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# Facsimiles

## surface1:E\_2253\_0532.png:1r

## surface2:E\_2253\_0533.png:1v

## surface2:E\_2253\_0534.png:3r

# Abstract

First inscription records donors Dhanajyoti and his wife Rukamanī of Subāhāḥ sponsoring the installation of an image of Lokeśvara on a *phalcā* and setting up a *guṭhī* to observe its anniversary.

Second inscription records donors Dhanajyoti and his wife Rukamanī of Subāhāḥ sponsoring the installation of an image of Lokeśvara on a *phalcā* and setting up a *guṭhī* to observe its anniversary.

# Edition (san)

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## ab@#invocatio@invocatio

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## ab@#space1@space@newArttiibute=newAttributeValue

नं.६६

## ab@#space2@space

श्रीमालीका

## ab @#main\_text@maintext@key=valEdi

(1) #SB नमो रत्नंत्रयाय [रत्न˚] #/////# ।। धर्म्मेश्वर: सकलपापविनाशहे त्तमकर्ण्णधारः श्रीलोकनाथचरणं #pln{place\_with\_unique\_id}#भवतो भजेहं

-

।। ।। श्रेयोऽस्तु सम्वत्‌ ८२० वैशाषशुक्लचतुर्थ्या: परे #gen{corresp\_ID}#पञ्चम्यान्तिथौ मृगशिर- #SE

(2) An empty line break follows me

( 3)Two line breaks without a break follows me.

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(4) Text with 5 illegible characters

नमो रत्नंत्रयाय [रत्न˚] #+++++# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #+++++@@agent# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #+++++@extent@agent# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #+++++@extent@@newAttrib=newValue# ।। धर्म्मेश्वर: सकलपापविनाशहे-

(5) Text with 5 lost characters

नमो रत्नंत्रयाय [रत्न˚] #/////# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #/////@@agent# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #/////@extent@agent# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #/////@extent@@newAttrib=newValue# ।। धर्म्मेश्वर: सकलपापविनाशहे-

(6) Space

नमो रत्नंत्रयाय [रत्न˚] #.......# ।। धर्म्मेश्वर: सकलपापविनाशहे-

नमो रत्नंत्रयाय [रत्न˚] #............# ।। धर्म्मेश्वर: सक #/////#लपाप #+++++@extent@@newAttrib=newValue#विनाशहे-

(07) This line includes an addition to the text. default is : hand=first , place = above the line.

नकर वम्हन प #&@@second@new-Attrib1=newValue@new-Attrib2=newValue2{}# नकम

थ्वया

नकर वम्हन प #&@@second@new-Attrib1=newValue@new-Attrib2=newValue2{}# नकम थ्वया

नकर वम्हन प #&{नकम थ्वया}# नकम थ्वया

नकर वम्हन प #&@below the text{नकम थ्वया }# नकम थ्वया

नकर वम्हन प #&@@second{नकम थ्वया}# नकम थ्वया

(08) Some unclear text inside a text block default cert=high

तिष्ठा दिन जुरो ।। ।। #?{शुभमस्तु शुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तुशुभमस्तु }# दानपति सलको थविर श्री धनजोतिजु

(09) sic: reproduced text with corrections

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #cor{¯¯¯¯}{- - -}# दानपति सलको थविर श्री धनजोतिजु

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #cor{¯¯¯¯ मस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।मस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।मस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।मस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।मस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।}{- - -}# दानपति सलको थविर श्री धनजोतिजु

(10): orig: this line contains a text marked as original , rather than being normalized.

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #orig{सर्वदा}# दानपति सलको

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #orig{सर्वदा दानपति सलकोदानपति सलकोदानपति सलकोदानपति सलकोदानपति सलकोदानपति सलकोदानपति सलको}# दानपति सलको

(11): reg: this line contains a text marked as being normalized/corrected

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #reg{सर्वदा}{सर्वदा कोदानपति सलकोदानपति सलकोदानपति सलकोकोदानपति सलकोदानपति सलकोदानपति सलकोकोदानपति सलकोदानपति सलकोदानपति सलकोकोदानपति सलकोदानपति सलकोदानपति सलकोकोदानपति सलकोदानपति सलकोदानपति सलको }# दानपति सलको

(12): This line contains unnecessary , repeated text

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #sur{सर्वदा}# दानपति सलको x

जुरो ।। ।। #sur@unrepeated{सर्वदा सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन }# दानपति सलको x

(13) This line includes text supplied by editor, default reason is lost

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #sup{दानपति सलको }# दानपति सलको

जुरो ।। ।। #sup@lost-manually-set{सर्वदा सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन }# दानपति सलको x

(14) Delete text *<del @rend="overstrike">"deleted text"></del>*

#del{सर्वदा सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन }#

#del@rend{सर्वदा सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन }#

(15) Text with a personal name

तुः सौखावतीगतिमहाज#pen{शुक्रवासरे शुक्रवासरे}#नमार्थहे[तुः] दुःखाधिपारगमनो

(16) Text with a place name

त्तमकर्ण्णधारः श्रीलोकनाथचरणं #pln{place\_with\_unique\_id}#भवतो भजेहं ।। ।। श्रेयोऽस्तु

(17) Text with a geographical name

सम्वत्‌ ८२० वैशाषशुक्लचतुर्थ्या: परे #gen{corresp\_ID}#पञ्चम्यान्तिथौ मृगशिर-

(18) This line includes a sentence

सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।। ।। #sb{दानपति सलको सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो । }# दानपति सलको

(19) all . are converterd to <orig>.</orig>

(20) &#x200c; is let as it is inside text

ो#orig{•}##-#ग्&#8205;य

(21) &#x200c; is let as it is inside text

भो#orig{•}##-#ग्&#x200c;य

(22) All the lines with an ending - has attribute break <lb break="no"/>

नक्षत्रे अतिगण्डयोगे शुक्रवासरे थ्वकुन्हु श्रीलोकेश्वर फले प्र-

(23) All words are included in <w>

जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो ।सहस्र पुण्य राक जुरो । शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो

(24) After this line, table begins

|  |  |  |  |
| --- | --- | --- | --- |
| Table header 1 | Table header 2 | Table header 3 | Table header 3 |
| content 1 |  | content 3 |  |
| शुभमस्तु सर्वदा ।तिष्ठा दिन जुरो | सर्वदा | सहस्र पुण्य राक जुरो |  |

Sentence begin after table ends

(x) Experimental sentence with line beginning and ending

(x) Following word has zero-width joiner which should return <w>भो<orig>•</orig><lb n="15" break="no"/>ग्&#8205;य</w>

भो#orig{•}##-#ग्&#8205;य

(x) Following word has zero-width non-joiner which should return <w>भो<orig>•</orig><lb n="15" break="no"/>ग्&#x200c;य</w>

भो#orig{•}##-#ग्&#x200c;य "

# English Translation

which was sent earlier, must have arrived. Regarding the Dasaĩ in , it turns

out that at the Candanātha sanctum the conclusion [of the ritual only takes place] on the full moon day, and the sending of the prasāda as [therefore] delayed. The *prasāda* of the Jumalā company and that of Dasaĩ - - - (i.e. Venerable Mālikā)

<Inserted from the space above. The phrase dasai *śrīmālīkāko* *prasāda*

is a bit puzzling. Either it refers to a special form of the goddess worshipped on the

occasion of Dasaĩ or the syntax is deficient, a formulation such as <>dasaiko

*śrīmālīkāko prasāda* or śrīmālīkāko dasaiko prasāda being intended here.

arrived. It has been sent. They will have been presented [to you]. Tuesday, 10th of the dark

fortnight of Kārttika, [in the Vikrama] era year 1877 (1820 CE). Residence: Sallyāna. Auspiciousness.#pen{शुक्रवासरे शुक्रवासरे}# Text with a place name

#pln{place\_with\_unique\_id}# Text with a geographical name #gen{corresp\_ID}#

|  |  |  |  |
| --- | --- | --- | --- |
| Table header 1 | Table header 2 | Table header 3 | Table header 3 |
| जि फं २ थ्व | जि फं २ थ्व | जि फं २ थ्व | जि फं २ थ्व |
| जि फं २ थ्व | जि फं २ थ्व | जि फं २ थ्व | जि फं २ थ्व |

# Synopsis

On Friday, [the concluding of] the 4th and [the beginning of] the 5th of the bright fortnight of Vaiśākha in NS 820 (1700 CE), an image of *Lokeśvara* was installed on the *phalcā1*. Donors Dhanajyoti and his wife Rukamanī of Subāhāḥ donated 8 *ropanī*s2 of land in …3 [and established a](https://nhdp-test.kjc.uni-heidelberg.de/report/5a5e4ba4-a4c6-11ea-9766-0242ac130005#_ftn3) *guṭhī4* to observe the anniversary. From the income of the land, an offering of 2 *pāthī*s of dry-fried puffed rice (*syāḥbaji*), 2 *pāthī*s of *thvã*…5 shall be made at the *phalcā* as charity (*dāna*) on *meṣa saṃkrānti*, the first day of Vaiśākha. A coat of whitewash shall be painted out of 2 *pāthī*s of lime and … shall be fed food items of their choice6. Jyotiju (text: Jotiju), Maṇidevaju, …varājaju7 of Ko Bāhāḥ, *Kutuju8* of Oku Bāhāḥ (text: Vaṃku Bāhara), the members of the *guṭhī*, shall …9 . A certain amount has been allocated for renovation of the *phalcā*. The person who feeds shall receive a thousandfold merit.

# Commentary

As many inscribed letters of this inscription have already faded, it is difficult to understand its content in full. But what we know from this inscription is Dhanajyoti and his wife Rukamanī from Subāhāḥ sponsored the installation of an image of *Lokeśvara* at a *phalcā* in Subāhāḥ and also donated land for observing the anniversary of the image. The actual10 location of the *phalcā* in which the image was installed is not clear, as the inscription is no longer at its original location. The *phalcā* probably is the one to the east of the monastery.11

1 [New.] var. *phale*, *phalacā*; n. one-storeyed building open towards the street for religious or social functions or for travellers. Phalcā is little more than roofed rectangular platform, “usually a lean-to in the towns, but free-standing along the trails” (cf. Slusser 1998, vol. 1, 146).

2 [fr. S.] var. *ropani*; n. unit of land measurement in the hill region, including the Kathmandu Valley, comprising four *murīs*. The area may vary according to the grade, but current standard area for a *ropanī* comprises 5,476 square feet.

3 The three unreadable letters here are perhaps the name of the place where the donated land was situated.

4 [fr. S. *goṣṭhī*] var. *guṭh*; n. “endowed lands or other sources of revenue for financing religious and charitable functions “(M.R. Pant 2002: 132; cf. M.C. Regmi 1988: 267.

5 The letters inscribed after *thva* have already faded. But it probably means *thvã* i.e. homemade spirituous liquor prepared from fermented rice. The sentence probably lists other items too.

6 As few letters have faded, we do not know the persons to be fed the items of their choice.

7 The first letter of his name is unreadable, but it probably is Devarājaju or Jīvarājaju.

8 He probably is *kutu bhāju*, a government official (Malla 2000: 53).

9 It is not clear what the members of the *guṭhī* were instructed to do, as the letters here in the inscription have faded.

10 Test Endnote 1

11 TestEndnote 2