Contributions to the History of Nepal: Eastern Newar Diaspora Settlements

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Daya Ratna Shakya

Attention to a civilization's core and periphery and to the inner and boundary frontiers defining it's dominion, has fruitfully informed many historical studies across the world (Turner 1920; Lattimore 1962; Lamb 1968; Shils 1975; Tambiah 1977; Miller 1977). Examining such fundamental issues as: the limits of a civilization's growth, the nature of satellite societies at the far ends of an empire, the diffusion of cultural traits, and the networks that connect geographically-dispersed polities, etc. can illuminate a host of important issues germane to both synchronic and diachronic studies. Comprehending the dynamic forces shaping contemporary civilizations and understanding the geographical factors conditioning the historical trajectories of regions are the conceptual rewards for pursuing the logic of core-periphery analysis.

In the Himalayan region, the civilization with its ancient roots in the Kathmandu Valley (Nepal) has for at least 1500 years dominated a territory extending beyond its immediate culture hearth zone. An elevated malaria-free valley (4,500 ft.) roughly twenty miles in diameter, pre-modern Nepal was the most attractive and productive settlement in the region due to its fertile soil, reliable rains, pleasant climate, and trade location. Itself a frontier "satellite" which has absorbed many influences from India and, to a lesser extent, Tibet, the Valley always retained its political independence from these distant civilizations. Despite the rise and fall of local dynasties, the Himalayan mountains and lowland malaria insured its continuing autonomy.

In this article, we are concerned with the core and periphery in one regional case: the Kathmandu Valley is the culture hearth zone and diaspora settlements east and west are the foci of historical interaction. (However, we will also see that even in this regional investigation pursuit, we must not lose track of the larger Indo-Tibetan context.) After introducing the phenomenon of the Newar diaspora (Quigley 1987) across Nepal, we present historical materials on two towns of the Arun region: Taksar (Bhojpur) and Chainpur. In future publications, we will present materials on other such settlements.
Historical Background

By the Licchavi era (400-500 A.D.), it is clear that a core civilization existed in the Kathmandu Valley that was Indicized to the extent of rulers making Sanskrit inscriptions to record local proclamations (Riccardi 1978; G. Vajracarya 1973; Slusser 1982). While we now have basic information about early Nepal's society and culture from these records, there are only scant references to the limits of Licchavi rule. This early civilization likely extended to the Banepa Valley immediately to the east and may have reached to Nuwakot (D. Bajracarya 1976). There were likely traders centered in the Valley who also established small settlements up and down the Indo-Tibetan trade routes -- several Licchavi inscriptions mention "caravan traders" -- but to date no records of these sites have been discovered. The evidence of pilgrimage routes through the region specified in Indic texts of this era (Bhardwaj 1973) also supports the notion that there were regular avenues of human passage across the Himalayas in the ancient period.

In the early Malla period (1100-1480), evidence of new outlying Newar towns emerges for Dolakha (D. Bajracarya and Shrestha 1974) which may reflect an accompanying expansion due to gradual population increases (in the Valley and in the hills) and the concomitant expansion of regional trade. By this time across the Himalayan frontier, territory was carved up among hundreds of petty-states, with local ruling elites exercising control over agriculturalists and pastoralists through in-kind taxes, trade tolls, and military coercion. Major trade routes to Tibet via Humla, Mustang, Kiiyong, Khasa, Wallangchung, and Kimathangka dominated north-south relations. Across the mid-hills, a dominant trade artery passed from Jumla

Shiva Sketch on a Tamra Patra, Taksar
Hanumandhoka Inscription Chainpur

A view of Chainpur
to Pokhara, to Nuwakot, to Kathmandu; and from there to Duhlikhel, Dolakha, Bhojpur, Ilam, and Darjeeling.

As the Kathmandu Valley developed its metalwork, architectural, and artistic production, these trade networks linked the valley to the hinterland and to Tibet. There is as yet no evidence for pre-Shah Newar settlements outside these networks. By later Malla times, there is also evidence of Newar kings granting lands to Tibetan lamas who settled in the Helambu area (Clarke 1983). This may have been part of a more extensive policy of valley rulers gaining control of lands in the sparsely-populated adjacent frontier regions. Such efforts to create allied neighboring polities were likely made in the context of early military stirrings in Gorkha.

![A Status installed of Siddhakali Temple](image)

The eventual Shah conquest of the valley, and the ensuing unification of a large state, was a landmark event that altered the course of Himalayan history. Most of the former regional relationships shifted in response, setting in motion unprecedented changes. Stated in pragmatic terms, the Gorkha state eventually reigned supreme in the central Himalayas because its early leaders understood the hills very well and used their knowledge to consciously fashion an empire there (Riccardi 1977). Early Shah rule played on regional and ethnic alliances, consciously manipulated the development of trade, and was grounded in the ongoing, practical need to supply military garrisons.
It was natural that the conquering Shah rulers recruited individuals from the Kathmandu Valley to perform the tasks necessary for national integration. Newar society was known for its literate elite, successful businessmen, talented artists, and skilled agriculturalists. For the Newars in the valley, the Shah conquest presented opportunities for expanding their economic opportunities in each of these spheres.

Many Newars migrated across the new Nepali empire. Some left under contract with the state to supervise government mining, minting, weaving, and other types of production (English 1985). Merchants left to supply army garrisons situated across the country and to pursue trade opportunities along the administrative networks being created by the new state's organization. Some Newar aristocrats and soldiers also fled the new capital after the losing military struggle against conquest; still others fled due to some social disgrace, local dispute, or to abscond from economic obligations.

As new trade patterns emerged, alliances developed, and settlements grew, Newar migration continued, coalescing in major towns throughout mid-montane Nepal. Migration corridors among select core sub-communities channeled outward movement toward particular settlements. Allied with the state's extensions across the hills in all domains but soldiers, and aware of new state laws and procedures, Newars acquired lands and created new settlements that replicated their core societies from the Kathmandu Valley. For many, this migration was permanent and many contemporary descendants no longer retain relations with kin in the valley. Migration continues until the present. The 1981 census shows that roughly 40% of those who identify them-
selves as "Newar" live outside the Kathmandu Valley proper. In Map 1, we chart the percentage of Newar living in the districts of Nepal according to the 1981 census:

MAP 1: Percentage of Newars according to Administrative Divisions:
Modern Newar diaspora settlements vary greatly, each seemingly in its own unique geographical and historical niche. A crude overview schema, also drawing on Gellner's recent work (1986), points to four different ideal types:

First are the towns that closely ring the valley itself. In this category are the towns of the Banepa valley: Banepa, Nala, Panauti, Dhulikhel. Nuwakot to the northwest and towns of the Chitlang Valley, all formerly two days walk away, would fall in a subdivision of this circle, where Newari is still spoken and regular active connections (kinship, trade, cultural celebrations) endure with the core area.

In the second circle are larger towns along the older trade routes such as Palpa, Ridi, Wami-Taksar, Bandipur, Bhojpur, and Dolakha where Newars predominate and diaspora settlements resembling Kathmandu Valley towns have been established.

A third type of town is one where Newars are commercially influential but in a numerical minority. This two-part circle can be divided by (i) those now on a motorable road -- Dharan, Dhankuta, Gorkha bazaar, Pancakhal, Butwal, Doti, Salyan -- and (ii) those that are merely on older trade routes -- Chautara, Dingla, Ilam, Karang, Khandbari, Arughat, and many others.

Finally, there are many settlements where small numbers of Newars are said to live across Nepal such as Jumla (Campbell 1978), Tabang (Molnar 1981), Lamjung (Messerschmidt 1976) in the west, and Majh Kirant (English 1985) and Limbuwan (Caplan 1970) in the east.

Map 2 shows the location of the sites mentioned in the text which constitute the major Newar settlements in modern Nepal.
MAP 2: Major Newar Settlements in Modern Nepal
Modern transport networks have altered the former degree of relatedness between the valley and the mid-hills periphery. The modern road network extending east and west of the valley has linked other towns -- formerly many days distant on foot -- to a mere day's journey from Kathmandu by public transport. These roads, of course, have been extremely influential in the modern socio-economic development of the hills. Almost invariably, these have also been sited distant from the old towns, thereby undermining them by causing merchants to relocate their businesses at the new roadhead bazaars. To summarize using geography terminology, modern roads have altered the central place hierarchy due to the declining friction of distance. This modern situation is represented by the following chart that arranges these towns by travel time from Kathmandu City:

Table 1: Central Place Hierarchy of Newar Towns by Core-Periphery Travel Time

<table>
<thead>
<tr>
<th>Travel Time</th>
<th>Towns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 hour or less</td>
<td>Banepa, Panauti, Dhulikhel, Citalang</td>
</tr>
<tr>
<td></td>
<td>Pokhara, Bhojpur</td>
</tr>
<tr>
<td>Less than 6 hours</td>
<td>Nuwakot, Narayanghat, Bhimphedi, Bandipur</td>
</tr>
<tr>
<td>1 Day Travel</td>
<td>Palpa, Ridi Bazar, Dolakha, (Chainpur), Butwal, Jiri Beni, Dharan, Gorkha, Dhankuta</td>
</tr>
<tr>
<td>2 Days Travel</td>
<td>Arughat, Baglung, Pyuthan</td>
</tr>
</tbody>
</table>

The modern development of these diaspora Newar settlements conformed to the logic of trade in each district. Merchants have adapted to the trade arteries that evolved by positioning themselves at centers suitable for dominating the economic relations of the rural hinterland. A "marketing community" (Skinner 1964) among Newar producers, middlemen, and rural consumers evolved across the middle hills. Across Nepal, Newars have been active in pursuing the business opportunities that have unfolded concomitant with economic modernization. On the micro-level, the pattern conforms to classical niche theory (Barth 1968), especially in the case of the minting, metal producing, intensive agriculture, trade sites, and money-lending.
Most of these early diaspora trading networks were centered in the greater Kathmandu Valley area, including the large satellites such as Bhulikhel and Nuwakot. Changes in the Kathmandu core's modern economic development affected the system in several areas. First, the decline of Valley cottage industries and artisan production, a result, in part, of industrial India's economic domination, has reduced many Newar trading families to being mere middleman supplying imported goods. Second, as roads have penetrated the mid-hills from the south, Newar traders have also tapped supply lines independent of Kathmandu. Here, too, Kathmandu's predominance has waned. Third, other ethnic groups settling in the valley have taken up the Newar-style trade, and have gained an increasing share of regional markets. Finally, increased transport and communication has lessened rural Nepal's dependence on hill supply networks, since people are more mobile and can travel for themselves to Kathmandu or the important supply venues in the lowlands. From the last century until recent years, the marketing structure of Nepal has been especially fluid and many adaptations have been made. Changes in the economic domain have also intersected with the extension of government institutions and the evolution of modern capital-district relations.

The culture of each Newar diaspora town represents a unique sample of the Kathmandu Valley's core culture, reflecting the migrants' places of origin, cultural preferences and historical adaptations. From the Valley they transplanted both the Hindu and Buddhist religions, ritual customs, architectural styles, distinctive festivals, and a common language. Ties with the core area were preserved in many domains, especially in marriage alliances, religious initiations of the local priesthood (especially for Buddhist priests of the Shakya and Vajracarya castes), and in pilgrimage choices. Such survivals reveal much about the nature of local adaptation and about core Newar culture as well; we will pursue these subjects in subsequent writings.

In the remainder of this article, we will introduce three important towns of eastern Nepal to begin the documentation of the Newar diaspora, one of the most important phenomenon that has shaped the evolution of modern Nepal.
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PART II:
Historical Sources on Three Newar Settlements of Eastern Nepal

1. Taksar-Bhojpur

Introduction

This town of roughly one thousand inhabitants had its modern genesis when the Rana government (during the rule of King Girvana-yuddha Vikram Shah) opened a mint in 1814 near a copper mine and employed Newars from Patan to manufacture coins. Near an old north-south trade route in an area ruled by Kirata king Karna Sen until Shah conquest and annexation in 1772, at this place called "Khika macha" Newar settlers established a small bazaar and began small-scale operations. Laborers from the neighboring hills were also employed to work the mines and were housed nearby. The people here prospered: some also manufactured metal vessels and others developed their regional trade. When the mines were finally closed, after the country's mints were all relocated in Kathmandu, only metalwork and trade endured. Since then, some families have moved elsewhere and the economy has declined.

Taksar was also affected by the establishment of Bhojpur, the settlement 35 minutes walk up to the ridge above Bhojpur because the district headquarters of the area, one of six divisions in the Kosi Zone. Most merchants had to relocate there and businesses expanded to accommodate the inflow of workers who staffed a host of government offices and schools.

The population of the region is composed of many ethnic groups, with Rai the most numerous population. During the weekly hat bazaar in Bhojpur, hundreds of people from the neighboring hills come to trade.

The modern town of Taksar, the focus of our study, has both Buddhist and Hindu castes and many religious monuments. Important temples are there for Bhimsen, Ganesh, Siva, Radha-Krishna and Siddha Kali (located on the hilltop above the modern Bhojpur bazaar). Taksar also has a vibrant Buddhist community, including two vajrayacarya priests and a baha where the bare chuyegu initiation is maintained. The Theravadin movement from Kathmandu has been there for several decades and it remains strong in modern Taksar. There are a number of stupas located throughout the settlement and an Avalokitesvara temple is the major Buddhist monument. The 43 inscriptions collected here in 1987 indicate the unique vitality of Taksar culture, especially in the early decades of this century.
A View of Tokar Bazar
Contributions to the...

When presenting the following information, we note information on the inscriptions, record the text in transliteration, then summarize the content.

Inscriptions

**Ins. No.**: Tax 1  
**Location**: Inside Ganesh Temple, Ganesh Tole, Takṣār  
**Language**: Nepāli  
**Script**: Devanāgri

Swasti sri samvat 1987 V.S. sal miti āśādh sudī 20 roj 3 mā sri 3 siddhi vināyak priti gari sikāṃchā bitlav basnyā ratna lāl tāmrākar kāranni pramukh sammohan bhai pital torana cadhāyā subhāma.

Summary: In 1930 AD, Ratna Lal Tamrakar offered a brass torana to the Siddhi Vinayak temple.

**Ins. No.**: Tax 2  
**Location**: Shakya Muni Vihar, Pāṭi  
**Language**: Nepāli  
**Script**: Devanāgari

Namo Buddhāya sri sakyamuni vihar 2033 V.S. sāl jesth 27 gate buddhabarko din dibagata swa. mumāju buddha laxmi ko nāṃmā cīrānti tathā punnyako lagi sāl va sāl byājbāta prasad vitarana ko lagi hāmi pariwar bāta sri sakya muni bauddha sangha lāl caṭhāeko 100/05 ek sahe ru pāncā pāisā subhāma.

Cadhaune  
Krisna lal, balkrisna harikrisna pradhan  
a. ga pa taksar

Summary: In 1976, Krishna Lal, Bal Krishna, and Hari Krishna Pradhan deposited Rs. 100/05, with the interest intended to underwrite the distribution of prasad.

**Ins. No.**: Tax 3  
**Location**: Bhimsen Tole, Chaitya, Taksār  
**Language**: Nepāli  
**Script**: Devanāgari

Swasti sri samvat 1993 V.S. sāl srāwana sukla purne 20 gate som bā sare dina sri 3 panca buddha priti gari khikamacha japhati raikar basnyā siddhi ratna sākya vansale sakala jāhān pariwār sammohana bhai
Summary: The family of Siddhi Ratna Shakya offered an oil lamp to the Bhimsen Tol chaitya in 1936.

Summary: The people of Khikamacha bazaar jointly offered a gold-plated gajur to Biddhyadhari Ajima in 1905.

Summary: The family of Jyotiman Shakya jointly offered statues of Singha Sadhu and Salika to Biddhyadhari Ajima in 1917.

Summary: The family of Beti Maya offered a pair of metal lions to Biddhyadhari Ajima in 1924.
Contributions to the...

Ins. No.: Tax 7
Location: Tindhārā Ganesh Temple, Taksār
Language: Nepali
Script: Devanagari

Swasti sri samvat 1983 sal āśādha sudi 13 roj 6 mā sri siddhi ganesh priti garī sīkamachā raikar basnyā dev nārāyan tamot le patni mān kumari putra purna bāhādur bhim bāhādur sakala sammohan bhai cadhāyakā dhwakā subhama.

Summary: The family of Deva Narayan Tamot jointly constructed a metal door at the Tindhara Ganesh shrine in 1926.

Ins. No.: Tax 8
Location: Tindhara Ganesh Temple, Taksār
Language: Nepali
Script: Devanagari

Sri ganesaya namo!
Swasti sri sambat 1992 āświna sudi 15 roj mā sri ganes priti garī biitlabko raikar basne janga lal tāmrakār le so patni sammohan bhai dhalauntī dipikā thān 20 cadhāyā subham.

Summary: Janga Lal Tamrakar offered 20 metal oil lamps to the Tindhara Ganesh shrine in 1935.

Ins. No.: Tax 9
Location: Tindhara Ganesh Mandir, Taksar
Language: Nepali
Script: Devanagari

Swasti sri samvat 1983 sāl māgh sudi 9 roj ... paka dirgha 15 mā sri 3 siddhi ganesh priti garī sīkāmāchā raikar basne buyti māyā so putra dev bāhādur, kul bāhādur thir bāhādur dān bāhādur ambar bāhādur sakala jahān sammohan bhai dhalauntī muso bāhāna 2 caḍhaūyā.

Summary: The family of Beti Maya jointly offered a pair of metal rat statues to the Tindhara Ganesh shrine in 1926.

Ins. No.: Tax 10
Location: Barmā Tole, Chaitya bell, Taksār
Language: Newari
Script: Devanagari

Sri sambat 1943 sāke 1979 sāke bansa ... ... sake bansa maniraj sake bansa rāj muni sāke bansa kula ratna tāmrakār hari das tuladhar,
budhi raj tuladhar sikaji, tho te sakalayā pariwaryā dharma citta juyāwa sri bhagawān yāta ga dayekāwa tayā jula sunāna gumasina adharma yātasā panca māhā pāp.

Summary: Devotees made a cash donation to make a bronze bell for the Barma tol chaitya in 1886.

Ins. No. : Tax 11
Location : Tindhāra middle one, Taksar
Language : Nepali
Script : Devanagari

Subha sambat 1966 sāl miti phagun badi ... roj ... ma nepāla daugal tole bāta śi basne sikāmāchā basne asdur dhruva nava lal, kulvir, prithvi raj, siddhīmān, kālu bāḥādur lok bāḥādur, lakhecā, kānchā tamot l sahita bhai āhalawatako dharā banāi cadhāyāko ho yesmā kasaile lobhānī papani nagari ... ... ... ... ... ... ... ... panca māhā pāpāk lāgne cha ... ...

Summary: The Newars who had migrated from Daugal tol, Patan, contributed jointly to cover the stone water tap with brass plating in 1909.

Ins. No. : Tax 12
Location : Vidhyadharī mai Ajima Shrine (inside) west wall
Language : Nepali
Script : Devanagari

Swasti sri sāke 1912 sambat 1948 sāl miti phagun sudi 15 roj l mā sri viswa karmā pritī gari sikamāchā basnya jasu dhan bauchācārya sa patni dhana laxmi pautra sahit gari pitalko pātāko dewal banāi cadhāyāko kritī yesmā kasaile lobhānī pāpānī garyā bhane pancha māhā pāp lāgla subhama.

Summary: Jasudhan Baudhacarya constructed the inner shrine of Vidhyadharī Ajima in 1891.

Ins. No. : Tax 13
Location : Vidhyadharī Ajima Shrine North wall
Language : Nepali
Script : Devanagari

Sri sambat 2037 sri sāl baisāk 2 gatemā bho. cuwadāndā basne susri nanda kumāri tāmarākār le sri vidhyadharī ajima lāi Rs. 210/- arpan garieko cha.

Summary: Miss Nanda Kumāri Tamrakar of Cuhandanda, Bhojpur, made an offering of Rs 210 to Vidhyadharī Ajima in 1980.
Contributions to the... 41

Ins. No. : Tax 14  
Location : Vidhyadhari Shrine wall (outside)  
Language : Nepali  
Script : Devanagari

2033 V.S. sāl jēṣṭh 27 gate buddhabar dwādasī ko din dibagata swa. mumaju buddha laxmi ko nāma kī cīr sānti tathā punyako lāgi sāl wa sāl byāj bāta prasād bitaranako lāgi hāmi saba pariwār bāta sri ajimā guthi lāi chadhayeko Rs. 105/05 ek sahe panch paishā subhama

Cadhaune

Krisna lal balkrisna hari prasad pradhan taksar a. ga pa - 5

Summary: In 1976, Krishna Lal, Balkrishna, and Hari Prasad Pradhan jointly offered Rs. 105/05 to the Ajima guthi to provide prasad for the annual gathering.

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Ins. No. : Tax 15  
Location : Vidhyadhari Ajima Shrine, Right bell, Tokshar  
Language : Nepali  
Script : Devanagari

Swasti sri samvat 1824 vikramādiya sambat 1959 nepali sambat 1022 sāl miti āṣādh sudī 1 roj 1 mā ṭaksār ko sri 3 viswakarmā priti gari cadhāyako pāṭan ilane tol nāgbāhāl bāta hāl sīkāmacha birta basnaya citra muni bhaju ratna pramukh stri putra putri sahit bhai cadhāyako ghanta yo, kasaile lobhāni pāpāni garyā panca māhā pāp lāgla subhama.

Summary: The family members of Citramuni and Bhoj Ratna jointly offered the cash to construct a bell offered to the Ajima temple in 1902.

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Ins. No. : Tax 16  
Location : Vidhyadhari Ajima Shrine left bell, Toksar  
Language : Nepali  
Script : Devanagari

Swasti sri samvat 1962 nepāli sambat 1024 sāl miti śrāwan bādi 14 roj 2 ma sri 3 vidhyadhari devi priti gari sīkāmachā bitlā basnaya sri sākya vansa dharma singh so putra dhanjyoti, dhanarāj, harsa raj siv raj sahit bhai cadhāeko ghanta phuti bikammā bhai so māthi thap gari jirnadhār gari cadhae kasaile lobhāni pāpāni garyā panca maha pāpāk lāgla subhama.

Summary: A joint contribution by devotees was made to repair the bell formerly offered to Vidhyadhari Ajima in 1905.
Ins. No. : Tax 17
Location : Vidhyadharī Ajīma Shrine Pātti, Taksār
Language : Nepali
Script : Devanagari

Subha sambat 1962 mā miti baisakh sudī 1 roj 1 mā sri 3 vidhyādharī māi pritī gari sīkāmāchā bitlab basne sri bhawāṇī thaku putra dev raj, siddhī raj, buddhi raj, mani raj, haru sahit bhai banāyāko pauwā kasalīe nabigārnu bhatkī gayā bhane jirndhar garnu sabailī huncha subham.

Summary: The family of Bhawami Thaku constructed a resthouse near Vidhyadharī Ajīma in 1905. It adds that future repairs on it meet with no objection.

Ins. No. : Tax 18
Location : Bhimsen Shrine Door (supporting pillar), Taksar
Language : Nepali
Script : Devanagari

Swasti sri sambat 1956 sāl sri sāke sambat 1821 sri nepāli sambat 1019 miti bhādra sudī 14 roj 2 ma sri 3 bhimsen bhim bhairav nath priti gari pītalkā ḍhokā toran chatra samet nepal pātan tangal tol bāta hāl sīkāmāchā bitlab gāo baasye tamā kāra hara nāraṇ putra siddhī rāj buhārī nāni beti putri pauti sakal pariwar sammohanle carhāyāko ho subham.

Summary: In 1899, the family of Harsha Narayan Tamrakar constructed a metal door, torana, and umbrella at the Bhimsen shrine.

Ins. No. : Tax 19
Location : Bhimsen Tole Caitya (base part), Toksar
Language : Nepali
Script : Devanagari

Vikram sambat 1956 sāke sambat 1821 nepāli sambat 1019 pātan ubāl bāta hāl sīkāmāchā bitlab basne dhijvīr barā bāta so pātan bāta taksār basne rajman bārā ra batti bālne diyā 16 caitye ... dharma dhātu bageswarāya ... ... ...

Summary: Dhirja Shakya and Rajman Shakya jointly offered a dharmadhātu mandaśa and sixteen lamps to the Bhimsen tol chaitya in 1899.

Ins. No. : Tax 20
Location : Bhimsen Tole Chaitya bell (mid one), Toksar
Language : Nepali
Script : Devanagari
Swasti sri sambat 1956 sri sāke sambat 1821 sri nepāli sambat 1019 sāl mūta srāwan sudi 1 roj 2 mā sri 3 panca buddha caite dharma dhātu buddha bhagwān pritī garyāko buddhācarya citra muni bhāju ratna bodhācarje buddhimān dūsārīko jāhān ko sammohān bhai banāyāko ghanta cadhāya phute tute bhanye manasuwa bhayākole banaī ... ... ... 

Summary: The family members of Citramuni, Bhaju Ratna, and Buddhiman jointly offered a bell to the Dhamadhatu Bhajan in 1899.

Ins. No. : Tax 21
Location : Deoralī Tole, Bhagbatī Shrine bell, Toksār
Language : Nepali
Script : Devanagari

Sri Sambat 1998 sāl asmin sudi 12 roj ... mā kāsilal tamot le cadhāyāko sri 3 bhagbatī mai ki jaya jaya jaya.

Summary: Kasi Lal Tamot offered a bell to the Bhagavati shrine in 1941.

Ins. No. : Tax 22
Location : Lokeswar bāhā, Taksār
Language : Nepali
Script : Devanagari

Swasti sri samvat 1999 sal aswin māse dina 14 gate buddhabār ka dina sri tin pance buddhā pritigāri khikamāchā raikar basnyā ratna rāj sāke vansa so patni lānī thakun, so putra pautra sakala pariwar sammohana bhai dhalate vajrāhātu ra nīj ka putri ganes kumāri parlok bhayekole nikā nāuma pitalize sri dharmadhatu samet cadhāya subhama.

Summary: The family of Ratna Raj Shakya offered a vajrāhātu mandala in the memory of their father Ganesh Kumari at the Lokesvara Baha in 1942.

Ins. No. : Tax 23
Location : Lokeswar baha bell, Toksar
Language : Nepali
Script : Devanagari

Sri sambat 1997 sāl srāwana sudi 15 roj 7 ma pance buddhā vihar samipa sri tin lokeswar pritī gari sikāmachā bāsne dev bāhādūr krishna bāhādūr harsa māyā saparīwār samohan bhai cadhāyāko ghanta subhām.

Summary: Dev Bahadur, Krishna Bahadur, and Harka Maya jointly offered a bell to Lokesvara Baha in 1940.
Ins. No.: Tax 24
Location: Lokeswar baha
Language: Nepali
Script: Devanagari

Sri Karunamaya namo
2023 sāl jestha 27 gate buddhabār dwādasi ko din dibagata swa mumajyu buddha laxmi ko śtmāma cir santi tathā punyako lāgi hāmi parivar bāța sri karunāmaya dāphā bhajan lāi cadhāeko ru 103 ek sayā pānca subham.

cadhāune
krisna lāl bālkrisna harikrisna pradhān

Summary: Krishna Lal, Balkrishna, and Harikrishna Pradhan offered Rs. 150 to the Dhapa Bhajan in the memory of their late mother Buddha Laksmi.

Ins. No.: Tax 25
Location: Karunamāya Shrine right side inner beam right one, Toksar
Language: Nepali
Script: Devanagari

Om namo sri amogh pās lokeswaraya
Sri pīṭa ratna rāj sākya bāta sthāpit gareko sri machindra nāthko mandirmā sri sambat 1071 vikram sambart 2008 sāl asātha sukla pakse tithinā patni lāni thakun putri laxmi thakun purna mâyā mān kumāri karna kumari samet kanyaharu sammohan bhai so mandirko thik dhoka khudkilāmā pital mohari pitalka ser ra toran samet āphnā gakshe anusār cadhāyā yesma kasaila lobhāni pāpāni nagarnu garemā jasle sahaya garlā uslai nitya vakhchan nigāhā bhagbān namraha satyā jasle bigarna kana gardacha lobha pāp tyes lāi pardcha sada anikal tāp subhamā

Summary: The family of Lani Thakun constructed brass steps, offered a pair of lions, and a torana to the Lokesvara shrine in 1951.

Ins. No.: Tax 26
Location: Sākyemuni Vihar bell, Taksār
Language: Newārī
Script: Devanagari

Sri sambat 2009 bu. 2496 ne. 1072 sa sri sākyemuni bhagban pritiyanā gyān jyoti guruju, jogrāj guruju, asamaru sakye, singha rāj sākye jog rāj sākye ratna jyoti sākye, muni raj sākye, hansa raj sākye, puna ratna sākye jogman sākye buddha ratna sākye khadgā raj sākye kul
bahadur tulādhar, hari bāḥādur tulādhar, dev bāḥādur halwai kul jyoti sākye laxmi nārīyān tulādhar harkhadha sākye basudev tāmārakār caturmān sākye dev rāj tamrākar, rabī nāra neār kāliγar hem bāḥādur, candradhan tamāni sākye sikhā: tamha sankha ratna, purna bāḥādur tāmārakār, sakal grambāsi sammohana juya cadheyānāγu jula ka. sukla astami adityābār gate 10 khunu cadheyānā subhama.

Summary: In 1952, 24 persons jointly offered a bell and a chair to the Shakyamuni Vihāra.

Ins. No. : Tax 27
Location : Ganesh Shrinne near Sākyamuni Vihār
Language : Nepali
Script : Devanagari

Swasti sri sāke 1847 sri sambat 1982 sri nepāla sambat 1046 sāl phālguṇ māse sukla paksā triyodasi tithau sri māse phālguṇ masedin 14 guru bāsare tadine sri 3 siddhi vināyak priti gari khikāmāchā taksār basnyā jog rāj vajrācārya so patni candra kumāri putra ratna bāḥādur, kul bāḥādur putra putri sammohon bhai cadhāyāko ghanka kasaile lobhānī nagaru-pāpni garya pakshamā patak lāglā yo ganta dhainē kāliγar sikāmāchā bitlab basnyā chatradhan sākya biksu. subhama.

Summary: The family of Jog Raj Vajracarya offered a bell to the Ganesh shrine near Shakyamuni Vihara in 1925.

Ins. No. : Tax 28
Location : Ganesh Shrinne near Sakyemuni Vihar
Language : Nepali
Script : Devanagari

Sri sambat 2014 sāl mārga 21 gate bār 6 purnima kā din khikāmāchā bitlab basne pujya pītā manbīr mātā suku laxmi ko nāmā tokār erabat ajambar cadhaunē mānjyoti jīt bāḥādur sāke sakal parīwār samohon bhai cadhāyāko kasaile lobhānī pāpāni nagari bakselā subhama.

Summary: In 1957, the family of Man Jyoti Shakya offered statues of an elephant and a horse to Siddhi Vinayak near the Shakyamuni Vihara in the memory of their father and mother.

Ins. No. : Tax 29
Location : Lokeswar Bāhā, Taksar
Language : Newari
Script : Devanagari

Namo Buddhaya Namohārmaya Namo Sanghāyā
Sri sambat 2013 sāl kārtik mahinā thugu dharmik sanskritī 10: the dharma prachār kāmāṁ āsya ji Gyanjotī Bajrāchārya so bhārya Nhuče māyā Bajrāchāryā nimiha jānā śri sākyamuni tathāgata kwpāju śri karunāmaya thāne matu kikipā sahitā sthāpānā yāṅagu kha: thugu kwpāju Buddhāyā pratimā hāl 2022 sāl baishāk 6 gate śri Harkhadhan Śākya pramukh weka:yaṁ sangathita śākya pingu cudakarmayā niti āwasyaka jula dhakā dhai biyā:gu jyā wospolipigui hi:ttakāmanā yāysye sthāpanā yānā tai thakāgu kwpājuyā pratimā sthāpanā yāṅagu jula biyāmha Gyanjotī Bajrāchārya (Sambat 2022/7/Kachalā Punhi)

Summary: Gyanjotī Vajracarya offered a kwapa dya Buddha image to the Lokesvara Baha to maintain the cudakarma initiation for Shakya boys in 1956.

Ins. No. : Tax 30
Location : Lokeswar Baha, Toksar
Language : Nepali
Script : Devanagari

Swasti śri sāke sambat 1848 śri sambata 1983 sāl miti ŋñhmin ṃśe sukla pakse purne tithau saura mase kārtik dine 5 gate grūbarkā dhina śri 3 Panca Buddha Bhagāna-pratī priti garī khikāmāchā bitlap basne chatradhan sāke bansa pancha dhana sake bansa, ratna raj śāke bansa āśāmaru sāke bansa sahitā putra pautra sammohan bhai cahāyā:ko ghanta singhasādu ra cakra diye kasaile lobhānī pāpānī garyā panca māhā pāpaka āglā subham.

Summary: The family of Chatradhan Shakya offered a bell, lions, and a set of oil lamps to the Lokesvara Baha in 1926.

Ins. No. : Tax 31
Location : Bhimsentol Pillar
Language : Nepali
Script : Devanagari

Śri sake 1846 śri sambata 1981 sal miti baisak sudi 3 gate 25 ro:j 4 ma śri 3 bhisms priti garī khikamacha raikar basnye byatimaya so putra dev bahadur kulbahadur krisna bahadur halwai ko putra sakal pariwar sammohan bhai dhalauta singha singhini cadhaya / Subhamā //

Summary: Beti Maya Halwai offered a pair of lions to the Bhimsen shrine in 1924.

Ins. No. : Tax 32
Location : Lokeswor Baha, Toksar
Language : Newari
Script : Devanagari
Contributions to the... 47

Sri sāke 1818 sri sambat 2024 sāl māgh 6 gate phālgun krīsa pakshe 2 dutiyā buddhābār thukhunuya disā raikar ya sri karunāmaya thānasa raikar bitlab alagathā nivāsi bājra charjye wa sāke bansa pini macārtayeta cudakarma yāyeta bāhāla wa digi dayekāwa bāhālasa hyagu baranāma wkhā añjū thāpanā yānā bāhāya liune digiyā si dayekāwa liune si cakra sambara bājra bārihi sameta thāpana yānā dasakarma yānā sri padma mahavihar dhakā nāmakaranayana pratistha yānāgu din jula thugu kirtiyā dāna pati raikar nibāsi sri lānī thaku sākeni swaputra harkhadhan ratna bāhādur, dev ratna, gangā bāhādur swaputra pautri ādi kāe wa lachuman, thir bāhādur sahit thuguhe bāhālayā baudha karma sudhār samitiyā sakala sāke bāsa samohan juyā thugu dev sthāna thāpanā yānagujula thugu kirti sadana thir juyemāla sunānā lobbāyini pāpāyini yāe majyu guna // Subhama //

Summary: In 1967, a red kwapa dya was established in the Karunamaya shrine where the cudakarma for Shakya and Vajracarya boys could be performed. The family of Lanithakun Shakya meet all the expenses of the establishment ceremonies for the agam dya Cakrasambara Rajrabarahi at the Lokesvara Baha. The place was renamed as "Padma Chaitya Mahavihara."

Ins. No. : Tax 33
Location : Lokeswor Baha, Toksar
Language : Nepali
Script : Devanagari

Swasti sri sambat 1997 sāl saura māse baisāk māse dīn 28 gate sukra-bār aksatriyā ka din sri 3 panca buddha bhagabān priti gari jotirāj dhanjoti harkha dhan sāke bansa haru 3 janā sammohana bhai sri nāthe-swar bhajandwāra bhayakā āmdāni rupaiyāle caitya sthāna uttara disā patti torana 1 cadhāe // Subham //

Summary: Jyoti Raj, Dhan Jyoti, and Harkha Dhan jointly offered funds to the Natesvara Bhajan which were used to purchase the north torana of the chaitya in 1940.

Ins. No. : Tax 34
Location : Lokeswor Baha, Toksar
Language : Nepali
Script : Devanagari

Swasti sāke 1862 sri sambat 1997 sāl saumāse baisākha māse dīn 27 gate roj 6 aksayaritiyākā din sri 3 panca buddha bhagwān priti gari khlāmāchā ko raikar gau basne ratna rāj sāke bansa le so patni lānī thaku so putra harkha dhan ratna bāhādur dev ratna gangā bahadur sakala pariwār sammohana bhai pitalako torana 4 disāma 4 torana ra satal samet banāyī pokha ajimi gāuko ārūboth sirana 352 moha rupaiyāma
rajināma bhāyeka mālpot ru 1/12 lāgu pakhet kita 1 samet cādhāye so
dyauṭalāi sālin garnā paryāna karma asvin sukla purnekā di hom yagyān
garyna ra pachi kehi kalmāne caitya sathana ra so satal samet katai
bhatki bigre khaḍamā jirpohār garnu pachi āpnhā darsantan jo
kasaile āpnhu ghar gharanā bāṭa kharca lagai garnu nasakekā byalāmā
so jaggā khetkā ayesthāle kharca gari karma calanu bhānī jageda khet
samet cādhāye. Pachi kālāntarmā kohi kasaile lobhānī pāp garyo bhānā
pātak lāglā // Subham //

Summary: In 1940, the family of Ratna Raj Shakya offered four toranas
and constructed a Bhajan resthouse; they also offered land income
valued at Rs 352 for the yearly performance of a homa on Asvin Purnima.

Ins. No. : Tax 35
Location : Lokeswor Baha
Language : Nepali
Script : Devanagari

Swasti sri sambat 1988 sāl mitī baisāk 30 gate roj 7 mā sīri 3 pāanca
buddha bhagān ko thūma priti gari khikamāchā raikar basne ratna rāj
sāke basa swa strī lāni thaku putra harkha dhan, ratna bāhādur putra
devratna gangā bāhādur sakala parivārle priti gari cādhāye ko chatra
kasaile lobhānī pāpānī gare panca māhā pāp lāglā subhama //

Summary: The family of Ratna Raj Shakya offered an umbrella to the
Lokesvara Baha in 1931.

Ins. No. : Tax 36
Location : Lokeswor Baha
Language : Nepali
Script : Devanagari

Sri
Namo ratna trayaya
Sri nepāli sambat 1070 bikram sambat 2007 sāl baisak sukla pache 3
tritiyā brihibār din 8 gate so din sīri 3 padma pānī karunamayye loke-
swara priti gari khikamāchā raikar basne harkhadān sāke basa so
bhārya kul mayā so mātā lāni thakun. Kani bhrīta ratna bāhādur, dev
ratna gangā bāhādur sakal parivār sammohan bhai aghiswarga bāsi
pitajyu ratna rāj bāṭa pāṭi banai rākhu bhayakmā so pāṭi jirmodhār
gari so pāṭi mandir banai duṭalle chānā rākhi tallo cyādar ra 1
māthi pitale chānā rākhi so mandirmā sunko gajur ra dayā baya
sunkai kalas rākhi patisthā gari sīrma kriti cādhayau. So kirti mandirmā
kasaile lobhānī pāpani garinu hudaina garemā panca māhā pāp lāgne
cha // Subham //

Summary: In 1950, the family of Harkhadan Shakya offered two kalashes
and made renovations on the resthouse, especially a new brass roof.
Contributions to the... 49

Ins. No. : Tax 37
Location : Lokeswor Baha
Language : Nepali
Script : Devanagari

Swasti sri sambat 1999 sāl aswina māse din 10 gate buddhabarkā din sri 3 panca buddha priti gari khikāmchā raikar basnya ratna raj sāke bansa so patni lāni thaku so putra pautra sakala pariwar sammohan bhai bajra dhātu 1 nijka putri ganesh kumāri parlok bhayēkā laxmika nau pitalya sri dharma dhātu samet cadhayē / Subham //

Summary: The family of Ratna Raj Shakyā offered a vajradhatu chaitya in 1942, in memory of their late daughter Lakṣmī.

Ins. No. : Tax 38
Location : Bhimsen Shrine Door, Taksar
Language : Nepali
Script : Devanagari

Swasti 1957 sāl Nepal sambat 1020 bhādra wa sudi 10 roj 10 bhimsen priti gari pital ko daihilo pāṭan tugal tole ko khikāmchā raikarmā basnya harka nārāyan putra sir prasad, hari prasād sakala pariwar sammohan bhai banayēko subham //

Summary: The family of Harkha Narayan constructed a brass door for the Bhimsen shrine in 1900.

Ins. No. : Tax 39
Location : Ganesh Temple, Ganesh Tole, Taksar
Language : Nepali
Script : Devanagari


Summary: The metal statue of Singha-Sartha-ajambara and purus were offered by Harkha Raj Udas in 1920.

Ins. No. : Tax 40
Location : Collapsed Pati, Barma Tole, Taksar
Language : Nepali
Script : Devanagari

Sri Sambat 1980 Sal Sri Sake 1845 ma
Kādasī srāwan 11 gate .......... Harkh rāj udās mohan māyā basānta rāj basundhārā jagdish rāj krisna dās, indra lāl, dān bāhuddūr bīryā lāl sabai sabai janāle prīti gari dharmasālā banīyā kasaile lobhānī pānī nagarmu.

Summary: The resthouse was built by a group of people of Taksar in 1923.

Ins. No. : Tax 41
Location : Barma Tole, Ganesh Temple
Language : Nepali
Script : Devanagari

Swasti Sri Sambat 1973 Sāl mīti baisākh sudi 3 roj kā din .......5 din mā Nepal bīta hāl khikā machā Bhojpur cuhandārā basane hari dās tāmārākār patni herē māyā sahit le sri 3 siddhi ganesh prīti gari dewal banīi musāko bāhā torana ghanta samet chadhāi sthāpanā gareko ho kasaile lobhānī pānī nagarmu subham.

Summary: The temple of Siddhi Ganesh, the rat vehicle statue, torana, and bell were built by Haridas Tamrakar in 1916.

Ins. No. : Tax 42
Location : Shiv Mandir near Lokewor Baha
Language : Nepali
Script : Devanagari

Sri Ganesaya namo ///0// bhuyo bhuyo bhabino bhakta barnanul ranadbojya chate supranāmya /// samanyoya dharma setunārayana le kale-pala niya bhavadri ///1// sri sampurnadesa bandhu tathā lekhiekā merā chorā nāti ista santān dar santānā maran dhujā kārī chetri yo kūrā prārthana gadacha malle yo khikāmīchā 3 dhārā ko māthi parkhal le sahit devalayā 5 banīi shiv panchayan devta sthapāna gari khet kītā 7 mohuru 800 guthi rākhi khadā garekā dharmalai tapasīl bomojim ko khaboar sabai kurāko her bicār jagedā jirnodhwār bar badhne himayat gari kāmgarne karmachāri lai pherne ra jageda bata jirnodwār garna napugemā jirnodwār garidine bhakta lai dharma sālah prapadina surdhāma sadā naghal labheta sataguna punnya jirna sanskar xxx ///1// bhayekāle saya gunā badi punnya milne hunale jirnodwār pani garidine dewatāko guthi rāheka karmachāri dhati chali harne khāne khowāune le : yaswa-dāta parenātē hare ta sura bipraya / britisajaye dii bhugu barkha namaputa putam ///1// lākhau barkha bisthāko kiro hunu parcha bhānekāle kasaile lobhādī nagari 40 dharmakirti lāi jeha sama prithvi rahanchin taha samaa thir rākhi dine kām garnu holā bhāni tāmā patri lekhi sri siward gare.
Contributions to the... 51

Guthi  Tapasila

Pujahārike merai nāmasi dartako salle kita 2 paharāmanī dipeni 1 rajinama cyahan dade gañī 1 gari jamma 4 kitta khet ------------------ 4

Nagarjikē merai nāmasi dartako harsiddhi dadako khet khala ek--- 1

Jagedāke ka ru 2000/- ko 10 mure 15 mure rajināma dipeni khet khālā duı ------------------------------- 2

Jagedā ru 800/- dasaudī byājā lagai byaj ru 80/- kharca gari sawa jagedā rahane moharu ath saye-------------------------- 800

Kharca

Akhsha 3 wala 14 risi tarpanī 15 sivratrī 16 ram 9 ma rudi
garna ke jamma ru ------------------------------- 6/25

Akkshaya 3 ram 9 ma bhajan garna ke jamma ru ------------------------------- 3/-

12 Purnima bhajan garna ke jamma ru ------------------------------- 13/-

Wala 14 Sivratrīmā bhajan garna ke jammā ru ------------------------------- 9/50

Laxmi Pujāmā battī bālānēke ru ------------------------------- 1

Jhadu badhāruke ru ------------------------------- 12/-

Wala 14 mā cun lagānuke jammā ru ------------------------------- 10/-

Caturmāsa Puranāke ru ------------------------------- 20/-

1115 mure khetko bāli ru ------------------------------- 5/25

lekhieka khet ra ru 800/- jimmā 1i lekhieko kāma sāl calaune ra
10/15 mure khet ko dhān bikri byāji lagāni dwāra jageda badaune
bad thap kharca garna paremā garne samet pariaeko her bīñār rakṣā
yāwat kām garne -------------------------------

Ravidvaj karki 1 dan bahadur āi 1 sahu dev bahadur 1 sahu siddhi
raj 1 harka dha bada 1 sahu buddhi man 1 badri nath sahu 1
yiniharu aruka bolinaka tapasila ma lekhiyea sekha pachi inika
chora natiharu jawan ------------------------------- 7

Summary: Maran Dhowj Karki Chetri informs all of his fellows and
relatives that he has constructed a wall around the Siva Temples in
Khikamancha near the tin dhara. Siva Panchayana devta and he establis-
hed a guthi with the land kitta No. 7 and Rs. 800. All the devotees
have to take care of this guthi as mentioned below. If rennovation
is required, extra income made from the land can be used. If it is
not sufficient, any one of devotees can do this and he will be
favoured by sata guna for carrying out such a rennovation and purya
will be secured. Those who try to cheat and misuse the money will
have to live as a dung insect for millions of years. So he hopes no
one will be greedy and that it will endure as long as the earth exists.
Introduction

The history of this ridgetop settlement, recounted in the oral
account published below, is a paradigmatic case study in the retreat
of the Tibetan frontier due to the extension of the Gurkhalí state
after 1769. This place was clearly an important stopping point on a
major trade route through the eastern hills.

After the conquest, Newars migrated from the Kathmandu Valley to
establish a metal-working community that found an economic niche
supplying the hinterlands. Traders were also part of this settlement
that, like Taksar, migrated mainly from Patan. This production is
still lucrative today and the town during waking hours resonates with
the tap-tap-tap of hammers on copper.

With the emergence of the modern state, the town prospered and
expanded due to the district centre being established there. Offices
and health care institutions developed a more diversified economy. A
number of families became very affluent and the neat flagstone streets
bespeak of this town's general prosperity. But when the district
centre was shifted to Khadbari, a time of major local upheaval, the
economy receded considerably. Today, Chainpur is a separate gau pan-
chayat numbering over 3,500 individuals, with Newars living down the
long ridgeline bazaar, surrounded by a variety of ethnic groups on
its periphery of terraced fields.

The modern village has much less of a cultural inventory to
boast of compared to Taksar, but there are two viharas, one chaitya,
a temple to Siddha Kali outside the town limits, and a number of free
standing temples to Bhimsen, Krishna, and Vishnu. Theravada Buddhists
have also established a small vihara in the lower west sector of town
and this group is by far the most active religious organization in
Chainpur. The Buddhist Newars here must call the closest vajracarya
in Khandbari for special rites, since there is no local lineage; Newar
Hindus rely on Pahari Brahmans.

An interesting monument is a crudely carved marker (shown in
Plate 1) noting the distance to Hanuman Dhoka. This graphic, emic
expression of the modern state's core-periphery geographical defini-
tion we also noticed on the trailside marker several hours walk south-
west of Chainpur, near the Banesvar temple located in a forest grove.
Historical Sources

1. An Oral Account of the History of Chainpur

"Once Chainpur was under the jurisdiction of the Tibetan government and it was known as Gola Bazaar. In a later period, a former Shah King (name?) of the Kathmandu Valley issued a royal order, sending Colonel Madan Singh Basnet to visit Gola Bazaar, study the situation, and influence the Gola Bazaar people. But his effort was fruitless given the presence of a well-managed Tibetan garrison. But the clever and wise Colonel attempted to trick [the Tibetans] and asked for friendship with them. So he went to observe their new year festival, and celebrated with great enthusiasm. The Tibetans thought that these [men from Kathmandu] were not their enemies, but the good fellows and offered them food and drink, etc. But unfortunately, after much drinking, they lost their attentiveness. And with his oppurtunity, the Colonel assassinated many of the Tibetans here, at Dadim Gauda...

A large number of Tibetan fighters were also killed around the Siddhakali temple. On seeing their losses, the remaining Tibetans tried to run away and were pursued by the Colonel’s troops up to the Walangchung Gola region of Taplejung District. They could not go further due to cold in this high Himalayan region and so the Colonel put his line of demarcation close to that place.

"At that time, Chainpur was a famous trade centre for whole eastern region, and Terathum and Ilam were also included within this area. [In Chainpur] Colonel Madan Singh Basnet established the Mahadev Shrine and made a beautiful garden with a large rest house (Major Pati). As a result, people from distant places came to settle here. Later several shrines such as Bhimsen, Narayan, Ganesh and so on were also made. He established some guthis to take care of those shrines and finally he returned to Kathmandu.

"This historical events can be proved from the sayings of Colonel’s decendants living in Kathmandu. They also say that they have got some guthis at Chainpur established by their ancestor."

[Source: Elder of Chainpur who wishes to remain anonymous.]

Inscriptions

Ins. No. : Chain 1
Location : Siddhakāli Temple Bell
Language : Nepali
Script : Devanagari

Sambat 1919 mālma Chayana Pur basnyā Ses nāra Kumāle Sri 3 Kali devi priti gari ganta cahṛṛya yasa ghantamā kasaile lobhāni garyā pancha māhā pātaka subham.
Summary: Sesa Narayan Kumal of Chainpur offered a bell to the Siddhakali Kali temple in 1862.

Ins. No. : Chain 2
Location : Siddhakali Temple Door North
Language : Nepali
Script : Devanagari

Sri Siddhakali sarana sāhu Chandra bahadur sarana 2005.

Summary: In 1947, Sahu Chandra Bahadur of Chainpur made a brass door for the north entrance of the Siddhakali temple.

Ins. No. : Chain 3
Location : Siddhakali front side plate
Language : Nepali
Script : Devanagari

Phul tipnāko nīmti l naroki agādi baradai jāu timro bāṭoma
nirantar phul phulirahane chana.

Rabindranath Thakur

Sri Siddhakali mahadev mandir ko charaipatti raheko chali jaggama
dhuga chapi aja 2016 sal marga 21 gate roj 4 ko din sri siddhakali
devi ma sādar samarpan gareko cha.

Krisna Prasad Tuladhar
Dharmapatni Bal Kumari
Chainpur Bazar

Summary: Krishna Prasad and family made a renovation of the groud area around the Siva temple in 1959.

Ins. No. : Chain 4
Location : Narayan Temple Bell left one
Language : Nepali
Script : Devanagari

Sri sri sri sāke 1841 sri 1976 sāl magh sukla pakshe tīthau 5
bāre s耶 subha dinmā jahe sinha karmāchāryaka putra megh narsingh ka
patni bet lachimi swa putra chainpur golābājār niwāsi singha mān
karmāchārya so stri lackimi nārāyana pritaye gari chadhāyako ghanta
kasaike lohbāni papāni nagarnu subha //0//

Summary: The family of Singhaman Karmacharya offered a bell to the
Lakshmi Narayan temple in 1919.

Ins. No. : Chain 5
Location : Nārāyana Temple Bell right one
Language : Nepali
Script : Devanagari
Contributions to the...

Sri sambat 2003 sāl magh 14 gate 2 mā sīri sate nāra sīri lachimi nārāyanā ma chadhāyāko pitā dhījvīr jakulāmi pitā nanda lāl mātū man kumari ..... dhātu ghanta hāmīle ka nūma chadhaya bir sundar josi dev lachimi kuj lāl hom lāl khadga kumāri samet le chadhāyeko ghanta.

Summary: Bir Sundar Joshi and family jointly offered a bell to the Narayan Temple in 1946.

Ins. No. : Chain 6
Location : Narayan Temple Shrine door beam
Language : Nepali
Script : Devanagari

Swasti sambat 2003 sāl māgh 23 gate roj 4 mā sīri lachimi nārāyan ma chadhayako dibagata pitā dhirja bir jaka lani nanda lāl sīri kumari bir sundar dev lachimi purnalāl pancha kumari khadga kumāri sohan lāl bir bāhādur dev bahadur ........

Summary: The main door of the Lakshmi Narayan temple was covered with brass sheeting by the family of Lal Dhirja Vir in 1946.

Ins. No. : Chain 7
Location : Bhimsen Temple Bell right one
Language : Sanskrit + Nepali
Script : Devanagari

Sri Bhimeswaraya nama: do dande nawalena naye nānihato ko danda dusāsana yuddhe bhisanama pradhān duryodhanāya dhatram yo hantī sa mulak prachanda bali nakā mā takekibaki satru nāma pada bhayakar nimātri bhimrāj bhaje.

Swasti sīri sambat 1938 sal mangsir sude 15 roj 7 mā Nepal pātana dhālāche ku tola ko hāl chainpur bajār basne krisna bir ko chorā hira-
lāl le dāju moti lāl ko nāmmā cadhayāko hāl sambat 1995 ma 7 unai hirālal ko chorā ratmān srethale jirnodwār gareko.

Summary: A bell was offered to the Bhimsen temple by Krishna Vir Shrestha in 1881 was renovated by Ratna Man Shrestha in 1938.

Ins. No. : Chain 8
Location : Bhimsen Temple Bell left one
Language : Sanskrit + Nepali
Script : Devanagari

Sri bhimeswaraya nama: dodande nawalena naye nā hi hato ko danda dusāsana yuddhe bhisanam pradhān duryodhanāya dhatram yo hantī sa mulama pracanda bali nankā mātare ki baka satru nāma pada bhayankar nimātri bhimrāj bhaje.
Swasti sri 1803 sāke sambat 1938 sāl miti marga sude 15 roj 2 mā Nepal pātana sar hāl chainpur gola bazār banne sāhu hira lal ko mahila chorā swargabāsi pāunākā nimitta jagar man sāhuko nāule ra bānī sata kumari ko nāuma dāju rātman sāhule chadhayaiko ghanta ho kasāle lobhānī pāpāni nagarnu subhamā.

Summary: In 1881, the family of Ratna Man offered a bell to the Bhimsen temple to insure the heavenly peace of his late brother.

Ins. No.: Chain 9
Location: Bhimsen Temple stone plate
Language: Nepali
Script: Devanagari

Swasti sri gānāpatiya nama: sāke 1765 sambat 1800 sāl 1 miti paukha sudi 2 roj mā sri bhimeswar mandira pātī pātan sahar dhalāsiko tola ko santurak sumi kasa sāhunīkā suputra krishnavir ko bhāryā ananta laxmī so putra bhai banayeko 1982 sāl barsa kal ma bhati 1983 sal phaigun 10 mā sudi mā sri rataman sāhu ani so bhāryā padma kumari suputra krishnamān tathā jog laxmī samet bhai jirnodhār gereko bhimsen ko mandir pātī subhamā.

Summary: The renovation of the Bhimsen temple resthouse built by their ancestors Krishna Vir and Ananta Lakshmi in 1843 was carried out by Ratna and Krishna Man in 1925-6.

Ins. No.: Chain 10
Location: Ganesh Mandir base of lion statue
Language: Nepali
Script: Devanagari

Swasti sri sambat 1956 sāl miti phālgun 15 roj 4 mā sri bhimsen priti gari sinha banāi sri 3 babāju.

Hirālāl kā nāumā sāhu ratna mān le cadhāyāko ho subhamā


Summary: A set of lion statues was offered to the Ganesh temple by Ratna Man in 1899. The dates on other bells donated here were 1932, 1893, and 1882.

Ins. No.: Chain 11
Location: Ganesh Mandir Pratīmā Singhasān (stand)
Language: Nepali
Script: Devanagari

Bajārma basnye bābājyu sri siv narsing sirisa swargabāsa hundā unko putra manirāj chandra lal kiritman bridhimān nāti sagati mān
Summary: Muni Raj, Chandra Lal, Kirtiman, Brindhaman, and Saktiman jointly offered a throne to Ganesh in the name of their father Sivnarasingh.

Ins. No.: Chain 12
Location: Krishna Mandir
Language: Nepali
Script: Devanagari

Swasti sāke sambat 1766 V.S. 1901 miti bhadrā din 8 roj 4 mā sri 3 krīṣṇā ka prītīgīrī rājman sī pradhan .......... garī singhāṣan banai sri 3 krīṣṇā ka prītīma banāyā kiribhū namastu subham.

Dates of two bells offered to krīṣṇa temple (A) B.S. 1978 (B) B.S. 1976.

Summary: Rajman Pradhan offered a throne to the Krishna shrine in 1844. Bells there dated to 1921 and 1919.

Ins. No.: Chain 13
Location: Bhagbatē Mandir Thana
Language: Nepali
Script: Devanagari

Bhagbatē Mandir Nīrmāṇ Sambandhi Vivarana

Prahari nāyeb nirikshak sri harka bahadur pradhan ko sakriyātāmā sri 5 badā mahārāni aśwarya rājya laxmi sāhā sarkarko 35aa subha janmotsab ko suvasar 2040 mā bhu. pu. sa. ma sri sankar mān singh adhikārī bāta sillānyas bhai 36au subha janmotsav 2041 ko suvasarāma sthāniya bayobridāhā sri ser bāhādur sresthā bāta udghāṭan bhai tala lekhīyā anusārko nīrmāṇ samiti ko sāthai anya candādātā haruko udār sahayog bāta yo bhagbatē mandi nīrmāṇ kārya sampanna bhayo.

Nirman Samit nam

Khadānanda Paudyel
Gyān bahadur kārki
Jagat bāhādur katwāl
Sēr bāhādur sresthā
Surendra kumar adhikārī
Tulsi prasad bajgai
Sevaka prasad sākṣye
S. Narayan srestha
Indra bāhādur adhikārī
Bharat nīlāmī
Ghanshyām basnet
Pra. na-ni Harka bāhādur pradhān
Amdani - 21573/05

Mukhya chanda dataharu ko namabali tatha rakam

Ganga sākye murti ra pujā sāmān 1551/-
Sa.sa Jilla Panchayat 1875/-
VDO bāta Kedār prasaād mārphat 700/-
Cini bikri kamisan jilla karyālaya marphat 600/-
Pra. Pa. Gyan bahadur kārkī 500/-
VDO bata Parbat srestha mārphat 485/-
Shyam sunder udās 400/-
Pra. Pa. Surendra bāhādur adhikāri 325/-
S. Nārāyān srestha 240/-
Ser bāhādur srestha 200/-
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Sa. Renjar Chandra sekhār 100/-
Pra.Pa. Buddhī lal likha 150/-
Prahari yogdan 4096/-
Anyā sānātinā chanda bata 9434/05

Kharcha Vivaran

mandir nirmān 18322/05
murti ra puja sāmān 1511/-
ghanta - 2 alna photo 450/-
parewā ra parvāko gūd 200/-
tāmra patra ko 750/-
l mandir bera 500/-

Sramadana dine adhikrit tatha jawanharu:

1) Pra.na.ni harka bāhādur pradhān 11) Pra.ja. gopal budathoki
2) Pra.sa.ni rānā bāhādur rāi 12) " " dipak gurung
3) Pra.ha. cakra prashād upādhyāya 13) " " tej bāhādur basnet
4) Pra.ha. syām bahadur thapa 14) " " salik rām k.c.
5) Pra.ha. surya bahadur karki 15) " " nanda bahadur dahāl
6) Pra.ja. sri bahadur khadka 16) " " raj bahadur tāmāng
7) Pra.ja. bal bahadur k.c. 17) " " bishnu bahadur bhujel
8) Pra.ja. prem bahadur karki 18) " " sekh sarajul
9) Pra.ja. krisna bahadur tamang 19) " " bam prasad sīgdel
10) Pra.ja. dil bahadur thapa 20) " " gantip rāi

Prahari thana chainpur
42/4/29/3
lekhak ram prasad saky
Summary: The Bhagavati temple construction committee built a Bhagavati temple in the courtyard of the police station from the donations of the people of Chainpur at the initiative of the Police Inspector Harka Bahadur Pradhan. The foundation was laid on the auspicious occasion of H.M. the Queen's 35th birthday and inaugurated on the auspicious occasion of her 36th birthday in 1984.

Ins. No.: Chain 14  
Location: Siddhakali Temple front wall  
Language: Nepali  
Script: Devanagari

Gu.e.ji chainpur bajär gā.pā wārd na 2 basne sri tikārām sāk ye ko nāti sri meghamān sāk ye dharma patni srimati gangā laxmi sāk ye ka chora sri kesav lal sāk ye swayam dwara hasta nirmit bhagbatiko kālītmak dhalaut murti yasai siddhakāli bhagbatiko mandirī ma ḍaya miti 2032/1/18/4 mā cadhayāko.

Summary: A metal statue of Bhagavati was made by Keshav Lal Shakya and offered to Siddhakali Kali Bhagavati in 1975.

Ins. No.: Chain 15  
Location: Majer Pati on way to vihar  
Language: Sanskrit + Nepali  
Script: Devanagari

Sri  
Sri bāneswar mahādev  
Sri ganesayananama: Sri 5 mahāraj ran bahādur sā:

1) Swasti sri mangal murteya nama: sajayati sindur badanodeba yatpāda pankuja smaraṇam //  
2) nīri watam sāra sinha rāmaṭu bighranāma //// swasti sri sā swatan pramukh nripagunaī  
3) gainḍāra sikṣā tapanā bhut surpati vipu nepāla desentrya sā: ru srima sinha pratāpo bidita gunasarasya  
4) stvā swasti tri jasahāsi tasmātāthā sri nripati rana bādur sāho vahhu //// om bina sabi bāsa no parigate sbhusma  
5) ksakhī kali kaya nā bi pachetabo hī rī pawā: purba kirātasya leswaktā se rana purbake nābi bhunā dattā dhikāro ba khata bāro singha padanta ke  
6) yukti sangato yadho narpā yān //// natwa siddhi puresta beda gaṇa candrāsya mite bikramākabdi ratikula bijitya sakala sgamy gaavya kārya bāda  
7) gatwa stāṃdhakha nripate paranādikatā pita tas māntustā manoranam jagati nādo sra ya: sri pratā: //// tasmāi dhira bibaya sri padma datkha  
8) swarakha kṣetrākār jītendra: saca balāranta makaro bipradimisadhana: prāśādā laya bhi swarasaya kula suddhantu babāsmataka swārāmabahubri
9) sreyastu cayanapure ta thā sat prapām //5// ja bedinta hima calaika bīsaya sinha saññā dhasina: sri matkā: syapagotra sambhawa nripa sresta kā
10) syagranī sri bharadwāja kula devastu kahar sinho bhavantutsuta: singhantotki dhammikohi bakhat bar swara syā yudha //6// prasād singhā:
11) kulman singh karya tathā nanā hitma singh purāpta sakalpita purba rakshyatatasketra sa tha pranaya rughasa //7// watur-khadī kshupra
12) tikilītā sāsaraka mudra kitrāj putra sidānū dā nāmā ca pujanā puyjasno ri basyadāra bateswaraya //8// ata: para des bhā
13) sya likhyate // // sri sambata 1848 salmā purba disahā pallo kīrātā māri bakrī 1 wa 8 sardār kahar singh ba
14) snyatā kāñchā chorā kājī bakhat bādur singh basnyāt lāi pani lagī kul garyā bairī lai māri tyas mulukko bando ba
15) sta gari ā: bhāni hukum gari baksadā prabhuko hukum sir barhāi
16) kanā liṅga siddhipurūmā bairī sanga ladāyī garya ladāy ī ditam
17) yo: kul garyā bairī jojo hun tinlāi māri mulukko bando bosta gari ānanda purbaka basyākā thiya tastai bakhatmā āphulā jethā putra prasad singh basnyāt padā bhayāko sahar kantipur bātā khaber lekhindā atyanta khusi bhāi kājī bakhat bādur singha basnyātaka pra x x x
18) āphna sathāmā rāhyākā bhāi mahan bhalā ādīmilā yathā yogya gari khilwat siropāu diya brāhma bairīgī ya sanyāsī
20) x x x x atit agyajat gari gurubhārulaī anna bastra drabya di baksyā: aba testamā kehī kirti kho šāphān garyā ho ma bhīda pustai
21) dibagatalāi sundar hitī sahit bagicā bānāi x x x sahar kantipur-mā gayā kaidiya gari a: kul gari ayāko britan gari bidhī hukum
tyasari diya ba tyatī bakhat sundar hitī mā x x x rājī ca ghaika cama jagerā: garmā lāi guthī milekole cayanpurākā anchakho camauthya byasi kholo rusta bāre
23) killā sa killā bica badur singh basnyatkā nāumā guthi ko lāl mohar gari baksanu yo kājī bakhat bādur singh basnyatle pani jat jatkā kaphal phulāi
24) gaurab bagaica adhik sundar gari bannya pheri sundar hitī mana rajī bagaica ko inār banaunya nimityai tulā rām uparu x x x x x
25) raī brahman lai bhogān garmā lagāyā taha pachi kājī bakhat bādur singh basnyatkā jethā chorā prasād singh basnyāt mahila chorā kājī kehar man singh
26) basnyat kanchā chorā kājī hit mān singh basnyāt le pani tasai birta udar brahmanāi lagāi pauān bānnyā x x x x x
27) nityak puja calāi taha urprānta: kājī kulman singh basnyāt chetri kājī megha gambhir singha basnyat chetri bāta guthikhetko
28) āmdānile nā tayasā killākā sudhā brāhma bhogān rudri pāthko bheti dakshina parba parbamā x x x x anandai sakhi mahistā x x x x
29) pujahā guthiyār x x x x basnyāt hārulī khangi dinā nimityāi guthi khet pākhāko āmdānī kharcako tapasīl lekhi āphna x x
English Translation

During the reign of the King Rana Bahadur Shah in 1848 V.S. (1781 A.D.) a Royal Order was issued for Sardar (Commander) Kahr Singh Basnyet saying that the region under the control of Kirates be brought within His majesty’s jurisdiction.

This order was loyally agreed and the brave Sardar marched towards Siddhipur. They fought there in full strength and won the battle. The defeated soldiers were badly tortured and killed.

While he was breathing in peace, he got good news from Kantipur of having a newly born child, his first son: Prasad Singh Basnyat. He was very pleased on hearing this good news and whoever the people in his favour were, he rewarded handsomely with property; he also rewarded ascetics; and those who suffered from poverty were also provided with grains, clothing and property.

To keep in memory this auspicious occasion, he also desired to establish some monuments and he made a beautiful water tap with a well-decorated flower garden. He then went back to Kantipur to imprison the defeated high officers. The story of this event was told to all in the Royal Palace.

So, he established a guthi to take care of the beautiful garden and tap and a paddy field of Byasi Khola in Chayanapur Zone was also allotted to this guthi. The Lalmohar Document was issued in the name of Bahadur Singh Basnet. At that moment Bakhat Singh Basnet also planted different varieties of fruit plants [myrika nagi] to add to the beauty of the garden. He made one more tap there and a Bhojana Dana was also offered to the Brahams on this occasion.

After that, Kaji Bakhat Bahadur Singh Basnet’s first son, Prasad Singh Basnet, second son, Kaji Kehar man Singh Basnet, and last son, Hitman Singh Basnet, jointly made a resthouse and a shrine. To maintain the daily puja at this shrine, Kaji Kulman Singh Basnet Chetri also jointly offered land to the guthi. The Bhojana Dana to
Brahmans and for *Rudri Patha* were organised from the land's income. The [yearly] festival is to be organised from the amount collected at the shrine. The necessary food and expenses were also provided to *guthi* members. All of this was described in the inscription so all the members have to follow this inscription to maintain the *guthi*. The workmen for the *guthi* were also provided with attractive allowances. Those of *guthi* members who have no descendants in later generations will [have their membership] transferred to the female line.

An amount was also deposited for the preparation of ascetic clothes. In case of suffering from natural calamities such as draught or landslides, do not discontinue the puja but other expenses can be deducted. Anyone who attempts to misuse the income of *guthi* will be punished and he will be expelled from this locality and will have to suffer from *pap*. All the members have to follow this rule for the sake of the *guthi*.

Ins. No. : Chain 16  
Location : Bhimsen Pati  
Language : Nepali  
Script : Devanagari

*Sri hari saraṇam  
dharma stambha  
hare rām hare rām rāma hare hare  
hare krisna hare krisna krisna krisna hare hare  
Kalima moksha ko sapanā*

Kewala c hari nām kirta nai cha bhanne sri guru kavi prasad gautam ko ukti sri prasād lāi bhanmu bho ra bhagbata kirtana pani garāunu bho tyo samjhana pratī barsha baisāk 15 gate ahorātra kirtan garne garau.

Stha: 2015 mārga 12 gate roj 5 mā purba 6 nā chainpur bazār ma. Prarthi - d. bhavāni prasad sharmā/shrestha haru krisnamān, bholaśān ganesh prasad nārāyan prasād sunder.lāl singhamān surya bāhādur bhim prasād bi narendra kumār bhakta bāhādur vijayā laxmiī lalit bāhādur k.c. manik lal tāmu purna bahadur bi candra lāl ananta prasad ra āmā man kumāri hari prasad joshi krisna prasad tuladhar jyotī mān shākya indra kumāri banīyā bhakta bāhādur bāniya bi parasurām bāsne bā bhaṇi bhavāni prasad sharmā ra pa shiv prasād sharmā jog laxmiī tirtha prasad shrestha.

Nepal bāta su. bhai ḋune janardhan purba saraswati

*le mahila kaji  
Patan*

**Summary:** Ahoratri Hari Kirtan was organized by the grant from Krishna Dharma followers in Bhimsen resthouse and in commemoration of that auspicious day, the inscription was inscribed in 1938.
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