Regmi Research (Private) Ltd.
Kathmandu: August 1986.

Regmi Research Series
Year 18, No. 8
Edited by
Mahesh C. Regmi.

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Regmi Research (Private) Ltd
Lazimpat, Kathmandu, Nepal.

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**Gorkhali Rule in Kumaun**

By

Dr. Shiva Prasad Babar "Charan"


### The Gorkhalis in Kumaun (1790-1803)

The political and cultural traditions of Kumaun, like those of Doti, were different from the traditions of the Gorkhals. Gorkhali rule in Kumaun was different from the rule of the Chand Kings, for it was an alien rule.

According to the system followed in Nepal, Gorkhali civil and military officials in Kumaun were transferred every year. After one year's service as jagirdars, military employees became dhakres and returned to their villages, and were replaced by new jagirdars. Civil and military officials similarly returned to Nepal.

The Subba was the chief of the local administration, with a Naib, or deputy, under him. These two administrators were often brothers or other close relatives. There was also a commander of the local military forces.

The Subbas, Naib Subbas, and military commanders of Kumaun during the period from 1791-92 to 1803 were as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Subba</th>
<th>Naib Subba</th>
<th>Commander</th>
</tr>
</thead>
<tbody>
<tr>
<td>1791-92</td>
<td>Subba Jog Malla.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Small military posts were set up at different places in Kumaun. The military personnel stationed at these posts collected the rents assigned to them from the inhabitants of the adjoining villages. This pernicious system subjected the villagers to great hardships.

Military personnel who were stationed in Kumaun for the brief period of one year naturally tended to grab as much income as they could through any means. The level of their education, and culture, and character did not befit their positions. Some of them were ruthless and immoral and believed that the subjects should be treated with great severity so that they might remain docile. For them, human life had no value. Many stories are still current about their oppressive treatment of the people of Kumaun.

In particular, Nana Shah, who was the administrator of Kumaun in 1793, has been described as cruel and oppressive. (Badri Datta Pande, Kumaun Ka Itihasa, p. 393). Like the rulers of Garhwal, the Kings of Kumaun had appointed people belonging to the fighting communities of the Himalayan region in high-ranking civil and military posts in order to control their unruly khes subjects. Those who were so appointed in Kumaun belonged to Kangra and other hill Kingdoms in the west and were known as Nagarkotis. They had settled in Pail, Baramandal, and Shor and had entered into matrimonial relations with the local Rajput families. These Nagarkotis were more
freedom-loving than the people of Kumaun and were not prepared to tolerate oppression silently. Nara Shah, therefore, doubted their loyalty. He compiled a census of the Nagarkoti population and ordered his officials to massacre them in the night of a specified date, which happened to be Tuesday. Nagarkotis used to wear their hair long, so they could be easily identified. On that Tuesday, they were massacred all over Kumaun, and only a few of them were able to escape by cutting off their hair or disguised as mendicants. The day is, therefore, notorious as "Nara Shah's Tuesday" in Kumaun.

Some administrators oppressed not only the subjects but even their own subordinate Gorkhali officials. Dhukal Simha Basnyat, for instance, wanted to kill a soldier with his own hands when two soldiers quarreled with each other. He was, therefore, assassinated by some dhakre soldiers (i.e. ex-servicemen) with the butts of their muskets. (Pande, p. 395).

Gorkhali administrators exercised full judicial authority over the people under their jurisdiction. They were empowered not only to impose fines but even inflict physical punishments, such as mutilation and death. There was no standard penal code, so the administrators were free to act as they liked. For one year, they were the despotic lords of the unfortunate people of Kumaun. They could place men, women, and children who were guilty of any offense in detention, or enslave and employ them personally or sell them to others. There was no provision for appeals against such decisions. Political intranquillity was chronic in the royal palace of Nepal and nobody, other than the minor king, had his post secure. Who could then check the arbitrary rule of the administrators of Kumaun in the midst of such chaos?

Revenue Collection

During 1791-92, Subba Jog Malla was the administrator of Kumaun. He made the first revenue settlement in Kumaun and assessed the revenue due from each village. The Joshi, who held top-ranking posts under the Chand Kings, provided full cooperation to the Gorkhalis in the revenue settlement operations as well as in the collection of revenue in order to win their trust. As such, the Gorkhalis did not face much difficulty in revenue collection.

Three categories of taxes were collected in Kumaun from (1) each adult, (2) each household, and (3) each village.

The rates of these taxes, as fixed by Subba Jog Malla, were as follows:

<table>
<thead>
<tr>
<th>Basis</th>
<th>Designation of Tax</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Adult</td>
<td>Manga</td>
<td>One rupee</td>
</tr>
<tr>
<td>(2) Household</td>
<td>Charahi, Pichhahi</td>
<td>Two rupees</td>
</tr>
<tr>
<td>(3) Village</td>
<td></td>
<td>(1) One rupee on each bigha of agricultural land</td>
</tr>
</tbody>
</table>
The Kamin of each village apportioned the amount of revenue from these taxes among each local household and thus prepared the assessment register. He then collected these taxes and transmitted the proceeds to the local administrator.

Several other taxes were also collected such as timasi (quarterly) levy on behalf of the Subedar, the doniya levy, the ghee tax, the tanker levy, the manijhari and the khendi-khapinir. When King Girban Yuddha Bikram ascended the throne, the nazatana levy was collected all over the Kingdom.

Brahmans were originally exempt from taxes. During 1797, Bam Shah and Rudrayira Shah imposed a new tax known as Kusahi on Brahmans at the rate of five rupees for each jyula (6 to 13 acres) of land. This step was taken with the objective of striking terror in the minds of Brahmans who took part in politics, that is, who opposed Gorkhali oppression. The Kusahi tax was not collected from Brahmans who lived peacefully. (Parde, p. 394) In those days, revenue was collected by two officials known as Kaladhara and Brahmanda Padhya. It lay at their discretion to decide whether or not any Brahman was taking part in politics.

The tax collecting officials possessed unlimited powers. They had full powers to auction the lands, cattle, and other property, and even members of the families of tax-defaulters. Taxes were collected through the Kamin (thokdar, pradhan) of the village. In one case, villagers and Kamins refused to pay a newly-imposed tax. The Kamins of 1,500 villages were then summoned for clarifications on the measurer, but were all massacred, so that no one should make any such objection in the future. (Parde, p. 400) Many people consequently fled to Rohilkhand. The Gorkhalis then sold their children as slaves to the Rohillas.

The cruel rule of the Gorkhalis has become notorious in the history of Kumaun. But their oppression was even worse in Garhwal. Kumaun is nearer to Nepal than Garhwal, so local administrators were not unduly oppressive. The people of Kumaun did not offer any strong opposition to Gorkhali rule. They had suffered such oppression during the rule of the Chands and the Joshias as well. The Joshis, Pantas, and Chauddharias offered active support to the Gorkhalis. Some Brahman families of Kumaun were priests of the royal family and Thakuri families of Nepal (B.D. Sanwal, Nepal and the East India Company, p. 20). So the Gorkhalis showed some goodwill toward the people of Kumaun. Western Nepal had had contacts with Kumaun from ancient times. The Doti branch of the Katyuri dynasty once ruled over both sides of the Kali river. Even today, the people of Doti have closer contacts with Kumaun and Garhwal than those of eastern and central Nepal (Ibid., p. 12). But though the Gorkhalis did not impose a harsh rule on Kumaun, they were ruthless in the collection of revenue. The poet Gumani Panta has recorded that even
though bearing a heavy burden of compulsory porterage services, the people of Kumaun did not leave the Gorkhali Kingdom (Pande, p. 426). But the truth is different. There is considerable evidence to prove that thousands of people fled from Kumaun during the period of Gorkhali rule.

Royal Orders of Kartik 1867 Samvat
{Continued from the June 1986 issue}

In this issue

1. Confirmation of Rajawar in Sorad.
2. Appointment of Grooms in Royal Stables.
3. Royal Order to Subedar Dhamananda Khawas
4. Land Allotment to Rajivalochan Arjyal
5. Disbursements from Doti.
6. Appointment of Mijhars.
7. Revenue from Adlerats.
8. Tax Exemptions for Blacksmiths.
9. Restoration of Khuwa Holding
10. Land Reclamation

1. Confirmation of Rajawar in Sorad:

Royal Order to Udaya Singh Rajawar of Sorad:

"Local Amalis had reconfirmed you as Rajawar with jurisdiction over one-fourth of Sorad. We hereby endorse that reconfirmation. Appropriate your customary perquisites, resettle depopulated areas, and reclaim uncultivated lands. We also reconfirm you Sor holding of 40 maris of rice fields. Anybody who disputes your authority in the territory assigned to you should be severely punished."

Monday, Kartik Badi 10, 1867.
Regmi Research Collection, Vol. 38, p. 581

2. Appointment of Grooms in Nepal Stables:

On Monday, Kartik Badi 10, 1867, Sheikh Roz and Sheikh Khuders were appointed as grooms at the royal stables (astaValkhana) on a monthly salary of Rs 10 and Rs 5 respectively.

Regmi Research Collection, Vol. 38, p. 581
3. Royal Order to Subedar Dharmananda Khawas

"We had previously sent an order directing you to arrest Bhawanshankar Pantha, Jayakrishna Upreti, Padmanidhi Upreti, Devadatta Vaidya, Laxmiballabh Vaidya and Devi Kandyal, put them in fetters, and send them here. You have accordingly sent Padmanidhi Upreti and Devadatta Vaidya. Statements made by these two persons show that none of those six persons is guilty. Accordingly, we hereby restore their confiscated property. You need not then arrest the other persons and send them here in fetters. Remove their fetters and release them from wherever they may have reached."

Monday, Kartik Badi 10, 1867.
Regmi Research Collection, Vol. 38, p. 582.

4. Land Allotment to Rajivalochan Arjyal

Separate rice-fields totalling 987 maris in area were allotted to Rajivalochan Arjyal at Bakrang and elsewhere (in Gorkha) on adhia tenure. The royal order making the allotment added,

"Make customary payments due on these lands, and provide loans within the limit of the value of the rents to the landlord (talsing)"

Monday, Kartik Badi 10, 1867.
Regmi Research Collection, Vol. 38, p. 582.

5. Disbursements from Doti

Royal order to Sardar Jagadeo Shandari, "We had ordered you to disburse a sum of Rs 978, being allowances due to the Dalamardcn Company, from the revenues of Doti. You have not made the disbursement on the plea of inadequate revenues. We now order you to make the disbursement from the income of darshan-bhet levy collected from all the nine companies stationed in Doti. Disbursements shall not be made to others before the Company which defends the district. Understand this well, and make the disbursement through Subedar Chandrabir Thapa."

Monday, Kartik Badi 10, 1867.
Regmi Research Collection, Vol. 38, pp. 582-83.

6. Appointment of Mijbars

Public notification in the region situated east of Borlang Ghat and west of the Kaneka, Vistha rivers,

"We have appointed the following thirteen ironsmiths (Lohar), employed in the Kathmandu Munitions Factory, (Megjin) as Mijbars of the Lohar, Sonar, Afro, Mahar, Chunara, Kadara, and Tamauta communities, replacing Sundar and Bali Chunara:

"Tulya, Chamya, Birbala, Kansya, Sundarya, Samya, Lachhumanya (1), Lachhumanya (2), Jiunya, Ratnya, Dharmya, Jaikrishnya, and Kalya."
These mijhars have been granted authority to appropriate income from fines and penalties (dastur) collected in cases relating to caste and commensal offenses in the above-mentioned communities in the region situated between Borlang-ghat in the west and the Kaneka/Tista rivers in the east. They shall remain on constant duty at the Kathmandu Munitions Factory.

Mondays Kartik Badi 10, 1867.
Regmi Research Collection, Vol. 38, pp. 583-84.

7. Revenue from Adalats

Royal order to Littha Bishram Khatri of the four Adalats: "You had submitted accounts of fines and penalties collected by you in the years 1856 and 1857 Vikrama Samvat. These amounts showed that you had deposited on excess sum of Rs. 1265 and 5 1/2 annas. We hereby authorize you to recover this sum from income collected by Bicharis deputed through you to the east and the west. It will be debited while auditing Adalat accounts for the year 1868 Vikrama Samvat."

Monday, Kartik Badi 10, 1867.
Regmi Research Collection, Vol. 38, p. 584.

8. Tax Exemptions for Blacksmiths

On Monday, Kartik Badi 10, 1867, a royal order was issued to blacksmiths (nakarmi) belonging to different areas in the hills directing them to work in (Kathmandu) Munitions Factory as directed by the Dittha, as well as in posts elsewhere. In consideration of these services, they were granted exemption from Stonefagu and other taxes, compulsory labor services (Jhara, beth begar), and levies due to the Chaudhari.

The number of Nakarmi households benefitting from this arrangement, and the villages where they were located, were as follows:

<table>
<thead>
<tr>
<th>Village</th>
<th>No. of Nakarmi Households</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ainsyalukharka</td>
<td>14</td>
</tr>
<tr>
<td>Katirche</td>
<td>3</td>
</tr>
<tr>
<td>Chautara-Khani</td>
<td>1</td>
</tr>
<tr>
<td>Ghyang-Khani</td>
<td>5</td>
</tr>
<tr>
<td>Nawalpur</td>
<td>22</td>
</tr>
<tr>
<td>Wami</td>
<td>3</td>
</tr>
<tr>
<td>Pantang</td>
<td>3</td>
</tr>
<tr>
<td>Gufa</td>
<td>2</td>
</tr>
</tbody>
</table>

9. Restoration of Khuwar Holding

Deroja Dharma Simha Bhandari had been assigned some villages in Jyanak (Tanahu) as his Khuwa. These villages had been given to Basanta Bogate, Ramachandra Bogate, and Pouz Simha Bogate for revenue collection against a Thekbandi payment of Rs. 51 a year. A part of this holding had been granted on cheap tenure to Siddhijoya in the year 1865 Vikrama Samvat. These lands were restored as Khuwa to Deroja Dharma Simha Bhandari with effect from Aswin Jadi 11, 1867.

Monday, Kartik Badi 10, 1867
Regmi Research Collection, Vol. 38, p. 585r.

10. Land Reclamation

Madhav Khatri was granted uncultivated lands amounting to 15 khets (i.e. 1500 muries) in the area bounded by Deurahl on the route leading to Durlung in the east, Lastikhola in the north, the Gandaki river in the west, and the Turture-khola in the south. He was authorized to reclaim these lands and convert them into rice-fields through the Jhara labor of the inhabitants of the thums of Pag, Baglung, Plato, and Buhne, and to reclaim additional lands also, if possible. The persons reclaiming the lands were permitted to appropriate the income for the first two years after the year 1868 Vikrama Samvat, and then make customary payments to the landlord (tulsing), and protected from eviction.

The royal order added, "Register the lands at the royal palace in the year 1869 Vikrama Samvat through Kaji Balanarasimha Kanwar. Settle tenants (Kuriya) in areas which can be irrigated. The inhabitants of the four thums mentioned above have been granted exemption from the obligation to provide Jhara labor for the construction of (a bridge on) the Bagmati river (in Kathmandu). Their labor shall be used for land reclamation as mentioned above. On the 20th day of the month of Kartik, they shall construct an irrigation canal at Phorey as ordered by Madhav Khatri."

Monday, Kartik Badi 10, 1867.

(To be Continued)
Royal order to the Subba of Makwanpur, and the Umras and Thanedars, and Jagat and Bhansar functionaries of Chitlang, Chisapani, Bhimphedi, Hetauda, Bichhakhori, and Parsa.

"Maintain a constant watch on people, high or low, who come from the South, or go there. We hereby promulgate the following regulations regarding whether or not to let them pass.

1. Permit well-known people of our territories to come here without any obstruction.

2. We shall behead you if you let any person, high or low, leave our territories without a valid passport.

3. Detain any Wakil, messenger (halkara), beggars, mendicants, dancers, jugglers, etc. from foreign territories who arrives there, and report the matter to the passport authority (in Kathmandu). Permit only those who are approved after proper scrutiny to pass; do not let others come here.

4. Detain any foreigner who arrives there with urgent communications or information from abroad and obtain his oral statement or documents. Refer the matter to us and take action as ordered.

5. In case any seeks to leave our territories with a forged passport, and the forgery is detected, arrest him, and report the matter to us.

6. Do not let any foreigner enter our territories on the oral or written recommendation sent by any person of our side from abroad.

7. In case any person has opened up an unauthorized track in the areas under your jurisdiction, make such tracks impassable by planting thorny bushes. Arrest any person who travels through such prohibited tracks, and, if necessary, shoot at him with poisoned arrows.

8. Permit only genuine traders and peddlers of our territories to pass, but not any peon (sipahi) accompanying them.

Tuesday, Magh Badi 4, 1856. (January 1800).
Regmi Research Collection, Vol. 24, pp. 50-52.

The same regulations were promulgated on the same date for the following areas also:

(1) Sanga, Dapcha, Charange, Dolalghat, Dumja, Mulkot, Chainpur, Salyaghat, Khurkot, Pauwa, Sindhuli, Saptari, Mahottari, and Vijayapur.
(2) Khinchet, Devighat, Kalyaritar, Kandrangtar, Chitwan, Belod, Bulcot, Borlang, Arughat, Marsyangdi, and Kali.

(3) Betravati, Puncheswara Khola, Listip Galthe, Irhni, Dolakha, and Lamabagar.

(4) Panauti-Palung region in the south.

(5) Khinchet-Trishuliganga region in the west.

(6) Palanchok, Timala Panga, Sangakot and other areas in the east.

(7) Kuti, Kerung, and the main routes leading to Tibet in the north.

Regmi Research Collection, Vol. 24, pp. 52-54.

Royal order to the amalidar, umra, dware, talap-holders, bitalap-holders, mijhar, and villagers of areas adjoining unauthorized tracks in Dumkharkan Chikalkhanis Bihabar, Phulchohi-Lekh, Godavari, Naldum, Hasidol, Budunchuliq, Lapse, Tokar, Sisneri, Kharsu-Lekh, Bhansekhanis Pakani, Amritpani, Palung, Tistung, and Chhataket-Lokh.

"Close all unauthorized tracks in your area, and do not let any one travel through them. Orders to this effect had been issued previously also. You have not obeyed these instructions well but have permitted the local villagers to use these tracks. In the future, close these tracks. Dig ditches on slopes in such a way that no one can travel through them. On level lands, plant thorny bushes of various (specified) categories along anti-kos stretch. Erect fences south of checkpoints, and install traps. Arrest anyone who tries to pass surreptitiously, and bring him to the palace. If such person cannot be caught, shoot him with poisoned arrows. Maintain a constant watch, day and night, and arm yourselves with the fire weapons. In case any person succeeds in escaping through these prohibited tracks, you shall be beheaded, or your property shall be confiscated, according to your caste. The inhabitants of villages situated in areas adjoining the prohibited tracks have been granted exemption from the obligation to provide compulsory labor services (jhara) for other purposes."

Tuesday, Magh Badi 4, 1856 (January 1800)
Regmi Research Collection, Vol. 24, pp. 54-56.

The same order was issued on the same date for the following areas also:

Timber Supply for Rana Palaces

The following order was issued in the name of Captain Sahara Raimajhi Chhetri of the Rautahat Mal Kachahari on Thursday, Kartik Bada 6, 1939:

"An office, known as Lam Adda, had been established for cutting timber from the forests of Hetauda and transporting it to the godown of the old gunpowder factory at Thamel, Kathmandu, for the construction of Palaces of Sri 5 Sarkar and Sri 3 Sarkar. For the transportation of such timber from the forwarding office (Chaluni Adda) at Hetauda to the Bhimphedi office, Kathmandu in the Tarai districts have been ordered to make ox-carts available, and timber had been transported accordingly. This year, Major Captain Kirtibir Adhikari Chhetri was requested that an order to make ox-carts available be sent in the name of Captain Sahara Raimajhi Chhetri of the Rautahat Mal Kachahari. You are, therefore, ordered to make the ox-carts available as usual for the transportation of timber from Hetauda to Bhimphedi."

Regmi Research Collection, Vol. 82, pp. 527-29.

Sulfur and Saltpeter Supplies

The inhabitants of Liwang village in Pyuthan had traditionally been placed under the obligation of providing free portage services for supplies of sulfur and saltpeter required by the Pyuthan Gunpowder Factory. The village had functionaries known as mukhiya and ghatubudha.

In the year 1894 Vikrama Samvat, the government-appointed Bagdal Khatri, an outsider, as Jethabudha of Liwang village with jurisdiction over the local functionaries.

The inhabitants of Liwang village subsequently submitted a complaint to Kathmandu through Captain Yagya Bahadur Gharti against the Jethabudha. In particular, they complained that he was:

1. Collecting walak levies during all the twelve months of the year, instead of only six months only according to custom (from each household).
(2) n Appropriating one solded goat each year (from each household).

(3) Expecting unpaid labor (bothi) from the local inhabitants throughout the year.

(4) Expecting unpaid porterage services from each household for the supply of fire-woods, fodder, torches, khar grass, etc. for his household needs.

The villagers declared that they would not be able to continue supplying sulfur and saltpeter to the Pyuthan Gunpowder Factory in addition to these onerous obligation or remain under the jurisdiction of the Jethabudha, Bagdal Khatri.

The government then issued an order reconfirming the arrangement originally made during the revenue settlement of 1894 Vikrama Samvat according to which the inhabitants of Liwang village were required to supply sulfur and saltpeter worth Rs 35-14 to the Pyuthan Gunpowder Factory from the total amount of Rs 60-14 due from them as agrarian tax revenue, and transmit the balance of Rs 25 to the Munitions Factory (regilt). The appointment of Bagdal Khatri as Jethabudha and of the late Pantha Sobra as mukhiya was cancelled, and the then arrangements made in the year 1894 Vikrama Samvat were restored.

Sunday, Mangal Sudi 5, 1907
Regmi Research Collection, Vol. 81, pp. 16-18.

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Additional Documents on Kumaun

1. Royal Orders to the Raja of Jaiparkot and Bajura

Royal order to the RAJA OF JAIPARKOT: "You have been assigned the task of defending Kumaun. In the event of any disturbances in Jumla, retain your troops that are stationed in Kumaun, and send additional troops to assist the Subba (of Jumla)."

Friday, Bhauda Sudi 11, 1851.

The same order was sent on the same date to the Raja of Bajura also.


2. Troops from Bajhang and Other Areas

Royal order to the Raja of Bajhang: "We have deputed Sardar Bhakti Thapa to Kumaun. You are ordered to despatch your regular troops (thara-fauj) to accompany him and obey his orders. The Sardar will report to us whether or not you despatch your troops according to this order."

Wednesday, Shravan Sudi 11, 1851.
Regmi Research Collection, Vol. 24, p. 313.
The same order was sent on the same date to:

(1) The Raja of Bajura.

(2) The Subba, Subedar and Umra of Nawalgarh, Darna, Jahari, Dullu, Dailokh, Gotam, Athbis, Bafi, and Ashham.

(3) Subba Dhanaraj Rana of Pyuthan.


II

Separate orders were sent on Wednesday, Shrawan Sudi 11, 1851 to incumbent (jagire) and former (dhakre) Umras of areas west of the Chena and Marsyangdi rivers to join Sardar Bhakti Thapa in Kumaun along with their men and bows, muskets, and other weapons.


III

The men accompanying Sardar Bhakti Thapa to Kumaun included Nath Thapa, Bemsha Khatri, Rana Simha Thapa, and Shastvarn Thapa. They were granted exemption from payment of the Meesal fee due from them in consideration of the reconfirmation of a total area of 35.625 bighas of rice-fields occupied by them in Pustun and Reginas (in Lamjung) for the year 1851 Vikrama Samvat.

Regmi Research Collection, Vol. 24, p. 315.

3. Dhakre Umras Despatched to Kumaun

On Saturday, Shrawan Sudi 14, 1851, a royal order was issued to dhakre Umras accompanying Sardar Bhakti Thapa to Kumaun reconfirming their rights over the homesteads (gharbari) being occupied by them.

Regmi Research Collection, Vol. 24, p. 347.

On Wednesday, Shrawan Sudi 11, 1851, the Derogas of the Elephant Department were ordered to make available two bull elephants of a total height of 9 cubits, and three cow elephants of a total height of 14 cubits, making a total of 23 cubits, to pay the emoluments (balikharcha) of dhakre Umras accompanying Sardar Bhakti Thapa to Kumaun.

Regmi Research Collection, Vol. 24, pp. 315-16.

4. Disbursement Orders

On Wednesday, Shrawan Sudi 11, 1851, Ijaradar Gorbhu (Khawa) of Patan was ordered to make a disbursement of Rs 251 on an annual basis from the year 1851 Vikrama Samvat as part of cash emoluments due to Sardar Bhakti Thapa.

Regmi Research Collection, Vol. 24, p. 316.
On Wednesday, Shrawan Sudi 11, 1851, the Amalidars, Brahmins and Jethabudhas of Dulla and Dallekh were ordered to hand over the proceeds of the Kusahi-Bisahi levy to Sardar Bhakti Thapa, who had been deputed to Kumaun.

Regmi Research Collection, Vol. 24, p. 312.

On Bhadré Sudi 1, 1851, Subba Ajav Khawas of Kumaun was ordered to make an annual disbursement of Rs. 100 to Bhawanidatta from the revenues of Kumaun in lieu of 4 khets granted to him.


5. Kathmandu-Kumaun Courier Service

Royal order to Subba Ajav Khawas: "Devanidhi Pantha's brother, Padmanidhi Pantha, is residing at Rampur. Make a disbursement of ten rupees to him every month for paying wages to two couriers employed for transmitting news between Nepal and Kumaun at the rate of five rupees a month each."

Wednesday, Shrawan Sudi 11, 1851,
Regmi Research Collection, Vol. 24, p. 315.

Appointment of Haradatta Padhya as Jethabudha

On Wednesday, Shrawan Sudi 11, 1851, Haradatta Padhya was appointed as Jethabudha, with 9 khets of rice-fields, and Khuwa income amounting to Rs. ... as his Jugireamoluments.

In a separate order issued on the same date, Subba Ajav Khawas of Kumaun was directed to make a disbursement of Rs. ... to Jethabudha Haradatta Padhya from the revenues of Kumaun against his Khuwa income.


On Saturday, Shrawan Sudi 14, 1851 a royal order was issued granting exemption to Jethabudha Haradatta Padhya, and his brothers, Kama Padhya and Laxmidhar Padhya, from compulsory labor (bhet, begar) obligations, as well as from the Bismomi levy.

Regmi Research Collection, Vol. 24, p. 347.

7. Supply of Gunpowder

On Wednesday, Shrawan Sudi 11, 1851, the Subba of Pyuthan, Dhanaraj Rana, was ordered to supply 3 muris of gunpowder to the newly-recruited company accompanying Ajav Khawas to Kumaun.

3. Reconfirmation of Birta Land Grant

Royal order to Sardar Jaswant Bhandari, Sardar Bhakti Thapa, and Subba Ajay Khawas: "Raja Mohen Chand and Raja Shiva Chand of Kumaun had made a ritual gift of Birta-Bitalab lands to Kanaka Nidhi Tiwari in .... we hereby reconfirm that grant."

Bhadra Sudi 1, 1851.

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Royal Orders to the Ijaradar of Chitwan

I

On Marga Badi 11, 1853, the following royal orders were sent to Bhajudeo, Ijaradar of Chitwan:

(1) "Purchase oil worth Rs. 500 at local prices for use in the construction of the Sri Jagannath temple and employ the local inhabitants to transport it to Kathmandu. The cost of the oil, as well as of the jars, may be debitted from the ijaras revenues of Chitwan for the year 1853 Vikrama Samvat."

(2) "Chandrakeshwar Upadhyaya had obtained an ijarar for revenue collection in Banepa and paid a sum of Rs. 538 as advance. You are hereby ordered to refund him this amount from the ijaras revenues of Chitwan for the year 1853 Vikrama Samvat."


II

On Monday, Aswin Sudi 2, 1862, the Subba of Chitwan-Belod was ordered to impress the services of guru, dhami, mirdaha, khadiya, and other people and search riverside and other areas for an elephant with big and long tusks, bigger in size than the elephant Sundari Prasad, and submit a report to Kathmandu through the Daruga. He was also ordered to report on the best place where a cage for the elephant could be constructed.

Regmi Research Collection, Vol. 19, p. 278.
The Godan Levy

The Godan Levy was collected from all households in the Kingdom to provide for the funeral expenses of a deceased King. It was collected in 1806, when ex-King Ram Bahadur Shah was assassinated, and in 1816, when his successor, King Girban, died. The levy appears thereafter to have fallen into disuse. Its rates were as follows:

<table>
<thead>
<tr>
<th>Type of Levy</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ijaradar-Subba</td>
<td>Rs 250.</td>
</tr>
<tr>
<td>Lands under rice, jute and tobacco:</td>
<td></td>
</tr>
<tr>
<td>Jagir</td>
<td>10 annas per bigha</td>
</tr>
<tr>
<td>Nankar, Jirayat, Khalisa</td>
<td>3 annas</td>
</tr>
<tr>
<td>Birta</td>
<td>8 annas</td>
</tr>
<tr>
<td>Lands under other crops:</td>
<td></td>
</tr>
<tr>
<td>Jagir</td>
<td>8 annas</td>
</tr>
<tr>
<td>Nankar, Jirayat, Khalisa</td>
<td>2 annas</td>
</tr>
<tr>
<td>Birta</td>
<td>6 annas</td>
</tr>
<tr>
<td>Ijara and other incomes</td>
<td>1 anna in the rupee.</td>
</tr>
<tr>
<td>Sukhambasi households:</td>
<td></td>
</tr>
<tr>
<td>Abol</td>
<td>4 annas</td>
</tr>
<tr>
<td>Doyam</td>
<td>3 annas</td>
</tr>
<tr>
<td>Sim</td>
<td>2 annas</td>
</tr>
<tr>
<td>Chahar</td>
<td>1 anna</td>
</tr>
<tr>
<td>Households of occupational castes</td>
<td>4 annas</td>
</tr>
</tbody>
</table>

References


2. "Royal Order Regarding Exemption From Payment of Godan Levy", Tuesday, Ashadh Badi 5, 1874 (June 1917), RRC, Vol. 43, p. 5.