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Some Royal Orders of Shrawan Sudi 11, 1851

Some royal orders issued on Shrawan Sudi 11, 1851, that is, about three months after King Ran Bahadur Shah assumed charge of the administration, were as follows:

1. Appointment of Najiki
2. Pota Tax Exemption
3. Birta Grants
4. Grant of Waste Lands
5. Cardamom Farm in Kaski
6. Manachamal Lands
7. Restoration of Kipat Lands
8. Reconfirmation of Guthi Endowments
9. A Kharka Grant
10. Reconfirmation of Homesteads
11. Jagir Grants
12. Restoration of Lands
13. Dehi-Bhansar Taxes

1. Appointment of Najiki

Rama Chandra Khotri was appointed as Najiki, with 7 khets of rice-lands in Gorkha, previously held by Dasya Baniya, and the village of Kutijung, as his Jagir.

RRC, Vo. 24, p. 319.

2. Pota Tax Exemption

Kapardar Bhotu Pande had purchased 92 ropanis of Sunabirsa lands at different places yielding Pota tax revenue amounting to 35 rupees and 8 annas. He was granted exemption from the payment of that amount.

Particulars of the lands and Pota taxes were as follows:

1. 42 ropanis of waste lands on a riverbank, purchased from Dhanju Tuting. Pota tax: 10 rupees and 8 annas.
2. 27 ropanis of rice-fields in Patan, purchased from Kmainthananda Padhya. Pota tax: 18 rupees.
3. 5 ropanis of rice-fields in Bhadgaun, purchased from do. Pota tax: 2 rupees and 8 annas.
4. 18 ropanis of rice-fields, purchased from Bir Sahar and
Dharme Narayan of Jugal Tol in Patan. Pota tax:
4 rupees and 8 annas.

3. Birta Grants

I

A tract of 18 ropanis of pakho lands in Bode, occupied
by Chamu Jaisi, was granted to him as Birta.
RRC. Vol. 24, p. 324.

II

Ramdhan Gangaputra was permitted to construct a canal
to irrigate lands granted to him as birta in Sirsiya village.
Beth and Beger labor from the inhabitants of that village
for official purposes was, therefore, remitted.

4. Grant of Waste Lands

Royal order to Khew Rai: "We had previously granted
you lands held by Kunchhoden. We hereby reconfirm the grant,
with the exception of jagir lands in Tumlang, on the
condition that you develop the waste lands as rice-fields.
The grant shall be valid so long as you remain loyal and
faithful."
RRC. Vol. 24, p. 319.

5. Cardamom Farm in Kaski

Guruang was appointed Chitaidar of the Cardamom Farm
at Foudar in Kaski, with 50 muri of rice-fields as his
jagir. He was required to supply 30 dharnis of cardamom
every year to the royal palace.
RRC. Vol. 24, p. 320.

6. Manachamal Lands

I

Manachamal lands totalling 75 ropanis in Chorpur,
Motitar, Dhapakhel, Ichadol, Thecho, and elsewhere, belonging
to Bhadru Khatri, were reconfirmed in his name.
RRC. Vol. 24, p. 317.

II

Two khets of rice-lands in Nuwakot, previously held by
Surbir Khatri, were granted to Bishram Khatri under Manachamal
tenure.
RRC. Vol. 24, p. 326.
7. Restoration of Kipat Lands

I

Darmya Murmi owned a tract of land bounded by the Manedanda Hill in the east, the Choprang Hill in the west, the Bhatculi khola in the north and the thun of Gogra in the south as his kipat from the time of his ancestors. The village of Makatung-Gaun, located in that area, was granted as Chhaf to a Khatri. The village was now restored to Darmya Murmi as kipat, on the ground that "the kipat lands of a Praja cannot be taken away from him." He was, however, required to supply 30 muris of black gram every year to the royal stables.


II

Norbu Mijhar and Gunaram Pahari held the village of Bhedaure-Gaun jointly under kipat tenure. This was reconfirmed. They were required to supply 18 pathis of black gram to the royal stables every year, or, if they separated, pay 300 rupees each to the Amali.


8. Reconfirmation of Guthi Endowments

I

The guthi lands of the temple of Sri Mahakaleshwar in Rampur, comprising 40 muris of rice-lands, as well as homesteads, were reconfirmed. The priests, Devanarayan Padhya and Laxminarayan Padhya, were also reconfirmed in their posts.


II

Forty muris of rice-lands, as well as homesteads, were similarly reconfirmed as guthi in the name of Raj Giri in Sangachok for the maintenance of a rest-house (Pouwa). He was required to perform religious functions there and supply drinking water to travellers.

RRC, Vol. 24, p. 322.

9. A Kharka Grant

The Hakulajuchi-Lakh was granted to Subba Jog Narayan Malla as kharka for grazing sheep.

10. Reconfirmation of Homesteads

I

260 mures of rice-fields in Thokshola, along with the attached homestead, belonging to Jaya Gurung, were reconfirmed in his name.


II

The homestead (charbari) occupied by Gajakesar Khadka in Dhaachok had been granted to Biru Bhandari. The grant was now cancelled and the homestead restored to Gajakesar Khadka. He was then ordered to proceed to Kumaun.


III

A homestead granted to Laxmi Simha Banda, a Carpenter, by the former King of Lamjung was reconfirmed on Shrawan Sudi 11, 1851. Jhandu Hisira was warned not to create any trouble for him. Laxmi Simha Banda was required to repair and maintain the pancha at Tarkus.


11. Jagir Grants

I

760 mures of rice-fields at different places in Gorkha were granted to Sarkar Tribhuvan as jagir. He was also granted the village of Jhargaun as his Khuna.

RRCs Vol. 24, p. 318.

II

The Kalabanjar (Virgin) mouja of Idarwa in the Sidhmas Pargana of Parsa district was granted as jagir to Chopdar Hidaram from Baisakh Badi 1, 1850, with the right to appropriate income from land taxes (mai), commercial taxes (sair), and other customary sources.


12. Restoration of Lands

Nuhagansaa Gurung of Thapuagaun owned 30 mures of rice-lands and baking lands which needed six paths of maize seeds for sowing. He was under obligation to make kachho payments for these lands. After the Gorkhali conquest, the rice-lands were assigned to the local Uma. They were now restored to Nuhagansaa Gurung subject to payment of Kachho as before.

RRC. Vol. 24, pp. 323-24
13. **Dahi-Bhangar Taxes**

The ijara for the collection of Dahi-Bhangar taxes (on milk and milk products) in Kathmandu town, Deopatan, Pabigaun, and Handigaun was granted to Bhimnarayana Ojha on payment of 201 rupees a year.

RNC. Vol. 24, p. 327.

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**Trade Between British India and Nepal**

*(Continued from September 1989)*

**Durbangah** - The local marts in British territory are Deodha, Lakohna, Piprahi, Patauli, Khutowna, and in Nepal, Gooi, Sarsun, Sirled, Kancsalipati, and Rampore, and a few small fairs on either side. There is no disinclination on the part of the Nepalese to go to British markets.

**Bhagulpore** - The British marts are Kundowli, Bagjan, Panchpandaria, Sileshpore, Birpore, and the Nepalese are identical with the sites of the custom houses previously indicated. The Nepalese come and go freely across the border, and penetrate far to the south under the inducement of fairs. There are large annual fairs at Hunoornamuggur and Bara Chetr in Nepal.

**Purneash** - The local marts are identical with the names of the places already given in regard to the routes between Purneash and the Morung. The Nepalese resort freely to British markets, knowing by experience that they can get a better price and speedier sale in them than in their own thinly populated Morung.

5. Much of the above information has necessarily been derived from district officers in British territory. Their answers differ considerably. The Collectors of Goruckpore and Purneash probably give all the known trade routes across the border, whilst the Collector of Bhagulpore confines himself to details about the two principal ones. But there is ample proof in the whole body of answers that the lines of communication between the two countries are frequent, and that the places of resort for the exchange of commodities are numerous. On the west, if Kumaun be excepted, the Nepalese are not in the habit of prosecuting trade beyond the frontier. From the Arrah Nudde eastwards they show no disinclination to visit and deal in British markets. The fairs are religious rather than commercial gatherings. As was to be expected the roads are better on the south side of the border. In this respect a great change is perceptible since the scarcity year of 1873-74, when the labour of the suffering poor was freely used to improve the approaches to Nepal. As to the lowlands of Nepal the remarks of Mr. Braddon, the Superintendent of Excise at Lucknow, concerning the tracts to the north of Oudh are generally applicable. "Cart tracks meander..."
here and there through wastes of grass or over a sparsely cultivated plain. Bridle-paths connect the scattered villages. But main lines of road, such as civilization knows are not to be found. Although admitting elsewhere that there are many of these routes, Mr. Braddon sees in the absence of made roads a restriction to trade, and this is the reason by which he accounts for the small trade with Oudh. In this view I cannot agree. The existence of many routes indifferent as they may be, makes it impossible to arrive at a complete registration of the trade, but the very fact of their number implies facilities rather than obstacles. The truth is that the ordinary country carts of Northern India do not require a good road, and do not always get one even in British territory. The Sub-divisional Officer of Soopool is doubtful whether the new roads lately made in Bhagulpore to the border "really afford much greater facility to traffics" in Chumarun, Mazufferpore and Durbungah, and I believe in other districts adjoining the border also, carts are not allowed on the made roads, but are relegated to the leeks or side tracks from which the earth has been taken to form the made roads. The leek soon becomes more or less grooved with ruts, and in such groves the cart wheels run. The upward bound carts keep to the leek on one side of the made road, and the downward bound ones to the leek on the other side, so that there is no confusion by the meeting of carts moving in opposite directions. Were the carts permitted to go along the made road they would soon cut it up to such an extent as to make it difficult for more quickly running vehicles. When the carts leave the main lines of communication for their own villages, the tracks are no better than those described by Mr. Braddon. Again, the nature of the bullocks, which are the draught animals employed, is such that they will only go a certain distance at a certain pace and if they are hurried or over-driven they collapse. Heavy ground does not affect them so much as it does horses. Under such conditions it follows that in dry weather a grassy plain is not at all unsuitable for the prevalent style of carriage. It is better than the leek, when the latter is deeply rutted, because the cart can be taken at will wherever the ground of the plain is firmest and most level. In wet weather there is little traffic and little occasion for it, as the rice, oil-seeds, cereals, piece goods, and spices which constitute the bulk of the trade would be liable to damage from rain. Such roads as Mr. Braddon advocates would involve an expenditure out of all proportion to the means of the Durbar, and to the benefit which they would confer. The lowlands of Nepal are from their position at the foot of the hills peculiarly subject to inundation, and therefore any roads which traversed them would have to be raised as much, if not more than those further to the south in British districts, of which they would be continuations, and with all precautions they might not be strong enough to resist extraordinary pressure which at times occurs. If it be the case as the Superintendent of Oudh, Excise, represents in a later letter that the continuation of a good and much-used cart road, such as

* The trotting bullocks of the Deccan are unknown in these parts. - C.O.
that from Napara to the border, degenerates into a pathway, and is turned into rice fields during the rains on the Nepalese side of the border for the few miles to Banki, there is fair reason, I think, for asking that a broad open track should be reserved for traffic.

6. The only thing which really impedes the progress of carts is the occurrence of a nullah or water-course. These are constant in the Terai, and many of the small ones are like blind ditches, of the existence of which one is unaware till one's horse, seeing them at the last moment, has cleared them with a sudden jump. Where the water is shallow the Nepalese slope down the banks on either side. Otherwise they connect the banks with rough wooden bridges. The Conservator of Forests in Oudh notices the want of such bridges in his own jurisdiction, which would often save a day's journey, and for which his department might easily supply cheap or free timber, the District Officer furnishing the labourers for the work of construction. His proposal seems well worthy of attention. Two other suggestions are made by British officers for the furtherance of traffic. One, by the Collector of Bustee, is for a Railway in connection with the Oudh and Rohilkund line from the neighbourhood of Bootwul through Mindewul and Bustee to Fyzabad, which it is thought would be remunerative by reason of the merchandise and the traffic of pilgrim passengers to the holy shrines of Ajodhya on the Ghogra; the other, by the Sub-divisional Officer of Scoopul in Bhagulpore, is for a Railways from the west (he does not indicate the point of departure) to Pertabgunje on the Kosí, to catch the through traffic in grain and oil-seeds from Nepal. I write under correction, but certainly at first sight it seems that so far as trade is concerned both feeders would have dangerous competitors in the existing waterways.

7. The exports from Nepal consist of chemicals and medicines, of which chirista, borax, rhubarb, pipal root (piper longum), orris root, frankincense, atis (aconitus heterophy Uum) musk, hellebore and crystallized lime juice are the commonest; dyes such as madder and lohd (bark of symlocus racemosa) opium, cereals, rice, paddy, vegetables, forest products, such as turpentine, dammer, the resin of the dhak tree, catechu, wax and honey, bunkus (a grass such used for making rope and string), jute, bhngelas (a coarse kind of bag) Daphne paper, hides, furs, iron, both pig and manufactured into spades (kodails) and plough shares and utensils, copper, mostly in the form of Bootwul pice, bell metal, ghee, oil-seeds, spices and condiments, as bay leaves, cinnamon, spikenard, dried, and green ginger, cardamoms (large), dhup and sandal wood, kaephul (bark of myrica sapida), red chilies and turmeric and balohhur (a sweet scented grass used by native ladies in their toilette), ponies, cattles hawks, gamebirds, minga, poultry, timber, bamboos and hill canes, fuel, matting, baskets, chowris and oranges. The Pilibheet returns alone mention tea and shawl wool. The imports are cotton, cotton twist, both native and European, dyes as cinnabar, vermilion, red lead, log wood, powder, indigo, betelnut, dried and fresh fruits, as cocoanut kernels, dates,
almonds, raisins, walnuts, pistachio nuts, grapes, pomegranates, 
mahwa and mangoes, sugar-cane, dal, a little fine rice, 
sheet-copper, copper utensils and ornaments, brass utensils 
and ornaments, lac, bills, spices and condiments, as 
clove's rum, pepper, nutmeg, mace, cardamoms (small) 
pan, coriander and anise seed, sugar of all kinds, refined 
and unrefined, tobacco, snuff, buffaloes, sheep, goats, pigs, 
shoes, woollen clothes, shawls, rugs, flannel, silks, silk 
thread, brocade, embroidery, cotton goods of all kinds, 
European and native, glass churis and beads, pottery, fresh 
and dried fish, Serampore paper, mirrors, preciousstones, 
sporting rifles and guns, gunpowder for sporting purposes, 
and the miscellaneous articles that are usually found in a 
pedlar's pack. The chief items in the through trade between 
Nepal and the great trade centres in British territory, of 
which Patna is the one most affected by the hillmen, 
distinguished by italics (underlined). Of exports, tiger, ivory 
and copper plate are Government monopolies generally; from 
the Valley of Kathmandoo cardamoms, and to it, of imports, tobacco 
and Tibet salt are monopolized by Government.* Dr. Wright 
included broadcloth in the same category, but overlooked 
the fact that it was only the broadcloth for the army which 
was so treated. Now the clothing of the army, that is to say, 
the full dress which alone is made of woollen cloth, is 
procured ready-made from Calcutta, the last batch having been 
made under contract by the tailoring Firm of Ranken & Co. 
Elephants are mentioned as the subject of monopoly in a 
report from Goruckpore. But practically no valuable elephant 
is allowed to leave Nepal. In reports from Bareilly, 
Durbangah and Purnea forest products, as bunkus, wax, heney 
and lac, and medicinal herbs, &c., as pipal, bay leaves, 
cni-retta, musk and dhoop wood are similarly spoken of. But I 
am inclined to think that the informers of the local 
authorities in these matters intended by imply that such 
articles were included in the contracts on the farmers or 
theecadars of revenue, and that the fact of the word theeca 
also being used to mean monopoly has caused misunderstanding. 
The contracts for customs duties are for the most part in 
Nepal allotted to the highest bidders, provided they give 
adequate security, whereas monopolies are bestowed by 
interest and often at a lower rate, in order to admit of a 
higher profit to the privileged persons, than could be obtained 
at auction. Opium was till lately, as in British territory, 
a Government monopoly, but at the present time cultivators 
are free to raise and sell it as they please.

8. The method of conducting the trade varies. Except at Burmdec, 
where British and Nepalese traders intermingle, it is the 
Nepalese who maintain the trade with the interior of kumaen, 
and generally speaking the carriers are also the owners of the 
liadsu. On the side of Bareilly the hillmen bring their 
products to the border, whence they are taken onwards into 
British territory by British subjects. The Nepalese are said

* Sketch of Nepal, Government Press, Calcutta, 1872, 
page 28.
to arrange about their imports themselves. Amongst the villages on the border there is a fair demand for the salt, tobacco and coarse sugar of British territory, and a return is made in potatoes and other vegetables. Exclusive of timber, the general trade is in the hands of many small dealers of the Bunjara, Bunya, Mahajan, Rangrez and Khatri class or caste. The trade with Kheree and Baratch depends on Brahmans, Bynias, and Musalmans, who have settled at or frequent the Nepalese marts of Golamundi and Banki, that with Gondah is more in the hands of British than of Nepalese subjects. The transactions of the former are wholesale, of the latter retail. But on neither side is there any great individual capital.

The British subjects so engaged are chiefly Brahmans, Khatri and Bynias of the Agarwala caste. As regards Bustee and Gorakhpore, much trade is carried on by British subjects, Istakis, Bynias, Kalwars and Telis, living either as principals or agents at Bootwali, many of whom are men of wealth. A few Tharoos also trade there, and there is a brisk business done by baiiparis under their own auspices. A great deal of the grain exported from Nepal is intercepted and bought up on the way by dealers, before it can reach the emporiums in the interior of the British districts. The imports from or through Chumparan into Nepal are chiefly managed by rich merchants, subjects of both Governments, such as Bynias, Istakis, Cashmerees, a few Bengalis, Kulwars, and Newars. The trade on from Kathmandoo to Tibet is almost confined to Newars. Many of the firms in Kathmandoo are backed by the money of Sir Jung Bahadoor, his relatives and other prosperous officials. The export of grain and oil-seeds into Chumparan is nearly all conducted by British subjects; that of grain is a general trade, that in seeds is limited to a few capitalists. The grain is much bought by British subjects of small means and sold to the Mahajuns. On the side of Mozufferpore and Durbungalow many men of moderate resources, both British and Nepalese, as Telis, Hulvais, Seoris, Kalwars, Loonyas, Khatri's, Rajpoors, Brahmans and Newars are employed. Marwaris are also to be found. With Bhagulpore the tendency of the trade is to gravitate to British territory, a circumstance which is accounted for in the opinion of the local authorities by the greater security which may be relied on of these. The Nepalese cultivators bring their grains and seeds to local marts, chiefly on the Ganges and Kosi, where it is bought by big firms of Bengalis, Kulwars, and Marwaris. There are two large Newar firms dealing with Calcutta in cloth, and bringing up their wares through Bhagulpore. But the imports destined for Nepal are retailed on the British side of the border to petty dealers by British merchants, whose transactions with Calcutta are on a wholesale scale. The trade with Purneagh is almost entirely in the hands of British subjects, Telis, Seoris, kulwars, and Kayasths, who have established shops on either side of the border.
9. Barter though practised along the border is not general, and it is for the most part restricted to the exchange of local produce, as dried fish, coarse sugar, earthen vessels, and more rarely tobacco, cotton, and salt, for vegetables, rice and ghee. In Bhagulpore one seer of salt is equal to three of four seers of rice, and one maund of potatoes to half a maund of paddy. In some parts, more especially on the frontier of Oudh, trade is conducted by the exchange of commodities on a money valuation, but without the intervention of coin.

10. In all marts of any importance the British Rupees and Nepalese Mohurs are to be found side by side, though the former is preferred. Two of the latter constitute the Nepalese Rupee more generally known as the Mohendra Mullee, Madar Mullee or Mohri, and having an average value of Company's Rupee 0-13-4. It derives its first name and the corruption thereof (Madar Mullee) from Mohendra Mul, one of the royal line of Hur Sing Deo, who is said to have introduced coinage into Nepal. There is no such coin as a Mohri Rupee current, but only Mohurs, and though these are only of the intrinsic value of Company's Rupee 0-6-8 each, they sometimes fetch as much as seven and a half and eight annas in British territory. Of late merchants have been shy of the Mohur in the Western Terai, owing to the prevalence of a base counterfeit of copper coated with silver, the makers and issuers of which have hitherto eluded the search of the Durbar. Indeed at Golamundi and Banki merchants claim to be paid either in British Rupees or in goods. In Nepal all accounts are now kept in Mohri Rupees, annas, pice, and dams, the relative value of which is as follows:

- 4 Dams = 1 Pice
- 4 Pice = 1 Anna
- 16 Annas = 1 Mohri Rupee

The valuation before the introduction of silver coinage was—

- 4 Dams = 1 Pice
- 4 Pice = 1 Gunda
- 24 Gundas = 1 Paisa Rupee

It still sometimes happens in the hills that lands originally valued in Paisa Rupees are conferred at the nominal rate of the same number of Mohri Rupees, a great privilege, as it makes the jagheer worth a third more to the recipient. At Bootwul the Rikabi Rupee of Lucknow, equal to fourteen annas of British currency, is sometimes met with.

In Kumon the British pice are current, and are freely taken thence into Dotee-Jhardar pice, which I understand to be made in Jeypore, and to be so called from a rough representation of a shrub which the coin bears, are apparently peculiar to dealings in the markets of the Pilibheet Sub-division. The coin is on the average of the same value as the British pice.
In the trade with Cudh, Bustee, Goruekpore, and Chumparun the copper pice made at Tansen in the Palpa District of Nepal, play an important part, and almost displace the British pice, or perhaps it would be more correct to say that the British pice have never gained a firm footing on this part of the border. Baraich merchants cannot pass British pice into Nepal except at the rate of nine for two annas. The pice of Tansen are square in form, roughly cut by hand and with an apology for a stamp on them. The copper is found in the lower hills of Nepal and is purified before it is coined. They are commonly spoken of as Bootwuliya and Goruckporee. Their average value is 18½ gundas, that is to say, 75 pice to the Company's Rupee. The Nepalese Government is quite alive to the advantage which it gains by the preference for its coin in British territory and makes extensive issues of it in consequence. During the scarcity season of 1873-74 there was a more than ordinary demand, in order to pay the gangs of labourers employed on relief works, which was quickly met by the Nepalese officials at Bootwul. It has always seemed to me a subject for regret that the opening then afforded for accustoming the people to the British pice was not recognized. In the valley of Kathmandoo and the adjacent hill districts, and as far as Hetowra, in the direction of the plains, the thin or new pice introduced A.D. 1865 are prevalent. They are circular, fairly well stamped and made by machinery. They have an average value of 29½ gundas (117 pice) to the Company's Rupee. Before their introduction the black pice obtained, as is still does in the east and north-east of Nepal. These pice are of no better shape or make than those of Tansen. But they are of less value owing to the great admixture of iron in them. There are several mints for the production of the coin in the eastern hills, the best known being that of Khika Maccha, about twenty-five miles to the west of the Arun on the road between Kathmandoo and Ilam. The black pice average 26½ gundas (107 pice) to the Company's Rupee. Under the name of Lohiya pice, they are current in the British districts of Mazufferpore, Durbungah, Bhagulpore, and Purneah.

(To Be Continued)

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Miscellaneous Birta Grants

A Malla Land Grant in Thansing

King Jaya Prakash Malla of Kathmandu had granted 440 muris of rice fields, along with the attached Pakho lands and homesteads at Thansing, to Mahant Jageswar Giri. However, King Jaya Prakash Malla himself later confiscated the grant.

After the conquest of Kathmandu, King Prithvi Narayan Shah restored the birta to Mahant Jageswar Giri's disciple, Shobha Giri. Shobha Giri appointed a man to look after the birta, and left for the southern plains (madhes). The man later died.

Meanwhile, Kamalapati Chaudhari and Bhimkhyel Chaudhari obtained the lands as birta in their own through a false claim. They also exchanged the rice-fields in Thansing for rice-fields in Patan.

A disciple of Mahant Jageswar Giri's disciple, named Rameshwar Giri, then filed a claim to the birta, maintaining that the lands were being used for a Sadavarta-Guthi at the Shrine of Shri Nilakantha.

The claim was discussed in a court comprising bhardars and tharupchhars and was upheld. The brothers and sons of Kamalapati Chaudhari and Bhimkhyel Chaudhari were punished on the charge of having taken possession of the lands on the basis of false particulars. Rameshwar Giri was appointed as Mahant, and 121 ropanis of lands in Patan, which the Chaudharis had obtained in exchange for 440 muris in Thansing, were granted to him as birta-bitalab for operating the Sadavarta.

(Particulars of the lands follow)

Ashadh Badi 13, 1851

RRC, Vol. 5, PP 186-182

Old Birta Grants In Jumla

On Aswin Sudi, 1851, a royal order was issued reconfirming all birta lands purchased by the Brahmans and Hitans of Jumla, or granted to them as Birta-Bitalab by the former Kings of that territory. The order added, "We also hereby reconfirm the lands and homesteads occupied by you. Pay the Sirto tax at the rates prescribed by royal order in theo (Vikrama) year 1850, make the country populous, and remain loyal."


In Makwanpur

The former King of Makwanpur had granted 126 bighas of land in the mouja of Khirauta in the Mahisoth Parganna of Saptari district as Sarba-Anka-Bitalab-Vishupriti-Kush Birta to Shivadatta Jha, son of Bhuwan Jha Joshi. The grant was reconfirmed as Birta-Bitalab on an inheritable basis on Kartik Sudi 94 1851 by King Ran Bahadur.

**Birta Grant in Garhun**

Royal order to Sri Harsaha Pandit: "The (former) King of Garhun had granted the Sotianda area to your ancestor, Sau Pandita under Kust-Birta-Bitalab tenure for use as a pasture. We hereby reconfirm the grant as Birta-Bitalab. With full assurance, settle tenants (Kuriya) there and develop the lands as your Birta-Bitalab."

Poush Badi 6, 1849

RRCs, Vol. 25, p. 209s.

**Birta Grants to Jaisis**

Bhagirath Jaisi Baral owned birta lands (in Kaski). The Vijayapur Canal in Arghau was extended through his birta for reclaiming (government-owned) lands there. In consideration thereof, Bhagirath Jaisi Baral was granted permission to use the water of the canal to irrigate his birta lands. The volume of water he was thus permitted to use was prescribed as follows: "As large as the mouth of a pitcher (gagro) of drinking water.d

Shrawan Sudi 1, 1954

RRCs, Vol. 25, p. 549.

Rice-fields amounting to 160 maris had been granted to Vishnu Jaisi and Bhagirath Jaisi on mayabi tenure by King Prithvi Narayan Shah. The grant was reconfirmed by King Ran Bahadur Shah on Poush Badi 7, 1842.

On Marga Sudi 1, 1842 the two Jaisis were granted 590 khets of rice-fields along with the attached pakho lands as homesteads, under bandla-bitalab tenure on payment of 2951 rupees.

RRC, Vol. 25, pp. 15-16.

This royal order was again issued on Falgun Sudi 2, 1842, with the amount of payment shown as 3,501, rupees.

RRCs, Vol. 25, p. 33.

On Marga Badi 2, 1842, Tularam Jaisi was granted 120 khets of rice-fields, along with the attached pakho lands and homesteads, under inheritable bitalab tenure on payment of 670 rupees and 8 annas. The lands and homesteads were already under his occupation. The grant was meant for endowment as guthi for a rest-house (pouwa).


**Restoration of Confiscated Birta Lands**

King Ran Bahadur Shah's order to Trilok Giri: "Your father, Dhaneshwar Giri, used to send information about our condition to Nepal (that is, to the Malla King of Kathmandu). Our great-grandfather Virodh had charged him with treason and offered a trial by ordeal. However, Dhaneshwar Giri fled to Nepal, thus confessing his guilt. His lands and homesteads at Beltar in Palchok were then confiscated."
"You have now pleased us through your service to our three generations. We, therefore, restore the confiscated lands under kust Birta tenuree. The brothers and other sons of Dhaneshwar Giri shall have no claim to these lands."

Timal-Besie
Falgun Badi 30, 1847

RRC, Vol. 5, ppe 36-37.

Dispute Regarding Birta Ownership

A dispute arose between the sons of Gokul Nath Pandit and Harayan Pandit over the ownership of 60 mris of rice-fields at Bharthan in Bhirkot. The case was referred to Kathmandu. Kaji Bha Shahi, the Amali of Bhirkot, was ordered to investigate the matter. The Kaji found that the claim of Harayan Pandit to the lands was not valid, because the donor, Raja Ananta Khan, had himself subsequently confiscated the grant. His son, Raja Rudra Bhupal Khan, had then made a ritual grant of the lands to Gokul Nath Pandit, with Chautariya Narabhanjan Khan procuring the holy water. The boundaries had been duly demarcated, and Gokul Nath Pandit's family had occupied the lands for the past 19 years. For these reasons, the claim of his son to the lands was upheld.

Bhadra Badi 4, 1860,


Kust-Birta Bitalab Grants

I

The following Kust-Birta-Bitalab grants were made to the following persons in Bara-Parsa effective Baisakh Badi 15, 1862:

1. 100 bighas of waste lands at Parwanipur in the parganna of Matawan to Salabhadra Pandita

2. 100 bighas each of waste and cultivated lands at Paiya in the parganna of Naurengiya to Motiraj Bhattar

3. 50 bighas each of waste and cultivated lands at Lachham in the parganna of Boriyarpur to Brajpal of Kurukshetra.

Ashadh Badi 13, 1862

RRC, Vol. 6, pp. 105-6.

II

On Kartik Sudia, 1862, the Subba and other officials of Mahottari were informed that 550 bighas of waste and cultivated lands at Perikauti in Mahottari had been granted as Birta Bitalab to Nayan Jha Pandit in the Vikrama year 1861.


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Two Sadavarta Grants

I

The Queen-Mother had endowed 30 ropanis of land in Bode for the supply of chilies and turmeric for a Sadavarta. The endowment was confirmed by royal order on Marga Sudi 1, 1856. The royal order added: "May the evil eyes of Sri Pashupati fall on anyone who violates this endowment out of sin or greed. May the gracious eyes of Sri Pashupati fall on anyone who sustains this endowment."

RRC, Vol. 23, p. 518.

II

On Ashadh Sudi 14, 1860, two moujas in Bara-Parsa (Bahuwari-Lotana in Tokani and Beriya in Sidmas) were granted to Gosain Bhim Giri for reclamation and settlement for the purpose of operating a Sadavarta. The Gosain was granted exemption from begar obligations in the two moujas, as well as from Chumawan, godhhuwa, and other taxes. However, the government reserved the right to collect the gadimabarakh levy and impress hulak services.

RRC, Vol. 20, p. 103.

Tenurial Security on Jagir Lands

On Kartik Sudi 9, 1856, Amalis and Chhap-holders of areas where homesteads occupied by soldiers of different companies were located were ordered not to evict them so long as they paid the customary dues.

The order was issued separately for the followings companies:

1. Sri Durga Bux Company
2. Sri Kalidatta Company
3. Samarsur Company
4. Shardul Jung Company
5. Naya Srineth Company
6. Sabuj Company
7. Gorakh Company
8. Purano-Srineth Company
9. Sri Mehar Company
10. Sri Bhairav Company
11. Ransher Company
12. Devidatta Company
13. Gurubux Company
14. Srijung Company