

Culture & Civilization of Kaski State in the History of Nepal **-Bam Bahadur Adhikari Ph. D**

Abstract:

Ruled under the Lichchhavi regime in a historical period, fallen into Khasian Malla Dynasty's regime of Karnali Province in the raising period of triple power and incorporated within great Nepal Kingdom after unification of Nepal, Kaski state was most liked in the Rana regime period. Geographically being triangular shaped, decorated with snow peaks, lakes, forts-fortress, rivers and rivulets, caves-falls, bridges and interior Seti basin, Pokhara valley is also the second largest metropolitan city next to Kathmandu. Majority population of Gurung, Brahmin and Kshetri castes and Kulmandan Shah and his descents independently ruled from Kaskikot until about 318 years during 1542 to 1842 BS (1667 to 1785 AD). Successors of his dynasty ruled in Lamjung approximately 300 years since 1550 to 1842 BS (1493-1785 AD). In the medieval feudal age, war and warfare tactic was mostly discussed among the people whereas discussions and debates are mainly focused on the sectors of democracy, freedom, development and tourism development in the modern age. Kaski district is worldwide famous in the name of beautiful Pokhara Valley in the viewpoint of tourism. Pokhara Valley, situated as a second important and large city next to the Kathmandu Valley, also is zonal headquarters of Gandaki Zone consisting of 6 districts and also the Province Headquarters of No. 04 Gandaki Province. 'Pokhara Metropolitan City' is a famous and golden name of the bright star, one of the 77 districts of 14 zones of 5 development region of the country. Pokhara is also the headquarters of western development region and also the district headquarters of Kaski district. Kaski district is situated in the range of 450–7969 meters above from the sea level whereas Pokhara city remains up to 750 meter above from the sea level. The most rain falling area Lumle of Kaski district is renowned as 'Cherapunji' of Nepal. Situated in the east, Parbat district in the west, Mustang in the north and Syanja district remains in the south of Kaski district. Countless lakes, series of caves, Kumari Himal, George of Seti, Patale falls, covered by varieties of green vegetated lands and decorated by snow crown, extremely raining, multi harvestable climate, Kaski can also be regarded as a non-famine district. Despite of limitless rainfall, Kaski is famous for geographical and natural characteristics of free of flood blockade and evergreen area.

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Keyword: *Kaski State, Pokhara, Queen of tourism Sector, Chaubisi State, II Metropolitan city.*

Background of the Study:

Especially, it has been seen that the Kaski and Gorkha states were became strengthened as Chaubise states in Nepal after dissolution of Khas Empire of Sinja-Dullu, Raika state of Doti and Sen states of eastern terai. In the same period, Newar Malla states were utmost and excellent condition in the Nepal Mandala (Tuladhar, 2069 BS: 12). On the basis of the fundamental book 'Gandaki Mahatmya' comprehensively illustrating whole subject matters of Gandaki region or Gandaki area, as there was existence of Gurung and Magar regime in Gandaki region, states of Gandaki region were called 'Magarat' as called 'Khasrat' in the Karnali region. In the course of time, Magar, Gurung and Jad rulers were conquest by Malla, Shah and Sen Rulers. (Adhikari, 2069 BS: 313). Chaubise states were established in the medieval period in Gandaki region. In the group of Chaubise states, there were 24 to 30-31 states including Kaski and Lamjung within the Chaubise

states. Those Chaubise states were in existence as a resourceful and significant state. Position of the Chaubise states raised in the Gandaki catchment area (region) during the medieval Nepal was significant till some centuries. In this condition, twenty-four small states ruled by Sen, Shah, Chand and Samal etc. Aryan dynasty was established in the surrounding of Gandaki region. Powerful Palpali Sen royal families had extended intimate marital relation with the royal dynasties of all these states.

Dhor, Kaski, Satahun etc states were under Tahanun's rule. Likewise, far Nuwakot, Syangja, Painyun and Gahraun states were included under the Bhirkot's leadership. Galkot was accompanied with Parbat whereas Musikot Isma, Khungri and Bhingri were included under Pyuthan. Gulmi family of Chaubise states had lead Khanchi, Argha, Musikot, Dhurkot and Isma. Nuwakot, Kaski, Lamjung, Satahun and Gorkha families were united with Shah Family (Adhikari, et al.). Likewise, Butwal, Tanahun, Rising, Makawanpur, Rajpur, Bijaypur, Chaudandi etc. states separate from Chaubise states also were aligned with the Sen family. Chaubise states were opponent against unification of Gorkha. They had wanted to be independent states. As the course of unification campaign of great Nepal under the leadership of Gorkha was in progress from the period of Prithvinarayan Shah, first phase from Prithvinarayan Shah, second phase from the time of Bahadur Shah and Rajendralaxmi Shah and third phase from the period of Ran Bahadur Shah and Bhimsen Thapa, the Chaubise states were strongly opposing the Gorkha states in collective manner. Being united these Chaubise states had also attacked over Gorkha state in time to time. Upon completion of unification of Nepal under the leadership of Gorkha, all the Chaubise states were taken over into greater Nepal.

Statement Problem of the Study:

Within every civilization and culture, there is significant contribution of place. The person playing significant role in that place and ruler of the dynasty takes greater place. Contribution of Shah Dynasty and Kulmandan Shah had delivered significant contribution on the civilization and culture of Kaski. Shah Kings were shifted through Bhirkot, Khinlu of far Nuwakot from their ancestral place Chitaud of India and became strengthened being settled in Kaski state. The Shah king Kulmandan Shah had held the 'Shah' title first of all. Octal-stripped coarse woolen blankets made in Nepal were sent as gift to the Emperor of Delhi since the time of Maurya Emperor of Delhi. In the Kaski state established by Bichitra Khan, his son Naraj Khan had eliminated the existence of Ghale kings. Then his eldest son Jagati Khan expanded Kaski's regime to 8000 households from 700 in the Ghale state of Armalakot of Kaski, established by his father and he sent attracted pashmina colored by herbal colors to the Delhi's Emperor as gift to make the Emperor pleased and succeeded to get prize of 'Shah' title to Jagati Khan and then Kulmandan Khan also was converted into Kulmandan Shah by the Delhi Emperor and had settled in Kaski establishing foundation of Shah dynasty. Despite of main place of the Thakurais being Bhirkot Khinlu, as origin of Shah kings was in Kaski state, Kaski had been regarded as main state of the Shah kings. The proverb "If education is lost, go to Kaski, if justice is lost, to to Gorkha" proves the Kaski as a center of skill and education.

Kaski's Kaskikot, Khadgagaunkot, Sarangkot, Pangdurkot, Armalakot, Arghainkot, Begnaskot, Rupakot, Bhumikot, Thulakot, Bhanjyangkot, Pachbhaiyakot, Phalyangkot, Gaganegaunda, Batulechaur, Siklis and Ghandruk including Simpali, Garhegauda, Pokhara, patalechhango, Kristi Nachnechaur, Dhungagade, Sammikot, Pumdibhumdi, Hansapur, Satmuhane Deurali etc. areas are regarded as origin of Kaski civilization and culture. In Kaski state devoted by Kasyap Sage within the Shahi civilization state, Kulmandan Shah had established summer seasoned headquarters at Kaskikot and winter seasoned headquarters at Batulechaur and Lamachaur after

removing existence of Ghale kings, civilization of 'King at Lamachaur in some time, King at Kaski in some time' was introduced. From the same medieval Kaski state, Shah Kingdom was established in Lamjung state then Gorkha and now current ruling system of modern Nepal was established. Kaski's civilization is regarded as high valued worth of Nepal. Kulmandan Shah is the first king of Kaski, Lamjung and Gorkha state. Removing Ghale's lordship regime and Rakse / Kolha Gurungs, Shahi family had laid foundation stone of strong regime from Kaski. Within the Kaski civilization full of Himalaya, lakes, rivers, hermitages, geography etc., its origin as tourism city has been taken place. Within this article, highlighting on civilization and culture of Kaski Pokhara in the history of Nepal is the problem statement.

Objective of the Study:

The main objective of the study is to fulfill the history and civilization with the aim to prevent them from disappearing. Main aim of this article is also to highlight on the civilization and culture of medieval Kaski state in the history of Nepal. In addition, to introduce Pokhara city as a queen of tourism cities is another side of this work. Culture of Kaski has represented the civilization of present Nepal. As contribution of Kaski state and Shah royal families is unforgettable in the history of Nepal and as existence of Nepal is formed by development of relationship between Kaski, Lamjung and Gorkha, another main aim and strong aspects demanded by this article is to discuss and analyze on the tradition of regime of the Shah kings, introducing history of Kaski state.

Methodology of the Study:

In this civilization and culture of Kaski named article, materials of both of primary and secondary sources of information based on the sources published in the books and journals have been used. Besides this, in order to make the used materials more trustworthy comparisons were made between two or more sources and utilized accordingly resulting it to be more important with the respect of accountability. As this article being also historical and mythological study, utilizing descriptive and analytical methods in the course of writing it, historical method also has been used. This article written in A.P.A. style has been directed towards the work of finding archaeological sources. In integral, as this article is historical study, qualitative methodologies are used rather than quantitative methodologies and both of inductive and deductive method based on logical imagination also are utilized in this work to make this study descriptive and analytical.

Limitations of the Study:

The boundary of this historical study made in the context of civilization and culture of Kaski, its border line is expanded to geographic, natural, religious and archaeological sectors of Kaski civilization and culture. Main tourism city of Nepal Pokhara's civilization can be regarded as important in the aspects of tourism and environment. Especially, this article has highlighted on the historical side of Kaski and Pokhara. Along with the historical aspect, describing on the medieval Kaski state, contribution of Shah Dynasty, geographical, natural, religious and mythological aspects also are highlighted in this article. Limitation of this article also is centralized to describe and analyze on the medieval Kaski state, original place of Shah Dynasty and Kaski civilization and culture.

Results and Discussions:

While looking lakes, snow peaks, countless scenes of Seti Ganga and talking on religions and cultures, incomparable gifts of Gandaki area and province are found. In the aspect of incomparable attractiveness, Pokhara is considered as major capital of tourism spots. Respected by the gods to this Gandaki area, remaining pure as a good pilgrim, east of Kaligandaki, west from Trishuligandaki and Budhigandaki, remaining south from the series of Machhapuchchhre snow peaks and north from the Deoghat Hariharkshetra, the civilization and culture of Pokhara area is

full of tempting and incomparable religious, cultural and beautiful diversity of tourism attractions. Remaining total area of 12,315 square km. of Gandaki catchment area decorated with a series of snow peaks towards the north, attractive green vegetation of nature, snow hills and golden snow crowns remaining decorated surrounding of this *Himwatkhand* is always attracting the tourists. Pokhara spreads its youngness with twisted serpent shapes of Saptagandaki. Remaining familiarized as a development region, it has succeeded to lead the Lumbini, Gandaki and Dhaulagiri zones. The national bird namely Pokhara likes to have bathed in the hot water of Damodarkunda situated in Mustang, travelling Ratnachuli, Gyalabhanjyang and Shringi snow peaks series and surrounding Budhigandaki and Narayani river bank, enjoining large garden of Lumbini, sinking into attractive beauties of Dhaulagiri snow series, entering Tilicho lake of Kakkhusundi in the trans-himalayan Manang and hunting at Annapurna area and likes to return to the Fewa lake for habitation (break) at last. Gandaki province is museum of various castes and the enjoyable world of the religious, cultural and the tourists (Adhikari, 2065 B.S.: 206). Highlighting on culture and civilization of Kaski and Pokhara and depicting relation and connection of Kaski state with Chaubise states of Shah period, efforts to explain and analyze the civilization and culture of Kaski in the Rana period and unification period as well as after unification, has been laid in this article.

1. Rana Rule and Kaski State:

After being acquired into greater Nepal, political phenomena of Kaski state were inactive due to lack of political consciousness. Whereas, increasing wave of political awareness in Gorkha, Lakhan Thapa had rebelled but his rebel was suppressed. Although after forming an armed group Prachanda Gorkha in 1988 BS, the Rana rulers existing in the power in that period suppressed the revolting of that group. Nepal Praja Parishad was formed in Nepal in 1996 BS. The active warriors of this organization like Gangalal, Dasharathchand, Dharmabhakta and Sukraraj Shastri were assassinated in the charge of being involved in anti Ranas campaign. Hundreds were tortured in the jail for being involved in anti Rana movement. This incident caused to raise the waves of political awareness also in the suburbs including Kaski. Muktinath Timilsina of Batulechaur conducted anti Rana movement in Pokhara. The freedom believing persons and contemporaneous friends of Muktinath including Meenbahadur Gurung, Omprasad Gauchan, Karbir Yogi, Baba Basantanath, Shreebhadra Sharma, Shovitbahadur Adhikari, Pandit Narpati Upadhyaya raised great wave of anti Ranas movement with the objective to be escape from the trap of the family regime of Ranas. In the reason of his anti Rana campaign, kitchen of the individuals including Karunanidhi Koirala, Bholanath Parajuli, Rishikesh Parajuli, and Agniprasad Baral etc. was boycotted. The plough yoking campaign started from Pokhara spread to Lamjung Duradanda. In that place, this campaign was made vital by the hundreds of Brahmin families including Toyanath, Shreekant Adhikari. The then high commissioner of Pokhara Dhanshamsher Rana was deputed to suppress that revolt but the revolt forwarded with more energy.

In 2007 BS, Dhanshamsher called a gathering of Brahmins and asked them as the Congress is trying to remove Rana regime, if Congress would succeed? Then a far-sighting Brahmin Pandit Narapati put expression replying as- "People are the foundation, if foundation shakes, the crown of the temple also would be fallen" consequently, he had to get threatened a lot and be ousted from the assembly with insult. Rana regime was fell down within two month of the Pandit's forecasting (Adhikari, 2073 BS: 406). After deputation of Purnasingh Khawas as high commissioner in 2008 BS and then Noor Bahadur Thapa, freedom was seen in Kaski. As central regime as well Kaski

and Lamjung were under the regime of the Shree 3 King, people in Kaski had to borne dual regime. As people of Kaski were gentle, honest, dutiful and obedient, specially, people of Kaski went to join in British and Indian army. In that time, if any individual is seen in Kaski, the soldiers wearing black dress with cap used to exploit bounding them to carry heavy load on their back without wage eat their tasty and costly food, people in Kaski used to be hide closing doors and windows when they see such soldiers. Even though the land of Kaski was not much fertile, because of adequate rainfall, revolving crops could be planted there, and so, as there was situation to be self-sufficient, there was no tradition of migration. Barrack was shifted to Phoolbari area after revolution of 2007 BS and revenue office was established at Bindabasini and other offices were established in the surrounding and office of the high commissioner was established at Archalbot area. Coins printing office was at Mohariyatole whereas tradition of gathering the dignified persons was set at the front of Nala and porters rest place was firmed at Lamachaur. A wooden bridge was constructed exactly below of Mahendra Bridge and its maintenance was carried on annually.

2. Kaski State after Unification:

People in Pokhara influenced with the shadow of Kathmandu were in the situation of fewer environments to oppose due to lack of human and fundamental rights, education-training and awareness. In the contemporary society of Pokhara, matters of castes, food, leadership, purity and impurity, high and low, dynasty, branches, neighbors etc. had took place. As Pokhara was known as recruiting center since before and familiar as a spot of human source, people in Pokhara were centralized towards the same. Despite of holding authority of the Government of Nepal over the Kaski state during 1842 to 1860, there is no information of specific remarkable work found performed. In that time, the central government administered by only nominal supervision deputing NCO-II Shivabakta Khawas and Major Maniratna Tiwari with the charge of 15/20 coys. With them. While carrying on general survey in Kaski in 1852, 1867, 1884 and 1893 BS, the landowners lost rent-free land resulting them to become landless. When that matter was reported, they were provided with some tillable land but all of their previous privileges were repealed. While being the king of Kaski ousted, as the rent-free lands of the priest were remained unchanged but was seized in 1962 BS and case was lodged and decided in 1880 BS.

Later, this dissatisfaction of the royal priests of Kaski was settled providing them the title of 'Jimmabali' and 'Amali'. The title was provided subject to pay annual Rs. 175/- to the religion authority. They had paid Rs. 1/- annually to the Government of Nepal for the grassland steep land in the base of Machhapuchchhre. Mahadatta Shahi was appointed on worshipper of Guptakalika temple of Kaskikot during 1880-1900 BS. After unification of Nepal, this tradition was stopped till 36 years and was resumed later. Causing mass massacre called Kotparwa by Janga Bahadur Kunwar in 1903 BS, he became 'Ranaji' and held the title of 'Shree 3 King' of Kaski and Lamjung in 1913 BS. Since that, all the land revenue collected in Nepal was fell into the Ranaji's pocket. Kunwars were migrated to Lamjung from Dhungesanghu of Kaski and then were permanently settled in Kunwarkhola of Gorkha. Remembering so, they had chosen Kaski and Lamjung. Amount of revenue of Kaski was spent for 19 coys deputed in Kaski, 8 battalions, 14 subbas, 11 spares and 3 offices. As all the government expenses were borne by the royal treasury of Nepal, all of annual revenue collected in Kaski was gone into the Ranaji's purse and they were free to settle that fund. No one of Kaski state was appointed on the assembly member of Shah and Rana palace. Placing royal seal of the Government of Nepal in 1845, 1873 and 1923, Madhau Padhya Poudel and his descents were appointed on the chief priest of Pokhara Bindabasini temple established since the period of the king of Kaski. Bir Shamsher also had arranged trust of

Bindabasini and worshipping procedures since 1944 BS by ordering to put royal seal (Ialmohar) in 1971 and 1972 BS. (Subedi, 2060 BS. : 168).

3. Society & Culture of Kaski:

Since the ancient time, dwelling of Hindus and non-Hindus was in Kaski. Brahmins, Kshetries, Vaishyas and Shroodras are carrying on their respective occupation of Shadkarma. There was majority of Gurungs, Brahmins, and Kshetries and the descents of Kulmandan Shah ruled 318 years in the historical period since 1524 to 1842 BS in Kaskikot (Subedi, 2060 BS. : 81). Even though overnight changing of politics, culture of the society does not change suddenly but it changes step by step firming stability. Brahmin community in Kaski royal priests, astrologists and religion authorities were famous for books writing. Kshetries carried on ruling and Gurungs, Magars and Kshetries worked as the workers respecting the Thakuri as the King. Occupation was fixed according to caste and caste was fixed according to occupation. Almost households carried on agriculture and livestock husbandry as well as government service holders also carried on agricultural occupation. Brahmins were involved in learning Vedas and scribing, Magars and Gurungs in warfare, Vaishyas performed trading business and Shroodras worked in wage. In a manner, people of all castes lived adjusting in their joint families. As there was no proper facilities of transportation and as there was tradition of slaves, they were asked to carry on the carts. The so called prestigious persons suppressed their villagers. The Hindus followed their respective caste system to extent of ability.

Gurungs were of four casted and sixteen casted. Four casted Gurungs followed to the Hindu rules in the religious customs and functions. As the sixteen casted Gurungs being influenced by Mahayani Himalayan Boudha religion, the used to send their middle daughter called 'Potejhowa' and called the middle son 'Dhawa'. Sons of the four casted were called 'Mukhiya' and daughters were called 'Maiya' whereas the son of the sixteen casted was called 'Thagu' and daughters were called 'Nani'. On the dead of a person, 'daftar' was given and fees were paid. 'Daftar' means the prestigious/dignitary person of the society and sometimes also called 'Mukhiya'. The Daftar had to maintain the records of dynasty and announce it to the all. Daftaris kept the name list of up to 15th generations. The clever person of the community used to announce the prepared name list to the participants of the funeral procession before disposing 'Arghaun' and prayed the soul of the deceased to go getting together with his/her ancestors. (Adhikari, 2069 BS. : 105). As performance of ritual funeral process was carried on according to the Vedic procedure, bodies of deceased were burned announcing 'Kasimhethai' in the Gurung caste. In the case of Lamas, ritual scripts were recalled by reading and in case of Ghyabrenpoju, the ritual script was recalled orally.

As of the Balun in the Brahmin community, Gurungs used to play sorathi and ghatu dance. While dancing ghatu and sorathi, victory and loosing of wars were described. Ghatu was of two types, barhamase (all time) and sindi. Fixing the ghatu dancing girls, both tradition of reviving and non-reviving of the goddess Saraswati were applied. Rodi were performed at Rosyo mother's home in the four castes. Rodi were danced till midnight and the boys were returned to their homes but girls slept at the Rosyo mother's home. Land in Kaski were classified under the various sectors like grazing grasslands, waterspot, jungle, leasehold, revenue-free, trust, Shero, wetland, yard, edge garden, mud quarry, donated (salt dropped) land, burial hill, funeral place, grassland, ground, tax-free land, princeling, barren steeped land (three year and five years), fort, firewood drying ground, pillar-lord's temple, inn, religious shelter, virtual water place, forum-pound, road, bridge etc. Except of the Gandarwas (singers) of Kaski, people of all other caste applied agriculture and livestock husbandry. Even in the situation of facing whatever crisis, people in Kaski never disregarded their honesty and virtue. Civilization and public awareness in Batulechaur, Lamachaur

and Armala was high. The places including Akaladevi, Suratheshwor Mahadev, Jaudhare Siddha Barahi, Motmaulo Temple, Chandika Temple, Ambikadevi Temple, Armalakot Pillar, Rajpandhero, Tulsighat etc. were remaining in front place. As there was not abode in the ancient time, Batulechaur and Lamachaur were the cities of caves and Mahendragupha has represent it.

In 1525 BS, the Kaski's king Kulmandan Shah had made this Batulechaur as royal camp for winter. Lamachaur and Batulechaur covered by grass, barren and berry bush was utilized by the Kaski's king as high leveled ground place and cow grazing pastures since the period of Shah kings. During that time, the proverb "Sometimes king at Lamachaur, sometimes king at Kaski, Airi went to Chapakot, hunting shunk Maski" (Subedi, 2065. : 170). Large cotton-tree was often found all over the Pokhara valley. In the course of time, Nadipur was provided to the Paraluli, Bedam to the Baral, and Phoolbari was provided to Bastola and Miruwa was granted to the Poudel, the priest of Bindabasini whereas Masbar was provided to the royal relatives and courtiers (job holders). Worshipping of Kotmaulo (sacrificing pillar) established at Armalakot was existing since the period of Ghale kings. Tradition of this worshipping and sacrificing had continued even after entrance of Khan Shahi kings. Because of the same reason, Batulechaur and Lamachaur was forward also in the field of education. Getting upgraded the Bindabasini shrine of learning running from the kings of Kaski, doorway (portico) shrine of learning had established as a base school in 2004 BS.

Like of educational history firmid in Batulechaur of Kaski since 1971 on the occasion of Shreepanchami by establishing trust for the school by Nityananda, it is also remarkable that Brindanarsingh Shrestha also had established a school at Pindhipataha of Bhaktapur in 1925-30. The Pindhi Pathshala (doorway school) of Dambarbahadur Pandey was in existence up to 2003 BS and it was replaced by Base School Lamachaur in 2004 BS. The educational journey started since that time has been running in satisfactory environment at present after collecting lump sum fund of Rs. 52,71,914/- from the great oblation accomplished in 2058 BS in Lamachaur. Due to such matters, symptom of the future of Batulechaur and Lamachaur shows very high possibility and because of the capable scholar citizens are ready to forward this opportunity, it has been predictable that future of this area shall be brighter. While using water pots, pitchers, jars, jugs, bowels, plates, oil lamps, cooking pots, vessels, tablespoons, stool/urinal pans and cough-swab disposing pots, horse shoes etc. were made of brass. Local materials were used in house construction and roofing works. Many goods used in the both occasion of happy and worry were made of local materials. Some samples of the same are found over the Kaski and Batulechaur. Culture of fests, festivals and dances prevailing in the villages of Kaski are shifted since that time (Yogi, 2038 BS. : 44-45).

Phewatal has more enhanced the beauty of Pokhara. Pokhara is the most rain falling place of Nepal. Patale Chhango (falls), Mahendra Gufa and Gupteshwor Gufa are the tourism spots of Pokhara. Sarangkot also is famous for the destination of the tourists from where delightful scenes of sunrise and sunset can be observed as well as the delightful scenes of Phewatal, Seto Gumba, and Annapurna series of snow peaks also can be seen from here. Before being unification of present Nepal, Pokhara was under the regime of Kaski state. The historical Kaskikot remains in the north edge of this valley. In the period of Nayab Bahadur Shah, the middle son of Prithvinarayan Shah, Pokhara valley was acquired into the present Nepal. Tourism is the main business of Phewa Lake, Pokhara and Lekhnath. Bindhyabasini temple, religious inns, Buddhabihar, Maitri Chaitya and Radhakrishna Temple, Bhadrakali Temple, Shobha Bhagawati Temple, Siddheshwor Mahadeva, Pushkareshwor Shiva Temple, Ram Temple, Kedareshwor Temple, Shivahari Temple and Namobouddha Monestary etc historical and religious tourism sports are within the Pokhara

Metropolitan City whereas Geoge of Seti River, Chamere Cave, Patale Falls, Mahendra Cave, Gupteshwor Cave etc. are the natural tourism sports of here. Delightful lakes and Seti Gandaki Himalayan shadow and falls are the prominent attractions of tourism. Shadow of Machhapuchchhre Himal reflected into the Phewa Lake and boating in the Begnas Lake are unforgettable. In addition, Annapurna foot trails also begin from here.

As Kaski District is known as a Himalayan District remaining in the middle part of Nepal, full of natural beauties and treasure of natural heritages, has been deemed to be a district having unlimited opportunities of development. Kaski District irrigated by the Seti, Madi, Modi and other sub-rivers under the catchment of Saptagandaki stream also is the high level Himalayan circular shaped tourism province. Area like Madi river bank 450 meters, Kotre Ganchhi (George) 550 meters, Birethanti 950 meter are the places remaining up to 8091 meter height from the sea level are situated here. Having consisted of five local bodies including one metropolitan city and four rural municipalities, Kaski District is regarded as a most beautiful and clean city of Nepal. Kaski District Development Committee has already planned to construct the physical infra-structures, updating records as well as has already constructed 526 km black topped road and 433 km coarse road. Kaski has remained in front line in Nepal in respect of the campaign of decentralization and public participation, infra-structure development, coordination and co-working. In this beautiful Kaski district spreading in total area of 1322 square km, a metropolitan city of Pokhara, four rural municipalities including Annapurna, Machhapuchchhre, Madi and Rupa Rural Municipality are remaining at present. It has also the challenges to conserve its natural fairness maintaining Pokhara Pak spreading in total area of 55.66 square km, entertainment, roads and foot trails.

While talking on the modern education, Gyanman had started to teach at a base school situating surrounding of Bindubasini in the beginning of 2004 BS. Sometimes shifting to Amadi Bisauni Pindhipataha Pandit inn, he returned own home in Bhaktapur. Muktinath took over its responsibilities. Bindubasini H.S. School is the developed form of that school. As the base school had not its own building, shifting it to Lamachaur, the trust of Nityananda School was handed over to it in 2011 BS and girls' school was started to run. In Kaski District where series of snow peaks of Annapurna-I, II and Machhapuchchhre are situated, the rivers including Seti, Madi and Modi river as well as Bijaypur, Kotre, Idi, Kali, Sardi, Harpan, Phurse, Suikhet, Mardi and Kahun Rivulets flow from this district. Shantikunda, Patalechhango (Davis Falls) named fall, Mahendra Gufa, Gupteshwor Mahadev Gufa, Chamerewodar, Bindhyabasini Temple, Talbarahi, Bhadrakali, Bouddha Monasteries, Shanti Stupa, Fewa Lake, Begnas Lake, Rupa Lake, Ghandruk, Sikles, Sarangkot, Annapurna Base Camp, Panchasedanda, Pumdi and Bhumdikot, View Tower of Kahun, Charls Trekking Routes are viewable tourism spots (Adhikari, et al.).

Dashain, Tihar, Matriaunsi (mother's day), Saune Sankranti, Shreepanchami, Krishnaastami, Ramnawami, Rakshabandhan, Lhosar, Gaijatra, Mahashivaratri, Fagu Purnima (holi) and Id are the traditional festivals whereas historical places are including Sarankot, Armalakot, Dharapani Shivalaya (Dhikurpokhari), Ratanpandey Mandir (Arwa), Bindhyabasini Temple and Bouddha Stupa, Kalika Guthi (Trust), Kulmandan Shah's Palace and Thulipokhari (Kaskikot), Patalechhango, Mahendra Gufa and Chamere Gufa (Batulechaur), Harihar Gufa (Bhalem), Tatopani (Sardikhola), Takamel Deurali (Purunchaur), Seti Galchhi (George) Pokhara. Likewise, Panchebaja, Jogi Sadhak's Murchungabaja, tomtom of all castes, Gaine Caste's Sarangi, Khaijadi and Mujure of the Brahmins, Kshetries and Magar caste, Gurung caste's Sorathi, Thote Rodi, Kami Damai caste's Salaijo, Balan of the Brahmins, Kshetri castes, Newar caste's Lakhe and Gaijata are the traditional cultural heritages and festivals of all the indigenous. Above mentioned historical

and tourism spots have laid deep influences in the society and culture of Kaski as well as have played effective roles on the economic condition too. The various places including Lamachaur, Batulechaur, Purunchaur, Bhalam, Hemja, Simalchaur, Mahendra Gufa, Bindhyabasini, Kaskikot have maintain high beauties of Kaski Pokhara in the unification period, Rana period even after establishment of democracy too. Likewise, Machhapuchchhre and Annapurna snow crown as well as number of caves, falls and lakes have make the Pokhara city familiar in the world.

Conclusion:

Addressed by whatever name including Gandaki catchment area, Western Regional Development Area, Gandaki Province and Zonal headquarters and Kaski District headquarters 'Pokhara City' was the regimental center of the medieval Chaubise states. Arriving to the present time, Pokhara has been titled as the tourism city of the country and headquarters of the Gandaki Province. Kaski District of the Gandaki Zone divided into 6 districts and one of the 11 districts of the Gandaki Province is remaining as specific place of civilizations among all the districts of Gandaki Province. The Gandaki Province, formed by seven rivers, originated in the name of Ganda sage and including Gorkha, Lamjung, Tanahun, Kaski, Manang and Syangja districts into it, this province is situated within the four boundaries: east of Kaligandaki of Nepal, west from the Trishuli River, south of the Machhapuchchhre Himal and north from the Deoghat. In the west, Kaligandaki formed by union of the Modi and Myagdi sub-rivers of the Saptagandaki falling from the Himalayan areas of central area of Dhaulagiri Himalaya, forming Madi by union of Setigandaki, Midim, Marsyangdi formed of Dordi and Daraudi, Aankhu mixed Budhigandaki, Tadi, Betrawati mixed Trishuli rivers' area and the area formed by mixing of the area from the west of Langtang area has been formed Gandaki Province. Many lovers of the beauty, hiding themselves creeping/swimming restlessly into the eyeballs of beauty along with the line of endless youth of antipathy and affection, when they come back to sense, they become furnished to enjoy along with the laud laughing of Machhapuchchhre and Annapurna. In the beginning, origin of Palpa state had took place to be the most powerful state among the chaubise states. Later in the course of time, sovereignty of the Shah Dynasty was firmed in the chaubise states.

Pokhara was declared Sub Metropolitan City on 2052 Magh 18 BS (February 01, 1996 aD) and the Ministry of Federal Affairs and Local Development has declared it as Pokhara Lekhnath Metropolitan City on 2073 BS. This metropolitan city is spread in total are of 464.24 square km i.e. 179.24 square miles whereas its total population is 4,14,141. Head office of the previous Pokhara Sub Metropolitan City has been firmed the head office of this metropolitan city and it has total 33 wards. Madi Rural Municipality and Rupa Rural Municipality remain in the east of Pokhara Lekhnath Metropolitan City, Annapurna Rural Municipality, Parbat and Syangja Districts remain in its west. Machhapuchchhre Rural Municipality and Madi Rural Municipality remain in its north side whereas Syangja District and Tanahun District remain in its south direction. Pokhara Lekhnath Metropolitan City situating within Pokhara Valley is famous as a most charming place of Nepal. While looking from sky, scene of Pokhara city seems clean and green. Pokhara city is the second largest city of Nepal next of Kathmandu. Fewa Lake, Mahendra Cave, Patale Falls, Sarangkot etc. are the most important places of Pokhara. Not only being one of the prominent cities of Nepal, Pokhara city is also a city of tourism and it is one of the prominent tourism destinations of Nepal. Nature of Pokhara has toughed not only to the Great Poet Lekhnath Poudel but also it has touched the heart of entire Nepali people deeply influencing the all.

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