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

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Ranajit Kunwar's Letter to Bhimsen Thapa

By

Dinesh Raj Pant.

From Ranajit Kunwar,
to Kaji Bhimsen Thapa.

Greetings. All is well here, and I wish the same there.
The news here is good.

Information about the situation prevailing here had been given in the previous letter. The enemy, who had proceeded through Panthajada, has not advanced farther. Our Sardars and companies are making preparations to attack him. The position of the western kingdoms remains the same as before. As regards the Madhesh region, we have received reports that Ranajit Singh has vacated the fort as well as the territories (Parganna) that he had occupied, when the British made a request to that effect on the basis of a complaint submitted by Baghal Singh. Ranajit Singh is now trying to organize a united front of the Marhattas, the Sikhs, and the hill Rajas, on the ground that otherwise the British will assume supreme authority. The hill Rajas, on their part, want to start a quarrel with us. I shall report on whatever developments take place.

I have learnt from the letter sent by the boys that Rewanta Kunwar has been graciously deputed to Kumaun. We could have accomplished everything through the grace of His Majesty and your support. We tried to act according to royal orders, not to please other people. In Kumaun, Rewanta was becoming a victim of intrigue, and that was why we had petitioned for his transfer. We are here acting according to the orders of the Budha Kaji (Amara Simha Thapa), as we had been directed under royal instructions.

Rewanta writes, "Not to talk of increasing the strength of the Barakh Company by four platoons (Patte), even the two existing platoons that have been created are not being able to receive their emoluments. Because ... in his battalion (Paltan), no order has been issued to charge our increased

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allowances (on the revenues of) Kumaun. The Kaji has clearly stated that he has not received any order to allot lands in this region. Because of the large number of Sardars, it is not proper for us to remain in the army like ordinary persons.

I have represented my problems before you, and will do whatever you advise. Hoping that you will continue giving me advice, and informing me about your welfare.

Sunday, Bhadra Sudi 11 (1867)

Camp: Sugathor.

Source: Dinesh Raj Pant, "Bhimasena Thapalai Ranajit Kunwarale Vi. Sam. 1867 Bhadra 26 Gate Lekheko Patra." (Letter written by Ranajit Kunwar to Bhimsen Thapa on Bhadra 26, 1867 Vikrama). Purnima, Year 7, No. 1, Marga 2028 (November-December 1971), pp. 9-13.

Explanation

Sardar Baghel Singh seems to have played an important role in the Punjab before the rise of Ranjit Singh. See Joseph D. Cunningham, History of the Sikhs (1966 ed.), Pp. 102-11; Khushwant Singh, A History of the Sikhs, pp. 173-80.

Not much information is available about the battle of Panthajada. A letter written by Sardar Shumsher Rana and Sardar Dhokal Simha Khatri to Budha Kaji Amara Simha Thapa on Ashadh Sudi 3, 1867 (June 1810), and the Bhasha Vamshavali, contain the following information:

Nepal was defeated in the battle of Nagini. During the rainy season of 1867 Vikrama, the Rajas of the Barha Thakuri principalities seized the opportunity to besiege the Nepalis at Panthajada. They had been able to win over the local ryots and Zamindars to their side. Some troops had been stationed at Panthajada under the command of Subba Basanta Bogati and Birabahu Simha of Musikot. The Nepalis were compelled to surrender the fort after four days. Hearing of the siege, Buda Kaji Amara Simha Thapa sent the Tripuradal and other companies to Panthajada under the command of Sardar Shumsher Rana and Sardar Dhokal Simha Khatri. By the time these troops reached Panthajada, the enemy had entrenched himself in four positions in the hills, and was launching an attack on Jada. Because

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of the limited forces at their disposal, the Nepali commanders had not been able to finalize a strategy. Meanwhile, the enemy took up two more positions. The commanders then wrote to Budha Kaji Amara Simha Thapa on Ashadh 23, 1867 Vikrama for advice.

Subsequently, according to the Bhasha Vamshavali, the Nepalis defeated the enemy and reoccupied Panthajada.

Rewanta Kunwar was Ranajit Kunwar's son.

Social Changes during the Early Shah Period^x

By

Baburam Acharya

(Continued from the August 1975 issue)

Prithvi Narayan Shah himself appears to have conducted trade. After a war with China, Khasa situated on the left banks of the Sunkoshi river had been merged into Tibet. Prithvi Narayan Shah had appointed consuls at Khasa, directing them to send him information about the quantity of gold which might reach Khasa from Lhasa. He also advised them to buy the gold, and not let it fall into the hands of others. Prithvi Narayan Shah collected as much gold as possible, and sold some gold to the people of India also. It was also his desire to develop agriculture in the country. He stressed the need for reclaiming lands which could be irrigated, and prospecting for mines even if this required the evacuation of settlements. A mine, once its operation was started, yielded substantial income for generations. Prithvi Narayan Shah, therefore, did

^x Baburam Acharya, Nepalko Samkshipta Vrittanta (A Concise Account of Nepal). Kathmandu: Pramod Shamsher and Nir Bikram "Pyasi," 2022 (1966), Chapter 21, "Tin Shahrajaaharuko Samayama Samajma Bhayeko Parivartan ra Prabandhako Tulanatmak Lekhajokha." (A comparative evaluation of the social changes and arrangements during the time of three Shah Kings). pp. 127-51.

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not want to leave any mine unexploited. He made effective arrangements for the development of agriculture and mining.

Prithvi Narayan Shah permitted the export only of herbs and elephants to India. Trade in elephants was a government monopoly, whereas herbs were allowed to be exported by private traders. Elephants abounded in the Tarai forests, but it was not easy to capture them. Prithvi Narayan Shah therefore laid special emphasis on the need for capturing and exporting elephants. Herbs were available in abundance and perennially. Prithvi Narayan Shah accordingly gave full freedom to export herbs. However, he stressed that people should import only gold and silver. He prohibited the import of manufactured foreign goods, particularly textiles and luxury goods. He earnestly desired his subjects to become affluent. He desired to increase agricultural production, and expand cotton cultivation in order to develop the indigenous textile manufacturing.

During the reign of Prithvi Narayan Shah, not much was spent on the administration. Economy was practised even during war. During the Kirat war, Prithvi Narayan Shah obtained a loan of Rs 8,000, and later of Rs 5,000, from a Brahman. After the conquest of Saptari, he redeemed the loan by assigning some Birta and Jimidari lands. At that time, paddy sold at one rupee per muri in the Kirat and Tarai regions. Other goods also were very cheap. For all these reasons, not much cash expenditure was necessary. Inasmuch as civil servants (Jagirdars) were given land assignments in lieu of cash emoluments, monetary revenue from customs, taxes, and market levies was credited to the state treasury. There was, therefore, no shortage of money during the reign of Prithvi Narayan Shah. But much of the money saved during his reign was squandered during the rule of Bahadur Shah, when Nepal was engaged in series of military campaigns. However, the treasury had not yet become empty. In fact, the Nepal government had asked the Company government for authority to purchase muskets from the British, and permission for its troops to go to Danapur to take delivery. Until then the Nepal government was in a strong financial position. Both the state and the subjects appear to have been affluent at that time. Although the offers of the state dwindled during the rule of Bahadur Shah as a result of the war with China, his administration must be admitted to be one of growth, in view of the expansion of the territory of Nepal. Bahadur Shah was not as thrifty as Prithvi Narayan Shah. Bahadur Shah was prone to extravagance, with the result that he was unable to pay arrears of salaries and allowances due to the

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troops at the end of the war. He had, no doubt, tried to increase the revenues of the state, while incurring increased expenditure. However, revenues did not increase at the same pace as expenditure, with the result that the treasury became wholly empty in 1833 Vikrama. During the war, forced labor (Jhara) was exacted on a larger scale than before, and, consequently, people had not enough time to attend to farming and crafts. This was also one factor contributing to the paucity of funds at that time.

The social structure, as well as food habits, changed considerably during the sixty-two or sixty-three years between Prithvi Narayan Shah and Rana Bahadur Shah. Previously, Brahmans and Chhetris used to wear dhotis, and take their food in separate kitchens. But during the war they took meals with their usual clothes on, because the enemy could launch an attack while they were eating. Chhetris and Magars were permitted to eat together wheat cakes cooked in ghee without taking off their clothes. People belonging to untouchable castes were segregated, but people belonging to other castes maintained intimate inter-communal relations, and even matrimonial relations, with one another. Only Brahmans were employed as cooks, because they were not engaged in military duties. Close inter-communal relations and cooperation among different communities belonging to the pure castes promoted social unity.

Architecture during the reign of Prithvi Narayan Shah was based on the Rajput style. There is not much difference between the Mughal and Rajput styles of architecture. During the rule of the Malla Kings, Nepali architecture was patterned after the Mughal style, which reflected Muslim influence, whereas the Rajput style was based on Hinduism. The Hanuman Dhoka Palace, built by Pratap Malla, reflected the influence of the Mughal style. This palace was plastered with lime during the rule of Jang Bahadur. As a result, the old Mughal art in the palace has been covered up. The Rajput style of the palace built by Prithvi Narayan Shah at Basantpur is still visible. The Mughal style of the palaces built by the Malla kings of Patan and Bhadgaun was also effaced, because these too were plastered with lime. But the last palace built for Jaya Prakash Malla, which was patterned after the Moghul style, was not so plastered. That is why the Mughal architectural style of that palace is still intact. The big poor-house constructed at Deopatan during the reign of Rana Bahadur Shah was based on the Rajput style. It was the last building constructed during his reign. A sanatorium had also been built there for the use of Queen Kantavati. It too depicted the Rajput style.

The Rajput style of architecture disappeared after the end of Rana Bahadur Shah's reign as a result of the growing popularity of European architectural styles after the emergence of Bhimsen Thapa.

Among the forts and temples built in Nepal from the time of Prithvi Narayan Shah to that of Rana Bahadur, the Lal Killa (Red Fort) built by Bam Shah at Almora proved to be the strongest during the war against the British. These forts and temples were built by the Newar artisans of Kathmandu Valley according to the new Nepali style of architecture. Small roofing tiles (Jhingati), which was popular in Kathmandu at that time, were used in the region from Kirat to Kumaun. Houses with roofs of such tiles were constructed in the Tarai also. This resulted in a big gain. Amar Simha had the temple of Rama in Janakpur roofed with Jhingatis. After the war with the British, both sides agreed to demarcate the boundary on the basis of actual occupation. The inhabitants of villages, which were under the actual occupation of Nepal, suppressed the receipts issued to them by the Nepal government, and defected to the British, because the Nepali administration at the time followed a strict policy against them. This reduced the territories of Nepal, with the result that in Sarlahi the boundary came to be located near the Chure range. But Janakpur was held to be within Nepal's line of control, because the temple had a roof with Jhingati tiles. Thanks to the use of Jhingatis in that temple, the plain areas far to the south of the Chure range within Mahottari district were held to be under Nepal's control. The Nepali style of architecture in the temple of Janakpur thus helped to safeguard the territorial integrity of Nepal.

Let us now discuss the condition of handicraft at the time of the wars fought during the reign of Prithvi Narayan Shah. On an auspicious date, Prithvi Narayan Shah cut a bamboo to make a new bow for the Nuwakot campaign. In view of his victory in Nuwakot, Prithvi Narayan Shah sent a sentry to protect that bamboo thicket. A sentry was posted there until 1980 Vikrama. However, he used to stay at the district headquarters office near the Gorkha palace, which was located at a distance of about two miles from the bamboo thicket.

Indian dancers and musicians had been employed at the royal palace during the Malla period. But Prithvi Narayan Shah encouraged Nepali dancing and music. He prohibited the entry

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of Indian dancers and musicians into Nepal, because he felt that they might understand the state secrets. At that time, the Newari language was used in dancing and musical performances. Dramas were written in Newari, but Khas-Kura, Hindustani, Bengali, and Maithili were also used. As a result, Nepali dramas survived and are now making progress.

Gambling and theft were rampant in the eastern and western regions, as well as in the Malla kingdoms, during the reign of Prithvi Narayan Shah. Later, Prithvi Narayan Shah introduced some steps which led to a decline in theft. He imposed a total ban on gambling. He made several efforts to stop bribery, although it was difficult to do so. He appointed Thakuris as Dittha, and Magars as Bichari, because he regarded them as less corruptible. He also appointed Pandits in courts to prevent tampering with justice. He utilized the income from judicial fines for charitable purposes, instead of crediting such income to the royal treasury, because he believed that its use for other purposes would not bring religious merit. Prithvi Narayan Shah also believed that it would not be a sin to kill anyone who was found to have offered or accepted bribes, but he did not actually sentence such persons to death. Gambling, although banned by Prithvi Narayan Shah, was revived nineteen years after his death, that is, during the reign of Rana Bahadur Shah. This was done on religious grounds. The Gorkhalis had defeated the Chinese troops on the eve of the Tij festival during which Shiva and Parvati are worshipped. People were permitted to engage in gambling during the Tij festival to celebrate that victory. Later, gambling was permitted during the Tihar (Panchak) festival as well. During the Rana regime, gambling had crossed all limits. Gambling was permitted even during minor festivities. During the rule of Dev Shamsher, gambling was permitted on numerous occasions. Prithvi Narayan Shah realized that gambling is a social disease. Gambling was totally banned during his reign, thus fully eradicating its evil consequences. No attempt was made to ban gambling during the Rana period, although people often used to commit suicide when they lost.

Prithvi Narayan Shah did not like the custom of Sati. A junior queen of King Narabupal Shah had become a Sati on his death. Traditionally, the eldest wife, and the other childless wives, if any, became Satis on the death of their husband. Even then, Prithvi Narayan Shah been able to persuade his step-mother, as well as his own mother, not to become Satis on

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the death of King Narabhupal Shah. Prithvi Narayan Shah might have desired that his wives should not become Satis on his death. His eldest queen had already died. If his youngest queen Narendra Laxmi had not become a Sati, the twelve years old conflict in the royal court would not have taken place. But she became a sati because there was nobody after the death of Prithvi Narayan Shah who could change her mind. Rajendra Laxmi, a queen of King Pratap Singh Shah could not become a Sati because her son was still an infant. The eldest queen of King Rana Bahadur Shah faced no difficulty in becoming a Sati, because her daughter had already been married, and she herself was in detention. She also believed in the tradition that the soul of the husband dying an untimely death would be liberated if his wife became a Sati. On the death of King Girvan Yuddha Bikram Shah, his eldest queen was still young and she also had an infant son. However, she was forced by Bhimsen Thapa to become a Sati. Thereafter, no queen of Nepal became a Sati. The custom of Sati became gradually absolute in the royal family. It became unpopular among the people too, and finally disappeared during the Rana period.

The size of the army was increased in 1805 AD in order to attack Kangra. Salaries were paid not in cash but in the form of land assignments at that time. There was no alternative but to confiscate Birta lands to increase the size of the army for expanding the state territories, because Raikar and Jagera lands were not available for such assignment. The Kush Birta lands of Brahmans and the Guthi Birtas of temples were confiscated, with the assurance that they would be restored later. These lands were then converted into Raikar. However, the Birtas of military families such as Thakuris, Chhetris, and Magars were not confiscated. Among Brahmans too, partiality was practised by not confiscating the Birtas of Ranganath Pandit and others. Bhimsen Thapa too confiscated Birta lands in the same way for purposes of war. The entire blame for such confiscation and partiality was laid on King Rana Bahadur Shah, although the truth was that he could neither grant nor confiscate Birtas. The question of restoring the confiscated Birtas was raised after the Kangra Campaign was over. But this did not happen. The question was raised also after the Nepal-British war. However, during the last days of King Rajendra Bikram Shah, Pakho lands which had been granted as Birta were restored.

The Gorkhali military organization played an important role until the rule of Bahadur Shah. It took 57 years to develop this organization, from the beginning of Prithvi Narayan Shah's rule to the final days of the administration of Bahadur Shah. The Malla Kings of Nepal maintained standing

armies (sic). During war, they utilized the services of their subjects and collected arms. They later began to organize armies by recruiting their Khas and Magar subjects under commanders called Umraos. They also used to invite Khas and Magars from Gorkha and Tanahu for military assistance†

One hundred permanent troops were maintained under the command of one†Sardar at the Gorkha palace. There were two forts to the east of Dhading and Salyan for defending Gorkha from the attacks of the Kings of Kathmandu Valley. The objective of these fortifications was to attack the Malla Kings. The Raginas Gadhi fort was constructed to check the attack of the Lamjung King in the West. The Siranchok Gadhi fort was constructed for the supervision of these forts. Able-bodied persons of neighboring areas were recruited during the winter, and given leave during the monsoon. An Umrao†was appointed to train†them, he used to provide training at these forts by rotation.

Many troops were recruited during the reign of King Prithvi Narayan Shah. However, there was no standing army. Troops were recruited at times of need and later demobilized. They were armed with Khukris and swords, as well as with bows and arrows.† Officers carried shields. The Gorkhalis felt the need for using the guns looted during the invasion of Mir Kassim in Makwanpur. But flints necessary for the use of guns were not available in Nepal. It was also difficult to purchase flints from the Europeans. Mir Kassim had established a factory for producing guns and flints. However, the factory closed down when he lost his territories.

Because flints were not available, Prithvi Narayan Shah introduced the practice of igniting muzzle-loading guns with paper wicks. Thereafter, he formed two companies of rifle-men, Kalibux and Srinath. Kalibux was named after the Goddess Kalika, and Srinath after Siddha Gorakh Nath. In the beginning, each company had one hundred soldiers and seven officers. There were no more than five permanent companies during the reign of Prithvi Narayan Shah. Each company had no more than 150 troops. The five companies must have had about 750 guns. With the help of these guns, the eastern territories of Nepal were annexed.

Paper wicks were being used instead of flint for firing guns. Guns needed frequent repairs. Prithvi Narayan Shah employed three Muslim fugitives from India for repairing guns, and allotted Kipat lands to them. They not only repaired damaged

guns, but also manufactured new ones. In Europe, guns were manufactured by machinery. However, the Gorkhalis manufactured guns by using iron mould. These guns were of low quality. During the reign of Prithvi Narayan Shah, guns looted from the troops of Mir Kassim and the British were sufficient. The practice of purchasing guns was started during the period of Bahadur Shah. But when Subba Dinanath tried to send 500 guns from Calcutta to Nepal, the British Governor-General refused to give permission. However, the British sent a gun of good quality to pacify the Nepal government.

The Gorkhalis procured guns from the Nawab of Oudh, the Sikhs, and some Europeans other than the British, at the time when Nepal maintained 100 companies of troops and its frontiers extended from Sikkim to Garhwal. An arms factory was opened in Nepal during the last year of the rule of Bahadur Shah with the help of French technicians.

The Malla Kings, the Kings of the Baisi and Chaubisi states, and the Kings of Kumaon and Garhwal also used to purchase guns. But they could not purchase many guns, because their revenues were inadequate. They could not match the might of Nepal.

The frontiers of Nepal extended to Garhwal during the period of Bahadur Shah. The Nepali army had been fully equipped with guns by that time. Bow and arrows had proved useless during the fifty years of the Gorkhali military organization. Since Prithvi Narayan Shah, the Gorkhali army had become invincible. It is so famous that Nepal is known in Europe after Gorkha.

Khas, Magar and Gurung have jointly made the Gorkhali army famous for its bravery. The Gorkhali army will lose its strength if any other community is recruited. Even the Khas, Magars and Gurungs of Gorkha are not given preference for recruitment in the army. They are selected from areas situated between Tanahu and Lamjung on the one hand to Gulmi and Argha on the other. Kashi district is situated in the center of this region. The headquarters of Kaski, Pokhara, has become the center of the Gorkhali army, because large numbers of Khas, Magars and Gurungs live there. Kaski has become the second important place of Nepal after Kathmandu Valley.

Prithvi Narayan Shah used to do everything with proper deliberation. His steps were therefore long-lasting. But the steps taken by Bhimsen Thapa and Jang Bahadur proved short-lived. The victory of Bhimsen Thapa was transient. He conquered modern Simla and attacked Kangra. But Nepal subsequently lost Kangra, Simla, Garhwal, Kumaun, and Sikkim during his rule.

In contradistinction, achievements of the Prithvi Narayan Shah were so deep-rooted that the enemy could not thwart them despite repeated efforts. The tasks completed by Bahadur Shah were not as deep-rooted. As^Ta result, ^TKumaun and Garhwal were lost. However, the territories extending from Palpa and Parbat to Doti and Baitadi are still ^Tunder the sovereignty of Nepal, because feelings of Nepali unity had spread there. The territories conquered by Prithvi Narayan Shah still remain a part of Nepal because he believed that people in the conquered areas should be won over by spreading feelings of nation-alism^T.

It seems that Kumaun and Garhwal were lost, because the policy of trying to retain control of conquered territories through force created dissatisfaction among the people^T. The lack of such modern weapons as those possessed by the British was also one factor behind the defeat of Nepal. Be that as it may, Nepal had to lose several territories because it renounced the policy of Prithvi Narayan Shah.

Bows, Khukris, Knives, and swords were the main weapons at the beginning of the rule of Prithvi Narayan Shah. The Gorkhali army began to use guns also after the guns of Mr Kassim were looted in the battle of Makwanpur. Most of the Gorkhali troops were equipped with guns at the time of the war with the Kiratis. The five companies formed at that time were equipped with five hundred or seven hundred guns. There were about 1,500 or 2,000 troops equipped with bows. All the^T troops had been equipped with guns during the wars with Tibet and the western states. Surplus bows were distributed among the Khambas and for defense after the Gorkhali troops were equipped with guns. The Gorkhali troops had become very efficient by the time. Half of the troops that accompanied Damodar Pande's mission was lost in the snow while returning from the monastery of Tashi Lama in Digarcha. Captain Kirkpatrick had^T advised the British government to follow a policy of conciliation, rather than of confrontation, because he was impressed by the efficiency and discipline of the Gorkhali troops.

The Gorkhali troops of that time wore black turbans^T on their heads, black labeda (blouse) and Suruwal and (trousers) leather belts. They used Khukris and muzzle-loading guns equipped with bayonets. During the reign of Rana Bahadur Shah, the Samarjang company was allowed to use silver badges also.

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The number of troops was increased two or four times during the administration of Bhimsen Thapa before he became General, and companies were renamed Paltan. Silver badges were granted to the Paltan troops, and golden ones to subedars and captains. The Nepali army was composed half of Paltan and half of company troops. The discipline which had been maintained all the period of Bahadur Shah had been weakened during the administration of Bhimsen Thapa. During the war with the British, large numbers of troops fled to Lahore and joined the Sikh army, while others surrendered to the British. The troops cannot be wholly blamed for such conduct. Shortage of weapons and supplies was the main reason why they did so. Those who surrendered to the British were able to obtain assurances that they would not be forced to flight against Nepal. The British were very clever; hence they retained these Gorkhali troops so long as the war continued. After the treaty was signed, they founded the British Gurkha army and recruited the Gorkhalis. After this war, Maharaj Ranjit Singh of the Punjab also founded a Gurkha brigade and appointed the famous captain Balbhadra Kunwar as its Commander. During the period from Prithvi Narayan Shah, the Gorkhali army was well-disciplined. Later, because the troops had to be stationed at distant places, they became slack. The officers too became fond of life of luxury. Naturally, therefore, discipline became lax.

During the period from Prithvi Narayan Shah to Bahadur Shah, dress styles changed considerably. During the reign of Prithvi Narayan Shah, rich people wore cloaks (jama) and caps. Ordinary people wore ghaleks and caps, while middle-class people wore blouses (bhoto) and loin-cloths. Well-to-do persons were fat and healthy. People wore coarse clothes according to their caste and occupation, as laid down by Jayasthiti Malla. But only domestic servants and slaves were actually following that tradition. However, the costumes of people living in the hills were different. Prithvi Narayan Shah tried to remove the differences. He made arrangements for separate types of caps and tilak according to caste and occupation, as Shaktiballabh has described in his drama Jayaratanakaranataka. Conservatism was discouraged, because Prithvi Narayan Shah brought about uniformity in dress styles and food habits. However, sacred-thread-wearing castes never took liquor. The drinking habit was discouraged among other castes also. These traditions were observed until the reign of King Rajendra.

(To be continued)

Srimanavihara^x

By

Hariram Joshi

Most scholars believe that Srimanavihara had been constructed by the famous Licchavi King Manadeva. They cite as evidence the fact that the Vihara itself is called Srimana, and that the Gopalavamshavali states that Manadeva constructed it in order to atone for his sin in murdering his father, Viswadeva or Vrisadeva.

This view is not tenable, however. The inscriptions of Manadeva show that he believed in Hinduism, not in Buddhism. It is not likely, therefore, that he would have constructed a Buddhist Vihara. Moreover, the Changunarayan inscription of Manadeva, and the Pashupati inscription of Jayadeva II, show that Vrisadeva was the great-grand-father of Manadeva, not his father.

It appears more correct to presume that Srimanavihara was constructed by King Vrisadeva, who was a Buddhist. Jayadeva inscription of 157 Samvat uses the honorific word "Sriman" to describe Vrisadeva. This proves that Srimanavihara was so-called after Vrisadeva, not Manadeva. The word "Sriman" has been used to describe Amshuvarma also, but he could not have constructed that Vihara. Amshuvarma's Handigaun inscription of 32 Samvat mentions Srimanavihara as one of several Viharas, thereby showing that it was already in existence at that time.

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^x Adapted from: Hariram Joshi, "Srimanavihara Ek Samkshipta Adhyayan." (A Brief Study of Srimanavihara). Madhuparka (Nepali, Monthly, published by the Gorkhapatra Corporation). Year 8, No. 3, Shrawan 2032 (July-August 1975) pp. 11-15.

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Selected Documents of Marga-Poush, 1887Chhap Land Grant

Marga Sudi 5, 1887 (44/160)

Nahar Singh Basnyat was granted lands in Nuwakot on Chhap tenure on payment of Rs 4½ every year. The lands had been previously granted to Dalabir Gharti on Chhap tenure on payment of Rs 4 every year.

Jagir Land Grant

Marga Sudi 5, 1887 (44/160)

Two moujas in Mohottari, one of Kalabhanjar (i.e. virgin forest) were granted as Jagir to Chaudhari Khedu Singh Pande effective Baisakh Badi 1, 1888.

Purchase of Gold Coins

Marga Sudi 6, 1887 (44/161)

Royal order to Subba Prayag Datta Jaisi directing him to remit Kaldar Rs 60,000 to the firm of Baijnath Sahu in Patna for the purchase of gold coins (asharfi) from the contract revenues of Morang for the year 1887 Vikarama through Captain Birabhadra Kunwar of the Kaleshwar Kachahari office.

Purchase of Military Supplies

Marga Sudi 6, 1887 (44/161)

Sardar Jahar Singh Baniya was ordered to remit Kaldar Rs 32,000 directly to the firm of Baijnath Sahu in Patna as part payment for uniforms and other supplies required by the Srinath Kampu which had been obtained by Jamadar Jodha Singh Mahat and Kote Manu on credit from the Calcutta branch of that firm.

Panditraj Ranganath Pandit Leaves for Banaras

Marga Sudi 8, 1887 (44/162)

Revenue officials in Bara, Parsa, and Rautahat were ordered to disburse Rs 2,000 every year as allowance to Panditraj Ranganath Pandit, who had gone to Banaras to spend his last days there.

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On Marga 11, 1887, an order was issued to Amalis in areas situated between Kathmandu and Naraharigunj to make arrangements for accommodation, provisions, etc to Panditraj Ranganath Pandit who was on his way to Banaras. (44/163)°

Construction of Embankments

Marga Sudi 9, 1887 (44/162-63).

Royal order to Amalidars in areas east of Sindhu, Kahule and Bhimdhunga, west of the Pandi river, Barlang-Ghat, and Banighat, and north of Talti and Kiranchok, directing all inhabitants of these areas, other than Upadhyaya and Jaisi Brahmans, Hulaki porters, and Goles (i.e. people who were under obligation to supply charcoal for the needs of the government) to provide Jhara labor for the construction of embankments in Nuwakot valley. They were also required to take along with them foodgrains and other provisions sufficient for four months, as well as implements for constructing the embankments.

Irrigation Channel in Gadkhar

Marga Sudi 12, 1887 (44/163)

Royal order to the tenant-cultivators (Kuriya) of Gadkhar; "Because you have to repair and maintain the irrigation channel of that area, all lands heretofore cultivated by outsiders shall be cultivated by local persons in the future as allotted by the local headmen."

Khet Land Grant in Khotang

Marga Sudi 13, 1887 (44/164)

316 muris of Jagir lands in the Khotang area of Majhkirat, previously allotted to another person on Adhiya tenure, were reallocated to Lal Giri on Kut tenure on payment of Rs 171½ as Thek and Ghiukhane every year°

Contd. ..°

Chhap Land Grant in Tilpung

Marga Sudi 13, 1887 (44/164-65)

Jagir lands in Tilpung, assigned to Jamadars of the Srinath Kampu, had been allotted on Thek tenure to Taranidhi Jaisi and his two brothers on payment of Rs 70 every year. In consideration of that payment, Taranidhi Jaisi and his brothers had been permitted to appropriate the proceeds of Serma (i.e. homestead tax) and other taxes and levies, but Raja-Anka levies, (i.e. royal palace levies) had been payable in addition. The lands were reallocated to Daladam Thapa, Sanman Thapa, and Jitman Thapa on payment of Rs 75 every year under Chhap tenure.

These lands had been confiscated from Brahmans (in 1806).

Hulak Land Allotments

Marga Sudi 13, 1887 (44/165)

Royal order to Kaji Balnarshingh Kunwar: "In the year 1877 Vikrama, lands in Chaubisi had been allotted to Kagati Hulaki porters in Dharapani and elsewhere. However, the porters shifted to other areas. Because the lands were not allotted, and Hulak services to were disrupted, according to representations made here by Asman Rai and Manobir Rai. You are, therefore, directed to reallocate these lands to Kagati Hulaki porters in such a manner that the amount of Thek revenue assessed in 1884 Vikrama does not decline, and the services too are not disrupted. /properly, Thek payments remained uncollected,

Construction of Fort

Poush Badi 1, 1887 (44/166).

Royal order to Sardar Shatrubhanjan Shahi and Sardar Prahlad Thapa: "Construct a big fort in Dailekh, at the site of the old fort, by utilizing Jhara labor from the inhabitants of the Karnali region as well as the labor of the personnel comprising the two companies under your command. Complete the project quickly. Utilize revenue from Darshan-Bhet fees collected from the personnel of the Sri Bhawani Bux and Sri Jwaladal companies to purchase construction materials and pay wages to carpenters, etc."

Contd. ...

Payment of Salary

Poush Badi 2, 1887 (44/166-67).

Royal order to Subedar Tula Singh Karki, Megh Nath Pande, Madan Singh Rana, and Frajapati Parsai, directing them to disburse salaries amounting to Rs 1,125 for the year Vikrama to the following five persons from the revenues of Jumla for the year 1887 Vikramaa-

Subedar Tula Singh Karki	Rs 675.
Two Majors	Rs 250.
Two Clerks (Bahidar)	Rs 200.

Collection of Sair Duty

Poush Badi 11a 1887 (44/167-68)a

Royal order to the Chaudharis, Kanugoyes, and Thekdars of the army: "Sairdar Hari Charan Chaudhari has reported to us that you have refused to pay Sair duties on the ground that no such duty had been payable before 1886. You are hereby directed to make such payments immediately to the Sairdar. Pay duty also on the elephants sold by Chaudharis in India."

Forest Protection in Kafaldanda and Other Areas

Poush Badi 11, 1887 (44/168)

The Jamadars and other officials of the Gurubux Company were directed not to permit the inhabitants of Kafaldanda and other areas (in Nuwakot district) to reclaim forest lands and use tracks that had been closed previously. They were also directed not to permit the reclamation of lands situated along main tracks.

Cross-Cousin Marriage in Salyan

Poush Badi 11, 1887 (44/169).

Royal order to the Jaisi Brahmans of Panchthapala of Salyan district: "You have submitted a petition to Captain Narasing Thapa praying that since the custom of marrying or eloping with the daughters of maternal uncles is prevalent in

Salyan, but not in Panchthapala, a law (thiti) should be promulgated in this regard. We therefore decree that in the future Jaisi Brahmans shall neither marry nor elope with the daughters of their maternal uncles. Any person who does so shall be inflicted punishment according to his caste status. Anybody who willfully shares commensal relations with persons who do so shall be required to undergo expiation according to customary (Niti) or statutory (Smriti) rites."

Chhap Land Grant In Nala

Poush Badi 30, 1887 (44/169-70).

Lands in Nala, previously granted at Chhap to Dharma Raj Thapa Godar, and as homesteads to Bhadracharya were reallocated to Dware Bhuban Singh.

Chhap-Thek Land Grant

Poush Sudi 3, 1887 (44/170-71).

A plot of land in Katuwalgaun had been granted to Surbir Karmi and Meghvarma Thapa as Chhap on payment of Thek revenue amounting to nine rupees in addition to eight annas every year to the Chaprasi Company. In the year 1885, Vikrama, Sadananda Bhatta and Chandrabir Thapa were granted that land when they stipulated a payment of Rs 3½ every year. Surbir Karki and Meghwarne Thapa then submitted a petition complaining that they had been rendered homeless. They were therefore reconfirmed in their possession of other lands under Chhap-Thek tenure for which they had previously been paying nine rupees. However, the amount was now increased to nineteen rupees. They were also granted judicial authority over the inhabitants of these lands, entitling them to collect fines, etc.

Perquisites of Lumber Workers

Poush Sudi 6, 1887 (44/171-72)

This order was issued in the name of Bosis (i.e. lumber-workers) in Panqa village. King Rana Bahadur had ordered the deduction of miscellaneous taxes and levies paid by

Contd. ...

the Bosis of seven villages in the Balambu area from the wages due to them. These taxes and levies were as follows:-

Payments during the month of Ashadha.

Payments during the Dashain festival.

Saune Fagu.

Gharani (homestead taxes).

Fees payable during the Tihar and Indraajatra festivals.

Fruits, vegetables, etc. supplied for Shraddha ceremonies in the Amali's house.

However, the 213 households of Bosis in Panga Village did not enjoy these benefits, nor were they paid wages. They, therefore, submitted a complaint to the government.

Accordingly, the Bosis workers of Panga Village were granted the following ex-emptions, with the exception of the Fota tax on the Birta lands held by them, and fines payable in consideration of offenses committed by them :-

Half a mana of oil, and one perunga during the month of Shrawan.
do, during the month of Falgun.

One mane of oil, and two perungas during the Dashain festival.

One goat during the month of Shrawan.

One goat and one rupee during the month of Falgun.

Walak payments on the occasion of the Maghe-Sankranti, Shrawam-Sankranti, Tij, and Tihar festivals.

Tiko presents during the Dashain festival.

Fruits, vegetables, etc. for Shraddha ceremonies at the Amali's house.

Forced-labor obligations (Jhara, Beth, Begar),

Bosis shall not demand wages in the future, nor shall the Amali demand any perquisites.

Privileges of Time-Keepers in Bhadgaun Town

Poush Sudi 11, 1887 (44/172)

The Amali of Bhadgaun was ordered to grant the following facilities and privileges to time-keepers (Ghadiwal) to eight house holds of Jaisi Brahmans:-

Exemption from miscellaneous homestead taxes and levies (Ughauni, Pughauni).

Exemption from forced-labor obligations (Jhara, Beth, Begar)a

Reconfirmation of $14\frac{1}{8}$ ropanies of land being cultivated by them.

Emoluments in cash amounting to Rs 105 and fourteen annas from the revenues collected in Bhadgaun town from the year 1887 Vikrama.

These eight households were required to remain in attendance for marking the time all the twenty-fours of the day.

Thek Land Grant in Fanauti

(Foush Sudi 13, 1887 (44/173) .

The village of Madanbas in the Fanauti area had been assigned as Khuwa to thea Srinath Kampu. Thek revenue from that village had been fixed at eighteen rupees. Revenue collection in that village was now granted to Kirtibir Khatri on payment of nineteen rupees every year.
