



## LIVING HERITAGE KASHTHAMANDAP

Challenges of Rehabilitating Tangible and Intangible  
Heritage Values in Post-Earthquake Reconstruction

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Kashthamandap is a living heritage entity –

Through its re-construction, we need to conserve its tangible attributes, ensuring integrity and authenticity, preserve its values in the building and artifacts as *much as we need to establish the continuity of its living traditions in the spaces, places and people around –*

*All of its sixteen centuries of history, variety of community, social, cultural, religious and ritual associations*

Architecture in mud, brick, tile and wood

## CHALLENGES

## RECONSTRUCTION AS A 'CONSERVATION' STANDARD\*

\* Tiwari SR, Material Authenticity and Conservation Tradition in Nepal in Weiler K & Gutschow N Eds. *Authenticity in Architectural Heritage Conservation – Discourses, Opinions, Experiences in Europe, South and East Asia* 2017, Springer International Publishing AG, Switzerland.

- \* extensive earthquake damage to KVWHS - both **ascertained** and **potential** danger, (WHC 39 com 7b.69)
- \* adverse impact on attributes, authenticity, integrity and management of property - OUV at risk
- \* "cyclical renewal" using traditional processes and materials sustained heritage value over time
- \* rebuilding - using new approaches and technologies, contractors with inadequate experience and familiarity with traditional materials and local processes - huge potential threats of negative impacts on the values. (WHC 40 com 7b.41)
- \* *Getting into List of WHS in Danger and out of WHS?*

## THREATS

## RECONSTRUCTION AS A 'CONSERVATION' STANDARD

+ Foundations and plinth damage, resilience sacrificed for resistance, use and introduction of asymmetries, incompatibilities, and irreversible methods

2015 Gorkha Earthquake left most KVVHS monuments collapsed and/or severely damaged

STAGES WHEN TANGIBLE HERITAGE IS AT FURTHER RISK OF LOSS THROUGH POST-EARTHQUAKE ACTION

RESCUE  
RECOVERY  
STABILIZATION

RESEARCH  
RECONSTRUCTION  
REHABILITATION  
MAINTENANCE



REBUILDING POST-EARTHQUAKE HERITAGE

Kashthamandap collapsed, Heavy PCVs used in Rescue,  
'Debris' disposal, Recovery, Inventory & storage,  
Research- World Class Archeological Research, then?



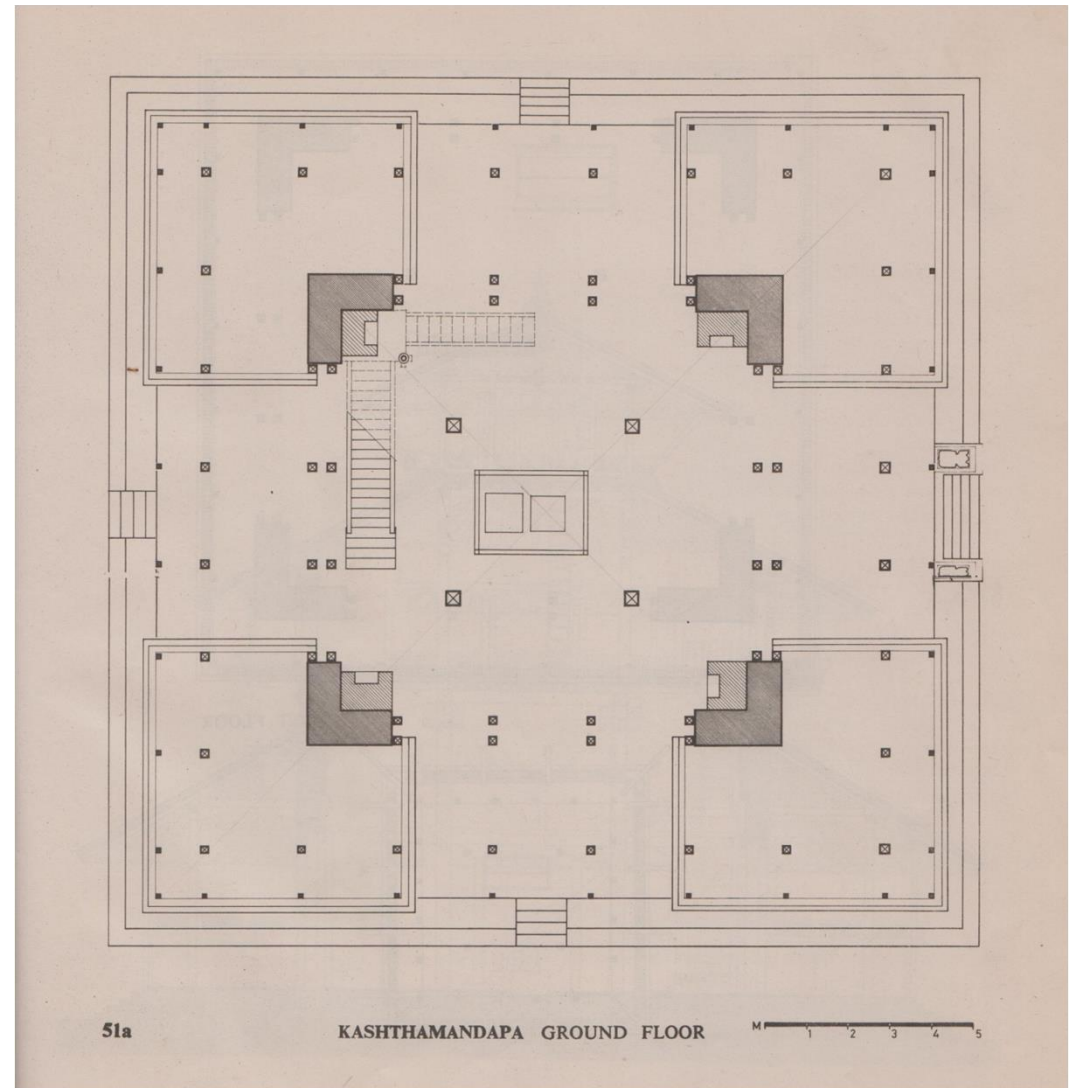
# *The Mandapa style – Saradatilaka Shodashastambha Samyuktam Chatvara Stheshu Madhyagah*

*Tiwari, S.R., Temples of the Nepal Valley*

**1<sup>st</sup> Square - 4 tham 2<sup>nd</sup>  
Square - 32 tham 3<sup>rd</sup>  
Square - 28 tham 4<sup>th</sup>  
Square - 36 tham ...  
One hundred pillars**

...

**A sohrakhutte  
Mandapa (temple)  
adapted as Sattal?  
Trade, Rest house,  
Secularized/Religious  
harmony Public  
Building?**



# ***Navakunda – Foundations of Kashthamandap!***

## ***Two Ritual Foundations – What histories have they witnessed?***

***Inner***

***Navakunda -***

***7<sup>th</sup> century CE***

***.The period of  
Bhrikuti?***

***Outer***

***Navakunda -***

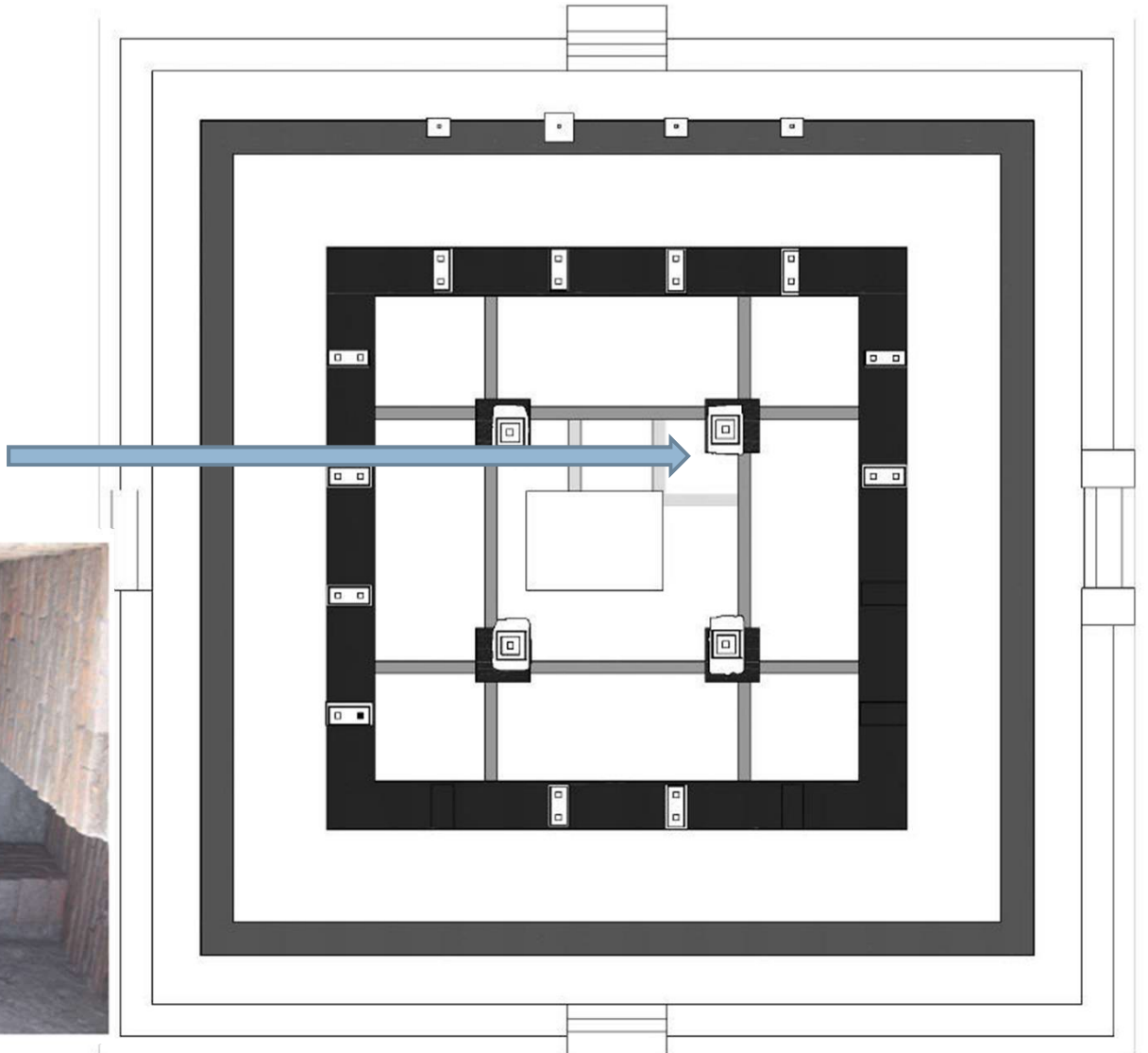
***9<sup>th</sup> century CE***

***.The start of  
Nepal sambat?***



# Kashthamandap Sanctum Enlarged and Raised in 9<sup>th</sup> Century

Ritually  
Offered  
Lichchhavi  
Copper Coin  
(7<sup>th</sup> Century)





## Keys Inferences

1. Earliest habitation layer – ca. 2<sup>nd</sup> Cent BCE
2. Brick on clay mortar foundation – intact and withstood all earthquakes since 7<sup>th</sup> Cent CE
3. First ritual foundation for sanctum (nine pit x 8 courses) and strip load bearing foundations of the building laid 7<sup>th</sup> Cent CE
4. Second ritual foundation for extended and raised sanctum (nine pit x 36 courses) re-laid 9<sup>th</sup> Cent CE
5. Last consecration date for the four ley pillars (given by gold foil mandalas) and copper has not been given- but design suggests at least one renewal – may be 17<sup>th</sup> Cent CE - nature of wood of the main columns not identified
6. In the very stage, the Mandapa had been constructed to present size and the four mezzanines would also have been built.
7. The DOA led jirnoddhar of 1968 CE!

## Urban Archeological Research at Kashthamandap

Durham University, University of Stirling, Department of Archeology (UNESCO fund for Oct-Nov 2015 season and Arts and Humanities Research Council, UK and National Geographic Society funds for Nov-Dec 2016 )



## Keys Events

1. Lichchhavis arrive in Kathmandu valley – ca. 78 CE
2. Udayadeva exiled to Tibet as Jishnu Gupta took power in Nepal (ca. 622 CE) – Bhrikuti is married to Songtsen Gampo, Potala palace founded (635 CE) and Nepalese exiles construct Jokhang temple/Bahal (639 CE) in Lhasa.
3. Narendradev retakes Lichchhavi kingdom from Vishnu Gupta with Tibetan help (642 CE) – Nepal starts sending annual gifts to Tibet – *Bhottavisti* in Sivadev's insc. at Yangalhiti (695 CE)
4. Lilabajra of Sikhamubaha (? ca. 741? ) teaches Bajrayana at Nalanda.
5. Lichchhavi rule ends and *Nepal Sambat* installed (879 CE) when sand taken on day 1 of *yamapanchaka* turns to gold in Shankhadhar Sakhwa's Chedi on day 4 – All national dues cleared. Shankhadhar constructs a Chaitya near his home (where?) and own statue at Pashupatinath. *Mha-puja* is celebrated.

## HISTORY - Parallels or Intersects?

\* Tiwari, SR (2001) *The Brick and the Bull*, Himal Books, Kathmandu

\* Le Bue, EF (2009) *Newar Artistic influence in Tibet and China between the 7<sup>th</sup> and the 15<sup>th</sup> century*, Conference Papers, THUNDER, Lalitpur

\* Inscr. No. CXXXII in Regmi DR (1983), *Inscriptions of Ancient Nepal*, Abhinav, N Delhi

### Legend of Lilabajra

Kashthamandap is believed to have been built of wood from a single tree.

Kalpa brikshya comes to watch the initiation dances of Astamatrika in front of the Nasadyo. Siddha Lilabajra saw this, held him spellbound with *tantra vidhya* – One huge tree for the construction of Kashthamandap was demanded of Kalpabrikshya for his release. This was agreed with a condition that the consecration of the temple will be held only when the price of oil and the price of salt become equal.

A Saal tree was delivered emanated at Raniban, one mile north of Kashthamandap. \*

Since, this market price order is yet to be true, Kashthamandap remains without an image ( and so is called Maru).



### Legend of Lopipad

Kashthamandap is believed to have been built of wood from a single tree.

Lopipad was a Nath Siddha. He fetched through emanation a magical tree from Kailash to construct the Kashthamandap.

Lopipad constructed the temple standing freely in the waters of a pond that was there at the site.

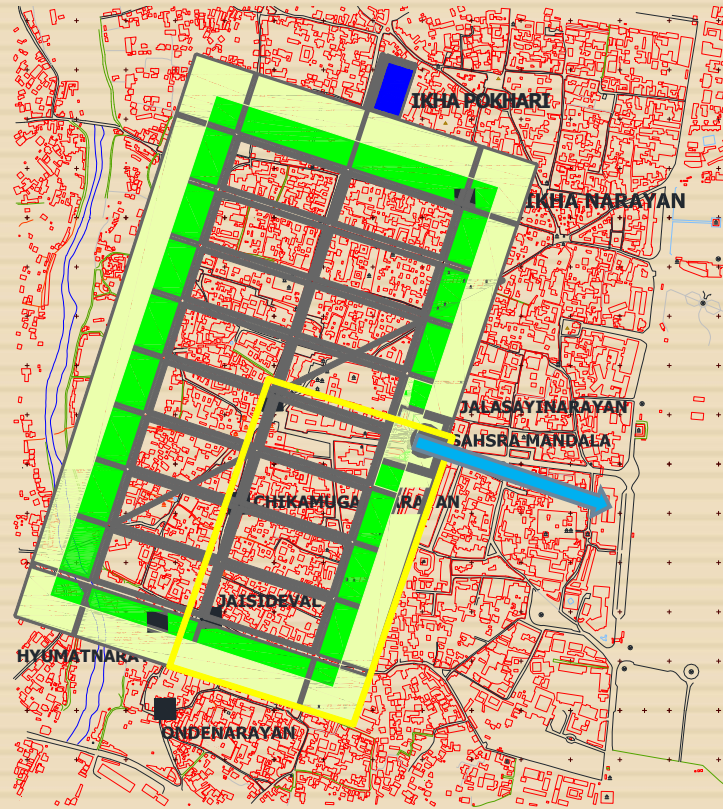
Kashthamandap is a Nath pilgrimage\*\*

## LEGENDS AND MEMORIES

King Sivadev II (ca. 683 -712 CE) took the royal title of *laxmilatalambana kalpapadapo*. This is seen in the Yangalhiti inscription, which also gives place name Sahasramandala and canal *chisimanda*

\* This is *Yagyaman Pati Bajracharya's* rehash of story as told by *Gautambajra Bajracharya*

\*\* Based on Thapa (himself based on a book at Jai Singh's on Srinath pilgrimages)

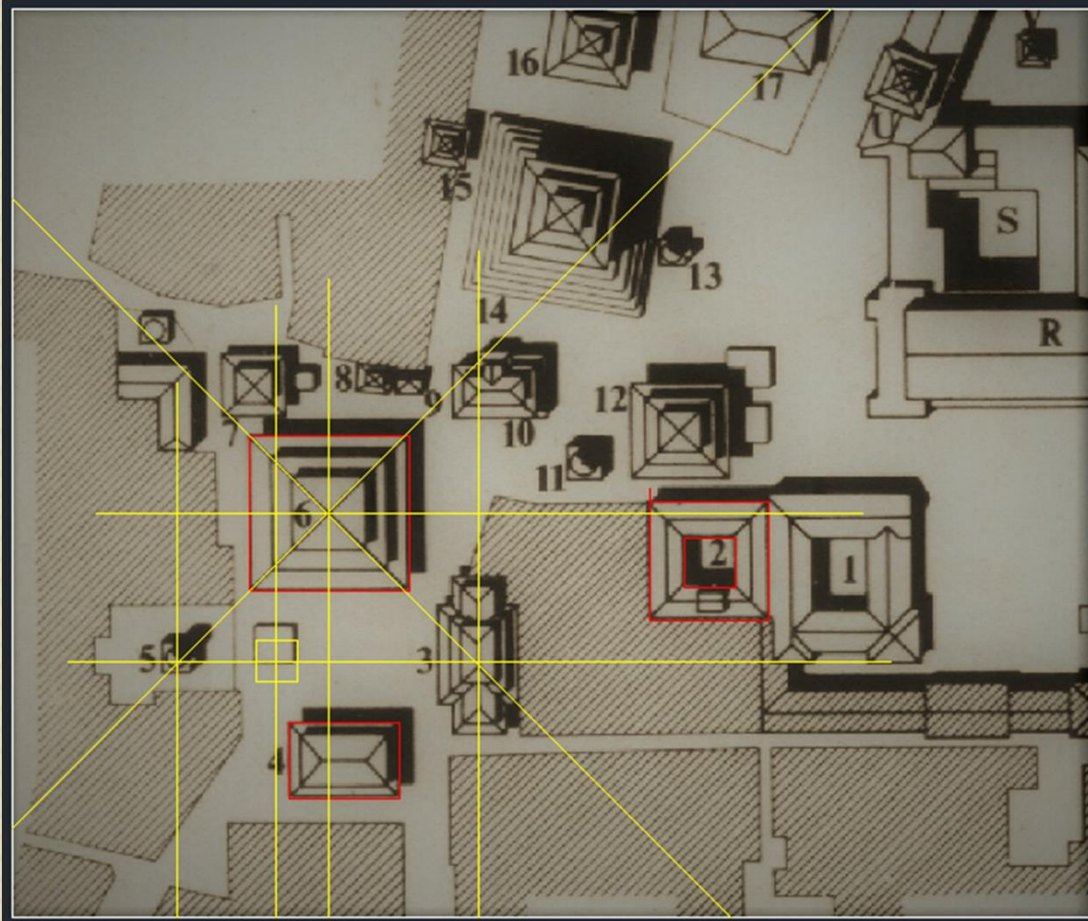


Kashthamandap was the central place of Daxinakoligram. In seventh century, roughly along the alignment of New Road, Chisimanda *tilamaka* (canal) linked place Sahasramandala with Sivadev Vihar (Tebahal, earlier Tedobahal, Tvedya). Today, we have place names such as Sikhamugal baha, Chikanmugal, etc. about here.

Interestingly, the words CHI (Salt), CHIKAN (Oil) and SI (Wood) are still in current use in Newari.

## WHY SHALL THE PRICE OF SALT AND OIL BE EQUAL!

Was wood brought from Tibet? Did Mule loads of wood balanced with rock salt arrive in Kathmandu for barter trade? Was payment sought in oil by weight? Was this the debt of the country that Shankhadhar paid?



6 Kashthamandap

2 Sikhamubahal

- Platform

4 Simhasattal

## KATHMANDU DURBAR SQUARE (partial view)

Oral Traditions tell that construction of Kashthamandap was done using a single tree. Leftovers were used to construct Sikhamu Bahal (2, with base and roots) and Simha Sattal (4, Silyan, remaining waste wood). A piece of the branch was used as ladder (*tanhra chata*) for ceremonial cooking of kheer for Panchadaan. The platform in front of temple of Siva (5) and also Kabindrapur (3) is said to be auspicious as it is believed to contain instructions and materials for repair.



# Attributes and Values

## TANGIBLE (*murta*)

- Building
  - ▣ Architecture
  - ▣ Technology and Materials
  - ▣ Plinth and Foundations
  - ▣ Arts and Crafts
  - ▣ Functional provisions
- Indrajatra – Machan
- Sacred Items (Image Kuber, Ashok Chaitya, Pragyaparamita, Spatula)
- The platform to SW?

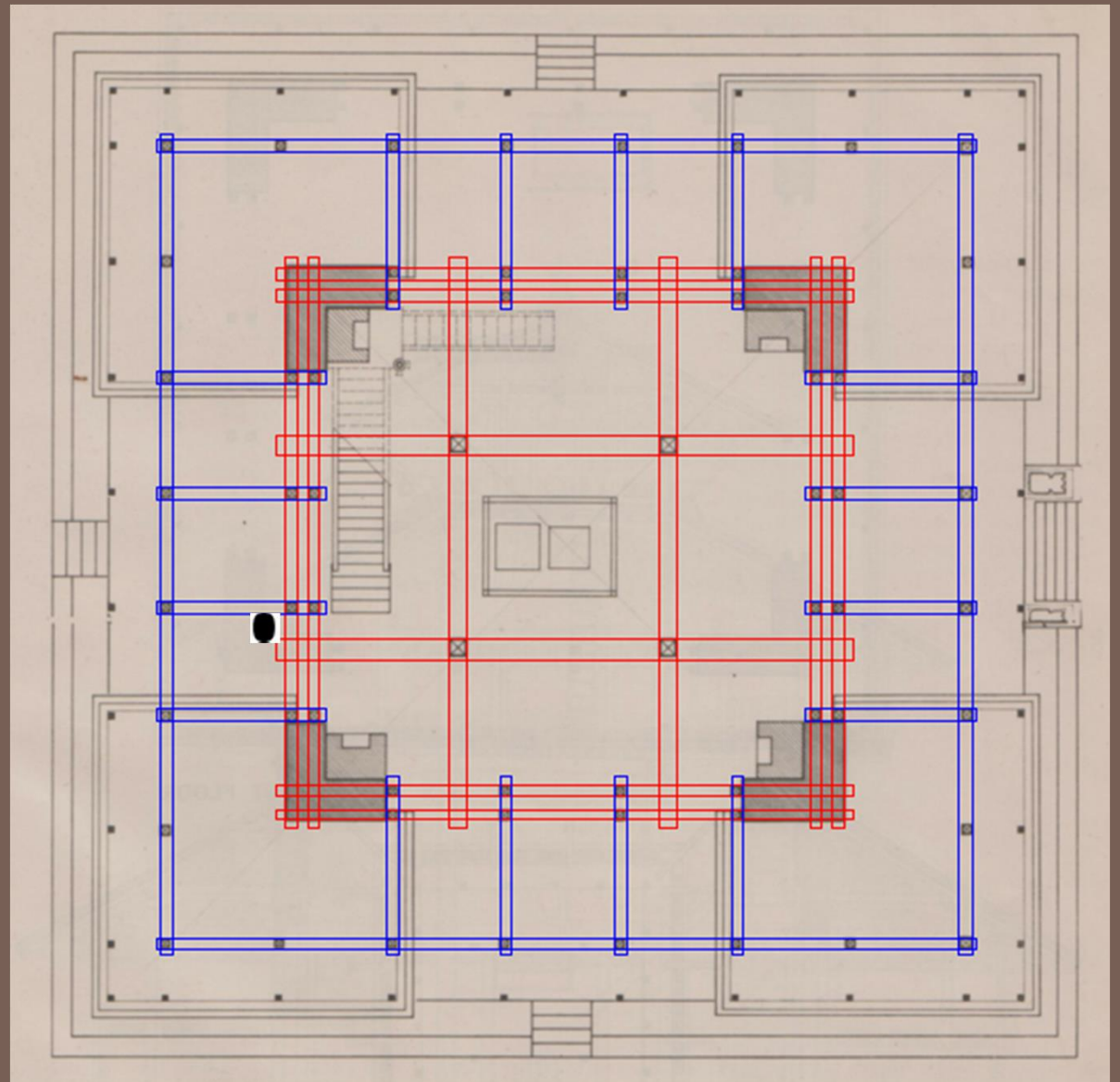
## INTANGIBLE (*amurta*)

- History, Legends, and Memories.
- Dance, Drama, Jatra, Festive events, Story telling
- Ceremonial/Ritual Practices, Prayers
- Feasting, Food – Kheer/Camri
- Sa Guthi, Tahrān Chata Guthi, Gosainkunda Tirtha Guthi
- Skills and knowledge
- Communities linked and linkages

## *...Tangible attributes and values*



***Architecture, Material, Technology, Woodwork, Brickwork ...***



Or, will it have the same fate as Manimandap?

Lakasi Tie Beams at Plinth Level ...Saving Technology

# AVI-NAVIKARAN – A POST-EARTHQUAKE HERITAGE BUILDING RECONSTRUCTION

Building Back Better – Damn the Heritage values?

## Saving the Style

Style is more than skin deep

## Saving the Materials

earth, brick, tile and wood

## Saving the Technology

Seen, Unseen, Above or Below Ground

## Saving the Crafts

wood, brick, copper, gold

## Saving the Fine Arts

Paintings, murals, pauva, thanka



# **...Intangible attributes and values**



***Socio-cultural festivals,  
Pachali Bhairav jatra,  
Indrajatra, Panchadan,  
Religious rituals  
(Tamrakar), Versavardhan  
(Maharjan) and Goyuddha  
memories and grains and  
salt-water for cows  
(Manandhar), Legends and  
folklores, Bajracharya,  
Kapali, Nath yogi...***



# Jugah yen panchadaan, panjara

In basement  
under NW  
balcony of  
Marusattal –

Chuloh is set  
up after  
installing and  
ritual worship  
– Image of  
Kuber, Ashok  
Chaitya,  
Sahasra  
Pragyan  
Paramita  
(29NS)

- Bhadra Krishna Trayodasi
- Tahrān Chatan Guthi/Maru Tamba Guthi –  
Tamrakar of Pigan Nani
  - ▣ Coppersmiths would have been the richest  
craftspersons in Lichchhavi days!
- Wooden Laddle – 2NS scratch date
- Cooking rice (*kheer, chamri*)– 12 pathi
- Panjara participants
  - ▣ Sakyas and Bajracharyas
  - ▣ Space South of Kashthamandap



Panchadaan, Juga Chahre, Bhadrakrishna Chaturdasi



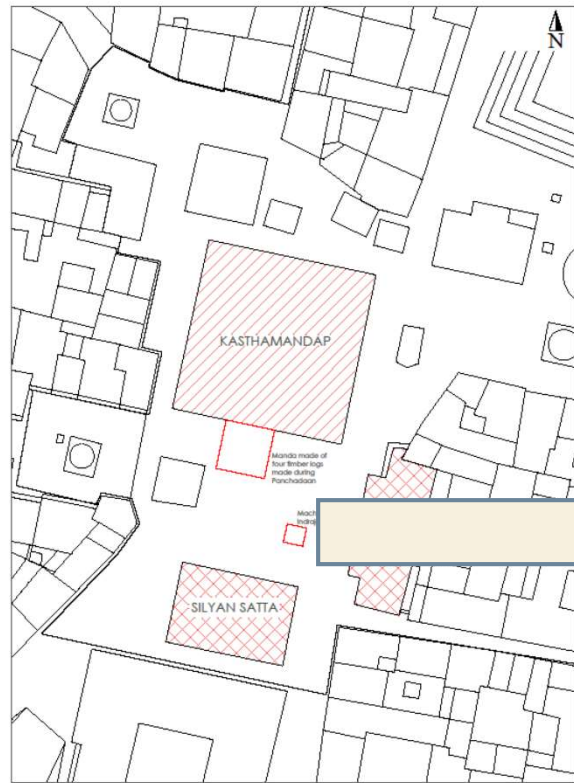
# Versaverdhan, Flying Dwoja, Cow fest

Water  
boul/Jadhu?

Dwoja – flags  
and festoons

- Maghe Sankranti
- Sa Guthi Khala
  - ▣ Maharjan, Manandhar of Chikanmugal
  - ▣ Manandhar dealt with oil/standards?
- Flying fresh flag over Kashthamandap
- Offering Grains, Water and Salt to Cows
  - ▣ Space east of Kashthamandap
- Inscriptional reference
  - ▣ Goyuddha at Daxinkoligram (57SLS at Thankot)
  - ▣ Grant for Goyuddha pataka vastu (80SLS at Anantaligesvora)
  - ▣ Inscr. At Sigha Baha (Kathesimbhu) also refers to (Go)yuddha





## Indrajatra

This pavilion (machaan) for Indrajatra is raised at the public square south of Kashthamandap and to the north of Simhasattal



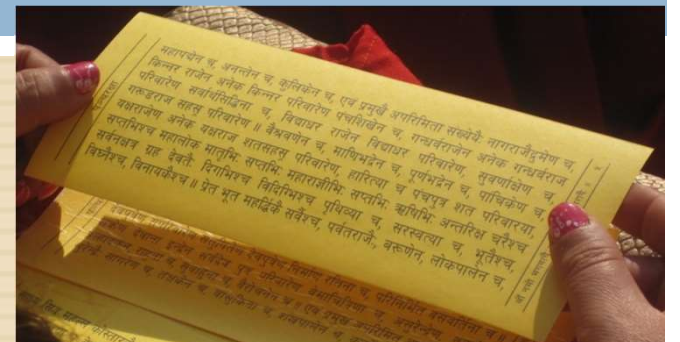
Telling some untold story?





19. 12. 2016 : Saptopachar/Pancharakshya Ritual

**While the Pachabuddhas blessed the rebuilding program, two hundred Bajracharya consorts also prayed for the success of the endeavour.**



# AVI-NAVIKARAN – CONTINUITY THROUGH COMMUNITY BASED ACTION

Building Back Better – Recreating local meaning,  
ownership and maintenance

## **Saving the Story**

Legends, Panchadaan, Varsavardhan (Busadan) and Goyuddha, Indrajatra, Pachali  
Bhairab

## **Saving the Dramatis personae**

Tamrakar, Sakya, Bajracharya, Maharjan, Manandhar, Kapali  
Tahran Chafa guthi, Sa guthi, (BOND, BRIDGE, LINK)

## **Saving the Community organization, Expanding the Community?**

The Astabhairab, the platform, Thyamadu,

## **Saving the Street and Place memory (Public land)**

Lachhi, layebhu,