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Regmi Research (Private) Ltd,

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A Brief Account Of Ancient  
And Medieval Nepal

By

Babu Ram Acharya<sup>1</sup>

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The ancient period in the history of Nepal is supposed to have commenced around 750 B.C. However, little is known about the history of Nepal for 1 millenium, that is, until around 250 A.D. An idol of the Kushan period found at the Pashupati Temple and Indian literature shed some light on this period, however.

The early Lichchhavi period is considered to have lasted from 250 to 505 A.D. The medieval period in the history of Nepal began with the death of King Manadeva in 505 A.D.

The custom of worshipping and making ritual gifts of cows started when the Sanatana religion spread to Nepal during the Lichchhavi period. Cowherds (Gopala-Gwar) were procured from outside to look after cows. In course of time, these Gopalas gradually built up their strength, and after 5 generations they became very powerful.

King Mahadeva was succeeded by his son Mahideva. However, within less than a year after ascending the throne, Mahideva was succeeded by his son Basantadeva. During the reign of Basantadeva, the Abhiras<sup>2</sup> began to interfere in the affairs of the State. They eventually enforced laws prohibiting the son of the reigning king from succeeding his father. The Abhiras thus became dictator (Adhinayaka). Bhumagupta was the last Abhira dictator. He held absolute power during a period of intense turmoil that lasted nearly 70 years. After him, the country was ruled by Rupavarma and then by Amshuvarma. During their regime, routes were opened between Nepal and Tibet. Nepali envoys went to Tibet and even to China during the rule of Narendradeva, grandson of Amshuvarma.

Vaishyas arrived in Nepal in 880 A.D. when Lichchhavi rule had come to an end. After the Vaishyas came the Mallas (1,200 A.D.). The medieval period lasted in Nepal until 1525 A.D., the year when the Moghul empire was established in India. In fact, the establishment of the Moghul empire in India, the division of the Malla kingdom of Nepal into 3 parts and their eventual reunification are all events of the modern period.

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1. "Purva Brittanta". (An Accountant of the Previous Period). In Nepal Ko Samskshipta Vrittanta (A Concise Account of Nepal). Part I, Kathmandu: Pramod Shamsher and Nir Bikram "Pyasi", Chaitra 2022 (March 1966).

2. i.e. the Gopalas.

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At the beginning of the modern period, Nepal was in a divided condition. In 1525 A.D., it was divided into several fragments, which were known as the Baisi and Chaubisi principalities. These were all united by King Prithvi Narayan Shah, who emerged in 1743 A.D. The unification of Nepal was the most important event in the modern history of Nepal. The process of unification started by Prithvi Narayan Shah lasted till 1793 A.D., after which Nepal had to wage a war with the British. Under the Treaty signed after the war, Nepal had to relinquish some parts of its territory. An atmosphere of intranquillity prevailed throughout the Prime Ministership of Bhimsen Thapa. In the midst of the chaos that prevailed during that period, Jung Bahadur appeared on the scene and established the Rana regime.

The Rana regime collapsed following the end of the second world war. It was followed by the present administrative system.

Before 750 A.D., the Aryans had settled on the region stretching from the plains of the Indus and the Ganges to the Brahmaputra Valley in the east. The Aryans could not proceed northward because all routes leading to the Himalayas at the time were very inaccessible. However, they did manage to enter the Kangra area west of the Sutlej river. Although the Aryans could not proceed further westward, another branch of them entered Kashmir from Kashgar.

Until 750 A.D., Aryan settlements had extended only to the banks of the Sutlej. The Aryans had not been able to break through the Himalayas east of the Sutlej. A different race was inhabiting this region. This race has been described as "Kirata" in Sanskrit literature and as "Austro-Asians" by Europeans. Nepal was inhabited at that time by these Kiratas. Since the major part of Nepal consisted of forests, and communication difficulties too were very acute, the Kiratas were concentrated mostly on the banks of rivers. They lived in ordinary huts. With no culture or civilization of their own, they led almost a barbarian life. The southern plains of Nepal too were inhabited by Kiratas. It is believed that the Tharus now inhabiting the southern plains of Nepal are the descendants of Kiratas, for their physiognomy closely resembles that of the Kiratas of old. However, having lived in the plains for centuries, they have forgotten their original dialect and have imitated the Aryan civilization. Even then, they still retain some of their original customs and usages.

Being familiar with mountains, some of the Kiratas who had originally settled in the plains later migrated to Nepal Valley. Darais and Danuvars are branches of this Kirata community. Danuvars maintain their livelihood by catching fish. The Kumals also belong to the Kirata community. They are potters by occupation. They came to Nepal Valley along the banks of the Bagmati, the Kamala and the Trishuli. They chose Nepal Valley for settlement because of the level terrain. Nepal Valley is the most spacious tract after Kashmir. Moreover, the soil of this valley is fertile, and such rivers

as the Bagmati, the Bishnumati and the Manohara flow through it. After the arrival of the Darais, Danuwars and Kumals in Nepal Valley, the Kiratas living here started moving to and from the south.

At this time, the Lichchhavis were ruling over north Vihar under a democratic set-up. Several states including Videha had merged into a united Lichchhavi state, which was called "Vriji Sangh". Nepal established relations with the neighboring Vriji Sangh. This had a civilizing influence on Nepal, and, also led to political consciousness and unity among the Kiratas living in Nepal. The republican system, which lasted about 200 years in the Vriji Sangh, left an impact on Nepal. Nepal too adopted a democratic system during that period. After Gautama Buddha attained Nirvana, King Ajatashatru of Magadha conquered the Vriji Sangh and annexed it. A monarchy was then instituted in the Kirata state of Nepal as well. This marks the beginning of monarchy in Nepal.

With the institution of monarchical rule among the Kiratas, they became followers of Aryan culture without, however, completely renouncing their own culture. Consequent to the assimilation of these two distinct cultures, a new Kirata culture emerged.

Ananda, who was the main disciple of Gautama Buddha, had seen how trade in wool was flourishing in Nepal. He had noticed that the Kiratas were mainly engaged in trade in wool. This shows that civilization had dawned in this area with sheep-breeding.

Kautilya's Arthashastra also contains references to more than 20 varieties of woollen blankets made in Nepal used to export woollen blankets to Magadha at that time. The manufacture of five woollen blankets was thus thriving in Nepal along with trade in wool.

King Ashoka had sent missionaries to Nepal to propagate Buddhism. The propagation of Buddhism in Nepal helped the Kiratas to become cultured and civilized people, thereby inspiring them to embrace the Aryan civilization. The cultivation of paddy was then introduced, and the Kiratas began to improve their economic condition. They thus reached the level of progress attained by the Aryans.

Following the decline of the Maurya empire in Nepal, people of different races from West Asia started immigrating into India. They established a State in the Punjab. Later, the Kushana and Kaushana invaders conquered this area and extended their sway up to Magadha. The borders of their empire touched to Kashgar. During the reign of Kanishka, they introduced a new era, which was adopted by Nepal also. Kaushana images of the Sun-God were also brought into Nepal. Although a large number of such images existed in Nepal formerly, only two of them are found near the Pashupati Temple. This shows

that the origin of sculpture in Nepal dates back to the Kaushana period. After the end of the Kaushana period, the Lichchhavis entered into Nepal around 250 A.D. The power of the Lichchhavis increased in Bihar when the Kaushanas were driven out. One branch of the Lichchhavis came to Nepal and entrenched its authority. After some time, the Lichchhavi State of Bihar was annexed by the Gupta Empire. The Lichchhavi kingdom of Nepal, however, did not join the Gupta Empire. But the Sanatana religion did spread to Nepal because of the influence of the Gupta Empire of India. The Buddhist Lichchhavis were compelled to adopt the Sanatana religion under the influence of the Guptas.

After adopting the Sanatana religion, the Lichchhavis installed an image of Narayan at Changu as well as of Varaha at Chandol. Thereafter they installed four well-known images of different gods, including those of Pashupati and Budhanilakantha. They brought in sculptors from India to make images of Vishnu and Pashupati because the local sculptors made only images of the Buddha and the Bodhisattvas. With the fusion of the Indian and Nepali sculptures, a distinct Nepali art emerged.

The people who had taken refuge in Nepal following the destruction of the Gupta Empire in India also rendered considerable contribution in enriching Nepali art and culture. It was at this time that the Abhiras, who had already become cultured, were able to suppress the Lichchhavi Kings and rule Nepal for 70 years after the death of King Manadeva.

The art of writing developed during the rule of King Manadeva who popularized the Gupta art of engraving inscriptions on stone in Nepal. Shortly afterwards, the Hunas invaded and destroyed the Gupta Empire.

Ravigupta was the first Abhira ruler (Abhinayak) of Nepal. However, the Lichchhavi King Basantadeva was still respected by all. The Abhira rulers gradually usurped the powers of the Lichchhavi King. Finally, Bhumagupta abolished the kingship and assumed absolute power. During his regime, conflicts started between the later Guptas and the Maukharis in India. This conflict had repercussions on Nepal also resulting in the ouster of the Abhiras. Another branch of the Lichchhavis then came to power. Amshuvarma then became the Lichchhavi Mahasamanta. He was a peculiar king. Although he minted coins in his name, he did not refer to himself as Bhattaraka, which was the common royal title at that time. The administration of Amshuvarma was very good. He also opened routes to Tibet.

After the death of Amshuvarma, the Abhiras resumed their dictatorial rule. Jishnugupta and his son Bishnugupta used the succeeding Lichchhavi kings as their puppets and maintained absolute rule for a total period of 22 years. Finally, Narendradeva, grandson of Amshuvarma, drove out the Abhiras and consolidated Lichchhavi rule.

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Narendradeva became king in 643 A.D. The Lichchhavi kingdom re-established by him lasted till 880 A.D. Thus Lichchhavi rule continued in Nepal for a total period of 630 years. Narendradeva had despatched a mission to Lhasa from where it went to China. The talks which this mission had with the envoys of Rome and Iran in China enabled the world to get acquainted about the culture of Nepal. The Lichchhavi kingdom in fact attained the zenith of progress during the reign of Narendradeva and his successors.

The decline of the Lichchhavi rule started with the emergence of the Pala dynasty in Bihar. It was at this time that King Jayapida of Kashmir attacked Nepal. But he was repulsed.

After the collapse of the Lichchhavi rule, the rule of the Vaishyas started in Nepal. During this rule, Buddhist Tantrism flourished in Nepal along with Mahayana Buddhism. This was one of the contributions which the Pala rulers of Bihar made to Nepal. There also emerged the Shaiva Tantrik cult in Nepal. Buddhist Tantrism was later borrowed by Tibet from Nepal.

Vaishya rule lasted till 1200 A.D. This kingdom was not very strong because it was theocratic in character. Nepal did not achieve much progress during that period.

The early Malla rule commenced after the collapse of the Vaishya rule. During the Malla rule, Nepali art and culture prospered to a considerable extent. However, there was political intranquillity. Moreover, Nepal had then to face aggression from the kings of Tirhut through the south-west and from the Khasa kings through the west. Towards the end of 1349 A.D., Sultan Shamsuddin of Bengal invaded Nepal. King Rajamalla and all of his subjects were compelled to hide in forests to protect themselves from the Muslim invaders. The Muslims burned all the three towns as well as villages in Nepal Valley and destroyed all Chaityas and temples. However, they left Nepal in a week because they could not endure the cold climate. The Malla King then returned to the valley along with his subjects.

Rajamalla was succeeded by Arjunamalla. Bhaktapur was the capital of Nepal at that time. Rudramalla, a minister, proclaimed his independent rule there. When he died, he was succeeded by his daughter, who in turn was succeeded by her daughter named Rajalladevi. But the affairs of the state were run by Rajalladevi's grand-mother. Rajalladevi was married to Sthitimalla. Sthitimalla became king of Bhaktapur by virtue of his marriage to Rajalladevi.

Being a capable ruler Sthitimalla succeeded in being recognized as their king by the Prime Ministers (Mahapatra) of Kathmandu and Lalitpur in defiance of King Arjunamalla. Sthitimalla exiled Arjunamalla to Banepa with full honors and then proclaimed himself as king of Bhaktapur. Although

Contd...

his effective rule was confined to Bhaktapur, he was able to maintain peace all over the valley because he was recognized by the Prime Ministers of Kathmandu and Lalitpur also. In 1395, Sthitimalla became insane and was consequently succeeded by his son, Dharmamalla. However, Dharmamalla did not wear the crown. After his death Jyotirmalla, his brother, also ruled without actually ascending the throne. He wore the crown only when his father died.

Jyotirmalla was succeeded by Yakshamalla, who appointed his second son, Ratnamalla, as his representative in Kathmandu. His eldest son, Rayamalla, ascended the throne after his death. Rayamalla lived in Bhaktapur, while Ramamalla and Ranamalla, his younger brothers, lived in Lalitpur and Banepa respectively. Ranamalla, however, returned to Bhaktapur after Ramamalla's death. He ruled Bhaktapur jointly with the son of Rayamalla and one of his sister's sons. After the death of Rayamalla, Ratnamalla became king of Bhaktapur. He was able to bring the Prime Minister (Mahapatra) of Lalitpur under his control. He did not let Nepal to be divided long as he lived.

After the death of Ratnamalla, Suryamalla became king of Kathmandu in circa 1525 A.D. He created disunity in the kingdom by occupying by force the town of Sankhu, which was then under Bhaktapur. Suryamalla annexed Sindhupalchok also and later the route leading to Kuti. The Kerung route had already been occupied by Ratnamalla. King Suryamalla thus controlled both the major routes to Tibet.

Mahendramalla and Shivasimha were well-known kings after Suryamalla. By the time Shivasimha ascended the throne, the Prime Minister (Mahapatra) of Lalitpur had proclaimed himself "Maharaja", and had become almost independent of Kathmandu. Shivasimha brought Lalitpur under his control after removing him. The other ministers of Lalitpur, however, prevented the annexation of Lalitpur by Kathmandu and maintained an independent administration. In 1621 A.D., Laxminarasimhamalla, grandson of Shivasimha, handed over Lalitpur to Siddhinarasimhamalla, his step-brother. Thus emerged the three independent kingdoms of Kathmandu Valley. Mutual conflict among these three kingdoms ultimately ruined all of them.

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Guthi Lands Of Sri Varahi Temple In Bhaktapur\*

(Abstract Translation)

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(The Guthi Lagat Janch Office) had submitted a report for compiling records of Guthi lands endowed for meeting the expenses of regular and ceremonial ceremonies at the temple of Sri Varahi at Tekhacho Tol in Bhaktapur.

On Marga 6, 1989 (November 21, 1932), a Khadga Nishana order was issued directing the registration of these Guthi lands as Rajguthi. The order also directed that the Guthi functions should be performed by the Guthiyars, priests and other temple functionaries, and that the surplus amount should be collected (by the Guthi Tahasil Office).

The area of Guthi lands endowed for the temple was stated to be 10.12 ropanis. When these lands were surveyed, the actual area was found to be 12.4 ropanis. According to the survey regulations, the excess area was retained as Guthi. The total rent assessments on the lands were as follows:-

16.25 muris of paddy

2.25 muris of wheat

Rs 6.39 in cash

Total expenditure as stated below amounts to 7.9 muris of grains. The in-kind surplus thus amounts to 8.25 muris of paddy and 2.25 muris of wheat. The cash value of this in-kind surplus is as follows:-

	<u>Total Value</u>	<u>Conversion Rate</u>
Paddy	Rs 33.15	5 pathis per Rs 1.00
<u>Wheat</u>	<u>Rs 14.60</u>	3.12 pathis per Rs 1.00
Total -	Rs 47.75	

Together with the cash assessment of Rs 6.39, this makes a total amount of Rs 54.14.

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\*Source: Records of the Guthi Lagat Janch Office in Kathmandu. Regmi Research Collections Vol. 3, PP. 326-338.

Total expenditure in cash, as stated below, amounts to Rs 38.49, thus leaving a surplus of Rs 15.65.

These arrangements were confirmed by Khadganishana order on Magh 29, 1999 (February 11, 1943) subject to the provision that only Rs 1.00 should be paid to the Guthi Tahasil Office as Salami from the surplus, and that the temple should be allowed to retain the balance of Rs 14.65.

(Particulars of plots of Guthi lands and the rents due from each in cash and in kind follow):

#### In-Kind Expenditure

##### A. Daily Ceremonies

Paddy required for ritual offering of rice for 365 days, at the rate of 2 muthis (0.2 mana) of rice daily (1 muri of paddy 10 pathis of rice) ... 18 pathis and 2 manas

##### B. Special Ceremonies

- (1) Paddy required for ritual offering of rice on 12 Chaturdashi days at the rate of 2 muthis of rice per day ... 4 manas and 8 muthis
- (2) Paddy required for making crushed rice for use on 12 Chaturdashi days, at the rate of 2 pathis and 2 manas per day (3 pathis of paddy: 2 pathis of crushed rice) ... 2 muris and 4 manas.
- (3) Paddy required for making Jand (rice-beer) at the rate of 4 manas of rice on each Chaturdashi day ... 12 pathis

##### C. For Dashain Festival

- (1) Paddy required for ritual offering of rice on 5 days at the rate of 1 muthi of rice per day ... 1 mana
- (2) Paddy required for feeding 4 persons with fried rice (Samye) on 4 days ... 3 pathis and 4 manas

Contd...

- |   |     |                         |
|---|-----|-------------------------|
| (3) Paddy required for 1 pathi of crushed rice for use on 4 days at the rate of 2 manas of crushed rice per day | ... | 1 pathi and<br>4 manas  |
| (4) Paddy required for making Jand to be used on 4 days, at the rate of 2 manas of rice per day                 | ... | 2 pathis                |
| (5) Paddy required for feeding all Guthiyars on the Dashami day with 2 pathis and 2 manas of crushed rice       | ... | 3 pathis and<br>3 manas |
| (6) Paddy required for 4 manas of rice for making Jand for use during the feast mentioned in (5)                | ... | 1 pathi                 |
| D. Paddy required as emoluments of 12 Guthiyars working on daily rotation                                       | ... | 4 muris                 |

#### Cash Expenditure

#### A. Daily Ceremonies

- |  |     |                       |
|--|-----|-----------------------|
| (1) Same rice at the rate of 2 muthis daily for 365 days                       | ... | Rs 1.82 $\frac{1}{2}$ |
| (2) White and red sandal wood at the rate of Rs 0.0 $\frac{1}{2}$ daily        | ... | Rs 1.82 $\frac{1}{2}$ |
| (3) Fruits at the rate of Rs 0.0 $\frac{1}{4}$ daily                           | ... | Rs 0.61 $\frac{1}{4}$ |
| (4) Sweetmeats for ritual offering at the rate of Rs 0.0 $\frac{3}{8}$ per day | ... | Rs 1.36 $\frac{3}{4}$ |
| (5) Camphor and flowers at the rate of Rs 0.0 $\frac{1}{2}$ per day            | ... | Rs 1.82 $\frac{1}{2}$ |
| (6) Yarn for wicks, at the rate of Rs 0.0 $\frac{1}{2}$ per day                | ... | Rs 1.82 $\frac{1}{2}$ |

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Total - Rs 9.58

Contd...

B. Special Ceremonies

(1) Religious ceremonies on 12 Chaturdashi days in the year	...	Rs 28.91 $\frac{1}{2}$
(2) Religious ceremonies and feasts on 12 Chaturdashi days in the year:-		
(a) Vermilion powder (Sindur), at the rate of Rs 0.0 $\frac{1}{2}$ per day	...	Rs 0.06
(b) Camphor and incense, do	...	Rs 0.06
(c) 2 duck's eggs at Rs 0.06 each	...	Rs 1.44
(d) Ritual cash offering at the rate of Rs 0.01 per day	...	Rs 0.12
(e) Fruits and flowers, at the rate of Rs 0.0 $\frac{1}{2}$ per day	...	Rs 0.06
(f) Sweetmeats for ritual offering, at the rate of Rs 0.02 per day	...	Rs 0.24
(g) Yarn for wicks, at the rate of Rs 0.0 $\frac{1}{2}$ per day	...	Rs 0.06
(h) Red Powder (Abir), at the rate of Rs 0.0 $\frac{1}{2}$ per day	...	Rs 0.06
		<hr/>
Total -		Rs 15.54

C. Same Feast For 12 Guthiyars On 12 Chaturdashi Days In The Year

(1) Meat at the rate of Rs 0.50 per day	...	Rs 6.00
(2) Peas at the rate of Rs 0.8 per day	...	Rs 0.96
(3) Soybeans, at the rate of Rs 0.06 per day	...	Rs 0.72
(4) Fish at the rate of Rs 0.06 per day	...	Rs 0.72
(5) Oil and spices at the rate of Rs 0.12 per day	...	Rs 1.44

Contd...

(6) Salt, red pepper, ginger, etc., at the rate of Rs 0.06 per day	...	Rs 0.72
(7) Potato at the rate of Rs 0.12 per day	...	Rs 1.44
(8) Syabaji (fried rice) at the rate of Rs 0.12 per day	...	Rs 1.44
		<hr/>
	Total-	Rs 13.44

#### D. For Dashain Festival

##### (1) Religious ceremonies on 5 days:-

##### (a) On Ghatasthapana Day

(i) Vermilion powder	...	Rs 0.12
(ii) Incense, camphor, betel-nut	...	Rs 0.01
(iii) Frankincense (Gokuldhup)	...	Rs 0.0 $\frac{1}{2}$
(iv) Sweetmeats of 5 varieties	...	Rs 0.04
(v) Fruits	...	Rs 0.01
(vi) Barley	...	Rs 0.02
(vii) Duck's eggs	...	Rs 0.06
(viii) Flowers	...	Rs 0.02
(ix) Ritual cash offerings	...	Rs 0.01
(x) Syabaji (fried rice)	...	Rs 0.01
(xi) Chyura (crushed rice)	...	Rs 0.01
(xii) Soybean and ginger	...	Rs 0.01
(xiii) <u>Gupti</u> (?)	...	Rs 0.08
(xiv) Yarn for wicks	...	Rs 0.01
(xv) Earthen vessels	...	Rs 0.16

Contd...

(xvi) Earthen Jars	...	Rs 0.04
(xvii) Blackgram cakes	...	Rs 0.01
(xviii) Red powder (Abir)	...	Rs 0.0 $\frac{1}{2}$
Total -		Rs 0.51 $\frac{1}{2}$

b) On Saptami, Ashtami, Nawami  
And Dashami Days

(i) Vermilion powder	...	Rs 0.04
(ii) Incense, camphar, betel-nut	...	Rs 0.04
(iii) Frankincense	...	Rs 0.02
(iv) Red powder (Abir)	...	Rs 0.02
(v) Sweetmeats of 5 varieties and ritual cash offering	...	Rs 0.16
(vi) Curd	...	Rs 0.01
(vii) Fruits	...	Rs 0.04
(viii) 4 duck's eggs	...	Rs 0.24
(ix) Syabaji (fried rice) for Samye	...	Rs 0.08
(x) Fish (Sidra)	...	Rs 0.04
(xi) Soybean and ginger	...	Rs 0.04
(xii) Yarn for wicks and oil	...	Rs 0.02
(xiii) Cloth for bunting	...	Rs 0.02
(xiv) <u>Karnasana</u> (?)	...	Rs 0.02
(xv) <u>Dritari</u> (?), 1 pair	...	Rs 0.04
(xvi) Ritual cash offerings	...	Rs 0.12
(xvii) Dry fruits	...	Rs 0.04

Contd....

(xviii) <u>Panchamrit</u> (milk, ghee, curd, sugar and honey)	...	Rs 0.08
(xix) <u>Naye Ponaye</u> (?)	...	Rs 0.04
(xx) <u>Gupti</u> (?)	...	Rs 0.12
(xxi) Gourd (Kubhindo)	...	Rs 0.16
(xxii) Sugarcane, banana leaves	...	Rs 0.04
(xxiii) Blackgram cakes	...	Rs 0.04
(xxiv) 1 duck	...	Rs 0.50
(xxv) 1 goat	...	Rs 5.00
(xxvi) Red cloth	...	Rs 0.20
	Total -	Rs 7.37

(2) Samye Feasts On Ghatasthapana, Saptami, Ashtami and Nawami Days After Performing Religious Ceremonies

(1) Syabaji (fried rice)	...	Rs 0.18
(2) Meat	...	Rs 0.50
(3) Oil, spices, salt, ginger, etc.	...	Rs 0.18
(4) Soybean	...	Rs 0.10
(5) Peas	...	Rs 0.06
(6) Potato	...	Rs 0.16
	Total -	Rs 1.18

(3) Feasts On Dashami Day For 16 Persons Including 12 Guthiyars And 4 Temple Attendants.

(1) Syabaji	...	Rs 0.80
(2) Meat (of sacrificial goat)	...	x

Contd...

(3) Curd	...	Rs 0.50
(4) Brown sugar	...	Rs 0.06
(5) Fuelwood	...	Rs 0.30
(6) Leaves, bamboo-sticks	...	Rs 0.10
(7) Ropeah	...	Rs 0.10
(8) Red pepper, ginger, spices, etc.	...	Rs 0.45
(9) Potato	...	Rs 0.16
(10) Liquor	...	Rs 0.64
(11) Peas	...	Rs 0.14
(12) Soybeans	...	Rs 0.06
(13) Gourd (Pharsi)	...	Rs 0.04
(14) Slices of radish	...	Rs 0.04
(15) Bamboo-sticks	...	Rs 0.04
(16) Betel-nut	...	Rs 0.06
(17) Buffalo-meat	...	Rs 0.58
Total	...	Rs 4.31
Surplus amount	...	Rs 15.65 $\frac{1}{4}$

Buildings And Fixtures To Be Maintained By This Guthi.

- (1) Temple of Sri Varahi (with measurements).
- (2) Building with court yard attached to the temple.
- (3) Another temple with a golden spire.
- (4) A well inside the compound of Sri Varahi temple.

Ashadh 17, 1994  
(July 1, 1937)

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On The Nepal-Tibet War, 1791  
(Abstract Translations)

1. Military Recruitment And Payment Of Emoluments

A. From King Ran Bahadur Shah<sup>1</sup>

To Subha Kirtiman Singh.

(The adult members) of every family of Subbas of the 22 clans<sup>2</sup> as well as of (other) functionaries,<sup>3</sup> soldiers and (common) subjects in Limbuwan shall assemble in your presence along with arms ...<sup>4</sup> and leave for the front. We hereby sanction allowances to them from the revenues of the territories conquered in Bhot.<sup>5</sup>

Shrawan Sudi 11, 1848  
(July 1791)

B. From King Ran Bahadur Shah<sup>6</sup>

To Damodar Pande.

Pay emoluments for one year according to (rank) to the Dhakre<sup>7</sup> soldiers accompanying Balabhadra Khawas from the revenues of newly-conquered territories.

Bhadra Badi 5, 1848  
(August 1791)

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1. Regmi Research Collections, Vol. 5, P. 7.

2. The Nepali term is Thar.

3. The Nepali term is Pagari.

4. The official copy of this document had been damaged by insects. Some words are missing here.

5. i.e. Tibet.

6. Regmi Research Collection, Vol. 5, P. 10.

7. i.e. irregulars.

## C. Bond Signed By Jaskhar Rana.

I hereby take charge of 9 soldiers deputed by the government to join the army at Dzongka as well as expenses required for them. At Muga, I shall hand over these 9 soldiers to Dewan Abhiman Singh and Captain Kalu Pande.

Bhadra Badi 10, 1848  
(August 1791)

## 2. Food Supply

A. From King Ran Bahadur<sup>8</sup>

To Tetar Mahant Shaiva<sup>9</sup>

You are hereby ordered to supply rice worth Rs 500 for war purposes.

Shrawan Sudi 11, 1848  
(July 1791)

B. From King Ran Bahadur<sup>10</sup>

To The Bitalab owner<sup>11</sup> of Dhunwakot<sup>12</sup>

You are hereby directed to supply 1 muri of rice for every 20 muris of Bitalab lands owned by you. The tenants<sup>13</sup> (cultivating your land)

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8. Regmi Research Collections, Vol. 5, P. 7.

9. Obviously the head of a monastery in some district in the eastern Tarai, possibly Morang.

10. Regmi Research Collections, Vol. 5, P. 8.

11. Bitalab was a form of Birta which involved the performance of special services for the royal palace whenever required. cf. Maheshw. Regmi. Land Tenure and Taxation In Nepal, Vol. II: "The Land Grant System: Birta Tenures" Berkeley Institute of International Studies, University of California, 1964, P. 36.

12. In Gorkha district.

13. The Nepali term is Kuriya. Tenants cultivating Raikar lands were, in contradistinction, known as Mohi.

shall transport (this rice) on Hulak<sup>14</sup> basis. Leading families (of Bita and owners) shall be responsible for guarding Badhuwa<sup>15</sup> and other Kajis and Sardars of Lhasa. As soon as you receive this order, join Jasram and Bhairav Singh at Listi and maintain watch carefully over Badhuwa under their supervision. In the event of any mistake, you shall be held responsible.

Bhadra Badi 2, 1848  
(August 1791)

C. From King Ran Bahadur Shah<sup>16</sup>

To The Amalidarsan<sup>17</sup> of Kuti

The Kajis, Sardars and other respectable persons of Lhasa who have been captured must be fed. Accordingly, supply 2 dharnis of butter, 1 Chepang, 1 seer of salt and 2 pathis of Sattu<sup>18</sup> daily to the place where Badhuwa is staying, as long as they are not sent back. (The expenses incurred in supplying these commodities) shall be debited while auditing the accounts of Kuti.<sup>19</sup>

Shrawan Sudi 3, 1848  
(July 1791)

### 3. Prohibition To Plunder Tibetan Monastery<sup>20</sup>

From King Ran Bahadur Shah

To Damodar Pande, Kirtiman Singh and all other regular<sup>21</sup> troops

Do not plunder areas under the jurisdiction of the main Gumba of Shakhya Lama. We also direct that the Bhotes (there) shall not raise arms (against us). Let all comply with this order.

Bhadra Badi 12, 1848  
(August 1791)

14. Hulak meant a system of transporting supplies by relays of porters.

15. Obviously one of the captured Tibetan officials.

16. Regmi Research Collections, Vol. 5, P. 1.

17. i.e. local administrative or revenue functionaries.

18. i.e. parched barley meal.

19. Kuti was then a part of Nepal.

20. Regmi Research Collections, Vol. 5, P. 15.

21. The Nepali term is Bhara.

Contd...

#### 4. Villages Granted To Syamarpa Lama<sup>22</sup>

From King Rana Bahadur Shah

To Syamarpa Lama.

We hereby grant the two villages of Pasinghyaca and Dhurburinbochhe-pasingchho to you. We also direct that the Amalidars of Dzongka and Kerung shall not interfere in areas covered by these villages, as well as in (the affairs of) disciples there. Know (these villages) to be your own and use them. Nobody shall create any dispute or indulge in loot and plunder there. Anybody who indulges in violence shall be deemed to have committed an offense.

Bhadra Sudi 2, 1848  
(September 1791)

#### 5. War Regulations<sup>23</sup>

From King Ran Bahadur Shah

To Kirtiman Singh, Badal Singh

Basnyat and Purnananda Upadhyaya.

1. Recruit 3 companies of Dhakres belonging to all the 36 castes in areas east of the Dudhkosi and west of the Tista for the war. Join the army and attack Kharta. After Kharta is occupied, join the troops which have proceeded towards Kuti, following the most convenient route which may also cause the maximum harassment to the Bhotes.
2. Among goods plundered from the Gumbas of Lamas and the houses of Dhewas and Bharadars, foodstuffs shall be used by the troops; other goods shall be submitted to the government.
3. One-fifth of coral, pearls, jewels, gold and silver looted elsewhere shall be given to those who loot them; the rest shall be submitted to the government.

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22. Regmi Research Collections, Vol. 5, P. 16.

23. Regmi Research Collections, Vol. 5, PP. 17-19.

Contd...

4. One-sixth of brocade (Kuchin) and other cloths, copper, brass and other metals, horses and mules shall be given to those who loot them; the rest shall be submitted to us. One-tenth of musk, yaks' tails and borax shall be given to those who loot them.
5. Among the booty, the share of the government shall be set aside; the rest shall be apportioned equally among Dzakre troops, those paid regular emoluments<sup>24</sup> and those paid on monthly basis<sup>25</sup> in cash. Remissions shall be granted after audit.
6. Expenses incurred in cash in our work, for medical treatments, funerals, collection of information and correspondence shall be remitted after audit.
7. The entire enemy male population in areas where the war is fought shall be slaughtered; their children shall be taken to their homesteads and settled there.
8. There shall be no slaughter in villages in Bhot where the people do not fight, or where an amnesty has been proclaimed. They shall be given succor. Respectable persons shall be summoned and sent here.
9. The descendants of the Hong Kuso King shall be summoned to Kharta and conciliated. They shall be told, "Our King has declared that in case you join us and we conquer Lhasa, we shall restore your kingdom."

Bhadra Sudi 2, 1848  
(September 1791)

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24. The Nepali term is Dardiya.

25. The Nepali term is Darmahawal.

Nepal-Sirmur Treaty\*

Pledge (Dharmapatra) offered to Maharajadhiraj Ran Bahadur Shah of Gorkha  
By Maharaj Jagat Prakash Singh of Sirmur.\*\*

We hereby stipulate that the Ganga river shall form the boundary between Gorkhar and Sirmur. In case we covet the territories of Gorkha, and do not regard the enemies of Gorkha as our enemies, and its friends as our friends, may the evil eyes of God Panchayana fall on us. In case we abide by this pledge, may the blessings of God Panchayana be on us.

Monday, Shrawan 12, 1842  
(July 27, 1792)

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\* Regmi Research Collections, Vol. 37, pp. 129-30.

\*\* The appropriate royal titles have been given before each name.

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

Salami

A generic term used to denote miscellaneous payments due to the government. The term was thus used to denote:-

- (a) Fines imposed for counter-feiting or smelting coins.
- (b) Fees levied for affixing the official seal on weights and measures.
- (c) A levy collected in a newly-annexed territory.
- (d) Payments due from Chaudharis, Kanugyis, Mohinayaks and other revenue functionaries.

Sanyasi-Mandali ...

Similar to the Jogi-Mandali (Vol. 2, No. 7, July 1970, P. 174) and the Mahant-Mandali (Vol. 2, No. 8, August 1970, P. 198).

Sayana ...

A village-level revenue functionary in the Terai areas of Kumaun and Garhwal. His emoluments consisted of 10% of the proceeds of revenue collection.

Sera ...

Land allotted for the supply of food-grains and other agricultural produce for the royal household.

Sermaa ...

A tax collected usually in cash on uncultured Rakho holdings in the hill areas including Kathmandu Valley.

Shraddha-Kharcha ...

A levy collected in Thak and elsewhere presumably to finance Shraddha ceremonies (on the occasion of the anniversary of the death of father or husband) in the family of the village headman.

Contd...

Singarhat	....	Fine imposed for assaulting a virgin girl
Subbangi	...	A levy collected in Kumaun and Garhwal until 1802 for the benefit of the chief local administrator
Subba Salami	...	A similar levy collected in Pyuthan until 1797. It was revived 2 years later and the proceeds were assigned to the Army.
Suna Birta	...	Lands granted as Birta on a non-taxable basis against cash payments to the government during the Malla period in Kathmandu Valley
Taksari	....	An official in charge of mints in Kathmandu, Patan and Bhadgaun. He was responsible for the collection of customs duties on goods imported from or exported to Tibet. He also adjudicated in disputes of the trading community in Kathmandu, Patan and Bhadgaun. His emoluments consisted of one-tenth of the revenue from mint and one-sixteenth from customs revenue from Nepal-Tibet trade.
Thakali	...	(1) Leading Nepali merchants in Lhasa who assisted the Nayak in the exercise of judicial authority over the Nepali merchant community there  (2) The inhabitants of Thak-Khola, a high valley of the Kali Gandaki river north-west of Pokhara in western Nepal.
Thalu	...	A village functionary in the Thak-Khola area, subordinate to the Budha
Thani	...	A revenue functionary in Jumla, Mustang and other areas in north-western Nepal

Contd...

Thapala	...	A vassal principality or territory. Jajarkot thus became a Thapala of Gorkha in 1790. Chhilli similarly occupied a Thapala status under the principality of Dang.
Tusal	...	A central office responsible for settlement of land disputes, registration of (Birta) land transactions, demarcation of land boundaries, irrigation, damage to lands by floods and landslides and other functions. It also handled procurement of copper on behalf of the Mint.
Umra	...	Officials appointed for divisions (thum) of hill districts to look after military matters.
Wajbi	...	A generic term for the actual amount of land revenue assessment.
Walak	...	Levies collected from each homestead in the hill districts, including Kathmandu Valley, the proceeds of which were used for the royal household. Walak payments were made in the form of ghee, oil, goats or bear, or in cash. They were of three kinds: (1) Saune Fagu Walak, collected during the months of Shrawan and Falgun every year, (2) Harsha Bismat Ko Walak, collected on occasions of national celebration or mourning and (3) Kaj Kalyan Ko Walak, collected on festive and ceremonial occasions.

(Concluded)

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