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A Special Assignment for Sardar Gaja Sing Khatri

On Thursday, Jestha Sudi 5, 1867 Vikrama, Subba Achal Thapa of Saptari-Mahottari, and local revenue functionaries (Fouzder, Chaudhari, Kamgoye, Jesthraiya) were informed that Sardar Gaja Sing Khatri had been sent to resolve border dispute in the village of Jasmanpur. They were ordered to meet him at the border and comply with his orders and instructions.

Regmi Research Collection, Vol. 39.P. 207.

The same day, Gaja Sing Khatri was appointed as Sardar and given a jagir assignment of 8 Khets (800 muris) of rice-lands and Rs1600 as Khuwa. The assignment entailed the obligation to equip 22 men with muskets and maintain one piece of cannon. The jagir tenants were placed under the obligation of providing portage services for the transportation of military equipment and supplies when necessary.

Regmi Research Collection, Vol. 39. PP. 205-6.

Royal order to the jamadar and other personnel of the Sri Bhagawati Dal Company: " We have deputed Sardar Gaja Sing Khatri on a special mission to Saptari and Mahottari. Place yourselves under his command as soon as you receive this order and obey his orders. You shall be severely punished if you do not do so."

Friday, Jestha Badi 14, 1867 (May 1810)

Regmi Research Collection, Vol. 39. P. 203.

On Saturday, Jestha Sudi 3, 1807 Vikrama, the Subedar of the Sri Bhagawati Dal Company was informed that the company had been placed under the command of Sardar Gaja Sing Khatri from the Vikrama year 1808.

Regmi Research Collection, Vol. 39. P. 205.

Revenue Collection in Bhadgaun

On Monday, Baisakh Sudi 3, 1870 (April 1813), Shiva Ratna was granted an ijara for the collection of revenue from different sources in Bhadgaun. The ijara was effective for a one-year period between Jestha Badi 1, 1870 and Baisakh Sudi 15, 1871 Vikrama.

The amount stipulated for payment to the government under the ijara was Rs 17,501.

The ijarader was allowed to appropriate revenues from all sources in Bhadgaun, as well as income from judicial fines and penalties (danda, jitaury), escheats (maryo-apatuli), and fines and penalties collected from persons convicted of Panchakhat crimes subject to a limit of Rs 100 each.

Regmi Research Collection, Vol. 41. p. 260.

Collection of Customs Duties

In Hitaura-Parsa Region: Nandalal Shukla was granted an ijara for a one-year period from Baisakh Badi 1, 1870 Vikrama for the collection of customs duties (sair, jagat, nikasi, paisari) in the Pargannas of Naurengiya and Sidhmas in Bara-Parsa district, as well as in Chisapani, Hitaura, and Garh-Parsa.

The amount stipulated for payment to the Tosakhana (treasury) under the ijara was Rs 11,501.

The order contained the following instructions:-

1. Do not harass traders and merchants by increasing the rates of duties.
2. Do not collect duties or anything that has been customarily exempt.
3. Do not leave anything on which duties have customarily been collected.
4. Collect duties on exports and imports according to the customary tariff schedule.
5. Collect duties at double rates from persons who attempt to smuggle goods. In case such smugglers take resort to force, confiscate the goods.

Saturday, Jestha Sudi 13, 1870 (May 1813)

Regmi Research Collection, Vol. 41. PP. 278-79.

Sexual Relations With Widowed Sisters-in-law

Some information on this subject had been given in Regmi Research Series, Year 2, No. 12, December 1970, PP. 279-81, and year 3, No. 1, January 1971, PP. 1-2.

The following document, obtained from the Ministry of Foreign Affairs of His Majesty's government, has been published by Dr. Krishna B. Thapa, Lecturer in the History Department of the Kirtipur Campus of the Tribhuvan University in Voice of History, Vol. VIII, No. 1, December 1982, (published by the History Instruction Committee of the Tribhuvan University), PP. 1-3. (Abstract Translation by Mahesh C. Regmi).

Royal order to Sardar Kanak Simha Mahat of the four Adalats (Kotaling, Itachapli, Taksar, and Dhansar).

" In the Vikrama year 1893 (A.D. 1836), regulations had been promulgated prohibiting sexual relations with the wife of one's own elder brother among all castes and communities in our Kingdom, with the exception of Kirati, Limbu, Lapcha, and Jumli.

" Dwares and other official functionaries (Rakami) who let off persons who engage in sexual relations with sister-in-law in contravention of these regulations after only collecting fines without our approval, and men belonging to the Upadhyaya, Jaisi, or Maithili Brahman caste who engage in sexual relations with the wives of their older brothers, both blood-brothers and step-brothers, born of the same father, shall be arrested, and confessional statements shall be obtained from them. They shall be degraded to a lower caste, their head shall be shaved (mudnu), and they shall be banished from the country."

" In case the guilty persons belong to the Gotiya (i.e. Thakuri) or Chhetri caste, they shall be degraded to a lower caste and banished from the country."

" In case the guilty persons belong to other Chhetri and Rajput castes, their genitals shall be cut off.

" In case the guilty persons belong to the Sanyasi caste, or to the Bhat caste which is equivalent to the Brahman caste, they shall be degraded to a lower caste, their property shall be confiscated, and they shall be banished from the country."

" In case the guilty persons belong to any of the six castes mentioned below, their genitals shall be cut off: Khas, Magar, Bhat equivalent to Sipahi, Gurung, Ghale, and Sunuwar.

" In case the guilty persons belong to the Newar caste, their property shall be confiscated, and they shall be ostracized from the caste."

" In case the guilty persons belong to any of the following Prajapat castes, they shall be enslaved: Balam, Majhi, Danuwar, Murmi, Bhote, Chepang, Pahari, Dorai, Kumal, Baramu, Hayu, Rohani, Put (war)."

" In case the guilty persons belong to any of the following castes whose touch results in the ritual pollution of water, their property shall be confiscated: Kami, Sarki, Sunuwar, Damai, Gaine, Hurke, Kadera, and other similar castes."

" In case any person belonging to the Chhetri or Rajput caste engages in sexual relations with a woman related as sister-in-law within five generations of blood relationship (had), his property shall be confiscated, and he shall be degraded to a lower caste. In case the woman is so related within six or more generations, the guilty person shall be punished with a fine."

" In case any person belonging to the Sanyasicaste, or to the caste of Bhat equivalent to Brahman, engages in sexual relations with a woman related as sister-in-law within five generations of blood relationship (had), his property shall be confiscated. In case the woman is so related within six or more generations, or is otherwise related (Saneha), he shall be punished with a fine."

" In case any person belonging to the Khas, Magar, Bhat equivalent to Sipahi, Gurung, Ghale, or Sunuwar caste engages in sexual relations with a woman related as sister-in-law within five generations, his property shall be confiscated. In case the woman is so related within six or more generations or is otherwise related (saneha), he shall be punished with a fine."

" Persons belonging to Newar castes who engage in sexual relations with a woman related as sister-in-law within five generations shall be severely punished. In case the woman is so related within six or more generations, or is otherwise related (sanata), they shall be punished with a fine."

" Persons belonging to the Balami, Majhi, Danuwar, Murmi, Bhote, Chepang, Pahari, Darai, Kumal, Baramu, Hayu, Rohani, Pun, and other Praja castes who engage in sexual relations with a woman related as sister-in-law within five generations shall be severely punished. If the woman is so related within six or more generations, or is otherwise related (saneha), they shall be punished with a fine."

" Persons belonging to the Kami, Sarki, Sunar, Damai, Gaine, Hurke, Kadera, and other castes whose touch results in the ritual pollution of water shall be severely punished in case they engage in sexual relations with a woman who is related as sister-in-law within five generations or is otherwise related (saneha); in case the woman is so related within six or more generations, they shall be punished with a fine."

" Between Magh 1901 and Jestha 1902 Vikrama, the traitor, Mathbar Simha Thapa, had proclaimed that prohibition on sexual relations with sister-in-law had been abolished. A fee (baksauni) shall be collected from those who have engaged in sexual relations with their sister-in-law on the basis of that proclamation, and the man and the woman shall be separated. If they have produced children in the meantime, such children shall be placed under the custody of the father."

" Obtain a confession from dwares and other official functionsaries (rakami) who impose fines and penalties at their discretion without our approval, and punish them with fines. Issue a proclamation ordering people belonging to all the four castes and the thirty-six sub-castes to comply with these regulations.

Jestha Badi 11, 1903

(May 1846)

(Note: The meaning of the term saneha is not clear.)

Water-Mills in Banepa

On Friday, Jestha Sudi 6, 1867 (May 1810), Taudhik was granted an ijara for two water-mills (ghatta) at Chasidol in Banepa.

Payment stipulated under the ijara amounted to Rs 101 a year. Taudhik was ordered to transmit the amount through the Dware of the village.

The order imposed a ban on the grazing of cows and buffaloes on the channels supplying water to the mills.

Regmi Research Collection, Vola 39a P-221.

On the same day, Bhajudhan Newar was granted authority to construct a water-mill below Bhanu-Gwatha in Banepa with water brought from the Pakodol and Sinagaldol areas. He was granted an ijara to operate the mill for five years beginning Jestha Sudi 10, 1867 Vikram on payment of Rs 10 every year.

Regmi Research Collection, Vola 39a P-221.

The Baglung Mint

On Friday, Ashadh Badi 12, 1867 (June 1810), the following royal orders were issued for minting Gorakhpuri coins at the Baglung Mint:-

- (1) to Kaji Ambar Simha Thapa: " The new mint at Baglung-chaur has been placed under amanat management and Subba Jabar has been granted authority to mint Gorakhpuri coins there. You are hereby ordered to make available dies, weights, etc. as well as the alloy (chasni) used for minting the Gorakhpuri coins which are in circulation in Palpa."
- (2) to Kaji Amara Simha Thapa: " We hereby order you to obtain dies and weights from Kaji Ambar Simha Thapa of Palpa for minting Gorakhpuri coins at the new mint of Baglung-chaur. Use the same alloy (chasni) as in Palpa and manage the mint on Amanat basis. Transmit income from the mint to the Toshkhana (treasury) every year, submit the accounts for audit, and obtain clearance."

Regmi Research Collection, Vol. 39. P-233.

The same day, the following royal order was issued in the name of Amalis, Dwares, Jethabudhas, Tharis, traders, merchants, and the common people of all castes and groups in the region situated west of the Chepe and Marsyangdi rivers and east of the Bheri river: " We have taken over the management of all mines under the amanat system and imposed a monopoly in the copper trade. We have also granted authority to Subba Gabar to mint paisa coins at the Beni and Baglung-Chaur Mints. Supply the entire output of copper from your area to the mints and obtain payment at current prices. Do not allow any leakage of the metal to other places. In case any trader or merchant smuggles copper, the appropriate local functionary shall seize the metal and transmit it to the mint. He shall be severely punished if he does not do so."

Ashadh Badi 12, 1867 (June 1810)

Regmi Research Collection, Vol. 39. P-234.

An Inscription of 678 Vikrama

The following inscription dated 45 Manadeva Samvat, corresponding to 678 Vikrama, or A.D. 521, is published in:

- (1) Bhagvanlal Indraji and G. Buhler, "Inscriptions from Nepal," The Indian Antiquary, No. 9, June 1880.
- (2) R. Gnoli, Nepalese Inscriptions in Gupta Characters, Rome, 1956, No. 48.
- (3) Dhanavajra Vajracharya, "Tundikhelko Amshuvarma Ko Abhilekha," (Inscription of Amshuvarma at Tundikhel) in Licchavikala ko Abhilekha (Inscriptions of the Licchavi period), Kirtipur: Institute of Nepal and Asian Studies, Tribhuvan University, 2030 (A.D. 1973), PP. 378-79.
- (4) Hariram Joshi, Nepal ko Prachina Abhilekha, (Ancient Inscriptions of Nepal), Kathmandu: Royal Nepal Academy, 2030 (A.D. 1973) P. 353.

A translation of the inscription is given below:

"On Jestha Shukla 45 Samvat, the Varta, Vibhuvama, constructed this water-spout by the Grace of Shri Amshuvarma in order to enhance the religious merit of his father."

The inscription had long been lost.

Cecil Bendall in his book: A Journey of Literary and Archeological Research in Nepal and Northern India During the Winter of 1884-5 (Cambridge University Press, 1886, reprinted in the Bibliotheca Himalayica Series by the Ratna Pustak Bhandar, Kathmandu, 1974) writes (P.4):

"On the 12th November (1884) I made a beginning of practical archaeological work by visiting some of the places in or near the town of Kathmandu in which inscriptions had been found by Pandit Bhagavanlal in 1880.

"The very first and nearest of these seemed to illustrate forcibly how desirable it is that opportunities should be taken to reproduce these documents while they still exist.

"This was the short inscription of Amshuvarman (Indian Antiquary, Vol. IX. (for August, 1880), No. 87. which is described as at Satdhara near the Ranipokhry tank. The whole masonry of the place round the spring seems quite recently to have been demolished, and heaps of brick rubbish are lying about in all directions, the whole spot as far as the tank being now included in the parade-ground. I found no trace of the inscription, so that it would seem that the Pandit was only just in time to preserve a record of it."

The inscription was rediscovered on Baisakh 17, 2041 (April 29, 1984) when the road between Ratna Park and Bhotahiti was being dug for the construction of a subway.

A stone spout with flowing water, and a number of ancient idols and other artifacts, were also unearthed.

Kashinath Tamot writes, "The water-spout was extant when Bhagawanlal Indraji visited Kathmandu in A.D. 1880. It was buried when Prime Minister Ranoddip Simha extended the Tundikhel grounds from the Mahankal Temple to the Ranipokhari Tank."

References:

1. Kashinath Tamot, "Tundikhela ko Dhara: Kehi Aitihasika Tathya" (The Tundikhel water-spout: Some historical facts), Gorkhapatra, Baisakh 30, 2041 (May 12, 1984).
2. Gobinda Tandon, "Halai Prapta Dhungedhara-Yasko Prachinata ra Mahatwa. (The recently-discovered stone water spout; Its ancient origin and importance), Gorkhapatra, Baisakh 30, 2041 (May 12, 1984).
3. Naya Raj Panta, "Shri 3 Maharaja Ranoddipa Simha" (Prime Minister Ranoddip Simha), Purnima, No. 25, P. 43.
4. Naya Raj Panta, "Pandit Gopala Pande ra unako Ghanzmula Lyaune Riti" (Pandit Gopal Pande and his method of calculating the cube root), Purnima, No.8, P. 60.

Guthi Endowments in Sankhu

Vajrajogini Shrine

Royal order to Chintamani Banda and Jwalamuni Banda of Sankhu:

"King Jagatjaya Malla had (made a Guthi endowment) and issued a copper-plate inscription for financing religious ceremonies at the Shrine of Sri Vajrajogini on each full-moon day in the name of your great-grandfather, Amitaprabha Banda. During the time of King Jayaprakash Malla, his brothers, who had separated twenty-five years previously, obtained a royal order (entitling them to a share in the Guthi lands endowed) on the false plea that the endowment had been made (in the name of Amitaprabha Banda) while they were living together. The case was discussed in the presence of Kaji Damodar Pande and it was held that the endowment had been made after they had separated. "The royal order which had been issued (by King Jayaprakash Malla) on the basis of false evidence was cancelled and a copper-plate inscription was issued confirming the title of your great-grandfather. We hereby reconfirm that copper-plate inscription. Perform the regular and ceremonial religious functions in the traditional manner, wish victory to us, and, with full assurance, appropriate the surplus income from generation to generation."

Saturaday, Marga Sudi 5, 1898 (November 1831)

Regmi Research Collection, Vol. 29, PP. 34-35.

Brahmayani Temple

Royal order to Chintamani Gubhaju of Sankhu:

" 100 muris of rice lands at Sisabote and Badyarungto in Sankhu along with ihara services, homestead taxes (ghargani, saunefagu), judicial fines and penalties (danda-kunda), escheats (maryo-apatali) fines collected from low-caste people guilty of illicit sexual relations (chak-chakui), and all other taxes (sarbanam) collected from the inhabitants of that area, had been endowed as guthi from former times for performing regular and ceremonial functions at the temple of Brahmayani in Sankhu. The endowment had been reconfirmed by our grandfather (King Rana Bahadur) and we hereby reconfirm it again. Use the income of the rice-lands and homesteads to perform the traditional regular and ceremonial religious functions, wish victory to us, and, with full assurance, appropriate the surplus income."

Saturday, Marga Sudi 5, 1898 (November 1831)

Regmi Research Collection, Vol.29, PP.35-36e

Petition of Khamba Traders

Hiksum Tsungi, a Khamba trader visiting Thak-Khola for trade, submitted the following petition to Kathmandu.

" We visit thak for trade in salt and sheeps. Previously, the local functionaries used to collect jagat and nirkhi duties from us at the same rates as from other traders."

" These days, however, they collect these duties at arbitrary rates. They charge a duty of 1 mana for each 10 lugal (i.e. leather bags containing salt, foodgrains, and other commodities carried on the backs of sheep and goats) from some traders, and for each 6 lugals from others. But from us they collect 1 mana as duty for each 3 lugals."

" Previously, we used to provide salt for their personal consumption on a mutually acceptable basis. We also used to pay one rupee to the jagat collector for each household while coming from Tibet. While returning home, we used to pay 1 mana of foodgrains for each manload, or for each 3 lugals carried by sheep. These days, however, the collectors forcibly take as much as they like."

" An arrangement had previously been negotiated with Thituwa Bista, Bhajudev, and others according to which we used to make a consolidated payment of Rs 21 in consideration of our four or five months long visit for purposes of trade, instead of payments assessed on the number of sheep or quantity of salt sold by us. These days, however, we have to pay both the abovementioned amount of Rs 21 and payments assessed on the number of sheep or quantity of salt sold by us."

" Previously, we did not pay any jagat duty on wool, but now it is collected from use. If any animal strays from our fold, they confiscate it as unclaimed property. "

" We Khamba traders will no longer be able to visit (Thak-Khola) for trade if the customary arrangements are violated in this manner."

A royal order was issued on Friday, Falgun Sudi 3, 1889 (February 1833) directing tax-collectors in Thak-Khola to collect duties from the Khamba traders at customary rates.

Regmi Research Collection, Vol-27, PP.222-23e

Mukhiyabhar Arrangements in Chharka

Revenue from eleven villages in the Chharka area had been assigned as Jagir to Mir Subba Ratna Man Singh Rajbhandari and one other person (name missing) during the early A.D. 1860. These villages were Barbhung (two villages), Dowagaun, Taksyungaun, Namtung-Chhaltang, Karagaun, Kamapolte, Syampo, Tijungaun, Hiunya, and Chharka.

On Sunday, Poush Badi 10, 1921 (December 1864), the headmen (Tola, Mukhiya) of these villages submitted the following petition to Kathmandu:

"Tax-collectors sent to our villages are making collections in excess of the rates prescribed in 1894 Vikrama (A.D. 1837) and oppressing us. As a result, the inhabitants of these villages are emigrating to other areas. In consultation with them, we visited Nepal (i.e. Kathmandu) in 1917 Vikrama (A.D. 1860) and stipulated a consolidated payment of Rs 9,648 a year from the year 1918 Vikrama (A.D. 1861), as previously stipulated by assignee (Amali). Our offer was accepted, and we had been making payments accordingly. We used to refund surplus amounts, if any, from the local people, and realize shortfalls, if any, on a proportionate basis.

"However, people who are still living in the area have to pay taxes on behalf of those who have emigrated elsewhere. Their tax liabilities have consequently gone up; hence they too are emigrating to other areas.

"When we asked them why they were emigrating to other areas, they replied: "We cannot stay here under one-year patias issued by the Jagirdar. We will do so only if permanent patias are issued. Because we have to pay taxes on behalf of those who have emigrated to other areas, we are unable to remain here."

The petition added, "If the existing amount of revenue is to be maintained, and depopulation of these villages checked, patias must be issued from Kathmandu. If, therefore, a patia is issued in our names from the center, we shall try to persuade the villagers who have gone elsewhere to come back and reoccupy their holdings and make full payment of the amount of revenue due to the Jagirdar. Otherwise, we cannot pledge to hold the remaining population and make full payments."

The petition was referred by the Sadar Dafdarkhana to the Ijhar Praman Adda and then to the Kaushal Adda.

The Jagirdar (name missing) to whom the eleven villages had been assigned submitted an affidavit to the Sadar Dafdarkhana as follows: "For the Vikrama year 1921 (A.D. 1864) I have already received the Stipulated amount of Rs 9,648. I have no objection if a Patia is issued stipulating that the petitioners will match any offer in excess of that amount for the Vikrama year 1922 (A.D. 1865), but seek no remission in the event a lower offer is received.

A patia was then issued in the names of the Tolas and Mukhiyas of the above-mentioned eleven villages under the Mukhiyabhar system with effect from the Vikrama year 1922 (A.D. 1865). (For an explanation of the Mukhiyabhar system, see Mahesh C. Regmi, Thatched Huts and Stucco Palaces: Peasants and Landlords in 19th Century Nepal, New Delhi: Vikas Publishing House (Private) Ltd, 1978, pp. 76-79.

Under the terms of the Mukhiyabhar arrangement, the Tolas and Mukhiyas of the eleven villages made a stipulation as follows:

1. We will bring back people who have left the area and make these villages populous.
2. We will collect taxes and other payments (Sirta, dastur) according to the royal order issued in our names in the Vikrama year 1894 (A.D. 1837).
3. We will dispense justice and collect fines and penalties (danda-Kunda) according to the regulations (thiti).

4. We will pay the full amount of Rs 9,648 as stipulated for the Vikrama year 1921 (A.D. 1864) to the Jagirdars in the prescribed installments.
5. In the event of a shortfall in collection, we will not seek any remission.
6. In case any person makes a higher offer, we will match that offer, or else relinquish the Mukhiyabhar arrangements. In that event, we will not complain that an outsider has been appointed as Amali over us.
7. We will not oppress the local people on the ground that a patta has been issued in our names. In case we are proved to have done so, we are willing to be punished according to the law.

The government then sanctioned Mukhiyabhar arrangements for these eleven villages subject to the following terms and conditions for a one-year period from Baisakh Bad¹ 1 to Chaitra Sudi 15, 1922 (year ended April 1866).

1. A sum of Rs 9,648 shall be paid for each year. No remission shall be allowed on any accounts.
2. Mukhiyas shall be allowed to collect and appropriate income from Sirto and other taxes, judicial fines and penalties (danda-kunda), fines and penalties collected from persons belonging to low-caste groups who are guilty of adultery (chak-chakui), escheats (maryo-aputali), and other payments which the Amali had appropriated during the year 1921 Vikrama.
3. However, Crown levies (Raja-Anka), treasure trove (Kalyanadhana), Dharmadhikara levies, fines and penalties realized from persons guilty of Panchakhat crimes, and all other unspecified sources (rahatepahate, udanta-gadanta, bedarta), shall be reserved for the center.
4. Those who have left their villages and gone elsewhere shall be persuaded to come back.
5. Sirto and other taxes shall be collected according to the terms and conditions stipulated in the royal order (Lal Mohar) of the Vikrama year 1894 (A.D. 1837)a.
6. Justice shall be dispensed in the villages according to the law (Ain). Fines and penalties shall not be collected in excess of the rates prescribed therein nor shall unauthorized payments be collected. In case any complaint is received in this regard, the guilty Mukhiya shall be punished according to the law.

7. In case the Sirto and other payments prescribed in the royal order, and income from judicial fines and penalties (asmani), are not sufficient for paying the amount stipulated to the Jagirdars, the deficit shall be realized from the local villagers in proportion to amounts due from them. The surplus, if any, shall be apportioned among them on a proportionate basis.
8. The Jagirdar shall not appoint any other Amali so long as you match higher offers, if any. No remissions shall be allowed on the plea of losses. In case you are not able to match higher offers, if any, the Jagirdar may appoint another Amali, and no complaints from you in this regard shall be hearda

<u>Particulars</u>				In 16- Anna Rs/Annas.
<u>Village</u>	<u>Sirto</u>	<u>Dastur</u>	<u>Increment</u>	<u>Total</u>
Barbhung (Two villages)	902	100	455-6	1457-6
Dowagaun	500	60	254-12½	814-12½
Taksyungaun	500	60	254-12½	814-12½
Namtung- Chhaltang	657	120	353	1130
Karagaun	595	120	325-4½	1040-4½
Komapolte	528	120	295-4½	943-4½
Syampo	635	120	343-8	1098-8
Tijungaun	528	120	295-4½	943-4½
Hiunya	601	120	328-4½	1049-4½
Chharka	215	30	111-7	356-7

Amount to be paid to Jagirdar--- Rs 9,524-12½

To Mir Subba Ratna Man Sing --- Rs 123-3½

Rs 9,648.

Magh Sudi 15, 1921

(January 1865)

Regmi Research Collection, Vol. 21, pp. 379-86.

Chharka was the Jagir of General Jagat Jung, Prime Minister Jung Bahadur's eldest son, in 1928 Vikrama (A.D. 1871), and of General Ranbir Jung, an illegitimate son of Jung Bahadur, in 1937 Vikrama (A.D. 1880).

Regmi Research Collection,

Vol. 62, pp. 54-66n

Gold Mining in Jumla,

On Saturday, Marga Sudi 3, 1903, Dhaula Shahi and Gajendra Shahi were granted a contract (Thek) for the extraction of gold from the Karnali and other rivers in the Khatya division (dara) of Jumla. The gold was actually extracted by the Puns of Dumna village. Under the contract, Dhaula Shahi and Gajendra Shahi were placed under the obligation of paying Rs 15 through the local Jimmawal for each sola of gold actually extracted.

According to another royal order issued on the same date, the Puns of Dumna village were placed under the obligation of extracting gold from the Karnali and other rivers. In consideration of that obligation they were exempted from compulsory and unpaid labor services (Jhara, beth, begar) for other purposes. They were also required to work under the orders of Dhaula Shahi.

Regmi Research Collection,

Vol. 1, pp. 798-99.

Vol. 62 pp. 603-4n

The Jalkar Tax

In the hill regions of Nepal, the Jalkar Tax (Sanskrit Jala, water, and Kara, tax), appears to have been collected on fish and other aquatic produce from people belonging to the Majhi Community.

On Poush Badi 7, 1842 Vikrama (December 1785), King Ran Bahadur Shah issued the following order in the name of Jasakarna Khatri Bhattarai: "Our grandfather (i.e. King Prithvi Narayan Shah) has placed the Jalkar tax all over the Kingdom under your jurisdiction. We grant you that right in the newly-conquered territories of Tanahu, Lamjung, Kaski, Dhor, Nuwakot, Paiyun, and Garhun as well. Collect the tax from Majhi in the same way as in the old territories of the Kingdom. Bhardars deputed to the western region are hereby ordered to let you collect the Jalkar tax accordingly."

Regmi Research Collection,

Vol. 25, P. 12-13.

On Friday, Aswin Badi 6, 1866 (September 1809), Jogya Majhi, who had been appointed to provide ferry services at Rakhamghat on the Karnali river, was ordered to pay the Jalkar tax, along with other taxes and levies, directly to the central treasury (Toshakhana) in Kathmandu.

Source: Yogi Naraharinath, Itihasa Prakasha (light on history), Kathmandu, Itihasa-Prakashaka-Sangha, 2013 Vikrama (A.D. 1956), Vol. 2, bk. 2, P. 22.

On Thursday, Falgun Badi 30, 1847 (February 1791), the Mijhars (i.e. headmen) of Majhi villages in the Chaurikhola-Arun region were ordered to pay eight annas each as Jalkar tax. Ordinary Majhis were exempt.

Regmi Research Collection, Vol.5, P. 37.

On Falgun Badi 13, 1863 (February 1807), Majhis at ferry-points (ghat) in the area between Sindhureghat and Sisaghat were ordered to pay the Jalkar tax in the form of black gram (mas). Supplies were to be delivered for feeding bulls at the Basantapur Palace in Kathmandu through Ditttha Bhimasen Baniya.

Regmi Research Collection, Vol.5, P. 134.

References to the Jalkar tax paid by Majhis are also available in the following documents:

- (1) "Royal Order to the Majhis of Tarkughat, Satighat, etc.", Falgun Sudi 15, 1842 (February 1786), Regmi Research Collection, Vol.25, P. 50.
- (2) "Royal Order to the Majhis of Dukhantar, Khinchyat, and Labdughat," Baisakh Badi 8, 1843 (April 1786), Regmi Research Collection, Vol. 257 P. 67.

The Jalkar tax was collected in several parts of India as well during the pre-Muslim period. In Kanauj, for example, one of the sources of revenue was

"Jalakara, or tax on water. This must have been a fruitful source of income as the prosperity of the village largely depended on irrigation."

Source: Rama Shankar Tripathi, History of Kanauj To The Moslem Conquest Delhi: Motilal Banarsidas, 1959. P.349.

Tripathi thus equates the Jalkar tax with the modern water cess, rather than with the tax on aquatic produce as in the hill regions of Nepal.

According to another Indian Source:

" Jalakara has been mentioned in a few inscriptions of the Gahadavalas beginning with the Gagaha inscription of Govindacandra dated A.D. 1142. On the basis of the expression Samatsyakara included in the list of rights accompanying the grant R. Niyogi says that fish was a source of revenue in this period and hence takes Jalakara as a tax on the produce of water, fish for example. But we would prefer the more obvious interpretation of the term as irrigation cess. We may point out that Sajala also appears in the list of rights transferred to the donee and hence water was also a source of revenue."

Source: Lallanji Gopal, The Economic Life of Northern India, C.A.D. 700-1200, Varanasi: Motilal Banarsidass, 1965, P.P. 54-55.

Masons and Carpenters

On Thursday, Bhadra Sudi 12, 1838 (August 1781), Chandramani Baral Jaisi was granted a three-year ijara for the collection of Pota tax on land cultivated by carpenters (Sikarmi), Stone-workers (Luha-Karmi), masons (dakarmi), and other artisans of Patan town, as well as miscellaneous other levies and payments under the jurisdiction of the Chhebhadel (public works office) against a yearly payment of Rs 2,701.

Regmi Research Collection, Vol.5, P.P.616-17.

Lumbermen (bosi) and carpenters (Sikarmi) in areas between Dahachok and Bagmati were permitted to cultivate their lands on Adhiya tenure and protected from eviction. They were ordered to cultivate such lands personally, and pay adhiya rents to their jagirdar landlords, as well as ghiukhane tax at the rate of eight annas for each five ropanis.

Kartik Sudi 1, 1848 (October 1791)

Regmi Research Collection, Vol.5, P.74.

On Chaitra Sudi 15, 1850 (March 1794), Garbhu (Khawas) was appointed Ijaradar for the collection of revenues in Patan. Regulations promulgated in his name permitted him to pay wages to artisans (Karmi), as well as other perquisites, through the Chhebhadel (Public Works Office).

Regmi Research Collection, Vol.40, P. 429.

The lumbermen (bosi), carpenters (sikarmi), stone-workers (Luhakarmi), masons (dakarmi), and oilmen (salmi) of Chobhar, Kirtipur, and Sanagaun complained that Jagirdars belonging to the army evicted them from lands which they had been cultivating on adhiya tenure, with the result that they were unable to provide services on a regular basis. A royal order was, therefore, issued in the names of the subedars, Jamadar, and other ranks of all the 22 companies prohibiting such evictions unless the cultivators defaulted in the payment of adhiya rents, Chardam-theke, and other customary dues, or willfully damaged the land.

Kartik Badi 14, 1854
(October 1797)

Regmi Research Collection, Vol. 25, P.637.

Royal order to the masons (dakarmi), stoneworkers (Luhakarmi) and carpenters(sikarmi) of Patan: " From former times, you used to be paid 12 dams and 3 manas of food every day while working for us. After our father (i.e. ex-King Ran Bahadur Shah) left for Banaras in 1856 Vikramæ(A.D. 1799), local functionaries (rakemi, pradhan) misappropriated wages due to you. We hereby authorize you to realize these payments from them.

Sunday, Bhadra Sudi 8, 1862 (August 1805)e

Regmi Research Collection, Vole 19, P.242.

Royal order to the team-leaders (naike) of lumbermen (bosi), stoneworkers (luha-karmi), and masons (dakarmi) of Kirtipur, Panga, Nagaun, Chobhar, and Satgaun villages: " We have received reports that artisans employed under the rakam system do not come for our work because they have joined the army to work as porters (Pipa, Khalasi). You shall be punished if you do not send one person form each household for our worke Military officers, on their part, shall not recruit artisans in the army."

Monday, Aswin Badi 1, 1862 (September 1805)

Regmi Research Collection, Vol.19, P. 247.
