

History of Dev (Deo/Chaudhary)

Before Nepal's emergence as a nation in the later half of the 18th century, the designation 'Nepal' was largely applied only to the Kathmandu Valley and its surroundings. Thus, up to the unification of the country, Nepal's recorded history is largely that of the Kathmandu Valley. References to Nepal in the Mahabharata epic, in Puranas and in Buddhist and Jaina scriptures establish the country's antiquity as an independent political and territorial entity. The oldest Vamshavali or chronicle, the Gopalarajavamsavali, was copied from older manuscripts during the late 14th century, is a fairly reliable basis for Nepal's ancient history. The Vamshavalis mention the rule of several dynasties the Gopals, the Abhiras and the Kiratas—over a stretch of millennia. However, no historical evidence exists for the rule of these legendary dynasties. The documented history of Nepal begins with the Changu Narayan temple inscription of King Manadeva I (c. 464–505 AD) of the Licchavi dynasty.

During the time of Gautama Buddha, the kings of the Lichchhavi dynasty were ruling over Baisali (Muzaffarpur, in modern Bihar in India). Baisali had a partly democratic form of government. According to the later inscription by King Jaya Dev II, Supushpa was the founder of the dynasty, but he was defeated by Ajatashatru, the powerful Magadha king, in the fifth century BC.

When the kings of the Kushan empire became powerful in India, the Lichchhavis migrated to Nepal. The twenty-fourth descendant of King Supushpa, Jaya Dev II, re-established the rule of the Lichchhavis in Nepal. Brisha Dev was another powerful member of the dynasty who greatly extended his territory. Chandra Gupta I, the Gupta Indian emperor, was alarmed of the rise of Brisha Dev. However, he preserved the sovereignty of India by the use of politics rather than warfare. He visited Nepal and married Kumara Devi, the daughter of Brisha Dev. Kumara Devi gave birth to Chandra Gupta's successor, Samundra Gupta. Some historians are of the opinion that it was Bhasker Verma, not Brisha Dev who was the father of Kumara Devi.

Mana Deva is considered to be the first king of Nepal having historical authenticity.

EXTERNAL LINK: Nepal History (Entry extract)

305 - ?

Bhumi Verma

Adopted heir of the last Soma king.

? - 505

Dharma Deva

464 - 505

Mana Deva

Son. Held back the rise of the Mallas.

464

Mana Deva is only a small boy when he ascends the throne. Taking advantage of this, the Thakuri governors of the eastern provinces rebel and try to win independence. Mana Deva suppresses the rebellion forcefully. Then he marches towards the west and occupies many provinces there. With the help of his maternal uncle he invades Mallapur, across the Gandaki river, and annexes it to the kingdom. With this his kingdom is extended up to the Himalayas in the north, to the other side of the Gandaki in the west, and to the Koshi in the south.

505 - ?

Mahideva

505 - ?

Basanta Deva

Mana Deva II

c.588 - 605

Shiva Deva I

Son. Shared administration with Amshuverma.

605

Amshuverma is of the Thakuri clan, so when his father-in-law dies he becomes sole sovereign and begins a new dynasty.

Culture Of Deo

Maithili, an Eastern Indic language, is spoken in Mithila. Maithili has previously been considered a dialect of both Hindi and Bengali. Today Maithili, is recognized in the Eighth Schedule of Indian official languages. Maithili sounds sweet and soft to outsiders, who often cannot tell whether an argument is taking place. In southern districts of Mithila Angika is spoken. The Mithila region is rich with culture and traditions. People respect their parents, believe in peaceful life and have a strong belief in God. They worship the goddess of Power Durga. Every home of Mithila has own God or Goddess named Kuldevta. They generally live in larger families. The Hindu festivals are widely celebrated : Makar Sankranti(14 January), Basant Panchami, Shivratri.Holi, Ram Navami, New Year(Mesha Sankranti on 14 April usually, Janaki Navami(Baishakh Shukla 9), Batsavitri, Madhushravani, Nagpanchami, Rakshabandhan,Krishna Janmashtami,Chauth Chandra, Durga Puja, Kojagara(Sharad Purnima), Diwali, Bhatridwitiya, Chhathi, Akshya Navami, Devotthan Ekadashi, Sama Chakeba,Kartik Purnima, Vivaha Panchami,etc. in which some are specific in Mithila e.g.Chauth Chandra when Ganesh Chaturthi in Bhadrapad is celebrated rest of India) and Indra Puja in Ashwin Krishna Paksha and So Bhatridwitiya and Sama Chakeba in Kartik Shuklapaksha-are festivals for brothers and sisters apart from Rakhbandhan as in other parts of Indian subcontinent.

[Deo samaj " देव समाज "](#) --[Raajeevdeo \(talk\)](#) 10:40, 6 September 2012 (UTC) A Mundan ceremony in Mithila. <http://bits.wikimedia.org/skins-1.5/common/images/magnify-clip.png> A Mundan ceremony in Mithila. The Mundan ceremony is a very popular tradition in Mithila. A child's hair is shaved for the first time, accompanied by bhoj (a party) and (sometimes extravagant) celebrations. The Maithili marriage traditions are important to the people and unique to the region. The custom includes four days of marriage ceremonies called: Barsait,Chautrthi, Madhushravni, Kojagara, and finally Dwiragman (the first homecoming of the bride). The marriage is traditionally fixed using complex genealogical tables, called Panji among Brahmins, "Deo-Chaudhary " Deo and Karna Kayasthas which are maintained by Panjikars, a special group of Brahmins who prevent marriages among relatives up to sixth degree in Matripaksha and seventh in Pitripaksha. The name Mithila is also used to refer to a style of Hindu art, Madhubani art, created in the Mithila area. This art originated as ritual geometric and symbolic decorations on the walls and floors of a house, generally done by women before a marriage. The custom was not known to many outside the region. After paper was brought to the area, women began to sell their artwork and expand their subjects to popular and local Hindu deities as well as to the depiction of everyday events. Ganga Devi is perhaps the most famous Mithila artist; her work includes traditional ritual Mithila decorations, depictions of popular deities, scenes from the Ramayana, and events in her own life. Folk stories A small film industry also exists. Of the many movies produced in Mailthili, "Sasta Jingi Mahag Senoor" and "Mamta Gabe Geet" are perhaps the best known.Off late " Sindurdan " also collected accolades. Among the documentary films that best presents the unparalleled cultural richness of Mithila are "The Cultural Heritage of Mithila" which showcases Pamaria, Pachania, Bhaant, Panaji-Prabandh,

Sama-Chakeva, Salhes naach and Salhes gaatha gaayan, Kamla-Pooja etc. and "Mithila Paintings" which showcases the insights into the past, present and emerging forms of the Mithila Paintings.

Maithili (मैथिली Maithilī) is a language spoken in the eastern part of India, mainly in the Indian state of Bihar, and in the eastern Terai region of Nepal.[1] It is an offshoot of the Indo-Aryan languages, which are part of the Indo-Iranian, a branch of the Indo-European languages. Linguists consider Maithili to be an Eastern Indic language, and thus a different language from Hindi, which is Central Indic in origin. According to the 2001 census in India, 12,179,122 people speak Maithili, but various organizations have strongly argued that the actual number of Maithili speakers is much higher than the official data suggests. SIL estimates it to be more than 35 Million. In 2003, Maithili was included in the Eighth Schedule of the Indian Constitution, which now allows the language to be used in education, government, and other official contexts. Maithili has a very rich literary and cultural heritage. Maithili was traditionally written in the Maithili script (also known by the names Tirhuta and Mithilakshar) and Kaithi script. Nowadays, Devanagari script is most commonly used. An effort is underway to preserve the Maithili script and to develop it for use in digital media by encoding the script in the Unicode standard, for which proposals have been submitted.[2] The term Maithili comes from Mithila, which was an independent state in ancient times. Mithila has a very important place in Hindu mythology, since it is regarded as the birth place of Goddess Sita, the daughter of King Janak of Mithila; who eventually gets married to Lord Rama. The most famous literary figure in Maithili is the poet Vidyapati. He is credited for raising the importance of 'people's language', i.e. Maithili, in the official work of the state by influencing the Maharaja of Darbhanga with the quality of his poetry. The state's official language used to be Sanskrit, which distanced common people from the state and its functions. The name Maithili is also one of the names of Sita, the consort of Rama. \ The name Maithili is derived from the word Mithila, an ancient kingdom of which King Janaka was the ruler (See Ramayana). Maithili is also one of the names of Sita, the wife of King Rama and daughter of King Janaka. It is a fact that scholars in Mithila used Sanskrit for their literary work and Maithili was the language of the common folk (Abahatta). The earliest work in Maithili appears to be Varna(n) Ratnakar by Jyotirishwar Thakur dated about 1324