

Role of King in Ancient & Medieval Culture and Society of Nepal

Submitted by

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Letter of Recommendation

This is to certify that Laxmi Prasad Kharel has completed the M.Phil dissertation entitled “**Role of King in Ancient and Medieval Culture and Society of Nepal**” under my supervision. The researcher has fulfilled all the requirements as prescribed by the supervisor and co-supervisor. The Researcher has complied with all the requirements prescribed under the rules and regulations of Tribhuvan University and suggested by the Research Committee, Format Checking Panel including re-format checking. I, therefore, recommend this dissertation for the further evaluation for the Degree of Masters of Philosophy (M.Phil.) in Nepalese History Culture and Archeology.

We wish him success in his future endeavors.

.....
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Date: 10 July, 2023

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Kirtipur, Kathmandu
Master of Philosophy (M.Phil) Level

Letter of Approval

The Dissertation entitled “**Role of King in Ancient and Medieval Culture and Society of Nepal**” prepared by the researcher Laxmi Prasad Kharel for the purpose of completion of the course of M.Phil 3rd Semester under Tribhuvan University, Faculty of Humanities and Social Sciences, Department of Nepalese History, Culture and Archaeology, is hereby approved with necessary evaluation.

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Synopsis

The research study focuses on the role of king in ancient and medieval society and culture. It is qualitative in nature and it is historical and cultural study. It is accomplished through mainly using secondary data or sources. It has brought to elaborate the position of king accepted and internalized in ancient period and medieval period mainly from the viewpoint of then culture and society. They had Solutions have been written in the form of summary and conclusion. The kings of Kirant, Lichchhavi and later medieval period (Malla period) were the great lover of the people who promoted the cultural religious tolerance in the kingdoms. They had an immense and multidimensional political and judicial position in history of Nepal. King is an institution of an independent state is generally head of state. Nepal had an unbroken history of monarchy in Nepal but different dynasties ruled Nepal. Then Nepal's size always remained changing and the territory did not remain the same. As the society of Nepal was governed by the religious texts, customary practices and written and unwritten laws. So, the role of king was always venerable in society. The religious texts too had played role to adopt the political system and social system.

The introductory chapter or first chapter has given brief introduction of the research's title the position of king in ancient and medieval culture and society. In general background, some background information has been given about who were Kirant, Lichchhavi and Malla kings. In next subheading, the political theory of kingship has been described and given some theories of kingship. Next sub-topic is the legal theory of kingship is given and the subject is discussed giving instances of the legal theories of the United Kingdom and Japan about the legal theory of kingship. Next sub-topic is research questions. There are three statements of problem. These problems are related to cultural, political and judicial role of king. There are also research questions. These questions answers are available in the primary texts. The dissertation has included some research issues. The dissertation has included delimitation of the study. This researcher in this research has been limited to textual and legendary sources while elaborating the role of kings in ancient period but while elaborating the date the chronological order has been followed in line with the dates mentioned in the Gopal Rajavamshavali, Lichchhavi Kalin Abhilek and Madhyakalin abhilekh written by Dhanbajra Vajracharya. This first chapter ends with the significance of the study.

Chapter two is about the Literature review. The researcher has reviewed many literatures either in the form of original book or journals. The researcher has defined research issue more precisely here. The researcher has analyzed all these literatures and also described about the point of departure. The third chapter is about the methodology of the study. The researcher has primarily followed the doctrinal method. The researcher has adopted historical, comparative and analytical approaches. The research design has been made which is highly qualitative in nature. The chronological study is also one of the methods of the study. The researcher has made explanatory study too. Research design has also been prepared. The primary texts what have been selected which the researcher has found useful. There is also the philosophy of the research. The philosophy of this research has four areas. They are ontology, epistemology, axiology, theoretical perspective and methodology. Under ontology, position, role, religious tolerance of Ancient and later medieval kings has been mentioned. Epistemology of the research has been described as the knowledge or the knowledge derived through the historical texts and inscriptions. It is what it is or it is bias-free study. What history and archaeological facts inform the same has been included here. The theoretical perspective of this study is diffusion. The methodology is qualitative.

Chapter four provides the political roles of kings of Ancient and later medieval period. This chapter describes about political roles of kings of Kirant period, Lichchhavi period and Malla period separately. Its sub- chapter describes about Kirant kings, like Yalambar, Jitedasti, Sthunko and Gasti. This chapter has another sub-heading that is about the political roles of kings of Lichchhavi period. This sub-chapter has linked Lichchhavi with the India territory. This sub-chapter has another heading, i.e, some important Lichchhavi kings. They are King Manadeva 1st, King Basantadeva, King Amshuvarma and King Narendradeva who has the separate political roles and political powers. Last sub-heading is the political roles of Malla kings of later medieval period of Kathmandu valley. Under this heading, there is another heading that is about the political roles of kings of Lichchhavi period in Gupta's power. It provides about the roles as changed in the time of Lichchhavi rule when Gupta's usurped of the executive power of the kings of Lichchhavi period. Under it, the political roles of the Kings of Malla period have been mentioned. The Kathmandu valley had been weakened because of the policy of dividing the valley as a coparcenary share of the sons of daughters of King Yakshya Malla. Here some

important Malla kings, i.e, King Jaysthiti Malla, King Yakshya Malla, King Pratap Malla, King Siddinarshing Malla, King Ranajeet Malla, King Mahendra Malla and King Bhupatindra Malla have been mentioned.

Chapter five is about judicial roles and kings of ancient and later medieval period has been incorporated. It has mentioned about the judicial roles of Kirant king. The kings of Kirant dynasty were very judicious kings who would administer justice and rule himself but he would not harm the prestige and dignity of anybody. It has another sub-heading which describes about the judicial roles of the kings of Lichchhavi period. It has also included one heading on some judicial institutions existed in the time of Lichchhavi period like Panchalika and Adhikarans. Another next sub-heading is the judicial position of kings in the Malla period. Under it,, it has been mentioned that in the time of the Malla period, while hearing the case both the plaintiff and defendant would be brought to touch the God or Kalbhairab before the Hanumandhoka Temple for the administration of the oath. Under it, judicial reforms made by King Jayasthiti Malla has also been mentioned.

Chapter -six provides cultural roles of ancient and medieval kings. It has described about the role of the kings of the Lichchhavi period for the cultural religious tolerance. It has provided that the kings of the Lichchhavi period were liberal in religious attitude. In the course of the social reforms promoting the sense of religious tolerance king Amshuvarma exempted various types of taxes to offer relief to the people. In the next heading, it has been mentioned the cultural religious roles of Malla Kings. The kings of the Malla dynasty of later medieval period are fought engaging themselves in religion and religious activities to a large extent.

The last Chapter provides about summary and conclusion. Apart from that, there is references and appendices. The summary is in the form of gist of the research and whereas the conclusion has been drawn elaborating different roles of ancient and medieval kings in different aspects.

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Frankly saying this work is not an outcome of a single man's effort. Praiseworthy and unforgettable contributions of many academic personalities are attached herewith. The researcher has been much indebted with all those who contributed in accomplishing this research work.

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Laxmi Prasad Kharel

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Chapter - One

Introduction about the Research "Role of King under Ancient and Medieval Culture and Society of Nepal"

General Background

King is an institution of an independent state that has a royal family. A country ruled by a king is called kingdom. In history of Nepal, since Gopal dynasty to latest Shah regime, kings had reigned and ruled Nepal. The history of king in Nepal had an unbroken tradition. Previous kings unified and expanded their kingdoms. They were hereditary in role. The succession of throne was hereditary but in some tumultuous history of Nepal, different dynasties have ruled Nepal where the then institution of monarchy was headed by kings. Oriental civilization has a great role of king. In the eastern philosophy, people have a great reverence to God, religion and king. Religious texts had influencing ancient and medieval society and culture. So, in ancient and medieval culture and society had an inalienable linkage with the king that this study is trying to show.

In Nepali society, king used to be respected by people. Kings had role not only in political and administrative landscape but also in the cultural and social scenario. As in Nepal, Sanatan Hindu religion was the major religion and the Aryan Hindus had accepted the king as an integral part of their social and cultural milieu. In ancient Nepal, the king would enact law, enforce law and also impart justice. Justice was a well-established virtue in the polity of Nepal since the remote past. The study has aimed at to finding out how the kings internalized the changing situation of Nepal to formulate laws. So, this research is designed to find out the position of king as an intuition to protect the lives and properties of the people having a multidimensional role in society and culture. As it was realized that to manage society and culture, king is needed. His position as a head of state was strengthened by many literary sources and religious texts like the Ramayana, the Mahabharata, Srimad Bhagawad Gita and Arthasastra of Kautilya. The institution of monarchy had already been established since the Gopal dynasty but that is not verified by the archeological sources. This study is aimed at finding out the position of king in ancient and Medieval culture and society of Nepal.

In the political system of monarchy, the supreme state power of the state will be vested in the king. In this sort of political system, role of the king will be totalitarian. He will be vested the supremacy of rule and administration in one hand or

person. If such power is vested to law made by parliament or people elected body that is a constitutional monarchy. The succession of throne in monarchy will be hereditary (Singh, B. S., 2072, p. 439). The law related to the succession of throne will be vested to parliament. In some countries like in the United Kingdom and the Scandinavian countries, the succession of throne is based on the basis of primogeniture (First born royal child whoever male or female).

Kingship plays the most dominant symbolic role in the country. In the constitution of monarchical country, the king or queen will be the head of the state. The distinction between the king and crown is the distinction between the monarch as a person and crown as an institution. The king is the physical embodiment of the of the “Crown”, The king is a person and “Crown” is an institution. Under the constitutional monarchy, by principle, the king shall be vested executive and legislative power of the state but in practice the executive power shall be exercised by the ministers and other subordinate officers.

Since the very dawn of the civilization, Nepal had maintained monarchical system of governance. King had the supreme position in the governance. In spite of having so, for the operation of the day to administration, the king had to take counselling, assistance and advices of courtiers (Subedi, BS. 2078, p. 69). As all the task to be performed by the king and due to the fear of task not being accomplished the tradition of appointing assistants had been adopted as a tradition since Emperor Ashok (Subedi, B. S. 2078, p. 69).

About the historicity of the most ancient tribe of Nepal the Kirants, we do not have archaeological sources. According to the Kirants, there are ample instances of their linkage with the Mahabharata war. According to the Gopal Rajvamshavali, they established the Kirat dynasty defeating the Mahispal dynasty (Adhikari, B.S. 2074, p. 134). The Lichchhavis, who moved from the Vaishali in the south-east to Nepal, of the Bagmati valley around the third centuries A. D. to the second half of the eighth (Rahul, 1985, p. 1). From the Jayasthiti Malla of 1437 to the time of Jayaprakash Malla of 1825 is called the Malla period. The Mallas were from the Terai plains of Kushinagar region of present-day Uttar Pradesh of India. With them began the medieval period of Nepal (Rahul, 1985, p. 3).

From the background of the information contained in Gopal Rajvamshavali and Lichchavi Kalin Abhilekh authored by historian and Archaeologist Dhan Bajra Vajracharya, this study has much assisted because Vajracharya is an authority to

understand the Lichchhavi rule through his historical research. There were many kings even before the Lichchhavi rule in Nepal but we are not clear on that. We have discussed up to pre-Medieval period to late Medieval period. When the Nepal Sambat first came in Nepal. From October, 879 A.D. or B.S. 936, it is assumed that the medieval period has been started. The period before that is considered to be Ancient Nepal. From the political viewpoint this period does not match because in that period there was not any major change in the political system or in the royal dynasty. But from the cultural viewpoint, the period seems to be correct and suitably matching. So, according to Gopal Rajvamshavali, the period from the reign of Raghavdeva, it is considered to have been started the early Medieval period.

Medieval period is also studied into two periods, i.e., Early Medieval and Later Medieval period. We are attempting to make research here from Jayasthiti Malla to the period when the Kathmandu valley conquered by King Prithivi Narayan Shah in 1826 B. S. So, research has been limited to the history of the Kathmandu valley only.

Kings were the ultimate symbol of power in the middle age. In the medieval period, although, at the end of the eleventh century, king Nanyadev had established the kingdom of Simrougadh. Within the 12th century, the king Named Nagaraja had established the Khas Kingdom in Sinja of Jumla. The Khas empire was further subdivided into the Baisi and Chaubisi Rajya. This thesis does not include the content of the early medieval period of the Kathmandu valley. This research does not include the content of the 22 and 24th principalities. The research is focused on the study of the position of the later medieval period of the Kathmandu valley only. This research has been continued on the basis of the inscription, numismatics and literary sources.

The historical materials written in ancient times material evidences including the inscriptions. In such records, inscriptions, copper plates, golden painting and wooden paintings. Before the inventions of papers while to issue the governmental order or notices would be written in the matters which can never be damaged. For that cause the men of that period started writing in the plate of stone, copper, gold and wood. In our country also, such historical evidences are available. Anything written chiseling on the stone is called inscription. Inscription is one of the dependable historical sources of Nepal. Ancient history is studied on the basis of such material evidences, papers, documents and foreign accounts. We study Lichchhavi period as an ancient period of Nepal.

In the medieval period, the three Malla Kingdoms of the Kathmandu Valley and also Karnali Basin Khas Malla also fall. Later they became the Baisi and Chaubisi kingdoms.

Shortly after the decline of the western Mallas, the Sen kingdom grew in importance. The original Sen Capital seems to have been at Makawanpur in central Nepal. King Mukunda Sen, who established his capital at Palpa, also ended the Sen Period of strength. After him the kingdom fragmented into six petty states. These in turns splintered into a dozen independent kingdoms. Even Makawanpur, the old nucleus, broke into three separate kingdoms (Stiller, 1999, p. 9).

The early medieval history of Nepal is full of confusion. The duplication of names in the same chronicle, calling of the rulers by different names and its different sequences in different chronicles makes the confusion worse, and many of the kings reigned for very short period, adding to the general profusions of names. However, our present knowledge of the period may be briefly summarized (Shah, 1993, p. 46).

During the later medieval period, the present territory of Nepal was, as we have seen, divided into several kingdoms. After the Lichchhavi period, the Kathmandu valley itself seems to have witnessed not only dual rule but also separate kingdoms within its confines. The process of disintegration seems to have set in with the rise of feudal chieftains with local influence in scattered pockets. The Kathmandu valley, having come under the sway of the Thakuri dynasty of Nuwakot, for two centuries following the end of the Lichchhavi era, was ruled by the early Mallas from the year B. S.936 and the political and judicial system of the Kathmandu valley in the latter medieval period was prospered by Sthiti Malla and his descendants from 1382 A. D. The valley had split into the number of political units after the reign of Yakshya Malla (1428-1482).

There were at least three independent kingdoms of Kathmandu, Bhadgaon and Patan by the end of the 15th century. Even Banepa and Nuwakot in the east and the west respectively were able to assert their sovereignty occasionally (Shah, 1993,p. 47).

Political Theory of Kingship

In the dawn of human civilization, there were not the concepts of king. The local tribal chieftain would function as the king or head of the tribe. When state system was established then, the state or rajya was synonymously used as Raja. From the king, it was expected that he would award punishment to the wrong doers.

The monarchy in proto -historical times originated under the valley river civilizations like Egyptian civilization at the bank of the Nile River, the Indus valley civilization, the civilization of Mesopotamia and the civilization of China. The Pharaoh of the Egyptian Empire professed to rule in the name of the gods. They proclaimed that they are the direct descendants of the Sun God. The Pharaoh was the living representative of this faith on earth, through his rule the rule of the gods was maintained (Burns, Ralph & Meacham, 1991, p. 32). The Pharaoh was to uphold righteousness, justice, truth and moral order.

To the people of Egypt, the ruler, later called Pharaoh, was more than a king. It was believed that the Pharaoh was descended from the God Horus. The Egyptians considered him as a living embodiment of the Egyptian Gods (Mahmood, 2012, p. 52). Pharaoh was believed to possess the secrets of the heaven and the earth. Hence, the Egyptians considered him the power absolute. The Pharaoh was responsible for all aspects of Egyptian life. He also controlled over trade and the economy. The base of the Pharaoh was his control over the land (Mahmood, 2012, p. 52). The Pharaoh began ruling Egypt in 3000 B.C E, when upper and lower Egypt were united. During the old Kingdom (2575-3134 BCE), they considered themselves as living Gods, who ruled with absolute power. From this time onwards, instead of living Gods, the Pharaoh believed that they were the representatives of the Gods on the earth (Mahmood, 2012, p. 52).

Under the Babylonian civilization, the power of king of Babylon was made supreme. Kings became gods, or at least claimed divine origin (Burns, Ralph & Meacham, 1991, p. 58).

The monarchy's position has been asserted in *Shreemadbhagavad Geeta*. *Shreemad Bhagavad Geeta* reveals that amongst the human beings, the king is the representative of Krsna because Krsna is the maintainer of the universe, and the Kings, who are appointed on account of their godly qualifications, are maintainers of their kingdoms. Kings like Maharaja Yudhisthir, Maharaja Parikshit and Lord Rama were all highly righteous kings who always thought of the citizen's welfare. In Vedic literature, the king is considered to be the representative of God. It is to be understood that in the past, however, people were happier under righteous kings (Prabhupad, 2001, p. 539).

Thus, in the beginning time under the Aryan civilization the institution of monarchy was not full-fledged in the pre-Vedic period but in the time of the post -

Vedic time the monarchy became the hereditary to be succeeded by a son to his father. The monarchical institution before the post-Vedic time was elective. Later, the tribal chieftain themselves became the crowned king or ruling king and succession passed over from the father to the son. In the time of rise of King Chandra Gupta Maurya, the monarchy had been a full-fledged. The institution of monarchy was elective in the time of Gautam Buddha. Thus, the monarchy as an established institution was diffused to all other countries even in the Hindus and Non -Hindus world. The monarchy as an institution continues with the principle of king is dead. Long live the crown! Thus, it goes to generations to generations as a principle of perpetual succession.

That in the Vedic and Mauryan times the idea of absolute monarchy was practically unknown has been amply proved by the thesis of Dr. K.P. Jayaswal (*Hindu Polity*, II, pp. 163-197) and says the monarchs was merely an executive head with no absolute powers and was himself subjects to dictates of the people as man the through the Paura or Janapada or even though the Paura and Janapada or even though the council of wisemen (Savashad), which had power to dispose or to install him.

The creator of the first Mesopotamian civilization was the Sumerians, a people whose origin remains a mystery. In fact, historians believe that in the early stages of the city -states, priests and priestess played an important role in ruling. The Sumerians believed that the Gods ruled the cities the cities, making the state theocracy (a government by divine authority), even into the hand of worldly figures known as kings (Spielvogel, 1999, p. 25).

Sumerians viewed kingship as divine in origin. Kings, they believed derived their powers from the gods and were the agents of the Gods' regardless of their origins, kings had power.

The author of the book, *Artha Shastra* Kautilya (also known as Vishnu Gupta or Chanakya) who was chief minister to King Chandra Gupta Maurya (B.C. 321- B. C.297) also highlighted the importance of king in politics. The book is an art of politics. The author of the *Artha Shastra* is concerned with central control by the king of a kingdom of fairly limited size. He speaks the way the state's economy is organized, how ministers should be chosen and war conducted, and how taxation should be arranged and distributed. The *Artha Shastra* is a primary source of the theory and practice of political economy in ancient India (Hoiberg, 2003, p. 56).

Long back than the time of Acharya Kautilya, in the Indian subcontinent the state power had been necessary. Kautilya advocates that for the world affairs, the power of king is necessary. The king who desires to lead his subjects in the right tract should be well equipped or full of royal power. Thus, in the excellent way the royal power will be full to lead the people to attain righteousness, finance and desire. The Artha Shastra in this way has expressed that for the pleasure and peace of people, the power of king is necessary. May the king protect people has been expected. We find a realization that there is a mutual agreement between people and the king. Kautilya has mentioned this principle but has not specially propounded. Kautilya has viewed that state is a natural organization, which was commenced since the time of Barnashrma or the Hindu society structure. The virtue, good conduct, regard and duty of men all depend on the existence of the state.

The imagination of the Barnashrma system can be possible in that ethos. Whenever the king exists, because of the fear of his punishment, people will follow the Swadharma or his or her own duty. The continuity of the world would depend on the policy of punishment. Thus Acharya Chanakya, has given logic that the formation of the state is for human nature. So, the king is needed to eradicate fish justice where the strong suppress the weak. And while considering Aryan culture, the main purpose of king is to protect the Barnahram Dharma. The king has a duty not to let his people not to be deviated from the path of virtue (Bhattarai, B. S. 2074, p. 132). In the religious text the Mahabharata, there is exposition on Dharma, including the proper conduct of a king. Hindus regard the Mahabharata as one of the Dharmashastras, teaching on duty and right conduct. So, in Hindu theology there is the role of king (Hoiberg, 2003, p. 179). Likewise, in Manu Smriti also, lays down dharma. The Manus Smriti also deals with the law of kings (Bhattarai, B.S. 2074, p. 187).

Kinship is sometimes synonymously used with the monarchy. Monarchy is an old established political institution which has a long past. The kings of different nation -states had played paramount role to safeguard the national unity, independence and territorial integrity. King's role had been asserted through the writings of many of the European writers who regarded king as the sovereign and responsible to none whereas later in political philosophy kings were started to be thought that he is limited by law and constitution.

The Kirant Mundhum had also made arrangement of establishing king. The Mundhum would disqualify greedy, sinner, oppressor, ignoble and unintelligent to be

a king. In ancient period, there were many kings in the Kirant country and for the protection of the king, there was Devahidev. In the ancient Kirantrule, there would be the election of the kings. There was a norm that the king possesses all qualities. To award punishment to the wicked and distribute prize to the pious was the main duty of the throne of the king. The state duty of the king would be called the Hangasamyokami or Hangmukhalam. For the attainment of these objects, the people established state and king as mentioned under the Mundhum (Siwakoti, B.S. 2074, p. 135).

In that time, king was also not arbitrary. He could not act contrarily. The Mundhum provides that the king is to act in accordance with law and justice. The Mundhum provides that if the justice giver did not deliver justice properly his fate would be like that of a dog suffered by the Huntington disease as per the Mundum. Thus, it was the compulsion to the king to be under the justice and law. The king who miscarries justice shall be punished by the God as per the provision of the Mundum. The duty of the king was to assure happiness and prosperity of the people (Siwakoti, B. S. 2074, p. 136). Legal Theory of Kingship

Kingdoms and kings started existing on the face of earth around 3000 B.C. The first human civilization to use the kingship system were said to be Egypt and Sumer. Early kingdoms were formed because of triumphs in wars which led to more powerful individuals that exerted authority over weaker sections of people. The Egyptian kingdom was existed in North Africa and Sumer had located in present day Iraq between the river Euphrates and Tigris. The Sumerian kingdom had been established consisting of a written language, religious organization, calendar and development project.

Before the advent of the British rule in India the legal system mainly embodied customary, moral cum religious rules as ordained in the Dharmashastras. Manu Smriti declares “The King should not leave an offender unpunished, whatever may be this relationship with him (Dhyani, 2019, p. 28). Neither father, nor a teacher, nor a friend, nor mother, nor wife, nor a son, nor a domestic priest should go ‘unpunished’ for the offense committed. Thus, the king in ancient India was the symbol of Dharma- the rule of law and was described as protector of the people. Defender of faith and moral values. He was only the executive head to impose punishment or Danda which was to be exercised judiciously in the interest of Dharma.

A true king was always subject of Dharma and was never regarded as sovereign in Austinian sense of the term.

It was Dharma alone which was truly sovereign which bound up both the king and the subject and no king howsoever powerful dared to violate the underlying principle of Dharma meant right conduct, right thought and right means which sums up the quintessence of Dharma as Manu declares (Dhyani, 2019, p. 28). In short in ancient India the king was bound by Rajyadharma which enshrined duties and obligations of the king for the promotion of welfare of his subjects (Dhyani, 2019, p. 8).

The king himself had to remain in Dharma, that is, he could not distress from his kingly duties as per these sources (Maine, 1890, p. 6). These kingly duties were primarily on the attainment of dharma, and closely related to these, the attainment of Artha and karma.

Monarchy is an old political institution. Its origin had many principles. Previously the position of king had been assured by religious, cultural, social and divine backdrop. Now a day monarchy or kingship has been turned into the political, constitutional and legal realization. Many monarchies in Europe are regulated by law and constitution. The recently abolished institution of monarchy in Nepal was also regulated by the written constitution. Even before whichever constitutions were promulgated in Nepal had made the institution of monarchy based on written constitutions and written laws. The Muluki Ain of B.S. 1910 of Nepal, the Government of Nepal Act, 2004 B.S. and other constitutions promulgated after that had provided some provisions about the role of kings in state affairs and his position. Article 29 of the Constitution of Kingdom of Nepal, 2047 had provided that (1) Nothing in this Constitution shall affect the custom, usage and tradition relating to the order of succession to the Throne by the descendants of His Majesty. (2) His Majesty shall have the exclusive power of enacting, amending and repealing the law relating to the succession to the Throne by His descendants.

Statement of the Problem

This dissertation is about the analytical study of the position of monarchy under the Lichchhavi period of Nepal and the medieval period of Nepal. The legal system as well as the political system under the Lichchhavi period can be identifiable and traceable under the basis of the literary and archeological sources. There are some problems of the study; they are the authenticity of the source materials. Some

foreigners have researched on history of Nepal they are biased and lopsided. So, the authentic study on this can be taken with the support of primary sources. To read the inscription and rock edicts, special skill is needed. There are many literatures contradictory to each other. The authenticity of genealogical chart or lineage of the Lichchavi dynasty is needed. There are some problems they are as follows which this paper seeks to sort out.

-) What was political role of the king of Kirant, Lichchhavi and Malla Periods?
-) What was the judicial role of the kings of Kirant, Lichchhavi and Malla Periods?
-) What was the cultural role of kings of ancient and later medieval period of Nepal?

Research Questions

The research undertaken by the researcher has quenched the thirst of many academic questions. The questions which answer were made available in the primary texts or other academic sources available. There were many issues raised in the research which are as follows:

-) What was major difference in the political role of kings in Lichchhavi period than Malla Period?
-) How the judicial role of kings under Malla period was changed from the kings of Lichchhavi period?
-) Why the political role of kings of the Malla period weakened than Lichchhavi period?
-) What was a cultural role of Kirant king in the Kingdom?

Research Objectives

While researching Nepal in the historical perspective, research on the position of king in the ancient and medieval polity of Nepal hold a unique position. The rule of the Kirati is not verified by the archaeological sources. Lichchhavi dynasty is said to be first historical dynasty of Nepal who were the real originator of decentralization or federalism in Nepal. They had the centralized rule within the then kingdom of Nepal. They were the exemplary of religious tolerance and welfare ideals. The study mainly focuses on position of monarchy in cultural and political system of then Nepal. It had also a role in the then legal system of Nepal. The study is related with the issue when Nepal was ruled by the Lichchhavi and the kingdoms of the Kathmandu valley by the

Mallas. The Mallas ruled the Kathmandu valley were defeated by the king of Gorkha Prithivi Narayan Shah. The prime objective of this study is to critically study the issues associated with position of king under ancient and medieval Nepal. The objectives of the study based on above mentioned statement of the problem are as follows:

-) To examine the political role of the kings under Kirant, Lichchhavi and Malla period.
-) To scrutinize the judicial role of the kings of Kirant, Lichchhavi and Malla period.
-) To assess the cultural role of kings of ancient and later medieval period.

Delimitation of the Study

The very title of this work is "Roles of king under the Ancient and Medieval Culture and Society of Nepal". So, this study seeks to elaborate the roles and contribution made by the kings of Ancient and Medieval Nepal specially in culture and society. In these two periods, the positions of kings in these two subject and areas of study had been largely differed. Under the Medieval period, we find the rise of two powerful kingdoms in the Karnali Basin's the Khasa Kingdom and the Kingdom of Tirahut at Simroungadh established by Nanyadev in 1097 A. D. So, while talking about the position of king in Medieval and Ancient culture and society of Nepal, the researcher has been limited to the study of the Kathmandu valley of the later medieval period. The society and culture of these periods was not the same. The Varna Vyavastha had already been introduced from ancient period or saying rightly from the rule of the Lichchhavi period.

The Kirant period as a period of history has been subject of research through the literary and textual sources only. The Lichchhavi period is documented history and verified by written sources too. The kings of these three periods were important from the many perspectives. This study has given a brief sketch of the kingship or monarchical rules of some important kings of these periods. Regarding medieval period, the position of kings of medieval period which includes the kings from the time of B. S. 936 have not been included but the political and the judicial position of kings after the reign of king Jayasthiti Malla has been included.

Significance of the Study

The main purpose of this study is to find out the role of king under Ancient and Medieval Culture and Society of Nepal. Literature is the mirror of society. It is also a literature that is expected that it will show our past history and culture. Now, Nepal has been a Federal, secular republican state. In its past, there were many dynastical rules in Nepal. The Lichchhavi who came from Vaisali founded a well-organized strong state system. They had practiced a federal monarchical system. Kings were regarded as the deputy of God on earth to serve the people. It is a historical and cultural study but innovative one because no researchers in history have their researches done such area. In the history and culture of Nepal, kings would hold a dominant position. They were the symbol of the unity of the nation. The research on position king in the culture and society of Ancient and Medieval Nepal would provide a valuable insight to understand the political and judicial system of Nepal. It would also contribute for the cultural study of Nepal. It may support for the academic purpose and other scholars will read this study because this sort of study and research on this topic has not been undertaken. This study immensely supports to the real researchers of administrative and constitutional history of Nepal. The main purpose of this study is to analyze the political, administrative and cultural roles of then kings of Nepal in ancient and later medieval period. It is expected that it can create some output as a recommendation and suggestion to further reform the ruling system of Nepal. It will add more knowledge in scholarship of Nepal because a whole historical text of these periods has been written but not on such separate idea.

Organization of the Study

The study has been divided into seven chapters. The first chapter provides an introduction to the research. The second chapter contains the literature review. The third chapter discusses methodology of the study, under it, research design and research philosophy and theoretical parameters have been included. Under chapter four, political role of kings of ancient and later medieval period has been included. Under chapter five provides the judicial role of kings of ancient and later medieval period. Under chapter six, the cultural role of kings of ancient and later medieval period have been included. Chapter seven has provided summary and conclusion.

Chapter – Two

Literature Review

Review of the literature is an essential part of all studies and one of the partial requirements of research methodology. It is a way to discover what other research in the area of our problem has uncovered and all stock taking of available literature in one's field of research. It is a way to avoid investigating problems that have already been definitely answered. It helps the Researcher to delineate a logical, well defined and sharply focused problem for research investigation, narrow down the problem, define the research issues more precisely and develop through understanding insight into previous research works that relates to the present study, establishes a point of departure for future research, reveals areas of needed research, provides the students with knowledge of the status of their field of research and the foundation for developing a comprehensive theoretical framework .

So far, many research works in the field of the Lichchhavi and the Malla period have been done but specially in the areas of the position of monarchy under Ancient and later Medieval period with reference to then culture and society of Nepal have not been done. There is a research gap in the information and the researcher really seeks to get the information relevant to the topic. A few books on the history of ancient Nepal have been written by scholars like Jagadish Chandra Regmi and Dilli Raman Regmi. There is a research gap between these writers' books and the researcher has actually tried to find. The researcher has elaborated the actual position of monarchy in the area of politics and culture under the ancient and later medieval Nepal in this dissertation. Therefore, the related journals and periodicals which provide more information that is nearby or very close to the topic and desired finding have reviewed. The literature review has been done on the basis of the Chronological order.

Name of books, journals and magazines are illustrated here. These all-printed literatures are related to the institution of kingship in ancient and medieval period. The lists of books mentioned as a literature briefly touch the contents of the research. K.P. Jayaswal (1967). *Hindu Polity*.

The book is an authoritative treatise on ancient Hindu political system. The book is a sketch of the constitutional life of the Hindus. The author has made a special study to find out what constitutional progress, if any, Ancient Indians had achieved. The book provides a sketch of the republican order in

the time of linguist Panini of about B.C 500. The book has presented a topic on the Hindu Republics in Greek writers. The book has described about the Gupta inscription which provides that Nepal was under the constitution. The inscriptions related to the Lichchhavi and Thakuri have verified that there were rules and laws of these dynasties to rule Nepal. The book has described the characteristics of Republic according to the Mahabharata. The book has described about the Santi-Parvan of the Mahabharata which mentions about the characteristics of the Ganas. The book has given some information about the republics under the Maurya. The book also provides the rock series of king Ashoka in his inscription. In the Rock series, section v, Ashoka enumerated some republics under Ashoka like the Yonas, Kambojas, the Gandarbas, the Rashtrikas, the Rashtrikas, Pritikas and Aparantas. The book provides that in the time of Ashoka, there were some republican and monarchical states. To know about the actual history of Lichchhavi dynasty, this book has supported.

Shobha Mukerji (1969). *The Republican Trends in Ancient India*.

The book has determined the nature of ancient Indian republics and their variations. The book provides that the majority of the Indian republics were a special type of aristocracy. From the study of available constitutions one can very well prove that the republican states of different ages had shown special acumen in particular aspects of governmental organizations. The book provides that, the Lichchhavi, for instance, won the applause of the historians because of their democratic administration of law of justice. There are other instances of smaller republics practiced through specially organized intuitions like double kingship or a single man's authority balanced by the authority of councilors. The book provides information about the concept of republican state. The book provides that according to Panini the country was divided into 'Janapadas'. The book provides that the majority of these Janapadas, the original Kshatriya settlers still held sway and political power was concentrated in their hands. The book gives meaning of Gana according to the Jatak. It provides that the Jataks are also eloquent about the function of the ganas. The book provides information that the Lichchhavis were the republican state. The Lichchhavis were a unit of such a confederation. From this all information, the researcher has used them as data.

Hit Narayan Jha (1970). *The Lichchavis (of Vishali)*.

In the book Out of ten chapter of the book five chapters are devoted to the Lichchhavi of Vaisali and the rest five chapters to the Lichchhavis of Nepal. So, he has also not made much analysis about the position of monarchy under the Lichchavi rule.

Dhana Vajra Vajracharya (B. S. 2030). *Lichchhavi Kalin Abhilekh*.

The book contains information about the inscriptions available in the reign of the Lichchavi dynasty. The book mentions 190 different inscriptions available in the time of the Lichchavi rule. In the beginning the book has mentioned about the inscription available at Chabahil. The book contains inscriptions located at Lajimpat, Bishal Nagar, Suryaghat of Pashupati of Bijayawati. These inscriptions are material evidences of the past to verify or attest the the Lichchavi rule in Nepal. With authority of the evidence of these inscriptions we claim that the royal dynasty like the Licchhavi was in Nepal. It is the base of documented history. This book provides some information about the position of kings in ancient and medieval Nepal but do not fully support to know their cultural and social roles for the nation and people. The book gives more information to know the judicial, cultural, political and administrative roles of the kings of Lichchavi period.

Mary Shepherd Slusser (1982) *Nepal Mandala A Cultural Study of the Kathmandu Valley, Volume 1*.

This book provides plenty of information related to the research of the researcher. The history and culture of the Kathmandu valley. The book provides some information about the political history of the Kathmandu valley. It has highlighted about the The Lichchavi period and Consolidation of the State A. D. 300-879. This book has described about the political events of the Kathmandu valley of the medieval period. The researcher has cited some valuable information contained in the book.

RamRahul (1985). *Modern Nepal*.

The book describes about the history of Nepal. The remarkable point of this book is that it has incorporated about Hinduism of Nepal. This provides some important facts about ancient and medieval history of Nepal that can contribute to the researcher to accomplish the research work.

Tulasi Ram Vaidya, Triratna Manandhar & Shankar Lal Joshi(1993). *Social History of Nepal*.

In this book, the author has described about the culture and society of Nepal during ancient and medieval Nepal. He has described about the introduction of the Varna system in Nepal in the time of the first Lichchhavi king Supuspa in circa fifth century B.C. Further it is mentioned that king Sususpa is credited to have beautified the town, i.e., capital, organized the whole kingdom and ruled the people in justful way. Thus, Supuspa is credited to have classified the people in four Varnas and they were ruled in a justful way according to the Maryadawhich means Arya Maryada. The book has made a comparative study of the social and cultural structure of Nepali society in ancient and medieval Nepal. The book provides the information about social change during the medieval period. The book has provided that history of Nepal for about a century during the early medieval period i.e, after 879 A. D. was shrouded in mystery. The book gives many more information about the institution of monarchy during Ancient and later Medieval period but it does not give information about the cultural and social role in king in these periods.

Shankarlal Joshi (1993). *Nepal Under Amshuvarma* .

It provides some information about the great achievement of king Amshuvarma to administer justice. It lacks to provide the actual position of monarchy under the Lichchhavi period. It has briefly talked about the social, religious and political condition of Nepal during the reign of king Amshuvarma but it lacks the position of king in the Lichchhavi dynasty entirety. The book provides about the early history of the Lichchhavis, the theory regarding the era, political condition, social condition and religious condition of Nepal during the reign of King Amshuvarma. The book also provides some information about the religious condition of Nepal during the reign of king Amshuvarma. So, the researcher has been benefited with the contents and information remained in the book.

B.R Vajracharya, S.R Baksi, & S.R Sharma (1993). *Cultural History of Nepal* (1st Ed).

The book has illustrated the historical background of Nepal, religion of people. In the historical background the book has described about the Lichchhavi period of Nepal. The book has widely introduced about the

Lichchavi dynasty with its view that they were the tribal republic of the northern Gangetic plains. The book has described that the earliest inscriptions of the Lichchavi period are found at Changu Narayan. The book provides plenty of information about the division of Kathmandu valley in petty states in later medieval period. The book contains much information about Jatras and other festivities of Kathmandu valley. The book provides some valuable information about King Manadeva and his history. This book also described about king Amshuvarma and other kings. From these all sources, the researcher has been befitted to elaborate all sources to describe about the cultural, religious and administrative role of the kings of Ancient and later Medieval period of Nepal.

Perceval Landon (1993). *Nepal*.

The book has provided the valuable information about early history of Nepal. He has mentioned a brief history from the Lichchavi King Vrsadeva to the Mallas. He has provided information that from A. D. 496 to A. D. 880 the sequence of the Lichchavi kings is illuminated and confirmed by a valuable series of inscriptions in and near Kathmandu. He has provided that Vrsadeva was the first of a line of kings who found favor with the religious chronicles of Nepal. He has talked in the book about the fatal mistake of dividing up the valley of Nepal into minor and bitterly jealous principalities proved ultimately to be the ruin of the Malla. The book has incorporated some information about ancient history of Nepal and kings of Lichchhavi period which information the researcher has found very useful to cite.

Krishna B.Thapa(1995). *Main aspects of socio-economic and administrative history of Nepal*.

The book provides some information about the formation of Nepali society. The book provides some information about the complicated Lichchavi society. The book has incorporated some ideas about the medieval king Jayasthiti Malla as the initiator of new social order. His role in social reforms has been highlighted in the book. The book includes the content about the contribution of king Jayasthiti Malla to form so many castes on the basis of their profession. The book has pinpointed the weakness of the Manabnyayashastra for including all people to the category of Hindus. Thus, he has opined that when we see overall categorizations of people into many

caste divisions, it seems that it was not so progressive step. The book provides that the social reforms of Jayasthiti Malla thought solved the social problems of the period, it was not progressive move. The book has marked the role of king to develop a syncretic tendency towards each other which resulted that these people accepted and followed the principle of peaceful coexistence.

Bishal Khanal (2000). *Regeneration of Nepalese Law*.

In this book, the author has attempted to look at the formation and development of the Nepalese legal system. Further he has analyzed the application of the Nepalese law with the view to approach justice in Nepalese society. Also, he has made a thorough evaluation of various stages of development of the institutions of Nepalese law as a goal along with the identification of some crucial problems and search for some solutions. Author Khanal has elaborated the historical development of the legal system of Nepal. He has highlighted the history during the Kirat, Lichchavi and Malla dynasty and following towards the Rana regime. Author has successfully highlighted the drawbacks of the legal system in each of the historical stages. The book is a unique Nepali law literature providing valuable insight into the legal history of Nepal specially of Ancient and later Medieval period - with pertinent legal reasoning to understand the persisting legal issues. The valuable insights remained herewith related to judicial system of Nepal in these two phases, it highly contributes to the researcher for the accomplishment of the research.

Bidhyanath Saraswoti (2001). *The Nature of Man and Culture*.

The book has defined culture. The book has briefly described about human nature and how culture spread in human society. The book has supported to incorporate some information about the philosophy of this research.

Rewatiraman Khanal (B. S. 2059). *Nepalko Kanuni Itihasko Ruprekha (An outline of Legal History of Nepal)*.

The book has provided about the ancient justice system and the judicial system under the Lichchavi and Malla period It has provided some information about the justice system under the Malla period. It has also provided details about the judicial system of the Malla period. It has also provided some other information about the judicial systems of Nepal under

Kirat, Lichchhavi and Malla kings. So due to this needed source, the researcher has been benefited.

Prayag Raj Sharma (2004). *The State and Society in Nepal: Historical foundations and contemporary trends*.

In the book, the author has made a historical overview of Nepali history and culture. This book has highlighted the actual origin of the history of Nepal. He has described about beginning of the legendary history and genesis of the Nepal valley as a lake. On the backdrop of Gautam Buddha, he has described about the history. He has described about the earliest documented history beginning from the dynastical rule of the Lichchhavi. He has viewed that the available inscriptions in this period were in the Sanskrit language and the Gupta Scripts. He has described the power of the Lichchhavi in the rule and later how gradually it waned. He has described quoting other historians that the Post-Lichchhavi period as the Thakuri period. He has written that one finds names of all almost until the start of Jayasthiti Malla's reign in 1382. Sometimes two or even three kings are mentioned as ruling simultaneously. He has expressed this period as the most confusing period in Nepal's history. There is much mentioning about the ancient and medieval period of Nepal but it lacks in providing information about the actual cultural and social role of kings in these periods. The book's information are citable to accomplish the research work.

Sabita Sapkota (2004). *History and culture of Nepal*.

In the Chapter -3 of the book, the author has incorporated the Lichchhavi period under the heading of Ancient History of Nepal. In the topic of the said book the author has given a brief introduction of the Lichchhavi. He has mentioned names of some Lichchhavi kings like Jayadev, Haridatta Varma, Vrishavadeva, Shankardev and Dharmadeva. She has highly praised king Manadeva 1st. In the book it has been mentioned that from Changunarayan Inscription, we can know his three ancestors, his conquest account, various religious sacrifices, and social and economic life of that period. The book has provided some information about the personality of the Lichchhavi period Thakuri King Varma and Narendradeva. The book has mentioned ancient history of Nepal and Medieval History of Nepal. These

topics of the books, the researcher has found useful and honorably cited by the researcher.

Jadish Rana (2006). *Nepal: A Concise History of the Cultural Scenario of the Himalayan Kingdom*.

The book has provided about the Kirata tribe where he has viewed the Kirata as the wandering tribe who lived by hunting with bows and arrows and traded woolen shawls. He has also mentioned about the suppression of the Kiratas by the Lichchhavis as a not swift and sudden events. He has mentioned the period of the Lichchhavi as the beginning of the historical period. He has further mentioned that the pillar inscription of Changuarayan as the first written and recorded chronicle. The information remained therein the researcher has explored and incorporated in the paper.

Daniel Wright (2007). *History of Nepal: With an Introductory Sketch of the Country and People of Nepal*.

In this book, the author has written the Vamshavali or genealogical history of Nepal. He has written history from mythological period of history, extending through the Satya, Treta and Dwapar Yug or ages. This book contains numerous curious legends regarding the temples, towns and holy places of the country. The book also provides some information about the founding of the Gupta dynasty by Ne Muni and discovery of Pashupati in Bhuktman 's reign. The book has also incorporated about Kirati dynasty and commencement of Kali Yug. The book has provided information about Lichchhavi dynasty or Surya Banshi. The book has presented the genealogical chart of Kirat kings. The book has also mentioned about the raja of the new dynasty named Amsuvarma. The book has mentioned other kings after king Amshuvarma. The book presented the names of other Lichchhavi kings like Bhimarjun Deva and Narendra Dev. The book has presented history up to end of the Lichchhavi rule and beginning of early medieval Nepal.

D.R Regmi (2007). *Ancient Nepal*.

In the book, we find the work which has six chapters and describes in different successive phases the political history of the country from the earliest time to the end of the Lichchhavi period. The paleographic and archaeological data belonging to various reigns have been systematically described with reference to the evidence available through these records. It gives partial

information about the position of monarchy under the Lichchhavi rules. It provides a valuable information about the cultural/religious and political position of kings of Lichchhavi period. It has also provided the judicial power of kings of Lichchhavi period, so it has benefited the researcher to accomplish the research task.

D.R. Regmi,(2007). *Medieval Nepal: Early Medieval Period* (Volume -1).

In the book, the author mentioned the Early Medieval History of Nepal (750- 1530). In the book, the author has described about sources of the Early medieval history. In chapter-3, the author has described about the early Medieval history from 740 A. D. to 1146 A. D. He has also mentioned about the so -called Thakuri lineage of Raghavadev. This book described about the historical phenomena related to King Jayasthiti Malla and his descendants. In the book the author has described about social and economic condition of Nepal in the Middle Ages up to the 16th century A. D. It has mentioned the historical information about the Kathmandu valley up to the time before the rise of King Jayasthiti Malla.

D.R. Regmi (2007). *Medieval Nepal*(Vol. II).

In the book the authored has described about a history of the Kingdoms from 1520 A.D. to 1768 A. D. This part or part 2 of the medieval history of Nepal which deals with the history of Nepal as it was then politically divided into two or more sovereign kingdoms for nearly 250 years until 1768 A. D. The book has described about the kingdom of Kathmandu. He has listed the name of kings of Kathmandu. The book briefly describes about the judicial reforms made by King Pratap Malla. The author has mentioned in the book about the kingdom of Patan and the influence of the powerful regents. The author has also described about the kingdom of Bhadgaon and its kings. The information remained therein has benefited to develop the thesis to the researcher specially in the question of cultural, political, administrative and religious role of kings of the later Medieval period of the Kathmandu valley.

Dhan Vajra Vajracharya(B. S. 2064). *The Gopal Rajavamshavaliko Eihastik Bibechana* (A historical analysis of Gopal Rajvamshavali).

The Gopal Rajvamshavali is not merely history: it is a rich source of economics, social and above all cultural history to which Dhanvajra

Vajracharya gives scanty or no attention. There is hardly anything in Dhanvajra Vajracharya manuscript on the development of property right in land, on emerging caste structure, the evolution of coinage, the social structure and the administrative system, on trade and costs of living. Although the historical narratives of the Gopal Rajvamshavali begin with the beginning of the Kali Yug, it culminates in the political apotheosis of Jyasthiti Malla. This book gives the lists of kings of Lichchhavi period and early Medieval periods. So, the researcher has been benefitted to explore the fact about the kings of Lichchhavi period and their various roles.

Ram Niwas Pandey (2008). *Nepal through the Ages*.

In the book, there is one chapter with the title “*Religion and King as Unifying Force in the Kathmandu Valley*”. The book’s chapter has provided that King Haridatta Varma, who was a Survavanshi Raja, has been credited in the chronicles to have constructed the temples of Vishnu Narayan in the four corners of the Nepal Valley. The book has provided some information about some cultural heritages of Nepal. One separate heading is with this book on Nepalese society during Malla and Early Shah period. This topic of the book has been a valuable source of information to develop this dissertation specially in the question of the cultural and religious role of later medieval kings to develop cultural and religious tolerance in the country.

Mahendra Kulasrestha (2008). *Culture India*.

In the book, the editor has described about the Indian ethical values. He has also talked highly about emperor Ashoka as the first king of peace. He has some principles to be followed by the king. He has written in the book that emperor Ashok gave to his empire his certain principles of administration which, in their breadth of vision and outlook, their spirit of humanity and internationalism, are an aspiration even to the modern world. He based his empire upon the principles of non-violence, universal peace, peace between man, and man and between man and every sentient creature, so that it was an empire of righteousness, an empire resting on right and not on might, and too far ahead of the times to stand the ordained and ordinary historic process of a painful development from the brute to the man. He has viewed about the king relating the position of emperor Ashok as the guardian of the people. He has described quoting emperor Ashok that all the people are his children. So, these

facts reflect the different roles of Hindu kings which has supported to this research.

Hariram Joshi (2008). *Glimpses of Ancient Polity*.

The book is a passionate search for history, culture, art, religion and new polity are simply fantastic. In the book, the author has traced out the origin of elected monarchy and republicanism since Vedic times and subsequent periods. The author has powerfully pleaded that historically rulers of Nepal whether it was in a monarchical system or republican system used to abide by the wishes of the people. The book provides some themes of constitutional monarchy. The researcher has explored some information remained herein to elaborate the political theory of kingship. The book provides a basic assumption of kingship that no personal property belongs to the kings.

John Whelpton (2011). *History of Nepal*.

The book explains about the unification and Sanskritization in Nepal. The remarkable point in this book is the state formation in the ancient and medieval period. This book provides some information about the history of Nepal from the Gopal dynasty. This book briefly deals with other royal dynasties of Nepal like the Kirati, Lichchhavi, Malla and Shah but lacks to provide information about the position of monarchy in ancient and medieval Nepal especially from the viewpoint of culture and society.

Mahesh Chandra Regmi (2011) *Nepal: An Historical Miscellany*.

The book has briefly described about the law and administration of the past Nepal. The book provides some facts about the law and administration of past Nepal that supports to the researcher to proceed further in the accomplishment of the research.

Sriram Prasad Upadhyaya (B. S. 2069). *Nepalko Samajik, Arthik Tatha Prashashanik Itihas (Socio-economic and Administrative History of Nepal)*.

The author of this book has incorporated the Lichchhavi period Nepali Society. The book mentions some information about the reforms introduced by King Jayasthiti Malla. It has also provided some information about the establishment earlier Malla dynasty and the Tirhut kingdom of Simroungadh. Likewise, he has provided some information about the establishment of the Far Western Part's Khas Kingdom. This book provides social and

administrative roles made by ancient and later medieval kings of Nepal which is pertinent literature to elaborate this dissertation.

Pitambar Lal Yadav (B. S. 2072). *Nepalko Rajnaitik Itihas (The political history of Nepal)*.

The book has provided about the historical importance of the Lichchavi king Mandeva. He has given logics to prove king Manadeva as the first historical king. He has also mentioned about king Amshuvarma. Later he has mentioned about the Malla dynasty of the Kathmandu valley. He has focused about the political position of the Kathmandu valley before the rise of King Jayasthiti Malla. He, in this book, too has mentioned about the reforms made by king Jayasthiti Malla. The book mentions about different Sambats once used in Nepal and also Lichchhavi kings and Malla kings of later Medieval period that to accomplish the task of the research support to the research.

Salahuddin Akhtar Siddiki (B. S. 2072). *Manusmritiko Kanuni Byabastha : Nepalma Paribarik Bibad*.

In this book the author has described about sage Manu, who is said to be the manager or code giver of human society. The book has provided some valuable information of the Lichchavi rule and Malla rule. As per the information provided in the book there are numerous references in inscriptions related to the religious texts. So, in that era, the religious scriptures were regarded as the main source of the constitution. The book has highlighted the great role of the king in the administration of justice. The book has provided some information about the judicial and legal system of Nepal under ancient and later medieval period.

Baburam Acharya (B. S. 2073). *Nepalko Samchhipta Itihas*.

In this book, he has incorporated some information about existed before the documented history of Nepal. This book provides the contents about the beginning of the Aryan Civilization. He has mentioned in the book about that the civilization of 'Nepal' that had already begun before the beginning of the state system of the Kirati Tribe. The book provides that there had begun the power rise of the Lichchhavi and the Videha also in the same time. He has mentioned in the book that although the kingdom was fully-fledged democratic, the chief of Lichchavi confederacy would elect the king. It

had been an established tradition. He has mentioned about the name of the Lichchhavi king. He has talked the most famous inscription of the Lichchhavi king Jayadeva 2nd of 790 B. S. or Sambat 157 remained in the premises of Pashupatinath Temple gives ample evidence to support the fact that when the rule of the Lichchhavi had been established. It is written that even after Jayadeva 1st, there had existed the trend of electing the king. This provides about the genealogy of the Lichchhavi kings. The book provides the names of successors of king Manadeva. This book succinctly provides information about the personality of king Manadeva 1st. He has mentioned about the personality of King Amshuvarma. He mentions in the book that while king Shiva Dev 1st was the reigning king of Nepal, Amshuvarma seems to be his assistant or Chief Feudatory (Shree Samant) that is proved by the inscription made available in Lalitpur in 561 B. S. The book has also provided some the power struggle of the later Malla kings of later medieval period which is related literature to accomplish the research work.

Bishal Khanal (B. S. 2073). *Nepalko Nyaya Prashshashan : Aitihāsik Simhabalokan (Justice Administration of Nepal : Historical Survey)*.

This book has also supported the researcher to proceed in the research project. The author of this book has provided some information about the justice system of the Kirati. This book provides information about the judicial concept under the Kirata dynasty. The book further supplies information about the justice system under the Lichchhavi period. The author has also supplied some information about the organizational chart of the justice administration under the Lichchhavi period. The book also provides some information about the justice system of the Malla period. The source remained in the book has supported to find out the political, religious, cultural and administrative role of kings in Ancient and later Medieval period.

Gyanmani Nepal (B. S. 2074). *NepalNirukta* .

The book provides about the history of Nepal under the Lichchhavi period and also in the time of the Malla period and provides some information about the position of King ancient and medieval Nepal but does not provide the cultural and social role of the king in ancient and later medieval Nepal. It has been source materials to include in this research paper.

Laxmi Prasad Kharel (B. S. 2076). *Constitutional Law and Comparative Nepalese Constitutions*.

It has described about the Constitutional system of Nepal under the Kirati, Lichchhavi and Malla polity and system of governance. This book has benefitted the scholar from the viewpoint to develop the thesis to elaborate about the judicial system of Kirati, Lichchhavi and Malla period. So, the researcher has been benefitted to develop the dissertation in the question of judicial role of kings of Ancient and later Medieval period kings of Ancient and later Medieval Period of Nepal.

Tulasi Ram Vaidya (2020). *Advanced History of Nepal: Expansion of the Gorkha State and the political history from first battle of Nuwakot to death of Bhimsen Thapa (1737 A. D. to 1839 A. D.)*.

In this book, the historian has provided about the territorial extension of Nepal. He has provided some information about the history of Nepal of the very ancient period. He has presented some archeological evidences to assume Nepal as an ancient land of ancient people. He has mentioned in his book that the Lichchhavi rulers of Nepal must have ruled over an area almost as big as the present-day Nepal. He has mentioned in his book about the large territorial extension of the king of Kathmandu valley named Yakshya Malla. He has provided that sporadic claims of the Malla Kings as Nepaldhipati was more symbolic than any political significance. He has also mentioned about the Malla Kingdom of the Kathmandu valley. The researcher has found this book useful because it has mentioned largely the history of Kathmandu valley in the later medieval period.

Hariram Joshi (B. S. 2077). *Nepalko Prachin Abhilekh*.

The book has made a huge collection of inscriptions related to history and culture of Nepal. In this book, the author has presented around 175 inscriptions in number of the Lichchhavi period.

Jagdish Chandra Regmi (B. S. 2077). *Nepalko Baidhanik Parampara (Legal Tradition of Nepal)*.

The book has also supplied some information about the legal and judicial history of Nepal existed under ancient and medieval history of Nepal. This book has provided some information about general and judicial administration under the Lichchhavi period. The author in this book has

provided some information about the royal palace and the provision related to the council of ministers and the Royal council. This book has provided the legal history of Nepal under Medieval Nepal. The author has incorporated about the contribution rendered by king Jayasthiti Malla. He has written some facts about the Nyayabikashini of King Jayasthiti Malla. The book briefly makes a survey of judicial role of Kirati, Lichchavi and Malla kings of Medieval period of Nepal that support as a source of information to complete the research.

Balaram Kayasta (B. S. 2077). *Prachin Tatha Madhyakalin Nepal (Nepal under Ancient and Medieval Period)*.

This book has been an infallible source for the researcher. The author of this book has mentioned the ancient and medieval sources of the history of Nepal. He has also mentioned the archaeological sources of Nepal. The book has explained about the fossils of Ramapithecus men, Paleolithic and Neolithic era and the origin of Nepal. The book describes about the royal dynasties of Nepal, i.e, the Gopals, Mahispal and Kirat. The book also describes about the establishment of state system in Nepal. The contribution of the Lichchavi rulers has also been mentioned. The book describes about the inscriptions of Changuarayan of Mandeva 1st, the inscription of Thankot of Basanta Dev and inscriptions of Handigaon and Sakhu of king Amshuvarma. The book has also mentioned about the history of the western Khas kings. The researcher has cited some of information remained there in the book to develop the dissertation.

Kedarnath Pradhan (B. S. 2078) *Nabin Dristima Prachin Nepalko Itihas (Ancient History of Nepal from novice viewpoint)*.

In the book, the author has mentioned about the mythological and historical dynasties of Nepal, i.e. Gopal dynasty, Mahispal dynasty, Kirata dynasty, Videha kingdom, the Shakya kingdom of Kapilvastu and legendary Buddha. He has also mentioned about the slave age. He has mentioned in the book about the Varman dynasty. The lists of kings under Lichchavi period and their reigns are pertinent literature to cite in this research paper.

Shreeram Prasad Upadhyaya (B. S. 2078) .*The Ancient and Medieval period History of Nepal (Nepalko Prachin and Madhyakalin Itihas.*

The researcher has reviewed a book named Nepal authored by Percival Landon. In the book, the author has provided some information about the history from Drsa Deva to the Mallas. The author has provided the information that from A. D. 496 to A. D. 880 the sequence of the Lichchavi kings and their general policy are illuminated and confirmed by a valuable series of inscriptions in and near Kathmandu, most of which have been deciphered and edited by Bendal, Fleet, Bauhler, Bhagvanlal, Sylvain Levy and Dahlman. The book's information have been elaborated by the researcher specially about the political, cultural, social, administrative and judicial roles.

Kiran Panthi (B. S. 2078) *Lichchhavi Haruko Nalibeli*.

In the book the author has mentioned about the historicity of the Lichchavi dynasty. He has viewed the Lichchavi who ruled in the ancient time laid down the foundation of the nationality of Nepal. He has mentioned the Bajji Sangha of the Lichchavi having the republican trend. He has interlinked the Bajji Sangha and the Magadh empire. He has given a brief introduction to the Lichchavi kings, i.e., Nimis, Pashuprekchya Dev, Bhaskar Barma, Bhumi Barma, Supuspa, Haridatta Barma, Basudatta Barma, Shiva Barma, Jayadev 1st, Brisadeva, Shankardeva, Gundev and Dharmadev. He has given a brief introduction of King Manadev. He has also given the lists of kings of the Lichchavi dynasty like Chhitis, Manudev, Bamandev, Ramdev, Ganadev, Gangadev, Gangadev, Gunkamdev, Mandev 2nd and Mandev 1st. He has also mentioned about king Amshuvarma and his character. The author has also mentioned about the religious tolerance, political, economic reforms and constructional task of King Amshuvarma. He has mentioned in the book about the later Lichchavi kings like Udayadev, Dhruvadev, Bhimarjundev. He has described about the kings of Nepal after Narendra Dev and Jayadev 2nd. So, these are references and information that helps the researcher to proceed ahead specially in the area of Lichchavi period and the roles of kings in administrative, judicial and cultural realms.

Nayanath Paudel (B. S. 2078). *Lichchavi Lipi (The Lichchavi Script)*.

In the book the author has provided some information about the inscriptions which helps to know about the role of the Lichchavi monarchs that is valuable literature to cite in this research paper.

Rajaram Subedi (B. S. 2078). *Tathya Itihas (Factual History)*.

The book is one of the most pertinent literatures to cite where the author has described about the history of prehistorical, ancient, medieval and modern Nepal. The book describes about the monarchical system of Kapilvastu. The author of this book has described about the role of council of ministers under the Lichchavi period. The book describes about the Guthi system of Nepal. Economic history of Nepal has also been incorporated; He has mentioned about the history of land tenure system of Nepal. The information remained there in the book can be source materials to cite from the part of the researcher.

Prakash Wasti (B. S. 2079). *Hamro Kanuni Itihasko Nalibeli* .

The book has mentioned about the Kirat Period, Lichchavi period and Malla period. The author has mentioned about the legal arrangement of Nepal under these periods. This book provides some information about some offenses and penal system in ancient and medieval period of Nepal and from this information the researcher has incorporated the judicial role of ancient and later medieval kings.

Chapter -Three

Methodology of the Study

The research is primarily based on doctrinal method of research. Under the doctrinal research methodology, the Researcher has adopted the historical, comparative, descriptive and analytical approaches while analyzing the data.

This research design is a qualitative study. It is a cultural and historical study. Lichchavi dynasty of Nepal had been existed in ancient period of Nepal. This dynasty in Nepal is said to be a first historical dynasty of Nepal because the rule of the Lichchavi is verified by archeological source. Therefore, for the successful completion of the study, the researcher has conducted observational methodology too. The researcher has collected these archeological sources as primary data and the information obtained through using different libraries museums has been treated as the secondary data. In ancient and later medieval period, the institution of monarchy was in political acme, legal and constitutionally supreme. The researcher has used the methodology being concentrated in collecting, studying and interpreting contemporary literatures, accounts of various Vamshavalis relevant to the topic.

The field survey or field study to observe the inscriptions related to this topic will be made. As per the nature of the research, the researcher has used mainly secondary data. The existence of full-fledged institution of monarchy in the Lichchavi period has been verified. The researcher has visited the Pashupatinath temple to observe the inscription of Jayadeva 2nd of 733 A. D. This inscription is reliable which mentions about several names as names as the ancestors of king Jayadeva 2nd. We find evidence of inscriptions of the Lichchavi rulers only from the time of Manadeva 1st which provides the inscription of the Changuarayan of 464 A. D. of King Manadeva 1st. This inscription provides the information the four generations' names of the kings of the Lichchavi dynasty. It is inscribed that Vrishava deva as the great grandfather, Shankardeva as grandfather and Dharmadeva as father of King Manadeva 1st. Apart from these research activities, the researcher made a detailed survey of books and journals published in the area of the Lichchavi dynasty and later medieval period which reflect the legal system in Nepal existed during the Lichchavi period and later medieval period of Nepal. The researcher has applied the chronological study too. The Lichchavi kings are studied on the basis of the chronology. The researcher has made explanatory study too because the researcher has explained the data on the basis of description. Different royal palaces of the

Kathmandu valley like the palace of Hanumandhoka of Kathmandu, palace of Bhaktapur and the palace of Patan are the source of observation to the researcher because these palaces reflect the architectural, cultural and administrative system of medieval period. The period was dominated by the powerful roles of kings.

The primary data which have been obtained through the first-hand experience have been recorded with utmost importance; the data have been collected by field visit and observation also. As per the necessity secondary have been collected and taken their support in the research. The secondary data are mainly used to complete this study. The form tools of research have been determined on the basis of subject, area, objectives, theoretical framework etc. This study has categorized the data on the basis of records, historical and analytical study as primary and secondary data. In this study, primary data have played a direct role for the conclusion of the major subject of the researcher. The data obtained in field study, physical evidences, inscriptions observation and interview fall under the primary sources or data. The commentaries, writings, literatures and references have been treated as the secondary data.

Research Design

The research is qualitative and interpretive. Basically, the research has been undertaken exploring and visiting the primary text. These text and relevant literatures have been reviewed and getting information of them all the researcher has departed to the research destination. The basic concept of institution of kingship has been reviewed and in the rationality of the students the researcher has explained what factors struck the researcher to carry out this particular research. It is historical study, so the methodology is mainly qualitative because it qualifies different kings from the viewpoint of their reigning qualities and the prosperities the national experienced when they ruled and reigned the kingdoms. The primary texts what have been selected which the researcher found useful and pertinent because they hold authorities on history especially of my research topics.

The researcher has selected the topic to undertake the research on position of monarchy under these three periods, i.e., Kirant, Lichchavi and Malla because to see them from the viewpoint then political system and judicial system. The present legal, judicial and political system of Nepal is the direct contributions of these dynasties. As the time changes, these systems became more liberal. The political and judicial position of the kings within the time after the Government of Nepal Act, 2004 B.S. to the Constitution of kingdom of Nepal, 2047 are clearly depicting going

through these primary sources or printed books of the constitution but these positions the researcher has researcher are not available in such printed books of government of Nepal or published by Nepal Gazette. These are mind blowing task. To accomplish the task, the researcher has to visit many ancient documents, archives and even the inscriptions. The Kirant period is not verified period from the viewpoint of archeology and material evidence but the Lichchhavi and Malla are verified. So many paper evidence and material evidences prove that these dynasties ruled Nepal. So, the researcher developed a curiosity to design research these all from the textual and archeological evidences. The research is more or less library research where the secondary sources have been much used. The researcher could have research on Modern period or the period of Nepal under the Rana period. Some have done even the Period after the restoration of the democracy after 2007 B. S. The researcher did not find any research being undertaken in this area, so the researcher found it novice and mind-blowing task.

Now Nepal has gone towards the federal secular republic. We should explore the past history of Nepal. For present constitutional and legal order, previous kings played a great role. They created a history and developed a culture. The researcher made an effort to find categorically the roles played the kings of these periods. It is a comparative study also because as per the available sources, the positions of the kings of these periods changed greatly. So, the researcher has used interpretive approach to interpret these facts.

The researcher has selected the role of kings of these period and the important kings of these period because these kings are a well-known characters of history of Nepal. These kings were not only just the kings but statesmen and real lover of the people. In the times of the kings the researcher has mentioned, Nepal achieved much in diplomacy, economic prosperity, trade, industry, commerce and social progress.

Some of these kings even restored the lost throne (i.e. Narendradeva), some of them uplifted the position of Nepal in the international perspective equal to big neighbors, i.e., Tibet and India. From all angles, the researcher tried to identify and recognizes their positions. These kings strengthened the position of monarchy in these periods.

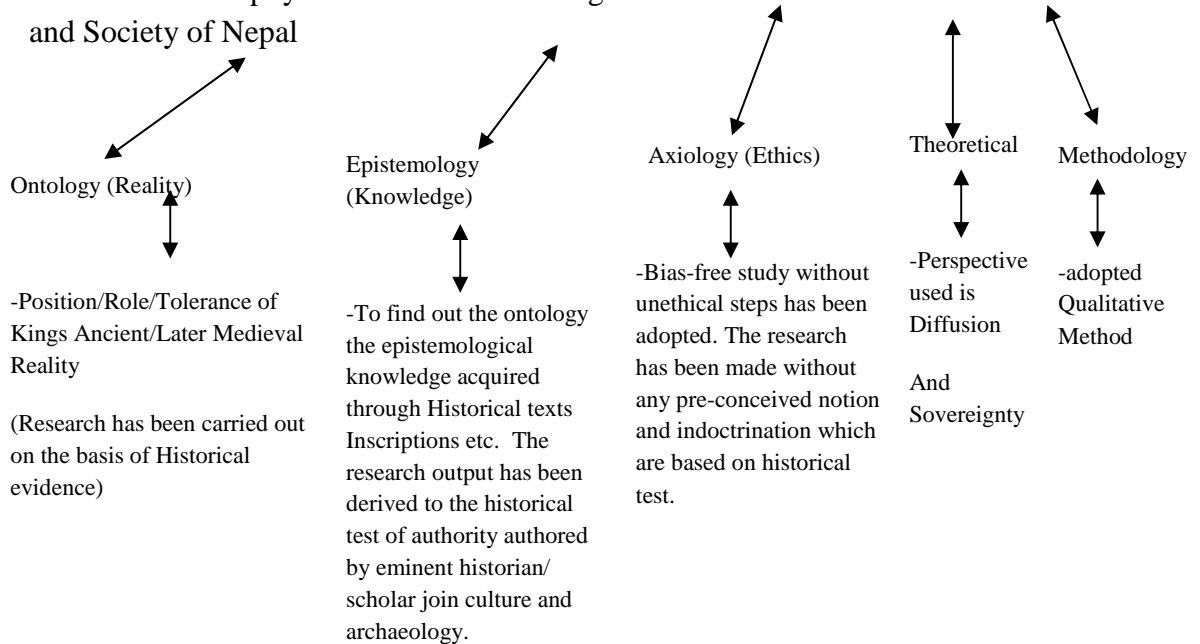
The researcher has opted the interpretive and qualitative method to collect the data. The historical survey and chronological methods have been used. The political and judicial system is related to each other's. Where there is a good political system,

there exists the good judicial system. When king was politically strong, the judicial system too was strong. The book the Lichchhavi history of Nepal written by Jagdish Chandra Regmi is a book of authority regarding the history of Lichchhavi of Nepal. The book Gopal Raj Vamshavali is observed as a book of authority regarding the history of Nepal regarding Gopal, Kirant and Lichchhavi dynasty of Nepal. The book named an outline of legal history of Nepal written by Rewati Raman Khanal briefly talks about the legal system of Nepal during the Kirant, Lichchhavi and Malla period. The informatory and exploratory methods have been opted and apart from that the comparative methods have been used. The translations on the same facts of these authors have greatly differed and in the questions of date and even characters. So, the researcher has left controversial matters.

The researcher has used mainly theoretical perspective and archeological perspective but these are the secondary data and the primarily these are used and recorded or collected in museums because they are proved archeologically. The books as here mentioned have been published by CNAS which is authority as a research institute. The major trends to believe them as authentic are the interpretation. So many researchers on this area have undertaken research and some of them have been treasured the National Archive of Nepal. What is recorded in the website and authentic sites of Nepal should be treated as authentic and dependable. Interpretivism is based on the assumption that reality is subjective, multiple and socially constructed. That is to say we can only understand someone's reality through their experience of that reality, which may be different from another person's shaped by the individuals' historical or social perspective. Interpretivism is an approach to social research first developed by Max Weber in early 19th century. He believed we needed to understand the motives for people's actions to fully understand why they acted, aiming for what he called *Verstehen*, or empathetic understanding. Interpretivists use qualitative research methods as they are best for getting more in-depth information about the way people interpret their own actions.

Research Philosophy

Research Philosophy: Title: Position of Kings in Ancient and Later Medieval Culture and Society of Nepal



The philosophy of the research is interpretivism. The research is qualitative. The research has been designed to find out the position of kings of ancient and medieval period so it can be a qualitative study not quantitative. It is also not directly positivist. The research philosophy of this study can be diffusion theory. The research paradigm related to this topic is interpretivism. The research design is exploratory also. It is qualitative research, so the philosophy of research philosophy behind this research topic does not resemble everywhere but the philosophy behind it is historicism from one point of view. It has been a subject of history but the institution of monarchy still exists in some countries of the world. Many political and legal philosophers have described and deeply analyzed about the institution of monarchy in the world.

The philosopher king was is a concept of political philosophy first proposed by the Greek philosopher Plato dialogue, the book Republic. Plato viewed that philosophers are free from the vice that lures other to abuse power, are superior intellectually, and are uniquely able to apply the good of the state. The philosophy of Hegel has provided that only the constitutional monarch of a modern state, born to sovereignty regardless of his personal abilities as well constituencies, limited by harsh experience and public sentiments to legitimation of public acts, could depoliticize this final power of decision. The Enlightenment philosopher argues for different form of

democracy. Locke argued about the social contract theory that, it was just an agreement among the people, but between them and a sovereign. For him, the sovereign was king but a limited one. The philosopher Rousseau too believed on kingship but he said the people should not surrender their rights to the King. Locke believed that the best government was the constitutional monarchy, one where is king whose power should be limited by constitutional obligations to provide for the fair and just treatment for his people. In the words of Locke, the king held the power if those ruled hereby freely consented to it. It does not recognize the divine rights of kingship.

The English philosopher Hobbes believed that a government if it is headed by a king was the best form that the sovereign could take. Hobbes had argued that placing all powers in the hand of a king would mean more resolute and consistent exercise of political can be made.

Machiavelli was of the opinion to say in his political theory that single rulers are necessary to found and reform states. Machiavelli was in favor of monarchy in the absence of a republican government only due to its people. His philosophy was in favor of strong king or absolute and powerful kings. He admitted that the most successful kings were not the ones who acted according to the dictates of law, or justice or conscience. The kings in its contrary, according to him, willing to do whatever was necessity to preserve their own power. He indirectly preserves the order of that state.

Theoretical Parameters

About king, the Greek philosopher Plato has much discussed in his book, Republic. Plato has described that the administration of justice is given to the philosopher kings whose education and wisdom is such that there is no necessary link them up with a higher law (Mahajan, 2005, p. 690).

Likewise, the philosopher and political thinker of England, Thomas Hobbes also elaborated much about the principle of kingship. He wrote two books, i.e., De Cive (1642) and the Leviathan (1651). He lived during the days of the civil war in England and hence was convinced of the great importance of state authority which he wanted to be vested in an absolute ruler. Hobbes had a firmed belief that the obligation of subjects to their sovereign is understood to last as long and no longer than the power lasts by which he is able to protect them (Mahajan, 2005, p. 700).

To Hobbes the sovereign or ruler was king because in that time in England there was the supremacy of king in politics and law-making as well as justice dispensing matter. He was of the opinion to say that the governments without sword are but words, and of no strength to secure a man at all. He was again to advocate that all real law and civil law are commanded and enforced by the sovereign. All social and legal authority is concentrated in the sovereign. It is not like another corporation anyway. According to Hobbes, the life of man in a state of nature was solitary, poor, nasty, brutish and short. His political theory was based on the idea of force and compulsion. So, he advocated that to rule men and his unruly nature, they are to surrender their all rights to sovereign. He advocated that the sovereign should be in the nature of absolute.

Another political theorist was John Locke (1632-1704) was also important. In contrast to Hobbes, Locke construed the social contract theory as a pact of complete subjection to an absolute sovereign. That time king used to be regarded as the sovereign. He was in favor to safeguard the right of life, liberty and property of the individuals. So, he admitted that the kingship should not be absolute but in the thesis of Locke, there was a space of king.

One of the burning examples of using political theory regarding the existence of kingship in modern time is England. In fact, the whole development of the British Constitution has been marked by a steady transfer of power from the king as a person to the Crown as an institution of which king is the formal head. In early days, all powers rested in the man who wore the crown, but in the course of history, these powers have been steadily transferred to the Kingly institution, the crown. Two generation ago, Walter Bagehot wrote that Queen Victoria could disband the army, dismiss the navy, make every subject a peer, pardon all offenders and do other things too fearful to contemplate. Legally, the Queen can still enjoy all these power. But today, all this is in theory. In actuality, these and other powers are performed not by the king as a person but by kingly institution termed as crown (Bhagwan, Bhushan & Mohla, 2017, p. 23).

An important maxim on which the British Constitutional structure rests is "The king can do no wrong". This maxim has some implications. Firstly, it means the king is above law and cannot be tried in any court in England for any wrongful act done by him. For example, if the king commits any crime, there is no process known to English law by which he can be brought to trial. In short, this maxim ensures

complete personal immunity to the King from the jurisdiction of ordinary courts of law. Secondly, the maxim means that the king is above all responsible for the acts done in his name. No person can plead the orders of the king in defense of any wrongful act by him (Bhagwan, Bhushan & Mohla, 2017, p. 27).

Likewise, the monarchy is regarded as the oldest institution in Japan. The emperor of Japan is regarded as the living symbol of the nation's history, heritage and achievement, of all the glorious in the nation's past and present, of continuity and durability. He is incarnation of history and religion. In his person are epitomized the nation's hope, aspirations and promises. He is the spiritual anchor, the moral rudder and political gyroscope that ensures safety and steadiness of the course of ship state. As a symbol, he is enshrined in the hearts of people who attribute everything good to his virtue (Yanga, 1956, p. 129).

His person was considered sacred and inviolate. He was pictured as heaven-descended and divine. The people are forbidden to make of him a topic of discussion in the lanes. The Meiji Constitution conferred sovereignty upon him. He was the head of the empire and source of all authority (Bhagwan, Bhushan & Mohla, 2017, p. 375).

Although the king is considered as the head of the state, nation will never remain under the clutches of Autocratic rule. Because the sovereignty of the country lies in the hands of the people, not in that of the King (Joshi, 2008, p. 32). So, the king has no right to rule over his subjects in an autocratic manner. In the same way, patriarchy prevails in the society and the male is the master of his female counterpart, but the female will not be the slave of the male (Joshi, 2008, p. 32). The king could not do anything else if the people at large objected him (Jayasawal, 1986, p. 274). The king is not above but under the law as the people at large are. This fact is corroborated with the coronation ceremony where the king in person is silently touched on the back with a rod which is the symbolic scepter of justice, convening by the action of the view of the aforesaid sacred law (Joshi, 2008, p. 42). The king is not the giver of law. He is only the protector of the same.

Chapter – Four

Political Role of Kings of Ancient and Later Medieval Period

Political Role of the Kings of Kirant Period

Monarchy or institution of kingship had been existed in ancient and medieval and modern period. We may divide the Ancient History into three period. (1) the legendary Pre -Kirata, (2) the Kirata period and (3) Lichchavi period. The Lichchavi period is further divided into two parts, (1) early history written solely with the help of legends, and (2) the history of the time, 5-8 centuries with ascertained chronology based on inscriptional data. It will appear that in the absence of authentic records the history of Nepal before 5th century A. D. is shrouded with mystery (Regmi,2007,p. 48).

There were eight kings of Gopal dynasty. Gopalkings ruled Nepal. Among them, the first king of Gopal dynasty was Shree Bhumi Gupta who ruled 84 years. Then King Shree Jaygupta ruled for 73 years 3 months. King Pram Gupta ruled 91 years, King Shreeharsha Gupta ruled 67 years, king Shree Bhimgupta ruled 46 years, king Shreevishnu Gupta ruled 46 years and king Shreejayagupta ruled 71 years one month. Thus there were eight kings of Gopal dynasty (Vajracharya, B.S. 2064, p. 141).

Defeating Gopals, Mahispal ruled Nepal. The king of this dynasty, Shreebarsingh ruled 49 years, King Shreejayasingh ruled 21 years 7 months and finally Shreebhuwan Singh ruled 41 years (Vajracharya, B.S. 2064, p. 141).

The history of kingship is long in Nepal. In history it is found through chronicle there has been the rule of the rule of Gopal, Mahispal and Kirat before the Lichchvi rule. These were the royal dynasties of ancient Nepal. According to chronicles, eight Gopal Kings had ruled Nepal for years, three Mahispal Kings had ruled for 161 years. The Kirata dynasty had ruled Nepal (Upadhyaya, B.S. 2078, p. 43). The last king was Gasti according to Wright's Vamshavali and Kirkpatrick's history. The regnal years of things and numbers of kings of Kirati dynasty has been mentioned. The history of this period is not clear, it is probable that Kathmandu was their capital city. It was all mentioned in the Vamshavali and other legends and oral traditions. Their history is not verified by material remains. In the eighteenth century, the Bhasa Vamshavali was written. It does not provide any comparative information about the kings under these dynasties. It has not an authentic source. It has been written that these dynasties had ruled in Nepal. What sorts of monarchy was there in that time, history is not clear. The history of Gopals, Mahispal and Kirant are studied

as a proto history but the history of Lichchhavi is studied as an ancient history of Nepal. There are some words of Kirati origin. So, on the basis of literary sources, we study the political position of Kirant period.

Nepal has a long-established identity as a political and territorial unit. It is mentioned in the great Hindu epic, the Mahabharata and in the Puranas and also in both Buddhist and Jain religious books. Kautilya's Arthashastra of the 4th century B.C. takes notice of Nepal as a country famous for its woolen blankets of a black color, which were known as Bhingisis, and served as excellent waterproofs or raincoats. The trans-Himalayan trade route, described by Kautilya as Himvat, is said to have passed through Nepal. Elephants, horses, musk, deer, musk and silver were traded by way of this road. Although the limited excavations that have taken place in the Kathmandu valley, have not so far indicated settlements earlier than the Lichchhavi period in the early centuries of the Christian era, recent archeological findings at Tilaurakot, Benjarahi and Paisia in the Terai have provided evidences of the existence of civilization in the area prior to 300 B.C. (Shah, 1993, p. 38).

A legend of the modern Kiratas tries to connect the history of their early rules over the valley with the population in areas at the middle reaches of Brahmaputra and its westerly tributaries in Assam, which has another settlement of the Kiratas in antiquity. The entire expanse of territory from Brahmaputra to Gandak was populated by the Kiratas who had ousted the aborigines. Whatever that be, this much is certain that the early history of Nepal was associated intimately with the Indo-Mongoloid people. The possibility of a horde of Kirata invaders making their way to Nepal valley through the course of Bagmati appears very close to the facts (Regmi, 2007, p. 58).

In Sanskrit, Kirat denotes the wanderer human class in forest. In the book the Kumarshambhav of Kalidash Kirat are said to be the settlers or residents of the Himalayas. By citing the Ramayana's explanation historian Sylvain Levi has said them as a Chinese race has assumed that they are of the Mongolian root or blood. According to their customary social code Mundhum Manaphen Hang named king had come from Sichuan of China to Tibet. Levi under the basis the citation of the Mahabharata had said that the Kirat has under their seven-leadership invaded Nepal and got victory over it and the Kiranti kingdom was located east to the Saptagandaki and west and the Himalaya middle of the Saptakoshi. The mother tongue of these tribes was the Tibeto-Burman. In the genealogical tradition of the Pashupati Puran and Baraha Purana there is discussion that before the advent of the Lichchhavis Kiranta

had already entered in the Kathmandu valley. The extraordinary concern or context has been mentioned by the scripture Mahabharata about the origin of the Kirati. In accordance with sage Biswamitra, son of sage Nandi while forcefully taking the Nandini Cow upon grabbing from the body of cow Nandini the Kirata tribe came out. From this, this tribe has been regarded as a brave forest tribe who are excellent in the guerilla warfare since the ancient history (Kharel, 2018,p. 26).

The Kirant dynasty is one of the ruling dynasties of Nepal who ruled in the past but who have left absolutely no authentic records like inscriptions or manuscript colophons. The V1 chronicle composed in the late 14th century A. D. mentions 29 rulers of the Kirata dynasty. So, the tradition of the dynasty was known as early as that time. But there are no other proofs Regmi (2007, p. 54).

The time is assigned to the twenty -nine rulers by the Vamshavalis which amounts to 1118 years seems, however, a gross exaggeration (according to Levi 1178 and 1581 according to Kirkpatrick) as has been already hinted as also the attempt to place them in 1739 B.C. (Regmi, 2007,p. 56).

According to an old Kirati religious text, Kirat Ko Veda (Chemjong, 1961), the Kirati who came from Tibet ruled the Kathmandu valley until the 2nd century A. D. The Nepali source (Agrawal, 1976, p. 1) identifies the Kirati administrative system as benevolent. According to some oral traditions, the Kirati dynasties that has ruled the Kathmandu valley earlier were of Khasriya (ruler and warrior) caste status, but it is probable that the Lichchavis were the first the first Nepali dynasty of Indian (i.e. plains) origin. The Lichchavi dynastic chronicles, supplanted by numerous stone inscriptions, are particularly full for the period from 500 to 700 A. D. (Rose and Scholz, 1980, p. 12).

According to legends two main hordes of Kiratas, which invaded the valley in the course of three centuries preceding the beginning of history of Nepal, which fixed at C.700 B.C, and of which the first and second definitely preceded that year and the third, the last of them, seems to have settled down during that century. The names of the kings appearing in the Vamshavalis, 29 in numbers, which I have given herewith, show a close affinity with modern tribal appendage of the present day of Kiratas, e.g. Kulung, Thulung etc. within bears the close resemblances to Yellung forming the name of the last stock migrating into the valley of Kathmandu (Regmi,2007,p. 56).

According to historian H. N. Agrawal that Kiranti administrative system as a benevolent monarchy. Their Kingdom was divided into thums. Each thum had five

elders, called Panch, who administered the thums (Aggrawal,1976, p. 2).The Kirant Kingshad enacted law related to the social code behavior or conduct like that of marriage, birth and death. In the time of the Kirant Period the administrate of justice would have taken place under the Mundhum. There was inter-caste marriage system in the Kiranti Period. There was liberty of polygamy in the Kiranti period in the case of the male person.

From the perspective of the philosophy the origin of state was to maintain the judicial environment of the state. Some of the Kiratis upon adhering the village as a family among the men who could kill their common enemy would have regarded the person as their leader. The Kirats has seriously realized the vitality of the judicial system. The might is right was prevalent as a penal system in the time of pre-kiranti period. After the establishment of the state the customs, conventions, usage and traditions conduct the Kirati adhered the Kiranti started the judicial administration system. After the awareness of concept of accountability to the people in the state machinery as per the interest of people for the administration of justice the Dhramasastra, the discretion of the jury, the will of the king etc. were started to be recognized. In the context of the evolutionary system the then king thought that it was the duty of the king to do welfare of the people, such concept they promoted.For the performance of the administrative and judicial works the kingestablished Kuther, Lingwal, Mapchowk and solla courts and offices (Khanal, B. S. 2073, p. 2).

Under the basis of the separation of ethnic and social recognition of the Kiratitradition, judicial administrative system of the Kiranti was not of the same and uniform. Whatever written or whatever is the matter the fact is that the Kiranti kings would honor the Dharmashastra equal to that of other laws. They would have honored the opinion of the arbitration. They would consider peace and justice as an integral. Upon thinking this concept as their obligation, they after being a crowned king were committed in providing justice not discriminating even the son of a foe for the general people in the equal way (Khanal, B. S. 2073, p. 21).

King is said to be the representative of the god. While researching the judicial custom of Nepal none has been successful to find the materials of the Kirats. It is not clear whether the society in the time of the Kirats had followed the Varna System or not. There was a remarkable judicial achievement in the time of the seventh Kirant King Humati(Khanal, B. S. 2073,p. 21).

The system of governance of the ancient Kirat period was higher level than the modern administrative system. The king would administer the justice and rule himself but he would not harm the prestige and dignity of anybody. Kiranti kings would take advice from upon calling the great council meeting the eminent and highly learned, interpreters of religion, jurists, wise in intellect, patriotic councilors and the senior men. Then after that he would consult the witness for the dispensation of justice. They would not declare any one a criminal or condemn anyone without hearing or not discovering the entire justice or saying it due process of law (Prapannacharya, 1993,p. 211).

The Kirat rulers had made had made various rules (thiti) in conformity with the principle of Mundhum. Those thitis owned legal value in day-to-day administration. There would be no justice without religion and the root of the justice was the God himself, if justice is not done, the God will be angry (Khanal B.S. 2059, p. 24).

In the Kirant belief, the king represented the society of men. The main duty of the king was to maintain law and order in society. The God has granted some powers to the king in the affairs of the administration of the state. Hence, the king was bound to act according to the will of God. In subsequent days this practice encouraged the king to claim himself as an incarnation of God (Khanal,2000,p. 4).

Kirant Kings

There have not been available special accounts about the state of Nepal of the Kirat period. In the Gopal Rajvamshavali and other Nepali Vamshavalis also, there has been available the names of the Kirat kings like 'Yalamb' 'Pabi' and 'Bilamba' and also their period of reign. But the name mentioned in the genealogies have been exaggerated and fabricated, so are not so much authentic. These are some of the important Kirat Kings.

Yalambar

The first Kirat king Yalambar had defeated the last king of Abhir dynasty named Bhuwan Singh in the war and had established Kirat dynasty. In the views of Kirkpatrick in this victory campaign the Kiratis of from Dudhkoshi to Dewadharna had been made participated. In the view of father Joseph, the entire mountain region of then Nepal would be called the Kirati region and the whoever the ethnic tribes would settle there would be called the Kirati. In that time not only the Rai and Limbu would be called the Kirats. According to Kirkpatrick, had ruled for 90

(Vajracharya, B.S 2064, p. 141). Some have suspected the image of Birupakshya seen in the position of half buried position is the image of king Yalambar.

Humati was the seventh king of Kirat dynasty. He ruled Nepal for 50 years (Vajracharya, B.S. 2064, p. 141). It is a myth that in his time the war of the Mahabharata had been fought between the Pandav and Kaurab.

Jitedasti

Jitedasti was the seventh king of Kirat dynasty who had been the king of Kirati dynasty after the death of his father king Humati. His time of reign is also related with the event of the Mahabharata. It has been mentioned in the chronicle that as per the order of Arjun, he had been assembled in the Mahabharata war to fight against the Kaurab. In another chronicle it has been mentioned that Gautam the Buddha had been to Kathmandu in his time. But there are not trustworthy evidences to prove this fact.

King Jitedasti issued some legal directives in the form of edicts relating to the administration of justice commonly known as "*Khasen Kharem Them*". This law was mainly based on the *Mundum*. Besides the customary, social, cultural, moral rules and virtue of Kirant Society were also incorporated in the edicts. The people had a belief that violation of *Khasen Kharem Them* was unforgivable and subject to the action of almighty (Khanal, 2020, p. 5). King Jitedasti ruled Nepal for 60 years (Vajracharya, B. S. 2064, p. 141).

Sthunko

Sthunko was the fourteenth king of Kirat dynasty. He had been the king of Nepal after the death of his father 13th Kirati king Swananda. He has been mentioned by Sylvain Levy as Thunko also. He ruled Nepal for 58 years (Vajracharya, B.S. 2064, p. 141).

Thunko is considered to be the contemporary to the Mauryan Emperor Ashok. It has been mentioned in the Gopal Rajvamshavali that in his time Emperor Ashok had visited to Nepal valley and with him his daughter named Charumati had come who got married the Chhetriya prince named Debpal. Emperor Ashok had constructed Buddhist monasteries. There is not any solid ground to prove this statement. It is so far only known that Emperor Ashok had visited only to Lumbini, the birthplace of Lord Buddha and erected a pillar. He had exempted the tax of the people of that area (Upadhyaya, B. S. 2078, p. 45).

Gasti

Gasti was the last king of Kirat dynasty. He was the son of the twenty-eighth Kirati king Patuk. In his time the last Kirati king of Nepal Gasti was defeated by the king of the Som dynasty named Nimish who was from the western side of Nepal. King Gasti ruled 81 year (Vajracharya, B. S. 2064, P. 141). The rulers from Gasti had established a separate kingdom between the area between the river Tamakoshi and river Arun. Later it was called as the Kirat Pradesh. The then Kirat Pradesh would come under the kingdom of Nepal. In the time of king Manadeva when the feudatories of the east Kirati had not obeyed the command of the center rule and King Manadeva had subdued them and caused them to accept his vassalage. The Lichchavi kings had not entered into Nepal as an aggressive tribe. As the later Kirati kings had been weak so gradually the state power could come in the hands of the Lichchavi.

Political Roles of the Kings of Lichchavi Period

Nepal, as a state, did exist from the very ancient time. Although it cannot be said about the exact extension of the country, we can come to a certain conclusion on the basis of some epigraphic evidences. Samundra Gupta's Allahabad pillar inscription mentions Nepal as a border state lying along with Kamrup and Kartipur. In those days, the state of Kamrup and Kartipur. In those days, the state of Kamrup extended up to Bhutan and Sikkim in the north and Kartipur means a state of Kumaon region. Hence the then Nepal was almost as big as the present Nepal. The extensive territorial boundary of Nepal has also been referred to by Hiuen Tsang in the first half of the 7th century. Thus, in the ancient time Nepal was fairly a big country in area (Vaidya, 2020, p. 2).

The name "Licchavi" is familiar in Northeast Indian history for almost a millennium, from the time of the Buddha into at least the fourth century A. D. The Licchavis were the chief element of the Vrji tribal confederation, and their republic bordered on the left bank of the Ganges, south of what is now Nepal. Vaisâlî (modern Basarh), their capital, lay across the river from Pataliputra (modern Patna), the capital city first of the Mauryas and later of the Imperial Gupta (Slusser, 1982, p. 21).

From our historical points of view, the Lichchavi rulers of Nepal must have ruled over an area as big as the present-day Nepal. But the Lichchavi inscriptions are found up to Dumja in the east and Gorkha in the west of Nepal. On that basis of a question may be raised: whether Nepal ruled by the Lichchavi was smaller one? About this we can positively say that the extensive historical and archeological survey

and exploration will definitely reveal a lot. From historical point of view after Jayadev^{2nd}, we see the weakening condition of the central government of Nepal. Consequently, in early medieval period, there was a tendency towards the loosing of control over the far -off areas (Vaidya, 2020,pp. 2-3).

We have already made our observation on the Lichchavis in general and as a Ksatriya tribe. But the origin of the Lichchavis is obscure. Later they figure in history in an entirely changed context as a Khastriya family. This might be one of the clues to their identity as already suggested (Shah, 1993,p. 67).

They rose in eminence and consolidated their position. During the 6th and 7th century, there were weak kings with powerful Samantas (Noblemen) who wielded the power in actual practice. Prominent examples are Ahira Guptas and Samanta Amshuvarma of the late 5th and early 6th century. The more powerful king, Narendradeva, restored authority and power of rulers in their own domain. From the middle of the 8th century, the lists of Lichchavi rulers draws to a close. But the smelting of diverse religions and cultural practices in Nepal mandala produced a cultural metamorphosis of such a dimension that is necessitated the naming of a new Era- the Nepal Samvata in 879 A. D., which marks the end of the Lichchavi period. To put down the culture of such such a long and eventful period in few paragraphs is an impossible task. However, the Lichchavis left such a profound and everlasting mark in the cultural development of Nepal, that it would not be wrong to call it the most important period of Nepal's cultural history (Shah, 1993, p. 28).

By the beginning of 5th century, the Lichchavis who belonged to a republican state in India had established an absolute monarchy in the valley. The state was however skillfully administered according to rigorously established laws, contrary to those based on tradition and used in the tribal administration before the advent of the Lichchavi. Institutions were set up to regulate and govern the liaison between the rulers and ruled. Religious congregations as well as Panchalikas (Local units) enjoyed autonomy. Beneficial public work was carried out by the state which also levied taxes. Land tenure was regulated which was the predecessors of the land system.

Manadeva was a great statesman and builder. He is regarded as a first historical king of Nepal. The king built a palace called Mangriha from a first historical king of Nepal. He struck coins and gave patronage to Vaishnavism like the Gupta Monarchs in India. Although, personally a Hindu, he provided equal patronage to the Buddhist faith. This is attested by the mention of the Mahanvihara and

Chakramahavihara, which he built for the Buddhist monk of the Kathmandu valley. The Changunarayan inscription reveals that the king was extremely devoted to his mother, highly proficient in warfare and exceptionally compassionate in character. He returned the conquered territories of his Samantas and won great fame among his contemporaries. He followed the footsteps of Samundragupta and is rightly called the "Samundragupta of Nepal." Because the Samantas got back their vanquished territories, back their vanquished territories, they became devoted feudatories of the king and timely paid their taxes and tributes to him. Thus, he laid an ideal system of administration suited to the mountainous landscape of the dominion. Manadeva's rule is a great landmark in the history of Nepal because since the beginning of his rule Nepal became an independent and sovereign state like any other state of Aryavarta after the weakening of the political domination of the Guptas in Magadh. Manadeva ruled for 41 years and died in A. D. 505. During the rule of this king "the superstructure of the edifice of Lichchavi Empire of Nepal, the foundation of which was visualized by Supuspa and his successors and laid by Shankardeva's became complete (Jha, 1970, p. 136).

Amshuverma was the Samanta in Lichchavi period. He had a great sense and sagacity, a distinguished general and erudite scholar, well-versed in the sacred Shastras over whose meaning and he had pondered deeply, and by the aid of knowledge thus acquired 'had ruined erroneous doctrines'. He had himself composed a treatise on sound (Sabdha Vidya Shstra) and extended his patronage to men of learning and science. In Kirkpatrick's day the Pandits of Bhadgaon still retained the tradition that the introduction of Sanskrit grammar into Nepali dated from the time of Amshuvarman. The Chinese pilgrim YuwanChwang writes of him (Prasad, 1996, p. 5).

"Recently there was a king called Yuan -Chow -fa -so (Amshuvarman) who was known far and wide for the steadiness of judgement and his sagacity. He had composed himself treatise on sacred rhythm. He had encouraged himself learning, respected virtue, and his reputation was spread far and wide." He was as pious, magnificent and generous as he was learned. He made large gifts to religious houses and temples of the Pashupati was the greatest beneficiary (Jha, 1970, p. 6).

The period of Amshuvarma's was undoubtedly conspicuous by a stable, well-regulated administration, highly organized social life, a fast developing economy and flourishing of art and literature., although we do not still know conclusively as to what

the Lichchavi dynasty was established in Nepal, the Gopal Vamshavali and later Vamshavalis, the Pashupati Purans as well as a number of other works unanimously mentions that the Lichchavis established their kingdom in Nepal by defeating the Kirat rulers (Joshi, 1993, p. 52).

In the inscription of Chaukitar of Balambuof B. S. 589 while grating grace to the people of the village, king Shree Basantadeva had done jointly with Mahapratihar Ravi Gupta and Maharaja Chief feudatory Shree Karmalil (Joshi, B. S. 2030, p. 109). The establishment of the Lichchavi monarchy in the capital did not mean that the local feudal rule had been completely abolished and the whole territory of Nepal brought under a united central rule. Rather we simply find that the local feudal barons were simply persuaded or compelled to accept the suzerainty of the Lichchavi crown. Despite being an autocrat, the kings of the Lichchhavi period, would run the state affairs with the consultation of the courtiers and support of people. The ministers were accountable to the king in the Lichchhavi period.

While having the special circumstances in the kingdom, the rulers were weak and the minors had ascended to the throne the council of minister would perform as a sovereign. For example ministers like Ravi Gupta, Bhuma Gupta, Amshuvarma and Jishhnu Gupta had been so powerful (Subedi, B. S. 2078 pp. 69-70).

Lichchhavi Kings

The word Lichchhavi is spelled in different ways, Licchivi, Lichchavi, Lechhavi or Lecchai. There is also the name Nichhivi, but this was a mistake of commentator of Manu. The most commonly used name is Lichchhavi. The Chinese called Li-tche-pe. We use the common terminology found in Pali texts, which is also continued in Sanskrit Buddhist text such as Dībyavadana. This spelling is Lichchhavi which is adopted throughout our text. Although we are not much so concerned about the facts of the origin of the Lichchavis as a tribe, it is proper to consider at this stage the facts of their origin in view of the claims of our rulers that they belonged to Lichchhavi dynasty (Regmi, 2007, p. 62).

The king was the source of all powers and fountain –head of justice and he wield absolute executive powers in the administration. The checks on them if anything came from traditional acceptance of duties by the King, duties which had been commended by Dharmashastra. The Dharmashastra, however, did not enjoy force of compulsion with a monarch who was to flout it. The king was the divine being as his title of Bhattarak might suggest. Every king added to his epithets the

word Bhattarak. Kings were supposed to imbibe all the qualities of kingship as defined by our law givers in ancient period. Under these the monarchs tended always to become autocrats assuming in the eyes of people a divine aura. The king belonged to the warrior caste of the Ksatriyas, whose duty was to protect the life and property of the people residing in the kingdom. In modern parlance he was charged with the duty of maintaining law and order. As a corollary to this, he demanded absolute obedience from his subject- Manu (Regmi, 2007,p,225).

As this is the documented history of Nepal begins it, becomes obvious from its records that extensive Indic influences were laid at the base of Nepali culture during this most formative period. References to Brahmins can be found in the Lichchavi inscriptions in the time of Manadeva 1st in connection with gifts of land having been made to them. Later, we see that the Brahmins themselves had become large land owners and made their own land endowments in support of diverse charitable causes. The value of which guided the Lichchavi kings in the performances of their political and other acts derived wholly from either Brahmanism or Buddhism, both of Indian origin. There is a significant line in an inscription which describes the king's position at that time with regard to his adopted values. It describes king Manadeva 1st as someone who bases the performance of his (kingly) duties on the precepts of the Srutis (Vedas) and Dharmasastras or Hindu Classical Law Books (Sharma, 2004, p. 47).

The Lichchavis made Nepal highly prosperous. They built up a scientific administration. They introduced an elaborate tax structure. Gold, pearl and other luxuries were in vogue. The profitable entrepots Tibetan trade flourished. Diplomatic contacts had been established with Tibet and China (Shrestha, 1984, p. 4).

The rulers encouraged agriculture and classified land on the basis of fertility. They introduced irrigation, local self-governing institution at the village level flourished and king used to appear to have addressed the village heads in highly respected terms. The pagoda style of architecture originated in Nepal and was copied in China, according to the Ming annals of China (Shrestha, 1984, p. 4).

The Lichchavis, to begin with, had a system of dual kingship (Raja and upraja) and a democratic constitution. Towards, the sixth and seventh centuries, however, monarchy grew autocratic as the idea of imperial grandeur and glory grew under the guptas (Shrestha, 1984, p. 4).

King Manadeva 1ST

Long before Manadeva, there was a rule of the Lichchavis. There are no substantive archaeological proofs of the Kintanis and Gopals of ruling Nepal. In what extent of information has been available about Manadeva about none of the kings before him have been available. Manadeva 1ST was a popular king that has been proved by adequate inscriptions. We find so many evidences to reflect and depict his personality and importance. As said earlier, the Nepalese history has recognized Mandeva as the 'First historical' King of Nepal as he inscribed at Changunarayan, minted coin 'Mananka'. So, King Manadeva 1st (464 -505) was the first Nepali king who left behind him inscriptions and coins. His inscription of the Changunarayan pillar at Changu, about 6 miles to the north east of Kathmandu, is the historical inscription so far available in Nepal(Shah,1993,p. 43).

King Manadeva's ancestor named Shreevrishadeva ruled 57 years. He had held the epithet of Bhattarak of SwoyambhuMahachaitya. His son King Shankardeva ruled 50 years. His son Dharmadeva ruled 51 years. Then as he had no biological son so he adopted Manadeva as his heir apparent who ruled for 39 years(Vajracharya, B. S. 2064, p. 142).

King Mandeva was interested in literature and language. He respected the learned men and various literate persons who lived in his palace. The inscriptions of Keltole mentions that he had good knowledge of Veda and other scriptures. Inscriptions of Vijayawati dated 505 A. D. provides information about the education of woman of that period. All inscriptions have high standard of Sanskrit language and in Lichchavi script. In this way we can say that the language and literature flourished in that time.

The Lichchavis, who moved from the Mahabharat region in the south of Nepal of Bagmati Valley around the third century A. D., ruled Nepal from the first half of the fourth century A. D. to the second half of the eighth. According to the pillar inscription, in the Changunaryan temple near Kathmandu, of the fifth century A. D. the Lichchavi Raja Manadeva (c.r 464-505) was the first powerful monarch of ancient Nepal. He firmly suppressed the Samanta feudatories and extended his domain up to the Gandaki River in the west. He had his kingly title inscribed on the Changunarayan pillar (Rahul, 1985,p. 2).

Among the inscriptions of Manadeva 1st in the context of the information of panegyric of Changunarayan and Swoyambhu, Manadeva seems to be more ambitious

than his ancestors. In the Inscription of Changunarayan in what way he has sung or Manadeva had firmed determined that without the commercial improvement no economy of the nation will be strong. Arranging the proper peace and security he provided so many facilities to the merchants. The Sarthbaha Ratna Sangh of Deopatan's inscription of 399 Samsambat and 404 Saksambat had revealed the international or transnational merchants had shown their dedication to King Manadeva. In his time the trade and commerce had been prospered. There was good governance in his time.

Manadeva was very handsome. His body had the color of gold, and his eyes were the Nil-Kamals or blue lotuses. With broad shoulders and shapely arms, Manadeva looked attractive to everyone. Moreover, he was talented as handsome. He loved his subjects and protected the poor. He was brave and resolute. In spite of all these attributes, he was not at all vain. By always smiling as he talked, Manadeva inspired confidence in his visitors (Shah, 1993,p. 15).

Facts of History as Cited from Manadeva's Changu Inscription (Regmi, 2007,p. 129).

1. The Crivatsa is imprinted on the graceful resplendence of his large and vast chest; his chest, his breast, his arms (of lotus) shine; he fests ---the three worlds are the machines of rotation which he (he) turns -----for his continuous distraction, he the imperishable. The Doladri is his residence. Victory to him Hari who is worshipped always by immortals.
2. -----by his majesty, by his riches he diminished by troubles, such was king Vrasadeva, the incomparable; his promise was kept by his performances; like the Sun encircled by a mass of dazzling rays, he was surrounded by the by his well-behaved sons, clever, very proud, without caprices and subdued to discipline.
3. His son, master of prosperous empire, invincible to his enemies in fights, was the king named Cankaradev---very liberal, sincere hearted ----by his charity, his happiness, his liberal, he acquired a great renown -----he protected the land by esteemed lieutenants similar to the king of the wild beats.
4. His son, excellent in virtuous acts-----clever, law abiding or rather the law himself, aspiring to sagacity, excellent in qualities, was the King Dharmadeva. He succeeded to the throne of the great kingdom; his wisdom enriched the history of royal saints, and helped in rejoicing the heart of men.
5. He shone well; -----to the gods his aims, his successors, were perfect; he possessed purity of body and heart; this prince shone like the moon. His spouse

was born of a pure race and enjoyed grandeur of riches was the good Rajyawati – like the god of Lakshmi of Hari.

6. After having –with rays of his fame illuminated -the whole world, the king of men left to the sojourn of heaven as he would to a walk in the par, as if beaten, tormented with fever -she languished, she was loved to perform the rights in honor of gods, before she was separated from him.

Vrsadeva is called in his Pashupati inscriptions of Jayadeva as the supporter of Sugata's (Buddha) laws. This confirms the statement of the chronicle.

According to the Changu inscription Dharma inscription Dharmadeva, grandson of Vrsadeva, had obtained the throne handed to him through the family line. Dharmadeva had married Rajyawati who was born of a pure family, and by her merits stood by her husband like Lakshmi with Lord Vishnu. Manadeva, son of Dharma deva, was born of her (Regmi, 2007,p. 130).

The Chinese account of the T'ang history and also the pilgrim Hiuen Tsang are the only redeeming side of picture. They speak with veracity. Their date is certain. But here again the account is very brief, which also suffers from defects generally attributed to the waiting of align visitors. However, a few passages in the Tsang's history and Hiuen Tsang's diary give some valuable information on our subject to which inscriptional data are supplemented.

Whatever might be pious intentions expressed in the records by kings, the fact remains that they were autocrats pure and simple. They usurped divinity and their authority was unchallenged. Expression, such as 'engaged in thoughts, as to the welfare of the people by happy ever devoted to the welfare of the people ', etc., are meaningless in terms of real intention of the king. These were used as traditional expressions to maintain the king was solicitous for the welfare of his people. Some lay propagandists draw inspiration from these inscriptions to push arguments for the existence of a monarch who enjoyed limited powers in the modern sense. But this is wrong. Equally erroneous is the assumption that the tradition of a benevolent monarchy rulers titles to be popular and benevolent are used to qualify many rulers of different times in the Indian sub-continent. The rulers of India who were contemporary of our Lichchavi rulers all without exception use expressions commonly as their epithets. Thus, the kingship under Lichchhavi period was an instance of benevolent monarchy. These were very much concerned in the joys and woes of the people.

Inscription No. 8

Established -An inscription remained within the Chowk of Takhachhe Chowk of the Kathmandu Keltole right to the wall of the extreme corner

Date: No

Including the epithet, prince or epithet of the name of anyone -Shreemandeva

Administrative Post – X

Office – X

The cause of keeping the Stone Plate – upon wishing well of the commoners

The name of the keeper of the Stone Plate – Shreemandeva.

The name of the gods including great souls – X

The name of the Monastery, Temple – X

Religion, religious work -Sankamkarma

Where was that published – " Purnima " 9 Fullmark, Prakashak Samsodhan Mandal, written in DhanabajraVajracharya named " LichchavikalinItihas " 17 in numbers.

The topmost signal of the stone plate ---X

Place --- X

A brief description- Manadeva who would love other commoners like the father or the doer of the virtuous task as prescribed in the heard treatise religious scripture had caused to arrange the clean drinking water for the commoners, which is described in the inscription.

Remark - As per the ancient ideal king is like father of the commoners. He should treat the commoners like his own children. Complying with this ideal Emperor Ashok deeming his subjects as his own children for the fostering care of the children upon appointing the nurses had felt the respiration of rejoice has been mentioned in the fourth pillar inscription. In the said inscription, as king Manadeva had mentioned "Shuddatma Prakite :Piteba Dayate Shreemandev (Nripa) . So, from it, Manadeva was not limited to hollow idealism but was a king to implement them. Manadeva has been proved to be the king to rule as per the code of the heard treatise and religious scripture. It is proved him of being the king of Hindu religion. In said inscription as it has been mentioned "LokanaSukhakamyayaSubimalmpaniyamanathya" so it is well known that he used to perform the task of public welfare (Joshi, B. S. 2077, p. 45).

In the inscription of the image of Chhatrachandeswori situated at Chhatrachandeswori in the stone lining engraved inscription. This inscription has been written in the Bramhi script. Its brief description is like this –

BhattarakmaharajashreeBasantadeva had inscribed in the inscription the royal charter ordering the persons who have stayed in the seat of justice (Dharmashan) of the Adhikarana that who does it otherwise shall never be tolerated. Remark; the inscription is badly damaged so what matters have been mentioned there cannot be known. But the expression remained therein give some realization that it has its own importance in the post ancient period inscriptions. Because this has presented to give the first introduction to democratic attitude of the Lichchavi ruling system. Although ruling system of the Lichchavi dynasty was monarchical, they had possessed the ancient impression of republican attitude. So, through the Royal Charter, although not in the central level, in the local units had given encouragement. It has been clearly reflected.

The Inscription of Balambu Chaukitar whose date has been mentioned as Sambat 482 Shrawamshuklapradipadi. From this inscription, it is known that the Lichchavi kings of ancient kings would like to make the hands of the commoners strengthened. They were very liberal and lover of the people. From the five heinous crime also, restriking the entering of the governmental adhikaranas, the matters has been mentioned that the king had graced to the settlers of the gram (villages) is described in the said inscription. Thus, in that time the ruling system of local self-governance had been flourished (Joshi, B. S. 2077,p. 162).

According to the pillar inscription, in the Changunarayan temple near Kathmandu, of the latter half of the fifth century A. D. the Lichchavi Raja Mahadeva (C.464-505) was the powerful monarch of ancient Nepal .He firmly suppressed the feudatories and extended his domain up to the Gandaki River in the west. He had his kingly title inscribed on the Changunarayan pillar (Rahul, 1985,p. 1).

In the time of King Manadeva, Hinduism and Buddhism were practiced side by side and they had they had considerable influence on the culture of this valley. The coexistence and intermingling of these two religions can be best illustrated by the fact that while King patronized both shrines of Vaishnavite and Shaivite and Buddhist centers. His great –grand father Vrsadeva, was devout Buddhist who had founded some Stupas, the most important Buddhist monument of Nepal. Fromthe Changunarayan inscription, about his three ancestors, his conquest account, various religious sacrifices, and social and economic life of his period.

His father King Dharmadeva died suddenly, when he was young prince, it is also said that Mandev killed his father unknowingly. Manadeva ruled for 41 years. Manadeva was brave and courageous. He was only a mere child when he ascended to the throne. He speaks in his inscription of Changunarayan such situation of war, by addressing his dear mother, which he could not pay off the debt by penance, but he paid off his father's debt by using all arms that he inherited from his father

King Manadeva 1st built a famous royal palace that was called 'Mangriha' at Gokarna from where the administration of the country was conducted. He also built the shrine of Changunarayan, and renovated the Chakra Mahavihar. He minted coins in his name for the first time in the history of Nepal, and named them 'Mananka' In the time of Shivadeva 1st not up to the establishment of the new Kailashkut Palace by King Amshuvarma at Devpatan the Lichchhavi kings had been conducting their rule from the Managriha. In this time between every Lichchhavi kings seemed to have conducted their rules from the Mangriha palace. Even though the successors after Manadeva had conducted their rule from the Managriha palace as that is known by the inscriptions, there has been no evidences available relating to the construction of the Mangriha. As Manadeva put inscription for much of his works, so the logic can be made that if he made this palace, he would have certainly inscribed this inscription there. But till date as such inscription has not been available so the question has arisen. In spite of saying so, that inscription might have been misplaced, while remembering the invasion of Shamsuddin it has been damaged by the enemy.

Manadeva is said to be the first coin minter king in the history of Nepal. In his coin decorating the name 'Sri Mananka' as well as the figure of lion is engraved in front and the inscription of 'Bhogini' and the figure of Goddess is engraved at the back. The script of this coin and the script of the script of Changunarayan inscription is equal. Minting of this coin he added new development in trade and commerce in Nepal (Sapkota, 2004, p. 48).

Manadeva is called Subhabimalamatih, i.e., a person of good and clean heart and beautiful like that of the god of love (Kandarpasadrta) in other inscriptions, and when they introduced his reign, it was said that he was well protecting the earth (Regmi, 2007, p. 135).

King Basantadeva

When king Manadeva died in 562 B. S., his elder son Mahideva ascended to the throne. The last inscription to mention about Manadeva 1st was the was the

inscription of Suryaghat of Ashadshulka Pratipada of Sambat 427 whereas the inscription of his grandson Basantadeva 1st has been mentioned as dated Smbat 428 Margashirsha Pratipada (Regmi, B. S. 2075, P. 78). There are only seven months differences between them. Within this limited time the time of the son of Manadeva Mahideva's time should be settled. Firstly, in the inscription of Pashupati of king Jayadeva 2nd it is said while mentioning the family tree that after Dharmadeva, his son king Manadeva became extremely popular and after him Mahideva became a king (Vajracharya, B. S. 2030, p. 549).

In untimely demise of Mahideva in B. S. 563 then Basantadeva ascended to the throne. Mahideva could rule only for a year. Apart from Basantadeva, he had a daughter named Jayasundari. Basantadeva had given one whole village to his sister. Jaya Sundari had constructed the water tap in the dedication of his father and for herself to earn virtue. King Basantadeva had ruled for 26 years staying at the Mangriha Royal Palace. From his inscriptions, there can we make available about various subjects of administrative posts and decorations. He was true lover of the people and would perform many tasks for the welfare of the people.

In his inscription, it is written that Basantadeva was a king to rule in favor of the welfare of the people. In inscription he has shown a great respect to his father King Mahideva (Regmi, B. S. 2075, p. 78). There are 9 inscriptions of King Basantadeva having the status of ruler. The inscription written on behalf of people of dated Sambat 452 or A. D. 530, at Patan, Khaphichhe which has been fragmented (Vajracharya, B. S. 2030, p. 148). Whereas in the inscription of Adinath of Thankot of king Basantadeva, it has been mentioned that he was king from Sambat 428 to 454 (Vajracharya, B. S. 2030, pp. 91-148). So, from these information, it can be mentioned that there are his 11 own inscriptions.

In the inscription of Jayadeva 2nd, who was the descendant of king Basantadeva has mentioned that he was so popular for the earth like the spring season who has pacified the tussle of the enemy, who is being saluted by the feudal of being subdued king Basantadeva (Vajracharya, B. S. 2030, pp. 91-148).

In the history of Nepal to publish the inscription of the administrative nature, the status is of king Basantadeva as the first. In two inscription, it has been mentioned that he was popular whose fame has been spread as having a clean deeds on in his scholarship, policy, donation, intelligence and virtue (Regmi, B. S. 2075, p. 80).

He had exempted the tax for the people of the Kisipindi region. He had instructed to his authority, not to trouble the people. Along with it, he had suggested the people of that area to stay happily. Jayadeva 2nd also in his Pashupati inscriptions has portrayed as brave and courageous king. In the time of the rule of King Basanta Dev, the Gupta oligarch or nobles had started to influence in the administration also. In India, in the time of Skanda Gupta (455-467), the Gupta had been entered to Nepal after the invasion of the Hun. For the first time, in the inscription of Adinarayan of King Basantadeva, there has been mentioned the name of Birochan Gupta.

He had taken the title of Yaagyik (who performs the fire sacrifice) had asked to write his name Yaagyik Birochan. To Basantadeva, Rabi Gupta would give a necessary advises for the state affairs. After Yaagik Birochan Gupta 's influence in the court, Rabi Gupta could have acquired such a high post. The reign of Basanta Dev remains one of the most important. In his time, in the inscription of Tistung, for the first the word Nepal has been written. Apart from this, the name of Basantadev would be mentioned in the history as a king of issuing the Royal Charter from the Managriha Royal Palace, starting the Birta tradition and introducing decentralization in administration. In his time, autonomous governance system had been introduced. Thus, performing many reformatory works, Basantadev died in B. S. 589. After his death kings up to 12th generation had ruled Nepal but there is not serial history of names of these kings (Upadhyaya, B. S. 2078, p. 71).

Shivadeva 1st

After the death of Manadeva 2nd, as his descendant Shivadeva became the king of Nepal. Till date his 17 inscriptions have been available. So, the matter about his administration, economic reforms and social activities can be known. King Shivadeva ruled from B. S. 647 to B. S. 661 (Subedi, B. S. 2078, p. 60). Before that time, defeating the Suryavamshi, the Gopalvamshi had started to rule Nepal as an active ruler. King Jishnu Gupta ruled for 74 years and King Bishnu Gupta ruled for 61 years and King Shreebhumi Gupta ruled for 45 years. Again the kings of solar lineage regained their powers. King Shivadeva ruled for 41 years.

With the inscription of Sambat 512 or of A. D. 590 the lowermost part of Bishnupaduka King Shivadeva appear in history. Including that his 16 other inscriptions are available. With these inscriptions and other references his political position has been looked as specially interesting and novice (Regmi, B. S. 2075, p. 120). The inscription of the lowermost part of Bishupaduka of Sambat 512 or A.

D.590 is the first inscription of Shivadeva first. Here with the dominant attribute his title 'Lichchhavikulketu' (having been like that of the flag of Lichchavi) and it is written that increasing importance having a clean deed like that of the waxing phase of the moon (Satatasamupachiyaman (Shashank) (Kiranamalayash) :Pratano)(Vajracharya, B. S. 2030, pp. 214-215). But in this inscription, with the title of Sarbadandanayakmahapratihar, Bhaumagupta appears as the adviser of the king. Due to his this position, the then political condition was extraordinary (Regmi, B. S. 2075, p. 120).

In the beginning Amshuvarma taking Shivadev in limelight or frontline performed a task to sideline Bhauma Gupta from the power politics. That was not an easy task. To sideline the Gupta from the power politics a huge struggle had taken place. It was gradually eased out Bhaumagupta because he was an old courtier. After some years of becoming the king, Shivadev ruled taking support of his nephew Amshuvarma upon removing Bhaumagupta from the power scene. He increased the glory of the Lichchhavi dynasty so he is illustrated in history with an important position but the important personality to support him in state affairs was his nephew Amshuvarma which is proved by the then inscription. Till date 16 inscriptions have been available issued in the name of king Shivadev. So far, these inscriptions are the largest in number (Kayasta, B. S. 2077, p. 55).

There were many epithets linked before his name. He had taken the title of "Bhattarak Maharaja" and along with that he had taken the title of "Bappapadanudhhat" (or being graced by the feet of the father). Apart from these meritorious titles, he had taken the epithet of the "Lichchavi Kulketu" and "Lichchhavi Kulanandakar". King Shivadev was the people lover king. In the inscriptions issued in his time, it had been written that he had exempted tax to the people. He had given facilities and he had provided considerations to the people also. Before him if the people brought grass and leaves from the forest before the reign of king Shivadeva, 1st, they would have to suffer from the battery and beating. But in the inscription of Satungal of B. S. 644, it had been totally banned. He made an arrangement to sell wood and leaves except the wood prohibited from the jungle. The inscription of B. S. 651 of Mangalbazaar provides that to increase the facilities and pleasure to the subjects, king Shivadev had had issued an order to curtail the jurisdiction of the Government offices (Kayasta, B. S. 2077, p. 56).

The administrative reforms made that time were the decentralization of power. The local unites divided into different levels like Gram, Tala, Drang or allotting some administrative powers to the Panchalihad stressed to the autonomous rule. In that time while purchasing and selling the land, such transaction's registration would be done by the office named Kuther. So, king Shivadeva handed over that power to the Gram Panchali thinking that it would cause facility to the people. Likewise, previously the case related to the five heinous offenses would be heard by the SollaAdhikaran but coming in his time it would be heard by the Grampanchali (Kayasta, B. S. 2077,p. 56).

Amshuvarma

Amshuvarma was nephew (Bhanij) of King Shivadeva 1st who ruled for 53 year but it is not so far so (Vajracharya, B. S. 2030,p. 143). The famous seventh – century traveler Huien Tsang mentions in the account of his travels in India a king of Nepal who reigned not many years before the journey of which he writes. The King, named Amshuvarma, he says, was widely renowned for his bravery, learning and piety. At first Amshuvarma had been not a king but a powerful minister in a land turned by internal strife. About the beginning of the seventh century C.E., he usurped the power of the throne of Mahasamanta or chief feudatory. He then married the daughter of the legitimate Lichchhavi king, Shivadeva, established a dual monarchy and founded a new dynasty of his own as VaisyaThakuri, Vaisya was the name of his own Rajput clan (Sharma,B. S. 2033, p. 19).

In the history of Lichchhavi, there is special place of King Amshuvarma. The main reason behind it is that available of plentitude of historical materials and archives on him and adequacy of references related to Amshuvarma also from which support we have arrived to know many more things about him(Regmi, B. S. 2075,p. 126).Among the sources to know Amshuvarma the inscription evidences are major. From the 16th inscriptions inscribed by King Shivadeva his preliminary history can be known and 20 inscriptions he himself inscribed and in the form of having wholeness or perfection and fragmentation have presented his other form of his history. There has been available three inscriptions to have made been made to write by the people. On the basis of scripts, there are 9 fragmented inscriptions that can be assumed that can be counted here. Two bricks to have been made available in his time can be taken as one of the ample coincidences. Along with it, the coins he minted, the reference of

his name taken by his successors and foreign account can undoubtedly supported for the creation of history (Regmi, B. S. 2076, p. 126).

Amshuvarma, regarded even today as one of the national heroes of Nepal, had a mysterious rise to power in Nepal's history. He is considered as the most illustrious king of Lichchavi era, he himself was not a Lichchavi. He succeeded the Lichchavi king, Shivadeva, but his throne was not inherited by his heirs. He first served as feudatory to King Shivadeva and ultimately succeeded to the throne after the death or abdication of King Shivadeva. Amshuvarma's rise to power can be understood properly only through a brief review of the study of situation immediately preceding Amshuvarma's time (Joshi, 1993, p. 31).

The inscriptions related to Amshuvarma show the gradual rise and consolidation of his power from 694 A. D. The set of inscriptions bearing his name was dated as S.S. 516 to 526 (=594 to 604 A. D.). The other set ranges from 29 to 45 of a new era. This set of inscription mentions Amshuvarma alone with the title "Mahasamanta" while some of them read with the simple suffix "Shri" (Joshi, 1993 p. 31).

Amshuvarma was a man of learning as well as of action. He fought victoriously in many battles, but he was also well-read and had a deep respect for other scholars. Being interested in spreading education among his people, he did much to fight the ignorance of his people and the ignorance of his subjects. Amshuvarma was a benevolent monarch. He writes on one of his stone pillars: "I am always thinking of how I can make my people happy." Many drinking fountains were set up during his time which are in existence even today (Joshi, 1993, p. 20).

Whenever Amshuvarma appeared as Shreemahasamanta, in that time his age seems to be near about 35. He in his inscription has expressed opinions like this "In the battlefield while conquering due to the available chivalry and influence all of his enemies 'influence had been crushed.'" From such expression only after the great power struggle he had reached in the power of the state of Nepal and for the decline of the previous Abhir dictators his contribution was immense (Acharya, B. S. 2073, p. 24).

According to a popular Tibetan legend, there was Nepali King called *Go Cha*, whom Sylvain Levi identified also with Udayavarma, on the basis of the literal meaning of the Tibetan word. Popular legend has it that this king had a daughter by the name of Bribstun or Bhrikuti, whom Strong-tsen Gampo, the famous king of

Tibet, married. Historians like Sylvain Levi accepted this as a fact. But, Prof. G. Tucci has shown in his article, called “The wives of Strong –bssan-gsam –po’ in orient Extremus, 1962 that the Tibetan King’s marriage with a Nepali princess is almost certainly a legend without historical basis (Shah, 1993, pp. 42-43).

The Lichchhavi were great patrons of arts. There were rulers like Amshuvarma, whose praises were sung by Chinese pilgrims many years after their death. He is credited to have to have read the Shastras day and night, written treaties on rhetoric, introduced Sanskrit grammar, formed and documented judicial regulations, made bountiful donations to all gods of Nepali pantheon. Chinese chroniclers and Nepalese genealogies have given elaborate descriptions of the excellence of Lichchhavi architecture and most of the temples are from that period, but they are end product of a long succession of repairs and modifications. Many temples in Nepal, built in later times were built on Lichchhavi foundations (Rana 2006, p. 32).

Hindu and Buddhist religious institutions received the same kinds of assistance from Amshuvarma. He was a kind-hearted and liberal king. He looked upon Hindus and Buddhist without discrimination (Sharma, B. S. 2031, p. 20).

The numismatic evidence shows that Amshuvarma has become the sovereign and also assumed the title of Mahaajdiraj. Indeed, the coins bearing his name as Maharajadhiraj (Joshi, B. S. 2019, p. 55) have been found. This term is interpreted as meaning the sovereign king. Amshuvarma was the first monarch to call himself Maharajadhiraj. D.R. Regmi. On the other hand, thinks that this term Maharajadhiraja does not necessarily mean a sovereign king (Regmi, 2007, p. 177).

Hieun Tsang wrote of Amshuvarma as the king of Nepal who had ruled in the time of just passed adding that he was ‘distinguished by the soundness of his knowledge and sagacity of his spirit, and had composed a treatise on conaissance of sound (Sabda Bidhya Sastra) esteemed knowledge and respected virtue; his reputation had travelled in all place. Amshuvarma was certainly the greatest personality in the Lichchhavi period (Regmi, 2007, p. 184).

In the last part of the inscription of Sambat 32 or A. D. 608 of Handigaon, the sub-name or title of the king has been mentioned as Shreekalabhimani (Vajracharya, B. S. 2030, p. 321). In the inscription of Taukhel of A. D. 613, he has been addressed as the king of having given mind to cause pleasure to all creatures in all times (Vajracharya, B. S. 2030, pp. 348-349). In the inscription of Sanga of A. D. 608, he

has been mentioned as having given mind to cause a welfare to the people (Vajracharya, B. S. 2030, pp. 354-355).

The period of Amshuvarma's rule, as also of the whole period of the Lichchhavi rule, had basically a monarchical administrative system, There were, of course, centrally ruled territories directly under the Lichchhavi crown and local feudal lords who simply accepted the sovereignty of the Lichchhavis. The Lichchhavi king had unlimited powers, at least, in theory. The monarchy was based on the concept of divine rights of the kings of course the countervailing forces of tradition, the power of the local feudal lords and the powerful administration at the center limited the rights and powers of the Lichchhavi kings. Amshuvarma himself was a Mahashamanta who completely dominated Shivadeva 1st and later he himself controlled all the powers of the state (Joshi, 1993, p. 53).

The period of Amshuvarma was undoubtedly conspicuous by stable, well - organized administration, highly organized social life a fast developing economy and flourishing art and literature (Joshi, 1993, p. 52). Like other Nepali kings, Amsuvarman was by no means sectarian. He often employed Vaishnavite, and sometimes Buddhist, symbols in his inscriptions (Plates 50, 52) and made bountiful donations to all the other gods of the Nepali pantheon (Slusser, 1982, p. 46).

King Narendradeva

Narendra Dev possessed all the merits of a sovereign, he was courageous, adventurous, showed prowess, was fearless yet could renounce, he was not mindful of his happiness and engaged himself in activities which tended to further the interest of others. After Manadeva 1st, the Lichchhavi king who wears the most glorious and effective title is Narendradev. The Yangalhiti inscription is the most vocal who had adorned the Lichchhavi Royal family. These 50 word-epithet have no meaning in term of reality. But they address Narendradeva as if there was nothing of good qualities in this world, which he had not possess. He was wise, knew text books of classics, his pure fame had spread far and wide, he was strong and and powerful and, he had ornamented the earth by the splendorous of the state which he has so ably governed. In another inscription he is said to have given his people virtue, money and desire (Regmi 2007, p. 196).

King Narendradeva enjoyed a long reign of nearly 40 years. We have already narrated the circumstances which brought him back to power. His reign was reputed for the visits of the Chinese and and Tibetan missions, which have left recorded

anecdotes of their experiences in the capital of Nepal. According to Chinese source he also sent cultural and diplomatic missions to China and Tibet. Narendradeva adopted full royal titles like Paramabhattacharak Maharajadhiraja. But the Tang annals call him a vassal of Tibet. Nepalese sources, however, have nothing to indicate a subservient status of the country for years. Nor they speak of any foreign mission visiting Nepal. Narendradeva's reign was free from internal disturbance. Narendradeva's reign was free from internal disturbances as his restoration had put an end to the machinations of his adversaries (Regmi, 2007, p. 196).

Actually, the change of the mid seventeenth century in Nepal was a nothing but a restoration of a branch of the Lichchavi dynasty. Its claim had been earlier superseded due to pressure of powerful regents. We do not know how on restoration the dynasty of Narendradeva behaved. But it appears that the period following was one of the general prosperities. The restoration of the Lichchavis was attended with widespread prosperity in political and cultural spheres. Nepal had just got clear of its dual rulers, under whose sway this country chafed for about half a century. Politically the victory over Tibet had a consequence of enhancing its reputation abroad and at the same time contributed to its own consolidation at home. There was also an end of the process of double rule now that Thakuris had sunk themselves into disrepute, so that free home domestic and external dangers, Nepal could record a high level of prosperity as in the time of Amshuvarma (Regmi, 2007, p. 203).

In 698 B. S., Narendradeva launched a revolt against the ruler Bishnu Gupta with the support of the Nepali people and Tibet. The battle took place between the armies of Bishnu Gupta and Narendradeva. In this war, Bishnu Gupta was killed that ended the dual rule of Nepal. In B. S. 699 Narendradev ascended to the throne of Nepal. Thus, Narendradeva ended the dual rule by his caliber and strength (Upadhyaya, B. S. 2077, p. 88).

Thus the Lichchavikings had been the patrons of the art and literature. They built temples, donated land for their maintenance, repairing and renovations as well for celebration of annual festivals. King Manadeva had constructed a temple in the name of his mother, where an image of Vamana, Vishnu was enshrined (Regmi, 2007, p. 226). Amshuverma had made a royal decree that the village board of Adhashala should look after temple of Surabhogesvara, Laditmahesvara and Dakshinesvara. Manu recommends a council to aid the king to run the administer But nothing in our inscriptions betrays any sign of existence of such council. Nor a dignitary bearing

such a designation appears. Perhaps the Mahasamanta, the Mahapratihara and the Sarbadandanayaka performed the function of minister (Regmi, 2007, p. 226).

Political Roles of Kings of Lichchhavi Period in Gupta's Power

The successor of Amshuvarma was only Udayadeva's known date is 621 A. D. and after two -three years' obscure interruption, the history of 621 A. D. to 641 or the period of history of approximately 17 years have seen as an extraordinary (Regmi, B. S. 2075, p. 192). As in the inscriptions issued this period of time, there seems the kings of Lichchhavi dynasty and Gupta dynasty clearly, so this period has been observed as an extraordinary. In the Gopalrajvamshavali, about this period we find some illustration. There after that upon defeating the Solar lineage kings, again the influence of the Gopal dynasty appear and become kings. Saying so, there has been a description about the Jishnu Gupta and Bishnu Gupta (Vajracharya & Malla, 1985, pp. 29-30). The Gopalrajvamshavali has also briefly described the history about Jishnu Gupta and Vishnu Gupta with the material evidence or the evidence of inscription evidence (Regmi, B. S. 2075, p. 192).

The surprising matter is that the Gopalrajvamshavali has not forgotten the contemporary kings of the Lichchhavi dynasty of Jishnu Gupta and Vishnu Gupta, Dhruvadeva and Bhimarjundeva (Regmi, B. S. 2075, p. 193). After that it has been said that again the kings of the solar lineage regained their powers. These kings were Shree Dhruvavarma year 108 and king Shreebhimarjundeva, year (Vajracharya & Malla, 1985, p. 30). Thus, the Gopalrajvamshavali, has accepted and acknowledged the joint rule of the Gopal dynasty and the Lichchhavi kings during the period of the victory of the Gupta dynasty (Regmi, B. S. 2075, p. 193).

Abhir Guptas is said to be very ancient tribes of Nepal. They were indigenous tribes of Nepal. The ancient settlement of them was nearly Thankot. In ancient history, from the time of the Lichchhavi king Basantadeva the Abhir having the title of caste Gupta has influence. In the inscriptions of the Lichchhavi there would be seen the name of the Gupta as a special mark of respect. In the inscriptions of the Lichchhavi after Rabi Gupta, Bhauma Gupta's name has been highly illustrated. He was more powerful than Rabi Gupta because he had the title Shree not having held by Rabi Gupta. It is presumed that king or equivalent to him could have held this title. This amply reveal the political status of Bhauma Gupta. Bhauma Gupta had ruled the country as a de facto sovereign in the time of King Ganadev. Bhauma Gupta was an undisputed sovereign in the time of kings Ganadev, Ganga Dev, Manadeva 2nd and

Shivadev. He had operated the rule as a real ruler. His position was like that of the prime minister of the present time Nepal. According to the historians, due to influence and hegemony of the Guptas, the kings started becoming inactive. Then in the inscriptions, the name of the Lichchavi kings were not inscribed. Along with that the Lichchavi kings were luxurious and lazy also. In the time of the reign of King Shivadeva 1st, the influence of the Guptas deteriorated. Thus, for declining the power of the Gupta, the role of Amshuvarma was immense and direct. Shiva Dev had checked the influence of Bhauma Gupta taking Amshuvarma at his hand. Gradually the title Shree held by Bhauma Gupta, King Shivadeva offered to his nephew Amshuvarma. Again, after the death of Amshuvarma, the Gupta gradually became active and usurped the power to emerge the real rulers (Upadhyaya, B. S. 2078, p. 83).

After the death of Amshuvarma in 678 B. S. (A. D. 621) Udayadeva, the son of Shivadeva 1st, Udayadeva had ascended the throne. It is said that in his time the Gupta who had been dominated by Amshuvarma started raising their head. After two years of handling the state power by him, Jishnu Gupta plotted a conspiracy against him. Jishnu Gupta upon supporting his younger brother Dhruva Dev, had deposed Udayadeva. Udayadeva along with his family members had taken refuge in Tibet what is mentioned in the Chinese annals (Upadhyaya, B. S. 2078, p. 82).

There was the dual rule of Jishu Gupta and Dhruva Dev. Dhruvadeva was only a titular king. The real ruler was Jishnu Gupta. He was all powerful ruler. From the royal palace of Mangriha, king Dhruva Dev would issue the royal charter whereas Jishnu Gupta would rule from the Kailashkut palace (Upadhyaya, B. S. 2077, p. 84). He had declared his son Bishnu Gupta a crown prince and his successors which was protested by the people of Kewalpur. After the death of Dhruvadeva, Bhimarjundeva became a king of Nepal. In the reign of Bhimarjundeva also, the Guptas were powerful, Jishnu Gupta not only usurped the throne like that of Amshuvarma but also became a de facto ruler of Nepal. He became a real ruler of Nepal accepting Bhimarjun deva as a king of Nepal. There is joint inscription of King Bhimarjundeva and Jishnu Gupta, he had issued an order wishing the welfare of the people. In the inscriptions it has been written that being seated in the throne of the Mangriha Palace having being like that flag of the reigning dynasty Bhattarak and Shree Jishnu Gupta, of the lunar lineage who would work coming in front side amply prove that the real king was Bhimarjundeva and his assistant was Jishnu Gupta. (Upadhyaya, B. S. 2078, p. 85). Amshuvarma became the king but did not announce his son as the crown

prince but announced the son of Shivadeva 1st his successor. In its stead Jishnu Gupta had made his son a successor and crown prince.

The inscription of the Changunarayan of Bisnu Gupta, Bishnu Gupta had mentioned his father as a king. Thus, telling him a king but Jishnu Gupta operated dual rule of the country as an assistant of Bhimarjundeva. He was so powerful that is revealed by the inscription and coins. (Upadhyaya, B. S. 2078,p. 86). Thus, exercising the power that of equal to the king, Jishnu Gupta ruled from B. S. 681 to B. S. 690.

In the rule of Bishnu Gupta, the first material evidence was the inscription of Maligaon. In this inscription, there has not been mentioned the name of the king. In this inscription, the name of Shreedhar Gupta has been mentioned as the Dutak Yubaraj. In this inscription, the name of Mahagriha has not been mentioned. It was a letter of order issued directly from the Kailashkut Palace. From this inscription, the social situation of the Lichchavi period can be verified. We can make available two inscriptions of Bhimarjundeva and Bishnu Gupta. These inscriptions have been available in the Yangalhati and Bhringareshwor. In the joint inscriptions of Yangalhati and Bhringareshwor, it has been decorated Bishnu Gupta with so many epithets as a person of having embodied numerous good qualities, having removed all darkness remained in the form of enemy by the rays of cleaned wisdom. In these all inscriptions, it has been written about the establishment of Budhanikanth Narayan temples (Upadhyay, BS. 2078,p. 87).

Political Role of the King of Malla Period

The history of the Early Malla Period, A. D. 1200 to 1382, depends on records scarcely more abundant than those of the Transitional Period. Thereafter, the records become increasingly copious. From the closing years of the fourteenth century on, there are many inscriptions on stone, copper, gilt copper, and wood (Slusser, 1982,p. 72). The period of Nepalese history between A. D. 1200 and 1769 is usually referred to by the name Malia. This name has been widely understood to refer to a new dynasty, probably outsiders, who acceded to power in the Kathmandu Valley after the demise of the Thakuri. But we cannot establish any probable external source for a people, or a dynasty, by this name. As applied in medieval Nepal, malia, like thahiiri, was a title of honor (Slusser, 1982,p. 72).

The medieval history of Nepal begins with the Malla dynasty. The first Malla king is Ari Malla Deva (A. D. 1207-1216). He was succeeded by Abhaya Malla, Jaya Deva Malla and Jayasimha and Ananta Malla (1279-1307). The Karnat (or Karnataka)

dynasty chief Haisimha Deva was ruling over Simroungadh in 1324. The kingdom was attacked by Ghias-ud-din Tughlak, the Sultan of Delhi, and the independence of the Terain kingdom was destroyed (Shrestha, 1984, p. 5). With marital relation king Jayasthiti Malla could completely control over the valley.

Contrary to the political unity among the Chaubisis, although a loose one, the Malla Kings of the Kathmandu valley had no sense of unity. The three ruling families of Kantipur, Bhaktapur and Lalitpur, although of the same origin, were at dragger - drawn position. Bhaktapur, the old city of the Mallas, had the feeling of pride that the ruling family was a pure one real abode of the Mallas. That family looked Kathmandu with jealousy and hatred also, as the latter under its competent ruler Ratna Malla had broken away and emerged as a power with its extensive area of Nuwakot, Rashuwa and Khanikhola. Later on, the brisk trade with Tibet at Kuti and Kerong resulted into prosperity of Kantipur. Moreover Pratap Malla's occupation of Khasa and Kuti necessitated a route to those areas for transaction of trade and commerce (Vaidya, 2020, p. 10).

Moreover, Pratap Malla invaded the town of Bhaktapur and carried some of the masterpieces of sculpture to Kantipur. This action added fuel to the fire and enmity between Bhaktapur and Kantipur worsened since that time. One of the bitter feelings of Kantipur towards Bhaktapur ruling family was Shiva Singh and his descendants of Kantipur were considered as illegitimate members of the family. Thus, Kantipur and Bhaktapur never pulled on well together throughout their history. Bhaktapur, blind with the feeling of retaliation, over Kantipur, was in search of strong ally which could bring about the fall of Kantipur. With the lapse of time the enmity became more and more bitter. Even for a trifle matter the two states used to come to a conflict. At times Kantipur, which was the most powerful state in the valley, had cowed down Bhaktapur.

So, Bhaktapur, which was in search of a strong ally, found a potential one in Gorkha. It did not foresee what it was doing and whether that would of its benefit in future. This sorts of folly not only led to the fall of Kantipur but also of its own (Vaidya, 2020, p. 10).

As Bhaktapur had a feeling of grudge against Kantipur as the latter had broken away from the former, so was the case of relationship between Lalitpur and Kantipur. Lalitpur was under Kantipur for sometimes. But Lallitpur declared itself independent kingdom under Siddinarshimha. The relation between Kantipur and Lalitpur further

strained as Pratap Malla, when king imprisoning his father Laxmi Narasimha Malla, was not recognized as king by his uncle Siddinarsimha Malla. That action infuriated Pratap Malla. The two persons uncle and nephew, Siddinarsimha and Pratap Malla could not see each other eye to eye. Each of them thought of bringing about the fall of the other (Vaidya, 2020, p. 11).

The Malla, who had contributed too much in the growth and development of art, architecture, literature, and culture of Nepal were vanquished and reduced to Newar subjects. Politically the Shahs of Gorkha were victorious over the Mallas, but the culture of the Mallas vanquished the victor. So Prithivi Narayan Shah instead of making Gorkha his capital had to make Kathmandu -the seat of the Nepalese culture and because of its long historical importance the capital of the reformed Nepal (Vaidya, 2020, p. 249).

After being originated the divine power of kings, Malla kings had been omnipotent. In this connection, the matter over the ownership over his subjects and state had been vested to the king was universally accepted. Under this concept, the kings before the Malla period would be addressed with the most honorific addresses like Prabhubahe and Birudha. Kings would be the supreme authority on the administrative, judicial and legitimate matters. Some of the Malla kings had taken the title of ' Nepaleshowor'. The king was the symbol of justice. The kings were the final authority of the judicial and legislative authority. As per the necessity, upon taking the consultation of the learned men, the king would enact the law and cause to enact the law. The Royal Charter would be regarded as the fundamental or paramount law (Khanal, 2007, p. 82).

Although the position of the kings used to the supreme, the task of justice administration of the entire kingdom was not possible from a single king. So, to hear the case fallen within the various provinces and villages, various officers would be appointed in such reason. If anyone is not satisfied of the decision made by the local and provincial officers, the aggrieved party could upon making the appeal could shout before the king. To the complaints filed before him, the king himself or by the judicial assembly having royal preceptor and the Brahmins the decision would be done. Such decision would be made remaining under the laws like the religious scriptures, royal charters (Khanal, B. S. 2059, p. 82). Such decision would be final and unquestionable.

While being ascended to the throne the minor king of Lalitpur, Kantipur tried to keep Lok Prakasah to Kantipur. Sending armies of Bhaktapur by Bhupatindra

Malla drove out the armies of the Kantipur Kingdom. Kantipur had not forgotten the defeat of Kantipur. Again, being assembled by the armies of Lalitpur and Kantipur with the joint effort in the same year in the fort named Omu attacked up to four times but Bhupatindra Malla made these all four-invasion unsuccessful. After this struggle, with the death of the king of Patan Riddhi Narasimha Malla, Bhaskar Malla of Kantipur had been made a king of Lalitpur also. In that time, the armies of Bhaktapur had to face a terrible defeat (Adhikari, B. S. 2074,p. 267).

The monopoly of six Pradhans was another main theme for the fall of the Malla dynasty. After the death of King Yognarendra Malla, the political disorders came up everywhere in Patan. He did not leave any rightful heirs for throne. Therefore, his daughter Yogmati came in front taking her son. But unfortunately, her son also could not live for long. And legitimate sons of Yog Narendra Malla were enthroned during this time by taking the power she became all in all. Meanwhile, other political disorders had already been out of control in administration. Taking advantage for this situation the six Pradhans arose their head in rule. Actually, they recognized themselves as kingmakers by taking the whole ruling powers. During their power many kings were replaced and enthroned. The king had to rule as per their desire. They appointed the kings such Jayaprakash Malla,Ranajeet Malla,and Dalamardan Shah etc. to fulfill their needs. This system made deep enmity between two parties: King and Pradhans. When King Jayaprakash Malla tried to make revenge on Pradhans they made friendship with Gorkha and directly invited king Prithivi Narayan Shah for the rule in Patan. But diplomatic king Prithivi Narayan Shah sent his brother his brother Prithivi Narayan Shah sent his brother Dalamardan Shah,giving full authority. Till the last moment many kings were being changed by Pradhans arbitrarily. These activities could not collect the power and forces, which was very essential for the country (Sapkota, 2004, p. 118).

Jayaprakash Malla was the last king of Kantipur. On his accession to the throne, he had to face many difficulties. The countries, his two brothers, even his wife, queen Dayawati and the Gorkha king, all were against him. He was brave and self-willed but was a man of strict nature and hot temperament. He was always watched the chiefs and nobles suspiciously. And because of the internal disorders and unsuccessful foreign policy during his rule the political and economic condition of Kathmandu became very weak. Though he spent much time fighting, he did not pay attention in administration. He strongly tried to save the Malla dynasty at the last

moment. But unfortunately, he never became successful. Indeed, he was seen very active during his rule. If other Malla kings had tried to save themselves and their territories like Jayaprakash Malla, the kingdom never would have fallen (Sapkota, 2004, p. 118).

The three kingdoms of Kathmandu valley, serially Bhaktapur, Kantipur and Patan were single powerful and organized kingdoms in the early medieval period which were called Nepal Mandal. The then time the Malla kings would operate their state affairs or government staying at the Tripur palace of Bhaktapur with the status of Maharajadhiraja, Nepaleshwor, Nepalmandaleshwor (dominion of entire kingdom). After the death of Yakshya Malla due to familial brawl or clash of his sons, that kingdom was politically disintegrated. In this series of incidents, for the first time Kantipur was seceded and Lalitpur was seceded from Bhaktapur which was the capital city of Kathmandu valley. Thus, the powerful Kathmandu valley kingdom was disintegrated and the kingdoms of Kathmandu, Lalitpur and Bhaktapur were maintained. They were always warring kingdoms. These all were the direct descendants of King Yakshya Malla. These all had the same blood. They had shared the same religion, ancestry and family tradition but adopted a hostile attitude. The kings of all these kingdoms were in the supreme post as per the norms of the Hindu tradition. The king would be head of judiciary, head of army wing and chief of administration. The king used to be the ultimate source of power. The king would also take leadership of war. The kingship was hereditary. The king's eldest son would succeed him. The king would be the head of the central administration (Kayasta, B. S. 2077, p. 206).

Important Malla Kings of the Kathmandu Valley and Their Political Roles

King Jayasthiti Malla

The rise of Jayasthiti Malla in the post medieval time was one of the most important events which stabilized the destabilized political environment of the pre-medieval time. As an epoch-maker he occupied a unique position but equally he is controversial also. To him some have said that he was the descendant of Kanat dynasty some presume that he was the descendant of the Karnali basin Khas Malla where other view that he is the descendant of the Malla King of the Nepal Mandal. Thus, there is a bundle of controversy relating to the family tree of Jayasthiti Malla. The scholars like that of Sylvain Levy and Daniel Wright have told him to be the son of Ashok Malla (Kharel, 2018, p. 53).

Thus, deliberately his parentage is hidden and for it the factual matter is difficult to find out. The patron of the Bhaktapur palace of Rudra Malla Devaldevi was actively supported by Jayasthiti Malla after the death of Devaldevi by sidelining Jayarjun Malla, the heir apparent of the throne and his supporters' courtiers as a husband of Rajalla Devi conducted the legitimate statecrafts from 1380 to 1395. Since 1354 AD, seen as a chief leader of the rule of Bhaktapur palace Jayasthiti Malla has been depicted as a great reformer by the Bhasa Vamshavali (Kharel, 2018, p. 53).

In the Gopal Rajvamshavali, he is written as the incarnation of Lord Ram whereas other resources have eulogized him as the doer of benevolence others, excellent in campaigning the excellent virtues and policies and so many others he has been praised his reforms. The personalities of Jayasthiti Mallais reflected as a revolutionary reformer. The politics, economics, and mentality becoming crumbled internally by the external invasions, task of strengthening the rule was the introduction of his great personality. To the stability of disorderly or chaotic society of the Kathmandu valley he had enacted so many usages upon imitating so many usages enacted by founder of the western Karnali kingdom Nagraja (Subedi, B. S. 2078, p. 142).

King Jayasthiti Malla of Nepal Kingdom of 14th Century is famous his legal code, fragments of which are found recorded in genealogical works. The said legal code was primarily meant to recognize the Nepalese social groups under the orthodox caste system but it also provides methods of judicial and economic remedies and also day to day social enterprises. Thought King Jaysthiti Malla has been taken as reactionary by modern students but he should be taken as a great hero of medieval times because he had stabilized the political status of then Nepal state (the middle parts of the present Nepal) though his political acumen and he needed a reformed legal code. The Newar people honor the social aspects of the said code even now. A late descendant of the said king, Pratap Malla, is also said to have added and reformed some aspects of judicial procedure. Another king of the same Malla dynasty namely Siddi Narasing Malla is also said to have reformed some socio –legal cases (Regmi, 2007, p. 142).

In the Manab Nyayashasra of king Jyasthiti Malla there were provisions like that of transaction, bailment and pledge, partnership, donation and gift deeds, wage and labor, slander and libel, dice, theft coparcenary and marriage. There were provisions like that of legal sanctions on rituals. He had arranged legal provisions

related to birth of the ethnic tribes, related to the measurement of land, adultery and there were separate legal provisions related to purchase and selling of land. In his time there were provisions of Dhikadana, Bagdanda, dhandanda and badhdanda. So, there was a rigid and harsh.

To the epoch-making person like that of King Prithivi Narayan Shah also got inspiration from king Jayasthiti Malla once he had said that I have seen the usage enacted by king Ram Shah, King Jayasthiti Malla and King Mahindra Malla. If God so graces me I had also a desire of enacting twelve thousand usages of such orders.

While studying legal history of Nepal, among the kings before King Surendra Bir Bikram Shah, King Janak and King Jayasthiti Malla were who had enacted more the orders of the usages and laws. It is found that since the Lichchavi period the administration of justice had been made by the Dharmashastra (traditional Hindu religious code). After the Lichchavi period as there was change in the society there was change in the laws and in the people's law behavior naturally. In that time as change would take place in the society after the long time so there was gradual change in the judicial order. As there was a good foundation of justice in the society since the Lichchavi period in the time of the Malla period also it was easy to administer justice under the same order the administration of justice would take place with the help of usage and dharmashastra (Khanal, 2007, p. 41).

Although there was a much change in the social order and behavior that had been conducted since the Lichchavi period, as there was no special change in the law and various ways had taken by the caste system from the hybrid generation that had invited a tussle in the society. Till the time not coming Jayasthiti Malla as a king there were so many external aggressions, the disturbance of the Doyas, Jitari Malla had invaded the Kathmandu Valley and there was invasion of Samasuddin Iihas had elapsed a century. No rioters and criminals were awarded reasonable punishment. In that situation Jayasthiti Malla in 1437 Jayasthiti Malla became king of Bhaktapur. In that time in Kathmandu there were not three states established or he was the king of Kathmandu only (Khanal, 2017, p. 41).

As Jayasthiti Malla was the scholar of the dharmashastra he had well known the dharmashastra, ethics, and the then situation of the Kathmandu valley. According to Gopal Rajavamshawali, there was a theft in the treasure of the Pashupatinath. As Sthiti Malla had ordered to chop the head of the grave thieves of Lalitpur arresting them, due to the fear of punishment that had eased the control of crime. In that time

there was a legal provision of awarding punishment of death penalty upon cutting the head of the notorious thieves. As he awarded the harsh punishment to the thief, so it is known that in his reigning no theft crime was committed as provided information by the Gopal Rajbanshvali(Purnima, B. S. 2030).

In that time there were courts like that of Koti Linga and Itachapali. In the time of the Malla period there was not a separate judicial and administrative branch. The officers appointed by the king would perform the administrative and judicial function basing under the charters and Vedic dharmashastra. Later in Kathmandu Kotilinga and Itachapali courts were established, the local level case was heard by the said officers traditionally appointed by the kings. After the rise of the kingship of JayasthitiMalla, the legal system of Nepal practiced slightly differently. Jayasthiti Malla would punish the the wicked and honor the virtuous man, expand the state treasury by the lawful means and not to discriminate and the duties as explained in the dharmashastra strictly. The Manab Nyayashastra enacted by Jayasthiti Malla was influenced by the Naradasamhita. In the context of the codification of law the Manab Nyayashastra holds a unique position. Manab nyayashastra is the code that the legal recognition of traditional Hindu religious code and usages. The caste-based systems that had been continued since time immemorial were incorporated in the Manab Nyayashstra by King Jayasthiti Malla then a trend to incorporate the customs, usages, norms and traditions in the status of the law. King Jayasthiti Malla had directed that it would be a sin not to obey the usages and Royal Charters enacted by him. Since the time of Jayasthiti Malla, the cases were heard quick and fast by the summary trial procedure. Since his time there was a provision of the financial punishment. As said, he had made a caste division. It was also a division of labor. He had specified the duties of various castes. He classified the 36 castes but also thought of the sub-caste. It had also provided a caste based penal system. King Jayasthiti Malla had reformed the penal system. The people had to work with the caste Maryada or Arya Maryada.

The rise of Jayasthiti Malla in the post medieval time was one of the most important events which stabilized the destabilized political environment of the pre-medieval time. As an epoch-makers he was occupied a unique position but equally he is controversial also. To him some have said that he was the descend of Kanat dynasty some presume that he was the descend of the Karnali basin Khas Malla where other view that he the descend of the Malla King of the Nepal Mandal. Thus, there is a

bundle of controversy relating to the family tree of Jayasthiti Malla. The scholars like that of Sylvain Levy and Daniel Wright have told him to be the son of Ashok Malla.

King Jayasthiti Malla built a number of beautiful temples. In his times, treaties were written. One drama based on the Ramayana and Mahabharata was written and it was enacted. Bhisravananda Natak was also written. In his times both Newari and Sanskrit developed as languages. It clearly shows that the kings of the Malla dynasty patronized art and learning (Shrestha, 1984, p. 60).

King Yakshya Malla

King Yakshya Malla is a popular king of Kathmandu valley. He was a great constructor. He expanded his kingdom. He became the king of Kathmandu valley at the age of 20 and ruled for 52 years. While observing the inscriptions issued by him, it is known that he had conquered the territories from Mithila to Gaya. His kingdom had extended up to these territories. His territories had been extended up to Morang in the east and up to Skarjong in the north which has been written in the deed named *Narapatijayacharya Swarodayatike*. There is no doubt to the fact about the territories of victory. His domination had been spread to all four directions. Although, the fact may be it too that his kingdom's border might have touched these territories only because the trade point of that time would be conducted via Kathmandu valley to the southern route. So, it is possible to conduct the campaign of victory upon doing organization. In the next scripture named *Hirandyasaptak*, it has been mentioned that king Yakshya Malla had waged war with the king of Dolakha named Kirtisingh and others. As the capital city of king Yakshya Malla was in Bhaktapur to be an unsecured place, so he fortified there. Then after his victory campaign started (Subedi, B. S. 2078, p. 130).

Yaksya Malla was son of Jyoti Malla and grandson of Jayasthiti Malla. He was born from the womb of Sansarwati in 1408 A. D. His father declared him a crown prince in Bhaktapur. He had gone the training of the governance of the state from his father. After the death of his father in 1428 A. D. the co-rule of Yaksya Malla and Jib Malla started. As there has not been available anything about Jib Malla so the he was totally all in all of the rule as being the eldest son to that fact there is no doubt. The religious minded King Yaksya Malla had constructed so many temples and due to his religious performances, he has unwavering faith to the religion. To operate the prayer of Pashupati he had called four Bhatta Brahmans of Maharashtra (Yadav, B. S. 2072, p. 73).

Pratap Malla

Pratap Malla had imprisoned his father Laxmi Narasimha Malla and became a king. In the immature age of 18 years Pratap Malla had been the king of Kathmandu in 1698 B. S. Due to it, nobles would make the work as per their wishes. As for the fulfilment of such desire he had attacked Lalitpur, in this attack he had to face a humiliating defeat. This defeat had caused debility of Pratap Malla. King Pratap Malla had attacked Bhaktapur taking support of King Srinivash Malla who had become king of Lalitpur in 1717 B. S. Pratap Malla had constructed the temple of Harisiddi, Guheshwori, Sankhu's Vajrayogini, the temple of Basukiki-Narayan temple and Kotilinga, he had established Dakshinkali, had renovated Bhimsen, Degutale Taleju, etc. He had offered crown to Bhairab of Nuwakot. The colossus images of Bhairab available while digging the peak of Nagarjun had established in front of his palace. He had renovated the temple of Narayan situated within the Narayanhiti Royal Palace. The contribution of King Pratap Malla for the artistic development is always appreciable.

The Ranipokhari remained in the heart of Kathmandu has been reminding King Pratap Malla to the Nepali and foreign and Nepali tourists every year and will be reminding. Ranipokhari was established by King Pratap Malla to give sympathy to his wife in 1727 B. S. He had established this Pokhari as a mark of memory of this second son Chakra Bartendra Malla who had died untimely. In the Pokhari along with the Gangajal brought from Kanshi, was the sacred water brought from the pilgrimages like Muktikshetra, Barahachhetra, Trishuli and Goshaikunda was mixed up. In the middle part of the Pokhari there was Shiva Temple and in the southside of the Pokhari we see a big elephant made by the Stone where the king and his son had seated. Upon paying respect to the titular deity Taleju Bhawani upon embedding a pole before the temple established a golden lion. Along with it, he had caused to establish the temple of Taleju before his statue (Upadhyaya, B. S. 2078, p. 196).

Jaya Prakash Malla

After the death of Jagatjaya Malla in B. S. 1792 B. S., Jayaprakash Malla had ascended the throne of Kantipur. He is said to be the most controversial king. He had to see and pass the days of rise and his fall. Some of the people had told him to a brave but unfortunate king. He had to use his bravery right way but in its contrary he saw all men with suspicion and lacked confidence with them. He ended his dynasty

self. After his time the Malla dynasty turned into a story of once upon a time (Upadhyaya, B. S. 2078,p. 205).

After becoming the king, he spent the whole period of his reign in struggle. He had to face many difficulties and spent much of time in fighting with the Gorkha besides his neighboring Bhaktapur and Patan. His relationship with his neighboring countries was not good. By this time the valley Kingdoms had become very weak due to mutual quarrel and internecine struggle. And availing themselves of these opportunities, the chiefs and nobles were raising their heads and becoming very powerful. At the same time Narabhupal Shah the king of Gorkha, the king of Gorkha had already advanced this situation and attacked Nuwakoat. But this time, he could not win. At the same time the crown prince Prithivi Narayan Shah of Gorkha visited the Kathmandu valley. He stayed in Bhaktapur territory, gained more knowledge about the crown prince of Bhaktapur and returned back. Soon after his visit Narabhupal died in 1742 A. D. and Prithivi Narayan Shah ascended the throne in 1743 A. D. but unfortunately this time also it turned out to be unfruitful (Sapkota,2004, p. 90).

When the Kantipur was annexed with Gurkha, Jayaprakash Malla ran away to Patan. He did not stay quite there, but began to encourage Tej Narasimha Malla, the king of Patan to fight with Gorkhali troops. But the six Pradhans agreed to surrender. Then both kings together went for shelter in Bhaktapur. After 11th days of conquests of Kantipur, Prithivi Narayan Shah had his control over Patan without any bloodshed. Again, Jayaprakash Malla encouraged the illegal sons of King Ranajeet Malla to fight against Prithivi Narayan Shah. Jayaprakash Malla was asked with Sen Territory and East India Company. Meanwhile Prithivi Narayan Shah attacked Bhaktapur in 1769 A. D. Jayaprakash Malla was wounded by a bullet in his leg while climbing the stairs of the Palace. It is said before he died, he asked for his umbrella and his sandals.

King Siddinarsingh Malla

Siddinarsimha Malla, was born as a son of the king of Kantipur Harisimhadeva from his married queen Lalmati, became a king of Lalitpur at the age of 12 and started to rule with the wise counsels of his mother from the year B. S. 1675 remaining under the guidance of his mother. On her guidance joining with Bhaktapur in B. S. 1677 while attacking to Kantipur Kingdom he was compelled to conclude a treaty with the Kingdom of Kantipur with lower hand. It was an ignominy of defeat for him. But

while being attacked to the Kingdom of Patan by Kantipur Kingdom the people of Patan retaliated with being united and drove them out in the year B. S. 1693. Upon making a coalition by the neighboring kingdoms, would attack Lalitpur time to time and would trouble, so, king Siddinarsimha Malla concluded a commercial treaty with the kingdom of Gorkha and sending the businessmen to Patan to Gorkha to establish a commercial relations with Tibet in partnership. He sent 24 Kothi Mahajans (merchants) asking to open a business house had strengthened the relations with Tibet and made the relations permanent (Subedi, B. S. 2078,p. 141).

Siddinarsimha Malla should also be remembered as a constructor of Shreekrishna temple which had held the higher status with grandeur and art of Patan. His faith on all creeds of people whetherto Buddhism and Hindu religion was equally liberal. He was a meditator king, so he was restrained by dietary substances. To rise up the faith of Hindu Sanatan religion, he would organize a kotihom with Kartik Nach, Ram nach, Balunnach, various pilgrimages. He would like to pass a life with simplicity and humility, would spend less not to commit any sin with mind, speech and action. He would not let injustice in the kingdom. He had a sense of self denial and service of people (Subedi, B. S. 2078,p. 141).

Rana Jeet Malla

Ranajeet Malla succeeded to the throne of Bhaktapur in 1722 A. D. after Bhupatindra Malla. He was the last king of Bhaktapur. He was born in 1693 A. D. After the death of his father Bhupatindra Malla he was crowned. He was a man of peaceful temperament. King Rana Jeet Malla made a friendship with Jagajaya Malla, the king of Kantipur by giving the heavy amount of Rs. 13,000 and an elephant. However, after few days he left Bhaktapur and sided with Patan. King Ranajeet Malla again gave him Rs. 24,000 and two elephants. He did a treaty with Kathmandu. In spite of all these matters, Kantipur and Bhaktapur captured some villages. At that time again Bhaktapur had to pay 18,000. In this way, King Ranajeet Malla is seen trouble in the beginning (Upadhyaya, B. S. 2078,p. 241).

King Ranajeet had been seen as a king to take the public support with the democratic norms and values. While constructing making any construction and enforcing any rule, he would have this task done only upon arranging people's support. He was king with self-denial, bias less, and an elderly ruler with religious tendency (Subedi, B. S. 2078,p. 140).

Mahendra Malla

In the history of Nepal in the royal dynasty of Surya Malla his grandson Mahendra Malla (B. S. 1617-24) and his son Shiva Singh Malla (B. S. 1647-1673) have been especially famous. From the name of Shiva Singh Malla, a folklore " in the time of the Jhismise King " has been popular. Up to the time of the reign of Shiv Singh Malla getting the title of "Maharaja" the " Mahapatra " of 'Minister " had almost been independent. Upon suppressing to them by Shiva Singh, there have been seemed to have glimpse of establishing his own administrative domination in the sub-kingdom of Lalitpur. But the 'Mahapatra" or the ministers were up to that time had not been weak. They had not let the Lalitpur Kingdom to the Kantipur kingdom in that region they had separated the government of that region (Acharya, B. S. 2073, p. 75).After some years of that incident grandson of Shiva Singh Malla Laxmi Narasing Malla had offered a sub-kingdom named Lalitpur to his half-brother Siddinar Simha Malla as a gift. From it, from within the Kathmandu valley, there has been established three independent states in the Kathmandu valley and their separate capitals had been established from that time. From this event, three Malla kingdoms of within the Valley were engaged in the mutual dissensions and eventually developed a familial food or vendetta. So due to the familial brawl, these three Malla Kingdoms became weak politically, economically and socially.

King Laxmi Narasimha Malla had suffered of rheumatism. So, during his lifetime his ambitious son Prince Pratap Malla became active and functionary of the Kantipur Kingdom. He had imprisoned his father king Laxmi Narasimha Malla and had been active. In the time of King Laxmi Narasimha Malla Kazi Bhim Malla had appeared as the most powerful noble or courtier. In the extension of trade relation of the Kantipur Kingdom Tibet he had played an important role. In that the State Tibet had been disorganized and disorderly politically. Grasping this opportunity, by the insight and bravery, Kazi Bhim Malla had annexed some territories of Tibet like Kuti, Kerung and Khasa. Due to the special effort of Kazi Bhim Malla, there had been accomplished a historical peace accord between Tibet and the Kantipur Kingdom (Acharya, B. S., 2073, p. 78).

Chapter – Five

Judicial Roles of the Kings of Ancient and Later Medieval Period

The kings of Nepal under these three periods contributed immensely in judiciary and judicial system of Nepal. The then kings regard justice as their major focus of their reigns. The justice system and punishment systems also changed in these periods. The punishment system started to be more liberal.

Judicial Positions of the King of Kirant Period

The system of governance of the ancient Kirat period was higher level than modern administrative system. The king would administer the justice and rule himself but he would not harm the prestige and dignity of anybody. Kiranti kings would take advice from upon calling the great council meeting the eminent and highly learned, interpreters of religion, jurists, wise in intellect, patriotic councilors and the senior men. Then after that he would consult the witness for the dispensation of justice. They would not declare any one a criminal or condemn anyone without hearing or not discovering the entire justice or saying it due process of law. Thus, in the time of the Kirat period there was a great importance and responsibility of witnesses (Prapannacharya, 2000, p. 211).

The Mundhum is the sacred and holy text of Kirants. The Mundhum was one of the important sources of law as well as the guideline for governance. According to Kirant belief Mundhum was authored by himself for the betterment of human beings. As a result the rules of Mundhum were obligatory. According to Mundhum God is the source of everything and human beings are the creation of the almighty (Khanal, 2000, p. 4).

The person who sits in the seat of justice would obey all words as the divine manifestation or the words of the Lord. In absence of virtue (religion) there will not be a fair justice, if there is no balanced justice the god will not only be angry but the person who does miscarriage of justice his age reduce and die and the person who dispense ill justice to him the god will not give in any circumstances. Such words were mentioned in the Mundhum so in that time the virtuous and religious minded and well known of the Shastra (Scripture) would be chosen for the dispense of Justice (Shrestha, B. S. 2075, p. 190).

The king was in that time was regarded as a vicar or representatives of God on earth. The King was vested and authorized to enforce law and dispense justice according to divine law or sacred command of God. So, it was a crime and a subject

of criminal law enforcement if such laws were broken. The criminal law as made by God in conventions and customary practices was a duty to comply with and it was a sin to break it. The common crimes of at that time were theft, murder, incest, cheating and miscarriage of justice (Tripathi, 2008, p. 156). Any act or order contrary to the Mundhum was invalid.

From the perspective of the philosophy the origin of state was to maintain the judicial environment of the state. Some of the Kiratis upon adhering the village as a family among the men who could kill their common enemy would have regarded the person as their leader. The Kirants has seriously realized the vitality of the judicial system. The might is right was prevalent as a penal system in the time of pre-kiranti period. After the establishment of the state the customs, conventions, usage and traditions conduct the Kirati adhered the Kiranti started the judicial administration system. After the awareness of concept of accountability to the people in the state machinery as per the interest of people for the administration of justice the Dhramasastra, the discretion of the jury, the will of the king etc. were started to be recognized. In the context of the evolutionary system the then king thought that it was the duty of the king to do welfare of the people, such concept they promoted and for the performance of the administrative and judicial works they established Kuther, Lingwal, Mapchowk and solla courts and offices (Khanal, B. S. 2073, p. 2).

The Kirat rulers had made had made various rules (thiti) in conformity with the principle of Mundhum. Those thitis owned legal value in day-to-day administration. In Kirat period, the laws were based on social customs. King Yehang firstly made the laws for the social rituals. He had made the laws regarding marriage, birth and death rituals. According to that social marriage in close relation like father-daughter, mother- son and brother-sister was forbidden and sexual relations between those relations was forbidden. Apart from those relations, marriage supposed that if there is no justice in the society, human beings would be deceased like the animals and birds. There would be no justice without religion and the root of the justice was the God himself, if justice is not done, the God will be angry (Khanal B. S. 2059, p. 24).

The customs and conventions of the Kirants had been continued by the command of their sacred text the Mundhum. The judicial administration of them would be operated through the customary law. These customs and usage would grow in society. Thus, there comes no change speedily. Along with that, in remote

mountain there would have no impact and the usages and customs, conventions and practices remained with the victor race was necessary to preserve was an obvious phenomena. And upon studying the source of usage the Mundhum keeping a narrow perspective, they were organized with the pride of culture (Khanal, B. S. 2059, p. 24).

Judicial Roles of the Kings of Lichchavi Period

The repatriated Lichchavis conquered the Kirants and began to rule over the Kirant kingdom of Kathmandu valley, commonly called as Nepala. King Supuspa is believed to be the first Lichchavi king. At the very beginning of his rule king Supuspa asked his subjects to follow the rules developed on the basis of Hindu religion. Many of those rules were based on social customs, traditions, culture, values and religion developed by the Lichchavis during their rule in Baisali. (Khanal, 2000).

The judicial system of the Lichchavi period was based on religious tradition and conduct. The enactment of law and its implementation was based on the heard treatise and religious text. To interpret the religious text, there would be appointed great learned scholars in the palace. These scholars would support the government to formulate laws. The inscription of Keltole describes that King Manadeva I had got mandate to rule the country on the basis of the heard treatise and religious texts. Likewise, Amshuvarma would make discussion day to day in relation to many religious texts. He would pay his attention to arrange the judicial system. Such things are mentioned in the inscriptions of his period. In the Lichchavi period, the memorized treatise of Manu, Yama, Brihaspati and Sukra would be widely researched. The fundamental grounds of the law and the justice were these heard treatise and memorized treatise (Upadhyaya, B. S. 2078, p. 112).

The then society in the time of the Lichchavi Period was based on the religious faith. Since the ancient time the main duty of the justice giver king had been prescribed by the religious scriptures and ethics. Easily for the king to study of the ethics and religious scripture upon drawing the essence from so many ethics and religious scripture essence books were written whereas some of kings for the conduction of the statecraft upon taking the policy have created the ethics. Chanakyaniti, Sukraniti, Dhaumyaniti, Manu, Yam, Brihaspati Niti (ethics of Brihaspati) Niti Sataketc were the ethics of the ancient Nepal (Khanal, B. S. 2059, p. 1).

As said earlier the Panchali Court of powerful because some of these were enabled to hear case involving great sins. Murder case came within the Panchalika . Any court sitting in judgment on such crimes must be powerful. But the royal court supersede the powers of the lower courts. As we examine the judicial powers of the Panchayats, we find that these emanates from the Royal Charters. This means that no Panchayat had judicial powers in case of Panchaparadha and similar other offenses defined in the Charters. Although the king was the fountain head of justice he could not always act arbitrarily. He also did not decide the case arbitrarily. In giving the decisions he took advice from the enlightened men who are aged, learned, truthful and impartial. The number of the men to be consulted by the king might be the case of the lower court. But all this did not prevent a powerful king to override the dictates of The Dharmashastra when it suited this purpose (Regmi, 2007, p. 272).

The Smritis talk of an officer of justice called Pradvivaka. He was the king's Dandanayak officer in charge of judiciary (Regmi, 2007,p. 257). No such officer is noticed in the Nepalese records. The Smritis texts speak of the king as the supreme head of the judiciary, who was to dispense justice in accordance with the dictates of sacred law. Our inscriptions refer to Rajkula as the authority which decided cases referred to it by the local courts of the village level. As suggested earlier the Panchayat courts were powerful because some of these enabled to hear cases involving five great sins. Murder cases came within Panchaparadha. Any court sitting in judgement on such crimes must be powerful. But the royal courts supersede the power of lower courts(Regmi, 2007,p. 258). Panchaparadhas were five types of sins like murdering Brahmins, drinking liquor, theft, enticing others women and to have cohabitations with these great heinous criminals.

Manu endowed his king with danda which is the instrument of punishment divinely bestowed. The Gita said that God was the king of men on earth and according to Vedic texts he was he was representative of Prajapati, the father of Indra, sending to rule over human beings. The Smritis talk of an officer of justice called Pradvivaka. He was king's officer in charge of judiciary. No such officer is noticed in the Nepalese records. The smriti text speaks of king as the supreme head of judiciary, who was to dispense justice in accordance with the dictates of the sacred law. Our inscriptions refer the Rajkula as the authority which decided case referred to it by the local court of the village level.

The king was the source of all powers and fountain –head of justice and he wielded absolute executive powers in the administration. The checks on them if anything came from traditional acceptance of duties by the King, duties which had been commended by Dharmashastra. The Dharmashastra, however, did not enjoy force of compulsion with a monarch who was to flout it. The king was the divine being as his title of Bhattarak might suggest. Every king added to his epithets the word Bhattarak. Kings were supposed to imbibe all the qualities of kingship as defined by our law givers in ancient period. Under these the monarchs tended always to become autocrats assuming in the eyes of people a divine aura. The king belonged to the warrior caste of the Ksatriyas, whose duty was to protect the life and property of the people residing in the kingdom. In modern parlance, he was charged with the duty of maintaining law and order. As a corollary to this, he demanded absolute obedience from his subject- Manu (Regmi, 2007, p. 225).

There are very scanty records and other scanty records and other dependable sources to know about legal system existing in Amshuvarma's age. The inscriptions contain some astray reference, which are, of course, authentic and besides then there are dependable mentions made by foreign travelers. The inscriptions at Bungmati (Joshi, 1993,p. 91) issued by Amshuvarma makes provisions for preventing the emergence of Dharma Shankar or for strict maintenance of the disciplines of the Varna systems. Varna means the technical division of Hindu society into four Varnas and each called Dharma. Dharma has various meanings like religion, piety, virtue, quality and duty. Dharma Shankar literary means hybrid or cross- breed of dharmas. Since Varna -Shankar Varna-Shankar denoted offspring from parents from two different castes, there may be confusion that Dharma -Shankar might mean that birth of children of parents of two different religions. It is unthinkable that Amshuvarma who is hailed by Buddhists who have ended the era of religious the era of religious prosecution would have prevented by the law of marriage between persons of two different religions. Evidently, Dharma-Shankar which Amshuvarma wanted to prevent mixing up of Dharma in the sense of duty (Joshi, 1993,p. 92).

In the ruling system of the Lichchavi period, there were not separate organization of the office and courts as the judicial administrative branch (Khanal, B. S. 2059,p. 37). The major source of then judicial administration and general administration was the Bhattarak Maharajdhiraj or Param Bhattarak Maharajdhiraj. Almost all task to be performed by the King would be delegated to All tasks vested to

Sarbadandanayak by the king (Khanal, B. S. 2059, p. 47). In the presidential palace of the king, there would be many offices, from whose medium the local area would be controlled (Khanal B. S. 2059, p. 37).

Lichchhavi Monarchy to tolerate Local and Tribal Customs. However, Amshuvarma was careful, shrewd as well as liberal enough not to hurt the other religious and cultural sentiments of the population and always showed respect and tolerance for the traditional customs of non-Hindu communities also. His policy was to enforce Hindu laws, but at the same time, to recognize by law the traditional customary laws of the non-Hindu autochthonous committees.

The kings of consequent dynasty began to promulgate laws with the advice of Dharmadhikara (the owner of justice) and Pandits with the objective of providing fair justice and health administration in the state. Those laws were decreed orally as well in documentary form (Khanal, 2020, p. 8).

Some Judicial Institutions Existed in the Time of Lichchhavi Period

(a) Panchali (Village Council)

The administration of Justice, during the Lichchhavi Period was decentralized in its true sense. Panchali was a body of five members which would work in the local level. There was Panchali in a gram (village). The member of Panchali would be nominated by the king. The main function of Panchali would be to settle the disputes as a preliminary court exercising original jurisdiction. The body consisted of people with deserving character could be nominated by the king. The rights and duties of the Panchali was mentioned in the Tamrapatra (Shrestha, B. S. 2075, p. 212). If the Panchali failed to settle any dispute it would be referred to the King's bench named Antarashan. The Antarashan also held the decision of Panchali. Apart from the administration of gram Level, the provincial administrator was under a centrally appointed governor called Samanta.

(b) Adhikaran

There were various kinds of Adhikarans in practice under the Lichchhavi Period, among them following Adhikarans had role in the administration of justice.

(i) Solla (Suli) Adhikaran: It was purely a criminal court. Earlier it had original jurisdiction over the cases relating to Panchakhat (five heinous crimes). It had the power to investigate the case, arrest the accused and decide the case. But in the time of King Basanta Dev, the jurisdiction of court changed miraculously and it remained jurisdiction over small matters only.

(ii) Bhattadhikaran: The word Bhatta means a learned Brahmin. The responsibility of Bhattadhikaran was to maintain caste system in the country. It had the jurisdiction to hear the cases relating to change of property and change of profession. The society at that period based on Varn system or Hindu class or caste system. The Bhattadhikaran used to hear the cases relating to Dharmashankar (if a child is born from the marriage of people two different religion) Barnashankar (hybrid or marriage of inter caste). The provision related to the Dharmashankar used to be dealt by the king of the Lichchavi period himself. Moreover, on other inscriptions of this period have infallibly mentioned that Amshuvarma was abiding by Aryan Maryada (Shrestha, B. S. 2075, p. 195).

Royal Palace

There were different places in the Royal Palaces through which administration of local territory were carried out. In local level, there was Dware at the representative of the king in the center. The main source of general administration and judicial administration was king himself who was called as Bhattakarmaharajadhiraja or Param Bhattakar Maharajadhiraja Mahaparemhwor. There were so many offices inside the Royal Palace. To prohibit or forbid the Dharmashankar, there was Bhattadhikaran. These cases related to Dharmashankar (inter-mixture of marriage between two different religions) would be heard in the Royal palace(

Through these offices the king could control the local areas. People could present their cases before Dware. They could take prompt decisions in some minor cases after power delegated to them by the king. In the petition contained a complicated question, there would have many offices under the command of the Royal Palace. They were as follows.

(a) Pashmandhikaran: This Adhikaran had the responsibility to protect and develop temple, other religious places and shrines. This institution would also hear the cases related on religious matters. In the inscription of Nabahil of Patan of King Amshuvarma, the wording has been inscribed related to taking care of god's shrine and temples and settling of the cases related to religion by the Pashmandhikaran (Vajrachara. B. S. 2030, p. 346).

(b) Purbadhikaran: Purbadhikaran was situated in the palace. It would carry out the judicial functions. It appears that Purbadhikaran was a supervisory palace office to look after activities of some courts, and judicial bodies or at least the Purbadhikaran had among its functions, some important functions too.

In the inscription of Naxal Narayan Chaur and Gyaneswor there has been mentioned about the Purwadhikaran in the context of the administration of justice. So, it would conduct administration of justice staying at the Royal palace which has been known (Shrestha, B. S. 2075, p. 195).

(c) Antarashan and Paramashan : In the central level there was an apex court called Antarashan and Paramashan presided by the king himself (Sakota, 2004, p. 63). It had review or appeal jurisdiction against the decision of Panchali or any Adhikarana could be made before Paramashan through Dwarik. The decision of Antarashan and Paramashan through Dware (Pratihari). The king would himself preside over Antarashan and Paramashan. The decision of Antarashan and Paramashan would be final and binding.

(d) Pratihari: Pratihari was the authority that would take the cases to the king. Mahapratihari was superior Pratihari. He could assist the king in imparting justice if the king so wished.

(e) Sarbadanda Nayak: It is asserted that the office of the Sarbadanda Nayak was located at the Royal Palace. The inscription available between the period between 513-517 A. D. shows that the post of Sarbadanda Nayak and Mahapratihari was vested in a single person. The post of Mahapratihari was related to the Royal palace. The Sarbadanda Nayak was a sentencing body. The ultimate fountain of justice was the king himself. He was the head of government and Supreme Commander in chief and fountain of justice or ultimate source of all state power.

(f) Mahabaladhyakchya: It is also fairly conjectured or guessed that the office of the commander in chief or the then Mahabaladhyakchya was located at the Royal palace. He would also exercise some judicial powers in his official capacity.

(g) Aryasangh: It was the organization of the priests. It had some judicial power to hear some cases in the local level. It would receive the property which was seized in the crimes of Panchakhat. By in-depth study and observing the fact above mentioned, we can say that the administration of justice in Lichchavi Period was highly decentralized to the local level. The authority of apex court would hear only those cases which were serious and was difficult for the local authorities to decide.

Judicial Roles of the Kings Malla Period of Nepal

It is quite difficult to trace the origin of the Mallas. In the early 13th century, Mallas began to rule in Nepal. Aridev Malla is regarded as the founder of this

dynasty. After the Lichchhavi period medieval period was started in Nepal. Nepal was divided into numerous kingdoms and the rulers of all kingdoms and principalities were Aryan Hindu. So, they govern their kingdom under the basis of the Dharmashastra.

The principal duty of the monarch was to protect and preserve justice commonly known as Dharma. The king who succeeded to establish a strong system was addressed as Dharmaraj or King of Justice or righteousness (Khanal, 2000,p.9).Occasionally some kings themselves dispensed justice in accordance with the law of Dharmashastra. There was no clear division of power, therefore, both the judicial and administrative powers would be exercised by the same authority(Khanal, 2000,p. 9).

Like the administration of the justice in the time of Lichhavi had been made by the provisions of dharmashastra, in the time of the Malla rule also the administration of justice would have been in the same ways. In the time of the Lichchhavi, there was provision of appointment of the Dware (dwarik) in the time of the Malla rule there was provision of 2 types of Dware in the local levels. In this type of Dware who would work as a governor he is called as Parman, would remain as a local governor in the group of the village that is called the Dware only (Regmi, B. S.2077,p. 119).

In the archives of the Narayanchaur each year to the Dwarik the Panchalikas had to submit 1000 Pans there was provision of raising the dead body died with the culpable homicide upon informing the Dwarik. The function of Dware located at the Royal Palace was also to make a petition if the cases decided by the Panchali is not satisfying to any party and came for justice with grievance or complaint before the king. In the time of the Malla period the kingdom of the Malla was not limited to the Kathmandu valley but in some of the time that was extended up to Dolakha and Gorkha, in some of the time it was stretched up to Morang in the east and Tibet in the north, so in the remote districts the administration of justice would be done, as per the nature of the cases, by the Panchayat Dware (Regmi,B. S. 2077,p. 119).

Justice was done in accordance with the law. Violation of law was always punishable. Not even relatives or the family members of the judicial authorities could escape punishment for offence committed(Khanal, 2000,p. 9).

The appeal against that would be heard by the Parman functioning as the governor of the district. If he or she is not satisfied of the decision made by him too, upon referring dissatisfaction over it the matter that is not satisfying should be

referred to the king for the final hearing as an appeal and king would hear for the final decision. The big cases heard by the judicial officers of the Kotilinga and Itachapali had to be appealed before the King. There was the provision of the inspection tour to hear the cases which were of the far distance. In the time when the treasure of the Pashupatinath was stolen King Jayasthiti Malla caught the notorious thieves of Patan and ordered to kill them that proves that the cases of the heinous crimes of the would be heard by the king directly by the king as per necessity (Shrestha, B. S. 2075, p. 230).

In the time of the Malla Period while hearing the case both the plaintiff and defendant would be brought to touch the God or the Kalbhairab before the Hanumandhoka Temple for the administration of oath. As the both plaintiff and defendant died of being afraid, so its practice was ended by King Pratap Malla. Then after that, only the judicial officer was considered to dispense the fair justice. He is not to fear or favor anyone. The rule was made touching the temple of the Kotilingeswor Mahadev "No bribes will be taken." Since then, the judicial officer or judge before handling the judicial functions after being appointed in the said post made a provision of taking such oath. In the time of the Malla period, in addition to the Kotilinga and Itachapali Court in the local level, there were local Panchayat Dware and inspection tour also would administer justice, the big cases would have heard by the king himself so it would not have late to administer the justice. Kaji Bhim Malla made a rule of that the son who is born with a marriage of the Nepali man with the Tibetan wife from their marriage if a son is born, he will be son and if daughter is born, she will be the Tibetan and as the Nepalese the case of the Nepalese businessmen would live there such cases would be heard by the leader. The leader of the then Nepalese court would be called the Lhasa court (Shrestha, B. S. 2075, p. 231).

The king of Bhaktapur after the end of his reign in 1819 BS had enacted a usage to maintain impartiality in the administration of justice. In that usage it was said that there should not be any partiality in the administration of justice. The punishment should be awarded in accordance with the offense. Without combining acceptance of three parties to the fact (plaintiff and rejoinder and judicial officer) no punishment should be awarded. None's golden house, golden freehold land should not be confiscated or snatched without any offense. After there is trial of the case, they should ask for the excuse with the hundred thousand appeals. If done injustice the doer of injustice shall be perished of Sri, Sri, Sri gracious Shri 3 Hrisiddi, Sri 3,

Guheswari, Sri 3 Garud Narayan and so on. And he will be charged of five heinous crimes. If they do justice in line with written above deities will be rejoiced due to the generosity of the same Gods. He will get fruit that of performing the Aswamegh Yagya (sacrifice of horse). If king commits any wrong then the ministers or council of Ministers and subjects should make an appeal. If subjects caused injustice not to be done then that is to be decided by the king through the ministers that was mentioned. From this backdrop, the judiciary of that time was independent, there would not be extraneous interference to the dispensation justice, no house land would be encroached without any offense, while dispensing justice of the case the justice dispenser would carefully hear the statements of both plaintiff and defendant, the injustice caused party would suffer the curse of the God and to the dispense of the fair justice there would the blessing or generosity of the God and would get the fruits of like that of performing the Ashwamegh Yagya, and any injustice caused by the king himself then that would be informed to the king (Shrestha, B. S. 2075, p. 232).

According to one of the coppers plates the petitioner of justice and the dispenser of the justice as there would be repentance to the performance performed by them can ask for a pardon. If the king does any injustice, then the petition would be made through the courtiers and if the courtiers committed any injustice that would be considered by the king.

While taking into account the overall the medieval legal and social orders and justice the place of law had been held by religious scripture, social usages, Royal Charters, inscribed copper plates and charters and in the administration of justice would be conducted as directed by the religious scriptures. Among the courts of the Malla period the Kotilinga and Itachapali had been existed up to time of the Rana period that fact proves that the kings of the Malla period would take any step permanently upon viewing the long term effect (Shrestha, B. S. 2075, p. 232).

The primary sources of law of that period were Hindu religious texts, customs, traditions, royal edicts and Sanads. The principal duty of the monarch was to protect and preserve justice commonly known as dharma. The king was for establishing an efficient system of justice was appreciated as Dharmaraj. King Jayasthiti Malla holds a central position in the Malla Period. He constituted a law commission of five pundit comprising Kritinath Upadhyaya, Ramnath Jha, Srinath Bhatta, Mahinath Bhatta and Ramnath Jha. The member secretary of the commission was pundit Jaitu Barma and influential minister of his old styled cabinet. The social–legal code prepared by the

commission had given the title of Manab Nyaya Shastra. The code was mainly influenced by Lord Narad (Khanal, 2010,p. 10). In the Malla Period Dharmashastra had occupied the constitutional position.

The king was the principal authority to enact all laws including Criminal law too. The Itachapali was the Criminal Court of that period. The crimes were divided into criminal and civil. The crimes against kings, Homicide, corruption, inter-caste marriage etc. were taken as serious crimes. There were mainly five types of crimes in that period:

- a. **Physical Punishment (Badh Danda):** This mode of punishment would include from death punishment, hard imprisonment to other physical tortures. The caste order had occupied much place in the system. Woman and Brahman subjected to less punishment than others. If Brahmans had committed serious crimes and subject to death penalty then he would be exiled by cutting hair in four side and hanging a pig.
- b. **Financial Punishment (Arthadanda):** Financial punishment was also according to caste order.
- c. **Wak Danda:** It would be adopted for child, minor and incapable to understand the gravity of the crime.
- d. **Dhik Danda :** Social dishonor or had a sense of disgrace feeling by people and society.
- e. **Jatapatan :** The system was based on caste order. It was somethingThe violation of order of caste for marriage like marriage was prohibited and punished by degrading caste.

The ordeal system was considered as one of the most familiar methods of judicial process. Criminal justice system was based on the caste system. King Jayasthiti Malla had believed in the preventive theory of punishment and wanted to introduce a comprehensive law with a more severe penal system to act as deterrence. The laws made by King Jayasthiti Malla were significant in laying down a unified system of criminal justice in Nepal for the first time in Nepal. The existence system of punishment for criminals was in the physical torture and imprisonment irrespective of the punishment irrespective of crime. King Jayasthiti Malla reformed the system of punishment according to the offence. The system of economic punishment had been prevailed. But some of the crimes such as theft of treasure of God were not forgiven

easily. In this case death punishment might have been awarded. So, during his period, the theft case was not found.

It had incorporated some crimes which were based on religion. The offences, existed during Malla Period, can be listed out as the follows:

-) Offences against the King (treason, espionage)
-) Causing harm to the capital and national property
-) Filling baseless suits
-) Misappropriation of property (Misappropriation of *Stridhan*)
-) Breach of contract
-) Non-payment of custom or tax
-) Using false weights and measurements
-) Usury (Charging excessive interest on loan)
-) Non-payment of debt
-) Crime against Human Body (Homicide, assault)
-) Cow slaughter
-) Abuse and Slander
-) Offences against property (theft, burglary, cheating and fraud)
-) Gambling and betting
-) Sexual offences
-) Offences against religion

Punishment

Capital punishment was common in this period; however, Brahmins were exempted from the sentence to death due to religious cause. Brahmin were shaved. They were branded also. They were exiled if they committed capital crime. The system of beheading of adulterer by the husband was also common except in Newar Community. Corporal punishment was also another common punishment. In some crimes, criminal was feed inedible things and forced to put on untouchable things. The modern form of prison system did not exist; however, some events of imprisonment are mentioned. Fine instead of imprisonment for those who afford to pay fine and imprisonment for fine to those who could not pay fine was also one of types of punishment (Khanal, B. S. 2059, pp,46-47). Social denunciation, downgrading in lower caste and expiation in religious crimes did also exist.

-) Capital Punishment
-) Corporal Punishment

-) Individual revenge (*Jar Katne*)
-) Confiscation of Property
-) Fine
-) Degradation (Exhibition in public place, shaving of head, downgrading of caste)

The whole judicial and administrative institutions were headed by the king. The king was principal authority of the state. He was the fountain of the justice. In the Apex the king would also hear the cases.

Courts of the Malla Period

Following were the Courts to hear the case in the Time of the Malla Period.

Kotilinga Adalat

The Kotilinga was established as the central level court. It is not clear that in which king's time it was established. This court was regarded to have established before the present Hanuman Dhoka palace, in the east-northern corner of the Sadar Police Goswara. In 1618 BS the temple of Mahadev was erected by King MahendraMalla on the east-northern part of the presently situated the District Police Office and that temple has been popular by the name of the Kotilingeswor Temple (Khanal, 2017, p. 79). The Kotilingeswor Mahadev was regarded as the real God by the later Malla Kings. While paying attention to the judicial management of the expert of the scripture Pratap Malla relating to it more facts are verified. Pratap Malla had an arrangement to prove of being an innocent upon taking swear by touching the Kotilingeswor Mahadev by the accused of the grave and heinous offenses. In addition to it, in his time the person who has been a convicted criminal the person would be brought to the Kal Bhairab established by Pratap Malla lightening the lamp of the Pyuri, when keeping the lightening temple in the ears if he moved then he consented or gave assent then there was a trend that the criminal would have given the death penalty be heading him. But later the Malla kings deemed it to inappropriate in its stead the justice givers to be take the oath of administer the justice impartially the provision of impartial hearing of the case was made as a system (Khanal, B. S. 2059, p. 1).

In the concern of the painful or the severe punishment, later Jayaprakash Malla as it was found of awarding the death penalty by this process to the delegates of Prithivi Narayan Shah Devaraj Katuwal and Ranajeet Thapa in the concern of awarding the death penalty to the opponents that form of punishment existed much

later. It is said King Pratap Malla had order to construct the Mohanchok palace spending a big amount of money. For the cause not to enter ghost, witches and demons in the main entrance of the gate he had ordered to erect a temple of Monkey God Hanuman. Later it was named Hanumandhoka Palace (Khanal, 2017,p. 80).

Near the Mohanchok Palace had made a court also. In addition to it, if there are so many sons of the king the first son whoever is born in Mohanchok would be the heir apparent or the successor of the throne as per the rule he enacted that is proved by the available inscription of the queen of Rajya Prakash Malla at Lalitpur. In this concern King Pratap Malla adjacent to the Mohanchok Palace had established a palace, the arrangement of taking statement of the accused in the Kotilingeswor, the interest of Pratap Malla to the Law and justice and establishment of the temple of the Kotilingeswor near the Palace while internalizing the inter –consonant matters Kotilinga might have situated nearby the Mohanchok Palace established by King Pratap Malla as per our guess (Khanal, 2017, p. 80).

As taking the swear to dispense the impartial justice in this concept the Malla kings were tended or inclined had handed over some of his powers to the people for the surveillance of this practice the establishment of the court adjacent to the palace remains contextual. Thus, Pratap Malla might have arranged this court so that he could make a supervision and surveillance to it. Though there is not clear that what sorts of the cases would be heard by the Kotilinga Court in the beginning but coming later it was specified that it would hear only the civil cases. Later the power of hearing the cases including civil and marriage and other cases related to the social behavior was provided to this court (Khanal, B. S. 2073, p. 80).

The local level cases decided by the appeal judgment made by the Dware is not satisfying, if is of the civil nature the appeal would be filed in the Kotilinga Court. If the decision of the Kotilinga court was not satisfying to then litigant could file the appeal before the king. In the matters of publicly important or concerned with the state including the civil cases filed in the center it could have held its jurisdiction. The office of this court would be called as the Karmadhakchya or Nyayakari(Panta, B. S. 2033, p. 80).

It is understood this Court to be very powerful. This court had power to determine or fine or the imprisonment in accordance with the offense. Thus remaining under the issued Charters, Royal Charters and religious scripture to hear the cases was its duty (Khanal, B. S. 2073, p. 81).

Itachapali Court

Since the ancient times there are some of the effects and contributions in the administration of justice and law. According to the Essay of Hodgson, who had come back staying in Nepal since 1881 to 1899 for approximately 18 years, there were in the time of Malla Period the central Main Court (1)Itachapali and (2) Kotilinga (B.H. Hodgson -on the law and practice of Nepal). These courts had been deciding the cases in accordance with the ancient traditions and customs. After conquering the Kathmandu valley by the great King Prithivi Narayan Shah these courts had dispensed justice in the same way (Regmi, 2007,p. 55).

Itachapali was the criminal and Kotilinga was the civil court. In accordance with the words of the name of both of the courts these courts had been established since the Kirat Period. Because if these courts had been existed since the Lichchavi periods the name of the then courts would have been Sanskritik that of the Purwadhikaran, pashchimadhikaran, Nyayadhikaran etc. Thus, not coming from the Sanskrit names the word is that of the Itachapali either it came later it must have been under the name of any place otherwise it must have been continued since the Kirat era and must have been popular in the Kirat era. Whatever said there was a great importance of the Itachapali Court in the Malla period (Khanal,B. S. 2059p. 55).

It seems the importance of the Itachapali Court since the time of the Malla period. As the Itachapali Court was equivalent court of the higher instance hearing the cases of the criminal offenses so the offenses like that of homicide, theft dacoit, slaughtering of cow, and offense against the state. In the grievous offense cases decided by the district governor Pramans would be appealed in the Itachapali Court whereas in the question of the people of the capital city it would hold the original jurisdiction. This system existed for a long time. In the time of the Malla period was the most important criminal court which was to administer justice only after or lower to the king. In the Malla period too, king was the supreme law-giver and justice dispenser. Since the Malla period the order of the king would be law. In that time the state was of the small sized and the dealing with the people was limited. With the people there was the more religious faith and effect of truth in the capital to the king and to his administrators in the districts out of the capital there was not difficulty in dispensing justice. There was given some of the judicial powers to the Kotwal and Dware and under the Manab Nyayashastra and other customs, usages, dharmashastra the administration of justice would take place Although, as there was the system of

awarding punishment by hearing the case seeing the necessity and the then custom, convention and religious scripture while awarding the punishment to the criminals. The death penalty would be given by hanging or beheading, in other crimes the monetary fine especially had been given since Jayasthiti Malla. If the monetary fine could not be paid, would be given the punishment of imprisonment (Khanal, B. S. 2059, p. 55).

In addition to the task of hearing of the cases by this court, it would perform the task of keeping the documents related to justice safely, giving and taking the written deeds, keeping the records of written deeds. For these works the employees of the different levels were managed. The cases and litigations within its own area to finalize and to take the proceedings there would be appointed the officer be called as Karmadhakchya or nyayakari as said like that of the officer of the Kotilinga court (Khanal, 2017, p. 81).

The Itachapali Court existed since the time of the Malla Period had been existed up to the time of the Shah period. Later in BS 1963 it was transformed into the Sadar Criminal Court. The fame was still there that in the general life can give justice in the grievous crimes of the matters of the offense till the later date (Khanal, B. S. 2059, p. 146).

Apart from the Kotiling and Itachapali Court in the Malla period in the central level the Courts like that of Rajprasad, Dhansar and Taksar were established. But no real information is available relating to its location, position and functions and duties (Khanal, 2017, p. 81).

Dhansar and Taksar Court

These courts would make a proceeding in the both civil and criminal cases and finalize it. But there is a lack of the authentic evidence against the jurisdiction of these courts.

Chapter -Six

Cultural Roles of Kings of Ancient and Later Medieval Period

Cultural Role of the King of Kirant Period

Nepal witnessed the assuming of a definite shape of Hindu society up to the time of the Kiratas (Jha, 1970,p. 187). Since ancient period, the Kirants in the line of Aryans and Khas through Lhasa to Khairarghati reaching Kamrupa from Kanshi, as they were the experienced of the geographical structure, were civilized and informed. As they developed civilization staying in the disorganized territory so the said tribe was called as Kirants (Subedi, B. S. 2078,p. 49). To regard them as ancient tribe, there are ample evidences. As the Kirant tribes to become the Kirant form of Lord Shankar, to have the temple of Lord Pashupatinath and to have the Kirant populations in Nepal are the major evidences to regard them as an ancient tribe. There are some images of the period of Kirants. The monarchy of Nepal is regarded as more ancient than Kirant period. They would worship the goddess like Chintangdevi assuming her as Paru means goddess Parvati (Subedi, B. S. 2078,p. 51). In the Kirant period, Hindu religion had been professed more by the people. Buddhist religion lately entered into Nepal. The Kirant Kings were more involved with Hindu religion. They would profess Shaiva religion. So, Kirant was Kirateshwor Mahadeva as mentioned in Magh Mahatmya of Swosthani (Upadhyaya, B. S. 2078,p. 48). The Shaivite Kirants would worship Shivalinga.

In the Mahabharata period, the position of Kirants had been strong. In the Mahabharata war also, Kirants had taken part. King Bhagadatta mounting on the big elephants had taken part in the Mahabharata war. From Nepal, king Yalambat too had taken part in the war (Siwakoti, B. S. 2074,p. 26).

Being separated from Simangadh, among the Saumar Kirant kings, Yalambar, upon invading the king of the Gopal dynasty, Yakshyagupta, put his authority over this kingdom. The same King Yalambar, held the title of Kirateshwor Mahaada. Upon making Supraecity, he shifted his kingdom there (Chemjong, p. 33). After seven generations of Kirants, Humati became the seventh Kirant King. In the time of king Humati, the Padava were exiled in the forest (Chemjong, 2003,p. 34). After many generations, in the Nepal valley, Jitedasti became a king. In the time of this king, Gautam Buddha had visited Nepal. Though it is not verified, it is believed. Entering into Nepal, Gutam Buddha propagated his philosophy. Since that time, the kings of non Kirata dynasty became the followers of Buddhist religion (Chemjong, 2003,p.

34). In the time of Kirant dynasty, many religions started propagating their religions. In the time of the Sixth century, Acharya Jaimini wrote a book named *Mulsarbastibadbinaya*, along with the merchants Buddhist monks entered into the Kathmandu valley. The Jin Acharya, Bhadrabahu had been to Nepal in the same time to propagate the Jin religion. He had died here in Nepal (Upadhyaya, B. S. 2078,p. 49). There was no discrimination on race, class and caste in Nepal in that time, in the time of the democratic Kirant Kingdom, there was not even a flavor of such discrimination. To all citizens of the state, equal civil rights had been guaranteed (Acharya, B. S. 2073,p. 7). There had been religious tolerance in Nepal when the Kirats had ruled Nepal. As Nepal was the prosperous land of both Hindu religion and Buddhist religion, so they tolerated these sects. It means there was a sense of religious coexistence in the kingdom. So the source of the culture of Kirati is the source of the culture of Nepal but there should have an in-depth research on the religions followed by the Kirants (Subedi, B. S. 2078,p. 51).

In the Hindu religious texts there is predominance of religious scriptures, i.e., *Manusmriti*, *Yagyavalkyasmriti*, *Naradsmriti*, *Brihaspatismriti*, *Prasharsmriti*, *Shukraniti* etc., in the Kirant period there had an important position of the Mundhum. In that time, the major duty of the king was to administer justice. So, justice is inevitable. There is a great inalienable relation between religion and justice. It was a common cultural belief on the Mundhum that the king is incarnated on earth to make the people happy (Shrestha, B. S. 2075,p. 172).

Cultural Role of the Kings of Lichchhavi Period

Even though Nepal witnessed the assuming of a definite shape of Hindu society up to the time of the Kiratas, yet its all-round development was possibly made during the rule of the Licchavis (Jha, 1970,p. 187). Kings had given the social and cultural unity in this period. The Lichchhavi society was well harmonized, by following the Varna Vyavastha. In the society, the position of the Brahmin families was supreme. Deeming them as the real incarnation of the God, there was a trend of giving them charitable donations, doing their welfare tasks and making them pleased (Adhikari, B. S. 2074,p. 177). Thinking it as a religious virtue and duty, King Manadeva, Vishnudeva, Narendradeva and Jayadeva 2nd offered non expandable donation. The major functions of the king was to study and teach and giving the religious decisions. They used to arrange the task of fire sacrifice (Adhikari, B. S. 2074,p. 177). There was faith of the then society to both Hindu and Buddhist religion.

Due to the religious liberal attitude, the social unity had been maintained. The culture and civilization of Nepal under the Lichchavi period had held the fundamental shape (Adhikar, B. S. 2074, p. 177). The then rulers or kings had adopted the policy of religious coexistence which was in a true sense a high ideal and glorious tradition. As there had been mutual harmonization between Hindu Vishnavite, Shaivite and Shakta sects, in the same vein, there was no discrimination in the Buddhist communities.

So, in Nepal the different sectarian movements like Vaisnavism, Saivism, Pasupatism and others had appeared. Sylvain Levy (1905) believed that during this early period parallel religion, Buddhism as practiced by Tibeto-Burman segments of people and Hinduism as followed by aristocracy, were the popular religions of Nepal. During this period, monasteries of both Thervada and Mahayana schools of Buddhism were founded (Majpuriya & Majpuriya, 2004, p. 20). In Allahbad a pillar inscription of Samundra Gupta, Nepal is mentioned as a border kingdom of the Gupta domination. Thus, it is clear that the Lichchavis of Nepal and the Guptas of India shared a common cultural heritage (Majpuriya & Majpuriya, 2004, p. 20). During the seventh century, Nepal came under the influence of King Amshuvarma who gave his daughter Bhrikuti in marriage to Srongtsen Gampo of Tibet. This is credited to spreading Buddhism in Tibet. Tibetans adore her as incarnation of Green Tara or Harit Tara (Majpuriya & Majpuriya, 2004, p. 20).

In ancient Nepal Buddhism seems to have been equally significant along with Saivism and Vaisnavism. A study of the inscriptions established by early Lichchavi kings mention a few references about Buddhism in Nepal. J.C. Regmi thinks that the available materials are too scanty to know definitely about the Buddhist sects or even about the position of that time (Joshi, 1993, p. 174).

When we say that so many different creeds flourished in the then Nepali society we do not, in any case, mean that the ancient Nepali society was divided into hostile groups, or even rival sects. Religious intolerance, except in narrow isolated cases, was quite unknown in Nepal (Joshi, 1993, p. 181). While in neighboring country like India not to speak of the hostility between Hinduism and Buddhism, even, the two sects of Hinduism, Saivism and Vaishnavism, did not see eye to eye, whereas in Nepal Saivism and Buddhism influenced one another and were mixed up to a great extent (Joshi, 1993, p. 181).

The Lichchavis of Nepal in whose veins flowed the warm blood of religious toleration (Jha, 1970, p. 201). It was because of this spirit that one finds members of the same family showing devotion to different deities.

In spite of the fact that he was a Saivite Hindu, Amshuvama was also all attentive to the requirement and need of other forms of worship including Buddhism. Under him no religion was persecuted (Regmi, 2007, p. 173). On the other hand, his consideration was bestowed on all forms of religious worship irrespective of his own attachment. From one of his inscriptions, we learn that his contribution towards Saiva institution (Regmi, 2007, p. 173). He seems to follow the only rule of responding to the need each for royal beneficence. From the inscriptions issued in his time and the title he adopted, it appears that he had allegiance towards Saivite cult. It appears his principal deity was Lord Pashupatinath. He performed sacrificial rites and acts of piety in his honor. The actual practice of his regional years was quite different because in acts there is no trace of partiality or prejudice in favor of one particular religious sect and exclusion of others. He equally patronized Buddhists too.

In the feudal past mortal kings enjoyed the divinity of immortals in the eyes of their subjects and Nepalese kings were no exception to general rule. Epithets like Bhattarak and Paramadaivata are used to qualify divine beings and these are freely used in their address. (Regmi, 2007, p. 231). Like their counterparts in India and divine powers assumed by kings flowed from the sanction of ancient laws and practices consolidated in the Gupta period in the 4th Century A. D. Manu endowed his king danda which is the instrument of punishment divinely bestowed (Regmi, 2007, p. 231).

Kautilya also enjoins on the king to abstain from doing anything oppressive to the people. It seems that the attainment of divinity of a king was conditional on the observance of sacred laws by him. If he disobeyed and acted contrary to these, he forfeited the right to rule over his people. Divinity did not help him. He was punished, deposed or even exiled or he lost life (Regmi, 2007, p. 233).

The chronicles state that Vishnugupta was the son of Jishnugupta. According to Jishnugupta is said to have erected the large stone image of Jalasayana image with a beautiful temple at the northern quarter where he had constructed a pranali (to allow flow of water) and simple image of Vishnu elsewhere. A line in the Yengal inscriptions speaks him to have been pleased with the people of Daksinkoli, who had

helped to manage to get the large stone on which the Sesasayi image was to be sculptured (Regmi, 2007, p. 199).

Role of King Narendradeva to Promote Cultural Religious Tolerance

Like other Lichchavi kings King Narendradeva was also liberal in the affairs of religion. Although he had taken the title like Pashupat and Parammaheshwor, so he mainly seemed to have been the devotee of Pashupati. In spite of saying so, it has equal creed or faith to all religions. In the question of the religious reform, for the settlement or residence of the monk or female monks he had made some support to the Shivadev Monastery. For the encouragement of the feeling of religious coexistence, he would tie his waist with the belt having the painting of the head of Lord Buddha. Likewise, for the facilities of pilgrims and devotees, he had constructed some of stone spouts including small and large size in the Pashupati region. In the course of making the religious organizations and associations full of authorities. he had granted rights to settle the necessary matters of the said religious organization. He had made an arrangement not to enter any of the government authority to the Chantingsalm area of the Pashupat community lied across to the Pashupati of the Bagmati River (Kayasta, B. S. 2077, p. 67).

The grandson of Narendradeva named king Jayadev 2nd was the great devotee of Pashupai. He in his inscription of Pashupati has explained about Mahadev and the Pashupati area with elaboration. He had offered a lotus made of gold to Pashupati. His mother Batsadevi had also offered a small lotus to Pashupati. King Jayadev had been involved in the social and religious task. He had constructed the Bandurga and made arrangement of irrigation and water and distribution of water. He had paid a special attention for the improvement of the justice system (Kayasta, B. S. 2077, p. 69).

There was no religious orthodoxy and animosity to each other had not existed at all. There was freedom of worship of Gods whom they wished to do. There was the sense of religious tolerance in the Lichchavi kings. They were against the religious narrowness. To all religious religions they had the equal faith. So, all the temples and shrines of including Buddhists, Shivites, and Vaishnavites would get equal financial support from the state.

The Lichchavi kings were not the adherents of one particular religion. Some kings would profess Buddhism, some would have trust on Shaivite religion whereas others would profess the Vishnavism. For example, Vrishdev and Shivadev would follow Buddhism. After being detached from the statecraft, King Shivadev had been a

monk. Likewise, King Manadeva would profess Vaishnavism. King Amshuvarma and kings after him would profess Shaivite religion or the Pashupat Community (Kayasta, B. S.2077, p. 72).

As king Haridatta Varma erected the temples of four famous Narayan temples, the Garuddhowj pillar with the chanting of devotional songs of Hari of Doladri of the Chanunarayan's Doladri 'erected by king Manadeva, likewise the images of Tribikram Vamana of Lajimpat and images of Vishnuvikranta nearby Pashupatinath amply prove that in that time, there were huge numbers of the Shaivite religious followers. Due to the cause of the faith on Buddhist religion, King Vrishdev had constructed the Stupa of Swoyambhu, Stupa of Chabahill and stupa of Baudhanath. The Shaivite sects of Nepal is an ancient religion. Coming in the time of Amshuvarma, Shaivite religion has been increased immensely. This can be proved with the title of Amshuvarma. Beside them, there are numerous images being engraved in the inscription related to Shaivite religion. The policy of giving Shaivism the status of the state religion had been maintained for one hundred and twenty five years. After them, the rulers like Jishnugupta, Bishnugupta, Narendradev, Shivadev 2nd and Jayadev 2nd would embrace Shaivism. Other kings after Jayadev 2nd also, had hold the Shaivite title 'Bhagawat Pashupati Bhattarak Padanugrihit'. In the upper position of the inscription of Bungmati, there had been engraved the popular symbol related to Buddhist religion 'Dharmachakra' which is a strong evidence of proving religious tolerance. It is proved as he asked to engrave the signals related to Hindu and Buddhist religion, there had existed the religious coexistence of all creeds of religion (Kayasta, B. S.2077, p. 73).

Cultural Roles of the Kings of Later Malla Period

It is difficult, if not impossible, to characterize briefly five-and-a-half centuries of Malla culture. The early years were most akin to the Transitional Period, itself rooted in the Licchavi past, the middle years were marked by Mithilä, and the final ones both by the Maithill legacy and Mughal influence (Slusser, 1982, p. 92). The Malla years, particularly from the time of Sthitimalla, mark the increasing Hinduization of the Kathmandu Valley and concomitant decline of Buddhism (Slusser, 1982, p. 92). Like the Licchavi kings, all of the Malla kings and many of their ministers and nobles built temples and vihāras, commissioned diverse images, Buddhist and Hindu (Slusser, 1982, p. 94).

The kings of the Malla dynasty are found engaging themselves in religion and religious activities to a great extent. Particularly after the division of the Kathmandu valley into three states their rulers were highly jealous of each other and their jealousy aroused ample enthusiasm in the hearts to engage themselves and their subjects in various kinds of socio-religious activities, construction of the temple of the deities and monasteries and institution of Sundry Yatras and festivals. Bhaktapur was the capital of the Mallas in their division after Yakshya Malla and during this period 300 years Kathmandu valley witnessed many social and religious changes. Goddess Taleju, believed to be worshipped by the kings of the Saurya dynasty since Ram Chandra, was brought to city of Harisimhadeva in A. D. 1326 and installed as family deity. The Malla kings of Nepal considered Talejudevi the incarnation of Maneshvari, built her temple in Kathmandu and Lalitpur in the subsequent period and worshipped her along with Nava Durga and Kumari with added gaiety. The Shah after Prithivi Narayan Shah identified Kali(Gorkhali) Bhavani with her worshipped her with traditional offerings together with the people of valley and showed their sentiments of oneness with the masses. Therefore, it promoted more jubilation and unity, as it does today at the time of Navaratri festivals. Worship of Mahisasurmardini Durga, Dasa Mahabidhyas and Asthamatrikas also started with solemn ceremonies (Pandey, 2008,p. 217).

Construction of the Kumbheshvar and Datrataya temples in Lalitpur and Bhaktapur by Sthiti Malla (A. D. 1374-94) and Yaksya Malla (A. D. 1428-82) are two important events of the period (Gyawali, 2019, p. 76-93) and they inculcated more ecstasy in the hearts of the countrymen. Fusion of Nath and Shiva sects, visit of Shankaracharya of Kanchi and Prayag in the thirteenth century, entry of the Jangam Shivas from Karnataka and their strong influence in the town of Bhaktapur as well as development of syncretic feelings among among the Vaishnavite and Shaivites (Harihar cult) and Shaivite and Buddhist (Shiva Lokeshwor or Nag Lokeshwor) was another important contribution contributory factors in holding the society together and the kings who ruled this valley in the early -medieval period played a liberal role in the promotion of this ideal during the rule (Pandey, 2008, p. 216).

At the time of the Sultanate in India and petrification of Mohammedanism there in the later medieval period, particularly in the age of the Mughals, Hinduism was threatened with the peril of extinction. Because of this reason many social and religious leaders and workers fled to Nepal and with them also came a host of artists

who made Nepal their home of activity and fostered Hinduism and Hindu art and craft with the help of activity and fostered Hinduism and Hindu art and craft with the help of the kings of three cities of the Kathmandu valley. When politically suppressed people of India were otherwise awakened by the poets and religious personalities of the Bhakti movement, it had its effect on Nepal also. Siddinarsingh Malla popularized the cult of Krishna in the Kathmandu valley by building the present Krishna temple and by getting the story of the Mahabharata engraved on numerous stone slabs. Similarly, Pratap Malla built an octagonal temple of Radha -Krishna on the western side of the Hanumandhoka palace in A. D.1649 (NS 769). This king is particularly famous for the act of founding Pratappur and Kavindrapur at Swoyambhu and for building Washuki Narayana temple in the premises of Pashupatinath temple. He built several chowks inside the Hanumandhoka palace -gate and rejuvenated Degutale, Basuki, Bhimsen and Taleju temples besides the excavation and beautification of the Ranipokhari. He performed several Kotihoma also. Thus, like Siddinarasing, he rejoiced his people variously and kept them sentimentality united and active against the people of Bhaktapur and Lalitpur because of antagonistic policy against their rulers (Pandey, 2008, p. 218).

The Malla rulers, without exception, professed Hindu religion and were proud of their Matihili ancestry. They did not hesitate to invite Brahmans from India to worship the most revered temple of Pashupati nor did they hesitate in getting they're their brides from Mithila, Bengal and other parts of India. The Maithili language found a place in their courts. They patronized Vaishnavism by adopting the title of Narayana. The cult movement in India entered the valley, heralding the Krishna cult, as in evident in the famous Krishna temple Patan. Even today we hear the sonorous chanting of Geet Govinda of Jaya Deva by groups of traditional musicians. Rulers of all three kingdoms worshipped goddess ' Taleju' as their family deity, which they established as ancestral deity coming from Simarangon Garh. The Maithalis found in the court of the Malla rulers and found the Madhesis or people from the Terai were also recruited in their army. Literal works music and devotional songs in Maithili language were introduced in the respective cities. In spite of all this, the Malla court was a typically Newar court and all Malla rulers followed the language, customs and usages of Nepal. The foreign elements in the places and towns of Kathmandu were additions to existing cultural patters of the valley. The influence, if any, of the

Maitihili culture on the prevailing culture of the valley was assimilated(Rana, 2006,p. 68).

The society of the Malla period was based on the Hindu religious system. Despite having racial tradition, untouchability, dress, ornaments, food, drinking items, cordiality and strict rule of marriage, the kings had many exemptions. Primarily there used to caste asper the profession. There was a strong caste discipline. The kings and subjects of the Malla period would observe Hindu religion. Some Newar would profess the Vajrayan Hindu religion because in that there was Shaivism, Shaktism and Buddhism were propagated so that was also influence of Tantrism in society. In accordance with Vastru Shastra and Tantrism, the arrangement related to prayer, taps, pond, crematorium, graze land, houses, rest house used to be made. There had been practiced the religious coexistence.

Chapter-Seven

Summary and Conclusion

Since the very dawn of the civilization, Nepal had maintained monarchical system of governance. King had the supreme position in the governance. In spite of having so, for the operation of the day to administration, the king had to take counselling, assistance and advices of courtiers). As all the task to be performed by the king and due to the fear of task not being accomplished the tradition of appointing assistants had been adopted as a tradition since Emperor Ashok. The Kings of Nepal had a great role in history of Nepal. We find the multidimensional roles of the kings in Kirant, Lichchavi and Malla periods but their positions had been slightly differed. In the time of Lichchhavi, the kingdom of Nepal was undivided but coming in time of the Malla, the kingdom of Nepal disintegrated after the demise of King Yakshya Malla. The earliest kingdom that of Licchavi began in the last fifth century A. D. Though, Mahispal and Gopal Dynasty and Kirant were there before the Licchavi Period. In Kirant period, the kings were said to be the real representatives or vicar of the God. The main duty of the Kings was to enforce justice to people. Later when king the power of the king increased the kings began to laws but those laws had not to be inconsistent with the Mundhum. The kings were the ultimate source of justice where he would give judgments. Among the notable kings of this period, King Yalambar firstly made the laws for social rituals.

The first historical dynasty of Nepal was that of the Lichchhavi. The central administration of the Lichchhavi was under a hereditary king under the title of Bhattarak Maharajadhiraj. The Lichchhavi kings were benevolent. They were very concerned on the joys and woes of their subjects. They used to have left the local level government with decentralization. Along with having kinship in the Lichchhavi period, there was also a democratic constitution. The Lichchavis had given the country an elaborate penal code; the Pancha Aparadha or five crimes are listed in their inscription which have been a constant source of legal or historical research. They tolerated both Buddhist and Hindus to show example of pluralism which we talk much today. They had imposed a Malla Kar means the tax imposed against the ferocious attack of the Mallas who would come from Bihar.

The Malla period or Mallas were believed to be descendants of early civilization. Malla Means Wrestler (fighter man). They came into power through fighting. After the fall of Lichchhavi rule the Deva Dynasty and the Malla Dynasty

ruled turn by turn. Ari Malla only after the rise of Jayasthiti Malla the Malla dynasty ruled continues in Nepal. This period is also called medieval period. After the Lichchavi Period as just said the first Malla King Ari Malla established his reign in Kathmandu in 1140. So far as Malla period was started since 1140 to 1768 A. D. At this time, Malla kings continued the tradition established by Lichchavi. Among later medieval period Malla Kings, Jayasthiti Malla's code was known as Manab Nyayashastra has been thought to be one of most important landmarks in the history of Nepalese Justice and Law. It was a codified law.

Today Nepal has already entered into the federal and republican set up that has direct bearing to the Lichchavis. These Lichchavi were federal and republican but eventually entering into Nepal they established monarchical rule. Their contribution for cultural and legal system of Nepal is so immense and multidimensional. This opened the door for series of successive kingdoms and the development of the Kathmandu Valley as an important focal point of social and political activities. The Lichchhavi monarchy was benevolent who had followed the Varnashram Dharma or Caste system to provide justice to the people. The kings of that time were regarded as the representative of God to serve the people. They were the fountain of justice. Though the Modern Nepal began to take shape in 1559, the contributions of the Malla period in the history of Nepal remained remarkable from the legal perspective. The early medieval period of Nepal was dominated by other Malla but later medieval polity of the Kathmandu valley was dominated by the Mallas who were the descendants of King Jayasthiti Malla. Their role was immense in promoting cultural religious tolerance. The kings of Malla dynasty held and concentrated their power. They seemed to be more dictator in administration but Lichchhavi kings were democratic liberal and benevolent.

The Malla period or Mallas were believed to be descendants of early civilization. Malla Means Wrestler (fighter man). They came into power through fighting. After the fall of Licchavi rule the Deva Dynasty and the Malla Dynasty ruled turn by turn. Ari Malla only after the rise of Jayasthiti Malla the Malla dynasty ruled continues in Nepal. This period is also called medieval period. After the Lichchavi Period as just said the first Malla King Ari Malla established his reign in Kathmandu in 1140. So far as Malla period was started since 1140 to 1768 A. D. At this time, Malla kings continued the tradition established by Lichchavi. Among later medieval period Malla Kings, Jayasthiti Malla's code was known as Manab Nyayashastra has

been thought to be one of most important landmarks in the history of Nepalese Justice and Law. It was a codified law. At the time when many Malla Kings were ruling the Kathmandu Valley, the Gurkha Kingdom was ruled by the Shah dynasty and the whole Nepal was divided into many principalities. King Ram Shah had promulgated many Sthities.

King Prithivi Narayan Shah was that soldier of fortune who unified modern Nepal by his power of sword and he also contributed for the cause of judicial reforms. He could give some thoughts about the administration of justice. He had later in his deathbed had given some counsels related to justice and law while he was addressing his courtiers and successors. The Shah period in the legal history is said to the modern period which starts right after from the unification of Nepal by King P. N Shah. The descendants of king Prithivi Narayan Shah ruled Nepal till 1846 A. D. Some of these kings were minors, so, sometimes Regents ruled Nepal in their names and sometimes nobles also ruled keeping these kings to the throne. After the political changes of Nepal of 1846 A. D., the Ranas usurped the ruling power of kings. They got a legal authorization of rule Nepal with the Panja Patra or Power of Attorney. In 1948 A. D., the Rana Prime Minister Padma Shamsher Rana promulgated a written Constitution named the Government of Nepal Act. Later, the fourth Constitution of Nepal, named the Constitution of Nepal, 1962 consolidated the Royal power. This Constitution was promulgated by King Mahendr which was active monarchical Constitution. The Constitution of Kingdom of Nepal, 1990 A. D. had limited the role and position of king.

We can classify and read its period up to 2008. After 2008 we have entered in the federal republican polity marking a historical break with the perennial history of Nepal. Many laws and Acts will be enacted or promulgated in line with the Fundamental law of Land (Constitution). So, in this period old laws have been repealed by new laws and some old laws are still effective till this period. Thus, till recent date most of our laws are guided by Hindu law. Impact of Hindu law has been studied in its effect in procedural and substantive law.

The study is role of King in Ancient and later Medieval Nepal. In Nepalese society was ruled by the Lichchavis after the downfall of the Kirant period. The Kirata dynasty is one of the dynasties who ruled in the past but left no authentic records like inscriptions or manuscripts or colophons. The history of Kirata period and for a few centuries there after goes so far without inscriptions, colophons and

reliable other reliable data. It is entirely based on chronicles. The history of Lichchhavi can be traced out by the evidence of inscriptions. This period achieved considerably in the socio-economic advancement. This period to be the historical or documented truth is verified by the archeological evidences. It should be mentioned here that in this period, the inscription could be erected and coins were also minted. This period had developed the advanced legal system. The legal rules and practice were based on the religious scriptures. The kings of Lichchhavi periods were the great lover of the people. Among the kings of the Lichchhavi period, Manadeva, Amshuvarma, Narendradeva and Shivadeva were very illustrating. King Amshuvarma had adopted the Varna Vyavastha and he would himself see the cases related to Varnashankar in the palace. The kings used to rule the country under the monarchical system and the succession to the throne was hereditary. The king had been vested the supreme power of the kingdom. He was the last resort of the justice or fountain of justice. The kings used to have different titles and bombastic epithets like Nripati, Rajan, Bhattarak Maharaja, Bhattarak Maharajadhiraj, Srikalabhimani and Raja and so on. The Lichchhavi kings had established different Adhikarans. These Adhikarans were the government offices. The major Adhikarans were 'Kuther', 'Shulla', 'Mapchok' and 'Lingwal'. There were different Raj kulos. The Mapchok Adhikarana would handle the matters related to marriage, remarriage and divorce cases. It would also handle the social issues. In that time the whole society would be governed by the Varnavyabastha (Caste System). The Bhattadhikarana would handle the cases related to Varnavyabastha.

The Malla kings had still all omnipotent position in judicial, political, cultural and religious tradition of the said period. Among the Malla kings, the status of kings Jayasthiti Malla, Mahendra Malla, Siddinarsingh Malla, Pratap Malla, Bhupatindra Malla and Jayaprakash Malla was specially mentioned with a great illustration. In the nobles or courtiers of Patan who were powerful and virtually a kings' maker. The Malla kings were active for the judicial reform. The Manabnyayasastra or Nyayabikashini enacted in the time of King Jayasthi Malla is still remembered today with a great reverence. In early fifteenth century, the great ruler Jaya Sthiti Malla introduced the first legal and social code strongly imbued with Brahmanic Hindu principle but also promoted Buddhist shrine to promote religious tolerance.

The social reform made by King JayasthitiMalla has a great scope in legal and cultural history of Nepal. It promoted Sanskritization. Within the valley states, politics

in the later medieval period was as intrigue ridden as before and frequently entangled with inter-state relations given the proximity of the three cities to each other and family ties between rulers. Power was frequently in the hands of queen regent or ministers. King Pratap Malla was an expert of Sanskrit and scripture which is proved by the inscriptions. He had pride on to show and cause to show that his kingdom was religious and follower of welfarism. So, to materialize this pride, not cause any injustice to his kingdom and maintain the service to the people, he had taken a main principle to operate the state system or rule on the basis of religious scripture. As virtue protect and if the justice and good system could be maintained, the plan of expansion of the kingdom would be implemented which was the conception of King Pratap Malla. In the course of series-by-series modernization of justice administration, the Malla kings had established the courts like Itachapali and Kotilinga to finalize the petty cases. The feudal had divided the kingdoms into the names of different administrative units, Bhungati, Bisaya and Gram. The king in the center would appoint Patra, Mahapatra and Pradhan who would administer in the administrative units.

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Appendices

Annex -I

The Travel Note of Hieun Tsang about Nepal

"This country is about 4000 li in circuit, and is situated among the snowy mountains. The capital city is about 20 li round. Mountains and Valleys are jointed together in an unbroken succession. It is adapted for the growth of cereals, and abounds with flowers and fruits. It produces red copper, the yak and the mingming bird (Jivanjiva). In commerce they use coins made of red copper. The climate is icy cold: the manners of the people are false and perfidious. Their t'perament is hard and fierce with little regard to truth or honour. They are unlearned but skilful in the arts; their appearance is ugly and revolting.

There are believers and heretics mixed together. The Sangharamas and Deva t'ples are closely joined. There are about 2000 priests, who study both the Great and Little vehicle. The number of heretics and Sectaries of different sorts is uncertain. The king is a Khsatriya, and belongs to the family of the Licchavis. His mind is well-informed, and he is pure and dignified in character. He has a sincere faith in the Law of Buddha. Lately there was a king called Amsuvarman (An-Chu-fa- mo), who was distinguished for his learning and ingenuity. He himself had composed a work on 'Sounds' (Sabdavidya); his este ed learning and respected virtue and his reputation was spread everywhere. To the south-west of the capital is a little stream and a lake. If we fling fire into it, flames immediately arise, other things take fire if thrown in it, and change their character" (Beal, 1958: 318-319).

Annex - II**King Jaya Varma****Source: Collection of Shreelochan Rajopadhyay**



**Image of Niling Garuda The Bahana of Lord Bishnu with Snake around his neck
and hand togher saying Namaste**

Source: Collection of Shreelochan Rajopadhyay



King Yognarendra Malla of Patan

Source: Collection of Shreelochan Rajopadhyay



King Pratap Malla of Kathmandu

Source: Collection of Shreelochan Rajopadhyay



King Bhupatindra Malla of Bhaktapur
Source: Collection of Shreelochan Rajopadhyay