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# Abstract

**The inscription reports that the Kvayanā Sataḥ suffered damages during the 1934 CE earthquakes, and the members of the responsible *guṭhī* did not want to renovate it except for Nārāṃ Govindadāsa Bābu Rājavaṃsi, the grandson of the founder of the Sataḥ, Viṣṇudāsa. Therefore, he lodged a complaint with the government against his fellow *guṭhī* members. In response to this complaint, on the 4th solar day of Kārtika in 1938 CE, the government ordered the Chebhaḍela office of Lalitpur to have the *guṭhī* members to renovate the Sataḥ. To avoid the obligation imposed by the Chebhaḍela, they left the *guṭhī*. Thus, the complainant, Nārāṃ Govindadāsa Bābu Rājavaṃsi alone took care of the renovation of the Sataḥ funded from him own wealth. The renovation was completed in 1939 CE.**

# Edition (nep)

## pb@#surface1@1r

## ab@#figure1@figure

[Carving of moon]

## ab@#figure2@figure

[Carving of Gaṇeśa]

## ab@#figure3@figure

[Carving of sun]

## ab@#invocatio@invocatio

#SB@sanश्रीजलवीनायकगणेशाय नमो#SE

## ab@#space1@space

श्री ५ सर्कारकी जये

## ab@#space2@space

श्री ३ सरकी जये

## ab@#main\_text1@maintext

#SBउप्रान्त#SE #SB९० साल माघ २ गतेका भुकंपले भट्की वि-

ग्रीयो#SE #SBसतल वनाऊनेमा सवै गुठीयार मीली नवनाई आये-

स्तामात्र खाने गरेकाले मु. #pen{विष्णुदासको}# नाती #pen{दे-

वीदासको}# छोरा #pln{कांतीपुर}# #pln{लगन टोल}# वस्ने #pen{नारां गोविन्ददासले}#

ठाडो विन्ती चढाऊदा ९५ साल कार्तीक ४ गते ल. पु. छेभडे-

#&@@{लका}# नाऊमा भयाका हुकुम् प्रमाङ्गीवमोजीं #&@@{जाँच अडावाट}# कारवाई भै

अरू गुठीयारले मीली वनाऊन मन्जुर नगरी गुठी नै छोडी #?@{जा}#-

दा निज #pen{#cor{नारा}{नारां}# गोविन्ददास वावु राजवंसिले}# $य#?@{क}#लौटी$ घैघरा-

नावाट खर्च गरी आफ्नु पुर्खाको धर्म कीर्ती मरमट

गरी वनाई तयार गरी जिर्णो ऊधार गरेको#SE #SBइति सम्व-

त् १९९६ साल आषाड ७ गते रोज ४#SE #orig{॥ ॥}#

## ab@#figure4@figure

[Carving of a raddish]

# English Translation

## pb@1r

[Carving of moon]

[Carving of Gaṇeśa]

[Carving of sun]

Veneration to the Glorious Jalavināyaka Gaṇeśa

May the five times venerable #tt@1963{Sarkāra}# be victorious![[1]](#footnote-2)

May the three times venerable Sir be victorious![[2]](#footnote-3)

#tt@1997{Uprānta}#: The [#tt@2634{Sataḥ}#] was damaged by the earthquake on the 2nd solar day of Māgha in the [Vikrama era] year [19]90. Concerning the reconstruction of the Sataḥ, the #tt@932{guṭhī}# members did not come together and renovated it, [but] they kept on enjoying the [*guṭhī*] income. Therefore, #pen{Nārāṃ Govindadāsa}#, grandson of Mu. #pen{Viṣṇudāsa}# and son of Mu.[[3]](#footnote-4) #pen{Devīdāsa}#, a resident of #pln{Lagana Ṭola}#, #pln{Kāntīpura}#, filed a direct complaint (*ṭhāḍo* *vintī*) [against his fellow *guṭhī* members] and action was taken according to the #tt@2438{hukuma}# and #tt@1965{pramāṅgī}# issued to the #tt@139{Chebhaḍela}# of Lalitpur on the 4th solar day of Kārtika in the [Vikrama era] year [19]95. The other *guṭhī* members [except for the petitioner] did not come together and agree to reconstruct [the Sataḥ], but they left even the *guṭhī*. The aforementioned #pen{Nārāṃ Govindadāsa Bābu Rājavaṃsi}# alone and by spending from his own household [wealth] renovated and made [this Sataḥ]—a good deed (*dharma*) and fame (*kīrti*) of his forefathers—ready for use.

Wednesday the 7th solar day of Āṣāḍha in the [Vikrama era] year 1996 [1938 CE].

[Carving of a raddish]

# Commentary

This Sataḥ was founded by Viṣṇudāsa, the grandfather of Nārāṃ Govindadāsa Bābu Rājavaṃsi, his family members and other residents of the Lagana Ṭola, Kathmandu in 1817 CE (NS 937). The inscription recording the initial construction of the Sataḥ, the establishment of a *guṭhī* for its maintenance and for the ritual obligations on its anniversary is extant and was observed on 2020-06-09 as leaning against the plinth of the Sataḥ (see #ref@https://danam.cats.uni-heidelberg.de/report/8ad6f527-a10b-4452-95dc-9d3ed9f9912d{CHO4030}#). In contrast to other donative inscriptions, the present inscription records also the preceding dispute among the *guṭhī* members regarding the renovation of the Sataḥ which was damaged during the earthquakes of 1934 CE. This dispute not only required the state intervention but eventually led to the breakup of the *guṭhī*. It seems that inscription not only serves the purpose of advertising the meritorious act of the donor but also of defaming irresponsible *guṭhī* members who, despite, benefiting from the *guṭhī* income and being ordered by the Chebhaḍela office did not feel obliged to rebuild the Sataḥ.

1. The reigning king at that time was #pen{Tribhuvan}#. [↑](#footnote-ref-2)
2. This honorific refers to the prime minister which at that time was #pen{Juddha Śamśera}#. [↑](#footnote-ref-3)
3. Most probably an abbreviated form for #tt@2079{mukhiyā}#. [↑](#footnote-ref-4)