

Nepalese Society of Lichhavi Period (1-9th Century) : A Historical Study

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In the ancient history of Nepal, Licchavi period has an advanced condition from every point of view. The state was prosperous and developed from every aspects in the Licchavi period. In fact, it can be considered that the beginning of the historical era in the history of Nepal happened after the beginning of the rule of the Licchavis because for the first time in the history of Nepal, the Licchavis made a significant contribution to the development of every field, from disseminating inscriptions, issuing currency (copper coins), etc. to political system, economic development, language, literature, art, architecture, as well as foreign relations. When peace and stability is maintained internally, economic progress and prosperity will definitely happen and in that situation, the overall development of the state is not impossible. Therefore, it will not be an exaggeration to claim that the Licchavi

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era is considered a golden age in the history of Nepal based on the holistic development made by the Licchavis. It was found that Licchavi had a great contribution in providing an organized form to the Nepalese society as a whole by bringing changes in the traditional life-style of the tribal tribes who have been living here since time immemorial. In this article, an attempt has been made to highlight the various aspects of the Nepalese society. And it will not be an exaggeration to say that the main foundation stone of today's modern Nepalese society is the society of Licchavi period. The data are based on primary and secondary sources, both sources has been systematically analyzed and discussed in a descriptive manner and prepare following scientific research methodology.

[**Keywords** : Varna vyavastha, Goshti, Panchali, Bhattadikaran, Mapchoka, Panchaparadha]

1. Background

From the historical point of view, the Nepalese society here were divided into various castes and religions since time immemorial. some historians believe that with the arrival of Licchavis of Vaishali, Vedic culture and caste system entered the society here. However to blame this would be turn a blind eye to the historical development of society brought by Licchavis. In fact, the caste system here is as old as the history of Nepal which is mentioned in chronicles, *Purans* and other source materials. However, the authenticate studies indicated that it is undeniable that the society here took a strong form after the entry of many civilized castees from North India into Nepal.

Due to the rise of the Magadha Empire in northern India around the seventh century BC, it became difficult for the Licchavi, Vrijika, Shakya, Koli and Malla rulers to survive in the plain areas. As a result, for self-defense, they started entering various hilly areas of Nepal. As a result, the entry of these various castes into Nepali soil proved to be important in giving solid shape to Nepali nationality, ethnicity and culture. The Licchavis were civilized and cultured. Therefore, the conservative traditions of the local tribes were taken to the struggle for change. And provided Nepali society with a separate and strong existence. Because the society before this did not take a clear form (S. Joshi, personal communication, July 27, 2018). Therefore, what can be said is that the Licchavi period has a special importance in providing an independent and organized form to the ancient Nepalese society.

2. Methodology

This article is based on qualitative research. The research of various aspect of *Ancient Nepalese society of Licchavi Period* is conducted through primary and secondary sources. On-site study of the several ancient settlements of Kathmandu valley, interviews with local elders, direct interviews with relevant experts, and texts related to ancient inscriptions have been studied. Like-wise several books, journals, articles published about the ancient Nepalese society have been reviewed as secondary sources. The review of published as well as unpublished literatures have been doned.

The information collected from both the sources has been systematically analyzed and discussed in a descriptive manner. The references taken from secondary sources are mentioned in the content, as per rule of methodology of research along with bibliography. In this way this research article is prepared following scientific research methodology.

3. Various Aspects of Licchavi Period

The ancient Nepalese society during the Kirat period and before that cannot be known due to the lack of archaeological evidence. But after the arrival of the Licchavis or when the Licchavis started to take over the government of Nepal, it seems that Nepalese society at that time got a new direction. Although the social policy rules may have changed from time to time, whether due to time, circumstances or due to the vested interests of the rulers, but speaking as a whole, Nepalese society has been following the path that the Licchavis have guided until today. Nepalese society at that time can be studied as follows.

3-1 Varna Vyavastha (Hindu Caste System)

Jayasthiti Malla, a famous ruler of the Malla period, is credited with introducing casteism and caste system in Nepalese society. On this basis, he is also called a great reformist ruler. But in fact, the caste system was prevalent in Nepali society long before that, i.e. during the Licchavi period. This is confirmed by king Mandeva's inscription of Changunarayan of 464 AD. (Vajracharya, 1973 : 28- 29). Which also mentions things related to varna system. During the Vedic period, the entire human community was divided into four varnas, namely, Brahmins, Kshatriyas, Vaishyas, and Shudras,

based on the Hindu scripture Manusmriti, which is called varna system. The main basis of caste system was profession. At that time, it was popular to believe that doing a profession according to one's caste would make people happy (Vajracharya, 1973 : 298). According to the Hindu scripture **Rigveda**, it is believed that Brahmins were born from Brahmaji's (a Creator god of Hindus) mouth, Kshatriyas from his hands, Vaishyas from his waist and Shudras from his feet. The society of Licchavi period was also based on caste system (T. R. Vaidya, personal communication, May 4, 2018).

As Brahmins originated from the mouth of Brahmaji, the main work of Brahmins was study, teaching, religious rituals, religious activities like reciting prayers in the temples of various gods and goddesses. Brahmins, considered the first of the four varnas, were given great importance in the scriptures. They had a reputation as a high class member of the society. As an intellectual class, they had influence in the political field as well.

At that time, after the fall of Mithila and Vaisali Kingdom, there were two types of Brahmins, Maithil Brahmins who entered Nepal from Mithila and Kanyakubji Brahmins who entered Nepal from Pawa, Kushinagar in North India (K. Tamot. Personal communication, March 24, 2017). Charity had an important place in society at that time. Most of the officials who took such donations were Brahmins. King Mandeva gave many donations to the Brahmins after suppressing the rebellious feudal lords of the east and west Nepal. King Narendradeva and Jayadeva II gave a great feast to please the Brahmins of Pashupati. Which is known from the study of the inscription of that time.

Kshatriyas were the second highest class in society after Brahmins. Originating from the hands of Brahmaji, the main duty of a Kshatriya is to display courage and bravery, i.e. fighting and protecting the state and people from external attacks was the main task of a Kshatriya. The Licchavis themselves were Kshatriyas of Suryavamshi. Apart from Licchavis, other castes like Shakyas, Kolis, Vrijiks, Mallas who came from India were also under the Kshatriyas. Kshatriyas were also divided into Suryavanshi and Chandravanshi (T.R. Vaidya, personal communication, May 4, 2018).

The class that earned their livelihood through business, farming, animal husbandry, etc. was called Vaishya. At that time business was very flourishing. The group of traders was called

Sartha and their leader was called Sarthabaha (Regmi, 1965 : 263). In the inscription of the Licchavi period, the discussion of traders is found in many places. Even in Chinese Tang Britanta, a Chinese chronicle, it is mentioned that there are more traders than farmers in Nepal (Chalise, 1991 : 144).

The lowest class of society was the Shudra, who served the class above them. The word “Chandaal” is mentioned in the inscription of Lichhavi period.

Brahmins and Kshatriyas are the most mentioned characters in the written inscription of Licchavi period. Traders are also mentioned a lot, may be they were Vaishyas. There is no clear mention of Shudras. The Chandaal caste below Shudra is mentioned only once. Among the tribes, Kirat is also mentioned only once. It cannot be clearly said that there were only so many castes in the society of that time. It can be assumed that there were other castes and social classes as well. A separate body called Bhattadhikaran was set up to ensure that the caste system remained stable. The head of this body was a well-educated Brahmin. Bhatta means well-educated Brahmin. So this body was called Bhattadhikaran. Anshuvarma, the famous ruler of Licchavi period, seems to have considered the cast system as the basis of the social structure of his kingdom. It is social duty for all classes to do their profession according to their caste. It seems that this body has been formed so that there is no kind of disturbance in it. In some particular place, the king himself used to look at such cases and give a decision (Regmi, 1996 : 107). Apart from Bhattadhikaran, there was also a court called Mapchok, which was important from a social point of view at that time. Named in a non-sanskrit language, it is known that this court probably used to regulate the social life of the non-Sanskrit population, i.e., the local ancient resident, who were excluded from the caste system (Regmi, 1987 : 25).

Slavery was also an aspect of the contemporary society. Ten Devadas and twenty Devadasis are mentioned in the Anantalingeshwar inscription of King Narendradeva (Vajracharya, 1973 : 488). Also, the fact that one should not be born as a human being in the next generation also indicates that there is slavery in the society. But apart from the Anantalingeshwar inscription, there is no mention of slaves in other inscriptions. So it is known that the slavery system was carried on normally at that time.

Thus, this varna system, which is a major foundation of Hindu society, seems to play a major role in maintaining peace, stability and order in the society. But according to some critics, due to this Varna (caste) system, the rule of the upper two classes has remained over the lower two classes until today.

3.2 Joint Family Custom

Joint family custom was prevalent in Licchavi period society (Vajracharya, 1973 : 255). It seems that the concept of joint family has come into the vogue because it is beneficial and safe for the family to live together than to live separately or scattered. The ancient Newar settlements of Kathmandu valley also confirm this. Because the settlements are dense and crowded. That's why four or five generations lived together in one family at that time. The head of the family was called "Thakali". Thakali used to determine the responsibilities and duties of all family members. Thakali was respected by all the family members (information obtained from field studies). From the inscriptions of Bhimarjundeva and Vishnugupta's Yangalhiti and Patan Yagbahal of king Narendradeva, it seems that there is a practice of punishing the entire family of criminals, who commit the "Pancha Aparadha" (five crimes) of theft, murder, treason, abducting another's wife and accompanying the person involved in these crimes (Vajracharya, 1973 : 444 & 498). These five crimes were known as heinous crime at that time (Kayastha, 2001 : 39). What is known from this is that due to the priority of the joint family custom, the society at that time gave more importance to the family than to the individual. Therefore, it is understood that not only the offender but his entire family was punished.

3.3 Social Organization

At that time, "Panchali" was set up in every village to look after the issues of the village and to do development work, which was called Grampanchali, which was like the present Panchayat. In addition, Gosthis were also established through public participation at that time to perform religious, educational and health, sanitation, festival, and irrigation works. Village dignitaries used to be members of Grampanchali. In which there were also representatives of the king, who were called Dware, Pratidware. Although Panchali was a purely social institution, but later some administrative powers were given to this organization. For example, at that time the main body that dealt with land transaction was "Kuther Adhikaran", but in order to

facilitate the local people, the related authority was given to the Grampanchali. In the same way, cases related to Panchaparadha were handled by the Sholla Adhikaran (Judicial Court) at that time, but for the convenience of the people, the authority regarding this matter was also given to the Grampanchali. This is confirmed by king Shivadeva and Anshuvarma's 594 Bhaktapur Golmadhi tol inscription, 595 Tulachhe tol inscription, 595 Kathmandu Dharmasthali, Budhanilkant, and Kavre Khopasi inscriptions (Vajracharya, 1973 : 251, 254, 258, 261 & 275). King Narendradeva also entrusted the authority of Mapchok Adhikaran, the main administrative body for social work such as marriage, divorce, remarriage, to the local Grampanchaali (village committee). In addition, the Bhattadhikaran was the main body that inspected whether the occupation was done according to the caste. He also handed over the authority in this regard to the Grampanchaali (Vajracharya, 1973 : 460 & 465). It was such a social organization, which would have played an important role in organizing and strengthening the system of its village, which was also given some facilities and rights by the state. From this, it is seen that the central authority was gradually taken away from the local bodies, and the administration at that time was based on the decentralization principle.

The people of that time had the feeling of doing any social work together. This was the main basis of Gosthi tradition. Gathering of people who are similar in knowledge, wealth, manners, intelligence and age in one place is called Gosthi (Joshi, 2013 : 271-72). Many types of Gosthi were established to complete such social work. Gosthi means trust. So various rich people used to donate land as Akshaya Kosh (indecomposable fund) for conducting such Gosthi. The regular income from land was the main source of Gosthi operation. Among these Gosthi, Malla Yuddha (wrestling) Gosthi, Pravahan (transportation) Gosthi, Paneeya (water) Gosthi etc. were the main Gosthis. Malla Yuddha Gosthi used to teach wrestling, organize wrestling for the entertainment of the people. Paniya Gosthi used to manage water supply in their area. This Gosthi used to be active to feed water especially during large gatherings such as fairs and festivals etc. Pravahan Goshti used to manage the transportation of goods or people. Apart from this, there were Brahmin Goshti, Dhoop Goshti, Indra Goshti, Baditra Goshti, Archa Goshti, Dhvaj Goshti, etc (Vajracharya, 1973 : 286-87). In this way, this trend of organizing local people to complete social and religious work was an important

aspect of Licchavi period society. We can easily imagine how far this side had organized the society of that time. Because the different types of “Guthi” found in the Newar society of the Kathmandu valley can be considered as a representation of this Gosthi. Thus, at that time, Panchali (Panchayat) was formed in each village on the one hand to coordinate local administration and public interest matters, and on the other hand, Gosthis (Guthi) were established to handle religious, educational, health and other secular matters.

3-4 Lifestyle and Food Beverage

At that time rice and wheat dishes were the main food. There was no shortage of milk, curd and ghee as animal husbandry was very flourishing. The custom of eating fish and meat was also very popular. Since the climate here was very cold, the people of that time were very fond of alcohol. It is mentioned that Jogis, Sanyasis and Brahmins were given feast during religious rituals and other special occasions, but it is not possible to know what special dishes were included in the feast.

It seems that the Licchavi society is very attracted towards jewellery. According to the Tang Britanta (Chinese chronicle), King Narendradeva himself used to wear long clothes studded with various pearls, gems, and he used to tie a belt (armor) with a Buddha statue on his waist and coils in his ears. But it is not possible to know for sure about the costumes of common people. According to Chinese sources, common people used to cover their bodies with a single piece of cloth. And they used to wear bamboo, horn and simple metal ornaments (Regmi, 1982 : 25). But this description should be for the general poor community. The dress of wealthy people should be higher than this. Because during the time of Buddha, the trend of wearing quality colorful clothing had already started, it cannot be said that its influence did not reach here.

Based on the examples of three and four story houses that were built in the Middle Ages, most of the houses in the Licchavi period must have had the same form. The settlements at that time were scattered. Among the settlements, the trading centers were called Drang. The customs checking place was called Gulm. Among the famous settlements of that time were Khopu (Bhaktapur), Kurpasi (Khopasi), Tenkhu (Teku), koligram, south koligram (Kathmandu), yupagram (Lalitpur) etc. (Chalise, 1991 : 130).

3.5 Position of Women in the Society

At that time, serving the husband was the greatest religion for women, that is, “Patiparameshwar” was the greatest of all Gods for women. The main reason for this is that Nepali society at that time was Male dominated. However, there are examples of husbands respecting and loving their wives as well as women. It is known from the inscriptions of Licchavi period that the women of that time had many kinds of freedoms. When it comes to religious freedom, King Mandeva believed in Vaishnavism, while his queen and daughters believed in Shaivism. Due to the religious freedom, Licchavi women used to live in Buddhist monasteries as nuns and do religious work. When talking about political freedom, after the death of the king, all the rights of the state would go to the queen. King Mandeva ruled on the orders of his mother Rajyavati. At that time, it is understood that an attempt was made to make women dependent on the practice of giving “Pewa” (dowries) to their daughters. In the history, it is mentioned that King Mahideva gave land to his daughter Jayasundari as dowry. When it comes to women’s freedom, the fact that “Sati custom” (it is a Hindu tradition that the living wife is also burnt on the same pyre as the dead husband) was prevalent but not mandatory was also an important aspect. This fact is confirmed by the fact that Mandeva’s mother Rajyavati, Bhimagupta’s mother Aabhari, Jayadeva’s mother Vatsadevi did not go to *Sati* or they did not burn with the dead husband (Vajracharya, 1973 : 22).

From this, it is clear that the women of the Licchavi period were more independent than the women of other eras. But it is not clear whether the above mentioned freedom was only for upper class women or lower class women too. There are mentions of Devadasi and sweeper women in various inscription. The reference in the inscription of Chabahil (a Buddhist monasteries near Pashupati-nath) that the woman of its founder wished that the wife should not be a man in the next birth is very poignant (Chalise, 1991 : 134). Also, it is mentioned in the Pashupati inscription of King Narendradeva that the property, son and wife of a person who commits the Panchaparadha (the five crimes) of theft etc. will belong to the Arya Sangha. But the system of punishing even the wife for the crime committed by the husband makes it clear that women did not have an independent existence at that time. However, since divorce and widow marriage makes it obvious that women’s right and authority were protected to some extent. In the Maligaon inscription of

Jishnugupta mentioned that women used to remarry in the society of that time. Although it is not clear which class of women in the society is described in this inscription (Regmi, 1969 : 345). But it should be considered positive for women's rights.

3-6 Marriage Customs

Marriage customs like monogamy, polygamy, remarriage, widow-marriage, Gandarva-marriage were prevalent in the society. But inter-caste marriage does not seem to work. The Licchavis were proud of their blood purity and their caste. Although the father of Anshuvarma of the Thakuri dynasty was married to a Licchavi princess and Anshuvarma married his daughter Bhrikuti to the Tibetan ruler Srangachanggampo, it seems that inter-caste marriage was also practiced here at that time. Polygamy was prevalent in the Lichhavi ruling family. Because of the Hindu belief that without children, all this world and the next world are meaningless, so polygamy was tolerated by the society at that time for the purpose of having children (Khatrri, 1987 : 89). But monogamy was more popular among the common people (Jha, 1977 : 175). At that time, it was customary for the wealthy class to keep a concubine (kept wife). This matter is mentioned in the inscription of Patan Chapatol. In which a woman named Mrigini described herself as a "Bishista Dharmapal Bhogini" (concubine of special dharmapal). A Bishista (special) epithet for Dharmapal means that he belonged to the "wealthy class" (Regmi, 1969 : 344). A separate government body was established to deal with matters such as marriage and divorce, which was known as the Mapchok Tribunal.

3-7 Education

Education was popular among all sections of the society. This education was of two types - classical education and vocational education. Classical education was prevalent in the upper classes. Under this, Vedic literature like Vedas, Purans, Manusmriti, Ramayan, Mahabharata as well as philosophy, Yoga, Logic etc. were taught. Vocational education used to be related to business. This vocational education was more popular among the common people. Whatever profession or work the father, grandfather had been doing, the son and grandson had to follow the same profession. It is known from Pashupati Suryaghat inscription of 505 AD of king Mandeva's daughter Vijayvati that women's education was also prevalent in the society at that time. It is said that she is proficient in various subjects.

Agrahaar was arranged for education initiation (Regmi, 1965 : 184). Similarly, the main place where Buddhists received their education was the Buddhist monastery, from where they received Buddhist philosophy and related education initiation as monks and nuns.

3-8 Language and Literature

All the inscriptions obtained from the Licchavi period are written in pure Sanskrit language, it is known that the official language of that time was Sanskrit language, which means that Sanskrit language was given special protection by the state. Although the spoken language was local, the literate upper class had a special interest and respect for the Sanskrit language. Because the texts of Vedic period were written in Sanskrit language.

Like in the court of the Gupta emperors in India, poets and scholars were held in high esteem and respect here too. The kings themselves were scholars and produced standard texts in the Sanskrit language. Chinese traveler Huen Sang, who visited Nepal in the seventh century, mentioned that the rulers of Nepal were educated and the people were illiterate (Kayastha, 2020 : 52). Certainly, the Licchavi rulers had an immense love for education. They had a great inclination towards learning knowledge. It is known from his inscription that King Mandeva himself was a scholar. Similarly, Anshuvarma used to study various scriptures in the day and night to gain knowledge. A Chinese traveler has described that he wrote a treatise called "Shabdavidya" (Kayastha, 2020 : 52). King Jayadeva II of later Licchavi period was willing to associate with scholars and great poet himself, which is confirmed by his Pashupati inscription of 733 AD.

3-9 Religion

Buddhism was the folk religion of Nepal even before the arrival of Licchavis. Although Shaivism was also popular here since ancient times, but with the passage of time, various Hindus from India entered Nepal as refugees. Who propagated Hinduism, culture in Nepal. After that, Hinduism started to spread. Although there was a renaissance of Hinduism in India during the Gupta period and the Licchavis of Nepal, who himself was a Hindu, they also adopted Hinduism in Nepal, but even then this did not allow any impact on the folk religion of Nepal. Although Hinduism was the dominant religion, the Licchavis also took a sense of tolerance and generosity towards

Buddhism. A sense of harmony was always maintained between the followers of both religions. This is also confirmed by the examples of Buddha Viharas and Hindu temples built together. Because Chinese pilgrim Hu Yen Sang saw that a Hindu temple and a Buddhist monastery were built together in the same place at that time (Regmi, 1965 : 278). And to look after the orderliness of these temple and monastery, the state established a separate organization called Pashimaadhikaran (Regmi, 1996 : 109). Due to this religious tolerance, even today, we are able to see the famous temples and Buddhist Stupas of that time alive. Among them Pashupatinath, Swayambhunath, Bouddhanath, Changunarayan, Palanchok Bhagavati etc. are prominent.

3-10 Entertainment

There is no clear information about the state of entertainment here before Licchavis due to lack of evidence. But when it comes to the Licchavi period, it is known from the archival evidence that Jatra Parva (fair and festival), dancing and singing were the main means of entertainment of the society at that time. According to the information received, some of the Jatra parva were as follows - In the Anantalingeshwar inscription of King Narendradeva, there is a mention of the “Baraha Yatra” held on the day of Jeth Shukla Ekadashi. Culture expert Jagdishchandra Regmi speculated that this Baraha Yatra (Jatra) used to go to Bhaktapur (Regmi, 1969; 353). Kailash Yatra (Jatra) is mentioned in Khopasi inscription of Shivadeva and Anshuvarma. It is not clear where this Jatra took place. But some have speculated that it used to be held on a small hill called Kailash near Pashupatinath (Vajracharya, 1973 : 274). In the Balambu inscription of king Shivdeva II, it is mentioned that the king held a Yatra (Jatra) to offer umbrellas to Lord Pashupatinath every year for the purpose of attaining virtue. He donated a village in Balambu for conducting this Jatra (Regmi, 1969 : 353). Royal umbrella has an important place in Hindu society. In Nepal, Pashupatinath was also given the title of “Bhattarak” like Maharajadhiraj. Therefore, this Jatra (festival) is seen to give more importance to the deity by covering it with an umbrella like the king (S. Joshi, personal communication, July 27, 2018). Similarly, mention of “Lokapal Swami’s Jatra”, “Mandapiyatra”, “Dwarodghatan Jatra” etc. is also found in the contemporary inscriptions. These Jatras seem to be directly related to various gods and

goddesses. However, it can be known that it indirectly provided entertainment to the locals due to the various activities performed during the Jatra. In addition to these religious Jatras, it can be known that the people of that time used to get entertainment through dancing, singing, wrestlers fighting, bullfighting, etc.

It is mentioned in the “Chinese Tang Britanta” a Chinese chronicle that Nepalese people are happy to sing and dance by playing Sanahi and Dholak (a kind of Nepali trumpet and drum) (Panta, 1986 : 512). Even today, there are many traditions of this kind of entertainment by singing and playing in various historical tribes of Nepal. The Lele inscription of king Shivadeva I and the Anantalingeshwar inscription of king Narendradeva mention the arrangements related to dance and songs. The Vaditra Goshti is discussed in the first inscription. It seems that there is a separate Gosthi (Vaditra Gosthi) only for the arrangement of playing instruments in the temples of goddesses, while in the second, ten Devdas and twenty Devdasi dances are mentioned. The main work of these Devadas Devadasis must be to please the respective deities by singing in various moods (Jha, 1977 : 191). Playing the instruments requires training. Regular time is required for training. Therefore, it is understood that the “Vaditra Goshti” has been arranged to pay more attention to the arrangement of the bajas (music instruments). Even now, in various historical temples, it is seen that there is a Guthi playing the instrument on a daily basis or on a special occasion (information obtained from field study). In this way, the society of that time used to get entertainment through dancing and singing.

In addition to these religious Jatra and singing-dancing, it is understood that at that time there was also a tradition of making people and animals fight for fun. In the Lele inscription of 469 AD, there is a discussion of the Mallayudha Goshti. It used to provide entertainment to the people by fighting wrestlers. Bhimarjunadeva and Jishnugupta’s Thankot inscription mention the cow fight. From Narendradeva’s Anantalingeshwar inscription, it is known that Pataka, i.e. flag, was also special when bulls were fought. From this, it seems that cow fighting was a very popular entertainment at that time. Currently, this tradition has disappeared, but instead of it, there is a custom of fighting the Rango (buffalo) (Regmi, 1969 : 351). The tradition of “Bhakkulai Rango dine” (killing of heavy buffalo by Bhakku) on the occasion of Indrajatra festival in Kathmandu is probably a modified form of cow fighting. Apart from this, the people of

that time used to entertain themselves by playing hunting, drinking alcohol, smoking hookah, playing dice, sculpture, painting etc.

4. Conclusion

The society of Licchavi period was based on Varna Vyavastha (caste system). This varna system was inspired by Sanatan Hinduism. People of those days had great trust and faith in God and Goddess, they had unwavering loyalty towards *dharam-karam* (religion-rite). All possible efforts were made for attaining religion and virtue. In this sense, happiness and a happy family life based on moral ideals and virtues became one of the main objectives of the society at that time. Because of this, the people were able to successfully fulfill many duties of their lives even after living a householder's life. It can be assumed that the family structure of the Buddhist people of here, who came into contact with Hindus and were bound by casteism, was also in line with this. In the society of that time, the love, affection, advice and favors of the elders to the younger ones and the younger ones also respect, honour and serve the elders. From this it can be seen that the society of that time was very ideal. Due to mutual intimacy, cordiality and cooperative feeling among people, the feeling that any work should be done together in the society grew. As a result of this, various types of meetings (guthi system) were established in the then society. Similarly, a Panchali (Panchayat) was established in each village to coordinate local administration and public welfare matters. Another thing is that due to the priority of the joint family system, it also indirectly helped to strengthen and organize the society at that time. Because the result of the work done by a person would suit the whole family, the person would always be responsible for his family and society. He couldn't do what he wanted.

Based on these illustrations mentioned above, it is clear that the ancient Nepalese society of Licchavi period was in a very civilized and advanced state. In this way, Licchavi society appears as an organized and progressive society that believes in collective self-interest, which played a major role in building the foundation of modern Nepalese society.

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B. Interviews

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