The five-storied temple, locally known as Nyatapola, is an impressive and famous temple of Nepal, standing in the northern side of Taumārhi square in Bhaktapur. This is the only temple that is named after the dimension of architecture rather than from the name of the deity residing inside. The temple was erected within a short period of less than five months by King Bhupatindra Malla in 1701/1702 A.D. In the present context of work-schedule, planning and programming, it is very difficult to believe that the temple was erected within that short period of time. But it was the fact. The incidents are recorded day by day.

If we look at the calendar of construction it gives us an interesting picture of the spirit of the people and speed of the work accomplished within such a short period of time. The speed of work done in religious faith can never be accomplished in modern-day society run by materialistic considerations.

We find all these interesting details while going into the manuscript. From the start of digging the foundation to the completion of roofing, it took merely eighty-eight days. The excavation work for foundation lasted for seven days. Then was commenced construction of six plinths. That was accomplished in thirty-one days, and immediately after that started the erection of the superstructure. That was also completed within thirty-four days, after which roofing work was started from top to the lowest roof. In sixteen days all the five roofs were completed paving them with mini-tiles (jhangati). Then they had to wait for an auspicious day for erecting the icons in the sanctum sanctorum and fix the pinnacle on the top of the temple. For this, they did wait for 38 days. In the meantime the auspicious fire-sacrifice (Siddhāgni Kotyāhuti Yaṭha) was going on.

Presented here are six pages (three folios) of the facsimile copies of the manuscript which recorded major events from beginning to the end, as summary of records in advance, incorporated in the manuscript containing 264 folios. There are fifty major records in the summary six-page facsimile.

The manuscript is preserved in the National Archives of Nepal. It is readily available for the readers in micro-film as well, which can be read in the office or could be purchased in photocopy paying certain rupees per page. The name of the manuscript is recorded as Siddhāgni Kotyāhuti Devala Pratiṣṭhā. The name itself kept the enthusiasts on the subject of ancient architecture behind the curtain from knowing it. The accession number of the manuscript is cat. 1. 1115 NGMPP micro number A 249/5. The manuscript is
written in the Newar script in yellow Nepalese paper coated with harital (orpiment). The size is 17.2 x 46.5 cm. Each page has nine lines. The manuscript has 264 folios, and the rest are missing. Dr. Janak Lal Vaidya thinks some folios are ink-stained and some are damaged by rats. All the rest of the folios are in good condition. The calligraphy is magnificent. Out of these six facsimile pages, Dr. Janak Lal Vaidya has published three folios (1, 2nd 4) without any transliteration and translation in Abhilekh No. 8 published by the National Archives of Nepal. It is, however, necessary at least to give a full picture of the detailed records in those six important pages. There are still interesting information contained in the following folios of the manuscript which were published by Dr. Janak Lal Vaidya in his articles published in Abhilekh, No. 8 and No. 14 and Khetuwa No. 11 in English, Nepali and Newar respectively.

Translation of facsimile copy
Salute! To the god Ganeśa. This is the work index of the construction of Nyātāpol Temple (Five-storeys Temple) and the performance of Siddhāgni Katyōdhi. The fire sacrifice (done) by Bhupatindra Malla. (The king of Bhaktapur). Then starts the entry:

1. (After three days) On Tuesday, the seventh of dark fortnight in the month of Caitra of Nepal Samvat 822, the windows were erected in the third storey.

2. (After four days) On Saturday, the eleventh of dark fortnight in the month of Caitra of Nepal Samvat 822, the windows were erected in the fourth storey.

3. (After two days) On Monday the thirteenth of dark fortnight in the month of Caitra of Nepal Samvat 822, the windows were erected in the third storey.

4. (After 3 days) On Thursday, the fifteenth of dark fortnight in the month of Caitra of Nepal Samvat 822, the windows were erected in the second storey.

5. (After 14 days) On Thursday, the third of clear fortnight in the month of Vaisakha of Nepal Samvat 822, the top of the temple offered (erected).

6. (After 7 days) On Thursday, the seventh of clear fortnight in the month of Vaisakha of Nepal Samvat 822, the topmost roof was covered with tiles.

7. (Next day) On Tuesday, the fifth of dark fortnight in the month of Vaisakha of Nepal Samvat 822, the temple was completed.

8. (After 31 days) On Sunday, the sixth of dark fortnight in the month of Phalguna of Nepal Samvat 822, the foundation stone was laid (construction of the foundation started).

9. (Next day) On Saturday, the second of dark fortnight in the month of Phalguna of Nepal Samvat 822, the act of pūja (worship) was sent to Pithas, Jawadaka, Shivasa, Kalaśa.

10. (Next day) On Monday, the fourth of dark fortnight in the month of Phalguna of Nepal Samvat 822, the temple was erected in the third storey. The windows were erected in the second storey.

11. (After 2 days) On Sunday, the third of dark fortnight in the month of Phalguna of Nepal Samvat 822, the worship and propitious ritual is performed in Pithas (Pithārchna).

12. (Next day) On Tuesday, the fifth of dark fortnight in the month of Phalguna of Nepal Samvat 822, the act of puraścarana was performed.

13. (After 2 days) On Thursday, the seventh of dark fortnight in the month of Phalguna of Nepal Samvat 822, the arrangement for mandapa is done.

14. (After 7 days) On Thursday, the seventh of clear fortnight in the month of Phalguna of Nepal Samvat 822, the act of puraścarana was performed.

15. (Next day) On Saturday, the second of dark fortnight in the month of Phalguna of Nepal Samvat 822, the temple was completed.

16. (Next day) On Monday, the fourth of dark fortnight in the month of Phalguna of Nepal Samvat 822, the temple was completed in the third storey.
23. (Next day) On Friday, the eighth of dark fortnight in the month of Vaisākha of Nepal Sāvat 822, the roofing is done on the fifth (topmost) roof. Or the roofing work is completed in the temple.

24. (Next day) On Saturday, the ninth of dark fortnight in the month of Vaisākha of Nepal Sāvat 822, the excavation work is done for making fire altar (kunda).

25. (After 2 days) On Monday, the eleventh of dark fortnight in the month of Vaisākha of Nepal Sāvat 822, the foundation stone is laid to erect the fire altar.

26. (After 2 days) On Wednesday, the thirteenth of dark fortnight in the month of Vaisākha of Nepal Sāvat 822, the tympanum is offered (fixed) at the main entrance.

27. (After 3 days) On Saturday, the first of clear fortnight in the month Jyesṭha of Nepal Sāvat 822, Ankurārācanā ceremony is performed.

28. (After 5 days) On Thursday, the sixth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, different (many-fold) rituals-consecration, propitious, worship, offerings, are performed like Punyahāwakeha, Ritiwijāvami, Mandapā pūjā, sun-worship, door worship, Guru-worship, and offering of roof hanging (pata) and so on.

29. (Next day) On Friday, the seventh of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, different acts are done like Rāja-pūjā. Thandila Uddhāra, Kalikāropana and Jalalajga.

30. (Next day) On Saturday, the eighth of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, Javodaka (barley seeds) are offered to alter. Pādaprakṣhyālana, sheep-sacrifice, Vignaharanā, Panchagavya-sādhana, Tri-pūjā, Sodhanyāsa, Jnākhadgaśādhanā, argha-pātra-sādhanā, shivahastapūjā,shivavasthibhramana, kalasarchana, thandilamarcanā and chetri avahana.

31. (Next day) On Sunday, the ninth of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, the fire in was lit after for fire-sacrifice, Thāpūjā is performed along with jāgarana (night spent without sleep) or observed sleepless night (next day).

32. (After 4 days) On Thursday, the thirteenth of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, Thāpūjā and jāgarana (sleepless night) were also performed.

33. (After 7 days) On Thursday, the sixth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, again Thāpūjā and jāgarana were performed.

34. (After 4 days) On Monday, the tenth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, this day bathing the icon is done with (again) thāpūjā and jāgarana.

35. (Next day) On Thursday, the tenth/eleventh of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, ten sacraments (dasa karma) of the icons are performed.

36. (Next day) On Wednesday, the eleventh of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, the god is given a bath and puja is performed. Thāpūjā and jāgarana are also observed.

37. (Next day) On Friday, the thirteenth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, the sacraments to infuse life to the icon are performed. Thāpūjā and jāgarana are performed.

38. (After 2 days) On Monday, the first of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, the puriication of sanctum sanctorum and pedestal (as well) are performed.

39. (After 6 days) On Wednesday, the tenth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, Thāpūjā is performed and observed.

40. (After 2 days) On Monday, the first of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, the icon (in the sanctum sanctorum) and pinnacle (on top of the temple) are installed. The three mini-temples and keśottāra are also adorned with pinnacles. Līgīpūjā, Thāpūjā and jāgarana are performed and observed.

41. (After 3 days) On Thursday, the fourth of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, the pinnacle was offered and pūjā performed in the fourth mini-temple and worshipped (the god inside).

42. (After 7 days) On Thursday, the twelfth of clear fortnight in the month of Jyesṭha of Nepal Sāvat 822, Thāpūjā is performed and jāgarana observed.

43. (After 6 days) On Wednesday, the third of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, a partridge is sacrificed.

44. (Next day) On Thursday, the fourth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, the bhill was offered and jāgarana observed (eighth time).

45. (After 6 days) On Thursday, the tenth of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, the Kotpoldayā, Caurāśi Paicāldūya (jñānīsā phaladeya: Thāpūjā and jāgarana are performed (ninth time).

46. (Next day) On Thursday, the eleventh of dark fortnight in the month of Jyesṭha of Nepal Sāvat 822, the repentance sacrifice was performed.
(repentance because of innumerable lives of unseen and seen animals that might have been killed knowingly or unknowingly during the construction period).

47. On Friday, the twelfth of dark fortnight in the month of Āśadha of Nepal Samvat 822, the bathing is done. (पूजनस्वतन्त्रतान्).

48. (After 3 days) On Monday, the no moon day of dark fortnight in the month of Ayāgrasāvat 822, the Caturthi (No activities are mentioned afterwards).

49. (After 2 days) On Wednesday, the second day of clear fortnight in the month of Sṛīvatsa of Nepal Samvat 822, offerings to Inayadona (Suryavinayaka) were sent. The king seemed to have gone to Suryavinayaka for final thanks-giving pūjā.

50. (after 142 days) On Sunday, the twelfth of dark fortnight in the month of Puṣṭa of Nepal Samvat 823, the ashes (collected from the sacrifice altar) were floated away (in the river Hanumante on the south of the city) (after exactly one lunar year from the day of digging for the foundation of the temple) on the first clear fortnight in the month of Āśadha of Nepal Samvat 823.

From the start of the sixth page onwards, the scribe records the new subject and gives the details of the number of firewood oblations made by, first the king, then by others to the fire sacrifice. The king offered seventeen bundle of firewood and others, different number of bundles, some did less than the king and some more than him.

The total number of the firewood bundles offered to the sacrifice is 1102 and an equal number of bundles made of bamboo (pā) reed (tī) and (i) were also offered.

Some words in Newar and Sanskrit which are used in this article have not been found in English. Therefore they can not be translated into English. Their exact meaning is not possible to find them in the English dictionary. It has been tried to translate nearer to its meaning. The words as they were used are reproduced here in Devanagari. Therefore, the author invites the comment on the exact translation of these words.

Glossary

1. Pūrnāvābhratāsnān (पूर्णवावह्रतन्त्रान्) = A ritual bath with clothes on the body after all ceremony performed.

2. Pithāpūjā (पिथापूजा) = Worship done in different shrines of mother goddesses known as Pitha (a sacred Tantric shrine dedicated to the Mother Goddesses).
26. Kotipola duyā (कोतिपोळ दुः) = Ten million bundles (of fire wood) offered.

27. Caurāsi Pecala duyā (चौरासी पेचाल दुः) = reed vessels full of cereal grains put in the fire sacrifice.

28. Thāpājā (थापाजा) = A kind of tantric worship.