuta

Dhankuta is the regional headquarter of the Eastern Development Region that lies in Dhankuta district of the Koshi Zone. Dhankuta is a very important place in view of tourism as it has enchanting natural scenery and a pleasant climate. The Koshi Highway that passes through Dharan, the oldest city of Sunsari district and a worth seeing place of Nepal to Dhankuta and Sankhuvasabha has made the travel to Dhankuta easy.

Dhulikhel

Located at 30 kilometer east of Kathmandu, the ancient city of Dhulikhel is the district headquarter of Kavrepalanchok district. It is famous for the traditional settlement of the Newari community. The enchanting view of the Himalayan peaks of Keriolung in the east and the mountain range of Himchuli in the west can be had from here. A beautiful view of Gaurishankar Himal and other mountain ranges and the confluence of the Sunkoshi river and Roshi Khola (stream) can be watched from

here. There is a temple named Timal Narayan where an idol of Vishnu has been enshrined.

Nepalgunj

Nepalgunj, the big city of the Mid-Western Region, is near to Kohalpur, a place along the Mahendra Highway. Nepalgunj is the district headquarter of Banke district. This town is also the educational, industrial and trade center. Nepalgunj is situated at an altitude of 600 feet from the sea level. A tropical climate is found here. It has a very big and beautiful market in the whole of the Mid-western Development Region. Nepalgunj is expanding rapidly day by day as a big and important trade center of this region as people from Karnali, Bheri and Rapti zones frequently visit here to sell their agriculture, forest and domestic produce and buy clothes, salt, oil and other consumable items.

Nepalgunj is also an important place in view of religion. The Bageswori Temple of this area is famous. A great fair is held in this temple on *Ramnavami* and *Badadashain*. The Bageswori Pond and Rani *Talau* (pond) of this area are also famous. Nepalgunj has air transport and road transport facility. Rice, timber, matches, *Kattha*, and biscuit producing factories are also located in this area.

Narayangadh

Connected with the capital city of Kathmandu, beautiful tourist spot of Pokhara and Hetauda and other places from Mechi in the east to Mahakali in the west of Nepal By Road Transports, Narayangadh is the center of movement within Nepal. Narayangadh is located on the bank of the Narayani river, the deepest in Nepal. The famous religious site of Devghat is located on the bank of the Narayani river near the Narayangadh market. Tribeni, another famous pilgrimage site, is located on the bank of the Narayani river near this city. Numerous means of transport reach different parts of the country from this city. The importance of Narayangadh in view of trade has been growing enormously as the transport vehicles coming from Mahendranagar of Mahakali to Kathmandu and, from Kakarbhitta of Mechi Zone to Kathmandu and Pokhara pass through it. On

the other hand, Chitwan National Park, enlisted as a World heritage site is also connected with Narayangadh. Famous tourism spots like Sauraha, Kasara, Chandibhanjyang and Tigertops lie at a short distance from here.

Nyatapol Temple

Built by the King Bhupatindra Malla in 1759 BS in five storied Pagoda style, an idol of Goddess Laxmi is placed inside this temple. Idols of different Gods and Goddesses are placed in different storey of this Temple while there are also idols of warriors, tigers, tigresses and lions placed at its entrance.

Naxal Bhagwati

There is a public belief that the idol of Naxal Bhagwati established in the temple was crafted by the same person who had made the Palanchok Bhagwati in the Lichchhavi period. A stone inscription mentions about the minter named Bhim Barma Khawas of Ranabahadur Shah having renovated the temple following its worship in 1839 BS and the sculpting of the idol performed by Prem Giri Khasai.

Nagarkot

Located 32 km from the city of Kathmandu at an altitude of 7,200 feet (2175 meters), enchanting views of sunrise and sunset can be witnessed from Nagarkot. Tourists throng in large numbers here as the beautiful view of Kathmandu Valley, mountain sights of the Sagarmatha, Kanchanjunga, Annapurna Himalaya, etc. can be had from Nagarkot. It is said that four seasons can be experienced in a single day at Nagarkot.

Pokhara

Pokhara is the headquarter of the Western Development Region. Pokhara city lies in Kaski district of Gandaki Zone. It is taken as the most important tourism center and the tourists' capital of Nepal. The famous lakes, Fewa Tal and Begnas Tal, the view of Machhapuchchhre Himal, the temple of Bindavashini, the Seti river flowing through the center of the city in a narrow and deep gorge, the Mahendra Cave and David Fall etc. are the important and worth seeing sights of Pokhara.

Pokhara is called the Cherapunji of Nepal as it receives the more rainfall than any other places in Nepal. Pokhara is linked to Tansen and Butwal by the Siddhartha Highway, and to Mugling and Kathmandu by the Prithvi Highway. Road connection is established with western Nepal and other cities of the eastern Terai from Mugling via Narayangadh.

The foreign tourists have placed most priority to the sight seeing and visit of Pokhara as it has received fame as the headquarter of Kaski district, the Western Development Region, and Gandaki Zone.

Pathivara Temple

This temple lies on top of the Pathivara mountain at an altitude of 3,794 meter from the sea level in Nepal's eastern district of Taplejung. Pathivara Goddess is most revered and worshipped as a living Goddess with the purpose of getting happiness and prosperity from her. It is believed that something bad will happen to the pregnant women or people with evil intention if they visit the Goddess.



Pathivara Devi

The Pathivara Temple took its name from its present location on the mountain that is shaped like a pile of paddy on a measuring vessel. It is located about 30 Km north-east of the headquarter of Taplejung. Beautiful Mountain Sights of Kanchanjunga and Makalu Himalaya Can be viewed from this place.

Phulchoki

The Phulchoki hill lies at an altitude of 2,765 meter, 10 km from the headquarter of Lalitpur in the south-east direction and 15 km from the center of Kathmandu. It is commonly believed that the name Phulchoki came from the word Phuloccha, meaning flowers in Sanskrit, referring to the Rhododendron flowers that bloom here abundantly in white and red colors. In the *Treta* Age, worship of Lord Swayambhu took place at the tip

of this mountain, which is one of the mountains surrounding Lord Swayambhu, by offering him one hundred thousand *Phul* (flowers). The flowers piled up into a mound on the mountain, hence its name Phulocha Giri, Which ultimately became Phulchoki. Near Phulchoki, there is a pond named, Godawari Kund where the Godawari fair is held once every 12 years. Phulchoki is also called Godawari Peak as Godawari flowers bloom in the surrounding area. Phulchoki assumes great importance as it has 6 million Metric Tons of iron deposits, one of the biggest iron mines in Nepal.

Balaju, Baisdhara and Ranivan

Balaju is a lovely place lying to the north-west of Kathmandu. In the Balaju Garden an idol of *Buda* Narayan or *Bal* Narayan, as a child, is situated. The name, Balaju is the corrupt name of Balnarayan. In the same location, there are altogether, 22 water spouts, out of which 21 were built by Pratap Malla and one big gilded spout was added by Ranabahadur Shah. Hence its other name 22 water spout.

Boudhanath

The Stupa of Lord Buddha, which lies at 7 km north-east from the center of Kathmandu City, is called Boudhanath. Built by the Lichchhavi King, Manadev of the 5th century AD, this monastery is regarded as one of the oldest and largest of its kind in the world. This monastery is the symbol of religious harmony as it is visited by both Hindus and Buddhists. It has been listed in the World Heritage site.

Biratnagar

Biratnagar is the headquarter of Morang district. This is called the industrial city as different types of industries have flourished here. This is the commercial and industrial hub of the eastern region. Owing to its dense settlement and large size, Biratnagar has been categorized as a Sub-Metropolitan City.

Located in Morang district, Biratnagar has Nepal's oldest and important factories and industries including Raghupati Jute Mill, etc. As such Biratnagar is also called the industrial capital of Nepal.

Birgunj

Birgunj is the headquarter of Parsa district, which derives its name from the Parasnath Temple of Madhuvan. Known as the main entry point of Nepal, Birgunj city is developing as an important economic capital of Nepal. It is also known as industrial and commercial city. Birgunj is also an active place of the democratic revolution.

Gahawa Maisthan, the famous temple of Birgunj is located beside the main market of Birgunj. Simroungadh, Gadhimai, Vindavashini Temple, and the Parasnath Shrine are the nearest places of Birgunj. They have established the historical and religious importance of Birgunj. One of the attraction of Birgunj is the *Ghantaghar* (clock tower).

Birgunj has established itself as a Sub-Metropolitan City. Birgunj was connected to Kathmandu for the first time by the Tribhuvan Highway. The concept of developing Birgunj as Dry Port is gaining ground as most of the goods exported from Nepal and imported to Nepal are transported via Birgunj.

Kalika Mandir (Baglung Kalika Temple)

The imposing and beautiful temple of Kalika Devi is located in the forest of Hattisunde, an elevated flat land at the confluence of the Kali Gandaki and Kathe Khola, east of Baglung Bazaar, the headquarter of Baglung district. The idol of Kali that is installed in the temple is popularly believed to be the same idol that Manimukunda Sen, the King of Palpa, presented to his daughter after performing the marriage of his daughter with the King of Parbat, Pratap Narayan Malla. A fair is held in Chaitra *Astami* (Eight day of the lunar month) when *Panchabali* (sacrifice of five animals, namely, a he-goat, a water buffalo, a cock, a pig on and duck) is sacrificed to the Goddess. At present, Baglung Bazaar has-been renamed as Kalika Municipality.

Bandipur

Located in Tanahun district, Bandipur is a beautiful place, in view of its natural setting and religious importance. Bandipur has the Chhimkeswari Temple, Khadgeswori Temple and caves. Bandipur's mixed village culture, the Marshyangdi valley in the

north, the panorama of Himalayan ranges comprising large, small and marginal mountain peaks like the Ganesh Himal, Machhapuchchhre and many snow mountains can be viewed from Bandipur. The tourism importance of Bandipur has increased as the Chitawan National Park is reachable by beginning a trek from here via Devghat.

Budhanilkantha

There is a stone image of Lord Narayan, sleeping on the Shesh serpent, in the middle of a small pool in the lap of Shivapuri mountain 8 kilometers north-west from Kathmanu city. This image of Narayan represents the Lichchhavi period as it was constructed around the middle of the 5th century during the Lichchhavi period.



Budhanilkantha

Budhasubba

Budhasubba lies in the east of Dharan, the headquarter of Sunsari district, where an idol exists in the shape of a mound of soil raised by white ants. The priest of the temple is from the Magar clan. Budhasubba was an accomplished person from the Rai or Magar clan who used to hunt animals using a catapult. There is hearsay that Budha covered the catapult under ground, and laid the clay pellets on the ground and absorbed himself in meditation when he came here once in the course of hunting. There is a popular belief that the collection of bamboo trees that

exits here sprouted from the catapult that Buddhasubba laid under ground, and these bamboo trees do not have tips as the catapult had no tip. There is the common belief that when some persons get stomachache, they are said to have been possessed by the hunter (Budhasubba) and if the paste of grounded clay pellet is feed on them they are cured of the ache. Animals like pigs and goats are sacrificed here during the fair held on the day of Baisakh Purnima (a night of the full moon).

Barah Chettra

A beautiful and sacred pilgrimage site with the name Barah Chettra at the confluence of the Koshi river and Koka river is located in Sunsari district of Koshi Zone. Religiously, Baraha Chettra assumes the special importance equivalent to that of other famous pilgrimage sites such as Kuruchetra of India, and Harihar Chettra (Devghat), Mukti Chettra (Muktinath, Mustang) and Ruru Chhetra (Gulmi). The importance of Baraha Chettra has been described in the 110th Chapter and 140th Chapter of the *Baraha Purana* (ancient mythological text). The idols of Ganesh Baraha, Guru Baraha, Koka Baraha, Indra Baraha, Gayatri, Saraswoti, and Narayan are erected here. There are the Ganesh Temple, Laxmi Temple and house for pilgrims located here.

Ram Temple

The Ram *Mandir* (Temple) is another important shrine after the Janaki Temple of Janakpurdham. Sardar Amar Singh Thapa had built a large Ram Temple in Pagoda Style near the Ram Janaki Temple, enshrined with the images of Ram, Sita, Laxman together in 1839 BS. Shree 3 Chandra Sumsher had offered a brass gilded pinnacle to the temple. There are Hanuman *Mandir* (Temple), Shiva *Mandir* and idols of Lord Vishnu and *Dashavatar* (Ten incarnation of Vishnu) located here. A big fair is held and worship performed on the day of Ramnavami.

Bagalamukhi

The Bagalamukhi Mandir (Temple) lies in Kumbheshwar of Lalitpur and it is regarded as important among the many different religious places of Kathmandu Valley. People of the Kapali community are the priest of this temple.

Vaijanath Dham

Vaijanath Dham lies on the bank of the Sanphe river Bhudi Ganga of Achham district. A great fair is held here during the time of *Shivaratri* (the night commemorating the manifestation of Shiva). Devotees from India and Nepal throng here for worship.

Bhairahawa

Bhairahawa is the headquarter of Rupendehi district. It is connected to India at the border point of Sunauli. Its importance has grown very much as it an important trading hub of this area. The export and import activities of the Western Region are done through here.

Bhairahawa is linked to Pokhara by the Siddhartha Highway. This city is situated a few kilometers away from Lumbini, the birth place of Lord Buddha while Tilaurakot, the ancient capital of Kapilvastu, is also not far from Bhairahawa. Bhairahawa has an airport named Gautam Buddha. The maternal village of Lord Gautam Buddha Ramaram is also near Bhairahawa. Bhairahawa has been named as Bhairahawa Municipality.

Bhadrakali Devi Mandir (Temple)

A famous temple believed to be infused with the Goddess's special power (*Shakipith*), called Bhadrakalipith, lies at the central part of Kathmandu Valley in front of Simha Durbar.

This place began to be called Bhadrakali Temple, after around the 7th Century AD, a *Tantrik* Bajracharya named Saswatbajra performed the spiritual disciple in the form of *Tantra* to Kalika Devi at Vaishnavi *Pith* and established the Goddess at the present location that we know as Bhadrakali. It is called Lumadhi in the Newari language. According to the Bhasha *Bamshawali*, after King Gunakamadeva built Kathmandu city, he established Bhadrakali Peeth in the east for the security of the city. A big fair is held at Bhadrakali in Vijaya Dasami (*Badadashain*).

Mahendra Gufa (Cave)

This cave lies in the Pokhara Valley of Kaski district. The hunt for a tiger, which had killed cows, is believed to have led to the discovery of the cave here in 2012 BS. It was named Mahendra

Gufa after King Mahendra issued an order for the protection of this cave, which used to be the habitat of wild animals like tiger, fox, etc.

Muktinath

The Muktinath *Mandir* (Temple) is located in the Himalayan region of Mustang district at an altitude of about 3700 meters from the sea level. While chilling air blows throughout the year here, Muktinath is mostly covered by snow in the winter. Muktinath has been the holy site both for the Hindus and Buddhists alike.



Muktinath

Every year large number of devotees from far away places visit Muktinath for worship. Muktinath is established as a pilgrimage site for all Hindus as people from different corners of India also visit here for worship. Every year large number of trekkers come to visit here due to its natural beauty. It is popularly believed that a visit for penance in Muktinath absolves a person's soul (Mukti), thus its name Muktichhetra. The idol of Awalokiteswora, a spot with permanent burning flame named Varundevta and a *Gumba* (Buddhist Monastery) are attractions of this place.

Manakamana Devi Temple

Located in Gorkha district an idol of Durga Bhavani is enshrined inside this temple. Once the queen of Ram Shah had possessed the power of Goddess Devi. Lakhani Thapa, an accomplished person, established the temple at the present location and initiated the tradition of worship after the death of the Queen. Even today, the priest of the Temple is appointed from the Magar caste. A cable car operates from Kurintar along the Prithvi Highway to Manakamana temple.

Maipokhari

Located at 13 kilometer north of Ilam Bazar, Maipokhari is the same pond described in Skanda Puran where Lord Shiva and his consort, Parvati, once roamed around the forest and sported in the water. It is believed that any one who takes a bath in the pond would gain religious merit. There is a Shiva temple built here by Swami Someswhorananda in 1954 BS. Here, a great fair is held on the day of *Harishayani Aikadashi* and *Haribodhani Aikadashi*. Full of biodiversity, this pond is declared Ramsar protected area according to the Ramsar Convention in 2008.

Maibeni

There are many religiously important confluences of two rivers called *Sangam*, *Beni*, *Dobhan*, and the confluence of three rivers is known as *Tribeni* in Nepal. The confluence of the Mai river and Jogmai river, 4/5 km east of Ilam is called Maibeni. This river is also called Kankai.

Maisthan

Located at the center of Ilam Bazaar, this place is called Khalanga Khaldo, and the stone in front of temple is called *Ilanga Dhunga* (stone). This temple was built by Kaji Hemdal Thapa (1876-1922 BS) and the stone (*Shila*) from Mainadi (Mai River) installed inside as the form of *Devi* (Goddess). At present, a temple of Pagoda style is built in Maisthan. There are other small temples such as that of Ganesh, Dakini and Simhabahini near the temple.

Mahendranagar

Mahendranagar is a bazaar located at the western-most border

Nepal. This is the headquarter of Kanchanpur district and Mahakali Zone. This is the main trade and industrial area of this region. The importance of Mahendranagar has grown as majority of export from Nepal's Far-Western Region to India is conducted from here.

The Sharada and Tanakpur Barrages built on the border river of Mahakali between Nepal and India are near Mahendranagar. The fact that Brahmadev Bazaar that lies in the territory of Nepal near the eastern afflux bund of Tanakpur Barrage and Banabasa lying near the Sarada Barrage that they are near Mahendranagar is self evident.

Ramarasun

There is a religiously important and touristically enchanting place called Ramarasun located at an altitude of 9,000 feet from the sea level at the source of Kailash Khola in the north of Achham district. Embellished with forests, rivers and lakes named *Bahra Bund Eighteen Khand*, there are 12 lakes and 18 marginal peaks in this place. The Jilinge *Tal* (Lake) spanning 400 meters in length and 300 meters in breadth is regarded as the largest among the 12 lakes of this place. The birds like *Danfe*, *Munal*, *Kalize* habit in the forest of Ramarasun. There is the *Badimalika Mandir* of Devi (Goddess), an ancient temple, located above Ramarasun. A big fair is held here on the full moon day of the month of *Shrawan*.

Ruruchhetra or Ruru Tirtha

Located at the confluence of the Ruru Ganga (stream) and Kali Gandaki river, where the border of Gulmi, Palpa and Syangja districts meet, a holy pilgrim site, which has temples of different deities and the beautiful forest at the western bank of Ruru Ganga (stream) and Kali Gandaki river, is called Ruruchhetra. A popular belief has that this holy place took its name Ruruchhetra after an orphan baby girl named Ruru *Kanya* (virgin child), who was raised by a deer named Ruru, with her milk feeding, made this land a penance site by engaging herself in penance. A big fair is held here on first day of the month of Magh.

Rasuwagadhi

Located at the border area of Nepal and China's Autonomous Region of Tibet at an altitude of 6,000 feet, this fort was built by Nepali people during China and Nepal War. An ancient place of tourism and economic importance, this fort is the nearest trading outlet between Kathmandu and Tibet. A visit to Kerung bazar of Tibet can be made from here.

Resunga

The pilgrim site of Resunga, sacred to the Hindus, is located at an altitude of 7,682 feet on the mountain named Resunga in Gulmi. As Shringi *Rishi* (sage), the son of Vibhandak *Rishi*, who was the grandson of Kashyap *Rishi*, had engaged himself in penance here, it was named Shringi in memory of this *Rishi*. Later, the name Shringi was distorted to become Resunga, as it is popularly called now. There are idols and temples of sages like Bhrigu, Pulastya, as well as saints engaged in penance such as Laxminarayan, Swami Shashidhar, Resunga *Mahaprabhu* (Yadukananda), Parasnananda scattered around Resunga.

It was Resunga *Mahaprabhu* (great sage) who encouraged the then Rana Prime Minister Juddha Sumshere to renounce his throne and pursue a forest dweller devotee's life. Resunga Mahaprabhu passed away in 2028 BS. The Resunga Peak and area around Resunga is called Bishnupaduka. Several rituals are held here. Currently, the aim is to develop this place as a beautiful park and penance site. Here, a pavilion for performing devotional songs, a bathing pond, assembly hall for saint, and a guest house for pilgrims have been built.

Lho Manthang (Mustang)

Regarded as an important place for village tourism and with 400 houses and population of 900, Lho village lies at an altitude of 12,000 feet from sea level, 105 km north of Jomsom, the headquarter of Mustang district. Known as the fort or walled city, Lhomanthang is a plain and fertile land surrounded by dry and marginal mountains from all sides. Established in the 15th century this settlement is the capital of the ancient Lho State. The main attractions of Lho Manthang are its old Palace and

three ancient *Gumbas* (Buddhist monasteries). The very ancient Jhumpa Gumba, established by King Amepal in 1387 AD, is regarded as very attractive and important as the pictures and alphabet letters are painted in gold inscription.

Lumbini

Lumbini is known the world over as the birth place of Lord Buddha. Lumbini is a sacred pilgrimage site not only for Nepalis but also for the world. Historians state that Buddha was born in 623 BC in the plain area at the foot hill of the Chure range . The famous Chinese travellers Huan Tsang and Fihyan has also stated that the birth place of Buddha lies in the heaven like place where very beautiful temples and trees are situated. Archeologists and historians state that the evidence of Buddha's birth in Lumbini is supported by the findings of the archeological excavations ordered by Khadga Sumshere, the brother of Bir Sumshere in 1886 BS. When Khadga Sumshere was supervising the excavation, an archeologist of the Indian Archeology Survey Department who was a German, Dr. Fuehrer, took a picture of the words inscribed in the place of excavation and took it away with him and published a report. The Ashoka Pillar discovered at the site of excavation helped Khadga Sumshere to ascertain Lumbini as the birth place of Lord Buddha. King Ashoka visited Lumbini to celebrate the 20th anniversary of his accession to the throne and erected the Ashoka Pillar in Lumbini. The Ashoka pillar has inscriptions of Brahma script on it.

The important archeological remains and *mandals* of Buddha's birth place are scattered around Lumbini. Stone idols with picture engravings in it depicts the hand grip of the tree branch by Mayadevi while giving birth to Buddha and the seven steps that Buddha took immediately after birth. It is believed that a Lotus flower had emerged before Buddha put his first footstep on the ground. Recently, the Lumbini Development Trust and Japanese experts carried out joint excavation works of the place where the Mayadevi temple is located. In the course of excavation, a stone denoting the exact place of Buddha's birth and picture of Mayadevi in supine posture with the terracotta

picture depicting Rahul and Siddhartha on her side have been traced. These findings have provided enough support to ascertain that Lumbini is the birth place of Buddha. The beautiful temple of Mayadevi has been constructed to preserve the stone that symbolizes the birth place of Buddha, and archeological sites, as they are, scattered around the compound. This will help researchers to study the archeology here in the future.

The beautiful pond situated near the birth place of Buddha is known by the name Puskarini. Mayadevi is believed to have taken a holy bath before giving birth to Buddha. There are different archeological items in Kapilvastu, 27 kilometer west of Lumbini. Historical facts have proved that Kapilvastu was the State of King Suddodhana and Tilaurakot its capital. There are many archeological remains in Tiluarakot. The discovery of utensils of the Bhusan period in Chataradev indicates that it was once an ancient city. A replica of the Ashoka Pillar had been built in Gotiswor. Now, this pillar is in broken form.



Lumbini

Besides these, Niglihawa is also another archeological site located in this area. Here, the presence of the Ashoka Pillar

with the appearance of a peacock with the inscription of the sentence, “Om Mani Padme Hum Dipu Malei Cheeran Dyut 1234”, is inscribed on it in Devnagari script which reflects its historical significance.

The Secretary General of the United Nations U Thant had gone to Lumbini during his visit of Nepal. On the occasion he suggested that Lumbini should be developed as a center of international Buddhist culture. Accordingly, the renowned architect of Japan, Kenjo Tange, envisioned a Master Plan for the development of Lumbini. Today, Lumbini is developing as a pilgrimage and tourism center as per this Master Plan. There is a vision for a Lumbini Village, religious site, and sacred garden. The Lumbini Development Trust has been established and is implementing the development of Lumbini. There has been the practice of many countries to get the Buddhist Stupas constructed in their own style. The development works as prescribed in the Lumbini Development Plan are going on in Lumbini under the Lumbini Development Trust.

The locations of the Ashoka Pillar and Mayadevi Temple have been developed as sacred garden and sacred religious sites. *Vihars*, temples and Stupas unique to their architectural styles have been built by countries of Buddhist followers in the temple covered area as has been mentioned in the Master Plan. Chinese Vihar, Hotus Stupa built by Tara Foundation, Myanmar Vihar, Manang Gumba, Thai Vihar, Vietnam Vihar, Nippon Mhohoja Peace Pagoda build by Japan, Korean Vihar, Mahabodhi Samaj Vihar; etc. are worth mentioning. These have supported the development of Lumbini as the main international pilgrimage site for the followers of Buddhism.

The Lumbini International Research Institute, established in the Lumbini Master Plan area, has been a place for national and international scholars on Buddhism and Buddhist philosophy to study and conduct research. Buddhist philosophy related books, scriptures, CD and micro-filming facilities and other invaluable items are stored in this international institute.

The recently held Second International Buddhist Summit has

decided to establish a Buddhist University. There is a peace torch placed here. The development and construction works have been carried on to develop Lumbini with the tourism perspective as well. Some guest houses and hotels are also being operated here.

The Buddhajayanti is celebrated on Baishakh Purnima in a grand manner. There is a need for integrated development of Tilaurakot, where the palace of Suddhodhan is located and Ramgram, known to be the maternal home of Buddha, and many other archeological centers associated with the life of Buddha located in Rupendehi, Kapilvastu and Nawalparasi districts. Additionally, there is no doubt that Lumbini Area has the possibility of taking the shape of a glorious tourist center of the world if the integrated development were undertaken of the place known as the land where Panini Rishi performed his penance, the Durvasa Cave, where the sage Durvasa had performed penance; Uluk and Balkote related to the tales of the Mahabharat period; the ancient rest house for travelers in Arghakhanchi, Resunga and the famous pilgrimage site of Ruruchhetra as well as the enchanting city of Tansen, the attractive Ranighat Palace and Devghat including the sites of tourism and religious importance around Lumbini.

Bikram Baba

The temple of Bikram Baba lies in Kasara on the bank of a river inside Chitawan National Park around 21 kilometer south of Narayangadh. Bikram Baba was a Tharu by caste. A big fair is held here in memory of Dev Bhakta Tharu on the occasion of *Chaite Dashain*. Devotees from Lamjung, Tanahun, Kaski, Gorkha, Makawanpur, Kathmandu and Nawalparasi and other different places throng here. Specially, the newly wed couple visit here.

Badi Malika

Located at an altitude of 15,000 feet in Bajura district, a great fair is held at Badi Malika Temple on the bright moon day of Bhadra. Pilgrims from Achham, Doti, Bajhang and different parts of the country throng here.

Birendranagar

Birendranagar is the headquarter of the Mid-western Development Region. Birendra Municipality is located in Surkhet district. Bulbule *Tal* (Lake) is an important and worth seeing site of Birendra Municipality. Located in Latikoili VDC, adjoining Birendra Municipality,



The Photo of Surkhet Tower

Kankre *Vihar* can be taken as the anciently and historically important worth seeing sites of this place. The temple of Deutibajai is the famous religious site in Surkhet.

Sagarmatha (Mount Everest)

Having the highest landform in the earth's structure, Sagarmatha has remained the attraction of entire mankind and the center for extremely adventurous travel. Located in the Mahalangur Himalaya Range, it is 8,848 meter high. Lying in the Solukhumbu district of Sagarmatha Zone, Sagarmatha became a well known place the world over after Tenjing Norgy of Nepal and Edmund Hillary of New Zealand made the first known successful ascent of Sagarmatha on 29th May 1953 following the opening of Sagarmatha for mountaineering in 1949 AD. Baburam Acharya, the topmost historian of Nepal gave this peak the Nepali name, *Sagarmatha* (Crown of the SKY) in 1956 AD. As George Everest, the surveyor of Britain had surveyed the snow peaks of Nepal, Sagarmatha was given the name Mount Everest after the name of this surveyor in 1965 AD, and since

then this peak is known by this name. Known as *Chomolongma* in the Chinese language and *Mitiguti Chapulongma* in the Tibetan language, the first woman to ascend Sagarmatha is Mrs. Junko Tabei of Japan. Pasang Lhamu Sherpa, the first woman summiteers of Sagarmatha from Nepal, has glorified the image of Nepali women in the world.

Sagarmatha, the highest peak on earth is, actually the unique gift of nature. As the symbol of glory and attraction for the entire human kind, this peak has contributed to introduce Nepal as the country of Sagarmatha in the world. There are other snow peaks in the vicinity of Sagarmatha like Lhotse, Lhotsesar, Nuptshe, which have to be reached through Namche Bazaar, the famous Bazaar of the Himalaya region popularly known by its other name as the gateway to Sagarmatha. Thyangboche *Gumba*(Monastery) and Syngboche Airport, both lying at the highest place of the world, are located on the lap of Sagarmatha.

Swargadwari

Swargadwari is a famous pilgrimage site lying at an altitude of 6,960 feet on a mountain top, about 26 kilometers west of Khalanga, the headquarter of Pyuthan. Scholars believe that Swargadwari, meaning “door to heaven” in Nepali took its name when it is believed that saints and sages performed worship and reached heaven in the pre-historic period. A place of religious and tourism importance, Swargadwari has a brick -built temple built over a *Shivalinga* placed on a marble pedestal. There are numbers of cow-sheds, beautiful caves, sacrificial pavilions and ponds around here. A grand fair is held here annually in the full moon in the months of Baishakh and Kartik. Pilgrim throng here in the thousands from different parts Nepal and India to attend the fair. The sacrificial fire that Swargadwari *Mahaprabhu* (Great Sage) started 117 years ago is still performed without interruption. There are Sanskrit schools and school for Veda teaching located here where meals and accommodation are provided to the students who come to study Vedas and religious duties.

Swargadwari owns many hectares of land in Dang under a Trust. Swargadwari is a few hours of steep walk from the nearest bazaar called Bhingri.

Sinja Valley



Sinja Valley

Sinja, a valley in Jumla had been the capital of the Khas Malla State established by Nagraj in the Medieval period. As such, Sinja Valley, which is known as the origin of the Nepali language, should be accepted as the center of Nepali culture and heritage. As the series of historical events prove, this Khas Malla State, located in the center of Sinja Valley, was very powerful owing to the fact that the Khas Malla State of the Karnali region had its border extended as far as Kathmandu's front line area. This valley holds enormous potential to develop itself as an important tourism center owing to the location of the Rara Lake, the largest lake in Nepal located in Mugu district within a short distance.

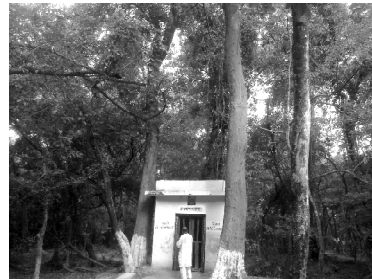
Shreenagar

Shreenagar is considered as the glory, beauty and crown of Palpa

district. A hill top named *Batase Danda* (Hill with high wind), which was treeless, dry and desolate, was renamed Shreenagar Danda after it was converted into a park following the plantation of pine and other different trees on it. There are temples, a statue of Buddha and gardens in Shreenagar. Spreading over 1,500 Ropanis of land, Shreenagar has peaceful and graceful forests, and a salubrious climate making it a suitable habitat for wild animals like the tiger, leopard, rabbits, porcupine, various bird species such as the cuckoo. Famous for pleasure walk in the forest and as a picnic spot, the enchanting views of mountains like Machhapuchchhre, Himalchuli, Annapurna, Kanjirowa, Manaslu, Ganesh Himal, etc. can be enjoyed from here. Besides this, sunrise, the Madi Valley and the places as far as Gorakhpur in the northern part of India and the moving trains can be viewed from Shreenagar on clear days. As a modern golf course has been built in Shreenagar, it has offered another attraction for national as well as international golf players.

Salhesh

A flower, in the shape of a garland blooms only on the first day of every year in a tree called Harem in the garden, 3 km south of Lahan in Siraha district. The



Temple of Malini

temple of Malini stands in the center of the garden. It is regarded to be attractive to the tourists. This flower is taken as the symbol of deep love between the King Salhesh and Dauna, the queen.

Shahid Smarak or Nepal Smarak

The park located in the middle of Simhadurbar and *Dharahara* (Bhimsen Tower) with an artistic gate was built in reverence to and in memory of Shree 5 Tribhuvan, martyrs Sukraraj Shastri, Dharmabhakta, Gangalal, Dashrath Chanda any other known and unknown martyrs who have special contribution for the establishment of democracy in Nepal. The real name of this monument is Nepal Smarak. 40 feet high from the ground, the

Martyrs' Monument (Shahid Smarak *Dwar*) was designed by Architect Shankarnath Rimal while its construction and supervision was carried by Engineer Gaurinath Rimal. The statuettes and pictures were made by two sculptors (*Murtikar*) namely, Babukaji Tuladhar and Balkrishna Tuladhar.

Siddhakali Temple

The temple of Siddhakali, one and half kilometer away from Chainpur Bazaar of Sankhuwasabha district, was built at the same place where the right eye of Satidevi, the consort of Lord Shiva is supposed to have fallen. An idol of Sati has been installed inside the temple considering the importance of this site as a Shaktipith (*a place infused with the Goddess' power*). A temple of Lord Mahadeva is also built near the Siddhakali Temple.

Suryavinayak

An idol of Lord Ganesh (Elephant God) has been enshrined in the Suryavinayak Temple of Bhaktapur district. This site got its name after the name of this Temple. The enchanting views of the Himalaya peaks and Bhaktapur city can be sighted from here. Similarly, there is a beautiful forest park located here. With these attractions, Nepali people come here for picnics and foreigners for sight seeing. As such, the importance of this has increased.

Sarangkot

Just as Nagarkot is important from the view point of tourism for Kathmandu, so is Sarangkot for Pokhara. Sarangkot lies to the north-west of Pokhara in Kaski district. An enchanting view of Mt. Annapurna, Mt. Machchhapuchhre, Mt. Dhaulagiri, Pokhara Valley and Fewa and other Lakes of Pokhara can be had from this place; and now a days paragliding is a popular sport here with numerous tourists enjoying the sport.

Swayambhu

A famous Buddhist temple and Stupa, which is enlisted in the world heritage site, lies at the hill top called Mandagiri in the western part of Kathmandu Valley. Lord Swayambhu is said to have manifested at this place. A great fair is held here on Baishakhi Purnima (the full moon day of Baishakh) when Lord

Buddha was born, got enlightenment and salvation. The sacred remains (bones) of Lord Buddha is securely preserved in Anandakuti Vihar of Swayambhu. The remains were stolen but another remain was brought in 2051 BS from Sri Lanka. This was taken around the town for the first time on Baishakhi Purnima of 2055 BS. Beautiful scenery of Katmandu Valley can be viewed from Swayambhu.

Hilsa

Hilsa is the junction in the north-west between Nepal and China that links Simikot, the headquarter of Humla. Hilsa is reached through Yari Bhanjyang. A sparsely populated settlement of the Bhote race lies here.

Halesi Mandir (Temple) or cove

Halesi Mahadev is a naturally made Shivalinga structure up to 200 feet tall spreading over 1 km on the top of a hill called Kailash west of Diktel, the headquarter of Khotang district in Sagarmatha Zone. The cave has four outer doors but it is totally dark inside. There is a beautiful fusion of natural phenomena and religious faith in the Halesi Cave. Here a sixteen days fair is held in Ramnawami. On this occasion, the largest number of people assemble here. On the Shivaratri day, people of the Bhote community worship Shiva Parvati in the form of Sumnima and Parohang, while people from far away places visit here on Balachaturdashi to scatter *Satbeej*, meaning seven kinds of grains mixed together as a tribute to the deceased.

Trivenidham, Balmiki Ashram and Gajendra Moksha Dham

There is an *Ashram* (hermitage) of Maharshi Balmiki, the *Mahamuni* (Great Seer) and *Aadikavi* (First poet) of Sanskrit and author of the Ramayana, on other side of the Narayani (or say on its eastern bank) at the confluence of the three rivers Swarnabhadra, Tamasa and Narayani river in the Gardi VDC in the south-eastern side of Chitwan district. It is in this same place that the sage Balmiki composed the epic Ramayana. There are ancient works of archeological significance such as idols, the Harihar Temple established by Maharshi Balmiki, a sacrificial pavilion, Lavakush Pathshala, Seetakuti, Seetakup

and hermitages located here. A great fair is held on the dark moon day of Magh. This site has become the shelter for the people (staying at the bank of the sacred river during winter to earn virtue) as it is religiously believed that taking a bath at the confluence of the three rivers removes sin and taking the last breath of life here shall grant salvation.

Tripurasundari Devi

An idol of Bhagwati Devi has been enshrined in this main pilgrimage site of Baitadi district. The name of the Goddess came to be Tripurasundari as she had eradicated the misery of Gods and mankind after she slayed a demon named Tripurasur in the ancient time. Local people call this Goddess also as Ranashayani Bhagwati.

Chhinnamasta Bhagwati

Chhinnamasta Bhagwati is located in the border area south of Rajbiraj and Chhinnamasta VDC of Saptari district. People of Nepal and India has great faith on Chhinnamasta Bhagwati (Goddess) as this is one of the several *Piths* (holy shrine imbued with the power of the Goddess) believed to have the power to fulfill the wishes of her devotees. According to the ancient history and hearsay, Shakra Simhadev, the 5th generation of King Nyayadev had been the King of Simroungadh. He came to Saptari to live a life of exile by getting his infant son to ascend



Chhinnamasta Bhagwati Temple

the throne. It is said that he enshrined the idol of Bhagwati as the family Goddess after it was discovered while clearing the forest that once covered this area, and gave his name Shakreswari to the Goddess. As this Devi was headless, it is believed that later people began to call her, *Chhinnamasta* (with several heads) Bhagwati.

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