Contributions to the History of Nepal: Eastern Newar Diaspora Settlements

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Daya Ratna Shakya

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

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

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

By the Licchavi era (400-800 A.D.), it is clear that a core civilization existed in the Kathmandu Valley that was Indicized to the extent of rulers making Sanskrit inscriptions to record local proclamations (Riccardi 1978; G. Vajracarya 1973; Sluesser 1982). While we now have basic information about early Nepal's society and culture from these records, there are only scant references to the limits of Licchavi rule. This early civilization likely extended to the Banepa Valley immediately to the east and may have reached to Nuwakot (D. Bajracarya 1976). There were likely traders centered in the Valley who also established small settlements up and down the Indo-Tibetan trade routes -- several Licchavi inscriptions mention "caravan traders" -- but to date no records of these sites have been discovered. The evidence of pilgrimage routes through the region specified in Indic texts of this era (Bhardwaj 1973) also supports the notion that there were regular avenues of human passage across the Himalayas in the ancient period.

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

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

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

A Status installed of Siddhakali Temple

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

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

As new trade patterns
emerged, alliances deve-
loped, and settlements grew,
Newar migration continued,
coalescing in major towns
throughout mid-montane
Nepal. Migration corridors
among select core sub-com-
communities channeled outward movement toward particular settlements.
Allied with the state’s extensions across the hills in all domains
but soldiering, and aware of new state
laws and procedures, Newars
acquired lands and created new settlements that replicated their core
societies from the Kathmandu Valley. For many, this migration was
permanent and many contemporary descendants no longer retain rela-
tions with kin in the valley. Migration continues until the present.
The 1981 census shows that roughly 40% of those who identify them-

Siddhakali Bhagbati Shrine
selves as "Newar" live outside the Kathmandu Valley proper. In Map 1, we chart the percentage of Newar living in the districts of Nepal according to the 1981 census:

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

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

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

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

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

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

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

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

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

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

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

1. Taksar-Bhojpur

Introduction

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

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

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

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

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

Inscriptions

Ins. No. : Tax 1
Location : Inside Ganesh Temple, Ganesh Tole, Takshār
Language : Nepali
Script : Devanāgrī

Swasti sri samvat 1987 V.S. sal miti āśādh sudi 20 roj 3 mā sri 3 siddhi vināyak priti gari sikāmāchā bitlav basnyā ratna lāl tāmrākar kārannī pramukh sammohana bhai pital torana cadhāyā subhāma.

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

Ins. No. : Tax 2
Location : Shakya Muni Vihar, Pāṭi
Language : Nepali
Script : Devanagari

Namo Buddhāya sri sakyamuni vihar 2033 V.S. sāl jēsth 27 gate buddhabarko din dibagata swa. mumāju buddha laxmi ko nāmā cirsānti tathā punnyako lāgī sāl va sāl byājbāta prasad vitarana ko lagi hāmi pariwar bāta sri sakya muni bauddha sangha lāi caṅghāeko 100/05 ek sahe ru pānca paisā subhāma.

Cadhaune

Krisna lal, balkrisna harikrisna pradhan a. ga pa taksar

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

Ins. No. : Tax 3
Location : Bhimsen Tole, Chaitya, Taksār
Language : Nepali
Script : Devanagari

Swasti sri samvat 1993 V.S. sāl srāwana sukla purne 20 gate som bā sare dina sri 3 panca buddha priti gari khikamacha japhati raikar basnyā siddhi ratna sākya vansale sakala jāhān pariwār sammohana bhai
dhalaute diyo eka cadhyā subha
thana - 1

Summary: The family of Siddhi Ratna Shakya offered an oil lamp to the Bhimsen Tol chaitya in 1936.

Ins. No. : Tax 4
Location : Vidhyādharī Ajīma Temple, Takshār
Language : Nepali
Script : Devanagari

Subha samvat 1962 sālāṃ sikāmāchā bājār kā waripari basyāka sabai sammohan bhai sri 3 vidhyādharī māi priti gari banāyāko suvānaka molānā gajur 3 tarphī parkhāl dhoka samet ko śrāwan badi 14 roj 2 mā patistā gari cadhāyako kasaile nābigarnu bigri bhatko gayo bhanyā kasaile jirnodhwār garna sake bado purna holā subham

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

Ins. No. : Tax 5
Location : Vidhyādharī Ajīma Temple, Taksar
Language : Nepali
Script : Devanagari

Swastī sri samvat 1974 sāl miti baisākh sudi akāsaya tritiyā sri 3 vidhyādharī devi priti gari pātan nāgbāhāl bāta āi basne bhimdhan tasya putra sikāmāchā raikar basne jotī mān sakye vansa ra putra jog raj puna raj nāti puna ratna sākya vansa sammohana bhai salika ra sinha sādhur cadhāyako kasaile lobhāni pāpāni garyā panca māhā pāpāka lāgla.

Summary: The family of Jyotimā Shakya jointly offered statues of Singha Sadhu and Salika to Vidhyadhari Ajīma in 1917.

Ins. No. : Tax 6
Location : Vidhyādharī Māi Temple, Takṣār (East side wall of main shrine)
Language : Nepali
Script : Devanagari

Sri sāke 1846 sri samvat 1981 sāl miti baisākh sudi 2 gate 24 roj 4 mā sri 3 bidhyadhari māi priti gari sika mācha raikar basne beti māyā so putra dev bahadur kul bahadur krisna bahādur kā putra sakala pariwar sammohan bhai dhalaute siha sihini cadhāyā.

Summary: The family of Beti Maya offered a pair of metal lions to Vidhyadhari Ajīma in 1924.
Contributions to the... 39

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

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

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

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

Sri ganesaya nāma!
Swasti sri sambat 1992 āświna sudi 15 roj mā sri ganes pritī gari bitlabko raikar basne janga lal tāmrākār le so patni sammohan bhai dhalautyā dipikā thān 20 cadhāyā subham.

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

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

Swasti sri samvat 1983 sāl māgh sudi 9 roj ... paka dirgha 15 mā sri 3 siddhi ganesh pritī gari sīkamachā raikar basne byati māyā so putra dev bāhādur, kul bāhādur thir bāhādur dān bāhādur ambar bāhādur sakala jahān sammohan bhai dhalautyā muso bāhana 2 cadhāyā.

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

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

Sri sambat 1943 sāke 1979 sāke saṅkha saṅsa ... ... saṅke saṅsa maniraj saṅke saṅsa rāj muni sāke saṅsa kula ratna tāmrākār hari das tuladhar,
budhi raj tuladhar sikaji, tho te sakalayā pariwayā dharma citta juyāwa sri bhagawān yāta ga dayekāwa tayā jula sunāna gumasina adharma yātasā panač māhā pāp.

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

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

Subha sambat 1966 sāl miti phagun badi ... roj ... ma nepāla daugal tole bāta ni basne sikāmāchā basne asdur dhruva nawa lal, kuvir, prithvī raj, siddhimān, kālu bāhādur lok bāhādur, lakhecā, kānchā tamot l sahita bhai ghulawatako dhārā banāi cadhāyāko ho yesmā kasaile lobhāni papani nagari ... ... ... ... ... ... ... pani ... ... ... ... ... ... panač māhā pāpāk lāgne cha ... ...

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

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

Swasti sri sāke 1912 sambat 1948 sāl miti phagun sudi 15 roj 1 mā sri viswa karmā priti gari sikāmāchā basnyā jasu dhan bauchācārya sa patni dhana laxmī pautra sahit gari pitalko pāṭāko dewal banāi cadhāyāko kriti yasmā kasaile lobhāni pāpāni garyā bhane pancha māhā pāp lāgla subhama.

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

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

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

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

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

2033 V.S. sāl jeṣṭh 27 gate buddhabar dwāḍasī ko din dibagata swa. mumaju buddha laxmi ko nāmā cir śānti tathā punyako lāgi sāl wa sāl byāj bāta prasad bitaranako lāgi hāmi saba pariwar bāta sri ajīma guthī lāi chadhayeko Rs. 105/05 ek sahe panch paśa subhama

Cadhaune

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

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

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

Swasti sri samvat 1824 vikramādiya sambat 1959 nepali sambat 1022 sāl miti āśādh sudī 1 roj 1 mā taksār ko sri 3 viswakarmā priti gari cadhayāko pātana līlānī tol nāgāhāl bāta hāl sikāṁchā birta basnyā citra muni bhaju ratna pramukh stri putra putri sahit bhai cadhayāko ghanta yo, kasaile lobhāni pāpāni garyā panca māhā pāp lāgla subhama.

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

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

Swasti sri samvat 1962 nepāli sambat 1024 sāl miti srȧwan bādi 14 roj 2 ma sri 3 vidhyadhari devi priti gari sikāṁchā bitlab basnyā sri sākya vansa dharma singh so putra dhanjyoti, dhanaṇāj, harṣa raj sīv raj sahit bhai cadhae ko ghanta phuti bikāmā bhai so māthi thap gari jirnādhār gari cadhae kasaile lobhāni pāpāni garyā panca maha pāpāk lāgla subhama.

Summary: A joint contribution by devotees was made to repair the bell formerly offered to Vidhyadhari Ajīma in 1905.
Subha sambat 1962 mā miti baisakh sudī 1 roj 1 mā sri 3 vidhyādhari mā priti gari sikāmāchā bitlab basne sri bhawāni thaku putra dev raj, siddhi raj, buddhi raj, manī raj, haru sahit bhai banāyāko pauwā kasaiile nabīgārnu bhatki gayā bhane jirnodhar garnu sabaile huncha subham.

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

Swasti sri sambat 1956 sāl sri sāke sambat 1821 sri nepāli sambat 1019 miti bhādra sudī 14 roj 2 ma sri 3 bhimsen bhim bhairav nath priti gari pitalkā dhokā toran chatra samet nepal pātan tangal tol bāta hāl sikāmāchā bitlab gāo basnye tamrā kāra harsa nāran putra siddhi rāj buhārī nānī beti putri pautri sakal pariwr sammohanle carhāyāko ho subham.

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

Vikram sambat 1956 sāke sambat 1821 nepāli sambat 1019 pātan ubāl bāta hāl sikāmāchā bitlab basnye dhijir barā bāta so pātan bāta taksār basne rajman bārā ra batti bālne diiyā 16 caitya .... dharma dhātu bagesvarāya .... .... ....

Summary: Dhirja Shakya and Rajman Shakya jointly offered a dharmadhatu mandaia and sixteen lamps to the Bhimsen tol chaitya in 1899.
Contributions to the... 43

Swasti sri sambat 1956 sri sāke sambat 1821 sri nepāli sambat 1019 sāl mtri sṛāwan sudi 1 roj 2 mā sri 3 panca buddha caite dharma dhātu buddha bhagwān priti garyāko buddhācarya citra muni bhāju ratna bodhācarje buddhīmān dīspatiko jāhān ko sammohan bhai banāyāko ghanta cadhāyā phute tute bhanye manasuwa bhayēkole banaī ...

Summary: The family members of Citramunī, Bhaju Ratna, and Buddhīman jointly offered a bell to the Dharmadhatu Bhajan in 1899.

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

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

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

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

Swasti sri samvat 1999 sal asvin māse dina 14 gate buddhabār ka dina sri tin panchabuddha pritigari khikamāchā raikar basnyā ratna rāj sāke vansa so patnī lānī thakun, so putra pautra sakala parīwar sammohana bhai dhalate vajradhātu ra nij ka putri ganes kumāri parlok bhayekole nijkā nāuma pitalyā sri dharmadhātu samet cadhāyā subhama.

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

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

Sri sambat 1997 sāl sṛāwana sudi 15 roj 7 ma panchabuddha vihar samipa sri tin lokeswar priti gari sīkāmachā baśne dev bāhādur krishna bāhādur harṣa māyā sapariwār samohan bhai cadhāyāko ghanta subham.

Summary: Dev Bahadur, Krishna Bahadur, and Harka Maya jointly offered a bell to Lokesvara Baha in 1940.
Sri Karunamaya namo
2023 sāl jestha 27 gate buddhabār dwādasi ko din dibagata swa mumajyu buddha laxmi ko ētmāma cir saNTī tathā pūnnyako lāgi hāmī pariwar bāta sri karunamaya dāpāh bhajan lāi cadhāeko ru 105 ek saya pānca subham.

cadhāune
krisna lāl bālkrisna
harikrisna pradhān

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

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

Om namo sri amogh pās lokeswaraya
Sri pitā ratna rāj sākya bāta sthāpīt gareko sri mahindra nāthko mandirī sri sambar 1071 vikram sambar 2008 sāl asādha sukla pakse tīthi māṇi thakun putri laxmi thakun purna māyā mān kumāri karna kumari samet kanyaharu sammohan bhai so mandirko thik dhoka khudkilama pital mohari pitalka ser ra toran samet āpna gakshe anusār cadhāiye yesma kasaile lobhāni pāpāni nagarnu garemā jasle sahaya garā uslai nitya vakhchan nigāhā bhagbān namrāha satyā jasle bigarna kana gardscha lobha pāp tyes lāi pardcha sada anikal tāp subhama

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

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

Sri sambar 2009 bu. 2496 ne. 1072 sa sri sākyemuni bhagban pritiyana gyān jyoti guruju, jgorāj guruju, asamaru sakye, singha rāj sākya jog rāj sākye ratna jyoti sākya, muni rāj sākya, hansa rāj sākya, puna ratna sākye jogman sākya buddha ratna sākya khadga rāj sākya kūl
Contributions in 1952, 24 persons jointly offered a bell and a chair to the Shakyauni Vihara.

Ins. No. : Tax 27
Location : Ganesh Shrine near Sakyamuni Vihar
Language : Nepali
Script : Devanagari

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

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

Summary: In 1957, the family of Man Jyoti Shakya offered statues of an elephant and a horse to Siddhi Vinayak near the Shakyauni Vihara in the memory of their father and mother.
Sri sambat 2013 sāl kārtik māhā thugu dharmik sanskriti 10: the
dharma prachār kāmānā yasya jī Gyanjoti Bajrachārya so bhāryaNhuche
māyā Bajrachāryā nimha jānā sri sākyamuni tathāgata kwāpāju sri
karunāmaya thāne matu kikipā sahita sthāpanā yānagū kha: thugu
kwāpāju Buddhahyā pratimā hāl 2022 sāl baishāk 6 gate sri Harkhadhan
Śākya pramukh weka:yā sangathita sākya pingu cudakarmayā niti
āwasyaka jula dhakā dhāi bijyā:gu juyā wospolpigu hī:ta:kāmanā yāsyē
sthāpanā yānā tai thakāgu kwāpājyā pratimā sthāpanā yānagujula
biyāmha Gyanjoti Bajrachārya
(Sambat 2022/7/Kachalī Punhi)

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

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

Swasti sri sāke sambat 1848 sri sambata 1883 sāl miti āshmin māse
sukla pakṣhe purne tithau saura mase kārtik dine 5 gate ērūbarkā
dina sri 3 Panca Buddha Bhagbāna-prati priti gari khikāmāchā bitlap
basne chatradhan sāke bansa pancha dhana sake bansa, ratna raj sāke
bansa āśāmaru sāke bansa sahita putra pautra sammohan bhai cadhāyāko
ghanta singhasādu ra cakra diye kasaile lobhāni pāpāni garyā panca
māhā pāpaka lāglā subham.

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

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

Sri sāke 1846 sri sambata 1981 sal miti baisak sudi 3 gate 25 ro:j 4
ma sri 3 bhimsen priti gari skhikamacha raika bar byatimaya so
putra dev bahadur kulbahadur krisha bahadur halwai ko putra sakal
pariwar sammohan bhai dhalaut singha singhini cadhaya // Subhama //

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

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

Sri sāke 1818 sri sambat 2024 sāl māgh 6 gate phāggun krīsa pakshe 2 dutiyā buddhabār thukhunuya disā raikar ya sri karunāmaya thānasa raikar bitlab alagthāna nīvāsi bajracharjye wa sāke bansa pinī macātayeta cudakarma yāyeta bāhāla wa digi dayekāwa bāhalaśa hyagu barnāma wkāpā āju thāpanā yānā bāhāya liune digiyā sī dayekāwa liune sī cakra sambara bajra barāhi sameta thāpana yānā dasakarma yānā sri padma mahavihār dhakā nāmākaranayana pratīsthā yānagū din jula thugu kirtiyā dāna pati raikar nibāsi sī lāni thaku sākeni swaputra harkhadhan ratna bāhādur, dev ratna, gangā bāhādur swaputra pautri ādi kāe wa lachuman, thir bāhādur sahit thuguhe bāhālayā baudda karma sudhār samitiyā sakala sāke bāsa samohan juyā thugu dev sthāna thāpanā yānagujula thugu kirti sadana thīr juyemāla sunānā lobhāyinya pāpāyina yāe majju guna // Subhama //

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

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

Swasti sri sambat 1997 sāl saura māse baisāk māse din 28 gate sukra-bār aksatritiyā ka din sri 3 panca buddha bhagabān priti gari jotīraj dhanjoti harkha dhan sāke bansa haru 3 janā sammohana hāi sri nāthe-swar bhajandwāra bhayakā āmdāni upayāle caitya sthāna uttarā disā patti torana 1 cadhæ // Subham //

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

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

Swasti sri sāke 1862 sri sambat 1997 sāl saurnāsē baisākh māse din 27 gate roj 6 aksayatriityākā din sri 3 panca buddha bhagwān priti gari khikāmchā ko raikar gau bāsne ratna rāj sāke bansa le so patni lāni thaku so puta harkha dhan ratna bāhādur dev ratna gangā bahadur sakala pariwār sammohān hāi pitalako torana 4 disāna 4 torana ra satal samet bānyi pokha ajimi gāuko āruthob sirana 352 moha rupaiyāma
rajināma bhaye ka mālpot ru 1/12 lägu pakhet kita 1 samet cadhāye so dyauṭalāi sālin garnā parnyā karma asvin sukla purnekā di hom yagyan garyna ra pachi kehi kalmāne caitya ssthana ra so satal samet katai bhaki bīgre khapādāmā jīrṇodhār garnu pachi śphnā darsantan jo kasailē śphnu ghar gharanā bāṭa kharca lagai garnu nasakekā byalāmā so jagga khetkā ayesthāle kharca gari karma calauku bhānī jageda khet samet cadhāye. Pachi kālāntarmā kohi kasailē lobhānī pāp garyo bhanya pātak lāglā // Subham //

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

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

Swasti sri sambat 1988 sāl miti baisāk 30 gate roj 7 mā sri 3 pānca buddha bhagān ko thāumā priti gari khikmāchā raikar basne ranīa rāj sāke basa swa stri lāni thaku putra harkha dhan, ranīa bāhādur putra devratna gangā bāhādur sakala parivārle priti gari cadhāyeko chatra kasailē lobhānī pāpānī gare panca māhā pāp lāgla subhama //

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

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

Sri
Namo ratna trayaya
Sri nepālī sambat 1070 bikram sambat 2007 sāl baisak sukla pache 3 tritīyā bṛihībār din 8 gate so din sri 3 padma pāṇi karunamaye lokesvara priti gari khikmāchā raikar basne harkhadhan sāke basa so bhārya kul māyā so mātā lāni thakun. Kani bhrita ratna bāhādur, dev ratna gangā bāhādur sakal parivār sammohan bhai aghiswarga bāsi pitayu ratna rāj bāṭa pāṭi banai rākhnu bhayākāmā so pāṭi jīrṇodhār gari so pāṭi mandir banai duitalle chānā rākhi tāllo cyādar ra 1 māṭi pitale chānā rākhi so mandirmā sunko gajur ra dayā bāya sunkai kalas rākhi patisthā gari śīrma kriti cadhayau. So kīrti mandirmā kasailē lobhānī pāpānī garinu hudaina garemā panca māhā pāp lāgne cha // Subham //

Summary: In 1950, the family of Harkhadhan Shakyā offered two kālases and made renovations on the resthouse, especially a new brass roof.
Swasti Sri Sambat 1999 sāl aswina māse din 10 gate buddhabarkā din sri 3 panca buddha priti gari khikāmchā raikar basnya ratna raj sāke bansa so patni lāni thaku so putra pautra sakala pariwar sammohan bhai bajra dhātu 1 nijka putri ganesh kumāri parlok bhayekā laxmika nau pitalya sri dharma dhātu samet cadhaye / Subham //

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

Swasti 1957 sāl Nepal sambat 1020 bhādra wa sudi 10 ro:j 10 bhimsen priti gari pītal ko datihi pāṭan tugal tole ko khikāmchā rai kartā basnya harka nārāyan putra sir prasad, hari prasad sakala pariwar sammohan bhai banayako subham //

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

Swasti Sri Sāke 1842 Sri Sambat 1977 Sri Nepali 1042 Sāl Phalgun māse din 20 gate roj 5 mā Sri 3 Siddhi ganes priti gari khikāmchā bitlap basnya hars rāj udās tassyā mātā laxmi kumāri sammohan bhai tassyā pītā dev rāj udās ko nāuma dhalaute singha sādu ra ajambar purus 4 cadhāya.

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

Swasti 1980 Sal Sri Sake 1845 ma

Summary: Sri Sambat 1980 Sal Sri Sake 1845 ma
Summary: The resthouse was built by a group of people of Taksar in 1923.

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

Swasti Sri Sambat 1973 Sāl miti baisakh sudi 3 roj kā din ....5 din mā Nepal bāta hāl khikā machā bhojpur cuhandārā basane hari dās tāmrākār patnī herā māyā sahit le sri 3 siddhi ganesh priti gari dewal banāi musāko bāhā torana ghanta samet chadhāī sthāpanā gareko ho kasaile lobhāni pānī nagarnu subham.

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

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

Sri Ganesaya namo //0// bhuyo bhuyo bhabino bhakta barnanul ranadbojya chate supranāmya // samanyoya dharma setunārayana le kale-pala niya bhavadri //1// sri sampurnadesa bandhu tathā lekhiekā merā chorā nāti ista santān dar santānmā maran dhwaj kārkī chetri yo kurā prārthana gadacha maile yo khikāmāchā 3 dhārā ko māthī parkhal le sahit dewalayā 5 banāi shiv panchayan devta sthapānā gari khet kitta 7 moharu 800 guthi rākhi khadā garekā dharmlai tapasīl bamojim ko khaboar saabi kurāko her bicār jagedā jirnodwār bar badhne himayat gari kāmgarne karmachāri lai pherne ra jageda bata jirnodwār garna napugēmā jirnodwār garidine bhakta lai dharma sālā pradapina surdhamara sadā naghal labheta sataguna punnya jirna sanskar xxx //1// bhayekāle saya gunā badi punnya milne hunale jirnodwār pani garidine dewatikō guthi rāheka karmachāri dhati chali harne khāne khuwāune le : yaswadātā paraidātā hare ta sura bipraya / britisajayate dī bhugu barkha namaputa putam //1// lākhau barkha bisthākko kiro hunu parcha bhanekāle kasaile lobhādi nagari 40 dharmakirti lai jaha sama prithvi rahanchin taha sama thir rākhi dine kām garnu hōlā bhani tāmūt patra lekhi sri siward gare.
guthi

Pujāhārike merai nāmasi dartaḥko salle kitta 2 paharāmani dipeni 1 rajjāna cyahan dade gairi 1 garī jamma 4 kitā khet

Nagarjikē merai nāmasi dartaḥko harsiddhi daddako khet khala ek

Jagedāke ka ru 2000/- ko 10 mure 15 mure rajjāna dipeni khet khālā duī

Jagedā ru 800/- dasaudi byājāma lagai byaj ru 80/- kharca garī sawa jagedā rahane moharu ath saye

800

kharca

Akshaya 3 wala 14 risi tarpani 15 sivratrī 16 ram 9 ma rudi
garna ke jamma ru

6/25

Akshaya 3 ram 9 ma bhajan garnake jamma ru

3/-

12 Purnimama bhajan garnake jamma ru

13/-

Wala 14 Sivratrimā bhajan garnēke jammā ru

9/50

Laxmī Pujāmā batti bālnēke ru

1

Jhādu badhāruke ru

12/-

Wala 14 mā cun laγunēke jamm kē ru

10/-

Caturmāsā Puranēke ru

20/-

1115 mure khetkō bāli ru

5/25

lekhieka khet ra ru 800/- jimmā 1i lekhieko kāma sāl calaune ra 10/15 mure khet ko dhān bikri byāji lagāni dwārā jageda badaune bad thap kharca garnu parema garne samet pariaeko her bīçār rakshā yāwat kām garne

Ravīdvaj karki 1 dan bahadur ai 1 sahu dev bahadur 1 sahu siddhi raj 1 harka dha bada 1 sahu buddhi man 1 badri nath sahu 1 yinharu aruka bolinaka tapasil ma lekhiyeka sekha pachi inika chora natiharu jawan

7

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

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

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

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

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

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

1. An Oral Account of the History of Chainpur

"Once Chainpur was under the jurisdiction of the Tibetan government and it was known as Gola Bazaar. In a later period, a former Shah King (name?) of the Kathmandu Valley issued a royal order, sending Colonel Madan Singh Basnet to visit Gola Bazaar, study the situation, and influence the Gola Bazaar people. But his efforts were fruitless given the presence of a well-managed Tibetan garrison. But the clever and wise Colonel attempted to trick [the Tibetans] and asked for friendship with them. So he went to observe their new year festival, and celebrated with great enthusiasm. The Tibetans thought that these men from Kathmandu were not their enemies, but the good fellows and offered them food and drink, etc. But unfortunately, after much drinking, they lost their attentiveness. And with his opportunity, the Colonel assassinated many of the Tibetans here, at Dadim Gauda... A large number of Tibetan fighters were also killed around the Siddhakali temple. On seeing their losses, the remaining Tibetans tried to run away and were pursued by the Colonel's troops up to the Walangchung Gola region of Tapplejung District. They could not go further due to cold in this high Himalayan region and so the Colonel put his line of demarcation close to that place.

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

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

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

Inscriptions

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

Sambat 1919 mālma Chayana Pur basnyā Ses nāra Kumāle Sri 3 Kali devi priti gari ganta cahrāya yasa ghanTamā kassāle lobhānī garyā  
pancha māhā pāṭaka subham.
Summary: Sesa Narayan Kumale of Chainpur offered a bell to the Siddhakali Kali temple in 1862.

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

Sri Siddhakali sarana sāhu Chandra bahadur sarana 2005.

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

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

Phul tipnāko nīmti 1 naroki aṅgādi baradai jāu timro bātoma nīrantar phul phulirahane chana. Rabindranath Thakur

Sri Siddhakali mahadev mandir ko charaipatti raheko chali jaggama dhuga chapi aja 2016 sal marga 21 gate roj 4 ko din sī ri siddhakali devi ma sādar samarpān gareko cha. Krisna Prasad Tuladhar Dharmapati Bal Kumari Chainpur Bazar

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

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

Sri sri sri sāke 1841 sri 1976 sāl magh sukla pakshe tithau 5 bāre sye subha dinmā jahe sinha karmāchāryaka putra megh narsingh ka patni bet lachimi swa putra chainpur golābājār niwāsi singha mān karmāchārya so stri lackimi nārāyan pritate gari chadhāyako ghanta kasāile lobhāni pāpāni nagarnu subha //0//

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

Ins. No. : Chain 5
Location : Nārāyan Temple Bell right one
Language : Nepali
Script : Devanagari
Sri sambat 2003 sāl magh 14 gate 2 mā sri sate nāra sri lachimi nārayana mā chadhāyāko pitā dhiyjīr jakulāni pitā nanda lāl mātā man kumāri ..... dhātu ghanta hāṁile ka nāuma chadhaya bir sundar josī dev lachimi kuj lāl hom lāl khadga kumāri samet le chadhāyeko ghanta.

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

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

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

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

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

Sri Bhimeswaraya nama: do dande nawalena naye nāniharā ko danda dusāsana yuddhe bhisanama pradhān durtyodhanāya dhatram yo hantī sa mulak prachanda balī nakā mā takekibaki satru nāma pada bhayakar nimatri bhimrāj bhaje.

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

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

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

Sri bhimeswaraya nama: dodande nawalena naye nani hato ko danda dusāsana yuddhe bhisanam pradhān durtyodhanāya dhatram yo hantī sa mulama pracanda balī nankā mātare ki baka satru nāma pada bhayankar nimatri bhimrāj bhaje.
Swasti sri 1803 sake sambat 1938 sāl miti marga sude 15 roj 2 mā Nepal pātana sar hāl chainpur gola bazār basne sāhū hira lal ko mahīla chorā swargabāsi pāunākā nimitta jagar man sāhuko nāule ra bānī sata kumari ko nāuma dāju rātmān sahule chadhayāko ghanta ho kasaile lobhānī pāpāni nagarnu subhama.

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

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

Swasti sri gānāpatiyo nama: sake 1765 sambat 1800 sāl 1 miti paukha sudi 2 roj mā sri bhimeswar mandira pāti pātān sahar dhalāsiko tola ko santurak sumi kasa sāhunikā suputra krishnavir ko bhāryā ananta laxmi so putra bhāi banāyeko 1982 sāl barsa kal ma bhatki 1983 sal phālgun 10 mā sudi mā sri rataman sāhū anī so bhāryā padma kumari suputra krishnamān tathā jog laxmi samet bhāi jirnadhār gareko bhimsen ko mandir pāti subhama.

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

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

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

Hirālāl kā nāumā sāhū ratna mān le cadhāyāko ho subhām


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

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

Bajārma basnye bābājyu sri siv narsing sirisa swargabāsa hundā unko putra manirāj chandra lal kiritiman brīdhi mān nāti sagati mān
hāmi pāc bhāi harule bābāju swargabās pāunako nimiti hāmi pāc bhāiko dharna citta upatibhāi kāśā dhātu ko singhasan kadan samet sri priti gari ....

Summary: Muni Raj, Chandra Lal, Kirtiman, Bṝdhan, and Saktiman jointly offered a throne to Ganesh in the name of their father Sivānarasingh.

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

Swasti sāke sambat 1766 V.S. 1901 miti bhadra din 8 roj 4 mā sri 3 krisna ka pritigari rājman sī pradhan ........ garī singhāsan banai sri 3 krisna ka pritima banāyā kiribhā namastu subham.

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

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

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

Bhagbati Mandir Nirmān Sambandhi Vivarana

Prahari nāyeb nirikshak sri harka bahadur pradhan ko sakrīyatāmā sri 5 badā mahārāṇī aśwarya rājya laxmi sāhā sarkarko 35aau subha jannotsab ko sāwāsar 2040 mā bhu. pū. sa. ma sri sankar mān singh adhikāri bāta sīllānyas bhai 36aau subha jannotsav 2041 ko sāwāsarma sthāniya bayobridhā sri ser bāhādur sresthā bāta udghāṭan bhai tala lekhiyā anusārko nirmān samiti ko sāthai anya candādāṭa haruko udār sahayog bāta yo bhagbati mandi nirmān kārya sampanna bhayo.

Nirman Samit nam

Khadānanda Paudyel
Gyān bahādur kārkī
Jagat bahādur katuwāl
Ser bahādur sresthā
Surendra kumar adhikāri
Tulsi prasad bājgai
Sevaka prasad sāκye
S. Narayan srestha
Indra bahādur adhikāri
Bharat nālīmi
Ghanshyām basnet
Pra. na-ni Harka bahādur pradhān

- Adhyaksha
- Upādhyākṣa
- Sachiv
- Koshadhyakṣa
- Sadasya

"
Mukhya chanda dataharu ko namabali tatha rakam

Ganga sākye murti ra pujā sāmān 1551/-
Sa.sa Jilla Panchayat 1875/-
VDO bāta Kedār prāšād mārphat 700/-
Cini bikri kamisan jilla karyālaya marpmat 600/-
Pra. Pa. Gyan bahadur kārki 500/-
VDO bata Parbat srestha mārphat 485/-
Shyam sunder udās 400/-
Pra. Pa. Surendra bāhādur adhikāri 325/-
S. Nārāyān srestha 240/-
Ser bāhādur srestha 200/-
Bholā mān srestha 151/-
Sankar prashad srestha 101/-
Sa. Renjar Chandra sekhār 100/-
Pra.Pa. Buddhī lal likhā 150/-
Prahari yogdan 4096/-
Anya sānātinā chanda bata 9434/05

Kharcha Vivaran

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

Sramadana dine adhikrit tatha jawanharu:

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

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

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

Gu.e.ji chainpur bajär gā,pa wārd na 2 basne sri tikārām sākye ko nāti sri meghamān sākye dharma patni srimati gangā laxmī sākye ka chora sri kesav lal sākye swayam dwara hastā nirmi bhagbatiko kalātmak dhalaut murti yasai siddhakāli bhagbatiko mandirā āja miti 2032/1/18/4 mā cadhayāko.

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

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

Sri
Sri bāneswar mahādev
Sri ganesayanama: Sri 5 mahārāj ran bahādur sā:

1) Swasti sri mangal murteya nama: sajayati sindur badanodeba yatpāda pankuja smarapam //
2) nirī watam sāra sinna rāmatu bighranāma //// swasti sri sā swatan pramukh nripagunaī
3) gainbāra sikhā tapanā bhut surpati vipu nepāla desentrya sā: ru srima sinha pratīpo bidita gunasarasya
4) stvā swasttri jasabhāsi tasmātatha sri nripati rana bādur sāho wabhū //// om bina sabi bāsa no parīgata sbhusma
5) ksakhā kali kaya nā bi pachehtabo hi ri pawā: purba kirātasya leswātā se rana purbake nabil bhunā dattā dhikāro ba khata bāro singha padanta ke
6) yuktī sangato yadhō narpā yān //3// natwā siddhi puresta beda gaṇa candrāsya mite bikramākabdi ratikula bijyātā sakala sgamya
gyaya kārya bāda
7) gatwa stānīdhakha nripate parasnādikatwā pita tas māntusta manoranam jagati nāho sra ya: sri pratī: //4// tasmāi dhira
biblya sri padma datkha
8) swarakhā kshetragā r jītendra: saca balāranta makuropārā
prāśādā laya bhi swarasya kula suddhantu bahāmataka
swārāmabahubri
स्रेयान्तु चयनपुरे ता ठा सत प्राणम \//5// ja bedinta hima
calaika bisaya sinhā sanā āhasina: sṛi matka: syapagotra sambhawa
nripa sresta kā
syagran sī bharadvāja kula devastu kahar sinho bhawantutsuta:
singhantotka dharmikohi bhakhat bar swara syā yudha \//6// prasād
sīnghā:
kułman sīngh karyā tatha na nan hita sīngh putrāpta saṅkalpī
purba rakshvantatasketra sa tha pranaya rughusma \//7// watur-
khadī kshupra

tiklītī sāsaraka mudra kītrāj putra śidānu dā nāma ca pujanā
pujyasno ri bāsyabāra bateswarsya \//8// ata: para des bhā
sya likhyate \// // sṛi sambata 1848 sālmā purba disāhā pallo
kīrāmtī bairile kul gārdā 1 wa 8 sardār kahar singh ba
snyatka kāṁcha chorā kājī bhakhat bādur sīngh basnyāt lāi pani
lagi kul gārnyā bairi lāi māri tyās mulukko bando ba
sta garī ā: bhāni hukum gāri baksda prabhuko hukum sīr barhai
kanī linga sādhipurā bairi sanga lādāyī garyā lādāyī jītām
yo: kul gārnyā bairī jojo hun tinlāi māri mulukko bando basta gāri
ānanda purbaka sānyākā thiya tastai bhākatamā āphulā jēti putra
prasad sīngh basnyāt paīdā bhayāko sahar kantipur bāta khabar
lekhindā atyanta khusi bhai kājī bhakhat bādur singha basnyatka
prā x x x
āphna sathāmā rāhyākā bhāi mahān bhalā ādmilā yathā yogya gāri
khilwat siropāū diyā brāhmaṇa bairīgī ya sanyāsi
x x x x x atit ayyajāt garīb gurubāharulai anna bastra drabyādi
dī baksyā: abha testāmā kehi kīrtīko sthāpān garyā ho ma bībīda
pustai
dibagatalāi sundar hitī sahit bagaičā banāī x x x sahar kantipur-
mā gayā kādīya gāri a: kul gāri ayāko britan gāri bidhi hukum
tyasari diyā ba tyāt bhakhat sundar hitī mā x x x rājī ca ghāika
kama jagerā: garmā lāi guthi milekole cayanpurkā anchalko
całautya byāsi kholo rusta bāre
kīlu sa kīlā bīca badur sīngh basnyatka nāumā guthi ko lāl
mohar gāri baksanu yo kājī bhakhat badur singh basnyatle pani
jat jatkā kaphal phulāi

gaurā bagaiča adhik sundar gāri banāyā pheri sundar hiti mana
raji bagaičā koīrā banauya nimityai tūlā rām upar x x x x x
raī brahman lāi bhoojan gārnā lagāyā tāha pachī kājī bhakhat
bādur sīngh basnyatka jethā chorā prasād sīngh basnyāt mahila
chorā kājī kehar man sīngh
basnyat kanchā chorā kājī hit mān sīngh basnyāt le pani tasai
birta udar brahmanai lagāi pāuāu banāyā x x x x x
nityak pujā calāi taha upṛanta: kājī kułman sīngh basnyāt chetri
kājī megha gambhir singha basnyat chetri bāta guthikhetko
āmānile nai tyasai kīlākā sudhā brāhmaṇ bhoojan rudri pāthko
bheti dakhina parba parbām x x x x anandai sahī mahīta x x x x
pujahā guthiyār x x x x basnyāt hārulī khangī diṅā nimityāi
guthi khet pākhiṅko āmānī kharckā tapasī lēkhi āphna x x
English Translation

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

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

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

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

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

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

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

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

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

Kewala c hari nām kirta nai cha bhanne sri guru kavi prasad gautam ko ukti sri prasad ādi bhannya bho ra bhagbata kirtana pani garāunu bho tyo samjhana prati barsha baisāk 15 gate ahoratra kirtan garne garau.

Stha : 2015 mārga 12 gate roj 5 mā purba 6 nā chainpur bazār ma. Prarthi - d. bhawāni prasad sharmā/shrestha haru krisnamān, bholamān ganesh prasad nārāyan prasad sunder.āl singhamān surya bāhādur bhim prasad bi narendra kumār bhakta bāhādur vijayā laxmi lalit bāhādur k.c. manik lal tāmu purna bāhādur bi candra lāl ananta prasad ra āmā man kumār hari prasad joshi krisna prasad tuladhār jyoti mān shākya indra kumār banjyār bhakta bāhādur bānīya bi parasurām basnet di bhawāni prasad sharmā ra pa shiv prasad sharmā jog laxmi tirtha prasad shrestha.

Nepal bāta su. bhai hune janardhan purba saraswati

le mahila kaji 
Patan

Summary: Ahoratri Hari Kirtan was organized by the grant from Krishna Dharma followers in Bhimsen resthouse and in commemoration of that auspicious day, the inscription was inscribed in 1958.
REFERENCES


