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Chitwan

Previous References

3. "Agricultural Credit in Chitaun", RRS, year 12, no. 6, June 1, 1980, p. 81.
10. "Land Reclamation in Chitaun, A.D. 1827", RRS, year 18, no. 4, April 1986, p. 64.

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1. **Amanat Administration**

(a) Public notification in Chitwan, Belod, and Sajhawat: "Because that district has long remained under ijara, you have suffered hardships, and the country has been ruined. From Ashadh Badi 1, 1860, therefore, we have placed the district under amanat administration and appointed Dware Bhawananda as Subba. Pay taxes due from you, and make the country populous. There shall be no oppression in the future. Represent your hardships and grievances, if any, through the Subba, and we shall dispense justice."

Ashadh Badi 9, 1860 (June 1803)
Regmi Research Collection, Vol. 20, p. 99

(b) Royal order to Chaudharys, mokadems, mandars and ryots of the hill and plain areas of Chitwan, Belod, and Sajhawat: "Ijaradars have been collecting taxes from you at the rate of Rs. 9 for each hal (ox-team). This has caused you hardships and also ruined the country. From the Samvat year 1860, therefore, we have placed the region under amanat administration and fixed the rate of tax at Rs. 6½ for each hal. Pay taxes at this rate through Bhawanand Dware and promote land reclamation and settlement."

Ashadh Badi 9, 1860 (June 1803)

2. **Appointment of Umra**

Royal order to Pirthya Gurung: "We hereby appoint you as Umra of Akbar-Gadhi in Chitwan for the Samvat year 1872. Maintain 40 men, armed with bows and muskets, in constant watch at the fort. Do not reduce the number. Do not let people travel through the fort. Install traps on the route south of the hill where the fort is located, and make it impassable by planting cane and other thorny trees and bushes. Capture fugitives and smugglers and bring them to the royal palace. Guard the route. Your life and property will be forfeited if you let any one travel through that route. Maintain troops in the number mentioned above and guard the fort. A total of 91 buffaloes have been allotted to you as jagir, including 11 for yourself, and two each for each of the 40 men."

Tuesday, Baisakh Badi 9, 1872 (April 1815)

3. **Emigration**

Royal order to Rupan Chaudhari: "You had been living in our territory, but have now gone to Bettiah because of harassment by the Amali. Come back to our territory along with your relatives and other kinsmen. You had been engaged in the timber (trade) during the time of Subba Zorawar also, do so again along with Padmapani Pandit. We shall grant you
a tract of Kalabanjari lands wherever you want, either in Nawalpur or in Belod. Do your work with full assurance."

Saturday, Poush Sudi 14, 1868 (January 1812)
Regmi Research Collection, Vol. 40, p. 335

4. Jhara Services

(a) On Wednesday, Kartik Sud 11, 1867 (October 1810), the inhabitants of Jogimara, Kalyanchaur, Kabillaspur, and three other villages in Chitwan were ordered to work for the government as directed by the Amali. They were granted exemption from the obligation to provide jhara labor for the construction of bridges. Peons sent there to impress jhara labor were ordered not to force them to provide jhara labor for that purpose.


(b) Royal order to the inhabitants of the hill and dahad (plains) areas of Marjyadpur: "We hereby order the inhabitants of the hill areas of Marjyadpur to provide porterage services for the transportation of oil to the Kot Bhandar (Royal Household) in Kathmandu, and those of the dahad areas to dig irrigation channels. They shall not be required to provide jhara labor for other purposes."

Tuesday, Poush Badi 4, 1869 (December 1812)

(c) Royal order to the dhakre, dhakre, and other ryots of Jogimara and Kalyanchaur: "Your villages have been ruined because you are required to provide porterage services for the transportation of oil from Chitwan as well as to provide jhara services for other purposes. We, therefore, exempt you from the obligation to transport oil. Keep the ryots satisfied and make the village populous. Pay the prescribed terma and other taxes to the Amali and remain with full assurance."

Saturday, Kartik Sud 7, 1871 (October 1814)

(d) Royal order to the Amali Dwares and Thari of Sarang-Dharampani: "Because Upadhyaya Brahmans have been exempted from jhara, such obligations have now been imposed on you. You are ordered to provide porterage services for the transportation of oil from Chitwan to the Kot Bhandar. You need not provide compulsory labor services (jhara, beth, begar) for other purposes. You shall be severely punished if supply of oil to the Kot Bhandar is interrupted."

Saturday, Kartik Sud 7, 1871 (October 1814)
(5) On Thursday, Marga Sudi 4, 1871 (November 1814), the
inhabitants of Chitwan, Belod, and Sajhawat, with the
exception of Upadhyaya Brahman, were ordered to present
themselves before Subba Bhawani Datta Thapa and Gajabal
Daniyam along with weapons and provisions, and provide
jhars labor services as ordered by them at the local forts
(gadhI) and military headquarters (gaunda).

Regmi Research Collection, Vol. 41, p. 457.

5. Hulak Services Between Kathmandu and Chitwan

Royal order to Amalis, dwares, jéthabudhas, tharis,
and mukhiyas in the region west of the Bishnumati river
to Chitwan and Belod; "We have deputed Subba Bhawani Datta
Thapa with authority to establish a hulak service for
the transportation of mail through Upadhyaya Brahman in
their respective areas. Remain in the areas allotted to
you and arrange for the transportation of mail between
Kathmandu and Chitwan without the slightest delay. Any
person who does not comply with this order shall be severely
punished."

Wednesday, Marga Badi 3, 1871 (November 1814)

6. Reclamation and Resettlement

(a) Royal order to Umanidhi Pantha: "Grant tax exemption
for an initial period of two years on uncultivated kalabanjar
lands in the parganas of Chitwan, Belod, Sajhawat, and
Gahirwad in the district of Marjyadpur which are allotted
to new settlers, and issue pattas to them during the third
year. Construct irrigation channels for the irrigation of
lands which receive no water. In areas where people suffer
from the depredations of tigers and evil spirits, and,
therefore, emigrate elsewhere, procure gurust to
provide them with necessary expenses for worshipping gods, and thus
protect the country. We shall sanction the debiting of
expenses incurred on irrigation channels and religious
ceremonies.

Wednesday, Kartik Sudi 11, 1867 (October 1810)
Regmi Research Collection, Vol. 38, p. 507.

(b) Royal order to Kalu Chaudhari; Tikka Pajiyar, Hudi
Jyara, Budhan Gursu, and Bedari Disat; "Because of
harassment and oppression, you have left that area and gone
to the Moglan. We have now deputed our Tharghar, Gajabal
Baniyan, with orders to promote settlement and maintain
order in Chitwan. We have also fixed rates of taxes. There
will no longer be any harassment and oppression. Come back
and recapture your lands, and pay taxes at the prescribed
rates. In case you have any grievance, represent it to us
through the Amali, and we shall issue appropriate order.
We shall also grant you one maula of kalabanjar lands as
jagir."

Friday, Bhadra Badi, 9, 1870 (August 1813)
Regmi Research Collection, Vol. 41, p. 327
(c) Royal order to Sikha Chaudhari and 52 Mahataris of Chitwan, Belod, Sajhawat, Gahidwar, and Cachar areas:

"Shivadatta Chaudhari, Bhanarsing, and Kalyan Puri had been granted authority to reclaim kalabanjar lands, but they were not able to do so. We hereby cancel the authority granted to him and authorize to reclaim all cultivable lands in that region. Procure ryots from the Moglan and promote reclamation and settlement."

Saturday, Kartik Sudi 7, 1871 (October 1814).
Regmi Research Collection, Vol. 41, pp. 408-409.

7. Supply of Agricultural Credit

On Thursday, Chaitra Badi 12, 1871 (March 1815), Subedar Gajabal Baniyan was ordered to provide bhota (subsistence loans), tegavi (agricultural credit) and food from ijara revenues due from Chitwan and Belod for the year 1872 Samvat to Chaudharis and ryots of Bara and Parsa who shifted to Chitwan, Belod, and Sajhawat along with their families as instructed by Subedar Deva Narayan Khatri. The order added, "Obtain" bonds signed by Subedar Deva Narayan Khatri and the concerned Chaudharis and Mahatos against such loans. Demarcate kalabanjar lands for reclamation and settle ryots there. Do not harass or oppress the newcomers in any manner."


8. The Wax Monopoly

Royal order to the "Umass, jethabudhas and Dwaras, and bhanarsis, jagates, and chaukidars of different ferry-points (ghat) in Kendarang, Chitwan, and Belod; "From the Samvat year 1867, we have granted the wax monopoly (main-bhansar), previously held by Chamu Bhanarsi, to Jairatan. We have received reports that merchants smuggle wax from those areas. You are, therefore, ordered to open and inspect all loads carried away from there. If any wax is detected, confiscate it, and hand it over to the employees of the wax monopolist! You shall be held guilty if you do not obey these orders."

Wednesday, Kartik Sudi 11, 1867 (October 1810)
Regmi Research Collection, Vol. 38, p. 608.

A similar public notification was issued on Saturday Aswin Sudi 5, 1872 (September 1815), when Jairatan was replaced by Birabhadra as wax monopolist.

Regmi Research Collection, Vol. 42, p. 85.
9. Disbursements

(a) On Wednesday, Chaitra Sudi 14, 1869 (March 1813), the Ijaradar of Chitwan and Belod, Gajabel Baniyan, was ordered to disburse a sum of Rs. 335 as salary to Shyam Lal Pantha, and Rs. 140 to Hanabir Baniyan for different purposes from ijaradar revenue due for the year 1870.


(b) On Wednesday, Bhadra Badi 4, 1872, the Ijaradar of Chitwan and Belod, Gajabel Baniyan, was ordered to disburse a sum of Rs. 500 against the khangi emoluments of Subba Benudatta Thapa from ijaradar revenue due for the year 1872 Samvat.

Regmi Research Collection, Vol. 42, pp. 45-46.

(To Be Continued)"

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Raja Ranabhima Shah of Salyan"

By

Triratna Manandhar

(Contributions to Nepalese Studies, journal of the Research Centre for Nepale and Asian Studies, (CNAS), Tribhuvan University, Kirtipur, Vol. 11, No. 2, April 1984 (Swishk 2041).

Salyan was one of the Baisi principalities during the medieval period. Amicable relations existed between Salyan and Gorkha even before Prithvi Narayan Shah conquered Nepal Valley. In 1823 Vikrama Samvat, Prithvi Narayan Shah had married his daughter, Vilasa Kumari, to Ranabhima Shah, son of Raja Sri Krishna Shah of Salyan.


Two years later, Sri Krishna Shah had signed a pledge committing himself to amicable relations (with Gorkha) through Prithvi Narayan Shah's envoy, Bhagavanta Nath. (Ibid, p. 458). During the regency of Bahadur Shah, Salyan became a Sabagemati Rajya under Nepal's suzerainty.

The Raja of Salyan was then granted some judicial and administrative powers. Sri Krishna Shah was still Raja of Salyan at that time.

In the year 1850 Vikrama Samvat, Sri Krishna Shah installed his son, Ranabhima Shah, on the throne of Salyan, and went to Kashi to spend his last days there. (Yogi Naraharinath, op. cit. p. 405)"

Because of family ties, relations between the Raja of Salyan and the royal family of Nepal were cordial. In their letters to Ranabhima Shah, Ran Bahadur Shah and Girban Yuddha Bikram Shah use many honorific titles for him. The earlier letters describe him as "Sriman Maharaja Sri Sri Sri Ranabhima Shah", and the later ones as "Sriman Maharajadhiraja." Similarly, some letters describe him as "Sri Sri Sri Maharaja Ranabhima Shah"; and others as "Sriman Maharajadhiraja Sri Sri Sri Mad-Ranabhima Shah" (Yogi Naraharinath, op. cit. pp. 504-8. The later rulers of Salyan were described only as Rajas).

In the beginning, the rajya of Salyan was bounded by Phalawang in the east, Bhairavi in the west, the Cheplya-Jhimkhani Lekh in the north, and Moglan (India) in the south. Later, territories bounded by the Madi in the east, Salyan in the west and the north, and Balarampur in the south were also added at the request of Vilasa Kumari. (Ibid., pp. 508-10).

Relations between Nepal and Salyan became bad all of a sudden in the beginning of the year 1866 Vikrama Samvat, and Raja Ranabhima Shah was removed from the throne. Most historians are silent on this episode, with the exception of Francis Hamilton and Baburam Acharya. According to Hamilton, Bhimsen Thapa did not show any respect for Vilasa Kumari after the assassination of Ran Bahadur Shah, annexed both Palpa and Salyan simultaneously, brought Vilasa Kumari to Kathmandu along with her youngest son, and gave them a scanty subsistence allowance. Vilasekumari's eldest son took refuge with the Nawab Vasir. (Francis Hamilton, An Account of the Kingdom of Nepal, New Delhi: Manjusri Publishing House, 1971 (reprint), p. 277).

Baburam Acharya has described this episode in the following words:

"On hearing the news of the assassination of Swamiji (Ran Bahadur Shah), Prithvi Narayan Shah's daughter, Hani Vilasa Kumari of Salyan, rushed to Kathmandu. She gave expression to the widespread suspicion that Bhimsen Thapa had had a hand in the killings. Bhimsen Thapa, therefore, expelled her from Kathmandu and sent her to a place in Salyan called phalawang with a subsistence allowance of Rs. 1,400 a year. Bhimsen Thapa then annexed the Salyan into the Kingdom of Nepal. He even confiscated lands which King Prithvi Narayan Shah had bequeathed to Vilasa Kumari as dowry."
Some letters have recently been found at the Ministry of Foreign Affairs in Kathmandu which give a detailed account of these events, and, to some extent, contradict the accounts of Hamilton and Bahuram Acharya. On the basis of these documents, the dismissal of Raja Ranabhi Shah of Salyan is discussed in this article.

The Raja seems to have been dismissed all of a sudden. No contemporary source material makes any reference to that incident even by the end of the year 1865 Vikrama Samvat. But the situation took a new turn in early 1866 Vikrama Samvat. Subedar Angad Karki then reported to the government of Nepal that Sardar Gopal Sahi of Salyan had gone over to Bhawan Sahi (Sinha) of Pradhan. The government of Nepal immediately ordered Subedar Angad Karki to investigate the matter thoroughly. It wrote to him:

"If the Sardar has really gone over to Bhawan Sahi along with thirty or forty troops, this is not a good thing. Make thorough inquiries and submit an accurate report in this regard. In case it is proved that your report is false, the informant will be severely punished."

("Letter to Subedar Angad Karki", Wednesday, Baisak Badi 5, 1866, Foreign Ministry, Bundle No. 15).

A letter with the same contents was sent the same day to Kaji Amara Simha Thapa, Chief Administrator of Palpa. The letter added:

"If it is true that ... has gone over to Bhawan Sahi, troops must be sent from Palpa! Accordingly, you are ordered to institute necessary inquiries on your own initiative also. After the truth is ascertained, arrangements must be made to prevent his escape. Maintain necessary vigilance from there."

("Letter to Kaji Amara Simha Thapa", Wednesday, Baisak Badi 5, 1866, Foreign Ministry, Bundle No. 15).

In addition, the government of Nepal sent subedars Shiva Rana and Amara Simha Rana to study the situation in Salyan. But before these two Subedars reached Salyan, the Raja of Salyan sent a letter to the government of Nepal acknowledging that Sardar Gopal Sahi had returned from Kengra and gone to Pradna - Gadhi (belonging to Bhawan Sahi).

("Letter to Sardar Jagadeo Bhandari", Saturday, Baisak Sudi 7, 1866, Foreign Ministry, Bundle No. 15).
On receiving the letter, the government of Nepal decided to remove the Raja of Salyan. On Saturday, Baisakh Sudi 7, 1866, letters were sent to Sardar Jagadeo Bhandari in Palpa, as well as to the Chief Administrator of Palpa, Kaji Amara Simha Thapa. These letters contained a detailed account of the reasons for the dismissal of the Raja of Salyan. A summary of these reasons is given below.

"The Raja of Salyan had betrayed the government on important occasions during the time of Ran Bahadur Shah. He did not come to Kathmandu even when summoned two or three times. He even joined hands with Bhawan Sahi (Simha), a leading opponent of the government of Nepal for whose arrest orders had already been issued, but had not yet been executed. The government of Nepal had requested the Raja of Salyan to arrest him and even sent men to assist him in doing so. However, the Raja of Salyan disobeyed the order and remained evasive. The government of Nepal thereupon concluded that the Raja of Salyan had colluded with Sardar Gopal Sahi and Bhawan Sahi and decided to dismiss the Raja."

In the words of the letters:

"(The Raja) should have taken what we gave and obeyed our orders. Instead, a person of the status of Sardar" has gone over to the wretched Bhawan Simha of Pamdaha, whose dismissal we had ordered. He has accordingly proved faithless. Such a faithless person will surely betray us in the event of any dealing with any important person. Our interests will not be served by retaining such a person in his post."

("Letter to Kaji Amara Simha Thapa", Sunday, Baisakh Sudi 8, 1866, Foreign Ministry, Bundle No. 15).

Subba Rudravira Shahi was then appointed to remove the Raja and run the administration of Salyan. Until he reached Salyan, Sardar Jagadeo Bhandari was ordered to discharge these functions: Jagadeo Bhandari was ordered to take four companies, including the Dalasur Company, with him, and proceed forthwith to Salyan. He was also ordered to arrest the Raja of Salyan, as well as his sons, brothers, and other relatives and bhardars, send them to the Royal Palace (probably Kathmandu), and take custody of their arms and other property.

("Letter to Sardar Jagadeo Bhandari", Saturday, Baisakh Sudi 7, 1866, Foreign Ministry, Bundle No. 15).

A similar order was sent to Kaji Amara Simha Thapa also. According to that order:

"We are sending Subba Rudravira Shahi to look after the affairs of Salyan. They may escape when they hear this news. We had written to you previously that it may be necessary to send troops from there, so that they might not be able to escape, if the reports are true. As soon as this order reaches you, send Jagadeo Bhandari along with four companies, including the
Dalasur Company, to take custody of weapons" from the royal palace, and weapons and other property from the houses of the bhandars, and maintain records thereof. Arrest the Raja, along with his sons, brothers, relatives, and other bhandars, so that not one of them is able to escape, and send them to the royal palace. These people are not to be trusted in any way! If they resist arrest, we hereby order to you to eliminate all of them. Send necessary arms and ammunition in the light of that possibility. Instruct (Jagadeo Bhandari) to station our men in the forts. Send him immediately, travelling day and night, as soon as you receive this order. Let no one have any knowledge of the purpose for which he is being sent."

("Letter to Kaji Amara Simha Thapa," Sunday, Baisakh Sudi 8, 1866, Foreign Ministry, Bundle No. 15).

The same day (Saturday, Baisakh Sudi 7, 1866), a royal order was issued to ryots and soldiers in both the plains and hill areas. It declared,

"So far, you have been acknowledging Ranabhima Shah as your lord, and were obeying his orders" faithfully" after ... , your life, family, and property will be forfeit if you obey his orders, do not inform us of any matter that affects our interest, or do not act in our interests! Do not acknowledge Ranabhima Shah as your Raja."

("Royal order to Ryots and Soldiers in the plains and Hill Areas", Saturday, Baisakh Sudi 7, 1866, Foreign Ministry Bundle No. 15).

Orders were also issued that "the Raja of Salyan shall be escorted by a patte of troops with drawn bayonets and loaded muskets on the way", Bhandars were to be carried by relays of hulak porters in fetters", while the Raja was to be carried by "our own porters". (Ibid). Relatives of the Raja were to be removed from the royal palace to comfortable houses, and "they will use" their property to maintain themselves. They should not be brought here, nor allowed to go anywhere. If they want to come here, do not let them do so without our permission." (Ibid).

The government of Nepal was also vigilant of the danger posed by the Raja of Salyan or his supporters. Local authorities were ordered to maintain surveillance over all mail and traffic between Salyan and Kathmandu for one month and a half. They were also ordered to arrest suspicious persons and send them to Palpa.

("Royal order of Saturday, Baisakh Sudi 7, 1866, Foreign Ministry, Bundle No. 15).

After these arrangements were made, the deposition of the Raja of Salyan, Ranabhima Shah, was formally announced on Tuesday, Baisakh Sudi 10, 1866. According to a royal order to the inhabitants of Dang and Salyan issued on that date:
"Because he acted contrary to our interests in important matters, we have deposed Ranabhima Shah and are sending Rudravira Shahi to administer that territory. For the time being, we have deputed Jagadeo Bhandari for this purpose, and you will learn everything from him. Before he was deposed, you had been faithfully obeying Ranabhima Shah’s orders. This was quite proper. After his deposition, however, you must acknowledge us as your lord and obey our orders faithfully.

("Royal order of Tuesday, Baisak Sudi 10, 1866, Foreign Ministry, Bundle No. 15").

The same day, letters were sent to Kaji Amara Simha Thapa and Jagadeo Bhandari directing them to make arrangements for the emoluments of companies despatched to Salyan and sanctioning a sum of Rs. 2,000 for miscellaneous expenses.

("Letter to Kaji Amara Simha Thapa and Jagadeo Bhandari", Tuesday, Baisak Sudi 10, 1866, Foreign Ministry Bundle No. 15).

All this shows that the government of Nepal adopted a severe policy toward the Rajya of Salyan. It is important to note that the Rani Vilasa Kumari, was the paternal aunt of King girban Yuddha Bikram and was still alive. It was, therefore, not a minor thing for the government of Nepal to depose the Rajya of Salyan. Moreover, orders were sent to bring to Kathmandu not only the Rajya of Salyan but all of his brothers, sons, relatives, and bhadars. If Hamilton’s account is to be believed, the eldest son of Raja Ranabhima Shah took refuge with the Nawab of Oudh and thus saved himself.

(Hamilton, op. cit. p. 277).

More important, the Raja of Salyan was not replaced by his son or brother. Instead, all of them were arrested and brought to Kathmandu. Salyan was placed under central administration, and Subba Rudravira Shahi was appointed administrator. In other words, the Rajya of Salyan was abolished. According to Baburam Acharya (op. cit. p. 126), even the birta lands that had been given to Vilasa Kumari as dowry were confiscated. Contemporary evidence is available to substantiate this point. Three years later (1869 Vikrama Sambat), a royal order was issued restoring the confiscated lands. (Narsingh Nath, op. cit. p. 411).

Why did the government of Nepal adopt such a severe policy toward the Rajya of Salyan? Were Ranabhima Shah and his family really engaged in anti-Nepal activities? Orodid the all-powerful ruler of Nepal at that time, Bhimsen Thapa, wipe out the existence of the Rajya of Salyan in order to serve his personal interests?

The only charge against Ranabhima that was that he had maintained friendly relations with Bhawansahi (Simha), who was an anti-Nepal element. No information is available about the identity of Bhawansahi, the nature of his anti-Nepal.
activities, and the reason why the government of Nepal wanted to eliminate him. Moreover, the charge of having joined hands with Bhawan Seh had been framed against Gopal Shahi, not against Rana Bhimshah. It was a very harsh step to depose the Raja of Salyan and abolish the Rajya on this ordinary pretext.

The truth seems to be that though Bhimsen Thapa was not directly involved in the assassination of Ran Bahadur Shah, contemporary sources indicate that he was indirectly involved.


In these circumstances, it was natural for Vilasa Kumari to feel concerned over the assassination of her nephew, Ran Bahadur Seh. It is possible that she blamed Bhimsen Thapa for the assassination. Bhimsen Thapa then realized that he faced a danger from Salyan and planned the abolition of that Rajya. He used the Bhawan Seh episode as a pretext to depose the Raja of Salyan and abolish that Rajya.

The accounts of Francis Hamilton and Baburam Acharya regarding the deposition of the Raja of Salyan are more or less accurate, but the above account also contradicts their version to some extent. Both agree that Salyan was annexed immediately after the assassination of Ran Bahadur Shah, whereas original sources show that this was done only three years later. They have given different versions of the manner in which Vilasa Kumari was treated by the government of Nepal. According to Hamilton, she was brought to Kathmandu along with her minor son and given a minor subsistence allowance. On the other hand, according to Baburam Acharya, she was given a subsistence allowance of Rs. 1,400 a year and exiled to Phalawang. Contemporary sources do not give any clear information in this regard, but it is clear that she was not treated justly. Bhimsen Thapa was criticized for this step, so he was compelled to restore her property three years later (1869 Vikrama Samvat).

After the Raja of Salyan was deposed, the administration of Salyan was run by Sardar Jagdeo Bhandari for a few months. He was then replaced by Subba Rudravira Shahi, who ran the administration of Salyan for several years under the control of the Chief Administrator of Palpa. Several documents issued by him are available. (Narharinath, op. cit., pp. 491-3).

Eighteen years later, in 1884, Vikrama Samvat, Tej Bahadur Shah appears on the scene, but not as the Raja of Salyan.

(Narharinath, op. cit., p. 411). According to Mochi Dekhi Mahakali (p. 192), the government of Nepal had recognized the existence of the Rajya of Salyan in 1869 Vikrama Samvat, but this is not true. Documents issued in the name of Subba Rudra Vira Shahi in the capacity of administrator of Salyan are available till the year 1875 Vikrama Samvat, but these do not mention any Raja of Salyan.
In 1878 Vikrama Samvat, King Rajendra issued an order which contains the words "at the time when the Raja of Salyan was still on the throne". (Ibid, p. 461). This shows that the Rajya of Salyan had not been restored by that time.

Only in the year 1894 Vikrama Samvat, that is, after Bhimsen Thapa was removed from power, was Tej Bahadur Shah formally recognized as Raja of Salyan. However, his jurisdiction remained limited to Phalawang. The territories of Salyan, "Dang, Deukhuri remained beyond his jurisdiction."


One author has described Tej Bahadur Shah as the "son of Ranabhima Shah and Vilasa Kumari, but he has produced no evidence." (Ram Niwas Pande, "Rise and Development of the Baisi States", Prachin Nepal, No. 17, p. 55).

On the contrary, the Vamsaavali mentions five sons of Ranabhima Shah, namely, Raghunatha, Raghuvara, Ghanashyama, Bharata, and Gadadhara" (Naraharinath, op. cit. pp. 609-11). References to Raghunatha and Raghuvara are available in contemporary documents. (Ibid, pp. 402 and 405). It thus seems that Tej Bahadur Shah was not the son of Ranabhima Shah, but only a nephew or other close relative. Otherwise, it would not have been appropriate to appoint him as Raja of Salyan.

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Additional Documents on Salyan

1. Restoration of Shivapriya's Property.
2. Restoration of Lands of Pyuthan Magazine.
3. Royal Order to Subedar Angada Karki.
4. Royal Order to Subba Rudravira Shahi.

1. Restoration of Shivapriya's Property

Royal order to Subba Rudravira Shahi and Sardar Jagadeo Bhandari:

"The property of our paternal aunt, Shivapriya, including the village of Ghoregaun which had been granted to her through a copper-plate inscription, had been confiscated along with the property of other members of the ruling family and bhardars of Salyan."
"Shivapriya has now submitted the following petition:

"I would have attended the marriage ceremony had I been invited. Other people of Salyan may be guilty, but I have done nothing. How am I to maintain my minor children?"

"It is clear that she would have attended the marriage ceremony had she been invited. She has not committed any other offense. We, therefore, hereby order that her slaves and other property, including lands granted by our father through a copper-plate inscription, be restored."

Tuesday, Bhadra Badi 4, 1866.
Regmi Research Collection, Vol. 40, p. 93.

2. Restoration of Lands of Pyuthan Magazine.

Subedar Ratna Simha Thapa submitted the following petition to Kathmandu through Kaji Amara Simha of Palpa:

"Because the Raja of Salyan was guilty of numerous offenses, his Rajya was abolished, and another Amil was appointed for that territory. At that time, many lands held by the Pyuthan Magazine were placed under the Jurisdiction of the Salyan administration. It would be good if those lands were restored to the Pyuthan Magazine."

The lands were accordingly restored to the Pyuthan Magazine through a royal order. The order added, "These lands include those granted to our paternal aunt, Shivapriya, by our father through a copper-plate inscription. Since she is not guilty of any offense, we hereby order that these lands be restored to her."

Tuesday, Bhadra Badi 4, 1866.
Regmi Research Collection, Vol. 40, p. 94.

3. Royal Order to Subedar Angada Kurki.

Wednesday, Baisakh Sudi 6, 1867.

"Subba Rudravira Shahi has reported that the rebels of Salyan, including Dhanavira Sahi, are mobilizing troops with the intent of occupying Rajahat and Uddain in the Tarai territory of Salyan. You are, therefore, ordered to defend that territory when your help is sought by the local Fouzders."

"As regards the complaint that Khangi assignments are inadequate, we have sent orders to Subba Rudravira Sahi. Produce records of actual revenue receipts in that territory before him; and he will make necessary Khangi assignments to the companies. If he does not do so, report the matter to us, and we shall send him reminders."

Regmi Research Collection, Vol. 39, p. 182.
4. Royal Order to Subedar Rudravir Shahi

Friday, Shadra Badi 3, 1867.

"With effect from the year 1867 Vikrama Samvat, we have dismissed Khakis of two companies from among the three companies stationed in Salyan. Income from the rice-fields (assigned to them as Khanji) shall now be used for partial disturbance of the sum of Rs. 4,000 assigned to the Raja of Salyan."


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More Documents on Jumla
(Continued from the June 1986 issue)

1. Forced Appropriation of Slaves

Thani Kesari Joshi submitted the following petition to Kathmandu: "We had purchased a slave boy and a slave girl on payment of money from Shriram Shahi and Indrabir Shahi with their full consent. When our men were bringing those slaves to our house, Bahabai Hitan and Rughu Hitan waylaid them and took away the slaves. They are holding the slaves now."

A royal order was then sent to Sardar Hastabir Shahi directing him to send police to summon all the concerned persons, realize the value of the slaves as well as of their labor (nimyak), and dispose of the complaint equitably.

Friday, Bhadra Sudi 14, 1903.
Regmi Research Collection, Vol. 80, pp. 292-293.

2. Unauthorized Collection of Taxes in Kunda

Order to Dhakra Nahar Simha Thapa of Chhinasim in Jumla: Shriram Jaisi, Jadhu Pushya, and Raghunath Chhoyal, functionaries in the dan of Kunda in Jumla, have complained that in the year 1901 Samvat you collected a sum of eighteen rupees from different sources (fees, fines, and penalties) such as danda, dhungo, thaki, bidi, and baksagun which should have been credited to the thick account of that dan. If this complaint is true, you have no right to make such collections. If it is not true, refer the matter to the Amal.

Friday, Bhadra Sudi 14, 1903
Regmi Research Collection, Vol. 80, pp. 294-95.

3. Inheritance Rights of Daughter's Son

Madhu Rokaya submitted the following petition to Kathmandu: My grandfather, Parimal Chalanae, had no son, so he kept his daughter, Subi, who is my mother, in his own house and designated her as his heir with the permission
of the Amali Kachahari. The ancestral lands were accordingly registered in her name in the capacity of Kuriya during two revenue settlements, and we have been paying the prescribed taxes thereon. There are many such cases in Jumla in which property has been inherited by the daughter's son. But now Jhulpulta Chalaune, Saibhan Chalaune, Parane Chalaune, and Ugha Chalaune of Phulchingovillage in the dera of Tripurakot are disputing my rights to the inheritance."

An order was then issued in the name of Jhulpulta Chalaune and the other respondents to acknowledge Madhu Rokayas rights to the inheritance according to the custom prevalent in Jumla, or, if the facts were different, come to Kathmandu along with Madhu Rokay for a hearing.

Friday, Bhadra Sud 14, 1903
Regmi Research Collection, Vol. 80, pp. 196-97.

4. Dispute Over Grazing Rights in Bohragaun

The inhabitants of Bohragaun village in the dera of Asi in Jumla submitted the following complaint to Kathmandu: "Many people of our village have died, so it is now thinly populated. Consequently, the inhabitants of adjoining villages, as well as Chhina sim, have now started grazing their goats, horses, buffaloes, and calves in our forests. They have damaged our crops and demolished the walls of terraces on our Swanro lands and also embankments on our rice fields. We are thus unable to raise any crops. In winter, they forcibly remove the stubble on our lands, so that we are unable to graze our own oxen. In these circumstances, it is proving difficult for us to continue living in the village."

An order was then issued in the name of Cha tariya Patte Jung Shah, General Jung Bahadur Kunwar, General Gagan Simha, General Abhiman Simha Rana, and Kaji Kulan Simha Basnyat to Bishwamitra Padhya of Bohragaun village, one of the complainants, prohibiting any such encroachment in the future.

Friday, Bhadra Sud 14, 1903
Regmi Research Collection, Vol. 80, pp. 297-98.

5. Land Dispute in Sija

Uppa Budha, a resident of Baragaun in the dera of Sija in Jumla, had obtained a tract of Pakho land of Kaubal Acharje in the course of a revenue settlement, and had converted the land into a rice-field. The land was later claimed by Sani Gaig and Uppa Budha, therefore, submitted a petition to Kathmandu. An order was then issued in his name on Friday, Bhadra Sud 14, 1903 which declared, "If it is true that you had converted the Pakho land into a rice-field and are actually cultivating it, you shall be allowed to continue doing so on payment of the prescribed Sirto tax."

Regmi Research Collection, Vol. 80, p. 300c

(To be Continued)