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Regmi Research (Private) Ltd,  
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An Official Nepali Account Of The Nepal-China War<sup>1</sup>

King Ran Bahadur Shah's Letter To Officials Sent For The Conquest Of Kumaun Garhwal

To Kaji Jagat Pande, Sardar Ambar Singh Thapa and Captain Golyan Khawas, Greetings.

All is well here. We want good news there. We received your letter and noted its contents. The news here is good. You have reported that when the enemy came and encamped at Koudya, many (of our troops) stayed there to resist the advance, and that when Ambar Singh Thapa went there for assistance along with additional troops, the enemy was repulsed with heavy loss of life. We have read the message. You have won the battle. The letter appears to have been written in Falgun (commencing February 13). It reached here on the 8th of Aswin (September 23).

Recently, no (letter) has come from there.

When the Chinese troops reached Dhaibung, the morale of our troops went down. We were faced with the problem of saving the country and of repulsing the enemy by maintaining troops on two fronts. This was the reason why the paid soldiers, musketeers (Tilanga) and shield bearers accompanying you had to be dismissed. There was justice in some cases and injustice in others. Yet we shall grant paddy to some and cash to others. Nobody should therefore feel dejected. We shall act with prudence. Let everybody know this and remain loyal and satisfied.

When the enemy was only at one day's distance from Kathmandu, we checked him where possible and negotiated where this was to our interest. We then wrote to you about what had happened here and asked you to come post-haste. By the grace of (the Goddess) we faced the enemy by means of strength and tactics and repulsed him, maintaining the country independent as usual.

There also you have repulsed the enemy and retained hold over the conquered territory. Now that arrangements have been completed here, we shall have to maintain only one front there. This territory has accrued to us through our good fortune. Do not therefore abandon it. Though, because of the happening here, we could not render necessary assistance, yet now we shall do so.

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1. Dhana Bajra Bajracharya and Gnyan Mani Nepal, Aitihasik Patra Sangraha. (A Collection of Historical Letters), Kathmandu: Nepal Samskritik Parishad, 2014 (1957), PP. 56-74.

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The letter written by Devanidhi Pant reached here after 40 days. He has written that the troops of the king of Sirmur were stationed at Langurgarh for rendering assistance, but went back when the king of Garhwal failed to pay the promised money. With the advice of the Nawab, a meeting was arranged at the Alakhnanda and a treaty was negotiated. The settlement was made that the territory across the Yamuna should belong to Sirmur, while that on this side should accrue to Gorkha. After making this treaty, the king went back. Srinagar came under the suzerainty of Gorkha. This is what was contained in that letter.

The same news has been communicated also by a few other people living in ... (words missing). No news has arrived from there, but we have taken this report to be true. We are glad that you have done well. So far as future plans are concerned, we have sent Kalu Pande and Bhagu Khawas there. Let them stay there along with their two regiments, as well as Jog Malla and Bhakti Thapa. Appoint a Subba in that new territory along with necessary troops to look after it, and Sardars, Subbas, Umraos and Subedars as considered necessary by Kaji Jagajit Pande. Those who receive orders from the Kaji shall obey them or else be considered rebels, and those who obey them shall be considered loyal. After making necessary arrangements there, Jagajit Pande should come here, accompanied by the necessary number of men. The Pajani<sup>2</sup> ~~has~~ to be held early, so come as soon as you get this royal order.

We have already informed you how our army came back after reaching Digarcha. The subsequent developments are as follows.

When the news of the plunder of Digarcha and the capture of the Tibetan Kajis reached China, the Chinese Emperor sent his General, his son-in-law Tung Thang, Chan Chun, Hai Kun, and other Ambassadors and Sardars, and the Chinese Sok Yogya Gurumba Khamba, with troops, to Lhasa towards the end of Falgun (mid-March).

From Lhasa they sent a few letters for concluding a treaty, and demanded that we should give them back Syamarpa Lama, who had sought our refuge, and Dhurin Kaji and Ito Kaji of Lhasa, who had been detained by us. But we refused to give up those who had sought our succor, from considerations of virtue.

Thereupon General Tung Thang advanced with his army and on Thursday, Ashadh Sudi 2, overpowered our Chhutte outpost at Kukurghat. To the Sardar of our troops at Kerung also came the news that one outpost was still in our possession. At this, Sardar Shatru Bhanjan Malla, accompanied by his troops, and Tularam and Udhan, Subedars, along with regiments, started from Kerung. The enemy had occupied the outpost at Kukurghat and was waiting to attack the troops that would come as reinforcements, after maintaining a position on the way.

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2. i.e. annual reorganization of civil and military services.

Not understanding the enemy's plans, our reinforcements, rather inadequate in number, reached the opposite side of Pangsingtar. A battle took place there. 20 or 25 men of our side, along with Tularam Subedar, fell fighting. 10 or 15 men of the enemy also were killed. Some got wounded. Our troops retreated to Kerung, fighting all the way. At the gates of our outpost at Kerung, our Udhan Khawas died of a bullet-wound. Sardar Shatru Bhanjan Malla killed a few persons, but when he was wounded by arrows on his back and arm, he retreated and joined his troops at Kerung. We had two forts inside Kerung and one outpost. The people who defended them were inadequate in number. On that same day the enemy attacked the fort. But when he failed to break it, he withdrew. Next day he launched an attack again, and after a fighting of about six hours failed to make any headway and so withdrew.

On the fourth day, the enemy again made an attack in the early hours of the morning. With guns and arrows and bags of gunpowder and burning foliage and torches, he first overran the outer fortifications a little before noon. In the two inner forts, fighting went on throughout the day. Three or four hundred of the enemy were killed. Two hundred were killed on our side too. A little after dusk, our two forts were breached, but some of our men managed to escape. On that same night, the enemy pursued them and reached Rasuwa a little after sunrise. Shots were exchanged by both sides all day long, and 8 or 10 of the enemy were killed.

When the enemy crossed the Rasuwa river at a high point and came to besiege our men, the latter left Rasuwa and took to their heels. At Syapruk they met Subedars Bhaskar and Jagbal who were going from here along with their regiments. There was an exchange of gunfire between the enemy and us from the two sides of the river. Prabal Rana, Bharat Khawas and Rana Kashar Pande, together with a few Uraos and with the Shrinath regiment then reached there for the defense of Syapruk village.

After seven or eight days, the enemy attempted to cross the river, but was checked and repulsed by our gunfire. After two or three days, when they saw a strong force crossing the river at a high point, our troops considered the ascent difficult and therefore decided to shift from Syapruk to Dhunche. We had a strong force at Dhunche commanded by Damodar Pande. Subedars Bhaskar and Jagbal, along with their regiments, were staying at adjacent places at the top of the Dhunche hill, named Deurali. The enemy came upon them at that place, but was twice repulsed by our men. On the third attack, two of our Subedars, along with 40 or 50 men were killed. The enemy occupied that territory with a loss of 200 or 250 men. From Dhunche our troops went to there reoccupy that area, but the enemy attacked them midway. Our troops repulsed him once, but when he came in larger numbers, a few were killed on both sides. Our troops then withdrew and joined the nobles at Dhunche. The place was a difficult one, and so they left Dhunche and came to Dhaibung.

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The enemy pursued them and a battle took place near Kamaragarh. Our troops won the battle and killed 40 or 50 of the enemy with shots and swords. 100 or 150 (of the enemy) fell down the hill and died. The enemy then encamped at Ramche while our troops maintained position at Dhaibung.

Meanwhile, the enemy sent letters from Dhunche expressing the desire to conclude peace. We wrote a reply to the letter here and sent a Dhewa accompanying Chiniya Pande and Dhurin Kaji as well as a Chinese we had detained here along with the reply. They met our nobles at Dhaibung and then went to Ramche. They handed the letter over to Sardar Ha Ye-kun and Chun Tu-yi, subordinates of General Tung Thang. They sent the letter to General Tung Thang, and an oral message through our courier that the place was too small for their troops and officers, and therefore we should evacuate Dhaibung and send our nobles to conduct negotiations. They wrote letters on a piece of red cloth and told our couriers to show it to their troops coming through Deurali as well as to our troops, and added that they had ceased fighting and that our troops should also do the same.

When the cloth was shown to the troops at Deurali, there was a cease-fire on both sides. It was difficult for us to fight at Dhaibung, and when this message came, our nobles left the place. The enemy remained on one side of the Betrabati, while our troops stayed on the other.

From Dhaibung General Tung Thang wrote a letter demanding that we should send to them the Chinese detained here, Dhurin Kaji and Ito Kaji. We sent them, along with Ranajit Pande, Bhotu Pande, Narsingh Taksari, Ram Das Pant and Balabhadra Khawas to General Tung Thang. On Saturday, Shrawan 31, they crossed the Betrabati and at night met the Ambassadors of the enemy troops across the river. On that same night they took the Chinese detained here and Dhurin Kaji to General Tung Thang. On Sunday, our nobles who had gone from here met General Tung Thang at noon. They had a reply to the letter sent from here. On Tuesday, they sent Ranajit Pande and Balabhadra Khawas here. The latter reached here on Wednesday.

The letter contained many matters. But the main point was that Dhaibung was too narrow for them, and that they therefore should be allowed to come to Nuwakot, where the king and his uncle should also go to negotiate peace; and if the king and his uncle could not come, emissaries should be sent to conduct the talks. They further wrote that if we did not allow them to come to Nuwakot and failed to withdraw our troops from the two fronts, they would come by force. A second letter was also received the same day. We prepared a reply to the second letter and ordered our troops to resist them if they crossed the river by force.

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On the morning of Monday, Bhadra 8, the enemy crossed the Betrabati and advanced at several points, including Chokde, where Damodar Pande was staying, Dhudhe Thumka, where our outpost was situated; and at Gerkhu on the main road, which was occupied by Kirti Man Singh. Our troops repulsed them at all the three points and forced them to withdraw to the Betrabati.

On the ford over the Betrabati, the chief Chinese official began to kill his retreating troops. As the ford was blocked, many fell down into the Betrabati river. Several of the enemy fell down the hill and died, while others were killed by our troops' shells, swords and arrows. In all 1,000 or 1,200 of the enemy were killed. On our side, 15 or 16 were wounded by arrows, swords or shells. Of the Chinese that managed to escape across the river, two Sardars had their noses cut, and they immediately jumped into the Betrabati river and were drowned. Bhotu Pande and Narsingh Taksari are still in the enemy camp. The enemy has not left talking of peace in spite of this battle, and we too are doing the same. spike

General Tung Thang wrote two or three letters demanding that goods looted at Digarcha which had reached our Palace should be sent back along with the high-ranking nobles who would be deputed to China with letters and presents for the Emperor, that the agreement signed between our nobles and Kaji Syamarpa Lama of Tibet at Kerung should be sent, and that, since Syamarpa Lama was already dead, his family and belongings should also be sent back, so that they might be placed in their own monastery (Gumba). We sent Hari and Balabhadra Khawas with all these to China along with General Tung Thang. We shall send high-ranking nobles with letters and presents for the Emperor, with instructions to visit China, obtain an audience with the Emperor and state our case. If (the Chinese) accepts these nobles, finalizes a treaty and goes back along with his troops, it will be good.

On Aswin 5, we sent Kaji Devadutta Thapa, Subba Pratiman Rana, Jayanta Shahi, son of Jethabudha Narsingh Taksari, and Balabhadra, son of Khardar Bishnu Shankar, to China along with Tung Thang. On Aswin 10, they met General Tung Thang at Dhaibung. Tung Thang was highly pleased to see our nobles and Kajis. The Chinese troops were suffering from the scarcity of food. Several of them were ill, and many had died. When our nobles reached there, they began to take back the sick and the offending, along with their troops and arms and ammunition. Tung Thang was accompanied only by his troops. On Saturday, Aswin 24, General Tung Thang left Dhaibung along with his troops and returned to China accompanied by his troops and our Kajis.

Kantipur, Kartik Badi 7, 1849 Vikrama.

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Explanation:

King Ran Bahadur Shah wrote this letter in 1849 Vikrama to Kaji Jagjit Pande, Sardar Amar Singh Thapa (Senior) and Captain Golayan Khawas, who had gone for the conquest of Kumaun and Garhwal. Jagjit Pande was the eldest of the five sons of Kaji Tularam Pande. Sardar Amar Singh Thapa and the others worked under his command. Jagjit Pande is famous for his role in the conquest of western Nepal. He was one of the four Kajis of Nepal at that time.

At the beginning of this letter, reference has been made to the letter sent by Jagjit Pande and others in Falgun, 1848 Vikrama. The letter reached the Capital after 6 months. It refers to a battle that took place at Kaude. In Ashadh, 1848 Vikrama, when Nepali troops reached Srinagar, the capital of Garhwal, the King of that State, Pradyumna Shah, fled across the river Alakananda. After the advent of winter, a fierce battle took place between the Garhwali ruler and the Nepalis. Pradyumna Shah suffered a crushing defeat at the hands of the Nepali troops led by Sardar Amar Singh Thapa. Pradyumna Shah then tried to repulse the Gorkha troops with the help of Jagat Prakash, ruler of Sirmur, by promising him to pay money.

Meanwhile, during the rainy season of 1849 Vikrama, the government of Nepal was experiencing difficulty in defending the country when a war broke out with the Chinese. It was because of this that salaries of some of the troops sent to the west were withheld and some soldiers were dismissed. Kaji Jagjit Pande and others were ordered to come back to Kathmandu immediately. But before the order reached them, a treaty between Nepal and China had been concluded, and as such the troops of Jagjit Pande did not have to fight the Chinese. In this letter, King Ran Bahadur Shah has referred to the need to resume the campaign in the west and look after the administrative affairs of the conquered territories.

Jagat Prakash, ruler of Sirmur, had then arrived in Langurganah to help Pradyumna Shah. But Pradyumna Shah did not give him the stipulated money, whereupon the latter turned against him and sided with the Nepalis. In Bhadra, 1849 Vikrama, the ruler of Sirmur, Jagat Prakash, signed a treaty with Jagjit Pande. According to this treaty, the river Yamuna was recognized as the western boundary of Nepal. In Aswin, 1849 Vikrama, the King of Garhwal, Pradyumna Shah, signed a treaty with Nepal under which he agreed to pay an annual tribute of Rs 25,000.

This letter mentions how after information reached the capital from nobles elsewhere that Srinagar had been subjugated by Nepal. Captain Kalu Pande and Bhaju Khawas were sent along with troops to protect the newly-conquered territory, while Kaji Jagjit Pande was ordered to hand over the administration of Kumaun and Garhwal to Subba Yoga Malla and Bhakti Thapa, who were in Kathmandu for the Pajani. Then follows a detailed account of the war with China.

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Ever since King Prithvi Narayan Shah conquered Kathmandu Valley, relations between Nepal and Tibet had become strained. The Malla rulers of Nepal had circulated debased coins due to the scarcity of silver. These coins reached Tibet in large numbers. Prithvi Narayan Shah was in favor of circulating pure coins. Therefore, the Nepalis insisted on using coins of pure silver only and not debased coins. The Tibetans did not accept Prithvi Narayan's policy, because it harmed their interests. Consequently, trade between Nepal and Tibet declined and relations went on deteriorating.

In 1838 Vikrama, the Tashi Lama of Digarcha, Pal Den Yashe died. His brother, Syamarpa Lama misappropriated the funds of the monastery. He was put in imprisonment by the followers of the new incarnate Lama. In 1844 Vikrama, he escaped from prison and took asylum in Nepal. When Nepal gave asylum to Syamarpa Lama, war between Nepal and Tibet became inevitable.

In 1845 Vikrama, war broke out between Nepal and Tibet. In this war, Nepal defeated Tibet, Nepali troops captured the areas from Kuti to Sikharjung and from Kerung to Jhunga. A treaty was ultimately concluded through the mediation of China. Nepal relinquished the Tibetan areas conquered by it while Tibet agreed to pay an annual tribute of Rs 50,000 to Nepal.

But Tibet paid this annual tribute not more than once, thus violating the treaty. Nepal, therefore, again declared war on Tibet. In 1848 Vikrama, Bahadur Shah sent troops to attack Tibet, commanded by Abhiman Singh Basnet from Kerung and by Kaji Damodar Pande from Kuti. Kaji Damodar Pande went on conquering Tibetan territory and reached Digarcha, the capital of the Tashi Lama. In Digarcha, he captured a large quantity of gold and silver and then returned to Kathmandu with his troops in Magh, 1848 Vikrama. Syamarpa Lama was still living as a refugee in Nepal. During the war, Nepali troops captured Kaji Dhurin and Kaji Yuto of Lhasa and brought them to Kathmandu. Tibet conveyed to the Chinese Emperor the news that Nepal had conquered Digarcha and captured the Kajis of Lhasa. It asked China for help against Nepal. China sent troops to defend Tibet. After this development, war broke out in 1849 Vikrama between Nepal and China.

Nepal's relations with China are very old. In 678 Vikrama, when the Tang dynasty was ruling China, Yuan Chwang, a Chinese traveller, visited India through Afghanistan. After visiting places of Buddhist pilgrimage and studying Buddhist literature, he returned to China in 700 Vikrama. In his travelogue, he has also mentioned Nepal and its famous King, Amshu Varma (663-678 Vikrama). Previously, Nepal depended on India for its relations with China. At the end of the seventh century Vikrama, King Srong Btsan Gampo created the State of Tibet between Nepal and China. With the rise of Tibet, India's contacts with China started through Nepal. Buddhism spread to Tibet through Nepal. Tibet borrowed Nepal's script and social customs.

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During the reign of the Lichchhavi ruler, Narendra Dev, between 700 and 714 Vikrama, China's Ambassador Wang-Yunche travelled between China and India through Nepal. He has written about King Narendra Dev, his palace, and the prevailing situation. After the death of Emperor Harsha in 704 Vikrama, Ambassador Wang-Yunche was insulted by Harsha's vassal, Arunashwa. The Chinese Emperor then attacked northern India. In this war, both Nepal and Tibet helped China. According to Chinese accounts, King Narendra Dev of Nepal sent 7,000 cavalry troops to the aid of China during this war. Accurate accounts of Nepal's subsequent relations with China up to the thirteenth century are not available.

In 1425 Vikrama, the Ming dynasty came into power after the fall of the Yuan dynasty which had been established by Kublai Khan Mongol. The first Emperor of the Ming dynasty was Hang Bu. A Chinese delegation came to Nepal in 1441 Vikrama. At this time, Sthiti Malla was king of Nepal, but ministers of the Baish family were in power in Kathmandu, even though Jaya Singh Ram and his younger brother, Madan Singh Ram, were the rulers. In 1471 Vikrama too, the Chinese Emperor, Yung Lo, sent a delegation to Nepal. At this time, King Jyotir Malla was occupying the throne of Bhadgaon. Kathmandu was being ruled by Madan Singh Ram's son, Shakti Singh Ram. Nepal also was sending delegations to China. Madan Singh Ram and his son, Shakti Singh Ram, are mentioned in Chinese chronicles.

After ruling China for about 275 years, the famous Ming dynasty collapsed, and in 1701 Vikrama it was replaced by the Manchu dynasty. When war broke out between Nepal and China, China was being ruled by Emperor Tshien-lung of the Manchu dynasty.

The second Emperor of the Manchu dynasty, named Kang Hi (1718-79 Vikrama), was a great lover of learning and art. Tshien-lung was his grandson. Tshien-lung too was a lover of learning and art. He ruled for sixty years from 1793 to 1853 Vikrama. During his rule, there were as many as four kings of the Gorkha dynasty in Nepal.

Tshien-lung greatly expanded the Chinese empire. He brought Tibet too under his suzerainty. So when he came to know about the fall of Digarcha to Nepali troops and the capture of Tibetan Kajis by them, he immediately sent a large army to Lhasa to attack Nepal under the command of Tung-Thyang, his son-in-law. The Chinese troops reached Lhasa towards the end of Falgun 1841 Vikrama. Messages were exchanged between Nepal and Tung-Thyang. Tung-Thyang proposed that Nepal should surrender Syamarpa Lama as well as Kaji Dhurin and Kaji Yuto of Lhasa. Nepal emphatically replied that it would not surrender those who had sought refuge, and that it was even prepared to fight on this issue.

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In these circumstances, war between Nepal and China was inevitable. At this time, Nepal was involved in war at three or four fronts. To take revenge for its defeat, Tibet incited Sikkim to attack Nepal at Chainpur in the east. Bijayapur's administrator, Subba Purnanda Upadhyaya, as well as Kaji Deva Datta Thapa, who had been deputed from Kathmandu, repulsed the attack and defeated the enemy. Kaji Jagjit Pande was fighting in Garhwal. Meanwhile, the rulers of Achham, Doti and Jumla revolted and cut off communications between Kathmandu and Kumaun and Garhwal. But within two months, Captain Kalu Pande quelled the revolt with the assistance of the ruler of Jajarkot. In this way, many Nepali generals were scattered here and there. So Nepal had been unable to fully prepare itself to meet the Chinese attack.

On Ashadh 11, 1849 Vikrama, Tung-Thyang attacked the Nepali fort at Kukurghat. The Chinese easily conquered the area, as the number of Nepali soldiers there was very small to stop the advance of the Chinese troops, Sardar Shatru Bhanjan Malla, Subedar Tula Ram and Udhau Khawas left Kerung for Kukurghat. The enemy was fully prepared, while the number of Nepali troops was small. Advancing without knowledge of the enemy's preparations, they encountered the enemy at Pansingtar. Subedar Tularam was killed along with 20 or 25 other Nepalis. The Nepali withdrew to Kerung, where the Chinese pursued them. In the first encounter, Subedar Udhau Khawas was killed, while Sardar Shatru Bhanjan Malla was wounded.

There were three Nepali forts in Kerung. After four or five days of fighting, the Chinese troops captured all of them. The Chinese venture was successful because the number of Nepali soldiers there was small. The Nepalis then withdrew to Rasuwa. The enemy too came on their heels.

Hearing about the Chinese advance, Bahadur Shah immediately sent a large army commanded by Kaji Damodar Pande on Ashadh 15. This reinforcement proceeded from Kathmandu with all possible speed. The Nepali troops gradually withdrew from Rasuwa because the Chinese were hotly pursuing them. At Syapruk, they met Subedars Bhaskar and Jagbal. For their assistance, Prabal Rana, Bharat Khawas and Rana Keshar Pande also reached there. Thus the Nepalis gathered some strength and checked the Chinese advance for ten or twelve days. But the enemy made a surprise attack and consequently they withdrew to Dhunche where Damodar Pande was staying. Fighting took place between the two sides on the Dhunche hill. The Nepalis twice defeated the enemy. In the third battle, however, some Nepali soldiers including Subedar Bhaskar Rana, were killed. But the Chinese side suffered two or three hundred casualties. There were a few more encounters. But the Nepali troops left Dhunche and came to Dhaibung because the enemy was in pursuit and Dhunche was unsuitable for fighting. There was another encounter at Kamamaregadh as the Chinese were still in pursuit. Nearly 40 or 50 Chinese soldiers were killed, while about 150 fell down the steep hills and died. The Nepalis scored a victory in this battle. The Chinese troops had not so far met with such stiff resistance and were advancing easily. After this, Tung-Thyang played a trick. He sent a message to Kathmandu proposing a treaty. His aim was to find out to what

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extent the Nepalis had been weakened and how much strength they still possessed. Nepali Bhardars went to Tung-Thyang with a reply to his letter. He proposed that both sides should agree to a cease-fire and suggested that because Dhunche was too small for them, they should be allowed to stay in Dhaibung, where Nepali Bhardars should come for holding negotiations.

Realizing that their preparations for war with China were inadequate and that the intrusion of the enemy would only harm the country, the Nepal government accepted Tung-Thyang's suggestion. Nepali troops accordingly left Dhaibung to make room for the Chinese troops after a cease-fire notice was printed in big letters on red cloth and shown to the Chinese at the top of the Dhunche hill and the Nepalis at Dhaibung. Fighting came to an end and the Nepalis came across the river Betravati while the Chinese troops remained at Dhaibung on the other side.

Tung-Thyang had asked the Nepal government to send envoys for peace talks along with the Chinese and Tibetan Kajis captured by Nepali troops. Kaji Ranjit Pande, Bhotu Pande, Nar Singh Taksari, Ram Das Panth, Balbhadra Khawas and others reached Dhaibung on Shrawan 31 along with them. But now Tung-Thyang began to talk differently. He wanted that the Chinese should occupy Kathmandu just as the Nepali had once plundered Digarcha. He had got back the Tibetan and Chinese Kajis, as well as Dhaibung, without a fight. He stopped the Nepali Bhardars there and told them, "Dhaibung too is very narrow for us. Let us proceed to Nuwakot and hold negotiations there. For this the king himself or his uncle should come, or the matter may be handled by Bhardars. Withdraw your troops, otherwise we shall advance by means of force." Four days later, he sent Ranjit Pande and Balabhadra Khawas alone to Kathmandu with a letter to this effect.

Now the Nepalis understood the real motive of Tung-Thyang. Acceptance of his conditions would have meant surrender. Bahadur Shah therefore ordered his army to resist if this enemy attempted to advance by means of force.

On Bhadra 8, about 10,000 Chinese troops crossed the Betravati and advanced on three points. The Nepalis had three forts this side of Betravati, at Chokde, Dudhethumko and Gerkhu. Kirtiman Singh Basnet was in command at Gerkhu and Damodar Pande at Chokde. At all these three places, there was heavy fighting between the Nepali and Chinese troops. In the end, the Nepalis repulsed the Chinese at all the three points. The Chinese took to their heels and reached the Betravati. Seeing no other way of inciting his troops to resist the Nepalis, the Chinese General stood on the bridge and himself began to slay his retreating soldiers. The noses of two officers who had retreated beyond the river were cut. They immediately leapt into the waters of the river. But this action of the Chinese General had the contrary effect. Instead of feeling encouraged, the Chinese troops began to retreat through other routes. Many of them lost their lives when they fell down the hills into the river. Many were killed by the bullets, arrows or sword thrust by the Nepalis. In all, 1,000 or 1,200 Chinese soldiers were killed in this way.

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Abandoning all hopes of further advance, Tung-Thyang decided to conclude a treaty and wrote a letter to the government of Nepal accordingly. As soon as this letter reached Nepal, the government sent a letter deputed Damodar Pande, who was in the battle-field, to go to China for the treaty negotiations. The letter was as follows:-

"The Chinese Emperor is not a small Emperor, but a great one. By the grace of the goddess, we could have completely driven them out this time, but we did not think it proper to create permanent conflict with the Emperor. He too intends to make peace with us. Tung-Thyang asked us to send one of our four Kajis to meet the Emperor of China, with letters and presents. Yesterday, our Kajis were going to Tanahu and Lamjung to conclude treaties there also. But we realize now that we should send some Kajis to the Emperor. The seniormost Kaji, Damodar Pande, who has received Birta grants, should therefore go. Delay will not serve the interests of our country. Start from there. So far as orders are concerned, you are a Pande of our palace. You know everything, so do all that will benefit the country and bring credit to you. Understand this well. Send a reply immediately after getting this letter. Delay will harm us." Dated Thursday, Bhadra Sudi 13 at Kantipur.

But Tung-Thyang was repeatedly demanding the restoration of property which the Nepalis had looted during the capture of Digarcha, the surrender of Syamarpa Lama, and the return of the treaty of 1845 Vikrama. The Government of Nepal, realizing the importance of maintaining good relations with China, sent Hari Vakil and Balabhadra Khawas with all these to Tung-Thyang on their way to China.

Thus, according to this treaty, Syamarpa Lama had to be surrendered. But as he had already committed suicide, Tung-Thyang carried away only the dead body and some of his belongings. The Nepalis had to return some of the property looted in Digarcha. The treaty signed with Tibet in 1845 Vikrama was cancelled. A Nepali delegation was to visit the Chinese Emperor every five years. The Chinese withdrew their forces from the Nepali territory occupied by them. The territory thus reverted to Nepal.

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A delegation consisting of Kaji Devadatta Thapa (Magar), Subba Pratiman Rana and others left Kathmandu for China along with letters and presents on Aswin 5, 1849 Vikrama. On Aswin 24, Tung Thyang left for China along with the Nepali envoys.

This letter had been written some time before Aswin 5, 1849. But it was not sent for some reason. It was sent only on Aswin 24, after an account of the departure of the delegation for China and the return of Tung Thyang was added.

Some foreign historians have claimed that after this war, Nepal became a part of the Chinese empire. But this letter clearly refutes this claim and shows that Nepal had never recognized China's suzerainty. Nepal had not expressed its desire to conclude a treaty with China, after being defeated in any battle at the hands of the Chinese troops. On the contrary, the Chinese troops had suffered a crushing defeat at the hands of Nepali troops in the last battle fought on the Betravati. Moreover, the morale of the Nepali troops was very high during these days. The letter to Kaji Damodar Pande says that "the Nepali troops by the grace of the Goddess, could have completely driven the Chinese troops out. But we did not think it proper to create permanent conflict with the Emperor. He too intends to make peace with us." The Chinese troops had come very near the capital. Continued conflict with China would therefore have led to possibilities of British pressure over Nepal. In such situation, it was very wise on the part of the Government of Nepal to conclude a treaty with China. No provision in the treaty suggests that Nepal accepted China's suzerainty or harmed its own interests in any way.

The treaty provided for the visit of a Nepali delegation to China every five years. This too benefitted Nepal. Now that the Government of Nepal has established direct contacts with the Chinese government, Sino-Nepal relations would not be impaired in any way. Moreover, relations that had been interrupted for many years past were re-established. This practice continued till 1965 Vikrama during the rule of Prime Minister Chandra Shamsher. Diplomatic relations between Nepal and China were again severed when China underwent a revolution in which the imperial rule came to an end and a republican regime was set up. Relations between Nepal and China were resumed in 2013 Vikrama on the basis of the Panchasheela.

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## The Tharu Community And Their Culture<sup>x</sup>

By  
Ishwar Baral

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There is a story about the origin of the Tharu community. When the Muslims invaded Chitor (Rajputana) in the 12th century, the Rajputs sent their women to the hilly regions in the north for safety. These women waited long for their men, but in vain. They then accepted as their husbands their own servants, as well as local low caste people. Children born of such union came to be known as Tharus. Accordingly, Tharu women have greater authority inside the home, and the Tharus still call their wives "Rani" (queen). However, this custom is prevalent only among the Rani Tharus, who therefore regard themselves as of higher status than other Tharus.

The Tharus call Indians other than themselves "Baji". This is a derogatory term. This may be presumed to indicate that they belong to a period earlier than the Vrijji Republic. Probably the Vrijji (Vajji) Republic, in course of its expansion, oppressed the Tharus and therefore they started calling the inhabitants of Vajji Vaji (with long "a"). In the Nepali language, the term "Vajiya" signifies abuse. In the Bengali language, a useless thing is referred to as "Vaje". If Vajji corrupted as Vaje, the original home of the Tharu community must have been somewhere near Vajji. Vajji comprised the modern districts of Champaran and Muzaffarpur, the major portion of Darbhanga, the Mirzapur, Parsa and Sonapur divisions of Chhapra district and other areas. An old Tharu of Kailali told this writer that the Tharus originally came from Saptari and Mahottari. This view probably contains some truth. Moreover, the Tharu dialect is a peculiar mixture of Magadhi, Maithili, Bhojpuri and Awadhi.

Did the term Tharu originate from "Thar", a district in Sindh? But considerable research is needed before we can express such a view. Linguistic evidence as well as the Tharu physiognomy, which has affinities with that of Tibetans and Burmese, would appear to preclude this theory.

According to an ancient custom, which is still prevalent in Rajputana, the Tharus cut off their toe and put tika on the head of their King with the blood. Babu Ram Acharya therefore holds that the Tharus were originally Kshatriyas and came from Rajputana.

The Tharus of Western Nepal are mostly concentrated in Banke, Bardiya, Kailali, Kanchanpur, Salyan, Dang and Deukhuri. Their clans are: Kuchila, Danwar, Kachhariya, Dangoriya, Kathariya, Rajhathiya, Rana, Khunha, Sunha, Raji, etc.

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<sup>x</sup>"Tharu Jati Ra Tinko Sanskriti". Nepal (A Collection Of Articles On The History And Culture Of Nepal). Kathmandu: Tribhuvan University Cultural Association, 1966. 160-161 pp).

### Kirat Migrations<sup>x</sup>

In ancient times, the Kirats claimed to have had a divine origin. They had a language of their own, which they called the divine language. In course of time the Kirat community multiplied in numbers. Their leaders then decided to hold a population census, and asked each of them to bring a stone.

Every Kirat then brought a stone before the leader. A small hillock then grew up. To commensurate the census, the leader proposed the construction of a tower with these stones. Everybody agreed and started digging the foundation. Gradually the tower became so high that the top was no longer visible. Yet the tower was getting higher. People still carried stones and brought clay, and the stones also were being laid one by one. As work was going on at full speed, something happened, and language difficulties arose. Nobody could understand what his fellow said. They started quarrelling among themselves. Those who were at the base of the tower pulled it down. Many people were killed by the tower as it was falling. Among those who escaped with their lives, 16 leaders, each speaking a different language, emerged. They too started fighting among themselves. In the end, only 4 leaders remained alive. When these too started fighting, a leader named Papahang led his followers towards the east to find a place to live in. In 6 months, he came to Simangadh.

This group spoke 12 different languages. They could not therefore all remain at the same place. The Magars, Chans and Gurungs settled down in Palpa, Doti and Pyuthan in the north-west. The Nagas, Siyas, Lapchas and Kachins went to Assam, Sukkim and Burma in the east. The Lapchas, Kachins and Siyas told their moved ahead, telling their follows to follow them by the banana bushes and Bohori trees which they would cut at different points on the road. The Limbus, Khambas, Meches, Koches, Tharus, Danuwars and Dhimals accordingly followed them to the east. But the banana bushes had again sprouted up, and the Bohori trees too had grown, so that only a dark stain was visible on the spot where they had been cut. The Danuwars and Dhimals then decided that it would be difficult to reach their brethren and so settled down in the Nepal Tarai. The Limbus and Khambus similarly went to the hilly areas of Nepal. The Meches, Koches and Tharus proceeded towards the east and established their rule in Assam. A branch of this group calling themselves Dukpa, settled down in Bhutan. Those who went southward settled down in the Garo, Khasi and Jaintiya hills. From the Garo hills, one group, known as Haijongs, reached Mymensingh.

One group, known as the Kachharis, gradually settled down in Sylhet, Tripura, Manipur, Comilla, Noakhali, Chittagong and Arakan.

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<sup>x</sup>Iman Singh Chemjong, "Kirati Bhasha Ko Gadbadi", (Kirati Language Disturbances), "Kirati Dantiya Katha" (Kirati Myths and Legends). Kathmandu: Royal Nepal Academy, 2021 (1964), 41-42 PP.

### Ancient Bhaktapur<sup>x</sup>

Before the inception of the kingdom of Nepal, Bhaktapur, alike Kathmandu and Lalitpur, was a distinct entity. The name Bhaktapur used to denote the kingdom and the city of Bhaktapur. At present Bhaktapur stands only for the city and the district. The area of Bhaktapur is 45 sq. miles only. The population and area of this district is lesser than that of Lalitpur or Kathmandu. At different times this city has been historically known by different names -- Bhatgaon, Bhaktapuri, Bhaktapur, Bhaktapattan, Bhaktagram, Bhaktapathan, Khripum, Mrakhaprim, Khrimprim, Khwapum, Khwapwa and Khwapwi being some of those.

Like Kathmandu and Lalitpur it had the status of the kingdom of Nepal once. The kingdom of the ancient Mallas was Bhaktapur. The name Bhaktapur is nowhere mentioned in the Sanskrit and Newari manuscripts even up to the time of the later Malla kings. Bhatgaon is mentioned in the letters written by the king of Kathmandu, Jaya Prakash Malla and the king of Patan, Rajya Prakash Malla to the Kaji Kalu Pande in the court of the Gorkha King Prithvi Narayan Shah. From this it can be known that at Gorkha and other close-lying districts the name Bhatgaon was currently known and this was before the amalgamation of the different kingdoms by Prithvi Narayan Shah Dev in one unit.

In the stone, gold and silver inscriptions written in Sanskrit, this city has been called Bhatapuri, Bhaktapur, Bhaktapattan and Bhaktagram. In the "Swarodaya Tika" written by Narapatijaya Sharma in Vikram Samvat 1458 (1401) at the time of the reign of the Royal Prince of Bhaktapur, Dharma Malla and his three brothers, the name Bhaktapuri is mentioned. In the book "Prayarchaita Samrechaya" written at the time of the reign of King Anand Dev near about Samvat 1214 (1157) for the first time Bhaktapur is mentioned. In the "Khanda Khadya Tika" written in the reign of King Jit Malla and Pran Malla at about Vikram Samvat 1590 (1533) for the first time the name Bhaktapattan is seen. This Bhaktapattan also transforms itself to Bhaktapattan at about Vikram Samvat 1763 in the gold inscriptions of Bhupatindra Malla. This Bhaktapattan is similar to Lalitpattan and Devpattan. Deupattan might have been the prime source of this change. But when we see the stone inscriptions of Poorna Raj Bajracharya dated about 1804 (1747) the use of Bhaktapattan the final verdict we still feel lacking.

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<sup>x</sup>Lila Raj Shrestha, "Prachin Bhaktapur Khripung Gram", (Ancient Bhaktapur-Khripunggram). (Gorkhapatra, Chaitra 20, 2022 (April 2, 1966)).

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At about Vikram Samvat 1190 (1133) in the reign of Narendra Dev for the first time Bhaktagram is mentioned in the book "Pratisthan Tantra". This same Bhaktagram continued to be in use up to the latter Malla kings. Bhaktapuri being only the feminine form, we do not find popularly adopted. As Bhaktapattan and Bhaktapattan were used instead of Bhaktapur, in the same process Bhaktagram being the currently accepted term up to the latter Mallas this might have degenerated to Bhatgaon of common use. The name Bhaktapur came into being in Vikram Samvat 935 (878) at the inception of the kingdom of Thakuri dynasty. Later on in 935 (878) when we see the name of Patan to be Lalitpur in the stone inscriptions of Rudra Dev's era, we can deduce that both of these names were given by Radha Dev.

In the two Lichchhavi stone inscriptions of about Vikram Samvat 650 found in this city, it is said that king Shiv Dev had given similar rights. But in the stone inscription of Tulache Tole, Bhaktapur, the name mentioned is Khripum. And in the stone inscription of Yolmarhi Tole, Bhaktapur, the name mentioned is Makhaprim. Latter on in the "Hamsayamal" of Vikram Samvat 1195 (1138) the writer mentions the name of his residential area to be Khrimprim Bruma -- this might be the combination of above mentioned Khripum and Makhoprim becoming one in Khrimprimbruma, Bruma standing for city.

But in Vikram Samvat 1061 (1004), before "Hamsayamal" was written, Khwapu is mentioned in a stone inscription of King Nirman Dev. This word had already degenerated to Khwapu and Khwapwa from Khrimprim in the spoken and written Newari. This Khwapu we find in the garb of Khapwa appearing in a stone inscription dated Vikram Samvat 1509 (1452) during the reign of King Yaksha Malla and in the copper inscription of King Jagajaya Malla inscribed at about Vikram Samvat 1785 (1728) at Changu Narayan temple. This same word from that time on appears in many instances.

These days the word Khapwa is used as Khopa. In Newari to mention Bhatgaon this word is used. We have tried to find out the source of this term we have found to be in the Kirati term Khripum.

This city has been mentioned in different terms but the continuation of Kirati culture has been maintained by the adoption of the term Khwapu -- a direct descendant of the Kirati term Khripum. This is one example of the continuity of cultural heritage even through the transformation of names.

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Jagachchandra<sup>x</sup>

Jagat Prakash Malla ruled in Bhaktapur from 1700 to 1729 Vikrama (1643 to 1672). During the latter part of his reign, Minister Chandra Shekhar Singh attained an important position in Bhaktapur. Not much information is available about him, however. An inscription of Jagat Prakash Malla discovered at Khauma Tole (in Bhaktapur) shows that Chandra Shekhar Singh had offered the hand of a girl to Jagat Prakash Malla in marriage (see Purnima, No. 5). This is all that we know about the relationship between Chandra Shekhar Singh and Jagat Prakash Malla. This can mean that Chandra Shekhar Singh was Jagat Prakash Malla's father-in-law or brother-in-law, or that he procured a girl and offered her in marriage to Jagat Prakash Malla.

A Suki coin bearing the date 782 Nepal Samvat (1662) bears the name of Jagat Prakash Malla on the obverse and that of Chandra Shekhar Singh on the reverse. (The first reference to Chandra Shekhar Singh or Chand Shekhar Singh is found in a book called "Gitavali" (Collection of Songs) composed by Jagat Prakash Malla in 1717 Vikrama (1660). The manuscript is available (No. 3154) at the Rashtriya Pustakalaya (National Library) (in Kathmandu). The inscription of Chandra Shekhar Singh's name on a coin along with that of the King is indicative of his influence. In the Khauma Tole inscription of 1723 Vikrama (1666), Jagat Prakash Malla refers to Chandra Shekhar Singh as one as dear to him as his own life. This shows how Chandra Shekhar Singh's influence was increasing. This process continued until he became one with the king as "Jagachchandra" - or conjunction of the first names of both persons.

The Bir Library (in Kathmandu) (No. 377) contains a drama called "Muladeva - Shashideva-Vyakhyan" by Jagat Prakash Malla, wherein he refers to himself as the reigning king, but also occasionally refers to "Jagachchandra". The first verse in this drama is sung by Jagachchandra. The drama mentions that (the Goddess) Lalaju bestowed the name of Jagachchandra because of the deep affection existing between the two men. The concluding portion mentions both Jagat Prakash Malla and Chandra Shekhar Singh individually, which shows whom the term Jagachchandra refers to.

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<sup>x</sup> Bhola Nath Poudel, "Jagachchandra", Purnima, 8, Magh 1, 2022 (January 14, 1966), 20-25 PP.

There are statues of "Jagachchandra" at the Bhairav temple in Bhaktapur. The statues depict two fully armed men with lamps in their hands. The statue on the right is larger, but shows the appearance of a younger man than the statue on the left. Both statues are installed on the same pedestal, on the four sides of which is written: "Since the statue offered by Jaya Jagachchandra Deva to Akashbhairav was damaged, Jayabhupatindra Malla made these of brass. These statues were first installed in 788 Nepal Samvat (1725 Vikram - 1668 A.D.). These were renovated in 833 Nepal Samvat (1769 Vikrama-1712 A.D.)."

It is thus clear that the two statues of "Jagachchandra" were of Jagat Prakash Malla and Chandra Shekhar Singh.

The Bhaktapur museum contains a portion of a stone inscription of Jagat Prakash Malla containing a hymn to the ten incarnations (of Vishnu) composed by him. This hymn contains the word "Jagachchandra" at several places, and says "Jagachchandra, though two creatures, are one." It bears the date 789 Nepal Samvat (1726 Vikrama - 1669 A.D.).

There are two inscriptions of Jagat Prakash Malla at the Jih Swanchok (courtyard) of the Bhaktapur Palace, both bearing the same date. One of them contains rules regarding the Bhandarkhal tank in Newari verse. The other refers to the Sadashivachok (courtyard). These two show that the term "Jagachchandra" was used to refer to Jagat Prakash Malla and Chandra Shekhar Singh. "Jagachchandra" is here mentioned as king, while the term Malla follows. This proves that Chandra Shekhar Singh's influence had further increased by this time. The date is 792 Nepal Samvat (1729 Vikrama - 1672 A.D.).

Thus it is clear that "Jagachchandra" was used to denote both Jagat Prakash Malla and Chandra Shekhar Singh.

Jagat Prakash Malla was born on Marga 25, 1695 (approximately December 10, 1638 A.D.). During the time when Chandra Shekhar Singh had gained influence, he had already attained majority. The reason for Chandra Shekhar Singh's lasting influence is not clear.

However, this relationship does not appear to have developed in matters relating to administrative affairs. Accounts of Jagat Prakash Malla's dealings with Kantipur and Lalitpur bear only his own name.

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### Judicial Customs In Nepal

The 1866-67 edition of the Legal Code contains the following law governing the system of Nya or trial by ordeal:-<sup>1</sup>

1. In some areas, when trial is held by Nya at the instance of anybody, (the accused person) is put into a sack and submerged in water. In the future, Nya shall not be conducted in this manner in violation of the law. In case the (person who is) submerged in this manner dies, the officer or local headman<sup>2</sup> who conducted Nya in this manner shall himself be put into a sack and submerged in water. The Nya (trial) shall be invalidated.
2. Nya shall not be conducted in cases relating to lands, cattle, gold, silver, jewelry and other property, murder, claims that orphans are slaves, witchcraft and rape. Any officer or local headman<sup>3</sup> who disposes of such cases through Nya shall be fined with Rs 20. The judgment so delivered through Nya shall be invalidated. The case shall be heard again by the court.<sup>4</sup> It shall be disposed of through evidence furnished by documents, signatures, witnesses and possession. After true justice is awarded in this manner, the victory of the winning side shall be confirmed.

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1. His Majesty's Government, Shri 5 Surendra Bikram Shah Dev Ka Shasan Kal Ma Baneko Muluki Ain. (Legal Code Enacted During The Reign Of King Surendra Bikram Shah). Kathmandu: Ministry of Law and Justice. Jestha 2022 (June 1965). "Nya Halaunyako". (On Trial By Ordeal). P. 234.
  2. The terms used are Dittha, Bichari, Amali, Jimmawal and Mukhiya.
  3. The terms used are Hakim of Adalat, Dittha, Bichari, Amali, Dware, Thari, Mukhiya, Mijhar and Bhardars of Gaunda (district headquarters office).
  4. The terms used are Adalat, Amal and Gaunda.

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Imprisonment by Proxy was another interesting judicial custom. The 1866-67 Legal Code contains the following law on this subject:-<sup>1</sup>

1. In case a woman commits offenses other than those punishable with life imprisonment, and in case any male relative from the family of her husband or from among her own or her mother's paternal relatives offers to undergo imprisonment as her proxy and prays that she be accordingly released, he shall be made to sign a bond and imprisoned in lieu of the woman, who shall be released.
2. In case a widow, married woman or girl is involved in any punishable cases other than those involving murder, rape and sharing of kitchen or the use of water (touched by her), and in case her husband, son, father-in-law, father or her own or her husband's elder or younger brother stipulate that they will not produce her before the court,<sup>2</sup> but will themselves undergo liability for the offense committed by her, action shall be taken according to law. But if nobody comes forward to make any such representation on her behalf, and her husband too has gone elsewhere or abroad, she shall be punished with a fine according to law. But she shall

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1. Ibid, "Satu Kaid Baschhu Bhanyako". (On Imprisonment by Proxy), P. 246.

2. The term used is Kachahari.

not be under obligation to perform the ritual of Dhunga-Chhuwai,<sup>3</sup> nor shall any fee be collected for such ritual. In case the money is not paid, she shall be imprisoned according to law.

3. In case a woman commits any offense other than those punishable with life imprisonment, and in case her husband, son, her own or her husband's elder or younger brother, father or any relative on her mother's paternal relatives offers to stand surety for her and undertake to bear liability for the punishment to be awarded her, he shall be made to sign a bond, and action shall be taken against him according to law, while the woman shall be released. In case no man offers to stand surety, (such woman) shall be summoned through 2 male persons, if female peons are not available, and brought (before the court). In case she does not come, and remains intransigent, she shall be caught hold of at the place where a physician feels the pulse and brought before the court, and the case shall then be disposed of. A male peon shall not be sent alone to arrest a woman.

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3. According to Brian H: Hodgson, Dhunga-Chuayl meant a system under which a stone (dhunga), the image of God Vishnu, was placed before the loser when he lost a case, and he was commanded to touch it. "He places one rupee and one pice on the stone, and then salutes it with a bow, and retires, leaving the offering. The proceeds go to the Bichari", (Brian H. Hodgson, "Some Account Of The Systems Of Law And Police As Recognized In The State Of Nepal". The Journal Of The Royal Asiatic Society Of Great Britain and Ireland, Vol. I, 1834, P. 273.

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Glossary of Revenue, Administrative And Other  
Terms Occurring In Nepali Historical Documents

Kusahi Bisahi	...	A tax collected from Birta owning Brahmins and members of religious orders in consideration of the confirmation of their Birta lands in the western regions which were annexed during the period from 1782 to 1789. The rates ranged from Rs 9 to Rs 14 per 20 muris of land. The tax was sometimes collected also in the form of household utensils, gold and silver.
Lag Alag	...	A tax collected in the Thak area when the territory was annexed. No information is available regarding its nature and purpose.
Laskari	...	A rupee coin minted in India which was in circulation in Nepal also during the 18th and 19th centuries. 14 Laskari annas exchanged for one Nepali rupee in the western hill areas in 1787.
Laxmipuja	...	A tax collected in Gorkha and other hill areas to finance official ceremonies during the Laxmipuja festival in October or November.
Lekhwar	...	A revenue collection functionary in the Tarai areas of Garhwal.
Mafi	...	Freehold lands, from the Arabic "Muafi".
Maghe-Sankranti Kharcha	...	A tax collected in Thak and elsewhere to finance official ceremonies on the first day of the month of Magh (January 14) every year.
Mahant-Mandali	...	Similar to the Jogi-Mandali (See Research Series, Vol. 2, No. 7, July 1970, P. 174) for members of monastic orders.

Mandar	...	A revenue collection functionary in Morang, Sheoraj and other areas in the Tarai, probably synonymous with the Mandal of Mughal India.
Martae	...	Pasture lands.
Masine Jat	...	Castes and communities whose members could be enslaved. These included Bhote, Chepang, Darai, Majhi, Haya, Danuware, Kumhal and Paharie.
Matwala Jat	...	Castes and communities among whom the drinking of liquor was not prohibited. These included the castes and communities mentioned above.
Mejmani	...	A levy collected from village headmen in the hill areas to finance hospitality expenses for visiting officials; often collected in the form of a goat.
Mijhars	...	Headmen of certain low-caste occupational castes and Mongoloid communities such as Tamauta, Lohar, Mahar, Phalamya, Kadera, Mahi, Nau and Sunuwar. Mijhars collected levies from the families of castes or communities under their jurisdiction, as well as judicial fines, escheat and expiation fees. They retained the prescribed commissions and transmitted the proceeds to the government.
Mohinaike	...	A functionary appointed in Kathmandu Valley and some hill districts to discharge functions relating to land reclamation and revenue collection.
Mokaddam	...	In Mughal India, the Mokaddam (Muqaddam) was a village-level functionary in charge of settlement and the allotment of uncultivated lands. In Nepal, however, he functioned at Parganna level and assisted in the collection of revenue.



Mokarri

... A system of land tenure prevalent in the districts of the eastern Tarai under which the government assigned lands or villages to individuals subject to the payment of a fixed sum of money every year. The Mkarri holder, in consideration of this payment, enjoyed authority to collect land and other revenues and reclaim waste lands in the areas assigned to him. When such grants were made on a permanent, they were known as Istimrar Mokarri. (Istimrar is an Arabic word meaning permanent).

Moro-Aputali

... Escheat property occurring to the state. The state disclaimed its rights to appropriate the escheat property of certain communities. These included Khas, Bhote, Gurung, Ghale, Magar and Sunuwar.

Mudahi

... A tax on transactions in slaves.

Mule Dware

... The topmost local functionary in the Rui-Khola area adjoining Tibet, with village-level Budhyaulis under him.

To Be Continued.

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