

Evolution of Yangrup Thum (1256-1780 A.D.)

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Abstract

This article examines and analyses the evolution of Yangrup Thum, a small state of eastern Nepal, which was invaded by Gorkha during the unification of Nepal and its identity was completely dominated by Gorkha after the war held in 1780 which kept the Thum completely in the dark more than two centuries about its sociological, political, cultural, and economic aspects. The study explores how the military power of Gorkha and Makawanpur violated human right and introduced crime and injustice with inhumanity to looser states. Only a small amount of research work has been done on the history of Yangrup Thum and is unable to reflect its historical background. Researchers found the great history described by some foreign writers and its effect on Yangrup Thum to reflect the historical condition about its effect to neighbouring countries and the forgetting its name and fame first decade after domination. Even the Thum was formed into five different rural municipalities in Taplejung and Panchthar districts having more than seventy thousand people, who had lack of knowledge about their history, so this article helps them to gain knowledge about their past. The sources available enlighten the preliminary history of Yangrup Thum. The close relationship with neighbouring states like Sikkim, Bhutan, Tibet, Makawanpur, Purniya, and Vijayapur influence the power distribution into neighbouring country however after defeat in war, the well-developed society had gone in completely dominate that the dark age of Yangrup Thum started. The primary and secondary data and facts have been drawn from different sources and reviews made by the critics, and they are interpreted and analysed.

Keywords: Gorkha, history, relationship, power distribution, dominance

Historical Background

There are a few research works carried out on the evolution of Yangrup Thum, the eastern part of Taplejung District and north east part of Panchthar district, Even the people of that place have a little knowledge about their living land Yangruk Thum which was less essence in meaning. According to Amber Jung Yonghang, a senior

citizen of Hilihang Municipality, the meaning of 'Yangrup' is 'the drowning of money or coin' as 'Yang' means 'money' and 'Rup' means 'drowning' in Limbu language (Yonghang geneology, 2022). He argued that it was a small state established by ten Limbuwan in Medieval time (during 12th century). The Yangrup was reconstructed by Muyenhang, one of the kings of Yangrup) after defeating Thindolung Khoyahang, one of the kings of Yangrup in 1256. The Yangrup Thum had greater historical relationship with Vijayapur and Makawanpur rather than other Limbuwan states. Especially, it took an important role in the rise and fall of King Vidhata Indra Sen, King Kamadatta Sen, and Buddhikarna Raya who was Dewan (prime minister) of Vijayapur. Yangrup Thum always helped Vijayapur's stability. The state was surrounded by the Hewa River in the south, the Tamor River in the west. Mount Kanchenjunga, the third highest mountain and the Faktanglung (Mount Kumbhakarna) with Pathivara Temples were also situated in this state. Nowadays, it includes Pathivara Yangwarak, Sirijunga, and Sidingwa village municipality in the Taplejung district; and Yangwarak and Hillihang village municipality in the Panchthar district. As a concept, 'The evolution of state' as the explanation or the convincing origin of state is the Historical or Evolutionary theory. It describes the state is the product of growth, a calm and composed evolution stretching over a long period of time and ultimately shaping itself into the complex structure of a modern state. The Yangrup Thum was established in 1256 when Thindolung Khoyahang, the former king was defeated by the king Mayanhang of Chyangthapu, an elder brother of Samdinghang, a clan of Sen Dynasty that was came from Singmanggadh (Jabegu geneology, 2006, p. 32). Supporting the fact with the arrival in Thegukhehimma, Thegim genealogy (2009) reported as follows:

This Sen dynasty was established in Singmanggadh when they lost their war against Lichhivi in Nepal and migrated south. In 471, Udim Sen, the grandson of the last Kiranti king Gasti, established the Sen Dynasty, which was invaded by the Lichhavi king, defeated, and killed. After many generations, Udaya Sen migrated to the east after losing a war with Nanyadev of Doya king in 1068. (p. 7)

Bhim Bikram Jabegu, a researcher and history writer, describes more facts about the preliminary history of them, in his book the history of Kirant Senehang *Limbu Itihas* (Limbu history). He further advocates:

The clan existed in Barahakshetra till their fifth generation. They migrated to hillside following the bankside of the Tamor River after the large earthquake came in 1241. That disaster brought a huge loss of man and property. In capital

Kantipur, Avaya Malla, the Malla king also lost his life with many properties by that disaster. (p. 9)

Some evidences about it were collected. Thegim genealogy (2009) mentions as follows:

The fifth generation, Fora Sen with his four sons and their family Senehang, Sawasen, Suratsen, and Manisen, migrated to hill, following the eastern bankside of Tamor river when the royal family was suffering from an earthquake, starvation and pandemic. They thought that the land where they lived was saying good bye as bringing such terrified disaster. (p. 32)

That genealogy approves that after reaching in Sadamtar, all the royal family kept huge five stone pillar for memory of Barahakshetra where they had come. Then the royal Sen family separated and lived happily at different places making their fort. Thegim genealogy (2009), further reports:

The eldest son, Senehang, made his fort in north Limbuwan near by the Kabeli River, the largest tributary of Tamor River. The second elder son, Sawasen, lived in Changge near to the Tamor River. The third son, Suratsen's family also shifted Aangbung, the right side of the Tamor and was alive happily. Manisen, the last son of Fora Sen, moved toward the north stream of the Hewa Khola, a tributary of the Tamor River. (p. 232)

Accepting the facts, DipendraYonghang (2023), a headteacher from Samre basic school, Hillihang-3, Kurlumba and Jaya Prasad Thansuhang, a senior citizen of above sixty-five years from Surkey Nangi, Fallelung-8 both concluded:

After travelling a long and difficult journey, Manisen with his royal family arrived in Thegukehimma where Bayemba, an autocratic king was ruling to other castes. When they noticed Manisen, they recognized him as a prince and warmly welcomed him. After welcoming, the people of Thegukehimma asked him to get ride from that autocratic king. They also promised that when they won that war, the people of Thegukehimma would definitely make him king. After their promise, the prince Manisen invaded Bayemba. The war was won and he had made a new king.

That time was chronically verified by Bhim Rana (2007, p. 428) accepting the fact' When time was passed in 1255, another huge earthquake stunned Nepal and in the period of Avaya Malla, King of Kantipur was also killed burrowing under his place by

that huge disaster. Yonghang genealogy (2021, p. 11) claims that, as the result of the earthquake, huge loss of life and property, starvation and pandemic suffered in the whole Thegukehimma, so that prince Muyenhang left his palace and moved into Yangrup in order to hunting to hunt for hunt with his two dogs called Tagenna and Chingena. Furthermore, he met a Yakpangden princess called Yinohangma there and they married and lived happily.

Accepting that historical facts about the Yangruk Thum, the ruler clan Yonghang genealogy (2021), we have more evidence to advocate it. We agree as:

During that time, Hastapur state was ruled by Thindolung Khoyahang who was the autocratic and dictator king, keeping huge amount of taxes and other different types of rule and regulation. The people requested to Muyenhang, get ride from autocratic ruler. With the help of the people, Muyenhang invaded Thindolung Khoyahang. Thus, Hastapur Fort and Yangrup State was established. After becoming the king, Muyenhang ruled properly. He cancelled all the cruel bad rules and heavy taxes kept by Thindolung Khoyahang. (p. 13)

However, there are two local village municipalities of the same name called Yangwarak in Taplejung and Panchthar districts declared by the Government of Nepal, but the people of Yangruk Thum have little knowledge about its historical background. Similarly, Hillihang village municipality in Panchthar district with Sirijangha and Sidingwa village municipality of Taplejung can also get more historical facts about their living land. No more research works have been carried out about the historical background of Yangruk Thum. This article may be more helpful for research scholars that enlightens the unknown part of Yangruk's history.

In Sen, Syahamohar (1775) reflects the power of Sahang Raya, Yangrup's king by writing "Subha Sen and his cousin, Vidhata Indra Sen of Chaudandigadhi were imprisoned by Iskandar Khan Nawab of Purnia and Queen Padmi Dhata Indu Rajrajeswori Devi asked King Sahang Raya of Yangrup Thum for help" (p. 16). This evidence reflects the power of Yangrup Thum as the periods of seventeenth, eighteenth and nineteenth century. With that power of Yangrup, she was able to punish her enemy and able to get back the throne. Hamilton (1819) delivers more facts about Buddhakarna Raya, the minister and dewan of Vijayapur, taking help from Sikkim with the family relation of Yangrup Thum and bringing to change the power of Vijayapur too. This fact is the best evidence of Yangrup Thum's effect in Limbuwan.

Dahal (1950) accepts the word 'Sikkim' originating from word 'Suhim', a limbu word of princess Thunwamukma's newly made palace named Rapdence Palace, with meaning of new and nice home. After war, the treaty with king, Funcho Namgel and king of Yangrup Thum converted into family relations. According to him, the power of Yangrup Thum heavily influenced Sikkim. The relation of Sikkim and Yangrup was also enlightened by Sikkim's royal family. A book 'History of Sikkim' written by Their highness the Maharaja Sir Thurtop Namgel, published in 1908 accepts the influence of Yangrup towards Sikkim by writing- "The third Rani was the daughter of a Limbu king who ruled in the Arun vally in the west of Sikkim, named Yonghang. This lady also gave birth to a son, named Guru" (p. 24). Nembang, a politician and founder president of Limbuwan Muktimorcha (1987, p. 7) supports Dahal's argument.

Siddu, G.B.S, a researcher and Indian civil servant in his book 'SIKKIM: The down of democracy' supports it. He further writes "According to the Limbu tradition, the name Sikkim was a corruption of the limbu word 'Sukhim' which means *happy house* or *new house*" (p. 35).

The genealogy of more than five castes supports the power of Yangrup Thum which blocked the Gorkhali who were moving to Limbuwan. Thegim (2009) further reported that the alliance between Sikkim and Yangrup Thum defeated Gorkhali seventeen times, including Hidang, Maletta, Dhupu, Pauthak, Nuvo North, Sabha North. That is why King Hillihang, the last king of Yangrup Thum is known as Satrajitte (Nembang, 1987).

DB Aangobuhang, a history writer from Fedap accepted the fact showing the Shyhamohar of King Rana Bahadur Shah from 1778 August that the king requested all Limbuwani troops to make alliance with them. A history teller and famous writer Chemjong (1979) accepted that after defeating in war, the Gorkhali troops tortured and brought violence in Yangrup Thum. They destroyed the palace and other infrastructures in Yangrup Thum.

Methodology

In order to enlighten the history of Yangrup Thum, I followed qualitative research design. The archaeological matters as forts, palace, bricks, Lalmohar (Red sealed government document), Syahamohar (Black sealed government document), Kasyapattra (Written in brass plate), Tamrapattra (Written in copper plate), Arjipatra, Terij, and

Rukka were taken as the primary sources. Similarly, different genealogies, books including local and foreign writers and interview with experts, senior people and stakeholders have been explained briefly.

Results and Discussion

Even the argument is about the unknown history of a strong state, I have a short review about its preliminary history. The different kings have contributed in different way which I have discussed below.

Yangrup Thum and some of their preliminary famous kings

According to Yonghang genealogy (2022), Yangrup Thum was ruled by different kings. Among them, Ajjahang, Basanta Raya, Sahang Raya and Hillihang were famous rulers. Ajjahang had victory power and he helped Vijayapur during war with Muslim warrior of Purniya. In this way, he had shown his power in foreign country, India. At last he faced war with Kyandhung in Hellang and Chemfuwa fort. He won both war and Kyandhung was killed in Hellang (Thegim Genealogy, 2009, p. 232).

Hamilton (1819) expresses King Basanta Raya was also famous for his excellent relationship with neighbouring states. He helped the Sen Ruler in Vijayapur. Among them, King Sahang Raya, known as Yalekwa Shree, was a famous king when he helped Chaudandi's queen Padmi Dhata Bidhata Indu Raj Rajeswori. Grandson of Pradi Yamuna, Kalu Upaddya, a courtier, made conspiracy with Iswindar Khan of Purniya, India. They arrested Subha Sen, king of Makawanpur, so they prisoned Subha Sen, king of Makawanpur in Purniya. Hamilton, in his book 'An account of Nepal' published in 1819, writes more facts when Ingnam collects a Shyhamohar, which discusses about the connection between Yangrup and Makawanpur. He writes as:

When such news heard, Bhidhata Indra Sen, the king of Chaudandigadhi, marched towards Jalalabad to help because Subha Sen was biologically uncle of king Indra Sen. Unfortunately, both uncle and nephew were arrested. The courtiers send both towards Delhi for prison. After this event, the queen of Chaundandigadhi, Padmi Dhata Bhidhata Indu Raj Rajeswori sent Ram Krishna Thapa asking for help from Sahang Raya with Syahamohar, a black sealed government document. In this Syahamohar, the queen asked for help. So, Sahang Raya, the king of Yangrup Thum helped the queen Padmi Dhata Vidhata Indu Rajrajeswori with his armies and

punished the conspirator's courtier Kalu Upaddyaya, the grandson of Pradi Yamuna, and kept the queen on the throne. In this way, Sahang Raya, King of Yangrup Thum influenced and showed the power of Yangrup Thum towards Jalalabad India. (p. 133)

The name, influence and strong military power shows how Yangrup Thum was inspired all the Limbuwan states, including Vijayapur. It is needless to say that Yangrup Thum was the most powerful state in Limbuwan. The courtier also kept good relationship with neighbouring countries.

Baliwanta, another king of Yangrup Thum had kept a family relationship with Vijayapur. Thokfela, the Princess of Yangrup Thum, was married to courtier Dewan Mure Hang Khewa. Chemjong's view supports this fact in his book, "The king of Vijayapur, Vijaya Narayan Raya had promised that he would always keep Khewa family as a minister of Vijayapur state even he could give death penalty also" (Yonghang Geneology, p. 15).

Amber Jung Yonghang, a political leader and researcher of Kurlumba Village of Hillihang, reports in his unpublished booklet (1993, p. 10) that King Baliwanta had kept a good relationship with Makawanpur. At that time Makawanpur was ruled by King Lohang Sen. Chemjong (1979) describes more precisely that conflict condition that as the king of Vijayapur Abhi Narayan Raya killed his minister and Dewan Murehang Khewa accusing of his daughter, the princess. Even though Dewan was innocent, his son Dewan Budhkaran Khewa, the cousin of king Baliwanta, took revenge in this circumstance. Yangrup Thum's king Baliwanta, uncle of Budhakaran, also helped Budhkaran. Both uncle and cousin went to Makawanpur for help. King Lohang Sen had accepted their proposal and moved to the east for help. King Lohang Sen punished Abhinakaran Raya, the king of Vijayapur and captured Vijayapur. Furthermore, he battled with Tarpe Punu, a king of Khurseong, India.

In this way, Baliwanta, the king of Yangrup Thum involved with Vijayapur, Makawanpur, and Khurseong. Thus, the effect of Yangrup Thum was spread not only in countries but also internationally. Lately, Vijayapur state was freed from Makawanpur because of accepting fines by request of king Baliwanta. So far as freedom of Vijayapur is also related with Baliwanta and Yangrup Thum (Jabegu, p. 232).

Yangrup Thum and Sikkim: A Family relationship

There was a treaty that the Namgyal dynasty of Sikkim had to take advice from Yangrup Thum (Dahal, 1950, p. 30). Accepting this fact, Jabegu argues:

The Namgyal Dynasty married a Tibetan princess. They had their marriage ceremony but didn't send an invitation into Yangrup Thum. Thus, Yangrup Thum took that incident as humiliation. The Lepchha, Magar of Magarjong Sikkim were also not happy with that incident. So, they went into Yangrup Thum and discussed that humiliation. Meanwhile the alliance of Yangrup, Lepcha, and Magar attacked to Sikkim. A huge battle took place in Gejing the north-eastern part of Sikkim in 1644. After losing that war a treaty was made between Sikkim and Yangrup Thum. The king of Sikkim married a princess of Tibet who came from Thindolung Monarchy which was the opposite of the rule that brought conflict and war. According to that treaty, the invading country had to have family relationships so that they never invaded again. Then, Thungwamukma, the princess of Yangruk Thum was married to Tensul Namgyal who was the prince of Sikkim. Thungwamukma, the princess of Yangrup and her seven friends were married to seven courtier of Sikkim palace. Later the Sikkim prince Tensul Namgyal made a beautiful palace near Pemayotse monarchy. (p. 141)

According to Sikkim's history, the palace named Rapdence palace was so beautiful that Limbu princess, Thungwamukma, called this palace 'Su: him' in her mother tongue, Limbu language. The meaning was 'new home' or 'beautiful house.' Later that Limbu word 'su: him' translated into 'Sanghim' 'Sukhim' and nowadays Sikkim. Thus the 'Sikkim' derives from Limbu word 'Suhim'. A senior citizen, Narayan Prasad Yonghang of age above 70 years from Hilihang-4 agrees the facts below:

By the family relationship brought great influence between Yangrup Thum and other countries. Sikkim, Bhutan and Tibet, the united three sisters with strong power made Yangrup Thum more powerful. Thus, all northern Limbuwan states were under influence of Yangrup Thum. (Interview, 2023)

Jabegu further describes the war in Sumhatlung between Ime and Papohang was also ended by Yangrup Thum. The power and practices of Yangrup Thum was known by Makawanpur state. So, Haris Chandra Dev Sen, the grandson of King Lohang Sen gave a Syahamohar in 1662 praised the great work of Yangrup Thum (Ingnam, 2022, p. 253).

In that Syahamohar, he had praised Yangrup Thum as a pioneer state. According to him, Haris Chandra Dev Sen wrote that Yangrup and Makawanpur were famelier that they hadn't separated even difficult circumstances arose. In this way, Yangrup Thum had earned the best prestige towards Makawanpur and Palpa.

Giving evidence from Sikkim and in his book 'The political history of Sikkim', Dahal further accepts as follows:

After the death of Gyuerdep Namgel, his son and cousin of Yangrup Thum, Funcho Namel II became the king of Sikkim. In his crowning ceremony, the king of Sikkim sent invitation to all neighbouring countries, including Yangrup Thum, Bhutan and Tibet. Although Yangrup Thum and Sikkim had family relation Pabunhang was offered with great medals and many gifts including weapons, guns, cannons and gunpowders to support the military power of Yangruk Thum. Sikkim's King Funcho Namgel II gave King Pabunhang an honour of 'SUBBA-JONGPEN-DINGPEN- GYUPEN-CHYAPEN' with nagara and nisan. (p. 30)

Those nagara and nisan were still kept in one of the Subbas' houses, Kurlumba, Hilihang-3. Later Pabunhang also advices Panohang Raya who eliminates Kamadatta Sen had to make Jagat Sen, new king of Vijayapur who was also the son of Manik Sen of Makawanpur dynasty into Vijayapur.

In conclusion, we can accept the fact the relationship between Sikkim and Makawanpur was more important because of family relationship and geographical distance. The family relation continued till the Gorkha Yangrup war. Vijayapur was also affected by Sikkim-Yangrups relationship. The king Kama Datta Sen of Vijayapur who was killed in Morang by Sikkimese votia troops who were invited and informed to kill by cousin of Yangrup Thum's king, Pabunhang, Buddi Karna Raya, minister and dewan of Vijayapur. Hence, every rise and fall of Vijayapur were affected by Yangrup Thum affected the superiority of Yangrup Thum to among other Limbuwan states. The far western Makawanpur dynasty was also influenced when queen Padmi Dhata Vidhata Indu Raj Rajeswori asked for help, King Lohang Sen was also able to reach in Khursong, India.

The Makawanpur conflict and role of Yangrup Thum

In that period, the central power Vijayapur was suffered from conflict between King Kamadatta Sen and his courtier and Dewan Buddhi Karna Raya. Amber Jung Yonghang

delivers the untold story of Thokphela, the princess of Yangrup Thum who was sister of king Baliwanta, was married to Murehang Khewa dewan of Vijayapur state. So, the family co-relationship between Vijayapur and Yangrup Thum was started of the wedding with the minister of Vijayapur. That relationship made Yangrup Thum more powerful than other states. Abhi Narayan Raya, who was king of Vijayapur, forced the ruler of Yangruk Thum to write his surname Raya and follow the Hindu-religion. By that force, every ruler of Yangrup Thum wrote their surname Raya, such as- Baliwanta Raya, Sahang Raya, Payohang Raya and Pabunhang Raya (Yonghang geneology, 2022, p. 15). This surname reflected that Vijayapur heavily infected Yangrup Thum. That system run on for four generations and ended in Hillihang, the last king of Limbuwan.

According to Chemjong (1979) in his book 'Kirkatkalin Vijayapurko Itihas (History of Vijayapur during Kirati period)' the conflict between king and dewan is described as:

The conflict in Vijayapur started with king Abhi Narayan Raya, who accused his minister and dewan Mure Hang Khewa for raping princess and gave him death penalty. Actually, this incident was not true, only blamed, the princess always insulted the minister saying Mallechha, dirty and pig eater etc. (p. 35)

DipendraYonghang, a head teacher from Samre basic School further supports that when the minister dewan Murehang Khewa, who was daughter in law of Yangrup Thum realised this insult, he refused and some misunderstanding was made between the dewan and the princess. Furthermore, the princess takes this misunderstanding seriously and tells about it to her father Abhi Narayan Raya, the king of Vijayapur. The king took quickly in action and punished his dewan Murehang Khewa, the son-in-law of Yangruk Thum, blaming Princess's rape and the death penalty was given. He argues that after the death of dewan Mure Hang Khewa, King Baliwanta of Yangrup Thum realised that his daughter-in-law was innocent and was killed without guilty, taking revenge on Abhi Narayan Raya and Vijayapur. According to treaty, Baj Narayan Khewa, the son of Mure Hang Khewa became dewan (minister) and immediately took revenge of his father's death.

In this way, Yangarup Thum took part in this incident. So, both Baliwanta Raya and dewan Banjh Karna Khewa went Makawanpur to help. Lohang Sen, the king of Makawanpur, watched both carefully and considered about this incident. It was better to help them to increase their relation and power to former. Even King Lohang Sen was willing to expand his territory toward the east. Thus, he gained opportunity to move to the east by following such follower, Baanjh Karna Khewa dewan of Vijayapur and King Baliwanta from Yangrup Thum.

As soon as Lohang Sen moved to the east with those two followers having huge of army, he captured the Terai region including Mithila, Simraungadh, and Changitpur too. Lohang Sen won Chaudandigadhi and finally he captured Vijayapur. After reaching in Vijayapur, he punished the criminal and captured Vijayapur also. So, seeing this incident, the revenge of dewan Banjh Karna Khewa and King Baliwanta Raya was completed.

Lohang Sen did not stop in Vijayapur. With the advice of Yangrup's King Baliwanta and Vijayapur's minister Banjh Karna Khewa, he marched towards eastern in to Lepcha state. He invaded Tarpe Punnu, the Lepcha king of Gidde Pahad Kurseong (Chemjong, 1979, p. 32). A huge battle took place in Gidde Pahad and that Lepcha King was killed with poisonous arrows which was shot by Yagrup's army. Banjh Karna was also killed in the war. In this way, the name and effect of Yangrup Thum bloomed from Makawanpur to Kurseong, India. However, the war was ended and King Lohang Sen was returned to Makawanpur. Lohang Sen made Panohang Khewa, the son of Banjh Karna Khewa, the grandson of Yangrup Thum dewan and made Vijayapur free by accepting ransome.

After the death of Lohang Sen, in time of his grandson, Harihar Sen's son quarrelled about their territory. Vidhata Indra Sen, the grandson of Harihar Sen and the son of Chatrapati Sen, had got Vijayapur. Soon he accepted the demand and make Vidya Chandra Raya son of Panohang dewan after the death of Panohang (Chemjong, 1979, p. 33) and took Chanjitpur also. Meanwhile, in Makawanpur the courtier made conspiracy and they prisoned king Subha Sen. They joined their company with Iskander Khan of Purniya and prisoned Makawanpure King Subha Sen in Purniya, India. Among them, the head of conspiracy team was Kalu Upadyaya who was belonged from Tanahu state and was the grandson of Pradi Yamuna, a courtier of Makawanpur state. After hearing such incident, Vidhata Indra Sen moved Purnia in order to save his biologically uncle, Subha Sen. Fortunately, he was unable to save his uncle but he was also captured by Kalu Upaddyaya. They sent both kings in prison in Delhi (Hamilton, 1819, p. 136).

Soon the queen Padmidata Vidhata Indu Raj Rajeswori asked Sahang Raya, the king of Yangrup Thum for help. The queen sent a letter, Shyhamohar to Sahang Raya in the hand of Ram Krishna Thapa for help in 19 November 1705 (4 Asoj 1763 B.S.). In the Syahamohar, the queen Padmi Dhata Vidhata Indu Raj Rajeswori had written as follows:

Transcription:

Swosti shree rupnarayena tyagi vivid virudawali virajman manonnat maharajadhiraj hindupati rajrajeswori shri shri Padhmidhata Indu Raj Rajeswori shri shri maharani jibdevi nam sada sauvagyawati sabili sibanam--- Chenjong Raya, Pasenama Raya, Indama Raya, Khena Raya, Sukami Raya, Majim Raya, Yoaaaja Raya, Gava Raya, Sahang Raya aur sabke aasis. Purba patra idam. Aajse aage purba patra maha nimak hamara maha nahi. Dhum uthaw vabet. RamKrishnaThapake vejal hai. Tohar ba tamrapatra darsan to kei. Tomo Samo Raya, Sahang Raya bapat jarur bat lagal chhu. Bairike hannam chahi. Maha tohare sabke jas ho. Iti sambat 1763 badi Asoj 4 chanjitpur suvam.

According this syahamohar, it gives a great evidence that Sahang Raya was the king of Yangrup Thum. The Queen Padmidhata Vidhata Indu Raj Rajeswori asked to take quick action for Purniya because her husband was kidnapped by Kalu. She proposed that we never asked any types of help but in that time, we had to attack our enemy as soon as possible. The credit gained is both me and your same. So, I have been sending this shyahamohar in hand of Ram Krishna Thapa. After that, I would have given to you Tamrapatra also. After receiving that letter Syahamohar, King Sahang Raya with his army moved to Jallalgadh for help. The alliance of different king of eastern parts were able to knocked down the conspirious Kalu Upadhyaya, grandson of Pradi Yamuna from Tanahu and punish those conspirious person Kalu Upadyaya. After a huge war the enemy were defeated and Queen Pradmidhata Indu Raj Rajeswori was crowned in Vijayapur. That proved the strong and vital roles of Yangruk Thum in Vijayapur kingdom which gave throne to queen. According to Hamilton, in the book of 'An account of the kingdom of Nepal and the territories, annexed to this domination by the house of Gorkha', published in 1819,

Lohang sen had two sons, Raghav Sen and Bhagawanta Sen. Ragav Sen regain and deliver to Jagmohan Sen and abandoned the kingdom, but he promised his successor to favour him with an annual visit. Later Harihar Sen, the son of Ragav extended his domination took the title of Hindupati. His wife Jagmata, having the most extraordinary beauty so he called Mata and had other wives including Vihar's and Morang's daughter Mahisi and Maheswori. Soon Mahisi the princess of Morang gave birth of Chatrapati Sen, Padma Sen and Pratap Sen while Maheswori gave one son Subha Sen. Subha Sen was made the king and the other three were dominated, so they battled with Subha Sen but badly defeated. Later by the vital role of

Mahishi with Adhunuka, the wife of Chatrapati, the whole kingdom was divided into four parts. (p. 140)

Hamilton further writes that- after the rulling of thirty-one years, he had a dispute with Prady Yamuna Upadhaya, a Brahman of Tanahun and minister. This traitor entered into conspiracy with an officer named Parsuram Thapa, and in order to him to revel, did not hesitate to give him his daughter in marriage. Those two seized the old king, and intended to deliver him up to Isfundiyar Khan, the Nawab of Purniya. By this time, Indu Vidhata and Indra Sen, the king of Vijayapur hearing his uncle's misfortunate, led an army against the Nawab and traitor, and was accompanied by his brother Budha Sen. Having obtained a victory, he restored his uncle but while they were still in the mid of their joy, Kalu Upadyaya, grandson of Prady Yamuna contrived to seize on both the uncle and nephews, and again delivered them to the Nawab. The unfortunate Subha Sen and his nephew Vidhata Indra Sen were sent to Delhi, where Mohammad Azim, the emperor, deprived them of cast by a curtailment of which the faithful were proud. (Hamilton, 1819, p. 141).

The Vijayapur conflict and Yangrup Thum

Sahang Raya helped the queen Padmidhata Vidhata Indu Rajeswori and Lohang Sen, But Vijayapur's king Kamadatta Sen brought some controversy so that the conflict between Vijayapur and Yangrup thum arrises. Buddikarna Khewang who was cousin of Pabun Hang and the Diwan of Vijayapur's was bad relation with Kamadutta Sen. Sometimes the Diwan arrest King and sometimes the King arrested the Diwan like child game see-saw. As being family relationship, clearly Yangrup supported Buddhikarna Khewang and the relationship between Vijayapur and Yangrup was influnced. However, the relation between Vijayapur and Yangrup Thum was not remains constant. The conflict begins with time intervals.

Hamilton further discusses the conflict as follows:

After the death of Subha Sen, Prabodh Das a minister sent the two sons (Mahipati Sen and Manik Sen) to Vijayapur. Mahipati Sen was crowned by Bidhyachandra Ray and the whole family lived peacefully. Mahipati Sen had eighteen childrens but he was neglected his wife and children. After rolling thirty years he left Vijayapur for his son Kama Dutta Sen. Kama Dutta Sen had very bad terms with his dewan Bichitra Chandra Raya. (p. 139)

With that very bad relation and help of Yangrup Thum Bichitra Chandra Raya was able to drove Kama Datta Sen to Lwasa, Tibbet and Kept Jagat Sen in throne. After that Bichitra Chandra died and Buddi Karna Raya, the son of Bichitra Chandra became chautaria. Soon Kama Datta Sen tried to came in power, but had bad relation with Buddi Karna Ray, so Kama Datt applaid to Ghanashyam Upadhyaya for help from Company to Calcutta but received no countenance from the governor general. Again, some incidents had happened so that Kama Dutta Sen raised the people of Vijayapur and he was able to gain throne.

The Yonghang Genealogy (2022, p.20), supporting the Hamilton's argument about the conflict between the King and dewan of Vijayapur, involvesYangrup's King Hillihang, rising evidence.

As Soon, Kama Datta Sen punished Buddi Karan Ray and one of his brothers was given death penalty. So Buddhi Karna Raya left Vijayapur and lived in Yangrup Thum more than two months. King Hillihang of Yangrup Thum adviced him so that he was sent Sikkim for help. With the family relationship Yangrup Thum recommended an alliance with Sikkim Bhotias. Buddikarna Raya, having gone to that country, and having formed an alliance, ten men were sent by them under pretence of adjusting the differences between king and his dewan. These ruffians, having been admitted to a conference without suspicion, rushed on Kamadatta and put him to death. In this way Yangrup Thum was completely involved in the conflict of Vijayapur having the family relationship with Buddi Karna Raya. (p. 17)

Buddi Karna Raya then placed on the throne of Vijayapur Karna Sen. In the Year of 1770, the Gorkhali attacked Vijayapur so that Karna Sen and Buddhi Karna, both with their family, fled to company's territory. After eighteen months of becoming king Karna Sen died in 1773. Then the widow, her son and Dewan Buddhi Karna Raya settled in company's territory. Buddhi Karna, after some fruitless engagements, went to Calcutta to solicit assistance, but without success. He soon after came towards the frontier, at Chilmary in the company's territory, from where he was carried by a party of Gorkhali soldiers disguised as robbers. He was taken to Vijayapur, where, under pretence of avenging the death of Kama Dutta, the slender claim which the Gorkhalis used to cover their unjust attack he was put the most cruel torture, which continued three days before he expired (Hamilton,1819 p. 141). So, one of the well-wishers of Yangrup Thum was expired. Hamilton (1819) further added in his own words about that incident as follows:

After the death of Buddhi Karna, the Gorkha took attention about the son of Karna Sen. They did not permit him to view the poor child, five years old and unfortunate widow without anxious fears. Their first plan was to endeavour to inveigle him into his power, by promising, on condition of an annual tribute, to restore his inheritance. They hired a Brahman to insinuate himself into a favour of the mother, to whom he represented himself as a person skilled in the inoculation for the smallpox. Having gained the mother's consent, he performed the operation, but the smallpox did not appear, in its stead most dreadful ulcerations took place and the child prince perished of a wretched disease. It is general believed that poison was used instead of matter, and that the perpetrator was hired by King Prithvi Narayan Shah. (p. 142)

The Gorkha war and fall of Yangrup Thum

When Abhiman Sing Basnet won Vijayapur in 1774 soon he invaded to Chainpur, a business centre of Yangrup Thum and Limbuwan because Yangrup Thum had supported to Buddhi Karna Raya being family relationship. Chemjong wrote about the conflict so he entered into the war. Although Abhiman Sing Basnet was winning easily, but he had faced great difficulty with Yangrup Thum. Kangsore, Sangbote and Teksapare the three warriors of Limbuwan including Yangrup Thum stopped Gorkhali troops and defeated the Gorkhali seventeen times in Hidang, Maleta, Dhupu, Pauthak, Nuwo Utter and Sava Khola in the period of 1774-1778. That is why king Hillihang was known as Satrajitte (Nenbang, 1987, p. 7). Many Gorkhali troops were killed in ambus, Sola (a trap with spear) and Dharap (a kind of trap with burrow) trapped by Limbuwani troops. Raghu Rana a warrior was killed by Kangsore in bank of Arun River.

Hillihang, the last king of Yangrup Thum had supported by Suna Raya and others with Sikkim. So, losing the war in Limbuwan, more force was needed and asked to Kathmandu for help. Prabhu Rana, Ram Bhakta Thapa Magar from Kathmandu with more troops arrived for help. Again, the Gorkhali made treaty with Aatahang Raya of Tambar Khola, Kunbha Raya of Aathrai and Junga Raya of Fedap and able to divide limbuwan (Yonghang genealogy, 2022, p. 20). Soon doing alliance, The Gorkhali were able to send Hillihang back on the bank of Tamor River.

When enemy arrived nearer, the king of Yangrup Thum Hillihang asked from his cousin, Sikkime King Funcho Namgel II. He also asked Hosi Tummyang Tibet for help and Arthing Kapurkar of Bhutan (Yonghang genealogy, 2022, p. 20). Soon, Funcho Namgel II sent a large troop of votia with Commander Depchhyang Renjing and troops

of Lepcha with Karbarong Gyakthup. Those troops arrived in Yangrup Thum. Bhote Gadhi, the place where the Votia troops of commander Depchhyang Renjing lived, was called Bhote Gadhi and Lapche Gadhi, the place where Lapche troops with commander Karbarong Gyakthup lived was known and still those places are in Kurlumba village of Hillihang rural municipality ward no 3 in Panchthar district. Similarly, Hoshi Tumyang, a Tibetan commandar also joined with that alliance. King Hillihang made a beautiful palace in Hastapur with help of technical support of Hosi Tungyang and Chinese bricks. We can even see those bricks and the fossils of palace with Chinese bricks in Hangepung, Hastapur fort.

So, in 1778, the strong power of alliance having Yangrup Thum with Tibetan, Sikkime Votia and Lepcha troops in commanding of Depchhyang Ringin and Karbarong Ghyakthup, invaded strongly Gorkha and sent them to Vijayapur. Many Gorkha officers were killed and they were strongly defeated. Soon, Sworup Sing karki begged more troops and weapons from Kathmandu. Similaly, Purna Nanda Upadyaya with Champa Sing Gurung and Gajindra Karki from Aathrai also helped Gorkha. Abhiman Sing Basnet, Bhakat Bir Sing Basnet, son of Kehar Sing Basnet and Sur Bir Sing Rana arrived with more troops and weapons. With alliance of Tambar Khola, Aathrai and Fedap in 1780 a huge war between Gorkha and Yangrup was held in Chainpur. At the bank of Arun River, the alliance of Gorkha were able to defeat Yangrup Thum. Sikkime Commander Depchyang Ringin was killed and Karbarong Gyakthup escaped to the Terai (Dahal, 1950, 33).

Meanwhile, Abhiman Sing Basnet with Purna Aale knocked down Yangrup Thum in 1780 and with his family King Hillihang was moved to Sikkim. But with the proudness of winning, Gorkhali troops captured Chyarung Sikkim and the last Linbuwan King, the king of Yangrup Hillihang was killed by Gorkhali troops with conspiracy in Hipatal of Sikkim (Yonghang Geneology, 2022, p. 20). A star always fought and kept united Limbuwan was set down in 1780 February. A chapter of history was closed.

Yangrup Thum after 1780 A.D. (1837 B.S.)

After that incident, the death of King Hillihang of Yangrup Thum, the Sikkime Commander Karbarong Gyakthup took counter attack for revenge of death of King Hillihang and able to send back the Gorkhali from Sikkim up to Chiya Vanjyang, the present boundary of Nepal. Soon the Gorkhali, after coming back, took revenge with Yangrup Thum. The supporter of Gorkhali rise a propaganda that everyone who supported Yangrup Thum were hardly punished. With that fear more than thirty-two thousand Limbus including the royal family of

Hillihang, Musenhang, of Yangrup Thum and other caste left their home in Limbuwan and migrated to Sikkim in order to save their life.

Furthermore, the refugee Limbus took counter attack, and fought eventually with Gorkha. The boarder hills where they noticed enemy Gorkha and some weapon were kept was called Chiyo Bhanjyahng, a peered hill, and fought eventually. Most violence was occurred and cows were killed, beef was eaten refusing hindu costume. Soon in 1786 (1843 B.S.), King Rana Bahadur Saha send a Lal mohar to Dev Dati Raya, grandson of Hillihang to return in Yangrup so that he gave clean-sheet for that violence. Yet they had to stop cutting cows and banned to eat beefs. Musenhang, uncle of Dev Pati Raya advised his cousin to come motherland with his followers and hence it was suspected that they return in their motherland Yangrup Thum, Limbuwan.



King Rana Bahadur Shaha's Lalmohar addressing DEV PATI RAYA of Yangrup Thum

Conclusion

Even being as an important part with five municipalities of Taplejung and Panchthar district, the people of that place have a little knowledge about the history of Yangrup Thum. It is because after losing war, the history of Yangrup Thum was completely untold and unlistened. The ruler wrote his history but dominated the loser. Being a part

of Nepal, the history of Yangrup Thum was completely forgotten. After defeating in war held in 1780, King Hillihang, the last king of Limbuwan and Yangruk Thum who had died in Hipatal, Sikkim, the Hillihang palace and weapons were destroyed without conservation. Many important papers were destroyed and people who supported Yangrup Thum were tortured by Gorkhali troops. The king of Yangrup Thum helped two times with its troops Makawanpur's Sen Dynasty and kept queen Padmidhata Vidhata Indu Raj Rajeswori devi in Vijayapur throne. Their bravery history that gives the name of Sikkim and took important role in rise and fall of Sikkim and Vijayapur states should be written and read properly. Yangrup Thum helped Makawanpur two times, Lohang Sen in expand of state towards Giddhe Pahad of Kurseong and similarly taking revenge of queen Padmidhata Vidhata Indu Rajeswori Devi to the throne of Vijayapur. Like the rise and fall of Vijayapur, Sikkim and every political revolution was completely influenced by Yangrup Thum. In this way we have to study the history of evolution of Yangrup Thum properly. The last king Hillihang tried to defend his state against Gorkha with the help of neighbouring country and partially succeeded. During and after the war, the bitter realities of human right abuses, injustice, inhumanity and torture held by winner. After the Shah Dynasty, prime minister Janga Bahadur Rana asked Subba Sodi (Shyam Dutta) with weapon and men in Olangchung Gola in Nepal Tibet War which was held in 1856. Thus, Yangrup Thum is such an important history that took every change in Vijayapur and Sikkim's event, and even it fought bravely with Gorkha that influenced the unification of Nepal must be proudly respected, should be completely studied. It should be helpful for the people all around the world, who are interested in the history of eastern part of Nepal, especially Limbuwan. Moreover, if we read our past and our history, we are studying ourselves.

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