

CONFERENCE ABSTRACTS



GLOBAL NEWAH



: THE NEXT MILESTONE
हलिं नवा: - ज्ञानया लंपू

VIRTUAL WORLD CONFERENCE

Wed 30th - Thu 31st December 2020

GMT 2pm-6pm, PST 6am-10am, EST 9am-1pm, Nepal 7:45-11:45pm



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10th Anniversary of

World Newah Organization

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Conference Abstracts

GLOBAL NEWAH: The Next Milestone

हलिं नद्वा: ह्यानया लंय्

10th Anniversary of World Newah Organization

ThinLāThwo Punhi - ThinLāGā Pāru Nepal Sambat 1141

30th - 31st December 2020

Conference Abstracts - GLOBAL NEWAH 2020

Organising Committee:

Sanyukta Shrestha, Coordinator
Daya Ratna Shakya, Member
Dr Bal Gopal Shrestha, Member
Dr Narayan Rajbhandari, Member
Rashmila Prajapati, Member
Deepesh Shakya, Member

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26th December 2020

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1. Past Conferences

Since its first declaration in 2011, besides various different national events, the World Newah Organization has organised five global and regional events in the UK (2011), USA (2016), Canada (2017), Nepal (2018) and Nepal (2019) respectively. This year, the 2020 global conference marks the 10th anniversary of the World Newah Organization and will be organised virtually as a consequence of the global pandemic due to COVID-19.

1.a 1st World Newah Convention

London, United Kingdom

29th - 31st October, 2011



Presenters:

Prof. Manik Lal Shrestha, Dr Padma Ratna Tuladhar, Mrs Ambika Manandhar Luitel, Prof. Prem Shanti Tuladhar, Dr. Bijay Sainju, Dr. Mabesh Man Shrestha, Mrs, Rajani Pradhan, Mrs. Srilaxmi Shrestha, Bhante Ananda Path, Dr Bal Gopal Shrestha, Mr Daya R Shakya, Prof. Dr David Gellner, Mr Ram Kumar Shrestha, Mrs Srilaxmi Shrestha, Mrs Bimal Prabha Bajracharya, Mr Bansidhar Bajracharya, Mr Ganesh Ram Lachhi

1.b 2nd World Newah Convention

Baltimore, United States of America

25th - 27th March 2016



Presenters:

Mr Prajwol Bajracharya, Mr Samanta Bajracharya, Dr Jessica V. Birkenholtz, Mr Tri Prasad Dhaubhadel, Dr Hemanta Joshi, Mr Amrit Lal Karmacharya, Mr Rajesh Maharjan, Dr Bruce Owens, Mrs Rita Devi Pradhan, Mrs Shrijana Pradhan, Mrs Saroj Prajapati, Mr Ram Lal Shrestha, Mr Subhash Ram Prajapati, Mr Basav Rajopadhyay, Ms Bimina Ranjit, Mr Sam Shakya, Mr Bimal Shrestha, Mr Durga Lal Shrestha, Dr Kavita Ram Shrestha, Mr Prabin Raj Shrestha, Mr Pramesh Shrestha, Mr Basav Rajopadhyay, Mr Sayunkta Shrestha, Mr Kumar Sindukar, Mr Niranjan Tamrakar, Dr Jyoti Tuladhar

1.c 1st North-American Regional Conference

Mississauga, Canada

1st - 3rd September 2017



Presenters:

Dr Maheswar Baidya, Prof Dr Tom O'Neil, Mr Pramesh Shrestha, Mr Sanyukta Shrestha, Mr Daya Ratna Shakya, Mr Bimal Shrestha, Dr Hemanta Joshi

1.d 1st Global Newah Conference

Kathmandu, Nepal

30th - 31st March 2018



Presenters:

Mr Mall K. Sundar, Dr. Chunda Bajracharya, Mr Suman Sayami, Ms Supriya Manandhar, Ms Rupa Maharjan, Mr Darshan Shakya, Mr Bijay Man Singh, Ms Alina Tamrakar, Mr Suresh Pradhan, Ms Anjana Tamrakar, Mr Samir Maharjan, Ms Urmila Shrestha, Ms Rajnimila Maharjan, Ms Rashmila Prajapati, Ms Rukshana Kapali, Ms Asmita Mali Manandhar, Mr Season Shrestha, Mr Shakya Suren, Mr Naresh Tamrakar, Dr Trilochana Manandhar

1.e 3rd World Newah Convention

Kathmandu, Nepal

28th - 30th March 2019



Presenters:

Prof Sundar Krishna Joshi, Asst Prof Ras Joshi, Mr Bijaya Ratna Asanbare, Mr Yogbir Shakya, Mr Naresh Bir Shakya, Asst Prof Bajramuni Bajracharya, Mr Pushkar Mathema, Mr Kashinath Tamot, Dr Narayan Rajbhandari, Dr Kumud K. Kafle, Ms Rojeena Awale, Ms Supriya Manandhar, Mr Om Charan Amatya, Mr Prajwal Vajracharya, Mr Dipak Tuladhar, Mr Shankar Limbu, Dr Bal Gopal Shrestha, Dr Milan Ratna Shakya, Dr Surendra Prasad Shrestha, Mr Daya R Shakya, Mr Krishna Chakbun, Mr Jayambhu Ranjit

2. Introduction of the 4th Conference

GLOBAL NEWAH: The Next Milestone

हलं नवा: ह्यानया लंप

10th Anniversary of World Newah Organization

DAY 1: 30th December 2020 2:00 - 6:00 PM GMT

DAY 2: 31st December 2020 2:00 - 6:20 PM GMT

Speakers:

Hon'ble Dr Satya Mohan Joshi (Patron, WNO), Mr Season Shrestha (President, WNO), Dr Narayan Rajbhandari (Senior Vice-President, WNO)

Keynote Speaker: *Prof Gérard Toffin*

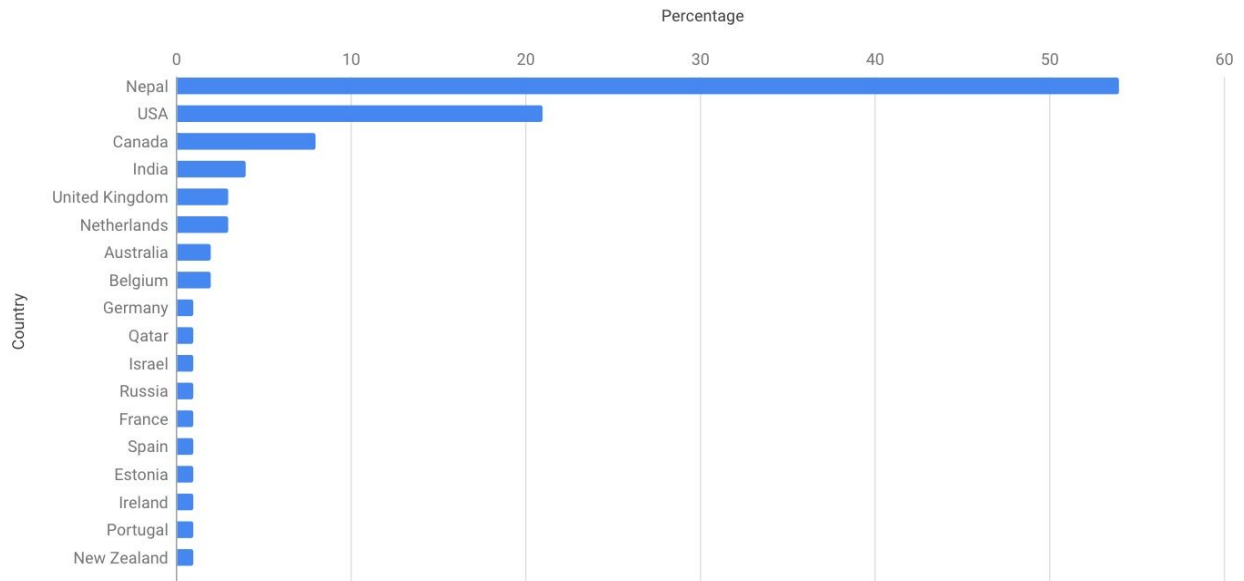
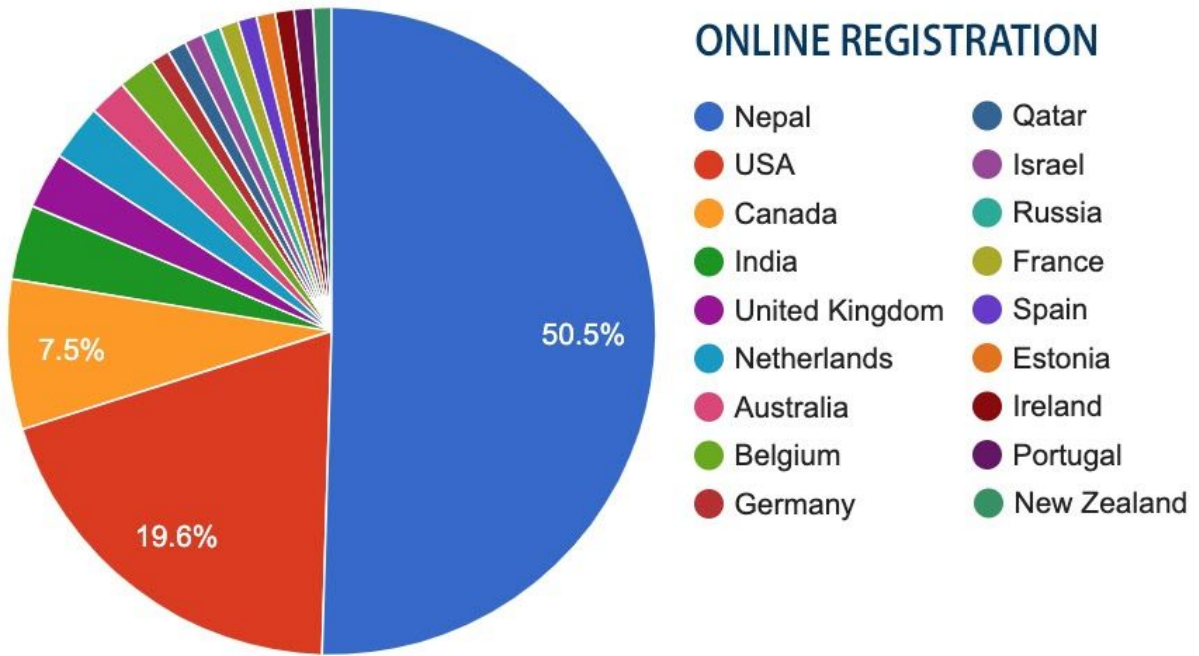
Session Chairs:

Dr Uma Pradhan, Mr Krishna Chakhun, Mr Daya Ratna Shakya, Prof David N Gellner, Ms Rashmila Prajapati, Ms Medina Shakya Malla, Dr Bal Gopal Shrestha

Presenters:

Ms Sunita Dangol, Ms Pranisha Shakya, Ms Yukta Bajracharya, Ms Ruksana Kapali, Mr Krishna P Shrestha, Dr Subhash Prajapati, Asso. Prof Savitri Shrestha, Dr Man Ying Tina Ho and Dr Eliza Lau, Ms Kuon Hunt, Dr Punya Sagar Marahatta, Ms Lisha Dangol, Ms Supriya Manandhar, Mr Pushkar Mathema, Mr Sobhit Shakya, Mr Kripendra Amatya and Ms Lumu Shrestha, Mr Ras Joshi, Mr Naresh Newa, Ms Aju Shrestha, Mr Bikram Vaidya, Mr Naresh Tamrakar, Ms Anabi Tisseghem, Ms Amber Marie Moore-Pokhrel

ONLINE REGISTRATION



3. Schedule of the 4th Conference

DAY 1

30th Dec 2020 2:00 - 6:00 PM GMT

2:00 PM Mr Season Shrestha, USA - President, WNO

Welcome Speech

2:10 PM Hon'ble Dr Satya Mohan Joshi, NEPAL - Patron, WNO

Bhintuna Message

2:12 PM Dr Narayan Rajbhandari, USA - Senior Vice-President, WNO

WNO update

2:25 PM Prof Gérard Toffin, FRANCE

Keynote Address - *The Religious World of gutbis. Three Facets of Newah Civilization, Nepal*

Session 1: EDUCATION

Chair: Dr Uma Pradhan, UK

2:45 PM Ms Sunita Dangol, NEPAL

Challenges of teaching Nepalbbasa to youths

3:00 PM Ms Pranisha Shakya, UK

Challenges of teaching Ranjana Script in the UK

3:15 PM Ms Yukta Bajracharya, SPAIN

Bringing critical conversations on indigenous knowledges to Newah children and youth

3:30 PM Discussion on session 1

Session 2: *LANGUAGE*

Chair: Mr Krishna Chakhun, UK

3:45 PM Ms Rukshana Kapali, NEPAL

*People of marginalized sexual orientation, gender identity & sex characteristics
in Nepal Bhasa*

4:00 PM Mr Krishna P Shrestha, RUSSIA

रूसय नेपालभाषा व साहित्यया स्थिति

4:15 PM Dr Subhash Prajapati, USA

Digitizing Nepalbhasa: a next milestone to prevent and reverse language extinction

4:30 PM Discussion on session 2

4:45 PM *BREAK* - 15min

Session 3: *CULTURE*

Chair: Mr Daya Ratna Shakya, USA

5:00 PM Asso. Prof Savitri Shrestha, NEPAL

Pode Community of Newars

5:15 PM Dr Man Ying Tina Ho and Dr Eliza Lau, HONG KONG

Liberation through dance

5:30 PM Ms Kuon Hunt, USA

Nritya Mandala Mahavihara: Beginning Our Second Decade

5:45 PM Dr Punya Sagar Marahatta, CANADA

Yala's evolution through Kunu Sharma's Kirtipataka

6:00 PM Discussion on session 3

DAY 2

31st Dec 2020 2:00 - 6:20 PM GMT

Session 1: *HERITAGE*

Chair: Prof David N Gellner, UK

2:00 PM Ms Lisha Dangol, NEPAL

Global Recognition of Heritage sites and lack of maintaining the arena

2:15 PM Ms Supriya Manandhar, NEPAL

Orbiting the discourse on Solar Nepal Sambat

2:30 PM Mr Pushkar Mathema, NEPAL

नेवाः पहिचानय् हाथ्याः स्वनिगःया थाय्बाय्या नामय् जुयाच्चवंगु अतिक्रमण

2:45 PM Mr Sobhit Shakya, ESTONIA

Addressing the key criticisms of Guthi

3:00 PM Discussion on session 1

Session 2: *ACTIVISM*

Chair: Ms Rashmila Prajapati, NEPAL

3:15 PM Mr Kripendra Amatya and Ms Lumu Shrestha, NEPAL

Newa Movement And Its Struggle For legitimacy

3:30 PM Mr Ras Joshi, NEPAL

पृथ्वीनारायण शाह व नेवाः

3:45 PM Mr Naresh Newa, ISRAEL

ईजरायल अले अनया नेपा जाति

4:00 PM Ms Aju Shrestha, NETHERLANDS

Language politics

4:15 PM Discussion on session 2

4:30 PM BREAK - 15min

Session 3: *CULINARY HERITAGE*

Chair: Ms Medina Shakya Malla, USA

4:45 PM Mr Bikram Vaidya, USA

Newah Culinary Heritage

5:00 PM Mr Naresh Tamrakar, CANADA

Promoting and Preserving "Lakhamari"

5:15 PM Discussion on session 3

Session 4: *CLASSICAL LITERATURE*

Chair: Dr Bal Gopal Shrestha, NETHERLANDS

5:30 PM Ms Anahi Tisseghem, BELGIUM

An illustrated padasādhana manuscript from Nepal

5:45 PM Ms Amber Marie Moore-Pokhrel, CANADA

A New Edition of the Tridalakamala Cacā and an Introduction to the Maṇisailamahāvādāna of Sankhu

6:00 PM Discussion on session 4

4. Titles & Abstracts - Day 1

30th December 2020
2:00 - 6:00 PM GMT

Keynote Address

Session 1: *EDUCATION*

Session 2: *LANGUAGE*

Session 3: *CULTURE*



Prof Gérard Toffin, FRANCE

Email: gchtoffin@orange.fr

Director of Research, National Center for Scientific Research, France.

Founding Director, Centre for Himalayan Studies.

The Religious World of guthis. Three Facets of Newah Civilization, Nepal

Keynote Address

Session 1: EDUCATION



Chair: **Dr Uma Pradhan, UK**

Email: uma.pradhan@area.ox.ac.uk

Leverhulme Early Career Fellow, University of Oxford.

Dr Pradhan's research focuses on education, language and state in Nepal



Ms Sunita Dangol, NEPAL

Email: info.sunitadangol@gmail.com

Co-founder, Callijatra. Miss Newa 2011. Communication Professional and Culture Enthusiast.

Challenges of teaching Nepalbhasa to youths

After years of shrinking uses, Nepalbhasa has progressively become endangered especially amongst the youths. In any urban setting, we can find Newa families who do not practice Nepalbhasa for communication. This has resulted in a generation losing touch with their linguistic heritage.

Although multiple factors can be attributed to this reduction of use, a major reason has been the lack of conducive policies from the government itself. When we trace the historical context, we can see that many laws and policies that discourage indigenous language had been put in place from the Raina rule to the panchayat system resulting in the slow decline of Nepalbhasa. What we are facing now, is the limitation of Nepalbhasa as a predominantly orally passed heritage with formal education and usage being few and far in-between.

A turning point is, however, being seen in the current administration with the introduction of a compulsory Nepalbhasa subject in Kathmandu. However, the issue still remains with the methodology - a proper pedagogical approach that can engage the youths and attract them towards learning Nepalbhasa out of interest rather than compulsion. The use of modern methods like apps, tutorials, and multimedia content is essential in re-framing the language learning process as engaging and attractive to the new generation of both Newars and Non Newars. This presentation explores the policy, content, challenges and opportunities in teaching Nepalbhasa to youths based on observed situations and also our personal experiences in teaching.



Ms Pranisha Shakya, UK

Email: nishu17@hotmail.com

Ranjana script Instructor and General Secretary, Pasa Puchah Guthi UK London

Challenges of teaching Ranjana Script in the UK

Strong historical evidence indicates that the Ranjana script might have originated in Nepal. However, it is lesser known in its own land of origin. In the United Kingdom, the Newah community themselves are unaware of Nepalbhasha Scripts and the inherent benefits of learning Ranjana Script. Furthermore, it is important that the new generation are disseminated with its knowledge. A very limited or countable number of the people in the UK who know Ranjana Script. Moreover, teaching Ranjana Script in the UK is totally voluntary so even those who know have lesser reasons to come forward to teach. When Pasa Puchah Guthi UK London started the Ranjana workshops, we faced various issues like long distance travelling to reach out to certain communities in far off areas. Difficulty in teaching to the different age groups also existed, as older generations don't understand English and new generations don't understand Nepalbhasha or even Khasbhasha. We had to address various such issues with practical solutions.

Ranjana Script was mainly used by the Newah community to write Nepalbhasha and religious manuscripts in Sanskrit. Most of the people in the UK have forgotten the language or they have stopped talking in Nepalbhasha. So even if they know Ranjana Script, there is no use of learning the script in context to reading the old documents (historical documents), Mandalas, Kutakshar (monogram to write certain mantras or hide secret informations in ancient times) written in Ranjana Script. Those documents are written in Ranjana Script but they are mainly in Nepalbhasha. Even when we have students who know Nepalbhasha, the additional issue is that they use different dialects of Nepalbhasha as they come from various different parts of Kathmandu valley or even overall Nepal.

We used various ways to motivate the students like certifying their participation, or even a Ranjana script competition in London, conducted with Matina foundations. In early 2020 when the COVID-19 pandemic hit Europe and then the UK, we continued our classes in the online platform where the issues were somewhat different to physical workshops. Virtually, we could not always see which specific age groups were participating as compared to physical workshops. Those issues and a few solutions implemented by the team will be illustrated in this presentation for documentation purposes that can eventually help others to exploit by templating. This will be a summary of my experience with 3 physical and 12 online workshops for teaching Ranjana script in the UK from March 2019 to July 2020.



Ms Yukta Bajracharya, SPAIN

Email: emailyukta@gmail.com

Spoken word Poet, Educator and Founding Member, Word Warriors - a youth led spoken word poetry collective in Kathmandu Nepal. Postgraduate Student, Children's literature, media and culture.

Bringing critical conversations on indigenous knowledges to Newah children and youth

Conversations on indigeneity and identity can be taken forward with Newah children and young audiences can be taken forward by engaging them with texts (picturebooks, novels, films, songs, dances, etc.), from Newah creators as well as creators from other indigenous communities around the world. There is a hegemony of Western epistemologies in the world today which silence the multiple ways of knowing and being in the world. In the Nepali context, indigenous communities such as the Newah people must also resist Khas Arya domination. We must ask questions about what we consider as knowledge, who gets to create knowledge in our society today and how indigenous knowledge is depicted. Literature and the arts from indigenous communities around the world, including Newah creators, can be a tool that can help raise these critical conversations among Newah children and youth.

Session 2: LANGUAGE



Chair: **Mr Krishna Chakhun, UK**

Email: kchakhun@hotmail.com

Former President, Pasa Puchah Guthi UK and Former Vice-President, World Newah Organization



Ms Rukshana Kapali, NEPAL

Email: rukshana.newa@gmail.com

LGBTI Activist and Author of Nepalbhasha dictionary on sex-related terms

Initiator, *Save Nepa Valley* movement for indigenous Newa people

People of marginalized sexual orientation, gender identity & sex characteristics in Nepal Bhasa

नेपालभास नेवा:तय्गु भाय् छता endangered language या धलखय् ला:गु भाय् ख:। नेपा: देय्या ७० जिल्लाय् ल्हाइगु थ्व भाय् आपलं ल्हाइगु ल्या: स्वनिगलय् द्। देय्या दथ्फुतिइ लानाच्वंगु आपलं नेवा:तय्गु बसोबास द्। अज्या: नेपालय् जुयाच्वंगु आ:ईया खंत नापं नेवा: समाज यक्व तापा: मजू। नेपालय् मिवां (मानव अधिकार)या ज्या अलय् ध्याकनय् लाकात:पिं थिथि प्च:या आन्दोलन न्ह्या:गु यक्व ई जूइधुइकूगु इवलय् यचा क्वसा:, जा: म्हसिका व यचिं तजिसु कथं ध्याकनय् लाकात:पिनेगु आन्दोलन नेपालय् नेसं १९२२ निसं न्ह्या:गु धका: धाइ धा:सा नेसं १९३९ निसं थ्व आन्दोलनया निगूगु छाल न्ह्या:गु ख:।

यचा क्वसा:, जा: म्हसिका व यचिं तजिसु कथं ध्याकनय् लाकात:पिन्तु: चिहाकलं 'क्वय् मनुत' धका: धाये। मेमेगु अधिकारया आन्दोलनत थें क्वय् मनुतय्गु आन्दोलनया नं मूधा:या खँल्हाबँल्हा खय् भासं व अङ्ग्रेजी भासं जूइ। आपलं थुगु नागरिक समाजत हापंया नितिं मेमेगु देय्या दातृनिकायतय्सं ग्वहालि यानाच्वंगुलि अङ्ग्रेजी भाय् मछ्य:से मज्यु अलय् नेपा:या औपचारिक भाय् कथं नालात:गु छता जक्क खय् भाय् नं मछ्य:से मज्युगु जुया: थ्व निता भासय् व भासं खँल्हाबँल्हा ब्याकेगु ज्या मजिमगा: कथं जुयाच्वंगु जूल। नागरिक समाज खयलय् नेवा:त मद्गु मखु। नेवा:तय्गु आपलं हे भूमिका द्। अयनं यक्व धैथें थासय् खय् भाय् व अङ्ग्रेजी भासं त्व:पुइधुइकू थें थ्व खयलय् नं अथे खनेदु। अज्या: थ्व मिवां खयलय् जूइमा बा क्वय् मनुतय्गु अधिकारया खयलय् नेवा:तय्गु यक्व हे ब्वति द्सां नेपालभासं खँल्हाबँल्हा ब्याकेगु ज्या धा:सा खनेमद्। नेपालभासं खँल्हाबँल्हा ब्याकेगु धाल कि अन सु भाय् स:पिं दथुइ एक्क खँ ल्हायेत: जक्क छ्यलीगु कथं मखुसे व आन्दोलनया हे बिचा: बिमर्स सहलह ज्यासना लगायतया ज्याय् नेपालभासया छ्यलाबुला सीमद्।

मिवां खयलय व ध्याकनय् लाकात:पिं प्च:तय्गु आन्दोलनया खयलय् भाय्या तस्कं त:धइगु भूमिका द्। भाय् धयागु मनुतय्सं थ:गु बिचा: इनिंत: जक्क मखुसे भाय् धयागु उगु समाजया न्हाय्कं नं ख:। व हे छता खयात: छता भासं छगु कथं धयातयेफु धा:सा मेगु भासं मेगु कथं धयातयेफु। थ्व भाय् थवं जक्क मखु कि व भाय् ल्हाइगु समाजया सामाजिक तत्वतय्सं यानां अथे जूवंगु ख:। अज्या: झीगु समाज पितृसत्तात्मक ख:सा झीगु भाय् नं उकेया न्हाय्कं जुया: च्वनि। झीगु समाजय् जात-भातया प्रथा द्सा झीगु भाय् उकेया नं न्हाय्कं जुयाच्वनि। समाजय् गू कथं छुं निश्चित प्च:यात: स्वइ, व खँ व समाजया भासं न्हयब्वइ। अथे जूगु नितिं थिथि सामाजिक आन्दोलनतय्सं परिकल्पना यानाच्वंगु ज्वलिज्वयेगु समाजया नितिं भाय् व भाय् सम्बन्धि खँल्हाबँल्हा ब्याकेमा:गु नं उतिकं हे महत्वपूर्ण जू।

झीगु समाजय् जात बा लिङ्ग धका: मिजं व मिसा निथी धका: धयातै, मिजं धयापिं छगु कथंया यचाब्व (यौनाङ्ग) द्पिं अलय् मिसा धयापिं छगु कथंया यचाब्व (यौनाङ्ग) दुपिं अलय् मिसा-मिजं दथुइ सम्बन्ध व य:त्य: जुइ धयागु मान्यता दयाच्वंगु

खत। अज्याः झीसं ल्हाइगु भाय् नं उगु कथं हे दयाचवनि। थ्व हे मान्यताया चाकलं वहिष्करणय लाःपिं मनूतयगु अधिकार व स्वीकार्यतायातः च्वन्ह्याकेगु निति उगु वहिष्करणय लाःपिं नं दुथाइगु कथंया भाष्य पिक्यनेगु निति भाय्या तःधङ्गू भूमिका द्। यौता (पश्चिमा) जगतय व अङ्ग्रेजि भासय थज्याःगु खँल्हाबँल्हा यक्व न्ह्यः निसँ ब्यानाचवंगु खः धाःसा नेसं ११२२ निसँ नीदँ दयेत्यंगु थ्व क्वयर् आन्दोलनं खय् भासय ताककं नेसं ११३९या निगूगु छाल मवःतले उलि भाय्यातः ब्वलङ्के मफयाचवंगु खः। आन्दोलन न्ह्याःगु थ्वःदँ ताककं खय् भासं क्वयर् मनूत बारे तस्कं म्हवः जुइक खँग्वःत छयलाबूलाय खनेदत। तस्कं तात्विक रूपं खय् भासय थ्व खँल्हाबँल्हा न्ह्याःगु नेसं ११३९ निसँ खः धाःसा नेसं ११३८सं हे नेपालभासय थ्व ख्यलय् खँग्वःत मुइकाः सफू पितवयेधुङ्कूगु खः।

अयनं उलि निदँ दने खय् भासय कयावंगु ब्यापकता नेपालभासय खनेमदनि। नेसं ११३८ ज्या पुन्हिसं 'नेपालभासय जाः व यसु सम्बन्धि खँग्वः मुना' पाखें नेपालभासय क्वयर् मनूतयगु निति मैत्रीपूण खँग्वःत न्हयथनेगु ज्या न्ह्यासँ नेसं ११४०या अन्तिमय वयाः उगु खँत हाकनं लिपुइकाः स्वया। अनं नेसं ११३८या ज्यायातः अझ भिइकाः नेसं ११४१ कछला १७ न्हिल्याःसं 'यचा क्वसाः, जाः म्हसिका व यचिं तजिसु बारे नेपालभासय आधारभूत खँग्वःत' धयागु सफू पिकना। नेपालभासय जुजुजुं छँ दने खँ ल्हायेगु अलय् प्लांगु नेवाः बस्तिइ त्वालयु पसलय् खँल्हायेगुलिइ जक्क सीमित जुयाचवंगु अलय् थिथि ख्यलय् नेपालभासं खँल्हाबँल्हा मब्याकसा उगु ख्यलयु बलुहं नेपालभास ल्युने लालां वनिं। हि क्हाँ वइबलय् बा हिन्ह्याइ बलय् जुयाचवंगु लान्छना बिरुद्धया आन्दोलन हे झिदँ नीदँ दइन। गू कथं खय् भासय लान्छनायुक्त खँग्वःत वांछयाः 'महिनावारी' धयागु खँग्वः हयेफत, थ्व देय्या हे दथुफतिइ ल्हानाचवंगु भाय्यातः धाःसा उगु आन्दोलनं थिइ मफयाः 'थिइ मज्यु' हे जुयाचवन। थथे नेवाःतयगु नेपालभास ल्हाइपिनेगु आपलं ल्याखय् मिवांया ख्यलय् ब्वति दसां ताकं खँल्हाबँल्हात खय् व अङ्ग्रेजिइ जक्क सीमित जुयाचवंगु द् धाःसा नेपालभासयातः ब्याकेगु निति झीसं फक्क ख्यलय् नेपालभासया छयलाबूला ब्याकसे यङ्केमाः। क्वयर् मनूत नाप सम्बन्धित भाय् नेपालभासय ब्वलसे नेपालभास आन्दोलन व क्वयर् आन्दोलन नित्तायातः तिबः बीगु खः।



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रूसय् नेपालभाषा व साहित्यया स्थिति

रूसय् नेपालभाषा व साहित्यया अध्ययन व विकाशयात स्वंगु चरणय् विभाजित याये फू :-

प्रारम्भिक काल - रूसय् अक्टोवर समाजवादी क्रान्तिस्वया न्हापाया ई (सन् १८७५-१९१७)
रूसी प्राच्यविद् इभान मिनाएभया नेपाः यात्रा व नेपालभाषाया साहित्य अनुवाद व शब्दकोषया खँ।

माध्यमिक काल - सोभियत सत्ताया ई (सन् १९१७-१९९०)
नेपाल भाषाया साहित्यया अनुसन्धान, 'नेपालभाषा व्याकरण' प्रकाशन, अनुवाद संस्थान व पासापुचःया गतिविधि।

वर्तमान काल - प्रजातान्त्रिक रूसया ई (सन् १९९१ लिपा)
नेपालभाषा व साहित्यया अध्ययन, काव्य व आख्यानया अनुवाद व प्रकाशन, भाषासाहित्यया विकासया न्ह्योने दूगु समस्या व समाधानया खँ।



Dr Subhash Prajapati, USA

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Author, Researcher, Ethnomusicologist and Software Developer

Digitizing Nepalbhasa: a next milestone to prevent and reverse language extinction

It is assumed that every two weeks a language dies, and up to 90% percent of the world's languages will disappear by the end of the century. Languages are dying at a high rate in the modern-day due to language assimilation, globalization, and uneven digital development. Nepalbhasa, a UNESCO listed “definitely endangered language” has many challenges to ensure its survival. Digitizing Nepalbhasa could be a significant milestone in documenting, sustaining, and revitalizing for future generations of speakers.

Responding to an increasing sense of urgency about preserving Nepalbhasa, this paper examines its current digital presence, tools, and technologies. The paper also proposes possible approaches for digitizing the language that emphasizes documentation, digital preservation, breaking the language barrier, and increasing the digital footprint.

Session 3: CULTURE



Chair: **Mr Daya Ratna Shakya, USA**

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Newah Linguist, Nepalese language Instructor and interpreter; Founding Member and Patron, World Newah Organization; President, Non-Resident Nepalese Association (NRN) - Oregon Chapter, Nepali Association of Oregon (NAO), Editor, Newah Vijnana - Journal of Newah Studies, and Author of various books on Newah related research



Asso. Prof Savitri Shrestha, NEPAL

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Asst. Prof, Tribhuvan University, and Chief Editor, Akshalok Prakashan

Pode Community of Newars

Pode community is a part of the Newar community, Without *Pode* community and their culture as well as socioeconomic status, the concept of Global Newar will not be complete. Untouchability and caste discrimination still exists in Nepali society, though legally abolished half a century ago. Even the urban and educated Newars of Kathmandu valley are not free from the concept of caste discrimination. The practice of caste discrimination initiated by King *Jayasthiti Malla*, categorised *Pode* as the lowest caste among the Newars. In these lower caste groups too, women have to face the deepest level of discrimination; of being low caste, women and also poor. In this scenario, this research study was conducted with the aim of understanding the socio-economic status of *Pode* women. The specific objectives of the research is to find out the root cause of socio-economic marginalization of *Pode* women of Kathmandu valley.

In general, the *Pode* women seem to be satisfied with their life and work. They are quite proud of their occupation, probably mainly due to the economic independence that they gain through it. But even though they are employed and earning, the savings of *Pode* women is low as their income is low and expenditure pattern is high. It was also found that they have a luxurious expenditure habit. It was interesting to find that *Pode* women have a strong position at the household level, which is quite rare in the Nepali society. They are at the decisive roles in their families, taking an active part in household decisions. But though they are at the leadership roles within their families, they have very little interest in politics. The only political activity most of them participate in is the national election, practicing their voting rights.

The recommendations of the study includes orientation of both so called higher caste people as well as the *Pode* people themselves about the modern legal laws regarding the caste discrimination. Education is the main pillar

of social upliftment. Hence, there must be compulsory provision of education for the *Pode* community. For the betterment of *Pode* women, professional as well as alternative vocational training and alternative occupation and education is must.



Dr Man Ying Tina Ho, HONG KONG

Dr Eliza Lau, HONG KONG

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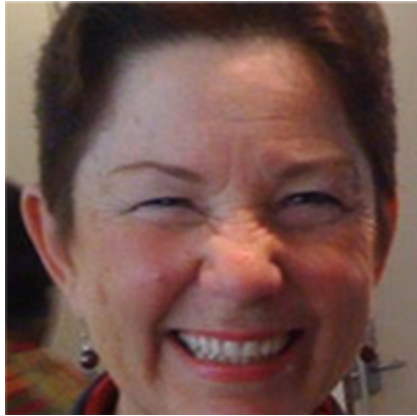
Representatives, *Dance Mandal* Hong Kong

Students, Charya dance (under *Prajwal Ratna Vajracharya*)

Liberation through dance

Dance Mandal Hong Kong is formed by a group of Hong Kong practitioners who have been following the teachings of Prajwal Ratna Vajracharya and his student LiAnne Takeuchi Hunt. Since the inception of the group in 2014, Charya Nritya has been the main practice of its members. As non-Newars, the group treasures the connection with such a precious tradition and feels extremely privileged to be learning and receiving blessings from the thousand year old lineage.

In this upcoming Newarh Conference, the group would like to present two aspects of its development in Hong Kong. First, they would share how Charya Nritya started in Hong Kong. A historical account of the development will be presented which includes details on workshops, dance offerings, online lessons, regular group practices and participation (via Skype and Zoom) in events of the Newar Buddhist Temple in Portland USA where Prajwal Ratna Vajracharya gives teachings and conducts various Sadhana practices. Inspired by Prajwal and LiAnne, the Hong Kong Sangha sees the joy and vitality in Newar practice and is deeply moved by this unique Buddhist heritage. Despite various circumstantial obstacles, the Sangha manages to stay on the path and steadily upkeep the spiritual practice until today. The second part of the presentation will focus on certain personal experience of transformation in some of the Sangha members through deity practices.



Ms Kuon Hunt, USA

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Sangha Member and Board of Directors, *Nritya Mandala Mahavihara*, Oregon.

Charya dancer, long time student and biographer of *Prajwal Ratna Vajracharya*.

Nritya Mandala Mahavihara: Beginning Our Second Decade

Nritya Mandala Mahavihara in Portland, Oregon, was created out of the vision of three people: *Pandit Ratna Kaji Vajracharya*, *Helen Fox Appelle* and *Prajwal Ratna Vajracharya*. It is the first mahavihara in the West; in fact, the first built in 500 years. With a whole season of lectures, programs and rituals, *Nritya Mandala Mahavihara* celebrated its tenth anniversary in November of 2019. During its first ten years hundreds of rituals, classes, teachings, charya performances, scholarly lectures, musical concerts and cultural celebrations were held at the vihara, all overseen by our beloved Gurujū, *Prajwal Ratna Vajracharya*. This presentation will describe in pictures and narrative our history, purpose and activities, as we move into our second decade.



Dr Punya Sagar Marahatta, CANADA

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Former Campus Chief, Department of Architecture and Urban Planning, Institute of Engineering, Nepal
Professional planner, Canadian Institute of Planners and Ontario Professional Planners Institute

Yala's evolution through Kunu Sharma's Kirtipataka

Yala is justified and perhaps the most authentic name of present-day Patan. Patan or Lalitpur or at times called Laitpattan is mostly abandoned by historians while crediting its marvelous architecture, metaphors in urban planning, and its socio-cultural attributes. Nepal Mandala or present-day Kathmandu valley is full of historic evidence embedded in its arts artifacts left from the past. Yala is not a spare. The name itself, though through mythological references, suggests it be established or ruled by Kirat King Yalambar. To justify the presence of Yalambar, there are references in the oral and architectural records scattered, often abandoned by the state but conserved by the communities. From Kirat ruling to Manadev to Siddhi Narsingh Malla, some great rulers successfully raised Yala's flag high until later kings and their courts started undermining their assets and finally surrendered to modern kings from the hills.

The intent of the paper is not to explore the politics of it. A senior citizen of Yalamu: tole of Yala told the author that hundreds of thousands of historical documents in the form of Thyasafu were burnt down to ashes in Tundikhel during the Rana regime. The author doesn't have any supporting documents for this statement. We must admit that most of the evidence has perished over time. One of the documents is still alive, explored by Yogi Narahari Nath's publication in BS 2021. This is the Nepali translation of Sanskrit poetry 'Kirtipataka' written by a royal poet Kunu Sharma (perhaps from the Maithil clan) during the reign of King Srinivas Malla.

The scope of this paper is to explain how Kunu Sharma has detailed out Yala and how to identify all 26 toles within the fortified kingdom. As a researcher, the author had the opportunity to walk Yala referring to Kirtipataka in 2009 and recognized almost all 26 toles with the pieces of evidence quoted by the poet.

This paper aims not to defame anyone but to highlight how a glorious state Yala was and how the people of Yala are to be regarded for their socio-cultural attributes in conserving a place. Being a Yale: Barmu one of the authors himself, the authors would discuss the possible ways to conserve that living heritage for the coming generation.

8. Titles & Abstracts - Day 2

31st December 2020
2:00 - 6:20 PM GMT

Session 1: *HERITAGE*

Session 2: *ACTIVISM*

Session 3: *CULINARY HERITAGE*

Session 4: *CLASSICAL LITERATURE*

Session 1: HERITAGE



Chair: **Prof David N Gellner, UK**

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Professor of Social Anthropology, Fellow of All Souls College and Former Head of the School of Anthropology and Museum Ethnography, Oxford University.

Prof Gellner's doctoral research (1982-4) was on the Vajrayana Buddhism of the Newars and on Newar social organization, in the Kathmandu Valley, Nepal. His interests include politics and ethnicity, healers, mediums, and popular approaches to misfortune, religious change, activism of all sorts, democratization, elections, borderlands, Dalits, and class formation.



Ms Lisha Dangol, NEPAL

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Heritage Activist and a graduate of international law from Wuhan University China

Global Recognition of Heritage sites and lack of maintaining the arena

There are generally two ways to look at a heritage site, the first being a nationalistic view which limits the burden of its protection to the government and people of the particular nation and the second being the global dimension, which views a heritage site as the heritage of humankind and encourages the broadest access and circulation to facilitate exchange and cultural understanding. When it comes to global recognition of heritage sites of a nation, the World Heritage List as prescribed by the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage works as the best mechanism to let the rest of the world know about the heritage of any nation. Doing so, the general public and the national government become responsible for the extra protection of the site enlisted. It also garners world attention and a significant rise in the number of tourists visiting the heritage site, thus increasing revenue from the tourism industry. Heritage sites require protection to maintain its authenticity and value. The problems that arise in protection are of wide range, from development projects in or around the site, demolishing of the surroundings of the site, rise in the number of tourists and interfering with the heritage and loss of intangible aspects related to the heritage site. As an example, Kathmandu Durbar Square can be taken, as in 2003 it was enlisted in the World Heritage in Danger List in which the World Heritage Committee cited the lack of maintenance, particularly demolishing of traditional houses with Newari vernacular architecture as the reason.



Ms Supriya Manandhar, NEPAL

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Artist, Citizen Journalist and Independent Researcher

Orbiting the discourse on Solar Nepal Sambat

The Solar Nepal Sambat campaign is an initiative to standardize and popularize a solar version of the Nepal Sambat. The Newa community's responses to the campaign have been varied, ranging from support and encouragement to accusations of disrupting tradition. In this presentation, I will briefly describe the SNS concept and the SNS campaign, and address some of the feedback received. I also include some analysis on how the discourse around SNS is representative of wider issues in Newa activism.



Mr Pushkar Mathema, NEPAL

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Former Editor-in-Chief, Gorkhapatra Daily; Former President, World Newah Organization Nepal Chapter

नेवाः पहिचानय् हाथ्याः स्वनिगःया थाय्बाय्या नामय् जुयाच्वंगु अतिक्रमण

पृथ्वीनारायण शाहया राज्यविस्तार अभियानया लिच्वःकथं नेपाःया बहुजातीय पहिचानय् तच्चकं अतिक्रमण जुयावयाच्वंगु दु। बहुलवादी समाजया थी थी आयामय् खस ब्राम्हण प्रभुत्व कायम यायेया नितिं खने दयेक मदयेक आक्रमण जुयावयाच्वंगु दु। थुकिया शिकार नेपाःया खस ब्राम्हण बाहेक जातिया नापनापं नेवाः सभ्यता नं जूगु दु। जातीय दमनया थ्व २५० दया क्रमय् सामाजिक, धार्मिक, भाषिक व आवसरिक विभेदतय्त माध्यमकथं छ्यलावयाच्वंगु दु।

सच्छि व नीगुसिबें अप्व भाय्या अस्तित्व दूगु देसय् छगू हे जक भाय्यात प्रश्रय बीगु सरकारया नीतिया प्रत्यक्ष लिच्वः नेपालभासाय् नं लानाच्वंगु दु। भासिक हस्तक्षेपया थी थी पक्षया दूने स्थानीय थाय्बाय्या नांयात खँकरण यानायंकेगु अभ्यास ग्यानापुक्क न्हयानाच्वंगु दु।

थाय्बाय्या नां थाय्बाय्यात म्हसिकेगु माध्यम जक मखसे व थाय्या इतिहास, विशेषता व महत्वय् जः बिङ्गु माध्यम नं खः। नेपालमण्डलया थी थी थाय्बाय्या नांत लालाःथे हिलायंकाच्वंगुलिं सम्बन्धित थाय्या मौलिक पहिचान सङ्कटय् लानावनेगुया नापनापं नेवाः सभ्यता व विशेषताय् हे आक्रमण जुयाच्वंगु दु।

स्वनिगःया थी थी थाय्या स्थलगत अध्ययन, थी थी प्रकाशित सामग्रीया अध्ययन व विद्वान वर्गपिनापया खंलाबल्हायात आधार कायेबल्य् बच्छिस्वया अप्व नांया खँकरण जुङ्धुङ्गु धाःसा ल्यं दूगु नांत नं बुलुहँ तनेगु क्रमय् दु। थाय्बाय्या नामय् जुयाच्वंगु बलात् अतिक्रमणया लिच्वःकथं सम्बन्धित नांया अर्थ अनर्थय् हयूगु दु धाःसा मौलिक नामं बीगु सन्देश हे तनावंगु दु।

नेवाः सभ्यतायात ल्यंकातयेत जुयाच्वंगु थी थी कृतःया दथुइ स्थानीय थाय्तय्गु नांया संरक्षण, पुनःस्थापना व पुनःप्रचलनयात नं छगु महत्वपूर्ण पक्षकथं नालायंकेमाःगु दु। त्वाःबाःया नांयात ल्यंकेमाःगु आवश्यकता अनुभव यानाः जनस्तरय् अनौपचारिक कृतःला खनेदगु दु तर थ्व अभियानयात व्यवस्थित व सङ्गठित कथं न्हयाकामाःगु आवश्यकता खनेदु। हलिमय् थी थी देसय् थाय्बाय्या पुलांगु नांत पुनःप्रचलनय् हःगु उदाहरण दु। थाय्बाय्या नां हिलेगु विकृतियात इलय् हे पनेफत व मौलिक नांयात पुनःस्थापित यायेफतधाःसा नेपाःया संविधान

कयेच्याःगु बहलतापूर्ण व विविध जनजातियुक्त नेपाली समाजया भावनायात तिबः दइगु जक मखसे स्थानीय इतिहास, विशेषता व पहिचानयात ब्वलंकेगु ज्याय् नं ग्वाहालि जुइफइ।



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Addressing the key criticisms of Guthi

With the recent developments concerning heritage governance in Kathmandu valley, it is largely evident that emphasis on community participation and the revitalization of the Guthi institution as a viable means of local self-governance amongst the residents of Kathmandu Valley (and chiefly Newars), for the numerous socio-cultural or public utilities functions concerning the indigenous way of living, can be seen as being of utmost importance. However, some sharp criticisms surround the Guthi institution. Firstly, beyond the cultural sphere, cases highlighting the effectiveness of guthis in providing public utility functions were understudied and seemingly scarce. Highlighting failure cases to dismiss the potentials of guthi or even involvement of the local community had been common rhetoric used by the government and segments of the local communities. Besides, the accusation of inherent corruption, misogyny and issues related to caste discrimination had positioned guthi as a mere relic of the past or a cultural artefact, incompatible with progress and development. However, these criticisms are largely unfounded and result of imperialistic lenses that see indigenous practices as inferior. It is certainly not the case that the guthi institution doesn't need reforms. But, inadequacies that have built up within the institution are merely the result of non-prioritization and sidelining by the government and policymakers.

Session 2: ACTIVISM



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Newa Activists and Core Members, Save Nepa Valley

Newa Movement And Its Struggle For legitimacy

Newa Movement struggles to maintain its relevancy as it suffers from the accusation of being anti-development, conservative, and narrow-minded. Newa needs to focus on research and digital tools to spread awareness about national and international law and the tragedies Newa community faces even when Newa are legally right but are falsely being accused as the perpetrators.

The SaveNepaValley Movement intends to break the philosophy of conventional organization hierarchies and construct a flexible movement that dedicates to spread awareness through campaigning, digital mediums, conservation, connectivity, research, and laws to create that legitimacy which has become very crucial.

SaveNepaValley Movement will continue to produce articles based on research, awareness through campaigning, conservation programs, and connectivity to protect the civil liberties of the indigenous community without being motivated by the ideas of self-preservation as it is solely dedicated to form the foundation for the futuristic goals of Newa based on social identity, political empowerment, and economic well-being. Newa community needs to understand the importance of language, culture, and history to build its social cohesion which motivates the community to protect and promote its tangible and intangible heritages.

The heritage provides the traditional knowledge to grow various industries in a global arena, the heritage supports the community through tourism, the heritage connects people to lobby for the greater good of the country. Newa needs to strategically use its rewards and punishments to win over its struggle for legitimacy.



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पृथ्वीनारायण शाह व नेवाः

इतिहासया कालखण्डय् नेपाःया विशेष महत्व द्। उकीसनं समृद्ध नेपाःया नां विश्व न्यंकरं न्यनाचवंगु द्। थौं नेपाःया अवस्था उकथं मजू। धार्मिक, सामाजिक, सांस्कृतिक जक मखु राजनीतिक, आर्थिक व शैक्षिक रूपं नं नेपाःया अवस्था ल्यूने लाः। उकीसनं नेपाःया आदिवासी नेवाःत झन ल्यूने लाः। थुकिया मूल कारण खः नेपाःगालय् गोरखाया जुजु पृथ्वीनारायण शाहया आगमन। पृथ्वीनारायण शाहया आगमनं नेपाःया इतिहासय् नाकाबन्दीया राजनीति शुरु जुल। अपहरण व फिरौतीयात राजनीतिया अंग दय्काबिल। अझला शासन सत्ताया ब्रह्मदृष्टि लात धाःसा न्ह्यागु इलय् नं जनधनया खति जुड़ धइ थै जाःगु बदलाया राजनीति शुरु जुल। शासनसत्तालिसें तापाःपिं सर्वसाधारणयात तकं उमिगु इतिहास नष्ट याय्गु नितिं एक भाषा नीतिया कारणं बहुभाषिक देश नेपालय् शैक्षिक रूपं नेवाःत ल्यूने लात अझ मांभाय् तकं ब्वने मदइगु अवस्था वल। श्रीसम्पत्ति तकं बन्चित जुल थुकिं नेवाःतय्त तचकं असर लाःगु द्। थ्व बाहेक नं बौद्धिकता, प्राविधिक अले शैक्षिक रूपं न्हयःने लाःपिं नेवाःतय्गु उपस्थिति नेपाः निर्माणय् म्हो जुड़वं समग्र नेपाःयात हे थुकिं असर लाःगु दु।



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ईजरायल अले अनया नेपा जाति

ईजरायलय नेपा जाति सुरु लिसे है अघोषित रुपं पृच मूना म्ह पूजा न्हू द मोहनी नखः अले थि थि सास्कृतिक नखःचखः हना वै च्वंगु खने दूसा नेपाल सम्बत ११३० लिसे नेपा जाति बिधिवत रुपं मयजू मोमिता श्रेष्ठ जूया नेतृत्वय नेवा खलः ईजरायल पलिस्था जुगु ख | लजगाया इवलय ईजरायलय सन २००२/३ लिसे नेपाली त दुहा वगु खने दुसा निक याना सन २००९ तक यक्व नेपाली त वगु खसा वनं लिपा नेपाली त दुकाएको बन्द जूगु खसा लिपा पाइलट प्रोजेक्ट धया GATG धया स्वसः प्यसः जक नेपाली त इजरायल वगु खने दु! इजरायलय थि थि थासय बाय चवना दीपी नेपा जातियात छपा छधी याना नेपालया मौलिक भाय नेपाल भाय (नेपाल भाषा), नेपाल तजिलजी, नेपाल सबत, नेपाल लिपि, नेपाल सम्पदा नेपाल कला साहित्य ब्वलंकेगु तातूना अले फूक्कं नेपा जाति तयत वैगु सामाजिक राजनैतिक प्राकृतिक घटना आपद बिपद त म्हसिकः ज्यंकेगु आज्जू तया अले मे मेपु थि थि नेपाली जातीत गुरुङ मगर शेर्पा खय राई लिम्बू आदि थि थि जातीत नापं झि नेपा जाति नापं स्वापु तया सकली नेपाली त ग्वाहालि ब्याकः सामाजिक भाषिक ज्या त यायत राष्ट्रिय नेवाः खलः ईजरायलया पलिस्था जूगु ख। न्हापं नेपा जाति (नेवा, नेपामि नं धाइ) त मूना राष्ट्रिय नेवा खलः इजरायल पलिस्था जूगु खसा विधिवत कथं मयजू मनु श्रेष्ठ जू नकिं जुबले राष्ट्रिय नेवा खलः इजरायल नां चू लाक्कगु ख !

इजरायलय दुपि नेपालीत मध्ये लगभग ७-८% नेपा जाती त ईजरायलय दुगु अपुस्त तथ्याङ्क दुसा उकि मध्ये करीब 1% नेपा जाति तयसं जक थगु माँ भाय नेपाल भाय ल्हाय सगु खने दु सां लिपा वया नेपाल भाय सयके मः ल्हाय धया भावना फूक्क नेपा जाति तय दथुइ जागरण वगु दूसा सयकेगु ज्या नं जूगु द! राष्ट्रिय नेवाः खलः इजरायलया आज्जू इजरायलय च्वपि फूक्क नेपा जातियात नेपा जातिया सम्पदा, भाषा, तजिलजी, थातथालो कला साहित्य संरक्षण याय मः धाइगु भावना वयकः देश बिदेसय पलिस्था जूगु नेवा खलः गृथी पृचः त नापं स्वापु तया थि थि चेतना मूलक ज्याइव न्हयाक्क नेपालय जूया च्वंगु भाषिक,सम्पदा,थातथालो अले नेपाल मण्डल राज्य या म्हसिकाया निंति जूया च्वंगु थीथी आंदोलन यात हपा बिया फयांफछि ग्वाहाली याना हलिं न्यक च्वपि सकलि नेपा जाति तयगु मंका थाय मंका न्हयाय नेपाल मण्डल नेवा राज्य पलिस्था यायगु राष्ट्रिय नेवाः खलः ईजरायलया आज्जू ख।

राष्ट्रिय अंतराष्ट्रीय हलिं न्यक स्वापु तयत आज्जू तया नेपाल सबत ११३७ लिसे राष्ट्रिय नेवा खलः ईजरायल वर्ड नेवा अर्गनाइजेसन नापं समन्वय स्वापु तया थुंक्रिया इजरायल कच कथं नं राष्ट्रिय नेवा खलः ईजरायल न्हयोजागु दूसा नेपालय नेवा देय दबु अले मेमेगु खल पृच नापं नं क्वातूक्क स्वापु तया न्हयोज्यागु दु। इजरायलय पलिस्था जूगु थीथी खल पृच अले एन आर एन ईजरायल नापं नं ग्वाहाली ब्यका मंका ज्याइव कथं बिस्का जात्रा मोहनि नख चथा पूजाया लसताय स्टेज सो याना थीथी थाशय आर्थिक ग्वाहाली याय धुकगु नं दु।



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Language politics

The history of language politics and policies that have transformed, and still shapes, the current language usage in Nepal: an analogy of language imposition and politics in British India and Nepal. These have greatly affected the usage of the Newar language (Nepal Bhasa) and many other languages that are non-dominant within the national context of Nepal.

Session 3: CULINARY HERITAGE



Chair: **Ms Medina Shakya Malla, USA**

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Newah Culinary Heritage

Newa people are an ethnic group originally living in the Kathmandu Valley. Newar food tradition has a rich history and culinary heritage. People eat local and seasonal food, due to very fertile land. There are wide varieties of fresh food productions all year long. Newars are renowned for their festivals and feasts. Food is part of our culture day today. Newa cuisine consists of over 200 dishes. The art of cooking has been passed down for generations. They have their own cooking techniques and mastered the concept of various flavors and gastronomy. Most people use Herbs and spices for flavoring and medicinal purposes to prevent illness. They have a very sophisticated society and culture. They have developed a vast knowledge of food as medicine based on the Ayurvedic practices "Food as medicine".

We prepare well balanced nutritional food based on the lunar calendar and celebrate the food. There are three different categories of Newari food: daily meals, snacks, and feasts. It is presented during life-cycle events like birthdays, weddings, old-age rites, and New Year. There are many festivals named after the food dishes. Such as "kawit Puni" "hot soup full moon" nine sprout bean soup is eaten that day. It is proved to be very good for your gut. Festivals based on the lunar calendar - Each dish served during feasts and festivals have symbolic significance. Nature, wildlife, and humans live side by side and respect each other to live a prosperous life in the Nepa mandala. Ceremonial and ritual food: Bya Ja nakegu, Frog feeding, fed boil rice beans meat and beer to ensure that they will provide sufficient rain for the standing rice crop. Snake puja, Dog, cow etc.

Dhu puja union of family celebration in the ancestor ground by offering rice bread and new vegetables. In the newari tradition, food is related to newborn babies to the funeral ceremony. Bhoje (Elaborate seat down fest)- Bhway bhoj or feste, are very lavish sumptuous affairs, it's a gastronomic spree. Every "Bhojs" are different. People prepared food according to the occasion, such as New marriages and religious ceremonies. The standard Nepalese meal is Ja-kai-tarkari. This combination is the perfect protein. Side dish always served with Welled Green vegetable and seasonal curry vegetables (tarkari) some time meat is added. Especially during the festival. Fermented vegetables, pickles, and yogurt is a big part of our diet. Each of these dishes is beneficial to our health. People have survived for generations by following their oral traditions.



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Promoting and Preserving "Lakhamari"

Lakhamari is a traditional Newah delicacy which usually comes in big size. *Lakha* itself means big in the Newah language. There are several varieties of *Lakhamari* that come in different shapes and sizes. The ingredients of *Lakhamari* are rice flour, black lentil flour, ghee, sugar, sesame and baking powder/soda.

Lakhamari carries a special merit in Newah cultural heritage as it is commonly used in various ceremonies/rites of passage. For instance, during a marriage ceremony, the groom gifts *Lakhamari* to the bride's family prior to marriage to distribute to close relatives of the bride side as an invitation. One of the important features of *Lakhamari* is that it can be stored dry for months. Perhaps this is the reason why it gained its status as the mother of all sweets among Newah people when there were no refrigerators in olden days.

Sadly, *Lalkhamari*, along with other cultural practices, is disappearing at an alarming rate. Consequently, not many people today know about the procedure to prepare lakhamari. Considering this, we have been promoting lakhamari among Nepalese diaspora in Toronto over the past couple of years. The Canadian Newah Guthi has been playing a pivotal role to safeguard this skill set. It is really heartening to see a growing interest among Nepalese as well as other nationalities in Newari traditional sweets in Canada.

Session 4: CLASSICAL LITERATURE



Chair: **Dr Bal Gopal Shrestha, NETHERLANDS**

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An illustrated padasādhana manuscript from Nepal

For more than a millennium, Buddhist practitioners from South Asia have transmitted rituals in the form of instructions laid down in manuals. Some of these manuscripts were illustrated. A particular type of manual from the Kathmandu valley carries illustrations of *Vajrācāryas*, assuming bodily postures as part of *padasādhana* rituals. A *padasādhana*, viz., ‘the accomplishment - or choreography - of the steps’, includes a series of standing, seated and squatting postures, to be performed by the ritual masters in combination with hand gestures. The ritual, as performed by the Newars, seems to have functioned within the context of larger ceremonies, such as the *parikramavidhi* and the *aborātrapūjā*.

A manuscript, now part of the collection of the Royal Library in Copenhagen (Denmark) was presumably once a manual for the *padasādhana* of the *aborātrapūjā*. This manuscript is the focal object of research in the Master thesis ‘When masters become deities: Line drawings in a Buddhist ritual manual from Nepal’, submitted at Leiden University, The Netherlands, in January 2020. The thesis investigates the functionality of the illustrations as visual guides on the performance of a *padasādhana*. Key issues that emerged from this research are the entanglement of artistic conventions and ritual realities as expressed in the line drawings of *padasādhana* manuals and the development of the format of such manuals to guide and transmit the ritual. By presenting this research on the *padasādhana* manuscripts at the Global Conference of the World Newarh Organisation, I wish to highlight the importance of more research on these manuscripts and the *padasādhana* ritual as it has been performed within the Newar communities from the Kathmandu valley.



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A New Edition of the Tridalakamala Cacā and an Introduction to the Maṇisailamahāvadāna of Sankhu

Undoubtedly, the genres of Newar Buddhist literature and ritual known as the *caryāgītī*, *cacā* in Nepāl Bhāṣā, and locally produced *avadānas*: tales of the lives of the bodhisattvas and their deeds around the Kathmandu Valley, are priceless and unique parts of the intangible cultural heritage of the Newars and Newar Buddhism that need to be preserved. What I will be sharing with you in this presentation are my reflections and recent research in both of these areas. I will briefly discuss the processes I went through while producing a scholarly edition of one *cacā*, namely, the *Tridalakamala*. While orthodox academic approaches to producing an edition of a text may find such local texts and unique use of the Sanskrit language problematic, I found that the unique nature and language of the sacred songs of Newar Buddhism are precisely what makes them important and interesting. So, yes, with the proper structure and outlook, I would like to encourage the production of scholarly editions of the *cacās* which, I believe, should serve to preserve these texts in all of their variations while refraining from amending them beyond recognition or practical and ritual use, even in translation. I have also been working on the English translation of the classical Buddhist legend of the origin of Vajrayoginī and the town of Sankhu as told in the Maṇisailamahāvadāna which is composed in both Nepāl Bhāṣā and Sanskrit. I will conclude my session by discussing the importance of this text, the preservation of its related public storytelling traditions and a reading from this story in English.

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