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Antiquity of the name of Nepal and its Development. (For August).

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Abstract

This study examines the antiquity of the name of Nepal, resources and Geographical influence in the social history of Nepal with particular focus on its socio historical resources, geographical influence and antiquity of Nepal. The study adopts the historical writing and related Theory as its theoretical framework, which posits that development is achieved through the adoption of modern practices, technologies, and institutional reforms that enable societies to transition from traditional to modern systems. This topic guided the examination of how history society facilitates hard working economic growth, social progress, and political management in ancient to contemporary Nepal. A descriptive research design was adopted, and data were collected through secondary resources from books and articles. The findings revealed that Antiquity of the name of Nepal, Socio historical Resources and Geographical Influence in the History of Nepal. Manly we have discussed about Major bases or sources like Agriculture, animal husbandry and farming, Business National and International and Industries producing handicrafts and others. In the Artha Parishiv written in 800-600 BC, the mention of Nepal is found to include countries like Kamarupa Videha, Udhambar, Avanti, Ujjain, and Kaikaya. Around 600 BC, the collection 'Mulasarvastivada Vinaya' written by Acharya Jinamitra describes Buddhist monks going to Nepal.

Keywords: Antiquity, Socio historical resources Development, Contemporary society.

Introduction

This name is considered very ancient because the name Nepal is mentioned in ancient texts, including Roman. In the Artha Parisista written in 800-600 BC, the mention of Nepal is found to include countries like Kamarupa Videha, Udhambar, Avanti, Ujjain, and Kaikaya. Around 600 BC, the collection 'Mulasarvastivada Vinaya' written by Acharya Jinamitra describes Buddhist monks going to Nepal. In the 4th century BC, Kautilya describes the sale of the son of Patali Putra of Nepal in the market. First of all, history should be understood as History because it was first named in English. His+Story is his story, not his story. The object of socio historical inquiry is no longer taken to exist solely in events themselves; rather, it is constituted in part by meaningful interests that shape inquiry. With the rise of the problem of subjectivity at the end of the nineteenth century, not only did the objective significance of events become problematic; in addition, knowledge of events became relativized. The origin of history is with the origin of

humans one side was history and other side culture and human behaviour. Ancient period means mainly Gopal, Maheshpal, Kirat and the last period of the Lichchhavi period after the origin of the Nepal Valley is called the ancient period. In terms of time, the period before 936 BC is called the ancient period. This period is the time of classification of Nepali history and culture. Since it was a country ruled by a sage named Ne, its name has remained Nepal. The history of Nepal has accepted that the Nepalese are capable of hard work and hard work. On the various historical sources, Nepal was a safe fortress. After the reign of Gopal, Mahispala Kirant, Lichchhavi, Malla and Shah dynasty, a republic is currently being practiced in Nepal, but it is not complete. Since a republican constitution has not been formed, it is not possible to predict what its future will be. The settlement of the Kathmandu Valley and the system of government at that time were appropriate according to the time, but due to political changes, there was a change in the dynasty but the system did not change. Circumstances and power were important in the fall of the Kirant dynasty, which had been



successful in ruling for a long time. History refers to which country and which place. In history, events that have occurred in a particular place have an important place. Whether it is a street or a house, both places are included in history. Geography has a wide impact on religion, culture, art, and lifestyle.

Neolithic tools found in the Kathmandu valley indicate that people have been living in the Himalayan region for at least 11,000 years. The earliest inhabitants of Nepal and adjoining areas were people from the Indus Valley Civilization. The Dravidian people whose history predates the onset of the Bronze Age in South Asia (around 3300 BCE), before the coming of other ethnic groups like the Tibeto Burmans and Indo Aryans from across the border. Tharus, people of mixed Dravidian and Austro - Asiatic features are the forest-dwelling natives of the Central Terai region of Nepal. The Kirat people arrived from Tibet. Some 2000 years ago and lived in northern Nepal. Other ethnic groups of Indo-Aryan origin later migrated to southern part of Nepal from India. According to Hodgson in 1847 the earliest inhabitants of Nepal were properly the Kusunda People and were properly of proto-Australoid origin.

Objectives and Research Methodology: Mainly we are going to discuss about Antiquity of the name of Nepal, Socio historical Resources and Geographical Influence in the History of Nepal. The research methodology employed for this work was descriptive methodology which is targeted at satisfying researcher's desire about specific social phenomenon. Also, secondary sources of data and data collection were used. Secondary sources are secondhand information in which has been used by other people other than the researcher himself. The secondary sources of data collection used are library and historical works, published books and articles. This study adopts a descriptive research design to examine the resources of history antiquity social development on Nepal.

Discuss and Finding

Social Structure of Ancient Nepal: During the Kirat period, society began to progress by dividing into castes. The Shakyas entered Nepal. During the Kirat period, the Koli, Brijika and Mallas also entered. During this time, society was patriarchal, and on the other hand, the condition of women was weaker than that of men. During this time, the Varnashram (caste system based on profession) system was not complete. Although the administrative structure was not fully developed, bases like Kuthar, Shulli, Mapchowk, and Lingwal were established. Hinduism and Buddhism were prevalent in society. There was a custom of worshipping Kirateshwar Mahadev, but there was no formal education system. The current Nepali society is a confluence of multilingual, multicultural, multi-religious, multi-ethnic and indigenous peoples united in diversity. There are ethnic, indigenous peoples, etc. groups with their own social, cultural and religious backgrounds. Nepal is also a country with diverse social and cultural landscapes in the world human community. When discussing Nepali society and culture, one thing that should not be forgotten is that the population, society and culture here are based on settlement. What can be learned when studying the ancient civilization of Nepal is that it is clear that all the castes living in Nepal entered Nepal from the north and south

(dhakal 2063). Many human groups with different social and cultural backgrounds entered Nepal during different historical periods of ancient times. People with Hindu and Buddhist backgrounds and Aryan and Mongol physical constitutions entered Nepal during different periods of history, bringing their culture and civilization with them. Cultural structure, system and form of the present Nepali society are the social and cultural environment in the historical background. Nepal is mainly influenced by Indian civilization and culture. A mixture of Tibetan and Indian civilizations is found in the hilly areas of Nepal. Therefore, it is necessary to be aware of the social and cultural reality of Nepali society and concepts such as sanskarization, modernization, marketization, friendship, etc. (dhakal, 2058). Although it is difficult to define social structure clearly, within it there is a definite structure of different uses in a particular place. It is a system made up of diverse elements. Changes in time period one place affect every place. Change is continuous, whether it is tense or peaceful (dhakal, 2065) Structure is understood as the external form formed by various individual units and as a whole or aggregate. In general, structure can be said to be the form of interrelationship between related elements or it can be said to be a systematic sequence between different elements. What is clear from this is that structure is a systematic and sequential combination of various units or a sequential form formed by interdependent and interrelated elements. Turner, 2004). History is not far from the truth that social form and structure have been related to each other. It has been mentioned above that society started moving forward after the division of castes in society during the Kiranta period. From ancient times to the present, the social structure and form of Nepal have moved forward on one basis, that is, kinship relations and their structural effects.

Sources of Nepalese History and culture: The source of history is the place where topics related to history are raised. First of all, history should be understood as History because it was first named in English. His+Story is his story, not his story. This statement needs to be understood that history writing began only after the society became male-dominated. History is the past and it is also the past, it shows the way. Comparative teaching can help in development. Now let's move on to the history of history writing. The origin of history is with the origin of humans. Its use is found in the Artha Veda or the word history is used in the Artha Veda. It is customary to consider history and Puranas as the fifth Vedas and synonyms of each other. The word history is also found in the Shatpatha Brahmana, Brihadaranyaka Upanishad, Chandoyo Upanishad, Vishnu Purana, Mahabharata and Chanakya's Arthashastra, but in 500 BC, the Greek historian Herodotus (484-425 B.C.) began writing history at that time there were no other cultural writing. Herodotus is known as the "Father of social History". He traveled from the Aegean Sea to the Kalasagar, Egypt to Persia, and wrote a book called "The Persian Wars" on the basis of Field Study. This book was the first book of social history writing. It adopted the investigative and descriptive style. It was actually narrative. Secondly, the Greek historian Thucydides (455 B.C.-400 B.C.) gave birth to deductive history. It requires universal logic. "Deductive method is a logical process in which a conclusion is drawn from a set of premises taken collectively" is found to be

more emphasized. He wrote a book called "The History of Peloponnesian War" in Logical Method. It also described the causes of the war and its effects. History should be able to answer the question "Why?" (Barthod George Niebuhr, 27 Aug. 1776, 31 January, 1831) He gave birth to the Scientific Method of History Writing by writing a book called "History of Rome" between 1812-1813. Niebuhr is known as "The Father of Scientific History". He was a citizen of Germany.

In the 19th century, another German historian, Leopold von Ranke (21 Dec. 1795, 23 May. 1886), wrote a book called "History of Roman and German Peoples 1489-1514" in 1824. In History of the Latin and Teutonic Nations, he emphasized the search for truth, pointing out the shortcomings of traditional history. He wrote real details such as letters, diaries, and diplomatic reports in Sources of History. He is called the Founder of Science of Historical Evidence. Of his 54 published works, "A Study of the Popes of the Sixteenth and Seventeenth Centuries" is considered the most important. Since the inception of sociology, its practitioners have sought to establish connections with history. Among historians themselves, the challenge of "positive science" was met most directly in the nineteenth century by Leopold von Ranke, with his prescription for a scientific history that would identify "what actually happened". August Comte, the putative founder of sociology, followed a course similar to German enlightenment historians (Reill 1975), who puzzled over theoretical models of historical processes. Comte threatened a bold stroke of intellectual imperialism-to subsume historical inquiry altogether within his sociological model.

Geographical Influence in the History of Nepal: History and geography have a close relationship like nails and flesh. History refers to which country and which place. In history, events that have occurred in a particular place have an important place. Whether it is a street or a house, both places are included in history. Geography has a wide impact on religion, culture, art, and lifestyle. If geography is the reason for Britain's prosperity, then the change in Nepal's politics according to the wishes of other countries is also the effect of geography. When we study the history of any country, we imagine what that place would be like. Out of the area of 1,47,1,81 square kilometers of Nepal, most of the land is covered by mountains, forests, rivers, etc. due to the influence of geography. Since about 83 percent of the land is covered by mountains, the religious traditions, language and culture of Nepali society have been formed accordingly. This country, which extends 885 kilometers from east to west, and an average of 192 square kilometers from north to south, also has its own identity. The fact that the Himalayan region is 15 percent, the hilly region is 68 percent, and the Terai region is 17 percent, is the beauty of Nepal. Nepal is a natural blessing, but due to geographical effects, it has been difficult to solve the problems that have arisen since 2052 BS. Problems such as poverty and backwardness are also effects. The influence of geography on the history of Nepal can be described as follows:

Hard Working Race: It is clear from reading the history of Germany that Nepal is known as a hardworking race in the world because they can carry heavy loads on hills, mountains, hills,

forests, rivers, and ups and downs, are able to work hard, and are honest. Nepalese are also known as a hardworking race because of the cool air and healthy environment of Nepal. The Chinese traveler Huyansag, in his travelogue, also refers to Nepalese as having an unattractive appearance, which means they are hard-working.

Impact on the Economy: Geographical influence has a great impact on the economic situation. If a hilly country can become a tourist hub, then that place is known as heaven. If there is no development, the people of that place are known as a desert. All taxes are determined by economic calculations. The people of the Himalayan region are also involved in trade due to this. This is also described in the history of the Chinese dynasty. It is written in it that there are more traders than farmers in Nepal. The sale of Nepalese radipakhas in the market of Patali Putra is further evidence. Due to geographical reasons, Nepal was also used as a trade route between Tibet and India. Due to the high production in Kathmandu, Dang, Surkhet and the Terai, the fact that the Terai is known as the granary of Nepal is further evidence of this. It seems that the people of the Kathmandu Valley have been able to build many pati paus and temples and have made the valley known as the city of temples in the world.

Shelter for Refugees: Due to the topography of Nepal, it is a suitable place to take refuge, no matter what the reason for taking refuge is. The Mongols who entered Nepal from the north and the Aryans who entered Nepal from the south all entered Nepal as refugees. (a) Aryans with long eyes and pointed noses settled more in the southern regions and were able to obtain productive land. Castes like Brahmins and Kshatriyas are examples of Aryan culture. (b) Mongols, who have round faces, flat cheeks, and hooked noses, have settled mostly in the northern part. Among the ancient tribes living in Nepal, the Naga caste, Gopal, Mahishpal, Kirat, Lichchhavi, Koli, Vridhika, Malla, Shakya, Shah, etc., all entered Nepal from outside. All of them were safe due to the topography of Nepal. In 1406 BS, when the ruler of Bengal, Samashuddin Ilivas, attacked the Kathmandu Valley, he could not survive for a long time because of the topography of the place. The Licchhavi entered Nepal from Kushinagar due to fear of the unconquered enemy (Magadha) and the Mallas from Kushinagar due to fear of Emperor Chandra Gupta. Similarly, the Shah kings entered Nepal from Chittorgarh due to the attack of the Muslims.

Expert in Guerrilla Warfare: The success of the Gorkhas in the Battle of Sindhuligarhi and even more so in the war with Gurgin Khan is proof that the Nepalese, who lived in the valleys and hills, fought in secret and remained far ahead of the wild beasts.

Security on Sovereignty and Integrity: That is why Nepal has never been under anyone's empire. The mountains in the north and the forests in the south have ensured its sovereignty.

Effect on Foreign Policy: Nepal has embraced a non-aligned foreign policy, in line with the advice given by the then Great King Prithvi Naran Shah, to remain vigilant with the North and the South. It has adopted a policy of maintaining friendly relations with all.

Impact on Central Administration: The topography of Nepal is such that it is not possible to govern from the center everywhere. The classification of administrative bodies at different levels is an effect of this. It seems to have had an effect on the independence of feudal lords in ancient times and the division of Nepal into about 52 states.

Impact on Culture and Civilization: We have evidence that due to the composition of the air, water and land, those living in the mountains wear woolen clothes while those living in the plains wear cotton clothes. The practice of all manners compatible with Buddhism in the north and Hinduism in the south is further evidence.

Impact on Social Structure: The social structure of the people living in the Himalayan, 68 percent hilly, and 13 percent Terai regions of Nepal's total land area is not the same. Caste, religion, customs, dress, and lifestyle have remained different in different societies.

Origin of the Word Nepal: Various sources have been found regarding the origin of the word Nepal. Linguistic, ethnic, geographical, and religious sources provide the origin of the word Nepal.

linguistic basis: Yopalian scholar and historian Cecil Bendall, while giving his opinion on the origin of the word Nepal, has stated that the word Nepal originated from the Tibetan language. In Tibetan, 'Ne' means house and 'Pal' means wool, hence It is called Nepal because of its wool. In the Kiranti language, Nepal is formed from the words 'Dwet' and 'Ya'. 'Dwet' means object and 'Pa' means person, it is also called Dwet as a word related to objects. The cultural form of Dwetpa is Nepal. In the Newari language, 'Ne' means middle and 'Pa' means country, which is why its name Nepal is appreciated. A.L. Waddell believes that in the Bhot Verme language, 'Ne' means abode or a religious place and 'Pal' means a resident, so Nepal came to be because it was a religious place. Sylvan Levy, on the basis of Lepcha Bhopa, 'Ne' means holy and 'Pal' means cave, so Nepal came to be because it was a sacred cave. In Sanskrit, Nip means valley, Aal means house, becoming Nipaal, the word Nepal came to be.

religious basis: It is called Nepal because it is the country nurtured by Nemuni, the son of sage Marichi.

On-site basis: The name of this country is Nepal, derived from the Newar people living in the valley. Gyanarman Nepal says that the name of this country is Nepal based on the ancient tribal system. From the system, 'Nep' is derived from the suffix 'Aal', which is how it became Nepal.

Antiquity of the Name of Nepal: Various views have been put forward regarding the antiquity of the name Nepal. This name is considered very ancient because the name Nepal is mentioned in ancient texts, including Ruma. In the Artha Parishiv written in 800-600 BC, the mention of Nepal is found to include countries like Kamarupa Videha, Udhambar, Avanti, Ujjain, and Kaikaya. Around 600 BC, the collection 'Mulasarvastivada Vinaya' written by Acharya Jinamitra describes Buddhist monks going to Nepal. In the 4th century BC, Kautilya describes the sale of the son of Patali

Putra of Nepal in the market. In the column inscription of Allahabad of Emperor Samundra Gupta in 335-375 AD, the name Nepal is mentioned in the neighboring kingdom. Nepal is also described as a holy place in Skanda Purana, Garuda Purana, and Barah Purana. Nepal is also described as a subject in the Mahabharata Purana. In Jain texts, it is described that the Lichchavis came to Nepal from Vaishali. Nepal is mentioned by Yuvanchad between 629-645 AD. In the 11th century, there was a war between King Jayapida of Kashmir and King Arimundi of Nepal. By Baburam Acharya Dr. Jagadish Chandra Regmi has refuted this. Regardless of the speculations regarding the antiquity of the word Nepal, its origin seems to be much older.

Gopal: The Gopal dynasty was a Gupta dynasty. According to Hindu religious texts, the founder of this dynasty is considered to be King Bhuktaman, while according to Buddhist religious texts, the first dynasty was Gopal. According to Wright's genealogy, the first Bhuktaman ruled for 88 years, the Gupta for 72 years, Param Gupta for 80 years, Bhim Gupta for 93 years, Bhim Gupta second 38 years, Mani Gupta for 37 years, Vishnu Gupta for 42 years, Yaksha Gupta for 71 years, and the Gopal dynasty kings ruled for 521 years. They ruled from the southern part of Kirtipra (Padmapashtayagiri). Although history is dark about the nature of the rule, the most knowledgeable and strong were important at that time. That dynasty of Nepal was the oldest dynasty of Nepal; it seems that cows have always been important in Nepal. Nepal, a country where Mani is practiced, religious beliefs are highly valued.

Abhira: After the last king of the Gopala dynasty, Yaksha Gupta, became childless, the second Gupta dynasty, Gopala Abhir, who came from Hindustan, ruled. According to Wright's genealogy, Barsingh ruled for 49 years, Jayamiti Singh for 21 years, and Bhuvan Singh for 41 years, a total of about 111 years. Wright's genealogy does not mention the reign period. Kirk Patrick's genealogy also mentions the reign period. Kirk Patrick seems to agree that these were Mahish Gopals of the Rajput dynasty. It is described that they lived in Yaria between Simraungarh and Janakpur. Their kingdom was spread all over. During the reign of Bhuvan Singh, the Kirans attacked. When Yalambar became the founding king of the Kirant dynasty, the rule of the Abhirs ended.

Bedeha of Janakpur: (a) Origin of the Videha Kingdom as the birthplace of Aryan culture, Videha and Mithila have been revered as sacred lands since ancient times. This region has been addressed by many names in Vedic literature. In the Vahad Vishnapran, it is mentioned by twenty names. In ancient times, Videha was also called Mithila. The people who lived in Mithila were called Maithili. There are many popular stories related to the names Videha and Mithila. The Vedic literature called Shatapatha Brahmana mentions a religious story about Videha. According to this, in ancient times, when Madhya Vidha held fire in his mouth, his devotee Rishi Gautam Rahagan. When he uttered the word, fire fell from his mouth onto the earth. Agnidev set the earth ablaze and headed east, while Madhav Videdha and Gautam Rahagan followed him. Agni dried up all the rivers on his way, including the Sadanira (Gandaki). Then, on Agni's command, Madhav Videdha

dried up the cold land east of Sadanira and turned it into a habitable settlement and turned it into a kingdom. The name of this kingdom was also Videdha after the name of Madhav Videdha. The word Videdha was later corrupted and the name of this kingdom became Videha. Ancient Nepali history is written in stories. Since facts are not available, it seems difficult to believe in historical events. Some believe that the name of this kingdom is Videha after the Brahmanical king Janak. Brahmanical people believe that the soul is more important than the body. That is why sage Janak used to call himself Videha without giving importance to the body. That is why his kingdom is also called Videha.

An interesting story is given in the Vishna Purana. According to this, the son of Ishva, Nimi, invited sage Vasishta to perform a yagna. At that time, sage Vasishta was performing a yagna for Indra. Meanwhile, King Nimi had other priests perform the yagna. When he returned after performing Indra's yagna, Vasishta came to know that the yagna had already been performed, and became very angry and cursed him, saying, "You are without a body." When the priests requested the gods who had come to the yagna to present their ancestor Nimi, she did not want to take a body again and wanted to remain in the minds of everyone by becoming a body. Since Nimi was childless, the sages kneaded her body with a dough and a child was born from it. The name of this child was given to the child who came out of the dough, that is, 'Mithi'. The kingdom founded by this king Mithi was called Mithila. Some have called Sita's father Janak the son of this Mithi.

In some religious texts, Siradhawja Janaka killed the king of Mithila, Sundhavan, and made his brother the king there. The descendants of Siradhawja Janaka were the fathers of the Ramayana. In some texts, it is written that the destruction of Hastinapur by the flood of the Yamuna river gave rise to Janaka's Videha kingdom. This Videha and Mithila were later called Tirhut or Tirbhukti. Since Tir means the shore and Bhukti means the kingdom or republic, there is also a view that Tirbhukti means the republic on the banks of the river. According to another view in this regard, 'Tri' was performed three times in Mithila on the occasion of the birth of Sita, the breaking of Shiva's bow by Ram, and the marriage of Ram and Sita. In memory of this, Mithila was known by the name of Tin Yagya or Trihun. This Bihut later became famous as Tirhut. Kanidham had expressed the opinion that Mithila was the name of both the country and the capital and that Janakpur was also a city related to it.

The border of Videh State: Regarding the boundaries and area of the Videha kingdom, various texts mention that there were two famous kingdoms named Vaishali and Mithila to the north of the Ganges. Valmiki's Ramayana, Vishnu Purana and Markandeya are found. Based on the Trikandashesha, scholars have estimated that the Videha kingdom was located in the east of Kaushiki (Koshi), in the south of Ganga, in the west of Sadanira, and in the north of Himalayas. The Mithila section of the Vishnapura also mentions the border states of the Videha kingdom and their dimensions. According to this, the Videha kingdom stretched from the Kaushiki river in the east to Shaligram or Narayani (Gandaki), in the north to the Himalayas in the south to the Ganges. Its east-west length is 96

kos and its north-south length is 64 kos. In the Shaktisangam Tantra, the area starting from the bank of the Gandaki to Champaran is called and this is also called Tirabhukti. (From the bank of the daki to the forest of Champarana the country was called Videh or bhukti) In the Jataka story, it is said that Mithilapuri was 21 miles and the entire Videha kingdom was 900 miles wide. Based on the Gandhara Jataka, it is estimated that Mithila was 900 miles wide and Videha was 900 miles wide. Accordingly, it is written that the Videha kingdom had 1600 villages and 1600 dancers, and the Rakshasa was full of immense wealth.

The book 'Vihar Dhrudaya' states that the Videha kingdom was spread over a total area of 25,000 square miles, 250 miles from east to west and 100 miles from north to south. It was surrounded by large rivers on three sides. This kingdom was surrounded by the Koshi, Gandak, and Ler Tarai. Some have written that it was 35 miles from Janakpur, the capital of Mithila. Vijay Chandra Sen, a professor at the University of Calcutta, has expressed the view that the Mithila kingdom extended 309 km (192 miles) in length from the Gandaki to the Himalayas and 206 m (128 miles) in width from the Ganges to the Himalayas.

Based on the above ideas, it is believed that the Videha Kingdom or Mithila Kingdom was spread over a vast area of the eastern part of Nepal and the southern border area. Its borders were divided by the eastern Koshi and western Gandaki. Later, Janakpur developed as the capital of Mithila in the name of the dynasty.

Mithila dynasty: The dynasties of the prehistoric period of Nepal are mentioned with great respect in many mythological texts. Acharya Chatursen, while describing the dynasties of the Treta Yuga, has written that the important dynasties in the Suryavansha were Harishchandra dynasty, Sagara dynasty, Dakshina Kosala dynasty, Videha Maithila, Sokashya branch, Maithila Trarujit branch and Vaishali Suryavansha. Nriga became a very famous and generous king in the Suryavansha. Due to his greatness, generosity and prowess, his dynasty was called the Ikshvaku dynasty. Another glorious king of this dynasty was Mandhata. Mandhata was very powerful. He had an army of ten lakhs. He conquered many other kingdoms including India and Lanka and created a vast empire. He was a Chakravarti, a just and compassionate king. Later, great men like Harishchandra, Sagara, Dilip, Raghu, Dasharatha and Rama were born in this family. Raghu made his father Dilip perform the Ashvamegha Yagya at this time. Due to this prowess of King Raghu, After Faiyan, another Chinese traveler to visit Lumbini was Yuwanchad. While visiting Lumbini, he also saw the tree where Siddhartha Gautama was born and the oil spring flowing to the east of it. He also saw the Ashoka Pillar with a horse-drawn carriage and a stupa with a picture of the Buddha's childhood. Both of these travelers also visited Kolinagar or Ramgram Devdaha. The Malla kings of western Nepal also visited Lumbini. In 1369 BS, Khas Malla King Ripu Malla of Karnali Province visited Lumbini and had his name inscribed on the Ashoka Pillar. Apart from this, many other kings also visited this holy place. The Malla kings of western Nepal also visited Lumbini. In 1369 BS, Khas Malla King Ripu Malla of Karnali Province visited Lumbini and had his name inscribed on the Ashoka Pillar. Apart from this, many other

kings also visited this holy place.

Fall of Kapilvastu: Gautam Buddha witnessed the fall of Kapilvastu during his lifetime. Prasenjit, the king of the Kosala kingdom located in the vicinity of Kapilvastu, tried to marry the princess. The Shakyas tricked Prasenjit into marrying the girl Vasavadatta. Vasavadatta gave birth to a son, who was named Vrinda. Once, when Vrinda came to his palace, the Shakyas insulted him greatly. At that time, Vrinda decided to take revenge for the insult. Also, after the dispute over the sharing of the water of the Rohini River on the border of the two kingdoms, Gautam Buddha stopped Vrinda from attacking Kapilvastu three times. But the Buddha did not care for the fourth time. Vrinda attacked Kapilvastu and killed 77 thousand people. At that time, the Kolis fled and entered the Nepal Valley. After this incident, Kapilvastu became desolate. Even then, due to the rivalry and struggle between Muslims and Hindus in India, the importance of this region diminished and it turned into a wasteland.

Search for Kapilvastu: No book was written about Siddhartha Gautama during his lifetime. After Gautama Buddha's death at the age of 10, his disciples began to memorize his teachings. This process continued for a long time. The first person to present the life and character of the elder in poetic form was the great poet Ashvamegha (226-211 BC). The great poet Kalidasa was also influenced by his poetry about the character of the Buddha, after which many books on the life of Gautama Buddha were published. After the establishment of the Calcutta Royal Asiatic Society in 1841 BS (1784 BC), a policy of exploration in the fields of knowledge, science and archaeology began in India. Based on the travelogues of Chinese travelers, Sir A. Cunningham conducted a detailed survey of Buddhist artifacts. In 1893 AD, Major Jaskaran of Balrampur reported in a newspaper that he had seen an Ashoka pillar somewhere in the Nepal Terai region. In 1952 BS (1895 AD), the task of finding the Ashoka pillar was given to archaeologist Dr. A. Fuhrer. Dr. A. The Fuhrer discovered the three pillar inscriptions established by Emperor Ashoka in Lumbini, Gotihana, Niglihawa, and the Brahma script on the Ashoka Pillar in Lumbini, which reads, "The beloved king of the gods, who had attained the age of coronation (250 years ago), came here himself and worshipped Shakyamuni Vridhhi. A large stone pillar was built and a stone was erected, saying that he was born here. The village of Lumbini was divided into eight parts, saying that Naavan was born here." The controversy over the birthplace of Lord Buddha remains. In the last decade of the 19th century, the Oriental Congress deputed P.C. Mukherjee to assess these sites of historical importance. On 11 March 1899, with the permission of the then Rana government, P.C. Mukherjee came to Lumbini and saw the two mounds of the Mayadevi temple and the Ashoka pillar, as well as many statues and objects of historical and archaeological importance scattered around them. When P.C. Mukherjee removed the temple mound and collected the pieces he found, a statue of Mayadevi standing holding a tree branch and the infant Siddhartha standing under it emerged. Almost 33 years after P.C. Mukherjee arrived, he focused on archaeological development in Lumbini under the patronage of General Keshar Shamsher Jabra. He built a

courtyard in the Mayadevi temple, cleaned the Shakyas pond, placed iron rods on all sides of the Ashoka pillar for security, and built a guest house for travelers to rest.

Nearly 30 years after Keshar Shamsher Jabra began his work, the Archaeological Survey of India assigned Mrs. Devela Mitra to survey the Lumbini area. In 2027 BS (1970), the then Government of His Majesty the 5th Government, the Department of Archaeology, started scientific excavations in Lumbini for the first time. The main objective of this excavation was to find the location of Lumbini village, located west of the Mayadevi Temple on the Ashoka Pillar. Excavations were carried out in Tilaurakot 8 years earlier. A lot of excavation work has been done under the active participation of the then Government of His Majesty the 5th Government, the Department of Archaeology and the Department of Archaeology of Ritsyo University in Japan. Japanese professors

N. Nakamura and S. Uesaka took more interest in this direction.

Delusional thoughts: Although it has been proven that Siddhartha Gautam Buddha was born in Lumbini, Nepal, and Tilaurakot was the capital of Kapilvastu, some people have tried to create confusion in this regard. Similarly, Krishna Murari Srivastava also has a misleading idea. In his opinion, Kapilvastu was located in the Viprahawa district of Basti, Uttar Pradesh, India. He does not seem to have any evidence to support this idea. Buddha was an ideal man for all mankind. Trying to create confusion about the birthplace of such a great man is nothing but a lack of understanding of religious sensibilities. To properly respond to such misleading ideas, it is the duty of all of us to accelerate the excavation work there and to carefully see whether the funds provided by friendly countries are being properly utilized.

History of Kirats: After the emergence of the Kathmandu Valley, a regional king named Bhuktama according to Hindu tradition and Dharmakara according to Buddhism first ruled. After the development of human civilization, the name of Nepal was Satyuga, but in Kaliyuga, its name seems to have remained Nepal. All the rulers who ruled in Nepal were from the Gopal dynasty. The Gopal dynasty ruled for about 500 years. After Bhumi Gupta, Jaya Gupta, Dharma Gupta, Bhim Gupta, Mani Gupta, Vishna Jin Gupta, Varasingh, Jaya Singh, Bhuvan Singh of the Mahishpal dynasty ruled for about 161 years, and the Kirat period began. The Gopal Rajvanshavalu describes the reign of 32 kings of the Kirat period for about 800 years. Yalambar, Humati, Jitedasti, Syuko, Ga were the first, sixth, seventh, fourteenth, and last kings of this dynasty, respectively.

Yalambar: Yalambar laid the foundation of the Kiranti rule by defeating King Bhuvan Singh of the Mahishpal dynasty in battle. He was the first king of this dynasty. His other name was Yalung. He was brave and powerful. It is said that Patan was named Yalad after him. The custom of worshipping the head of Akash Bhairav as the idol of Yalambar is still prevalent in Kathmandu's Indrachowk.

Esthanko: There is a story that during the reign of the fourteenth king of the Kiranti period, the famous Indian king Samrad Ashoka

came to Nepal via Lumbini and married his daughter Charumati to Prince Devpalam.

Gasti: The problems that arose during the reign of the last king of this dynasty, Gasti, led to the rise of the Lichchhavi dynasty and the decline of the Kirat dynasty.

Socio-Economic condition of Kirat: The development of society has been changing day by day and after achieving success, civilization has developed in different places. In Nepal too, society has developed due to the influence of civilization. Since this lesson has been prepared only for B.Ed. I and one-year BA students of the Faculty of Humanities and Education, only the Kirat society and social conditions, economic and religious conditions have been described here.

Social Condition of Nepal: During the Kirat period, society began to progress by dividing into castes. The Shakyas entered Nepal. During the Kirat period, the Koli, Vrijika and Mallas entered. During this time, society was patriarchal, and on the other hand, the condition of women was weaker than that of men. During this time, the Varnashram (caste system based on profession) system was not complete. Although the administrative structure was not fully developed, posts like Kuthar, Shulli, Mapchok, and Lingwal were established. Hinduism and Buddhism were prevalent in the society. There was a custom of worshipping Kiranteshwar Mahadev, but there was no formal education system.

Economic Condition: During this time, the main foundations of economic development were greatly developed. According to Kautilya, Nepali wool has been specially discussed in the fourth century BC. It is said that the demand for Nepali wool flourished in India and other places, which led to the development of national trade as well as international trade. This also led to the flourishing of animal husbandry. During this time, trade was more developed than agriculture. Due to the development of arts and crafts, the goods obtained from it were also the basis for earning money. The economic situation during the Kiranta period was good due to the expansion of Nepal's relations with Tibet, China in the north, and India in the south.

Religious Condition of Kirat Period: During the Kiranta period, the main religion was Hinduism. It had various schools, of which two groups were mainly Vaishnavism and Shaivism. The worship of Kiranteshwar Mahadev was popular. Another religion, Buddhism, was also propagated. There was a tradition of performing religious activities according to this. Another religion, Jainism, was also propagated. It is written that Jain Acharya Bhadrabahu came to Nepal around 300 BC. The only religions that gained popularity were Hinduism and Buddhism. The practice of worshipping deities and worshipping flowers was very different according to caste.

Political Condition: Due to the monarchy, the king's position was more in demand among all weapons. Stone weapons were used. There was a system of soldiers, but it is also described that they were brave in the form of organized camps and barracks. Bases like Kuthar, Lingwal, Shulli were established. In addition, there are also bases like Brahmung, Singhar, Palatjavi.

Fall of Kirat: After Gopala, Mahishpala and Kiranta ruled Nepal. According to the B. Karkapatik genealogy, the rule lasted for about 800 years. It can also be known from the genealogy. The Kiranta rule seems to have been in effect until about 1804 BC 160, but many things are based on speculation. The reasons for the failure of the Kiranta rule are as follows, Changed thinking, Entry and expansion of power of Lichchhavi in Nepal, The defeated mentality of the Kirats, Major reasons such as lack of skill were the reasons for the downfall of the Kirats., The Lichchhavi were comparatively powerful. After the fall of the Kirats in the valley, they moved to the Tamakoshi Arun River area of eastern Nepal and settled there. During the reign of Mandev, they tried to gain independence in Nepal but were unsuccessful.

Conclusion: Antiquity means ancient historical event who were related to society and hidden sociological activities. Neolithic tools found in the Kathmandu valley indicate that people have been living in the Himalayan region for at least 11,000 years. The earliest inhabitants of Nepal and adjoining areas were people from the Indus Valley Civilization. The Dravidian people whose history predates the onset of the Bronze Age in South Asia (around 3300 BCE), before the coming of other ethnic groups like the Tibeto Burmans and Indo Aryans from across the border. Tharus, people of mixed Dravidian and Austro - Asiatic features are the forest-dwelling natives of the Central Terai region of Nepal. The Kirat people arrived from Tibet. Some 2000 years ago and lived in northern Nepal. Other ethnic groups of Indo-Aryan origin later migrated to southern part of Nepal from India. According to Hodgson in 1847 the earliest inhabitants of Nepal were properly the Kusunda People and were properly of proto-Australoid origin. The objective of socio historical inquiry is no longer taken to exist solely in events themselves; rather, it is constituted in part by meaningful interests that shape inquiry. With the rise of the problem of subjectivity at the end of the nineteenth century, not only did the objective significance of events become problematic; in addition, knowledge of events became relativized. Geography has a wide impact on religion, culture, art, and lifestyle. If geography is the reason for Britain's prosperity, then the change in Nepal's politics according to the wishes of other countries is also the effect of geography. When we study the history of any country, we imagine what that place would be like. Out of the area of 1,47,1,81 square kilometers of Nepal, most of the land is covered by mountains, forests, rivers, etc. due to the influence of geography. Since about 83 percent of the land is covered by mountains, the religious traditions, language and culture of Nepali society have been formed accordingly. This country, which extends 885 kilometers from east to west, and an average of 192 square kilometers from north to south, also has its own identity. The fact that the Himalayan region is 15 percent, the hilly region is 68 percent, and the Terai region is 17 percent, is the beauty of Nepal. King Dasharatha of Ayodhya and Rama also started to be proud of calling themselves from the Raghu clan. King Janak, the father of Nepali princess Sita, was also a contemporary of this Raghu clan. Like Raghukul, the dynasty of Mithila is also shown to be related to the Suryavansh. There were a total of 56 kings in this dynasty, from Nimi to Kriti. According to some, Sita's father Janaka was one of the twenty-four

kings.

Mithila Civilization: During the reign of King Janak, the civilization of Mithila reached its peak. During this time, Mithila had made great progress in the field of literature and art. King Janak was a philosopher, a thinker of the highest order. That is why his court was a pilgrimage site for a group of sages. In his court, scholars and scholars like Yajnavalkya, Shweta Ketu, Udhallak Aaruni, Satyakama, Jawala, Dripta Valaki and Shweta Ketu Gargi used to study the scriptures. King Janak himself was also Yajnavalkya's yoga teacher. It is said that King Janak had one foot on the throne and the other in the forest. This means that he had no desire for the pleasures of the kingdom. During the reign of King Janak, emphasis was also placed on female education. It can be said that the female education of that time had an impact on the emergence of outstanding scholars like Gargi Vachaknavi and Maitreyi. Maitreyi was the wife of Maharishi Yajnavalkya. His other wife Kavyani was also very famous. During the reign of King Janak, there was a separate group of scholarly philosophers called 'Brahmavadini'. Gargi Vachaknavi was a member of this group. Scholars and scholars from far and wide used to gather in Janak's court to listen to Maharishi Yajnavalkya's lectures. Once, in Janak's assembly, Gargi along with other philosophers challenged Yajnavalkya to arms. She was a member of Janak's assembly. The Yajnavalkya Smriti was also composed in Mithila. The great sage Shukadev gave the final test of spiritual knowledge before King Janak. Like Raghukul, the dynasty of Mithila is also shown to be related to the Suryavansh. There were a total of 56 kings in this dynasty, from Nimi to Kriti. According to some, Sita's father Janaka was one of the twenty-four kings.

Shakyas and Kapilvastu: Like eastern Nepal, Kapilvastu in the western Terai has also been recognized as an important historical site since ancient times. In ancient times, the kingdom of Kapilvastu was located in Tilaurakot, Taulihawa District, Lumbini Zone of present-day Nepal. Siddhartha Gautama was born in Lumbini in this district and spent 29 years of his life in Kapilvastu.

(a) Establishment of Kapilvastu: There are various stories about the origin of Kapilvastu. One such story is about Dighanikaya and Sumangala Vilasini Naast. There was even East A study of the culture and social structure of the Tharus of the Barkhet Valley. It is mentioned in a famous Buddhist text. According to this text, Jethi, the eldest son of the Kosala kingdom, expelled four sons and five daughters from the kingdom to give the kingdom to the son of his younger queen. These princes and princesses of the Kosala kingdom went towards the northern Himalayas. On the way, they met Kapil Muni, who was doing penance in the middle of the forest. They served the sage for some time and stayed there. Later, Kapil Muni allowed them to live here. They cleared the forest there and established a settlement. Since the Shaka tree was a tribe that cleared the ground and established a settlement, the name of this dynasty came from the name of that tree. Out of the five princesses who came from Kosala, Jethi started praying as a queen. The remaining four princes married their own sisters and increased their children. Due to this increase in children, the place took the form of a settlement. Since it was a

settlement established with the permission of Kapil Muni, it was named Kapilvastu.

(b) Boundary of Kapilvastu: The exact boundaries of Kapilvastu are not known with certainty. However, some light can be shed on this subject on the basis of various Buddhist texts. According to this, Kapilvastu was located on the banks of the Bhagirathi (Banganga) river near the Himalayas. At that time, Kapilvastu was spread over the Rohini river in the east, the Rapti river in the west, the Himalayas in the north and Pava in the south up to Kushinagar.

(c) Urban development: From the presentation of Buddhist texts and war related pictures, some ideas can be presented regarding the development of the city at that time. It is known from Buddhist texts that the city was well developed at that time. At that time, roadways were arranged to connect various cities. At that time, Lumbini was connected to Pava, Kushinagar, Vaishali and Rajagriha by road. The road connecting Magadha and Kosala passed through Kapilvastu, Lumbini and Ramgram (Koligram). The capital of Kapilvastu, Tilaurakot, was developed as a fort. To protect the city from enemy attacks, it was surrounded by high walls on all sides. Large, attractive gates were also placed at the entrance. Apart from Kapilvastu, cities named Sasumar, Shilavati, Shakkar, etc. also developed within that republic. More than ten lakh people lived in this republic. Nepali archaeologist Wabu Krishna Rijal's Tilaurakot was a flat, rectangular, fortified city measuring 1,700 feet north, south and 1,300 feet east and west. It was surrounded by a 22-foot-wide moat on all sides. Four towers were carved out at the four entrances to the cave.

(d) work of art: It cannot be said that art was very developed in Kapilvastu during the Buddhist period. The Buddhist texts and objects of ancient importance that have been found so far, the wooden arts of that time have been destroyed and the metal art found by people, the monuments that have survived from all these situations, also show the excellence of that time. The Chinese travelers Fahien and Yuwanchang (He respectively present examples. The chaityas and pillars of that time Tsaing) also provide evidence of the excellent art of this time. Fahien has a statue of Mayadevi in which Siddhartha is shown riding a white elephant and entering the womb of his mother, according to the description, at the place where the court of King Suddhodana was located. At the same place, Yuwanchang saw a Buddhist monastery in which Siddhartha was shown riding an elephant and entering the womb. This has made history interesting. What exactly is yet to be discovered. Apart from this, the geographical location of Tilaurakot is clear from the inscription in the 2nd century Isha Parva Bhammi script found in Tilaurakot, which shows pictures related to the life of Siddhartha Gautama, which says that it is from the Shakyas period. Apart from this, many statues have been found in those areas. Not only in Nepal, but also in India, the stupas of Sanchi and Bharhut provide an introduction to the lifestyle and development of art in Kapilvastu. These paintings depict various activities of Siddhartha in Kapilvastu, Nepal.

Biography of Siddhartha Gautama: In the present-day districts



of Kapilvastu, Rupendehi and Nawalparasi in Nepal, there was a republic of the Shakyas and the Kolis in the 10th century BC. The area where the Kolis lived was called Kolinagar. In Kapilvastu, King Suddhodhana married the princess Mayadevi of the Koli Republic. Mayadevi was pregnant and went to Ramagram. When he was about to leave, Siddhartha Gautama was born in Lumbini in 623 BC. As soon as he was born, the child Siddhartha said, "I have been reborn on this earth to attain salvation, and this will be my life and I will not be born again." This statement of Siddhartha Gautama confirms that Buddha was born in the East as well. Before this, Rikuchanda and Kanavara were also born in Kapilvastu. After Prince Siddhartha Gautama attained enlightenment, he was called Shakyasingh as a form of respect. After attaining enlightenment, Gautama Buddha spent most of his life in Kapilvastu and gave teachings to his disciples. The Mahanirvana Shatra, which he gave while starting the construction of the great temple in Kashinara, is mentioned in the Mahanirvana Shatra. This also explains the importance of visiting Lumbini for his disciples to attain salvation on their deathbeds in Lumbini.

Democratic system of government: The government of Kapilavastu during the Buddha's time was democratic. The members of the central committee, selected from the small republican units, used to gather in the sathagara (assembly hall) and discuss matters related to the government. The members of such central committees were called kings and their sons were called princes. These central kings had zamindari in their villages. Karindas were arranged in the villages to make the necessary arrangements for such zamindari. Apart from the ruling class, there were other professional classes in the society. Such classes included farmers, servants, slaves, artisans, etc. Apart from the central level, local governments were also given the right to autonomy. Assembly halls were also arranged at such local levels. The central level institution conducted foreign policy. It also had the power to meet with ambassadors, consider their proposals, and terminate treaties. Such institutions performed not only political but also religious, social, and judicial functions.

Pilgrims: In 249 BCE, 294 years after Gautama Buddha attained Mahanirvana, the wise emperor Ashoka visited Kapilvastu with his guru Upagupta. He came to Lumbini from Patan via Vaishali. After arriving in Lumbini, Upagupta pointed to a tree with his right hand and said, "O merciful king, look, this is the place where Shakyamuni Buddha was born." Ashoka, overwhelmed with joy, folded both hands towards the tree and bowed down with devotion. At that time, Ashoka donated one lakh gold coins. He had pillars and stupas built in Lumbini. From Lumbini, Ashoka went to Niglihawa in Kapilvastu and there he made the Chaitya of Kanak Muni Buddha twice as large as before. Ashoka also visited Kolinagar or Ramgram Devdaha. There too, he tried to demolish the old stupa and build a new one. The next traveler to visit Lumbini after Emperor Ashoka was the Chinese monk Faizan. During his visit to Lumbini in the early 5th century, he also saw the tree where Buddha was born and the pond where Maya Devi bathed before giving birth.

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