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HODGSON On Justice
(Continued)

11. Question: What is the judicial function of the Amali? Is there one Amali in each principal village?

Amali means Jagirdar. In all assigned lands the Jagirdar, or Amali, is answerable to the government in matters of justice and police. He may discharge the functions, if he wishes, but he seldom does or can. Usually he has a deputy on the spot to assess and collect for him, as well as to administer judicially his Jagir. He has one or more deputies, at his pleasure. The local functionary is called Dware, and he manages the villages through the Mukhiya or Naikiah of each village, just as though he represented the government directly in an unassigned district. The Amali, or Jagirdar, is master of the revenue within his limits, making his own settlements; and, as a consequence, he is also the local magistrate and judge.

12. Question: Is the Karpan taken on issues referred to Panchayats or only on Ordeals?

On matters settled by decisory oaths of the parties or by Ordeal, Karpan attaches. On those decided by Panchayat, never, and if it has been paid, it is returned when the case is decided by the Panchayat.

13. Question: Are Dasond-Bisond and Jitauri-Harauri two things or one - i.e., is the same thing called by the one name in some cases and called by the other name in other cases - or are these taxes quite distinct?

They are not identical expressions. In matters of debt and contract in which the defendant (Asami) does not persist in the denial of the plaintiff's (Sahu's) claim, after the presentation in court of the plaintiff's books of account and other documentary evidence, the court takes Dasond, or 10 percent of the property disputed, from the plaintiff, and Bisond, or 5 percent, from the defendant. In case of false allegation or accusation of property wrongfully acquired or false accusation of the tort or misdemeanour, the false assertor or accuser (Pulaha), on conviction, is made to pay Harauri or Dand, and the falsely accused (Succha), Jitauri.

14. Question: Is Harauri always double of Jitauri or vice versa? Or is the amount of one independent of the amount of the other? Is one sometimes taken and not the other?

Dand is not double of Jitauri, but half of Dand is Jitauri. That is, the amount of Dand is that which is first decided, according to circumstances, and it is that which regulates the amount of Jitauri.

15. Question: Are Jitauri-Harauri or Dasond-Bisond taken in cases of murder, robbery, Panch Khat, and other offences involving the penalty of life or limb? How do these apply to Pulaha and to Sindhuwa?

In offences involving loss of life or limb or degradation of a Brahman from his caste, neither Jitauri-Harauri nor Dasond-Bisond apply. Confiscation of the offender's property follows. The Sindhuwa, or convicted felon, suffers Sarbaswa, and the informer goes free. If the accusation is not proved, then the false accuser or Pulaha suffers Dand. Only a false accuser is Pulaha. Only a convicted criminal, Sindhuwa.

16. Question: In disputes of right, such as when brothers quarrel about their shares, or when the sons in wedlock exclude the sons by concubinage or by adoption, does Dasond-Bisond apply or Harauri-Jitauri, or both? How are these apportioned?

If sons by marriage dispute in court, the court, after awarding equal shares to all, takes Dasond from all alike. Nor Bisond, nor Jitauri, nor Dand apply. If the sons by wedlock do not give his share to the son by concubinage and the matter comes to court, the court awards to the latter a sixth share, taking Dasond from him. Phulpan is taken from the former and nothing else. Sons by adoption, if of equal caste with the sons begotten in wedlock, get equal shares with them. If of lower caste, they get less. Dasond applies to the portion awarded. Not Dand or Jitauri.

17. Question: In actions of debt, do Dasond-Bisond or Jitauri-Harauri, one or both, apply?

If the debtor does not deny the debt, but only pleads present inability to pay, the court, on enforcement of the payment, as far as may be, and decision of the case, levies Dasond of the debt on the plaintiff and Bisond on the Defendant.

If the debtor denies the debt in any form of allegation, that is, if he says he never borrowed, or has paid, the sum, and will not recede from his denial, and the debt is proved by evidence or ordeal, then, on the decision of the case, Dasond of the debt is levied (as before) on the plaintiff, and the defendant suffers Dand - more or less, according to the obstinacy and iniquity of his falsehood.

If, again, in a case of debt, the plaintiff, persisting in his allegation of a sum due, be cast, and if it is proved that there was no debt, then the plaintiff suffers Dand proportioned to the mischief or iniquity of his falsehood, and the defendant pays Jitauri.

18. Question: How is it in cases of breach of contract?

No action can be brought in Nepal for damages consequent on non-fulfilment of an agreement, or for compulsory fulfilment, but only for restitution of the money advanced, if there was any, with ordinary interest thereon up to the day the action was brought. Dasond and Bisond or Dand and Jitauri are applied to these cases, after they are settled, in the same manner as in matters of debt above spoken of.

19. Question: In shameful misdemeanours, what is the rule?

We know no such actions or prosecutions.

20. Question: In actions or prosecutions for creating nuisance, what is the procedure?

In such cases the causer of the nuisance will be made to remove it with his own hands, or at his own expense. But no Dasond-Bisond nor Jitauri-Harauri apply.

21. Question: In actions or prosecutions for injuring or destroying public works of utility, what is the procedure?

The destroyer or injurer is made to rebuild or repair, but none of the taxes or fines spoken of apply in such cases.

22. Question: In actions or prosecutions for assault and battery, reviling, etc., do Jitauri-Harauri or Dasond-Bisond apply? How? If the plaintiff is innocent, must he pay Jitauri and the guilty defendant pay Dand?

If anyone without cause beats or abuses another and that person prosecutes him in court, the offender will suffer Dand proportioned to the offence. The plaintiff will not have to pay Jitauri or any tax whatever.

23. Question: Is not Dand as a punishment distinguished from Dand or Harauri as a tax? Thus, if the men of the mint adulterate the silver and be punished with a Dand or fine of 10,000 Rupees, will the informer (Pulaha) therefore have to pay Jitauri?

Dand is not a punishment. Punishments (Sasana) are death, maiming or mutilating, imprisonment, and whipping with nettles or with the Korah. A true informer or accuser is not a Pulaha. A false and malicious informer or accuser is alone called (after conviction) Pulaha. If, in the case supposed, the crime is proved, the informer will receive a reward from the government under the name of Jitauri, not pay a tax under that name. But if, in such a case, the accusation be proved false, then the accuser (Pulaha) will suffer Dand.

24. Question: In one great crime (theft) Dasond applies to the property recovered by the aid of justice. Are there any more instances of the kind?

There are none.

25. Question: Can the Mul Sabha, or chief court of Patan and that of Bhadgaon try Panch Khat, or only minor offences? Have those courts the same authority as the chief court of Kathmandu, or only such authority as the Taksar and Dhansar of Kathmandu exercise? What are the limits of the local jurisdiction of each?

They cannot try great crimes involving peril of life or limb or confiscation of a man's whole substance, but only offences punishable by trifling whippings or fines. Their local jurisdictions are equivalent with the limits of the lands attached respectively to the towns in question.

26. Question: What are the courts of Patan called Toosaal and Koond-Bali-Karmi?

The Toosaal resembles the Bhu Bhandel of Kathmandu. The Koond-Bali answers to the Chi-Bhandel of Kathmandu. They are, properly courts of registration merely, but small cases relative to the boundaries of lands and houses, or to easements attaching to them, and small actions of debt, also, are tried in them.

27. Question: What are the courts of Bhadgaon called Toosaal and Banya-Pradhan?

The Toosaal of Bhadgaon is like that of Patan. When land is transferred by sale or mortgage, its limits are laid down by the professional measurers attached to the Toosaal, and the deed of sale is registered in the court, and a copy given to the buyer. As the limits of all lands are thus recorded in this court, disputes relative to them are referred to it, at least in the first instance.

The Baniya-Pradhan has the exclusive cognizance of all disputes between the Baniyas of that city, and their disputes alone can be heard in it.

28. Question: Are there a Chi-Bhandel and Bhu-Bhandel for Patan and Bhadgaon as for Kathmandu? If not, what are the substitutes?

The Bhu-Bhandel is called "Toosaal" in Patan and Bhadgaon. The Chi-Bhandel is called the "Koond-Bali-Sabha" in Patan, and at Bhadgaon it is called the Karmi Sabha. All have like powers and functions.

29. Question: Give the name and function of each officer attached to the chief court of Patan.

The Mul Sabha or Pali Sabha is presided over by one Dware, next come one Bichari, next 4 Pradhans, next 1 Tahavildar, next 1 Bahidar, next 1 Patwari, next 1 Goswara Tahavildar, next 2 Mahanaikiahs, next 20 Mahaniahs, next 2 Kotwal Naikiahs, next 24 Kotwals, next 14 Potadar Jaisis, next 8 Pot-Mahaniahs, next 1 Chaudhuri, next 1 Si-Bhandel. The functions of as many of these officers as are properly judicial have been explained in Answer 5. The remainder belong to the fiscal administration.

30. Question: What are the names and functions of each officer attached to the chief court of Bhadgaon?

The chief court, called Lam Pati, has 1 Dware, 1 Bichari, 2 Jua Pradhans, 12 Juas, 2 Thecha Pradhans, 24 Twa Naikiahs, 32 Mahans, 1 Tahavildar, 1 Bahidar, 1 Goswara Bahidar, 1 Potadar, 4 Pot Jaisis, 8 Pot Mahans, 1 Kumhal-Pradhan, 1 Shapu-Pradhan with 30 Mahans subject to him called Dwal-Mahans, 2 Tahasildars. The duty of these officers, as appertain to the court in its character of a court of justice may be understood from the explanation given in Answer 5. The officers are the same, with, sometimes, different names merely. Those to which this remark will not apply are fiscal functionaries and belong to the court in its revenue capacity.

31. Question: What are the names and functions of each officer attached to the smaller courts of Patan?

In the Toosaal: 1 Dware and 3 Pradhans, 1 Tahavildar, 1 Bahidar, 4 Mahaniahs, 2 Boo-mahans, 1 Potadar, 1 Pot-mahan.

In the Koond-Bali, 1 Bichari, 2 Pradhans, 1 Tahavildar, 1 Karmi-Dittha, 4 Mahaniahs, 4 Pichus, 2 Aval-Naikiahs, 2 Bosi-Naikiahs, 2 Dah-Karmi Naikiahs.

For the functions of these officers, see the preceding remarks applied to the other courts.

32. Question: What are the names and functions of each officer of the smaller courts of Bhadgaon?

In the Toosaal: 1 Dware, 1 Bichari, 1 Bahidar, 1 Potadar, 1 Tahavildar, 4 Dhalve-Naikiahs, 8 Dhalvas, 2 Buhels, 8 Dwaals.

In the Karmi Sabha: 1 Pradhan, 4 Karmi-Naikiahs, 4 Mahans, 1 Bosi, 1 Bosi-Naikiah, 2 Chitrakari-Naikiahs, 1 Dah-Karmi Naikiah.

The function of such of these officers as have not occurred before is either fiscal or economical, and has no connection with the judicature. The courts of Patan and Bhadgaon are not merely justice seats, but the centers of general administration.

33. Question: Have the minor courts of Patan and Bhadgaon similar powers with the Taksar and Dhansar of Kathmandu?

They have not. They most resemble the Chi- and Bhu-Bhandel of Kathmandu, and have only a small civil jurisdiction in matters of debt. They are courts of requests only, so far as the administration of justice is concerned.

34. Question: For how many days, months, or years can the Dittha of the Inta Chapli imprison a man, with and without the sanction of the BHARADAR SABHA?

For any number of months that may elapse from the time of his confinement up to the annual ceremony called the Sraddha-Paksha, at which period the Dittha must report to the BHARADAR SABHA and take their sanction for each case of further imprisonment.

35. Question: For how long can the Bichari or Taksar and Dhansar imprison with and without the Dittha's sanction?

Those Bicharis cannot send any man to jail or put him in irons. They may only detain him in court pending the decision of his case. If it be necessary to put him in irons or send him to jail, it must be done with the Dittha's sanction.

36. Question: To what extent can the Dittha of the Inta Chapli fine, without sanction of the BHARADAR SABHA?

In general, to any extent. Now and then a very grave case may be carried by the Dittha himself to the BHARADAR SABHA, which usually then awards the fine suggested by the Dittha.

37. Question: How far can the Bicharis of the Taksar and Dhansar fine by their own authority?

In general, to any extent. They may, if they please, refer a grave fine to the Dittha, or to the BHARADAR SABHA.

38. Question: The phrase "Panch Khat" implies every crime involving death or confiscation, does it not? Or is it limited to the five technical crimes of the law Shastras?

The Jiv-Hatya, Go-hatya, Aganya Gavan, Bal Hatya, Stri Hatya, and Guru Hatya of the Shastras alone are called the Panch-Khat and are preeminently distinguished from other crimes punishable by death or confiscation. The latter are called Patki.

39. Give a list of the principal crimes with the punishments attached to each.

- | | |
|--|---|
| 1. Murder | Death and Confiscation |
| 2. Man slaughter in hot blood in dispute | Death and Confiscation |
| 3. Accidental man-slaughter | Death and Confiscation |
| 4. Murder of father, mother or Guru | Death and Confiscation |
| 5. Theft and Robbery | Confiscation and cutting off both hands |
| 6. Burglary | Confiscation and loss of one hand |

- | | | |
|-----|------------------------------|---|
| 7. | Petty theft | Fines |
| 8. | Stealing growing crops | Restitution to owner and fines |
| 9. | Stealing grain | Restitution to owner and fines |
| 10. | Assault and Battery | Fines |
| 11. | Reviling and abuse | Fines |
| 12. | Shameful misdemeanour | Unknown |
| 13. | Creating nuisance | Compulsory removal of it by party |
| 14. | Obstructing the public ways | Fines |
| 15. | Procuring abortion | For high castes, loss of caste
For low castes, giving to slavery |
| 16. | Appropriating treasure-trove | Heavy fines and resumption of treasure |
| 17. | Violent ouster from lands | Restitution, and fines |

Nepal Residency
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B.H. Hodgson

JUDICIAL SYSTEM OF NEPAL

The Principal Crimes and Punishments Prevailing in
Nepal

PART I

In the three Cities of Nepal are three chief courts (Mul Sabha). In Kathmandu, in the quarter called Kantipur, the chief court is called Inta Chapli. In Patan or Lalitpur it is called Mangal Bhat. In Bhadgaon or Bhaktapur, Lambo Pati. These are the supreme courts, besides which there are in Kathmandu five inferior courts: 1 Kotaling, 2 Kumari Chowk, 3 Taksar, 4 Dhansar, 5 Sing Satal, the last of very recent erection. The inferior courts of Patan are two: 1. Toosaal, 2 Koond-Bali-Karmi. In Bhadgaon also are two inferior courts: 1 Toosaal and 2 Banda Pradhan. The great crimes (technically called Panch Khat) are those to which some of the following punishments are applied: confiscation of a man's entire property, 2. cutting off ears and nose, 3. amputating hands and feet, 4. putting out eyes and emasculating, 5. suspending by the heels from a tree till dead, 6. flaying alive, 7. death by hanging or decapitation with the enslaving of wives and family and forfeiture of whole property.¹ The above punishments can only be inflicted by the chief court of each of the three cities. The lesser Adalats have power to cause the touching of the stone,² to fine, to place under restraint, to send to prison, to inflict slight corporal punishment, and so forth.

1. A more methodical and complete enumeration of the great punishments (Panch Khat - the word Khat being used to express both the assigned penalty and the offence.) is the following:

1. Death.
2. Mutilation.
3. Banishment.
4. Enslaving or making over to some vile caste of the offender's wives and children.
5. Confiscation B.H.H.

2. The Dhoonga Chooayi or touching of a stone is this - when a case is decided, the Bichari orders a stone (any stone) to be brought and upon it a few blades of Doob grass to be put. He then commands the loser of the case to put a Rupee and four Dams on the stone and to touch it, observing to him, "You have committed an offence against the Maharaj, as well as the other party. That stone is the symbol of the raja's feet. Touch it, thereby acknowledging your offence and be freed." The Rupee put on the stone is the Bichari's perquisite, and the four Dams, that of the Mahaniahs. This usage is not observed in every case decided but only when it is held that sin (Pap) is necessarily attached to the losing party. Never in cases of ordeal. Others say that the stone has the Charan or foot mark of the god Vishnu graved on it, and this account is more in harmony with the usage of making atonement by an offering to it, than if it represented the sovereign of the state. B.H.H.

List of the chief offences above adverted to:³

1. Kalyan Dhan, or treasure trove, i.e. appropriating it
2. Patricide
3. Matricide
4. Killing a cow
5. Killing a Brahman
6. Killing a woman
7. Procuring abortion
8. Killing a Guru
9. Incendiarism
10. Poisoning
11. Theft and robbery
12. Taking another's land by violence
13. Seducing another's wife
14. Murder
15. Destroying houses, etc., devoted to charitable and religious purposes
16. Agamya-gavan or incest.

1st. Kalyan Dhan is treasure trove of all sorts whatever, including new mines. Secretly appropriating any such (which all belong to the Crown) is equivalent to theft and is punished with death or confiscation in the chief Adalat. If death be awarded, the Bichari delivers the offender to the Mahaniah, and he to the Poryas, who execute the delinquent. If confiscation be the sentence, then the Mahaniah and the Mahanaikiah and the Bahidars and others going to the delinquent's house take the delinquent's own share of the whole family property (lands as well as moveables) but spare the shares of the other members of the family.

To procure conviction in these cases (as in others) an informant (Polaha) is necessary, and then there are two parties to the case: the informer (Polaha) and the accused (Sindooah). Whichever of them establishes his case gets a Killat from the Sarkar, paying Pagari and Jitauri. If the informer loses, he is obliged to touch the stone and is fined with reference to the offence (and his means) more or less. (It is the custom to award

3. The enumeration of the chief offences given here is not the technical Shastrika one, but the more useful and practical enumeration derived from present usage modified by the original enumeration of the Sacred Law Books. That enumeration is as follows:

1. Brahma-hatya
2. Stri-hatya
3. Bal-hatya
4. Gao-hatya
5. Agamanya-gavan - or incest in the peculiar Hindu sense.

B.H.H.

publicly twice as heavy a fine as is really taken), and the victorious accused pays to Sarkar as Jitauri half the sum paid by the loser as Dand or fine. In the Panch Khat the Kalyan Dhan as above described is held the greatest, and the ultimate decision of cases is peculiar to the Maha Raj.

2nd. Patricide. If anyone, from wantonness of youth or selfishness or avarice or the instigation of his father's women, should put his aged father under constraint or imprison him or starve him to death, such a wretch (Sindooah) must have his property confiscated and be put to death by the Poryas (public executioners). If the wretch be a Brahman, his forelock must be shaved off, his thread broken, he must have a stripe of the hair on all four sides of his head shaved off, must be crammed with all forbidden food, and, in a word, utterly defiled and degraded; paraded thus through the whole City; his infamy proclaimed; and driven out of the Country, with confiscation of all his property.

3rd. Matricide. This is punished like Patricide.

4th. Killing a Cow. Punishment same as in Patricide; and, if a Brahman, also as provided above.

5th. Killing a Brahman. Ditto Ditto

6th. Killing a Woman. If any one should kill his beautiful wife on suspicion of her having defiled his bed, the Mahans having seized him bring him before the court, and he is beaten till he confesses, when he is obliged to 'touch the stone'. His property is confiscated, and he is delivered to the Poryas for execution. If he has children, his children's rights or shares are exempted, but all the rest of his property is confiscated.

7th. Procuring Abortion. If any husband go on a journey, and his wife run astray in his absence; or if a widow make a slip; or if a man inadvertently marry within the prohibited degrees, and, in any of these cases, the woman prove with child, and she and her paramour procure medicine and destroy the fruit of her womb, the woman, if proved guilty, is seized and maltreated till she confesses, and when by her confession the mediciner and the paramour are known, both are severely fined.

8th. Killing a Guru or Elder Brother or Child. Whoever does so is seized and confined, and if, on investigation, he be proved guilty, he is delivered to the Poryas, who conduct him through the City proclaiming his sin and its penalty and warning the people, and then taking him forth from the City execute him. His wife and children are given in slavery to the stranger, and his property confiscated.

9th. Arson. Whosoever fires another's house is punished with death.

10th. Poisoning is punished with death.

11th, 12th, and 13th. If any one by violence take the property or land or wife of another, such an one is punished with heavy fines.⁴

14th. If any, from avarice, kill a man of wealth (Sahu), he is executed and his property confiscated and his wife and children made over in slavery to the stranger.

15th. Whosoever destroys the religious works of another, as a Dharmasala or well, etc., founded for the good of his soul, such an one is severely punished and fined according to the damage done, sometimes his whole property is confiscated.

16th. Agamyā-gavan or Incest. Whosoever has sexual commerce with his Guru's wife or mother, or his father's lesser wife or his son's wife, his property is confiscated and death is inflicted on him.

Whosoever has sexual commerce with his daughter or with his daughter-in-law, he is, first of all, heavily fined or all his property is confiscated. Then the male sinner is committed to the Poryas, conducted through the city, and expelled with his penis cut off. And the female has her nose and ears and pudendum cut off and then expelled the city. Or else she is given to be stuprated by fifty or one hundred or more men and then expelled.

Incest with one's elder brother's wife in his life time is punished with very heavy fines, after levying which the younger brother may keep, if he will, the defiled wife whom the elder has put away. To have commerce after his death with an elder brother's wife is no crime whatever.⁵

4. The Hindu prejudice (in this case salutary) disinclines most of my informants to admit the fact that theft is ever punished with death. The ordinary punishment is certainly mutilation, repeated, on a repetition of the offence. But it is certain that aggravated cases of theft and robbery (between which there is no technical distinction made) are often punished with death, and this indeed is expressly admitted in the preceding part of this paper. The description of theft in this place is strange enough as is that of murder in the next paragraph. The just inference from the descriptions of these crimes is, that, among these mountaineers, who are, for the most part of fierce disposition and habits, the law has been obliged to exempt too many violent takings both of property and of life from the ordinary definition and penalty of robbery and murder. B.H.H.

5. This seems an interesting relic of the old Customary Law of India, requiring or permitting a younger brother to "raise up seed" to an elder deceased brother by marriage of the widow. Such a custom still prevails in Orissa. The custom itself would appear to be a relic of the still older and barbarous usage which made the wife of one, common to all the brothers, a usage which I have heard of doubtfully as prevailing in some parts of India, but which is unquestionably prevalent in Bhote. B.H.H.

In Agāmya-gavan from the father seven steps and from the mother five grades are forbidden. If any marry within them, the man's and the woman's fathers and the go-between all are fined, and the woman must be put away.

If any Newar's wife, in her husband's life and whilst he is within Nepal, go astray, she and the adulterer are fined sixty Rupees, after which the woman may go with either her husband or the adulterer as she pleases. If she prefer her husband (he being willing) then the court shall take Pasu Pan from him, and if she go with the other, then he shall have a second fine levied on him and take her.

If a Newar go to Bhote, and his wife, remaining at his house or at the house of her father, should elope; or, if her protector (father, uncle, brother, etc) should resolve to give her in marriage to another, her husband being (as before) in Bhote, in either case the wife must perform 'Pachuki', that is, she must go to the Mul Sabha of the City she belongs to (Kathmandu or Bhadgaon or Patan) and present two Suparis and one Mohar (six and a half annas) to the judge.⁶ The Judge then sends the two Suparis by the hands of a Mahan to the house of her husband. The Mahan having reached the house says to the relatives of the husband, 'This is the Supari of him who is gone to Bhote. His wife is divorced from him, and I therefore return you the instrument of the marriage contract' (i.e. the Supari). Then the wife returns all the ornaments etc. given her by her husband, or, if she delay in so doing, the Mahan compels restitution of them. The wife is then free to do as she wills. But still she is liable to fine (as all others are) if she have had sexual commerce with one of lower caste than herself. If any Newar commits adultery with a Newar woman whose husband is gone to Bhote, and the woman perform not Pachuki, then, supposing the caste of the parties to be the same and no relationship within the prohibited degrees to exist between them, they shall be fined in double the usual amount or one hundred and twenty Rupees,⁷ and then be suffered to go free unless the adulterer be within the prohibited degree of relationship to the adulteress. In that case he is put to death, or his whole property is confiscated, or his penis is cut off and every sort of indignity and hardship heaped on him, or he is let off with a fine proportioned to his means. The punishments are increased or decreased according to the nearness or otherwise of the relationship.

6. Now, under the Gurkhas, a Newar wife cannot get free without paying two, four or six, or more - up to twenty - Rupees, according to her means. B.H.H.

7. Here, as on all other occasions, this is the fine awarded to be paid; but only half of which is actually levied on the party. B.H.H.

All such an adulterer's relations are obliged to go through the whole ceremonies of purification (Prayaschitta) paying all the allotted fees to the Dharmadhikar. If the wife or daughter or daughter-in-law of a Brahman is defiled by a Kshatriya, or by others of lower degree, such an one (the male) is decapitated and all his property confiscated. The Brahmani cannot regain her caste by performing Prayaschitta, but falls into the caste of him who defiled her - and so in case of a female of the Kshatriya, Vaisya, or Sudra being defiled by a male of lower degree. If a Sudra defile the daughter, etc., of a Vaisya, but his caste be such that the Vaisya could take water from his hand, then the Sudra is let off with heavy fines, his life and property, for the rest, being spared. But if the Sudra be so vile that the Vaisya could not lawfully drink water from his hand,⁸ then in such case, the Sudra is decapitated and his property confiscated, and in this latter case all the Vaisyas of the City must perform Prayaschitta.⁹

If a Brahman defile a Kshatriya's or a Vaisya's or a pure Sudra's (whose water may be drunk) daughter, it is no legal offence.

If a Brahman or Kshatriya or Vaisya or pure Sudra spoil the daughter of one of the vile classes, then, if a Brahman, his whole property is confiscated and a stripe of hair shaved off all the four sides of his head and he is expelled the country, and all the four castes must perform Prayaschitta. If a Kshatriya or Vaisya or Sudra do so, his life is forfeited as well as his property confiscated.

If anyone become enamoured of a lovely girl and he give her charms or philters and medicines whereby he come to enjoy her, then he shall be made to 'touch the stone' and be heavily fined, and the person who sold him the medicine or made the charms for him shall be fined also.

If anyone corrupt and seduce the wife of any Parbattiah (whether of the Brahmanical or other caste) such Parbattiah shall, if the case be clearly so, himself put the adulterer to death and afterwards, cut off the nose and hair of the adulteress and turn her adrift. The injured husband, if he prove his injury, shall do all this without question, even though the slain adulterer be a Brahman. But, if the woman, when her husband would cut off her nose, can escape and prove her innocence before a court of Justice, then the murderer of the pretended adulterer shall be executed and all his property confiscated. In case the Parbattiah adulteress have sinned with many men, the Parbattiah husband shall only slay the first adulterer with his wife and no other.

8. List of the vile classes from whose hand no one can drink water: Kassai, Koosalliah, Porya, Dhobi, Kami, Damai, Kooloo, Chama-Khalak, Phoogan, Massalman, Sonar, Sarki, etc. B.H.H.

9. When a person is ordered to perform this purification, he goes to the Dharmadhikar and learns from him what rites he must undergo. The Dharmadhikar writes him a prescription for their performance and takes usually two Rupees for it. B.H.H.

If the stroke of the injured husband fail to kill the adulterer and he turn on the husband and slay him, the adulterer shall escape punishment and keep the woman to boot. Such is the usage among all the Parbattiahs so long as they marry among the Parbattiahs. But if a Parbattiah marry a Newarni, he shall not have the privileges above described in respect to her.

If any Parbattiah (Khas or Magar) marry the daughter of his maternal uncle, it is well and even obligatory on the girl's parents, if the man seek it, and the parents must wait his permission to marry her elsewhere. So, also, if the father's sister's son seek the mother's brother's daughter in marriage, the latter must assent, nor can she marry elsewhere till he has declared his disinclination. If such a person there be in existence. But if any Newar have any sexual commerce with the daughter of his maternal uncle, it is totally unlawful (by way of marriage or not), and he shall be severely fined.

If two persons disagree, fall out, and one strike the other so as to bring blood, and he who lost blood go to the court and complain, the court, in case the charge is proved, shall make the blood drawer 'touch the stone' and fine him five Rupees to Sarkar. If anyone, having mortgaged his land or property to a creditor, afterwards mortgage it to a second creditor and the case come before the court, the court shall award the land or goods to the first creditor. But if the second creditor agree to pay the debt of the first creditor, the second may keep the pledged land or goods till the pledge is redeemed. If any pledge his Guthi land¹⁰ for money and spend that money, in such case both giver and taker of such pledge shall be fined. But if the taker of such pledge, upon the discovery of its being Guthi, give it up, then he shall not be fined. If anyone, claiming under a deceased, forge a bond of debt due to the deceased, and produce the bond and witnesses in court demanding payment of the debt as the representative of the deceased, and the forgery be proved, the court shall award the forger loss of his right hand and a heavy fine, and make him 'touch the stone', and from the other party, they shall take Jitauri for the Sarkar. If any one pretending to be owner of land pledge it and borrow money on it and the taker of the pledge discover the fraud and complain in court, in case the matter is proved, the giver of such pledge shall have his hand cut off and the rightful owner of the land shall have his own land and the acceptor of the pledge be without remedy. If the heirs of a dead man produce an obligation for money, all the witnesses to which are dead, and the debtor

10. Guthi land is land consecrated to the Deity, a sort of mortmain remaining in the hand of the Mort Mainer and his descendants, ostensibly for the use of such Deity, but really for their own use; the obligation to the God being liquidated by a petty annual offering to him. Guthi is for security from Sarkar's rapacity or the prodigality of heirs. It is deemed more sacred than Birta which is an offering to Brahmans, not to God himself, and is an alienation, too, whereas Guthi is only ostensibly an alienation, in fact and entail of the strictest kind on the descendants of the Guthiyar. Guthi land can neither be divided by the heirs nor transferred in any degree. B.H.H.

deny the bond, and no other evidence can be had, if such a case be brought before the Adalat, the court refers it to a Panchayat or orders an ordeal, or tenders to the parties the decisory oath, thus, if they be Shiva Margi Newars, the court orders either of them to put the Hari Vamsa on his head and take up the money contested at his soul's peril if it be not his, or, if they be Bauddha Margi, commands either to take the Pancha Raksha and do likewise. The tax on such issues is ten per cent from the winner and five per cent from the loser (Dasond-Bisond).

/sd/ B.H. Hodgson
Acting Resident

Nepal Residency
January 19th, 1831

CRIMES AND PUNISHMENTS OF NEPAL, PART II

Jail delivery of Dasahara 1826

Total 55 souls

Of these, ten were set at liberty as follows:

6 men, confined for small offences; had been from six to ten months in prison

4 women; bawds, for seducing girls to vice; after seven months in prison.

Total: ten releases.

Capitally punished (beheaded):

Six men as follows:

1. for incest with sister;
2. for sexual commerce with a Brahmani, himself of lower caste
3. for unlawful commerce with a female, particulars unknown
4. A Bhotiya, for unnatural crime with a cow.
5. For stealing a gold turban and chain of a Sardar.
6. For murdering a Damaini.

Mutilated:

1. A Khas had his membrum virile cut off for sexual commerce with a Brahmani.
2. and 3. Two men had their hands and nose cut off for aggravated theft.

Banished:

Turned out of the Country: four persons
2 males and 2 females - offences not known.

Remanded:

There remained thirty-two who were remanded to jail for further confinement for various offences.

Jail Delivery of Dasahara 1827, 5 September

Total..... 27 souls

Capitally punished:

Four executed by decapitation or hanging.

Males, as follows:

1. A soldier, for sexual commerce with a Chamarni, knowing her to be such and against her advice (in cases where such unlawful commerce with outcaste females results from fraudulent concealment of the female, her nose is cut off and she is turned out of the country, and the man is set free).
2. A Hill man for killing a cow by a violent blow.
3. A Magar, for sexual commerce with his niece.
4. (hanged) for incest with mother-in-law (a young widow of dead father). The woman remained unharmed because she long resisted the seduction. The man was a Parbattiah.

Six were mutilated as follows:

1. A Keta. His nose was cut off for seducing a Keti from his master's house and running away with her.
2. Both hands cut off, for stealing from a Brahman. Was the Brahman's servant and stole jewels, etc. Ordered for execution, but reprieved on disclosing where property might be found.
3. One hand cut off, theft.
4. One hand cut off, theft.
5. One hand cut off, theft.
6. First joint of thumb cut off right hand for stealing gourdes out of a field garden. A Newar.

Banished:

Three were expelled the country with every circumstance of ignominy, being religionists and incapable of being put to death, as follows:

1. A Brahman for seducing another Brahman's wife. Woman degraded from caste.
2. A Brahman, for theft.
3. A Sanyasi, for sexual commerce with a Chamarni.

Five released, as follows:

1. A boy, sixteen years old, for stealing a fowl. He was condemned to lose his hand, but let off after seven months in prison.
2. A Newar, for mortgaging his house to two creditors who both claimed it. Compounded after six months in prison.
3. Assault and wounding slightly. Release after two months in prison at the request of the wounded man.
4. and 5. not known

September 18

Nine dismissed, three women and six men, as follows:

1. Woman, for falsely accusing a Sardar of a connexion with a female from a vile caste, after nine months in prison.
2. A Newarni (Udas' wife) for adultery with two Newars during her husband's absence in Bhote. Informed against by her neighbours and confined five months merely to force a confession. Man first connected with her, fined one hundred and seventy-four Rupees to Government. Second let off.
3. and 4. Newars, Adulterers with above woman and punished as above noted, according to usage among Newars.
5. to 9. not known

Jail Delivery of Dasahara of 1829

Total prisoners 46 Souls

Capitally Punished:

Decapitated, seven, as follows:

- 1 For incest with mother-in-law
- 1 For beating to death a cow with a club,
- 1 For cutting down another man with a Khukari in a dispute,
- 1 (a Moormi Bhotiya) for sexual commerce with a Brahmani.
- 1 (a Khas) for sexual commerce with his wife's mother
- 2 males, crimes unknown.

7 Capitally punished.

Mutilated:

Mutilated, seven, as follows:

- 2 had penis cut off for sexual commerce with outcastes as follows:

- 1 Magar with a female Sarki
- 1 Bhotiya with a female Damai

- 2 had each one hand cut off for thefts
- 1 had one ear cut off for theft
- 2 women had nose cut off for adultery

Total: 7

Whipped and dismissed:

- 1 woman dismissed with a flogging for petty theft.

Banished:

Turned out of Country: Religionists: four, as follows:

2 Brahmans and 2 Gosains

- 1 Brahman for commerce with maternal aunt
- 1 for theft

1 Gosain for making a Gosain of a boy without leave of his parents

1 Gosain for obtaining money under false pretences.

Dismissed on occasion of an Heir being born to the Gaddi on 8th October: five women and eleven men, being a total of sixteen, who were in prison for sundry small offences.

Remanded:

Remanded to Jail, eleven souls
Two women and nine men.

/sd/ B.H. Hodgson
Acting Resident

Nepal Residency
January 29th 1831

Hodgson's Supplement to the Papers on the Judicial System of Nepal

The Dittha, or the supreme judge, personally presides over the Kotaling and the Inta Chapli, constantly and habitually. These two courts are in fact his own courts for the despatch of civil and criminal business. The Kotaling for civil cases. The Inta Chapli for criminal cases. They have original jurisdiction without limit and appellate jurisdiction as the court of the last resort.

The Dittha also sometimes presides personally in the Taksar and Dhansar when any serious case arising in these courts calls for his attention. Grave matters as well as light ones can originate in either of these last named courts, since there are no regular limits placed on the authority or jurisdiction, personal or local, of any court of Nepal.¹ Offences indeed involving the loss of life or limb or confiscation of a man's whole substance can be decided only in the Inta Chapli. If such cases arise in any court of the capital or its environs, they must be transferred to the Inta Chapli for trial as well as sentence. If such cases originate in any court of the Hills or Tarai, they must be referred to the Inta Chapli for sentencing. All other cases of a criminal or quasi criminal nature (such as trespass, assault, battery, slander, reviling, etc., which in Nepal are punished by whipping, petty fines, and short imprisonment)² may be heard in any of the 4 courts of Kathmandu or in any court of the Provinces, as may all civil actions whatever, without limitation. The Taksar and Dhansar courts of the Capital are subordinated to the Dittha in regard to all their final judgements. Each of these courts can hear to a conclusion all cases in which the defendant and plaintiff assent to the judgement given. This includes all civil cases of whatever amount that plaintiffs choose to bring before them, as well as all complaints or wrongs suffered, except only those touching on the Panch Khat. At the close of each day, however, the Bicharis of the Taksar and Dhansar are obliged to go to the Dittha and report verbally and summarily that such and such cases have come before them and been heard and that in their opinion such and such awards should be made. The Dittha may assent, and then the awards are made accordingly by the respective Bicharis the next morning in the Taksar and Dhansar, wherever the case originated. Or, the Dittha may disagree with the proposed awards and direct that another decision be made, without desiring to know more of such a case than is thus verbally set before him by the Bichari concerned. The Bichari may in this event, if he please and be acute, argue the topic and perhaps convince the Dittha that he is right and the Dittha wrong. Then again, the award proposed by the Bichari

1. The great Valley and its immediate neighbourhood form the domain of the metropolitan courts, but definite legal bounds of local or other jurisdiction are unknown to the system and alien to its genius and character.

2. In Nepal these are considered criminal cases, nor can a plaintiff ever bring a civil action and demand damages for such offences.

will hold. Otherwise the Dittha will immediately direct another award, or he will do so after examining any documentary evidence adduced in the case and brought to him for perusal by the Bichari. But, if neither the Bichari's verbal report of the case or the documents produced by him for the Dittha's judiciary examination satisfy the Dittha (in 90 cases out of 100 they do satisfy him) the Dittha will proceed to such Bichari's court and hear the case, presiding himself in that court for the occasion.³ Such is the mode of the Dittha's control over the Taksar and Dhansar in cases where both parties assent to the judgement given in these courts.

If either party be dissatisfied, then there is an appeal from the Taksar or Dhansar to the Dittha in the Kotaling. This is a second step and degree of subordination in those courts to the Dittha. In appeals, the original parties and witnesses must all proceed to the superior court, since at present there are either no records (or next to none) in any court of primary or superior jurisdiction.⁴

In regard to the form of the references which the inferior courts of Kathmandu are obliged to make to the Dittha in all cases, and which the provincial courts are obliged to make in those cases touching life or limb or the substance of a man's property (even though there has been as yet no appeal to him, since no judgement has in fact yet been made) such references are made by the Kathmandu Bicharis by word of mouth, simply and summarily, as above narrated; these Bicharis moreover, in all cases, civil as well as criminal, necessarily produce at the same time the written acknowledgement of confession of the losing or offending party, signed by such party. This document has always a principal weight in settling the affair in the "Dittha's opinion" (in the appeal to the Dittha's own court, either party may allege and prove that undue threats or violence were used in extorting such acknowledgement or confession). With respect to the references prior to judgement made to the Dittha in the Inta Chapli by the provincial courts (which references, as already noted, are needed from them only in cases touching life or limb or involving confiscation -- cases which the inferior courts of the Capital cannot hear at all) their form is that of a short written report by the provincial judge backed by that grand sine qua non the confession.

The fact that, in appeals from the provinces, the parties and witnesses must all repair to Kathmandu, the extreme difficulty of the journey, and the impression naturally produced by the known fact that the provincial court (in all those grave cases wherein alone appeals might be resorted to) has already referred its judgement for sanction to the supreme court, all conspire to render appeals to the supreme tribunal very rare.

3. There is no want of leisure on the part of the Dittha to prevent this as often as may be necessary. Arrears of business are unknown to the courts of Nepal and the current affairs of every court leave its judges at all times an abundance of spare time.

4. Formerly recording to a small extent was in use in the courts.

Excepting the inhabitants of Doti and those of Palpa and Salliyān (which provinces form two large separate provincial Governments always held by the first subjects of the State with power to appoint their own judicial officers from whom the appeal lies to themselves), all the people dwelling in the mountains, to the westward and eastward of the great Valley and its immediate vicinity, must apply for justice in the first instance either to their respective village authorities or to the mountain Bichari within whose division they dwell. If they apply first to the village authorities, they have an appeal to the Bichari.

The nomination of the mountain Bicharis (4 to the westward and 4 to the eastward of the great Valley) rests with the Dittha of the Inta Chapli, who has power to punish malversation with fine and removal. The regular appeal from all these Bicharis is to the Dittha. The 8 Mountain Bicharis constitute the judicial establishment of the whole Hills with the exception above noted, and each has an assigned division in the centre of which his court is stationary.

The judicial authorities of the lowlands appertaining to Nepal (besides the customary village authorities) are one or more Subhas nominated by the government and several Faujdars appointed by the Subha with government sanction. The principal function of the Subha and Faujdar is the collection of revenue, to which function the administration of justice is only accessory, according to native usage in the plains of India. From the Faujdar's decision, the first appeal lies to the Subha, the second to the Kumari Chowk of Kathmandu in revenue cases, to the Kotaling and Inta Chapli of Kathmandu in civil and penal matters respectively.

From the courts of the cities of Patan and Bhadgaon (two large towns and former capitals, both lying within the great Valley - the former at a distance of two, and the latter at that of eight, miles from the Capital) the first appeal is to the Dittha.

From all the courts of Law whatever, there is an extraordinary appeal to the Council of State or to the Raja in Council; and the privilege is not infrequently resorted to. Further, the Dittha, or supreme legal functionary, cannot inflict any punishment touching life or limb or extending to total confiscation without first reporting to (in the summary manner already frequently noted in regard to the inferior courts) and obtaining the sanction of the Raj Bharadar Sabha or Raja in Council.

Kathmandu Residency

B.H. Hodgson

1 December 1830

Districts and Pargannas in the Eastern Tarai Region

At the time of the commencement of Rana rule, the eastern Tarai region was divided into seven administrative districts: Morang, Saptari, Mahottari, Sarlahi, Rautahat, Bara, and Parsa. The pargannas into which these districts were divided at that time, and the new ones that were added in subsequent years, are listed below:

1. Morang

At the middle of the nineteenth century, the district of Morang encompassed the region situated east of the Kosi river and west of the Mechi river. That is to say, it comprised the modern districts of Morang, Sunsari, and Jhapa.

Morang district contained the following twelve pargannas at that time:-

- | | |
|----------------------|------------------|
| 1. Harichandgadhi | 2. Athmaiya |
| 3. Laharbhatta | 4. Rajgadh-Jhapa |
| 5. Katahari-Bariyata | 6. Gograha |
| 7. Fatteharipur | 8. Bhalabhaleni |
| 9. Beli-Gaisar | 10. Mangadh |
| 11. Najarpur | 12. Dhajjan |

The district also comprised Vijayapur and other areas in the hill region.

At the end of the Rana regime, the Kosi-Mechi region had been divided into two administrative districts with a total of 25 pargannas.

The new districts, and the pargannas comprising them, were as follows:

Morang (Biratnagar)

- | | |
|-----------------|-------------|
| 1. Bhalabhaleni | 2. Beli |
| 3. Vijayapur | 4. Mangadh |
| 5. Bariyata | 6. Katahari |
| 7. Fatteharipur | 8. Gograha |

- | | |
|--------------|-------------------|
| 9. Itahari | 10. Laharbhatta |
| 11. Harkapur | 12. Harichangadhi |
| 13. Sonapur | 14. Miklung Hills |

Jhapa

- | | |
|-----------------|---------------|
| 1. Athmaiya | 2. Rampur |
| 3. Najarpur | 4. Jhapa |
| 5. Bhedbheda | 6. Rajgadhi |
| 7. Champapur | 8. Dhajjan |
| 9. Chandrapur | 10. Jhorapata |
| 11. Biratpokhar | |

2. Saptari

The district comprised the area situated east of the Kamala river and west of the Kosi river.

- | | |
|----------------|-----------------|
| 1. Bhaginihoch | 2. Kholisa |
| 3. Pakari | 4. Jagadar |
| 5. Majhuwa | 6. Gudigaun |
| 7. Maljhamuna | 8. Raijhamuna |
| 9. Pakaria | 10. Dhanchhawar |
| 11. Pihar | 12. Mahisoth |
| 13. Rampur | |

Only one new parganna, Bhedaura, had been created in Saptari by the end of the Rana regime. Rampur, Mahisoth, Pihar, and Dhanchhawar comprised the district of Siraha, while the other pargannas were under the administrative jurisdiction of Hanumannagar.

3. Mahottari

- | | |
|--------------|-----------|
| 1. Mahottari | 2. Koradi |
| 3. Khesraha | |

The number of pargannas increased to six by the mid-twentieth century. The new pargannas were as follows:-

- | | |
|-------------|-------------------|
| 1. Asibhau | 2. Kamalakhonch |
| 3. Bahadura | |
| | 4. <u>Sarlahi</u> |

- | | |
|---------------|----------------|
| 1. Asibhau | 2. Brahanapuri |
| 3. Kodraha | 4. Sarlahi |
| 5. Hariharpur | |

The number of pargannas in Sarlahi district remained unchanged throughout the period of Rana rule.

5. Rautahat

- | | |
|---------------|--------------------|
| 1. Jhaj South | 2. Jhaj North |
| 3. Jataha | 4. Farloha (Parwa) |
| 5. Matiwan | |

The following three pargannas were created in Rautahat district in subsequent years:-

1. Chand West
2. Chand East
3. Ratahati Kachad

6. Bara

- | | |
|----------------------------|---------------|
| 1. Khesraha | 2. Bariyarpur |
| 3. Totani | 4. Charwant |
| 5. Basantapur | 6. Mewa |
| 7. Gadh-Simraun-Pacharauta | 8. Dostiya |
| 9. Tokani | |

The parganna of Gadh-Simraun-Pacharauta was subsequently divided into two separate pargannas called Simraun and Pacharauta. The number of pargannas in the district accordingly increased from nine to ten.

7. Parsa

1. Sidhmas
2. Naurangiya-Jagatpur
3. Naurangiya-Baluwa

In subsequent years, the parganna of Sidhmas was bifurcated to create the new pargannas of Sidhmas East and Sidhmas West, and a part of Chitwan district (Chitwan, Bhikhnathori, Sorahajar-Ripumari) was incorporated into Parsa as a separate parganna.

References

1. Appointment orders of district administrators for the eastern Tarai districts, Marga Badi 8, 1918 (November 1861), Regmi Research Collection, Vol. 10, PP. 188-193.
2. Samkhya Vibhag (Department of Statistics), Nepalako Janaganana (Population Census of Nepal), Kathmandu: the Department, 2014 (1957), Table 7, PP. 30-32.

Dittha Buddhisagar Padhya's Assignments
(Abstract translations)

1. On Magh Badi 2, 1921 (January 1865), the following district administrators were ordered to realize the heavy arrears of revenue that had accumulated between 1908 and 1921 vikrama (A.D. 1851 and 1865) and hand over the documents relating to such collection to Dittha Buddhisagar Upadhyaya of the Bandobast Kachahari:-
 1. Lt. Colonel Bhim Bikram Singh Thapa Chhetri, Parsa.
 2. Lt. Colonel Meharman Singh Rajbhandari, Sarlahi.
 3. Lt. Colonel Himmat Bahadur Shah, Bara.
 4. Lt. Colonel Jitman Singh K.C., Saptari.
 5. Lt. Surya Pratap Shah, Rautahat.
 6. Major-Captain Ujir Singh, Mehattari.
 7. Subba Rupan Das, Morang.
 8. Colonel Shivashankar Padhya, Morang Kathmahal.
 9. Lt. Colonel Bakhtwar Singh Khatri, other Kathmahals.
 10. Captain Chandrabir Bista Chhetri, Chauriya Goswara Gola.

11. Captain Prabhuram Thapa Chhetri, Opium Monopoly (Mahal).
12. Lt. Chandrashankar Padhya, other Kathmahals.

A copy of this order was forwarded to Dittha Buddhisagar Upadhyaya, with instructions to realize arrears of land-tax and other revenues in the seven districts of the eastern Tarai region as well as in Chitwan.

Regmi Research Collection, Vol. 21, PP. 140-41.

2. Prime Minister Jang Bahadur's order to revenue and other offices in Bara, Parsa, Rautahat, Sarlahi, Mahottari, Saptari, Morang, and Chitwan, as well as of the Alainchi Kothi in Patna: "We have deputed Dittha Buddhisagar Padhya of the Bandobast Kachahari to scrutinize records of revenue collections, after the Vikrama year 1920 (A.D. 1863). Furnish the appropriate records to him and submit accounts as usual to the Kumarichok."

The order also provided for the compilation of a schedule of Upariyan Sair duties in consultation with local officials and revenue functionaries for the purpose of issuing a contract for the collection of such duties.

Magh Badi 3, 1921 (January 1865)

Regmi Research Collection, Vol. 21, PP. 133-35.

3. The following order was sent to Lt. Colonel Meharman Singh Rajbhandari of Sarlahi and Lt. Colonel Surya Pratap Shah of Rautahat on Magh Badi 4, 1921 (January 1865): "Medini Datta Jha and four other Jimidars have complained that the regulations have been flouted while issuing contracts for the collection of duties on salt and saltpeter (Nimak-Sair), and that they are being compelled to pay up more than what is actually due from them. We have deputed Dittha Buddhisagar Padhya to investigate into these complaints. You are hereby ordered to suspend all collections under the salt and saltpeter contract until these investigations are completed."

Regmi Research Collection, Vol. 21, PP. 131-32.

4. Prime Minister Jang Bahadur's order to Dittha Buddhisagar Padhya: "The ryots of the seven districts of the eastern Tarai region have come here with complaints that the new tax rates are unduly high. Many ryots are even reported to have migrated to other areas. You are hereby ordered

to investigate the matter. In addition, you are ordered to ascertain the complaints of saltpeter workers (nuniya) and submit a report on how the regulations issued in 1919-20 Vikrama (A.D. 1862-63) have been contravened. Submit reports countersigned by the local district administrators along with recommendations in all these matters.

Magh Badi 4, 1921 (January 1865)

Regmi Research Collection, Vol. 21, PP. 132-33.

Revenue Collection in Bara, Parsa, Rautahat, and Sarlahi

When a five-year settlement (Panchasala Bandobast) was made in Bara, Parsa, Rautahat, and Sarlahi, Sardar Jahar Simha Baniya, Subba Shubhakarna Giri, and Subba Gauri Simha were appointed (as district administrators) on a joint basis. When Jahar Simha Baniya died, his son, Subba Sarawar Simha Baniya, replaced him from the Vikrama year 1888 (A.D. 1831).

On Jestha Badi 11, 1890 (May 1833) separate orders were issued apportioning fiscal jurisdiction in the districts mentioned above among Subba Gauri Simha, Subba Shubhakarna Giri, and Subba Sarawar Simha Baniya.

Accordingly, Bara and Rautahat were placed under Subba Gauri Simha, and Parsa under Subba Shubhakarna Giri. Subba Sarawar Simha Baniya apparently received Sarlahi, but no copy of the royal order issued in his name is available. In any case, he resigned his commission in favor of Giriya Mishra. A royal order appointing Giriya Mishra as Fouzdar of Sarlahi district was issued on the same day, that is, Jestha Badi 11, 1890. The appointment was valid for one year only.

The main function of the two Subbas and the Fouzdar was to collect revenue as stipulated by local functionaries under the Panchasala system. Because they functioned under the amaunat system, they received a yearly salary of Rs 2,000 each, and their staff, establishment, and other expenses were also borne by the government.

These expenses were as follows:-

Sarlahi

<u>Description</u>	<u>Amount</u>
Fouzdar Giriya Mishra	Rs 2,000
Local Fouzdar	Rs 175

Dewan	Rs 250 (inclusive of emoluments of <u>Munshi</u>)
Peskar	Rs 80
Tahabildar	Rs 25
Expenses for religious ceremonies during Dashain festival	Rs 50
Paper, files, etc.	Rs 35
Cushions for <u>Kachahari</u> office	Rs 35
Kotwal	Rs 15
<u>Dwatpuja</u> and other expenses for:	
Dewan	Rs 17
Peskar	Rs 10
Miscellaneous expenses	Rs 300

There are similar schedules for Bara-Rautahat and Parsa as well.

Subba Gauri Simha died a few weeks after these arrangements were made. He was replaced by Hiralal Jha as Subba of Bara and Rautahat effective Baisakh Badi 1, 1890.

References

1. Royal order appointing Girija Mishra as Fouzdar in Sarlahi, Jestha Badi 11, 1890, Regmi Research Collection, Vol. 26, PP. 303-4.
2. Royal order appointing Gauri Simha as Subba in Bara and Rautahat, Jestha Badi 11, 1890, RRC, Vol. 26, PP. 305-6.
3. Royal order appointing Shubakarna Giri as Subba in Parsa, Jestha Badi 11, 1890, RRC, Vol. 26, PP. 306-7.
4. "Subba Hiralal Jha", Regmi Research Series, Year 16, No. 7, July 1984, PP. 102-3.

Chitwan Affairs, A.D. 1836-37

On Baisakh Sudi 14, 1894 (April 1837), Bike Chaudhari obtained a royal order granting him authority to reclaim virgin lands (Kalabanjar) in the Bahirwad Parganna of Marjyadpur district. The following tax rates were prescribed for land thus reclaimed. Revenue collectors (malguzar) appointed by Bike Chaudhari were exempted from these taxes, but were required to pay pagari fees at the following rates. Bike Chaudhari was ordered to transmit the proceeds to the appropriate Amali.

1. Rates of Pagari Fees to be paid by Malguzars

<u>Year</u> (Vikrama)	<u>Rate per Household</u>
1894	4 annas
1895	8 annas
1896	1 rupee
1897 and subsequent years	3 rupees

2. Rates of Pota Tax to be paid by Ryots on Each Ox-team (Bard)

<u>Year</u> (Vikrama)	<u>Rate of Tax</u>
1894	1 anna
1895	2 annas
1896	4 annas
1897 and subsequent years	8 annas

3. Amilan Fees on each Mouja

For the Subba	...	8 annas
For clearance of account (farakh)	...	4 annas
for do.	...	4 annas
do. For the Peskar	...	4 annas
For the Fouzdar	...	4 annas
For Bike Chaudhari	...	1½ rupees
For one ox-team (hal) as <u>bethi</u> from each household	...	1½ annas
<u>Total:</u>		<u>2-7½</u>

In 1894 Vikrama (A.D. 1837), revenue from the hill, cachar, and plains areas in the Chitwan, Belod, Gahirwad, and Sajhaut pargannas of Marjyadpur district had been assigned as jagir to Ranjor Thapa and other Kajis.

Previously, an ijara for the collection of these revenues had been granted for Rs. 16,001 a year. The rates of land tax on each ox-team (hal) were subsequently reduced, and the amount of the ijara was accordingly reduced by Rs. 1198-8 to Rs. 14,802-3.

On Poush Badi 2, 1894 (December 1837), a one-year ijara for this amount was granted to Jagannath Padhya. As before, the ijaradar was placed under the obligation of supplying 1,200 dhamis of oil for Rs. 400 out of the amount through the Kapardar of the royal palace.

The balance of Rs. 14,402 - 8 was payable in four installments as follows:-

<u>Month</u>	<u>Amount of Installment</u>
Marga ...	Rs. 3,602 - 8
Magh ...	Rs. 3,600
Falgun ...	Rs. 3,600
Chaitra ...	Rs. 3,600
	<hr/>
	Rs. 14,402 - 8

Regmi Research Collection, Vol. 27, pp.430-31.

The ryots of the four pargannas of Marjyadpur district submitted a petition to Kathmandu complaining that military personnel and Hattisar employees who travelled through their villages procured supplies at rates much below those current in the area, and also exacted free porterage services for the transportation of these supplies.

A royal order was accordingly issued on Baisakh Sudi 14, 1894 (April 1837) fixing procurement prices as follows in different villages.

(1) In Sunchari, Khutwa, Parsa, Godhrang, Barnada and Koluwa Villages

<u>Commodity</u>	<u>Quantity per rupee</u>
Jhinuwa rice ...	8 pathis
Coarse rice ...	9 pathis

<u>Ghaiya rice</u> ...	10 pathis
do. for elephants, ...	12 pathis
peas, masur, and ...	7 pathis
black grain ...	
Oil ...	2½ dharnis.
Ghee ...	One dharni per 12 mohar annas.
Crushed rice ...	8 pathis

The following rates were prescribed for supplies procured by the Amali from plains and cachar areas to the hill areas (Churi):-

<u>Commodity</u>	<u>Quantity per rupee</u>
<u>Jhinuwa rice</u> ...	7 pathis
Coarse rice ...	8 pathis
<u>Ghaiya rice</u> ...	9 pathis
peas, masur, black ...	6 pathis
gram ...	
Oil ...	2 dharnis
Ghee ...	One dharni per 12 mohar annas.

Regmi Research Collection, Vol. 26, pp. 638-39.

On Ashadh Badi 11, 1894, Man Singh was appointed Chaudhari of the parganna of Belod in Marjyadpur district. His duties were prescribed as follows:-

1. Procure ryots from other districts, as well as from India, but not from Mal lands in the district, to reclaim new lands.
2. Collect revenues in the area under your jurisdiction and transmit the proceeds to the appropriate authority.

The Chaudhari's emoluments and perquisites consisted of the following:-

- (1) Khangī emoluments amounting to Rs. 25 a year.
- (2) A fee of one rupee from each mouja in the parganna.
- (3) A thek levy of six annas from each ryot household in lieu of a plow-hand.

Regmi Research Collection, Vol. 26, P. 662.

Revenue Collection in Sheoraj A.D.1833

On Bhadra Badi 4, 1890, Nain Singh was granted a three year ijara for the collection of revenue from different sources in Sheoraj, replacing Gosain Shiva Bux Puri. The Gosain had obtained the ijara for Rs 19,505 a year, but the amount was so high that the district was ruined and as many as 45 villages were depopulated. Consequently, the amount of the ijara was reduced to Rs 14001 during the first year, Rs 15,001 during the second year, and Rs 16,001 during the third year.

Regmi Research Collection, Vol. 26, PP. 335-36.

However, Gosain Shiva Bux Puri appears to have succeeded in staging a come-back. He was granted the ijara for the subsequent three-year period until early vikrama 1896. (Itihasa prakasha, Vol. 2, bk 2, P. 182.)

On Baisakh Badi 4, 1890, Nain Singh was ordered to procure settlers from India for reclaiming virgin forest and scrub lands in Sheoraj. He was promised grant of one mouja for every 25 moujas newly-settled in this manner.

Regmi Research Collection, Vol. 26, P. 289.

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HODGSON ON JUSTICE

(Continued)

The Nepali System of Justice

Preliminary Comments

These notes were prepared by Hodgson to assist the British Resident in Nepal to understand the Nepali point of view in a case that was hotly disputed between the Residency and the Nepal Darbar. A sweeper employed by the Residency had been accused of having sexual intercourse with a Nepali woman of higher caste status.

In the earlier sections (here omitted) of his notes, Hodgson points out that caste is the backbone of Hinduism and that ritual purity is an essential aspect of caste; that sexual intercourse, of its very nature secret, between an outcaste and a caste woman introduced ritual impurity first defiling the woman, then her immediate circle, eventually reaching their friends, and ultimately moving through the whole of society - all because the defiling action was secret. To counteract this social evil, Nepali justice treated such offences very harshly.

In addition to these observations that were pertinent to the case being discussed, Hodgson added detailed comments on the procedures followed in Nepali courts of law. It is difficult to imagine that Hodgson had in fact never witnessed a trial but had gathered all of this information from informants - so confidently does he write and so detailed are his observations.

The official title attached to these comments is: "Note by Mr. Hodgson upon the law and legal practice of Nepal in matters of adultery and of sexual commerce between a Hindu and an outcaste"¹ but many of the details discussed are far more general and pertain to the legal process itself. Hodgson's comments on legal procedure are quoted below:

The Procedure

The round of procedure in a Nepalese court of justice is precisely such as a man of sense, at the head of his family, would apply to the investigation of a domestic offence; and the contracted range of all rights and wrongs in Nepal render this sort of procedure as feasible as it is expeditious and effectual. The pleasing spectacle is however defaced by the occasional rigour arising out of the maxim that confession is indispensable; and by the intervention, in the absence of ordinary proofs, of ordeals and decisory oaths.

An open court, viva voce examination and cross-examination in the presence of the Judge, confrontation of the accuser, aid of counsel to the prisoner, and liberty to summon and have examined under all the usual sanctions the witnesses for the defence, these are the ordinary attributes of penal justice in Nepal, and these would amply suffice for the prisoner's just

1. Foreign Political Consultation 29 October 1832, No. 10.

protection but for the vehemence with which confessions are sought, even when they are utterly superfluous - but for the fatal efficacy of those confessions - and, but for the intervention of ordeals. Ordeals, however, are more frequently asked for than commanded, and perhaps it is true that volenti non fit injuria. At all events, with reference to enforced confessions, it must not be supposed that the infamous ingenuity of Europe has any parallel in Nepal, or that terrible engines are ever employed in secret to extract confessions. No. The only torture known to these tribunals is that of stern interrogation and brow beating and, more rarely, the application of the Korah; but all this is done in the face of day, under the Judge's eye, and in an open tribunal, and though it may sometimes compromise innocence, its by far more common effect is to reach guilt. Besides, with respect to ourselves, the mere presence of the Residency Munshi pending the trial of one of our followers, would suffice to prevent its use, or at least abuse, in regard to him. Or, ere submitting our followers to the Nepalese tribunals, we might bargain successfully with the Darbar for the waiving of this coercion, as well as for the non-intervention of the proof by ordeal, unless with the consent of the party: And, if these two points were conceded to us, I should, I confess, have no more hesitation in committing one of our followers to a Nepalese tribunal at Kathmandu than I should in making him over to our own courts. I have mentioned that the prisoner is allowed the assistance of Counsel, but the expression must be understood to refer to the aid of friends and relatives: for there are no professional pleaders in Nepal. One of our Munshis might be counsel for our follower. There are no common spies and informers attached to the courts of justice, nor any public prosecutors in the name of the State. The casual informer is made prosecutor, and he acts under a fearful responsibility; for if he fail to prove the guilt he charges - if he have no eye-witnesses to the principal fact besides himself, and the accused resolutely persevere in denial, a man of respectability must clear his character by demanding the ordeal, in which if he be cast, the judgement upon him may be to suffer all or the greater part of that evil which the Law assigns to the offence he charged. At all events, deep disgrace and fines more or less heavy are his certain portion, and, if it seem that he was actuated by malice, he shall surely suffer the doom he would have inflicted on the accused, be it greater or be it less. Informers and prosecutors who have evidently no personal interest in the matter, who, the retainers of the Darbar or of the Minister, are expected and required under a Hindu Government, to bring under judicial cognizance such breaches of the law of caste and of the ritual purity of Hinduism as they may chance to discover, are, of course, more considered than other informers. But they are liable like ordinary informers to the predicament of seeing their credit in society ruined unless they dare the perilous event of purification by ordeal with its contingencies of ignominy and fine.² Ordeals, however, whether for proof of innocence or for the clearing of the accuser, are rare, extraordinary, and seldom or never admitted where there is sufficient testimony of witnesses

2. Quos Deus vult perdere omnes contemnant - such is the popular sentiment in respect to him who is worsted in ordeal.

to be had. But whatever quality of testimony be adduced, the confession of the accused must still be had. That confession is singly sufficient: without it no quantity or quality of evidence will justify a condemnation - a strange prejudice producing all that harshness towards the accused which (omitting the folly of ordeals; and that the people seem to love more than their rulers) is the only grave defect of the criminal judicatures of the country.

In Nepal, when the arraignment of the prisoner is completed, he is asked for his answer; and, if he confess, his confession is recorded, he is required to sign it, and judgement is at once passed.

If he deny the fact, the assessors of the Judge call upon the prosecutor to come forward and establish his charge. A very animated scene then ensues in which the parties are suffered to try their strength against each other, to produce their witnesses and counter-witnesses, their presumptions and counter-presumptions. The result of this conflict is usually to make the guilt of the accused very evident, and he commonly confesses, when the trial is closed. But, if the accused persist in refusing confession, the assessors of the Judge then go formally into the evidence, urge all the criminative circumstances and all the weight of testimony. If these be strong and decisive, and the accused still deny, he is brow-beaten, abused, whipped till he confess, or, if all will not do, he is remanded indefinitely to prison.

If there be no eye-witness but the informer, or if the informer be not himself an eye-witness to the crime and have no external witness to back his charge, he must at all events be furnished with strong presumptive proof (for woe betide him, as he well knows, if he have neither) wherewith to confirm his accusation. This proof is vehemently urged upon the prisoner by the court and by the accuser; and, if the accused prevaricate or be sullen, he is scolded and whipped, as before, till he confess. If he cannot be thus brought to confess and there be but the accuser's assertion, to the denial of the accused, the accuser, if he profess to have been an eye-witness, is now expected for his own credit's sake to make the appeal to the God of truth - that is to demand the ordeal. But, if he be a man of eminent respectability, the court will probably, in such circumstances, instead of permitting the ordeal, administer to the accuser being an eye-witness a very solemn oath (witnesses are not ordinarily sworn) under the sanction of which he will be required to depose afresh, and if his evidence be positive and circumstantial and in harmony with the probabilities of the case, his single testimony will suffice for the conviction of the court, which will commit the prisoner indefinitely till he confess.

In matters of illicit sexual commerce where there are two parties under accusation, if the one confess and the other deny, and there is no positive testimony, and all the circumstantial evidence, however sternly urged upon the non-confessing party, fails to draw from him an acknowledgement, the court, as a last resort, may command that the issue be referred to ordeal of the parties, or, that the contumacious party be remanded to prison

for a time, whence he is again brought up before the court and urged, as before, to confess. And, if this second attempt to obtain the sine qua non of judgement be ineffectual, the Gods must decide where men could not - ordeal must cut the Gordian knot. Upon the whole, though it be a strange spectacle and a revolting one to see the judge urging the unhappy prisoner with threats, abuse, and whippings to 'confess and be hanged,' yet it is clearly true that whippings and hard words are light in the balance compared with hanging. A capital felon will therefore seldom indeed be thus driven to confess a crime he has not committed, when he is sustained and aided by all those favourable circumstances in the constitution of the tribunal and in the forms of procedure, already enumerated. Nor should it be forgotten that, if much rigour is sometimes used to procure a confession, the confession itself is most usually superfluous to justice; and is sought rather to satisfy a scruple of conscience than as a substitute for deficient evidence. And, lastly, I have no doubt we could in respect to our own follower, if ever subjected to the Tribunals of Nepal, procure a waiver of all compulsion in the extracting of confessions, as well as a dispensation with the use of ordeals.

These two points I conceive we should insist on, in the event supposed, and no other precautions occur to me as necessary to ensure substantial justice for our followers - with reference, I mean, to the form of trial, and exclusively of any consideration of the penalties of the law. I have stated the latter; but whether it be fit or not fit that British subjects should be liable to them is a high matter for the decision of government.

/sd/ B.H. Hodgson
Assistant

Nepal Residency
Sept. 12, 1832

Editor's Note: In that part of Hodgson's note not here reproduced, Hodgson saw the rigorous enforcement of the laws of intercourse as an additional means whereby the Nepal Government sought to restrict contact between the Residency and the Nepali people.

Concluded

My Story

By

Chiranjivi Poudyal

(Notes from: Chiranjivi Sharma Poudyal, Afnu-Katha (My Story), Lalitpur: Jagadamba Prakashan, 2021 (A.D. 1964), 2nd. ed., 68 pp).

Balirama Poudyal lived at Ikhudol near the village of Lubhu, which is situated at a distance of about two miles south of Bhaktapur.

His son, Rama Nath Poudyal, was appointed Muluki Subba on a monthly salary of Rs. 600. He introduced reforms in the system of maintaining official accounts and records. He was also deputed to revise revenue settlements in the Kirat region situated between Sanga and the Mechi river. Rama Nath Poudyal died in the Vikrama year 1927 (A.D. 1870).

Rama Nath Poudyal had two sons: Brajamohan and Yagnyanidhi. Brajamohan was appointed as Subba in the Mulukikhana (Treasury) on a monthly salary of Rs. 350. He was granted considerable authority during Maharaja Jung Bahadur's visit to England in 1907 Vikrama. Because of his unusual hirsuteness, he was paid a shaving allowance of two rupees daily in addition to his salary.

Brajamohan Poudyal had two sons: Chaturmohan and Chandrakanta. Chandrakanta had one son named Buddhimohan, while Chaturmohan's sons were named Harimohan, Rudramohan, Lokamohan, Ganeshmohan, Premamohan, and Yogamohan. Yogamohan died at an early age.

Rama Nath Poudyal's youngest son, Yagnyanidhi Poudyal, worked in the personal office of Maharaja Ranoddip Simha on a monthly salary of Rs. 300. In the Vikrama year 1921 (A.D. 1864), he was deputed by the government to Jaleshwar to establish a market (gola) for military personnel. He died at Jaleshwar. His concubine escaped to India along with his personal as well as government property. His wife, Mahamaya Devi, was the daughter of Rama Nath Dahal of Mulkot. He had six sons by her, Padmanabha, Gaurinath, Revatiramana, Pradyumna, Kavikula Keshari, and Khadananda. His eldest wife, Srividya, was blind, and he had two sons by her, Padmanidhi and Ramakanta.

Padmanidhi Poudyal became a mendicant soon after a son was born to him. For 23 years, he lived as a Shaiva on the banks of the Narmada river in India. He then came back to Nepal and died in the Vikrama year 1936 (A.D. 1879).

Yagnyanidhi Poudyal's second son, Gaurinath, went abroad after two sons were born to him, and disappeared. The third son, Padmanabha Poudyal, had one son, and died at age of 25 years. The fourth son, Revatiramana, was skilled in accounts,

and could write very fast. Prime Minister Ranoddip Simha, remembering his father's services, appointed him as a Mukhiya in the Kumarichok (Audit Office). His wife, Nanda Kumari, was the eldest daughter of Kharidar Jayanath Adhikari, the chief clerk of Kaji Hemadal Thapa. Revatiraman developed symptoms of insanity as a result of his association with mendicants, but he was almost cured when his father-in-law, Kharidar Jayanath Adhikari, took him to his own home and made arrangements for his treatment.

On Aswin 4, 1924 (September 19, 1867), Nanda Kumari gave birth to a son, who was given the name of Chiranjivi Poudyal. Because Revatiraman owed arrears of payment to the government, he left home. Chiranjivi Poudyal was therefore brought up by his grandfather, Kharidar Jayanath Adhikari.

Colonel Dalamardan Thapa, Chief Administrator of the cantonment (gaunda) district of Salyan, died in the Vikrama year-1928 (A.D. 1871). For the Vikrama year 1929 (A.D. 1871), the post was given to his widow, Himmat Kumari, who was a daughter of Commander-in-Chief Badrinarasimha. The next year (1930 Vikrama/A.D. 1873), Colonel Dalamardan Thapa's son, Chief Colonel Lok Bahadur Thapa, was appointed to that post. He took Kharidar Jayanath Adhikari along with him to Salyan, which is situated at a distance of 111 kos west of Kathmandu. Chiranjivi Poudyal was also taken to Salyan. The party left Kathmandu for Salyan on Ashadh 20, 1930 (July 4, 1873). It reached Salyan on Shrawan 15, 1930 (July 31, 1873). On Marga 15, 1930 (December 1, 1873), Chief Colonel Lok Bahadur Thapa and his party left Salyan for Dang in the Inner Tarai region and stayed there for four months. After the onset of summer, they returned to Salyan.

In Marga 1933 (November 1876), Chief Colonel Lok Bahadur Thapa and his party left for Butwal, where he had taken up a contract for collection of duties at the local bazaar on an annual payment of Rs. 84,000. He had appointed Subba Jit Bahadur to take charge of the contract. The party remained in Butwal for three or four days and then proceeded to Kathmandu through Tansen.

On Falgun Sudi 12, 1933 Vikrama, Maharaja Jung Bahadur died at Semangadh and Ranoddip Simha became Maharaja.

After staying in Kathmandu for one year, Kharidar Jayanath Adhikari left for Salyan in Chaitra 1934 (March 1878). He took Chiranjivi Poudyal along with him.

(The following account is presented in the first person by Chiranjivi Poudyal).

In 1935 Vikrama (A.D. 1878), Chief Colonel Lok Bahadur Thapa took up a contract for the collection of revenue in Banka Bazaar (i.e. Nepalgunj) on an annual payment of Rs. 35,000.

Kharidar Jayanath Adhikari visited Banke to make the necessary arrangements, appointed Jogbir, a Newar of Salyan, to manage the contract, and returned to Dang. In Chaitra 1935 Vikrama, we went to Salyan.

Until the Vikrama year 1936 (A.D. 1879), government officials in the Naya Muluk used to shift to the hills during the monsoon season. Subba Padmanabha accordingly left Dang for Chhillikot in the north. At the request of Chief Colonel Lok Bahadur Thapa, he went to Salyan in May 1879. Subba Padmanabha had purchased a house and lands at Baidam in Pokhara, Kaski district, and there his fourth daughter, Durga Devi, was married to Chiranjivi Poudyal on Ashadh 17, 1936 (July 1, 1879). The wedding party, which had left Salyan on Ashadh 1, had reached Baidam on Ashadh 11, 1936. It left Baidam on Ashadh 22, 1936, and reached Kathmandu on Shrawan 5, 1936.

Subba Padmanabha had been deputed to the Naya Muluk (far-western Tarai region) when it was restored to Nepal by the British government in recognition of Maharaj Jung Bahadur's assistance in the Vikrama 1914 (A.D. 1857) Lucknow war. The region had a malarial climate; hence it had a small population. In Vikrama 1916 (A.D. 1859) Subba Padmanabha established the town of Banke Bazaar. From that year until Vikrama 1942 (A.D. 1885), he functioned as chief (Subba) of the Banke Mal (Revenue Office). His salary amounted to Rs. 3,000 a year.

In Magh 1938 (January 1881), there were political upheavals in Kathmandu, in which 24 bhardars were beheaded. In the following year (Vikrama 1939), Chief Colonel Lok Bahadur Thapa was found to be owing arrears of payment to the government amounting to Rs. 272,000. He returned to Kathmandu, and his brother, Colonel Ser Bahadur Thapa, was appointed as his successor. Toward the end of Vikrama 1940, (A.D. 1883) Chief Colonel Lok Bahadur Thapa's employees were arrested. They included my maternal uncle, Kavikulachudamani.

Captain Ser Mardan Thapa, son of Colonel Dalamardan Thapa, had been appointed Chief of the Bhagwanpurdwar-Kathmahal (Timber Depot). I was asked to escort his wife from Kathmandu to Bhagwanpur. Our party travelled along the Kathmandu - Gorkha - Tansen - Butwal - Taulihawa - Tulsipur route to reach Bhagwanpur.

Thereafter, I went to Nepalgunj, where my father-in-law, Subba Padmanabha, was still chief of the local Mal Office, and stayed with him for four or five days. I then returned to Dang. On the way, I halted one night at Sidhaniyaghat and the next night at Siktaghat. I had a porter and a Brahman cook along with me. There were only two or three huts of Majhis at Siktaghat, so we camped on the banks of the Rapti river. In the night, we heard the noise of tigers, so we took shelter in the hut of a hulaki mail-carrier. The next morning, we reached a place called Kusumma, which was located at a distance of about 4 kos from Siktaghat, through a dense forest. There were a few houses at Kusumma, and we bought some parched maize for

lunch. It rained heavily for about an hour, and we left Kusumma intending to stop at the next hulak post at Tilkana-Gadhi. We had to pass through another dense forest, and it again rained heavily. Unable to proceed ahead, we camped at a place where 10 or 15 pedlars (hataru) had halted on their way to Nepalgunj to sell herbs, and made a makeshift tent of blankets. There was no question of having any supper, and we asked for some fire wood from the pedlars to light a fire. At about midnight, we heard two tigers fighting at a distance of about 100 yards. The fight continued for about two hours, frightening us greatly.

Next morning, the pedlars left for Nepalgunj, while we proceeded toward Dang. We travelled through a forest for about 2½ kos and then climbed a hill to reach Tilkana-Gadhi. There we had a breakfast of rice and then reached a Tharu village called Motipur. The next day, we reached Bijauri, where the Mal and Kachahari offices were located, and where my maternal uncle and other persons were being kept in detention. I took lodgings at the house of Jimidar Umalal Jaisi at a place called Dhikpur across the Guhar river.

After about a month, the Kachahari office shifted to Salyan and I too went there.

Meanwhile, Chief Colonel Lok Bahadur Thapa submitted a petition to the government acknowledging personal liability for misappropriated funds, if any, and claiming that his employees were innocent. On Baisakh Badi 12, 1942 Vikrama (April 1885), a son was born to Colonel Ser Bahadur Thapa, and, to mark the occasion, Khardar Kulachandamani, Lt. Kuladhvaj Thapa, Lt. Jungbir Thapa, and Dittha Kuladhvaj Thapa were all released. After about a month, Kavikulachudamani, accompanied by a slave named Bhupale, escaped in the night and reached Kathmandu by way of Kalimati. I was arrested and kept in detention for a month on the charge of abetting his escape. My eldest maternal aunt was also prevented from leaving for Kathmandu.

I was able to get permission only on Shrawan Badi 14, 1942 (July 1885) to leave Salyan along with my maternal aunt. (An account of Chiranjivi Poudyal's return to Kathmandu through Chhachhetra, Jamunaphedi, Chisapani, Dahaban, Pyuthan, Ridi and Gugapouwa follows).

In Kathmandu, we were informed that Subba Padmanabha Joshi had died at Kashi on Bhadra Badi 5, 1942 (August 1885).

(A brief account of Prime Minister Ranoddip Simha's assassination and Bir Shumshere's take-over of the Prime Ministership follows).

In Poush 1942 (December 1885), I left for Kashi for studies. We travelled through Thankot, Markhu, Kulekhani, Nigale, (Chisapani) Gadhi, Sisne and Bhichhakhori. Construction of the road leading to Birgunj had just started. We proceeded through

Chhapkaiya and Ramgarhwa and reached Sugauli, where we took a railway train to Muzaffarpur and Hajipur. Finally, we reached Kashi.

In Baisakh 1943 (April 1886), my maternal uncle, Kavikulachudamani, came to Kashi. Since my wife was pregnant, I sent her along with him to Nepalgunj, where her elder brother, Captain Shiva Narayan Joshi, was Chief of the Kusmadwar-Kathmahal.

Colonel Dalamardan Thapa Chhetri's son, Major Captain Gajamardan Thapa Chhetri, was Chief of the Bhagwanpur Mal in Butwal district in 1946 Vikrama (A.D. 1889). In that same year, Colonel Gambhir Singh Raimajhi established the Bandal Kathmahal, for which he was granted a reward of Rs. 50,000 by the government. Prayag Datta Nyaupane was Chief of the Salyan-Pyuthan Bakyaute Tahasil. Kanchha Dewan was appointed Bada Hakim of Nepalgunj in Marga 1946 (November 1889), while Lt. Gagan Singh Swar was Chief of the Banke Bazaar. Aindra Bahadur Malla was Chief of the Mohanadwar Kathmahal. Captain Prem Shumshere, a son of Kanchha Dewan, was sent on an inspection of that Kathmahal in Poush 1946 (December 1889).

In the Vikrama year 1951 (A.D. 1894), I accompanied Major Captain Dharma Shumshere Thapa Chhetri to Bara and Parsa, where he had been sent to conduct a revenue settlement. His brother, Captain Prem Shumshere Thapa Chhetri, was in Sugauli to make arrangements for the transshipment of 250 rifles and 250,000 cartridges received from Ferozepur (India).

In Vikrama 1963 (A.D. 1907), Subba Nanibabu obtained a contract for the export of bankas (Sabai grass) from the Tribenidwar-Kathmahal in my name. In Vikrama 1968 (A.D. 1911) I obtained an ijara for the collection of duties at Gorkhe in Ilam against an annual payment of Rs. 25,000.

Sera Lands At Pakarbas

In A.D. 1844, the Pakarbas-Sera, comprising lands assigned for the supply of jirasari and krishnabhog rice to the royal household (kot -bhandar), amounted to 4,620 muris of rice lands. Particulars were as follows:

<u>Location</u>	<u>Area</u> (In muris)
Chainpur	160
Khurkot	521
Kirāṅhok	190
Manthali	555
Belkot	132
Palanchok	160
Nuwakot	833
Alampur	295
Pakarbas	1,235
Timal	236
<u>Khangī</u> lands of <u>Chitaidar</u> (manager)	303
Total	4,620 muris

On Chaitra Bada 7, 1900 (March 1844), Kirtidhoj Pande was appointed Chitaidar of the Pakarbas-Sera. The letter of appointment contained the following instructions:

1. The inhabitants of eight villages in the Pakarbas area shall be employed to transport paddy every month as well as on special occasions by rotation.
2. Homestead taxes amounting to Rs 203 and 9 annas shall be collected from those inhabitants.
3. The majhis of Latyang villages shall be similarly employed to transport paddy from Sera lands in Palanchok. They have been exempted from forced-labor services (Jhara, beth, begar) for other purposes .

4. The lands shall be cultivated directly, or on adhiya or kut tenure, whichever is feasible.
5. All previous royal orders granting these Sera lands on kut, manachamel, or jagir tenure are hereby cancelled.
6. People who are employed to transport paddy shall be exempted from forced-labor services (Jhara, beth, begar) for other purposes, as well as from porterage services for the transportation of government supplies (thaple-hulak).
7. In addition to the Chitaidar, the following employees shall be appointed to manage the Sera lands:
 - One Adai
 - One Bahidar
 - Two peons
8. The porters who transport paddy shall be given three pathis of coarse rice for lunch (Khaja).
9. Mamuli income collected during the Dashain and other festivals shall be used to pay wages to laborers employed to sow paddy on the Sera lands.
10. Irrigation channels and embankments shall be constructed through the labor of the tenants (mohi) and people inhabiting the Sera lands. In case their labor is not adequate, the labor of people inhabiting the adjoining villages shall be impressed for the purpose.

Chaitra sudi 7, 1900 (March 1844).

Regmi Research Collection, Vol. 29, pp. 5-7.

Another reference to the Pakarbas-Sera is contained in the accounts of income and expenditure of the government of Nepal for the Vikrama year 1908 (A.D. 1851-52).

Details are as follows:

Pakarbas-Sera	... 2,363 muris of rice lands.
---------------	--------------------------------

Cash Value of Paddy

(a) Fine paddy

<u>Location</u>	<u>Quantity</u> (muri/pathi/mana)	<u>Cash Value</u> (Rs/anna/paisa)
Pakarabas	175-8-5	234-9-2
Manthali	126-15-0	169-0-0
Dharkot	147-4-0	196-4-1½
Chainpur	48-10-0	64-7-2½
Total	498-7-5	664-8-0½

The conversion rate was 15 pathis a rupee.

(b) Coarse paddy

<u>Location</u>	<u>Quantity</u> (muri/pathi)	<u>Cash Value</u> (Rs/anna/paisa)
Pakarbas	26-10	36-8-0
Conversion rate: 1 <u>muri</u> , 5 <u>pathis</u> , and 1 <u>muthi</u> a rupee.		
Palanchok	140-8	187-¾
Timal		

Conversion rate: 15 pathis a rupee.

Polyandry in Atharasayakhola

Ngergen Lama and his son, of Hrelo-Ghyang in Chumgaun Village of the Atharasayakhola area (of Dhading), submitted the following petition to Kathmandu:

"From ancient times, it has been the custom among us for two or three brothers to marry to same woman. Marriage with the daughters of paternal aunts or maternal uncles is also a traditional custom. These days, amalis and dwaras are harassing us by banning these traditional customs. We, therefore, pray that these customs be reconfirmed".

The petition was submitted through Dhewa Kham Sai Wangdi.

The government then issued an order on Friday, Falgun Sudi 7, 1918 (February 1862) to the Dware of the Atharasayakhola area forbidding him "to harass people living in the border areas by banning their traditional customs".

Regmi Research Collection,
Vol. 32, PP. 326-27.

Raj Kumar Prabhu Shah

On Ashadh Sudi 13, 1895 (June 1838), a royal order was issued granting lands in Sheoraj as Sarbangamafi-Birta to Raj Kumar Prabhu Shah.

The lands measured 30,375 bighas and 2 katthas according to the system of measurement current in the area.

Under the new system of measurement, the area totalled 5,122 bighas and 20 $\frac{3}{4}$ katthas. The new bigha, measured with a nine-cubit rod (laga), comprised an area of 20 lagas on each side, or 32,400 square cubits.

Of the total area of 5,122-20 $\frac{3}{4}$ bighas, only 644-10 $\frac{3}{4}$ bighas were cultivated; the rest comprised forest or scrub land.

The grant was meant to yield a yearly income of Rs 3,000. The document specifically mentions that revenue was collected through contracts (thek) for each mouja.

Itihasa-Prakasha, Vol. 2, bk. 2, PP. 174-76.

On Jestha Badi 9, 1896 (May 1839), Raj Kumar Prabhu Shah was granted a five-year ijara for the collection of revenue from different sources in Sheoraj. The ijara was previously held by Subha Gosain Shiva Bux Puri. Under the ijara, Raj Kumar Prabhu Shah was required to pay Rs 15,601 a year. The ijara was subject to the thek-thiti arrangements (made with Chaudharis), but the Raj Kumar was permitted to dismiss any Chaudhari or other functionary who did not obey his orders.

Itihasa-Prakasha, Vol. 2, bk. 2, PP. 182-84.

On Jestha Badi 9, 1896 (May 1839), Raj Kumar Prabhu Shah was granted a five-year ijara for the collection of revenue from prescribed sources in Khajahani (comprising

eleven tappas). The ijara was previously held by Subha Gosain Shiva Bux Puri. The Raj Kumar was required to pay Rs 32,001 a year under the ijara (which is described as Panchasala Thek). The sources of revenue placed under his jurisdiction included sair duties and Kathmahal (i.e. revenue from the timber export trade).

Itihasa-Prakasa , Vol. 2, bk. 2, PP. 187-88.

On Ashadh Badi 4, 1896 (June 1839), Raj Kumar Prabhu Shah was granted an ijara for the collection of revenue from prescribed sources in Nawalpur, with the exception of four villages which had been assigned as jagir to the army. The ijara was valid for five years till Jestha Sudi 15, 1901 (June 1844). It required the ijaradar to transmit a sum of Rs 5,500 in four equal installments every year to the Tosakhana in Kathmandu. The ijaradar was granted authority to dismiss local Chaudharis and Kanugoyes, if necessary.

Ashadh Badi 4, 1896 (June 1839).

Itihasa-Prakasha, Vol. 2, bk. 2, PP. 191-93.

Seven days later, on Ashadh Badi 11, 1896 (June 1839), a royal order was issued granting the same ijara to Bali Newar for one year till Jestha Sudi 15, 1897. He was required to transmit a sum of Rs 6,301 in four equal installments to the Tosakhana through Raj Kumar Prabhu Shah.

Regmi Research Collection, Vol. 27, PP. 617-21.

In Shrawan 1901 (July 1844), Raj Kumar Prabhu Shah held an ijara-thek for Palpa, Butwal, Sheoraj, and Khajahani as well.

Regmi Research Collection, Vol. 26, P. 15.

Land Taxation in Chitwan, A.D. 1837

A royal order was issued on Jestha Badi 30, 1894 (May 1837) revising the revenue settlement in the district of Marjyadpur, comprising the Pargannas of Chitwan, Belod, Gaharwad, and Sajhawat.

New rates of taxes were prescribed as follows:

<u>Pargannas</u>	<u>Pagari Fee</u> (For the Mokaddam, Mahto, Mukhiya, or Mijhar of each mouja).	<u>Rate Per Ox-Team</u> (Bard) of Ryots
<u>Chitwan</u>	Rs 23	Rs 2½
Eastern Cachar area of do.	Rs 8	Rs 2
Northern Cachar area of do.	Rs 5	Rs 1½
Kolhuwa Mouja	Rs 3	R. 1
<u>Belod</u>	Rs 16	Rs 1½
Gorhang Mouja	Rs 13	R. 1
Northern Cachar area of Belod	Rs 5	Rs 1½
<u>Gahirwad</u>	Rs 23	Rs 2
<u>Sajhawat</u>	Rs 20	Rs 2

Households of Musahar and other communities, as well as landless agricultural laborers, were liable to pay taxes as follows:

1. Musahar and other communities in Sajhawat Rs 1½ per household
2. Landless agricultural laborers (angabariya) and those cultivating Jhusi lands in plains area Rs 2 do.
3. do. in Cachar areas R.1 do.

(Note-Jhusi means land which has lost its fertility and so is left uncultivated. G.A. Grierson, Bihar Peasant Life, P. 166. Grierson (P. 177) defines angabariya as "a ploughman(who) receives the use of a plough for one day in three instead of wages in cash or kind").

The following payments were due to the Amil or Chief revenue officer of the district, and to the Peskar and other local functionaries:

1. Amil

R. 1 for each mouja.

R. 1 as farakh-anna for each mouja.

8 annas for each ox-team (bard-gani).

2. Peskar

8 annas for each mouja.

3. Chaudhari

R. 1 for each mouja.

6 annas from each household in lieu of hal (plow) Bethi (unpaid labor).

Each ryot household was required to provide 3 plow-teams and 3 laborers every year to the Mokaddam, Mahto, Mukhiya, or Mijhar of the mouja.

Regmi Research Collection, Vol. 26, PP. 646-48.

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Agriculture in Nepal

By

A. Campbell

(Source: Ludwig F. Stiller, S.J., "A Typescript of Reel Three of the Microfilms preserved in the Tribhuvan University Library (of) Documents in the Archives of India", Kathmandu, June 1973).

Foreign Department Political Consultation 20 February 1837, No. 36

/ Copy/

Nepal January 14th 1837

B.H. Hodgson Esquire
Resident

Sir,

I have the honor to submit to your favorable consideration the accompanying notes on the Agriculture and Rural economy of the Valley of Nepal in the hope that altho' confessedly very imperfect, they may be deemed by you worthy of transmission to the Governor General.

2. Ere long, I hope to add to this paper "an Agricultural and Horticultural Calendar", along with details of such matters connected with the subject of these notes, as may be considered interesting, but, for the present, have been omitted, pending further enquiry and more correct information.

I have the honor to be, etc.

Sd. A. Campbell

Offg. Assistant Resident

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/Manuscript/

Notes on the Agriculture, and Rural economy of the Valley of Nepal by A. Campbell, Officiating Assistant Resident, Compiled chiefly from verbal information, and personal observation; access to authoritative documents not being obtainable.

Kathmandu January 1st 1837

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Introduction, including a notice of the surface and cultivable area of the Valley and of its confines—general appearance of Valley—Rivers, streams and springs—Higher level—Lower Level—Heights of surrounding mountains—Amount of its population—General occupations of the people.

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Fruits—Local names with English and Botanical synonyms.

Notes on the agriculture and rural economy of the Valley of
Nipal by A. Campbell Officiating Assistant to the Resident

"Nihil est melius, Nihil uberius, nihil homino libero dignius"

Introduction

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The summary notice of the state of the art of agriculture, as
well as its produce in the accounts of Nipal by Kirkpatrick and
Hamilton being too limited to convey a correct notion on these
subjects; and the only person sufficiently qualified to do

justice to the subject (Mr. Hodgson) not having as yet completed the task; it may not appear presumptuous in me to throw into a connected form such facts as have come into my possession. The following pages shall be confined strictly to details of agricultural processes and such circumstances as are intimately connected with them without any attempt at drawing such general conclusions, on the state of the population, or nature of the government as are frequently and legitimately made, and

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almost naturally flow from a consideration of the main objects of life, in a rude state of society. To other hands these generalizations are better left for the present.

The entire surface of the Valley of Nepal is either under regular cultivation, or capable of being so. It is completely free from rocky and stony tracts, as well as sandy wastes and with very few exceptions, the fields have a "superficial" stratum of nutritious soils a foot or more in thickness. The area of the valley in absence of a professional survey cannot be correctly stated, nor is it easy to make a mean approximation to it, on account of the irregular outline formed by the bases of the boundary mountains, which throw spurs inwards in some places more than a mile in length, forming bays or subordinate

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valleys of considerable extent. The average extreme length from East to West, including the retiring valleys, may be estimated at 20 miles, with an equal breadth, similarly calculated. The Valley proper, or such an area as might be squared by drawing a line along the inner extremities of the mountain spurs has a diameter in either direction of about 15 miles; within this space however is included the low ridge of hills, which being given off at Do Choke, the western mountain boundary of the Valley runs Eastward and by South, crossing the Channel of the Bagmatti river until it terminates in the general level near the Village of Sussanally situated at the South-East corner of the Valley. The above limits give us a maximum average of arable surface 400 square miles, or 3,56,000 English acres, and

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as a minimum average, 222 square miles or 1,42,000 acres. The former on account of the hilly portions which intervene the subordinate valleys and are but partially cultivated is considerably I believe, beyond the mark, while the latter estimate from excluding altogether the retiring vallies is to that extent deficient. As the surface of these subordinate vallies is of greater extent than the uncultivated proportion of the mountainous spaces which form them, we may I think safely assume as a mean and correct diameter to the arable land 18 miles in each direction which gives an area of 324 square miles or 2,07,360 English acres as under, or fit for, agricultural operation and for

yielding the higher descriptions of produce. There are precipitous portions of the mountainous

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faces bounding the Valley; particularly on the South and West, where Indian corn and Murwa are occasionally cultivated, but the angle of these is so acute and the soil is so unproductive as to render the husbandry of the rudest possible description and their produce too scanty to entitle them to be included in the regularly cultivated valley land. To speak generally the mountain bases bounding the valley too steep to admit of being cut into terraces, are excluded from the area above laid down, and with sufficient reason, as in such lands, water cannot be retained for the growth of rice, and the quality of the soil is such as not to admit of the sowing of wheat or any of the numerous and nutritious pulses, which abound in the more level lands.

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The crops of such places are limited to Indian Corn, Murwa, and Phafur.

The general appearance of the Valley, viewed from the summit of any of the surrounding mountains, is that of a series of hills with intervening vallies, irrigated plentifully by miniature canals and traversed in a waving line from North East to South West by a moderately sized river, in which many of the streamlets directly terminate, and in the direction of which all are bending their course. This appearance is not so striking in the drier months of the year, altho' sufficiently evident even then, as during the rainy season when the Bagnutti river by which the entire waters of the valley quit its boundaries, may be most aptly likened to a large venous trunk of an animal

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body, formed by innumerable smaller branches each collecting at their source the fluid which animates as it runs the bodies which surround it. From the cloud capped mountain peaks these little feeders take their rise, increasing as they rush down the precipitous sides until, arrived at the more level base, they grow calmer and less fretful, permitting themselves to be diverted by innumerable channels into the fields below and their speed to be wasted by diffusion over the terraced flats prepared for their welcome reception. Others of these feeders issue in considerable volume, and at once, from the foot of the hills, forming abundant and permanent springs of the clearest water. This occurs especially at the foot of Nagarjuna, high round-shaped hill forming the western boundary

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of the valley covered by a thick stratum of soil from base to summit, and having in the neighbourhood of the spring no water source for the torrents along its face. At Nilkanth on the Northern, and at Godavary on the Southern boundary there are similar springs which continue to pour forth a steady stream throughout the year. Each of these springs are the favorite resting places of their presiding deities, whose images alas are non extant, but according to popular belief these holy emblems are of divine origin, not having been made by human hands.

Viewing the valley from its centre and contrasting its surface with the masses of mountain which surround it, it has the appearance of a plain gradually rising on all sides to the bases of the

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mountains, but a more careful examination points out a division of its surface into two separate elevations. These I shall call the higher and lower levels of the valley when describing the agricultural occupations of different seasons, as the general system and routine of husbandry varies on each. In the above division of the valley's surface, the hill sides under rough cultivation are not included. The lower level thro' which the two principal rivers (Bishnumutti and Bagmutti) and their feeders run is for the most part, nearly flat, having a very gradual descent from either side of the Valley towards the main streams its soil is less clayey in general than that of the upper level, and from the greater facility of irrigation and

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certainty of flooding during the rains its crops of Rice are more productive, and its value for purchase and rent higher. The upper level has for the most part an elevation of from 30 to 100 feet above the lower, in some places the one gradually runs into the other, the transition being unaccompanied by any sudden or defined line; terraces of cultivation extending from the top of the upper level down to the river edges—in other places the one is defined by perpendicular descents of 50 or more feet along the bases of which the rivers sometimes have their course, while in a third place these precipitous banks point out the different levels far removed from the streams. The extensive height of the upper level is

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no where more than 100 feet above the lower, for the hill of Simbhunath although at first sight belonging to this division, is really a spine from the neighbouring hill of Ek Changu. The hill near the temple of Pashupatinath is elevated more than 100 feet above the Bagmutti as this stream winds its course round three sides of it, but this hill may also with propriety be excluded from the Valley levels and looked upon as portion of a

low range of hills stretching from North to South and crossing the course of the Bagmatti. The Gaut Camun hill which is a spine from Sheopoori, forms the Northerly extremity of this partially defined range, on the South it vanished gradually

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into the ordinary higher level of the valley lands.

To recapitulate summarily, we have in the Valley of Nepal an area of 324 square miles of arable land, forming a basin of uneven surface surrounded by a circular chain of mountains varying in height from 500 to 2000 feet above the plain, watered by innumerable streams and blessed with a healthy climate and fruitful soil. The capital of Nepal is placed by Buchanan in North Latitude 27-42 and East Longitude 85-36. The mean elevation of the valley is reckoned at 4,782 feet above the plains of Bengal, and the heights of its surrounding mountains by Barometrical measurements are as Powah North East boundary 5,716. Sheopoorce or the highest peak of

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the Northern boundary not known. Colonel Powak on the North West corner 6,654. Chandragiri or Southern boundary 6,600, and Phool Choki bounding the South East corner 6,000. These circumstances exercise such a powerful influence over the produce of the soil, as regulators of climate, that they will not I presume be deemed out of place as prefatory observations. The mean annual temperature of the valley is 64°. The population of this area was estimated by Mr. Hodgson in 1832 at no less than 290,000 souls which allowing 400 square miles as its inhabited extent gives the extraordinarily large number of 725 to the square mile: a proportion so far as I am aware, not known to exist in any country of the

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world, and one which I believe Mr. Hodgson is willing to allow to have been rather exaggerated for even the valley of Nepal. It is however evident that this Valley teems with human beings, its whole surface being sprinkled with towns villages and insulated dwellings. No portion of India with which I am acquainted can be compared to the Valley of Nepal in density of population, and it is not improbable that after the most correct estimate shall have obtained, it will shew a population compared with its area, equal in extent to that of any country (of) civilized Europe. Allowing the utmost possible extent of area to the Valley within its mountainous boundaries, we could not assume more than 30 miles

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in length and as much in breadth as its dimensions, or 900 square miles¹ and at this exaggerated rate, we should still have by Mr. Hodgson's estimate a population of 322 and a fraction to the square mile. In East Flanders, as containing the maximum rate of all Europe, a recent census gives 560 souls to the square mile. In the most populous parts of Ireland the greatest proportion to the square mile is 345 souls. Berkshire in 1831 was only 193 to the square mile. In Bengal it is estimated at 203 the square mile² and in the cultivated portion of Orissa (?) it did not exceed when Mr. Stirling's report was compiled 153 to the square mile.

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The population, whatever be its real amount, is almost entirely agricultural, as with the exception of the soldiery stationed of Cethmandu, amounting to 6 or 7,000 men, and the Chiefs and higher officers of government, every inhabitant is more or less directly engaged in the culture of the soil. The artizans, religious orders, and persons employed in the Government offices do not, it is true, actually labour in the field, but being almost universally the representatives of the Irish middlemen, and Scottish Tackomen, they come correctly under the denomination of agriculturists. The poorer artizans such as carpenters and brick layers divide their time between the practice of their trades and the culture of their little

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fields. While the better class of tradesmen, altho' enabled to confine the work of their own hands to their crafts, are invariably holders of land, sometimes cultivating it by means of hired labourers, but most commonly by the system of subletting to the japoos, or the strictly-speaking cultivating class of the Newars. The arrangement usually made by these land holders is for the receipt of one-half the produce, the actual cultivator retaining the other as his wages of labour.

¹These are the limits assumed by me taking in the sub-valleys around the big one B.H.H.

²Mr. Baley estimated the population of Burdwan in 1814 as 600 to the square mile, but this district is incomparably the most populous one in Bengal as Lancashire is of England, in the country the population is estimated as high as 800 to the square mile, a difference from that of Berkshire greater than between Burdwan and Bengal generally.

Formation of the Valley Soil. The soil of the Valley, although considerably diversified, is in the mass composed of alluvial deposits, there being no traces on the general surface either of the primary or secondary rocky formations;

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indeed, throughout the entire extent of both levels, there is not a stone of any magnitude, and scarce a pebble to be found, the only rocks accessible within the valley are those composing the diminutive ranges described as spurs from the surrounding mountains and transecting the basin. These are of several kinds, some of them as in the more easterly portion of the range which trends from the west towards _____ on the East, contain a considerable quantity of Carbonate of Lime but so intimately blended with a clayey slate stone as not to admit of being converted into quick lime by burning, altho' it will frequently effervescence on the application of _____ acid.

To the west of the Simbhunath hill again, where there is a stone quarry

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the rock is either of grey granite, or of a crumbling sort of sandstone tinged of a reddish yellow colour. The Gokarna hill is composed, at its northern extremity, of hard granite with a superficial stratum of clayey slate, which is under constant decay, leaving a reddish clay soil along the sides. The granite portion, exposed to the extent of 20 or 30 yards in the bed of the Bagmutti as it passes through a cleft on the westward extremity of the hill, the stratum forming an obtuse angle (say 20 degrees) with the horizon. Of whatever variety; the superficial soil must I think be regarded as a debris formed during ages of decay from the surrounding mountains; for although the composition of the soils occupying the central parts of the basin may not be easily traceable at the present day, to their

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mountain progeners, the similarity in many places of the soil along the mountain bases and stretching for many hundred yards beyond them into the valley to the earthy or rocky formation of the hills immediately over them is distinctly manifest—an example or two of this may be recorded. The Southern aspect of the Sheoporee boundary is formed to an elevation of 500 to 1000 feet from the mountain's base of a white micaceous sandstone and we find the superficial stratum of soil, which extends into the Valley on the higher level for about a mile, of a very light sandy nature largely mixed with Mica. The superficial stratum of the valley face of the Nagarjun mountain is principally composed of

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a stiff and hard red clay to which we find corresponding in the whole of the cultivated land laying along its base from the Simbhunath hill to Ballajee, a distance of three miles' a great predominance of this substance.

The process of addition to the valley land from the mountain debris is in some places at this time in such active operation as to be distinctly observable in annual additions to the cultivated spots extending up the declivities of the mountains. On the valley aspect of Chandragiri which forms the South West boundary this process is very obvious. The Valley by traditional lore is described as having been an immense lake. The Simbhunath and Pushpatinath hills

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forming islands on which the Gods found resting places and appropriate sites on which to be worshipped. The draining off the waters is of course ascribed to the direct agency of some of the local dieties and the "Sabe cut" through the Southern boundary of the Valley, forming the only outlet for the present waters and the one by which the lake was emptied, is still pointed out as the handy work of a renowned local God (Manya Ghosha by name). An earthquake, with which the people of the Himalayas are sufficiently familiar nowadays, as they doubtless were in remoter times, is an agency they will not accept of as more likely to have burst assunder the rocky barriers of the Lake, and given exit to its waters. Humboldt or Jacquemont could probably

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have solved this interesting question. It is remarkable that in no part of the Valley are fossil shells of aquatic races to be found, a circumstance sufficiently curious when taken in combination with the opinion of the former state of the country. Dr. Buchanan seems to have assented to the popular notion on the subject without offering explanation of his views. It is however certain that if the narrow passage through which the river now flows did not at any previous time exist, the tract above it, which included the whole valley, must have been a large lake formed by the pent up waters of the surrounding hills, which now form the Bishnumatti and Bagmutti rivers, with their innumerable tributary streams. Not a drop of water finds

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exit from the valley save by this one narrow outlet, which pours its torrents in a southerly direction through the Mahabharat and lower ranges of hills, in the plains joining the Ganges near Monghyr. The waters from the outer side of the Northern, Eastern, and Western mountainous boundary of the Valley run East and West, the former falling into the Koosi, the latter into the Tirsoolgunga of the hills or Ganduck of the plains. The Koosas (for there are several streams bearing

this name within the Hills East of Cathmandu) unite their waters in the plains and fall into the Ganges opposite Bhaugalpoor. The Tirsoolgunga reaching the plains at Tribeni

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flows through Sarun to the Ganges, joining the latter river at Hajeepoor.

General properties of the soils. Sir Humphrey Davy says that the basis of all common soils are mixtures of the primitive earths and oxide of Iron, and that soils in all cases consist of a mixture of finely divided earthy matters with vegetable or animal substances in a state of decomposition. It is the predominance of some one of the primitive Earths in any soil that gives it its distinguishing character and name. In those soils having alumina most abundant, there is a stiffness and binding principle which at once points them out as clayey.

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Where Silica most abounds the soil is called Sandy, and lime as the predominant earth gives the third great division of soils, the calcaceous. In proportion as the other Earths are in subordinate combination with the chief one, the qualities of soils vary, giving rise to subdivisions, which it is important for the agriculturist to note. The oxide of iron when in sufficient quantity to tinge a clayey soil of a reddish or deep orange colour forms the ferrigenous clays, and by an admixture of magnesia, manganese, or Carbonate of soda, the soil assumes properties with each of those substances which modify in a great measure its productive powers.

Calcaceous soils are scarcely known in the valley, and loam of that description

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of soil, in which vegetable matter predominates over the Earthy substances, is equally rare; indeed, it does not now exist, unless as a superficial coating to the earths in the woods within and around the basin. The clayey and sandy soils are the obvious divisions here; varying in the one case as is usual elsewhere, from the stiff, unproductive clay, having scarce any admixture of vegetable or earthy matter, to a light, flexible, and fertile soil, and in the other from pure siliceous sand to the richest and most appropriate composition of earths and other nutritious ingredients.

The distinguishing characteristic of this soil, is the absence, or rather scanty presence, of Lime either in the shape of the calcaceous nodules called Kunkre

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(a Carbonate) or in the heavier and less productive form of gypsum (a sulphate) and in the general diffusion of Sand. Even in the soils distinctly clayey, there is a large proportion of light coloured sand.

The quality of the soil, however, in Nepal is of little moment in comparison to the facility and certainty, or otherwise, of irrigation and flooding. In a country where rice is the staple of life, the relative value of land would be but badly indicated by pointing out those portions of its soil which contained in the most favourable proportions the different earthy and vegetable ingredients. The quantity of water always procurable is the true index to the value of land under such circumstances but modified nevertheless to some extent by the nature of the soils—None of the earths

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alone are capable of supporting healthy vegetation nor is any soil fertile, which contains 18 parts out of 20 of any one of them, so that pure sand, which is very nearly equivalent to pure silica cannot, however well flooded bear a crop of rice, but an admixture of other substances, to the small extent of $\frac{1}{9}$ th, will render sand fit for the production of ordinarily good crops.³ As I cannot at present furnish correct chemical analyses of the different soils, it will be sufficient to say that I have examined their physical properties attentively and believe that a rice crop may be, and is, raised in soils holding even less than one part of other matters to 8 of pure siliceous sand. These soils are of course abundantly flooded, and

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have some vegetable and animal manure laid on previous to the transplanting which raises the proportion of fertile matters temporarily. I speak of them as they are during the cold season after having given their annual crops. Lands of this kind are for the most part in the vallies of the different streams, generally near their beds, along the Munahara river, in its early course through the cultivated land, as well as along the Bishnu Mutti this description of land is most abundant.

Clay and sand in about equal proportions form the bases of the most fertile portions of the valley. Where there is a falling off from this point (in so far as soil is concerned), it is remedied by supplying the former, never by adding the latter. Vegetable and animal manures are applied

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to all the varieties of sandy and clayey without reference to the predominance of either. Mica minutely communicated abounds in all the sandy soils, and is also occasionally found in the clayey ones.

³See H. Davys Agricultural Chemistry.

The comparative scarcity of oxide of iron over such an extent of arable land is also remarkable. No where is it sufficiently abundant to give that rusty tinge to the superficial moisture of the fields which so clearly indicates its presence where predominant.⁴ The usual saline ingredients are also wanting to the extent of determining or in any sensible degree giving their character to the soil. Neither carbonate of soda (Kari) nitrate of Potass (Shora) or common salt, one

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and all so injurious to agriculture, are to be found superficially formed or existing in the deeper strata. It will be seen therefore that in the properties of the soil there are few natural disadvantages to the cultivator in the Valley of Nepal. It must be borne in mind that it is not intended to convey the idea of exact uniformity existing in the superficial soil over large tracts of the cultivated fields, when it is said that the soils are either clayey or sandy. Indeed it is often otherwise, for I have often examined fields of not more than 5 or 6 acres in extent, in one portion of which the upper stratum was

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pure sand, in another sandy, and in a third, equally composed of sand and clay. This is not peculiar to Nepal. Sir H. Davy, in noticing the varieties which occur in the upper stratum, remarks that in vallies and near the beds of rivers, there are very great differences, and it now and then occurs that one part of a field is calcaceous and another part siliceous. These are the extremes of variation in the widest sense. Those above named are the extremes in Nipal.

Manures natural and formed. By natural manures it is to be understood all substances employed as renovators of the soil, which are found native on the earth's

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surface or are dug out of its bowels. In the valley of Nipal there are but two substances of this description in use; one of them, and that by far the most extensively employed, is a fossil earth of grey blue colour when fresh dug, and of a dark blue or almost black, when dried; very fine in its tecture, and almost impalpable, when pulverised between the fingers. It is found very generally diffused throughout the whole valley in the lower as well as the higher level, always as a substratum, never as the upper one, sometimes lying within one foot of the surface,

⁴ Except the stiff red clays alluded to already there is no red soil in Nepal. The fields when dry, whether sandy or clayey, are of a light grey colour.

in other situations at 3 or 4 feet. Occasionally the stratum is not more than a foot or two in thickness, while in other parts it is 20 or more. As for instance to the west of Bhatgaon and North West of Patun, where the higher level slopes

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gradually towards and terminates in the lower one on the left bank of the Bagmatti. This substance is generally dug up during the winter months, or early part of the spring (January, February, and March), and allowed to be exposed to the atmosphere in heaps until the sowing season of the first rice crops commences, when it is carried out into the fields, beat into fine powder and spread over them. At other times it is dug in baskets full and conveyed at once to the fields, and laid down in small heaps, or scattered about in lumps, until the preparation of the soil commences, when it is powdered along with the soil. When recently dug and moist, its consistency is firm, and tenaceous, cutting under the kodali like the finest clay. Its cut surface being smooth

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and shining with a semi-metallic luster like Plumbago. In this state it is with difficulty reduced to powder, but when dry, altho' the adhesion of its particles to one another is still considerable, it crumbles by beating into the finest possible powder. The strata of this earth found within the valley are almost invariably (wherever found) free from sand or stones of any kind, occasionally it has minute particles of mica embedded in its substance.

The universality of its employment as a manure whether on clayey or sandy soils renders its properties of much interest—especially as its composition indicates its usefulness for one class of these soils only—chiefly consisting of siliceous matter, its application to clay or calcaceous

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soils is highly appropriate, but how are we to explain the mode of its fertilising operation on sandy soils; yet it is applied indiscriminately to every portion of the valley land within easy reach of its localities. Having submitted this substance for analysis by Mr. Stephenson, a practical chemist, I shall give his account of it previous to my observations. He says, "I have carefully examined this very singular earth, and find that it is almost wholly composed of siliceous matter, with a trace of alumina, not amounting to one per cent. It does not contain the least particle of calcaceous or other saline matters. I cannot account for its employment as a manure, on the Nipal soils,"⁵

⁵I had previously endeavoured to convey to him a correct notion of the nature of soils cultivated in this valley.

altho' it might be used to renovate those in which carbonate of lime is redundant, or those in the composition of

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which silex formed but a small portion." Of its physical character he observes "It contains numerous particles of mica, from which I infer that the stratum is formed of decomposed granite which having been washed down from the neighbouring hills was deposited by the water floods in the subadjacent vallies.⁶ It contains too small a portion of alumina to be used advantageously in brick making but I think it would form an excellent material for mixing with others to form pottery ware. Indeed this earth is so fine in its particles, that I have no doubt it would be found an excellent material for mixing with others to form pottery ware. Indeed this earth is so fine in its particles, that I have no doubt it would be found an excellent material of itself for pottery. It is as Mr. S. supposed largely used in the manufacture of coarse pottery, generally combined with clay, and sometimes per se and even in brick and tile molding. It is found useful in combination with the several

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varieties of excellent clay which abound here. When exposed in small cakes, previously kneaded with water, to the action of fire, it becomes hard but not semi-vitrified and changes its colour to a light red, indicating the presence of a small portion of oxide of iron. It does not effervesce with muriatic acid nor undergo any change when exposed to the action of nitric acid. Its specific gravity is 498. The second more commonly used natural manure is a species of orange coloured clay, having an admixture of the oxide of iron, with a very small portion of vegetable matter and entirely free from calcaceous substances. This earth sometimes appears as an upper stratum, on the higher level of the valley, and is capable of yielding good crops of wheat, _____ and gahya rice, but its most common

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position is that of a second stratum immediately under the ordinary clayey soils, and in the lower, as well as the higher

⁶ It is probable that this substance is very nearly the same as the Porcelain granite, a substance composed of three ingredients: quartz, feldspar, and mica. The quartz in the porcelain granite is almost pure siliceous earth in a crystalline form. In one substance the siliceous earth is in the form of an impassable powder. Mica is abundant in one substance, but not perhaps the feldspar. The mica is a compound alumina containing lime and magnesia from the decomposition of which much benefit may accrue to the soil on which this manure is laid.

level, although most generally diffused in the former. This substance is exclusively applied to the renovation of sandy soils, and its nearly pure aluminous composition point it out as admirably fitted for the purpose. It is not regarded by the cultivators so much in the light of a manure strictly so-called, as in that of a binding matter for adding consistency to soils which are too sandy. They say that after two years cropping the more sandy lands become very light (halka) and sa. _____, and that this yellow clay improves their constitution, fitting them for a new round of crops. Artificial manures are always applied when within the means of the cultivators to soils previously dosed

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with the clay.

Burning turns it into a brick red colour, it does not effervesce on the application of acids, muriatic acid diluted dissolves a portion of it, the solution becoming dark green, or almost blue, on the addition of precipitate of potash. It is generally free from sandy particles but is often mixed with portions of mica. Its specific gravity is 1.70. It is largely used in brick and tile making as well as the manufacture of pottery ware. In the case, it is mixed with the siliceous earth previously described.

The importance of artificial manures is much more generally acknowledged in Nipal than throughout Hindoostan, and their employment more common.

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But even here there is no system of making manures practised as in England, nothing to correspond with our compost making: the utmost extent to which this great desideratum to agriculture is supplied being by the mere collection of ashes and decomposed vegetable and animal matters, with an occasional addition of the slimy earth from the dried bottoms of small pools around the towns.

In the valley proper so entirely is the land occupied by cultivation, that there are scarcely any cattle at all grazed here between the months of March and December, from which peculiarity the sources of obtaining vegetable and animal matters for manure are almost limited to the ashes of wood (the only fuel used) and human excrements. There are a few horses, as well

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as some cows and buffaloes, kept by the better classes of people all the year round, but there is no general system of cattle keeping by the farmers, and even the assistance of oxen in forming

manures which the people on the confines of the valley have for using the plow is wanting in the valley, where the plough is scarce and never used, and where human beings are alone the means of transport.

The rice straw and the sugar cane after its juice is expressed are consumed as fuel by the poorer cultivators, by which the supply of vegetable manure is still more limited.

Principal varieties of soil recognised by the natives

The Newars class their fields under two grand heads, the place

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of each field under each head being determined on with double reference to the nature of the soil and the facilities of regular flooding and irrigation. The Luckaboo, or first class lands, and the Wullaboo or second rate ones, are the distinguishing denominations, and every field within the valley admits of ready enrolment in either class.

The former may be characterised as land in which clay is predominant, which is rich in impalpable earthy and vegetable matter, and from its proximity to one of the rivers, a stream, or permanent spring, is sure of being flooded annually at the commencement of the rains, and is capable of being irrigated during the cold season. In this description of land the grand crop

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of the country (the transplanted rice) is annually grown, and it is besides fit for the sowing of wheat as a winter crop.

(To be continued)

The Hides and Skins Monopoly in Butwal Bazaar, A.D. 1892

In the Vikrama year 1946 (A.D. 1889), a three-year monopoly had been granted to Rahat Mohammed Ali and Abdul Raki of Andrachok, Kathmandu, in the trade in hides and skins, and horns, brought for sale from the hills to Butwal Bazaar. The monopolist stipulated a yearly advance payment of (12-gandi Gorakhpuri) Rs. 4,682 - 8 - 1½.

The monopolist, however, was unable to raise the stipulated amount from the trade, and so had to meet the shortfall from his personal assets.

When the three-year term of the monopoly expired on Falgun Sudi 15, 1948 (March 1892), Rahat Mohammed Ali and Abdul Raki offered a bid of only Gorakhpuri Rs. 2,000 a year. No higher offer was received.

Meanwhile, it was noted that the monopoly had been granted to Rahat Mohammed Ali and Abdul Raki even though Section 3 of the Law on Revenue Contracts prescribed that the hides and skins monopoly (charya rakam) should not be granted to Muslims and other beef-eaters.

The explanation was that according to Section 36 of the old Law on Revenue Contracts, the prohibition was applicable only to hides and skins produced in the districts of the Tarai region, not to hides and skins, and horns, produced in the hills and brought for sale in Butwal Bazaar. It was on this ground that the two Muslims had been granted the monopoly according to an order issued through the Madhesh Bandobasta Adda to the Palpa District (Gaunda) Office on Falgun Sudi 15, 1943 (March 1887).

Because the new offer was much less than the previous amount of Gorakhpuri Rs. 4,682 - 8 - 1½ a year, the Sadar Dafdar khana recommended that the monopoly be operated on amanat basis according to the law. The Muluki Adda endorsed that recommendation.

On Ashadh Badi 11, 1949 (June 1892), Prime Minister Bir Shumshere ordered that the monopoly be granted on ijara basis to persons other than Muslims and other beef-eaters if the previous amount of revenue was not reduced, or else the monopoly be managed on amanat basis.

Regmi Research Collection, Vol. 58, pp. 568-82

(For a similar monopoly in Dang district, see Regmi Research Series, year 12, No. 10, October 1980, pp. 154-55).

Commercial Taxation in Nepalgunj, A.D. 1885

On Tuesday, Bhadra Badi 7, 1942 (August 1885), the merchants of Nepalgunj Bazaar submitted the following petition to Kathmandu:

"The government has declared Nepalgunj to be a mandi and promulgated orders and regulations accordingly. We have been purchasing foodgrains and other commodities brought for sale from the hills in Nepalgunj and exporting them to India on payment of duties at the Chautara-Kachahari.

"In the year 1935 (A.D. 1878), (revenue collection in) Nepalgunj was given out on contract.

"The contractor demands that duties on all goods exported or imported through Nepalgunj should be paid to him at the prescribed rates. On the other hand, the officer in charge of collection of sair duties insists that duties on exports must be paid to him, and those on imports at the Chautara-Kachahari as before.

"Moreover, the contractor has been given the right to appropriate income from fines and penalties collected in the course of the administration of justice in Nepalgunj.

"The sair authorities have now held up the movement of commodities purchased by us for export to India and are demanding payment of sair duties on such commodities.

"We, therefore, pray that we should be allowed to export commodities on payment of duties at only one place."

The government then ordered an inquiry into the matter through the Ranke Revenue Office.

Thursday, Poush Sudi 2, 1942
(December 1885)

Regmi Research Collection, Vol. 56, pp. 180-86.

Construction of Bridges, A.D. 1900Trishuli-Ganga River

On the request of Kharidar Prithvi Bahadur Amatya of the Engineering office, submitted through Colonel Kumar Narsing Rana Bahadur, the following order was sent to the Chaukidars of Sankhu Bazaar:-

This year, an iron bridge has been constructed on the Trishuli-Ganga river with materials imported from abroad. The bridge will be damaged soon if not maintained properly. You are, therefore, ordered to take action as follows in order to ensure proper maintenance of the bridge:-

1. Do not let people travelling through the bridge misuse its cables and timber.
2. In case any person does so in violation of your orders, arrest him and hand him over to the local Bakyaute Tahasil Adda with instructions to collect a fine of four annas.

Bhadra 1957 (August 1900)
Regmi Research Collection, Vol. 70, pp. 366-67

Rosi River

Similarly, the following order was sent to the East No. 2 Jangi Parath:-

An order had been sent previously to that office to place three militia companies under the command of Subedar Main Dhvaj Khatri Chhetri through Colonel Foud Singh Khatri Chhetri, and also provide other necessary assistance, for the construction of an iron bridge on the Rosi river with imported materials. Construction of the bridge had been suspended during the three months of the monsoon, and the militia companies had been sent back to their original assignments. Subedar Main Dhvaj Khatri Chhetri has again left for that area to resume construction of the bridge. You are, therefore, ordered to place three militia companies under his command again until construction is completed.

Kartik Sudi 9, 1957 (October 1900)
Regmi Research Collection, Vol. 70, pp. 527-29

Forest and Wild-Life Conservation, A.D. 1885

The following circular was sent to the administrative heads of all districts of the Tarai region from the Mechi to the Mahakali according to an order issued by Prime Minister Bir Shumshere to the Madhesh Bandobasta Adda on Thursday, Poush Badi 4, 1942 (December 1885):-

1. Hunting with snares has been prohibited in forests in the area under your jurisdiction. Those who violate this order shall be punished in the prescribed manner and the matter shall be reported to us.

2. No one shall be allowed to clear forests in the Tarai region south of the Chure Range. In case any one does so, he shall be placed in detention, the matter shall be reported to us, and action shall be taken as ordered.

Regmi Research Collection, Vol. 56, pp. 130-32

Drought in the Western Tarai Region, A.D. 1865

The Butwal Bandobast Adda reported that drought had led to a failure of crops in the area, and that the Chaudharis of tappas, and the jimidars of moujas, were demanding tax remissions.

The report was discussed by the Ijhar Praman Adda and the Kausal Adda in Kathmandu, and then referred to the Prime Minister, Jung Bahadur.

The Prime Minister then issued the following order:-

- (1) No remission shall be given in areas where (local revenue functionaries) have stipulated that they will not demand remissions for any reason whatsoever.
- (2) Investigations shall be conducted in the Sheoraj area in the presence of Chaudharis and Jimidars to assess the extent of damage to crops.
- (3) Extension of time-limit for payment of taxes shall be granted to jimidars as follows in areas affected by the drought:-

<u>Percentage of Loss of Crop</u>	<u>Extension of Time Limit</u>
100	3 years
75	2 years
50	1 year
25	6 months
Less than 25	No remission

Magh Sudi 12, 1921 (January 1865)
Regmi Research Collection, Vol. 21, pp. 369-70.

This order was sent to Khajahani, Majhkhand, and Nawalpur also on the same date.

Jagir Arrangements, A.D. 1836-38

Royal order to Kaji Ranadhoj Thapa, Kaji Karbir Pande, Kaji Kalu Singh, and Dittha Jayadrath Adhikari.

On the basis of records furnished by the Kumarichok Dafdarkhana, the Sadar Kampani Dafdarkhana, and the Kampu Dafdarkhana, as well as inspectors (Janchaki) deputed for that purpose, you are hereby ordered to ascertain the actual income accruing from the jagir land assignments of jagirdars of all categories, from the Mechi to the Mahakali, in both hill and Tarai regions, with the exception of rifle-bearing (nal) troops, deduct the amounts due to them at the prescribed rates of assignment (raibandi), and dispose of the surplus rice-lands and villages according to our orders. Act in such a way that the prescribed emoluments of jagirdars are not affected, and that the government too does not suffer any loss.

Bhadra Badi 7, 1893 (September 1836)
Regmi Research Collection, Vol. 27, pp. 403-4.

On Ashadh Badi 13, 1895 (June 1838), a royal order was promulgated cancelling all grants of salaries and emoluments, in cash and in kind, in both the hill areas and the Tarai from the Mechi river to the Mahakali river.

The order added, "Allowances for the rainy season and winter shall be stopped, and the amount of emoluments shall be reduced by one-fourth after the Vikrama year 1895 (A.D. 1838) but clothes for the Dashain and Fagu festivals, as well as other perquisites (mamuli) shall continue to be given. This rule shall not be applicable to government employees and functionaries whose salaries and emoluments had been reduced in Vikrama 1891 (A.D. 1834).

"A government employee or functionary shall be paid full salaries or emoluments as usual if so ordered by us.

"Any government employee or functionary who complains that his salary or emoluments have been reduced shall be punished.

"Any person who disburses salaries or emoluments without reducing the amount by one-fourth except on our orders shall be held personally liable."

Ashadh Badi 13, 1895 (June 1838).
Regmi Research Collection, Vol. 27, p. 573

Appointment of Chaudharis, A.D. 1833Saptari

Royal order to Bhavanath Chaudhari: "You were previously Chaudhari of the parganna of Pakaria in Saptari district, but were dismissed in the Vikrama year 1889 (A.D. 1832) because you were unable to make payments in full. You have now represented to us that the arrears have been paid up. We therefore reinstate you as Chaudhari from Baisakh Badi 1, 1890 (April 1833). The moujas of Maheshbari and Sakhwa-Itaharwa are hereby granted to you as nankar, in addition to other customary perquisites, subject to a Khatami salami payment of patna Rs. 451 a year."

Jestha Badi 11, 1890 (May 1833)
Regmi Research Collection, Vol. 26, p. 300

Kanugoye-Rais in Saptari

On Jestha Badi 11, 1890 (May 1833), separate functionaries known as Kanugoye-Rais were appointed for the pargannas of Pakaria and Jagadar in Saptari district to assist in the collection of revenue and maintenance of land and tax records. They received one mouja each as nankar, and a specified amount, Rs. 100 for Pakaria and Rs. 40 for Jagadar, in lieu of other perquisites. A Khatami salami of Rs. 210 was collected every year on the nankar mouja in Pakaria; the amount was Rs. 130 in Jagadar.

Regmi Research Collection, Vol. 26, pp. 300-1

Sarlahi

Gobind Mandar had been appointed Chaudhari of all the four pargannas of Sarlahi district, namely, Asibhau, Kodraha, Sarlahi, and Brahmapuri during the Panchasala Settlement (of Vikrama 1885). In Vikrama 1889, Dhamani Khan was appointed Chaudhari of the parganna of Asibhau. When Gobind Mandar complained to Kathmandu, his appointment as Chaudhari of all the four pargannas was reconfirmed, with the usual nankar lands and other perquisites, on Jestha Sudi 2, 1890 (May 1833).

In a separate order, Dhamani Khan was appointed as Rais of the above-mentioned four pargannas to maintain land and tax records and dispose of disputes between ryots and tax-collectors (malaguzar) in a mutually satisfactory manner on the basis of available documentary evidence.

Regmi Research Collection, Vol. 26, pp. 313-17.

Sheoraj

According to a royal order issued on Marga Badi 3, 1895 (November 1838), Chaudhari Durga Prasad of Sheoraj was granted the waste mouja of Bankatwa, which had neither been granted as

bekh or birta nor covered by the thek-thiti settlement for that area, under nankar tenure. The grant was effective Baisakh Badi 1, 1895 (April 1838). The Chaudhari was sanctioned emoluments amounting to Rs. 25 a year, in addition to customary perquisites under the thek-theti settlement.

Regmi Research Collection, Vol. 26, p. 410.

Prices in Kathmandu

On Chaitra 15, 1966 (March 28, 1910), prices of the following commodities (in the Kathmandu market) were as follows:

Gold	Rs. 31.00 per tola
Silver	Rs. 0.85 per tola
Musk	Rs. 25.00 per tola
Brass sheets	Rs. 4.00 per dharni
Copper	Rs. 5.00 per dharni
Bronze	Rs. 6.00 per dharni
<u>Tauli</u> paddy	5 pathis per rupee
<u>Marsi</u> rice	2 pathis and 1 mana per rupee
<u>Tauli</u> rice	2 pathis, 2 manas, and 4 muthis per rupee
Black gram	1 pathi and 2 manas per rupee

(Source: Gorkhapatra, Chaitra 22, 2011 (April 4, 1985).)

The Harihara Cave in Kaski

The Harihara Cave is located at Bhalamkhor-Danda near Pokhara. Images of Shiva and Hanuman have been installed there. In former times, the area around the cave was covered by dense forest.

On Sunday, Baisakh Sudi 7, 1906 (May 1849), Prime Minister Jung Bahadur issued the following order in the name of Goswami Amara Giri:-

"You have reported that the forest around the Bhalam Cave in Kaski district is being indiscriminately destroyed these days. We therefore grant you authority to conserve the forest and hereby issue the following orders:

1. "Trees shall not be cut in the forest, nor shall the forest be cleared or burnt for purposes of agricultural cultivation.
2. "The wood of the forest shall not be used for making charcoal.
3. "Hunting in the forest is prohibited. No one shall kill any deer, boar, serow (thar), goral, porcupine, hare, black pheasant (Kaliij), black partridge (titra), chuk or partridge (chyakhura), and other birds and animals.
4. "In case any person disobeys these orders and cuts trees in the protected forest, or kills birds and animals, he shall be arrested, produced before the village court (amal), and punished according to the nature of his offense.
5. "The amali, dware, thari, mukhiya, and other respectable persons of the village shall also look after the forest."

Amara Giri is said to have been a disciple of Digambara Giri of Bhasmeshwara in the Pashupati temple area (of Kathmandu). He is also said to have installed the images of Harihara at the Bhalam Cave. He was succeeded by his disciple, Sahadeva Giri.

After the death of Amara Giri, the local villagers destroyed the forest indiscriminately, Gosain Sahadeva Giri, therefore, submitted the following petition to Prime Minister Bir Shumshere:

"We have raised a forest all around the Bhalam Cave in Kaski district. Because the forest was used recklessly, my elder brother and preceptor, Gosain Amara Giri, submitted a petition to Prime Minister Jung Bahadur at Thapathali. Accordingly, an order was issued in the Vikrama year 1906 granting him authority to protect the forest around the cave and prohibiting the killing of birds and animals there. We then installed images of deities in the cave, performed religious functions regularly, and protected the forest.

"These days the local people say: "Your preceptor has died, and no order has been issued granting you authority to protect the forest; hence we cannot obey your orders." They are therefore, using the forest indiscriminately..

Gosain Sahadeva Giri, therefore, prayed that he be granted authority to protect the forest. In particular, he requested that the following orders be issued:

1. "The order issued in the Vikrama Year 1906 (A.D. 1849) in the name of Goswami Amara Giri has been reconfirmed. Forests in the watershed area around the cave shall be protected. Trees shall be cut with the permission of the caretaker (Chitaidar) only for meeting the reasonable needs of the employees of the shrine and visiting mendicants and other persons for firewood. No one shall be allowed to cut timber in the forest without such permission.
2. "In case any person cuts timber without permission, or hunts in the forest, you must report the matter to the (Kaski-Lamjung) Rajya Tahasil and Adalat.
3. "Necessary order to take action on such reports shall be issued in the names of the above-mentioned offices as well."

Sahadeva Giri prayed that he would look after the forest properly if orders containing these provisions were issued.

The petition was forwarded by the Adalat Goswara for appropriate action according to the law to the Itachapli Adalat.

The Itachapli Adalat recommended that orders as requested by Sahadeva Giri be issued. The recommendation was submitted by the Ditha of that Adalat, Ditha Purushottam Padhya, through Judge Nanda Raj Gurugharana of the Adalat Goswara to Prime Minister Bir Shumshere.

Prime Minister Bir Shumshere endorsed that recommendation on Thursday, Shrawan Sudi 12, 1950 (August 1893).

(Source: Dharma Raj Thapa, "Pokhara Ko Prakritika Saundaryako Vindu" (The center of the natural beauty of Pokhara); Gorkhapatra, Chaitra 24, 2041 (April 6, 1985).

Dharma Raj Thapa adds:

Sahadeva Giri was succeeded by his disciple, Deva Giri, who violated his vow of celibacy and died in Vikrama 2029 (A.D. 1972). Nobody is responsible for maintenance of the cave at present. The image of Harihara was stolen in vikrama 2030 (A.D. 1973). The religious functions at the cave have been discontinued and the forest has been destroyed and wild life has disappeared. A hermit named Dharmadatta is worshipping the deities according to vedic rites.

Slavery In Isma

Petition of Lalnath Jogi of Isma: "My slave, Birbhan, escaped with the assistance of Bala Bhandari and Rana. I then took custody of his personal property. However, Dware Kajoharnath, Mane Padhya, and Hire Damai held that I was not entitled to appropriate my runaway slave's property, and accordingly handed it over to the slave's father, a freedman who was living in another person's house. I have thus become a victim of injustice."

Royal Order to the Dittha and Bichari of the Palpa Adalat:
 "A slaveowner is entitled to his runaway slave's property. Summon the men who have assisted the slave to escape and hear both sides. If Bala Bhandari and Rana are held to have helped Lalnath Jogi's slave to run away, realize the value of the slave from them and hand over the amount to Lalnath Jogi. Hand over the runaway slave's property also to Lalnath Jogi. If the facts are different, give a just decision and dispose of the petition."

1901 Samvat (A.D. 1844)
 Regmi Research Collection, Vol. 33, P-3

The Mica Monopoly

A new monopoly was introduced in Vikrama 1960 (A.D. 1903) for working deposits of mica all over the Kingdom from the Mechi to the Mahakali and exporting it to India.

The monopoly was granted to Lt. Colonel Jit Bahadur Khatri Chhetri for a three-year period beginning Marga 1, 1960 (November 16, 1903) on payment of Mohar Rs. 3,000 a year. However, Jit Bahadur Khatri Chhetri was banished before he could complete the term.

The following bids were then received for the monopoly:-

- (1) Jagat Bahadur Thapa Chhetri : Rs. 3,500 a year
- (2) Krishna Sundar Pradhananga : Rs. 3,675 a year
- (3) Jagat Bahadur Thapa Chhetri : Rs. 3,858.75 a year
- (4) Krishna Sundar Pradhananga : Rs. 4,823.44

On Magh 18, 1960 (January 31, 1904), the two competitors were presented before Prime Minister Chandra Shumshere and Krishna Sundar Pradhananga raised his bid to Rs. 9,100 a year. Fresh bids were invited on Magh 20, 1960 (February 2, 1904), but no higher bid was received.

The monopoly was accordingly granted to Krishna Sundar Pradhananga for a three-year period beginning Falgun 1, 1960 (February 12, 1904). The total amount due for that period was Rs. 27,300 at the rate of Rs. 9,100 a year. An order to this effect was sent to the Kathmandu Amanat Bhansar Adda on Magh 25, 1960.

A public notification of the monopoly was issued with the following contents:-

1. Any person who have mica in their possession shall hand it over to the monopolist on payment of the price. In case the monopolist does not accept such supplies, these may be sold to others against permits issued by him.
2. In case mica is not supplied to the monopolist, but is sold to others or exported to India, it shall be confiscated; if the offense is repeated, a fine of an equal amount shall also be imposed.
3. Any local functionary (dware, thari, mukhiya, mijhar) or birtaowner who does not provide information to the monopolist about such offences shall be punished.

The Kathmandu Amanat Bhansar Adda was also ordered not to charge any Jagat or other duties on mica exported by the monopolist.

Wednesday, Baisakh 30, 1961 (May 1904)
Regmi Research Collection, Vol. 78, pp. 175-183

Copies of the order were sent to the rajyas of Bajhang, Bajura, and Jajarkot, as well as to the Kaski-Lamjung Tahasil Adda.

The mica monopoly in the Sanga/Mechi — Nepal-Tibet frontier — Chure region yielded Rs. 764 in Vikrama 1970 (A.D. 1913-14) and Rs. 1,015 in Vikrama 1971 (A.D. 1914-15). (These figures have been obtained from a Lal Mohar order issued on Jestha 15, 1974 (March 28, 1917) in the name of Subba Hridaya Raj Guru Gharana Panditju, Chief of the Revenue Contracts Office (Rakam Bandobast Adda), clearing off his accounts for a period of 4 months and 22 days between Baisakh 1 to Bhadra 22, 1974 (April 13 to September 7, 1917).

Jagat DutiesContents

1. Collection of Jagat Duties at Kathmandu
2. Collection of Jagat Duties at Bhadgaun
3. Jagat Duties at Cherange
4. Exemption from payment of Jagat Duties
5. Jagat Duties in Tibrikot
6. Jagat Duties in Doti
7. Jagat Duty on Salt Imports
8. Jagat Duties in Jumla-Humla
9. Jagat Duties in Thek
10. Jagat Duties in Samargaun
11. Ijara for Collection of Jagat and other Duties

1. Collection of Jagat Duties at Kathmandu

- (a) Royal order to Zorawar Khawas, "Do not collect jagat duties on goods brought by traders from the plains, or exported by them, at Gadh Parsa or Hitaura. Only search goods at those places and seal the consignments. In the future, traders shall pay jagat duties only at Kathmandu, Jagat duties on foodgrains, male buffaloes, other animals, sal timber, and catechu, as well as Fakirana and Jimidari levies, shall be collected locally in the customary manner. Jagat duties on cloth and other kerana goods shall be collected at Kathmandu in the customary manner."

Monday, Poush Sudi 5, 1849 (December 1792)
Regmi Research Collection, Vol. 25, pp. 278-79

- (b) Royal order to the Amali of Chitlang: "Traders from the plains shall pay jagat duties only at Kathmandu in the future, not at several places on the way. Their consignments shall only be searched at Chitlang."

Monday, Poush Sudi 5, 1849 (December 1792)
Regmi Research Collection, Vol. 25, p. 278

2. Collection of Jagat Duties at Bhadgaun

- (a) Royal order to the Amali of Khurkot (Sindhuli): "Traders from the plains who visit Kathmandu Valley from the east shall pay jagat duties in the future only at Bhadgaun, rather than at several places on the way. Duties on the goods and pack-animals of pedlars (Khepuwa) shall be collected at Pouwa."

Monday, Poush Sudi 5, 1849 (December 1792)
Regmi Research Collection, Vol. 25, p. 278

- (b) The order was sent to the Amali of Sindhuli (Ibid, p.279) and Bhansari Jayanar Singh (Ibid, p. 277) on the sameday.

- (c) The order was sent to Subba Sahadeva Padhya and Subba Zorawar Khawas also on the sameday, with instructions to collect jagat duties on cloth and other kerana goods in the customary manner at Bhadgaun.

Regmi Research Collection, Vol. 25, pp. 279-80

3. Jagat Duties at Cherange

The amali of Barhatimal and birtaowning Brahmans of Dumja were asked to choose an alternative site in consultation with the ijaradar, instead of the Charange Jagat Check post, for the collection Kerana, kepas, and bhainsi duties.

Falgun Badi 7, 1849
Regmi Research Collection, Vol. 25, p. 231

4. Exemption from payment of Jagat Duties

- (a) Gosain Bhawani Giri was granted exemption from payment of jagat duties on goods procured from India in the mouja of Mahadewa situated in Totani Parganna of Bara district. The exemption was valid for each succeeding generation of his disciples.

Falgun Sudi 7, 1853 (February 1797)

Chaitra Badi 6, 1853 (March 1797)

Regmi Research Collection, Vol. 25, p. 329 and p. 334

- (b) The Lamas of Taruka-Ghyang in Helambu enjoyed traditional exemption from payment of jagat, dalal, nirkhi, and taksar duties on rice, ghee, paper, iron, and other commodities which they exported to Tibet through kuti and kerung, and on salt and wool which they imported from Tibet. The privilege was reconfirmed.

Baisakh Sudi 13, 1890

Regmi Research Collection, Vol. 26, p. 297

5. Jagat Duties in Tibrikot

Royal order to Thani Bishnu Datta Padhya and other local functionaries: "Jagat duties on salt, wool, cloth, blankets, and goats at Rigam and other villages in Tibrikot shall be paid, and collected, at customary rates. No one shall pay or collect more. Revenue from such jagat duties shall be transmitted to the Jimmawal of Tibrikot under the thek-thiti system as prescribed for that area."

Baisakh Sudi 10, 1895 (April 1838)

Regmi Research Collection, Vol. 26, P-273

6. Jagat Duties in Doti

Hari Chand was granted a thek for collection of Jagat duties at Jhulaghat and Jajarghat on the Mahakali river in Doti for a one-year period on payment of Rs. 50 to the local Amali. He was ordered to collect such duties at rates current from former times.

Ashadh Badi 4, 1896

Regmi Research Collection, Vol. 27, pp. 669-70

7. Jagat Duty on Salt Imports

A royal order had been issued prescribing the rate of jagat duty on salt at 3 manas on each load for the traders of Mustang, and 1 mana for the traders of Barhagaun. The Raja of Mustang, as well as traders from that area, complained to Kathmandu against such discrimination. A royal order was then issued in the names of the Amali and headmen (jhuman, budha) of Thek directing that they agree to a uniform rate in consultation with the traders of Mustang. Otherwise, both sides were ordered to visit Kathmandu for a hearing.

Sunday, Chaitra Badi 12, 1903 (March 1847)

Regmi Research Collection, Vol. 7, pp. 183-84

8. Jagat Duties in Jumla-Humla

Traditionally, jagat duties were collected at only one place from the inhabitants of Jumla and Humla. In Vikrama 1903, Thani Shivaram Padhya and others were granted a thek for collection of jagat duties at Chhinyabebbar on payment of Rs. 85 a year. The local people then submitted a complaint to Kathmandu. An order was then issued abolishing Jagat duties at Chhinyabebbar. The order prescribed that "the people of Jumla and Humla need not pay jagat duties at places where they have not been doing so from former times."

Baisakh Badi 13, 1907
Regmi Research Collection, Vol. 80, pp. 602-3

9. Jagat Duties in Thek

Royal order to revenue functionaries and headmen in Kagbeni, Panchgaun, and other areas in Thek: "We have received reports that you collect jagat duties at arbitrary rates from the inhabitants of Chharka and Lagukhola who visit your villages to trade in salt. You are, therefore, ordered to collect such duties at the same rates at which you have been collecting them from former times; and not to charge more.

Chaitra Badi 9, 1856 (March 1800)
Regmi Research Collection, Vol. 24, p. 166.

10. Jagat Duties at Samargaun

Jagat duties had been collected at Samargaun in the Barhagaun region from the time of the former Kings of Jumla. Subsequently, however, collection of these duties was abandoned without official permission. A royal order was then issued prescribing that "jagat duties which have traditionally been collected at any place cannot be abandoned today. We have accordingly granted an ijara for collection of these duties to Saugram Thakse on payment of Rs. 120 a year."

Baisakh Sudi 5, 1862 (April 1805)
Regmi Research Collection, Vol. 20, pp. 226-27

11. Ijara for Collection of Jagat and other Duties

On Ashadh Sudi 15, 1872, landlords and headmen in the Bishnumati-Bheri region were informed that an ijara for the collection of revenue from the following sources, previously held by Dittha Laxmi Narayan, had now been granted to Hanumanta Singh for a one-year period beginning Poush Badi 12, 1871: Kirana duties, Jagat duties, dalali duties, fees for dyeing and printing of cloth, and Chaudhari duties, as well as judicial fines and penalties, from the Newar inhabitants of the region.

Regmi Research Collection, Vol. 42, pp. 26-27

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Royal Orders of Maga Sudi 14, 1853
(January 1797)

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1. Royal Preceptors

Royal order to Guru Shyam Lal Mishra: "From former times, our Guru (Preceptor) has belonged to your family. There was a single Guru for both the Gayatri and the Diksha. Now, owing to circumstances, Guru Jadunath Mishra has initiated us into the Gayatri, and Guru Vachaspati Mishra into the Diksha. Because there were two Gurus, a dispute arose between them and the matter was referred to us. A reference to the Shastras showed that both Gurus are of equal status. For us, therefore, both are equal. Ritual fees and other perquisites shall accordingly be shared by both Gurus equally, even if religious ceremonies are performed by any one. No complaint in this regard shall now be referred to us. Appropriate shares accordingly and bless us every day!" The order was issued in the name of Brajanath Mishra also on the same day.

Regmi Research Collection, Vol. 23, pp. 270-71.

2. Ritual Fees for Religious Functions

Subba Indra Singh was ordered to disburse Rs. 5,200 as follows from ijara revenues of Bara, Parsa, and Rautahat as ritual fees (dakshina) for religious functions to the following persons:-

Gajaraj Mishra	Rs. 392-8
Devidas Purohit	Rs. 154-3
Brajanath Mishra	Rs. 416
Through Daivagnya Kesari Purohit	Rs. 3,649-5
Through the Banda of Sankhu	Rs. 588
Total:	Rs. 5,200

Regmi Research Collections, Vol. 23, p. 274.

3. Supply of Saltpeter

- (a) To the Umra of Sindhuli: "We have granted the monopoly for the supply of saltpeter (Soramahal) to Basudev Mehtari from the Vikrama year 1853. We have provided him with a sample of refined saltpeter, with instructions that 220 maunds of crude saltpeter be processed to produce 110 maunds of refined saltpeter. A sample has been sent to you also. Accept delivery of saltpeter according to that sample on the basis of the maund used in the plains (madhesh) and issue a receipt."

Regmi Research Collection, Vol. 23, pp. 261-62.

- (b) To the Subba, Fouzdars, Chaudharis, Kanugoyes, Mokaddams, birtaowners, and ijaradars of Mahottari district: "The Soramahal in that district has been granted to Basudev Mehtari from the Vikrama year 1853. Let his men open saltpeter depots at all places in the district where (saline) earth is available. You shall be punished if you create any obstruction in their work."

Regmi Research Collection, Vol. 23, p. 262.

- (c) The same day, an official receipt was issued under the royal seal for the following quantities of saltpeter delivered by Basudev Mehtari and Ganga Mehtari through Murali Mehtari to the Umras of Sindhuli against the total quantity stipulated for the Vikrama years 1851 and 1852:-

(1) Delivered on Baisakh Badi 9, 1851 to Umra Ratna Singh	...	124 maunds
(2) do. to Gurja Singh on	...	43½ maunds
(3) do. 60¼ maunds on less 7¼ maunds remitted	...	52½ maunds
Total:		220 maunds

Regmi Research Collection, Vol. 23, p. 265.

- (d) Basudev Mehtari was granted a five-year ijara for the collection of duties on salt (nimak-sair) and procurement of saltpeter (soramahal) from Baisakh Badi 1, 1853 to Chaitra Sudi 15, 1857 on lands of all tenure-categories, including birta and jagir, in the pargannas of Mahottari, Kodari, Khesraha, Bahadura, and Barahaga. In addition, revenue from the moujas of Bardaha and Bilasharigama in Mahottari parganna, was assigned to him for the same period to finance saltpeter procurement. Basudev Mehtari was granted authority to collect revenue from all existing sources (mal-jihat, sair-jihat, kul, hububat, bahama, Jehati, and amllan levies) in these three moujas.

The order apportioned the saltpeter output in the areas placed under the jurisdiction of Basudev Mehtari as follows:-

<u>Vikrama Year</u>	<u>Total Output</u> (in maunds)	<u>Producers' Share</u> (in maunds)	<u>Government's Share</u> (in maunds)
1853	220	110	110
1854	220	110	110
1855	220	110	110
1856	220	110	110
1857	220	110	110
Total:	1,100 maunds	550 maunds	550 maunds

Basudev Mehtari was required to purchase the producers' share of the saltpeter output, pack it in bags, and deliver it at Sindhuli. Procurement and portorage expenses were sanctioned at the rate of Rs. $3\frac{1}{4}$ a maund, thus making a total bill of Rs. $1,787\frac{1}{2}$ for 550 maunds of saltpeter during the five-year period, or Rs. $357\frac{1}{2}$ a year.

Particulars of revenue assessed from the above-mentioned moujas were as follows:-

<u>Vikrama Year</u>	<u>Bardaha</u>	<u>Bilasharigama</u>	<u>Total</u>
1853	Rs. 101	Rs. $256\frac{1}{2}$	Rs. $357\frac{1}{2}$
1854	Rs. 101	Rs. $256\frac{1}{2}$	Rs. $357\frac{1}{2}$
1855	Rs. 101	Rs. $256\frac{1}{2}$	Rs. $357\frac{1}{2}$
1856	Rs. 101	Rs. $256\frac{1}{2}$	Rs. $357\frac{1}{2}$
1857	Rs. 101	Rs. $256\frac{1}{2}$	Rs. $357\frac{1}{2}$

The total crude saltpeter output, inclusive of the producers' share, was 220 maunds a year. Basudev Mehtari was ordered to process the crude saltpeter, produce 110 maunds of refined saltpeter every year, and deliver it at Sindhuli.

Regmi Research Collection, Vol. 23, pp. 266-67.

4. Revenue Arrears in Eastern Tarai Districts

- (a) Royal order to Benarsi Upadhya, Bijuli Padhya, Achel Thapa, Upendra Karki's son, Dubal Pande, Bastilal, and Das:

"We have received reports that large amounts of revenue have fallen due for the two-year period when the districts of Bara, Parsa, Rautahat, Saptari, and Mahottari were under the charge of Zorawar Khawas, and that he also owes about Rs. 40,000 to creditors and beneficiaries of disbursement orders (tanukhadar). You must have information about the arrears that have accumulated there. When peons were sent to Ranamardan to realize the arrears, he prayed that the concerned Fouzdars, Peshkars, and other functionaries be summoned (to Kathmandu), so that the amounts already paid to the government, or due from the concerned districts, or appropriated by the amil or his functionaries might be specified. You are, therefore, ordered to come to Kathmandu immediately along with the relevant records. Let Indra Singh Karki, Daman Khawas, and Chhitan Das remain there along with the relevant records so that the arrears due from Morang may be ascertained."

Regmi Research Collection, Vol. 23, p. 263.

- (b) Royal order to Dhaukal Singh: Large amounts are due from Zorawar against revenues from Bara, Parsa, Rautahat, Saptari, and Mahottari. You must have ascertained the amount of such arrears in Morang. In addition, disbursements amounting to more than Rs. 40,000 are due, and there are also loans repayable by him. Zorawar has died, and his son knows nothing. It is now necessary to ascertain from his Fouzdars, Peshkars, Amils, and Bahidars the amount that remains to be collected, the amount that has been transmitted to the government, and the amounts that he or his Amils have misappropriated. Accordingly, you are hereby ordered to send the following persons (to Kathmandu) along with the relevant records:-

1. Banarsi Upadhya
2. Bijuli Padhya
3. Upendra Karki's son
4. Achal Thapa
5. Dubal Pande
6. Bastilal Bhaiya
7. Manik Das

Retain the following persons, along with the relevant records, for the purpose of investigations:-

1. Indra Singh Karki
2. Daman Khawas
3. Chhitan Das

Nothing can be done in this regard in the absence of Banarsi Upadhya. Accordingly, send him here immediately after you receive this order. If you stop him there on any pretext, you may be liable for the arrears of revenue from Morang due for the Vikrama years 1851 and 1852."

Regmi Research Collection, Vol. 23, pp. 268-69.

- (c) Royal order to Subba Dhaukal Singh: Your letter regarding arrears of revenue from Morang, and Ranamardan's men, reached here simultaneously. Their version is completely different from what you have reported. You have reported that particulars of revenue due from the ryots have been handed over to the local Chaudharis, Mokaddams, and Mahaldars, and also to Ranamardan's men. On the other hand, Ranamardan's men and soldiers of the Taradal Company have reported that you sent two companies of troops (tilanga) to intercept the Chaudharis and Mokaddams on the way. Such rivalry is leading to the loss of revenue amounting to Rs. 70,000 or Rs. 80,000 due from ryots or amils and other employees.

"You are now ordered to collect through your Fouzdars and Peskars the amount of arrears that you had agreed to take over and make payments due against disbursement orders. We have sent a Jamadar and soldiers to find out the reasons for the dispute between Bijuli padhya, Chaudharis and Mokaddams, and yourself, and also to collect the amount of arrears of revenue that you have not been willing to take over. Depute one patti, consisting of one jamadar and soldiers, from there to assist them in making such collections."

Regmi Research Collection, Vol., 23, pp. 269-70.

5. Revenue Collection in Lamjung

To Dware Gajendra Singh Khawas: "We hereby grant you clearance for accounts of revenue collection from the (jagir) lands of four companies (nal) in different areas of Lamjung for the period from Bhadra Sudi 15, 1845 to Aswin Sudi 15, 1853. (August 1788 to September 1796).

Regmi Research Collection, Vol. 23, p. 260

6. Payment Due to Michel Delpeche

To Panchanand and Mulchand Mahajan: "A hundi had been sent to you for Rs. 673 in the name of Michel Delpeche. The money has been paid to us and we have cleared off the account. Michel Delpeche has now no claim on you."

Regmi Research Collection, Vol. 23, p. 274.

(Michel Delpeche was a Frenchman who had been appointed chief of the munitions factory established in Kathmandu in 1793. Mahesh C. Regmi, Readings in Nepali Economic History, p. 38).

7. Expenses for Study in Banaras

To Thakur Datta Pandit: "We hereby sanction a sum of Rs. 24 as your expenses for studying in Banaras for one year. Wish well of us and study hard."

Regmi Research Collection, Vol. 23, p. 261.

8. Appointment of Bhariya-Naike

Royal order to the Amalidars of Thankot, Chitlang, Chisapani, Hitaura, and Makwanpur.

Rajaram Newar has been liked and trusted as Bhariya-Naike (chief of porters' team) by all merchants of Nepal (that is, Kathmandu Valley). This has been confirmed through inquiries. We therefore reconfirm his position as Bhariya-Naike."

Regmi Research Collection, Vol. 23, p. 272.

9. Ferry Services on the Karnali River

To Luhajit Majhi of Rakhaghat and Kuchighat on the Karnali river: "We hereby reconfirm as jagir two villages in Dullu and Achham containing fifty households as well as 25 khets (i.e. 2,500 muris) of rice-fields, along with the adjoining lands (lagapat) which you have been possessing from former times. Pay the prescribed homestead and other levies (Ashadh, Dashain, Saunefagu) to the Amali. Provide portage services for military and other supplies belonging to the government within your area. You have been granted exemption from the obligation to provide unpaid labor services (begar) for other purposes. Provide ferry services to

military personnel without any interruption at all times of the year. If there is any delay or interruption, you shall be punished. With due assurance, provide services faithfully, and use the lands and villages as your jagir."

Regmi Research Collection, Vol. 23, p. 261.

10. Chhap Land Grant in Changu

The Chhap lands of Asha Babani (Brahmani?) in the Changu area were resumed and granted to Parasram Thapa on the same tenure.

Regmi Research Collection, Vol. 23, p. 262.

11. Kut Land Allotments

(a) 140 muris of rice-lands at Labdu in Nuwakot, along with the attached homesteads, had been allotted to Devasharma Dhamala on kut tenure. These lands and homesteads were reallocated to Benudhar Jaisi for the Vikrama year 1854 on payment of (kut rent) at Rs. 9½ for each 20 muris of lands. The total annual payment amounted to Rs. 66½, half of which was payable in the month of Marga and the balance in Shrawan. Benudhar Jaisi was asked "to pay the kut and use the lands as raikar".

Regmi Research Collection, Vol. 23, pp 263-64.

(b) The following allotments were similarly made on kut tenure on Magh Sudi 14, 1853 for the Vikrama year 1854:

(1) 435 muris of rice-lands at Phujal (Gorkha) to Jayamangal Adhikari. Kut rent: Rs. 11½ for each 20 muris. Total: Rs. 233½. Previous allottee: Agnidhar Pantha.

(2) 800 muris of rice-lands at Bhogteni (Gorkha) to Laxmikanta Jaisi Arjyal. Kut rent: Rs. 11 for each 20 muris. Total: Rs. 253. Previous allottee: Brihaspati Padhya.

Regmi Research Collection, Vol. 23, p. 273.

(c) 40 muris of rice-lands at Baguwa, along with the attached homesteads, had been allotted to Dhanjaya Dhital. These lands and homesteads were reallocated to Dasya Baniya, along with their tenants (kuriya), for the Vikrama year 1854. The rate of kut rent was Rs. 11 for each 20 muris of lands, thus making a total annual payment of Rs. 22. The amount was payable in two equal installments in the months of Marga and Shrawan. The order added, "Fines and penalties collected while disposing of Panchakhat cases shall be transmitted to the government. Appropriate income from fines and penalties collected while disposing of other cases. Pay the prescribed kut rents and use the land as raikar. Also provide kaj-kalyan-kowalak to the government (that is, agricultural and

other produce to be supplied on festive and ceremonial occasions). Remain under the authority of the government, not of the local Amali."

Regmi Research Collection, Vol. 23, pp. 264.

- (d) 100 muris of rice-lands at Khanchok (Gorkha) had been allotted to Maheshwar Simkhada on kut tenure. The allotment was reconfirmed in his name for the Vikrama year 1854. The rate of kut rent was Rs. 7 for each 20 muris, thus making a total payment of Rs. 35 a year. The amount was payable in equal installments in the months of Marge and Shrawan. The order added: "Fines and penalties collected while disposing of Panchakhat cases shall be transmitted to the government. Appropriate income from fines and penalties while disposing of other cases. Pay the prescribed kut rent and use the lands as raikar. Also provide kaj-kalyan-ko-walak to the government. Remain under the authority of the government, not of the local Amali."

Regmi Research Collection, Vol. 23, p. 264.

Similar allotments were made to:

- (a) Gobind Jaisi Dwadi, of 435 muris at Phujel (Gorkha). Kut rent: Rs. 11½ for each 20 muris in the case of 210 muris, and Rs. 10 for each 20 muris in the case of 225 muris, and Rs. 35 for the Khuditar tract. Total: Rs. 268. Previous allottee: Dharani Ghimire.

Regmi Research Collection, Vol. 23, pp. 272-73.

- (b) A similar allotment of 500 muris of rice-lands was made to Debu Padhya Simkhada at Basyari. The rate of kut rent was Rs. 10 for each 20 muris of land. Total payment: Rs. 250. Previous allottee: Vidya Bhatta.

Regmi Research Collection, Vol. 23, p. 270.

12. Guthi Lands in Khadpu (Kabhrepalanchok)

Royal order to Newar: "Guthi lands endowed for religious ceremonies at the temple of Sri Mahabhairava at Khadpu had been placed under your charge. We hereby reconfirm your authority. With due assurance, conduct religious ceremonies in the traditional manner, and repair musical instruments, with the income from such lands. (Particulars of 23 ropanis of lands at six places follows).

Regmi Research Collection, Vol. 23, pp. 271-72.

Eastern Tarai Affairs, A.D. 1846

Order from General Abhiman Simha Rana to Chaudharis and other local functionaries, and ryots of Mahottari who had fled to India because of harassment by the employees of Mir Subba Hiralal Jha: "From the year 1903 Vikrama, the district of Mahottari has been placed under the charge of Subba Laxmapati Jaisi. You are therefore directed to come back and reoccupy your lands and homesteads. We shall not permit any harassment or oppression in the future. Report to us through Subba Laxmapati Jaisi the harassment that you have suffered at the hands of the employees of Subba Hiralal Jha, and we shall give you justice. Do not have any doubts in this regard."

Monday, Magh Badi 7, 1902 (January 1846)
Regmi Research Collection, Vol. 7, pp. 497-98

This order was sent to the following areas also on the same date:-

- (1) Rampur, Pihar, and Mahisoth (in Siraha). These pargannas were placed under the charge of Sardar Hemadal Thapa from the Vikrama year 1903.
- (2) Sarlahi. The district was placed under the charge of Sardar Ramakanta Joshi.
- (3) Saptari. The district was placed under the charge of Subba Laxmapati Jaisi.

The following order was sent from Kathmandu in the name of Subba Ramakanta Joshi on Magh Badi 7, 1902:

Mir Subba Hiralal Jha and his employees are reported to have oppressed the Chaudharis, Jimidars, and other local functionaries of Sarlahi and other areas, and imposed fines and penalties in an arbitrary manner. The local people accordingly submitted complaints to His Majesty. It is not feasible to summon each of the complainants to Kathmandu, revenue collection will be hampered. You are, therefore, ordered to hold a Kachahari there, summon the complainants, as well as any other person who may subsequently file complaints, give a hearing to both sides in the presence of the local Chaudharis, Kanugoyes, Rais, and other respectable people, and dispense justice without fear or favor. Obtain confessions from the guilty party and inflict penalties according to the nature of the guilt. In case you are not able to dispose of any complaint, refer it to us and take action as ordered."

Regmi Research Collection, Vol. 7, pp. 499-505.

Agriculture in Nepal

By

A. Campbell

(Continued from Year 17, Nos. 4-5)

The latter class of lands may be either sandy or clayey, the regulator of their status is the supply of water, the soil of a field ranked as second rate, is commonly quite as rich as in those of the first rank, but from a lesser certainty of flooding or difficulty of irrigation they are far inferior in value. In short, they are not sure lands for giving crops of the staple of the country. They are only fitted for the growing of the gahyah, or sown rice, pulses, culinary vegetables, and the coarser grains, such as Maki, mewas, and paphar. The Wallaboo lands speaking generally, occupy a considerable portion of the higher

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level of the valley. The Luckaboo ones, of the lower. There is a third description of lands denominated by the Newars Poomboo. These are swampy and wet all the year round. They yield excellent crops of transplanted rice, and are consequently very valuable, but from an excess of water are unfit for the growth of wheat or any second crops. Indeed these fields, to speak generally, lie fallow during the winter and spring. The drier ones of this class however give a crop of garlic, but not a very good one. This plant (the garlic) in Nipal appears to affect moisture exceedingly, as during its growth there is generally six inches or more of water kept in the fields under it. Stagnant water, such as that of the Poomboo lands, does not suit so well as the running and fresh water of irrigation.

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The swampy lands are only found in the lower levels and generally not far removed from the channels of the rivers whose beds in some places are raised by the deposition of sand above the fields on their banks. This is well marked in the Bhoobi Khola (Khola means the valley of a stream or river) a mile and half east of Kathmandu, where there is a good deal of swampy land.

The soil of these swamps is a mixture of sand and clay with a copious admixture of black slimy vegetable matter, they seldom (if ever) require manure, and almost invariably yield luxuriant crops.

Land Measure

The arable land in the Valley, as well as in the hills, is purchased, rented, or assigned under the denomination

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of khets (or fields) the component parts of which are ropunis and janas, thus 4 janas=1 ropuni, 25 ropunis=1 khet; the equivalents of these measures in English and India land measure are as follows. An English acre contains 4,840 square yards, the Nepalese jana is 75 square yards, the ropuni 300 square yards⁷ and the khet's superficial surface is 7500 square yards, or equal to one acre, 2 rods, 8 poles and 18 yards. The Bigah of Tirhoot, Sarun, and the Nepalese Terai is composed thus - five poles or Lugees (each 9 feet long) by four, makes one kutta. 20 kuttas=1 bigah, or 1,200 superficial square yards. Hence a khet is equivalent to 6 Terai bighas and 5 kuttas. The Khet of 25 ropanis was previous to the Gorkha conquest of Nipal the only one known; but in more recent times, a khet of 20 ropanies has come into general use

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throughout the portion of the Valley held by the government as royal domain. This practice was instituted for the purpose of more readily equalizing the emoluments of the government servants who are paid by assignments of land, a khet or a certain number of khets, being the regular pay attached to different offices and the lands of the Valley being much more valuable than those of the hills, a diminution to the extent of 4 ropanis, or 1/5th in the valley khets, approximates them more nearly to those of the mountains, in which the measurements remain as before, each field consisting of 25 ropanies. There are throughout the hills, and even in the Valley, other measurements in use than these above mentioned, the variations from the standard being made with reference to the richness

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of soils, and their average amount of produce. In some parts of the Valley a khet may not contain more than 15 or 18 ropanies, and one in the hills may consist of 30 or 35, but the average produce of both will be as nearly as possible the same as the fields of the standard measurement. Land surveying is practiced by the Newars as a separate profession, but unfortunately for the people at large, their art is kept secret and an hereditary one, and is accompanied by such evils as usually follow in the train of monopolised knowledge.

⁷ It is not meant to be understood that these are the precise equivalents but they are believed to be sufficiently correct for the present purpose of comparison between the produce and value of land here and in the Terai and plains.

Average Produce of Land

Grain in Nipal is bought, sold, and its amount reckoned by measure only.

Thus:

4 choutays	1 mana
8 manas	1 pathi
20 pathis	1 moori ⁸

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The equivalents of these measures in the weights of our provinces, taking rice or wheat as the standard substance are nearly as follows:

8 chataks	...	...	1 mana
2 manas	...	...	1 seer
4 seers	...	...	1 pathi
10 pathis	...	...	1 maund
2 maunds	...	...	1 moori

The moori is about 80 seers of 80 tolas to the seer, and equal to 144 lbs avoirdupois, or 180 lbs troy. This will facilitate the drawing of a comparison between the relative productiveness of the soil in Nipal and India. A comparison of the produce of a portion of land with the seed sown altho' a common and correct enough mode of estimating the relative fertility of soils where broadcast sowing is practised, is not so applicable to drill husbandry and is almost inapplicable

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to the husbandry of rice crops in Nipal, whether they be of the Gahya or seed sown variety or the Malsi and Touli (See appendix for notices of these varieties of rice and their separate modes of culture) or transplanted sort. In broad cast sown crops, the seed is scattered generally, and thickly over the soil, leaving but small spaces between the grains, the consequence of this is that in lands of ordinary strength there are not more than 2 or 3 stalks growing from each seed, and in poorer ones frequently not more than one plant. In drill crops, the interspaces are so great, that it is not uncommon to see 20 or more stalks growing from one single seed under ordinary management and ordinary soil; while by tilling, as the forcing of new stalks from the original plume is called in England, the number of stalks from one plant may

⁸ See the conclusion of these notes for a detailed and correct comparison of the Nipalese weights and measures with those of India and England.

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be extraordinarily augmented merely by the frequent turning up of loose earth round the stalks. Sir Humphery Davy (See his agriculture Chemistry) says with reference to this that he has seen from forty to one hundred and twenty stalks produced from a grain of wheat, and that in 1660 Sir Henelm Digby recorded "that there was in the possession of the Fathers of the Christian Doctrine at Paris a plant of Barley which they at that time kept by them as a curiosity and which consisted of 249 stalks springing from one root or grain; and in which they counted above 60,000 grains, or seeds, of barley."⁹ The sowing of the Gahya rice in Nipal is exactly analogous to the drilling of corn in England, as each grain of the seed is put in the ground separately by the fingers, in rows and at fixed

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distances¹⁰ giving room for the production of many stalks from each grain. Transplanted rice is also analogous to husbandry. It will therefore be necessary in comparing the returns, or number of seeds produced in different countries, as a mode of determining the value of land to keep in mind the mode of sowing practised with each crop.

I shall first enumerate the extreme and average number of seeds yielded by broadcast sown crops in Nipal, comparing the returns with similar crops in the Terai and plains, and afterwards treat the transplanted crops in the same manner leaving a comparison of the gross produce of similar measurements of land in these different places to the sequel of this heading as the most convenient and obvious data.

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from which to draw a conclusion on the relative value of lands.

The customary quantity of wheat seed sown in Nipal is one Patti per ropani. The produce from which varies from one muri to 15, 10, and 8 pattis according to quality of soil and nature of the season. Sometimes, but rarely, $1\frac{1}{2}$ muri is yielded by a ropani; 8 pattis is considered the minimum.

⁹I have counted 900 grains of Malsi rice from one root or plant of the variety as well as of the Touli throughout, as far as my observation goes, from 3 to 12 stalks.

¹⁰See appendix for detail of agricultural processes. The Gahya sowing is analogous to what is called dibbling in England.

The range therefore is from 30 seeds as a maximum to 8 as a minimum, 20 seeds is considered an excellent crop, 15 a fair one, all below that, indifferent or bad. Taking 20 seeds as the usual maximum, and 8 as the minimum we have 14 as the mean produce.

Of Indian corn (makai)

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the customary seed is 3 manas per ropani, the produce ranging from 25 to 28 to 30, and 15 pannis. Here we have 66 seeds as a maximum return, 40 as a minimum, and no less than 53 seeds as the mean produce.

The allowance of seed for Murwar crops is 4 manas per ropani. The produce is 22, 15, and 12 pannis, giving 44 seeds as a maximum, 24 as the minimum, and 34 seeds as its mean average produce.

The leguminous plants which furnish the different varieties of dal, the chief of which are Keraw, madoor, Oovil, and Mooze yield smaller returns than the grains above enumerated. Of Keraw the

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allowance of seed per ropani is 1 patti and 2 manas. The average produce 12 pannis or 10 seeds. The seed grain of Madoor is 6 manas per ropani; its average produce 10 pannis or about 13 seeds of Moonz, Oorid, Gabut and Bhutmas, the average returns do not exceed 10 or 12 seeds.

Broadcast crops of the Terai

In the Terai lands wheat is scarcely ever grown, the flatness of the country, together with its numerous springs of water, rendering the lands too wet for this grain, and suiting them better for rice. The quantity of rice seed, when sown broadcast, is from 30 seers to 1 maund per bigah. The produce ranging from 20 to 60 and even 80 maunds, giving 100 seeds as a maximum return, 60 as a not uncommon

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one, and 50 as an average. The Leguminous plants in the Terai return from 10 to 20 seeds; seldom more.

In the western portion of Tirhoot¹¹ the usual quantity of wheat seed sown per bigah is 40 cutcha seer, the return from which varies from 5 to 25 pukka maunds. The maximum is 70, the

¹¹The Pukka maund is 56 cutcha seer, or 7 cutcha seer to the Pusseri and 8 pusseri to the maund.

maximum average is 28 seeds. The mean average 21 seeds. By this mode of calculating we have considerably larger returns from wheat in the plains than in Nipal, a result in exact accordance with the general opinion of all classes of the people in this country.

The rice seed sown per bigah broad cast in Tirhoot is 21 Cutcha seers.

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The return ranging from 7 to 50 pukka maunds. The maximum average return is reckoned at 30 maunds, or 80 seeds. The minimum return is 15 seeds, and the mean average amounts to 46 seeds.

The leguminous plants yield much higher returns in Tirhoot, than they do in Nipal. The seed of massor is 21 cutcha seer per bigah. The produce averages 10 pukka maunds or 26 seeds. The seed of chunah is 21 cutcha seers per bigah, and its average produce is 20 pukka maunds or upwards of 50 seeds, keraw, moong, and others of the same family yield from 20 to 30 seeds.

From the above details it appears that the produce of broad cast sown crops in Nipal bears a smaller proportion to the seed sown than in the

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Terai and Tirhoot, indicating less fertility in the soil of the Valley quoad the returns from a single crop.

As the amount of seed sown in the nursery beds, whence the transplanting takes place into the fields, cannot be usefully compared with their produce it will only be necessary here to shew the amount of the latter from known measurements of land. This, as previously mentioned, applies with equal correctness to the Gahya or upland rice of Nipal.

Land under transplanted rice produces from $1\frac{1}{2}$ moori to 5 muris of dhan (unhusked rice) per ropani. The former is reckoned a very small return, the latter a full and heavy crop. 4 muris may be considered the average produce.

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in favorable conditions of the best valley land.¹² Land under gahya rice gives from 1 muri as a minimum to 3 or $3\frac{1}{2}$ muris as a maximum. $2\frac{1}{2}$ muris of this description of grain may be reckoned

¹²I have been informed, altho' I doubt the correctness of the fact, that 10 muris per ropani of malsi has been produced in Nipal and that over sundry fields and in the same year. This is double the amount I have given and the produce of a heavy crop. It is possible enough, but such exceptions to the usual course of things need not serious notice.

the average produce in a good season. This year (1836) remarkable for the small quantity of rain, which has fallen, shews the poorest returns known in Nipal within the present century. I have from good authority that in many parts of the Valley the produce has not exceeded $1\frac{1}{2}$ muris of transplanted rice per ropani, and that in no part of it has it exceeded 3 muris.

It is not easy to ascertain

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the usual and steady amount of produce from Terai lands. There is an immense extent of unappropriated land in this tract, in consequence of which the cultivators have a large choice in fixing on the scene of their labours. New lands here as elsewhere in rich soils, throw up for two or three seasons most magnificent crops, with little trouble or expense to the farmer in their cultivation. Hence on the decline of the productive powers of the soil, to an ordinary standard, the cultivator not unfrequently abandons his fields for newer ones.

The maximum returns therefore under this head may be considered as derivable only from the richest and newest lands, and not to be had from soils under constant cultivation.

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It is generally allowed that the soil of the Terai is a much more fertile one, than that of Nipal, and that the approximation, in the amount of their produce (when they do occasionally approximate) is to be attributed to the superior style of the Nipalese culture over that practised in the Terai.

The produce from transplanted rice in the Terai ranges from 10 to 80 and even to 100 maunds per bigah. The latter is a very unusual quantity and may be looked upon in the same light as the extreme produce of 10 muris per bigah (sic) mentioned as being known in Nipal. 20 maunds per bigah is a fair crop in the best lands under regular cultivation, 30 maunds an excellent one; and 40 maunds may be considered as a high average of the produce in a favorable

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season, 60 to 80 and 100 maunds per bigah are only known in single fields, and for the most part in newly cultivated lands.

(To be Continued)

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Agriculture in Nepal

By

A. Campbell

(Continued from Year 17, No. 5)

In Tirhoot the maximum produce from transplanted rice does not equal in amount that of the Terai. 60 maunds per Bigah is considered nearly the maximum in single fields, and under favorable circumstances; 50 maunds per bigah is an excellent crop, and 40 maunds a high average. The bigah of Tirhoot and of the Terai, being the same (20 by 20 laggis of 9 feet 6 inches per laggi) we find a very near approximation in the produce of the regularly cultivated land in these places. Let us now compare the gross produce of one crop from similar (or very nearly similar) measurements of

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land in Nepal, the Terai, and Tirhoot.

	Produce of land in Nipal per khet of 6 or 6½ bigah in muris	Produce of land in the Terai per bigah in maunds	Produce of land per bigah in Tirhoot in maunds	Produce of Nepal land in maunds per bigah
Wheat	25. 15. 10	not grown	30. 20. 5	8. 5. 3
Broadcast sown rice	not grown	80.60.40. 20.	40. 30. 18. 7	none grown
Transplanted	250. 125. 100	100.80. 40.30	50. 45. 15	80.40.30. 25.
Rice	80. 60. 25.			20. 8.
Masoon	14. 12. 10.	not known	12. 10.	4½. 4. 3.
Keraw	14. 12. 10.	20 to 10	12. 15.	5. 4. 3.
Moong	12. 10. 8.	not known	12. 15.	4. 3. 2½
Chuna	scarcely grown	do do	20. 15. 10	
Oored	14. 12. 10.	not grown	little grown	4½. 4. 3.
Bhatmas	12. 10. 8.	do do	not known	4. 3. 2½
Murwa	20. 20. 8.	not known	not known	9. 6. 0.
Maki	31. 25. 10.	not known	not known	10. 8. 6.
Phaper	25. 20. 15.	not grown	not grown	8. 6. 5.

The above gives the advantage to the Tirhoot soils over the Nipal ones, for the production of wheat as nearly 4 to 1. To the Terai soils over the Tirhoot ones for broadcast rice. To the Terai lands over Nipal and Tirhoot for the production of transplanted

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rice, Tirhoot being the least productive of the three in this grain. Tirhoot land has a productive power by this return in the pulse crops of nearly 3 to 1 above Nipal. In the production of the sugar cane, the Terai and Tirhoot have a decided superiority over Nipal. In the latter 15 dharnis of goor per ropani is reckoned a heavy return, and 12 annas per dharni an average price.¹³ This will give 45/ Rs. as the money value of the produce of a bigah of land under sugar cane in Nipal in a good season. In the Terai and Tirhoot the produce is considerably greater, a bigah of land in the former under this crop yielding frequently 100 rupees per annum of goor and jagri.

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In Tirhoot the money value of the produce of a bigah of sugar cane ranges from 15/ to 60 Sicca Rs. It may be as well to mention here that where in the Terai and Tirhoot the very best lands are appropriated to sugar cane growing, in Nipal those lands only which from their elevated situation do not admit of flooding are laid under this crop. It is true that some portions of these dry lands are as fertile as some of those within reach of regular flooding; but no cultivator of Nipal will plant sugar cane (however fertile the land) in a field for which he can procure sufficient water for the nourishment of a rice crop.

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Money Value of Produce

It will be as well as to go give in this place a sketch of the usual rotation of crops previous to noting the money value of goods produced. Every portion of the arable lands in the valley, with the exception of the swampy ones (Poomboo khets) occasionally those under sugar cane yield two crops annually, and occasionally three crops within the year or during 14 months. It is unnecessary to recapitulate the varieties of land and the manner in which these regulate the nature of the crops grown. The following is the usual agricultural routine. In the least easily flooded and irrigated portions of the higher

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or the driest lands of the Valley, a crop of wheat, succeeded by one of orrid is raised the first year of a rotation, the

¹³ 25 ropanies 1 khet, and 6 to 6½ bigahs. equal to Khet.

same is repeated the second year, and most commonly the gahya or upland rice followed by Oorid, moong, or some one of the other pulses, concludes the rotation which in the driest lands is generally of 3 years. In more moist lands of the higher level the rotation is annual. Transplanted rice followed by wheat, or gahya rice, followed by mustard, or radishes or some one of the pulses.

In the best lands or those for which the cultivator can reckon securely on flooding, the rotation is also only for one year and very little varied. Transplanted rice, followed by wheat or rice

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followed by mustard seed or garlic. In the very swampy lands an annual crop of transplanted rice only is raised, and this without intermission from generation to generation. Within the Valley, fallows are never granted to the land. Year after year the land is cropped and for steadiness of returns it is perhaps unexcelled in any part of the world. There are several trivial modifications of the above rotations in use, altho' these are the chief ones. For instance, wheat and Indian corn form the year's crops of dry lands. Wheat, and ginger or turmeric also in dry lands. In moist and rich lands or in well flooded fields near the towns where manure is procurable, three crops are raised annually and repeatedly without variation for many years. Thus

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wheat and an intermediate crop of cucumbers, melons, or other cucurbitaceous plants, and the grand crop of transplanted rice. In these latter cases the manure is applied to the crop raised in the short intervals between the wheat harvest and the transplanting season, a period of little more than two months.

It is necessary to arrange the amount of land produce and its money values under three heads, corresponding with the division made of lands previously.

1st. A khet of land yielding a crop of wheat and oorid annually for two years and wheat with Indian corn or gahya rice with oorid the third year may be rated to afford of gross produce 25 muris of wheat and 14 muris of oorid per annum as a maximum and say 20 of the former and 10 of

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the latter as a mean average. The money price of these two crops taking the average of the last five years (preceding 1836) will amount to rupees 150 for the maximum and rupees 126 as the mana. ¹⁴

¹⁴The prices of grain rest on a Nipal rupee in which currency these calculations are made as equal to 12½ annas of Company currency.

2nd. From the next class of lands yielding annually upland rice and wheat, the amount of each crop respectively may be reckoned at 100 muris of rice and 28 of wheat per khet as a maximum average and 60 muris of rice and 20 muris of wheat as mean average, giving (as averaged in the last paragraph) a money value of one year's produce of 300 rupees as a maximum and 240 rupees as a mean average.

3rd. From the best lands, yielding transplanted rice and wheat annually

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without interruption or fallow, we have as the extreme maximum of produce per khet 250 muris of rice and 30 muris of wheat as the mean average produce. This scale of gross produce will give us a money value (averaged at the 5 years' prices previously mentioned) no less than 620 rupees as a maximum average and 200 rupees as the mean average money value of produce per khet of 25 ropanies.

The money value of an occasional additional crop of vegetables ought to be added to that given as the value of produce of the best lands, but the price of such articles and the amount of them produced cannot be easily calculated, nor is it of essential consequence to omit them. It is also unnecessary to

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distinguish between the money value of a year's crop from the two first descriptions of land when, that is, wheat and ooid, or upland rice and wheat, are cultivated above, or when it is wheat and mustard or upland rice, and radishes, garlic or ginger. The staple crops have been given as their prices and quantities are more easily attainable, and it may be taken for granted that when the crops are raised at the will of the cultivator the aggregate annual amount of produce of each rotation must be much the same.

Tabular Form of Above Summary

	Money value of the annual goods produced of a khet of 1st class land	Money value of annual gross produce of a khet of 2nd class land	Money value of the annual gross produce of a khet of 3rd class land
Extreme Maximum	Nipal Rs. 620	Nipal Rs. 335	--
Mean average	do Rs. 350	do Rs. 300	Nepal Rs. 156

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Money Value of Land, Rent, and Government Tax

Rather extensive subjects to be included under one heading, but as it is not intended to do more than record a few facts from each, their association is convenient.

It is generally allowed by the people that the price of land has risen extraordinarily within the Valley during the last 33 years. The amount of this rise is variously stated. Perhaps it is near that truth that it had doubled itself since 1816, at present 2,500 rupees per khet of 25 ropanies (100 rupees per ropani) may be stated correctly as the maximum average price of the best and most productive lands, the price varying from that point according to the productive powers of the land, to 40 rupees per ropani

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or 800 rupees per khet of the above dimensions. Taking the forgone calculation of the annual money value of gross land produce as one guide, the following is the result of comparisons between the money value of net annual produce and the purchase price. By net annual produce in Nepal is understood one half of the gross produce. It is synonymous in use to rent as it is almost the universal practice of the proprietors of the land to grant its use to the cultivator for one half the yearly gross produce.¹⁵ The money value then of net annual produce on the proprietor's rent roll (without deduction of the government tax) when multiplied into the prices of land, gives us the following index to the rates of purchase.

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First class lands bought at 100 rupees per ropani, or 2,500 rupees per khet, have been rated to produce as an extreme maximum 620 rupees as the money value of annual gross produce, or 310 rupees as the amount of Net produce. This extreme rate of produce with a maximum average of purchase price gives us an outlay at 8 years' purchase. Lands bought at the same price yielding as a maximum average of net produce 167 rupees are investments at 15 years' purchase. And the same priced lands yielding as a mean average of net produce 140 Rs. are investments at 18 years' purchase. This latter then may be considered the mean average purchase rate of the highest priced lands. The mean of the three rates above stated which exhibit the extreme

¹⁵This meaning of the term rent is as nearly as possible Adam Smith's and Colonel Torren's.

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maximum, the maximum average, and the mean average is 13 years' purchase. The minima in all the calculations of produce and price, from the extreme difficulty of ascertaining them, have been omitted.

The second class lands are at present purchased for about 80 rupees per ropani, or 2,000 rupees per khet of 25 ropanis. The summary table of gross annual produce gives us 240 rupees as the money value of the whole annual produce of this description of land, or 120 rupees per annum as the net produce, which multiplied into the purchase money gives some thing more than 16 years' purchase as the average of this class.

Without deducting of the government share and making allowance for crops at the

(p. 86)

minimum rate of production we may, I believe, assume 20 years' purchase as the ordinary present standard of the money value of land in the Valley of Nepal.

The usual direct demand by the present government does not exceed 1/6th and is averaged at 1/8th of the net, or 1/16th of the gross annual produce of the land. The indirect taxes accompanying the possession of land, such as occasional small presents to the Raja and occasional labor without pay are not necessarily taken into account, as an estimate even of their probable amount (converted into money value) is beyond the warrant of my information.

Deducting the amount of the government tax from that of net produce, will add 2½ years to the term of remuneration from a land purchase, this will

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give us 22 ½ years purchase (or say 23 years) as the state of the case.

Miscellaneous Documents on the Commercial Tax SystemContents

1. Kapas and Bhainsi Duties in Bode Village
2. Collection of Salt Duties in Bhimdhunga-Changu Area
3. Commercial Taxes in the Western Hill Region
4. Kapas and Kirana Duties in the Western Hill Region
5. Exemption from Payment of Duties
6. Sair and Jagat Duties at Hitaura and Parsa
7. Duties on Hawks in the Far-Western Hill Region
8. Goats for the Royal Kitchen
9. Commercial Taxes on Birta and Jagir lands
10. Collection of Commercial Taxes in Tistung and Other Villages
11. Kapas and Jagat Duties
12. Collection of Commercial Taxes from Traders of Jumla
13. Kirana and Nirkhi Taxes
14. Collection of Nirkhi Tax
15. Jagat Duties at Jhulaghat

1. Kapas and Bhainsi Duties in Bode Village

On Marga Sudi , 1842, Chandrashakhar Padhya and Bhim Chandra Newar were granted an ijara for the collection of different taxes in Bode Village, including Kapas and bhainsi duties on payment of Rs. 450 a year.

Regmi Research Collection, Vol. 25, p. 18

2. Collection of Salt Duties in Bhimdhunga-Changu Area

On Poush Badi 9, 1842 (December 1785), Shiva Newar obtained reconfirmation of his ijara for the collection of duties on salt in the Bhimdhunga-Changu area, as well as Khinchet and other areas in Nuwakot for a three-year period beginning Poush Badi 12, 1842. Under the ijara, Shiva Newar was required to:

- (a) pay Rs. 500 every year to the government,
- (b) Supply 200 dharnis of salt to the government free of cost, and
- (c) Supply Rs. 300 worth of salt at cost price

Shiva Newar was empowered to collect jagat duties as follows on goods imported from Tibet:-

<u>Description</u>	<u>Rate</u>
Sheep and goats	One animal from a flock of 40
Salt	4 manas from each manload 1 mana from each load carried by sheep and goats.

Regmi Research Collection, Vol. 25, p. 28

3. Commercial Taxes in the Western Hill Region

On Falgun Sudi 10, 1842, the Amalidar-Chaudhari of Tanahu, Kaski, Nuwakot, Dhor, Garhun, and Paiyun, Chukun Joshi, was ordered to let Shiva (Newar) collect the following commercial taxes:-

Kirana duties
Dalal duties, including those on wool and salt
Fees for dyeing and printing of cloth

Regmi Research Collection, Vol. 25, p. 38

4. Kapas and Kirana Duties in the Western Hill Region

On Tuesday, Jestha Badi 13, 1854 (May 1797), Taudhik Singh Newar was granted a three-year ijara for the collection of kapas and kirana duties in the region east of the Kali/Modi rivers and west of the Kanaka river.

Notices of the ijara were sent on the same day to the Amalidars of different places in that region. A full list is given below in order to give an idea of the places where kapas and kirana duties were collected.

1. Chobhar, Kirtipur, Bosan, Machhegaun, Balegaun, Tagibu, Thankot, Dahachok, Kisipidi, Balambu and Satungal.
2. Budhasing
3. Rabigaun
4. Bihabar
5. Dhulikhel
6. Khadpu
7. Thansing
8. Gomaling-ghat
9. Kallyari-ghat
10. Dahachok
11. Ichangu, Kagatigaun, Dharmathali, Salhan, Phutan, Madapur, Tokha, Dharmapur, Chapaligaun, Tupyak, Gokarna, Changu, Deopatan, Chabahil, Handigaun, Chungaun, Bhaimal, Lohal, Lahachok and Sarapur

- | | |
|--|---------------------------------|
| 12. Pharping | 13. Satighat |
| 14. Chisapani | 15. Sangu |
| 16. Thankot | 17. Dolakha-ghat |
| 18. Brahmandi | 19. Mahusar |
| 20. Bhimdhunga | 21. Jikhughat |
| 22. Kanpur | 23. Shankhare-ghat |
| 24. Gaighat | 25. Kholaghat |
| 26. Pakani | |
| 27. Chitlang, Tistung and Palung | |
| 28. Deoghat | 29. Maheshdobhan-Dhunibesi area |
| 30. Kallyari-Bhimdhunga area | 31. Chepeghat |
| 32. Chakalkhani | 33. Majhuwa-ghat |
| 34. Damauli-ghat | 35. Charange-ghat |
| 36. Dolalghat | |
| 37. Lubhu, Thasi, Bisankhu, Harisiddhi, Thai ba, Bodegaun, Lele, Pachagaun, Thecho, Sunaguthi, Bungmati, Khokana and Sainbu. | |

Jestha Badi 13, 1854

Regmi Research Collection, Vol. 25, pp. 474-78

5. Exemption from Payment of Duties

Royal order to Jagat Collectors in the region west of the Vishnumati river and east of the Kali river.

"Deva Sharma Rimal and Prithvidhar Padhya are coming here with raw and ginned cotton, copper, cloth, ghee, and gelded and other goats collected as Kusahi-Bisahi levy in Sataun, Bhirkot, and Rising. Do not collect Jagat duties from them up to a limit of Rs. 2,000. Collect what is due in excess of that limit."

Marga Sudi 5, 1860 (December 1803)

Regmi Research Collection, Vol. 19, pp. 146-47

6. Sair and Jagat Duties at Hitaura and Parsa

Bhajudhan was granted a three-year ijara (replacing Bhava Singh Newar) for the collection of sair and jagat duties at Hitaura and Parsa. A royal order issued in this connection stated, "Permit traders and merchants to bring and take away goods through those places on payment of customary duties. Commodities brought by birta owners and jagirdars shall also

be so permitted on payment of such duties. Do not waive duties under orders issued by any one, except under orders bearing the royal seal. In case any person smuggles goods without paying any duty, collect four times the amount due. In case he uses force, report the matter to us, procure troops, and collect your dues.

On goods transported by oxen, duties shall be collected at Chisapani.

On goods brought by traders and other persons on their own backs, duties shall be collected (at Hitaura or Parsa).

Collect duties at customary rates on male and female buffaloes, kirana goods, cotton, elephants, horses, hawks, gelded goats, ghee, oil, betel, and other goods subject to jagat or sair duty.

Marga Badi 1, 1862 (November 1805)
Regmi Research Collection, Vol. 19, p. 387.

7. Duties on Hawks in the Far-Western Hill Region

Royal orders to the inhabitants of (1) Chhanna, Thalahara, (2) Dullu, Dailekh and (3) Achham

"We hereby prescribe duties at the following rates on hawks caught in that area. Make payments to us through the local Amali:

<u>Description</u>	<u>Rate</u>
Sahi (female) hawks:	
Chale (Less than 2 years' old)	Rs. 5
Kurcha (5-8 years)	Rs. 2½
Jurra (male) hawks:	
Chale	Rs. 2½
Kurcha	Rs. 1½

Jestha Badi 12, 1864 (May 1807)
Regmi Research Collection, Vol. 20, p. 323

8. Goats for the Royal Kitchen

Royal order to functionaries collecting jagat, sair, and mirkhi duties in areas south of Kathmandu:

"Goats and gelded goats are being procured for our kitchen through Chaudhari Laxman. Do not hold them up but permit them to pass."

Marga Sudi 14, 1864 (November 1807)
Regmi Research Collection, Vol. 19, p. 410

9. Commercial Taxes on Birta and Jagir Lands

Royal orders to (1) Subbas, military officers and personnel, and others in the Chepe/Marsyangdi region, and (2) birtaowners, jagirdars, and other landlords, and local functionaries in the Dhobi khola - Dudhkosi region:

"Hanumanta Singh has complained to us that you do not let him collect kirana duties. Your jagir, birta, or manachamal grants entitle you to the produce of the land only, not to customary kirana duties. You are, therefore, ordered to let Hanumanta Singh's men collect kirana duties at customary rates as soon as you see this order. Any person who does not let the duties be collected, or creates obstructions, shall be severely punished."

Jestha Sudi 13, 1865 (May 1808)
Regmi Research Collection, Vol. 36, p. 113

10. Collection of Commercial Taxes in Tistung and other Villages

Royal order to the Amalidars of Pakani, Tistung, Palung, Thankot, and other areas.

"Let the appropriate persons collect Kirana, Kapas, and nirkhi duties in the area under your jurisdiction. Confiscate the goods of any person who seeks to evade jagat duties and impose fines according to the value of such goods. Do not permit goods to pass (without paying any duties) under the orders of any one, except under orders bearing the royal seal. The Amali shall provide assistance in case any one uses force. He shall be punished in case he does not do so."

Jestha Sudi 13, 1865 (May 1808)
Regmi Research Collection, Vol. 36, p. 117.

11. Kapas and Jagat Duties

The Amalis of (1) Satighat, and (2) Chapaghat were informed that Harinarsingh had been granted a one-year ijara beginning Jestha Badi 9, 1867 (May 1810) for the collection of Kapas and Jagat duties. The rates of these duties:-

<u>Kapas Duties</u>	<u>Rates (per load)</u>
Cotton	Rs. 6
Unginned cotton	Rs. 2
<u>Jagat Duties</u>	
Cotton	6 annas
Unginned cotton	2 annas
Copper	8 annas

Buffaloes	8 annas per pair
Salt	1 anna
Harital, Jatamasi	4 annas
Mustard, Sesame	1 anna
Oil	4 annas
Khadi cloth	8 annas
Goats and gelded goats	1 anna each
Ghee	3 annas
Yarn	8 annas
Borax	4 annas
<u>Kutki, tutiya</u>	4 annas
<u>Chuk</u>	1 anna
Kirana goods	4 annas
Cloth of other varieties	4 annas
Wax	8 annas
Rugs and blankets	8 annas

Marga Badi 6, 1867 (November 1810)
Regmi Research Collection, Vol. 38, pp 637-39.

12. Collection of Commercial Taxes from Traders of Junla

Royal order to the Amalis and Jagat collectors of Dullu and Dailekh:

"Traders from Junla visiting Bahraich have been paying duties at Dailekh. We have received reports that you are now demanding payment of such duties at Bherighat as well. Collect these duties only at those places where these have been customarily collected. Do not make forcible collections at other places."

Falgun Badi 11, 1871 (February 1817)
Regmi Research Collection, Vol. 24, p. 647.

13. Kirana and Nirkhi Taxes

Royal order to Prahlad Thapa and Mahabir Karki.

"Ijaras have been granted to Dittha Laxmi Narayan for the collection of the Kirana duty for the Vikrama year 1870, and of the Nirkhi tax for the Vikrama year 1871.

"You are hereby ordered to pay kirana duty and nirkhi tax at the rates at which these were paid in previous years on each load of copper supplied to the Beni and Baglung Chaur Mints."

Friday, Ashadh Sudi 15, 1872
Regmi Research Collection, Vol. 42, p. 24

14. Collection of Nirkhi Tax

Royal order to Ditttha Laxmi Narayan and Laxman.

"We have granted an ijara for the collection of nirkhi tax from Shrawan Sudi 13, 1872 to Shrawan Sudi 12, 1873 to Kulananda Jha. Allow the collectors to collect nirkhi tax at the rate at which it was paid in previous years on each load of copper supplied to the Beni and Baglung Chaur Mints.

Friday, Ashadh Sudi 15, 1872
Regmi Research Collection, Vol. 42, p. 24

15. Jagat Duties at Jhulaghat

Dharma Chand of Baitadi was granted a contract (thiti-thek) for the collection of jagat duties at Jhulaghat, replacing Madichand and Harichand. The value of the contract had been fixed at Rs. 51 during the revenue settlement of Vikrama 1882 (A.D. 1825). The amount was raised by Rs. 8 to Rs. 59 from the Vikrama year 1889 (A.D. 1832). The order added, "Do not let any person cross the river without a passport issued by the Mukhtiyar and Bhardars of the district headquarters. Handover to them any person who tries to do so without a passport or operates ferry services (targhat) at prohibited places."

Chaitra Sudi 8, 1888 (March 1832)
Regmi Research Collection, Vol. 45, p. 47.

Royal Orders of Ashadh 1853

(June-July 1796)

Contents

1. Land Grant for Maintenance of Rest-House
2. Chhap Land Grant to Khadga Singh Khatri
3. Management of Guthi Endowment in Palanchok
4. Jagir Land Grant to Machhindra Khawas
5. Jagir Land Grant to Garbhu Shahi
6. Grant of Kascharai Revenues
7. Repair of Irrigation Channels in Khurkot
8. Acquisition of Birta Lands in Tarku (Lanjung)
9. Resumption of Rice-Lands in Chhap Holdings
10. Appointment of Haridatta Padhya as Jethabudha
11. Payment of Salary to Sardar Angad
12. Receipt for Adalat Revenues

1. Land Grant for Maintenance of Rest-House

Forty muris of rice-lands tilled by Kantha Thapa, and the attached bari lands, were granted to Trilochan for financing repair and maintenance of a rest-house (Pauwa) built by him. (The location is not mentioned).

Ashadh Sudi 10, 1853
Regmi Research Collection, Vol. 23, p. 77

2. Chhap Land Grant to Khadga Singh Khatri

A plot of land adjoining the Chhap holding of Mudar Thapa was granted on Chhap tenure to Khadga Singh Khatri on Ashadh Sudi 10, 1853.

Regmi Research Collection, Vol. 23, p. 77.

3. Management of Guthi Endowment in Palanchok

Royal order to Surama Banda : King Jagajjaya Malla had issued an order placing the guthi endowment for religious ceremonies at the Sri Bhagawati temple at Palanchok under the charge of Devachand Banda. We hereby reconfirm that order, and appoint you as Bhagavat Banda's successor. With due assurance, use it as Puja-Guthi.

Ashadh Sudi 4, 1853

Regmi Research Collection, Vol. 23, p. 84

4. Jagir Land Grant to Machhindra Khawas

On Ashadh Sudi 4, 1853, Machhindra Khawas was granted 14 khets rice-lands at Ghyalchok (Gorkha), along with the attached lands, as jagir. The lands had previously been assigned to Pratap Shahi.

Regmi Research Collection, Vol. 23, p. 84

5. Jagir Land Grant to Garbhu Shahi

The following lands were granted as jagir to Garbhu Shahi:

2 khets in Nuwakot, along with the attached lands, previously held by Narsing Lama

1 khet in Harmi

Ashadh Sudi 10, 1853

Regmi Research Collection, Vol. 23, p. 77

6. Grant of Kascharai Revenues

Jitau Budha was granted income from the Kascharai (grazing) tax in five moujas (of Bara district), namely, Basantapur, Sisihari, Purushottampur, Anarpatu, and Jhauwa.

Ashadh Sudi 10, 1853

Regmi Research Collection, Vol. 23, p. 77.

7. Repair of Irrigation Canals in Khurkot

Royal order to the Umraos of the thums of Khurkot, Tatarkot, and Durlung: "We have received reports that irrigation canals in Khurkot have collapsed, as a result of which rice-fields remain uncultivated. Repair those canals through the Jhara labor of the inhabitants of all these three thums and arrange for the cultivation of the rice-lands. Otherwise, you shall be punished."

Ashadh Sudi 6, 1853

Regmi Research Collection, Vol. 23, p. 78

8. Acquisition of Birta Lands in Tarku (Lamjung)

120 muris of rice lands at Tarku in Lamjung, which needed four muris of seeds for sowing, were acquired by the government. These lands were owned by Ram Narayan Pandit under birta tenure. In exchange, Ram Narayan Pandit was granted the same area at Raginas, which had been deducted from the Bandha lands of Kamalapati Silwal in the Vikrama year 1852 (A.D. 1795). The order mentions the boundaries of the new holding as well as the adjoining fields where water drained off it, and adds: "Irrigate the lands in the customary manner, use them as your birta, and give us blessings."

Ashadh Sudi 2, 1853

Regmi Research Collection, Vol. 23, pp. 35-36.

9. Resumption of Rice-Lands in Chhap Holdings

On Ashadh Sudi 5, 1853 (June 1796), Chhap landholders throughout the Kingdom were informed that officials (tharthok, khan-khawas) had been sent to resume rice-lands in chhap holdings. They were ordered to furnish correct particulars of such rice-lands.

The names of the officials were as follows:

- | | |
|-------------------|-------------------|
| 1. Biru Bohra | 2. Moti Khawas |
| 3. Vamshibir Rana | 4. Juthya Khawas. |
| 5. Dalbir Khawas | 6. Saurya Khawas |
| 7. Debu Padhya, | 8. Bahadur Khawas |

One Bahidar

Five surveyors (dangol)

Local Mohinaikes

Regmi Research Collection, Vol. 23, p. 48

10. Appointment of Haridatta Padhya as Jethabudha

Haridatta Padhya was appointed Jethabudha and assigned jagirs as follows:-

- 8 khets and other lands and homesteads in Gajare-Thum
- 1 khet at Tarapu
- 1 Khuwa

Ashadh Sudi 10, 1853

Regmi Research Collection, Vol. 23, p. 78

11. Payment of Salary to Sardar Angad

The ijaradar of ... was ordered to disburse Rs. 187 every year as the amount needed to raise the salary of Sardar Angad (Khevas) to the same level as that of his brother.

Ashadh Sudi 9, 1853 (June 1796)
Regmi Research Collection, Vol. 23, p. 59

12. Receipt for Adalat Revenues

On Ashadh Badi 13, 1853, an official receipt (kawai) was issued for the following amounts collected by the four Adalats through Sadhya Vaidya Laxmi Narayan:-

- (1) Jestha Badi 10, 1853: Rs. 100 as emoluments (bali-kharcho) of Sadhya Vaidya Laxmi Narayan, and Rs. 60 of the Bichari of Gauripati Pantha ... Rs. 160
- (2) Jesth Sudi 14, 1853 (through Hemanta Putwar):
- | | | |
|---|-----|----------|
| (a) <u>Jitauri</u> of Laxmipur | ... | Rs. 29-8 |
| (b) do. of Janardan Dahel | ... | Rs. 12-8 |
| (c) Fine (danda) on Padma Dahel | ... | Rs. 22-8 |
| (d) do. Rataya Tiwari | ... | Rs. 36 |
| (e) <u>SabhaShudda</u> fee from Kanchhali Sikari | ... | Rs. 4-8 |
| (f) Fine on Satyeshwar Sapkota | ... | Rs. 10 |
| (g) <u>Dashudh</u> (10 percent) fee from Suramardamal | ... | Rs. 11 |
| Total: | | Rs. 126 |
- (3) Ashadh Badi 11, 1853:
Fine on Laxmi Narayan imposed by Chhabhadel ... Rs. 540
- (4) Ashadh Badi 12, 1853: Fine on Bidur Shahi, through Jagat Khajanchi ... Rs. 108
- (5) ... through Jagat Khajanchi:
- | | | |
|-------------|-----|--------|
| (a) Fine on | ... | Rs. 15 |
| (b) do. | ... | Rs. 27 |

(c) Fine on	...	Rs. 22-8
(d) <u>Bisaudh</u> (5 percent) fee	...	Rs. 4-8
(e) Property confi- scated from	...	Rs. 100

Total: Rs. 169

Grand Total: Rs. 1,103

Regmi Research Collection Vol. 23, p. 52

(The original document was damaged by insects and so a few words are missing).

(To be continued).

Panchayats and the Administration of Justice

The following notification was published in different areas of the Kingdom in the Vikrama year 1999 (A.D. 1942) :

(Abstract Translation)

We have received reports that people go to court even in minor disputes which could have been settled according to the Law on the Judicial Powers of Jagirdars and Birtaowners in the presence of local respectable persons. As a result, people have been unable to attend to their agricultural and other occupations and are thus facing hardships.

In case Panchayats are established in the villages to settle disputes through compromise in cases where this is permitted by the law, both parties would be satisfied, and only a few would go to court. The volume of litigation would go down as a result, and people would be saved from hardships, fraud, fines and penalties.

In order to introduce this system on an experimental basis with the consent of the people, regulations were promulgated empowering Panchayats to settle disputes in the manner mentioned above at the following nine places in the year 1987 (A.D. 1930):

Lalitpur

- | | |
|--------------|---------------|
| 1. Lubhu | 2. Sanagaun |
| 3. Khokana | 4. Harisiddhi |
| 5. Bandegaun | 6. Chobhar |

Bhaktapur

- | | |
|----------|-------------|
| 1. Thimi | 2. Nakadesh |
|----------|-------------|

Kathmandu

Area situated within the following boundaries:-

East : Maruhiti - Naradevi - Chhetrapati Road

West : Vishnumati River

North : Chhetrapati - Indrayani Road

South : Maruhiti - Vishnumati Road

In the year 1993 (A.D. 1936), this measure was introduced in the following districts of the following regions:

Hill Region

1. West No. 1
2. West No. 2

Tarai Region

1. Saptari
2. Bethari

Experience has shown that Panchayats have accordingly succeeded in settling minor disputes within a short time to the satisfaction of both parties and that the latter have gone to court in only a few cases. Moreover, no complaints have been filed against the judgments of Panchayats, or against Panchayats themselves on the ground that their judgments have been arbitrary.

We have, therefore, decided to retain the Panchayats that are already in existence, and establish new Panchayats for each block of four or five villages according to the discretion of the local Bada Hakim, or the Chief of the Appellate Court at the center.

People are hereby informed that they can select Chief Panchas in the manner mentioned below. Those who receive majority support will be appointed as Chief Panchas. After Panchayats are established in this manner, the local people shall approach the appropriate Panchayat for the settlement of disputes in which compromise is permitted by the law. The Chief Panchas will effect compromise to the satisfaction of both parties, and, if this cannot be done, inform them that they can go to court.

The following regulations were promulgated prescribing the procedure of selecting Chief Panchas and other Panchas.

1. The local Talukdar or Jimidar shall be designated as Chief Pancha. The local people shall select eight other Panchas, as well as the Chief Pancha in areas where there are no Talukdars or Jimidars. The Chief Panchas and other Panchas shall hold office for a term of three years unless they commit a crime. They may be reselected for another three-year term.
2. Only capable men of good conduct and character, who are permanent residents of the concerned area, or are Talukdars or Jimidars, shall be selected as Chief Panchas. Selection of men who suffer from the following disqualifications is prohibited:
 - (1) Those who have been convicted of crimes relating to bribery, burglary, dacoity, forgery, or cheating, or other crimes in which punishment must be inflicted under royal orders.
 - (2) Those who are not working as Talukdars or Jimidars in the concerned area, or do not reside there permanently.

- (3) Those who have been convicted on the charge of harassing or oppressing the people.
- (4) Those who are below twenty-five years of age.
- (5) One man from each local household in the Panchayat area who has reached the age of sixteen years is qualified to take part in the selection of Panchas.
- (6) In case the local Talukdar or Jimidar is not capable of conducting correspondence on behalf of the Panchayat, another local person who is so capable may be selected as Chief Pancha.

References:

1. A printed copy of the notification is in the possession of Mahesh C. Regmi.
2. A translation of the 1949 Village Panchayat Act is contained in the Regmi Research Series, Year 2, No. 9, pp. 206-19 and 241-50 (September-October 1970).

The Board of Agriculture

The following order was sent from Prime Minister Juddha Shumshere to General Kaiser Shumshere Jung Bahadur Rana on Marga 17, 1994 (December 2, 1937):

"Agriculture is the main occupation of the people of our country, and the major portion of the government's revenue is derived from the land tax. However, there has been no improvement in agricultural methods. Agriculture depends on rainfall, and large tracts in both the hill regions and the Tarai suffer from drought as a result, and remain uncultivated. Even cultivated moujas go waste because of drought, huge arrears of land tax payments accumulate; and it even becomes necessary to remove such moujas from the tax-assessment register. Even if they remain under cultivation, productivity declines progressively, and the government, ryots, jimidars and birtaowners, all suffer losses.

"A Deputy Director with twenty or twenty-five years' experience was, therefore, procured from the United Provinces, India, to study the pitiable condition of agriculture and farmers resulting from these factors, and recommend measures for their improvement.

"The Deputy Director submitted a report for the districts of Khajahani and Seoraj. The report was discussed at the Udyog Parishad (Board of Industry). The following programme was then recommended:

- (1) A Krishi Parishad (Board of Agriculture) shall be established to make arrangements for irrigation facilities, improved seeds, etc. for the development of agriculture, and rehabilitate moujas where land taxes have not been collected.
- (2) Branches of the Krishi Parishad shall be opened in the following regions:-
 1. Khajahani-Seoraj
 2. Janakpur
 3. West Nos. 1 - 3
 4. East Nos. 1 - 3

The program was approved by Prime Minister Juddha Shumshere.

Composition of the Krishi Parishad

The composition of the Krishi Parishad was as follows:-

- | | | |
|--|-----|-----------|
| 1. General Brahma Shumshere Jung Bahadur Rana | ... | Chairman |
| 2. Lt. Colonel Som Shumshere Jung Bahadur Rana | ... | Secretary |
| 3. Chief or Administrative Head of Kaushal Office | ... | Member |
| 4. Engineer, Irrigation Section | ... | do. |
| 5. Chief, Madhesh Report Niksari Office | ... | do. |
| 6. Commanding Colonel Dambar Shumshere Thapa Chhetri | ... | do. |
| 7. Chief Colonel Gambhir Singh Thapa Chhetri | ... | do. |
| 8. Sardar Min Bahadur | ... | do. |
| 9. Major Captain Netra Jung Thapa | ... | do. |

Organization

Particulars of the Krishi Parishad and its branch offices were as follows:-

1. Krishi Parishad Office in Kathmandu

2. Veterinary Section, Kathmandu
3. Irrigation Section, Kathmandu
4. Deputy Director's Office in Khajahani-Seoraj
5. Veterinary and Cattle-Breeding Section, do
6. Demonstration Section, do.
7. Exhibitions, Village Reform, do.
8. Irrigation Engineer's Office, do.
9. Agricultural Expert's Office in Janakpur
10. Veterinary and Cattle-breeding Section, do.
11. Demonstration Farm, do.
12. Exhibitions, Village Reforms, etc. do.
13. Irrigation Section, do.
14. Agricultural Office in East No. 1
15. do. East No. 2
16. do. East No. 3
17. do. West No. 1
18. do. West No. 2
19. do. West No. 3
20. Food Expert's Office, Kathmandu

Procedure of Meetings of the Krishi Parishad

1. The Krishi Parishad shall hold its meetings whenever necessary at the place designated by the Chairman.
2. The Secretary shall inform each member of the agenda a few days in advance.
3. Members shall inform the Secretary in advance if they cannot attend the meeting for any reason.
4. The quorum for meetings of the Krishi Parishad shall consist of four members.
5. The Secretary shall record all applications and resolutions.

6. Such applications and resolutions shall be presented at meetings of the Krishi Parishad, and the decision of the majority shall be duly recorded. The Secretary shall implement such decisions through the staff of the Krishi Parishad.
7. Arrangements shall be made to ensure that members clearly understand the matters presented at the meeting, and that there is no disorder.
8. In case any member creates disorder, or attempts to disrupt the meeting, the Chairman may expell him.
9. Any member may present a resolution on any matter at the meeting through the Secretary. Such resolutions and application shall be discussed in the order they are received.
10. Members may request the Secretary to withdraw such resolutions with the permission of the Chairman, if they want to do so. But no resolution can be withdrawn without being discussed once it is included in the agenda.
11. The Chairman may cancel any resolution in case he deems it appropriate not to have it discussed for any reason.
12. Debate on a resolution may be postponed with the permission of the Chairman until clarifications, if any, are available. The next resolutions in the agenda shall then be discussed in order.
13. The decision of the majority of the members present at the meeting shall be binding on the Krishi Parishad.
14. Only matters approved by the Krishi Parishad shall be referred to the Commander-in-Chief for necessary sanction.
15. In the event of a tie, the Chairman may use his casting vote.
16. The Secretary may invite experts, if necessary, with the permission of the Chairman to attend meetings of the Krishi Parishad to offer their opinions in any matter, but such experts shall have no right to vote.
17. The Secretary shall record all resolutions, opinions of the members, and the decisions of the meeting in the minute-book. The Chairman, the Secretary, and members shall all affix their signatures on the minute-book.
18. A meeting may be postponed for appropriate reasons after mentioning such reasons in the record. Such postponed meetings shall be held on a day designated by the Chairman by giving one day's advance notice to members.

19. Meetings may be adjourned through a resolution approved by the Chairman.
20. Decisions of each meeting shall be endorsed at the next meeting and recorded in the minute-book. A separate record shall be maintained of matters which require sanction from above.

Marga 17, 1994 (December 2, 1937)
Regmi Research Collection, Vol. 86, pp. 426-467.

Customs Revenue from Nepal-Tibet Trade

Mukhiya Ramakrishna, a resident of Tyaud Tol in Kathmandu, had obtained a three-year contract effective Poush 1, 1960 (December 15, 1903) for the collection of duties (Mahasul) at customs checkpoints (bhansar) in the region east of the Bagmati river.

The contract was cancelled mid-term on Bhadra 1, 1961 (August 17, 1904) because Ramakrishna was unable to make payments in time.

Tejman Shrestha of Sankhu, and Kulmarsingh Shrestha of Wotu Tol in Kathmandu, then offered to take up the contract for a four-month period beginning Bhadra 1, 1961 (August 17, 1904). The total annual payment under the previous contract was Rs. 28,102-27; they agreed to pay Rs. 9,367-42½ for the four-month period on a proportionate basis. Their offer was accepted.

The customs checkpoints in the region east of the Bagmati river, and the amount due from each, were as follows:-

Sundhuli (Sair)	...	Rs. 1,217-13-2
<u>On the Tibetan Route:</u>	...	Rs. 6,848-15-3
Tatopani	...	Rs. 3,813-37-1
Helambu	...	Rs. 226-41-2
Lamabagar	...	Rs. 423-58-0
Kodari	...	Rs. 213-53-2
Mitanchi	...	Rs. 3-65-2

Gati	...	Rs. 787-95-2
Listi	...	Rs. 1,350-22-2
Bolakha	...	Rs. 29-41
<u>Bhadgan Region</u>		...
Manthali	...	Rs. 265-7-3-0
Khimti	...	Rs. 62-37-2
Dumja	...	Rs. 58-25-0
Lubhukhwat	...	Rs. 53-53-3
Dolaighat	...	Rs. 216-77-2
Khahareghat	...	Rs. 137-0-0
Semalchaur	...	Rs. 0-84-2
Khurkot	...	Rs. 372-9-0
Moga	...	Rs. 259-71-2

Aswin 27, 1961 (October 14, 1904)
Regmi Research Collection, Vol. 78, pp. 237-247.

Ban on Production and Sale of Pine Torches

On Poush 25, 1978 (January 11, 1922), Prime Minister Chandra Shumshere issued an order banning the production of torches (diyalo) from the resinous wood of the pine tree.

The Forest Inspection Office (Ban Janch) of Banke requested a clarification whether the ban should be enforced only in the forests of the Tarai region, or whether people who brought such torches from the hill regions for sale and purchase in the markets of the Tarai should also be arrested and punished.

On Baisakh 31, 1979 (May 13, 1922), the following order was issued in this connection: "Reports shall be submitted on when production of pine torches in the hill region started and whether or not people will be subjected to hardships in case a ban is imposed on such production. A decision will then be taken either to impose a total ban on production of pine torches, or permit such production on payment of a reasonable fee, so that people are not subjected to any hardships, and forests are not destroyed. For the time being, the ban shall not be applicable to production of pine torches in the hill regions and their sale and purchase in the market. Action shall be taken according to the order of Poush 25, 1978 in respect to production of pine torches from the forests of the Tarai region. In case it is proved that pine torches produced from the forests of the Tarai region are falsely represented as produced in the hill regions and offered for sale and purchase in the market, the appropriate forest office shall take necessary action."

The Kathmahal Bandobast Adda subsequently submitted the following report: "In case production and sale of pine torches from the forests of the hill region are banned, it is evident that people will be subjected to hardships and that revenue from duties will also decline. It would, therefore, seem appropriate to issue orders retaining the existing arrangements. Reports of the Forest Department (Ban Goswara) indicate that in the hill regions the local people use pine torches for lighting their homes; hence a ban on production and sale will subject them to hardships. Arrangements have accordingly been sanctioned according to which people are permitted to produce pine torches from the local forests for household use only in consultation with the Talukdar in such a manner that forests are not destroyed. If, therefore, a ban on sale and purchase, other than on production for household use, is imposed, it cannot be claimed that people will be subjected to any undue hardship."

The report of the Kathmahal Bandobast Adda continued: "As regards the possibility of a decline in revenue in case a ban is imposed on the sale and purchase of pine torches, it is clear that in the absence of a ban, poachers will extract pine torches from the forests of the Tarai region and falsely claim that they have been brought from the hill regions. Revenue will decline as a result. The tariff schedules of Bazaar Addas show that pine torches are subject to payment of a duty, but no orders or regulations have been issued empowering the Forest Department (Ban Goswara) to permit the export and sale of pine torches."

The Kathmahal Bandobast Adda then recommended the following arrangements:

1. A ban shall be imposed on production of pine torches from forests in the hill regions, and their sale and purchase in the market.
2. In case any person is proved to have violated the ban, he shall be put in irons, and handed over to the Adalat for punishment according to the law, and the torches shall be confiscated, as prescribed in the order of Poush 25, 1978 (January 11, 1922) for the Tarai region.
3. In case a monopoly has been introduced in the production, sale, and purchase of pine torches in the hill region, it shall be abolished.
4. A public notification regarding the ban shall be issued in the districts of the Tarai region also.

The recommendations were approved by Prime Minister Chandra Shumshere on Shrawan 2, 1982 (July 17, 1925). The Bharadari (Sresta Phant) was ordered on Bhadra 11, 1984 (August 27, 1927) to issue the public notification as mentioned above.

Road Cess Revenue, A.D. 1959-601. Tribhuvan Highway (79 miles)

Rates of road cess:

Jeep Car	...	Rs. 20
Vehicles of one ton or less	...	Rs. 30
Vehicles 1-3 tons	...	Rs. 45
Vehicles 3-5 tons	...	Rs. 60

Total revenue in 1959-60:

Indian Rs. 11,877

Nepali Rs. 709,899.95

2. Bhimphedi-Amlekhgung Road (26 miles)

Rates of road cess:

Vehicles of less than one ton	...	Rs. 3-8
do. 1 ton	...	Rs. 4-8 $\frac{3}{4}$
do. 1 $\frac{1}{2}$ tons	...	Rs. 5-12 $\frac{1}{2}$
do. 2 tons	...	Rs. 9-4 $\frac{1}{2}$
10-seat bus	...	Rs. 3-12
12-seat bus	...	Rs. 4-8
14-seat bus	...	Rs. 6
16-seat bus	...	Rs. 6
Ford Car	...	Rs. 5
Six-seat Car	...	Rs. 6

Total revenue in 1959-60:

Indian Rs. 2,071-10

Nepali Rs. 319,527.45

3. Biratnagar-Dharan Road (29 miles)

Rates of road cess:

1½-3 ton Single-gear lorry	...	Rs. 10
do. Double-gear	...	Rs. 12
Above 3 tons double-gar	...	Rs. 16
Taxi-car or jeep	...	Rs. 5
Lorry	...	Rs. 6
Jeep with trailer	...	Rs. 8
Taxi Commander-jeep	...	Rs. 8
Private Commander-jeep	...	Rs. 6
Private Car	...	Rs. 4
Private Jeep	...	Rs. 5
Bus with 25 seats or less	...	Rs. 12
Bus with above 25 seats	...	Rs. 14

Total revenue in 1959-60:

Indian Rs. 44,475-12

Nepali Rs. 156,425.39

4. Sunauli-Butwal Road (14 miles)

Rates of road cess:

1½-ton Single-gear lorry	...	Rs. 5-8
do. Double-gear lorry	...	Rs. 6-10
Above 3 tons do.	...	Rs. 8-12
Taxi car	...	Rs. 2-12
Taxi jeep	...	Rs. 3-4
Jeep with trailer	...	Rs. 4-7
Taxi Commander Jeep	...	Rs. 4-7
Private Commander Jeep	...	Rs. 3-4
Private car	...	Rs. 2-0½

Private jeep	...	Rs. 2-12
Bus with 25 seats or less	...	Rs. 6-10
do. more than 25 seats	...	Rs. 7-12

Total revenue in 1959-60:

Indian Rs. 3,895 - 4

Nepali Rs. 74,259.42

5. Bhaktapur-Dhulikhel Road (8 miles)

Rates of road cess:

Ford car	...	Rs. 2.50
Six-seat vehicle	...	Rs. 3.00
7-9 seats	...	Rs. 3.50
10-15 seats	...	Rs. 3.75
12-13 seats	...	Rs. 4.50
Above 14 seats	...	Rs. 6.00
Lorry of less than 1½ tons	...	Rs. 2.50
Above 1½ tons	...	Rs. 3.37

Total revenue in 1959-60:

Nepali Rs. 8,043 - 25

Road cess was collected at Chure on the Kathmandu-Hitaura Road. The Chure Road Cess Office had been opened in early 1942 and the rates of road cess had been prescribed as follows according to an order issued on Chaitra 28, 1998 (April 10, 1942).

<u>Description of pack-animal vehicle, or goods</u>	<u>Rate of Road Cess (In Indian Currency)</u>
Elephant	Rs. 1
Camel	12 annas
Ox-cart (with one pair of oxen)	Rs. 1 -4
do. More than one pair	Rs. 1 for the first pair
	Rs. 1-4 for the second pair

Ox	8 annas
Horse, Pony	6 annas
Large consignments transported through four-wheel carts	2 annas (Indian) a maund according to the railway receipt.
Motor vehicles returning to Anlekhgunj	2 annas per maund up to 20 maunds in each vehicle. For consignments of more than 20 maunds in each vehicle, road cess shall be collected at the full rate.
Motor Vehicle returning from Anlekhgunj	Full rate of road cess even if vehicle is empty.
Vehicles returning from Kathmandu	8 annas per maund for consignments of less than 20 maunds in each vehicle; full rate of road cess for consignments of more than 20 maunds.

Source: Royal Tax Commission, 1961.

Procurement of Wax and Cardamom

In Vikrama 1952 (A.D. 1895), an order was sent to the Terhathum Tahasil Adda to transmit revenues collected by it to the Kirat Jangi Golá every month for the procurement of cardamom.

On Thursday, Bhadra Sudi 2, 1956 (August 1899), this arrangement was terminated. Cardamom procurement was abolished and the Terhathum Tahasil Adda was ordered to transmit revenue to the Mulukikhana in Kathmandu as soon as collections reached Rs. 10,000.

Subba Ran Bahadur Mah^o, Chief of the Terhathum Tahasil Adda, submitted the following report to Kathmandu:

1. The office lacks staff to transmit revenue to the Mulukikhana in Kathmandu.
2. At times, even Rs. 12,000 or Rs. 15,000 is collected on the same day. This means that consignments of coins have to be sent to Kathmandu everyday.

On Wednesday, Poush Badi 4, 1956 (December 1899), Prime Minister Bir Shumshere revised the order and decreed that revenue be transmitted to the Mulukikhana in Kathmandu in consignments of Rs. 20,000 or more, according to the amount collected.

Another order was issued on Sunday, Poush Badi 3, 1957 (December 1900) with the following contents:-

1. Action need not be taken according to the old order, because the decision to abolish the supply of dadani credit for the procurement of wax and cardamom has been rescinded.
2. Necessary funds shall be released as requisitioned by the Kirat Jangi Gola for the procurement of wax and cardamom.
3. The balance shall be transmitted to the office of the Srijang Paltan.

On Bhadra 6, 1960 (August 22, 1903), another order was issued directing the Terhathum Tahasil Adda not to keep a cash balance of more than Rs. 5,000.

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Emigration from the Eastern Hill Region

I

From Prime Minister Jung Bahadur to Colonel Krishnadhvaj Kunwar Rana: "It has been decided to recruit Limbus, Yakhas, and Rais from the Arun-Mechi region in the Sri Bhairavanath Paltan. We had sent them orders accordingly, and some of them came here for recruitment, while others did not. This year, it has been decided to recruit Limbus and Yakhas in that Paltan with the same emoluments (khang) as those in other Paltans. You are, therefore, instructed to inform the Subbas of each thum to send healthy and able-bodied men from the villages under their jurisdiction so as to reach here for the pajani of the Vikrama year 1908, which will be held in the month of Shrawan. We are sending a list of those who have not come for recruitment; send them here accordingly.

"We have received reports that Limbus and Yakhas are leaving their kiptat lands and homesteads and migrating to Sikkim and Darjeeling. Find out why they are doing so, and keep them satisfied so that they may not do so in the future. Do not allow any inhabitant of that area to go abroad."

Ashadh Badi 9, 1907. (June 1850)
Regmi Research Collection, Vol. 64, pp. 719-20.

II

Order to Limbus in the Arun-Mechi region: "We have received reports that you are leaving your kiptat lands and going abroad because of the pressure of moneylenders and the oppression of amalis, revenue collectors, and government officials. You need not do so in the future. Your traditional customs and usages will be reconfirmed. Moneylenders shall not be permitted to realize their loans from you for eight or ten years, and their debtors who intend to migrate shall repay such loans in installments. All those who have gone abroad should come back and reoccupy their lands, pay rents under kut or adhiya tenure on lands assigned to the army, and till the rice-lands that they have been allowed to retain in their kiptat or manachamal holdings, as well as their hill side (bari, swanra) lands. No homestead (Serma) or other taxes shall be collected from those who come back. If they do not come back, they shall not be allowed to claim their kiptat lands and homesteads in the future. Those who remain there need not emigrate because of oppression by amalis or revenue collectors. Rather, they should come here and represent their grievances to us, and we shall redress their legitimate grievances. With due assurance, observe your customs and usages and remain on your kiptat lands and homesteads.

Ashadh Badi 11, 1907. (June 1850)
Regmi Research Collection, Vol. 64, pp. 723-24.

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Royal Orders of Ashadh 1853
(June-July 1796)

(Continued from the July - August 1985 issue)

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1. Justice in Jumla
Ashadh Badi 4, 1853

Royal order to Subba Jog Narayan Malla and Subba Bhayaharan Thapa. "Sulachhina, daughter-in-law of Ramu Padhya, a Simkhada Brahman of Jumla, was accused of illicit relations with a slave. A complaint has been received that Bichari Manje Raut committed injustice, as a result of which the woman died. You are now ordered to summon both the Simkhada Brahman and Bichari Manje Raut and give a hearing to both sides in the presence of both of you. Punish the Bichari according to the nature of his guilt if he is proved to be guilty. If he is held to be innocent, and if the Simkhada Brahman has submitted a false complaint, punish the latter in an appropriate manner.

Regmi Research Collection, Vol. 23, pp. 87-88.

2. Allocation for Tosakhana Expenses
Ashadh Badi 9, 1853

Garbhu was ordered to transmit a sum of Rs. 2,500 from ijara revenues due from Patan for the Vikrama year 1853 to the Tosakhana for the purchase of goods.

Regni Research Collection, Vol. 23, P. 84

3. Supply of Arrows
Ashadh Sudi 2, 1853

(I)

Kaviraj Khadka and his family were granted eight khets at Baguwa (Gorkha), Pustun (Lamjung) and elsewhere on Jagir tenure. He was required to provide services at the prescribed places, and join the army in times of war. The order added, "Recruit ihara labor from the inhabitants of the areas under your jurisdiction to repair damaged irrigation channels and have rice-fields kept under cultivation. Supply 240 arrows at the rate of thirty arrows for each khet of jagir land to the royal palace through the Kapardar before 27 Bhadra." These jagir lands were previously held by Mardan Thapa on the same terms and conditions.

Regni Research Collection, Vol. 23, P. 110.

(II)

The same day, a similar jagir grant was made to Jog Simha Mahat in Bhirkot. The jagir comprised 7 khets, for which Jog Singh Mahat was required to supply 210 arrows before 27 Bhadra through the Kapardar.

Regni Research Collection, Vol. 23, P. 111.

4. Payments to Ijaradar of Mines
Ashadh Sudi 4, 1853

The miners (agri) of Jhimkhani and Padakhani were ordered to pay up arrears due for the year 1852 to the ijaradar, Ram Chandra Thapaliya. The arrears amounted to Rs. 1000 from Jhimkhani and Rs. 800 from Padakhani. The miners were asked to come to Kathmandu for explanations if they were not satisfied with the order.

Regni Research Collection, Vol. 23, P. 85

5. Jagir Assignments Schedule
Ashadh Sudi 4, 1853

Royal order to all jagirdars, including Subedars, Jamadars, Majors, Ajitans, Kotes, blacksmiths (Lohar) and cobblers (Sarki), of all companies.

"We hereby prescribe the rates (raibandi) of Khangi emoluments in cash and in Jagir land as follows. Everybody shall take action accordingly. Anyone who creates any obstruction in this regard shall be punished. Any soldier who works hard shall be rewarded when his case is referred to us, but no additional rice-fields shall be assigned to him (as jagir).

"Soldiers with a long record of service shall not be dismissed. If any soldier commits murder or other crime, his case shall be referred to us, and another man shall be appointed in his place on our orders.

"Rice-fields shall be assigned (as Jagir) according to the raibandi rates. Surpluses of cash, paddy, or wheat shall be credited to the Tosakhana through the Khajanchi. No (Jagirdar) shall be given any consideration for any loss or damage of crops or lands due to floods and wash-outs, arrears of rents, and loss of crops resulting from his inability to cultivate the lands.

"In case lands assigned to companies (as Jagir) are granted to other persons as birta, or reassigned as jagir, and in case the concerned-Subedar allows the beneficiaries to take possession of such lands before other lands have been assigned in exchange, he shall be dismissed from service.

"A (Jagirdar) who is dismissed from service even though he has committed no offence shall be entitled to rents from the wheat crop. Rice-fields shall be allotted on adhiya tenure to the person who has first paid the Chardan-theki fee during the appropriate season.

List of Rates

<u>Designation</u>	<u>No.</u>	<u>Rice-field Allotment</u> (in muris)	<u>Rate of</u> <u>Khuwa income</u> (Rs.)
Subedar	1	1,100	400
Janadar	4	600	55
Major	1	400	25
<u>Ajitan</u>	1	400	25
Kote	1	400	25
Front <u>Nisan</u>	1	280	X
Rear <u>Nisan</u>	1	280	X
Hawaladar	8	280	X

Analdar	8	200	X
Sipahi	85	200	X
Drummer (Tabalya)	1	200	X
<u>Tasya</u>	2	180	X
<u>Marfya</u>	2	160	X
<u>Bansuri</u>	2	140	X
<u>Bheri</u>	2	180	X
<u>Pipa</u>	16	160	X
Carpenter	1	160	X
Lohar	2	200	X
Sarki	2	180	X
Total:	142	-	-

Each company thus received as jagir rice-fields totalling 31,760 muris and Khuwa incomes amounting to Rs. 695.

Regmi Research Collection, Vol. 5, pp. 319-22.

6. Appointment of Subbas in Jumla (I)

On Ashadh Sudi 4, 1853, Parashuram Thapa was appointed Subba of Jumla and concurrently Subedar of the local military units. He was granted 3,900 muris of rice-lands in Thansing, Jhangajholi, and Kathmandu as Jagir in the capacity of Subba, as well as additional Jagir lands and Khuwa revenue in the capacity of Subedar. In addition, Parashuram Thapa was granted one anna in each rupee of revenue collected in Jumla, and one-sixth of income from judicial fines and penalties, and escheats. He was ordered to send his sons, grandsons, and great-grandsons to repair and maintain local forts and other establishments, discharge other administrative functions, disburse the salaries of military personnel with revenues collected in the district, and incur appropriate expenses. He was required to submit accounts on the expiry of each year and obtain clearance.

Regmi Research Collection, Vol. 23, pp. 83-84.

(II)

Bhayaharan Thapa, son of Parashuram Thapa, was deputed to Jumla on the same day with the title of Subba. A translation of regulations promulgated in his name is given

in A Study in Nepali Economic History, 1768-1846, by Mahesh C. Regmi, on pp. 215-16. (Regmi Research Collection, Vol. 5, p. 322, and Vol. 23, p. 80).

7. Reconfirmation of Bandha Lands
Ashadh Sudi 4, 1853

Royal order to Jayadeva Padhya: "The former King of Tanahu had received a sum of 455 rupees, 10 annas, and 10 dams from you, and, in consideration thereof granted you on bandha tenure 113 muris, 6 pathis, and 5 manas of rice-fields, as well as the attached homestead lands, at Bandipur. In the Vikrama year 1852, Tharthoks were sent to the region west of the Chepe and Marsyangdi rivers to inspect bandha land grants. They graded your lands as Chahar, and determined the rate at 6 rupees for each muri. Accordingly, out of the original area, 75 muris, 18 pathis, and 2 manas of rice-fields, and the attached homestead lands, have been reconfirmed as your bandha, and the surplus area of 37 muris, 8 pathis, and 3 manas of rice-fields has been resumed by the government. These lands may be redeemed at any time when the money is paid back to you."

Regmi Research Collection, Vol. 5, pp. 318-19.

8. Disbursements from Ijara Revenues of Bhadgaun
Ashadh Sudi 10, 1853

The Amali of Bhadgaun was ordered to disburse the following amounts from the ijara revenues of the Vikrama year 1853:-

To Bhairavanath Jogi at the rate of eight annas a day for the Chahimeas period of four months comprising 120 days from Ashadh Sudi 11 to Kartik Sudi 11, 1853 Rs. 60

Two goats for the Navaratri festival Rs. 3

Other expenses for the Navaratri festival Rs. 9

Total: Rs. 72

Regmi Research Collection, Vol. 23, P. 88.

9. Marwat Land Grants
Ashadh Sudi 10, 1853

(1) Balabhadra Khatri had been killed at Kalsi while fighting against the Nawab. His son, Harikama Khatri, was, therefore, granted 60 muris of rice-lands under marwat tenure at Harmi.

(2) Dittas Dalal Singh Bakheta, Jasodhar Pantha, and Dasarath Tewari were informed that Marwat lands had been granted as follows to the sons of soldiers who had been killed at Languragarh:-

1. Dhira Hamal's son	...	30 muris
2. Ranu Singh Khadka's son	...	60 "
3. Bhim Singh Khatri's son	...	30 "
4. Jayaram Padhya's son	...	30 "
5. Bhagirath Thapa's son	...	30 "
6. Manu Raj Khadka's son	...	30 "
7. Jokhu Gurung's son	...	30 "

Regmi Research Collection, Vol. 23, P. 80.

10. Land Reclamation and Irrigation in Kaski
Ashadh Sudi 11, 1853

(I)

Royal order to the Amali and tenants reclaiming waste lands at Ambote, as well as the Amali and Chamu Gharti, who had been granted authority to reclaim waste lands at Rupakot, both in Kaski district.

"Jog Simha Mahat has informed us that irrigation channels have been dug and lands reclaimed as rice-fields there. Among the rice-fields that have not yet been sown, high lands (tar) shall be sown with mas (black gram) and dig channels to irrigate all such tar lands. We shall sanction ihara labor for that purpose. Do not let tar lands remain uncultivated."

Regmi Research Collection, Vol. 23, P. 85.

(II)

The same day, a royal order was issued in the name of Kashiram Mahat and Ram Chandra Khatri granting them a tract of waste land in Rupakot on an eleven-year tenure. They were required to register the lands with the government in the twelfth year.

Regmi Research Collection, Vol. 23, pp. 85-86.

11. Royal Order to the Deva of Mustang
Ashadh Sudi 11, 1853

Royal order to the Deva of Mustang: "Formerly, you had acted faithfully toward us and we had reconfirmed your principality (dhungo). We have now appointed Bhayaharan Thapa as Subba of Jumla. You too belong to us. Both of you shall, therefore, act in consultation with each other in matters that will promote our cause in both directions. Send reports and petitions to us after joint consultations."

Regmi Research Collection, Vol. 23, P. 87.

12. Order to Capture Shubhan Shahi
Ashadh Sudi 11, 1853

Royal order to Subba Bhayaharan Thapa: "We have received reports that Shubhan Shahi is staying near the borders of Jumla. Entice him to enter our territories by any means. Once he is in our territories, seize him, and send him to us with a strong escort. We pardon you for anything you may say in our interest while doing so. Complete this task with full assurance as commanded by us."

Regni Research Collection, Vol. 23, P. 86.

Agriculture in Nepal

By

A. Campbell

(Continued from Year 17, Nos. 7-8)

P. 86)

Prices of Produce

Under this head I have but very few memoranda. It is generally stated by the inhabitants and sojourners that since first intercourse with the Goorkha governors of the country (1792) the prices of agricultural produce have risen enormously. The subjoined note exhibits an abstract record of the verbally expressed opinions of sundry persons along with a few circumstances which may possibly be brought to bear on the elucidation of the rises in price which have occurred. The following are the present prices of agricultural produce and of sundry other necessaries.

Cathmandu Bazar Prices of Grain, Pulses, etc.etc. on the 1st December 1836 (N.B. This year from the scarcity of rain :

(p. 87)

compared with the previous years, shows very high prices in articles of home purchase)

Krishna Bhat etc. fine rice	at	16 manas	per mohar	Rs.
Malsi, etc. coarse rice	at	24 manas	do	do
Dhan (unhusked rice)	at	60 do	do	do
Wheat	at	38 do	do	do
Barley	at	72 do	do	do
Murwa	at	52 do	do	do
Muki	at	56 do	do	do
Bhatmas (unhusked)	at	40 do	do	do
Koorthi do	at	48 do	do	do
Urid do	at	27 do	do	do
Moong do	at	20 do	do	do
Mussoor do	at	30 do	do	do
Arher do	at	12 do	do	do
Chunna do	at	10 do	do	do
Keraw do	at	36 do	do	do
Wurid dal	at	26 do	do	do
Moong dal	at	16 do	do	do
Arher dal	at	11 do	do	do
Mussor dal	at	32 do	do	do
Chuna dal	at	8 do	do	do
<hr/>				
(p. 88)				
Keraw Dal	at	27 do	do	do
White peas	at	13 do	do	do
Methi	at	34 do	do	do
Mustard	at	34 do	do	do
Teel	at	25 do	do	do
Phafer	at	14 seers	do	do
Potatoes	at	1 maund	do	do

Ginger		at	20 seers per mohar Rs.
Huldi		at	9 seers do do
Myda (flour)		at	14 seers do do
Atta		at	16 seers do do
Ghee		at	2 Rs. per dharni
Salt		at	9½ manas per rupee
Oils (Mustard)		at	3 ¾ seers per rupee
Tobacco leaves (imported)		at	7¼ annas per dharni
Tobacco	do	at	12 do do
Sugar Candy	do	at	1/15 annas per dharni
Sugar	do	at	1 rupee per dharni
Shakkar		at	7 annas per dharni
Goor		at	9 annas per dharni
Honey		at	12 annas per dharni
Milk		at	16 seers per rupee
<hr/>			
(p. 89)			
Dahee		at	10 seers per rupee
Khuwa		at	4½ seers per rupee
Almond (imported)		at	2/7 annas per dharni
Raisins	do	at	6 rupees per dharni
Munakka	do	at	4½ Rs. per dharni
Dates	do	at	15 annas per dharni
Walnuts		at	80 pieces per rupee
Nuts (imported)		at	1/1 anna per dharni
Pepper	do	at	1/12 do do
Lang	do	at	3 Rs. per dharni
Dry ginger		at	3½ seers per rupees
Cloves (imported)		at	6 rupees per dharni
Gudgeraty cardammons		at	14 rupees per dharni

Country or Burri Elenchee	at	10 annas per dharni
Mace (imported)	at	10 rupees per seer
Cinnamon (imported)	at	2/12 annas per seer
Nutmeg (imported)	at	5 rupees per 100
Jeera do	at	7 manas per rupee
Corinder do	at	27 manas per rupee
Calizeera	at	20 manas per rupee
Soup	at	22 manas per rupee
Assafatida (Imported)	at	6 rupees per dharni

(p. 90)

Camph r (imported)	at	7½ rupees per dharni
Vermilion	at	16 rupees per dharni
Hetal	at	2½ rupees per dharni
Quick silver (imported)	at	15 rupees per dharni
Copper	at	4 rupees per dharni
Brass	at	3 rupees per dharni
Kansa	at	3¾ rupees per dharni
Iron	at	10 annas per dharni
Steel	at	1/4 annas per dharni
Tuetnag	at	1 rupee per dharni
Roasting fowls	at	3 for a rupee
Chickens	at	6 for a rupee
Ducks	at	3 for a rupee
Buffaloe flesh	at	4 annas per dharni
Fowls egg	at	100 for a rupee
Ducks egg	at	60 for a rupee
Fish	at	4½ annas per seer
Goats	from 1 to 12 rupees each	
Sheep	from 1 to 3 rupees each	
Buffaloes	from 4 to 35 rupees each	
Cows	from 1 to 12 rupees each	

(To be Continued)

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Revenue Collection in Juhar-Bhot, Kumaun

The following royal orders were issued on Falgun Badi 3, 1867 (February 1811) regarding revenue collection in the Juhar-Bhot area of Kumaun:-

I

The Pradhans and other inhabitants of Pancha-Juhari, Barhapethi, and other villages sent Vijaya Simha Budha to Kathmandu with the following complaint.

"During the reign of the Chand Kings, we used to pay Rs. 4,130 and 8 annas. In the Vikrama year 1858, a royal order was issued prescribing a thek payment of Rs. 7,000. The local Anil and other officials increase the amount every year. We shall not be able to remain here in case the previous arrangement is not restored, and the amount now prescribed is not reduced."

A royal order was then issued informing them that a thek-bandhi arrangement had been made with Vijaya Simha Budha stipulating payment of Rs. 8,000 a year in money and goods. The royal order added, "Return home with full assurance and conduct your trade and other affairs. We shall not permit any injustice or oppression to be committed in the future. No Fouzdar will be appointed in Almora. Report the matter to us in case any one demands unauthorized payments from you, and we shall punish him. If you vacate your lands and homesteads and go elsewhere even after we have made these arrangements, you shall remain liable to pay taxes (pota) on such lands and homesteads. Understand this, occupy your lands and homesteads, and pay the prescribed amounts."

Regmi Research Collection, Vol. 38, pp. 733-34.

II

In Kathmandu, Vijaya Simha Budha submitted the following petition:-

"During the reign of the Chand Kings, revenue amounting to Rs. 4,130 and 8 annas used to be paid for the Juhar-Bhot area in Kumaun. In the Vikrama year 1858, a royal order was issued prescribing a thek payment of Rs. 7,000. The local Anil and other officials increase the amount every year, hence villages have been depopulated. We shall not be able to remain here in case the previous arrangement is not restored and the amount now prescribed is not reduced."

The following royal order was then issued on Falgun Badi 3, 1867:

"We hereby remit all unauthorized enhancements of revenue made by local authorities. Such authorities shall not be entitled to dismiss (local revenue-collection functionaries). With effect from Baisakh 1, 1867, we prescribe a total payment

Rs. 8,000, half in money and half in goods, on thek-bandi tenure, and abolish the post of Fouzdar. This payment covers all taxes and levies, but Dharmadhikar, Kalyanadhan, Panchakhat, Gadinubarakh, Chumawan, and Godhuwa revenues must be paid in addition. We also authorize you to operate this thek-bandi arrangement.

"Do not harass or oppress the inhabitants in the area under your jurisdiction, so that no complaints may be submitted to us. Keep the people satisfied, promote land reclamation and settlement, and disburse the amount stipulated under the thek-bandi arrangement to military personnel according to orders issued by the Bharder-Subba stationed at Almora, so that the entire amount is fully paid by Chaitra Sudi 15.

"Remain loyal to us, pay the amount prescribed in the thek-bandi arrangement every year with full assurances and appropriate your customary fees and perquisites."

Regni Research Collection, Vol. 38, No. 734-36.

III

Royal order to Bhardars, Subbas, Subedars, and other officials in Kumaun and Almora:

"We have made a thek-bandi arrangement for Juhar-Bhot with Vijaya Simha Budha effective Baisakh Badi 1, (1868), stipulating payment of Rs. 4,000 in cash and goods worth the same amount. You are hereby directed to make assignments to military personnel accordingly from year to year. Do not make any assignments in excess of the stipulated amount."

Regni Research Collection, Vol. 38, pp. 732-33.

IV

The following royal order was issued in the name of Vijaya Simha Budha on Chaitra Badi 8, 1867:

"We have received reports that the son of Shubhan Shahi is staying in the border areas adjoining Juhar, Darma, and Byas-Bhot, and, like a dacoit, looting the wealth and goods of villagers. Do not cross the borders and use force, as such action may lead to a dispute, but capture Shubhan Shahi and his men when they enter our territories with the intention of plundering villages. If it is not possible to capture them, you may kill them. Do not let them plunder our subjects in any way.

"We hereby authorize you to use a seal bearing your name while collecting revenues and issuing receipts under the thek-bandi arrangement finalized with you for Juhar-Bhot. Remain loyal to us, and, with full assurance, collect revenues and look after the ryots."

Regni Research Collection, Vol. 41, pp. 8-9.

Royal Orders of Shrawan 1853
(July-August 1796)

List of Documents

1. Payment of Revenues
2. Appeal to Rai Emigrants
3. Acquisition of Manachanal Lands
4. Lead Mines in Pengu
5. Procurement of Buffaloes
6. Supply of Rifles
7. Supply of Linseed
8. Renovation of Causeway on Ankhu River
9. Collection of Godimubarakh Levy
10. Payment of Goods Purchased by Royal Palace
11. Payment of Salaries of Sri Batuk Dal Company
12. Receipt for Kumarichok Revenues

1. Payment of Revenues

The following revenues were credited at the Tosakhana on Shrawan Sudi 4, 1853:-

- (1) Rs. 350 against ijara revenues from Tistung and Palung for the Vikrama year 1853 through Kaji Abhimana Sinha.
- (2) Rs. 206 on account of the salaries of Bhavani Das and Sanehi Das against ijara revenues from Saptari and Mahottari for the Vikrama year 1853 through Subba Dinanath Upadhyaya
- (3) Rs. 1000 against Kut revenues for the Vikrama year through Jagannath Ghimire:

Particulars

Daily expenses on Ashadh Badi 10	...	Rs. 400
do. Shrawan Badi 3	...	Rs. 300

On Shrawan Badi 14:

(a) Expenses for wedding of Dharma Dhvaj's daughter	...	Rs. 70
(b) do. of Indrabhan Khatri's nephew	...	Rs. 30
Cash deposited on Shrawan Sudi 4	...	Rs. 200

II

The following revenues were credited at the Tosakhana on Shrawan Badi 9, 1853:-

- (1) Rs. 5,995 against Ijara revenues from Morang district for the Vikrama year 1853 through Subba Dhaukal Simha. The breakdown was as follows:-

Mohar Rs.	...	5,362
Patna Rs.	...	441
12 gold asharfi coins worth Rs. 16 each	...	192
		Total: Rs. 5,995

- (2) Rs. 644 against ijara revenues from Chitwan, Belod, and Sajhawar for the Vikrama year 1852 through Bhajudeva. The breakdown was as follows:-

Baisakh Badi 10, 1853	...	Rs. 85 - 8
Jestha Badi 30: fifty dharnis of copper, at Rs. 3-12 a dharni	...	Rs. 187 - 8
Jestha Sudi 2:		
Patna Rs.	...	105
Mohar Rs.	...	160
1½ gold <u>asharfi</u> coins	...	Rs. 22
Six <u>tolas</u> of <u>Buki</u> gold, at Rs. 14 a <u>tole</u>	...	Rs. 84
		Total: Rs. 644

(3) Rs. 359-8 was credited at the Tosakhana against ijara revenues for the Vikrama year 1853 from Chitwan, Belod and Sajhawat through Bhajudeva on the following dates:-

Jestha Badi 6	...	Rs. 195
Ashadh Badi 2	...	Rs. 40
Ashadh Badi 5, for Nandaram Nowar	...	Rs. 15
Goods supplied on Ashadh Sudi 8	...	Rs. 109-8

Total: Rs. 359-8

Regmi Research Collection, Vol. 23, pp. 102-6.

2. Appeal to Rai Emigrants
Shrawan Badi 5, 1853

I

Royal order to Murib Rai and Bajil Rai of Gangtok:
"Those who had rebelled during the rule of the Sen dynasty, or during the Chinese advance, have been punished with death, enslavement, or otherwise. Do not engage in rebellion in the future. We hereby reconfirm your ancestral lands and positions. Remain under the jurisdiction of the Amali according to arrangements made for the ten Limbu groups, promote land reclamation and settlement, and possess your lands with full assurance."

II

This order was sent on the same date to the following Rais also:

- (1) Atamukhan Rai, who had gone to the Moglan (that is, India).
- (2) Wami Rai of (Di)ngla.
- (3) Kharna Singh Rai, Kuma Rai, Bichar Singh Rai, Tuchha Rai, and Milbanda Rai, all of whom had gone to the Moglan.
- (4) Devajit Rai, who had gone to the Moglan.
- (5) Hamsamukha Rai

Regmi Research Collection, Vol. 23, pp. 65-67.

III

Shrawan Badi 5, 1853

Royal order: The Subba of Vijayapur shall not obstruct settlers invited by the Subba of Chainpur, or those who come back from the Moglan. The settlers may settle wherever they like on payment of the customary dues to the Subba in whose jurisdiction they do so.

Regmi Research Collection, Vol. 23, P. 67

3. Acquisition of Manachamal Lands

Shrawan Badi 9, 1853

120 muris of manachamal lands belonging to Angad Khawas was acquired by the government for Tusal. He was granted the same area of lands at Damaitar in exchange.

Regmi Research Collection, Vol. 23, P. 51

4. Lead Mines in Pangu

Shrawan Badi 9, 1853

An ijara for operating lead mines in Pangu was granted for the Vikrama year 1853 to Chanorashekhar Padhya, replacing Garja Singh Thapa.

Regmi Research Collection, Vol. 23, P. 52

5. Procurement of Buffaloes

Shrawan Badi 10, 1853

Royal order to the Amalidar of Sangachok: We have sent a sum of two rupees to purchase a buffalo for the Dashain festival. Purchase a large and pure-bred buffalo without any physical defect as before and deliver it at the Itachapli on the sixteenth day of the month of Aswin.

This order was sent to the Amalidars of 136 villages in and around Kathmandu Valley for the purchase of a total of 193 buffaloes.

Regmi Research Collection, Vol. 23, pp. 53-56.

6. Supply of Rifles

Shrawan Badi 10, 1853

I

Royal order to Sardar Dhaukal Simha (of Morang): "We hereby order you to hand over to the companies belonging (to Kathmandu) rifles of the companies that have been disbanded there. In addition, purchase 200 rifles of good quality and send them here through the same soldiers. Make purchases at the rate of twelve (rupees) each. The expenditure will be debitted when the accounts are examined."

Regmi Research Collection, Vol. 23, P. 93

II

Royal order to Umras, Dwares, Ijaradars, Subedars, Jamadars, Amalidars, etc. in the region situated between the Dhobikhola river and the Mahanadi river: "We have sent soldiers to Vijayapur to procure rifles. Provide hulak services to them in the areas under your jurisdiction."

Regmi Research Collection, Vol. 23, P. 93

7. Supply of Linseed
Shrawan Badi 10, 1853

Royal order to Subba Indra Simha: "You are hereby ordered to procure 75½ maunds of linseed (tisi) with ijara revenues collected in Bara, Parsa, and Rautahat for the Vikrama year 1853 for feeding bulls."

Regmi Research Collection, Vol. 23, P. 93.

8. Renovation of Causeway on Ankhu River
Shrawan Badi 10, 1853

Royal order to the Bitalab-~~owning~~ Brahmins of Jyamrung (Dhading): "Floods on the Ankhu river have washed away the site as well as the walls of the causeway (Sanghu). If these are not repaired soon, the causeway itself may be washed away. You are, therefore, ordered to impress Jhara labor from the inhabitants of the areas under your jurisdiction. You shall be punished if you do not complete the repairs quickly."

Regmi Research Collection, Vol. 23, P. 92

9. Collection of Gadimubarakh Levy
Shrawan Badi 10, 1853

I

Royal order to Subedar Rudravir Sahi, Sanya Khawas, Basudev Raut, Ahivarna Basnyat, Prabal Rana, and Indra Simha Thapa: We have collected the Gadimubarakh levy from companies stationed here at the rate of one rupee and four annas on each Khet (100 muris) of land. We have sent men to collect the Gadimubarakh levy from all areas of Kumaun for the Vikrama year 1853. Because you have been stationed in a military district (gaunda), we have prescribed the rate at one rupee and two annas only. Hand over payments due on your lands to the Tahasildars, Brahma Upadhyaya and Kal Dharju.

Regmi Research Collection, Vol. 23, P. 92.

II

A royal order prescribing the rates of the Gadimubarakh levy for Kumaun had been issued on Ashadh Badi 9, 1853. A full translation of that order is given in Regmi Research Series, year 5, No. 3, March 1, 1973, pp. 49-53.

10. Payment for Goods Procured by Royal Palace
Shrawan Badi 10, 1853

Royal order to nanath Padhya : "During the time of our father (i.e. King Simha Pratap Shah), shawls, gold ornaments, and other articles had been acquired by the palace from ... yat Padhya. The value of these articles had been determined as Rs. 839. It appears that payment has not been made so far. We, therefore, order you to disburse the amount from revenue collected in Saptari and Mahottari during the Vikrama year 1853 (A.D. 1796-97).

Regmi Research Collection, Vol. 23, P. 53.

11. Payment of Salaries of Sri Batuk Dal Company
Shrawan Badi 10, 1853.

.... was ordered to disburse Rs. 2,700 as the salaries of Sri Batuk Dal Company from ijara revenues of Vijayapur for the Vikrama year 1852.

Regmi Research Collection, Vol. 23, P. 59

12. Receipt for Kumarichok Revenues
Shrawan Badi 11, 1853.

The following receipt for Rs. 1052-15 raised from fees collected by the Kumarichok through Kaji Ranjit Pande and Bhim Taksari was issued on Shrawan Badi 11, 1853. The breakdown was as follows:-

1. One Silver jar on Jestha Badi 8, 1853	...	Rs. 29
2. Amount deposited at the Tosakhana on Jestha Sudi 7, 1853	...	Rs. 54-15
3. Salary of Mukhiya Umanath on Jestha Sudi 12, 1853	...	Rs. 313
4. Amount deposited at the Tosakhana on Jestha Sudi 12, 1853	...	Rs. 9
5. do. on Ashadh Badi 1, 1853	...	Rs. 3
6. For purchase of ... seeds through Mahadev Padhya	...	Rs. 100
7. Two gold mohars collected as <u>Farakhtana</u> fee from Jitaram through Bhim Taksari and transmitted to His Majesty	...	Rs. 15
8. Salary of Mukhiya Sinehi Das	...	Rs. 205
9. Amount gifted by His Majesty to Bakhtwar Singh on Ashadh Sudi 1, 1853 through Khajanchi Jagat Krishna and (Bhim) Taksari	...	Rs. 20

- | | | |
|--|-----|---------|
| 10. Purchase of paper for records of
Kumarichok through Sudarshan Padhya | ... | Rs. 4 |
| 11. Amount paid to Ratna for carrying
Kumarichok records | ... | Rs. 10 |
| 12. Amount gifted by His Majesty for
wedding expenses of daughter of Bhim
Taksari through Kaji Tribhuwan | ... | Rs. 70 |
| 13. Amount deposited at the Tosakhana on
Ashadh Sudi 6, 1853 | ... | Rs. 30 |
| 14. Funeral expenses for wife of Devadatta
Padhya on Ashadh Sudi 4, 1853 | ... | Rs. 2 |
| 15. Amount deposited at the Tosakhana on
Ashadh Sudi 7, 1853 | ... | Rs. 150 |
| 16. Fagu dress to Sudarshan Padhya on Ashadh
Sudi 14, 1853 | ... | Rs. 30 |
| 17. Two muskets delivered to the Magazine
on Ashadh Sudi 15, 1853 | ... | Rs. 6 |
| 18. Amount collected as <u>Farakhtana</u> fee from
Devadatta Padhya and transmitted to
Sri Hazoor | ... | Rs. 5 |

Regmi Research Collection, Vol. 23, pp. 102-4.

From the Gorkhapatra

Baisakh Sudi 15, 1960

Rabi crops are being harvested in the Tarai region. Land tax has been deposited in installments at revenue offices to the extent of twelve annas in the rupee. However, there has been no sale of paddy because no merchants have come. People are therefore worried as to how they should pay the last installment of the land tax.

Muslims are erecting tazias in different areas of the Tarai region.

Jestha 5, 1960

The Muslims of Butwal Bazaar are constructing a mosque with a corrugated iron sheet roof with the permission of Colonel Lalit Bikram Rana.

Aswin 26, 1960

The Chhebhadel and the Bhansar offices have customarily been collecting a levy known as Fattenubarakh in Nepal (that is, Kathmandu Valley). However, collections are made at arbitrary rates from local traders as well as outsiders.

From the Vikrama year 1960 the levy shall be collected only from local traders and business houses, while traders coming from outside will be exempt. A schedule of rates, lower than those current in the past, shall also be prescribed.

Agriculture in Nepal

By
A. Campbell

(Continued from Year 17, No. 9)

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Bulls from 4 to 10 rupees each

Burnt bricks at 5 rupees per 1000

Tiles at 1/8 annas per 1000

Full grown male slaves at 80 Rs. each

Full grown female slaves at 100 rupees each

Girls at 50 rupees each

Additional Physical and Marked Chemical Properties of the Valley Soils

Although it has been attempted in the body of these notes to convey a correct notion of the general properties of the soils of the Valley, it may be advantageous to add some particulars of a few specimens selected from different localities, with reference to their peculiar fitness for the growing of particular crops. These specimens shall be first noted in numerical order, with detail of their more obvious qualities

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as well as with some particulars of their essential properties less obvious.

No. 1 A light grey coloured alluvial soil taken from a field in the upper level near the western gate of the town of Patan contains about 3 parts in 10 of very fine sand, the remaining 7 parts being clay and impalpable earthy matter, does not effervesce with muriatic acid, is highly fertile, yielding annually splendid crops of wheat and transplanted rice.

No. 2 A very light grey or dirty white coloured soil, taken from a field on the higher level near the road leading to Sheepoore, $\frac{1}{2}$ mile to the north of the Residency. Is decidedly sandy, not containing more than 2 parts in 10 of impalpable earthy matter. Besides the

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fine sand entering into its composition, has a considerable quantity of finely communicated mica. It does not show any traces of lime when submitted to the action of Muriatic acid.

It is fertile soil (less so than No. 1), yielding annually fine crops of Gahya (upland rice,), wheat, pulses, and in some situations transplanted rice. Sir Humphrey Davy proposed that soils containing quartz and mica may be denominated micaceous. There is scarcely any quartz in it and I shall reserve that name for another specimen.

No. 3 A dark gray coloured sandy soil of the lower level taken from a field near the Bishnumutti river to the right of the road leading from Cathmandu to Ballijee. Has when not powdered visible traces of Carbonate of Iron, reddish spots being

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interposed on its surface, muriatic acid does not shew the presence of lime in this soil, but when applied diluted to it, turns it into a greenish colour, dissolving a portion of it, the solution diluted with water turning into deep blue, on the addition of precipitate of potash, thus indicating the presence of iron. Micaceous particles are numerous in this soil, as they are indeed in almost all the soils of the Valley. This soil is most fertile, yielding annually very heavy crops of transplanted rice and fair wheat crops.

No. 4 A light red coloured clayey soil of the higher level. The specimen bearing the following characters was taken from a field to the left of the road leading to Sheepore (near the Bamboo plantation). It

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is with great difficulty reduced to fine powder, contains about 4 parts in 10 of sand, which is separable by frequent washing in water. Effervesces slightly with muriatic acid during which a portion of it dissolved. Prussiate of potash added to this solution gives a bright blue precipitate, indicating the presence of iron (carbonate of). This description of soil yields good crops of Indian corn and Murwa as well as average ones of wheat, but is not suited for rice crops. Sugar cane is frequently grown in this sort of soil from its generally occupying situations on the higher level not favourable for being flooded.

No. 5 A brick red ochray clay, abundant on the north and east faces of the Nagarjun mountain as well as

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in the places along the confines of the Valley. Is much used by the Purbattiahs as a water paint for the out and inside of their houses, called by them par excellence Ratho Matti or the red earth. Is not suited for profitable cultivation, yielding only very ordinary crops of Murwa and Indian corn. Is free from sand and nearly so of impalpable earthy matter, being pure clay, strongly impregnated with iron. It is strictly speaking a terrigenous clay, scarce inviting in an agricultural sense the name of soil.

No. 6 Is the yellow clay used as a manure which has been already described. When finely powdered it is of a greyish yellow colour like a mixture of Rhubarb and jalep powder. When forming the superficial stratum it yields fair crops of wheat

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and pulses. The presence of iron given as a character of it in the beginning of the paper is not constant, altho' general.

No. 7 Is the bluish black manure previously described. It so rarely forms the upper stratum, so as to afford opportunities of cultivating it alone, that its properties need not be further noticed. When beat into fine powder, it is of a fine slate blue. Is not affected sensibly by muriatic or nitric acid.

No. 8 A yellowish grey coloured soil from the lower level in which it is very generally diffused. This specimen was taken from the banks of the Bishnu Mutti river near Cathmandu. It is abundantly interspersed with minute portions of mica, and has sand and

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clay in such equal portions as to render its classification difficult. It is rather more sandy than clayey. Has no traces of iron or lime in it. Is very fertile, yielding excellent crops of wheat and transplanted rice, and is only inferior in fertility to Numbers 1 and 3 of this list.

The most remarkable circumstances connected with these soils, which are specimens taken from the different varieties of cultivated land in more than half of the Valley is the complete absence of Lime — only one specimen (No. 4) showing the slightest traces of it.

The property possessed by some soils of becoming more heated by the rays of the sun under all similar circumstances than others, is considered by Sir Humphrey Davy to be one, a due attention to which, is of

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the highest importance to the agriculturist and the purchaser of lands. This property, and its converse one, of slowly parting with heat is considered by the same authority as exercising a powerful influence on the fertility of soils. As a general rule, those soils which are most susceptible of being readily heated by the rays of the sun, and at the same time have the property of not rapidly parting with their heat are considered the most fertile ones. With the view of testing the Valley soils by ascertaining their relative possession of these properties, I submitted portions of the 8 varieties of soil above noticed to the following experiment. The result, altho' it accords to some extent with the previous knowledge I had gained, of their relative fertility, is not so decisively

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indicative of it, as to lead to the belief that a thermometer could be considered a very valuable instrument to the purchaser of lands. It must however be kept in mind that altho' the temperature of the surface when bare and exposed to the rays of the sun is considered to afford an indication of the soil's fertility, this can only be useful during the spring or until the plant is sufficiently grown to shade the ground; and that in countries like this, where the chief crop is an aquatic one, the above properties however distinctly manifested, are not of such importance as to render their consideration of essential moment. The best is however, altho' a very simple one, perhaps noting for the satisfaction of the curious in such matters. The

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numerals here used indicate the soils to which they are attached above.

No. 1 At a temperature of 55° Fah. was exposed to the sun's rays for one hour, at the end of which its temperature was raised to 85° and after one hour's lying in the shade its temperature fell to 64°. It gained 30 degrees during exposure to the sun and lost 21 while in the shade.

No. 2 Exposed at the same time and temperature rose to 86° and fell under similar circumstances of time and place to 62°, gaining 31°, losing 24°.

No. 3 Rose from 55° to 89° falling after an hour in the shade to 63° , gaining 34° and losing 26° . This soil exhibits the greatest rise of temperature, and is to my knowledge the most fertile of all

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those experimented on. Yet the difference is not very great in this thermometrical or thermal respect.

No. 4 Had its temperature raised to 85° and fell to 63° , gaining 30° and losing 22° .

No. 5 Rose to 86° and fell to 63° , gained 31° , lost 23° .

No. 6 Had its temperature raised to 75° only and fell to 62° , gaining but 20° and losing 13° . This is the clay manure, and it has preserved well in this case the cold character of the pure clays. Its rise of temperature is 10 degrees less than that of No. 3 and while the other soils lost from 20 to 23 degrees during their rest in the shade, it only parted with 13 degrees. It is however

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remarkable that all the soils fell to 62° and 64° . The temperature of the shade in which they were placed to cool was 59° .

No. 7 Rose to 84° , fell to 62° , gaining 29° and losing 22° . This is the black manure, and its more prominently marked property of becoming heated than the yellowishes coincided with its greater reported value as a regenerator of soils than No. 6.

No. 8 Had its temperature increased to 86° and fell to 62° , gaining 31° and having lost 24° .

The maximum increase of temperature gained by these soils is 31 degrees, the minimum 20 degrees. The maximum diminution is 24° , the minimum 13° . In both cases 11 degrees is the limit of range. The

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richest soil treated in this manure by Sir. H. Davy had its temperature increased from 65° to 80° by exposure for an hour to sunshine, while a poor chalk soil under similar circumstances was heated only to 69° . The richest soil experimented on by Sir H. lost in half an hour 15° , while the chalk under similar circumstances had lost only 4° ; our best soil lost in an hour 26° , while the poorest one under similar circumstances lost only 13° . There is another property of soils which Sir Humphry Davy has thought worthy of notice as influencing their fertility. It is the power of radiating heat, and which is best ascertained by observing the relative power of soils to absorb moisture from the atmosphere. Having submitted our soils to this test, I shall record the result, premising Sir. H's opinions regarding the inferences to be drawn from the development of this power. He says

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"There is a very simple test of the cooling or radiating powers of soils, the formation of dew upon them, or their relative increase of weight by exposure to the air after being dried in the day or night in sunshine or in shade. The soil that radiates most heat requires the greatest increase of weight and of course the radiating powers of the soil are not only connected with its temperature, but likewise with its relation to moisture."

The moisture in the soil influences its temperature and the manner in which it is distributed through or combined with the earthy materials is of great importance in relation to the nutriment of the plant. If water is too strongly attracted by the earth it will not be absorbed by the roots of the plants, if it is in too great quantity or too loosely united to them, it tends to injure or destroy the fibres of the roots

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after laying down these principles the same great authority says "I have compared the absorbent powers of many soils with respect to atmospheric moisture, and I have always found the greatest in the most fertile soils so that it affords one method of judging of the productiveness of land." It is unfortunate for the power of making comparisons with the results of his observations that Sir H. has recorded experiments capable only of being compared with one another; as they were made on certain measures of soil, while the quantity of water absorbed by them is given in weight. Thus it is stated 1000 parts of a celebrated soil from East Lothian gained in an hour by exposure to air saturated with moisture at the temperature of 62° 18 grains. The

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relation between 1000 parts and 18 grains, not being given, it is impossible to make any satisfactory comparisons of our soils with those tested by Sir H. The absorbing power of six soils experimented on by Sri H. ranged as follows. The best gained in 1000 parts 18 grains, the 2nd 16 grains, the 3rd 13 grains, the 4th 11 grains, the 5th 8 grains, and the 6th, a barren soil of Badshot heath only gained 3 grains. I weighed 100 grains of each of the 8 varieties of soil already noted (their numerals here denote them as above described), previously finely powdered, and thoroughly dried simultaneously by exposure to the sun. And having placed each 100 grains on a piece of card 2 inches square, laid them on a tin tray which I exposed to the atmosphere during the night. At

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the time of the exposure the temperature of the air was 40°. It fell during the night to 30° at which temperature it was when I reweighed the soils the following morning. The atmosphere was loaded with moisture, there being a heavy fog on the morning in question.

- No. 1 (100 grains of) had gained 3 grains
 No. 2 (100 grains of) had gained 4 grains
 No. 3 (100 grains of) had gained 2.3 grains
 No. 4 (100 grains of) had gained 5 grains.

Shewing the maximum absorbing power of the whole. This soil, it will be recollected, is described as one of the higher level soils, best suited for Indian corn, Murwa, and wheat and growing sugar cane. Its non adaptation for rice in the situation from which the specimen was taken arising from a deficiency of water in its neighbourhood.

- No. 5 (100 grains of) had gained 3.3 grains
 No. 6 (100 grains of) had gained 4.5 grains
 No. 7 (100 grains of) had gained 4.5 grains

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The maximum absorbing power of the Valley soils is by this experiment represented by 1.2 to 100, the maximum by 5 to 100, the minimum absorbing power of the English soils above quoted is 3 to an unknown quantity, the maximum being 18. The range of the English soils is more extensive than that of the Nipal ones, being as 1 to 6, the latter being as 1 to 4.2.

Weights and measure, in use in the Valley of Nipal, with their equivalents in those of India and English Troy weights, and fluid measures. Bullion and jewellery are sold by smaller weights as in India. Viz, the maha and the ruttee and tola of 180 grains. All groceries and solid substances except grains are bought and sold by weight, and according to the following table. The chief articles weighed by this table are sugar, tobacco, drugs, flesh,

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ghee, wax, iron, lead, copper, salt, soap, paper,

Parbuttiyah denominations

4½ tolas = 1 Kunna

4 Kunnas = 1 pau

4 paws = 1 seer

3 seers = 1 dharni

Newar denominations

9 tolas = 1 bhutul

2 bhubuls = 1 paulah

2 paulahs = 1 baghula

2 baghula = 1 Koolau

3 koolau = 1 dharni

(To be continued)

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