Regmi Research (Private) Ltd
Kathmandu: August 1, 1973.

Regmi Research Series

Year 5, No. 8,

Edited By

Mahesh C. Regmi.

******

Contents

		Page
1. Interviews With Baburam Acharya	...	141
2. Disguised English Travellers In Nepal And Tibet	....	148
3. Restoration Of Abolished Rajyas	...	160

****

Regmi Research (Private) Ltd,
Lazimpat, Kathmandu, Nepal.

Compiled by Regmi Research (Private) Ltd for private study and research. Not meant for public sale or display.

Interviews With Baburam Acharya

(Continued)

******

Question: Which dynasty did Amshuvarma belong to ?

Answer: Amshuvarma was a ruler who belonged to the Lichchhavi dynasty.

Question: What is the evidence ?

Answer: His sons and grandsons describe themselves as belonging to the Lichchhavi dynasty (Lichchhavi-Kulaketu). Narendradeva and others too do so. What more evidence do you require ?

Question: We must be careful before proving this relationship. Amshuvarma never referred to his dynasty in any of his stone inscriptions. In his coins, he has inscribed "Chandra". Manadeva and others have not done so. This may shed some light on the mystery.

Answer: That he belonged to the lunar dynasty ?

Question: Yes. He thereby indicated that he belonged to the lunar dynasty. A study of the inscriptions would clearly indicate that a different period commenced with Amshuvarma. Had Amshuvarma belonged to the Lichchhavi dynasty, it would not have been necessary for him to assume such titles as Shrisamanta, Shryamshuvarma, Maharajadhiraja and Shryamsho, (omitting Varma)y in that order. Amsuvharma never described himself as Deva like other Lichchhavi Kings.

Answer: Has not he assumed the title of Bhattaraka ?

Question: None of his inscriptions has described him as Bhattaraka. It is only later inscriptions that have given him this title. Why did not he reside in the Managriha palace. Had he belonged to the Lichchhavi dynasty, he would have lived there.

Answer: How could the Lichchhavis dwell in Managriha. They never did so.

Question: Managriha came into existence from Manadeva. The royal orders of Basantadeva, Ganadeva and Shivadeva state that they were issued from Managriha.

Contd...

Answer: Manadeva did not live in Managriha. Mahideva was expelled within one year after the death of Manadeva. Then the son of Mahideva was brought from Dakshinakoligrama and placed on the throne. His sister, Jaya Sundari, was forcibly married. Just as Jung Bahadur married the daughter of the second prince, he was kept in Managriha. Then he was made a captive King. Manadeva's residence was located in Dakshinakoligrama. He never moved from there.

Question: The Vamshavalis state that Manadeva constructed Managriha.

Answer: Manadeva constructed one building in his Kingdom. Shivadeva too had built a palace called Shivagriha. There is no reference to this fact in stone-inscriptions. However, subsequent writings refer to Shivagwalasthane, Amshuvarma had constructed a building in the name of Shivadeva. Shivagwala referred to this Shivagriha. Did Shivadeva actually live in this building because it was named after him ? No, he did not. It was just named after him.

Question: But the stone-inscriptions indicate clearly that the Lichchhavi Kings who ruled before Narendradeva lived in Managriha. The stone-inscriptions left by Dhruvadeva and Jishnu Gupta describe them as residents of Managriha and Kalashkuta respectively. This also lends weight to the view that the throne was located at Managriha.

Answer: Of course, the Lichchhavis were kept at Managriha. But later they were expelled from there. They were kept at Managriha so that they might be treated as prisoners.

Question: A slight change appears to have occurred during the rule of Amshuvarma. After he captured full power, and after the abdication of Shivadeva, Amshuvarma proclaimed Udayadeva, a Lichchhavi prince, as Crown Prince (Yuvaraja) with the objective of placing him on the throne. Previously, there did not exist any practice of making such proclamation. No stone-inscription contains any reference to any Crown Prince.

Answer: It is essential to know facts about Rupavarma in order to know who Amshuvarma was. Rupavarma was a Mahasamanta of Koshanu (gwala). No stone-inscription of Rupavarma is available. But a stone-inscription installed by Chandra Shamsher refers to Rupavarma. It mentions the year 205 Samvat, but this is wrong. The actual date is 505 Samvat.

Question: A seal of Rupavarma has been found. It is in the Kutila script, which appears to have been in vogue around 205.

Answer: What is the seal made of ? Is it not an earthen seal ?

Contd...

Queen: Yes, it is an earthen seal. But the script does not belong to the period of Amshuvarma.

Answer: That is not true at all.

Question: Both the words "Rupa" and "Ma" can be seen clearly in this seal.

Answer: Rupavarma cannot definitely be said to have ruled in 205 Samvat. Who was reigning at that time ?

Question: But this is the era mentioned in the inscriptions of Jayadeva and his successors. Sumatitantra also confirms that this era had lasted 304 years. Inscriptions of up to 207 Samvat have been found. It is thus apparent that the year 205 mentioned in the above inscriptions is accurate.

Answer: I do not believe this is so. What about coins ?

Question: No other coin belonging to the Lichchhavi period bears an effigy of the moon. However, this is found in some of the coins issued by Amshuvarma. Scholars do not seem to have taken note of this.

Answer: This might mean that Amshuvarma belonged to the lunar dynasty ?

Question: Sure. One interesting point about Amshuvarma is that, as indicated by his stone-inscriptions, he has assumed different positions and titles one by one. For this reason, it seems necessary to revise previous opinions about Amshuvarma.

Answer: If true, does not this mean that Narendradeva told a lie ?

Question: Udayadeva was not actually the son of Amshuvarma. You maintain that Udayadeva was Amshuvarma's son merely because he has been referred as Crown Prince (Yuvaraja) in Amshuvarma's inscriptions. But this is not true. Amshuvarma had proclaimed Udayadeva, a Lichchhavi Prince, as Yuvaraja so that Udayadeva might succeed him. Udayadeva was not Amshuvarma's son.

Answer: Why not ?

Queen: There is no conclusive evidence that Udayadeva was the son ofu Amshuvarmau

Answer: Who proclaims any person except his own son as his heir ?

Question: But the situation was quite different at the time of Amshuvarma.

Contd...

Answer: Whom did Jishnugupta proclaim as Yuvaraja ?

Question: The situation was again different during Jishnugupta's time. Like Amshuvarma, Jishnugupta and his successors could not become Kings (Maharajadhiraja) as they wanted. That is why they only claimed themselves to be the actual rulers, and described the Lichchhavi King as one set up by them (Simhasanadhyasikulaketu). For the same reason, they proclaimed their sons as Yuvaraja. However, there is some difference between Jishnugupta and Amshuvarma in one respect. While Jishnugupta portrayed himself as King, and therefore proclaimed his son as Yuvaraja, Amshuvarma did not wish to do so. Amshuvarma had proclaimed Udayadeva as Yuvaraja before he thought of becoming King himself. Udayadeva may be the son or relative of Shivadeva, and this is the reason why Udayadeva had had to flee shortly after the death of Amshuvarma.[x] Thus Jishnugupta and his successors prevented the consolidation of Amshuvarma's position.

Answer: No, no. Amshuvarma was a staunch adherent of the Pashupata sect.

Question: How can we call him so when he had equal respect for Buddhism and other religions ?

Answer: It is true that he had equal respect for Buddhism.

Question: But the Abhiras discriminated against Buddhists. During their rule, no facilities were available to Buddhists. On the contrary, Buddhists were hated. Amshuvarma, on coming to power, guaranteed equal rights to the adherents of all religions, thereby upholding the traditions of the Lichchhavis.

Answer: That is not true. Amshuvarma actually did not tolerate Vaishnavas. This intolerance was due to the fact that he was an adherent of the Pashupata sect. In his inscription of Handigaun, Amshuvarma mentions Pashupati first of all. The temple of Changunarayan had been constructed long before that of Pashupati. Yet Amshuvarma gave No. 1 place to Pashupati, Changunarayan (Dolashikharswamin) comes next in the list. Amshuvarma deliberately avoided the mention of the word "Narayana." He was stricter in the case of the temple of Budhanilakantha. He has made a very small endowment for the Budhanilakantha temple, for the simple reason that it had been established by the Abhiras, whom he hated.

---

[x] Udayadeva's stone-inscription dated 45 Samvat has been discovered recently at Chitlang. See Tistung-Chitlang Bhekko Aitihasik Samagri (Historical Materials of the Tistung-Chitlang Area).

Contd...

Question: This may be true to some extent. Another point worth noting about Amshuvarma is that the inscription of Shivadeva located at Chapagaun does not mention Amshuvarma.

Answer: This is not correct.

Question: No, the inscription does not mention Amshuvarma. It only mentions Shivadeva. By that time, Amshuvarma had not come into the picture.

Answer: The inscription is damaged.

Question: The portion of the inscription containing the name of the King is not damaged. Only the lower part has broken.

Answer: This inscription was not installed during the rule of Amshuvarma. Instead, it should contain the name of Bhaumagupta Abhira. It is possible that the portion of the inscription bearing his name has broken.

Question: This is not correct. A study of the contents of this inscription would prove that Bhaumagupta had been overthrown by that time. The role played by Amshuvarma in the history of theLichchhavi periodoappears to be a little strange. On the one hand, he seems to have gradually gained the confidence of the people and eventually become Maharajadhiraja. On the other, he was fully loyal to the Lichchhavi dynasty. He did not want that his own dynasty should rule in Nepal. He proclaimed Udayadeva, a Lichchhavi Prince, as Yuvaraja. He wanted Udayadeva to succeed him. This is the reason why Jishnugupta enthroned Bhimarjunadeva, describing him as a person belonging to a ruling dynasty, in order to show that he too had put a Lichchhavi prince on the throne.

Answer: No. Bhaumagupta Abhira, who installed the image of Narayana reclining on water, had even become Bhattaraka. But he later came to grief. He then realised that he could not get along unless he put a Lichchhavis on the throne.

Question: Do you have any evidence other than the fact of Udayadeva being proclaimed as Yuvaraja to prove that Amshuvarma was a Lichchhavi ?

Answer: There are the inscriptions of Narendradeva.

Question: You have repeated the same argument. What about the effigy of the moon in the coins of Amshuvarma ?

Contd...

Answer: There is another point. Buddhakirti, who has written antaccount of the Lichchhavi dynasty,has given an account of Lichchhavi Kings only, not of others.

Question: The above-mentioned inscription of Jayadeva does not mention Amshuvarma, nor does it contain any reference to other rulers. Rather, this inscription appears to have been installed with the sole objective of retounting the glory of the Lichchhavi Kings. It is therefore natural that it should not have mentioned Amshuvarmat

Answer: But it.does mention the name of Udayadeva.

Question: This is so because Udayadeva was the father of Narendradeva. Since Narendradeva had come to power with the help of Udayadeva, it was natural for his name to be mentioned in this inscription.

Answer: The inscription also contains the word Kshitisha. What does this mean ?

Question: Thistterm is a little unclear.

Answer: Kshitisha refers to Amshuvarma, because he was not a King.

Question: Amshuvarma was a ruler with a glorious personality during the Lichchhavi period. If he had been a Lichchhavi, he would have clearly described himself as such. Why should he have used such a vague expression to describe himself ? Moreover, we should note the difference between Varma and Deva.

Answer: No, there is no difference between Varma and Devat Udayadeva was previously called Udayavarma. A person was called Varma, as long as he did not become King or Crown Prince. Members of the princely family of Udayapur are all "Simha". But when anyone ascends the throne, he is called Rana. There were many Varmas at that timet Amshuvarma's own nephew, who was a Mahasamanta, was a Varma. I do not recall his name.

Question: Bhogavarma ?

Answer: Yes, Bhogavarma.

Question: They were Rajputras. The inscriptions describe them as Rajaputra and Shuratsenat This shows that they were Rajaput Kshatriyast

Answer: Yes, they were all Rajaputs.

Contd...

Question: Amshuvarma was one of these Rajaputras. The Vamshavalis contain a reference to the abdication of Shivadevar This point too merits some consideration. One inscription refers to Shri Shivadeva Viharam Does this mean that Shivadeva had renounced the world and led an ascetic life, as stated in the Vamshavalis ?

Answer: No, no. There is also a place called Manadevavihara and Rajavihara. Did Manadeva too become a monkr?

Question: It appears to us that morerthan ordinary consideration should be given to the point mentioned in the Vamshavali that Shivadeva had become a monk, and handed over the reins of administration to Amshuvarma, that Amshuvarma had proclaimed Udayadeva as Crown Prince (Yuvaraja); and soon.

Answer: At Nhugala, there is an inscription dated 535 Samvat in which only the word Deva appears. It had been installed by Shivadeva. Before his death, he had expressed a wish to make a ritual gift. He installed the inscription after making the gift.

Question: Of course, this inscription contains the word Deva. But it is slightly obscure. This also appears to indicate that Shivadeva had abdicated.

Answer: Dilli Raman Regmi claims that the 25 Puranas had been allocated for the King. Is there any reference to this anywhere ?

Question: Yes; there is. An inscription found at Handigaun contains the words "Bhattarakapadanam Purana 25." Commander-in-Chief (Mahabaladhyaksha) too was given 25 Puranas.

(To Be Concluded)

****

Disguised English Travellers In Nepal And Tibet[1]

By

Mahesh Raj Pant.

******

Woolen shawls woven by Kashmiri weavers were in great demand in the whole of India, as well as in Persia and England. The attention of the East India Company was therefore drawn towards this field.[2]

In 1831 Vikrama,[3] Governor-General Warren Hastings of the East India Company had sent George Bogle to Tibet as his envoy[4] to procure specimens of goats and sheep whose wool was suitable forothe manufacture of shawls. Samuel Turner,owho had been sent on a similar mission by Warren Hastings in 1840 Vikrama, was able to bring some goats and sheep along with him to Bengal.[5] But the animals could not withstand the hot climateof Calcutta. They shed their wool,oand their skin started cracking. Turner then sent the animals to England, where he thought the climate would prove more suitable. But the animals could not bear a journey by sea and so died on

---

1. Mahesh Raj Pant, "Nepalsanga Ladain Kholnu Aghi Angrejharule Gupta Bhesma Gareko Nepal-Bhot Bhraman" (Tours of Nepal and Tibet Undertaken in Disguise By EnglishmenoBefore The Launching of the War With Nepal). Purnima, 26, Shrawan 2029 (July 1972), pp. 67-88.

2. John Pemble, The Invasion of Nepal: John Company At War, p. 69.

3. Clements R. Markham, Narratives Of The Mission Of George Bogle To Tibet And Of The Journey Of Thomas Manning To Lhasa, p. 68.

4. Ibid. pp. 8-9. "... to send one or more pairs of the animals called Tus, which produce the shawl wool. If by a doolie, chairs, or any other contrivance they can be secured from the fatigues and hazards of the way, the expenses is to be no objection." This is an excerpt from Warren Hastings' letter to George Bogle.

5. Clements R. Markham, op. cit., pp. 71-72.

Contd...

the way. Subsequently, Turner made other attempts to send such animals to England, butuwithout success. The desire of Hastings to breed Tibetan goats and sheep in Indiauor in England for the production of shawl wool thus remained unfulfilled.[6]

In 1856 Vikrama, instructions were sent to Calcutta from England to send some goats and sheep, whose wool was suitable for the manufacture of shawls, for purposes of breeding.[7]

In 1741 Vikrama, Ladakh signed a treaty with Tibet and thereby obtained a monopoly in the import of shawl wool from western Tibet. Merchants from Kashmir had a monopoly in the purchase of such wool from the Ladakhis. The other provinces of India had thus no share in the shawl wool trade.[8]

Dr. William Moorcroft, a veterinary doctor, employed in the cavalry division of the East India Company, was eager to develop direct trade relations with western Tibet for the import of shawl wool.[9]

The East India Company used to import horses of good breed for Kabul for its cavalry. But when Ranjit Singh expanded his territories in the Punjab, the Company found it very difficult to do so after 1863 Vikrama. This naturally worried Moorcroft and so he planned to procure horses from elsewhere. He expected his visit to Tibet to prove helpful in this regard too.[10]

6. Samuel Turner, An Account Of An Embassy To The Court Of Teshu Lama in Tibet, pp. 356-357. "Here we saw multitudes of the valuable animal, whose coat affords materials for that exquisitely fine and beautiful manufacture, the shawl. They were feeding in large flocks upon the then dry herbiage that covers these naked-looking hills. This is, perhaps, the most beautiful species amongst the whole tribe of goats; more so, in my opinion, than the Yangol kind. Their colors were various: black, white, of a faint bluish tinge, and of a shade something lighter than a fawn. They have straight horses, and are of a lower stature than the smallest sheep in England. The materials used for the manufacture of shawls is of a light fine texture, and always next the animal's skin. A coarse covering of long hair grows above this, and preserves the softness of its coat, to the nature of the climate it inhabits; upon removing some of them to the hot atmosphere of Bengal, they quickly lost their beautiful clothing, and a cutaneous eruptive humour soon destroyed almost all their coat. I was also unsuccessful in repeated trials, to convey this animal to England. It would neither endure the climate of Bengal, nor bear the sea; though some few of them, indeed, lived to land on England, yet they were in so weak a state, that they very shortly after perished."

7. Alistair Lamb, "Tibet In Anglo-Chinese Relations, 1767-1842." Journal

Contd...

Moorcroft decided to reach western Tibet through Garhwal, which was then under Nepal's control. He then began a search for fellow travellers who had a good knowledge of this region. One reason why he chose this route was his hope that travel along it would enable him to gain knowledge about Nepal, which could be useful at the time of the war which might be fought against Nepal.[11]

Emperor Akbar II (1863 to 1894 Vikrama)[12] had adopted Zakarulnissa, a Princess of Chambi State of Gujarat, and married her to Haider Young Hearsey, an Anglo-Indian. Thanks to this marriage, Hearsey had become the magistrate of a place known as Kareli situated near Bareilly. He had made his permanent residence in Kareli.[13]

(Contd)

Of The Royal Asiatic Society, Nos. 1-2, 2015 Vikrama (1958), p. 38.

8. John Pemble, op. cit., p. 5-9; Tsepong W.D. Shakabpa, Tibet: A Political History, pp. 122-123; Ram Rahul, The Government And Politics Of Tibet, pp. 37-38.

9. Hugh Pears, The Hearseys: Five Generations Of An Anglo-Indian Family, pp. 66-68.

10. Hugh Pears, op. cit., p. 67; John Pemble, op. cit., p. 70.

11. This statement is based on the fact that Moorcroft made his knowledge about Nepal available to the East India Company at the time of the Nepal war. East India Company, Papers Respecting The Nepal War, pp. 76-93.

12. James Burgess, The Chronology Of Modern India For Four Hundred Years From The Close Of The Fifteenth Century A.D., 1494-1894, p. 290.

13. Hugh Pears, op. cit., pp. 53-54; John Pemble, op. cit., p. 40.

Conta...

After Nawab Sadat Ali of Oudh signed a treaty ceding half of his state to the East India Company on Margasir, 1858 Vikrama, Bareilly was annexed to the dominions of the East India Company Government.[14] The revolt which started in Bareilly in the winter of 1862 Vikrama had been crushed by Haider Young Hearsey.[15]

In Baisakh 1865 Vikrama, the East India Company deputed Captain Hearsey, Captain Raper and Captain Webb to locate the source of the Ganga river. After traveling through Hardwar, Devaprayag, Srinagar, Karna-Prayag, Nanda-Prayag, Joshimath, Badrinathe etc. for three months, these explorers arrived at the conclusion that the source of the Ganga lay at Gangotri. The Englishmen had obtained permission from Nepal for undertaking a tour of these places, which were then situated inside the State of Nepal.[16]

Hearsey is known to have submitted a military report to the English commander who had been making secret preparations for the invasion of Nepal.[17] This leads one to assume that material which could be useful to the English commanders could also have been collected during the expedition undertaken to locate the source of the Ganga.

In 1866 Vikrama, the East India Company sent Hearsey to attack Branmadeo (now in Kanchanpur)[18] in the Tarai of Nepal. The East India Company had sold the Tarai territory to Oudh after defeating Nepal in the war.[19]

---

14. Mahesh Raj Pant, "Nepal-Angrej Yuddhako Tayari." (Preparations For the Nepal-British War), Purnima, 2, p. 75.

15. Hugh Pears, op. cit., p. 52.

16. Ibid, pp. 55-57.

17. Mahesh Raj Pant, "Bir Bhakti Thapa" (The Brave Bhakti Thapa), Purnima, 21, pp. 27-28.

18. Khadga Man Malla, Nepal Ko Bhugol (Geography of Nepal), (Ninth Edition), p. 56.

19. Hugh Pears, op. cit., p. 57.

Contd..

King Pradyumna Shah of Garhwal was defeated in a battle with Nepal.[20] After his death in 1862 Vikrama,[21] histson, Sudarshan Shah fled and sought asylum with the East India Company Government.[22]

The Chandi area (now in the Bijnaur district of Uttar Pradesh) of the Garhwal State, which Nepal had failed to occupy, and Dehradun, which Nepal had occupied, had been bought by Hearsey from Sudarshan Shah for a total of Rs 3005.00 on Ashadh 10, 1868 Vikrama.[23]

Moorcroft decided to take Hearsey who had been residing in the neighborhood of Garhwal for some time, had traveled through Garhwal once, and had fought against Nepali troops, along with him.

---

20. Mahesh Raj Pant, "Bir Bhakti Thapa" (The Brave Bhakti Thapa), Purnima, 14, pp. 149-154.

21. On Kartik 12, 1861 Vikrama, Nepal defeated King Pradyumna Shah of Garhwal and occupied that country. (Purnima, 14, p. 154). Pradyumna Shah fled, but was killed in the next battle (which he fought with the Gorkhalis). His brother, Pritam Shahi, was captured by the Gorkhalis. (Ibid, pp. 152-154). The second battle had been fought in 1862 Vikrama. This will become clear from two documents published in the Regmi Research Series, edited by Mahesh Chandra Regmi, Year 3 , No. 2, February 1, 1971, pp. 46-47.

Troops had been sent under the command of Kaji Amar Simha Thapa (senior) to attack Garhwal. His chief assistants were Kaji Ranadhir Basnyat and Subba Hastadal Shah. (Purnima, 14, p.150). Since these two persons had differences with Kaji Amar Simha Thapa, Ranadhir Basnyat was replaced by Surabir Khatri, Ranabir Khatri and Dhanakar Khatri, and Hastadal Shah by Chandrabir Kanwar. (Regmi Research Series, Year 3, No. 2, p. 47). According to the Bhasha Vamshavali, Chandrabir Kanwar took part in the last battle of Garhwal (Purnima, 14, pp. 151-152)t ... shows that the last battle of Garhwal took place in 1862 Vikramat

22. Purnima, 14, pp. 153-154; Papers Respecting The Nepal War, op. cit., pp. 250 and 270-271.

23. Hugh Pears, op. cit., pp. 58-60; Rahul Sankrityayan, Garhwal, p. 236.

Contd..,

Early in the 19th century Vikrama, Shivadeva,o born in the Joshi dynasty which had been dominating the affairs of Kumaun since the 17th century Vikrama, had become all-powerful of Kumaun by virtue of his bravery. However, in the tussle for power, he was assassinated by his rivals in 1821 Vikrama. His foes, however, had not succeeded in totally eliminating the influence of the Joshis. This explains why the reins of administration were in the hands sometimes of Harshadeva Joshi, son of Shivadeva, and sometimes of his foes. Finally, Harshadeva Joshi was driven out of Kumaun by his opponent. He later joined the Gorkhali troops who were planning to conquer Kumaun. In 1847 Vikrama, the Gorkhalis conquered Kumaun. Harshadeva Joshi wanted to become the ruler of Kumaun himself in consideration of the help which he had given to the Gorkhalis. However, the Gorkhalis did not oblige him and this led to a rift between the two sides. Harshadeva Joshi then joined hands with the enemies of the Nepal Government. He also became an accomplice of the Englishmen who were then making secret preparations for a war against Nepal.[24]

Moorcroft decided to make Harshadeva Joshi his companion during his travel to western Tibet, as Harshadeva had grown up in Kumaun, which adjoined Garhwal, had become the most powerful man of that area for some time, and had got annoyed with Nepal.

Both Nepal and China had asked for assistance from the East India Company during their war in 1849 Vikrama.[25] But neither Nepal nor China received any aid from the company.[26] It remained neutral because it had commercial relations with both Nepal and China.[27]

The East India Company, after it started ruling India, began to impart military training on the western model to the Tilangas (i.e. inhabitants of Tailangadesh) in Madras and introduced the European system of recruiting

---

24. Badri Datta Pande, Kumaun Ka Itihas (History of Kumaun), pp. 258-412.

25. Leo E. Rose, Strategy For Survival, pp. 56-57, 67-68. Dilli Raman Regmi, Modern Nepal, pp. 179-180.

26. William Kirkpatrick, An Account Of The Kingdom of Nepaul, pp. 7 and 350-352; Yogi Naraharinath, Itihas Prakashma Sandhipatra Sangraha, pp. 20-22.

27. William Kirkpatrick, op. cit., pp. 349-354; Leo E. Rose, op. cit., pp. 57-58, 67-69.

Contd..a

troops. The troops thus recruited were called Tilangat Later, all the native troops under the English began to be known as Tilangas.[28] Imitating the English Tilangas, Nepal had started raising some troops since the time of Prithvi Narayan Shah. Such troops were also called Tilangas.[29]

ThesetTilangas, who were dressed in English style uniforms, were wrongly taken by the Chinese commander who fought against Nepal as English troops. He then submitted a report to Chinese Emperor Chien-lung (1793 to 1852 Vikrama)[30] to the effect that the Company's profession of neutrality in the war was false and that it was actually aiding the Nepal Government.[31]

In Bhadra 1850 Vikrama, George McCartney visited the court of Emperor Chien-lung as the envoy of King George III of Britain (1857-1876 Vikrama).[32] The Chinese authorities inquired of McCartney as to why the English should have assisted Nepal in the war between Nepal and China.[33] McCartney denied that the company had ever extended any assistance to Nepal. He affirmed that, on the contrary, the Company had helped the Chinese troops by sending its own soldiers and that it would not hesitate to assist them in the future also in case of need.[34]

Chien-lung, who was angry with the English, sent McCartney from China soon.[35] As a result, McCartneyts mission to China did not yield the expected results.[36]

---

28. Shyam Sundar Das, Hindi Shabda-Sagar, p. 1415.

29. Naya Raj Pant, Devi Prasad Bhandari, Gautam Bajra Bajracharya and Dinesh Raj Pant (ed.). Shri 5 Prithvi Narayan Shah Ko Upadesh (Teachings of King Prithvi Narayan Shah), pp. 330-395; Dhanabajra Bajracharya and Gnyan Mani Nepal (eds.), Jayaratnakaranataka, pt 83.

30. Shri 5 Prithvi Narayan Shah Ko Upadesh, pp. 1349-1350.

31. Samuel Turner, op. cit.t p. 440.

32. Marga W. Fisher and Leo E. Rose, England, India, Nepal, Tibet, China, 1765-1958, pp. 1, 5.

33. Alistair Lamb, "Tibet In Anglo-Chinese Relations, 1767-1842." Journal of The Royal Asiatic Society, 2014 (1957 A.D.), Vols. 3-4, p. 174.

34. Dilli Raman Regmi, Modern Nepal, p. 225.

35. John Pemble, op. cit., p. 68.

36. Dilli Raman Regmi, op. cit., p. 204.

Contd...

Taking advantage of the civil war in Tibet, China interfered in the affairs of that state. Since 1785 Vikrama, China had been stationing its representative as well as troops in Tibet, thereby ruling over that State.[37] Following the outbreak of the Nepal-China war, all routes leading to Tibet from India were closed for the English and English subjects on the order of Chien-lung.[38]

On learning of Chien-lung's displeasure at the English, George III wrote a letter to him in 1852 Vikrama. That letter falsely claimed that the English had attacked Nepal from the rear when it was involved in a war with China. The aim behind this deliberate falsehood was to improve relations with China.[39]

Even after the death of Chien-lung in the winter of 1852 Vikrama,[40] his policy of barring Englishmen and English subjects from entering into Tibet was continued. In 1868 Vikrama, an Englishman named Thomas Manning again went to Tibet in disguise. However, on orders from Peking, he was soon expelled from Tibet.[41]

Because of Chinads policy not to let Englishmen, enter into Tibet, as well as of doubts whether Nepal too would refuse to permit their entry into Garhwal, which was then under Nepal's control, Moorcroft decided to slip into Tibet secretly. At that time, a group of Sanyasis called Gosains used to travel to Tibet through Nepal for the purpose of trade.[42] Moorcroft thought that he could enter into Garhwal with the permission of Nepal once he managed to reach Tibet in the guise of a Gosain. He thought that he could thus avoid various difficulties in his future trips to Tibet. Accordingly, Moorcroft and Hearsey, disguised as saffron-clad Gosains, entered into Nepali territory on Baisakh 29, 1869 Vikrama. They carried with them muskets wrapped in saffron cloth. They were accompanied by Harshadeva, one Pandit, and one Afghan soldier named Gulam Haider Khan. Their luggages were carried by 30 or 35 porters.[43]

---

37. Sepon Shakabpa, pp. 140-144.

38. Clements Markham, op. cit., p. 79.

39. John Pemble, op. cit., p. 68.

40. Margaret W. Fisher and Leo E. Rose, op. cit., p. 3.

41. Clements Markham, op. cit., p. 80.

42. "Travels of George Bogle", pp. 124-125. Kiran ChandraoChaudhari, Anglo-Nepalese Relations, pp. 40 and 60.

43. Hugh Pears, p. 69.

Contd..

Hearsey, with the cooperation of Harshadeva, started preparing maps of roads immediately after entering into Nepali territory. He did not use instruments for this purpose, lest this should rouse suspicion among the Nepalis. Instead, he measured the the route, 2 footsteps of Harshadeva calculated as equal to 4 feet.[44]

The party of spies did not travel through the main route, but passed through a place named Lohawa in Garhwal, where it mixed with pilgrims travelling to Badrinath. On arriving at Joshimath, it left the route to Badrinath, and headed for Tibet through Painkhand. The Jimidar of Garhwal came to know of this and reported the matter to the local Thanedar as well as to the local commander of the Nepali troops, Subedar Ratna Simha Rana.[45]

Chautara Bam Shah, administrator of Garhwal and Kumaun, who was staying at Almora, was also informed that Englishmen, disguised as mendicants, had gone to Tibet through Garhwal. He sent a report in this regard to Kathmandu.

On Jestha 24 (June 9), Moorcroft and his party reached the Himalayan area of Niti, which was situated 18 miles north-east of Joshimath and adjoined the State of Garhwal.[46] They asked the ruler of Niti for permission to go ahead saying that they were going on a pilgrimage to Manasarovar. They could not say that they were going to Tibet to conduct commercial transactions. The ruler of Niti, after pointing out that the route to Manasarovar did not pass through his territory,[47] told Moorcroft and his party, "You are carrying weapons and are accompanied by a large number of men. You are either Gorkhalis or Firangis, even though you are wearing saffron clothes. You are enemies of Tibet and shall not be permitted to proceed to Tibet." Moorcroft and his companions claimed that they had not come with sinister motives, but were proceeding on pilgrimage to Manasarovar. They added, "We have brought some goods with us; we intend

---

44. Ibid, p. 69.

45. Ibid, pp. 69-70.

46. Rahul Sankrityayan, Garhwal, p. 251.

47. Badri Datta Pande, Kumaun Ka Itihas, op. cit., p. 67. There is a road from Darma in the Himalayan region of Kumaun to Mansarovar.

Contd...

to sell them in order to meet our travelling expenses. It is true that we arescarrying some weapons, but these are not meant for attacking any person. We have brought these weapons purely for self-defense. If you find it difficult to release us only on the ground that we are armed, we are prepared to leave these weapons somewhere at this place." This reply had some effect on the ruler of Niti. He asked them to wait at least for 15 days to obtain an entry permit from the Tibetan officer across the border. However, no such permission was obtained even after 15 days. This led Moorcroft and his men to suspect that the ruler of Niti was deceiving them. Thereupon, Moorcroft humbly presented some gifts to the officials of Niti. On Ashad 12, Moorcroft and his party were granted permission to enter into Tibet.[48]

On Ashadh, Moorcroft and his men left from Niti and crossed the border with Tibet. On Ashadh 22, they arrived at the Tibetan principality of Dawa, situated 30 miles north of Niti. The next morning, they called on the ruler of Dawa. After presenting him with 3 yards of superfine cloth, some sugar and spices on a brass plate, they asked him for permission to proceed onward. Pleased with these presents, the ruler of Dawa wrote a letter to the authorities of Gartok situated about 40 miles away from Dawa, recommending permission to Moorcroft and his party to proceed through that route. The reply sent from Gartok, which was positives reached Dawa on Ashadh 27.[49]

Accordingly, on Ashadh 31, Moorcroft and his party left Dawa. They reached Gartok 6 days later. The following day, on Shravan 5, they met the ruler of Gartok and purchased wool in large quantities, thereby establishing trade relations with western Tibet.[50]

Moorcroft's primary objective, namely, the establishment of trade relations with Gartok was thus realized. However, not content with this, he sought and obtained permission to travel to Tibet from Niti in the capacity of a pilgrim to Manasarovar. He therefore decided to proceed to Manasarovar.[51] People had then almost forgotten that a European named Antonio Andrsde, had reached Manasarovar in 1681 Vikrama, i.e., 200 years ago.[52] It was then widely believed that no European had visited the

---

48. Hugh Pears, op. cit., pp. 70-71.

49. Ibid, pp. 71-74.

50. Ibid, pp. 74-75.

51. Ibid, p. 75.

52. Clements Markham, op. cit., p. 56.

Contd...

Manasarovar lake, a famous center of pilgrimage. For this reason, this lake was unknown to the Europeans at that time. Moorcroft therefore thought that he could gain fame as an explorer all over Europe in case he succeeded in reaching Manasarovar and writing an account of it. These tempting prospects prompted him totseek permission from the ruler of Gartok to visit Manasarovar. The ruler of Gartok permitted Moorcroft to proceed straight to Manasarovar and back through Niti without visiting any other place. Accordingly, Moorcroft and his party left Gartok for Manasarovar on Shravan 11.[53]

This party reached Ravanahrad on Shravan 21 and Manasarovar on Shravan 24. On Shravan 25 and 26, it toured the area situated along the shores of the Manasarovar lake. Hearsey tried to leave a memento of this journey by inscribing his name and that of Moorcroft on stones. After observing this vast lake and meeting the saints and ascetics dwelling insides the caves located near that area, the party returned from there on Shravan 27.[54]

When it arrived in Dawa on Bhadra 9 on its way back from Manasarovar,[55] the local ruler sought to arrest Moorcroft and other members of his party. However, Debu Budha, a member of theruling family of Juhar Bhot who was in league with the British, succeeded in getting them freed against a security of Rs 10,000.00.[56] On Bhadra 13, they left Dawa,[57] and arrived in Juhar Bhot,[58] a Himalayan vassal state of Nepal situated to the north of Kumaun.

The inhabitants of Kumaun used to buy borax and other commodities from Juhar Bhot, which they sold to the people of the south. This trade yielded considerable profit to the inhabitants of Kumaun, which then formed part of Nepal. With a view to depriving the Nepalis of this profit, Moorcroft and his men established direct commercial contacts with the inhabitants of Juhar Bhot at that time.

---

53. Hugh Pears, op. cit., pp. 75-76.

54. Ibid, pp. 76-77.

55. Ibid, p. 77.

56. Kumaun Ka Itihas, op. cit., p. 76.

57. Hugh Pears, op. cit., p. 77.

58. Mahesh Raj Pant, "Bir Bhakti Thapa" (The Brave Bhakti Thapa), Purnimat 12, pp. 53-54, 56-57.

Contd..t

On Bhadra 19, 1869 Vikrama, Hawkins wrote an innocuous message from Bareilly to Bam Shah. The message read as follows, "Moorcroft may reach Tibet safely. But they are afraid lest they should be detained in Nepal on their return from Tibet. Because of this fear, Dr. Moorcroft has gone to Tibet to purchase some horses and enjoy travel in that country. Captain Hearsey too may have gone there along with Moorcroft. Bearing in mind the friendship between the Company and Nepal, you are requested to take care of these men when they return from Tibet, and escort them safely to the border." This message was received by Bam Shah on Ashwin 15, 1869 Vikrama. He forwarded the message to Kathmandu, along with a personal letter stating that the Englishmen whom he had previously described as disguised men were actually influential persons.

After arriving at Chandpur, situated at a distance of 8 miles from Karna Prayag,[59] Moorcroft and his party met Bandeo Thapa,[60] who was the Nepali officer of that area. On Ashwin 27, Bandeo Thapa inquired of them why they had passed through Nepali territory incognito. They straightaway replied that they could not have entered Tibet had not they moved in disguise, that in any case, they had not done anything bad by traveling through Nepali territory in this manner, and that there was no reason why they should not be allowed to move about inside Nepal when the Nepalis could travel freely within the Company's territory.

(To Be Concluded).

---

59. Rahul Sankrityayan, Garhwal, p. 334.

60. Hugh Pears, op. cit., p. 78. The name of the Nepali officer has been given as Banda Thapa. This is not a common Nepali name. Moreover, there is no reference to this name in contemporary Nepali documents. Bandeo Thapa was the name of Bhakti Thapa's elder brother. (Purnima, 21, p. 40). I have therefore given the name of this Nepali officer as Bandeo Thapa. Bhakti Thapa was 70 years old when he was killed in the battle of Deuthal on Baisakh 6, 1872 Vikrama (Surya Bikram Gnyawali, Amar Simha Thapa, pp. 102-104). According to Hugh Pears (p. 78), Bandeo Thapa was about 70 years old when he met Moorcroft in 1861 Vikrama. This corroborates my view.

****

Restoration Of Abolished Rajyas

Several principalities in the westernehill region which had been abolished during the latter part of the eighteenth century were restored during the 1860's in appreciation of the cooperation which they rendered during the Nepal-Tibet war (1855-56), as well as during the military expedition which Prime Minister Jung Bahadur undertook in 1857 to help the British suppress the Indian mutiny. These Rajyas included the following:-

1. Garhunkot
2. Galkot
3. Bhirkot
4. Kaski
5. Malneta

In 1851-52, there were 3 Rajyas, or principalities of feudatory status, in the Kingdom of Nepal which enjoyed full internal autonomy on payment of an annual tribute (Sirto). These Rajyas and the payments due from them were as follows:-

1. Raja Gajaraj Simha of Bajhang	...	Rs 501
2. Raja of Mustang	...	Rs 896 and 5 tangan horses
3. Raja Gajendra Simha of Thalahara	...	Rs 25.

****

(S.B. Maharjan).