# Document metadata

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# Abstract

The executive order of presumably King Gīrvāṇa, of which this is a copy, empowers Rāmananda Bā̃ḍā of Patan to exercise overseership of the Luthāma Guṭha and its endowments, consisting of sixty-nine ropanīs of land.

# Edition (nep-san)

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#sup@lost{श्रीमत्सेंद्र १}#

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राजकस्य रुक्का#SE

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#&@x@y{ सल्य सल्याना }#का

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| #pln{ङखु}# रोपनी --- ६ | #pln{भिलुपा}# रोपनी --- ६ | ङषुवंग रोपनी --- १ |
| पाको रोपनी --- ६ | सिलापाको रोपनी --- ६। | रानिवु रोपनी --- १।।। |

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# English Translation

Śrī Matsyendra[nātha] - 1

...[[1]](#footnote-2) written letter.

Hail! A rukkā of the venerable supreme king of great kings[[2]](#footnote-3)

Āge: To #pen{Rāmānaṃda Bā̃ḍā}#, a resident of #pln{Mahābuddha}# at Oku Bāhāla Ṭola in #pln{Patan}#. To the guṭha 3 established by your ancestor Jīvarāja Bā̃ḍā when he offered a golden *vimāna* 4 to the chariot of 1 (i.e., Matsyendranātha) were added further rice field plots with money left over after it completed its tasks. It is learned that you (i.e., the *guṭha* members) have been tending to those plots as well. It is also learned that up to the present you have been renovating the *vimāna* whenever it is damaged. You still enjoyed [the fruits of] the *guṭha* for two or three years after [the start of] our rule. Earlier during [the Gorkha troops'] blockade of the region 6 , when you took to Bhādagāũ, in order to hide them there, the documents relating to the donation of the *guṭha*, [the documents] were grabbed by Bhoṭyās. However, it is learned that the well-informed among the twenty-four thousand 7 [households/people] know [that you are the rightful overseers of the *guṭha*]. Later, when the *ijārā* [system] was instituted, you gave up the plots but did not give up the regular duties [of the *guṭha*]. It is [further] learned that you still had to renovate [the *vimāna*] whenever it was damaged, even after the *ijārā* [obligations on the part of the *guṭha*] had been forgiven, and that you were unable to make use of the *guṭha* established by your ancestors.

# Commentary

This document is a copy of an executive order seemingly issued by King #pen{Gīrvāṇayuddha}# to Rāmānanda Bā̃ḍā of #pln{Oku Bāhāla}# in #gen{Patan}#. It grants Rāmānanda and his fellow *guṭha* members the right to retain overseership of the Luthāma Guṭha and its land endowments. It was issued in response to a petition by Rāmānanda and is mentioned in a note appended to document E\_2253\_0015B. There is a gap of one year between this and the previous document[[3]](#footnote-4) E\_2253\_0015B, leading one to believe that Rāmānanda had to wait that long to get this *rukkā* issued.

Rāmānanda apparently did not possess any proof of his right to the Luthāma Guṭha. As the document mentions, this was because his papers were taken by Bhoṭes when he fled to Bhaktapur during attacks by Gorkhali troops in Patan. The king, however, acknowledges his right to the *guṭha* based on information obtained from the general public. No names of suppliers of such information are mentioned, nor does the document provide any details about the Bhoṭes who took the documents. If the ethnonym Bhoṭe refers to Tibetanid peoples, it is puzzling how they could have overpowered Rāmānanda in Bhaktapur, which was still ruled by a Newar king. One may also assume that the documents were taken while he was on his way to Bhaktapur.

The document lists 14 pieces of plots amounting to 69 ropanīs as the endowment of the guṭha. Although some of the place names cannot be identified, it is likely that all the plots were in or around Lalitpur district. It is interesting to note that Bruce Owens's study during the 1980s found 36 ropanīs of land remaining with the guṭha (see Owens 1989: 274). This was only half of the original amount of land mentioned in the current document. Owens further mentions that the "*guṭhiyar* complains of having difficulty extracting the *guṭhī's* share of the proceeds from its tenants" (ibid.).

The document has a note appended at the end which mentions that Amālī Śaṅkhadhara had asked the guṭha members to verify their status through Patan's notables. It is interesting that an amāli could object to a right already granted by the king. Could a local authority overrule the king's order? Or was this merely a bureaucratic formality?Commentry[[4]](#footnote-5)

1. The text written in the right margin has been blacked out with ink. [↑](#footnote-ref-2)
2. The name of the king is not mentioned here, but it is evident from the date of the document that it was #pen{Gīrvāṇayuddha Vikrama Śāha}# (r. 1799-1816). He ruled under the regency of Queen #pen{Lalita Tripura Sundarī}#. [↑](#footnote-ref-3)
3. Footnote commentary: interesting very *gutha tugha*. [↑](#footnote-ref-4)
4. This is a commentary *footnote* [↑](#footnote-ref-5)