

# The Rise and Development of the Baisi States

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A study of the so far available records of Western Nepal belonging to the Baisi States reveals that their origin is highly complicated and it is difficult for the scholars to draw right conclusions about their rise and development. The Gochan Chronicle contains that the kings of Lunar pedigree of Western Nepal owe their origin to Chandra, born from the eyes of Atri on the inspirations of Brahma (1) Then a long list of names of the rulers of the dynasty follows in which we find some renowned sovereigns of Ancient India like Pururava, Nuhusa, Janamejaya, Dusyanta, Bharata, Bharadwaja, Kuru, Vicitravirya, Yudhisthir, Pariksit, Ugrasen, Vihadratha and Laksmichandra (2) The catalogue contains that during the rulership of Laksmichandra, India was attacked and conquered by a Muslim Sultan. The later included the principalities of Delhi and Mewada for his direct administration. Laksmichandra fled to Kannauj and took asylum in the palace of Raithor of Samala(3) It is difficult to explain that how King Laksmichandra was absorbed there but soon we find his son Mitra-sen assuming the family title of Raithor belonging to the Samalas. For ten generations this title continues in the family. During the rulership of the tenth descendant of Mitra-sen Rai-

thor, i.e. Mathimalla Raithor, taking the pretext of the refusal of the hands of the siuli daughter of Ranaji, the Muslim sovereign of Delhi invaded Rajasthan and destroyed the whole Rajpoot machinery of the state Jaimala Fatta lost his life while fighting in the battle-field and at the time of his cremation his seven hundred sweet-hearts performed their self-immolations (sati) on his funeral pile(4).

When Mathimalla Raithor of Kannauj heard about this tragic end of Jaimala Fatta, he attacked the Sultan's forces with his terrible army. But he also lost the battle and his life. The invasion of Mathimalla had distressed the Sultan so much that he ordered for the wholesale slaughter and extinction of the Rajpoots from the earth(5). Therefore, to save their lives and religion, the crown-prince, the other alive members of the king's family and his relatives fled to the Himalayan ranges. They might have used the garbe of the Brahmans in course of their historical emigration.

At this point, I shall like to elucidate some important political events of Northern India which took place in the last quarter of the twelfth century A.D. and first decade of the

fourteenth century A.D. A study of the history of Northern India reveals that Rajasthan (Ajamer) and Kannauj were ruled respectively by Prithviraj Chauhan (A.D. 1179-93) of the Chahaman dynasty belonging to the Solar pedigree and Jaichandra (A.D. 1170-94) of the Gahadawala dynasty belonging to the Lunar race (6). The ancestors of Jaichandra had once lived in the caves (guha) of Mirzapur in Ancient pratisthan, and, that is why, they were also called as the Grahadawalas (the inhabitants of the caves). During the rulership of King Chandradeva, the capital of the Gahadawalas was at Banaras. This king had conquered Kannauj and Delhi (Indraprastha) and had defended the populace of these provinces from various kinds of vissitudes of the Muslim rulers (7). After the inclusion of these territories he made Kusika as his new capital. He was succeeded respectively by Madanapala, Govindachanda, Vijayachanda and Jaichandra. Jaichandra was an illustrious monarch and he had defeated the Yadavas of Devogiri, the Solankis of Gujrat and the Turks for several times in the military encounters with his victorious army. As in his Rajasuya Yajna (a sacrifice which denotes the paramount lordship of a sovereign) his daughter Sanyogita was snatched away by Prithviraj Chauhan, he got completely humiliated and annoyed with the Chahamanas of Delhi. Before this deed, in the lifetime of his father Vijayachanda, the principality of Indraprastha was snatched away by the Chahamanas from the Gahadawalas which itself had put the root of enmities between the two states. That is why, when Sahabuddin Ghorii attacked India, Jaichandra especially helped the later against Prithviraj Chauhan in A.D. 1193. Prithviraj was defeated and killed in the battlefield and his kingdom was completely looted and disturbed by the invador. One year after Prithviraj's defeat the kingdom of Kannauj was also attacked by Sahabuddin and Jaichandra was killed

in the battle of Chandawar (8). However, the victor did not destroy the kingdom of Kannauj. He allowed Jaichandra's son Harischandra to sit on the throne in A.D. 1194 and to rule the country. The state of the Gahadawalas vanished out only when Iltutmish conquered it and included in his dominion (9) for its direct administration in A D 1225.

In this conflict for the survival of existence between the Hindus and the Muslims and their rulers about half-a-century's time passed away. By the third quarter of the thirteenth century A.D. the Khilazis became the ruler of India. In the thirteenth century A.D. the princes of Rajasthan had reinforced their powers in different districts and Ranathamabhor and Chittor were supposed to be their popular strongholds. When Allaundin Khilazi ascended the throne of Delhi, his greedy eyes fell on those Rajpoot states. He attacked Ranathamabhor on July 11, 1301 and captured its fortress after a fierce battle with the Rajpoots (10). When he returned Delhi from Rajasthan, he imposed heavy social and economic restrictions and liabilities on the Hindus of the kingdom. This turned the life of the people miserable and wanten.

Two years after the conquest of Ranathamabhor, on January 29, 1303, Allaundin attacked Chittor. Ratanasingh, the king of Chittor, resisted the invasion of the aggressor with a great determination and stiffness. As he got confined within the castle, his sources of the food and drink supplies got completely cut off. It is said that Allaundin had developed lust for Pampavati, the beautiful queen of Ratanasingh and he had invaded Chittor to beget this woman only. Many scholars do not accept the historicity of Pampavati and the story assigned about her self-immolation (Jauhar) but by this time her legend has been accepted as a genuine

fact of Indian history. When Padmavati found that she will be snatched away by the aggressor, she performed **Jauhar** (self-immolation) along with sixteen hundred Rajpoot women. At this time thousands of immature children and virgins were also thrown in the flame of the funeral pile. After this act of **Jauhar** the Rajpoots emerged in the battlefield from the castle in the saffron-coloured dresses (**Kesariyabana**) and inflicted heavy casualties on the army of Allaudin Khilazi. But their army being too small, they could not resist the onslaughts of the swooper's forces. The result was that about 30,000 Rajpoots were killed in the battlefield and then on August 26, 1303, after seven months, Allaudin Khilazi was able to conquer Chittor (11). Tod believes that while fighting Ratanasingh was killed in the battlefield (12) but the Muslim chroniclers Amir Khusaro and Isami state that the Rana of Chittor survived the battle and his life was spared by the king. Ratanasingh, however, is heard no more after the fall of Chittor (13).

I think that after Ratanasingh was let off by Allaudin Khilazi, he came with his kinsmen and relatives to the mountains of Himalaya. This king seems to be King Ratanajot (14) [Ratanajyoti (15) and Ratanajot (16)], described in the minor chronicles of Western Nepal belonging to the Lunar lineage.

Although the names of Indian history and Gochan Chronicle do not coincide, I forward that it was after Itutamish and Allaudin Khilazi in the thirteenth and fourteenth centuries A.D. that the princes and the family members of the solar and lunar dynasties had fled in the nearby Himalayan mountains of Nepal in the garbs of the Brahmans (17). As Gochan Chronicle was written much later after the lapse of the rule of Parvata branch of the family, either in the late nineteenth or the opening decade of

the present century, its writer did not exactly remember the names of a large number of its rulers. Again, he fabricated many legendary names and rulers, set them in the present genealogy and showed their respective successions.

The Jumaleswar Chronicle contains that Baliraj, the founder of Kallala Dynasty in the Jumla Valley, was one day seen by Malaibum in his capital of Khandacakra. The latter caught a terrible fear of the child for the fact of his glittering forehead. He held that if this child of Sisaudiya lineage lives in his capital, then he will cause a serious injury, perhaps destruction, to the Lunar House of Khandacakra in his youth (18). Therefore, he wanted to kill Baliraj but the latter knew about the conspiracy and he fled at Jumla from Khandacakra. The daughter of Malaibum, who loved Baliraj, had given this information of her adorer's murder by the sovereign and had helped him in his secret get off from Khandacakra to the dominion of Medinivarma (19).

If Malaibum was a senior contemporary of Baliraj, then he had ruled his kingdom from Khandacakra in the third and the fourth quarters of the fourteenth century A.D. itself (20). Further, Ratanajot (Ratanajoyti > Ratanasingh, who was defeated and spared by Allaudin Khilazi) ruled Chittor until August 27, 1303. In the minor chronicles of Western Nepal belonging to the Lunar pedigree (please see the chart) the kings between Ratanajot and Malaibum range as follows:-

- A. Twenty-three kings (21).
- B. Twenty kings (22).
- F. Nine kings (23).
- G. Twenty-one kings (24).
- H. Twenty kings (25).
- I. Twenty-three kings (26).

The time-gap between Ratanajot and Malaibum (i. e. between A. D. 1303 and 1378) is of seventy-five years only. During this period we can not fit twenty-three, twenty, twenty-one, twenty and twenty-three kings of the A, B, G, H and I geneologies. I think that most of the names incorporated in them are of legendary nature and fabricated by the writers of the documents only. The Chronicle F (27) contains the names of only nine rulers between Ratanajot and Malaibum. It seems to be a fairly nearer—to—the—truth record of successions between the two sovereigns. But here also one or two legendary names definitely exist (28).

When Ratanajot (Ratanasingh) entered in the mountains of Himalaya, he had actually entered in the territory of the Jumalese sovereign. The ruler of Jumla, who was definitely of the Solar pedigree, was much moved on hearing the tragic history of his lost kingdom and family. The king had a daughter (29), whom he married with Ratanajot. The king appointed the son-in-law as the governor of the region falling to the south of the Thakurjee Lekh. This was the only daughter of the king and she was the heiress of the throne also. Therefore, the Jumalese king assured that if Ratanajot gets a son from his daughter, then he shall be made a king. After some time the newly married couple gave birth to a son, Devachandra of the Samala chronicles(30) and Devasingh of the A, D, G, H and I coronicles (31); he is Devadas of the Sallyana (32) and Parvata (33) chronicles also. After the delivery of the son the daughter and the daughter-in-law went to the court of the king and reminded him of his bow(34). Thereupon, the king gave the mark (*tika*) of royalty on the forehead of the child and declared that from the day of the anointment the prince, who belonged to the Lunar Pedigree, was the sovereign of the country spread between the Thakurajee Lakh and

Madhesa, and the Gandaki and Seti rivers(35). If this legend is correct or the son or grandson of Ratanajot, i. e. Devasingh (or Devachandra or Devadas), had actually revolted and created a state to the south of the Thakurjee Lekh for his laws, that we have yet to find out in a correct manner. As this ruler was the first sovereign of the mountains, he was bedecked by the people with the title of Pahadiraya (or Pahariraj), the king of the mountains. This had not only suited the occasion of the anointment but the hearts of the local inhabitants also. This is how C, A. D. 1325, the Lunar dyanasty of Rajasthan established its root in the mountains of Western Nepal. As Ratanajot had miraculously appeared in the region, performed the pilgrimage of the Manasarowar Lake and married the daughter of the Jumalese king, he was given the title of Jalandhari (the master possessor of the illusions) Raja by the local people. Later on, this title of the king became his real name and the actual name and title, given to him at the time of his anointment, subsided in the background and vanished out of use after some time (36).

The geneologies of the Achham(37), Sallyana (38) and Parvata houses of rulers (see the chart prepared by me) contain that Kashidas was their progenitor and he had come in the hills of Western Nepal from the Ujjain city of India. But this man does not find his mention in the minor chronicles of the region. Does it mean that there were two families of Lunar dynasty in Western Nepal, one sprung from Gopalarisi Bhatta and the other from Rahithurapathi? The rulers of Bajhang, who claim their origin from Haribansa Rana and Jaimala Fatta or Jaimala Raja, seem to be the descendants of some regional regal family of Rajasthan but once a Jaimala Raja occurs in the minor chronicle of the region also (39). The most determined fact in the history of Western Nepal is the rule of King Malaibum. This sovereign

exists in all the geneologies of the region belonging to the lunar families but the name of his father is not the same in all the chronicles. In the geneologies A, D, G, H and I, he appears as the son of Avairaj ( or Abhairaj ) but the B, C, F, J, K, L and M chronicles contain Dhanaki Tolarimalaraja, Chhotarimalla, Chandravarma, Gothadimalla, and Joyatibum respectively as his father.

### The Problem of Dimba

Hamilton writes that the terrain between the Kali river and Kathmandu Valley was inhabited by the Jariya tribe which magnanimously "intermixed with the Magars" (40). The chief of the tribe had an only daughter (41), whom he married to Dimba Roy, a Gautamiya Brahman (42). This man had come and settled in Takum after the establishment of Muslim rule in India. The ancestors of Dimba Roy once lived in the vicinity of Allahabad (43).

The father-in-law of Dimba Roy ruled his kingdom from Takum which is invariably intervened with the lofty peaks of the Dhaulagiri mountain. Because of the snow clad and invincible summits the country was designated as Parvata Rajya (state) by the people.

Some years after the marriage of Dimba Roy, the seat of the Parvata State was shifted to Dhorala Thana from Takum (44). The new residence of the king was located on the junction of the Mnyangdi (Mehagdi of Kirkpatrick) and Narayani rivers and called as Beni Shahar by the people (45). Ultimately the new abode of the king and the town received the name of Malebum (46), a word which frequently occurs in the chronicles, the documents and the writings of the scholars on the history, culture and archaeology of Western Nepal.

The daughter of the Jariya chief, the heiress of the Parvata State and the wife of Dimba Roy, gave birth to twentytwo sons, "each of whom obtained a share of his maternal grandfather's dominion" (47). This gave rise to twenty two states which collectively came to be known as Baisi States of Western Nepal.

Hamilton expressed that Dimba Roy belonged to the Gautamiya tribe, which had once inhabited the neighbourhood of Allahabad (48). The Gochan (49) and the Naraharinath (50) chronicles contain that Dimba was the son and successor of king Chandram of the Parvata State. This fact is corroborated by the discoveries of Shree C. Chakravarti (51) also. We know that Dimba was a far off descendant of Mitrasen Raithor and Mathimalla Raithor (eighty-first and nineteenth rulers of Kannauj—from the Gochan Chronicle) and had sprung five generations after Malaibum (one-twentieth king of the Lunar pedigree and a paramount sovereign of Western Nepal) as the grandson of Anamma, the founder of the Parvata State (52). He was the one hundred and twenty-fifth king of the Lunar family. As Dimba had killed four thousand (troops > enemies) of Partham and four thousand enemies of Parvata (53), which totals to eight thousand men, the leader of the enemies (who might have been of the Jariya tribe and formed an alliance with the Magars and the Gurungs of the region and used to harass the Ksatriya ruler of the region), lost all his sons and vigours of fighting anew with the former. Ultimately a treaty was concluded between him and Dimba which prescribed that henceforth the men of the local tribes will not disturb the administration of the country and would not wedge war against the parasol of the ruler. The ruler, Dimba, agreed to marry the daughter of the enemy-chief and to accept her as the chief consort of his harem. As the

enemy-chief was the real owner Parvata in the past and as he had lost all of his sons in the battle against Dimba, now his daughter married with Dimba, was the only progeny, naturally she was the sole claimant of the throne. That is why, she has been designated as the heiress of the throne by Hamilton in his book(54). In this way Dimba became the owner and the ruler of Parvata. Otherwise, it was Dimba who was the descendant of Malaibum and not Malaibum as a descendant of Dimba (Ofcourse, there is a Malaibum in Parvata also in the eighteenth century but he is not that Malaibum who ruled at Khandacakra. Therefore, one can call the Malaibum of Khdndacakra as Malaibum I and Malaibum of Parvata as Malaibum II. The latter had married the princess of Kanchi State, whose name was Mahalavasenta). It was long before Dimba that the sons of Malaibum had divided the country of his father into twenty-two small states for their individual laws. I feel that Hamilton's history of Dimba and of the Jariya

tribe; and the particular statements like "the daughter and the heiress of this chief married a Gautamiya Brahman, Dimba, and by him had twenty-two sons, each of whom obtained a share of his grandfather's dominion ... (55), an "There can be no doubt that the Malaibum family was of the Jariya tribe but one of the chief, having an only daughter, gave her in marriage to a Brahman and from this source spring the families of Malaibum and its numerous collateral branches....." (56) are only hear-say and faulty supplied by his ignorant informants like Hariballabha, working together with him. Further, Hindu family is a patronomical family. If Dimba made the daughter of the Jariya chief as his spouse, this was also acceptable in one from into the Hindu marriage laws. Again, leaving Hamilton, no other document or chronicle of the region furnishes the account about this fortunate but blemish marriage of Dimba. Therefore, I take this marriage legend of Dimba as unrealistic.

(to be continued)