# Glossary

| | |
|---|---|
| adda | South Asian social form of informal gathering, conversation, and intellectual exchange; used comparatively to characterize the *phalcā* as a social infrastructure of talk, leisure, and encounter. |
| āge | Lit. "hereupon" or "henceforth"; common in administrative and legal documents as a procedural marker introducing (1) the formal address to the concerned party or office, or (2) The beginning of a new section, clause, or paragraph. |
| amālī | A revenue official or functionary of a regional administrative unit, having some judicial authority. His office was called *amāla*. |
| arjī | 1) Request, petition, application. 2) A respectful letter to a superior authority, especially the king. |
| āsī | Wooden axle of a chariot. |
| aṣṭadikpāla | Protectors of the eight directions, namely Indra, Vahni (Agni), Yama, Nirṛti, Varuṇa, Marut, Kuvera, and Īśāna (Īśa). |
| Avalokiteśvara | The great Bodhisattva of compassion, often regarded synonomous to Lokeśvara and identified with Buṅgadyaḥ from the earliest known sources. |
| aylāḥ | An alcoholic liquor made by distilling a fermented mixture of various ingredients mixed with cooked rice or millet. |
| bā̃ḍā | A Nepalised form of the Nepal Bhasa term *bare*, used specifically to denote members of the Śākya and Vajrācārya castes. Both the terms *bare and bā̃ḍā* are generally understood to derive from Sanskrit *vandya* ("venerable", "worthy of reverence"). |

Published in: Manik Bajracharya, Christiane Brosius, Simon Cubelic, and Rajan Khatiwoda (Eds.), When a God Moves the City: Placemaking in the Buṅgadyaḥ Procession of Nepal, Heidelberg: Heidelberg University Publishing, 2026 (Documenta Nepalica: Book Series, Vol. 9). DOI: https://doi.org/10.17885/heiup.1724. CC BY-SA 4.0.

| | |
|---|---|
| bāhāḥ/bahī | Traditional Buddhist monastic institutions of the Kathmandu Valley. *Bāhāḥ* is etymologically derived from Sanskrit *vihāra* ("monastic residence"). The term underwent a series of phonological and morphological transformations: *vihāra* > *vahāra* > *bāhāra* > *bāhāla* > *bāhāl* > *bāhā*. Bāhāḥs consists of members from both Vajrācārya (priestly) and Śākya lineages. *Bahī*, by contrast, is understood to derive from Sanskrit *bahir* ("outside"), and they are architecturally simpler. They usually have fewer ritual functions and are predominantly associated with Śākya lineages. Both are Newar Buddhist monastic institutions structuring neighborhood religious life. |
| bahālī | 1) An act of assigning a new post or rights to someone; 2) The appointment of a government officer to his post. |
| Bārāhī | A person from the carpenter caste in Patan responsible for constructing wooden parts of the Buṅgadyaḥ chariot. Bārāhīs claim to have come to the Kathmandu Valley from Kāmarūpa in Assam, the original place of Buṅgadyaḥ. |
| bāṭā | A shallow, round storage vessel usually made of copper or brass. |
| bāymvaḥ | Structural seat or support platform (San. *āsana*) for a finial in a chariot; In the chariot of Buṅgadyaḥ, two such *bāymvaḥ* are used: *dhaki bāymvaḥ*, the saucer-shaped woven rattan framework, reinforced with rope bindings, positioned at the top of the chariot, and the oval *gvārā bāymvaḥ* made of rattan, placed below the *dhaki bāhmvaḥ*. |
| Bhailadyaḥ | Nepal Bhasa name for the deity Bhairava (see also Hārkhāṃdyaḥ). |
| bhāi-nāyaḥ | "Assistant to a nāyaḥ", deputy head of a clan among Newars. |
| Bhairava | A fierce (*ugra*) manifestation of Śiva; he embodies a fusion of terrifying and ecstatic energy and is iconographically characterized by emblems such as a skull (*kapāla*), severed |

| | |
|---|---|
| | head, trident, and cremation-ground attributes such as a dog, his vehicle (*vāhana*). Despite his fearsome form, Bhairava functions primarily as a protector, guardian, and enforcer of sacred order. Mythologically, he emerges from Śiva's wrath and is known for severing the fifth head of Brahmā. In the Newar ritual context, he also appears in mask forms and is embodied in chariot elements; He is linked to the nocturnal and tantric dimensions of the procession (see also Bhailadyaḥ and Hārkhāṃdyaḥ). |
| bhajana | Traditional devotional singing performed in Nepal Bhasa, Nepali or Sanskrit at temples and during processions, especially at halting points and within *phalcā*s; marks sonic occupation of space. |
| bhāro | Venerable, respectable, lord; a term of address for members of nobility and high-status individuals in the medieval Nepal Valley. |
| bhoṭo | Nepali term for the jewel-studded vest of Buṅgadyaḥ; revealed at the climax of the festival at Jawalakhel. |
| bhoṭyā | Var. *bhoṭiyā*, *bhoṭe*; 1) inhabitant of Bhoṭa or people of Tibetan language and culture; 2) An umbrella term designating Tibetanid groups classified as Enslavable Alcohol-drinkers in the *Mulukī Ain*. |
| bhujyāḥ | Usually refers to ritual offerings of rice; During Buṅgadyaḥ procession, *bhujyāḥ* is offered to the deity the day after the chariot's arrival at its designated destination. Relatives who live in other sectors and beyond of the town are invited to a feast (see also *choylābhū*). |
| bicārī | A magistrate. |
| biseṭ | Var. *biseṭa*; n. 1) A traditionally appointed temple steward; 2) A person responsible for administering a religious institution and, in some contexts, an official charged with the accountancy of temple trusts. In the context of Buṅgadyaḥ, the *biseṭ*s supervised *guthi* lands |

endowed to the deity and were responsible for the logistical arrangements of the festival.

brahmakõ — Skt. *jīvaghaṭa*; a large silver ritual jar that serves as a temporary repository for Buṅgadyaḥ's spirit after the deity is taken to the bathing ceremony.

Buṅgadyaḥ — Newari name of the most revered deity of Patan, identified in the earliest epigraphic and textual sources with Lokeśvara/Avalokiteśvara. The deity's cult centres on an elaborate annual chariot festival, one of the most important urban rituals of the Kathmandu Valley. Originating from Bungamati, the deity is known by numerous names including Bugma Lokeśvara, Śrī, Karuṇāmaya, Padmapāṇi Lokeśvara, Lokanātha, Trailokyanātha, Āryāvalokiteśvara, Laskaḥ Dyaḥ, and Matsyendranāth reflecting the diverse identities ascribed to him by different communities of devotees. Buṅgadyaḥ is the central ritual and symbolic agent examined in this volume.

caitya — Widely known among the Newars as *cibhāḥ* or *cibhāḥdyaḥ*, *caitya* is the most common monument found in the Kathmandu valley. It is a Buddhist votive structure that is taken as a three-dimensional mandala. The origination of caitya is believed to be a funeral monument or cenotaph that were not necessarily associated with Buddhism.

capāḥ — A roofed resting place, now called *dharmaśālā*; a ceremonial *phalcā* (rest house); a community-owned building used for organising feasts or community meetings, found exclusively in Jyāpu localities; a multi-storied community structure incorporating a *phalcā*; vertically extended public-social architecture.

cautariyā — During the early Śāha period, the *cautariyā* was a senior office customarily held by collateral princes of the Śāha dynasty, ranking among the principal executive authorities of the court; later, a title with no specific functions attached,

| | |
|---|---|
| | granted to several male descendants of the Śāha kings at a time. |
| choylābhū | Var. *chvyalābhū*; an initial feast; during the Buṅgadyaḥ procession, it is a feast primarily for family members and held on the evening of the chariot's arrival at its designated destination. |
| coka | Nepali urban term meaning junction or courtyard; used to describe nodal points of movement and ritual encounter. |
| cūḍāmaṇi | New. *cunāmvaḥ*, "crest jewel"; the pinnacle of a chariot or a temple. |
| Cvalcā | Newari toponym appearing in Cvalcā Phalcā; associated with ritual lamp-lighting and full-moon observances. |
| Dabū | Newari toponym appearing in the name Dabū Phalcā; denotes a specific platform-site connected to ritual halts and community use. |
| dabū | Var. *dabuli*, Nep. *ḍabalī*; elevated platform in squares of Newar settlements that serves as a stage for theatrical performances and mask dances. Most of such platforms also bear a name that is given after its function or some historical events. |
| dalū | Newari term for hanging or standing ritual lamps; used during festivals and merit-making ceremonies; associated with illumination and protective ritual space. |
| dāphā | Var. *dāpā*, also: *dāphā bhajana*; genre of Hindu-Buddhist devotional singing performed by primarily male Newar musicians in towns and villages of the Kathmandu Valley. |
| dārśana | Blessed view of and from any deity or an object of worship. It is the 'auspicious sight' of the deity, where the worshipper stands in front of the statue to see and be seen by the god. |
| daśakarma pūjā | The ten rites of passage performed amongst the Buddhist Newars. |
| daskhat | A missive or an executive order signed by the king (e.g., *lālamohara daskhat*), prime minister or another high official (e.g., *rukkā daskhat*). |

| | |
|---|---|
| Deobhāju | Var. Devabhāju; n. a Hindu Newar priest often designated as Rājopādhyāya. |
| devālī pūjā | Annual worship of the lineage deity (*kuladevatā*). |
| dhaḥmā | From New. *dharamā*, var. *ghaḥmā*; the shaft, used for steering a chariot, that passes through the chariot between the wheels and which is upturned at the front end, In the chariot of Buṅgadyaḥ, the *dhaḥmā* is worshipped as the serpent (*nāga*) king Karkoṭaka. |
| dhaḥmā pāsā | The central bearing beams of the chariot. |
| dhārnī | Measure of weight equal to 12 *pāu*, equivalent to 2.393 kg. |
| dhimay bājā | A large cylindrical two-headed drum; during the Buṅgadyaḥ procession several of the drum ensembles accompany the chariot. |
| dhukū | A storehouse or repository; appears in Ghaḥcāḥ Dhukū, the storage site for chariot wheels. |
| ḍiṭṭhā | A civil servant ranked above a *mukhiyā* and below a *subbā*. Serving as judges in Kathmandu courts during early Śāha period, they later assumed various roles, including overseeing arms, serving in the Gorkhali Company, or managing elephant or horse stables. |
| dolana-pūjā | The ritual worship performed at a tree and a shrine at Lagankhel, next to the bathing platform of Buṅgadyaḥ, which is believed to represent the deity's mother, Dolana/Dolã Māju, also identified as the goddess Jñānaḍākinī. |
| dvāryā | Var. *dvāre*; 1) A revenue-collecting officer within a local administrative unit; 2) A palace security official who also exercised fiscal responsibilities, including the collection of specific levies. |
| Gā Bāhāḥ | The place of first halt of the Buṅgadyaḥ Jātrā in Patan. The procession at this section of the city is known as Gā Bāhāḥ Yāḥ. |
| galli | Local Nepali urban term for narrow alleyways; referenced in descriptions of urban texture and procession routes. |

| | |
|---|---|
| Gaṇeśa | Elephant-headed deity widely invoked for protection and auspicious beginnings; at the neighborhood level, Gaṇeśa shrines frequently serve as protective boundary markers and function as micro-territorial anchors within local ritual topographies. |
| ghaḥcāḥ | The large wooden wheels of the chariot; each of the four wheels of the Buṅgadyaḥ chariot are associated with different manifestations of Bhairava. |
| ghaḥkū | 1) The brakemen controlling the movement of the chariot by thrusting chocks of wood under its wheels; 2) Wooden logs used as brakes for the chariot, also known as *ghaḥmā*. |
| Guṇakāraṇḍavyūha | A Sanskrit Buddhist *sūtra* composed in the fifteenth century by Vajrayana priests of the Kathmandu Valley. It is a collection of some fifteen stories about the merciful acts of Avalokiteśvara. |
| guṭha/guthi/guṭhī | From Skt. *goṣṭhī*; a socio-religious organization that manages and finances religious and charitable functions, a trust; endowed lands or other sources of revenue; central institutional form in Newar urban life. |
| guthi chẽ | Lit. "guthi house"; a community-owned building that belongs to a particular *guthi*. |
| Guṭhī Saṃsthāna | The semi-autonomous corporation established according to the Guṭhī Saṃsthāna Act of 1964 in order to oversee state-controlled trusts (*rājaguthi*) and the lands and religio-cultural activities associated to them. Today, Guṭhī Saṃsthāna is responsible for providing essential ritual materials, as well as resources such as wood, cash, and other items required by guthis to sustain their traditional practices. The institution also holds the rights to endowments in the form of land, buildings, and jewelry associated with state trusts. |
| hariñcakra | The rectangular gilt panel depicting a central wheel, with a parasol and a deer on either side. |

| | |
|---|---|
| | It is mounted above the tympanum (*toraṇa*) over the sanctum door of the Buṅgadyaḥ chariot. |
| Hārkhāṃdyaḥ | Newari name of a Bhairava, offen depicted in mask form; associated with protective and liminal ritual functions during the Buṅgadyaḥ Jātrā. |
| hiti | Nep. *hiṭī*; intricately carved traditional stone water spouts in Nepal, a defining feature of Kathmandu Valley urban infrastructure. |
| homa | Act of making an oblation to the deva-s… into the fire. |
| ijārā | A system through which the government granted to individuals the right to collect revenue from a source on condition that contractors pay a stipulated sum to the government. |
| ijārādāra | A tax contractor, holder of an *ijārā*. |
| Ikhāchẽ/Ikhachen | A neighborhood in Patan; toponym associated with Sarāḥ Phalcā. |
| Indra | Vedic deity associated with kingship and rain. |
| Indra Jātrā | Also known as Yẽyāḥ Punhi; Major festival in the Kathmandu Valley centered on Indra celebrated during 12th day of the bright fortnight to the 4th day of the dark fortnight of the month Bhādra; referenced comparatively in relation to *phalcā* use, ritual food distribution, and urban mobilities. |
| iṣṭadevatā | Chosen deity, tutelary deity of a person or clan. |
| jaḥruṃ | Var. *jaḥruṃhiti*, *jaḥdhuṃ*, Skt. *jaladroṇī*; small stone drinking-water tank or spout basin, structurally smaller than a *hiti*; embedded in neighborhood micro-infrastructure in the Kathmandu Valley, providing localized access to drinking water within residential clusters. |
| jaṅgalaḥ | Guide ropes fixed to the upper structure of a processional chariot, used by lateral pulling teams to stabilize the chariot; The term occurs in descriptions of Buṅgadyaḥ chariot operations, including the use of adjacent house roofs as elevated handling points. |
| jātrā | Skt. *yātrā*; a religious festival centred on a procession, involving the ceremonial movement |

| | |
|---|---|
| | of a deity in a chariot or palanquin. It denotes both the ritual event and the performative, processional dimension of the festival that links the deity, route, and community. In this volume, *jātrā* functions as a key analytical category. |
| javā | An area measurement unit equal to one quarter of a *ropanī*. |
| jīrṇoddhāra | Repairing what is ruined (e.g., in a building, an image or an object). |
| Jośī | Nepali/Newar astrologer caste name. In the festival of Buṅgadyaḥ, Jośīs are responsible for calendrical calculations and deciding auspicious timings of procession movements. |
| Jugi/Kusle | Also known as Jogī, Kapālī, and Darshandhari; historically related caste or community names in the Kathmandu Valley, associated with ritual music, crematory rituals, and marginal ritual services within Newar social order; referenced in discussions of spatial and social exclusion. |
| Jyāpu | Fem. Jyāpunī; hereditary agrarian clans within Newar society. |
| jyāvala pūjā | Var. *jāulā pūjā*, *jāhvalā pūjā*; the concluding rituals after the chariot of Buṅgadyaḥ has arrived at Jawalakhel, at the climax of which the jewel-studded vest (*bhoṭo*) is displayed. |
| kalaḥ | A brass ritual basket or carrying vessel used for transporting offerings. |
| kalaśa | A ritual ewer, sacred water vessel used as a seat of deity during a Hindu or Buddhist ritual. |
| kalaśa pūjā | Worship of the sacred water vessel as the seat of the invoked deity. |
| Karuṇāmaya | "The Compassionate One"; one of the principal appellations of Buṅgadyaḥ, forgrounding the deity's identity as an embodiment of *mahākaruṇā* (great compassion). |
| khaḥ | Var. *khata*; 1) Chariot; 2) Ceremonial palanquin 3) within the structural features of the chariot, wooden frames formed by the interlocking of multiple beams which function as load-bearing platforms are also called *khaḥ*. |

khaḥjalā — Var. *khatajalā*; the veranda-like platform with decorated railings that is built around the sanctum (*vimāna*) of the chariot.

Kirtipur — Historic Newar town southwest of Kathmandu; referenced in oral histories concerning participation rights in the final phase of Buṅgadyaḥ procession.

Kumārī — Living goddess; a prepubescent girl ritually selected and consecrated as the embodied form of Taleju; during the Buṅgaday festival, she makes public appearances and is seated at designated *phalcā*s along the processional route.

kurha — A traditional volumetric unit of measure primarily used for grains. One *kurha* is equivalent to two *mānā*s or 1.14 litres.

kvataḥ — A large, shallow brass dish used for holding ritual items.

Lagankhel — New. Lagākhyaḥ; a major urban node in Lalitpur and one of the principal halt points of the Buṅgadyaḥ chariot procession. This site includes the ritual platform where image of Buṅdyaḥ is ceremonially bathed prior to the commencement of the procession, and a *phalcā* at which Kumārī is seated when the procession arrives.

lālamohara — Abbreviated as *mohara*; royal document bearing the red seal.

Luthāma — Lit. “golden pillar”; the sacred structure that houses the sanctum of Buṅgadyaḥ in the chariot. Also termed as *vimāna*, it consists of intricately carved gilt panels, various wooden parts, and joints to form the structure that protects the deity’s sanctum.

māhābali pūjā — A ritual offering made with sacrifices at Lagankhel, and participated by the pāneju priests, and the members of the Bārāhī and Ghaḥkū communities.

mahādīpa — Lit. “great lamps”; large cotton torches typically standing over a meter high offered during the Buṅgadyaḥ procession mainly as part of a *guthi*’s annual observances.

| | |
|---|---|
| mahāsnāna | New. *nhavaṃ*; the annual bathing ceremony of Buṅgadyaḥ performed at Lagankhel on the 1st day of the dark fortnight of the month of Vaiśākha. |
| makara | A mythological aquatic creature associated with water, fertility and rain. In the Kathmandu Valley it is iconographically represented on numerous traditional stone water spouts (*hiti*) and tympanums (*toraṇa*) of the temples and also appears on carved panels on the *dhaḥmā* shaft of the Buṅgadyaḥ chariot. |
| Malla | Ruling dynasty of the Kathmandu Valley and surrounding areas from the thirteenth century to 1769; a dynasty ruling over the Khasa and Yatsé region between the twelfth and fourteenth centuries. They are known as Khasa Mallas. |
| mānā | A volumetric unit equivalent to 0.568 litres. |
| maṇḍapa | An open pavilion or hall; used typologically to describe certain ritual and communal structures related to, but distinct from, *phalcā*s. |
| Maṅgalabhaṭṭa | The chief court (*mūla sabhā*) of Patan. It was one of the three chief courts of the Kathmandu Valley, the other two being the Itā Capalī in Kathmandu and the Lāmpāṭī in Bhaktapur. The court of Maṅgalabhaṭṭa already existed during the Malla period. |
| Mangalbazar | Historic market square in Patan, around Patan Darbar Square. |
| Maṇimaṇḍapa | The ritual pavilion at Patan Darbar Square; associated with astrological decision-making regarding the dates related to annual functions of Buṅgadyaḥ festival. |
| Matsyendranātha | The popular name of Buṅgadyaḥ, referring to his strong association with the tantric *nātha* cult. |
| mohara | 1) A seal; 2) An abbreviated form of *lālamohara*, royal document bearing the royal seal. |
| nāgas | A class of serpentine deities often depicted as half-human, half-serpent. They are primarily associated with subterranean and aquatic |

| | |
|---|---|
| | realms, considered guardians of treasures, water sources, and esoteric knowledge. |
| naikyālã luigu | The special moment during the chariot procession when a coconut is thrown from the top of the chariot, in the advent of the chariot's departure. |
| namā tāya | The act of fixing the *luthāma* or *vimāna* parts to the chariot of Buṅgadyaḥ. |
| nāmasaṁgīti | A hymn of praise dedicated to Mañjuśrī, also known as *Āryamañjuśrīnāmasaṅgīti*. The verses of the *Nāmasaṅgīti* recite 812 names of Mañjuśrī, forming a "song" of these names. Additionally, the hymn is venerated in the form of the twelve-armed deity Nāmasaṅgīti. |
| nani | A large, common courtyard towards withch a number of houses face. |
| nausindā | A scribe or a clerk of lower rank. |
| nāyaḥ | from Skt. *nāyaka*; head or the leader of a clan among Newars. |
| nhavaṃ | See *mahāsnāna*. |
| nināḥ | A load-bearing wooden frame at the lower section of the Buṅgadyaḥ chariot; main beam supporting the rafters; ridgepole. |
| Nugaḥ | A major halt of the Buṅgadyaḥ Jātrā towards the eastern side of Patan. |
| pajani | Reassignment of offices and contracts, often done annually. |
| pañcadāna | New. *pañjāsti*; lit. "offering of five items in charity"; a Buddhist festival of charity observed on the 8th of the bright fortnight of Śrāvaṇa in Patan, and on the 14th of the dark fortnight of Bhādra in Kathmandu and Bhaktapur. Although widely understood as the festival of donating five items like rice, wheat, etc., the actual name of the festival is *pañjāsti,* a compound of *pañja* (rice cooked in milk, Skt. *kṣīra*) and *asti* (the 8th day of a lunar fortnight). |
| pañcamahāpātaka | Five grave sins or offenses causing loss of caste, often enumerated as: killing a Brahmin, drinking intoxicating liquor, theft, committing adultery |

| | |
|---|---|
| | with the wife of one's teacher or elder, and associating with anyone guilty of these crimes. |
| pāneju/pānju | 1) Attending priest of Buṅgadyḥ; 2) A member of the group of thirty-one Vajrācāryas and Śākyas who collectively constitute the priestly *saṅgha* serving Buṅgadyḥ. The Pāneju/Pānju priests originate from Bungamati. |
| pasukā | Var. *pasūkā*; a sacred thread consisting of five different colors, offered during a Newar ritual and often worn around the neck. |
| patāḥ | 1) A flag or banner; 2) Long red or white piece of cloth attached to the chariot as a streamer. |
| pāthī | New. *phaṃ*; 1) volumetric unit equivalent to 4,546 litres or eight *mānā*s; 2) A container for grains having the volume of one *pāthī*. |
| pāṭī | Nepali term for arcaded platform or rest house; functional equivalent of a *phalcā*. |
| phalcā | Var. *phale*, *phalacā*; arcaded platform, free-standing or incorporated into another building, with multi-use function for social, religious, cultural or economic purposes; used in neighbourhoods, pilgrimage, travel, harvesting, rituals, exibitions, and maintained by private, public or religious stakeholders. |
| phaṃ | Nepal Bhasa term for *pāthī*. |
| phosi | Large copper vessel used for distilling rice spirits. |
| pīṭha | Seat of deity or a power place; aniconic stones are usually seen as manifestations of the deities at such places which may be open with only a demarcation the shrine area, or a proper temple. |
| poḍe | Newar caste of sweepers. |
| potā | Tax imposed on certain categories of birtā-lands. |
| pradakṣiṇā | Circumambulation. |
| Pradhāna | 1) A Newar caste name; 2) Functionaires during early Śāha and Rāṇā period: although no clear functions of the *pradhāna* post during the period can be ascertained, the title seems to denote different functionaries: those who were headmen of certain communities within the Kathmandu |

| | |
|---|---|
| | Valley and beyond, and local officials who collected revenue in villages. |
| prasāda | Usually food and/or other ritual (*pūjā*) materials offered to the deity, which then is sanctified and returned by the deity. The blessed offering is then distributed to worshippers. |
| praśasti | An eulogy, often functions as *intitulatio* in documents. |
| pukhū | Pond or tank. |
| raikara | State-owned, taxable land. |
| rājaguthi | A *guthi* established by the king or royal family. Later on, with the system of *amānata* instituted, the *guthi*s managed by different governmental associations became *rājaguthis*. |
| Rāṇā/Rana | Refers to the Rana ruling elite and period (1846–1951); invoked in discussions of architectural forms, land appropriation, and elite spatial transformations (2, 3.4). |
| ratha | Var. *rath*; a chariot. |
| Rāto Matsyendranātha | Nepali-Sanskrit hybrid name meaning "Red Matsyendranātha", a widely used Nepali name for Buṅgadyaḥ. |
| ropanī | Unit of land measurement in the hill region, including the Kathmandu Valley. Historically, the area varied according to the grade of the land, but current standard area for a *ropanī* comprises 508.72 $m^2$. |
| rukkā | From Arabic *ruq'a*; an executive order, short note, or a missive from the highest authority. |
| sādhanā | Accomplishment; invoking a deity (in tantric meditation). |
| Samay Phalcā | A *phalcā* at Pulchok; historically associated with ritual food distribution and now emblematic of heritage activism, legal contestation, and municipal heritage politics. |
| samaybaji | A ritual food particularly consisting of beaten rice, chopped garlic, soyabean, green leafy vegetable and spiced barbecued water buffalo meat. During most of Newar tantric rituals, *samaybaji* is offered to the deity, and it is distributed |

| | |
|---|---|
| | among the participants of the ritual as the token (*prasāda*) of the deity. Distribution of *samay-baji* is central to cohesion and merit-making at procession halts of Buṅgadyaḥ. |
| saṃkalpa | Ritual declaration, ritual commitment. |
| saṅgha | A monastic community. |
| sataḥ | 1) A public resting-place; 2) A building designated for charity works. 3) a multi-storeyed community house often incorporating a *phalcā*. |
| sīkābhū | A ritual and feast involving an animal sacrifice, often participated by the senior members of a *guthi*. |
| śrī | 1) A word of blessing; 2) In documentary usage, an *apprecatory* formula conveying the sense "good fortune" or "auspiciousness." 3) An honorific prefix attached to the names of persons, deities, and sacred entities, with the meaning "venerable" or "glorious." 4) In its capitalized form, also one of the names of Buṅgadyaḥ. |
| subbā | A chief administrative officer. |
| subedāra | During early Śāha period, commander of a military company often placed in charge of a district. |
| sukā | Var. *sukī*; n. monetary unit worth one fourth of a rupee. |
| sunābirtā | Privately owned land liable to some taxation. |
| thakāli | The eldest member of a clan. |
| thāṃ | Var. *thāma*; a structural pillar or vertical post. |
| Thati | A key junction and major contested heritage hub in Patan, where Buṅgadyaḥ chariot is halted for a prolonged period until it is pulled to Jawalakhel. |
| thvã/thvaṃ | Homemade spirituous liquor prepared from fermented rice. |
| thyāsaphū | A leporello manuscript. |
| ṭīkā | New. *sinha*; A ritual forehead mark made by applying colored substances (e.g., vermilion, yogurt, rice, or sandal paste), signifying blessing, auspiciousness, and the successful completion or climax of a rite. |

| | |
|---|---|
| ṭola/ṭol | New. *tvāḥ*; neighborhood unit; a quarter of a town or village. |
| toraṇa | An intricately carved tympanum or ornamental archy placed above the doorway of a temple or sanctum. The central part of the *toraṇa* typically features in image of the principal deity enshrine within, often accompanied by subsidiary figures such as *kīrtimukha*, *makara* and other decorative motifs. |
| tutaḥ | Skt. *stotra*; devotional hymns sung to a deity, generally by a group of devotees known as *tutaḥ khalaḥ*. |
| upabhoktā samiti | Lit. "consumer committee"; local project-based groups managing municipal funding for heritage reconstruction and community infrastructure. |
| vaiśākha | Lunar month in which the Buṅgadyaḥ Jātrā begins. |
| varṣavardhana | New. *busādhã*; annual worship ritual commemorating the consecration day of a deity. |
| vidhi | A rule, formula, injunction. |
| vikās | Nepali term for "development"; invoked in discourses of modernization, road widening, and urban transformation, often in tension with heritage values (2, 3.1, Conclusion). |
| vimāna | Structure securing the sanctum of a temple or chariot; In the chariot of Buṅgadyaḥ, it is also referred to as *luthāma* or *lusāhā* and is the sacred structure that houses the sanctum and decorated with intricately carved gilt metal panels. |
| viśvakarmā pūjā | Worship of deity namely Viśvakarmā. |
| yāḥ | Newari term for festival or procession; appears in compounds such as Gā Bāhāḥ Yāḥ; denotes ritualized urban movement (3.3). |
| yajamāna | Var. *jajamāna*; ritual patron, the person on whose behalf a ritual is performed. |
| yākaḥ misā | A farmer woman from Kirtipur considered to be the lover of Buṅgadyaḥ. Her descendant is honored every year during the festival. |

| | |
|---|---|
| Yaṃvāḥ | Var. Yãvā; members of a Newar caste responsible for the vine works of the Buṅgadyaḥ chariot. |
| yathocita uprānta | Also *yathocita*; “thereupon, in due form”, used in administrative and legal documents to mark the formal presentation of a case or a statement. |