The History of the Kallala Dynasty

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I take the Baburam Acharya Chronicle as incorrect because we find a copper-plate of Vivosasai, who is definitely Visesaraj; the date of this copper-plate is Nov. of A. D. 1498 (Saka Era 1420). If Visesaraj was the son of Vaksaraj, as the Baburam Acharya Chronicle contains it, then there should be no difference of forty-eight years, as we find it in the record; in case of his being a grandson this gap is quite reasonable. Therefore, I, like thea Kllalashahi and the Tucci chronicles, take King Visesaraj as the grandson of Vaksaraj and the son of Vijayaraj and refuse the authenticity of the erroneous Baburam Acharya Chronicle. In the copper-plate 73 Vivosasai has himself claimed to be a Kallala. Therefore, he is a king of the Kallala dynasty itself.

The Chhinasisamakot copper-plate inscription calls King Vivosasai a Karbarika 74. It has been said in the document that Vivosasai had pleased (God) Triloki by offering themusks (kasture), having nice fragrances. From the documents it appears that the king had fought a few battles and destroyed the enemies in the encounters with the might of his sword. This reality seems to be the only reason why he has been referred to as potent in bearing the responsibilities of protecting the earth 75. Like his grandfather, he had also given patronage to the arts and literature of the kingdom. The king had ruled the country along with his son and family in a very peaceful manner. This was because he had inherited the country in which there were no internal or external conflicts at all. Whatever troubles would have existed in the kingdom, those were set right by his predecessors themselves. These seem to be the possible reasons why we find him ruling without any trouble throughout his life.

Bhanashahi 76 (C. A. D. 1528-1585)

The Jumaleshwar Chronicle mentions Maniraj and Vijayaraj as the rulers of the Kallala dynasty after Visesaraj 77. The Kallalashahi Chronicle gives the names of Vibhogaraj, Matiraj and Shahiraj as the rulers of the dynasty before Bhanashahi (sometimes spelled as Mamashahi by the chroniclers and the copper-plate seribes) 78. The Baburam Acharya Chronicle puts Vivaraj, Bhutiraj and Visuddharaj as the kings before Manashahi (Bhanashahi) 79. Thus according to the Jumaleshwar Chronicle two kings had ruled there but the Kallalashahi and the Baburam Acharya chronicles enumerate the names of three kings as the rulers of the country after Vivesaraj (Vivosaraj) and before the commencement of the rule of Bhanashahi. The time of their rules was between A. D 1498 and 1529 which totals to thirty-one years 80 and this explains the logical gap which we find between Vivosaraj and Bhanashahi. I think that this thirty-one year's rule of the Jumaleshwar Chronicle is a comparatively correct record. It appears that the father of Bhanashahi had died (he might be Vijayaraj, Shahiraj or Visuddharaj which I cannot say
with certainty) before the prince could procure the maturity of shouldering the responsibilities of the administration. He had to bear the burden of sovereignty from the very beginning of his youth and this quite logically explains the fact of his long rule of fifty-seven years between A.D. 1529 and 1582. Further, Bhanashahi was blessed with a very long life. The chronicles of the region are silent about the descendants of Visvaraja (Vivasvani) and the ancestors of Bhanashahi. This was because of the weak personalities of those rulers and their comparatively uneventful administrations. It seems that they
did not have any war and bringing the reforms for the improvement of the status of the people in the country. There are no authentic records of those kings in the shapes of the copper-plates and paper-documents.

Bhanashahi had ruled the country from Chhinasim (A.D. 1563) 81 and the Tipurikot or Tiprikot (A.D. 1585) 82 capitals. It appears that he ascended the throne at the capital of Chhinasim but due to some political reasons after a decade he changed his residence to Tipurikot. In a Lalamhar 83 (paper-document) received from the house of Mr. Lachhiram Jaisi, the king has been addressed with the name 'Sri' before his name which stands for 'Sri' 5, a title which later on became an usual feature of the Shah rulers along with their names after the take-over of the Kathmandu Valley. The mention of word 'Sri' for five times before the name of the King displays that Bhanashahi was a very powerful king of Western Nepal in the latter half of the fifteenth century: A.D. In a copper-plate of the month of Jyestha 21 of the Saka Era 1485 (1572) found in the house of Mr. Tarke Bohara, the king has been called as a Maharaja Chitravaraja, the great king, who ruled for a long time which is an additional proof to the fact of his long reign. Bhanashahi has been adorned with the title of great King (Maharaja) in this record and associated with plentiful nobles and officials of the state. At the time the present copper-plate was issued by him, the king was carrying on the administration of the country from the Tipurikot (Tiprikot) capital. The details of the inscriptions indicate that the position of the king was quite secured and he had ruled the Jumla State with an accelerated greatness in the later half of the sixteenth century. A.D. The last document of the king, a copper-plate inscription dated on Monday, Magh-5, of the Saka Era 1507 (+78 = 1585 A.D.), also mentions Bhanashahi as a 'Maharaja' – a great king. In this document we find no details of the king.

The documents of Bhanashahi demonstrate that he was a very religious man. He had donated the finest agricultural land-plots to the Brahmans for their livelihood along with their copper-plate certificates. These documents were properly approved by the witnesses which included the prominent officials of the court like Pratap Hita, Ram Singhista, Birbhan Jhokota, Disaista, Mukunda Bhandari, Suratani Bhandari, Samantu Vasta, Binu Kathayata, Raibhan Bista, Karunakar Upadhyaya, Parimal Bhandari, Sallivan Bhandari, Citam Kathayata, Saratan Bista, Saimal Bhandari and Kappa Kathayata. The writers of his copper plates were Saccsaballo Joisi and Udai Sajwala. The recipients of the grants were mostly the Upadhyaya Brahmans. 85:

At the time the king ruled his kingdom, the district of Dullu-and-Dailekh of the Bheri Zone was being ruled by Pratapashahi and Manasha from the Bilkapur town. Pratapashahi has been called a 'rajadhiraja' in his record. Bhanashahi seems to be the heir of the king whom the scribe of the document has mentioned along with his father. The crown-prince was called as Sangramashahi also. The copper-plate, which provides all these information, is dated on Monday, Falgun-9 at the Saka Era 1490 (+78 = A.D. 1568) 86.

There is a transcript of a paper-document (Lalamhar), dated on Thursday, Magha-18 of the Saka Era 1503 (+78 = 1581 A.D.) 87.
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It belongs to the reign of King Bhanashahi and it records about a religious ceremony (Mahamandana) which was done by a group of people in the honour of a stone (Silamani). The document contains that the waters of the Triveni river had entered into the compound of the temple of the deity and spilled (the sacred shrine of the god). Ram Padhya, Kalu, Padhya, Dhilala Gangsha Jaisi, Jag Jaisi and Fagu Jaisi then contributed (in the cash and kind) for the restoration of the ruined edifice (Bhagadi dharma jodhysko chhah). Thakur Shuritshahi had a laudable contribution in this noble act of high religious significance and due to his kind donations the abode of the god had turned into a pakka (old type of cemented) building (Raja Shuritshahi thakurakuna Savetto di Pakva garyakohna). The witnesses of this document include the lords of the Muktinath and the Yadrinath holy sites and Jayapati Bhatta, Rana Singh Bhandari and Vishnu Jaisi the scribe. It appears that Shuritshahi was the younger brother of Bhanashahi and he had lived in the town of Chhinasim, in the capacity of a Raja.

There is a copy of a paper-document, dated on Sunday, Vaishakh-15 of the Saka Era 1512 (+78 = A.D. 1590). It is a record of appending two water-conduits to a reservoir, excavated near a store (image, installed within) the square (of the village). In this document we find the mention of the Upadhya and the Bhatta pandits who had received the terms for preparing the document.

The wife of Bhanashahi was Bhanamata-devi. Both the king and the queen were the followers of Vaisnavism and gods Badrinath and Muktinath were their favourite deities of worship. The daughter of King Bhanashahi was married with the king of the Raskot dynasty 92. In A.D. 1530, Bhanashahi had signed a treaty regarding the settlement of the boundary dispute with the king of Chharkabot. It appears that before A.D. 1530 there was a severe conflict between the Kallala king of Tipoki and the ruler of Chharkabot (Chharkabot). The treaty provided a great relief to the inhabitants of both the states.

We find the documents of Bhanashahi till Sunday, Marga-5 of the Saka Era 1507 (+78 = A.D. 1585) 95. The first copper plate of his son and successor, Salimashahi, appeared on Tuesday, Vaishakh-3 of the Saka Era 1513 (+76 = A.D. 1591) 96. It appears that Bhanashahi had died sometime in A.D. 1588 or 1589 itself. After the death of Bhanashahi Salimashahi (Salem or Silamashahi) became the king of Jumla.

Salimashahi. (C. A.D. 1591—1599)

Although the first record of Salimashahi is dated on Tuesday, Vaishakh-3, of the Saka Era '1513 (+78 = A.D. 1591) but he seems to have been coronated as the king of Jumla in A.D. 1588 or 1589 itself. Bhanashahi, the father of the king, had a very long life and he died after a very long rule. When Salimashahi ascended the throne at 98, he was a fairly grown-up man and had received ample experiences of administration in the capacity of the crown-prince. The new king encouraged the small-scale industries in the state like the domestication of the animals and the production of the metal materials. He exorbitantly facilitated his subjects and alleviated their economic troubles by reducing their heavy revenues and taxes. The people of the country, freed from worries of different kinds, distinguished the king with the title of "Maharaja Muktishahi" (great king, the liberator of the subjects).
Kunta Buddha from the Chhinasim capital for his valuable services to the court. In this record the king desires that his son and grandson, etc, the, who become the rulers of the country after him, to protest his grant in the future for the happiness of Kunta Buddha and his descendents 100. The second document, dated on Saturday, Chaitra-sudi-15 of the Saka Era 1513 (+78 = A.D. 1591), is the record of a donation of some agricultural fields by the king to Arjuya Ranabuda. The recipient was authorized with a copper-plate certificate by the ruler to use the land from Sunday, Kartika-sudi-7 of the (Saka Era) 1516 (+78 = A.D. 1594) 101. The remaining documents of the monarch are also the copper-plate grants, issued by him from the Chhinasim capital. They served as certificates to the recipients of their alms. In these documents we find Karmakar Jaisi, Devala Bhandari, Chituwa Mahata, Saguna Bhandari, Sujanee Kaski, Jhamu Bhandari and Suntu Jaisi 102 as the witnesses of the charties. These people were the courtiers of the king. Indu Senjuwal and Musya Tumata had served the king in the capacities of the scribe and the record-officers 103. Salimashahi died in A.D. 1599.

A Period of Conflict and the Struggle of the Supremacy of Power in the Family

After the death of King Salimashahi and the anointment of Surathashahi 104, between A.D. 1599 and 1719, we find about ten kings of the dynasty who had ruled the Jumla Valley from its various castles (Kots). Either due to revolution or division of the property (state) among the existing sons of Salimashahi each prince of the family had received a town 105 along with the hills and the villages of its neighbourhood. These chiefs governed the Kallala dominion until the manifestation of King Surathashah in A.D. 1719.

Visekaraj (A. D. 1599—1600)

Visekaraj appears to have gained prominence and become the king of the country in the lifetime of his father Salimashahi itself. He issued a copper-plate from his Tiprioket residence on Wednesday, Vaisakha-sakla-2 of the Saka Era 1521 (+78 = A.D. 1599) disregarding his languid father who had definitely survived till Friday, Margasir-17 of the Saka Era 1521 (A. D. 1599) for we possess a grant of the latter which the sovereign had issued on the above-mentioned date from his Chhinasim abode. It appears that Visekaraj had revolted against his father and manipulated to become the master of Tiprioket since the commencement of the troubles of Salimashahi due to his dilated age. After Visekaraj occupied the throne, he pleased his benefactors Daneva Kotuwal and Tiku Kotuwal by giving them the lands, free from all the thirty-six kinds of laible laxes 106. Harischandra Kotuwal and Jitu Kotuwal were other conscientious friends of the king 107. In A.D. 1600 these people had also received some lands, free of the taxes, from their master: 108. Chandu Joisi—the priest, Ameju Budha-thapa, Sujita Raj and Ajita Senjuwal 109 were some others some important courtiers of Visekaraj.

Vasanaraj (A. L. 1600)

Like Visekaraj, Vasanaraj is also not counted as a king of the dynasty in the Kallalashahi Chornicle. 110. He does not seem to be a legal successer of Salimashahi. It appears that he had revolted and created a small principality for his administration from the Liku headquarter. Vasanaraj is found ruling from Liku on Monday, Margasirsa—25 of the Saka Era 1522 (+78 = A. D. 1600) 111. The king had donated some agricultural lands to his helpers and adherents in A.D. 1600.

Vikramashahi (A. D. 1602—1621)

The Kallalashahi and the Baburam Acharya Chronicles 112 mention Vikramashahi as the genuine successor of Salimashahi. The Jumaleshar Chronicle contains the name of Salimashahi...
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immediately after the rule of King Bhanashahi. It appears that henceforth this chronicle is recording the details of the other branch of the family. That is why we get a confusion about the succession of the kings at this point. 113. It seems that when Salimashahi fell ill in A.D. 1599, the younger brothers of Vikramashahi revolted and created small principalities for their rules. Vikramashahi, the eldest brother and the true successor of the dominion, became the king of the dynasty after the death of his father in A.D. 1602 only. Thus the period of A.D. 1599 and 1602 was the time of a great chaos and perplexity in the Jumla Valley and its neighbourhood. It had continued in some form of other until the coronation of Vikramashahi in A.D. 1602. There is a copper-plate of Sakramashahi which is dated on Friday, Jyestha-28 of the Saka Era 1526 (+78=A.D. 1604). It was issued by him from the Tipriktot town. This king also appears to be a brother of King Vikramashahi. He had also set the laws of his father, the king, and the heir-apparent of the dynasty, at defiance. The Boharas and the Mahats, whom he facilitated with the tax-free lands 114 in A.D. 1604, had greatly helped him in his cherished undertakings.

Vikramashahi, the eldest son of Salimashahi, ascended the throne of Jumla after the demise of the latter in A.D. 1602 amidst a great family troubles. The venerable ministers and courtiers of Salimashahi, particularly the Budhas, had warmly accorded their support to Vikramashahi. That is why, when the latter ascended the throne, he furnished sumptuous tax-free lands to the Budhas, 115. The Jaisi brothers of the Jumla Valley had also sustained the king in his dispositions 116.

Gorakh Bahadur Shaha, descendant of Salimashahi, provided a copper-plate to Yogi Naraharinath in A.D. 1965. The contents of this copper-plate to a boarder treaty 117 relate which Vikramashahi and Salimashahi of the Raskoti Dynasty had signed in A.D. 1620. Gorakh Bahadur Shah narrated a very sad story of King Vikramashahi to Yogi Naraharinath. This fable is related to Queen Sukunasa, the wife of King Vikramashahi. This beautiful woman was puroined by Jhampan, the ruler of Dhaulatri. Vikramashahi attacked the kingdom of the pilferer for three times but he was not able to annihilate the enemy and to return his consort from Dhaulatri. Finally he requested King Salim-ashahiof Raskot for his help against Jhampan. Thereupon the Raskoti king sent a big army from his capital for the help of Vikramashahi. Once more Dhaulatri was attacked by the king and there was a fierce encounter between the armies of the enemy groups. In the battle Paikela Budha, a soldier of Salimashahi, captured and slaughtered Jhampan. In the end Queen Sukunasa was relieved from the transgressive clutch of the plunderer 118. In the end a treaty regarding the settlement of the boarder irregularities between the Kallala and the Raskot countries was put in black and white by Vikramashahi and Salimashahi 119. The necessity of concluding this treaty had arisen because of receiving the new territory of Charkakot after murdering the pilferer of the queen in the battlefield. The two victorys divided the kingdom of Jhampan and included their contingents in their dominions 120 in A.D. 1620. Ultimately both the champions signed a copper-plate, Sanada (document), with their hands for the future boarder guide-lines between the Kal-lal and the Raskot dominions. The treaty was concluded at Dhaulatri itself. The initial lines of the document read as follows:—

"On Bhadra-1 of the Saka Era 1542 (+78=A. D. 1620)…, at Dhaulaltri capital, the great king of the kings, King Vikramashahi… This is the boarder line (between the territories) of Vikramashahi and Saimalasai…" 1214

In the copper-plate Vikramashahi not only warmly extends his heart-felt sympathies and thanks but also generously appreciates to the great assistance of the Raskoti sovereign.
Further he amplifies that from the day of the conclusion of the present treaty the lands extended between the Tusarakhola (the stream that flows between Sanni and Raskot) and the Guli Gad (a stream) Khola <-> Gada, above Ragma and the territories of the two Manmas (i.e. the lands of Khandacakra, and Lekhammana) belong to Saimalashah and only the latter will rule (and enjoy the fruits of) that area 122. The rest of the seized territories of Jhampan, Vikramashahi included in his own kingdom: In the copper-plate we find the mentions of Shiva Upadhyaya, Dashu Joshi, Raghava Joshi, Vishnuhari Joshi, Manika Joshi, Manorath Devakota, Ananda Joshi and Sagara Joshi in the capacity of the witnesses 123. In order to provide additional force to the contents of the document the hymns of the Hindu religious treatises such as “Diggajakamatha........punsam yugantepi” were also engraved on the record by the scribe. It has been said in the present copper-plate that any king (of any dynasty), who rules the above-mentioned region in the future, will abide by the words of this sanada (grant) 124. Then we read about the other witnesses of the record; these include Lord Buddha, the Dharma, the sun and the moon, who perpetually watch the earth. In the end of the text of the document we find the references of the rulers and the venerable authorities of the region. These include King Sambiladu of Nagma, King Hita Chadu, King Parimala, King Kantharaj, King Samudraga, five brothers of King Vighram, King Amoja, King Savartaraj, Thavaraj Vista, Jogu Mahatra, Jitu Mahatra, Aju Mahatra, Madan Raula, Manajita Karki, Ajitu Rawal, Baith Bhatta, Kashi Upadhyaya, Dipa Rokaya, Saniwan Budha, Ratanu Bhandari, Ramu Rokaya, Jayatu Vista, Birbham Budhathapa, Musu Thapa, Raimal Bhandari, Kashi Joshi and Mangol (Magar) King Bhagachandra. The dignitaries of Dhuliyatri–Kamadi Mahatra, Sundar Mahatra, Pratapa Rauta and Hagu Joshi and Damodar Joshi of Pipalagai are also included as the witnesses of the document: The record was prepared by Shree Devaraj Gupu Upadhyaya 125.

Vikramashahi had ruled the Jumla state till the Saka Era 1553 (–78=A. D. 1631) is proved by a copper-plate which he had issued to Shree Makantano Joshi from Likura for his valuable services to the king 126.

Surtishahi (A.D 1618—1626)

A man named Thakur Surtishahi has been mentioned in a dharmapatra (the document containing the account of a dharma > religion > donation), dated on Thursday, Magha—18 of the Saka Era 1503 (+78 = A.D. 1581) 127. He seems to be King Surtishahi whom we find ruling at Lamathada in the Saka Era 1540 (A.D. 1618.). Surtishahi was also a contemporary of King Vikramashahi. The Kallashahsi and the Baburam Acharya chronicles 128 include neither the name of Surtishahi nor Surtishahi in them but the Jumleshwar Chronicle speaks of King Surtishahi as the son and successor of Bhanashahi, known as Prithvipatishahi 129 also. After Bhanashahi we find two series of names, indicating two separate states in the subsequent period. In the partition, which materialized either due to revolution or compromise, Vikramashahi became the heir of the main capital of the country while Surtishahi earned the segregated territories of the dominion only. This appears to be the only possible explanation for the existence of two Kallala states and kings in the Jumla Valley at this point. The nature of relationship between these heads of states is not clearly evident from any available record.

The documents of Surtishahi reveal that he was a devotee of Goddess Kanikasundari and God Pancha Bhairava 130. When the king granted any charity to anybody along with its copper-plate certificate at that time it was only Goddess Bhagavati whose mudra (symbol) or image he had imprinted on the top of his record 131. But the
king possessed the sentiments of reverence for all the religions and their gods, and the devotees of the country. Ram, Laksaman (Lachhiman), Sita (Chhita), Parvati (Parvata), Rudra—Maha—deva and Masta (devata) are also mentioned in the documents 132 of Surtishahi. Kanakasundari, Bhumi—Vasundhara, Ganga—mayi, Hamuman, Indra, the deities of netherland (patal) 133 and devadaru trees were too put as witnesses of the Surtishahi’s copper-plate grants and paper—documents 134. These facts lead me to conclude that King Surtishahi was a great catholic and he had blossomed his faith in all the divinities of Hinduism. The deities, he took, would preserve him and his state againisaga all the laible calamities and at the same time they would bestow prosperity to the palatial treasury and country 135 in particular.

In A.D. 1618 Bali Raula of Chiora received a ductile birta from the king. The recipient seems to have helped the king in his cherished undertakings 136. In A.D. 1625 the sovereign awarded a few finest agricultural pieces of lands—plots to Shree Naribudha of Majagoan. These fields were located in the plain which stretched between the Karnali and the Balanumaliki rivers. In the charity the hilltops, the rivers and the ghats (whatis) of the region were also included 137. For the eternal safety of the donation the king conferred a copper-plate also to the recipient of donation. The certificate contains the names of a large number of witnesses which include the great celestials and the respected dignitaries of the country. Naribudha, the concessionaire, was authorized to use the donated lands in any manner he liked, including their sellings, etc. 138.

The last document of the king is a lalano—har (sealed paper), dated in A.D. 1626. It has been beautified with the symbol (mudra) of Goddess Bhagavati on the top. This document pertains to a gift of some ālo (finest) fields and a few gold and copper pieces worth one hundred and ten rupees, conferred on Sokar—Budha and Bivaka—Budha of Satigoan, located in the neighbourhood of Khandacakra (of Raskoti king Malaiham). The area of the donated land stretched between the Kalabazar and the Kadyadebar rivers. In the document the aforesaid celestials and mortal witnesses are enumerated de nouveau (again). 109.

We do not know with certainty about the personal relations which would have existed between Surtishahi and the kings of Chhinasim and Raskot. The records of the region are silent about this fact. As kings Vikramashahi of Chhinasim and Saimalashah of Raskot were the contemporaries and devout friends (authentically proved by the Dhaulyatri treaty 141 of A.D. 1620), the relations between Surtishahi and them seems to have been quite pungent and swarthly in countenance. More researches are required on this topic by the scholars of the country.

Bahadurashahi (C. A. D. 1635—1665)

the Kallalashahi and the Jumaleshwar Chronicles 141 divulge about Bahadurashahi as the son and successor of Vikramashahi 145. The Baburam Acharya Chronicle is a little confused at this place; it mentions Sundarashahi as the son and successor of Vikramashahi. I think that the Baburam Acharya Chronicle is incorrect here because the kings of the dynasty after Vikramashahi of this catalogue are not incorporated in the former schedules 143. Although we possess no document of Bahadurashahi but it appears that he had ruled the Kallala dominion between A. D. 1635 and 1665. I furnish this period (time) for Bahadurashahi’s rule because we possess the last document of his father which is dated in A. D. 1631 and the record of his son who succeeded him after his death, dates on Tuesday, Bhadra—7 of the Saka Era 1591 (+78 = A. D. 1569) 144. A long period of gap tabled by the extant documents of the region indicates that Bahadurashahi had ruled the Jumla Valley for about thirty years between A.D. 1635 and 1665.
King Bajabahadur Chanda ruled in Kamaun and Garhwal between A.D. 1368 and 1678. During his rule "more strips of territories from Doti and Jumla were included" in the Chanda dominion 145. I think that because of this fact Bahadurashahi was in a great trouble and he had not been able to issue any tangible record propogating his firm rule 146.

Birabhadrasahi (A.D. 1665-1676)

Birabhadrasahi 147 ascended the throne of Jumla after the death of his father Bahadurashahi. Though the first record of Birabhadrasahi is dated on Tuesday, Bhadra-7 of the Saka Era 1591 (= A.D. 1669), he seems to have become the king of the dominion in A.D. 1665 itself. The other document of the sovereign is dated on Friday, Margasirs-23 of the Saka Era 1594 (A.D. 1672). It shows that Birabhadrasahi had ruled for about a decade only. No important data regarding the political and social events of his reign are available to us at present. The extant confusions in the genealogics of the dynasty at this point without a hitch indicate some external and internal troubles in the kingdom and on the part of the emperor.

Birabhadrasahi has been described as a Maharaja in the records 148. He ruled the country from the Kakaket and the Tiprikot capitals. In A.D. 1669 the king facilitated Gajavarsingh and Basantu Bhandari with ample agricultural lands and their paper-certificates. In the document the officials of Birabhadrasahi—Jitu Joshi, Maharam Patan, Karanjagadeva Vista, Shankar Kathayata, Lakanajit Karki and Jimu Hitu Bohara are also mentioned 149. The other record of the king is a copper-plate certificate which he had conferred on Jadya Budha. The witnesses of this record include Hita Jaimal, Jadu Vista, Jaisingh Vista, Vaidu Bhandari, Akavarya Raula, Rancha Singh, Salu Bhandari, Shankar Kathayata, Bhuimal Kathayata, Mana Bhandari and Ranajit Vista. Pashupati Joshi prepared the contents of this document and Dhinya Rawal engraved them on the plate 150. The mudra ingравed on the top of this plate indicates that Birabhadrasahi was an august devotee of Lord Shiva and Goddess Bhagavati 151.

As the chronicles enjoin, Birabhadrasahi was succeeded on the throne by his eldest son Prithvipatishahi 152.

Prithuipatisahi and other (A.D. 1678-1729)

For half a century between A.D. 1676 and 1729 (i.e. between the reigns of Birabhadrasahi and Surathashahi) there was a short breakdown of law and order in the Jumla Valley. The chronicles of the Kallala dynasty reveal both the government of Prithvipatishahi after the reign of Birabhadrasahi but so far we have found no authentic document of his administration. A la carte (rather) we get Salimashahi (II), Bhanashahi (II), Narayanashahi—Pitushahi, Dhanashahi—Madhushahi—Gajushahi and Jahagirashahi ruling respectively from the Motiupur, Chhurkabot and Dunai capitals (castles) during this period of lawlessness 153.

Salimashahi II appears in a document of the region along with Narasingashahi, Lachhimanashahi and Ramashahi facilitating certain tax-free land-plots to Sandarye Budha, Lachye Budha and Punya Budha on Sunday, Vaisakha-20 of the Sake Era 1598 (+78=A.D. 1676) from his Motiupur capital (rajasthan) 154. Narasingashahi and Lachhimanashahi appear to be the younger brothers of Salimashahi 155.

A document of King Bhanashahi and Queen Bhānamati, dated in the Saka Era 1600 (+78=A.D. 1678), seems to be an erroneous record 156 to me. Bhanashahi ruled the Kallala dominion 157 in the sixteenth century itself and not in the seventeenth century, as shown in the present record. In this record the king
has been mentioned to have ruled from the Churukabhot capital 158.

A much worn out copper-plate, dated in the Saka Era 1600 (+ 78 = A. D. 1678) is now extant to us 159. The first line of the document is peeled off from the specimen and the second line commences with the contents of Lakurajasthan Basantarajaki maya bhalecha 160. It indicates that Basantarajashahi had disseminated the present benefaction from the Laku capital. Rama (shahi) is also mentioned in this document. He appears to be the brother of King Basantarajashahi 161.

The name of King Narayanashahi occurs in a copper-plate, dated on Sunday, Marga-7 of the Saka Era 1606 (A. D. 1684) along with Pitushahi, Dhanashahi, Madhushahi and Gajushahi 162. These individuals seem to have exercised their sway from the Dunai palace and it is from there that they had conceded certain lands to Kanawa Bohara and Hasya Rokaya, delineated in the present document. The donation was made free from all the thirty-six kinds of laible taxes 163. Pitushahi is found exercising the sway along with his consort Lachhimavati at Dunai on Tuesday, Marg-2 of the Saka Era 1606 (A. D. 1684—,—i.e. only five days before the circulation of the previous document). He also extended the allowances of the agricultural fields to Hitu Bohara, Jiva Bohara and Sunatakya Bohara 164. In the light of the above-mentioned facts it is difficult to tell if Narayanashahi was the virtual king of Dunai or it were Pitushahi and Lachhimavati who really ruled the region in the early winter of A. D. 1684.

King Jahagriashahi was either the son and successor of Narayanashahi or of Pitushahi and he inherited the throne of Dunai after the demise of his father. He is seen ruling at Dunai on Wednesday, Jyestha-4 of the Saka Era 1614 (A. D. 1692) 165. Madhushahi, Ga-

Madhushahi and Gajushahi have been mentioned in the document of Narayanashahi dated in A. D. 1684 itself. Here the recipient of the largess is Ranajitya Budha 166. Jahagriashahi ruled the Jumla Valley until the rise of Surathashahi in the Saka Era 1641 (A. D. 1719) 167.

Surathashahi (A. D. 1719–1740)

The Jumaleshwar and the Babram Acharya chronicles do not contain the name of King Surathashahi. These provide the name of Surti-shahi 168 as the ruler of the Jumla Valley during this period but the available documents of the region authentically confirm that it was King Surathashah or Suratashahi who ruled the state of Jumla after the death of Prithvipatishahi and the anointment of King Sudarasanashahi. The Kallalashahi chronicle clearly demonstrates the fact of King Surathashahi’s administration over the country before the accession of King Sudarasanashahi 169. It seems that Surathashahi was called as Surti-shahi (Surathashahi\^\Surathashahi\textless Surathasai\textless Suratasi\textless Sruatiasai\textless Surtiasai\textless Surti-shahi) also by the people of the Jumla Valley. Thus all the chronicles of the dynasty are correct at this place. Although we do not find any document of Surathashahi after A. D. 1736, but I conjecture that he had ruled the dominion until A. D. 1740. I prescribe this period for the king because the documents of his son Sudarasanashahi commence from A. D. 1745 only 170. This indicates that Surathashahi had atleast survived until A. D. 1740.

King Surathashahi has been addressed with the title of ‘a great king’ (Maharaja) in the records. Between A. D. 1719 and 1769 he issued numerous copper-plates and paper --documents (lalamohar) to his allies from the towns of Tipurikot, Lamathada, Chhinaasim and Lahur 117. It appear that when he ascended the throne, he overwhelmed all the petty rulers of the neighbourhood who in the past, either by revolution or compromise, had owned a state for their laws. It had become necessary for Sura-
in the records) to suppress the enemies; in the face of the above-mentioned enterprise it would not have been possible for the king to have provided a sinewy nationality and palpable prosperity to his people.

King Surathashahi was an august Vai-shnavite and Ram was his favourite deity of worship 172. The king had developed profound devotions in the lords of Vadriksetra and Muktiksetra. That is why he frequently refers these deities in the beginning of his documents 173. Merciful to the ancient religions, the sovereign wanted to preserve the donations and the charities of the past rulers with great feelings and earnestness. He knew that it was better to defer to the pasts act of charities than to give new alms and he held this also that one who confiscates the landgrants imparted by himself or others in the past, hereafter he suffers the visitations of the hells by becoming the insects of the night-soils, etc.174. That is why when Surathashahi came to power, he conferred a paper-certificate to Asya Bohora and Chhokhya Bohora conjointly, reaffirming his faith in the donations of a land-grant made by King Dharmavikramashahi in the past 175. In the mien of the previous benevolence the king freed Kallaka Pahadi also on Monday, Falguna–11 of the Saka Era 1642 (A.D. 1720) from all the thirty-six kinds of laible taxes on a piece of land which the predecessor of the latter had received as a grant from King Bhanashahi in the past 176.

There are six records of King Surathashahi available to us 177. The first documents is a copper-plate, dated on Wednesday, Bhadra—5 of the Saka Era 1642 (A.D. 1720) 178. It is the docket of a land-grant which the king had made available to Jogya Gharala for his valuable services to the royal family. The other document of the ruler comes from a collection of fourteen copper-plates from the house of Shree Bhimabahadur Rakhalu of Dunai village. It records the contents of a maya (grant) of the king to two Bohora brothers 179. The third copper-plate relates of a land-grant, free from all the thirty-six kinds of taxes. It was sanctioned to Kallala Pahadi of Amilavadi by the king for the reaffirmation of his faith to the charities of his ancestor, King Bhanashahi 180. A shyahamohar (paper-certificate) of the reign of the sovereign is dated on Saturday, Srawan–4 of the Saka Era 1606 (A.D. 1724). It belongs to a land—facilitation deed of the ruler to Shree Cintamani from Lamathada. In the document the king has been described as Shree Shree Maharajadhiraja Surathashahadevajyu 181 by the writer. This title of the ruler indicates that he had become an illustrious sovereign by A.D. 1724. It appears that between A.D. 1720 and 1724 the king had to fight a few violent battles with his enemies. After he came out successful from the battlefield, his might was recognized everywhere and he became quite famous among the rulers of the contemporary world. Lamathada does not seem to have formed a part of his territory in the beginning; it was included in the dominion only after his victories on the enemies. This seems to be only probable reason why Naraharinath provides the title of Jumleshwar (the lord of the Jumla Valley) in the description of a copper-plate of King Surathashahi, which the latter had conferred on Shree Gothu Upadhyaya of Chhinasim. This document is dated on Thursday, Marga 24 of the Saka Era 1651 (A.D. 1729). The last record of the king is again from Lamathada. Like the previous documents this record also pertains to a land-grant certificate 182. It was issued by the ruler on Sunday, Marga–26 of the Saka Era 1658 (A.D. 1736) to Mr. Tula Rawal. It appears that when Surathashahi became the master of Sija—(Lamathada), he made this town the capital of his dominion and relinquished the administrative seats of Tiprikot and Chhinasim.

Now I would like to speak a few words
about the officials, the priests and the document writers of King Surathashahi. The officials of the government during his rulership were called with the general appellation of Vintyaru 183 and the personalities under this post and different ranks included Ammarasai (Ammarashahi), Pathan Vista, Patu Vista, Chandu Mahatra, Kalla -iya Rauta, Dasu Budhathapa, Sapu Kathayita, Jaimala Kathayita, Rajijita, Lachhimanya, Duduh, Dhana Paharih, Biju Bhandari, Gajya Raula 184, Patma Vista, Naru Joisi, Nathu Joisi, Ghuur Budhathapa, Ratnu Bhandari, Dasu Rokaya, Uttima Raula, Raimala Budha, Pala Raula, Jasu Dharala 185, Subitaraj, Kalu Vista, Chadyama Bhandari, Khavasa Joshi 186, Hitu Kalu, Raja Vista, Manoratha Joshi, Khavasa Haldar, Raja Megyadadhi, Kalu Acharya, Dhanu Bhandari, Kallyama Bhandari, Lakaya Dasandi, Jaidas 187, Villasta Raghunath Mahatra, Cintaman Acharya, Dhana Bhandari, Savala Bhandari, Rajbhan Rokaya, Mana Bhandari, Krishnya Mahari, Nevi Chatyal, Manu Raj, Khawasa Pathan Thapa, Dasudi Jagannath Bhatta Kathayat, Harimala Vityaru and Manroth Joisi 188. Ammarashahi seems to be the head of these dignitaries and he had got a blood relation with the family of the king. Madhu Joisi 189 and Gopa Acharya 190 were the scribes (secretaries) of the state-documents. From the surnames of the officials, employed in the royal services, it is clear that Surathashahi was a clever statesman. Finding the facts of heterogeneous ethnic elements in the country, he included all the racial and caste ingroups of the dominion in the functioning of his government. These seem to be some of the most important factors why the king became successful in his military operations of different regions and illustrious among the contemporary rulers in the later-half of his rule. These facts establish that Surathshahi was a famous king of the Jumla Valley. He appeared like a flash of lightening in the second quarter of the eighteenth century and after two decades of rule he was recognized as a famous mortal on the earth.

King Pirotibam was a contemporary of King Surathashahi. This fact is indicated by a shyahmahatar (paper-certificate) of Pirotibam, dated on Falgun-7 of the Saka Era 1644 (A.D.) 191. The document pertains to a samada (certificate) of a few plots of land located between the killas (boundaries) of Chamryakot (in the west), Ramagad (in the east), Khetagoan Mehelapah (in the north) and Katasakhola (in the south) along with one black horse, one purusodaphya, one cakuda, one dharani of salt and one pocket of betlenuts to Shree Kusuma Upadhyaya of Lupacadi village, situated in the neighbourhood of the Sija town of the Jumla Valley. The recipient of the donation owned the rights of causing the fishes also of the Ramagad stream to be caught and sold until its confluence in the Karnali river 192. It appears that the relations of the Dullu and Jumla houses of the rulers were quite congenial during the rulerships of Pirotibam and Surathashahi. This might be the reason why Kusuma Upadhyaya of the Jumla Valley was able to go to the state of Dulla and had received the present grant from King Pirotibam.

Surathashahi passed away sometime in A. D. 1740. After the death of the king the Rokayas, under Visunya Kumaie Tulya Rokaya, wanted to flare-up revolution and create a state in the valley for their laws. Sudarasanashahi discovered about this conspiracy and he suppressed the Rokayas with a great ingenuity. We gather the facts regarding this revolution from a copper-plate of Tulya Rokaya 193 which the latter had issued to Mr. Kallala on Sunday, Vaisakha-1 of the Saka Era 1655 (A. D. 1743). This trouble Sudarasanashahi had confronted in the beginning of his rule, perhaps before the coronation itself.

Sudarasanashahi (A. D. 1740—58)

The last available document of King Surathashahi 194 is dated in A. D. 1936 but he seems to have ruled whilst A. D. 1740. It is because until A. D. 1745 we find on.
record of King Sudarasanashahi. Almost all the chronicles of the Jumla Valley mention the name of Sudarasanashahi but these catalogues 195 do not agree in themselves about the name of his father. The Jumlaleshwar and the Baburam Acharya schedules contain the name of Surathashahi as the father of the king 196 but the archaeological evidence is in the favour of King Surathashahi alone 197. The Kallahashahi Catalogue 198 also corroborates the archaeological evidence; hence I hold that it was King Surathashahi who was really the father of King Sudarasanashahi. It appears that the Rokayas had revolted at the eve of the coronation ceremony of King Sudarasanashahi 199 but the army of the king very proficiently suppressed them. This engagement of the king with the Rokayas seems to be the foremost reason for the non-availability of his documents in the first few years of his rule.

The Palace of the King

There is a big copper-plate 200 of Sudarasanashahi, running in forty lines; it furnishes us with an exhaustive account of the construction of a palace at Chhinasim by the king during the Saka Era 1667 and 1673 (A. D. 1745-51) 201. The foundation stone of the palace was laid down in the night, at 23rd ghata (one-ghatika=24 munites), corresponding the terminus of Friday and (the beginning of) Saturday, during the Kumbha lagna (i.e. the zodiac time of Aquarius). Vrischika-namasana (the ninth division of the zodiac sign of scorpio) and Tisya nakṣatra (a lunar mansion in the path of moon) of Vaishaka sukla påkṣa (bright half for night of the month) —8 of the Saka Era 1667 (A. D. 1745) by Shree 5 Sudarasanana Sahebdeva juy of the Jumla state. Six thousand rupees came as subscriptions from the people of the Jumla Valley for the construction of the palace through the (constant) persuits of Satyadhanashahi (of Dhwangadharna), Sairathashahi, Shivoram Vista and Laksaman Joisi. Three thousand rupees the king contributed from his own treasury. The two amounts of the construction-expenditures totalled to nine thousand rupees 202.

During the silasthapana ceremony (the ceremony associated with the laying down of the foundation stone of certain building is called the silasthapan samarno) of the palace the koichin clothes of the cost of two hundred and nine rupees, five falasas (a kind of silken cloth) painted in five colours, the waters of the five sacred tirthas (the holy rites of the Hindus), one jar weighing one dharasi (c.6 pounds in weight), (some) betal nuts and one turbon the king donated to the Brahmins (of the country). In the act of executing the pillars for the palace Basanta Raja, Madhya Bhandari and Pirojya Karki had also helped. Kulya Bhandari and Ram Mahari were appointed the incharges of the stone supplies and twenty-five people (masons) were engaged in the dressing of the (imported) stones. Forty people were employed by the builder (king) for taking out fifteen hundred gatharis (pockets) of stones from the quarry including their carriages as far as the site of the construction of the palace. One hundred and forty-seven rupees and fifteen kodas (three hundred pieces) of clothes were given to the Qads (the carpenters, the masons the architects and other technical workers of the palace). Six hundred and twenty-five rupees were given to the stone-querriers. Fourteen hundred and nineteen rupees, two hundred and seventy-five pathas (he—goats), one hundred and forty pathas (small kinds of the goats) and four pieces of cooking utensils (bhandas) were provided for the drinking of wines (jardapini lagalagyo) to those people including the Kulalas (the pot-makers who make the tiles of the roof of the house. This word means to one who serves in the house of the landlords in the capacity of a servant) who had offered their voluntary services in the construction of the palae. One
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hundred and ninety-six rupees and sixty pieces of patambari (a type of dress) clothes were paid to the labourers for carrying the dressed slabs of stones in (the workshop of) Ghodyasaini Ringyal for executing the paintings (designs on them. This is how the palace of King Sudarasanashahi was constructed.

After one year and ten months, when the palace got built, Queen Gangavati (Chief consort of Sudarasanashahi) entered in its premises along with her son (Crown-prince Suryabhanashahi) at the auspicious moment on Wednesday, Falgun–15 of the Saka Era 1668 (A. D. 1746). Then she ordered for the Vastupuja (before using any newly constructed secular or religious building the Hindus purify that monument by performing a sacred rite along with the festivities and rejoicings, known as Vastupuja) of the palace. In the performance of the rite two hundred Brahmins including Ganapati, Mathu Joisi and Acharya Chuch had participated. In the ceremony Maniram Acharya performed the duties of the Hota (one who throws the articles of oblation in the sacrificial fire), Vyasadeva Udadhyyaya acted as Brahman (the priest) and Basudeva Joshi did the function of the Avardhya (an officiating priest). Two hundred and nine rupees, thirty-two thanhs (pieces) of clothes costing sixty-nine rupees, nine falsas of five colours worth fifteen rupees, one bull of ten rupees, twenty-eight dharanis clarified butter, sixteen rams, thirty-four rupees, some koichin clothes along with ten thanhs of clothes for the flags, a few banners and ornamental gates costing fifty rupees, and two cows along with a lamp (lid, made looking like a lamp of teracotta) measuring two dharanis in weight were donated along with their garlands to five Brahmins in the honour of the worship of God Datta Bhairava, designated to be the presiding deity of the newly constructed palace. In the daksina (the post-ceremony charities given to the priests and Brahmins in lieu of their kindness for performing the rituals of the ceremony or accepting the meals of the festivity) the four cooks of Khasira who were also Brahmins, received four sets of dresses costing twenty-four rupees along with a turbon of the builder (stra pencha sahita caubisa rupayanka kapada). In the month of Bhadra of the Saka Era 1669 (A. D. 1747), King Sudarasanashahi (also) entered the palace. At this time he dedicated a golden jar to the deity, installed a commomorative pillar in front of the shrine and then requested (the priests) for the congregation ceremony of the crown-prince. During the present rite the king gave (a packet of) mandra clothes of two hundred and eighteen rupees along with four horses and fifteen bachiwas (=colts i.e. the young kind of the horses for their use in the future) to the engineer and the workers of the palace. ..... On Saturday, after the day had passed eighteen ghatikas, at the auspicious moment of Shibga lagna on Jyestha–12 of the Saka Era 1673 (A.D. 1751) the elephant (also) entered the palace 203.

The amount of money spent in the construction of the palace indicates that it would have been an imposing monument of Western Nepal. The plan of the building seems to have been prepared in the imitation of the Mughal Palaces of Northern India but because of the mountainous environment and difficult means of accessibilities of the region the Kallala monument would not have been so gracious and magnificent as the contemporary abodes of the Indian or the Kathmandu monarchs. The palace was built out of the hewn slabs of stones, and painted (executed) with the beautiful designs. The inscription provides that King Sudarasanashahi was a man of high artistic tempaments. He had encouraged the artists and the engineers of the country by causing the present palace built for his use. The document contains a detail information regarding the prices of the commodities prevalent in the Jumla Valley in the second and the third quarters of the eighteenth century A. D. It greatly helps us for the formulation of the economic history of the region in those days.

At Chhetrapur on Wednesday, Marg–19
of the Saka Era 1679 (A. D. 1757) the king had given a lalathomar to Shree Chinal Chaudi 204. From the contents of the certificate we learn that due to some unknown reasons a benefaction accorded in the past to an ancestor of Shree Chinal Chaudi by King Birabhadrasahi had gone in the hands of the residents of Chhayaksetra for their usages and enjoyments by the time of the present ruler. Quite conscious of preserving the charities of the olden times for the security of his hereafter pleasures, the king extricated the present certificate and restored the rights of Chinal Chaudi (Chiudi) for his vituals of the lands in the manner they were granted to his predecessor by King Birabhadrasahi in the past 205. The witnesses of the lalathomar include Jagannath Bhandari, Mana Bhandari, Harikanath Karki, Madhu Kathayat etc. 206.

The officials of the state during the reign of the king were called by the appellations of dhamma-bhandari, chhadidhara, mohorachhala, viatyaru, chhapadhara and likhitasaksi. The dharma-bhandari was the minister incharge of the religious affairs of the country; the chhadidhara acted as the chief of the administrative machinery and the moharachhala used to give the seals to the royal writings. The chhapadhara was the incharge of the seal's department, the viatyaru served the purpose of the messenger (dutaka) and the khaparadhrs(khaparadhrs) were either the secret (royal) messengers like the intelligence and the police force of today or the adivasmen of the king. The likhitasaksi was the writer-cum-witness, associated with the department of the documents preprations. Chhatyal Kesari Raja and Pradipasi Gosain are also incorporated in the copper-plate of the king 207. It seems that they were the vassals of the king. In the beginning of the record we have the invocation 'Victorious is the Lord of Vadr Ksetra (a holy site); the Lord of Mukti Ksetra, help. In the end of the record we get 'By the grace of Ram 204, written by the scribe. These invocations of the Vaishnavite deities confirm that King Sudarasanashahi was a devoted Vaishnive sectary.

We find no record of King Sudarasanashahi after Wednesday,Marga-16 of the Saka Era 1679 (A.D.) 209 and the documents of his son and successor Suryabhanashahi commence from Sunday, Kartika-21 of the Saka Era 1684 (A.D. 1759) 210. It seems that Sudarasanashahi died sometime in A.D. 1759.

Suryabhanashahi (A D. 1758–90)

This ill-fated king ascended the throne of Jumla after the death of his father in A.D. 1758. He has been mentioned as the son and successor of Sudarasanashahi by all the chronicals of the Jumla Valley 211. The king was a contemporary of King Dipachanda of Almora-Garhwal and kings Prithivinarayan Shah and Ranabahadur Shah of the Kathmandu Valley.

According to Hamilton 212 when Ranabahadur Shah attacked the Jumla Valley in A. D. 1798, it was being ruled by king Sobhan Shahi 213. The chronicles of the region mention the name of Suryabhanashahi as the ruler of the state at this epoch. Hamilton recorded the history of this dominion from the informations he collected from Hariballabha (an informant of Hamilton) about forty-five years after its siege by the Gorkha Army. I think, that Hariballabha, as a result of the time-gap of about half a century, had forgotten the correct pronunciation of the name of King Suryabhanashahi; therefore he wrongly spelled it as ShobhanShahi to the British writer. Hence in the Hamilton's book we find the name of the king written as Shobhan Shahi instead of Suryabhanashahi as the ruler of Jumla at the time of its conquest by Ranabahadur Shah of the Kathmandu Valley in A. D. 1789–90.

Hamilton records the history of Jumla of the time of Suryabhanashahi as follows: "An extensive country called Yumila, which, towards the west was once bounded by the terriory of Ghar or Garhwal.......", and
towards the east by Mustang, as it extended to Kagakoti on the Narayani, at the northern extremity of Malibum, but towards the east it was much straightened by Jarkot, which extends to within a few kosas (one kosa is equal to two miles) of Chhinachchin, the capital. Large territories had also been gradually seised from its province by the chief of Kaman (Kamayun), who had extended his dominions to the snowy mountains." 214

"The chief of Yumila was a Rajput, and he was long acknowledged as the supreme lord or king over all the mountain chiefs towards the west; . . . . extended his authority in the east also . . . . , that his superiority was acknowledged everywhere between the Kali river and Nepal (the Kathmandu Valley). His authority, however, was still more limited than that of the late Caesars of Germany, his subjects frequently levying wars, not only against each other, but against their sovereign; not only there any assembly of states from which he could obtain assistance against any common enemy. His power probably resembled that possessed by those who were called the sovereign kings of India, before the Mohammedan conquest and consisted in three privileges. Each chief sent him an annual embassy, with presents; he bestowed the mark of royalty (tilka) and he had a right to interfere in keeping the stranger from overruling the weaker, and to exhort all chiefs to preserve the balance of power. Except persuasion, however, no means seem to have existed to infer co-operation . . . ." 215.

"The Rajas of Yumila were of Suryabanshi tribe (solar race), and were admitted pure, so as to intermarry with the chiefs of Kamayun and Garhwal. They had penetrated into the hills about 500 years ago . . . . , they first settled in the Almora country, and thence removed to Jumla; and as the Doti Raja, acknowledged to be of the Salivahan family, it also called Suryabansi, I think it probable, that the Rajas of Yumila are the descendants and the representatives of Avanti and Basanti, and this will explain the vassalage of them, which all the eastern chiefs avowed, although the people of Kamayun, by whom the Yumila chiefs were strait of the best part of their dominions, deny this vassalage, and pretend to know something of their descent." 216

Thus according to Hamilton during the reign of King Suryabhanashahi the dominion of the Kallalas was extended in a vast area. The king, a descendent of the solar pedigree, had exercised his commands over all the rulers of Western Nepal. He used to bestow the mark of royalty on the vassals and at occasions used to interfere in their military operations and alliances. The matrimonial relations of the Jumla kings were mostly with the Chanda rulers of the Kamayun Garhwal State. 217

One Ialamohar (sealed paper) of King Suryabhanashahi is dated on Sunday, Kartika –21 of the Saka Era 1681 (+ 78 = A. D. 1769). It was issued by him from the Chhinasisim palace to Maitya Tumata 218. The text of the certificate enjoins that in the past King Birabhadraashahi had donated some alo (a class ) lands originally belonging to Saunya Bohora of Rumu village to Katibhanya Tumata of Kalya for his enjoyments, free from all the potential taxes, till eternity, that has, the king asserted, became an old story by his time. Therefore, he issued the present document to Maitya Tumata and reaffirmed his faith in the old donation which had stood from the time of King Birabhadraashahi for the consumption of the above-mentioned land plots, exempt from all the conceivable taxes, to Katibhanya Tumata and his descendents 219. The witnesses mentioned in the text include King Atimalla, Sujita Mahatra, Katusai Gosain, Dhana Bhandari, Jagannath Bhandari, etc. 220. In the beginning of the text of endowment the king has invoked the lords of the Vadri and the Mukti Isetras (holy sites) to impart blessings for his perpetual victories and helps. The king has been addressed by the appellation of Sahebajyu (a gentleman) by the scribe of the plate. 221
The other *ialamohar* 222 of the king is dated on Wednesday, Margasirasa–20 of the Saka Era 1695 (A. D. 1773) 223. It is engraved with the name of Suryabhanashahi itself and is approved by various witnesses and officials. These people are found in the previous document of the king also, dated on Sunday, Kartika- 21 of the Saka Era 1681 (A. D. 1759) 224. The present *ialamohar* pertains to a certificate of six hundred rupees, which Jadya Budha had received from the king 225.

Naraharinath has published one copper-plate of Gopradadas Devsai in his book 226. Dated on Wednesday of the Saka Era 1683 (A. D. 1761), it was issued by the aforesaid chief from his Parangaja abode. The document contains the details of a gift which the ruler had made available to Lama Budha and Chandya Budha. The relation of this chief with Suryabhanashahi, the defacto sovereign of the country, is not clear from any record. The lost known document of Suryabhanashahi is a *ialamohar* which he had circulated to Prithvimallashahi on Saturday, Pausa-22 of the Saka Era 1700 (A. D. 1778) from Chinasim. It authorizes the recipient of the grant to enjoy some lands in lieu of his valuable services to the king. The witnesses of this certificate include Sujita Vista, Sangram Bhandari, Devodatta Khavasa and writer Shree Balabhadr Joshi 227.

When the Gorkha Army of the Kathmandu Valley attacked the Jumla Valley in A. D. 1787 under Kazi Shivanarayan Khatri and Sardar Pravala Rana along with two campanies of army 228, Suryabhanashahi resisted it with a “force of 2200 men; but Ranabhadur Shah, watching a favourable opportunity, when most of those had retired to their homes, completely surprised the country, and acted with such vigour and cruelty, that no force durest afterwards assemble.” 229. The vassals of Suryabhanashahi, who ought to have come for the help of the sovereign, did not turn up for his protection. The result was Suryabhanashahi was defeated and caught by the invading army of Ranabhadur Shah. Hariballabha informed Hamilton that the victor had sent the defeated sovereign, Suryabhanashahi, to Kathmandu, where he lived until his death, in the confines 230. While in the imprisonment, Suryabhanashahi used to get two rupees per day to meet his expenses (of livelihood) 231. The son of the king, Manasurashahi, ran away from Jumla and took refuge with the Bhotiyas of Taolakhar (Takhlakhar). This is how in A. D. 1790 the Kallala Dynasty of the Jumla Valley came to an end. After the conquest of the Jumla Valley Ranabhadur Shah moved to the further west for checking the Chandra rulers of Kama-yun and Gahrwal.

**Krishnashahi Devichandashahi** (A. D. 1782…….)

Krishnashahi Devichandashahi was a contemporary of King Suryabhanashahi. Somehow he had managed to become the master of Motyapur and he ruled in its neighbourhood with the epithet of “Shree-Shree-Shree-Shree-Maharaja” 232. Krishnashahi seems to have been on enemical terms with Suryabhanashahi, the Kallala sovereign.

Krishnashahi was the master of Motyapur-kot on Falgun-12 of the Saka Era 1704 (A. D. 1782) 233. The titles of the king indicate that he was an energetic man, and while in the authority, he had exercised his laws with great compatibilities. The king had facilitated Vishnu Upadhyaya of Marahatha village with sumptuous landed wealth for his enjoyments 234.

Like Suryabhanashahi, Krishnashahi was also defeated by the Gorkha Army. Yet, one does not know about the real end of this ruler. As he was not a defacto master of the Jumla Valley, Hamilton and Hariballabha did not pay any heed to record the details of his life and achievements. Krishnashahi vanished like the other Baisi and the Chaubisi rulers of Western Nepal.
The History of the Kallala Dynasty

The References


4. Panchaparavara is a devise by which we differentiate between the different families of the Brahmanas. The meaning of sakha is branch. Thus it means a branch of the Brahman family.

5. This is a town of Rajasthan. The Rana rulers of the Kathmandu Valley also trace their origin from the Sisaudiyva Rajpoots of Rajasthan.


8. Baliraj was a king of the fifteenth century and Malaiubum probably of the eighteenth century. Hence, present Malaiubum might be Medinivarma (Maediniubum > Malaiubum), a contemporary of King Balraj, who appears as a ruler of the Jumal and Dullu valleys in the beginning and issues a copper-plate inscription along with Baliraj in the end. The two seem to be the enemies in the beginning, but, later on, because of the matrimonial relations of the two houses, these kings became staunch friends and care-takers of each other.

9. This Ganga river should be the river flowing in the vicinity of Simja-Lamathada.

10. Whose golden image was this, is not given in the chronicle.

11. Yogi Naraharinhath, Ibid, p. 108. After woking a couplet, which reads:—“Jagata sarvamantra mantradhischa devatah, Tenamtrabrahmanadhinam tasmat brahmana devatah.” the above-mentioned Brahmanas had said to King Jaktisingh that they were the real lords of Jumla and Humla. Again, as they were the Brahmanas, they demanded their lost territories from the owner. On hearing the demands of the Brahmanas, Jaktisingh gave the two valleys to them. The Brahmas intrusted the newly acquired estate to Baliraj. They said to Baliraj that as he was a Kshatriya prince, he should rule the state and protect the religion and the Brahmanas from the offencers.


17. Ibid.


19. Yogi Naraharinhath, Op. Cit, (No. 13), p. 112. The people of the Jumla Valley, particularly at Ruru, Vauchu and Chilakhaya, still recall about the charity which King Medinivarma had performed during his life-time. They sing of his donations as:—

   Dhamna dhamna Medinivarma
dhamna timro hiyo
Satadinko hindanya vato
databy ma diyo
i.e. well done, well done, Medinivarma, you have a virtuous heart. The land (vato) which takes seven days to traverse, you gave that in the donation.

I think that this land Medinivarma had donated to Baliraj after the selected the latter as his son-in-law and the heir of the Jumla State. Baliraj owned the land as a dowry from the side of his consort. Thus it is by a marriage that Baliraj had assumed the powers and the throne of the Jumla State (after Medinivarma).

Mr. Surya Vikram Gyawali holds that
Medinivarman was not heirless. Malaiivarma (Malaibum), whose five sons—Sumeruvamna, Sumersubamna, Sansaribamna, Prabhati Raye and Medinivarman, established their principalities at Dullu, Sanni, Dailekh, Dhulikot and Bhyakot (Yogi Naraharinath—Itibasa Prakasha II. I, pp. 364-66.), was either the son or grandson of Medinivarman. Malaiivarma had ruled at Raskot about A. D. 1378. Now, if we accept the theory of Shri Gyawali, then Malaiivarma becomes the ruler of the Solar Dynasty, because Medinivarma, with his epithets, etc. and the place of rule, seems to be the descendant of Abhayamalla and of the Solar Dynasty. But we know that Malaiivarman of Khandacakra was of the Lunar Dynasty, and, therefore, at present I cannot agree with the learned historian. Some more researches are required in this field. Again Shri Gyawali holds that Medinivarma, the son of Malaiambamna, had ruled in A. D. 1393; and he is the Medinibarman, described with Baliraj—the Kallala monarch of the early fifteenth century A. D. in the Jumla Valley. Gyawali holds that Medhibarman had gone at Chhisam; he not only had lived there but had manipulated to occupy the Malla throne also. As this Medhivamna had only one daughter, and no son, he married her (his daughter) to Baliraj and blessed him for a long life. Himself, Medhivarman became a mandicant and left the dominion. Thus Baliraj establishes the rule of the Kallala Dynasty in the Jumla Valley in the beginning of the fifteenth century A. D.

Shree Gyawali holds that there were more than one Malaiivarman in Western Nepal. Malaiivarman, the consort of Mahavasanta, the Khanchi Princess, was perhaps the second or the third Malaiivarman. The sons of this couple were Shahavamna, Arimardana, Shatrusala, Kalimardana, Raghuttam, Raghunarayan and Ramesha. This Malaiivarman had died in A. D. 1736.

He was the king of the Takuru State (Shri Gyawali was much kind to give this information to me. I shall try to give the history of the Lunar Dynasty in Western Nepal somewhere in the future.)

20. This is a ceremony observed with the feasts and the worship of the deities before the use of a newly constructed secular or religious building. In case of a religious building, i.e. a temple or the edifice of the god, it is during this ceremony that an idol of the deity is installed in the sanctum for the subsequent regular worship of the people.


King Jalandhari had no scion. Therefore he appointed Bherimalla, a cakridara (waiter=attendant), as the king of Sija and gave him the title of Sijapati. The new king was asked by the protector to worship the goddesses Tripurasundari and Kanakasundari until their appearance. According to some chronicles Bherimalla was the son of King Jalandhari.

25. Ibid, Shree Surya Vikram Gyawali believes that Jalandhari, very much popular among the people of the Jumla Valley, had come from the region of Jalandhar (the dohhan of Punjab is still called as Jalandhar Pradesh). He came at Jumla through Kangra and entered the Baitadi and the Darchyala regions of Western Nepal for the first time. Then he followed the track of a river and reached Humla, and from there in the Jumla Valley in A. D. 1003. In the Jumla Valley he took shelter in the house of a Brahmana. After sometime Jalandhari married a Brahman girl named Kalika. As Kalikadevi was an esteemed lady of the Jumala Valley, Jalandhari received much respects from its people after the marriage, and even became their king also. When Kalikadevi died, she
was deified and Goddess Kalikadevi of the Jumla Valley owes her origin from this Brahman lady. Shree Gyawali thinks that from Western India in this way Nepal had many waves of the Rajput princes, who came in this country in different centuries. He is of the opinion that this migration was because of the strange strategic position of Kangra. He holds that because of the Indo-Greek, the Saka, the Scythian, the Kushan, the Pahlava and the Huna invasions in India in the ancient period the princes of that country had migrated in Nepal, and in this way Western Nepal has sheltered the Indian political refugees since a very long time.

The son of Jaldinhari, Pahariyale or Phukagada, built a dam in the river which flowed in the neighbourhood of Khandacakra; it had greatly facilitated the irrigation in the vicinity of Raskot.

Shree Satya Mohan Joshi did not find any historicity in Jaldinhari, although he accepts that no other king is so much famous in the Jumla Valley as King Jaldinhari.

Shree Gyawali holds that perhaps Nagraj had to go to the Khari Pradesha and the Jumla Valley from Dullu because of the attack and the disturbances created by Jaldinhari, and at that time he laid the foundation of Simja. He did not believe in the invasion of the Tibetans and the control of Nagraj over them (Shri Surya Vikram Gyawali and Shri Satya Mohan Joshi very kindly discussed the problem of Jaldinhari Raja with me, and, that is why, I am able to give this information at this place. I shall write about him in detail elsewhere).

29. Ibid, p. 32.
30. Ibid.
31. Ibid, p. 112.
32. Ibid.
33. Ibid.
37. We know that Nagraj was the founder of the Sija capital and an exalted king of the Malla Dynasty of Western Nepal (see Dr. D. R. Regmi, Medieval Nepal, Vol. I, Calcutta, 1965, pp. 710-35)
41. Ibid, p. 115.
42. Ibid, p. 115 ff.
43. Ibid, p. 115.
44. Ibid, p. 115, Malla (devi), the wife of the new king (Hastiraj).
45. Ibid.
47. Ibid.
48. Ibid.
49. Ibid, p. 165.
51. Ibid, pp. 112-14.
52. Ibid.
53. In the villages of Northern Uttar Province and the Terai of Nepal the people sing the Alha songs in the rainy season. In this epic song they enjoin that Bakasaraj had killed the father of Alha and Udala-the two great heroes of medieval India. These heroes had defeated fifty two kings of Northern India including King Prithiraj Chauhan of Delhi in various military encoun-
ters. It is said that Alha and Udala had invaded the country of Vakasaraj and taken the revenge of their father’s death from him.
55. Ibid, p. 111. ff.
57. Ibid.
58. Ibid.
64. Ibid, Surasuraipujitatpadapadmah prasannya-
66. Ibid, Prataprapatapita vicaksacakra... 1
68. Ibid.
70. Yogi Naraharinath, Op. Cit. (No. 13), p. 120.
73. Yogi Naraharinath, Op. Cit. (No. 13), p. 120'
74. Ibid.
75. Ibid.
76. Yogi Naraharinath, Op. Cit (No. 1.), p. 108. Bhanashahi was called Prithivapatisahi also.
77. Ibid, p. 108.
78. Ibid, P. 106.
79. Ibid, p. 113.
81. Ibid, p. 123.
82. Ibid, p. 125.
83. Ibid, p. 122.
84. Ibid, p. 121.
87. Ibid.
88. Ibid.
89. Ibid, p. 132 ff. Surtishahi seems to be a Kallala king ruling at Chhinasim Saka Era 1450 (A. D. 1618). He might have revolted against his elder brother, Bhanash-

ahi, and forced him to transfor his capital at Tiprikot from Chhinasim. This fact is attested from the documents of Bhanashahi also. This might be a reason why we find the Kallala kings ruling simultaneously from two capitals of Tiprikot and Chhinasim. Thus from the time of Bhanashahi and Surtishahi we have two ruling houses of the Kallala Dynasty.

90. Ibid* p. 125.
91. Ibid* p. 124.
97. Ibid.
98. Yogi Naraharinath, Op. Cit (No. 1.), p. 108. The Jumaleshwar Chronicle writes that Surtishahi became the king of the Kallala country after the death of Bhanashahi but the Kallalashahi and the Baburam Acharya chronicles (Ibid, pp. 106–112) mention Salimashahi as the son and successor of King Bhanashahi. I think that both the chronicles are correct, because after Bhanashahi both of his sons had ruled; one from Chhinasim and the other from the Tiprikot capital.
100. Ibid, pp. 125–26
103. Ibid.
104. Ibid, p. 143.
105. The towns of late-medieval period in Western Nepal would not have been bigger than a modern village of the region.
108. Ibid,
116. Ibid.
118. Ibid, pp. 1–3. In the Jumla Valley the people have a poem, still sung by them. It relates to Jhampam and Saimalashah, and their struggle. The poem reads as follows:-

_Jhampanako rato vakhu churile chhekyako Saimalasaika hata parnu karmama lekhyako Jhampanako rato vakhu Chandhanachanda milka. Jhampanako chaudhanyaghochaudhakhilk._

119. Ibid, p. 3.
120. Ibid, pp. 1–3.
123. Ibid.
124. Ibid.
126. Ibid.
127. Ibid, 124.
129. Ibid, p. 108.
131. Ibid.
132. Ibid.
133. Ibid, p. 132.
135. Ibid.
137. Ibid, p. 137.
138. Ibid.
139. Ibid.
142. Ibid, p. 113.
143. Ibid, pp. 106–09.
146. As Bajbahadur Chanda ruled till A. D. 1678, one has ample place to doubt if he had really conquered some strip of territories of Doti and Jumla during the rulership of Bahadurashahi. This trouble might have come during the rulership of his successor Birabhadrasahi.
150. Ibid, p. 139.
151. Ibid.
154. Ibid, p. 139.
155. Ibid.
156. Ibid, p. 140. I think that Naraharinath was not able to read the date of this document correctly. We have read that Bhanashahi had ruled between A. D. 1529–85. If we modify the date with the Saka Era 1500, corresponding to A. D. 1578, then, of course, it becomes an authentic document of King Bhanashahi.
158. Ibid, p. 140.
159. Ibid.
160. Ibid.
161. Ibid.
162. Ibid, pp. 140–41.
163. Ibid.
164. Ibid, p. 141.
165. Ibid.
166. Ibid, The literal meaning of Ranajitya Budha is "the old man who had conquered the battle. Does it mean that the Budha received this charity because he had shown
an extra-ordinary genius in the conquest of some battle by the king.


173. Ibid, pp. 146–47.


175. Ibid, Dharmavikramashahi is not know by any other record of the region except this reference.


178. Ibid, pp. 143–44. This document was given to Naraharinath by Mr. Lalasingh, Ghorala of Suvaugan, located in the neighbourhood of Tiprikot.

179. Ibid, p. 144.


181. Ibid, p. 146.


183. Ibid, p. 143. The word vintyaru originates from the word bhritya of Sanskrit, standing for the servants and the servicemen.

184. Ibid, pp. 143–44.

185. Ibid, p. 144.

186. Ibid, p. 146.


188. Ibid, pp. 147–48.


192. Ibid.

193. Ibid.


200. Ibid, pp. 149–53. This copper-plate was used for a long time as a lid to an unbaked earthen container (dehari) of the house of Shree Chandra Devakota of Talichur, Asidara of the Jumla Valley. After cleaning for one day constantly Naraharinath was able to read its contents. On 2012/5/23/5 Shree Mohanbahadur Malla of Malabhida provided this copper-plate to Yogi Naraharinath.

201. Ibid.

202. Ibid.

203. Ibid.


205. Ibid, Birabhadrasaika samayah yesalam resa payakai thiyobha... Cha Chhanal Chhabdi kasi paunu nahi... 11

206. Ibid.

207. Ibid.

208. Ibid.


213. Ibid.


215. Ibid.

216. Ibid, p. 287.


219. Ibid.

220. Ibid.

221. Ibid.

222. Ibid, p. 157. Here the king has been called as Shree Sayepaju. From the previous document itself we know that Suryabhanshahi was called Sahebajyu (wrongly spelled as Sayepaju over here) also by the people of the Jumla Valley.
227. Ibid.
honourable restraint at Kathmandu.”
233. Ibid.
234. Ibid.