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Regmi Research (Private) Ltd
Lazimpat, Kathmandu, Nepal

Telephone : 16927

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Economic Conditions in Dolakha District

By

Dhanavajra Vajracharya and Tek Bahadur Shrestha
(Dolakha Ko Aitihasika Ruparekha (Historical outline of Dolakha). Kirtipur : Institute of Nepal and Asian Studies, Tribhuvan University, 2031 (1974). Chapter 3: "Arthika Avastha" (Economic conditions), pp- 51-66).

(Continued from the March 1981 issue)

In addition to domestic cattle, wild birds and animals were also exported from Dolakha. They included hawks, musk-deer and wild boar. A letter of King Mahindra Simha shows that hawks were exported from Dolakha in large numbers. The letter mentions the price of Dolakha hawks as Rs 600 each, or approximately Rs 100,000 at today's prices. This clearly shows that hawks were found in Dolakha in large numbers at that time. Later documents show that a duty of $1\frac{1}{2}$ percent ad valorem was collected on each hawk.

Wild boar were found in the forests of Dolakha. Letters sent from Kantipur show that they were exported to Kantipur. One letter contains the instruction that a price of Rs 15 each be paid if necessary. This shows that the price of wild boar too was high.

Nepal was well-known for musk from ancient times. Musk-deer were found in the northern areas of Dolakha. The musk was exported to Nepal Valley through Dolakha. The customs duty on musk was no very high.

Kali j (black pheasant, *lophura leucomelana*), danphe (impeyan pheasant, *lophophorus impeyanus*), and other wild birds were found in Dolakha in large numbers. Bhote dogs of Dolakha found a market in Nepal Valley. Fish too was exported from Dolakha in some quantity.

Trade and Industry

Dolakha was situated on the main route leading to Tibet. There was also another route along the banks of the Tamakoshi river leading to Sindhuli-Madi. As such, trade played an important role in the economy of Dolakha. At the time when Dolakha became an independent Kingdom, it scored greater successes in the field of trade. This had an impact on the cultural development of Dolakha. Information on the development of trade in Dolakha is meager, particularly during the early medieval period. Even then, Dolakha is a commercial settlement, and it was able to develop as a town mainly because of trade with Tibet. We have discussed this question previously in the context of the political history of Dolakha.

Trade across the frontiers was an arduous undertaking in those days because of the difficulties of transport. Trade with Tibet was even more arduous. For this reason, one or two persons alone could not engage in the trade with Tibet. Trade with Tibet was, consequently, conducted by a group or class. In ancient times, such a group was known as sartha, and its leader as sarthavaha. There are references to sarthavahas in inscriptions of the Licchavi period. (Dhanavajra Vajracharya, Licchavi Kala Ko Abhilekha (Inscriptions of the Licchavi period), Kathmandu: Institute of Nepal and Asian Studies, 2030 (1073), pp. 50-54). The Chinese Tang annals also mention such trading organizations. Similar references to sarthavas who were engaged in trade with Tibet are found in Nepali folk tales. But the practice seems to have declined during the later medieval period. Traders who were engaged in trade with Tibet were then known as banjar or banjara in the dialect (Newari) of Dolakha. A brief agreement signed between the banjars of Dolakha and some wealthy people of Kantipur in 861 Nepal Samvat (Vikrama 1798) has been found, according to which some Rajopadhyayas of Kantipur lent Rs 2,100 to Dharmakrishna and four other banjaras of Dolakha for purposes of trade on the condition that profits were to be shared equally. The document contains an addendum according to which the agreement was terminated when profits were shared after only three months. This shows that wealthy people invested their capital through banjaras. The sum of Rs 2,100 is equivalent to approximately Rs 300,000 at today's prices.

Dharmakrishna and the other banjaras of Dolakha mentioned above belonged to the family of deshawara pramana. In other words, they belonged to the ruling class. It was difficult for persons who could not make necessary security arrangements to engage in external trade. It is, therefore, clear that only those persons belonging to the ruling class who no longer occupied positions of power engaged in such trade. There are numerous other examples to show that persons belonging to the pramana families were engaged in trade.

Even after Dolakha was merged into Kantipur, trade with Tibet remained in the hands of the local people themselves, as the agreement mentioned above indicates. A manuscript written during the reign of King Pratapa Malla shows that members of the ruling class of Dolakha themselves visited Tibet for purposes of trade. The colophon of that manuscript, dated 775 Nepal Samvat (Vikrama 1712) states:

At the time when Jugideva, a disciple of Jaya Krishna of Listi-Tol in Dolakha, and his son, Haridasa, were in Lhasa, they had a desire to perform religious acts such as the writing of a religious text. They, therefore, decide to have a religious text written in letters of gold. On returning to Kantipur, they had such a text transcribed by the Vajracharya of Surata-Shrimahavihara at Asan.

This shows that for long the rulers of Dolakha used to visit Tibet for purposes of trade. There was a reason why the Vajracharya of Surata-Shrimahavihara of Asan was commissioned for the job. At that time the Vajracharyas of that Vihara had become famous for the influence they had gained in Tibet. That was the reason why Jogideva of Dolakha maintained contact with the Vajracharya of Surata-Shrimahavihara.

We have mentioned above that Jogideva and other persons were residents of Listi-Tol. The documents mentioned other wealthy traders also of Listi-Tol. A small market still exists at this place. Until recently, a seasonal fair (hat-bazaar) also used to be held at Listi-Tol. On special occasions, traders from Banepa and other distant places also visited the fair, and transactions worth hundreds of thousands of rupees were conducted, according to local people. But during the time of Indra Simha Deva, Listi was certainly a thriving market. Inscriptions show that wealthy people from different areas had settled there. It is possible that the well-known Listi market near Tatopani was so called because it was a subsidiary of the Listi-Bazaar of Dolakha. Listi market near Tatopani was originally under the jurisdiction of Dolakha. There is considerable similarity between the dialects spoken at these two places. It is also possible that the Listi-Tol situated near Tanthali was connected with Listi-Bazaar of Dolakha.

The medieval rulers of Dolakha had established Kots at different places for the security of traders. These Kots were situated at intervals of a few Kosh each. They were commanded by functionaries known as Umra. Umras paid attention also to the security of traders. Such arrangements had been made throughout the territories of Dolakha up to the border with Tibet. In ancient times, such functions were performed by the gulma.d (Dhanavajra Vajracharya, op.citd p. 313). The gulma collected taxes from traders. During the medieval period, jagat and other duties were collected at different places. Trade was conducted with Tibet because some arrangements had been made for the safety of traders. After trade routes leading to Tibet came under the control of Prithvi Narayan Shah, he paid attention to the safety of traders. In a letter to Kahar Simha Basnyat, he wrote, "Robbers who have looted traders on the road have been arrested. They are said to have two accomplices. Efforts are being made to trace them." (Ranji Tiwari et. al., Aitihasika Patra-Sangraha, pt. 2, Kathmandu: Nepal Samskritik Parishad, p. 78). This shows that the bhardars of Prithvi Narayan Shah were engaged in efforts to exterminate lawless elements who plundered traders.

Handloom Weaving

Handloom weaving was a traditional occupation in the Dolakha area. The changa and panga cloths of Dolakha were well-known. Bhuwaneshwara, Dolakha's Bramana in Kantipur had written a letter to Dharmakrishna listing several varieties of cloth, including panga and blankets, supplied

from Dolakha. The letter shows that big umbrellas made of cloth, called chhatra-kusa, were manufactured in Dolakha. A document of the Vikrama year 1873, relating to a contract for the collection of duties in the Dolakha area, similarly mentions the different varieties of cloth manufactured there. In addition to changa, pauga, and blankets, it mentions khadi cloth as well. The document also prescribes the rates of duty on Kuchin and other cloths, which apparently passed through Dolakha from China or Tibet on their way to Kathmandu Valley.

Metal Goods

There was a large market in Tibet for metal utensils manufactured in Nepal. As such, utensils made of copper, bronze, etc. were manufactured in Dolakha. A street of Dolakha where such utensils were manufactured was known as Kansa-Tol (Kansa-bronze). Some of these utensils found a market in Kantipur also. These days the metal goods industry has disappeared in Dolakha, although there still exist a few Kansakars. However, there are some iron-smiths who manufacture iron goods.

A large number of metal images have been found in Dolakha. Some of them may have been procured from Nepal Valley or Tibet, but the majority appear to have been cast in Dolakha itself. There is evidence that ornaments too were manufactured in Dolakha.

Mining

Mining was one economic source during the Lichhavi period. Copper, iron, and other metals were exported from Nepal in large quantities. The situation changed during the medieval period, but the mining industry continued on some scale. Until about a century ago, mines were worked in the Dolakha area. Copper, iron, lead, red arsenic (manashila), yellow orpiment (harital), borax and other minerals were exported from Dolakha. There is evidence that these minerals were still being exported in the Vikrama year 1873. The area was well-known for its iron mines. The Tamakoshi river was apparently so named because there were copper (tama) mines in the area. There is a well-known village called Sunkhani (Sun-gold, Khani-mine) in Dolakha, and the Sunkoshi river flows through this area. All this suggests that gold was mined in Dolakha at one time. In any case, Dolakha appears to have been an important mining area formerly.

During the medieval period, there was a special community of people who worked in mines. They were known as akare, from the Sanskrit term akara, a mine. In the west, the term agri is used to denote miners belonging to the Magar community. In Dolakha, Sunuwars too were called akare. One document found in Dolakha mentions that a member of the ruling class was operating a lead mine through a Sunuwar

akare. Miners had to enter into mines as swiftly as a rat (musa), hence they were called musa. The term is used in the text also. Documents found in Dolakha describe miners as musa-praja.

In addition to the handicrafts and manufactures mentioned above, there were also paper and other industries. Animal husbandry may also be regarded as an industry. We have dealt with this subject previously. Chee was exported in large quantities from Dolakha. Wax too was exported in large quantities. There are documents available which show that there was a monopoly in wax. Pine resin was exported from Dolakha in large quantities. In times of war, each household of Dolakha was under the obligation of supplying one dharni of resin at Chisapani.

Medicinal herbs are one of the commodities exported from Nepal. That was the reason why Prithvi Narayan Shah had directed that "medicinal herbs and other indigenous commodities should be exported, thereby attracting money." Many varieties of medicinal herbs are found in the Himalayan areas of Dolakha. There is evidence that these herbs were exported.

Taxes

The tax system of Dolakha underwent changes from time to time as a result of political changes, but basically it remained the same system that was prevalent elsewhere in Nepal during the medieval period. Even then, the terms used to denote some local taxes are different.

During the medieval period, Dolakha was administered by a Samanta, hence it was under the obligation to pay a tax known as srishti to the center. Some documents use the term sriti, from which the corrupt form sirto eventually emerged. The srishti tax was collected in cash. A copper-plate inscription found at the temple of Bhimeshwara describes the arrangements made by Jag'ajaya Malla to collect the tax. There are two main arrangements. Firstly, the inscription prescribed that officials belonging to the Khas and Magar communities should not be sent to villages to collect the tax, but that two deshawara Pramanas of Dolakha should do so personally. Secondly, the rate of the tax was fixed at Rs 11 for each village. In addition, the Pramanas were empowered to collect a tax of one rupee from each betali-grama (Jagir Village), and five rupees from each sagona-grama (Village liable to pay saune and other taxes).

The saune tax has traditionally been collected in Dolakha. The tax is collected in other parts of Nepal also. Documents relating to Dolakha during the medieval period describe it as sagune or sagona. It seems to be a corrupt form of the Licchavi term Shraavanika. The tax was collected in cash from each household and landholding. Dipa was another tax collected in cash in Dolakha. Not much is known about this tax.

Lafal or Lafa is another tax mentioned in documents relating to Dolakha. It appears to have been levied on domestic animals. A letter sent from the center to the deshawara Pramanas of Dolakha directs them to collect lafal in full and send the collections. However, an order issued by a Chhardar (head of an investigation team) reallocoting vacant holdings to new occupants placed them under the obligation of paying the dipa and sagune taxes, services (sewa), and sritilafe at customary rates, default being punishable through eviction. This indicates that lafa was a tax payable on each holding. A precise definition of the term must await further research.

Land tax was lower during the medieval period compared with the ancient period. The tax was low in Dolakha also. However, more taxes were collected during the medieval period during marriage, sacred-thread-investiture, and other ceremonies at the royal palace. Several documents have been found at Dolakha which show that such taxes were collected in the Dolakha area when a wedding was solemnized at the royal palace.

Vishti and other labor services were traditionally exacted in Nepal in the form of a tax, particularly when members of the royal family or royal delegations visited foreign countries. Such taxes were collected in Dolakha also. At the time when Dolakha was an independent Kingdom, its rulers had granted partial remissions in such taxes, according to a gold-plate inscription found at the temple of Bhimeshwara. The inscription, prepared in the Vikrama year 1624 by King Jitadeva and other rulers of Dolakha, mentions that all taxes collected when Kings left for abroad on pilgrimage, had been abolished with the exception of Jathwan Kethwan chati. These were probably local taxes collected in lieu of services.

(To be Continued)

Mukhiyabhar Arrangements in Kagbeni and Other Villages

The following nineteen village's had been granted as Khangi to General Jagat Jung Bahadur Kunwar in A.D. 1866:

- | | |
|-------------------|------------------|
| 1. Kagbeni | 2. Taigaun |
| 3. Chhungaun | 4. Dhewagaun |
| 5. Samargaun | 6. Chagligaun |
| 7. Tegaun | 8. Putagaun |
| 9. Muwagaun | 10. Chhegurgaun |
| 11. Purangaun | 12. Jharkotgaun |
| 13. Khangaun | 14. Jhamrakgaun |
| 15. Dhagarjangaun | 16. Kaphlyakgaun |
| 17. Santagaun | 18. Pagaligaun |
| 19. Tirangaun | |

Until Baisakh Badi 1923 (April 1866)', revenue in these villages had been collected under the contract (thek) system. On that date, the thek system was terminated and replaced by the mukhiyabhar system.

"Mukhiyabhar meant a system under which a mukhiya (i.e. a village headman) was allowed to match an ijaradar's (i.e. thekdar or revenue-farmer) offer in his personal capacity. ... Whenever any other person offered a higher amount of homestead-tax revenue for any village than what the local mukhiya was paying at the time under the thekbandi system, the latter was required either to match the offer or quit. If an increase in revenue could not be avoided because of the higher amount of revenue offered by a prospective ijaradar, the mukhiya could at least ensure that no ijaradar was appointed to collect revenue and exercise judicial authority in the village. This he was allowed to do by matching the ijaradar's offer under the mukhiyabhar system." (Mahesh C. Regmi, Thatched Huts and Stucco Palaces: Peasants and Landlords in 19th Century Nepal. New Delhi: Vikas Publishing House (Pvt) Ltd, 1978, p. 77).

The mukhiyabhar arrangements in the nineteen village's mentioned above were concluded with the following nineteen mukhiyas:

- | | |
|-------------------|----------------------|
| 1. Chhikyap Bhote | 2. Dhyandul |
| 3. Harkyal | 4. Chhiring Chhintar |
| 5. Chhitunk | 6. Yema Dundu |
| 7. Tejen | 8. Dhawa Phu'jo |
| 9. Phuruwa Palke | 10. Tejyal Bagyal |

- | | |
|------------------|-------------------|
| 11. Pema Dhirma | 12. Tejyan Dudup |
| 13. Dhyajo | 14. Sarki |
| 15. Taje Anjyal | 16. Nima Supdap |
| 17. Dhandul | 18. Urke Chhiring |
| 19. Garbhe Sitar | |

The mukhiyabhar arrangements were sanctioned orally by Prime Minister Jung Bahadur and confirmed through the Kaushal Office. The arrangements were valid for one year beginning Baisakh Badi 1, 1923. The total amount payable by the mukhiyas was stipulated at Rs 6,000. In consideration of that payment, the mukhiyas were allowed to appropriate income from the following sources:

1. Wajbi-Sarma, or tax collected from each homestead.
2. Daidastur, or miscellaneous fees or perquisites.
3. Jagat, or customs and transit duties.
4. Danda-Kunda, or fines and penalties collected in the course of the administration of justice.
5. Maryo-apatali, or escheat property.
6. Chak-Chakin, or fines collected from persons guilty of sexual offenses.

The following sources of revenue were reserved for the government. That is to say, revenue from these sources was collected by the mukhiyas and transmitted to the government in addition to the sum of Rs 6,000 stipulated under the mukhiyabhar arrangements:

1. Raja-anka, or levies collected on behalf of the royal palace.
2. Kalyan-Dhan, or buried property.
3. Dharmadhikar, or fees collected on behalf of the Dharmadhikar, or the Chief Religious Authority of the Kingdom, in consideration of expiation from caste and sexual offenses.
4. Panchakhat, or fines and penalties collected from persons guilty of Panchakhat crimes.
5. Rahata, bahata, udanta, gadanta, bedarta rakam-kalam, that is, all unrecorded or unclaimed sources of revenue, arrears, etc.
6. Sirto tax paid by the legitimate descendants of the six Bista families of the area.

The following regulations were then promulgated in the names of the mukhiyas:

1. Maintain the local population, promote settlement, and keep the ryots satisfied as mentioned in the royal order, (Lalmohar) of the Vikrama year 1920 (A.D. 1863).
2. Collect judicial fines and penalties according to the Ain.
3. Collect Sinto, Jagat, and other payments from the ryots at the customary rates as reconfirmed by the royal order. You shall be held liable if you make collections at higher rates and any ryots submit a complaint accordingly.
4. Make payment of the stipulated amount of revenue in a single installment at Thapathali Nagadi Tahabil in the month of Magh.

Shrawan Sudi 1, 1923
(July 1866)

Regmi Research Collection, vol, 63, pp. 67-74.

The mukhiyabhar arrangements for revenue collection in the 19 villages mentioned above were valid for one year only. These arrangements were extended for another year on Chaitra Sudi 1, 1923 (March 1867). The amount stipulated by the mukhiyas was then raised from Rs 6,001 to Rs 6,3001. The order explicitly stated that the 19 mukhiyas would be held individually liable for the full payment of this amount in the prescribed installments.

Chaitra Sudi 1, 1923
(March 1867)

Regmi Research Collection, vol. 63, pp. 643-49.

Irrigation from the Bakaiya River

On Kartik Badi 7, 1923 (October 1866), Prime Minister Jung Bahadur sent the following order to Colonel Surya Pratap Shah, chief administrator of Rautahat district. ("Administrative Arrangements in the Eastern Tarai Region and Chitaur," Regmi Research Series, year 13, No. 2, February 1, 1981, p. 27).

"Traditionally, the Bakaiya river had been dammed in the bhathe region (i.e. the region adjoining the border with India) for purposes of irrigation. But now the river has been dammed in the sira region (i.e. the northern portion of the Tarai strip at the foot of the Siwalik hills), so that lands belonging to ryots on the British controlled side of the border have remained uncultivated.

"These ryots then submitted a petition to the local magistrate, who informed the Bada Sahab (i.e. the British Resident at Kathmandu) accordingly. The Bada Sahab has now presented a memorandum to us on this issue."

Colonel Surya Pratap Shah was then ordered to take action as follows:

"Maintain the dam that has already been constructed on the Bakaiya river. Dig irrigation Canals through the dam at suitable places and release one-third of the water in the river. The matter concerns two governments. If you make any delay, and any adverse consequence follows, you shall be held personally liable."

Kartik Badi 7, 1923
(October 1866)

Regmi Research Collection, vol. 63, pp. 303-5.

Revenue from Customs and Pasturage in the
Eastern Tarai Region

In the seven districts of the eastern Tarai region (Morang, Saptari, Mahottari, Sarlahi, Bara, Parsa and Rautahat) revenue from Sair (customs duties) and Kascharai (pasturage tax) was collected through contract.

During the Vikrama year Baisakh Badi 1 to Chaitra Sudi 15, 1942 (A.D. 1885-86), the contract was granted to Dittha Singh Bir and Captain Bishnu Bir for a total sum of Rs 118,859-13.

Magh Badi 1, 1942
(January 1886)

Regmi Research Collection, vol. 51, pp. 214-24, 536-41.

Revenue-Collection Contracts in Kailali
District

In the Vikram year 1936 (A.D. 1879), the Charsa (hides and skins) and abkari-bhatti (liquor) contracts in three tappas of Kailali district, Raikwar, Parihar and Bogtan, yielded the following amounts of revenue:

Charsa	...	Kampani Rs 900
Abkari-Bhatti	...	Kampani Rs 460-14½
		Total Kampani Rs 1,360-14½

In the following year, the contract was granted to an Indian Muslim for a total sum of Rs 2,302-4½. The breakdown was as follows:

Charsa	...	Kampani Rs 1,791-9
Abkari-Bhatti	...	Kampani Rs 510-11½

In the Vikrama year 1941 (A.D. 1884)', two Nepalis, Dirga Singh and Rej Singh, obtained the contract for a total sum of Kampani Rs 2,348-11½.

However, they were unable to make the payment in full and so refused to do the work in the Vikrama year 1942 (A.D. 1885).

Meanwhile the Amini Goswara Office issued an order prohibiting the grant of the Charsa contract to people belonging to beef-eating castes and communities. However, no individual belonging to any non-beef-eating caste or community came forward to accept the two contracts for a sum exceeding the Rs 2,348-11½ paid in the Vikrama year 1941 (A.D. 1885).

Bhayananda Bhatta, a resident of Nirauli-Garkha in Doti, then stipulated payment of a total sum of Kampani Rs 1,360-14½ a year if he was granted the two contracts for a period of three years.

Lt. Bhairav Singh Swanr Chhetri of the Kailali Revenue Office forwarded the offer to Kathmandu. The Madhesh Bandobast Adda approved his recommendation that bids be conducted on the basis of Bhayananda Bhatta's offer, and that arrangements be made for direct collection of revenue under the amanat system from these two sources if the Vikrama 1941 figure of Kampani Rs 2,348-11½ was not stipulated. The recommendation was endorsed by Prime Minister Bir Shumshere on Magh Badi 1, 1942 (January 1886).

Regmi Research Collection, vol. 51, pp. 209-14.

Recruits for the British Army

On Magh Badi 30, 1935 (January 1879), Captain Kalu Singh Swanr Chhetri was appointed Chief of the Baitadi-Jhulaghat Military Headquarters Office (Gaunda), with the Aridaman Company under his command.

The Captain was granted a salary of Rs 900 a year. His appointment was subject to the condition that he enrolled, 1,000 persons belonging to the 20-50 age-group as recruits for the British Indian Army. In the event of his inability to do so, the appointment was liable to be terminated, and a fine of Rs 200 imposed.

Regmi Research Collection, vol. 67, pp. 139-41.

Order Regarding Supply of Copies of the Ain

Lt. Colonel Ser Bahadur Thapa Chhetri of the Dailekh Military Headquarters Office (Gaunda) submitted the following report to the center:

"Revenue from different sources in this district has normally been collected under the ijara system. However, no orders or regulations are available concerning such ijaras. A copy of the Ain is available at the Dailekh Adalat, which functions under the jurisdiction of the Gaunda. Accordingly, ijaras for the collection of revenue from different sources were usually granted by the Dailekh Adalat itself.

"In the Vikrama year 1943 (A.D. 1886), the Dailekh Adalat was removed from the jurisdiction of the Gaunda Office. Even then, it continued to discharge functions relating to the collection of revenue. The proceeds of such collections were credited to the accounts of the Dailekh Adalat.

"The sources of revenue for which ijaras were granted by the Dailekh Adalat include jagat duties at the Bandhyapipalghat ferry-point on the Bheri river. Manarup Nagarkoti had been granted an ijara for the collection of these jagat duties against a payment of Rs 282. He complained that traders were avoiding the Pipalghat route and transporting their

goods through Suwaghat and Ramghat. Manarup Nagarkoti, therefore, offered to operate the ijara for a seven-year period if he was allowed the right to collect jagat duties at all these three places. Alternatively, he offered Rs 200 for the right to collect jagat duties at Pipalghat only. The Dailekh Adalat recommended that the latter offer be accepted.

"On Bhadra Sudi, 3, 1947 (August 1890),, the Dailekh Gaunda Office received an order from the center through the Adalat Goswara, according to which it was not appropriate that a judicial organ such as the Dailekh Adalat should handle revenue-collection functions. The Dailekh Gaunda Office was ordered to handle such functions according to the law and regulations in the future. A copy of the ijara signed with Manarup Nagarkoti, and his petition as mentioned above, were then forwarded by the Dailekh Adalat to the Dailekh Gaunda Office.

"Dailekh Gaunda Office has thus been entrusted with the responsibility of discharging revenue-collection functions according to the laws and regulations. However, no such regulations have been promulgated in the name of this office. The government has promulgated the Ain for regulating the judicial and other functions of government offices in the capital as well as the districts. However, the Dailekh Gaunda Office has not received a copy of the newly-promulgated Ain.

"When inquiries were made of the Dailekh Adalat in this regard, officials of the Dailekh Gaunda Office were informed that orders had been received not to let any one read or make copies of the Ain."

Lt. Colonel Ser Bahadur Thapa Chhetri, therefore, requested that necessary regulations be promulgated in his name, or that the Rakam Bandobast Adda at the center send him a copy of the Ain.

As regards the ijara for the collection of jagat duties, Lt., Colonel Ser Bahadur Thapa Chhetri made the following recommendation:-

"The main route leading to the market-towns of Nepalgunj and Golaghat runs through Bandhyapipalghat. The other two ghats, Suwaghat and Ramghat, are located at a distance of 2 or 3 kos from Bandhyapipalghat on the Bheri river. They have been in use for a long time past, and bushes and forests on the way have been gradually cleared. No jagat duties were collected at Suwaghat and Ramghat, hence traders preferred to use those routes. The former chief of the Dailekh Gaunda Office, therefore, issued instructions that traders be allowed to travel through Suwaghat and Ramghat only if they produced receipts (dochanda) of payment of jagat duties. Former ijaradars accordingly appointed agents at those places to collect jagat duties. The proceeds of such collections were credited to the ijara for Bandhyapipalghat.

"In these circumstances, it will not be appropriate to recommend that the amount of revenue accruing to the government should be reduced from Rs 282 to Rs 200, and that no jagat duties should be collected at Suwaghat and Ramghat. Because goods destined to Nepalgunj and Golaghat are mostly transported through those routes, it will also not be appropriate to close them, nor will it be possible to do so. Accordingly, a consolidated ijara should be granted to the highest bidder for the right to collect jagat duties at all these three places, with the exception of goods on which duties are paid at Nepalgunj or Golaghat."

Lt. Colonel Ser Bahadur Thapa Chhetri's report was referred to the Muluki Adda along with the recommendation of the Commanding General for the Southern Zone, Fattu Shumshere Jung Rana Bahadur, Sardar Bhaktabir Rajbhandari and Kharidar Ratnaman of the Sadar Daularkhana. Their recommendation was that the Ain Khana be ordered to supply copies of parts of the Ain concerning non-judicial matters to the Dailekh Gaunda Office. The Muluki Adda endorsed the recommendation, which was approved by Prime Minister Bir Shumshere on Ashadh Sudi 1, 1948 (June 1891).

Regmi Research Collection, vol. 53, pp. 20-31.

Emancipation of Slaves

On Kartik Sudi 15, 1942 (November 22, 1885), Bir Shumshere seized power through a coup d'etat and became Prime Minister. The right of succession to the post of Prime Minister was thereafter limited to members of the Shumshere faction of the Rana family. Many Ranas belonging to other branches of the family, including Prime Minister Jung Bahadur's immediate family, fled into exile in India.

Obviously, the displaced Ranas enjoyed some support among top-ranking civil and military officials in Kathmandu. In A.D. 1886, one of them, Lt. Colonel Samar Bahadur Rajbhandari, was found to be corresponding with them.

On Ashadh Sudi 1, 1943 (June 1886), Prime Minister Bir Shumshere prescribed a novel form of punishment for the offense of corresponding with the fugitive Ranas in India. He ordered that the slaves of such offenders be emancipated.

In accordance with this order, the Sadar Jangi Kotwali Thana at Indrachok in Kathmandu recommended that seven slaves owned by Lt. Colonel Samar Bahadur Rajbhandari be emancipated. They included Indra, his mother Badi, his elder brother Jasbir, his younger brother Mahabir, his sister Gulafi, his wife, Chiniyabadan, and his younger brothers' wife Mira. Prime Minister Bir Shumshere approved the recommendation on Shrawan Badi 6, 1943 (June 1886).

Regmi Research Collection, vol. 53, pp. 168-70.

The Gola of Ratuwa-Singmari

On Falgun Sudi 5, 1927, the Limbu Subbas of the Miklung hills in Chhathum (Pallokirat) submitted the following petition to Kathmandu:

"Formerly, the gola of Ratuwa-Singmari, which is located on our kipat territory, had been placed under our jurisdiction. We were allowed to appropriate half of the revenue collected from transit and customs duties on commodities other than cardamom, for which a monopoly has been introduced. The other half accrued to His Majesty's Government. We are under obligation to pay a total theke revenue of Rs 201. In the year 1927 Vikrama, Lt. Dasharath Padhya was appointed Chief of the Thinguri Mahal. He is now collecting the revenue previously appropriated by us. How then can we pay the amount of Rs 201 that we have stipulated?"

The government decided that Ratuwa-Singmari and other golas should be detached from the jurisdiction of Limbu Subbas and brought under amanat management.

Magh Sudi 9, 1928
(January 1872)

Regmi Research Collection, vol. 55, p. 207.
