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# Conservation of the cultural heritages of Kathmandu valley

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The main objective of this thesis project is to show the need for conservation of the cultural heritages of Kathmandu valley and to determine the current obstacles in the conservation process and solutions for these. Initially, information about the current situations was investigated and the problems were identified. After this, based on analysis of literature and empirical observation, recommendations were formulated.

The theoretical section will describe the Kathmandu valley and its cultural heritage. A qualitative research method was applied in the research process, with interviews conducted from October to December 2014.

Altogether four officials from Department of Archeology (DOA), Kathmandu, two officials from Kathmandu Metropolitan City (KMC) office, three craftsmen, six tourists and ten local residents were interviewed. The results show that the conservation of cultural heritage used to be an important part of life in Kathmandu valley. Both the socio-religious and political structures used to have high esteem for monument construction as well as protection. It has become the lifestyle and ritual practices of the people since the early period.

There has been rapid urbanization in the past few decades, which has also been unplanned and unmanaged. This has severely affected the heritage sites. Therefore, there is an immediate need to conserve the heritage in order to preserve this for future generations and save the identity of the nation. Both government and public are equally responsible in the conserving process. The public should be made aware of the importance of the heritage and their identity. The government should implement the rules and regulations regarding the heritage sites and should have proper coordination with local organizations and public.

Keywords: Cultural heritage, cultural/national identity, urbanization

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## 1 Introduction

This thesis focuses in conserving the cultural heritages of Kathmandu valley and identifying the present problems in conservation process. It includes the protection, restoration and re construction of the heritages so that it can be kept to its original condition as far as possible for long term. There are numerous heritage sites all round Kathmandu valley, which among them seven sites are listed in the World Heritage Sites. The World Heritage Sites are given more priority in conservation than other heritages. There has not been enough care and taken conservation measures, as it needs from both government and local level. Also the instability in the political situation and many problems and challenges facing by the nation is also affecting the conservation process in a way.

Very few people seem to be aware about the heritage conservation and understand the value of it. Most of the cultural heritages are in danger. There is a big threat of losing the aged old heritages and culture. Culture refers to the identity of people and losing one's culture means losing the identity as well. Culture should be passed from one generation to another and the heritages should be preserved for the future generations. The heritage contains the history and the history should be saved.

Heritages is identity of the people, it also shows the civilization of the people. Conservation of cultural heritages also means conserving religious values, norms and beliefs. The speed urbanization has direct impacts on the heritages. The weak government policies and lack of proper rules and regulations has created a major disaster in those heritages. Apart from this, pollution has also direct impacts on the heritages and also the natural calamities has effected somehow. Heritages plays important role in attracting tourist and have great impact in nation's economy.

In Kathmandu, every other structure is a holy shrine and every other days a festival. Festivals and Traditional Celebrations known as Jatras are an essential part of life in Kathmandu that garners tremendous local participation. Most of the festival follows the lunar calendar. Different festivals have their own meaning and way of celebration. Traditional Newari music consists of sacred music, devotional songs, seasonal songs, ballads and folk songs. There are numerous traditional musical instruments as well. There are various dance performed according to the festivals and ceremonies. Most of the dance is related to deities and gods. Kathmandu valley is known as a living city because of its magnificent cultural, historical, social and economic values.

The cultural heritage sites are also the shelter for many birds and animals. Different birds and animals lives around the temple and monasteries. Deteriorating of the heritage means also

losing the shelter of birds and animals along with the identity of people. The old buildings, temples, monasteries, monuments, culture of Kathmandu valley need immediate attention for its conservation. There is a lack of knowledge about the importance and sense of conservation of the heritage.

A qualitative research method has been implemented in the research process by the author. Qualitative research refers to exploring issues, understanding phenomena and answering questions by analyzing and making sense of unstructured data. The researcher has used methods such as observation, interview, and ethnography for gathering interview. The researcher has done keen observation about the present process and obstacles in conservation of heritages. The changes in the heritage sites compared to the past have also been observed. Likewise, interview with the officials from Department of Archeology, Kathmandu Metropolitan City office, Craftsmen, Tourist and Local residents has been done in order to get deepen in the research process.

Culture is a ways of life of a group of people that includes their behaviors, beliefs, values and symbols that they accept and are passed along by communication and imitation from one generation to the next. Culture is a symbolic communication that includes a group's skills, knowledge, values, attitudes and motives.

Heritage is something that is inherited from the past that is the full range of traditions, monuments, objects and culture. Having at one time referred exclusively to the monumental remains of cultures, cultural heritage as a concept has gradually come to include new categories. Today, we find that heritage is not only manifested through tangible forms such as artifacts, buildings or landscapes but also through intangible forms. Intangible heritage includes voices, values, traditions, and oral history. Popularly this is perceived through cuisine, clothing, and forms of shelter, traditional skills and technologies, religious ceremonies, performing arts, storytelling.

Today, we consider the tangible heritage inextricably bound up with the intangible heritage. In conservation projects we aim to preserve both the tangible as well as the intangible heritage. The intangible cultural heritage is transmitted from one generation to another. Communities and groups, in response to their environment, their interaction with nature and their history, constantly recreate it. It provides people with sense of identity and continuity and promotes respect for cultural diversity and human creativity. Besides the built heritage and urban landscape, Kathmandu valley has numerous intangible heritages as well. Those intangible heritages are in form of culture that is the integral part of day to day life of Newar people. The intangible heritage includes festivals, rituals, traditions, music, dances, art and craft skills, social structure and division of work.

Cultural heritage is expression of the ways of living that is developed by a community and passed on from a generation to the next. This includes customs, practices, places, artistic expressions, objects and values. Cultural heritage can be either intangible or tangible.

## 2 History and background

This chapter precise more about the Kathmandu valley in terms of it's formation, history and developments. Further, the valley's environmental issues, inhabitants and their culture have been described.

### 2.1 Cultural identity

The modern nation-state is a relatively recent invention. Indeed, most of the human species have never participated in any kind of state or identified with one. The nation-state, nationalism and national identity are not 'naturally' occurring phenomena but contingent historical-cultural formations. In particular, they are socially and culturally constructed as collective forms of organization and identification. Nations are not simply political formations but systems of cultural representation by which national identity is continually reproduced through discursive action. The nation-state as a political apparatus and a symbolic form also has a temporal dimension since political structures endure and change. The symbolic and discursive dimensions of national identity narrate and create the idea of origins, continuity and tradition. (Barker C. 2004, 252).

Today, there are several ethnic groups living in the valley, but Newars are the indigenous inhabitants and creators of the valley's splendid civilization. The city is a melting pot for the nation's population since the past. Due to its unique heritages, places, houses, temples etc. has inspired many Nepalese and foreign artists, writers and poets. The religious influences can be seen clearly in the city where most of the principal monuments are all around the valley that includes the social, religious and urban focal point of the city. Most of the monuments were built between 12<sup>th</sup> and 18<sup>th</sup> centuries by the ancient Malla Kings of Nepal. (Rana 1989, 34).

The Newars are the aborigines of Nepal. They are one of the most cultured ethnic groups of the country. They have their own culture, language and script. The language they speak is known as Nepal Bhasa (Newari language) and it is one of the richest languages ever spoken in Nepal. Because of its richness, it is still surviving though efforts were made to suppress it. There was a time when no books, not even a pamphlet and a paper could be printed and pub-

lished in Newari. Newari manuscripts are still preserved in the Government Archives. (Shrestha & Singh 1992, 69)

The Newars are widespread in Nepal and scattered in most of the districts of the country, where they carry on trade and commerce. But they are mostly found in the Kathmandu Valley. They are loyal, painstaking and sincere. Mongoloid features are more pronounced in them than Indo-Aryan features. Most of the Newars are traders by profession and some are in other professions. The Newars of the valley live in brick-built houses of two, three or even four storied, with tiled roofs and artistically carved wooden windows. The Newars know how to pass the hours off their duty. In the evening when they are off duty they amuse themselves by singing 'Bhajan' (hymns) and songs. Newars are well known for their lavish festivals. They celebrate different festivals throughout the year. The joint family is still in practice among the Newars, they prefer to live together as family is very important for them. Besides this, the Newars have their own customs, ceremonies and rituals concerning marriage, birth and death. (Shrestha & Singh 1992, 70)

## 2.2 Urbanization

Urbanization is defined as the percentage of total population living in settlements administratively designated as urban areas, tends to be closely related to economic development. (Muzzini, Elisa, Aparicio, Gabriela 2013, 22) Nepal is the fastest-urbanizing country in South Asia. The country is undergoing a significant spatial transition, with an average urban population growth of approximately 6 percent per year since the 1970s. Despite the important contribution of urban areas to gross domestic product (GDP) and poverty alleviation, urbanization has historically been less correlated with economic growth in Nepal than in other south Asian countries. Nepal is caught in a cycle of political instability, poverty and economic stagnation with economic growth below 4 percent per year over the past decade. Urbanization has taken place amid a conflict-ridden environment. Nepal's urban space includes one metropolitan city, four sub-metropolitan cities, and 53 municipalities. Kathmandu metropolitan city, the capital city and the largest urban settlement with a population about one million in 2011, accounts for 22 percent of the country's urban population.

It is believed that the early human settlements in Kathmandu were around the Bagmati River near Pashupati Deo-Patan and on the bank of river called Dhobi Khola at the place called Hadigaon. Later on the townships developed and flourished through Indo-Nepal-Tibet trade. Many small towns were established by 2<sup>nd</sup> century A.D. and the urban centers by 11<sup>th</sup> century. The records show that urbanization of the valley commenced in late 1950s and gets into the rapid growth during 1970s. Kathmandu district was the largest urban population area with the highest number of households. Between the years 1984-1998 A.D, around 6300 hectares of

fertile and cultivable land were lost due to rapid urbanization, industrialization and quarrying of sand, soil and stone. The valley's urban area increased from 3096 to 8378 hectares and 5282 hectares of total fertile cultivable land were lost due to urbanization in between 1984-1994. Besides this, more than half of the valleys 'A' grade land will be lost to urban sprawl within few years.

Another aspect of urban settlement of the valley is squatter settlements. There were 17 squatter settlements in the valley in 1985 with population of 3000. In addition 33 squatter settlements was done in 1994 with population of 159000. Among these settlements made, 60% are on public land and 40% are in public buildings such as temples, traditional free shelters providing places known as Patis. Most of those settlements were located in urban areas and riverbanks and most of them are without easy access of tap water, electricity and toilet facilities.

### 2.3 Environmental issues

Kathmandu valley is a place of extraordinary natural and cultural beauty. Now slowly it has almost been transformed beyond recognition. Though government about rapid growing traffic congestion, pollution, expanding urban sprawl, shortage of proper drinking water has taken some measures, the problem seems to be unsolved. There as been continuous damage to the cultural heritages and rapid loss of fertile soil to urban uses. As a result of environmental degradation, the valley is now in great threat for quality of life.

Environmental degradation in the valley is reflected in all aspects of the physical landscape and urban living; land, water, air and noise. These problems are not mutually exclusive and they combine to intensify their overall negative impact on the environment and quality of life in the valley.

The Kathmandu municipality's waste management is awful. The heaps of uncollected solid waste, illegal dumping sites, open landfills and exposed human and animal excreta in the streets are the visible land pollution. Due to lack of proper attention from the municipality, locals have conducted solid waste collection and disposal program. Due to the lack of proper landfill facilities, the wastes collected eventually ends up on urban riverbanks and vacant land that results land pollution for the residents. On the other hand, lack of greenery and open space in the urban areas shows the impact of these forms of land pollution.

Water in the valley is severely polluted by the industrial effluence, household and hospitals waste dumping, discharge of untreated sewage from residential areas. Likewise, human and other waste is discarded in the ponds and rivers. Rivers in the valley including the holy rivers

such as Bagmati, Bishnumati, Manohara and Hanumante are seriously affected because of it. Leakage of septic tanks contaminates ground water in the urban areas. Generally the houses are built with private septic tanks in a small land plots that are often covered just 60 square meters without sufficient room for soak pits. The still toxic semi treated effluent from the tanks cannot find adequate area for dissipation and concentrates in the residential areas. Piped drinking water in Kathmandu valley is also polluted. As the water at the intake storage is not treated properly, and then the intermittent urban water supply that is supplied for few hours only creates suction in the water supply pipes during the run of water. All the waste from ground sources and leakage from nearby sewage lines often enter the water supply system that contaminates the drinking water.

Air pollution is another major problem of the valley. The increased level of carbon monoxide, sulfur dioxide, hydrogen sulfide, nitrous oxide and lead has deeply reduced the quality of air in the valley. The increased air pollution is consequences of rapid growth of the vehicles, inferior quality of automobile engines, adulterated fuel products, numerous industries and factories (mostly bricks and dyeing) in the valley. Besides this the lack of dust control mechanisms in construction, industrial and business activities, household smoke all lead to air pollution.

Old vehicles engines, industries near residential areas, unnecessary traffic horns and huge traffic are the main cause of noise pollution.

View pollution is one of the major problems increasing in Kathmandu valley. The billboards, space derbies, open storage of trash, electric wires, telephone and television cables, space debris, signal towers, increasing buildings and vehicles are the main cause of view pollution in Kathmandu Valley.

The environmental degradation has badly affected the residents of valley along with the overall development of the valley. The first casualty of it has become the residents of the valley. People have suffered from various diseases and even cause to death in long run. Tourism sector has also been badly affected by it. Kathmandu was once known as "Shangri-La valley" but due to the pollution there has been negative impact in the tourism sector. Kathmandu is main tourist destination and the hub of travel activities in Nepal. Many tourists complain about the pollution in the valley and if the image of dirty Kathmandu continues, it will be a big loss in the Kathmandu's economy as well as the country's economy reducing jobs and income for its residents. (International Centre for Integrated Mountain Development, 2007)

Environmental degradation has also affected the cultural heritages of the valley. Corrosive chemicals in polluted air affect the surface materials of the buildings that consequently dis-

figure and sometimes even destroy the facades of the historic landmarks. The water pollution has affected bricks and stone paving in the public squares and stone water taps. The uncollected debris and untreated liquid waste taint the visual and original charm of the public spaces. Public amenities such as park, public baths and playground are already been limited in urban valley. When environmental degradation reduces their utility, these amenities are further curtailed for public use. For instance, the polluted water in the river, waste piles in public areas has adversely reduced the amenity value. In the same way, pollution has also diminished the natural beauty of the valley's peaceful surroundings and obstructs the aesthetic quality of valley's famous traditional architecture and designs. (International Centre for Integrated Mountain Development, 2007)

#### 2.4 Societal issues

Rivers like Bagmati, Bishnumati, Manohara and Hanumante are considered holy rivers of Kathmandu valley. Rivers are considered to be one of the sacred sources of water. Along the river banks there are many temples and religious sites. Many rituals and religious ceremonies are done in the riverbanks. Taking bath in the river is considered as a very holy act. According to the Hinduism and Buddhism, people are burnt after death, so all the cremation sites are along the riverbanks and most of the religious ceremonies of dead take in riverbanks. Water is considered as very auspicious. Almost all the ceremony is started with the use of water. Pots of different shapes and sizes along with artistic designs is filled with water and flowers on top of it which is known as Kalash. This is very auspicious and every religious activity is carried out with the Kalash. Also in the temples, in front of the god and goddess statues artistic pots with holy water are kept in form of blessings. (Monalisha M. 2014)

Rivers do not have the religious and aesthetic importance only, but it has also fulfilled the basic needs of people. Since 1895 A.D tap water was introduced and that was in form of public tap like one tap in one community. Rivers are changing as population is growing and due to much other reason it is becoming polluted. The temples and holy places at the riverbanks are still functional till date. All the activities are performed at the riverbank even the river is polluted because of the religious belief.

Ponds are the next water source of Kathmandu valley. It is associated with culture and need of people and considered holy. There are many myths associated with the ponds. Along the ponds, many temples and statues of deities are erected for worshipping. Along with the aesthetic value and cultural values, it is also used as water reservoir for agriculture purpose. Mainly, people had to depend on rainwater for agriculture and during the drought the outlet of ponds are opened and taken to fields. In present day, ponds are not functional as used to be in the past such as for agriculture and household works, it still holds a cultural values and

beliefs. Temples, Monasteries, Shrines etc. associated with ponds always oblige people to maintain it.

Wells are also another water sources for people of Kathmandu valley. There are numerous wells inside the valley. Mainly the well water is used for household purposes. Wells are made of burnt bricks and decorated with the structures resembling snakes. Statues of different deities can be found around the well and are worshipped in different occasions. The underground aquifers recharge water of wells and monsoon rain helps to recharge under table water. These days, due to excessive drilling of underground water, the wells are drying up and risked these ancient wells. (Monalisha M. 2014)

The construction of stone taps is a building task in the Kathmandu valley that can be traced back to the Lichhavi Dynasties and lost its significance only few decades back. It covers a period of about fifteen centuries. The unmanaged urbanization and introduction of modern water supply systems has led to loss or damage of numerous traditional water conduits. The usage of the water conduits remained same throughout the centuries. As water is one of the basic needs, used in day to day life for various purposes the water conduits has become boon to the society. Those stone taps water appears cool in summer and warm in winter. Most of the conduits are believed to possess healing powers against certain sickness. The images of various deities are venerated with water from nearby conduit. There are quite a number of conduits where laundry is not permitted. Also, there is numerous water conduits located at the foothills surrounding of the valley in the pilgrim spots such as Nau Dhara at Godavari, Matatirtha at Macche Narayan and Bais Dhara at Balaju.

People believe that the initial act of creation of the water supply was by tantric power and another supply system depends upon the pipe conduction and a canal that brings the water from a distant source or reservoir. During 17<sup>th</sup> century, the rulers of three cities initiated ambitious projects where King Pratap Malla of Kathmandu and King Jitmitra Malla of Bhaktapur built a long distance canals known as "Raj Kulo". They were built primarily for religious purposes and also to fed the conduits and facilitate the irrigation of the farmland.

Kathmandu valley has numerous traditional stone waterspouts. There were 237 in Kathmandu, 77 in Lalitpur and 53 in Bhaktapur. These waterspouts are the evidence of engineering skills of the past centuries. The maintenance of water distribution systems including the water conduits has been a great challenge in present day. The situation has become even more serious due to unplanned human settlements, lack of awareness and irresponsible and lack of funds. The introduction of modern water supply systems has also reduced the need of those traditional water supplies. The local people should be more aware and take the responsibility to preserve them. (Raimund, O.A., Becker, R. No date.)

## 2.5 Physical and political features

Nepal, a landlocked sovereign nation located in South Asia in between two giant nations China and India. Kathmandu is the capital city of Nepal. The city has rich history of more than 2000 years ago. It is one of the richest cities in terms of cultural and religious aspects where majority of people follow Hinduism and many others follow Buddhism. Kathmandu is also political, commercial and cultural hub of Nepal. It is an exotic and fascinating showcase of a very rich art, architecture, culture and tradition. There is a historical belief that once Kathmandu valley was a lake and the Lord Bodhisattava Manjushree raised his sword of wisdom and cut a passage through the mountain walls draining the water to create the first settlements. (Rana 1989, 23).

Kathmandu valley lies at the height of 1300m above sea level and is located between latitudes  $27^{\circ}11'31''$  and  $27^{\circ}49'10''$  north and longitudes  $85^{\circ}11'31''$  and  $85^{\circ}31'38''$  east. The valley is divided into three districts, Kathmandu, Bhaktapur and Lalitpur covering total area of 899 square kilometers. The valley is bowl shaped and surrounded by Mahabharat Mountain range all around. The climate is sub-tropical with four seasons spring, summer, autumn and winter. The soil here is fertile and endowed with rich forests and scenic beauty. Bagmati, Bishnumati and Manohara are the three main rivers flowing inside the valley. There are several lakes and ponds such as Taudaha and Indradaha in Kathmandu, Gunaldaha, Katuwaldaha, Godavari, Nagdaha, Bojhokhari and Saraswatidaha in Lalitpur and Siddhapokhari, Bhajupokhari and Kamalpokhari in Bhaktapur. (International Centre for Integrated Mountain Development, 2007)

## 3 UNESCO world heritage sites and lost heritage

Kathmandu is The World Heritage City. There are several cultural heritages in Kathmandu Valley and also known as the city of temples. It is said that there are as many as temples as many houses and as many as gods as many people. The cultural heritage of the Kathmandu Valley is presented by mainly seven groups of monuments and buildings that display the full range of historic and artistic achievements for which the valley is world famous. Besides the seven-monument zone, there are several other heritage sites in the valley. Kathmandu has more UNESCO World Heritage Sites than any other city in the world. The 7 sites are listed as the world heritage site that includes:

- Kathmandu Durbar Square
- Patan Durbar Square
- Bhaktapur Durbar Square
- Swoyambhunath

- Pashupatinath
- Bouddhanath
- Changunarayan

As Hinduism and Buddhism developed and flourished throughout Asia, both religions prospered in Nepal and then result the powerful artistic and architectural fusion beginning of the 5<sup>th</sup> century AD. All the monuments were defined by outstanding cultural traditions of the Newars, the aborigines of Kathmandu valley. The Newars manifested their unique urban settlements, buildings and structures with intricate ornamentation displaying outstanding craftsmanship in stone, brick, timber and bronze that are the most highly developed in the world. The monuments represent an exceptional testimony to the traditional civilization of Kathmandu valley. Also the coexistence and amalgamation of Hinduism and Buddhism with animist rituals and Trantrism is best part of the civilization. The symbolic artistic values that are manifested in the ornamentation of the buildings, urban structures and natural environment are all closely linked with legends, rituals and festivals.

### 3.1 Kathmandu Durbar Square

Most of the cultural centers of Nepal are concentrated around Kathmandu valley. From the point of view of art and architectural concentration, Kathmandu valley is an open-sky museum. Among those cultural sites, one of the most important one is Hanuman Dhoka Royal Palace that is centrally located Royal Palace in the capital of Nepal. Most of the architectural remains and art objects that we see now within the palace complex are from Malla period and few from Shah and Rana periods of Nepal.

Hanuman Dhoka Royal Palace is designed as other royal palaces of Kathmandu Valley with big courtyards, gardens and open spaces for the temples in which Gods and Goddesses reside. The temple is blend of Pagoda, Sikhara style and Dome shaped architectures. The royal palace during medieval period was not erected merely for king and queens but also used as the center of administration, cultural activities and festivals. Hanuman Dhoka Royal Palace also comprised all these activities and thus the architectural buildings were also erected in order to meet those necessities.

All the monuments- historical buildings, religious temples and shrines that are concentrated today in and around the palace is the result of the donation by numerous patrons and builders in hundreds of years. They were erected from the time of King Ratna Malla (1484-1520 A.D.) to King Prithvi Bir Bikram Shah (1875-1911 A.D.). King Ratna Malla, the second son of King Yakshya Malla, declared Kantipur as an independent principality in 1484 and separated it from the clutches of Bhaktapur. Bhaktapur was then the capital of entire valley and Patan was still

to come into an independent state. Ratna Malla erected a small temple of goddess named Taleju near the place called Tana Bahal. The Goddess Taleju is considered to be the tutelary deity of Malla dynasty. Similarly, King Mahendra Malla contributed a lot to enhance the beauty of the Hanuman Dhoka Palace by enlarging the small temple of Taleju into a marvelous size and made the main courtyard known as the Mul Chowk. All the ritual and ceremonies pertaining to the kings take place in this courtyard.

One of the great royal personages born in Malla Dynasty was King Pratap Malla (1641-1674 A.D.) whose reign was marked by high development of literature, religion, culture, art and architecture. He was the forerunner in building activities among all the Malla kings in Kathmandu. He was not only embellished the royal palace but also made a lot of temples and shrines in every corner of Kathmandu. In fact, it was the period, when most of the buildings activities in Kathmandu valley were in the height of progress. There was some sort of competition among three kingdoms Kantipur, Bhaktapur and Lalitpur in building and furnishing their royal palaces with temples and monuments. There was full-scale development in the architecture of royal buildings.

King Jaya Prakash Malla, last king of Kantipur in 1756 A.D. added a remarkable monument of Kumari House, in which the living Goddess the Kumari resides even today. The Kumari House is made in the architectural form of a Buddhist Vihar and is decorated with the intricate woodcarvings and terracotta art as well. The inner wall of the monument is further decorated with the freeze art of the day. The monument is called now with different names- Kumari House, Kumari courtyard, and Kumari temple. The site is equally important from cultural, religious and architectural point of view.

In addition to these entire monuments, another most important monument is the Kasthamandap that is located to south west of Hanuman Dhoka and was already in existence from 1142 A.D. Although it was made in temple architecture, its function is of a rest house type that serves as the shelter house for the Yogis and Hermits. This monument carries another importance, since last few decades all the state dignitaries are honored in this monument by handling over the key of the Kathmandu city by the city Mayor. The name of the Kathmandu city is derived from this monument that has enhanced the glory of this city.

After the conquest of Kantipur by King Prithvi Narayan Shah in 1768 A.D. Kathmandu was declared the capital city of entire country. King Prithvi Narayan Shah erected tallest residential palace in the form of temple architecture and called it a The Nine Storied Palace in 1770 A.D. it is the only residential pagoda style architecture in Nepal. Although short reign, the son of Prithvi Narayan Shah, King Pratap Singh Shah enlarged the temple of Basantapur along with the courtyard occupied by them. King Rana Bahadur Shah added the shrine of god Swet

Bhairav and big bell and likewise King Girvan Yuddha Bikram Shah embellished the main entrance with gold gilding in 1810 A.D. King Rajendra Bikram Shah renovated the main courtyard and Mohan courtyard in 1822 A.D. and paved the floor with flag stones two years earlier. Again next year Nasal courtyard was paved, along with the construction of Sish Palace. Although enlarged, the architectural norms were not much altered during the renovations of those times.

During the survey conducted in 1830 the Hanuman Dhoka palace complex was shown quite bigger and wider than today. There were about thirty-five courtyards and the people remember even today that the Hanuman Dhoka Royal Palace included the compound of present Super Market, Bhugol Park Nepal Bank building and the present New Road gate, as its limit. But the area of the present palace has shrink and brought to its present shape due to many reasons, such as the major one being the devastation of the Great Earthquake of 1934, opening the places such as; New Road and Indra Chowk still it is the biggest royal palace complex of the medieval period among all medieval royal palaces in Nepal. There are only ten courtyards left today with its boundary.

The Hanuman Dhoka royal palace is included in the protected monument zone along with other private buildings. The cultural activities architectural monuments and art piece in the form of icons images and statues have contributed its glory in the past, present and will enhance even in the future. The world Heritage Committee of UNESCO has inscribed it into its world heritage list as a part of Kathmandu Valley World Heritage Site in the year 1979. (Department of Archeology, Nepal, No date)

### 3.2 Patan Durbar Sqaure

Patan is considered as an oldest among the three cities of Kathmandu Valley. There are very few historical materials that shed light on the antiquity of Patan. Some chronicles even mention the King from India known as Asoka's visit to Kathmandu in 250 BC and erection of five Asoka Stupas, a dome shaped structure erected as a Buddhist shrine. There is unanimity among the scholars that Patan was a well-established and developed town since ancient time. During the Lichhavi period the place was known as Yupa Grama. There is a mention of the abolition of tax from Yupa Grama during the reign of King Narendra Dev (643-678 AD) in an inscription executed in 643 AD. In the course of time Yupa Grama was changed into Patan and Lalitpur. The place was developed as the center of art, architecture and culture and known as called the City of Fine Arts. The palace complex is located at the center of city.

There is even lesser amount of the historical accounts on Durbar Square before sixteenth century in comparison to the city as a whole. All the artworks and architectural buildings around

the Durbar Square are from sixteenth century and onwards. The Manga tap and inscriptions inside the Keshav Narayan courtyard are the strongest evidences of its historical city and antiquity. But there is a hint of the existence of Royal Palace even before sixteenth century. Some chronicles mention that during the eleventh century, a Thakuri King Vara Deva by name did not like to reside in the Durbar located in place called Madhyalakhu that was left vacant by his father after renouncing the world and started to live at the palace in Maningala Palace of Patan, which was constructed by his grandfather. Similarly, some accounts mention about the construction of a courtyard within the palace complex in 1167 AD by King Rudra Deva.

Patan Durbar Square constitutes the most spectacular example of Malla architecture within any urban context in the Kathmandu Valley. The palace of the Malla Kings that were constructed in three major sections from 1668 to 1734 separates the green spaces of the palace gardens on the east from the extraordinary public square on the west. The public square contains four major-storied temple, two stone Sikhara style temple, a huge freestanding bell, several stone platforms, pillars and smaller shrines. The earliest temple is the Char Narayan, a two-storied temple built in 1565. Altogether there are nineteen individual structures of importance.

The palace embellishes with numerous courtyards, royal buildings, art and architectural monuments and the religious temples in different styles. All those historical monuments in collective are called the Patan Durbar Square. It was not only royal seat but the center of administration also. All the monuments and buildings were the creations of hundreds of years and the contribution of thousands of people during the reign of various kings. There are the concentrations of the monuments mostly made during the reign of King SiddhinaraSingha Malla. This palace complex comprised more than thirty monuments. Another attraction of this Durbar Square is the retaining of its original look in comparison to other two Durbar Squares of the Kathmandu Valley.

King SiddhinaraSingha Malla, who ascended the throne in 1618 A.D. had embellished the palatial complex and expanded it. He constructed small temple for his tutelary deity, the Taleju. In 1646 A.D. he dug the pond of Bhandarkhal and constructed a stone spout for the royal use only. He consecrated the Degutale Temple of Patan, but could not stand for long due to the destruction by fire. Similarly, the most beautiful and famous courtyard of the Patan Durbar known as Sundari courtyard was also his contribution. The courtyard is further decorated with a waterspout called Tusahiti that is famous for its collection of intricately carved stone icons of different Gods and Goddesses. Being the residential buildings of the kings, the courtyard is more important and equally famous as well. The building is made in three storied and fully decorated with intricate woodcarvings. In addition to all these contributions, king SiddhinaraSingha Malla's another greatest contribution is Krishna Temple that is made of stone. It was

inaugurated in 1636 A.D. the temple is in Sikhara style and has twenty-one pinnacles which is another greatest attractions of the Patan Durbar Square. In this way King SiddhinaraSingha Malla made a grand Palace and made it more attractive.

After SiddhinaraSingha Malla, his son Shreenivas Malla ascended the throne of Patan. He had also great contribution in developing the Patan Durbar Square. First of all, he completed the construction of Mul courtyard that was started by his father and enlarged the temple of Taleju that was also made by his father in smaller scale. The temple of Degutale built by his father was damaged by fire ten years after its completion and Shreenivas Malla restored to its original size and also the temple of God Bhimsen was built him. In this way, he enlarged the Durbar Square and embellished it with more temples and courtyards. In addition to that there are a lot of his artworks and architectural buildings scattered in Patan and nearby places such as Pharping, Bungamati and Kritipur. A manuscript of 1663 A.D. mentions about a large scale firing in Patan area that destroyed most of the monuments but he renovated all of them very immediately.

There was some sort of competition among the contemporary kings of Kathmandu Valley in building, enlarging and decorating their royal complexes, King Pratap Malla in Kantipur, King Jagat Prakash Malla, Jitamitra Malla and King Bhupatindra Malla of Bhaktapur and SiddhinaraSingha Malla, King Shreenivas Malla and King Yognarendra Malla of Patan were the good competitors. Shreenivas Malla was succeeded by his son Yognarendra Malla in 1684 A.D. his creations, we see at present, are Manimandap and his own statue with his family members on the capital of a stone pillar.

The northern most courtyard; known as Keshav Narayan courtyard is his most important and famous addition to the Durbar. It is one of the oldest courtyards of the palace complex and was famous with the name Chaukwath Palace. In almost all the historical documents, there is mention of Chaukwath Palace that means a palace having four towers in four cardinal directions. Local people believe that before construction of Chaukwath Palace, a monastery called Ratnakara Mahavihar occupied the site. It was removed to other part of the town and Chaukwath Palace was erected in place of it. The construction of the palace was initiated during the time of King Laxmi Kamadeva (1024-1040 A.D.). Artistic four storied buildings on all the four sides surround the courtyard. Historians are of the opinion that this part of the Durbar was erected in order to shelter the army and security officers in medieval time. The building was further renovated and decorated by King Vishnu Malla in 1733 A.D.

Patan Palace square has got three main courtyards at the moment but during the medieval time, there were even more. The name of the other Courtyards, as we know from the literatures, were Nhuchhe courtyard, Agam courtyard, Kisi courtyard, Sahapu courtyard, Nasal

courtyard, Dafoswan courtyard, Kumari courtyard and son on. But there is no account left on those courtyard about who and when they were constructed. There are still some parts left, made by King SiddhinaraSingha Malla and Shreenivas Malla. All the historical buildings, and the religious temples erected during a long span of time by different kings are the main attraction of the Durbar Square today.

The monuments, sculptures and art objects in and around Durbar Square are considered as examples of excellence on architectural designs and artistic expressions. Government of Nepal has declared it a Protected Monument Zone and the world Heritage Committee of UNESCO inscribed it into world heritage list as a part of Kathmandu Valley World Heritage Site in the year 1979. (Department of Archeology, Nepal. No date)

### 3.3 Bhaktapur Durbar Square

Bhaktapur is one of the three major cities of Kathmandu Valley. In the vernacular language of Kathmandu Valley the place is known as Khopade and Khopadesa. In the inscription issued jointly by Shivadeva and Amsuvarma of Sambat 516(594A.D.) the people are addressed to as the inhabitants of Khopring drang, which shows that the name of the place as Khopring drang and this inscription is located at Golmadhi Tole in present Bhaktapur. The historians have narrated the word Drang as village, and tala as developed settlement with market area. Therefore, there must have been many villages and settlements in and around the then Kathmandu Valley.

The history from 9th to 12th century goes almost blank in Bhaktapur. The oldest inscription Gopal Raj Vamsavali and other chronicles credit Anand Deva as the founder of Bhaktapur city in 267N.S. (1197A.D.) and also mention that he had built a royal palace called Tripura. The royal palace of Bhaktapur city is located almost at the center of the city. Most of the monuments located in and around Bhaktapur Durbar Square were constructed during seventeenth and eighteenth centuries. During early medieval period, the palatial location was called with different names such as Tripura Palace, Thanthu Rajkula, and Vasantpur Palace.

Like other royal palaces of the Kathmandu Valley, Bhaktapur Durbar Square is also built with many courtyards, royal buildings, stone spouts and temples dedicated to different Gods and Goddesses and an example of high architectural buildings erected during different centuries by different kings. The Durbar Square, as in the medieval period, did not serve only as the royal residence but also as an administrative center as well. Mul courtyard, the main courtyard of the Durbar Square is the oldest part still surviving. The courtyard was made in 1324A.D. Therefore, in order to write the history of this Durbar, we must peep into the contemporary political situation of the valley.

In 1428 A.D. King Yakshya Malla came into power in Bhaktapur and enlarged his country and encircled Bhaktapur city with moats and defense walls pierced with defense gates. Although there is no evidence of the construction of a Durbar by him, it is often mentioned by the historians that the famous Tripura Palace was erected during his reign. He is also credited as the founder of Yaksheswar temple now standing in the palace complex. After the death of Yakshya Malla, in 1482, his son Raya Malla ascended the throne of Bhaktapur. But he was a very gentle king; his gentleness was exploited by his second brother Ratna Malla and broke the country into two. Then he started to rule from Kantipur as an independent king from 1484AD. In this way the greater Nepal valley having capital as Bhaktapur divided into two independent states-Bhaktapur and Kantipur. After that many kings like Pran Malla, Vishva Malla, and King Jagajyoti Malla ruled from Bhaktapur Palace but no significant evidences left about their contributions in Bhaktapur Palace.

King Naresh Malla did some renovation work in the Taleju temple and added a couple of windows of sandalwood in Mul courtyard in 1637 AD. King Jagat Prakash Malla, who ascended the throne of Bhaktapur in 1644 A.D made a palace known as Vasantpur but unfortunately it is not known how the architecture of this building was. No documents give any information about its architectural form. He also extended Taleju Temple and established a temple dedicated to Bhavani Shankar near the western entrance of the Royal Palace, along with a Mandap in the precinct of main courtyard.

Jitamitra Malla became the king of Bhaktapur in 1672 A.D. his reign was very important from the art and architectural point of view. There was some sort of competition in constructing and decorating the royal palace complexes among the contemporary kings in the valley. An inscription in 1678 A.D. states that he constructed the royal palaces called Thanathu Palace with stone spouts, gardens, and courtyard. Also, he restored Kumari courtyard and established the images of Goddess Astamatrikas and gilded the roof of Taleju. He established the tympanum and offered the big bell to the Goddess Taleju.

King Bhupatindra Malla succeeded Jitamitra Malla in 1696 A.D. and built the building of the grand palace with ninety-nine courtyards and fifty-five windows. At present, we can see only fifty-five window palace and a few remaining courtyards among the ninety-nine courtyards. Only half a dozen of courtyards are exciting such as Mul courtyard, Bhairav courtyard, Ita courtyard, Malati courtyard, Siddhi courtyard and Kumari courtyard. King Bhupatindra Malla constructed the Malati courtyard and established a golden spout. Also the Taleju temple was embellished with golden pinnacles after restoration of it.

The 55 windows palace was built in 1700 AD. Among the brick walls in their gracious setting and sculptural design, is a balcony of 55 windows. This balcony is a masterpiece of woodcarving. The rare example of King Bhupatindra Malla's contribution is the Fresco paintings in the fifty-five windows palace. These paintings are the depiction of different stories as narrated in Ramayana and Mahabharat. The central figure of the painting is of God Viahvaroop. This is one of the rare wall paintings of Nepal. The stone images of God NaraSingha, Hanuman and golden statue of his own are other examples of his contribution. In architectural field, in addition to the palace, another remarkable contribution is the Nyatapol Temple erected in 1702 AD adjacent to the palace in place Taumadhi. This towering five-storied pagoda stands on a five-terraced platform. This is the tallest pagoda in Nepal and is also the landmark of the country that has been proved to be one of the greatest attractions.

Another contribution is the temple of Bhairavnath just few meters away from the Nyatapol which was built a decade after the inauguration of Nyatapol. This temple was first built as a one-storey pagoda but was later changed into a three-storied temple in 1718 AD by King Bhupatindra Malla. The temple is noted for its artistic grandeur. It is dedicated to Lord Bhairab-the god of terror. After Bhupatindra Malla, his son Ranajit Malla ascended the throne in 1722 AD. He was the last king of Bhaktapur. His contribution in the Durbar Square is the Golden Gate. It was built in 1753/54 that has been praised by the international art critics as the jewel of all the art works created in Asia during that period. This gate is embellished with deities and monsters with marvelous intricacy.

Dattatraya Temple built in 1427 AD, which is built from the trunk of a single tree. Near this temple there is a monastery with exquisitely carved peacock windows. The square where this temple lies takes the name from this temple and known as Dattatraya Square. The square is famous for ornate Monasteries. The National Wood-working Museum and the Brass and Bronze are also housed here.

The Government of Nepal has declared it a Protected Monument Zone and the World Heritage Committee of UNESCO has inscribed it into its world heritage list as a part of Kathmandu Valley World Heritage Site in the year 1979. (Department of Archeology, Nepal. 2014)

### 3.4 Swoyambhunath

Swoyambhunath is one of the holiest pilgrimage centers in the Kathmandu valley equally venerable for both the Buddhists as well as the Hindus. It is a great center of reverence not only to the people of Nepal, but also to all the peace loving people of the world. Beautiful view of Swoyambhu hill can be observed from almost all parts of Kathmandu valley and the entire Kathmandu valley can be seen from the eastern side of the Swoyambhu hilltop. Therefore,

tourists love to observe the Kathmandu valley from this point. The cultural as well as the natural heritages of this hill is very important and valuable which is situated in the west of Kathmandu city. The site is most graceful with the greenery of age-old botanical species that grow on this hill and it has been the habitat of the monkeys through the ages.

The story of Swoyambhu is closely associated with the origin of Kathmandu valley. According to the Swoyambhu inscription, the valley in the beginning was a big and beautiful lake known as "Kalidaha". The legend further explains that the Vipaswi Buddha came here and sowed a lotus seed in this beautiful lake that grew up and bloomed with thousand petals. On that very flower a dark-blue flame emanated and it is known as Swoyambhu Jyoti that can be translated as self-originated flame. Having heard about this strange incident, pilgrims began to visit this lake to pay homage to this auspicious flame. Among the pilgrims Mahamanjushree from Tibet came with his two spouses known as Varada and Mokshada. After paying homage to the Swoyambhu Jyoti, he planned to drain the water out from the lake. Finally by cutting out the narrow slit in the hill at Chobhar with the help of his spouses Varada and Mokshada, he drained the water of the lake and dried out lake was converted into a valley suitable for human settlement. Accordingly, a Stupa was erected in the place where the Swoyambhu Jyoti had emerged. That very Stupa has been known as the Swoyambhu Mahachaitya. (Rana 1989, 212)

There is a lack of proper historical and archaeological evidence to prove the legend based statement mentioned above. Although, proper evidences but the lacustrine origin of the valley do not support the historical city of the origin of Swayambhu is confirmed by the geological studies. Based on ancient holy books and local chronicles, it shows that human occupation in the valley might have started during the first millennium BC. According to the legend related to the Swayambhu Stupa, its history can be linked with the history of human settlement in the valley. However, authentic evidences as to the historicity of the Stupa have been found only from the Licchavi period of Nepali history. The Licchavi inscriptions, stone sculptures and stone monoliths of miniature Stupa are the earliest historical and archeological evidences scattered around. On the basis of such evidences scattered around. On the basis of such evidences most of the scholars of Nepalese history believe that the earliest phase of the construction of the Swoyambhu Stupa had occurred around the beginning of 5<sup>th</sup> century and the credit of this noble work goes to the Licchavi King Vrisadeva.

The Gopal Raj Vamsavali, a well-known Nepalese chronicle mentions that king Vrisadeva, the great grandfather of Licchavi king Mandeva 1st of 5th century had constructed the Chaityabhattacharaka in Swoyambhu. With this reference most of the scholars have credited to King Vrisadeva as the founder of this Stupa. Though, some scholars believe that Monk Shantarakshita of 8th century was the founder of this Stupa but later Buddhist Literary works credit-

ed to Monk Shantikaracharya for the construction of the Stupa in present shape and size and also erected five shrines for its protection which are popularly known as Agnipura, Nagapura, Vayupur, Vasupura and Shantipura.

The Swoyambhu Monastery, as believed by the scholars, was a simple mud mound until its repair and enlargement in the Licchavi period. However, nothing is known about the shape and size of that time. At the beginning of early medieval period of Nepali history, the Vajrayana under the Mahayana Buddhism was in culmination of its development and very popular in Nepal and Tibet. Vajrayana philosophy was materialized in different art and architectural forms. The present physical form of this Stupa was also designed during that time under the strong influence of Vajrayanism. One can observe heavy influences not only in the art and architectural forms but also in the rich cultural traditions found in Swoyambhunath area. Therefore, scholars use to mention this site as a "Cradle of Vajrayana Buddhism".

According to Vajrayana Buddhism, Swoyambhu is a symbol of Void represented the creator of this universe and by Adi Buddha from whom all the Panchadhyani Buddhas, Bodhisattvas emerged out. This philosophical concept of the Vajrayana Buddhism is materialized in the form of a stupa. The present form of this Swoyambhu Stupa represents all these aspects of Vajrayana philosophy. The hemispherical dome is erected right from the level of circumambulation passage and encircled by five Dhyani Buddhas and their consorts each enshrined in a gilded niche spaced around the stupa. They along with their Bodhisattava and family, represent the five elements as mentioned in the Vajrayana principle. The Dhyani Buddha Vairochana his consort Vajradhateswari also known as Vairochani represents the central part of the dome. Moreover, in most unusual that Vairochana is supposed to occupy its place inside the center of the stupa but enjoys a shrine adjacent to Akshobhya on the eastern side.

The Dhyani Buddha Aksyobhya his consort Saptalochani, bodhisattva Vajrapani, element sky and Abhiratibhavana, represents the eastern part of this dome. The Dhyani Buddha Ratnasambhava, his consort Mamki, Bodhisattava Ratnapani, element the earth and Ratnavatibhavana represent the southern part of this dome. The western side of the dome represented by the Dhyani Buddha Amitabha, his consort Pandara bodhisattva Padmanpani, element fire and Sukhavatibhavana. The Dhyani Buddha Amoghasiddhi, his consort Tara, Bodhisattava Viswapani, element Air and Amoghavatibhavana, presents the northern part of the dome.

The cubic form of construction immediately above the dome is called Harmika. It is believed that eyes painted on it belong to the Dhyani Buddha Vairochana and is extending the sight of knowledge peace and compassion to all four directions. They are also called "Vajradristi" and "Sunyadristi". The conch shell like sign in between the eyes is called "Urna". It is believed that the "Urna" is one among the thirty-two auspicious signs found on the body of Lord Bud-

dha. The gold plated bronze rings above the Harmika are called Trayodashabhavana. They represent thirteen stages of disciplinary world to reach Nirvana. The Usnisha or Usnishachudamani is resting on the top of central wooden shaft or the "Yasti". Above the Usnisha the golden parasol is surmounted. It is also called "Chudamanichhatra" or "Dharmachhatra".

The gold gilded big Vajra and Mandala of bronze is in the eastern part of the stupa is one of the holiest objects kept in this area. The Vajra is rested on a bronze Mandala around which twelve different animals representing twelve months of Tibetan calendar are depicted. It is also believed that the Vajradhatumandala is the symbolic representation of Dhyani Buddha Akshobhya. King Pratap Malla installed the Vajra in the middle of 17th century AD. He carried out many construction works in this Swayambhu hill, the construction of Pratapapura and Anantapura temples are important among them. There are several other sites in Swayambhu such as; Harati Temple, Vasupura, Vayupura, Devadharma Mahavihara, Bhutani Gumba, Jyotikirti Mahavihara, Samhegun Vihara, Agnipura, Shantipura, Nagapura, Karmaraj Mahavihara, Anantapura and Vasubhandhu Chaitya.

The outstanding cultural and architectural value of this Swayambhu Stupa and surrounding monuments has been recognized by the World Heritage Committee of UNESCO and inscribed it in the world Heritage List in 1979. This Stupa now has become a pride of mankind of the World and the Government of Nepal is paying its special attention in conserving the monuments and in protecting the historical and cultural environment of this site. For the proper and systematic conservation, this site has been declared a Protected Monument Zone and a master plan has been envisaged and is being executed by the Department of Archaeology. (Department of Archeology, Nepal. No date)

### 3.5 Pashupatinath

The Pashupatinath shrine is dedicated to the Hindu god Shiva and is one of the holiest Hindu Shrines. It is located on the banks of holy river Bagmati that eventually merges with the Ganges. The Hindus consider Pashupatinath as the 'Head Place' of Lord Shiva and Banaras in the India as his 'Foot Place'. Pashupatinath is most revered both by Hindus and Buddhists setting a shining example of religious tolerance and harmony. The age long historic and cultural values of this Pashupati area is recognized worldwide. The world Heritage Committee of UNESCO has inscribed it into its world heritage list as a part of Kathmandu Valley World Heritage Site in the year 1979.

According to the ancient Hindu religious text known as Skandapurana, Lord Shiva once been lived in the Mrigasthali forest in the form of a deer, with a body of golden sheen and one single golden horn. Disquieted by the lord's long absence from the midst, the other gods went

searching for Shiva. After a constant search, they found him frolicking among the bushes. They began by offering prayers to him. As Shiva did not respond, Lord Indra, Brahma and Vishnu caught the deer by its golden horn. As soon as they took the horn, it broke into three pieces, leaving each god holding one piece. One of the pieces soared into the sky and the second piece dived into the earth, and the third that remained in their grip the gods took away with them. They later placed the horn piece on a mound at place called Gokarna as a sign of the lord. Ages after, however, it rose from the mound and came flying to settle permanently at the spot where the devotional object representing the lord Shiva called Jyotirlinga today stands. The divine horn piece remained buried for ages, until a cowherd in the form of Jyotirlinga unearthed it. It is said that a cow used to spill some milk from her udders over a particular spot before she returned home after the day's grazing. The owner of the cow would find that the milk of the cow had run short. After a brief watch-over, the cowherd came to know the reason. One day he and his man went to the spot and dug a pit and found, to their awe, a fiery phallus lying deep down. Unable to withstand the blaze of the fire, the cowherds hurriedly covered the pit with the earth. Later, they installed an object representing Lord Shiva the Linga on the spot.

There is no dated record showing when the temple of Lord Pashupatinath was first built. It is assumed that it was initially a simple structure of stone of some proportion that must have been rebuilt a number of times in the course of its development. The Pashupati Temple was constructed under the Somadeva Dynasty in the 3<sup>rd</sup> Century BC. It is recorded that it was built and provided with a golden roof by King Shiva Deva III around 1120 AD. In 1360 the lingam was replaced and King Bhupatindra Malla further renovated the temple in 1754. It is possibly got its present shape under King Jayasthiti Malla in the late 14<sup>th</sup> century. Much later Prime Minister Chandra Shamsher reshaped the surroundings of the temple to its present state around 1920. In 1959 King Mahendra Shah renovated the temple and its surroundings, giving them a Newari look. After the establishment of the Pashupati Area Development Trust (PADT) in 1987, it has prepared a master plan of the area and taking care of the maintenance and repairs within it. (Rana 1989, 215)

The Pashupati temple stands in the middle of an open courtyard. There are many entrances including the main western gate, the eastern stairway from the Arya Ghat and the Southern gateway. While entering from the Southern gateway, one comes across Chausathi Mahadev courtyard with 64 Shiva lingams and a circular temple in the center known as Kotilingeshwor. King Pratap Malla built it in 1654 AD. The four doors of the temple are silver and gilt-plated and heavily decorated with painted images of deities. Numerous struts adorned with beautifully carved images of various Hindu gods support both the copper roofs. The main image, which lies in the center of the cellar, is known as the Mukhyalinga that is about one meter high. (Rana 1989, 215)

There is a circumambulatory path around the Pashupatinath temple. Small steps are built into the plinth on all sides and leads to the four doors of the temple. Magnificent metal lions guard these. A huge trident presented by Vrisadeva's in front of the northern door. Facing the western door are two Nandi Bulls. Near the Nandi Bull is an image of hanuman, the monkey god that is draped with red cloth and stained with vermilion. There are many similar shrines surrounding the temple like those of Annapurna, Ganesh and Suryanarayan. Towards the northeast corner of the courtyard is the temple of Basuki, one of the Snake kings. King Pratap Malla built the temple in mid-17<sup>th</sup> century. Behind the Basuki temple there is another small courtyard that houses the shrine of Badrinath. In front of the steps from the eastern gate there is a replica of Buddanilkantha and shrines and images of Narayan and Lal Ganesh.

The cluster of five shrines in the south of Pashupati Temple is known as Panchadeval. These shrines are built above four tier of brick foundation. It has a long stone topped plinth in north and south. This shrine complex contains other 14 shrines built in different period. The Dharma-sala in the five complex serves as a home for the elderly. Devout Hindus prefer to spend their last moment of their life in this holy place. Consequently, many buildings along the west bank of the river are dedicated to the elderly, the dying, terminally ill and funerary functions.

At the foot of the temple of Pashupati and along the bank of the Bagmati River, the Arya Ghat is believed to be the most sacred funerary ground in the Kathmandu Valley. The Ghat is composed of a long strip of paved platforms forming steps to the river. The platforms for royal and distinguished people are located in the top tier. In the Arya Ghat, the shrines of Gangamai and Virupaksha situated next to the eastern gateway. Cremation takes place on the funerary platforms of ghats, located along the riverbank. The body covered in a katro (white cloth), is transported to the ghats on bamboo stretchers. Relatives and caste members follow on foot in the procession called Malami.

The Kiriya Putri buildings where post-cremation rituals are performed were renovated recently. The mourners can stay in the rent house throughout the mourning period of 13 days, after which they perform a puja (worship) and return home. Place named Deopatan is an old Newar settlement lies in the west of Pashupati. The foundation of Deopatan village dates back to the Licchavi times (3<sup>rd</sup>-8<sup>th</sup> century). Its streets were laid out in the form of bow and arrow with the arrow pointing at the main Shiva Shrine. Since Pashupati's earliest history, the priests of Pashupati lived here. Today, it is still home of a large local community of priests and others who work at the temple. Through the traditional fabric of the village has disappeared, there still exist many scattered shrines throughout Deopatan.

The Gujeshwori temple is located northeast, down the hill and on the banks of the river. Legends recount that when Shiva discovered that his wife Sati has burnt herself alive after being insulted, he raged with grief and scattered her charred body in the 51 sacred places. (Rana 1989, 216)

From the Gujeshwori temple a lane follows the river downstream, turning back to main Pashupati complex. The road passed the Kirateshwor Mahadev Temple on the right which hosts Nepali classical music concerts on the full moon evenings. A little further downstream, at the opposite bank is the Gaurighat, where the Bagmati enters Pashupati ravine. Here the road crosses the river and circles back to Pashupati. Just across the bridge, a smaller path provides a short-cut taking to the Kailash Hill. The little hill is named after the Tibetan sacred mountain that Shiva chooses as a meditation spot. At the eastern edge of Kailash, a steep staircase leads down to the Surya Ghat, the site of several caves hewn out of the cliffs. These caves have been used for meditation for centuries and are sometimes still occupied by Sadhus. Among others, the famous doom roof temple of Vishwaroop; two tiered pagoda of Batsaleswori temple in the south-east bank of Bagmati River and Bhubaneshwori temple in south-west corner of Pashupati temple: and three tiered pagoda of Jayabageshwori Temple in south-west of Pashupati area are some of the famous sites for Hindu devotees in this area. (Department of Archeology, Nepal. No date)

### 3.6 Bauddhanath

Bauddhanath is the biggest stupa in Nepal and it has been a place of pilgrimage and veneration throughout the ages for the entire Buddhists of the world since the very dawn of Nepal's history. This also has been a place of Buddhist learning and religion since time immemorial. The authentic history of this place based on the evidential facts however, is lacking. Nevertheless, there are few literal and legendary evidences available both in Nepal and Tibet from which some inferences about its historicity can be drawn. Among such legends and traditions still found prevalent in Nepal as well as in Tibet, the story of a lady "Sukontama" by name is the one that gives credit to this lady as responsible to erect this magnificent stupa over the holy corporal relics of the Buddha 'Kasyapa', the six moral Buddha in succession. The same story also has the reference of her two sons; Guru Padmasambhava and Dalai, who in order to fulfill their mother's desire, took several births and preached Buddhism in Tibet.

Bauddhanath stupa, largest in dimension and size represents the best example of the Nepalese stupa architectural design. This massive stupa stands over a 3 tiered crossed rectangles designed in a tantric Mandala form. The unique and exquisite design has made it a rare and exclusive piece of the traditional Nepalese stupa architectural work. Apart from its exclusive design and style, its massive size and dimension also has made it a distinct piece. The stupa is

made out of construction materials like mud, bricks, limestone, metal and wood. It is having an enclosure wall all around it and has a total of 735 metal prayer wheels fixed into its 147 cabinet like chambers. Each prayer wheel contains the popular Buddhist Mantra “Om Mani Padme Humn” embossed on them in the Newari script popularly in uses during the medieval times.

The base of the stupa dome is rested up on its three successive tiered platforms that are also used as circumambulatory passages. A little above the base of the dome there is a series of recessed niches encircling the entire periphery of dome where a total number of 108 beautifully done stone sculptures of different Buddhist deities have been installed. The stupa has its main entrance on the northern side, from where the devotees can approach to the base of the stupa for a holy circumambulation passing again through the flights of stairs given to the each successive tiers which can also be used as a separate circumambulatory passage. These successive tiers again have 6 miniature stupas built over them, four to the north and two to its south. To the top of the stupa dome, a square known as Harmika has been erected facing all cardinal directions. Each side has the sketches of the pairs of eyes along with the question marks that are done very artistically. It is said that with these ever-cautious eyes the lord beholds every happening constantly with a very keen attention and so nothing is secret to him. Over this, a thirteen layered wooden rings have been erected, which are according to the Buddhist religious belief, represent the different mental stages of human beings which have to be crossed before attending final salvation, the Nirvana by one who wants to be freed from the worldly bondages. Above this, over a gilded Amalika, in the form of an inverted lotus Petal, a vessel has been placed, which according to the traditions, filled with the water of knowledge. On the top, a gild metal parasol along with a pinnacle is given which is also of a gilded metal.

Bauddhanath has been a very sacred Buddhist pilgrimage site for most of the Buddhists of the world. It also has been center of Buddhist learning and religious activities since very long. This place, especially for the devoted coming from Tibet, has greater religious significance. Even today hundreds and thousands of devotees from come here every year to pay their homage to the lord. It was listed in the World Heritage Site in the year 1979 AD. (Department of Archeology, Nepal. No date)

### 3.7 Changuarayan

The Changuarayan temple is situated in Changu Village in North of Bhaktapur on a hilltop. It is one of the finest as well as oldest specimens of pagoda architecture, which is dedicated to the Hindu god Vishnu. Stone, metal and woodcrafts embellish the temple with great histori-

cal, archeological and religious importance. This temple is believed to be the oldest shrines in the Kathmandu valley.

The oldest chronicle of the country, "The Gopal Raj Vamsavali", which is believed to be compiled during 14th century AD, has credited a King named Hari Dutta Verma as its consecrator who built this temple along with three other temples at the four cardinal directions of the Kathmandu valley, dedicated to the Hindu God Narayan. The other Vaisnavait temples that he built were the temples of Sesh Narayan, Bishankhu Narayan and Ichangu Narayan. A huge stone pillar erected on the north-western corner of the Changunarayan temple, actually a commemorative installed by King Mana Deva in 464 AD, intending to immortalize the great victories made by him during his life time. The lower parts of this pillar, which is partially buried under ground, have very beautifully composed verses dealing with the references of his great victories and been inscribed in popular Lichhavi script. This is also taken as to be the most authentic historical evidence of the country. It also has details of the charities that he had made to the Brahmins at that occasion after performing a grand yogic ceremony. He also has given the names of his ancestors along with the names of his parents. But unfortunately, he did not mention anything about the person responsible to erect this temple. All these indicates that the temple must have been built somewhere before the time of the Mana Deva. Except these, the temple complex with its surrounding abounds with other evidences in the form of sculptures and some other inscriptions of the times representing the kings followed by Mana Deva and others. Such evidences are found here so profusely that this place also can be taken as an open air Museum of Arts, Architecture culture and history. Apart from the pillar inscription of Mana Deva, the stone slab inscription of Niripechha, Siva Deva-Amsuvarma, Abhaya Malla, Jaya Rudra Malla, Jayasthiti Malla and others that have helped our historians to write the authentic history of those times.

The three storied and two-roofed temple of Changunarayan is the finest example of the Nepalese temple architectural design built in the "popular Nepalese style" on a one tiered brick-stone platform. Its top roof is made out of gilded copper sheets while the lower one is having a traditional tiled roof. The over hanging roofs of it have been supported by very beautifully carved wooden components used in it. The temple and its complex abound other contemporary art objects done in stone, bricks, metal, terracotta and wood. In its complex, apart from the main shrine of Changu Narayan, there are other similar architectural edifices that can also be taken as a fine specimen of Nepalese architectural designs evolved in different periods of time in the past. For example, the temple of Goddess Chhinnamasta, Kileswor Mahadeva, Laxmi Narayan, Natyeswor, Yatu Maju, Kanti Bhairava and several Sattal (public rest houses) are some that were built in different historical times by different persons. Barring a few examples, most of the aforesaid edifices were constructed either by the royalties from

different dynasties that reigned Nepal in different historical epochs or by some prominent personages in the past.

Such architectural works, though not of similar quality and reputation, are also found in the adjoining traditional settlement on its close vicinity. Along with these religious and public architectural edifices, there are also other secular architectural works like residential buildings, shelter house, waterspouts and ponds. These always have been a source of attraction for both the pilgrims and the tourists. Beside these architectural works, the temple complex is filled with beautiful and exquisite art works executed in stone and represent different historical ages. Among them, the sculpture of the seated Garuda in Anjali mudra, now placed beside a broken base of a stone pillar is considered to be the oldest one. It is believed that the remaining part of the pillar, which is now found being erected on the northern corner of the main shrine, was shifted here from its original place after it was broken. The sculpture of Garuda was originally mounted on that pillar which also contains the inscription engraved by King Mana Deva in 464 AD using the Lichhavi script. Apart from this, the stone sculptures of Garuda Narayan, Vishworupa, Trivikram, Shreedhara and Narasingha are the other available finest specimens of sculptural arts executed in different times of the Lichhavi period.

The Lichhavi period is recognized as the golden age in the history of Nepal which excels other historic periods in producing excellent masterpiece of art works done in all available mediums. Most of the art historians of the world have praised these art works and taken them as the finest examples of the Nepalese artistic geniuses. Besides, the temple complex also abounds similar art works with highest artistic values created by the Nepalese artisans in different successive historic periods such as Malla, Shah and Rana. It is also said that the secret vault of the temple, which is not accessible to all, has excellent pieces of art works done in stone, metal and terracotta along with other riches. Along with these precious art works, the temple possesses other valuable objects such as the dated inscriptions done either in stone or metal that has immense historical values. For examples the dated stone slab inscription of the time of King Amsuverma, the stone pillar inscription of King Mana Deva, the stone inscription of an individual named Niripechha and the inscriptions of several Malla kings from Kathmandu and Bhaktapur are some examples which have been very helpful in reconstructing the history of those times.

The Changuarayan temple has been a religious center since the very early days of the country's history. This is a very holy and a sacred site for pilgrimages, especially for the followers of the Vaisnavait sect of the Hinduism. It is equally a sacred religious site for followers of the Buddhism as well from the very beginning. The Buddhists take this temple as of their God Lokeswora, the Hari Vahana Lokeswora. This unique tradition found prevalent only in Nepal, has also made it distinct. This is the rare temple found in Nepal where both Hindus and Bud-

dhists alike offer their reverences. This can be taken as an example of a unique tradition of religious tolerance and harmony that is rare elsewhere.

Recognizing its age long historic and cultural values, the world Heritage Committee of UNESCO has declared it as a world heritage site in 1979. (Department of Archeology, Nepal. No date)

### 3.8 Lost artifacts

Numerous artifacts have been stolen from different parts of the valley in past few decades. Regarding the stolen artifacts there has been two most valuable contributions by Nepal's Lain Singh Bangdel and Jurgen Schick from Germany. Bangdel's 1989 book "Stolen Images of Nepal" and Schick's "The Gods Are Leaving the Country: Art Theft from Nepal" contains strong evidences of stolen arts. The book "Stolen Images of Nepal" has photographic evidence of stolen statues along with the pictures of forlorn locations from where they were stolen. These books have provided valuable pictorial documentation of the objects in situ in the temples and monasteries of Kathmandu. Due to the lack of reliable records at the Department of Archaeology (DOA), these two books are the only proof that can help to return of those stolen artifacts. Jurgen Schick estimates that 90% of rare and high quality idols have been stolen from Kathmandu since 1960s. "The thefts have declined mostly because there isn't much left to steal", says Schick. Many idols that were the part of day-to-day life of people of Kathmandu valley were stolen which mean that many customs, practices and festivals also are in danger. Those artifacts that are traded for thousands of dollars are not just the piece of art or things to be displayed. They are the inseparable part of the living culture and tangible identity.

Bangdel's book helped to return total six artifacts from the private collectors that were stolen. Among them four were returned from America including:

- 9th century Buddha
- 17<sup>th</sup> century Saraswoti
- 10<sup>th</sup> century Vishnu
- 14<sup>th</sup> century Surya

The 17<sup>th</sup> century gold-gilded Deepankar Buddha returned from Austria. (Nepali Times: Back where they belong 2013)

Still there are lots of artifacts left in museums of Europe and America that need to bring home. Even today the theft of artifacts is ongoing due to lack of proper attention and prevention from both government and public sector. Museum in France, Musee Guimet Paris has

large number of collection of Nepalese art. Among them the 11<sup>th</sup> century Uma Maheswor that was stolen from Bhaktapur in 1984 and 12<sup>th</sup> century Vishnu with Lakshmi and Garuda stolen from Chyasalhiti, Patan in late 1970s is still there along with numerous other artifacts. Devo-tees in Kathmandu valley actively worshiped Uma Maheswor like hundreds of other religious artifacts were smuggled and stolen out of the country.

Likewise there are numerous artifacts in the museum of America; the Rubin museum also has large collection of Nepalese artifacts. These arts are sold in millions of dollars and most of the museums think that their museum is incomplete until they have collections of Nepalese art pieces. The biggest museums in the west, Metropolitan Museum of Art that possess the largest collection of Nepali artifacts has a separate section called 'Nepal Section'. There is the exhibition of stolen statues and artifacts. Most of the Nepali art is being sold through auction to private collectors at high-end auction houses like Sotheby's in the UK and Christie's in the US. (Kathmandu Post: Stolen idols 2014)

To bring back those stolen artifacts and stop trafficking the artifacts in future, government should be more serious and come up with new vision and regulations. There is lot more to do from the government side, as there has not been any effective attempt made to recover the stolen artifacts. Even the Ministry of Culture and Ministry of Foreign Affairs has not made any diplomatic efforts to communicate with foreign countries, their museums and private collectors to bring back those artifacts. UNESCO head Axel Plathe looks forward to strengthening international cooperation to curb trafficking of cultural heritages. Plathe says, "The symposium's outcomes will foster our fight against illegal trade of artworks in South Asia. We made good progress to develop a common strategy for the prevention of illegal traffic and the restitution of illicitly traded objects". Nepal government should be aware that, as Nepal is party to UN Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, which allows Nepal to ask other UN member states to return stolen artifacts.

#### 4 Methodology

Qualitative research method has been used in this research. Qualitative research aims to analyze actions, attitude, acquirement and insights of customers. The amount of participants is regularly smaller than it is in the quantitative research. (Dawson 2006, 15). In qualitative methods the human and social sciences offer several traditions. These traditions may be method types for data collection, analysis and reporting writing, or overall designs that include all phases in the research process. (Creswell 1994, 11). In this thesis, observation, interview, ethnography has been implemented.

Observation is one way to collect primary data. Observation is a purposeful, systematic and selective way of watching and listening to an interaction or phenomenon as it takes place. (Kumar 2005, 119). Both Participant and Non-participant observation has been used in this thesis. In participant observation, a researcher participates in the activities of the group being observed in the same manner as its members, with or without their knowing that they are being observed. In non-participant observation, a researcher does not get involved in the activities of the group but remains a passive observer, watching, listening to its activities and drawing conclusions from it. (Kumar 2005, 120). Working as an intern in Ardenamuna, Bhaktapur (October-December 2013), the researcher has done the participant observation and has observed about the present condition of the heritages and its need of prevention. The obstacles in the heritage preservation have also been observed. Also the non-participant observation has been done during the researchers visit in Kathmandu. In this observation, the researcher observed about the awareness of the people regarding conservation of heritage, cleanliness around the heritage sites. Changes in the heritage sites compared to the past have also been observed.

Interviewing is a commonly used method of collecting information from people. Any person-to-person interaction between two or more individuals with a specific purpose in mind is called an interview. (Kumar 2005, 123). The researcher has used an unstructured interview during the interview. The strength of unstructured interviews is the almost complete freedom they provide in terms of content and structure. The interviewer can order these in whatever sequence as wish and have complete freedom in terms of the use of wording and explain the questions to the respondents. Interviewer can formulate questions and raise issues on the spur of the moment, depending upon what occurs to the interviewer in the context of the discussion. The researcher has interviewed 4 officials from Department of Archeology (DoA), Kathmandu, 2 officials from Kathmandu Metropolitan City (KMC) office, 3 craftsmen, 6 tourists and 10 local residents during the month of October-November 2014.

Interview with the officials from Kathmandu city office was done by the straight visit to the office and asked the staffs for the right person to interview. Two officials were interviewed regarding the conservation of cultural heritage and pollution related issues. See appendix 1.

Interviewing the officials from Department of Archeology (DOA) was possible with the help of a friend working there. He helped to find the right person for interview at the right time. Interview taken in DOA and KMC was focused mainly in the government's initiation in heritage conservation. The main purpose of interviewing the officials was to know the current situations in heritage sites, their conservation process and future plans and projects and difficulties faced on the conservation process. See appendix 2.

Interview with the craftsmen was done by the field visit in Kathmandu Durbar Square and Bhaktapur Durbar Square where lots of restoration and renovation was ongoing. Out of 3 craftsmen, two of them were around 50-60 years old and one was around 30-35 years old. Interviewing the craftsmen was to find out the need and process of conservation through their point of view. Also to know about their current working situation; such as the availability of tools and materials during the restoration, construction and rebuilding the sites. What differences in the working methods and environment in the past and present has been experienced. See appendix 3.

Tourists were interviewed randomly from Kathmandu Durbar Square, Bhaktapur Durbar Square, Patan Durbar Square and Bouddhanath. Tourists were also interviewed about their experiences visiting the heritage sites. Further queries were made about their expectations and satisfaction after visiting the sites. See appendix 4.

Similarly, the local residents around the heritage sites were also interviewed and asked about the benefits and challenges living around the heritage sites. Conservation process of their own living area and houses were discussed and asked about the challenges they are facing in restoration and conserving their houses. See appendix 5.

The intent of ethnographic research is to obtain a holistic picture of the subject of study with emphasis on portraying the everyday experiences of individuals by observing and interviewing them and relevant others. The ethnographic study includes in-depth interviewing and continual and ongoing participant observation of a situation and in attempting to capture the whole picture reveals how people describe and structure their world. (Creswell 1994, 163). The author uses the ethnographic approach.

## 5 Results and Analysis

Based on all the interviews and research method the results have been generated and analysis has been done. In the past, conservation of cultural heritage used to be a part of urban life. Both the socio-religious and political set up used to have high esteem for monument construction as well as protection. It has become the lifestyle and ritual practices of the people during that period. There was a good practice made by establishing local organizations known as "Guthi" with ownership and continued maintenance of the monuments. Those local organizations were endowed with ownership of agricultural land for that purpose. The Guthi Sansthan (Guthi Corporation) was established by the government in 1964, in accordance to the Guthi Corporation Act, as a responsible authority for maintenance of monuments in Nepal, the earlier private Guthis, their ownership as well as their property came under the jurisdiction of

the Guthi Sansthan, thus they became obsolete. As the trusts that used to be parts of the communities and its people became obsolete, public slowly began to be indifferent to the state of monuments and built environments.

Though the Department of Archaeology (DOA) established in 1952, the conservation of heritage in Nepal has become a priority of the government only in the Fifth Five year plan along with the budget allocation to DOA in order to conserve the cultural heritages. Even after the establishment of DOA and Guthi Sansthan, the monuments and heritages have only degraded because of the irresponsible and lack of proper coordination in between these institutions says the locals. Similarly, the locals add; ineffectiveness of their efforts was because of piecemeal approach of isolated monument conservation and disregarding the conservation and developmental needs of the surrounding built environments and urban settings. There have been some major steps taken in order to conserve the heritages in past years with the technical and financial assistance of international organizations such as UNESCO. But the efforts have only been concentrated in the monuments of the World Heritage Sites and other specific monuments. According to DOA, today's need is comprehensive heritage conservation in a larger urban scale and context.

Officials from Kathmandu Metropolitan City say that the number of traditional houses is not enough for the growing housing need of large population. It has been the main reason in the subsequent demolition of traditional buildings and replaced with RCC multi-storied modern structures. On the other side, the vertical division of property among family members usually ends up ruining the building facades and new concrete cantilevered constructions often intrude on public space and ruin the harmony of the traditional streetscape. The continuous and rapid destruction of urban fabric of Kathmandu has forces the institutions involved in the conservation and management to focus on built heritage and urban environmental issues. The hegemony in legislature as well as the overlapping responsibilities has resulted in inadequate supervision and failure to meet the conservation aims and the lack of coordination in the improvement plan for the infrastructure of the city is another drawback in conservation efforts. The existing laws do not seem to be effective.

Based on the observation and interview, the major issues of deterioration of heritage conservation can be summarized as below.

- Negligence (both government and public sector)
- Change in function and use
- Lack of proper coordination
- Encroachment and illegal inhabitation
- Lack of economic sources
- Lack of tourism infrastructure

- Lack of public participation
- Unaware locals

### 5.1 SWOT analysis

Based on all the interviews and observation, a SWOT analysis of major issues has been made.

<p>Strength</p> <p>Living city Unique Art, Architecture , Culture Festivals all year round Historic monuments</p>	<p>Weakness</p> <p>Maintenance and Cleanliness Information and communication Facilities Lack of open space</p>
<p>Opportunities</p> <p>Tourism Religious tourism Economic Growth</p>	<p>Threats</p> <p>Urbanization Theft Negligence Natural Calamities</p>

Kathmandu is a world heritage city that includes seven world heritage sites. The aged old heritages are still standing today in its original form. Culture, traditions and festivals are still the inseparable part of life even today. The strength of the heritages can be defined from its unique and masterpiece art, architecture, festivals, culture and traditions of Kathmandu valley. Kathmandu is known as a living city. There are uncountable historical monuments and buildings in every corner of the valley.

There has been a great difficulties and challenges in conservation of the heritages. The weakness can be figured out by the lack of proper maintenance of the heritages. There is need of cleanliness around the heritage sites. Sharing the information and proper communication in between the local authority and government level is lacking. There has been the lack of facilities to the visitors of the heritage sites. Lack of open space is another weakness. There is also lack of economic benefits and funding for conservation.

Despite of all the challenges and obstacles there is a great opportunities as well. The growth of both external and internal tourism can be done. It will be a great effort raising the country's economy. On the other hand religious tourism is also a great potentiality as most of the heritage sites are equally important for both Hindus and Buddhists. As Nepal is in between two giant nations India and China where the majority of people follow Hinduism and Buddhism, Nepal can attract those tourists. Similarly, many people around Asia and around the globe can be attracted.

Urbanization is good but the unmanaged and unplanned urbanization can be disaster. There is threat of unmanaged urbanization in the heritage sites. Due to lack of awareness and the negligence, heritage sites are in danger. Lack of taking proper care, the monuments is being theft. Another great threat for the heritage sites is natural calamities. Kathmandu is one of the most risky areas in terms of earthquake zone. In the past also several earthquakes are recorded and earthquake in year 1934 has severely damaged most of the heritages. It has been predicted that in near future there might come a big earthquake in Kathmandu that may cause serious damages. Proper safety measures should be taken on time before it's too late.

## 5.2 Community analysis

Community analysis has been made to find out the internal strength and weakness of the Kathmandu valley, its community and the scope of the conservation of cultural heritages.

As from the physical aspect, the strength of the city is its rich art, architecture, monuments, public buildings, open spaces and traditional buildings. About 50% of the housing stock-still retains heritage value and they are worth preserving. Many traditional residences are in good conditions and they can be made as adaptive reuse and spatial pattern, urban form and layout are still intact. The weaknesses are, Traditional private residences are rapidly changing into modern structures and open spaces and public buildings are encroached upon are neglected and deteriorating. Streets and alleys are getting narrow because of encroachment and results lack of natural light and ventilation in traditional buildings. The large numbers of traditional buildings are deteriorating and they are shifting from residential to commercial use of residences and a highly dense urban core, lacking adequate urban infrastructures. Lots of modern houses are being constructed because of family disputes, division of property.

Talking about the awareness, many people still feels that there is need of maintenance of traditional residences and strictly conserved. People are aware of economic benefits such as from tourism and expansion in crafts and trade can be made easily.

The weakness is that still some people think that there are not any benefits from conserving traditional residences. Only people around the heritage sites are aware of the need of conservation. Traditional buildings in inner courtyards and alleys are in poor condition and many people think conservation is impossible and expensive.

Strength of the economic aspects is, the city itself is tourist attraction place as there are 7 World Heritage Sites and uncountable cultural heritages. High and middle-income residents have the capacity to improve their living condition. There are some weaknesses as well where many potential for revenue generation is not tapped. Still the residents are not aware of the direct and indirect benefits of conservation. The traditional way of construction is expensive and there is a lengthy procedure for traditional construction with in the core areas. On the other hand, there is lack of skilled craftsmanship and expensive.

The strength of technological aspect is: Concentration of caste- based craftsmanship in specific neighborhoods still in practice. The weakness is decreasing number of skilled craftsmen. The new generation is not enthusiastic about continuing the family occupation and skills not transferred from one generation to other. Also the necessary material is not easily available and is expensive.

From the point of socio-cultural aspect, residences are being rented out to restaurants and commercial activities. Ground floors are being rented out for shops along main roads and heritage sites. Most of the private buildings adjacent to the Protected Monument Zone are still owner-occupied. The weaknesses are, violation of building-by-law. Population is growing rapidly and original residents moving out of the city core and outsiders moving in. There is the changing social structure and discontinuity of cultural practices and overexploitation of tourism resources in certain areas.

### 5.3 External factors

There are many external factors that Kathmandu valley may face during the conservation efforts and process. These factors are mentioned as opportunities and threats. From the aspects of resources, there are great opportunities as there has been International interest and concern. Frequent funding from various organizations for conservation of cultural and built environment of the city core has been received. The Government agencies are eager to coordinate the conservation and development programs. The Threats are as there is no common vision for the development of historic core. Very limited resources are available for government agencies. There is chances of mismanagement and misuse of available resources. Mainly there is insufficient budget for conservation and local area development.

Talking about the awareness, the Government seems to be aware of the rapid deterioration of cultural heritage. Plans for tourism led conservation and area-based development has been made. There are equal chances of threats due to inadequate and inefficient campaign and public awareness program. Similarly, there is lack of strong leadership in central government as well as on the local governmental agencies and lack of political commitment and enthusiasm.

Institutional aspect opportunities are; there has been initiation from government to conserve the core area. Conservation approaches from government and non-government organizations can be seen. Also the municipality is strengthening its resources and technical manpower to initiate bilateral cooperation with other agencies. The Threats are Government institutions such as Department of Archeology overburdened. There is weak enforcement of Byelaws, also weak monitoring by stakeholder agencies to deterioration of built and cultural heritages. Besides this there is also weak institutional setup within the local government agencies and lack of institutional coordination and information collection and dissemination.

Opportunities from the technological aspect; utilization of modern technology such as GIS for documentation and prepare a digital land-use map, and have a systematic grading system of the traditional buildings of heritage value. Increasing the use of digital data for land assessment and house numbering system with in the municipal areas, initiating the systematic tax collections can be done.

The threats in it are; lack of substantial heritage classification for residential architecture, and no documentation. There is also lack of technical manpower to coordinate between urban development and heritage conservation. Also conflicting technical documentations of each agencies, and conflict of interest and no up-to date technical guidelines for people to strictly follow.

The plans and policies focus on authenticity and continuation of cultural practices. Area-based conservation rather than monument centric policies and tourism promotion and infrastructure development can be made. Community participation and sustainable community development is the great possibility.

The threats in it are; Major concern on public monuments. There is no substantial policies and programs implemented for urban conservation. Lack of implementation mechanism formulated for conservation and tourism development.

From the economic aspect, there are direct economic benefits to the locals through heritage tourism. There are equally great chances of upgrading the livelihood of middle and low-income families by providing opportunities for skill development.

The threats in it are; lack of economic and material incentives to traditional constructions. There is no of proper loan system to traditional constructions and limited financial resources, which are not put to proper use.

## 6 Conclusion

Kathmandu valley is one of the urban cities of Nepal, and conservation of cultural heritages of this city has been a great challenge. The rapid population growth, unplanned city development has mainly affected the conservation of the heritages. The number of habitants is growing and the historical core still is the city's center for economic activity and growth catering for the city and its upland. The city is assumed to be generative rather than parasitic. There are mostly the urban structure intact, but within a great pressure from a growing population and resulting privatization and commercialization in front of small scale economy and business potential. In a process of conservation and development efforts, it becomes essential to work with the people. Basically, awareness rising, people participation in decision-making and their active mobilization is necessary. Present days main challenge is to remain sustain people's representative organization and lack of renovation and restoration of the old buildings.

Looking at the process of development or under development in the city, there is much generalized dual process. It is important to recognize both in terms of strategy response and when it comes to the required extent of external interventions. On one hand, some parts of the city center as growth centers which has rapid development with economic potential and positive, generative role. On the other hand, there are parts of the historic centers that suffer from social and economic underdevelopment. In transition zones there is the problem of gentrifications that is the process of invasion of well-located and attractive low-income areas between middle and higher income population. The outcome is the economically weaker sections are marginalized. Similarly, the commercialization of a growing corporate sector is the main threat. The small-scale economy represents an economic potential locally, but also a threat to conservation and housing needs.

Conserving and developing the valley's cultural heritages implies sustaining its strong identity of the past but living physical and cultural heritage and contemporary cultural activities. Its economic potential and the habitation of the original population that is still in majority and its potential for improved self-reliance through a reinforced local government structure is needed.

An economically sustainable situation is necessary for the up keeping of the heritages and environmental conservation. In long run it should be in the interest of sustained economic growth in addition to improving the quality of the habitable environment through the up keeping of all the heritages. It is a huge challenge both within the formal and informal process of development to relate the conservation perspective, to development efforts and to initiate a planning and implementation of conservation in the context of urban development and environment.

The problems and process of change is threatening the ancient historical sites and the issues of conservation and development in the valley. Therefore, to strength the identity of people, place and an indigenous development, based on civic pride and awareness is very much necessary. Kathmandu valley still has its significant identity of place, such as the historical monuments and a medieval city structure that still persist the heavy process of change, but the situation is changing in a rapidly.

Kathmandu is still largely inhabited by the Newars who have strong communal traditions and feelings, skills with in arts and crafts along with the rich culture. Most of the traditional customs and festivals once so important creating of urban space will prevail over time. Similarly, at the same time other population groups in the city should not be neglected in today's dynamic culture. One should realize that there is no such thing as a pure culture and in order to meet the future other ethnic groups and migrants should be taken into consideration as a valuable supplement. This should be included in the planning process to avoid discrimination that in many cities destroys the quality of urban life. This is within a preventive approach closely tied to awareness and civic pride. In the same way, there is a need of reinforcement of self-reliance through a local government system. A well-functioning representative and cooperative local government would together with a strengthened resources base, guarantee local sustainability.

The conservation and development of Kathmandu is complicated and have a large magnitude. Deterioration and a process of accelerating change and modernization of inner city areas along with historical monuments and environment that are main parts of the historical physical heritage has lead towards lack of identity of the people and place. There is also loss of common open space and property. Inability of large parts of the indigenous population and urban migrants to maintain and develop their basic needs standard in terms of housing and basic needs such as education, health and other infrastructures.

Finally the problem of self-reliance faced by a new government in front of rising expectations and requirement for accountability to meet city dwellers needs. The problems of urban herit-

age conservation must also be considered as development problems. For instance: the encroachment of public land, monument sites and buildings for private use. This is one of the biggest threats to the up keeping of the quality of common property and the cultural heritages. This is a result of the increasing population, division of the joint families, large housing demand and also due to speculation as a result of raising the price of land and commercialization. Government intervention with land surveys of private land has also had a negative impact on it. It is necessary in the overpopulated inner city of Kathmandu to secure and maintain the traditional courtyards that functions as outdoor working areas, playgrounds and open spaces to perform religious, cultural and family functions.

Those urban structures which are important part of the cultural heritage is broken up when the traditionally well-balanced network of open spaces, integral passageways and gardens is destroyed. There is also a change of people's mentality and values as well. The lack of maintenance of the cultural heritages is a serious symptom that alerts about decreased civic pride, less awareness of the importance of those traditional values and the architectural and cultural heritages. It clearly displays the inability of the traditional religious and community organizations to maintain and secure the cultural heritages. The urban citizens face a situation with a fast deteriorating identity of place and living cultural heritage. The historical temples and monuments and a medieval city structure exist, but with the fast changing situation, and commercialization pressure, the rich fabric of temples, monuments and public places are disappearing and the overall build environment loses its homogenous and harmonious appearance. Today the building technique has changed but this does not necessarily threaten the conservation of a historical built environment, but the main challenge is to modernize in harmony with the scale, architectural expressions and materials of the vernacular architecture and built environment.

Without thinking the certainty of future problems, the Nepal Government is not able to implement large-scale urban improvement and conservation works. Mohan Singh Lama, Investigation Officer of Department of Archaeology says that the major problems faced by the heritage sector is related to resource constrains both in financial and experienced manpower. At the same time, there is weakness in administrative, legal coordination and participation aspects. Now it is necessary to mobilize the resources and manpower development. While empowering the local government, the Kathmandu Metropolitan City, faces the shortage of skilled and trained manpower with appropriate knowledge of addressing development and conservation needs. There are many Non-Government Organizations working for the conservation and city development program, but there is lack of proper coordination of these projects and linking of these efforts with cultural heritage conservation is the responsibility of several ministries and departments and is generally missing. Proper coordination between all the

government as well as local level is necessary. Also creating awareness among the people would be more fruitful and beneficial in conservation process.

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## Appendixes

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#### Appendix 1: Interview questionnaire: Kathmandu metropolitan city office

1. What is the role of Kathmandu Metropolitan City in conserving the heritage sites?
2. What is KMC doing to control the rapid growing unmanaged city structures?
3. How is KMC taking care of the environment and pollution related issues?

#### Appendix 2: Interview questionnaire: Department of Archeology (DoA)

1. Where is the main focus area of DoA regarding the cultural heritage sites?
2. What are the main challenges in conserving the heritage sites?
3. What are the measures taken to control the pollution around the heritage sites?
4. What is the role of DoA to conserve the traditional private houses?
5. What are the recent achievements in conserving the heritage sites?
6. What is the source of fund?
7. Does DoA conduct awareness programs?
8. Have you used any modern security equipment around the heritage sites?
9. Is there any new structures built in recent days?
10. Do you have your own staffs to conduct the restoration and renovation of heritage sites?

#### Appendix 3: Interview questionnaire: Craftsmen

1. How long you have been working in this field?
2. How did you learn these things?
3. How difficult it is to get this skill?
4. What is differences working in the past and today?
5. What about handling the skills to the future generations?
6. What differences and changes have you seen in the heritage sites compared to the past?

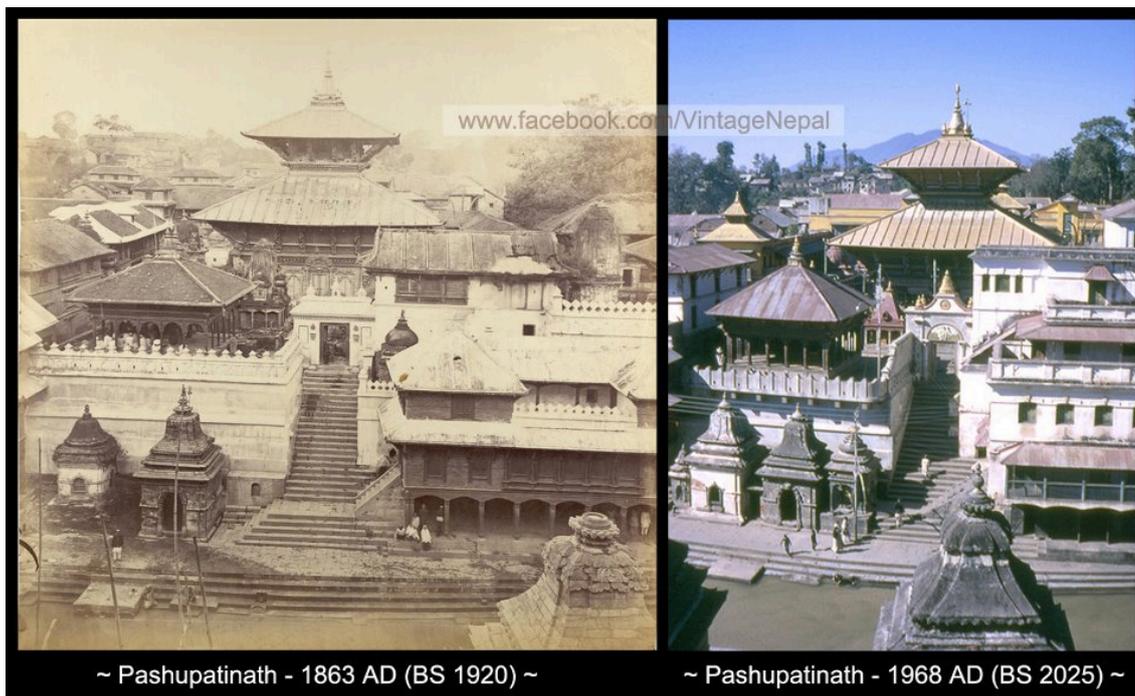
#### Appendix 4: Interview questionnaire: Locals

1. What are the advantages and disadvantages living in the heritage sites?
2. Do you have enough funding for restoration and renovation of your house?
3. What are the major difficulties in restoration and renovation of your house?
4. Do you get any support from government side?
5. Do you feel comfortable living in the traditional old house?

#### Appendix 5: Interview questionnaire: Tourists

1. How do you feel seeing these monuments?
2. Do you think they are protected well?
3. What do you feel lacking over here?
4. Do you feel comfortable travelling from one place to another? How accessible it is?
5. Do you get enough information about the places that you visit?
6. Will you recommend others to come here?

## Appendix 6: Pictures of heritage sites



(Image source: Vintage Nepal/facebook)

The above figure is of Pashupatinath Temple that is listed in UNESCO's World Heritage Site. The first picture was taken in year 1863 and the second one is of 2014. It can be clearly seen that the number of houses around the area has increased in present years and also the water level of the river has decreased dramatically as compared to the past. (See page 35-39)



(Image source: Vintage Nepal/facebook)

This picture is one of the parts from Bhaktapur Durbar Square. In the first picture it can be seen that the temple is in poor condition and the second picture is the recent one, where the conservation efforts can be noticed.



(Image source: Vintage Nepal/facebook)

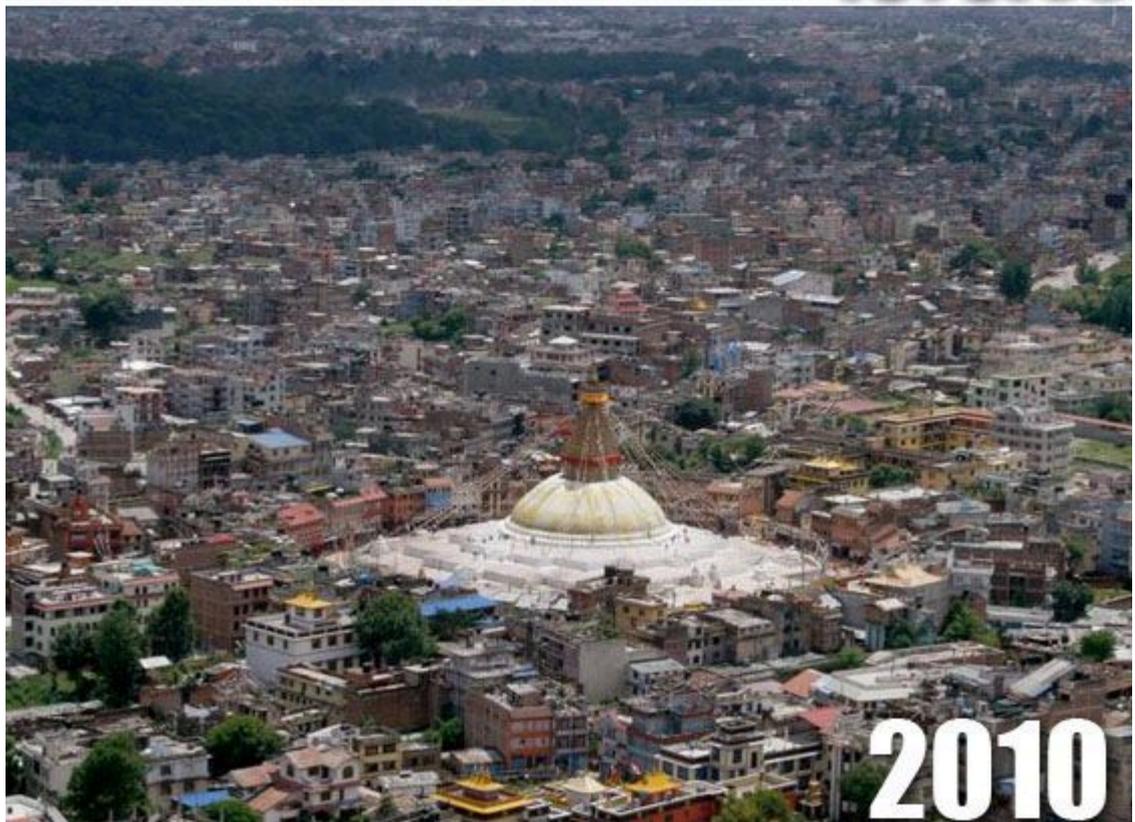
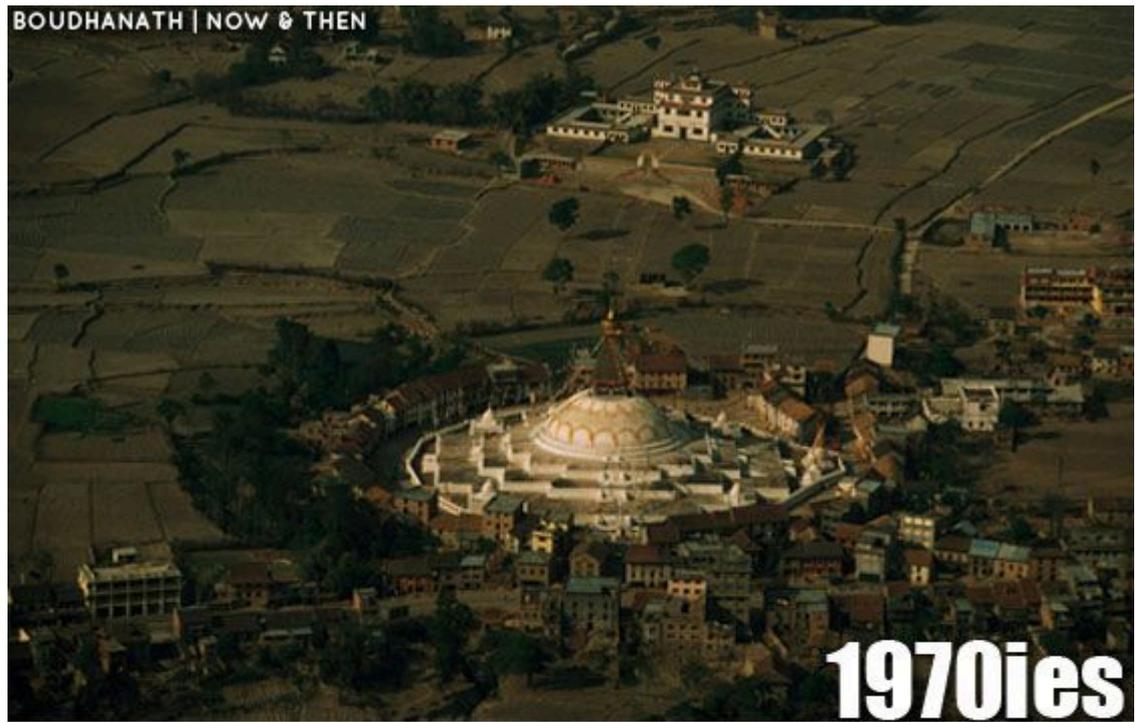
The picture is of Swyambhunath, in the first two pictures it can be seen the cultivable land around the area. The last picture is the present one where uncountable numbers of buildings are built in unmanaged way. All the cultivable land is lost. (See page number 31-35)

Basantapur after the earthquake of 1934 AD



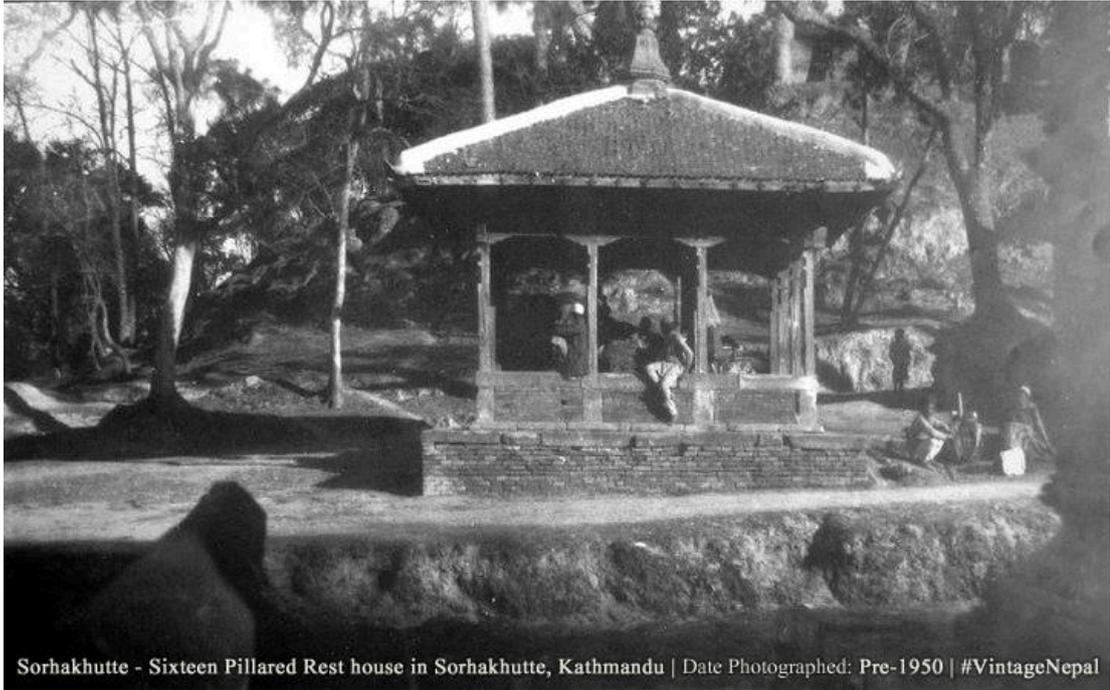
(Image source: Vintage Nepal/facebook)

The pictures above are of Kathmandu Durbar Square. In the first picture it can be seen that the earthquake destroyed the temples in the year 1934. The second picture is the recent one. There has been made a great effort conserving these heritages.



(Image source: Vintage Nepal/facebook)

The above pictures are of Boudhanath. Compared to the year 1970, the area has lost its cultivable land and rapid urban settlement has been made.



(Image source: Vintage Nepal/facebook)

The picture is of a public rest house. The rest house today can be hardly recognized today as there are only the wooden pillars of the rest house and private houses are built all around.

## Appendix 7: Maintenance?



(Image Source: Google.com/images)

This is a traditional house which topmost part is renovated in a new design and couldn't make it as it was before.





(Image Source: Google.com/images)

These are the traditional windows that are beautifully carved. This kind of windows has become very rare and hard to find these days.

#### Appendix 8: Stolen artifacts



(Image Source: Google.com/images)