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Jhara Exemption for Jagirdars in Chainpur

Subedar Ujir Singh Khatri, a resident of Chainpur in Pallokirat, submitted the following petition to Prime Minister Bir Shumshere:

"After the king of Gorkha conquered Pallokirat, the Bhote enemies attacked the Gorkhalis. At that time, our grandfather, Khatri Chhetri, killed a (Bhote) Kaji known as Debu Tolma and reported the matter to His Majesty. His Majesty thereupon ordered our grandfather to build three forts in that area and maintain them. Accordingly, he built three forts at Chainpur, and also set up a Shrine (maulo) and a court (adalat).

"Because labor services were required to keep the forts, the maulo and the adalat in proper condition, ryots living in the areas under our jurisdiction were exempted from the obligation to provide jhara labor for other purposes. We have all long been discharging these responsibilities.

"In the Vikrama year 1937 (A.D. 1880), Captain Hastabir Karki Chhetri was sent to revise the revenue settlement (mahajanch) in Pallokirat. He recommended to the government that half of the ryots assigned for the maintenance of the Yangrup and Yangnam forts in Chainpur be made liable to meet jhara obligation, and the rest retained for work in the forts. The government accepted the recommendation, and accordingly jhara obligations were imposed on half of the ryots.

"However, from the Vikrama year 1938 (A.D. 1881), the Dhankuta Bakyaute Tahasil Adda has been collecting a levy in lieu of jhara obligation not only from dhakre households but from the households of jagirdars as well. Collections since the Vikrama year 1944 (A.D. 1887) have been made by the Sri Jung (Company).

"Inasmuch as jagirdars are exempt from jhara obligations, I pray that collections made from the following jagirdars be refunded from the years mentioned against their names."

The petition was forwarded to the Adalat Goswara, and from there to the Sadar Dafdarkhana, for appropriate action. The Sadar Dafdarkhana recommended that the jhara obligation be remitted for the jagirdars according to the practice followed all over the Kingdom. At the same time, it recommended that collections already made in the past should not be refunded.

These recommendations were endorsed by the Muluki Adda and approved by Prime Minister Bir Shumshere on Ashadh Badi 14, 1848 (June 1891): An order was accordingly sent to the Sri Jung Company Headquarters office to implement the decision.

The names of the jagirdars, and the year when they were appointed, were as follows:

<u>Description</u>	<u>Date of appointment</u> (Vikrama year)
1. Subedar Ujir Singh Khatri Chhetri, Ser (Paltan)	Before 1937
2. Subedar Jagadip Khatri, Jagadal (Paltan)	do.
3. Private (Sipahi) Brishadhwaj Khatri, Ramdal (Paltan)	do.
4. Adjutant Jaman Singh Lama, Jagannath (Paltan)	do.
5. Private Ranakesar Khatri, Mahendradal (Paltan)	1939
6. Private Dal Bahadur Karki, Barja Bahadur (Paltan)	1941
7. Private Jit Bahadur Khatri, Kalibux (Paltan)	1944
8. Goladar Sarvadhvaj Khatri, Sri Jung (Paltan)	do.
9. Private Santabir Khadka, Barja Bahadur (Paltan)	do.
10. Private Dalabir Khatri, Naya Srinath (Paltan)	do.

Regmi Research Collection, vol. 84, pp. 70-77.

Ref: "Youngrup and Yangnam Forts," Regmi Research Series,
Year 9, No. 7, July 1, 1977, pp. 106-8.

Allocation for Public Welfare Schemes

Addressing a public meeting in Kathmandu on Faigun 2, 2003 (February 13, 1947), Prime Minister Padma Shumshere Jung Bahadur Rana announced that additional allocations amounting to Rs 2,250,000 in Indian currency (I.C.) had been sanctioned on a recurring basis for different public welfare schemes.

Particulars of these allocations are given below:-

<u>Particulars</u>	<u>Current grant</u>
1. <u>Education</u>	
English education (inclusive of salaries and allowances) ...	Rs 116,326 I.C. Rs 151,650.50 N.C.
2. Nagari education ...	Rs 14,156 I.C. Rs 68,964.50 N.C.
Total	Rs 130,482 I.C. Rs 220,615 N.C.
<u>Additional allocation:</u> ...	Rs 300,000 I.C.
Cottage industries ...	Rs 100,000 N.C.
Additional allocation (inclusive of Rs 100,000 I.C. allocated on Kartik 4, 2003) ...	Rs 200,000 I.C.
<u>Hospitals</u>	
1. Military Hospital and sanatorium ...	Rs 26,801 I.C. Rs 60,467 N.C.
2. Other hospitals in Kathmandu and elsewhere ...	Rs 254,609-8 I.C. Rs 121,065.25 N.C.
3. Ayurvedic dispensaries ...	Rs 1,775 I.C. Rs 37,967.10 N.C.
Additional allocation: ...	Rs 100,000 I.C.
<u>Municipality</u>	
Sanitation and sewerage (excluding salaries) ...	Rs 50,000 I.C.
Additional allocation: ...	Rs 50,000 I.C.

Government Buildings

Repair, maintenance
and construction (in
the entire Kingdom) ... Rs 25,000 I.C.
Rs 52,200 N.C.

Additional allocation: ... Rs 300,000 I.C.

Roads, Bridges and Walls,

(in the entire Kingdom,
previously financed by
ad hoc grants)

Allocation: ... Rs 900,000 I.C.

Water Supply in Hill
Areas

(do.) ... Rs 100,000 I.C.

Government Printing
Press

(excluding salaries):

Additional allocation: ... Rs 50,000 I.C.

Supply of Rice in
Kathmandu Valley

(at subsidized rate
until the price reaches
1 rupee a pathi):

Allocation: ... Rs 250,000 I.C.

Total additional allocations: Rs 2,250,000 I.C.

A Khadganishana order sanctioning the additional allocations, and outlining the administrative procedure for accounting and debitting expenses, was issued in the name of Commander-in-Chief Mohan Shumshere Jung Bahadur Rana on Jestha 12, 2004 (May 25, 1947).

Regmi Research Collection, vol. 86, pp. 74-88.

Malaria Eradication in Hitaura, 1950

On Baisakh 30, 2007 (May 12, 1950), Prime Minister Mohan Shumshere approved a program for the eradication of malaria in the Hitaura region. Arrangements were made to depute 40 employees for this purpose. They included a Chief Engineer and a Senior Malaria Officer. The program was expected to last four months.

An initial allocation of Rs 12,000 was sanctioned for the payment of salaries and allowances, followed by Rs 2,000 on Magh 12, 2007 (January 25, 1951). An additional sum of Rs 10,000 was sanctioned for the purchase of medical equipment and supplies. Accounts of these expenditures were to be submitted to the Kumarichok Madhesh Pahila Phant (Audit Department, Tarai Division No. 1) for audit within 35 days after the program was completed.

The officials engaged in the implementation of the program included R.G. Kilburne, a British engineer in the service of the government of Nepal as Chief Engineer of the Electricity Department (Sadar Chandrabatte Prakash Bijuli Adda) Lt. Colonel Mukund Bahadur, and Lt. Colonel Subarna Shumshere Jung Bahadur Rana.

Orders were issued to different government offices in Kathmandu and elsewhere to make available necessary equipment and supplies required for the implementation of the program. For instance; (1) The Roads Department (Batokaj Goswara) was ordered to make available one jeep-car at Hitaura, (2) the Nepal Hattisar Goswara, four elephants, (3) Tents Office (Pal-ghar), six tents of 180 lbs each, and (4) the Control Office, salt and kerosene oil in the quantities requisitioned by the Chief Engineer, R.G. Kilburne.

Similarly, the Commanding General for the Eastern Zone was ordered to make available the services of military personnel required for the malaria eradication program as well as 40 pairs of boots, to be returned after the program was completed, the Director-General of Hospitals, doctors and compounders, and the Pipa Goswara bearers in the required number. The Kampukot Tahabil Phant (Military stores office) was ordered to make available 80 pairs each of shirts and pyjamas. The Chisapani-Gadhi Headquarters Office was ordered to provide accommodation to the personnel of the program at the Hitaura Guest-House and arrange for the establishment of shops selling sugar and other foodstuffs there for a four-month period.

The additional funds sanctioned on January 25, 1951 would appear to indicate that the program was actually taken up. Three weeks later, on Falgun 7, 2007 (February 18, 1951), Rana rule came to an end and a Rana-Nepali Congress Coalition government was formed. There is no evidence that the new government continued the program.

Economic Conditions in Dolakha District

By

Dhanavajra Bajracharya and Tek Bahadur Shrestha.
Dolakha Ko Aitihasika Ruparekha (Historical outline of Dolakha). Kirtipur: Institute of Nepal and Asian Studies, Tribhuvan University, 2031 (1974). Chapter 3: "Arthika Avastha" (Economic Conditions), pp. 51-66).

Routes to Tibet via Dolakha ceased to be used about a hundred years ago. During the Rana regime, Dolakha ceased to hold an important place from the administrative viewpoint too. As a result, the economic condition of Dolakha started worsening, and today its economy is of a low and ordinary level. There is much evidence to show that formerly, especially at the time when it was a small autonomous state, Dolakha had attained a high level of economic growth. Small settlements which functioned as trade centers, developed into major ones, which were called Pattana or Mahapattana. Big houses and temples of gods and goddesses of different communities, paved roads, water spouts, tanks and rest-houses were constructed. Progress was made in the sphere of culture also. The ruler of Dolakha was the first among the rulers of the medieval Nepal to mint silver mohar coins. The rulers of Dolakha proudly called their state a settlement of rich people. Golden idols were installed in almost every household. All this clearly pointed to the growth of Dolakha's economy.

Agriculture and Land Tenure

One reason why settlements emerged in Dolakha despite its mountainous terrains was its fertile soil. Paddy, buckwheat, millet, wheat, garlic, onion and other crops were and are still grown abundantly in Dolakha district, which is located on the banks of the Tamakoshi river. Orange, lemon, banana, and other fruits are also grown. The local people claim that they produce sufficient cauliflower and other vegetables. However, they have not yet paid any attention to modern methods of cultivation.

For the majority of the inhabitants of Dolakha, agriculture remains the chief occupation. Trade was one of the occupations during the medieval period. But even during that period, agriculture was the primary source of production. The then rulers had constructed irrigation and other facilities. (Aitihasika Samagri, Letter No. 75). Collective arrangements used to be made for irrigating lands adjoining main settlements. The tradition still exists. It may be useful to say a few words about the tradition in the present context.

On the full-moon day in the month of Chaitra, Goddess Ganga was propitiated on behalf of the local people in order to ensure that no difficulty should arise while cultivating the monsoon crop. Seeds of different crops to be sown were collected from each household and thrown into

the Tamakoshi river. A goat was then sacrificed through the priest of the temple of Goddess Tripurasundari. Omens were studied to find out when the crops would be harvested. These omens included the movements of the Shakuna bird.

Preparations for sowing the crops were started the day following the sixth day during the full-moon fortnight in the month of Jestha. Naikes (team-leaders) were chosen from each locality (tol) and agricultural implements were collected. The team which made arrangements for cultivation was known as pher. It comprised a naike and a sundel. The naike was chosen on the basis of his work during the previous year. After naikes were chosen, crops were sown by turns under their supervision. It was the responsibility of the naikes to insure that no person had his fields left uncultivated. The sundel made arrangements for meals. It was in this manner that farming was done on a communal basis in Dolakha.

However, no such arrangements were made for the cultivation of fields situated at a distance from the main settlement of Dolakha. Cultivation of such fields was the responsibility of the peasants themselves subject to certain restrictions. In case they did not cultivate the fields, or shifted to other areas, they forfeited their tenancy rights. Such regulations were applicable particularly to birta lands.

In the course of time, changes occurred in the land system of Dolakha, although the basic structure remained the same. Cultivated lands in Dolakha were under birta, guthi, jagir or raikar (rajakshetra) tenure. The major part of the area under birta tenure belonged to affluent people and the ruling class. Birtas were tax-free, and usually the cultivators remained under the jurisdiction of the birta-owner himself. The birta-owner also possessed the authority to exact labor services from the cultivators. Evidence is available to show that the cultivators were also apportioned while partitioning birta holdings. However, the birta-owner did not always possess such authority. Several birta grants explicitly mentioned that cultivators were the subjects of the King, and that the birtaowner had no authority to exact other labor services from them. This meant that the birta-owner did not exercise jurisdiction over the cultivators. He only had the rights prescribed in the grant. There were Kusha, Suna, and other categories of birta in Dolakha also.

Guthi may be regarded as a sub-category of birta. Because of the large scale of religious and cultural activities in Dolakha, there were large areas of land under guthi tenure. There is evidence that guthiyars, like birta-owners, possessed the authority to exact labor services from their cultivators.

Kharka was another sub-category of birta. It was also known as ghans-birta. Because animal husbandry was carried on a large scale in Dolakha, Kharka too had a place in the land system.

In those times, top-ranking government employees were assigned lands under jagir tenure in lieu of cash salaries. This system was prevalent in Dolakha also. Government officials who received jagir land grants were also granted the betali, a kind of turban. For this reason, villages granted as jagir were also known as betaligrama. For instance, a copper-plate inscription of Jagajjaya Malla, found at the temple of Bhimeshwara, mentions betaligrama and sagonagrama in the context of collecting the sirto tax. During the birta confiscation of the Vikrama year 1862, a total of 82 khets in Dolakha were assigned as jagir to military personnel.

Documents relating to the land system of Dolakha also refer to the term kipat. These days the term is used to denote the landownership rights of the kirat community. However, formerly it denoted a category of lands which could be sold by the owner on payment of money or otherwise. The government used to issue documents written on palm-leaf as evidence of the registration of land transactions. The letters kri patra were inscribed on the top of such documents to indicate that the land had been sold and purchased. The term kipat is a corrupt form of these letters. In any case, there is documentary evidence to show that there were kiptat lands in Dolakha.

The term Khanda was used as a unit of land measurement in Dolakha. It means a portion of a khet. A Khanda could be of any size. It did not denote a specific area of land like the term ropani. But since each Khanda bore a name, there was no difficulty in conducting land transactions. The medieval rulers of Dolakha surveyed lands from time to time, but did not use the term ropani instead of Khanda. Rather, they used the term Khanda after indicating the four boundaries. Consequently, the term continued to be used for a long time. Later, as in other hill areas, the terms muri and khet began to be used in Dolakha.

Animal Husbandry

These days animal husbandry is not an important occupation in Dolakha. But there is evidence to show that in former times this was not the case. The rulers used to make grants of lands under Kharka or ghans-birta tenure. They also made efforts to maximize revenue collections from animal husbandry.

Horses, cows, yaks, buffaloes, sheep, and chyangra goats were the main animals kept in Dolakha. During the medieval period, the horse was important means of transport. Affluent people belonging to the ruling class kept horses, which were also exported to India. As such, there was a great demand for horses. Horse-breeding was thus one of the occupations followed in Dolakha. In the Nepal Samvat 847 (Vikrama 1784), King Jagajjaya Malla made grants of

Kharka lands subject to certain conditions. Kharka lands could not be sold or mortgaged. Horses bred in Dolakha could be sold after they were brought to the capital at Kantipur and branded; default was punished by the King. This indicates that efforts were made to develop horse-breeding and maximize revenue collections from that source. Another letter, sent by the administrator of Dolakha to his representative in Kantipur, directed him to send back the horses to Dolakha after they were branded, if it was not possible to sell them at reasonable prices in Kantipur. Horses were also imported from Tibet. The prices of horses were high. Available evidence shows that they ranged between Rs 50 and Rs 95 each. At that time, slaves did not cost more than Rs 15 or Rs 16 each. At today's prices, a horse thus cost between Rs 6,000 and Rs 12-13,000. That was the reason why the Malla Kings paid attention to horse-breeding. There are documents to prove that horses were exported from Dolakha even in the Vikrama year 1873, and that a duty of 1½ percent ad valorem was charged.

Cows too were reared on a large scale in Dolakha. The government made Kharka and ghans-birta grants for this purpose. Affluent people, as well as those belonging to the ruling class, maintained cattle-farms, which were looked after by slaves. Cattle were subdivided like other property, thus showing that cows were kept at domestic animals. Cow slaughter was forbidden. In the Vikrama year 1832, Bahadur Shah made a ghans-birta grant "for grazing Laxmi," thus showing his respect for the cow. Because yak-tails were one of the commodities exported from Dolakha, it seems there were yak-farm also.

Sheep and chyangra goats were bred on a large scale in the northern areas of Dolakha, but no evidence is available to show that this occupation received any official encouragement. A tax was collected at the rate of one animal for every flock of 50 sheep sold. Rugs and blankets too were exported from this area.

Evidence is also available that buffaloes of good breed were procured from Dolakha. Ghee was another item of export. Male buffaloes figure in the list of commodities on which customs was collected. According to a copper plate inscription found at the temple of Bhimeshwara, dated Nepal Samvat 770 (Vikrama 1707), customs (jagat) duty was collected on male buffaloes. This shows that buffaloes too were bred in Dolakha.

(To be continued)

Newar Households in Pokhara

A total of 62 households had been enrolled for portorage services at the Pokhara Thaplehulaki Office. Among them, 36 households belonged to the Sarangkot area. The remaining 26 households consisted of Newar traders in Pokhara town. Whereas the thaple-hulaki porters of Sarangkot had been granted allotments of rice-lands, the Newar households did not enjoy any such facilities!

The Newar households subsequently submitted a petition to the government protesting against such discrimination. Inquiries conducted through the West No. 3 Bakyanta Tahasil Adda showed that the complaint was true.

However, Ranbir Thapa Chhetri, a representative of the thaple-hulaki porters of Sarangkot, made the following statement in this connection:-

"We provide portorage service for half of the goods transported through the Pokhara Thaplehulaki Office, in consideration of which we have been granted allotments of rice-lands. The other half is transported by 26 Newar households of Pokhara, who have been granted exemption from unpaid-labor obligations (beth, begar) and other levies, but no rice-land allotments. They have only homesteads (gharbari) on Pokhara lands. We have also been providing portorage services for the new hulak lines established recently. The 26 Newar households have been granted exemption from all levies and obligations, but pay taxes on their hale, pate, or kodale holdings through Simhanath Newar, in whose name a royal charter has been issued accordingly. The number of Newar households has been increasing every year in Pokhara town, so that the number has now reached 300 or 400. The new households do not pay any taxes, but share the thaplehulaki obligations of the 26 original households. We cannot agree to have our rice-lands redistributed among them."

The West No. 3 Bakyanta Tahasil Adda conducted further inquiries to ascertain the truth of Ranbir Thapa Chhetri's statements. These inquiries were conducted in the presence of the Chaudhari of Pokhara town and other knowledgeable persons, as well as Ranbir Thapa Chhetri himself. However, Ranbir Thapa Chhetri was not able to substantiate his points.

The actual facts, as stated by the Chaudhari and other knowledgeable persons, were as follows:

"The 26 Newar households have not been granted exemption from different levies and obligations. They do not own any hale, pate, or kodale holdings. Nor has their number increased to 300 or 400. They only possess tiny plots around their homesteads which they use as gardens. They pay the serma, saunefagu, jagat-bhansar and other taxes at prescribed rates. The Chaudhari collects the saunefagu tax from them and deposits the income at the Pokhara Tahasil Adda and appropriates income from the other sources himself."

The case was then referred to Prime Minister Bir Shumshere. He ordered that:

1. Ranbir Thapa Chhetri be punished with a fine of one rupee for having recorded a false statement.
2. Unclaimed lands of convenient location be allotted to the 26 Newar households.

The West No. 3 Bakyauta Tahasil Adda collected the fine from Ranbir Thapa Chhetri. It also asked the Newars to identify suitable plots of raikar land which could be allotted to them.

However, the Newars maintained that there was no way in which they could identify such raikar lands. They then made the following requests:

1. Rice-lands (in the possession of the thaplehulakis of Sarangkot) should be redistributed among all of us on raibandi basis, or
2. The rice-lands allotted to them should be given to us. In case this is done, we undertake to take over in full their thaplehulaki obligations.

The request was signed by five representatives of the 26 Newar households in Pokhara: Jethabudha Kehar Man, Sahu Rajaman, Bahidar Krishna Lal, Sahu Hira Bataju, and Anta Narayan Newar.

The request was forwarded to Prime Minister Bir Shumshere, who issued the following order on Poush Badi 13, 1953 (December 1896):

1. The 36 thaplehulaki households (of Sarangkot) shall be granted the option of taking over the obligations of the 26 Newar households of Pokhara and retaining their land allotments.
2. In case they do not agree to do so, their lands shall be reallocated to the 26 Newar households on condition that the latter discharge the thaplehulaki obligations in full.

The 36 households of Sarangkot chose the first alternative. The thaplehulaki obligations of the 26 Newar households of Pokhara were then remitted. On Falgun Bagi 7, 1953 (February 1897), the West No. 3 Bakyauta Tahasil Adda was ordered to inform them accordingly.

Shrawan Sudi 14, 1955
(July 1898)

Regmi Research Collection, vol. 71a ppa 211-228.

Supply of Firewood from Bulu

The inhabitants of three villages in the Bulu area of Lalitpur district, Jhagalkot, Babiyaugaun and Dhusyalgaun, submitted the following petition to the government through their representative, Jaman Singh Lama:

"Until the Vikrama year 1927 (A.D. 1870), the inhabitants of these three villages were under the obligation to supply charcoal to the government by rotation. This meant that each household was required to cut wood and manufacture charcoal only for fourteen days in a year. The inhabitants of other villages, including Sunaguthi and Thecho, were under the obligation to transport the charcoal to prescribed destinations. These arrangements had been reconfirmed in the course of the revenue settlements of A.D. 1854 and 1868. No other obligation was imposed on us.

"In the Vikrama year 1928 (A.D. 1871), the three villages of Jhagalkot, Babiyaugaun and Dhusyalgaun, as well as Bulu and Pharping, were granted as birta to the junior wife of General Jit Jung. The birtaowner sent Dittha Ganja Singh to inspect the villages. On his recommendation, the birtaowner waived the obligation to supply charcoal. Instead, levies totalling Rs 4-4½ were imposed on each household. The breakdown was as follows. (All figures are in paisa rupees)".

Rs 2 on each roof.

9 annas in lieu of firewood.

2½ annas in lieu of rain-covers.

13 annas as walak levy.

9 annas in lieu of wooden beams (timba).

½ paisa as Muwangi levy.

2½ annas in lieu of hides and skins (chhalahi)

1 anna as saunefagu levy.

Total Rs 4-4½

"The new arrangements continued for sixteen years from Vikrama 1928 to 1944 (A.D. 1871 to 1887).

"In the Vikrama year 1944 (A.D. 1887), the Jangi Megjin (Munitions Factory) ordered us to supply firewood. On the other hand, the thekdar (contractor appointed to collect the birta revenue) insisted that we pay Rs 4-4½ on each household as usual.

"Some of the villagers discharged both these obligations. However, others shifted to other villages. We, on our part, have approached the government with this petition.

"An order was then issued according to which people should not be subjected to dual obligations. The order also directed the appropriate officials to retain only one obligation, and to keep the villagers satisfied.

"Nevertheless, the order was not actually implemented, and we continue to suffer from the dual obligations mentioned above. As a result, we have not been able to cultivate our lands at the proper time. The inhabitants of all these villages thereupon made a direct appeal to the Prime Minister, who reconfirmed the order.

"Even then, we weak and innocent people belonging to a jungle area continue to suffer. We do not have a single piece of rice-land, while our pakho lands do not yield adequate food to meet our needs for the whole year. Each household possessed only three or four ropanis of land. Even on these lands, we can raise crops only after maintaining a watch day and night to protect them from bear, nonkeys, birds and rats. If we are unable to continue watching even for a single moment, our maize and other crops are eaten up by these wild birds and animals. Even if we succeed in harvesting the crops in full, the quantity is sufficient to meet our needs for six months only. During the other six months of the year, we gather wild fruits and roots to feed our families. It is under such conditions that we have been discharging our obligations to the government. On top of all this, we have been subjected to dual obligations since the Vikrama year 1944 (A.D. 1887).

"In all other parts of the country, people have to discharge only one obligation. Why then should such dual obligations be imposed on the inhabitants of these three villages alone ?

"On Jestha Badi 11, 1949 (May 1892), employees of the (Lalitpur) Bakyauta (Tahasil) Office arrested the headmen (mijhar) of these three villages and placed them in detention. When we prayed that the cash levies be withdrawn, and offered to supply one dharni of charcoal every day, making a total quantity of 360 dharnis a year from each household, and reminded them that oral orders had already been issued from time to time to waive off one of the two obligations, the employees maintained that they could not accept our demand unless we produced written orders.

"We have now succeeded in escaping from detention and have come here to submit this petition. We pray that a written order confirming the oral orders issued previously to waive off one of the two obligations that have been imposed on us be sent to the Bakyanta Tahasil Office and the Jangi Megjin, and that a copy of such order be provided to us."

The petition was forwarded to the Muluki Adda for necessary inquiries on the order of Prime Minister Bir Shumshere by the Adalat Goswara through Captain Karnabir Karki Chhetri'.

The Muluki Adda subsequently submitted the following report on the petition:

"In the Vikrama year 1911 (A.D. 1854), a revenue settlement was conducted in the three villages of Jhagalkot, Babiyagaun and Dhusyalgaun villages by Kharidar Narayan Datta Padhya. These villages then comprised fifty households. Forty households were placed under the obligation of cutting wood every other day by rotation, so that only twenty households were employed on any one day, while the remaining ten households were exempted from the obligation. 156 muris of pakho lands were allotted to these households, since no rice-lands (khet) were available.

"When these three villages were granted as daijo-birta to the wife (of General Jit Jung) in the Vikrama year 1914 (A.D. 1857), Lieutenant Raja Singh Khatri, on behalf of the birtaowner, appointed Vishnu Singh as dware for the collection of revenue. The inhabitants of these three villages then paid the following amounts for each household:

2 paisa as saunefagu levy.

13 annas in lieu of rain-covers.

"In the Vikrama year 1938 (A.D. 1881), General Jit Jung sanctioned lokabhar arrangements for the collection of revenue in these three villages. Each household was then placed under the obligation of making the following payments:

Rs 2 in 20-gandi rupees as serma levy.

2 paisa as saunefagu levy.

9 annas in lieu of firewood.

2 annas in lieu of rain-covers.

13 annas as walak levy.

9 annas in lieu of wooden beams.

2 paisa as nuwangi levy.

2½ paisa in lieu of hides and skins (chhalahi)'.

Total Rs 4-4½

"In the Vikrama year 1911 (A.D. 1854), the inhabitants of these three villages had been placed under the obligation of cutting wood, in addition to 2 paisa as saunefagu levy and 1 anna in lieu of raincovers from each household. In the Vikrama year 1938 (A.D. 1881), however, each household was placed under the obligation

of making a payment of Rs 4-4 $\frac{1}{4}$ as mentioned above under lokabhar arrangements. These arrangements did not include the obligation to cut wood. As such, it appears that the obligation was abolished, and cash payments collected at enhanced rates.

"In the Vikrama year 1946 (A.D. 1889)", an order was issued imposing another obligation on the inhabitants of these three villages. They were now also required to supply one dharni of firewood from each household daily for eight months in the year. For the remaining four months in the year, this obligation was commuted into a cash payment at the rate of one paisa for each dharni of firewood. The total value of the new obligation (at the rate of one paisa daily) amounted to Rs 5-10 in a year. As a result, the total fiscal obligation of each household increased from Rs 4-4 $\frac{1}{4}$ to Rs 9-14 $\frac{1}{4}$ a year. Because the inhabitants of these villages have only pakho lands and no rice-lands, their fiscal obligation seems to be unduly high."

The Muluki Adda then recommended that since a levy was being collected at the rate of one dharni of firewood from each household, commuted into a cash payment at one paisa a dharni, making a total annual payment of paisa Rs 5-10, the previous obligation of cutting firewood should be remitted, and the following levies abolished:

Rs 2 (20-ganda rupee) as serma levy.

13 annas in lieu of wooden beams.

9 annas in lieu of firewood.

All other payments and obligations should be retained. In its opinion, this arrangement would cause no less of revenue to the government.

The recommendation of the Muluki Adda was endorsed by the Sadar Dabdarkhana and subsequently approved by Prime Minister Bir Shumshere on Falgun Badi 10, 1949 (February 1893). The decision was made retroactive from the Vikrama year 1946 (A.D. 1889)".

Falgun Badi 10, 1949
(February 1893)

Regmi Research Collection, vol. 57, pp. 271-286.

Gadimubarakh Revenue, 1847

Traditionally, a levy known as Gadimubarakh was collected all over the Kingdom when a new King ascended the throne. (Imposition of Gadimubarakh Levy in Kumaun, Regmi Research Series Year 5, No. 3, March 1, 1973, pp. 49-53). The levy was thus collected in the Vikrama year 1904 (A.D. 1847) when Surendra Bikram Shah Dev succeeded his father, Rajendra Bikram, as King of Nepal.

The Gadimubarakh levy imposed in A.D. 1847 yielded a total revenue of Rs 441,001. Particulars are as follows: Fractions of a rupee have been rounded off.

<u>Region</u>	<u>Total Amount Collected</u>
1. Hill region between Mechi and Doti including Kathmandu Valley.	Mohar Rs 33,843 Paisa Rs 167,795 <hr/> Total Rs 201,638
Ijaradar: Subba Jit Man.	
2. Eastern Tarai	Mohar Rs 220,001
Ijaradar: Subba Laxmapati Jaisi.	
3. Chitaur	Mohar Rs 2,125
Ijaradar: Subba Jit Man.	
4. Western Tarai	Mohar Rs 17,237
Grand Total	<hr/> Rs 441,001

Regmi Research Collection, vol, 16, pp. 332-333.
