A NEPALESE COPPER-PLATE FROM THE TIME OF PRITHVINARAYAN'S FATHER

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I was able to photograph the tāmā-patra illustrated here in the bazar at Bodhnath in February, 1962. The plate measured 24 x 13.2 cms. It was in good condition without any traces of vert-de-gris. Personally I do not think there can be any doubt as to its authenticity.

Without giving full value to all the inherent vowels, I would tentatively read the inscription as follows: svasti śrī girirāj cakra cūḍāmaṇi nara nārāyanetyādi vividha virudāvali virājman mānonnat, śrīmanmahārajaśhindhirāj śrī śrī śrīman naraḥūpāl Sāhadevānām sadā samara vijayi nām:

āge hlopā lāmā kana, nakathaliko ghumvā kuś vṛtti vakas bhayo, dhanajiyale sevā garnu kṣoḍ lāmā kana vakṣyāko jajmān sabhai vakas bhayo, thūṃban goljung ciltimā pājungkā khet du kāmu gāum gadlāng eti gāumle yā lāmāle arhāyāko so kām garnu: miti sambat, 1798 phālguṇ vadi 5 roj. 7 subham/

On the modern map reproduced on the next page Nagthal ghyang is the Nakathaliko ghumvā of the tāmā-patra; Thumman is Thumban; Gholiang is Goljung; Chime gaon is Ciltim; and Gothang is Gadlāng.

I hesitate in particular over two words, hlopā and kṣoḍ, and hope that someone who sees this note will be able to suggest better readings. Perhaps hlopā is a Nepalese rendering of Tib. lho-pa, “southerner” and might apply to someone from Bhutan. In any case, “Bhutanese” religious activity in the area in question, prior to the date of this tāmāpatra, is certain. Statues of brug-pa rin-po-che Nag-dbaṅ rnam-rgyal stand to this day in Nakathali dgon-pa, and in the dgon-pa above Gadlāng. However, when I visited the area in October, 1972, both of the dgon-pa at Goljung (one is in the village, the other a considerable distance above it) appeared to be straightforward Rñiṅ-ma-pa foundations. The village dgon-pa houses a very interesting image of Thaṅ-stoṅ rgyal-po.