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Exploring the History of Tourism in Ancient and Medieval Nepal: A Study of Visitors and their Activities

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Abstract

Nepal is the place of tourist attraction and destination since the ancient time. Taking this into consideration using historical design of qualitative research, this study examines the visitors who came to the country during the ancient and medieval periods from the perspective of tourism in Nepal. The study explores the reasons for travel to Nepal, such as for pilgrimages, diplomatic missions, as refugees, and discusses the activities that these visitors were involved in during their time in the country. The study used secondary sources, including travelogues and historical memoirs, to draw conclusions about the development of tourism in Nepal during this time period. The findings suggest that visitors to Nepal during this time can be considered tourists, and their activities were similar to those of modern tourism.

Keywords: Historical, travel, pilgrimage, foreigners, entertainment

Introduction

Tourism is the act of travelling for leisure, recreation and enjoyment, often involving the use of commercial services. In other words, tourism is the act of spending time away from home in pursuit of pleasure and relaxation. This can include activities such as sightseeing, adventure sports, cultural experiences, and more. Tourism can be both domestic, involving travel within one's own country, and international, involving travel across national borders (Walton, 2022). International tourism, in particular, has seen significant growth in recent years, with the number

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of international tourists reaching 1.4 billion in 2018 (World Tourism Organization, 2018). However, tourism also has the potential to have economic, social, and cultural impacts on destinations, and it is important for these impacts to be managed and balanced.

The word “tourism” originated from the Greek word “tornos,” meaning a tool used for describing a circle. This reflects the idea of people travelling in a circular itinerary, returning to their point of origin after visiting different places for leisure or pleasure. The first recorded use of the word “tourism” was in 1811 (Leiper, 1983). Today, tourism is an important part of many economies, bringing in income and promoting cultural exchange (Bhatia, 1996). Nepal has long been a destination for travellers and tourists from around the world and it has a long history of welcoming visitors from abroad, and this tradition continues today. Its rich culture, stunning landscapes, and fascinating history have made it a popular destination for those seeking adventure and new experiences. External tourism is an important source of income for Nepal, providing employment and economic opportunities for many people in the country. It not only brings in much-needed income but also helps to promote the country’s rich culture and heritage to the world.

The word ‘tourism’ gradually came to refer to people who travelled to other places, and later it was recognized all over the world and associated with travelers. Today, a person who travels is known as a tourist, and their activities are referred to as tourism. In the beginning, travelling was not called tourism. However, with the development of the concept of the round tour or package tour, the word “tourism” came to be associated with various forms of travel (McIntyre et al., 1993). People who have visited Nepal since ancient times can therefore be considered tourists in this sense, and their activities can be described as tourism. Overall, the concept of tourism has evolved over time to include a wide range of activities and purposes.

From the beginning of evolution, it is the nature of human to travel to new and unknown places. Men started their early life inform from the nomadic age. However, the wandering activities of the people of that period were considered aimless or meaningless. Roaming the forests in search for food and hunting became a culture of the people before the civilization. Human nature is a lover of change. Gradually those nomadic people left the stone and hunting age and entered the age of agriculture and animal husbandry (Pande & Regmi, 2005). Agriculture forced people to settle down permanently. In that agricultural age, people drew attention to things like religion, sin, virtue, heaven, hell, etc. Due to these actions, people’s needs were also increased day by day. The development of religious sentiment motivated people to search for places of pilgrimage and increase the need to produce and transact goods. In the beginning, pilgrimage and trade were two reasons that motivated

people to travel and leave their permanent residence. In search of religious places, people reached many different places of the world to fulfill their purpose of salvation. Similarly, to meet the needs for food and other goods, they traveled all over the world and started conducting business. During the expansion of trade, people also started to study and observe various new places to enhance their business.

For the time being people also started searching for new suitable places for settlements. Such activities helped people to develop the habit of travelling from place to place (Bhatia, 1994). Tourism has been established as a powerful industry in the world today due to the continued movement of people. In the beginning, people who traveled around the world for business and religious purposes, after starting the industrial revolution in the 18th century, started to travel for entertainment along with the business. While traveling in this way, people who visit places within the borders of their own country are called internal tourists, and people who travel outside the borders of their country are called external tourists.

The concept of international tourism is considered to be much earlier than the concept of domestic tourism in the world. Phoenicians were the first people to travel the world for business and commercial purposes (Satyal, 1984). The Sumerians started the practice of currency around 4000 BC. After practising the currency, the journey of travellers travelling for business or other purposes started to become easy, accessible, and natural. By the middle age in Europe, due to events such as the Renaissance, the Reformation Movement, and the Industrial Revolution, the means of transportation in those countries had developed widely (Toynbee, 1961). Because of the rapidly growing vehicles for transportation, as the business sector also developed vis-a-vis, there was a revolutionary change in people's income. Cities like New York, London, Paris, Tokyo, etc. were developing in the world. Gradually, the living standards of the people dweller that area also increased. People working in factories were also given monthly and annual paid holidays (Lean, 2009). The pace of construction of flying and rolling means of transport was gaining momentum.

People who are tired of working in the noisy urban environment for hours, started feel that their workload and fatigue were reduced when they could stay and visit the natural beautiful places with a peaceful environment. They started feel that their body has been rejuvenated and the energy to work has increased. After that, gradually people started spending their free time to travelling around in new places to get entertainment or to fulfill their other desire. For this reason, a new concept was developed in the field of tourism (Owens, 2020). The culture of traveling made a significant contribution to the historical development of tourism in the world. Since the ancient period in Nepal, the movement of foreigners has been happening gradually. Although the purpose of such a visit was not tourism but the

visit was similar to the activities of tourists. Their objectives were also evangelism or pilgrimage. They also entered Nepal in search of new places. Another purpose of their visit to Nepal was research. Currently, tourism also has similar objectives. In that sense, the visits of foreigners in ancient and medieval Nepal are similar to tourism activities. This study focuses on identifying the ancient and medieval visitors as tourists who were largely considered pilgrims and for other purposes. By applying the heuristic approach, this study discusses various perspectives to the tourism industry of modern hours. The purpose of this study is to highlight the people who visited Nepal in the ancient and medieval period as foreign tourists and their travelling activities as tourism.

Settlement and movement of foreigners in Nepal have been growing since the ancient period. While these movements may have been viewed from a migration or other perspective, they were not necessarily viewed from a touristic point of view. The purpose of this study is to examine the people who visited Nepal in the ancient and medieval periods from a touristic perspective. At the same time, it is useful to identify the indicators of tourism activities in the present situation in order to more easily describe the situation. Comparing ancient and medieval traveling activities to modern tourism is the research gap of this study and it is clear that the concept of tourism has evolved over time. In the past, travel may have been more closely tied to religious pilgrimages or other specific purposes, whereas today tourism encompasses a wider range of activities and motivations.

Literature Review

Although there are a lot of books and other documents available about tourism in the present, there is a lack of sources that study the people who visited Nepal in ancient, and medieval periods as a touristic point of view. Different scholars have given different definitions of tourism. Tourism is currently a phenomenon that has developed as a powerful smokeless industry in the world. This industry has managed to provide employment to 10 percent of the total employed people in the world and has managed to generate 7 percent of the total wealth of the world. The sources taken in this study are the sources used in writing the history of Nepal. Among them, some of the sources have been reviewed that have given the definition of tourism and some of the sources that discussed the people who visited Nepal.

Tourism is related to travelling activities which intertwined with entertainment. Bhatia (1996) has expressed the opinion that business, meetings, festivals, cultural studies are also considered to be included in tourism at the present movement. Although he analyzed the tourism issue perfectly, he did not mention about the tourists who visited Nepal in ancient and medieval period. In the study

of the history of Nepal, the title 'Hamro Samaj Yak Addhyan', written by Janaklal Sharma (2001) although it is written about the visits of foreigners to Nepal at different times, they are not mentioned as tourists. Similarly, Balchandra Sharma has discussed in his book 'Nepalko Aaitahasik Ruprekha' (1976) that people came to Nepal in ancient and medieval period. But he also did not discuss those visitors from a touristic point of view. Yajn Raj Satyal (2000) in his book 'Tourism in Nepal' has discussed the development of Tourism in Nepal. But he did not include the visitors in the development of Nepalese tourism who travelled in ancient and medieval period in Nepal. In this book, while mentioning the history of tourism in Nepal, he has discussed some missionaries who visited Nepal during the time. Even he has not been able to mention clearly of this subject matter of study area. Similarly, in the book titled 'Jayaprakash Malla: The Brave King of Kantipur' written by Tulsiram Vaidya (2018), mentioned the arrival and travelling activities of Christian missionaries to Nepal, but they were also not called tourists. Although the book is helpful in studying the subject of Christian missionaries, it is not so useful when analyzing them as tourists. In this way, an attempt has been made to clarify the topic of ancient and medieval visitors as tourists in this research, which has not reached the interest of other scholars.

It has been found that most of the above mentioned literatures emphasis the people who came from India, China and Europe for various purposes in Nepal in ancient and medieval period. It seems that most of such people are proselytizing and entering as refugees. Especially Hindu, Buddhist and Christian missionaries came to Nepal to preach religion but Muslims for business. Some of them stayed in Nepal and some went back, so overall they have been studied as tourists. It is concluded that the use of the above literature has helped to analyze movement, migration and travellers as a touristic point of view.

Methods and Procedures

This study is based on the historical design of qualitative research method. In this study framework, the event is viewed from a historical perspective, and the perspectives and feelings of the people involved have been explored. The study has analyzed the facts of the scope and area of research. It is based on abstract concepts and definitions, and has analyzed the social, cultural, and structural context, as well as the experiences and perceptions of those involved. The presented qualitative research deals with the relevant nature of human activities. The qualitative research framework used in this study is always focused on the study of motivation, encouraging self-discovery, and using an exploratory and flexible method. Books, journals, articles, websites, and other sources have been used in the research. The

study area and the delimitation of the study focus on the people who visited Nepal from different places around the world for various purposes in ancient and medieval times, compared to modern tourism. Mostly secondary sources have been used in this study, and descriptive and analytical methods have been adopted during the writing process.

Results and Discussion

Visitors in Ancient Nepal

Even before the beginning of the historical period, the movement of people from the Sino-Tibet area in the north and the Gangetic plains of India in the south began to move in the area within the borders of present-day Nepal (Pande & Regmi, 2005). Historical period is called the time after the development of writing craft. In Nepal, the period after the discovery of written sources is considered as the historical period. The time before that is considered pre-historic period. It is said that there was a movement of people in Nepal even before the historical period. There are ample evidences of people living in Nepal at that time. People at that time were nomadic. That was the hunting age. Various weapons and other tools used by the people of that period have been found in different places of Nepal including Dang, Bardia, Nawalparasi, Kathmandu, etc. (Pande & Regmi, 1997). Neolithic tools that have been found in Nepal, the style of making those tools are similar to the stone weapons found in the 'Gobi Desert' of China and southern Mongolia and various plains of India. On the base of those available stone weapons and other evidences, it seems that there is movement of people from China-Tibet and India to Nepal during the pre-historical period. In this way, the fact of the arrival of people can be considered as the basis of tourism or travel. The Animal husbandry period also started during the Neolithic era. There has been a trend of studying the Stone Age by dividing it into three stages paleolithic, mesolithic, and neolithic (Kapali, 1998). At that time, there are reports of shepherds entering Nepal from both the north, and south parts of Nepal with herds of cows, buffaloes, yak, sheep, etc. in search of pasture land (Sharma, 2001). Based on the remains of Ramapithecus, which is believed to be the ancestor of human beings found in Nepal, this place seems to have been developed as a human settlement thousands and millions of years ago. In addition to this, Nepal is considered to have a suitable environment for settlement, movement, and wandering (Kayastha, 2016). Due to Nepal's climate and favorable environment, the practice of people coming here from far away and staying has been maintained since the ancient period.

There was a huge lake in Kathmandu Valley in the ancient period. According to chronicles and other sources, it is said that Manjushree Bodhisattva, who came

to Nepal from great China in the ancient period. He cut a place by his sword and drained the water from Chaubhar (Katuwal) in the south of Kathmandu valley. Only then the Kathmandu Valley become habitable (Satyal, 2000). Later than Manjushri Bodhisattva returned back to great China, it is mentioned that other Buddhas like Vipashvi, Krakuchhanda, etc. also came to Nepal. In the Shaiva puran, it is mentioned that Lord Krishna came to Kathmandu valley from Mathura with herdsmen and defeated the demon named Danasura in a battle and settled in the valley (Regmi, 1978). After that, the cowherder Gopals began to rule in Nepal. As the first dynasty of Nepal, the Gopals, who came to the valley with lord Krishna, were ruled by them. After Gopal, Ahirs or Abhirs, Kirants and Lichchhavis also came from outside and took over the governance system of Nepal. Lichchhavis entered Nepal after losing their kingdom in Vaishali, India. Even during Lichchhavi era, Indian traders used to come to Kathmandu valley to buy Nepalese clothes called radi, pakhi made in Nepal and sell their goods (Regmi, 1978). Thus, due to the expansion of trade, the movement of foreign traders increased in ancient Nepal. During the reign of the Mauryan Dynasty in India, the trade was expanded with Nepal (Gairola, 2000). Many traders from the Magadha region of India also used to come to buy wool and Nepalese clothes (Radi-Pakhi) made in Nepal.

Even before the time of Buddha (563 BC), Nepali goods were being bought and sold in the big cities of India. Traders from Kashi, Koshal, Patna, Sravasti, Kapilvastu, etc. used to come to Nepal to sell their goods and buy goods manufactured in Nepal (Nepal, 1998). Then, during the reign of the Indian Mauryan Emperor Ashoka (250 BC), the development of religious tourism began with the movement of Buddhists to Lumbini in the Terai region of Nepal. Since Buddha's time, his disciples used to come to Kathmandu valley to preach the religion. In the chronicle, it is mentioned that Lord Buddha himself also came to Kathmandu Valley and settled in Puchchagra Chaitya and made 1350 disciples in Nepal (Sharma, 1976). The famous Acharya Bhadrabahu of Jainism also died in 260 BC while he was living in Nepal for penance. Sthulbhadra, a disciple of Jain religious guru Sambhutvijaya, also came to Nepal from Pataliputra India. In ancient period, common people, religious persons, scholars and monks used to come to Nepal when there was a severe famine in India or when other religious disputes increased or even for the purpose of preaching religion. The famous disciple of Buddha, Saint Ananda, also came to Nepal along with Moudralayan the other disciple of Lord Buddha (Sharma, 1976). In the ancient period, many religious leaders visited Nepal from India to promote Hinduism and Buddhism in Nepal.

The name of Indian Maurya emperor Ashoka is very famous in the history of travel to ancient Nepal. The fact that Emperor Ashoka visited various regions

of Nepal including Lumbini and Kapilvastu in the 3rd century BC is proved by his pillar records in Lumbini as well as Niglihawa in Kapilvastu. During his journey, he also visited Gotihawa, the Parinirvana place of Krakuchhanda Buddha in Kapilvastu. In addition, the birthplace of Kanakamuni Buddha Niglihwa with Gotihawa also visited and had a stone pillar built there as well by Emperor Ashoka (Bidari, 2003). Many foreign travelers visited the Lumbini and surrounding places even after Emperor Ashoka. Then Emperor Ashoka came to Kathmandu Valley. He built five Buddhist stupas in the Patan area of Kathmandu valley. His daughter Charumati also came to Nepal with him (Sharma, 1968). Charumati was married to Devpal, a prince of Nepal. The inscription written by Emperor Ashoka on a pillar at Lumbini is strong evidence for the birthplace of Lord Buddha. After Emperor Ashoka, many Buddhist pilgrims and scholars traveled to Lumbini and Kapilvastu regions. Among those pilgrims, the names of some Chinese pilgrims are particularly noteworthy. According to the information received from the source after the beginning of AD, Sui-Ching was the first person who visited the Kapilbastu region of Nepal from China (Bidari, 2003). After Sui-Ching, Fahyan visited Kapilvastu in around 403 AD in that region (Pradhan, 1975). About 227 years later, another Chinese traveler Yuan-Chang also visited Kapilavastu in 25 December 636 (Cunningham, 2015). In this way, the Chinese travelers who visited Lumbini and Kapilvastu areas in the ancient period were the way to visit India as an ambassador. After Fahyan and Yuan-chang-hiuen-chiu, Taou-hi, Wang-hiuen-tse, Tech-hong, I-tsing, Wu-kung, Fang-chih, Li-yi-pio visited Kapilvastu and Lumbini region of Nepal along with different parts of India (Bidari, 2003). Thus, many Chinese travelers visited Nepal as a religious place in ancient Nepal.

Between Nepal and Tibet during the Lichchhavi period, mutual travel between Nepal and Tibet increased after the marital relationship of Princess Bhrikuti of Nepal was established with the Tibetan kingdom. A trade route was also built between Nepal and Tibet during the reign of Anshuvarma. Some famous Buddhist missionaries visited Nepal during Lichchhavi period. Shantarakshit (742), Padma Sambar (747), Kamalsheel (760) etc. were prominent among such preachers (Pradhan, 1988). In this way, it seems that in ancient period, foreigners came to visit Nepal mainly in the form of pilgrims, missionaries and traders. At that time, the number of people traveling in Nepal increased as the people traveling India and Tibet as a ambassadors also used Nepal's route.

Visitors in Medieval Nepal

It is believed that the medieval period began in the history of Nepal from 879 and end in 1768 AD. Since the beginning of the Medieval period, because the rulers of Nepal were weak, a person named Nagaraj came from the Khari Province in

the southwest of Tibet (whose capital was at Taklakhar) and established a new state by making the capital at Senja (Sinja) of Jumla in western Nepal in twelfth century (Yogi, 1956). Nagaraja was a man of Khas origin (Adhikari, 1996). The Bhote caste people living in places like Humla, Mugu, Darchula in the Himalayan region of the present Karnali Province also came from Tibet (Subedi, 1997). From the eighth to the twelfth century AD, the clan of Budha, Roka, Mahat, Mahtara, Chalaune, Aaidi, Khadka, Saud, Bogti, Bohora, Thapa, Budhathoki, Karki etc. the ancestral khas came from the North-western part and settled in Karnali region of Nepal. Long before the Khases who came as rulers, people with different surnames like Malla, Shahi, Pal, Bam, Chand, Singh had also settled in the Karnali region. Later, they gradually established independent states and ruled in Karnali and Gandaki region (Subedi, 1997). In this way, the ex-rulers (Rajputs) of different places were entered Nepal at different times and established kingdoms, so many kingdoms were established in Nepal during the medieval period.

Just like the people came from different places to establish a state in Western Nepal in the early Medieval period, a person named Nanyadev came from south India to the eastern Terai of Nepal, the present Bara district in 1097 AD, and established a new state by making then Simrabangarh, the capital. That kingdom was also called Tirhut or Doy kingdom. Later, that state became very powerful and attacked several times the Nepalmandal state of Kathmandu valley (Upadhyaya, 2008). Thus, since the beginning of the Medieval period of Nepalese history, the arrival of foreigners in Nepal has been increasing rapidly. Like other dynasties of Nepal, the Sen dynasty rulers who ruled in Palpa and eastern Terai kingdoms of Makwanpur, Chaudandi, and Vijaypur are also believed to be from India's Chittor of Sisodia dynasty. In 1303, the Sens entered Nepal after the Sultan of Delhi attacked their kingdom Prayag during the reign of Tulasen. After coming to Nepal, they started to rule by establishing a new state by making a place called Rajpur in the Champaran or Butwal area of present-day western Nepal. That kingdom extended up to Ribdikot in the hills. Later that kingdom came to be known as the Palpa kingdom (Ghimire, 1999). In this way, in different times of the medieval period, people from outside were coming, travelling and living in Nepal.

Historians have divided the medieval history of Nepal into the pre-medieval and post-medieval periods. The period from 879 to 1380 is known as the pre-Medieval Period and beyond that to 1768 as the post-Medieval Period. The order of coming to Nepal for the propagation of Buddhism was the same even in the pre-medieval period. At the same time, Atisha Dipankar (1040), Miloreppa (1090), etc. visited to Nepal. Tibetan Buddhist monk Dharmaswami also visited to Nepal during the time and propagated Buddhist education (Jest, 1981). The propagation

of Lama Buddhism in Nepal was done by Tibetan tourists or missionaries. After Geluppa (yellow hat) suppressed the Nyingmapa (red hat) Buddhist sect in Tibet, the Tibetan Lamas of the suffering sect took refuge in the northern region of Nepal and propagated their religion (Kunwar, 2000). Aadi Shankaracharya also arrived in Nepal to protect the Sanatan Dharma when the deep influence of this religion was growing due to the frequent movement of the preachers of Buddhism since the ancient period. Shankaracharya (788-820), born in the village of Kaladi in Kerala, South India, came to Nepal to reduce the influence of the growing Buddhism. He returned the Nepalese people who were gradually becoming Buddhists in Nepal to the Hindu Sanatan religion. He also improved the worship of Pashupatinath and established the tradition of worshipping in the Vedic way (Sanadhya, 1997). The Sanatan Praying founded by Shankaracharya is still found in the Pashupatinath praying system today. In this way, in the Medieval period, there was a continuous movement of followers of both religions for the promotion and protection of Hinduism and Buddhism.

The arrival of Europeans in India beginning with the Medieval period. After that, people from third countries started gradually moving in Nepal. From the beginning, the purpose of Europeans' arrival in Nepal was to spread Christianity. In this context, the first European citizen to visit Nepal was Joao-Cabral. The Portuguese citizen Cabrell entered the Kathmandu Valley from Bhutan by way of Nepal in January 1628. After that, European citizens started visiting Nepal gradually (Shrestha, 2002). During the reign of King Pratap Malla in 1662 AD, Father John Grueber and Albert D'Orville visited to Nepal from China via Lhasa in Tibet on their way to Patna, India. Grueber met the then King Pratap Malla of Kantipur and King Srinivasa Malla of Lalitpur. Those Christian missionaries came to Kathmandu Valley to preach the religion at the invitation of Pratap Malla. Grueber also gifted a telescope to Pratap Malla. In return, Pratap Malla also committed to helping them in evangelizing (Vaidya, 2018). Thus the then contemporary Malla kings encouraged Christian priests to travel, live and preach in the Kathmandu Valley, the number of Christian priests were increased day by day. The Christian priests were allowed to stay in Kathmandu valley by the reign of Bhaskar Malla, another Malla king of Kantipur but that missionary went to Bhaktapur in 1722 because an epidemic spread in Kathmandu at that time (Sharma, 1976). Missionaries were able to avoid the epidemic due to the lack of human settlements in some rural areas of Bhaktapur.

When Christian priests started coming to Kathmandu valley without taking permission in the Malla period, Francis Horace Da Penna Billi had to be imprisoned. He arrived in Kantipur on the way to Lhasa in 1732. He was released after five months from jail. When he pleaded for the preaching of Christianity in Kantipur, he got approval, but he could not stay in Kathmandu valley for a long time due to

financial problems. He left Kathmandu valley in December 1734 and reached Patna in India in January 1735. Likewise, Joachim and Father Vitus of Recanati arrived in Bhaktapur on March 13, 1737, at the invitation of King Jayaprakash Malla of Kantipur. After knowing this, King Jayaprakash Malla of Kantipur called to Kantipur and allowed them to eat, live and open a library (Landon, 1987). During his stay in Kantipur, Recanati learned the Newari language and got ten young people to join the church (Vaidya, 2018). Similarly, in the year 1740, Father Francis Horace of Della Panna arrived in Bhaktapur on the way to Tibet. At that time, Della Panna published the Bible in the Newari language and gave it as a gift to King Jayaprakash Malla of Kantipur and King Ranjit Malla of Bhaktapur (Vaidya, 2018). Jayaprakash Malla had provided land for Christian priests to build a church and a house in Wontu Tol in the center part of Kathmandu valley. This is mentioned in a copper plate of Jayaprakash Malla like “Jaya Prakash Malla Deva, prince of Nepal, gives for the Establishment and worship of the Capuchin Fathers a beautiful Site situated in Talasithali of Wontutol in an unoccupied place and also a two storied open quadrangular house” (Vaidya, 2018). In this way, the Christian missionaries evangelist were motivated to promote Christianity in Kathmandu Valley.

Among the last Christian missionaries who came to Kathmandu Valley in the Medieval period were Anselm of Ragusa, Joseph of Rovato and John Gaulbert of Massa. At the same time, after Michael Angelo went back on March 4, 1764, two other priests John Gaulbert of Massa and Seraphin of Como were arrived in Kathmandu valley. When the king of Gorkha Prithvi Narayan Shah won victory over Kantipur on 25 September 1768, those missionaries were also in Kathmandu. Prithvi Narayan Shah’s brother Surpratap Shah sent four Brahmins to the church to protect the Christian missionaries (Vaidya, 2018). In the medieval period, after the European Christian priests visited the valley with the help of the rulers of Kantipur, Patan and Bhadgaun in the Kathmandu valley, the Europeans got a lot of information about Nepal. Among those priests, Joseph of Rovato published many articles as well as books under the name of Father Giuseppe. As a result, the Europeans got the opportunity to study and discover about Nepal, and also increased the desire to visit Nepal, which has been able to have a positive impact on the tourism development of Nepal. The name of Nepal became known all over the world due to such actions of priests. Later, due to disagreements with Prithvi Narayan Shah, those priests had to leave the valley.

Conclusion

Even in the Stone Age or after the development of civilization, people from different countries of the world came to Nepal for different purposes. Those people entered Nepal for several reasons, including pilgrimage, business or as refugees after

losing their state. Among such travelers, who came from Tibet and China mostly visited to the Buddhist pilgrimage sites of Lumbini and Kapilvastu, while the Rajputs who ruled in ancient and medieval India and after losing their kingdoms took refuge in Nepal and later came to take over the governance system as they influenced local people. For that reason, more than fifty kingdoms were established within the geography of present-day Nepal in Medieval Period. Nepalese history had witnessed immigrants entry with various purposes that enlarged multiple touristic destinations, such as findings of Ramgram, Taulihwa and Niglihawa. Their purpose was not only limited to exploration and exhumation of new places, rather their aim too was expand religious activities. For instance, Christian missionries came to publicize their religion, and Kashmiri Muslims came to sell their cosmetic products. Since ancient period, Nepal has been known as a country where people travel a lot. In ancient and medieval period, because the settlements in Nepal were not dense, the movement of people could not make a significant difference in the various areas of the country. But when studying the history of that journey in its current form, it can be seen in connection with pilgrims or tourists. Although the purpose of that type of travel is not tourism, it can be studied as some form of tourism of that time. The travel details of that time have a special importance in the history of tourism in Nepal. There is a great deal to be explored from the accounts of foreign tourists who visited Nepal during the medieval period. The travelogues of foreign visitors to Nepal could serve as a strong foundation based on which we could trace the historical development of tourism in Nepal.

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