

Notes from the Archive

THE CISĀPĀNĪ GAḌHĪ, 1985 v.s.

Yogesh Raj

Since all boundaries are porous, they reveal transfers. Nevertheless, security points, check posts, tax and duty collection barriers, and passport controls are established along the boundary to regulate cross-boundary movements. These points help throttle the flow of ideas, people and goods in the interests of the sovereign state, be it a monarch, a demagogue or a body purportedly representing the will of the people. The sovereign always exercises its power through retrievable acts of delegation of its authority to subordinates. The power that cannot delegate is no power. Delegations often come with carefully coded procedures and uniquely identified offices to run the procedures over the subjects. As a consequence, voluminous documentations result from such activities at the boundary points. They best serve the need of the sovereign in their times. If they survive beyond their age, they become very useful archive for historians. They reveal documentary traces of historical migrations and circulations across the boundaries which the sovereign had clear interests in preserving throughout its rule. I present here 14 documents culled from a set of correspondence to Cisāpānī Gaḍhī from the year 1985 v.s. (Pokā No. 286, Kumāricok Collection, National Archives, Kathmandu). The Gaḍhī was the chief travel control office situated at about midway on the highway connecting the Kathmandu Valley to Nepal's southern plains and to India.¹

It is important to realize what such an archive of Notes (Nep. *Purjī*) would not contain. Despite the pervasive interests in maintaining control of cross-border flows, the state is often limited by its own size, resources and efficiency. It is thus forced to put the checks only at several points. It may

¹ On my insistence, a preliminary note on this collection was prepared by Arjun Panthi. I have benefited from his notes about travel experiences published in several biographies and memoirs, as well as on the *Gorakhāpatra* in the decade of 1980s v.s. I gratefully acknowledge his contribution.

erect what it considers as impermeable walls, physical and bureaucratic structures and processes to extend its control. But its strategy is routinely rendered ineffective as various flows remain imperceptible, unseen and untraceable to its apparatus, or as they doggedly challenge its authority. Examples include infiltrations, smugglings, and other movements which the security could or would not find significant. For instance, many people might not travel through the Cisāpānī Gaḍhī check post nor commute through the main road. They might follow unmarked serpentine climbs and descents of the mountains, confusing courses along gushing streams (Nep. *ghāt*), animal pathways in dense forests (Nep. *solā*) or, ambushes laid on the trails used by hunters (Nep. *bhājā*). Sometimes, check posts or patrolling troops catch a few of such movements. The entire border apparatus then shakes up. These occasional catches do not often indicate the efficiency of the apparatus though. They point to the enormous amount of flows continuing outside the controlling channels.

Missing also in the particular archive is the brief burst of thousands of pilgrims traveling to the Kathmandu Valley for the Śivarātrī festival in the month of Māgha. Compared to the trickling of passers-by during other times, the pilgrim flows during the week before and after Śivarātrī amounted to thousands. One published source, dated 1987 v.s., speaks of their huge number in the following terms:

So as to find out how many Indian classicists, Pandits, gentlemen, staff-bearers, ascetics, itinerants, saints, monastery heads etc. traveled here [i.e., Nepal Valley] during Śivarātrī festivals, when they were each counted once with a grain of maize, and measured (the grain volume) at the end, it is said that the maize was more than ten *pāthīs*.

(Śarmā 1930: 438; My translation)

The officially published figure of the Śivarātrī pilgrims for the year 1984 v.s. was 39,161. Out of which about 38 percent were women (Gorakhāpatra 1984 v.s: 2). Extraordinary movements required special arrangements. Thus, the government issued printed tickets to the pilgrims instead of the usual travel permits at the start of their journey; screened their health at several stages, quarantined, or forced the sick and suspicious to return; provided escorting troops for their safe passage through the mountains, set up tents on the routes for sheltering them in cold nights, distributed rations and firewood for free

or at nominal prices, mobilized its entire municipal services to clean the Valley after the rush (for a notice on this, see Tandon 2053 v.s.: 159–160). The Rana State required massive efforts in orchestrating the administrative resources for managing the Śivarātrī pilgrims. That exercise resulted in a separate series of voluminous document packets in various offices. I have identified a sample of these packets belonging to Cisāpānī Gaḍhī for the years 1977–2006 v.s. It is a subject I am studying separately.

The third lacuna in this Cisāpānī Gaḍhī correspondence is the details about the experience of travel, for which we will have to turn to contemporary biographies, memoirs, travelogues, and perhaps private letters. Descriptions such as those mentioned by Bhīmabahādura Pāḍe (2068[2038 v.s.]: 173–179), Rāmamaṇi Ācārya Dīxīt (2046 v.s.: 15–81), Śrībhadrā Śarmā (2066 v.s.: 110–117), Sylvain Levi (2006: 5–9), Rāhula Sāṃkṛtyāyana (1950: 20–29) are accessible to many. There are fascinating details mentioned in more obscure sources, mostly in languages other than Nepali and English, and in more contemporary responses than late life reminiscences. These sources are worthy of further exploration to understand the many moods and modalities of travel during those times. For example, in the first decade of the twentieth century, a young Bengali woman, Hemalatā Devī, reached Raxaul on train from Howarah-Mokama-Mujaffarpur-Sugauli route. Thereafter, she was carried with her young child on a *Kārpēṭ-dolā*. Her descriptions of an evening in the forest, the bare furniture in the Heṭauḍā rest houses, the food in Bhaise consisting of beaten rice and buffalo milk, the palanquin-bearers calling *Nārāyan Nārāyan* at every step of the Cure ascent, and she herself clutching the child on her lap with one hand and holding the staff of the palanquin with the other are vivid though sparsely written (Devī 1912: 1–8). Similarly, the prolific Śikharnātha Śarmā in his digest for Nepali gentlemen prescribes, along with general knowledge of the Indian and Nepali geography and curiosities, his readers a to-do list during the road travel. Śarmā recommends them to stay their first night in Citlān, although the place for him was so harsh that the cold made the men collapse, the ladies faced tremendous discomfort, and the market was almost non-existent. His easy rhyme was basically a description of the travel and not of any significant poetic value. He writes:

भारी भारी फलामका पुल चढी पाइन्छ जानु पनी।
डेढै कोश हिडेर मार्खु पउवा आऊछ बाटै मनी॥
कूली खानी छ डेढकोश हिडनू खाई उकालो चढी।

पुनू कोश भरी छ हीडनु चिसापानी भनिने गढी॥
 राहादानि इ सबदारजि(!) भनी, दिनू लिई देख्दछन्।
 सो ली वर्ष र वर्ण जाँचि छलले, नाउँ लिई गन्दछन्॥
 जाँचीये जब लेखि दिन्छन् ति राहादानि आर्को तहाँ।
 धेरै कम्पनि भो चिठी छकि भनी, छामेर हेर्छन् जहाँ॥
 भारी तारि फुकाइ जाँचि कन लौ, जाऊ भनी भन्दछन्।
 भन्सारन्तिर भारिको यक सुका, पूर्जि दिई धड्दछन्॥ (Śarmā 1930: 16–20)

Curiously, Śikharnātha also provides footnotes to add informal information on the amenities available on the journey. A footnote, for instance, reveals that Bhaise had several hamlets of Brahmins. These people settled there with their cow pastures *birtā* endowed to them by Makwanpur Sena kings. One could buy not only bananas, curd, milk, copper, local specialties, useful wild Sal-leaves, but also the substances coveted by the potheads! Similarly, Nepali literature of the Middle Period has not been examined with this view of extracting historical information yet. So are a few Marathi, Maithili, Gujarati and Persian works which await proper treatment by Nepali historians for exploring other accounts of travel along this highway.

Since I have not yet discovered the founding charter (Nep. *Vaḍāpatra* or *Sawāl*), there is no way to ascertain the scope and assigned functions of the Cisāpānī Gaḍhī. From the available documents, it may be said that the Gaḍhī functioned more or less like the border passport control in present-day airports: It registered the identity of the passers-by from both directions, performed baggage and security checks, coordinated with other agencies in providing security and hospitality for the state-designated persons and rescued unfortunate travelers stranded anywhere on the road under its jurisdiction. The Gaḍhī also seems to be responsible for maintaining the road and bridges for all seasons, facilitating the transfer of goods to and from the Nepal Valley via the road or the ropeway, and maintaining logistics of travel with other institutions such as the elephant house in Bhimphedī and state-managed guest houses and bungalows at places such as Mārkhū, Kulekhānī, Citlān, Bhimphedī and Heṭaudā. The Gaḍhī office was headed by a Major Captain, and several military and civil staffs under his command. There was also an office of the customs at the Gaḍhī.

The official template or pro-forma of the travel permits is not yet known. However, based on Śikharnātha's digest, one can glean the following details

on the procedure for obtaining a travel permit. It appears that many travelers wrote their own travel permits with the details of their name, age and complexion. Others paid professional writers for the task. This draft, with a seal of recommendation as vouchsafe (Nep. *Jimbāvāres*) from a captain or a judicial official (Nep. *Ḍiṭṭhā*), was taken to a nearby police station (Nep. *Thānā*) for attestation. The papers were then carried to the Section of the Notes (Nep. *Purjī Phāṭī*), where three copies were made and the copies duly approved. The papers were then sent to the Record Room (Nep. *Jaisī Koṭhā*), where the officials kept two copies, and affixed their seal on the third, near the word *Svasti* and placed the date on the document. Travelers were required to cross the Cisaṁpānī Gaḍhī within eight days from the date of issuance of the permits (Śarmā 1930: 10–12). It appears that the Gadhi kept the original permits, with the signature of travelers on them, and issued another Note for the next stage. Traveling girls and women, irrespective of their age or relationship, needed a male custodian with them. High-ranking ladies were exceptions. All women below 45 should explicitly state in the permit application their relationship to the male guardian they wanted to travel with. Officials would not recommend travelers they did not know. Despite the complex procedure and much tracking, or perhaps because of that, many people could travel without permits or with fake permits, as could the careerist Kṛṣṇaprasāda Ācārya in the 1920s (Ācārya 2075 v.s.: 95–97) or the monk Dharmarākṣita in the late 1940s (Dharmarākṣita 1953).

The actual travel permits, the attested copies, of which are preserved at the National Archives Kathmandu, did not generally follow the template. Setting aside the deviations in the text structure, the documents reveal that the order to release the travelers came with different conditions. These conditions were often subtly expressed and correlated somewhat with the hierarchical relationship of the traveler vis-à-vis the state apparatus. For instance, the permits asked the Gaḍhī officials to allow the wife of one Hanumāna Prasāda “to go and return” (MN 342),² the armed bodyguards “to pass by” (MN 26), one Ustad musician “by observing the due processes set in the regulations” (MN 141), the daughter of a British lady doctor “to pass by without obstruction” (MN 379). Similarly, the order was “to assist for safe and comfortable passage” for a colonel in the British legation (MN

² MN (spelled as Mu. No. in the accompanied documents below) refers to *Muddā Nambar*, or Issue Number, a number that prefixed all Notes issued by the State Office as a document identity marker.

1592) and for the ladies of the royal household (MN 2356). The Bengali and other Nepali high-class ladies were to be released without requiring them to alight from the carpet palanquin. They were accompanied by a doctor (MN 2160), a royal relative (MN 2360) on one occasion, and a Pandit (MN 3152) on the other. A condition was that they kept their faces unveiled. On the other hand, the travel permit issued for a group of 40 craftsmen from the village of Pyāñ, who were on the assignment to collect raw materials for the state arsenal, spoke for their release “straight and without obstruction after inspecting any letters or papers” (MN not mentioned). Clearly, the permits were issued by fully recognizing the social and political status of the travelers.

The permits also reveal the identity and purpose of the travelers. The officer and staff at the Gaḍhī and bureaucrats at the Note Section in the State Office therefore witnessed the following in the year 1985 v.s. Wife of an Indian accountant was traveling to Rājputānā for her daughter’s marriage (MN 342). Two Newar staffs in the royal household were going to Calcutta with Co. Rs. 16,400 for the annual purchase (MN 26). A Darbar teacher was arriving in the Valley with his family (MN 173). The young daughter of a British lady doctor was coming to Nepal with her friend (Nep. *dost*) and a male companion (MN 379). A relative, and on another occasion the mother-in-law, of the Bengali engineer working at the Siṃhadarbāra Housing Office was returning (MN 386 and 1184). Clamoring agents of seven merchants-tradesmen were bringing in goods to the Valley (MN 477). A student from a Rana household and his caretakers were going to Calcutta (MN 921). Several young boys (Nep. *laḍkā*) were going to Patna for studies (MN 927). A staff, a craftsman and several laborers were on the move for purchasing wrestling equipment for the palace (MN 1224). The royal driver and load-bearers were going to bring in the royal motorcar (MN 1275). An exiled Rana was seeking permission to use alternative passages to Calcutta for his own medical treatment (MN 1283). Two marble-chips-craftsmen of Muslim origins were returning to their home in Calcutta (MN 1516). Another Muslim contractor was bringing ten accountants and skilled weavers from Gorakhpur (MN 1518). And, a British couple was arriving in Kathmandu for assuming their positions at the British Legation (MN 1592).

Similarly, four young Newar ladies were leaving for Allahabad for midwifery training (MN 1617). Marwari merchants were returning to their home in Birganj (MN 2060). A Bengali engineer was returning to India with his savings (MN 2133). Two Pandits were on a pilgrimage to Jagannath (MN

2219). A Bengali interpreter working for the survey department was returning home with his wife (MN 2355). The Queen Mother and a royal member were traveling to Calcutta for medical treatment (MN 2356). A famous Ustad musician was going with his entire family to Kashi for the wedding of his grandson (MN 2409). And, another singer was traveling home on a vacation (MN 2563). There was also a gardener traveling to Narayani for tending a state-owned garden (MN 2489). A Brahman was visiting his *birtā* lands in Saptari (MN 2665). Army men were returning from a game for the British doctor at the Legation (MN 3007). A party from Bijayapura wool factory was coming to Kathmandu to participate in a wedding function (MN 3091). Two Bhutanese Lamas were returning after a pilgrimage in Nepal (MN 3154). A Muslim contractor of the state tannery works was returning to India to fetch equipment and both Hindu and Muslim craftsmen (MN 3241). A *Mukhiyā* from the Record Room (*Jaisī Koṭhā*) was visiting Calcutta on a mission (MN 3420). A royal from Bajhāna was returning home (MN 3711). A military troop consisting of hundreds of men of different ranks and several craftsmen were on assignment to bring in the statue of the deceased king (MN 3807). Female relatives of the royal preceptor were going to their house in Kurnaul (MN 3829). And, an Indian doctor was returning home to Ayodhya (MN 3931), etc.

Each of the above-mentioned traveling party consisted of other unnamed individuals. They did not have any status in the eyes of the travel-permit issuing and verifying authorities. These non-persons were palanquin- and load-bearers (Nep. *ḍole*, *bhariyā*), cooks, servants, and maidservants attached to the group. The bearer of the travel permit in each case was held responsible for the safe keeping of these accompanying men and women, and perhaps the Gaḍhī authorities bothered to count their heads only. From other sources, we know that all Coolies and load-bearers commuting in the highway were registered with a State contractor, the *Bhariyā Nāike*. He was usually a merchant-trader close to the state machinery. The wages for carrying people and loads were settled between the bearers and the travelers, although the government published the official rates time and again. The contractor's role was essential for smooth functioning of the communication. He was officially a laborer-contractor for the government. He was given a three-year or nine-year contract for the services. But he maintained wrestlers and armed men and often acted as an insurer against theft, looting or loss of goods. He also made representations on behalf of the load bearers (Pamgenī 2071 v.s.). Almost nothing is known about the palanquin- and load-bearers themselves,

except that they were footloose men of working age who descended from the nearby hills in search of wage work.

Other notes in the collection of the year 1985 v.s. are only indirectly related to travel. A few are responses to previous correspondence, reports, or Telephone Cognizance (Nep. *Phom Jāherī*). Some disclose the content of the said reports or messages, while we should infer from the others many presuppositions or imaginary consequences. This is usually the case when we examine records in a government office that constitute only an intercept of the vertical and horizontal scale of texts. Among the non-*Rāhādānī* notes, a set of documents is related to the organization of labor for keeping up the state-owned bungalows, the rest houses and gardens in Supāreṭāra (MN 321), Nibuvāṭāra (MN 334 and 3280), for building a temple in Bhimphedī (MN 3550), and for the road works (MN 4062). Several documents speak of the arrangement in transferring the stock of provisions to Kathmandu, or selling them, or whether there was a need to further replenish the stock in the state-owned godowns (MN 19, 1286, 1288, 2156, 2854, 2938, 2940, 3298). Another set of documents mention the construction and maintenance of waterspouts along the highway. The exclusive attention to providing the relief indicates that the government thought the drinking-water supply as an essential amenity (MN 213, 383, 406, 667, 643, 735, 736, 789, 3160). This set is also interesting in that it provides a glimpse into an early introduction of modern materials and engineering principles to Nepali construction. A few others deal with road repairs and maintenance, as well as extensions to further east and west from the Kathmandu-Cisāpānī Gaḍhī-Bhimphedī-Heṭauḍā road (MN 1107, 1270, 1271, 1340, 1355, 1371, 2663, 2750, 3656, 3679). Two Notes inform the Gaḍhī of the requirement to prevent the purchase or distribution of several India-published newspapers within its territories (MN 1538, 3588). Documents in another set repeatedly warn the officer and staff of the Makwanpur Revenue Office of the serious consequence if they do not furnish the updates on the *Jāgir* lands allocated for the Rāiphalā Kālībahādura Rājdal Paṭṭan (MN 1702, 2620, 2671, 2831, 3010, 3892). One correspondence speaks of the error in the stated title of an individual (MN 405), the other of the arrest of an individual who was making false claims of his title (MN 3535), and the third is related to an absentee at the Cisāpānī Customs (MN 3536), while the fourth note is about the repayment of the money squandered by a junior post office staff (MN 3915).

The following documents, therefore, illustrate the significance of the archival collection for understanding the ways the Rana regime exercised control over Nepali populace on move. We should, however, quickly note a caveat in how much one can glean from this particular collection. The documents given here are a subset of 200-odd documents in the bundle marked for the year 1985 v.s. (1927–1928) and addressed mostly to the Cisāpānī Gaḍhī. Similar bundles exist for the years 1986–1991 v.s. Although most documents in those bundles are also travel permits (Nep. *Rāhādānī*), and a few are other notes, I have not actually used them in the assortment below. The travel permits themselves form a part of the larger series of Notes issued by the Section of the Notes (Nep. *Purji Phāṭ*) of the State Office (Nep. *Mulukī Aḍḍā*). These Notes were issued to various offices of land revenues, collections, revenue courts, treasuries, telephone and canal offices, check points, customs and border control in different parts of the country, to the buying agencies in India and the office of the state legal representative in Lhasa. We should read the travel permits within the scale of these texts as originating from the State Office. Further, there are other sets of correspondence and documents related to the same Cisāpānī Gaḍhī in the Kumārīcok Collection. Those documents should be read to build a full picture of how the Gaḍhī functioned as one among many such Gaḍhīs and Passes. For instance, copies of charters and *sanads* issued to the Gaḍhī, and its constituents, offices and persons, 1986–2007 v.s. should be of interest to a researcher looking at the everyday activities in the Gaḍhī, and how travelers, especially people at the margins of the traveling parties, experienced the bureaucratic and security organs. Clearly, the documents I have examined for putting up the following assortment is too small a sample for making any generalization about the mobility of the people in that period, or about the instruments of the Rana State in governing such movement or their efficacy. Nevertheless, collections such as this will prove valuable if only more patient researchers than me gather these fragmentary sources together with other scattered papers and connect the proverbial dots for writing a history of the people on move in Nepal's rugged lands, riverine valleys and wild forests.

Now, a note on the transliteration. I have generally followed the established conventions in the previous Notes published in this journal. In addition to the small round brackets for conjectures, suggestions, and insertions, *** are used when characters could not be deciphered because of folds or torn paper-ends. Roman spellings of personal names have been rendered as it appears in the Nepali original and I have left them inconsistent.

Devanagari Transliteration

मुनं ३२१

१। मे.क अम्बरबहादुर पाडेक्षत्रीके. येथोचित उप्रांत. सुपारेटारका मौवाली. मेहटरलाई तलब दीने
 २। बारेमा. तिमीले. जाहेर. गरेको फों जाहेर. भयो. सो सुपारेटार.का. मौवाली मेहटरको. तलब दीने.
 ३। बारेमा. निकासालाई. श्री ५ सर्कारतर्फ. गुठी.बंदोबस्तले जाहेर. गरेको. रीपोटमा मुलुकि अडा
 ४। रीपोट फाटले तोक षोली षड्गनीसाना. अडा. चलां भयाको हुनाले. सो रीपोट सदर भै निजहरू
 ५। को. तलब. आयापछी. सोधभर्ना गर्ने. गरी. हाल गाढीका. (!) आमदानी.बाट. निजहरूको
 आजसंमको
 ६। अँन्सवालले पाउने तलब. भर्पाई गराई. दी रीपोट सदर भयापछी हस्तेवारिलाई स्वधभर्ना
 गर्ने कां

७। गर. ईति सम्वत. १९८५ साल. वैशाक. २६. गते शुभं-----

८। सकल बमोजीं नकल दुरस्त छ भनी सहीछाप गर्ने

९। ॐ सुवा सानुलाल १ ॐ रा. हीरामान १

English Translation

Mu No 321

Addressing Maj. Capt. Ambarabahādura Pāḍekṣatrī as appropriate, thereafter,

Your Telephone Cognizance was cognized on the issue of salary disbursement to the footloose laborers and sweepers of Supāreṭāra. On that issue of salary disbursement to the footloose laborers and sweepers of Supāreṭāra, since the Report Section of the Muluki Aḍḍā has disclosed the nature of order (required) on the report submitted by the Guthi Management Office Under Śrī 5 Sarkāra, and has forwarded (it) to the Office of the Seal Affixation (under the Prime Minister), a reimbursement will be done (to you) once the report comes with an approval. For now, disburse the salaries of the aforementioned, from the revenue of the Gaḍhīs as deserving to them as per Acts and Questions, and get the receipts. When the report gets approved, do the work of reimbursing against the column of the recipients.

Thus, in the year Samvat 1985 Vaiśāka the 26th. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla 1 Writer Hīrāmāna 1

Devanagari Transliteration

मुनं २६

- १। चीसापानी. गढीका हाकिं कारिन्दाले पुर्जि हेरी हाम्रा वर्षबंदी माल षरीद गरी ल्याउना.
नीमीत कलक
- २। तासंम. जानालाई. रा. चक्रसुंदर बैठके. हरीकृष्णस्मेत तेसतर्फ आयाका छन. निजहरूलाई
र साथमा
- ३। आयाका भांछे. भरीयास्मेतलाई जान र फर्कि आउनस्मेत दीनु. नीजहरूका साथमा करु
१६४०० को बंदी
- ४। बाक्स. २ बोरा. बंदी अडत २ र त्रंक बाक्स १ स्मेत लि आउने छन सो बंदी बाक्स र बोरा
बंदी अडत त्रंक बाक्स
- ५। स्मेत षोलन र नीकासी दस्तुरस्मेत लिनुपदैँन सो तोडा बाक्स हीफाजत नीमीत हाम्रा
आठपहरीया पसुप
- ६। तिप्रसाद. ७ पट्टी ह. कुलबहादुर षडका. १ राजदल १० पट्टी सी. मीनबहादुर थापाक्षत्रीस्मेत जना
- ७। २ दुई पनी साथै. मा आयाका छन. निजहरूले मर्जलोदर २ नाले बंदुक १ राकेछरस्मेतको गठा
- ८। २ दुई केप. २० बिसस्मेत लि आयाको हुनाले सरासर जान दीनु. सो तोडा बाक्स. विरगंजसंम
पुर्याई
- ९। लेषीया बमोजिंको मानीसहरू फर्किआउने हुनाले फर्किआउदा आउन र सो बंदुक केप गठाहरू
- १०। स्मेत छाडी दीने. काम गर ईति सम्वत १९८५ साल वैशाष ७ गते रोज ५ शुभं -----
- ११। सकल बमोजिम नकल. दुरुस्त छ भनी सैछाप. गर्ने
- १२। (छाप) सुवा सानुलाल १ (छाप) रा. हीरामान् १

English Translation

Mu No 26

By looking at this Note, the officer and staff at the Cisāpānī Gaḍhī (do the following)

Writer Cakrasuṃdara with Baithake Harikṛṣṇa have come in that direction to travel up to Calcutta for bringing our annual purchase of the goods. Allow them and the accompanying cook and load-bearers to go and return. They will have with them two sacks containing sealed cashboxes with Co. Rs.

16400, two safes and one trunk box. It is not necessary to open the sealed cashboxes, the locked safes sealed in sacks and the trunk box, nor to levy export duties on them. Our bodyguard Pasupatiprasāda has come with two men, *Ha(vildār)* of 7 stripes Kulbahādura Ṣaḍkā and *Si(pāhi)* Mīnabahādura Thāpākṣatrī of 10 Stripes in First Rājdal (platoon) for the safety of those sealed boxes. As they have come carrying one piece of double-barrelled merge loader gun, 2 pieces of firespray gun with 20 capes of ammo, allow them to pass unhindered. Since the aforementioned men will return after taking the boxes up to Birganj, do the work of allowing them to return and release the guns (and) capped ammo also.

Thus, in the year Samvat 1985 Vaiśāṣa the 7th, Thursday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla 1 Writer Hīrāmān 1

Devanagari Transliteration

मुनं ४०६

१। लेप्टे कर्णध्वज हमालके येथोचित. उप्रांत. धाराका काम्को पायेप. चलां भै आयाको गढीमा-
 २। फत बुझी लिने भयो. लगत ईष्टमेट चाडो पाउ ५४ दिंदेषी यता कां गर्ने जवांलाई ज्याला
 षाजा दी-
 ३। नेबारे बडापत्र टेलिफों बमोजिं चाडो. सनद गरी पाउ कौकामीहरूका बारेमा पनी चाडो मी-
 ४। न्हाको. सनद गरी पाउ. भन्या ईत्यादी लेषेको वैशाष १३ गते ४ को मुमनं २९ को तिम्रो जाहेरी
 ५। गुञ्जी जाहेर भयो धारा कांको लगत ईष्टमेटका हक्मा. ले.क. डील्ली जंमार्फत. तयार भै आई
 ६। नीकासालाई पानी काम्को तालुक म्युनीसपल. आफिसमा गैसकेको छ कौकामीका बारेमा
 ७। पनी अघी बक्सेका बडापत्र. बमोजिं चाडो मीन्हाको. सनद भै आउने छ ५४ दीं यटा. (!)
 कां गर्ने जवांको
 ८। षाजा दीने हक्मा. अघी भै आयाका. फों र. १ छापे तिमीलाई. भयाका सवालसनद. बमोजिं
 ज्याला
 ९। षाजा दी मीन्हालाई फाट् षोलि जाहेर गर्ने कां गर सं. १९८५ साल वैशाष ३१ गते रोज १
 शुभम्-----

English Translation

Mu No 406

Addressing Lieutenant Karṇadhvaj Hamāla as appropriate, thereafter,

The pipe for the water spout works that was dispatched have been received through the (office of the) Gaḍhī. Kindly send early the cost estimates, kindly issue early Sanad about giving the wages and snacks to those who have been doing the work since 54 days as intimated to you through the Charter Telephone.³ Kindly also issue early Sanad on the remission of (the wages for) the blacksmiths. Your cognizance, Mu Ma No.⁴ 29 of Vaiśāṣa

³ It seems that this was an express telephone order sent from Kathmandu with a list of specific tasks to be accomplished in the stated manner and within certain time.

⁴ In Document 4 below, we have Mu Ra No. I have not been able to crack both abbreviations.

the 13th, Wednesday, containing details such as these, passed through our notice and was cognized. About the cost estimates of the water spout works, having received it as prepared under Lt. Col. Ḍillī Jam, it has already been dispatched to the Municipality, the responsible office of the waterworks for sanction therefrom. About the blacksmiths also, the Sanad for remission will be issued as per the previously issued Charters. About giving the wages and snacks to the men, who have been working since 54 days, disburse wages and snacks as per the previously sent Phones and One-Seals and the Acts and Questions issued to you and do the work of reporting with disclosures for remission.

In the year Samvat 1985 Vaiśāṣa the 31st, Sunday. Be auspicious.

[illegible]

Devanagari Transliteration

मूनं ४७७

१। चीसापानी गढीका हाकिं कारीन्दाके येथोचित. उग्रान्त धोर्सिं गौडामा. हामी तपसीलका.
साहु महाजं.-

२। हरुलाई सुपरीटेंडीङ् हरीविरले आडर दी कुल्ली नारांप्रसाद.लाई लगाई बेईजत गरी गलहता
लगा-

३। उन लगायो(!). मालहरु पनि नबुझी तेसै. परीरहेकोले. हामीले कुं हीसाबसंग माल बुझाउने
हामीले

४। नकुटेकोमा पनि कुटे भनी. कुल्ली पेमलाललाई उठाई. सबै कुल्लीले. हुल गरी हातपातस्मेत

५। गर्न लगाई. दुष दीये. निजहरुलाई. झीकि बुझी पाउ भन्ने. मसहर साबेरामको. मानीस बैजनाथ

६। राम कलराम. ज्ञानीरामको जानकीलाल. सिताराम हरीहररामको. सरजू. विष्णु सा गोपाल-

७। रामको. सुकदेउ धरी धंप्रसाद राजा.लालको हर्कलाल. फलभंसा बाबुलालको गोकुलराम

८। ठाकुरराम माहावीरको. रघुनाथ रामस्मेत ७ जनाले. फों जाहेर गरेकोमा निजहरु दुवै थरी-

९। लाई झीकाई बुझी कसको. बेहीसाब ठहर्छ. जाहेर गर्नु भन्ने. श्री ३ महाराजबाट फों बक्से.

मोताबिक

१०। उजुरवाला बुझदा. सुपरीटेंडीङ्. हरीविरले. आडर दीयाको सुनेको. छैन. कुल्ली. नारांप्रसादले

११। ५ बजीसक्यो प्लेटफारांमा. बस्ने उर्दी छैन. भनी धका दी बेईजत गरेको हो. भन्ने हुकुंलाल १

१२। रघुनाथराम. १ बैजनाथलाई मात्र धका दीयाको हो. भन्ने सुकदेउ. १ नीजै बैजनाथ १

१३। जानकीलाल. १ सरज्यू १ स्मेतले र म सो दीं गयेको पनि छैन. मैले फों दीयाको पनि होईन.

१४। भन्ने. गोकुलरामले. कागत. गरी दीयाको. सुपरीटेंडीङ्. हरीविर बुझदा मैले. आडर दीया-

१५। को होईन. कुल्ली नारांप्रसादले. ५ बजे.पछि प्लेटफारांमा. बस्ने. उर्दी छैन. भनी मुषले भनुपर्ने.

१६। मा. सो नगरी. घचाडेकोले. मोरु १। जरीवाना गरेको छु भनी. कागत. लेषी दीयाकोले महाजं-

१७। कै. कागजबाट. उर्दी दीया. नभानेकोले (!). धका. दीयाको देषीयाको. कुट्पीट् हुलदंगा.

भयाको

१८। र हरीविरले. आडर दी. बेईजत. गरायाको. नदेषीयाको माल बुझेन भन्ने. हक्मा पनि माल.

१९। बराबर रोलै.संग चलाईरहेको देषीयाको हामीले. नकुटेकोमा. पनि कुटे भनी फतुरो ल-

२०। गाई. हामीहरुलाई. दुष दीनाको. नीयेतले. कुल्ली पेमलाललाई उठाई कुल्ली सबै.लाई हुल

२१। गर्न लगाई. हातपात. गरे. भन्ने हक्मा. हामीलाई. कुट्पीट् गरेको. होईन हामीले नकुटेमा पनि

२२। कुटे भनी. पेमलालले. भनेकोले. मात्र कुटे भनी जाहेर गरेको हो. भन्ने हुकुंलालस्मेतले काग-

२३। त लेषी. दीयाकोले. फतुर उजुर गरेको. देषीयाको. पेमलाल. बुझ्दा मलाई. बाटामा धो आ-

२४। ई (मलाई?) रगतपिछे. गरेकोले. अस्पताल जचायाको छु. भनी कागज गरी. दीयाको कुटे
भन्ने

२५। घेमलाल. कुटेको छैन. भन्ने हुकुंलाल ईन्कार भयाकोले. अस्पताल नआया. कोले हाल तही-
२६। कात गर्न नहुने हुनाले. स्मेत घेमलाल. लाई कुटेमा. मुदा उठाई. दुष दीछ भन्ने. ईबीले मात्र फों
२७। जाहेर गरेको. देषीयाकोले. सो अस्पताल जचायाको कागत मीसीलस्मेत सामेल राषी.
२८। जाहेर गरेको छु भन्नेस्मेत ले. क. सुज्यैसम्सेर जङ्ग. बाहादुर राणाले जाहेर गरी. पठायाको

मुरनं

२९। ८६९ को जाहेरी. बेहोरा श्री ३ महाराज दाज्यैज्यूका हजुरमा जाहेर हुदा. कुलि घेमलाललाई
३०। कुटे भन्ने. हकमा. निजको नालेस. परेपछि अदालतबाट तैकात. हुने हुनाले सो ***
३१। लेषीया बमोजि. हुदै नभयाका मानीस. गोकुलरामको. नाउबाट टेलिफों दीया ***
३२। नकुटेकोमा. कुटे भनी सुपरीटेंडीङ् आडर नदीयाकोमा. स्मेत आडर दी. बेईजत. ***
३३। भन्नेस्मेत. झुठा उजुर गरे(को)मा. तपसीलका उजुरवाला माहाजं. हरुलाई जनही मोरु (४-४)
३४। चार चारका दर्ले जरीवाना. गर्नु भन्ने. हुकुं बक्सेको हुनाले हुकुं बक्सेको. लेषीया (को छ)
३५। जरीवाना गरी. तेस गढीका. स्याहामा आम्दानी बाधी असुल भयाको. जनाउ मुलुकी (अडा)
३६। पुर्जि फाटलाई. दीने कां गर येस बारेको मीसील यसैसाथ पठाई बक्सेको छ. -

३७।

तपसील

३८। बैजनाथ ----- १	जानकीलाल ----- १
३९। सरजु ----- १	सुकदेउ ----- १
४०। हुकुंलाल ----- १	रघुनाथराम ----- १

४१। गोकुलरामके निजले मैले टेलिफों दीयाको पनी होइन कुट्पीट् बेईजत गरेको पनी
४२। मलाई थाहा छैन. भनी कागज लेषी दीयाकोले निजलाई केही गर्नु पर्दैन -----
४३। ईति सम्बत. १९८५ साल जेष्ठ ७ गते रोज १ शुभम् -----
४४। सकल बमोजीम नकल दुरस्त छ भनी (स)*सहीछाप गर्ने
४५। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 477

Addressing the Officer and staff of the Cisāpānī Gaḍhī as appropriate, thereafter,

At Dhorsim̐ check post, we, the following merchants-traders, were disgraced and held by neck by the order of the Superintendent Harīvira, who employed Coolie Nārāṃprasāda (for the task); our merchandize is also left abandoned and remain unreceived; we do not know how to submit it; we were also troubled by all Coolies who, instigated by Coolie Ṣemalāla, accused us of assaulting them despite our not raising hands against them, and mobbed and slapped and kicked us. Kindly summon them and enquire.

Stating this, the 7 seven men, Baijanātharāma, agent of Masahara-Sāberāma, Jānakīlāla, agent of Kalarāma-Gyānīrām, Saraju, agent of Sītārāma-Harīhararāma, Sukadeu, agent of Viṣṇu Sā-Gopālarāma Dhari, Harkalāla, agent of Dhamprasāda-Rājālāla, Gokularāma, agent of Phalabhamsā-Bābulāla, as well as Raghunātharāma, agent of Ṭhākurarāma-Māhāvira, have sent a Telephone Cognizance.

On that, Śrī 3 Mahārāja gave a Phone Decree for reporting the findings of the error whosoever might have committed once both the aforementioned parties are summoned and examined.

Accordingly, when the complainants were examined, Hukuṃlāla 1 and Raghunātharāma 1, said that they had not heard the Superintendent Harīvira giving the order, and Coolie Nārāṃprasāda had told them that it was 5 o'clock already, and there was no order for staying in the platform (after that hour) and had disgraced (the merchants) by pushing them (away); Sukudeu 1, the said Baijanātha 1, Jānakīlāla 1 as well as Sarajyu 1 said that only Baijanātha was pushed away. I had not gone to the platform that day, and I had not given the Telephone (Cognizance), Gokulrāma gave this statement on paper.

When Superintendent Harīvira was examined: I had not given any order, Coolie Nārāṃprasāda had pushed (the merchants) instead of communicating

verbally, that there was no order for staying in the platform after 5 o'clock, and I had fined him Mo Ru 1 (for the indiscipline), thus he (Harivira) gave his statement in writing.

The papers by the merchants have not claimed that the order had been given, (but the Coolie) seemed to have pushed (the merchants) away, there did not seem to be any assault or riot, and Harivira by his order had not disgraced (the merchants). On the complaint that the goods were not received, the merchandize seemed to be moving roll-wise. On the issue that, with the intention of giving troubles, they were assaulted by the Coolies, who crowded them upon Coolie Şemalāla's instigation, Hukuṃlāla gave in writing: We were not beaten, we complained of assault only because Şemalāla had told us that he was physically assaulted. Thus, a false complaint has been lodged. When Şemalāla was examined, he gave in writing: I was met with Dho (?) and was bleeding profusely, and I have come to the hospital for a check-up. Şemalāla said he was beaten, to which Hukuṃlāla refused, stating they had not done so. It was not possible to examine (the case) further as (the merchants had not) gone to the hospital for any treatment. It seems that they complained by Phone to dissuade Şemalāla from making complaints (of their own misbehavior).

Lt. Col. Surjyesamser Jaṅgabāhādura Rāṇā has forwarded the report with the above mentioned particulars, of Mu Ra No 869, together with the papers including the medical cards from the hospital.

When this Cognizance was put in front of Śrī 3 Mahārāja, the Honorable Elder Brother, he has decreed that: on the issue of the assault on Şemalāla, let the court initiate an inquiry once he lodges a complaint, for making a Telephone (cognizance) in Gokulārāma's name, who was not (even) present on that occasion, and for making the false complaint that the Superintendent had disgraced them by his order, whereas no such order was issued, the following complainant merchants are to be levied a fine of Mo Ru 4-4 each. This decree has now been written.

Do the work of informing the Note Section of the Mulukī Aḍā, once they are fined and the income is entered under the heading of Collections in the account book of that Gadhi.

Particulars

Baijanātha -----	1	Jānakilāla -----	1
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Saraju -----	1	Sukadeu -----	1
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Hukūmlāla -----	1	Raghunātharāma -----	1
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Since Gokularāma has given in writing: I have not given any Telephone (cognizance), and I do not know that any assault took place or that anyone was disgraced, he need not to be fined.

Thus, in the year Samvat 1985 Jeṣṭha the 7th, Sunday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla	<u>1</u>	Writer Hīrāmāna	<u>1</u>
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Devanagari Transliteration

मुनं ७१६

- १। चीसापानी गढीका. हाकिं कारीन्दाले पुर्जि हेरी. भीम्फेदी बाटो कांमा द्यागप्वाल हांदा
 २। हुंगो फुटी आषामा लागी आषा बेकंमा भै. कां दीन. नसकी षोसीयाका श्रीगोरषनाथ पल्टं-
 ३। का सीपाही हस्तबहादुर थापामगर चीसापानी सकनीलाई ज्यूटाभर(!) ६।६ मैन्हा पेस्की ही-
 ४। साबसंग कौसीतोसाषानाबाट जिम्मावारी ल्याई भत्ता मोरु ३०। तीस. रुपैयामा ८५
 ५। साल्का बालिलाई थमौती गरीबक्सेको छ सो बमोजिं औसवालको. रीत पुन्याई भत्ता षुवा-
 ६। उने कां गर (ईती) सम्वत १९८५ साल जेष्ठ २९ गते रोज २ शुभम्-----
 ७। ८५/३/३/७ मा
 ८। सकल बमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने
 ९। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 716

By looking at (this) note, the officer and staff of Cisāpānī (do the following),

The royal decree has restored (the services of) the soldier in Śrī Goraṣanātha Platoon, Hastabahādura Thāpāmagara of Sakanī in Cisāpānī, whose service was terminated for his eye had been rendered useless with an event of a stone flake hitting his eyes while drilling dag holes in the Bhimphedi road works. Do the work of paying him allowance by observing the procedures in the Acts and Questions (and) by procuring a responsibility of disbursement from the Office of the Treasury and paying (him) an allowance of Mo Ru 30 Thirty as advances on six-monthly basis from the harvest of the year Sal 85 for life.

Thus, in the year Samvat 1985 Jeṣṭha the 29th, Monday. Be auspicious.
 On 85/3/3/7

Attesting that the copy is as exact as the original

Suvā Sānulāla १ Writer Hīrāmāna १

Devanagari Transliteration

मुनं ९२१

हस्तैः स्थामलालं टंडुकरं पीचा
पोषी

- १। चीसापानी गढीका मेजर कसां अम्मर बाहादुर. पाडे छेत्रीके येथोचित उप्रांत कम्यांडर कर्णे-
 २। ल बाहादुर राणाका छोरा कर्जन जं राणा कलकतामा पढन भनी तेसतर्फका बाटो गरी
 ३। आयाको छ निजका साथमा ली आयाका तपसील्का नोकर डोले भरीयास्मेतलाई
 छाडी दी-
- ४। ने काम गर -----
- ५। तपसील
- ६। वर्ष. ४९ को. कोते दलविर घर्ति ----- १
- ७। भांछे बाजे छविलाल पाध्या वर्ष २३ को ----- १
- ८। वर्ष ५२ को बैठके रूई घर्ति ----- १
- ९। डोले जवां ----- ४
- १०। भरीया जवां ----- ४
- ११। इति सम्वत १९८५ साल मीति श्रावण ३ गते रोज ३ शु -----
- १२। सकल वमोजीम नकल दुरस्त छ भनी सही छाप गर्ने
- १३। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 921

Through Sāmālāla Tāṇḍukārā of
Śīca Poṣarī

Addressing as appropriate to Maj. Capt. Ammarabahādura Pāḍechettri of Cisāpānī Gaḍhī, thereafter,

For studying in Calcutta, Curzon Jam Rāṇā, son of Commander Colonel Bāhādura Rāṇā, has come by the road in that direction. Do the work of releasing the following servants, palanquin- and load-bearers whom the aforementioned has brought in his company.

Particulars

<i>Kote</i> ⁵ Dalavira Gharti, aged 49 -----	1
Cook Brahman Chavilāla Pādhyā, aged 23 -----	1
<i>Baiṭhake</i> ⁶ Ruī Gharti, aged 52 -----	1
Palanquin-bearers -----	4
Load-bearers -----	4

Thus, in the year Samvat 1985, the date is Śrāvaṇa the 3rd, Tuesday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla 1 Writer Hīrāmāna 1

⁵ The translation of this word eludes me.

⁶ Although the word courtier could be used here, it does not map well on to its minor significance in the Rana household as opposed to that of courtiers in the royal palace.

Devanagari Transliteration

मुनं १३४०

१। चीसापानी गढीका. मे.क. अम्बरबहादुर पाडे. क्षतृके येथोचित उप्रात सुपारे.टार सेट् घरमुनी
 २। ६० फुट लमाई १२ फुट चौडाई षोलाले. रेटी लगी बाटो. ६ फुट बाकि छ. पादां. सानु चुरे-
 ३। मुनी २१० फुटे ऐ टेनीङ् षोलाले हानी. लगे गोलपीङ् ब्येसीमा माथीबाट थुलो पाहाङ्
 ४। षसि. १५० फुट सडकस्मेत पुरे भन्नेस्मेत तिमीले. जाहेर गरेको फों जाहेर भयो ईति सम्ब-
 ५। त् १९८५ साल भाद्र १९ गते रोज २ शुभम्-----
 ६। सकल वमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने
 ७। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 1340

Addressing as appropriate to Maj. Capt. Ambarabahādura Pāḍekṣaṭṛ of Cīṣāpānī Gaḍhī, thereafter,

The river sawed off 60 feet long and 12 feet wide portion below Supāreṭāra shed house, and the remainder is 6 feet (of the road). Below the Little Cure at Pādām, the river struck and carried away 210 feet long training (wall). In the Slope of Golpiñ, a huge mountain fell down and 150 feet of road was also buried. We (hereby) cognized your Telephone Cognizance containing details such as these.

Thus, in the year Samvat 1985 Bhādra the 19th, Monday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla १ Writer Hīrāmāna १

Devanagari Transliteration

मुनं १५१८

१। चीसापानी गढीका. हाकिं. कारीन्दाले पुर्जि हेरी. मैले चर्साको कामलाई ठाउठाउमा पठाउना.-
 २। लाईर. याहा राषना.लाई स्मेत. तपसिल्का मुन्सी जवां १० झीकायाको. निजहरुलाई वीरगंज.
 ३। गोस्वराका नाउमा. प्रमांगी नभै. राहदानी नदीने भयाको हुनाले तपसील्का. मानीसहरु ३ मै-
 ४। नाभीत्र. पटक पटक गरी आयामा. राहादानी दी पठाई दीनु. भन्ने गरी पाउ भनी बिति चढायामा
 ५। विरगंज गोस्वराका. नाउमा १ छापे भै. गयाकोमा. सो १ छापे भै गया तापनी चीसापानी ग-
 ६। ढीबाट नछाडने भयाका हुनाले सो तपसील बमोजिका. जवां १० दसले वीरगंज गोस्वराबाट
 ७। ३ मैनाभीत्र पटक पटक गरी. राहादानी ली. आयामा तेस गढीबाट. छाडी दीनु. रोकानगर्नु
 ८। भन्ने गरी पाउ भनी ठेकेदार अबदूल रौफले उजुर गरेको बेहोरा. हाम्रा हजुरमा जाहेर भया-
 ९। को हुनाले. लेषीबक्सेको छ नीजले चर्सा रकंको. कांकाज गर्नालाई झीकायाको. तपसिल
 १०। बमोजिको मुन्सी जवां १० दसलाई ३ मैनाभीत्र पटक पटक गरी. आयामा विरगंज गो-
 ११। स्वाराको राहादानी जाची. यस्तर्फ पठाई दिने कां गर -----

१२। तपसील

१३। जिल्ला गोरषपुर मौजे. लार बस्ने महमद साबिर ----- १
 १४। ऐ ----- ऐ ----- बस्ने कादिर महमद. ----- १
 १५। ऐ ----- ऐ ----- बस्ने महमद. ईदरीस ----- १
 १६। ऐ ----- ऐ ----- बस्ने महमद. हातिम् ----- १
 १७। ऐ ----- ऐ ----- बस्ने. महमद. सफिउल्लाह ----- १
 १८। ऐ ----- ऐ ----- बस्ने. अबदुल. रहीम ----- १
 १९। ऐ ----- ऐ ----- बस्ने. अबदुल लतिफ. ----- १
 २०। ऐ ----- ऐ ----- बस्ने अबदुल. मीजा ----- १
 २१। ऐ ----- ऐ ----- बस्ने मैतुल मिजा. ----- १
 २२। ऐ ----- ऐ ----- बस्ने अबदुल कैस. ----- १
 २३। ईति सम्बत १९८५ साल आश्वीण ८ गते रोज १ शुभम् -----
 २४। सकल बमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने
 २५। (छाप) सुवा सानुलाल १ (छाप) राः हीरामान् १

English Translation

Mu No 1518

By looking at the note, the Officer and staffs of the Cisāpānī Gaḍhī (do the following),

I have brought the following ten *Munsis* to send to various locations for the leather works and to keep them here. As they would not be issued with travel permits unless specific royal orders were sent in the name of the Birganj General Administration, kindly let me have the order to issue the travel permits to the following men if they arrive on different occasions within three months. On that supplication, One-Seal has been issued in the name of the Birganj General Administration. But despite the One-Seal, the Cisāpānī Gaḍhī would not release (these men). Therefore, kindly let me have the order (in the name of the Gaḍhī) to release and not to stop the following ten people if they arrive separately within three months and with travel permits from the Birganj General Administration, stating thus the contractor Abdul Rauf has submitted a complaint. We are writing to you by cognizing these details. Do the work of sending the following ten *Munsis* towards here, who were brought by the aforementioned for the works in the Leather Section, by checking their travel permits of the Birganj General Administration if they arrive there separately within three months.

Particulars

Mahamada Sabira of Mauze Lār in Gorakhpur district -----	1
Qādira Mahamada of –do- in –do- -----	1
Mahamada Idarisa of –do- in –do- -----	1
Mahamada Hātim of –do- in –do- -----	1
Mahamada Saphiullāha of –do- in –do- -----	1
Abadula Rahīma of –do- in –do- -----	1
Abadula Latipha of –do- in –do- -----	1
Abadula Mīyāñ of –do- in –do- -----	1
Maitula Mīyāñ of –do- in –do- -----	1
Abadula Kaisa of –do- in –do- -----	1

Thus, in the year Samvat 1985 Āśvīṇa the 8th, Sunday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla 1 Writer Hīrāmān 1

DOCUMENT 9

Travelling Students of Midwifery

1985 v.s. Āsvīm 19, Thursday

[illegible]

कर्मद्वयं ध्यात्वा ॥
 नैष्ठिकं च कर्त्तव्यं नैष्ठिकं च ॥
 ॥ कर्मद्वयं ध्यात्वा ॥
 नैष्ठिकं च कर्त्तव्यं नैष्ठिकं च ॥

देवीपूजा कर्त्तव्यं कर्त्तव्यं नैष्ठिकं च ॥
 सकलवसो जीमन कदायस्तेन नैष्ठिकं च ॥
 वासा नैष्ठिकं च ॥

Devanagari Transliteration

मुनं १६१७

हस्ते सही गणेश लात

१। चीसापानी गढीका हाकीम कारीदाके यथोचित्त उप्रात ईलाहाबादमा बसी मीड्वाई-

२। फरीको काम सीकनालाई तपसीलका जनाना ४ र नीजहरुको गार्जीयन गराई

३। ईन्सपेक्टर अफ. अस्पतालका राईटर कृष्णवीर मालीलाई पठाई बक्सेको हुना-

४। ले नीज तपसील.का जनाना ४ चार र नीजहरुका भांछे १ स्मेत जना ५ पाच

५। नीज राईटरले जीम्मा ली तेस तर्फको बाटो गरी आयाको छ नीजहरुलाई

६। अँसवालको रीत पु-याई छोडी दीने काम गर

७। तपसील

८। गार्जीयन. नीज राईटर कृष्णवीर माली ----- १

९। काम सीकन जाने जनाना ----- ४

१०। वीद्यावती उदासनी केलटोल ----- १

११। कर्मदेवी उदासनि ऐ ----- १

१२। वीष्णुमती देवी मालीनी छेत्रपाटी ----- १

१३। राधादेवी मालीनी ठमेल ----- १

१४। नीजहरुको भांछे ----- १

१५। ईती सम्बत १९८५ साल आश्वी १९ गते रोज ५ शुभम् -----

१६। सकल वमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने

१७। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान् १

English Translation

Mu No 1617

Addressing as necessary to the officer and staff of the Cisāpānī Gaḍhī, thereafter,

The royal government has sent the following four women for learning the works of midwifery during their stay in Īlāhābāda and Kṛṣṇavīra Mālī, the Writer at the Inspector of Hospitals, as their guardian. Do the work of releasing the following five, the four women and their cook, whom

the aforementioned Writer has vouchsafed and brought along the route in that direction, by observing the procedures of the Acts and Questions.

Particulars

Guardian, the said Writer Kṛṣṇavīra Mālī -----	1
Women going to learn the work -----	4
Vidyāvati Udāsani, Kela Ṭol -----	1
Karmadevī Udāsani, do -----	1
Vīṣṇumatī Devī Mālīnī, Chetrapaṭī -----	1
Rādhādevī Mālīnī, Ṭhamela -----	1
Their cook -----	1

Thus, in the year Samvat 1985 Āśvīṃ the 19th, Thursday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla 1 Writer Hīrāmāna 1

Devanagari Transliteration

मुनं २८३५

- १। चीसापानी गढीका. मे.क. अम्मरबहादुर पाडेक्षतृके येथोचीत उप्रांत किलागल बस्ने देवलाल
मानं-
- २। धरले गढी भंसार छलि करं १ हजार देसतर्फ लगन लागेको भैसे चौकिबाट पक्राउ गरी
आयाकोले
- ३। अँन्सवाल बमोजिं गर्नु भनी चीसापानी भंसारमा बुझाये. भनी तिमीले जाहेर गरेको फों
जाहेर भयो
- ४। ईति सम्बत. १९८५ साल पौष २१ गते रोज ६ शुभम् -----
- ५। सकल वमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने
- ६। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान् १

English Translation

Mu No 2835

Addressing as appropriate to Maj. Capt. Ammarabahādūr Pāḍekṣṭr, thereafter,

That Devalāla Mānaṃdhar, a resident of Kilāgala, was about to carry Co. Rs. one thousand to India after dodging the Gaḍhī customs, he was caught from the Bhaise post, that you handed him over to Cisāpānī Customs and asked (that office) to proceed as per the Acts and Questions. We cognized your Telephone Cognizance sent by you (with above particulars).

Thus, in the year Samvat 1985 Pauṣa the 21st, Friday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla १ Writer Hīrāmāna १

Devanagari Transliteration

मुनं २९६४

- १। आग्ये प्यूटार चौकि ठेगन चौकि मंथलि अध्यारी. चौकि तिंदुंगे षोला मकवां-
 २। पुर गढीस्मेत. ठाउठाउका घाट घटुवार चौकि. सोलाभाजा. गैहके यथोचित
 ३। उप्रात. साविक बमोजिं ठीमि बारुदषानाको. काम्लाई अरु तर्फतर्फके फर्मा-
 ४। एसि. काम्के स्मेत.लाई. प्याङ् बनावना निमीत. बासको षबटा हाफा. लिना-
 ५। लाई प्याङ् गाउ बस्ने. धर्मसिं ज्यापु.स्मेत जना ४० चालिस. आयाका छन्
 ६। चिठीपत्र. षोला गरी. सरासर जान आउन देउ. रोकटोक. नगर ईति सम्बत
 ७। १९८५ साल. पौष. २९ गते रोज. ७ शुभम् -----
 ८। सकल वमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने
 ९। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 2964

Addressing as appropriate to Guards at various Ghāṭs, Check posts, Ambushes, and Animal paths as well as those at Pyuṭāra Cauki, Ṭhegana Cauki, Manthali Adhyārī Cauki, Tiṃḍhumge river, Makavāmpura Gaḍhī, thereafter,

In order to make Pyāṃṇis for the customary work at the arsenal in Ṭhīmi and for other variously requested works, Dharmasiṃ Jyāpu, a resident of the Pyāṇ village, and 40 others have come (in that direction) to collect bamboo halves and splits, allow them to go and return straight after opening the letters and papers. Do not obstruct.

Thus, in the year Samvat 1985 Pauṣa the 29th, Saturday.

Attesting that the copy is as exact as the original

Suvā Sānulāla १ Writer Hirāmāna १

DOCUMENT 12
Indian Contractor for Tannery
1985 v.s. Māgha 19 Friday

ਸੁਰ ੨੨੪੧

ਮਾਮਾਪਾਨੀ ਗਏ ਕਾ ਸਾਫ਼ਾ ਕੀਏ ਕੁ ਪਸਾ ਚੀਤੁ ਮਾਨ: ਖਮਾਨੀ ਕੋ ਕਾਸ਼ ਲਾਧਿ ਕੀਤਾ ਪੁਰੂ
ਖੀਕਸ਼ ਮੋਕਾਧ ਕੁ ੨ ਨਾ ਵਰਪਾਨ: ਵਧ ਕੁਪੁ ਕਾਸ਼ ਮੋਕਾਧ ਕੁ ੨ ਨਾ ਪੁਰਪਾਧਿ ੭ ਮਾਮਾ ਕੁ ੨
ਮਧੁਜੀਗਤ ਪਾਧਿਕੇ ਮੋਕਾਧ ਕਾਸ਼ ਗੋਰੇ ਮੋਕਾਧ ਮਾਧਾਧ ਧੀਲਾਧਿ ਮਧੀ ਕਪਾ ਕੋ-ਹੁਗਲ ਵਾਧੁਧਾ
੨ ਨਾ ਵਰਪਾਨ ਮਾਮਾ ਵਪਾਧਿ ਵਰਪਾ ਕਾਸ਼ ਕੁਪੁ ਮਾਮਾਪੁਰੁ ਮਾਮਾਪੁਰੁ ਮਾਮਾਪੁਰੁ ਮਾਮਾਪੁਰੁ
ਮੇ ਮਾਧਾਧਾਧੀ ਨੀਪਾਧੁ ਧਾਧਾਧੀ ਨੀਪਾਧੁ ਧਾਧਾਧੀ ਨੀਪਾਧੁ ਧਾਧਾਧੀ ਨੀਪਾਧੁ ਧਾਧਾਧੀ ਨੀਪਾਧੁ
ਪਾਧੁ ਮੇ ੨ ਨਾ ਵਰਪਾਧਿ ਮਾਮਾ ੨ ਨਾ ਵਰਪਾਧਿ ਮਾਮਾ ੨ ਨਾ ਵਰਪਾਧਿ ਮਾਮਾ ੨ ਨਾ ਵਰਪਾਧਿ ਮਾਮਾ
ਵਧੁ ਨੀਪਾ ਕਾ ਮਾਧਾਧੀ ਕੁਪੁ ਪੁਰ: ਗਧਿ ਵਾਧੁ ਧਾਧਾਧੀ ੨ ਨਾ ਵਰਪਾਧਿ ਮਾਮਾ ਕਾ ਨੀਪਾਧੀ ਮਾਮਾਪੁਰ
ਮਾਮਾਪਾਧੁ ਗਧਿ ਧਾਧਾਧੀ ਮਾਮਾਪਾਧੁ ਵਧੁ ਵਧਾਧੀ ਮਾਮਾਪਾਧੁ ਗਧਿ ਧਾਧਾਧੀ ਮਾਮਾਪਾਧੁ
ਮਾਮਾਪਾਧੁ ਗਧਿ ਧਾਧਾਧੀ ਮਾਮਾਪਾਧੁ ਗਧਿ ਧਾਧਾਧੀ ਮਾਮਾਪਾਧੁ ਗਧਿ ਧਾਧਾਧੀ ਮਾਮਾਪਾਧੁ



Devanagari Transliteration

मुनं ३२४१

१। चीसापानी गढीका हाकीम् कारीन्दाके यथोचीत उप्रान्त. ट्यानरीको कामलाई करीमबक्स
 २। [मीजा]*. र मौलाबक्स २ मा. १ नेपाल बस्ने भयेकोमा मौलाबक्स देस.तर्फ गयाको
 नआयाकोले
 ३। म कही जान पाईन मेरो दाम काम गर्न. मेरो छोरा माहाबुब इलाई जही भयाको हुनाले बाबु छोरा
 ४। २ मा १ जना जाहा बसी १ जना. कामले अन्त जान परेमा जान पाउ भनी जाहेर गरेको बेहोरा
 ५। र तेजारथबाट नीर्ब्याजी लीयाको दाम ज्मानी नली बक्सेकोले नीजहरु २ मा १ जना जानु
 ६। नपाउने भैरहेको बेहोरास्मेत जाहेर. हुदा नीज दाम काम गर्ने माहाबुब इलाहीको मौला
 ७। बक्स मीजाको सरह कबुलीयेत. गराई बाबु छोरा २ मा १ जनाले कामको नीमीत. जान परे-
 ८। मा जान पाउने गरीदीनु. भंन्यास्मेत हुकुं बक्से बमोजीम गर्नु भंन्या तेजारथ. अड्डालाई आडर.
 ९। पुर्जि भै गै हुकुं बक्सेको लेषीया बमोजीम कबुलीयेत. भैसकेको सो अड्डाको जनार्ड आया-
 १०। को र ट्यानरीका कामलाई मालसामानहरु र. हींदु जात र. मुसलमान जातका कालीगढ
 ११। मीस्त्रीस्मेत देसबाट ल्याउने भयाकोले सो मालसामानहरु र कालीगढ मीस्त्रीहरुस्मेत
 १२। लीन जानलाई. ट्यानरीका कंट्याकटर करीमबक्स मीजा र नीजका साथ जाने. नोकर १ स्मेत
 १३। ज्वां २ दुई (!) तेस गढीका बाटो गरी आयाको छ नीजहरुलाई जान र. फर्की आउनास्मेत
 १४। दिने कां गर ईती संम्वत १९८५ साल माघ १९ गते रोज. ६ शुभम् -----
 १५। सकल बमोजी म नकल दुरस्त छ भनी सहीछाप गर्ने
 १६। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 3241

Addressing as appropriate to the officer and staff of the Cisāpānī Gaḍhī, thereafter,

It was decided that one among the two, Karīmabaksa Mīyāñ and Maulābaksa, would stay in Nepal for the work of Tannery. Since Maulābaksa has gone to India and not returned, I (Karīmabaksa) have not had any occasion to go anywhere. As my son Māhābuba Ilāhī is also here to manage my money and work, one of us, the father or the son, would stay here, and let the other

be allowed to go elsewhere if required for work. Stating thus, a cognizance are submitted. There was a further cognizance that since the Government has given the interest-free amount from the Treasury (to them) without any guarantee; one of the two has been restricted to leave. Arrange one of the two, the father or the son, to leave for work if required after getting Māhābuba Ilāhī, the one managing the money and work (here), to do the contract similar to the one done by Maulābaksa Mīyāñ. An order to proceed as per this royal directive has been sent to the Treasury. Since that office has intimated that a contract has been done as per the written communication of the royal directive, and since various goods and equipment and craftsmen and Mistries of both Hindu and Muslim origins would be brought from India for the works of Tannery, the contractor of Tannery, Karīmabaksa Mīyāñ, with one servant accompanying him, have come along the route to that Gaḍhī for bringing the said goods and equipment and craftsmen and Mistries, do the work of allowing them to leave as well as to return.

Thus, in the year Samvat 1985 Māgha the 19th, Friday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla 1 Writer Hīrāmāna 1

Devanagari Transliteration

मुनं ३६७९

- १। चीसापानी गढीका हाकिं कारीन्दाके येथोचीत उप्रांत पूर्वपश्चीं पाहाडतर्फ जिल्ला जिल्लामा
(हाल)
- २। बनीरहेको मुलबाटो र गाउगाउमा जाने आउने. बाटोहरु अघी बराबर मर्मत भैरहेको हो
- ३। केही वर्ष भयो. मर्मत बंध भयाकोले बाटो सारै बीग्री धराप भै मुलबाटोबाट जान आ(उन)
- ४। र गाउगाउमा जाने आउनेहरुलाई दुषकष्ट भयाको छ भन्ने हाल श्री ३ महाराजका हजुर(मा)
- ५। जाहेर हुदा सो मुलबाटो र गाउगाउमा जाने आउने बाटो दुरुस्त गराई राषनालाई साविक
बमोजि(-)
- ६। बडा बाधी मर्मत गराई तयार राषने गरी जो चाहीने उर्दीपुर्जि गरी पठाई साविक बमोजिंको
(बाटो)
- ७। हरु कायें हुने गरी मर्मत गराई तयार गराउनु भन्थ्या हुकं बक्सेको हुनाले तेस गढीलाई
लेषीबक्से(को छ)
- ८। तसर्थ हुकुंबक्सेको लेषीया बमोजिं तेस गढी ईलाका भरको मुलबाटो र गाउगाउमा जाने
बा(टो नि-)
- ९। कासैमा बाटोहरुमा बनाउने निकास भै बनीरहेकोलाई नीकासा भय बमोजिं गर्ने. र अरु
अघी(देषी कायें)
- १०। रहेको मानीस र वस्तुभाउ हीडाउनालाई स्मेत षेटमा नपर्ने गरी बनाई दुरुस्त गराई राषनालाई
- ११। सावीकमा मानीस हीडने र वस्तुभाउ हीडाउने छुट्टाछुट्टै बाटो भया सोही बमोजिं र छुट्टाछुट्टै
(नभई)
- १२। यकै बाटोबाट. मानीस र वस्तुभाउ हीडाउने गराउने रहेछ भने सोही बमोजिं जाने आउने गरा-
- १३। उनालाई साविक बमोजिं बडा बाधी मर्मत गर्नालाई गाउ अमालिलाई जो गर्नुपर्ने मुना(सिब)
- १४। माफीकको बनाउने म्याद तोकि उर्दीपुर्जी जारी गर्न लगाई सो बमोजिं तयार भया नभयाको
(ख)
- १५। बरजाचस्मेत गरीगराई साविक बमोजिंको बाटोहरु कायें हुने गरी चाडो मर्मत गरी गराई
(म्याद भि-)
- १६। त्र तयार गराउनु. सो बमोजिं तयार भयापछी भयाका कां जाहेर गरी पठाउनु. सो बमोजिं
नगरी (बाटो-)
- १७। हरु मर्मत नभै साविक बमोजिंको बाटो कायें नरहेको ठहरे भारी सजाये होला ईति सम्बत
१९८५

१८। साल फागुण २१ गते रोज २ शुभम् -----

१९। सकल बमोजीम नकल दुरस्त छ भनी सहीछाप गर्ने

२०। (छाप) सुवा सानुलाल १ (छाप) रा: हीरामान १

English Translation

Mu No 3679

Addressing as appropriate to the officer and staff of the Cisāpānī Gaḍhī, thereafter,

The main road under construction towards the districts in the east-west mountains and the roads for going to and from the villages have been repaired time and again heretofore. It has been a few years since the repair work has stopped, the roads are damaged and have turned into traps and pain and sorrows have befallen on those who commute through the main road and travel to and from the villages. When this matter was brought to Śrī 3 Mahārāja's cognizance, in order to keep the main road and the roads to go to and come from the villages in ready service, he has given orders to send express notes as necessary to fix schedules (of repair) as before and to keep (the roads) repaired and ready. Thus he has written to that Gaḍhī. Therefore, as per the written note of his orders, for the main road and the roads going to the villages in the areas under that Gaḍhī, (do the following). The amount already approved for the roads under construction, spend as per approved allocation. Whereas, in order to keep the other roads done and ready for walking the people and livestock by keeping them away from the cultivated land, if there are separate roads for walking men and for walking the livestock currently, then do accordingly (i.e., keep them separate), and if there is a single road both for walking men and for walking the livestock currently, then keep it so accordingly. Send express notes or written communications to the village officials with certain deadlines for fixing the schedules (of repair) as before, and do the necessary repairs within such deadlines as required. Send the news after inspections about whether (the roads) have become ready as planned, have been built with the customary demarcations and have been quickly repaired. Bring to our cognizance the works once the

roads become ready (for services). If it is found that the roads have been abandoned without repairs, and without previous demarcations, there will be heavy punishment (for the neglect).

Thus, in the year Samvat 1985 Phāguṇa the 21st, Monday. Be auspicious.

Attesting that the copy is as exact as the original

Suvā Sānulāla ॥ Writer Hīrāmāna ॥

Devanagari Transliteration

मुनं ३८०७

- १। चीसापानी गढीके मे.क. अम्मरबाहादुर पाडेछेत्रीके यथोचित उप्रान्त. सोर्गवासी श्री ५
महाराजाधी-
- २। राजका ईष्टाच्यू ल्याउनालाई तपसीलका पल्टन अफीसर हुद्दा जमादार सीपाही र कालीगढहरु
तपसीलका
- ३। टायें टायेंमा नेपालबाट षटी आउँने भयाका छन नीजहरुलाई साज बेहान षाना नीमीत
चाहीने रसद
- ४। वीरगंज ईलाका(मा) वीरगंजबाट बंदोबस्त गरी दिने भयाका हुनाले तेस गढी ईलाकालाई
चाहीने रसद
- ५। गाउँबजारमा चल्याका दरले सुपत मोलमा लीन षान पाउँने बंदोबस्त मीलाई दिने काम गर
६। तपसील
- ७। अमलेषगंजसम्म जानालाई षटाईबक्सेको जम्मा ----- १४५
- ८। अफीसर ----- १ सुवेदार ----- ३ हु.ज्मा ----- ७ सीपाही ----- १३३
-
- ९। भीर्फीदीसम्म ल्याउँनालाई र ईष्टाच्यू नेपाल ल्याई पुग्ने टायें लेफ्टें सेरबहादुरले जाहेर गरी पठा-
- १०। यापछी नेपालबाट खाना भै आउँन लागेको ----- ३९१
- ११। अफीसर ----- १ सुवेदार ----- ३ हु.ज्मा ----- १२ सीपाही ----- ३७५
- १२। ईती सम्बत १९८५ साल चैत्र ३ गते रोज ७ शुभम् -----

English Translation

Mu No 3807

Addressing as appropriate to Maj. Col. Ammarabahādura Pāḍechetrī, thereafter,

In order to the bring in the statue of the heaven-residing Śrī 5 Mahārājādhīrāja, the following Platoon officers, Hudda Jamadars, soldiers and craftsmen have been dispatched on assignment from Nepal on several occasions. As there has been an order to manage the provisions from the areas in Birganj as required for the evening and morning meals of the said individuals in Birganj (itself),

do the work of procuring the provisions necessary for that Gaḍhī areas at the convenient rates as current in the village markets.

Particulars

The total (number) that has been dispatched to go up to Amlekhganj ----	145
Officer ----- 1 Suvedāra ----- 3 Hu. Jam. ----- 7 Soldiers -----	133
To bring (the statute) up to Bhimphedi and the total (number) that are ready to be dispatched to convey it to Nepal once the time is reported by Lieutenant Serabahādura -----	391
Officer ----- 1 Suvedāra ----- 3 Hu. Jam. ----- 12 Soldiers -----	375

Thus, in the year Samvat 1985 Caitra the 3rd, Saturday. Be auspicious.

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Biographical Note

Yogesh Raj is a historian who specializes in medieval and modern South Asia. His recent publications include *Courage in Chaos: Early Rescue and Relief after the April Earthquake* (2015, co-author); *Sandhyā Samracanā: Hindū Newārharūko Mṛtyūcetanā* (2013), *Ruptures and Repairs in South Asia: Historical Perspectives* (2013, editor); *Expedition to Nepal Valley: The Journal of Captain Kinloch* (2012) and *History as Mindscapes: A Memory of the Peasants' Movement of Nepal* (2010). He is currently Research Director (Material Transformations) at Martin Chautari, Kathmandu. Email: yogeshwithraj@gmail.com