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Regmi Research (Private) Ltd  
Lazimpat, Kathmandu, Nepal

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### The Salt Trade in Dana

In early A.D. 1860, a contract for the collection of customs duties at Dana in Thak had been given out for Rs 44,501 to Captain Hemakarna Khadka Chhetri. Subsequently, a higher bid was offered by Chyalpa Thakali. Ultimately, however, a new contract was given out to Lt. Champa Singh Khadka Chhetri, Captain Hemakarna Khadka Chhetri's son on an annual payment of Rs 55,501.

Lt. Champa Singh Khadka Chhetri recruited three local people to work for him: Subba Balabir Thakali, Ramashanker Thakali, and Dhana Prasad Thakali.

Chyalpa Thakali, who had been unable to obtain the contract, then persuaded Ramashanker Thakali and Dhana Prasad Thakali to resign. Subba Balabir Thakali, however, refused to join them.

Chyalpa Thakali and his associates then prepared the following plan: "The sale of foodgrains from Thaksatsae to Panchagaun and Barhagaun will not be permitted. This will stop foodgrain exports to Tibet, with the result that no salt will be available in exchange. Once salt imports are disrupted, the Dana customs will collapse, and the condition of Thaksatsae will improve." They then announced that the inhabitants of Thaksatsae would hold a public meeting at Purang to discuss the plan, and that any village headman (mukhiya) who did not attend the meeting would be fined one rupee, and other persons eight annas, every day.

Some Thakalis put their signature on the notice circulated by Chyalpa Thakali and his associates for holding the meeting, whereas others refused to do so. The notice also declared that any inhabitant of Thaksatsae who sold foodgrains would be punished with a fine of three hundred rupees.

Subba Balabir Thakali was one of those who refused to sign the notice. He said: "Everyone should be free to decide whether or not to sell his foodgrains. I am willing to sign any notice if the proposal is to approach the royal palace for the promulgation of appropriate regulations. But I will not sign any document proposing a ban on the sale of foodgrains."

A quarrel ensued between Chyalpa Thakali and Subba Balabir Thakali. However, other persons prevented them from coming to blows. The proposed meeting could not be held. These events took place in the month of Shrawan (July-August).

In Kartik (October-November) Chyalpa Thakali and three other persons filed a complaint at the Baglung court against Subba Balabir Thakali. The court sent constables along with Chyalpa Thakali to arrest him. Subba Balabir Thakali was beaten up and put in fetters. However, he was not told what charges had been framed against him.

Subba Balabir Thakali was subsequently able to elude his captors. He visited Kathmandu and submitted a petition through the Itachapli court. The petition was represented to Prime Minister Jung Bahadur through the Kaushal office.

The Prime Minister ordered that Chyalpa Thakali, Dhana Prasad Thakali, and Proma Ranjan Thakali be arrested by the Itachapli court on the charge of having put Subba Balabir Thakali in fetters in an unauthorized manner.

(Source: "Order to Lt. Champa Singh Khadka Chhetri Regarding Arrest of Chyalpa Thakali and Others.")

Regmi Research Collections, vol. 33, pp. 689-96.

The following account of the exchange of Tibetan salt for Nepalese grain helps to shed some light on this document:

"The organization of this simple exchange of two essential commodities has nevertheless undergone far-reaching changes, and we have seen that the major phases in the recent history of Thak Khola were determined by developments in the control of the salt-trade... Until 1850 no customs duty was levied on the import of salt by the government of Nepal, but the people of Thaksatsae paid a consolidated tax of Rs 12,500 in return for which they were free to trade in salt without any restrictions. In 1860 this system was abolished and thereafter the government of Nepal auctioned a customs contract including the monopoly of the trade in Tibetan salt in Thak Khola. The first customs contractor paid an annual royalty of Rs 44,500 and during the years 1860-1932 this monopoly was the subject of keen competition between big Thakali merchants as well as a few outsiders."

(Christoph von Furer - Haimendorf, Himalayan Traders, London: John Murray, 1975, p. 188.)

The "consolidated tax" which Haimendorf has mentioned was actually a contractual payment (thekbandi) which the inhabitants of Thak were required to make to the government every year. In consideration of that payment, the government relinquished its claim to revenue from homestead taxes (wajbi), judicial fines (asmani), and ad hoc levies (farmani)

In 1866 Vikrama (A.D. 1809) the annual contractual payment was fixed at Rs 15,000, and Subba Bhawani Datta Thapa was authorized to collect it.

("Royal Order to the Budhas of Thak," Jastha Badi 30, 1866 (June 1809), Regmi Research Collections, vol. 40, pp. 35-36).

The contractual payment of Rs 15,000 yearly was reduced to Rs 13,000 after a few months.

("Royal Order to Premakhad Budha," Poush Sudi 5, 1866 (January 1810), Regmi Research Collections, vol. 40, p. 172).

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#### Law on Land-Holding, 1854

(Continued from the October 1977 issue)

If a landholder who has been occupying a homestead on raikar land dies without leaving any heirs behind, or emigrates, and no other person is available who is willing to occupy the vacant homestead and keep the roof intact, and if the homestead has been reallocated to another person who is using it in addition to his own and paying the taxes due thereon, and if later any person offers to set up a roof on the land, the former shall be given the land. If he had not signed any bond, or given any undertaking in the presence of witnesses, that he will relinquish the land (if another person later offers to construct a roof on the land), and had taken up the land for cultivation at a time when it was about to remain uncultivated, and had also been paying rents and other dues on the land, he shall not be evicted, and the land shall not be reallocated to another person who is willing to set up a roof thereon. If anybody evicts the occupant on such land and reallots it to another person, he shall be punished with a fine amounting to one year's rent on the land, and the land shall be reconfirmed in the possession of the existing occupant.

If a landholder who has been occupying a homestead on raikar land dies without leaving any heirs behind, or emigrates, and no other person is available who is willing to construct a roof on the land and occupy it, and any other landholder belonging to the same area, or to another area, has been occupying the homestead in addition to his own, and if another person subsequently offers to set up a roof on the land, the amali, dwara, anthari, or mukhiya shall reallocate the land to the latter, because the former had been occupying it in addition to his own without paying any rents and other dues. If any landholder complains against such reallocation, he shall be punished with a fine of two and a half rupees, and informed that he cannot be permitted to continue occupying the land.



50. If a landholder who has been occupying a homestead or land under raikar or jafate tenure dies or emigrates, with the result that the homestead or land remains unoccupied, and no other person is available to occupy it and keep the roof intact, and if the amali, thari, mukhiya, or other talukdar has reallocated the homestead or land to another local landholder in addition to his own, the latter shall not again reallocate the homestead or land to another person without the concurrence of the amali, thari, mukhiya, or other talukdar. If he has accepted chardam-theiki fees in consideration of such reallocation, he shall be fined with an equal amount, and the talukdar shall again reallocate the land.
51. A landholder may continue to live in the area where his raikar holding is situated, and give it out for cultivation to another person because of lack of means, or affection or charity, or after obtaining a loan in money, or on payment of the amount of rent due on the land or even without obtaining any payment in money. Such land cannot be reallocated by the jimmawal, mohinaike, or other talukdar to another person.

If it is proved that with effect from the year 1925 Vikrama (A.D. 1868) any landholder who has shifted his residence to another area has relinquished his land to another person after obtaining payment in money, or on payment of the amount of rent due on the land, or even without obtaining any payment in money, such relinquishment shall not be regarded as valid. The appropriate jimmawal, mohinaike, or other talukdar may reallocate the land to any person who is willing to make the prescribed rent and other payments. It shall lie at the pleasure of the previous occupant whether or not to recover the money paid by him.

52. No tenant who is occupying a cultivating homesteads or rice lands under mafi tenure of any category, including Guthi, Birta, bekh, phikdar, marwat, chhap, manachamal, and petiya-kharcha, after paying chardam-theiki fees to the owner, shall reallocate such homestead or rice-lands after appropriating chardam-theiki fees himself thereon without the consent of the owner. Such reallocation shall be regarded as valid. Any tenant who makes such reallocation shall be required to refund the amount of chardam-theiki fees that he has appropriated, and punished with a fine of an equal amount for having appropriated such fees without any authority. It shall lie at the pleasure of the owner whether or not to let such tenants retain possession of the lands.

53. If a landholder who had been occupying a homestead on raikar land dies without leaving any heirs behind, his nearest relative may offer chardam fees, but not theki fees, to the appropriate jimmawal or other talukdar within thirty-five days offering to take over the homestead and rice-lands of the deceased person, keep the roof intact, and pay the prescribed rents and other dues. If (the talukdar) allots (the homestead and rice lands) to another person even when the nearest relative (of the deceased person) had made such an offer, and the latter submits a complaint to that effect, the former shall be punished with a fine amounting to ten percent of one year's rent on the land. The homestead and lands shall then be reallocated to such relative.

If no relative makes such an offer within thirty-five days, the amali, jimmawal, or other talukdar may reallocate (the homestead and lands) to any other person who is willing to keep the roof intact and pay the prescribed rents and other dues. No (relative) who makes an offer (to take up the homestead and rice lands) after thirty-five days shall receive the reallocation.

54. If a landholder who had been occupying a homestead on raikar land emigrates, and if a childless widow relinquishes her homestead and goes to the home of her parents at another place, they shall not be permitted to reallocate the homestead and rice-lands to another person. If the nearest relative makes an offer within thirty-five days to take over the homestead and rice-lands on payment of the prescribed rents and other dues and to keep the roof intact, and if he pays chardam-theke fees to the jimmawal or other talukdar, the homestead and rice-lands shall be reallocated to him. If (the talukdar) reallocate them to another person even when (the relative) has made such an offer, and if the latter submits a complaint to that effect, the former shall be punished with a fine amounting to ten percent of one year's rent on the land. The homestead and rice-lands shall then be reallocated to such relative.

If no relative makes such an offer within thirty-five days, the amali, jimmawal, or other talukdar may reallocate (the homestead and rice-lands) to any other person who is willing to keep the roof intact and pay the prescribed rents and other dues. No (relative) who makes an offer (to take up the homestead and rice-lands) after thirty-five days shall receive the reallocation.

55. If a childless widow who had been occupying a homestead on raikar land takes up a lover, she shall not be allowed to keep him in that homestead. If the nearest relative makes an offer within thirty-five days to take over the homestead and rice-lands on payment of the prescribed rents and other dues and to keep the roof intact, and if he pays chardam-theke fees ranging between eight annas and five rupees to the jimmawal or other talukdar, the homestead and rice-lands shall be reallocated to him. If (the talukdar) reallocate the homestead to another person even when the nearest relative has made such an offer, and if the latter submits a complaint to that effect, the former shall be punished with a fine amounting to ten per cent of one year's rent, and the homestead and lands shall then be reallocated to such relative.

If no relative makes such an offer within thirty-five days, the amali, jimmawal, or other talukdar may reallocate (the homestead and rice-lands) to any other person who is willing to keep the roof intact and pay the prescribed rents and other dues.

56. If a widow who had been occupying a homestead on raikar land takes up a lover, leaving in that homestead children below sixteen years of age, and if friends and relatives say: "we shall bring up these children, occupy and cultivate their homestead and lands, pay the prescribed rents and other dues, and, after they come of age, let them occupy and cultivate the homestead and rice-lands left by their parents," then such friends and relatives shall be made to affix their signature on a stipulation to that effect, and allowed to occupy and cultivate the homestead and rice-lands. No person shall evict them and reallocate the homestead and rice-lands to others. If he does so, he shall be punished with a fine of twenty rupees in the case of a homestead, and of one year's rent in the case of rice-lands. The homestead and rice-lands shall be restored to the persons who bring up the children.

If the child prefers to live with its mother, the widow shall not be permitted to occupy the homestead along with her lover for looking after the child. She may, however, occupy the homestead and pay the prescribed rents and other dues if she is willing to abandon her lover and look after her child there.

57. If a widow who had been occupying a homestead on raikar land remains chaste to her husband, and continues to live there, keeping the roof intact, and paying the prescribed rents and other dues, no person shall deprive her of such homestead and rice-lands on the ground that she is a widow. The widow shall be permitted to occupy and cultivate

the homestead and rice-lands keeping the roof intact and paying the prescribed rents and other dues. If any person evicts her from such homestead and rice-lands, he shall be fined with an amount equal to one year's rent on the land, and the homestead and rice-lands shall be restored to the widow.

58. If the friends and relatives of orphans both of whose parents have died say: "we shall pay rents and other dues on their raikar homestead and lands, cultivate the lands, bring up these children, and let them occupy and cultivate the homestead and rice-lands after they come of age," then such friends and relatives shall be made to affix their signature on a stipulation to that effect by the thari, mohinaike, or jimmawal. They shall be allowed to occupy and cultivate the homestead and rice-lands on payment of the prescribed rents and other dues, and bring up the children. So long as any person undertakes to occupy and cultivate the homestead and rice-lands, pay the prescribed rents and other dues, and bring up the children, he shall not be evicted, and the homestead and rice-lands reallocated to others. If any person does so, he shall be punished with a fine of twenty rupees in the case of a homestead, and an amount equal to one year's rents in the case of rice-lands, and the homestead and rice-lands restored to the former. After the children come of age, the lands left by their parents shall be handed over to them.
59. The wives, sons, and daughters of persons who are killed in war, or who die while on official duty, may occupy and cultivate on payment of the prescribed rents and other dues homesteads, rice-lands, and dry lands under raikar, jafati, or otham tenure, so long as the wife or son continues to pay such rents and other dues, or the daughter marries or takes a lover. Nobody shall evict them from such homesteads and lands so long as they continue to pay the prescribed rents and other dues. If any person does so, and the new allottee seeks to occupy forcibly the homesteads and lands, they shall each be punished with a fine amounting to one year's rents on the lands, which shall be restored (to the wife, son, or daughter of the deceased person). The latter shall be evicted, and the homestead and lands reallocated to another person, if they default in the payment of the prescribed rents and other dues.
60. Even though the law prescribes that lands under guthi, birta, phikdar, bokh, marwat, manachamal, chhap, jiuni, petiya-kharch, and other categories of mafi (tax-free) tenures may be resumed by the owner, or reallocated to another person on higher rents and other payments, in the case of lands held by the wives, sons, and daughters of persons who are killed in war, or die while on official

duty, the owner shall not be permitted to evict them and reallocate lands to other persons, unless the payment of rents and other dues is defaulted, and until the children reach the age of sixteen years. However, the owner may evict them if they default in the payment of the prescribed rents and other dues.

If the owner evicts (the wife, son, or daughter of a person cultivating mafi lands of the above-mentioned categories who is killed in war, or dies while on official duty) even when they continue paying the prescribed rents and other dues, he shall be punished with a fine amounting to one year's rents on the lands, which shall be restored to (the wife, son, or daughter of the deceased person).

After the children reach the age of sixteen years, the owner may evict them, even if they have not defaulted in the payment of the prescribed rents and other dues, to cultivate the lands himself, or give them out to other persons on higher rents according to the law. He shall not be deemed to have committed an offense if he does so. Any tenant who submits a complaint against the owner for having resumed the lands for personal cultivation, or for giving them out to other persons on higher rents, after the children reach the age of sixteen years, shall be punished with a fine of two and a half rupees, and informed that the lands cannot be restored to him.

51. If a landholder who has been residing on raikar or jafati lands commits any crime and absconds along with his family, a notice shall be affixed at his house prescribing a time-limit of thirty-five days. If he does not come back and reoccupy his homestead and rice-lands within that time-limit, and if his relative makes an offer within the prescribed time-limit to keep the roof intact and occupy the homestead and rice-lands on payment of the prescribed rents and other dues, these shall be reallocated to him. If no relative makes such an offer within the time-limit of thirty-five days, the homestead and rice-lands shall be reallocated to any other person who is willing to keep the roof intact and pay the prescribed rents and other dues. The absconder shall not be permitted to claim the homestead and rice-lands subsequently.

(To be continued).

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King Prithvi Narayan Shah

By am

Baburam Acharya

(Continued from the July 1, 1977 issue)

(Shri 5 Badamaharajadhiraja Prithvi Narayan Shah: Sankshipta Jivani, A.D. 1723-75 (A short biography of His Majesty the great King Prithvi Narayan Shah, from A.D. 1723 to 1775). Kathmandu: His Majesty's Press Secretariat, Royal Palace, 2024 (1967), Pt. 1, Chapter 2: "Janmanra Balyakala")

Chandrapambhavati and Kausalyavati were on good terms with each other. Crown Prince Prithvi Narayan Shah was kept and educated inside the royal palace until he was six or seven years old. Physical development is essential along with the development of education. This was the main reason why the two co-wives started to impart training to Crown Prince Prithvi Narayan Shah in sports in a playground on a hill near the royal palace. In those days, Mado-O-Khar, Dandibiyo, football, and wrestling were the main hill sports. In addition, Dumrayikhel and Lukamari (hide-and-seek) were also popular.

Every year in winter after the Dashain Festival, the royal family used to shift to a palace in the valley of Pokharithok. The Crown Prince must have started practising horse-riding at the age of eight or nine years, because there were horses in the royal stables. He must also have been proficient in the game of football because the grounds there were extensive. The market of Pokharithok used to flourish in winter. There were idols of Gorakhanath in Gorkha and Kathmandu only in the region east of Doti. Brahmins and Thakuris, and Chhetris of that region, therefore, encamped at Pokharithok during their pilgrimage to Gosainkunda and Pashupatinath. They used to visit Gorkha to pay their respects to Gorakhanath, who was a devotee of Goddess Manakamana, because Manakamana was a center of pilgrimage for the people of Kathmandu and also for Magars inhabiting the region from Pyuthan to Dhading. The shrine had been installed by Siddha Lakhan Thapa. In this manner, the market of Pokharithok in Gorkha was visited by people from many places in winter. The pilgrims wore different costumes and spoke different languages. During his stay at Pokharithok, the Crown Prince had an opportunity to study their ways of life. He did not lose this opportunity. He also continued his studies. am am

(Note- This account is based on a study of the contemporary situation).



Queen Chandraprabha had the main hand in building the character of King Prithvi Narayan Shah. The Queen created hatred in the mind of the Crown Prince for luxury when she saw the princes of the Chaubisi principalities spoilt by luxurious living. This is why the Crown Prince did not have the slightest intention of living a luxurious life. He developed a good character and became courageous, perseverant and industrious from his very childhood thanks to the moral education he received from the Queen.

(Note: This account is based on a study of the character of King Prithvi Narayan Shah).

Some months before the birth of Crown Prince Prithvi Narayan Shah, Jagajjaya Malla had become King of Kantipur, and Yogaprasanna Malla of Lalitpur, on the terms as had been stipulated before, when Mahendra Sinha, King of Dolakha, Kantipur, and Lalitpur died. Jagajjaya Malla did not allow Nilanarayan, son and heir-apparent of Mahendra Sinha, to become King of Dolakha. He drove Nilanarayan out of Dolakha, which he annexed to Kantipur. King Ranajit Malla of Bhaktapur was angry with Jagajjaya Malla because of this action. He had given asylum to Nilanarayan Malla. But it was beyond Ranajit Malla's power to restore the throne of Dolakha to Nilanarayan. Therefore, Ranajit Malla did not make active efforts to do so. Nilanarayan Malla went out of Bhaktapur in disguise with the intention of regaining the throne of Dolakha through the support of the Kings of Lamjung, Tanahu, and Makawanpur. When he reached Naladum-Gadhi accompanied by thirty-two bodyguards from Dolakha, the officials who had gone there from Kantipur for protecting the fort killed sixteen persons, including Nilanarayan, with the help of the inhabitants of Sankhu. Seventeen of the thirty-two bodyguards were captured and sent to Kantipur. Jagajjaya Malla rewarded his officials and the inhabitants of Sankhu for their achievement (in early December 1724 A.D.).

(Note: This account is based on the copper inscription of Nepal Sambat 845 found at the temple of Vajrajogini in Sankhu. The inscription does not clearly mention the killing of Nilanarayan Malla. But it does not refer to his fate. As such, there is no doubt about his killing).

King Ranajit Malla of Bhaktapur became angry at the assassination of Nilanarayan and asked military assistance from King Narabhupala Shah of Gorkha to punish Jagajjaya Malla. Troops had to be despatched from Gorkha to Bhaktapur in disguise because Kantipur and Lalitpur had prohibited movement through their territories. King Yoga Prakasha Malla of Lalitpur and Jagajjaya Malla had reached an agreement by this time; hence it had become difficult for Ranajit Malla to attack them. Even then, the troops of Bhaktapur

and Gorkha occupied an area in Lalitpur which adjoined the southern border of Bhaktapur. But King Ranajit Malla was placed in a difficult position when the Gorkhali troops sided with Yoga Prakasha Malla and evacuated that area. It was for this reason that King Ranajit Malla won over Jagajjaya Malla by making a grant of money, so that he might be able to isolate Yoga Prakasha Malla. But Jagajjaya Malla and Yoga Prakasha Malla soon joined hands again, and succeeded in isolating Ranajit Malla himself. As a result, Ranajit Malla was forced to sign an agreement to pay compensation. The Gorkhalis received Rs 8,000 as their share. A few months after the conclusion of this agreement, the troops of both Kantipur and Lalitpur occupied some areas of Bhaktapur to the east of Kathmandu Valley. Peace prevailed in these areas for three years when Jagajjaya Malla evacuated the occupied areas by accepting two elephants and some money.

(Note: These accounts are based on the Bhasha Vamshawali of Khardar Buddhiman Singh. According to this work: "The King of Bhaktapur was left alone in 845 Vikrama. He occupied Bisankhu in the month of Bhadra with the help of troops from Gorkha. King Yoga Prakasha Malla of Lalitpattan re-occupied Bisankhu after winning over the Gorkhali troops to his side in the month of Kartik. The King of Bhaktapur offered an elephant and an amount of Rs 13,000 to the King of Kantipur, and succeeded in isolating Yoga Prakasha Malla. After a few days, Jagajjaya Malla sided with Yoga Prakasha Malla. Again, after a month, the three Kings of Kantipur, Lalitpattan and Bhaktapur met at Kotaswar, and the King of Bhaktapur offered two elephants and Rs 24,000, which King Jagajjaya Malla, King Yoga Prakasha Malla, and the Gorkhalis shared among themselves. The Kings of Kantipur and Bhaktapur worshipped Machindranath by paving the area around the temple with stones in the month of Baisakh 846f

"Subsequently, the Kings of Kantipur and Lalitpur joined their forces to attack Bhaktapur and occupied Phulbari, Namuda, Dapcha, and Kabhre. The King of Kantipur obtained two elephants and Rs 8,000 from the King of Bhaktapur. King Yoga Prakasha Malla died on Bhadra Krishna 12, 849. He was succeeded by Vishnu Malla. Jagajjaya Malla and Vishnu Malla jointly attacked Bhaktapur in the fifteenth Year of his reign (Poush 851). They succeeded in occupying six villages, including Malagram, and obtained a share of three villages each. King Vishnu Malla settled Gorkhalis in the villages that fell to his share. All the three Kings, then held a meeting and the King of Bhaktapur, returned home after signing a bond to offer elephants and money to free those villages. Later, when the bond was not fulfilled, the other kings became angry and set up a fortress at Chorpur, and later even in Bhaktapur. The King of Bhaktapur procured troops from Tanahu, Lamjung, and Makwanpur, and drove out the invaders. He reoccupied the villages and captured 120 Gorkhali soldiers. King Ranajit Malla thereafter gained the support of King Vishnu Malla by paying him money."



As the original home of Buddhiman Singh was Lalitpur, the account of this principality given previously by him is almost identical with available thiyasafus. It is, therefore, possible that the account is largely correct. But all his writings are incomplete, and accounts based only on his work, although obscure, cannot be ignored. If more thiyasafus are later discovered, additional information may be obtained).

King Yoga Prakasha Mallas died after a rule for seven years (September 1729), King Jagajjaya Malla then gave his daughter in marriage to Vishnu Malla, the heir-apparent. Later, the Gorkhalis supported the two Kings when they jointly invaded the areas lying outside Bhaktapur Valley. Since King Ranajit Malla was left alone, the Kings of Tanahu, Lamjung, and Makwanpur despatched troops to his aid in order to defend his principality. As a result, the troops of Lalitpur and Kantipur were forced to withdraw. The 120 Gorkhali soldiers were released when they surrendered. (Circa A.D. 1731).

(Note: The King of Bhaktapur, Ranajit Malla, had to spend seven years in difficulties after he started a war with the Kings of Kantipur and Lalitpur. This led to a heavy loss of life and property, though not of territory. Nevertheless he has installed a copper plate inscription at the main courtyard of his palace, boasting that he had succeeded in driving out the troops of Kantipur, Lalitpur, and Gorkha. In that inscription, he has eulogised himself as "Nepala Mahimandalakhandala, Shri Shri Jaya Ranajit Malla Deva." The Kings of Lalitpur and Bhaktapur were not known as Nepaleshwara so long as King Pratapa Malla of Kantipur was alive. After the death of King Pratapa Malla, King Shrinivasa Malla of Lalitpur appears to have been eulogised as Nepaleshwara. After his death, his successors had not dared call themselves Nepaleshwara. The Kings of Kantipur always eulogised themselves as Nepaleshwara. King Ranajit Malla of Bhaktapur alone appears to have assumed the title of Nepalmandalakhandala only in this copper plate inscription. A village which lies beyond the southern border of Bhaktapur was known as Obhu at that time. The troops of Kantipur, Lalitpur, and Gorkha, who had come to occupy it, must have been repulsed by the troops of Bhaktapur. But this was quite a minor event. The victory at Obhu does not appear to have recouped the loss suffered during the seven-year war in any way. This copper plate inscription appears to have been installed at the main courtyard, so that posterity might not know the fact that Bhaktapur had suffered a defeat at the hands of Kantipur, Lalitpur, and Gorkha).

(To be continued)

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Contd...

Miscellaneous Documents of 1887 VikramaLand Grants in Sungram

Falgun Sudi 8, 1887 (44/217)

Royal order to the Neupane and Baral Brahmins of Sungram (Sindhuli district): "You have complained that rice-lands in your district have been granted to outsiders through royal orders, with the result that you have been displaced. We, therefore, cancel those grants, and hereby direct that Jagirdars to whom rice-lands cultivated by you under Jafati tenure have been assigned shall allot them only to the local people, and that the tenants, on their part, shall pay kut rents and other dues to their landlord, and also supply loans whenever so asked."

Appointment of Kotwal

Falgun Sudi 8, 1887 (44/217-18).

Natu Raut was appointed Kotwal with all mal and jagir lands in Rautahat district, and the Pargannas of Dostiya and Matiwan in Bara district, under his jurisdiction. The appointment was effective Baisakh Badi 1, 1887. His duty was to recover stolen property, including cows, buffaloes, and oxen, and restore them to the owners. He was under obligation to pay Salami fees of Rs 500 each to the local administration and the army. His perquisites included the following levies on each mouja every year:

<u>Grade of mouja</u>	<u>Cash levy</u>	<u>In-land levy</u>
Abal	One rupee	One maund
Doyam	Twelve annas	30 seers
Sim	Eight annas	20 seers
Chahar	Four annas	10 seers.

The Kotwal was also permitted to collect a levy of four annas on each tangiya (ox-cart ?) as usual.

Mokarri Land Grants in Rautahat

Chaitra Badi 4, 1887 (44/219).

Techaram had been granted an allotment (patta) of ten bighas of land in Bhadiyahi, Rautahat district, on payment of ten rupees, at the rate of eight annas per bigha every year on mokarri tenure. He was exempted from the payment of all other taxes, with the exception of raja-anka (royal palace levies). The allotment, first made by the local administration (amil) had been reconfirmed in 1885 Vikrama by General Bhimsen Thapa, and was again reconfirmed under the royal seal on Chaitra Badi 4, 1887.

Irrigation Dispute in Mahottari

Chaitra Badi 6, 1887 (44/219-20)a

Royal order to Captain Birabhadra Kunwar: "A dispute had occurred on the question of water for purposes of irrigation between peasants cultivating jagir lands of the army in Mansi village and tenants cultivating the birta lands of General Bhimsen Thapa in Kanak village, both in Keradi parganna of Mahottari district. In the course of the clashes, Bhikham Raut, Manik Mander, and Harakh Raut of Kanak village beat Sahab Mander of Mansi village to death with wooden clubs. They have been put in irons and imprisoned for six months. They shall now be released on payment of heavy fines, out of which the Kachahari shall collect the tiko fee, and the balance shall be transmitted to the birtaowner. The birtaowner shall inflict punishment on those among his tenants who had taken part in the clashes."

Complaint of People of Dullu and Dailekh

Chaitra Badi 7, 1887 (44/220-21).

Royal order to the amali, bhardars, companies, jagirdars, jimmawals, and ryots in Dullu and Dailekh: "The Jwaladal company, while collecting revenue for the Vikrama year 1887, reduced the price of thituwa (blankets) to twenty annas each, and thus caused great hardships to the people. A complaint to this effect was submitted to Chautaria Pushkar Shah, who informed General Bhimsen Thapa accordingly. The complaint has now been referred to us. We hereby promulgate the following regulations in this regard:

1. Amalis and other jagirdars who collect rents on rice-lands shall receive payment half in mohar rupees, and the other half in 16-anna rupees and thituwa (blankets). Tenants and jimmidars shall make payments accordingly.
2. In the future, thituwa (blankets) shall not be commuted at twenty annas each.

Landholding in Doti

Chaitra Badi 7, 1887 (44/221-22).

Royal order to Naran Rosyara: "Formerly, the village of Chhoyagaun in the Dankot garkha of Doti had been granted to your ancestors by the King of Doti through a copper-plate inscription. The lands were subdivided in your family, and the prescribed pata tax was duly paid. Subsequently, Jyami Rosyara and Hiruwa Rosyara died without leaving any heirs behind, and a dispute arose among the other brothers about their share of the lands. It was eventually decided that you should cultivate the lands by rotation. In the year 1882 Vikrama, the lands were registered in the course of a revenue settlement in the name of Naran Rosyara. We hereby issue this order under the royal seal reconfirming the lands in your name. Pay the prescribed taxes through the appropriate jimmawal and mukhiya and use the lands as your property (bapati).

Unauthorized Exaction

Chaitra Badi 8, 1887 (44/222-23).

Royal order to Captain Birabhadra Kunwar: "We have received complaints that you have demanded payments at the rate of four rupees and five annas according to the rate current in that area on each bigha from tenants cultivating the birta lands of Dinanath Padhya in Madara, Katariya, and Chauriya. Brahmendra Padhya, a birtaowner, had made allotments (patta) prescribing a rate of four rupees on each bigha under paddy, thus reducing the rate by five annas. The rates for other crops were fixed at a still lower level. The ryots say that they are willing to pay taxes at these rates. Make collections at these rates from the year 1886 Vikrama. If you have made any excess collections, refund the balance."

Disbursements

Chaitra Badi 9, 1887 (44/224).

1. Kulananda Jha had been granted a contract (ijara) for the operation of mines in the region east of Sanga and Sindhu, including the Nagro mines. He was ordered to disburse a total amount of Rs 1,100 from the contractual payments due for the year 1888 Vikrama. The breakdown was as follows: Mahindra Khattri - - - Rs 500; Guman Singh Panta - - - Rs 300; and Jabari - - - Rs 300.

2. Sardar Jahar Singh Baniya was ordered to disburse Rs 4,900 from the thek revenues of Bara, Parsa, and Rautahat for the year 1887 Vikrama to repay the cost of goods borrowed by Colonel Mathbar Singh Thapa from the Tosakhana.

Appointment of Mahanta in Chatra

Chaitra Badi 10, 1887 (44/225).

Royal order to Shuka Deo Bharti: "Your preceptor, Mahanta Brahma Bharti, violated his duty and committed sexual intercourse with a woman of the Barai caste. We, therefore, hereby remove him from the post of Mahanta of the Chatra Asthan (monastery). Appoint Vishnu Lal Bharti as karobari (manager). Perform the religious and other functions of the Asthan according to custom and tradition. Appoint and dismiss functionaries according to need. Keep royal orders issued by us (Lalmohar), and those issued by the Makwani Kings (byhamohar) in your own custody."

Drought in Saptari and Mahottari

Chaitra Badi 10, 1887 (44/226).

Royal order to Captain Birabhadra Kunwar: "You have sent mouja-wise reports of the extent of damage to crops caused by drought in Saptari and Mahottari during the year 1887 Vikrama. We hereby direct that:

- (1) One-third of the loss shall be borne by the revenue contractor.
- (2) Another one-third shall be borne by the appropriate jagirdar.
- (3) The remaining one-third of the loss shall be remitted.

#### Construction of Tank

Chaitra Badi, 11, 1887 (44/227).

Captain Birabhadra Kunwar was ordered to disburse Rs 1,000 from the thek revenues of Saptari and Mahottari for the year 1887 Vikrama in the name of the third royal concubine (sahila bhitryani bajyaju) for the construction of a tank.

#### Privileges of Birtaowner

Chaitra Sudi 13, 1887 (44/227-28)r.

In 1849 Vikrama (A.D. 1792), King Rana Bahadur Shah had granted the mouja of Ramaban in Simraungarh to Devadatta Thapa under Bhokh-Buniyad tenure. The grant provided for exemption from the payment of all taxes on the mouja, including sair and farruyatr. However, later amils, subbas, and ijaradars collected sair duties on this birta holding. Devadatta Thapa then submitted a complaint to the royal palace. The tax-exempt native of the grant was, therefore, reconfirmed.

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#### Corrigendum

1. Regmi Research Series, September 1, 1977. The page numbers of this issue should be 129 to 144, not 113 to 128.
2. Regmi Research Series, October 1, 1977, p. 133. The figure in the last line of the second paragraph should be 180, not 80.

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