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GURKHĀS.

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HANDBOOKS FOR THE INDIAN ARMY.

GURKHĀS.

COMPILED

Under the orders of the Government of India

BY

LIEUT.-COLONEL EDEN VANSITTART,

2ND BN. 10TH GURKHĀ RIFLES.



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THIS BOOK
IS DEDICATED BY KIND PERMISSION
TO
HIS EXCELLENCY GENERAL THE RIGHT HONOURABLE
Horatio Herbert Viscount Kitchener of Khartoum,
G.C.B., O.M., G.C.M.G., R.E.,
COMMANDER-IN-CHIEF IN INDIA.

PREFACE.

THIS book is an enlarged edition of my 'Notes on Gurkhās,' written in 1890, and of my 'Notes on Nēpāl,' published in 1895.

In compiling this book I have borrowed most freely from every authority I have knowledge of, who has written on Nēpāl or its inhabitants.

As, probably, nearly one-half of this book consists of extracts from various authors strung together, often with alterations and additions of my own, I have been unable to put between inverted commas every borrowed paragraph; but, where feasible, I have generally done so, and have quoted the name of the author from whose book the extract has been taken.

The ancient history of Nēpāl is mostly taken from Wright, Bendall, and Pandit Bhagwanlāl Indrajī Das.

From Oldfield, Brian Hodgson, Wright, and Hamilton I have borrowed most heavily.

It was only after much trouble that I was able to obtain a copy (and then only of a portion) of the Limbū Vancavāli.

I give a translation of the same as, in my opinion, it throws some interesting light on Eastern Nēpāl generally and on the Limbūs especially.

The classification of the various races of Nēpāl is almost entirely my own.

The Magars, Gurungs, and Thākurs are, I believe, fairly complete and correct.

- The lists of Khās, Limbūs, Rāis, Sunwārs, and Murmis are undoubtedly incomplete, and perhaps in parts incorrect; but to give a full and true list of their tribes and subdivisions, can only be done after years of incessantly putting down on paper, each fresh tribe and each fresh clan of the same, at such time as a

member of it presents himself for enlistment, and then by checking its accuracy over and over again.

My classification of Gurkhās, *viz.*, Magars, Gurungs, Thākurs, and Khās, will be found almost identically the same as Chapter IV of the Blue Book on Nēpāl, of which chapter I am the author.

The map attached to this book was obtained through Lieutenant-Colonel W. Ravenshaw, Resident in Nēpāl, who induced the Nepalese Durbar to very kindly mark off thereon the various divisions of the country.

For easy reference, I have divided Nēpāl into five main divisions, *viz.* : The Terāi—Eastern Nēpāl—Nēpāl Valley—Central Nēpāl—Western Nēpāl.

The further subdivisions of the above are taken from Lieutenant-Colonel H. Wylie's List of Zillas and Tehsils, etc., dated 1895—1898, and from corrections thereto sent to me by Lieutenant-Colonel Ravenshaw.

LIST OF SOME OF THE PRINCIPAL AUTHORITIES CONSULTED IN THE PREPARATION OF THIS WORK

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GURKHĀS.

CHAPTER I.

GEOGRAPHY AND RACES OF NĒPĀL.

THE word 'Nēpāl'* is said to be derived from 'Ne,*' the name of a certain ascetic, and 'pala,' cherished, and therefore means 'cherished by Ne.

Nēpāl, in a strict sense, ought to be applied to that country only which is in the vicinity of Kātmandu, the capital; but at present it is usually given to the whole territory of the Gurkhā King.

To the present day even Gurkhās when talking of 'Nēpāl' are generally, if not always, referring to Kātmandu.

In this book 'Nēpāl' will refer to the whole territory of the Gurkhā King.

Nēpāl is a narrow tract of country extending for about 520 miles along the

General description. southern slopes of the central portion of the Himalaya, between the 80th and 88th degree of East Longitude.

Its breadth nowhere exceeds 140 miles, and averages between 90 and 100 miles.

Its general direction is from west to east, the most southern and eastern corner at the Michi river reaches as low as the 26th, whilst its most northern and western angle extends up to the 30th degree of North Latitude.

It is bounded on the north by Tibet; on the east by Sikkim and the river Michi; on the south by Bengal and the United Provinces; and on the west by Kumāon and the river Kālī (Sārda).

Previous to 1815 the kingdom of Nēpāl was much more extensive, and included Kumāon and the hill country up to the river Sutlej. This territory was ceded to the British by the treaty of Segowli.

Character of country. The country consists of four distinct zones running east and west :—

(1) *The Terāi*.—A belt of grass or sāl jungle, varying in breadth from 10 to 30 miles, and skirting the British frontier from the Sārda to the Michi.

* It is said that Ne Muni performed his devotions at the junction of the Bāgmati and Keshavati, and by the blessing of Swayambhu and Bāra Jogini, he instructed the people in the true path of religion. He also ruled over the country. Keshavati is the same river as Vishnū.

(2) *Dhūns or Maris*.—Beyond the sāl forest and separating it from the second zone, *viz.*, the Dhūns, is the sandstone range.

This range runs in a more or less pronounced form along the whole frontier and does not rise more than from 300 to 600 feet above its immediate base, and is from 2,000 to 3,000 feet above the level of the sea.

The Dhūns or Maris are valleys lying behind, and below, the sandstone ridge, generally at about 2,500 feet above the sea, and between the sandstone and the second range of hills.

Dehra Dhūn is one of the Dhūns.

(3) *Hill country*.—From the northern extremity of the Dhūns, the main range of the Himalayas rises to the north; hill succeeding hill, until they culminate in the snowy range. This hill region, up to an elevation of 10,000 feet, may be taken as the third zone.

(4) The fourth zone is formed by the Alpine region above that altitude.

The Nēpāl Himalayas are traversed by several passes leading into Tibet,

Passes. but which, owing to their great elevation, are only open to travellers during the warmer months of the year :—

(1) The Takla Khar Pass, midway between Nanda Debi and Dhaolagiri. The Karnāli branch of the Gogra river quits Tibet and enters Nēpāl by this pass.

(2) The Mastang Pass is about 40 miles to east of Dhaolagiri and leads to a small principality of the same name at the foot of Dhaolagiri, but on its northern or Tibetan side. On the northern side of the pass, on the high road to Mastang, is a large village called Muktinath, which is much visited by pilgrims as well as by traders in Tibetan salt. Muktinath is eight days journey from Mastang and four from Beni Shaher, the capital of Malibam.

(3) The Kerong Pass to the west, and

(4) The Kuti Pass to the east of Gosainthan. The two passes being nearest to the capital are most frequented by Tibetan pilgrims. The former, *viz.*, Kerong, is passable for ponies; the latter, the Kuti, is very dangerous and difficult for ponies. The Kuti road is shorter than the Kerong.

The high road to Lhāssa runs through the Kuti Pass and the traffic is greater on this than on any other pass.

(5) The Hatia Pass about 40 or 50 miles east of Kuti. The Arun, by far the largest of the seven streams, whose unions form the Kosi river, quits Tibet and enters Nēpāl through the Hatia Pass.

(6) The Wallang or Wallanchen Pass is situated quite in the eastern extremity of the Nēpāl Himalayas, a little to the west of Kanchinjanga. This pass was very extensively repaired during the last scare with Tibet about 1885,

The territory of Nēpāl, within the hills, from Kumāon in the west to Sikkim on the east, is divided into three large natural

River basins.

divisions, by four very lofty and massive ridges, which respectively are given off from the high peaks of Nanda Debi (25,700') Dhaolagiri (26,826'), Gosainthan (26,805'), and Kanchinjanga 28,156').

(Mount Everest lies about midway between the two last, and is 29,000 feet high, but throws off no main ridges.)

These four enormous ridges stand out at right angles from the central axis of the Himalayas, and run parallel to each other nearly due south towards the plains. Each of these three natural divisions into which Nēpāl is divided by these lofty ridges is walled in on all four sides by mountain barriers—off the north by the snowy range, on the south by the chain of sandstone hills, and on the east and west by one of the above ridges.

Each of these districts, thus walled in, forms a large mountain basin sloping gradually to the south, and furrowed by numerous streams which rise in the surrounding amphitheatre of mountains. All these flow toward the plains, and all converge toward each other in their course through the hills so decidedly, that they unite into one large river, in two out of three districts, before they reach even the sandstone range of hills.

Each of these three mountain basins derived its name from the river by which it is drained. Thus—

1st.—Western Division, or basin of the Karnālī or Gogra.

2nd.—Central Division, or basin of the Gandak.

3rd.—Eastern Division, or basin of the Kosi.

Besides these three grand geographical divisions, there are two others, *viz.*—

4th.—The Nēpāl Valley.

5th.—The Terāi.

The Nēpāl Valley is formed by the bifurcation of the ridge running south from Gosainthan, thus forming an isolated triangle; it is watered by the Bāgmātī, which drains the whole of this district.

The valleys formed by the numerous streams running down from the snowy watershed, are, in the lower portion, thickly inhabited and well cultivated. The most populous valleys are at an elevation of about 4,000 feet, but cultivation is carried on in the interior up to 13,000 feet.*

The principal rivers of Nēpāl from west to east come as follows:—

The Kālī (or Sārda), the Karnālī, the Rapti, the Gandak, the Bāgmātī, the Kosi, and the Michi.

* Sarat Chandra Dass says: "The part of the village Yangma where we sat, was nearly 4,000 feet high. Buckwheat, barley, sweet turnips, radishes, and potatoes grow here."

As already explained, Nēpāl is divided into five divisions, *viz.*—

- | | |
|-----------------|----------------------|
| 1. The Western. | 3. The Eastern. |
| 2. The Central. | 4. The Nēpāl Valley. |

5. The Terāi.

The Western Division is inhabited by Doti and other non-Gurkhā tribes, and until the close of the last century was divided into 22 separate principalities which were collectively called the Baisi Rāj and were all tributary to the Rāja of 'Yumila'—Jūmla.

Baisi is derived from Bais (twenty-two). The names of these principalities were—

Jūmla.	Roalpa.	Sallyan.	Gutam.
Jagwikot.	Mallijanta.	Bamphi.	Gajur.
Chain.	Balhang.	Mellianta.	Jajarkot.
Acham.	Daclekh.	Jehari.	Bilaspur.
Rugham.	Darimeka.	Kālāgaon.	
Musikot.	Doti.	Goriakot.	

The Central Division has been called from time immemorial by the Nēpālese, the Sāpt Gandaki, or 'country of the seven Gandaks' and lies among the seven main streams, which uniting form the Gandak river; by these the whole hill country between Dhaolagiri and Gosainthan is drained.

These seven rivers, known collectively as Sāpt Gandaki, are, taking them successively from west to east,—

- (1) The Barijai; (2) the Narayani; (3) the Sweti Gandaki; (4) the Marsiangdi; (5) the Daramdi; (6) the Gandhi; and (7) the Tirsuli.

For present division of Central Nēpāl see Appendix B. {

The Central Division is the home of the Magars and Gurungs, and it is practically from this portion of Nēpāl that most of the recruits for the British service are enlisted.

Towards the close of the last century the Central Division included in its limits, besides the Kingdom of Gurkhā proper, 24 other independent principalities, collectively called the Chaobisia Rāj, or 'country of the 24 kings.'

These principalities were called—

Lānzūng.	Rising.	Butwāl.	Mūsikot.
Tanhūng.	Ghiring.	Gūlmi.	Argha.
Galkot.	Deorali.	Nuwakot.	Pyūng.
Malibam.	Pālpā.	Kāshi.	Latahūng.
Sathūng.	Pokhra.	Ismā.	Kaikhō.
Garhūn.	Bhirkot.	Dharkot.	Pinthān.

Previous to the conquest of the western hills by the Gurkhās,* Jūmla was the chief of the 46 principalities into which the country between the Kālī and the province of Gurkhā proper was divided, and all of which were nominally tributary to the Rājā of Jūmla.

These 46 principalities, 22 of the Western and 24 of the Central Division, were all conquered and annexed to Nēpāl by Bahādur Sah towards the close of the eighteenth century.

The Rājā of Jūmla was confined in Kātmandu, and the allegiance of all tributary chieftains, all of whom were Rājputs, was secured by hostages at the capital, or by marriages between them and the royal family of the Gurkhās.

The descendants of the different Rājās of both Chaobisia and Baisi are still recognised as of royal blood.

The Central Division was divided by the Gurkhās into five provinces called (1) Malibam north-west; (2) Kāshi south-west; (3) Pālpā south; (4) Gurkhā east; (5) Pokura north.

The eastern of the three great natural divisions of Nēpāl includes the whole of the region watered by the mountain tributaries of the Kosi river. In consequence of its containing within its limits, and having the whole of its waters drained off by the seven branches of the Kosi river, it is called the Sapt Sosi Kosiki.

The seven Kosi rivers are the following, taking them successively from west to east: (1) Milamchi; (2) Sūn Kosi; (3) Tāmba Kosi; (4) Likkhu; (5) Dūdh Kosi; (6) Ārun; (7) Tambar.

These streams all rise in the neighbourhood of the snows, and run nearly parallel to each other; but as they approach the lower range, they suddenly converge towards a common point of confluence at Varsā Kshattrā or Bārā Chattria, from which place these united waters roll in one large river which is called the Kosi, and eventually falls into the Ganges, a little below Bhagulpur.

The Ārun river is by far the biggest of the seven rivers.

The hill country, constituting the basin of the Kosi river, is divided into two provinces or districts by the Ārun river. The district lying on the right bank

* The Tirauli previous to the conquest of Nēpāl by Prithwi Narayan separated the territories of the Gurkhālī and Newār Princes, the western limit of Gurkhā being marked by the Marsiangdi. Kirkpatrick, writing in 1793, says:—

"The tract contains, besides a pretty numerous peasantry, several Rājput families and some Newārs,* but the tribes by whom it is chiefly occupied are of the Brāhmanical and Chattri orders, and as these last constituted the principal strength of Prithwi Narayan's Government, and continue to form the main support of the present one, they rank very high among its subjects, no description of whom possess such considerable credit and authority as their leaders enjoy.

"They consist for the most part of the Khās and Magar tribes of the Chattri class, *i. e.*, such Magar tribes as were converted by the Brāhmins and invested with the sacred thread.

"Amongst these classes [with the exception of a few individuals deriving their descent from the same stock (*i. e.*, Thākurs), as the reigning Prince, and who are consequently Rājputs] are to be found by far the greatest part of those who conduct the affairs of this State."

of the Ārun (on the west) and extending between it and the Dūdh Kosi, is the country of the Kirāntis (Rāis), a hill tribe of low-caste Hindus, who once possessed considerable power and territory, but were speedily reduced to submission by Prithwi Narayan after his conquest of Nēpāl.

The district lying on the left (or eastern) bank of the Ārun, and extending from it to Sikkim, is Limbuāna, or the country of the Limbūs, another tribe of low-caste Hindus. It formerly belonged to Sikkim, but was conquered and permanently annexed to Nēpāl by Prithwi Narayan.

Previous to the Gurkhā conquest of the Valley of Nēpāl, the territories of the Newār Kings of Bhatgāon extended eastward to the Dūdh Kosi river, which formed the boundary between the country of the Newārs and the country of the Kirāntis.

The Terāi consists of that portion of low land which intervenes between the outermost hills of Nēpāl and the British frontier.

The Terāi.

It is a long, narrow slip of forest and grass jungle with here and there patches of cultivation and stretches of swamp. This Terāi extends from the Sārda river on the west to the Michi river on the east. Its greatest breadth nowhere exceeds 30 miles.

The Valley of Nēpāl proper is completely surrounded by mountains which vary in altitude from 5,000 to 8,000 feet above the

Nēpāl Valley.

level of the sea. It is of an oval shape, with an average length of 15 miles, and an average breadth of 18 miles. The area is about 250 square miles. The British Residency is 4,700 feet above the sea.

The Nēpāl Valley is densely populated and is supposed to contain nearly 800,000 souls, most of whom are Newārs and Murmis. It is well supplied with water by numberless streams, which all converge and join the Bāgmati river.

Kātmandu, the capital of Nēpāl, is an immense city, and here live in different palaces the King, the Prime Minister, and all great officials. The word Kātmandu is derived from *kat* 'wood,' *mandir* 'palace.'

It is impossible to calculate with any accuracy the area of Nēpāl, but it is supposed to be about 54,000 square

Area.

miles.

The population is estimated by the Nēpālese at from 5,200,000 to 5,600,000

Population.

and by most writers at about 4,000,000. It is impossible to form any correct estimate, but it is probably

about 4,000,000.

The revenue of Nēpāl is stated to be about ten lakhs of rupees, but is pro-

Revenue.

bably nearer one hundred lakhs.

The grains produced in the lowlands of Nēpāl are Indian-corn, rice, wheat, barley, millet, pulses of various kinds, and an enormous amount of red pepper.

Crops and minerals.

Of fruits, the chief are the pine-apple, orange, guava, plantain, and pomegranate. Of vegetables, the principal are garlic, cabbages, peas, turnips, ginger, and sugarcane.

In the mountain regions the peach, apricot, walnut, raspberry, and wild strawberry are found. These parts also are rich in mines of iron, lead, and copper, and it is said that gold mines also exist. There are coal-mines not far from Botwāl, and also close to Tribeni.

An enormous amount of sāl wood is annually cut in the Terāi, and this forms one of the principal sources of income to the Nēpāl Government.

The Tibetans bring down, for sale in Nēpāl, blankets of various kinds, and other woollen manufactures; also ponies, watch-dogs—large, hairy beasts, about the size of an ordinary

Trade.

Newfoundland dog—goats, sheep, agate, turquoise, yak-tails, gold-dust, gold and silver ore, and quantities of rock-salt.

The salt is packed in bags, forming loads of about 15lbs each, which are brought across the snows fastened to the backs of sheep.

All mines in Nēpāl are worked by the Agrāi tribe, who must find it a paying business, as a proverb exists in Nēpāl which says "*Kārīpūto Rānīpūt*" (a miner's son and a prince's son).

RACES OF NĒPĀL.

The aboriginal stock of Nēpāl is most undoubtedly Mongolian. This fact is inscribed in very plain characters, in their faces, forms, and languages.

Amongst the aborigines of Nēpāl must be counted the Magars, Gurungs,

Aborigines. Newārs, Sunwārs, Khambūs, Yakkas, Yakthumbas, Limbūs, Murmis, and Lepchas.

Khambūs are Rāis. Yakkas are practically Rāis also. Yakthumbas are Limbūs. Khambūs, Yakkas, and Yakthumbas form the Kirānti group.

All of these are undoubtedly descended from Mongolian or Tibetan stock.

The Newārs, owing to the geographical position of their valley, which practically prevented them from wandering, and to the sanctity of the same which, for centuries before Christ drew devotee Hindus and Buddhists, have more marked racial characteristics than the other aboriginal tribes. They are also more civilized, having a literature of their own, and being skilled in arts.

Physically speaking, there is a very strong resemblance between Magars, Gurungs, Sunwārs, Rāis, and Limbūs.

Writing about aboriginal tribes of Nēpāl, Brian Hodgson says :—

"That the Sub-Himalayan races are all closely affiliated, and are one and all of northern origin, are facts long ago indicated by me and which seem to result from sufficient evidence from the comparative vocabularies* I have furnished. But to it, lingual evidence, in a more ample form will, however, in due time, be added, as well as the evidence deducible from the physical attributes, and from the creeds, customs, and legends of these races.

"The transit from the north into Nēpāl was certainly made before the Tibetans had adopted from India the religion and literature of Buddhism.

"This fact is as clearly impressed upon the crude dialects, and cruder religious tenets of the Sub-Himalayans as their northern origin is upon their peculiar forms and features, provided these points be investigated with the requisite care. That physiognomy exhibits generally and normally the Seythic or Mongolian type of humankind, but the type is often much softened and modified and even frequently passes into a near approach to the full Caucasian dignity of head and face.

"The broken or depressed tribes which originally peopled Nēpāl, passed the Himalayas at various periods, but all long antecedent to the immigration of the dominant tribes, and prior to the least whisper of tradition ; and the lingual and physical traits of these broken tribes, as might be expected, constitute several links of connection between the Altaic tribes on the north and Dravidian on the south. The general description of the Himalayans, both of earlier and later immigration, is as follows : head and face very broad, usually widest between the cheek bones, sometimes as wide between the angles of the jaws ; forehead broad, but often narrowing upwards ; chin defective ; mouth large and salient, but the teeth vertical and the lips not tumid ; gums, especially the upper, thickened remarkably ; eyes wide apart, flush with the cheeks, and more or less obliquely set in the head ; nose pyramidal, sufficiently long and elevated, save at the base, where it is depressed, so as often to let the eyes run together, coarsely formed and thick, specially towards the end, and furnished with large, round nostrils ; hair of head, copious and straight ; of the face and body, deficient ; stature, rather low, but muscular and strong. Character phlegmatic, and slow in intellect and feeling, but good-humoured, cheerful, and tractable, though somewhat impatient of continuous toil.

* Brian Hodgson says :—

"With the modern Kingdom of Nēpāl there are 13 distinct and strongly marked dialects, spoken, viz., the Khas, Magar, Gurung, Sunwar, Kachari, Hāiyun, Chepang, Kumunda, Marmi, Newari, Kiranti, Limbuwan and Lepchan.

"With the exception of the first, these are all of Trans-Himalayan stock and are closely affiliated. They are all extremely rude owing to the people, who speak of them having crossed the snows before learning dawned upon Tibet."

"Drunkenness and dirtiness are more frequent than in the plains. Crime is much rarer, however, and truth more regarded, and the character, on the whole, amiable.

"The customs and manners have nothing very remarkable, and the creed may be best described by negatives.

"The home population is intensely tribal, some races being bound together by a common appellation, as the Limbūs and Rāis for example. A few tribes, such as the Newārs, have long become stationary cultivators; and the Gurungs are still, for the most part, pastoral.

"There are no craftsmen, generally speaking, proper to these tribes; strangers and helot races, located among them for ages untold, being smiths carpenters, curriers, potters, etc., and the women of each tribe being its domestic weavers."

The tribes of Nēpāl, from which the fighting element is almost exclusively drawn for the Army, are the following:—

The Khās, Magar, Gurung, and Thākur. There are also some Limbūs,

Warlike races of Nēpāl. Rāis, and Sunwārs to be found in most of our

Gurkhā regiments, and numbers of them are yearly enlisted into the various Military Police Battalions of Assam and Burma. Experience gained in Sikkim, Burma, and elsewhere, would prove Limbūs, Rāis, and Sunwārs to be excellent soldiers, and the prejudice which formerly existed against them, would seem rightly to be dying out rapidly.

A few Nagarkotis (Newārs) are also found in most of our regiments.

Murmis (Lāmās) also have been enlisted in fairly large numbers in Military Police Battalions, and seem to have acquitted themselves well on service.

With the exception of the Khās and Thākur, all the above tribes were the aborigines of the country, and to this day show an undoubted Mongolian origin. The Khās and Thākurs also show a strain of Mongolian blood, but to a lesser degree.

The most ancient records would seem to prove that Nēpāl was originally inhabited by Mongolians. Probably from one of the great waves of Mongolian conquest, which spread through the breadth of Asia from east to west, some side wave was washed over the bleak snows of the mighty Himalayas into the fertile plains and valleys of Nēpāl. Finding here a cool and bracing climate and a fertile soil, this mass of Mongolians settled down and adopted the country as their own. But, again, the southern boundary of Nēpāl rested on India, from whence continual streamlets of natives were finding their way into Nēpāl.

We have historical evidence of the existence in Nēpāl, long prior to the advent of Sakia Sinha, of Hindus from the plains of India.

We hear of the daughter of Asoka (about B.C. 250) being married in Nēpāl to the descendant of a Chattri, who had settled there centuries before.

It can, therefore, reasonably be presumed that for centuries before and after our Christian era, a continual dribbling of natives of India was finding its way into Nēpāl and settling there, and we therefore have these two races, *viz.*, Mongolians and natives of India, meeting and mixing. Perhaps at one time fighting each other, at others, resting peacefully side by side, but nevertheless ever meeting, and mixing their blood in legitimate marriage or otherwise.

From this was created a race which, owing to the preponderance of Mongolian blood, would ethnologically be called Mongolian, but yet has sufficient mixed blood, to show a decided foreign strain too.

The northern wave, which originally peopled Nēpāl, probably consisted of a most uncivilized, ignorant race with, perhaps, no religion at all. Those who came from the south, on the other hand, were Hindus, whose religion, even then, was an old established one, and who were famous for their intelligence and civilization.

Although, perhaps, immensely in the minority, it can be easily conceived how the civilized and intelligent minority would affect the ignorant masses, and, in time, imbue the aborigines, to a certain degree, with their customs, manners, and religion.

The immigration of Hindus seems to have been most heavy in the western and south-western portions of Nēpāl, *viz.*, about Jūmla and Sallyan. Hence we find the men of Doti and Western Nēpāl, generally, in language, customs, religion, and appearance, far more like the natives of India than the rest of the inhabitants of Nēpāl, whilst the further north and east we go, the stronger become the Mongolian appearance and peculiarities.

Of the early history of Nēpāl we know little more than that, prior to the Gurkhā conquest, the country was divided, roughly speaking, from west to east, into—

- | | | |
|--------------------|--|------------------------|
| (1) Baisia Rāj. | | (3) Nēpāl Rāj. |
| (2) Chaobisia Rāj. | \| | (4) Rai or Kirānt Rāj. |
| | | (5) Limbū Rāj. |

Each of these was sub-divided into a number of petty principalities and small independent States, which through constantly warring amongst themselves, had but little or no connection with the plains of Hindustan.

The vast tract of forest, and of marshy, malarious land which skirts, almost uninterruptedly, the southern face of the Himalayas from Assam in the east, almost to the Sutlej in the north-west, formed an insuperable bar to any regular intercourse between the natives of the plains and those of

the hills. Thus, isolated from connection with Hindustan, the hill Rājas and their subjects became, as it were, 'a peculiar people.' Absorbed in their own internal affairs—at one time warring with neighbouring chiefs, at another occupied in pastoral pursuits, or in hunting expeditions in their own territories—they knew little, and cared less, about the political changes and evolutions which were occurring in Bengal.

Inhabiting a cool and bracing climate, with mixed blood of the Mongolian and the native of India, they were physically far superior to the languid and enervated residents of Bengal.

The original purity of their soil had never been sullied by the foot of a Mahomedan conqueror. Morally, therefore, as well as physically, they looked, and they, to this day, still look, upon themselves, as superior to any of the plains men. These feelings induced a proud independence and energy of character almost unknown in other parts of India.

Such of these mountaineers as had adopted Hinduism, did so only to a certain degree, and they and their descendants refused to be hampered by all the bigotry and prejudices of Brāhmanical law. Whilst they retained the substance, they rejected much of the shadow of Hinduism, and openly disregarded many observances which were and are considered as essential by the more orthodox professors of that religion in the plains. Such conduct naturally gave great offence. The Hindus of the Himalayas began to be looked upon by the Hindus of the plains very much as the Protestant is looked upon by the Roman Catholic. As the orthodox Roman Catholic calls the Protestant a 'heretic,' so the orthodox Brāhman of Benares calls his brother Hindu of Nēpāl, a 'Pāriah' (outcast).

These various differences in religion, in customs, in occupations, and in language, engendered great bitterness of feeling between the races of the plains and the races of the hills.

Hence, to this day, we find the vigorous hill races of Nēpāl speaking with contempt of the 'Madhesia,' whilst the orthodox Hindus of the plains look upon the 'Pāhāriahs' (highlanders) as more or less unconverted barbarians.

CHAPTER II.

HISTORY.

PART I.—UP TO CONQUEST BY GURKHĀS.

THE Nēpāl Valley was in early days called 'Nāg Hrad,' *viz.*, the Tank of the Serpent. That the Nēpāl Valley was once upon a time a huge lake would appear by ancient Hindu writings to be a fact, and is, geologically speaking, most highly probable.

To Manjusri, by the Buddhists, and to Vishnu, by the Hindus, is given the credit of transforming the lake into a fertile plain by cutting a pass through the mountains with his sword. The pass is called Kotbār, Kotwāl, or Kotpāl.

The legends of the country recorded by Wright and Oldfield may be summarized as follows, but it should be understood that very little is really known concerning the history of the country before A.D. 500 or 600, and that the legends professing to give early history are pure mythology.

It is said that Manjusri * came from China, and that, prior to returning, he established a king in Nēpāl by name Dharmakār †, who, having no issue, appointed as his successor one Dharmapāl ‡.

The next king heard of is one called Sudhanwa, who is described as a descendant of Dharmapāl.

Sudhanwa apparently went to Janakpūr to compete in feats of strength for the hand of Sita, the daughter of the King of Janakpūr.

King Janak, for some unknown reason, murdered Sudhanwa and sent his brother Kushdwaj to reign instead.

Kushdwaj's descendants ruled the country for some years, after which the dynasty became extinct.

* Manjusri is merely 'Sri' or 'venerable one' from Manchu or Mauchuria, a Tartar Province and not the name of the person alluded to.

† The name Dharmakār is merely the 'doer of dharma' and 'Dharmapāl' the 'protector of dharma,' and as 'Dharma' is the Buddhist religion, this passage regarding Manjusri and these two successors seems merely to be an invention to cover the period when Buddhism entered Nēpāl.

Dharmapāl is said to have come to Nēpāl with a saint called 'Krakuchand,' who evidently was a famous Hindu apostle, as he 'permitted 700 of his disciples of the Brahman and Chattri castes to live as Bhiksūs.'

Krakuchand went to Gunjswari and saw in the wood planted by Manjusri the three gods of Brahma, 'Vishnu', and 'Maheswara' (Siva).

In the earliest of all writings mention is made of 'the four castes,' *viz.*, Hindus, as existing in the Nēpāl Valley.

After this Kanak Muni Buddh came from Sobhārati, and after him Kas-yapa Buddh from Benares, who sent Prachand Deva, King of Bengal, to Nēpāl as king; after this many Rājas came.

It is stated in the Nepalese Vancāvali that the Kirāntis came and conquered Nēpāl at some far back period, and that after them came their gods.

The Kirāntis, who dwelt originally to the eastward, but had removed to the city of Suprabha (now Thankot) came and conquered Nēpāl and ruled over the country for some immense period.

They were conquered and driven out by Rājā Dharma Datta of Conjevedram, near Madras, who peopled the country with the four castes—Hindus.

He built the temple of Pashupati.

After this came Vikramādita, who was succeeded by his son Vikramā Kesāri, who caused his son Māndeva to sacrifice him by becoming a parricide.

Māndeva built a Buddhist temple, which exists to this day, and is now called Bodhnath, which the Bhutias hold in great veneration.

Nē Muni, the patron saint of Nēpāl, installed the son of a pious cowherd as king, and thus started the cowherd (Gōpāla) Gōpāla Dynasty. dynasty.

There were eight kings of this dynasty, the first being Bhutamana and the last Yaksha Gupta.

Yaksha Gupta having no issue, an Ahir from the plains of Hindustan came and ruled over the country. His name was

Ahir Dynasty from India.

Bara Sinha. There were only three kings of this dynasty, the last of whom, Bhurana Sinha, was conquered by the Kirāntis, who came from the East.

There were twenty-nine Rājās of the Kirānti dynasty, beginning Kirānti Dynasty. with Yalambar.

During the reign of the seventh king, by name Jitedasti, Sakya Sinha (Buddha) came to Nēpāl.

Jitedasti assisted the Pandavas in the great war and was killed.

NOTE.—Kirkpatrick says at page 148:—

* Sumbhunath is a very ancient edifice, having it would seem been erected at a period when Nēpāl was ruled by a race of Tibetans who, being subsequently expelled by the Newārs, obtained the name of Kāt Bhutias (or Bhutias of Kātmandu), which they preserve to this day, occupying at present the mountains of the Kuchāl, but principally that part of the range situated in the Koote quarter.

"The possession of this temple has always been claimed by the Dalai Lāmā (or sovereign Pontiff of Lhāssa), and this pretension appears to have been usually yielded to by the existing Government of Nēpāl, until 1792, when the rupture took place between Nēpāl and Tibet.

"Sumbhu is one of the appellations of Mahadeo, and the word, signifying self-existing or self-created, is applied to a stone image of the god supposed to be the spontaneous production of nature."

[After all it is highly probable that the sanctity of this spot might be safely referred to a period very anterior both to the Newār and Khat Bhutia dynasties of Nēpāl, since the sacred books of the Hindus scarcely leave any room to doubt that the religion of Brahma has been established from the most remote antiquity in this secluded valley, where, in truth, there are nearly as many temples as houses, and as many idols as inhabitants.]

During the reign of Stunko, fourteenth king of this dynasty,* Asoka, King of Pataliputra (Patna), came to Nēpāl. Asoka's daughter, Charumati, was married to a Kshatriya called Devapāla, settled in Nēpāl, and founded Devapatan (near Pasupati).

The twenty eighth of the Kirānti kings, by name Patuka, was attacked by the Somavansi Rājputs, and built a new Fort at Sankhamulatirtha.

The last of the Kirānti kings, by name Gasti, was defeated by, and lost his kingdom to, the Somavansis.

This dynasty was founded by Nimikha, a Hindu by religion, who Somavansi Dynasty. conquered Gasti.

There were only five generations of the Somavansis, the last of whose kings was called Bhāskara Varman, and figures as a very powerful and wealthy king, and as the conqueror of the whole world up to the seas, viz., the whole of India.

He enlarged the village of Devapatan into a town.

Having no issue, he appointed as his successor one Bhumi Varman, a Surajvansi or Suryavansi Chattri of the Solar Race (Surajvansi) of the Rājputs Dynasty. and of the Gotama gotra.

He was a descendant of one of the followers of Sakya Sinha Buddha who had remained in Nēpāl.

There were thirty-one kings of this line.

During the reign of the seventeenth king, Rudra Deva, 653 to 656 A.D., one Sankara Achārya, a bigoted Brahman, induced a most furious persecution against all persons of every age and rank, and of either sex, who professed or protected the religion of Buddha. He destroyed their literature, burned their temples, and butchered their priests and sages, but failed to overthrow their religion.

Up to this reign no corn had been grown in Nēpāl.

Shivadeva Varman, the twenty-seventh king, made Devapatan a large town, and transferred his seat of Government thither.

*Asoka, King of Patna, reigned from 256 to 219 B.C. over the whole of Northern India including Kashmir. He was a zealous Buddhist, and he is famous through his rock edicts, one of which is to be seen at Khāsi, Dehra Dun. He belonged to the Maurya Dynasty. He conquered the mountainous regions of Nēpāl.

The grandfather of Asoka, by name Chandra Gupta, drove the Greeks from the Panjab in 316 B.C.

[NOTE.—The Nepalese historian in his anxiety to make the Nepalese ancestors go back to a very famous and ancient origin here drags in Vikramāditya, although he had already appeared once just before the Gōpāla Dynasty.

Vikramāditya was King of Ujjain, and his coronation is usually put by the Hindus at 57 B.C. He therefore could not possibly re-appear in the seventh century A.D.

The real truth would appear to be that between 630 and 635 A.D. a powerful Indian king, by name Sriharsha, conquered Nēpāl, and forced the adoption of his era on to the humbled princes of Nēpāl. The Sriharsha era according to Abiruni began in 606 or 607 A.D. See Pandit Bhagwanat Jodraj's 'Inscriptions from Nēpāl,' from page 45.

It is highly probable that Sriharsha returned to India, leaving some one to rule in his stead in Nēpāl, and that this ruler was driven out of the country, and Amsu Varman made king.

Vishvadeva Varman, the thirty-first and last of the Solar Dynasty, had no male issue, so he gave his daughter in marriage to a Thākur, or legitimate Rājput, named Amsu Varman.

At this time Vikramāditya (see note on page 14), a very powerful monarch of Hindustan, came to Nēpāl, and, by clearing off all the debts of the country, he introduced his new era.

After this Vikramājī obtained salvation, and being a stranger he left no son, so that Amsu Varman, who had married the daughter of Visvadeva, ascended the throne (about A.D. 634, according to the latest authorities).

Amsu Varman * founded the Thākur dynasty, which consisted of Thākur Dynasty. eighteen kings.

He reigned from 635 to 650 A.D. (*vide* Fleet) according to inscriptions.

Raja Bir Deva, the fifth of this dynasty, founded Lalitpur, naming it after a grass-seller, whose ugliness was changed into beauty by washing in a tank close by the spot where the city was afterwards built.

The sixth king, Chandraketu Deva, was sorely oppressed and plundered by his enemies.

During his reign the existence of Kātmandu village is mentioned under the name of Kāntipur.

During the reign of the seventh king, Narendra Deva, the Khās nation is mentioned as having been relieved from a water famine through their obtaining the god Makindranatha from Nēpāl.

The eighth king, Vara Deva, removed the seat of Government to Lalitā-pattana.

Sankara Acharya† came to Nēpāl at this time and persecuted the Buddhists.

* As the date of the famous Chinese traveller Huen Tsang is fixed beyond any doubt, and as his visit to Northern India most probably falls in the year 637 A.D. (Cunningham, Geography, page 565), it follows that Amsu Varman must have reigned within the first half of the seventh century of our era.

Huen Tsang, according to M. Stanislas Julien's translation, says the following :—

" Dans ces dernier temps, il y avait un roi appelé Yang-chou-fa-mo (Chinese way of pronouncing and writing Amsu Varman) qui se distinguait par la sagesse de son savoir et la sagesse de son esprit. Il avait composé lui-même un traité sur la connaissance des sons ; il estimait la science et respectait la vertu. Sa réputation s'était répandue en tous lieux."

It would appear that, however great a king Amsu Varman became eventually, he was originally a Śimanta or feudatory of the King of Nēpāl. In his own early inscriptions he assumes no higher title than 'the great feudal baron'. Later on he appears as Mahātājā dhīrāja (great King of kings).

† It would seem possible that the Thākur dynasty did not follow as a sequence of the Suryavanshi dynasty, but that from the time of the sixteenth king of the latter, *viz.*, Shiva Varman, there were two kings existing, one of each dynasty.

According to Mr. Fleet, there can be no doubt, from inscriptions, that Shiva Varman reigned from 635 A.D., as the first inscription of his son, *viz.*, Rudra Deva Varman, as King of Nēpāl, is dated 653. According to Mr. Fleet also, Amsu Varman's reign is placed by inscriptions as having lasted from 635 to 650.

I would also point to other reasons for believing in two dynasties as existing at the same time, *viz.*, that in the reign of Rudra Deva Varman, seventeenth king of the Suryavanshi dynasty, mention is made of Sankara Acharya as oppressing Buddhists, *viz.*, in 655 A.D. But Sankara also appears during the reign of Vara Deva, eighth king of the Thākur dynasty. This would seem to prove the existence at the same time of two dynasties, but it should also be noted that Professor Bühler has recently shown good reasons for believing this view to be mistaken.

Guna Kama Deva, fifteenth king of the Thākur dynasty, built 'Kantipura,' the modern Kātmāndu, at the junction of the Bāgmati and Vishnumat rivers, and removed his court here from Patan, but he ruled over both cities.

Jayakama Deva, the last of the dynasty, having had no issue, the Thākurs of the Nawakot mountains came and elected a Rājā from among themselves.

Bhaskara Deva was the first king of this line, and there were only five Nawakot Thākur Dynasty. altogether.

Vama Deva, a collateral descendant of Amsu Varman's family, assisted by the Chiefs in Lalitapattana and Kantipur, expelled the Nawakot Thākurs and drove them back to their original home.

Vama Deva founded the second Thākur dynasty, which gave twelve kings.

Sadashiva Deva, the third king of this line, built Kirtipur on a hill south-west of Kātmāndu. He introduced copper coins alloyed with iron, marked with the figure of a lion.

Ari Deva, the ninth king, had a son born to him whilst engaged in wrestling, and he therefore gave the child the title of Malla the 'wrestler'.

Jaya Deva Malla, the eleventh king, established the Nevari era, beginning A.D. 1257. He ruled over Lalitapattana, whilst his younger brother, Ananda Malla, founded Bhaktapura or Bhātgaon and ruled there.

Ananda Malla is the last king of the second Thākur dynasty and reigned from 1286 to 1302 A.D.

During his reign many Khassias (a western tribe) emigrated to, or conquered, Nēpāl and settled there. A considerable number of Tirhut families also planted themselves there.

In the Sākā year 811, and Nēpāl Sambat 9 (A.D. 889) on the 7th Sravana

Sudi, a Saturday, Nanya Deva Rājā came from the Kārnataki Dynasty.

South Kārnataki country and entered Nēpāl. He brought with him the Sākā Sahkālā era and introduced it. Amongst the troops that were with him were Newārs, from a country called Nayēva, who were Brahmaputra Chattris and Achars.

He defeated the Malla Rājās, and having established his court at Bhaktapur or Bhātgaon, he ruled over it as well as over Lalitapattan (present Patan), and Kantipur or Kātmāndu, and established a dynasty, which lasted about 220 years and gave six kings.

The sixth and last king of this dynasty, by name Hari Deva, had at this time (about 1100 A.D.) a Magar in his service, who, through the machinations of the ministers, was dismissed.

This man returned to his home and praised Nēpāl as having houses
Magar King of Pālpā. with golden roofs and golden pranālis or dhārās.

The Magar Rāja, by name Makūnda Sena, a brave and powerful
monarch, having heard of this, came to Nēpāl from the west with a large
number of mounted troops, and subdued Hari Deva, the son of Rama Sinha
Deva.

Of the Nēpālese troops some were slain and others fled. Great confusion
reigned in the three cities. The victorious soldiers broke and disfigured the
images of the gods and sent the Bhairava, in front of Machindranatha, to their
own country, Pālpā and Botwāl.

With this Rāja the Khas and Magar castes came to Nēpāl. These men
having no mercy, committed great sins, and the southern face of Pashupat
showed its frightful teeth, and sent a goddess named Mahā-māri (pestilence)
who, within a fortnight, cleared the country of the troops of Makūnda Sena.
The Rāja alone escaped to the east in disguise. On his way back to his own
country he arrived at Devighat* and died there.

From this time the Khas and Magars came into the country, and sinki
and hakuwa† were made.

NOTE.—After Ananda Malla's death much confusion arises regarding dynasties.

Ananda Malla died about 1302 A.D., yet the Nēpālese historian now drags in several dynasties beginning with the Kārnātaki Dynasty, which, according to him, came under Nanya Deva in the Sākā year 811 and Nēpāl Sambat 9 (A.D. 889), and having defeated the Malla rāja (Ananda Malla and his brother Jāya Deva Malla) seized the country of Nēpāl.

The "Vancāvali" gives the following dynasties after Ananda Malla's death:—

- (1) Kārnātaki Dynast (6 kings).
- (2) Invasion and conquest by Makūnda Sena, the Magar King of Nēpāl.
- (3) Vaiśya Thākūr Dynasty (reigned 225 years).
- (4) Ajodhya Dynasty (4 king-).

Now, we know through history, that Harisinha Deva, the first king of the Ajodhya Dynasty, actually did invade and conquer either all or a portion of the Nēpāl Valley in 1324, and it therefore follows that there was only a matter of 22 years between the death of Ananda Malla and the arrival, of Hari Sinha Deva, which would not be sufficient time for two complete dynasties, besides an invasion, to take place.

Bendall makes no mention of the Kārnātaki or Vaiśya Thākūr Dynasty as having ever existed.

This confusion may be due, perhaps, to the fact that there were several kingdoms in Nēpāl. The Bhātgaoṇ King seems generally to have been the most powerful of all, and hence to have been called the King of Nēpāl. It may be that the Kārnātaki and Vaiśya Thākūr Dynasties were co-existent (from some period or other) with the second Thākūr Dynasty of Ansu Varman, and that after Ananda Malla's death, either the Khās nation, the Kārnātaki Dynasty, or the Vaiśyēt Thākurs asserted their supremacy, or arrogated to themselves the title of King of Nēpāl either at the same time or at different periods.

Whether these dynasties ever did or did not exist, I give them in the next few pages, as Wright produces them in his translation of the 'Vancāvali', and because there is some interesting matter about the Newārs, and the Magars of Pālpā.

The twenty odd years of uncertainty, which exists from date of Ananda Malla's death, 1302, to arrival of Hari Sinha Deva, 1324, might well be accounted for by the invasion and conquest of the Nēpāl Valley by the Magar nation under Makūnda Sena, King of Pālpā.

* Devighat is at the junction of the Taddi and Tirsuli rivers in Navakot Valley.

† Sinki is radishes buried in the ground till they ferment. They are then taken out, dried, and eaten: the smell is atrocious.

Hakuwa is made by stacking the rice when not perfectly ripe, covering it with earth, and allowing it to heat and become slightly malted. It is then dried. It is considered very light and wholesome.

As Nēpāl had been completely devastated, an interregnum of seven or eight years followed.

The Vaisa (or Baisa) Thākurs of Navākot came back and occupied the country. In Lalitapattana every 'tol' or ward had its own king, and in Kantipura twelve kings ruled at once. Bhātgaon, too, was held by a Thākur King.

Vaisa Thākur Dynasty.

The Thākurs ruled the country 225 years, after which Harisinha Deva, King of Simraun,* conquered Nēpāl and founded the Ajodhya Dynasty.

Ajodhya Dynasty.

Harisinha came to Nēpāl in 1324.

The third king of this dynasty, Shakti Sinha Deva, received a letter from the Emperor of China, with a seal bearing the inscription Shakti Sinhārāma in the Chinese year 535

The fourth and last king of this line was called Shyama Sinha Deva. His daughter was married to a descendant of the Mallas, who fled to Tirhut, on the invasion of Nānya Deva, and thus after the king's death arose the third Thākur Dynasty, which lasted until displaced by Prithwi Narayan.

The Thākur Dynasty was as follows :—

1. Jaya Badhra Malla.
2. Nāga Malla.
3. Jaya Jagat Malla.
4. Nagendra Malla.
5. Ugra Malla.

Third Thākur Dynasty.

6. Asoka Malla.—This king drove the Vais Thākurs out of Patana.

7. Jayasthiti Malla (1385—1429 A.D.) made laws for castes and families and built temples. He died in 1429.

8. Yaksha Malla (1429—1460 A.D.) is said to have annexed Morang, Tirhūt, and Gaya to his dominions, and to have conquered Gurkhā to the westward and Shikarjang of Tibet to the north. He likewise completely subdued the refractory Rājās of Patan and Kātmandu.

He had three sons, the eldest and youngest of whom founded two separate dynasties at Bhātgaon and Kātmandu, while the second held the town of Banepa but founded no dynasty.

To follow this history clearly it must be remembered that after Yaksha Malla's death there is no further King of Nēpāl, but a King of Bhātgaon

* The ruins of Simraun are 15 miles west of the Bhāgmati river, and the same distance from the foot of the hills.

Simraun was the ancient and fortified capital of the powerful Hindu kingdom of Mithila (modern Tirhut) which extended from the Gandak to the Kosi, and from the Ganges to the hills of Nēpāl. Simraun, it is said, was built A.D. 1097 by Raja Nanyupa Deva, and his descendants occupied the throne for several generations.

(descendants of Raya Malla, eldest son of Yaksha), and a King of Kātmandu (descendant of the youngest son of Yaksha).

9. Raya Malla.

10. Suvarna Malla.

11. Prana Malla.

12. Vishwa Malla.

Bhātgaon Dynasty. 13. Trailokya Malla, 1572 A.D.

14. Jagatjyola Malla, 1628 A.D.

15. Narendra Malla.

16. Jagat Prakāsa Malla.

17. Jita Mitra Malla.

18. Bhūpatindra Malla. The dated inscriptions of his reign are A.D. 1703—1707, 1707—1718, and 1721.

19. Ranjit Malla was defeated, and his kingdom taken from him by Prithwi Narayan, the Gurkhā, A.D. 1769. With him the dynasty of Bhātgaon became extinct.

1. Ratna Malla, youngest son of Yaksha Malla, and younger brother of Raya Malla, King of Bhātgaon, seized Kāntipur (Kātmandu) and established himself as king of the same and founded the Kātmandu Dynasty.

In 1491 A.D. he defeated the Thākurs of Nawākot and later on being hard pressed by Bhutias (Tibetans) called Kuku, he obtained troops from Sena, the Magar King of Pālpā, and with their assistance defeated the Bhutias at a place which has ever after been called 'Kuku Syāna jor.'

At this period Yavanas (Mahomedans) first entered Nēpāl as traders.

Ratna Malla conciliated the people of Kātmandu and Patan, and having brought copper from Tām̄ba Khāni (in the Chitlong Valley at foot of the Sisa-ghari hills) he introduced pice into currency, instead of sukichās (an ancient coin worth 8 pice).

2. Amara Malla ruled over 26 towns including Kirtipūr, Thankot, and Patan, but his capital remained Kātmandu.

3. Surya Malla took two towns from the King of Bhātgaon.

4. Narendra Malla.

5. Mahendra Malla received from the Emperor of China permission to issue silver coinage called the Mohar. In his reign Purandara Rajvansi

The last of his dynasty, Raja Hari Sinha Deva, was conquered and driven into the hills A.D. 1332 by Ghias-ud-din Toghlaq Shah, Emperor of Delhi. The Kingdom of Mithila was annexed as a province to the Mahomedan dominions, and its capital Simraun was reduced to ruins. On retiring to the hills Hari Sinha Deva conquered Nēpāl, and his descendants continued on the throne of Nēpāl till they were displaced by Prithwi Narayan.

The descendants of the Newārs who came from Nāyara, are not molested and still occupy the country.

built a temple of Nārāyana close to the palace in Lalitapattana (A.D. 1566).

6. Sadashiva Malla, owing to his licentiousness, was expelled by his people and fled to Bhātgaon, where he was imprisoned—1576.

7. Shiva Sinha Malla (brother of Sadashiva) according to an inscription, repaired the temple of Swayambhu in 1594. He had two sons, and at his death in 1639 these two sons divided the kingdom of Kātmandu, the elder, Lākshmi Narsinha, retaining Kātmandu, the younger, Harihara Sinha, starting a kingdom at Pātan and founding a dynasty there. From this time there were three kingdoms within the Nēpāl Valley :

(1) Bhātgaon.

(2) Kātmandu.

(3) Patan.

8. Lākshmi Narsinha Malla, eldest son of Shivasinha, ruled at Kātmandu. During his reign, 1595 A.D., the wooden temple of Gorakhnāth called 'Kāt Mandir' was built, after which the town of Kāntipura was called Kātmandu.

He became insane, was dethroned by his son, and kept in confinement during 16 years.

9. Pratāpa Malla ruled from 1639. He was a poet. The inscriptions of his reign date 1640, 1650, 1654 and 1657 A.D.

He allowed his four sons to reign by turns, each for one year, during his lifetime. He died in 1689. He waged war with Srinivāsa, third King of Pātan.

10. Mahindra Malla, third son of above, died in 1694.

11. Bhāskara Malla died of a plague after ruling till 1702, leaving no children, and in him the Solar Dynasty of Kātmandu became extinct.

12. Jajat Jaya Malla, a distant relative, was placed on the throne. He kept Khās sepoy in his employ. He heard that the Gurkhālī King Narbupal Sāh had extended his rule as far as Navakot, which grieved him much. He died in 1732.

13. Jayaprakāsa Malla, second son of Jajat Jaya, expelled his brother Rājaprakāsa. In 1736 he drove Narbupal Sāh, King of the Gurkhās, out of Navakot, and forced the Gurkhā back to his own country.

In 1744 he put to death a Gurkhālī, by name Kasirām Thāpā, and Prithwi Nārāyan having heard of this came to Navakot and took possession of the land belonging to 32 Tirhutia Brahmans. Jayaprakāsa was deposed by Prithwi Nārāyan in 1768.

1. Harihara Sinha, younger son of Shivasinha of Kātmandu, and
Patan Dynasty. younger brother of Harihara Sinha, eighth King of
Kātmandu, seizes Patan as his capital, starts his
kingdom and founds a dynasty.

2. Siddhi Narsinha Malla built a palace at Lalitpur in 1620 and became an ascetic, 1657.

3. Śrinivāsa Malla reigned from 1657; had war with Pratāpa Malla of Kātmandu, 1658 to 1662. His latest inscription is 1701 A.D.

4. Yoga Narendra Malla lost his son and became an ascetic.

5. Mahindra Malla died in 1722.

6. Jaya Yoga Prakāsa Malla. An inscription of his reign is dated 1723 A.D.

7. Vishnu Malla died shortly after 1737, leaving no issue.

8. Rajyaprakāsa, a distant relative, appointed king by Vishnu Malla, was made blind by the Pradhāns and expelled after one year.

Jaya Prakasa, thirteenth king of Kātmandu, ruled two years over Patan, when the Pradhāns expelled him.

10. Vishvajit Malla, son of a daughter of Vishnu Malla, reigned four years; murdered by Pradhāns.

11. Dalmardan Sāh of Navakot (brother of Prithwi Nārāyan) was made king by the Pradhāns, and expelled after four years' reign in 1765.

12. Teja Narsinha Malla, a descendant of Vishvajit Malla, reigned three years. Then the country was conquered by Prithwi Nārāyan.

LIST OF THE RAJAS OF NĒPĀL FROM THE TIME OF 'NE MUNI.'

A. Gópal Dynasty.

- | | |
|------------------|------------------|
| 1. Bhutamasu. | 5. Bhima Gupta. |
| 2. Jaya Gupta. | 6. Mani Gupta. |
| 3. Parama Gupta | 7. Vishnu Gupta. |
| 4. Harsha Gupta. | 8. Yaksha Gupta. |

B. Ahir Dynasty.

- | | |
|-------------------|--------------------|
| 1. Bara Sinha. | 2. Jayamati Sinha. |
| 3. Bhurana Sinha. | |

C. Kīrānti Dynasty.

- | | |
|--------------------------------|---------------------|
| 1. Yalambar. | 16. Nane. |
| 2. Pavy. | 17. Luk. |
| 3. Skandhara. | 18. Thora. |
| 4. Valamba. | 19. Thoko. |
| 5. Hriti. | 20. Varma. |
| 6. Humati. | 21. Guja. |
| 7. Jitedasti. (About 600 B.C.) | 22. Pushkara. |
| 8. Gali. | 23. Keu. |
| 9. Pushka. | 24. Sunsa or Suga. |
| 10. Suyarma. | 25. Samma or Sansa. |
| 11. Parba. | 26. Gunan. |
| 12. Thunka. | 27. Shimbua. |
| 13. Swananda. | 28. Patuka. |
| 14. Stunko. (226 B.C.) | 29. Gāsti. |
| 15. Gighri. | |

D. Somavansi Dynasty.

- | | |
|--------------------------|----------------------|
| 1. Nimikha. | 4. Pashupresha-Deva. |
| 2. Matiksha or Maniksha. | 5. Bhāskara Varman.* |
| 3. Kāka Varman. | |

* Existed after 222 B.C.

E. Suraj or Surya Vansi Dynasty.

About A.D.		About A.D.
1. Bhumi Varman.		17. Rudradeva Varman 653—655
2. Chandra "		18. Vrikshadeva " 655—670
3. Jaya " 330—335.		19. Shankaradeva " 670—675
4. Varsha "		20. Dharmadeva " 675—704
5. Serva "		21. Manadeva " 705—732
6. Prithwi "		22. Mahadeva " 733—750
7. Jyeshtha "		23. Vasantadeva " 754
8. Hari "	Names not record-	24. Udayadeva " 675—724
9. Kubēra "	ed in Inscrip-	25. Manadeva "
10. Siddhi "	tions A.D. 335—	26. Guna Manadeva "
11. Haridatta "	630.	27. Shivadeva II " 725—748
12. Vasudatta "		28. Narendradeva "
13. Pati "		29. Bhimadeva "
14. Shivavridi "		30. Vishnudeva "
15. Vasanta "		31. Vishvadeva "
16. Shiva " 635—645.		

F. Thakuri Dynasty.

1. Amsu Varman 635—650 A.D.	9. Shankara Deva
2. Kṛita "	10. Vardhamān
3. Bhimarjuna Varman	11. Bali
4. Nanda Deva	12. Jaya 750—758
5. Bir Deva	13. Balārjuna
6. Chandraketu Deva	14. Vikrama
7. Narendra " 700—724	15. Gunakama
	16. Bhoja 1015 A.D.
	17. Lakshmikāma 1039 A.D.
8. Vara Deva	18. Jayakāma

** G. Vaisa or Baisa Thakuri Dynasty from Nawakot.*

1. Bhāskara Deva	4. Nāgarjuna Deva.
2. Bala	5. Sankara " 1071 A.D.
3. Padma A.D. 1065	

H. Second Thakuri Dynasty (Asmu Varman Dynasty.)

1. Vāma Deva 1083 A.D.	8. Mitra Deva.
2. Harsha 1093	9. Ari "
3. Sadāshiva	10. Abhaya Malla (Nepal era A.D. 122
4. Māna 1139	introduced, beginning
5. Narsinha 1141	in October
6. Nanda 1165	11. Jaya Deva Malla 1257
7. Rudra	12. Ananda Malla 1286 to 1302

** I. Karnataki Dynasty about 1302.*

1. Nanya Deva.	4. Shakti Deva.
2. Gunga "	5. Ramasinha
3. Narasinha "	6. Hari

**J. Makūnda Sena, the Magar King of Botwal and Pālpā, invades and conquers the country, A.D. 1100. (P)*

K. After Makunda Sena's expulsion various Vaishya Thakuri dynasties for 225 years. (P)

** L. Ajodhya Dynasty.*

1. Harisinha Deva (from Simraungarh, A.D. 1324).	3. Shaktisinha Deva.
2. Matiasinha Deva.	hyāmasinha "

M. The Malla Rājās (third Thakuri Dynasty), descendants of Abhaya Malla.

1. Jayabhadra Malla.	6. Anoka Malla.	
2. Nāga "	7. Jyasthiti "	
3. Jayajagat "	8. Yaksha "	(division
4. Nagendra "	of the kingdom)	1429—1460
5. Ugra "		

(a) Rājās of Bhaktapur or Bhātgau.

9. Raya Malla (eldest son of Yaksha Malla).	14. Jagatjyola Malla	1628
10. Suvarna Malla.	15. Navendra "	
11. Prāna "	16. Jagatprakāsa "	1642
12. Vishwa "	17. Jitāmitra "	1663
13. Trailokya "	18. Bhupatindra "	1695
	19. Ranjit "	1722—69

(b) Rājās of Kantipur or Kātmāndu.

1. Ratna Malla (youngest son of Yaksha Malla)	8. Lakshminarsinha Malla (eldest son of Shiva- sinha)	1631
2. Amara Malla.	9. Pratāpa Malla	1665
3. Surya "	10. Mahindra (Bhupāendra) Malla.	1701
4. Narendra "	11. Bhāskara Malla	1722
5. Mahendra "	12. Jagatjaya Malla	1769
6. Sadāshiva "	13. Jaya Prakāsa "	1736
7. Shivasinha "		

(c) Rājās of Lalitapur or Patan.

1. Harihara Sinha Malla (younger son of Shiva- sinha, 15th King of Kātmāndu).	7. Sri Vishnu Malla	1729
2. Shiddi Narsinha Malla	8. Rājya Prakāsa	1742
3. Srinivāsa Malla	9. Jaya Prakāsa (of Bhā- tgau)	
4. Yoga Narendra Malla	10. Jaya Prakāsa Malla (of Kātmāndu).	
5. Mahendra (Mahipatin- dra) Sinha Malla of Kātmāndu	11. Vishvajit Malla.	
6. Jaya Yoga Prakasa Malla	12. Dalmardan Sah (a Gur- khālī).	
	13. Teja Narsinha Malla	1769

PART II.—HISTORY OF THE GURKHĀ DYNASTY.

FORMERLY Suryabansi and Chandrabansi Rājās (*viz.*, Kings of the Solar and Lunar Dynasties) ruled over the people, until their kingdoms were taken from them by the Yavānas (Musalmans).

S'ri Vikramāditya* and Salivahna† were two powerful kings of the Solar Dynasty, and they sought out the Rājās of the two dynasties and allotted them kingdoms, according to their abilities, wisdom, and power, and placed them on the thrones. They installed in this way 800 Rājās.

Amongst these was one Rishi Rājā Ranāji of the Lunar Dynasty, who was made Rājā of Chitorgarh and received the title of Bhattārak.

Rishi Rājā Rānā and his descendants ruled their country, through thirteen generations, when their last Rājā, Deva Sarma Bhattārak, was subjugated by the Mahomedans, who after establishing their authority over him, left the country.

Deva Sasma had a son named Ayutabam, who, disgusted at the loss of his independence, gave up the name of Bhattārak and retained only his original caste surname of Rānā.

The Rājās, who retained the title of Rānā, were (14) Ayutabam Rānā, (15) Bārābubam Rānā, (16) Kanakbam Rānā, (17) Yasobam.

The son of the last, named Audambar Rānā, pleased the Mahomedan Emperor by his skill in sword exercise and had the title of Rāvā (Rao) conferred on him. The Rājās who held the title of Rāvā in addition to their caste surname of Rānā, were—

18. Audambar	Ranaji Rāvā.	26. Har	Ranaji Rāvā.
19. Bhattārak	" "	27. Brahma	" "
20. Bir Vikramjit	" "	28. Bakhan	" "
21. Jilla	" "	29. Manoratha	" "
22. Ajilla	" "	30. Jaya	" "
23. Atal	" "	31. Jagatra	" "
24. Tutha	" "	32. Bhoj	" "
25. Bimiki	" "	33. Bhupati	" "

Bhupati Rānā had three sons—

Udayabam	Ranaji Rāvā.	Fatte Sinha	Ranaji Rāvā.
34. Manmath	Ranaji Rāvā.		

Fatte Sinha had a daughter named Sadal, who was unrivalled in beauty.

* Vikramāditya is generally said by Hindu authorities to have been installed B.C. 57.

† The Salivahna year being A.D. 78, it is presumed he reigned at that time.

The irruption of the Huns (a Scythian race) into India took place in the fifth century, and their power was finally broken by the great victory obtained over them by Yasodharman (or Yasovarman) A.D. 530. The people commonly called Indo-Scythians were a Scythic race that conquered India about three centuries before the irruption of the Huns, and gave several famous rulers to Northern India (*e.g.*, Kanishka, in the first century A.D., who is probably the real founder of the so-called Salivahna A.D. 78).

The Mahomedan Emperor asked that Sadal should be given to him, but this having been refused, he attacked Chitor and a bloody battle was fought.

King Bhupati, Fatte Sinha, and a great many Rajpūts were killed and thirteen hundred Rānis immolated themselves as Satis. Sadal killed herself by leaping into a pan of boiling oil.

The survivors under Udayabam Rānā Rāvā founded Udayapur and settled there.

Manmath Rānā Rāvā went to Ujain. He had two sons—

Brahmanika Rānā Rāvā. | 35 Bhupal Rānā Rāvā.

These two brothers being on bad terms, separated, the elder remaining at Ujain, the younger going to the northern hills (Nēpāl).

The latter arrived at Riri or Ridi. In 1495 he set out from Riri and reached Sargha, from whence he went to Khilum, a place in Bhirkot, and brought waste land under cultivation. In this place he had two sons born to him—Khancha and Mincha.

The former went to Dhor, conquered Mangrant and reigned over Gaerhung Sataun, Bhirkot, and Dhor.

Mincha went to Nāyakot* and ruled over it.

In 1802 Doctor F. Hamilton writes : 'The first persons of the Gurkhā family, of whom I have heard, were two brothers, named Khancha and Mincha,† words altogether barbarous, denoting their descent from a Magar family, and not from the Pamars, as they pretend.'

Khancha was the founder of the imperial branch of the family, *viz.*, they remained Magars. Mincha was the Chief of Nāyakot, and adopted the Hindu rules of purity, and his descendants intermarried with the best families although not without creating disgust.

The Khancha family possessed Bhirkot, Gaerhung, and Dhor.

Bhirkot seems to have been the head of the whole, as its chief was at the head of a league containing Nāyakot.

A branch of the Mincha family ruled at Kāski. The Chief of Lamzūng was descended from a younger son of the Kāski ruler, and in time became very powerful, and he was followed in war not only by his kinsman, the Chief of Kāski, but by the Rājā of Tanhūng.

The Rājās who ruled over Nāyakot were—

36. Mincha.

37. Jayan.

38. Surya.

39. Misha.

40. Bichitra.

41. Jagdeva.

* Not the Nāyakot near Kātmāndu, but another far to the west close to Bhirkot.

† 'Khancha' is the Khas Khura for 'younger brother'.

Kulmandan, the son of Jagdeva, obtained sovereignty over Kāski, and having pleased the Mahomedan Emperor, received from him the title of Sah. He had seven sons; the eldest succeeded him in the government of Kāski.

The second, Kalu Sah, was asked for by the people of Lāmzūng (Gurungs) and was made their king.

Kalu Sah was murdered.

For sometime after this Lāmzūng remained without a Rājā, but at last the people, unable to manage without one, again went to ask Kulmandan Sah, for another son to become their Rājā. After a solemn promise that they would not murder their next king, Kulmandan allowed them to choose any of his six other sons, excepting the eldest.

These five sons were sleeping in one room, and it was noticed that the four elder had their heads just in the place where they first laid them, but that the head of the youngest had moved upwards a long way. They therefore considering this a fortunate omen selected the youngest and made him their Rājā. His name was Yasobam.

42. Kulmandan Sah (King of Kāski). | 43. Yasobam Sah (King of Lāmzūng).

Yasobam had two sons. The elder, Narhari Sah, ruled over Lāmzūng. The younger, Drabya Sah (or Sāhi), rebelled and took to himself Gurkhā, which then formed the southern part of the principality. The capital Gurkhā is situated on a very high hill and contains the temple of Gūrahāna. From this we may infer that the proper name of the place is Gūrahā, and that previous to having adopted the doctrines of the Brāhmins, this family had received the 'jogis,' or priest, of Gurakhānāt as their spiritual guides.

The taking of Gurkhā is described as follows:—

The younger brother Drabya Sah went to Gurkhā, and gained over the subjects of that town, the Rājā of which was of the Khāndka tribe of the Khās race.

On Wednesday, the 23rd September 1559, Drabya Sah, aided by Bhagirāth Panth, Ganesa Pānde, Gangāram Rānā, Busāl Arjyal, Kanāl Bohra, and Mūrli Khawās of Gurkhā, concealed himself in a hut. When Ganesa Pānde had collected all the people of Gurkhā, such as the Thāpās, Busāls, Rānās, and Māsī Rānās of the Magar tribe, they went by the Dāhyā Gāuda route and attacked the Durbar.

Drabya Sah killed the Khāndka Rāj with his own hand with a sword during the battle that ensued, and took his seat on the throne amidst the clash of music.

Yasobam son of rulers of the	44. Sri Drabya Sah, King of Gurkhā, from A.D. 1559 to 1570.
	45. Sri Purandar Sah " " " " " 1570 to 1605.
	46. Sri Chatra Sah " " " " " 1605 to 1606.
	47. Sri Rāma Sah " " " " " 1606 to 1633.

Chatra Sah reigned only seven months and having no issue his brother Sri Rāma Sah succeeded him.

Rāma Sah introduced the measures manu = 1lb, pāth = 8lb, and muri = 160lb, and the use of scales and weights.

He also made laws for debtors and creditors, fixing the rate of interest at 10 per cent. for money, and one-fourth of the quantity of grain.

He made many other laws.

48. Sri Dambar Sah reigned from 1633 to 1612.

49. Sri Kīshna Sah " " 1642 to 1653.

50. Sri Rudra Sah " " 1653 to 1669.

51. Prithwipati Sah " " 1669 to 1716.

His son Birbhadrā Sah died before the close of his father's reign.

52. Narbhūpāl Sah reigned from 1716 to 1742.

Of the senior Rāni of Prithwipati Sah was born Birbhadrā Sah, who was the eldest son. He married the daughter of the Rājā of Tanahung.

She was pregnant, but no one knew of her state, except Birbhadrā Sah, when she went away to her father's home, being on bad terms with her mother-in-law.

Birbhadrā Sah being very ill, called his youngest brother Chandrarup Sah, told him of his wife's condition, and begged him to make enquiries as to the result of her pregnancy, and give her his support.

A few days after Birbhadrā Sah died.

The Rāni in time gave birth to Narbhūpāl Sah. Chandrarup Sah succeeded in having the boy brought to his house in Gurkhā, where he kept him carefully.

After the death of Prithwipati, Narbhūpāl Sah was installed king. He invaded Nēpāl and had a pitched battle with Jayaprakāsa Malla, thirteenth King of Kātmandu, in A.D. 1736. Narbhūpāl was defeated and had to return to his own country.

In 1730 A.D. Narbhūpāl had a son, Prithwi Narāyan Sahi, born to him, who, on his father's death, became king in A.D. 1742 at the age of 12.

Prithwi Narāyan Sāhi was a person of insatiable ambition, sound judgment, great courage, and unceasing activity. He is practically the great founder of the house of Gurkhā. It would appear that, in the earlier days of Prithwi Narāyan's reign, the inhabitants of the district of Gurkhā were almost entirely Magars, Gurungs, Thākurs, and Khās, with a sprinkling of the menial classes.

Directly on his accession to the throne Prithwi Narāyan determined to take Nayakot,* and in 1749 A.D. he invaded Nēpāl and attacked Kirtipur and a great battle was fought between his troops and those of Jayaprakāsa.

* Close to Kirtipur in the Nēpāl Valley.

On the Gurkhā side Surpatrap (brother of Prithwi Narāyan) lost an eye and Kālu Pandē was killed. The battle lasted nearly five hours (twelve gharis) and both sides lost many men. On the Nēpālese side 12,000 sepoy brought from the plains of India were killed. Prithwi Narāyan had a narrow escape of being killed. Jayaprakāsa now made great rejoicings, thinking the Gurkhālī were annihilated. He enlisted Nāgā sepoy to fight the Gurkhālī. Prithwi Narāyan returned to his own country, burning the bridge over the Gandak.

In the year 1749 one of the princes in the Nēpāl Valley, who was King of Bhātgaon, was ill-advised enough to apply for assistance to Prithwi Narāyan against his enemies, rival princes, who were pressing him hard.

Ranjit Mal soon found out his mistake, and was obliged to come to terms with the neighbouring kings, with a view to resist the encroachments of the Gurkhās.

From 1749 to 1765 Prithwi Narāyan had been extending his own dominions on all sides, and had occupied the hills round the valley, and established a series of forts on them, the ruins of which exist to this day.

In 1765 Prithwi Narāyan again invaded Nēpāl and laid siege to Kirtipūr, which was a dependency of the King of Pātan.

Gainprejas of Kirtipūr offered battle to Prithwi Narāyan and defeated him in two pitched battles.

An assault which was tried upon Kirtipūr was also repulsed with great slaughter.

Prithwi Narāyan then tried to starve out the city by posting troops all round the neighbouring hills. In 1767 Prithwi Narāyan obtained possession of Kirtipūr through treachery.

In 1768 Prithwi Narāyan fought for six months with the people of Chaukot,* who under Mohindra Rai made a most gallant defence, defeating him on many occasions. On 21st June 1768 a hardly contested battle was fought in which Mahindra Rāi was killed, seeing which the Chaukotiyas fled.

On the 29th September 1768 Prithwi Narāyan entered Kātmandu by treachery. Jayaprakāsa's troops fought for an hour or two†, when Jayaprakāsa fled first to Pātan and thence to Bhātgaon, taking Tejanarsinha with him.

Tularām Thāpā, a General, and a number of Gurkhālī troops were blown up in the Teleju temple, where a mine had been laid by order of Jayaprakāsa, and which was exploded when Kātmandu was lost.

* Chaukot lies to the east of Bhātgaon.

† The troops and most of the people were drunk, as is the custom during the Indrajatra festival.

After the fall of Kātmandu, Pātan surrendered to Prithwi Narāyan.

The Gurkhā historian states that in 1766 Nawāb Kāsim Ali Khan of Murshidabad, having been defeated by the British, had taken refuge in Nēpāl for some time, and that in return for the hospitality shown him, he sent 60,000* troops by the Makwanpur route to help the Nēpālese, but they were cut to pieces by only 400 scouts of Prithwi Narāyan Sah. After this 5,000 Nāgās, coming to the assistance of the Nēpālese, shared the same fate at Panāvati.

In May 1769 Prithwi Narāyan came to attack Bhātgaon, where he had previously gained over the Sātbahalyās (seven illegitimate sons of Ranjit Malla) by promising to leave to them the throne and revenue, and to content himself with a nominal sovereignty over the country. The Gurkhā troops were accordingly admitted within the fortified walls, and Bhātgaon was taken.

Prithwi Narāyan now entered the Durbar and found the Rājās of the three towns Bhātgaon, Kātmandu, and Pātan sitting together, whereat he and his companions began to laugh.

Jayaprakāsa was offended at this, and said : "O Gurkhālis ! this has come to pass through the treachery of our servants, or else you would have had no cause for mirth."

Prithwi Narāyan, mindful of the days of his early youth, when for three years he lived at Bhātgaon as Ranjit Malla's guest and received much kindness from him, now paid his respects to Ranjit Malla, and respectfully asked him to continue to rule as he had done hitherto, although he (Prithwi Narāyan) had conquered the country. Ranjit Malla refused this and begged for permission to go to Benares. Prithwi Narāyan gave him this permission and also provided for his expenses on the road.

Jayaprakāsa Malla, late king of Kātmandu, was, at his own request, allowed to go to Pashupati, where he shortly afterwards died.

Tej Nar Sinha, the Rāja of Lalitpūr (or Pātan) was sent to Lakshmipūr, to be kept in confinement, and there he died.

After some time Prithwi Narāyan returned from Bhātgaon to Kātmandu and began to rule over the three towns.

Because Surpratāp Sāhi (his brother) had lost one of his eyes in the war with the people of Kirtipūr, Prithwi Narāyan ordered the nose of every male in that town, above the age of 12 years, to be cut off. The people thus mutilated were 865 of those who had fought valiantly, and kept the Gurkhālis out of the town.

* It need hardly be said that this is very gross exaggeration, but evidence exists that soldiers from the plains of India were obtained by Kings of Nēpāl to fight the Gurkhās.

The conquest of the Valley of Nēpāl, from the first siege of Kirtipūr in 1765, till the fall of Bhātgaon in the commencement of 1769, occupied four years.

We are quite ignorant of the details connected with the several sieges and engagements, nor are we informed of the number of troops engaged either on the Nēpālese or the Gurkhā side, but no one can deny to the Newārs, and especially to the men of Kirtipūr, the credit of having displayed the most heroic bravery in the defence of their capital, while the Gurkhās have earned eternal disgrace by the savage barbarity with which they signalised all their triumphs.

Nothing can detract from the gallant, patriotic spirit shown by the Newārs under the high-spirited and heroic Gainprejas.

This Gainprejas is said to have been a deposed King of Pātan. He certainly was a nobleman by birth and displayed great bravery.

After the fall of Kirtipūr he fled to Kātmandu, where he made a gallant defence after the city had been betrayed. From Kātmandu he fled to Pātan, but being unable to keep up the courage of his troops he fled to Bhātgaon.

On Prithwi Narāyan obtaining possession of Bhātgaon, through treachery as usual, Gainprejas, with a few followers, made a gallant attempt to escape, but was wounded in the foot and died a few days afterwards.

After the conquest of Nēpāl, Prithwi Narāyan established Kātmandu as his capital and consolidated his power. He next sent Kāje Kahar Sinha a Thākur, with an army, with which was subdued the whole of the country lying between Bijayapūr on the east, the Sāpt Gandaki on the west, Kiron and Kuti on the north, and Makwānpur and the Terāi on the south.

Between 1770 and 1772 Prithwi Narāyan employed himself attacking such of the Chāobisia Rājās as had not joined him in his invasion of Nēpāl. For some time he had rapid success, but in an engagement with the Tanhu Rājā (in 1772) he was so roughly handled that he was compelled to relinquish these conquests.

No chief resisted the rising power of Prithwi Narāyan of Gurkhā with such gallantry and effect as the Rājā of Tanhung.

Prithwi Narāyan died at Mohan Tirtha on the Gandaki in 1775, having ruled the Gurkhās for 33 years.

He left behind him two sons, Prātāb Sinha Sāhi and Bahādar Sāhi.

54. Prātāb Sinha Sāhi was made King in 1775. He threatened an invasion of Sikkim, but failed in his attempt.

The war was, however, waged with varying success for several years.

During this war a Lepcha General, by name Athingpoi, *alias* Changmed Karwang, *alias* Satrajit, greatly distinguished himself. This last name is

said to have been given to him to commemorate his seventeen victories over the Gurkhās in the Terāi and Morang.

A military colleague of Satrajit, by name Deba Tākarpōs *alias* Jorden, carried on the war against the Gurkhās successfully for a time, and drove the Gurkhās back, but he was defeated and slain, and his army dispersed in a battle fought at Chainpūr about 1776.

In consequence of this defeat Satrajit had also to retire from the Morang.

In 1778 Prātāb Sinha Sāhi died, leaving one legitimate son, Ran Bahādur, who at the time of his father's death was but an infant.

55. Ran Bahādur Sāhi elected king from 1778 to 1807.

Bahādur Sāh, brother of Prātāb Sāhi, and uncle of Ran Bahādur Sāhi, became Regent. The mother of the infant king opposed him, and after a struggle of some years Bahādur Sāhi had to fly to Bettiah, where he remained until 1795, when the Rani died, and he again became Regent.

The Gurkhā family had hitherto failed in all their attempts to extend their dominions to the west, and if Pālpā had Defeat of the Chāobisia Rājās. continued to assist the neighbouring Chāobisia Rājās, it is probable that their resistance to the Gurkhās might have been continued with success. About 1786, Mahadatta, King of Palpā, however, agreed with the Regent Bahādur Sāhi to make common cause against the rest of the Chāobisia Rājās and to divide the spoil.

This scheme completely succeeded and Dāmodar Pānde, a Khās by birth, but a representative of one of the chief families in Gurkhā, and a most gallant officer, was sent in command of the Regent's forces. After the conquest Dāmodar took the lion's share for his master, but allowed Mahadatta to retain Gūlmi, Arghā, and Kāchi.

Lāmzūng, Taplung, and the rest of the Chāobisia principalities were kept by the Gurkhās.

About 1787, Sarup Sinha, a Gurkhā General, conquered the whole of the Kirānti country (Rāis and Limbūa) and extended the Gurkhā conquests as far as Sumbeswāra in the east.

In 1788-89, a Gurkhā force penetrated into Sikkim and overran and held possession of all Sikkim south and west of the Teesta. Conquest of Sikkim. Troops sent in 1790 to Sikhārjun invaded Tibet and plundered Invasion of Tibet. Digarchā.

In 1792 a Chinese army, 70,000 strong, under a General called Dhnurin and a minister called Thumthām, invaded Nēpāl by the Kerong route, and after some desperate fights overcame the Nēpālese, and dictated terms to the Gurkhā King at Nāyākot, some 25 miles from Kātmāndu.

In March 1792 Lord Cornwallis entered into a commercial treaty with Treaty with the British. the Gurkhās.

In consequence of this, a mission under Colonel Kirkpatrick was despatched to Nēpāl the same year. In 1793 Colonel Kirkpatrick quitted Nēpāl, as he found the Nēpālese determined to avoid a closer alliance.

In 1793 the Gürkḥās under Jagajit conquered Kumāon conquered. Kumāon.

In 1794 the Gurkhās under Amar Sing Thāpā conquered and annexed Garhwāl. They next fought the Garhwālis in the Garhwāl conquered.

Dūn near Gūrūdhāna, utterly defeated them, killed their Rājā, and annexed the Dūn, which had belonged to the Garhwālis. Kumāon and Garhwāl remained subject to the Gurkhas until 1816, when they were ceded to the British by the treaty of Segowli.

By this time the Gurkhā territories extended from Bhūtān to Kashmir and from the borders of Tibet to the British provinces.

In 1795 Ran Bahādur Sāhi removed his uncle from the regency and assumed the reins of government: two years subsequently he put him to death.

From this time till 1800 Nēpāl was the scene of most barbarous outrages perpetrated by the King.

In 1800 Ran Bahādur Sāhi was expelled from the country and obliged to abdicate in favour of his illegitimate son, who was still an infant.

56. Gīrbān Juddha Vikram Sāhi, elected King in 1800 A.D., (in place of his father, exiled) ruled till 1816. The second Māhārānī Mahilla ruled the country for her infant son.

In October 1801 a treaty was signed by the British and Nēpālese First British Resident of authorities, and in consequence Captain W. D. Knox Nēpāl. was appointed Resident at the Court of Nēpāl, and he reached the capital in April 1802.

Becoming dissatisfied with the political conduct of the Nēpālese, who evaded the fulfilment of their engagements, he withdrew in March 1803. In January 1804 Lord Wellesley formally dissolved alliance with the Durbar.

In 1804, Ran Bahādur Sāhi returned from Benāres to Nēpāl, and put to death Dāmodār Kāji and others of his enemies. He made new laws, and issued many orders, stopped the main roads, confiscated all the birta* lands from the Brāhmins in the country, raised money by re-assessing the lands, and from fear of small-pox ordered all the children to be taken out of the city.

He was the first Rājā who introduced gold ashrafis into currency.

* Birta is a grant of land in perpetuity for which rent is paid.

In 1807 he was cut down with a sword and killed by his stepbrother Sher Bahādur, who in turn was killed by Bal Nar Sinha, father of Sir Jang Bahādur.

Girbān Juddha, as above mentioned, was elected king in 1800 on the banishment of his father, and, although Ran Bahādar returned in 1804, and actually ruled (though but jointly with Mahilla and with Girbān Juddha) for a few years, nevertheless the actual king must be regarded as Girbān Juddha from 1800 to date of his death in 1816.

Girban Juddha appointed Bhim Sen Thāpā to be Prime Minister and Protector of the whole country.

In 1805 Prithwi Pal, Rājā of Pālpā, was allured to Kātmandu by Ran Bahādur Sāhi, the most solemn promises for his safety and well-being having been made; but no sooner was he in Kātmandu than he was made a State prisoner.

In 1807, immediately after Ran Bahādur's death, Prithwi Pal was put to death, and General Amar Sing Thāpā, father of Bhim Sen Thāpā, marched with a considerable force upon Pālpā, and within a month took possession of it without any resistance.

This put an end to the last of the Chāōbisia kingdoms, and with the fall of Pālpā one and all of the Chāōbisia principalities came under the sway of the King of Nēpāl.

In 1810 a violent earthquake occurred, by which many lives were lost in Bhātgaon.

A powder magazine was built at Thambahil Khel, and 'Dhyak' or double pice brought into currency.

From 1804 to 1814 the Nēpālese carried on a system of outrage and encroachment on the British frontier.

On the 1st November 1814, Lord Hastings declared war against Nēpāl, on account of these continual outrages and encroachments, which culminated in the treacherous attack and murder of all our police in the Botwāl district.

The Gurkha army consisted of 12,000 men, equipped and disciplined in imitation of the Company's sepoy.

When war was determined on, 30,000 troops, including irregulars, with 60 guns, were told off in four divisions.

The war, though ultimately brought to a successful termination by the brilliant operations of Ochterlony, was one very discreditable to the military abilities of our Generals; yet it reflected the highest credit on the troops employed, being perhaps the most arduous campaign in which the Company's army had ever been engaged in India.

Throughout the war the Gūrkhās displayed the most conspicuous gallantry.

Major-General Gillespie, advancing from Meerut, seized the Keer Operations of General Gillespie's Division. pass over the Sewaliks and occupied Dehra without opposition. Five miles from Dehra is a hill 500 to 600 feet high, surmounted with a fort called Nālāpāni or Kalinga, of no great size or strength.

The defence of this post against General Gillespie was most creditable to the Gurkhās, though exhibiting extreme rashness on his part, as he had been directed to avoid strong works which required to be reduced by artillery.

In this defence Balbhadar and 600* Gurkhās repulsed two assaults, inflicting on the British division a loss of 31 officers and 750 men killed and wounded, including General Gillespie, who was killed when leading the first assault; and when ultimately three days' incessant shelling compelled them to abandon the place, Balbhadar and the survivors, reduced to 90 in number, cut their way through our posts, and escaped.

The defence of this fort retarded a whole division for over one month.

On the fall of the fort it was at once occupied by the British troops, and there indeed the desperate courage and bloody resistance, the Gurkhās had opposed to means so overwhelming, were mournfully and horribly apparent. The whole area of the fort was a slaughter-house strewn with the bodies of the dead and wounded.

The men of Nālāpāni (or Kalinga) will for ever be marked for their unsubdued courage, and the generous spirit of courtesy with which they treated their enemy.

They fought us in fair conflict like men, and in the intervals of actual combat showed us a liberal courtesy worthy of a more enlightened people; so far from insulting the bodies of the dead and wounded, they permitted them to remain untouched till carried away, and none were even stripped.

The following story illustrates their confidence in British officers. One day, whilst the batteries were playing, a man was perceived on the breach advancing and waving his hand. The guns ceased for a while, and a man came, who proved to be a Gurkhā whose lower jaw had been shattered by a round shot, and who came thus frankly to solicit assistance from his enemy. It is unnecessary to add that it was instantly afforded. He recovered, and when discharged from the hospital, signified his desire to return to his corps to fight us again, exhibiting thus

* There 600 men belonged mostly to the regiment known as the Pūṣṭa Gūrkhā, which consists entirely of Magars.

through the whole incident a strong sense of the value of generosity and courtesy in warfare, and also of his duty to his country, separating completely in his own mind private and national feeling from each other.

During the assaults on the fort, women were seen hurling stones, and undauntedly exposing themselves; and several of their dead bodies and one wounded, were subsequently found amidst the ruins of the fort.

Bravery of women

Balbhadar with the survivors retreated to a hill a few miles distant, and was there joined by 300 fresh Gurkhās, and subsequently he formed a part of the garrison of Jythak.

On General Gillespie's death, General Martindell was given the command of the division.

He left a detachment in the Dun, and entered the valley below

General Martindell advanced. Nāhan by the Kolāpāri Pass on 19th December 1814.

Nāhan was found evacuated and was thereupon occupied by the British. Colonel Kesar Sing, who had been in Nāhan with 2,300 of the *élite* of the Gurkhā army, had retired to Jythak, in accordance with General Amar Sing's orders.

General Martindell sent two detachments, one of 738 men under Major Richards, and the other of 1,000 men under Major Ludlow, to occupy two ridges on the flanks of the enemy's main position. The detachment under Major Ludlow attacked the enemy and drove them off with some loss; but being flushed with success he pursued too far, and on seeing a stockade in front of him, he attempted to seize the same and failed. This stockade was afterwards always known as the second stockade.

Jythak.

The officer commanding the stockade seeing the disordered state of our troops, and how few of them there were together, sallied out with no great number of men, bore down the leading troops, and put the rest to flight. Reinforced by fresh troops, the enemy followed up the charge, and our men out of breath and panic-struck, could not be rallied. Major Ludlow and other officers three times attempted to rally the troops at favourable points, but as often the Gurkhās charged and dispersed them, and followed cutting them up with their *kūkries*.

Defeat of Major Ludlow's detachment.

In the meanwhile the other detachment under Major Richards made good its object, but owing to the failure of Major Ludlow's column, they were ordered to retreat.

Success of Major Richards but subsequent retreat.

Lieutenant Thackeray, with a company of the 26th Native Infantry, made a gallant charge to cover the retreat; but the enemy breaking their way in on all sides, and using their kükries, committed terrible havoc. The British loss was 12 officers and 450 men killed and wounded. In February 1815 Ranjit Sing with 200 Gurkhās attacked and defeated 2,000 irregulars under Lieutenant Young.

The fall of Jythak was only brought about by the successes of General Ochterlony and the surrender of Amar Sing.

General T. Wood, who commanded a division at Gorakhpur, having heard that the enemy under Colonel Wajir Sing held a stockade called Jitghar close to Butwāl, determined to attack the same.

He advanced for this purpose on the 3rd of January 1815. The route led for the last seven miles through sāl forests. General Wood had been told to expect an open space in front of the stockade, but whilst still in the thick of the forest, he suddenly found himself in front of the stockade, and within 50 yards of it. A destructive fire was opened on the British troops. The stockade was merely a hollow one and a position was gained round the left flank completely commanding it: the carrying of the work was certain, and the enemy were already retreating from it, when General Wood ordered the retreat to be sounded. The British lost 5 officers and 128 men killed and wounded. General Wood did nothing from this date until 17th of April, when he made a useless demonstration against Butwāl, with no results.

General Marley was expected to attempt the Bichiakoh and Etaunda Pass and, if successful, to advance straight on, Kātmandu. He occupied several posts in the Terāi and kept his main army at Parsa. One post, held by Captain Sibley, was 20 miles to the left of Parsa, and another under Captain Blackney at Summarpūr, about as far again to the right.

The main army of the Gurkhās was at Makwanpūr under Colonel Randhar Sing, who gave orders that both these posts should be attacked on the 1st January 1815.

Captain Blackney was completely surprised, and he and Lieutenant Duncan were killed, and in ten minutes his sepoy broke and fled in every direction. Captain Sibley was more on his guard, and made a good fight of it, but was surrounded and overpowered. Our loss out of 500 men was 123 killed, 187 wounded, and 78 missing.

General Marley was superseded for incompetence, and General George Wood took command in his stead. The very day Lieutenant Pickersgill surprises the enemy. before he assumed command, Lieutenant Pickersgill, with a body of cavalry, surprised a body of 500 Gurkhās and cut nearly all up.

General George Wood had a fine army of 13,400 men, but being of opinion that the fever season had commenced, he refused to risk penetrating the forest, and accordingly he did nothing.

In December 1814 Lord Hastings, considering that a diversion from Kumāon might have a good effect, gave orders to Colonel Gardner and Major Hearsey to raise two levies composed of Rohillas.

Colonel Gardner advanced on the 11th February from Kashipūr in the Moradabad district, and after some skirmishing established himself on 20th February 1815 on a ridge immediately facing Almorah.

About the same time Major Hearsey advanced through Pilibhit and moved on towards Almorah, with the intention of co-operating with Colonel Gardner, but on 31st March he was defeated in an engagement, and he himself was wounded and taken prisoner.

Towards the end of March, Colonel Jasper Nichols was sent with 2,500 infantry and 10 guns to support Colonel Gardner. After the junction was effected a good deal of fighting took place round Almorah. By 25th April guns had been mounted in a position within 70 yards of the fort. The Governor of the province thereupon proposed an armistice. On the 27th a formal convention was signed, in which the whole Kumāon province was surrendered, and Major Hearsey was released.

General Ochterlony, who took the field in the middle of October, had 7,000 troops under him, and was opposed by General Amar Singh, who never had more than from 2,800 to 3,000 Gurkhās under him. General Ochterlony determined to act with the utmost caution, and by his perseverance and skilful operations, he was enabled to out-manceuvre Amar Sing from position to position. Up till the middle of February nothing of much importance was done. Between this and the 14th April, a number of small forts were reduced. On the 15th

April, after some very hard fighting, the British troops seized a peak called Deothal, in the very heart of the enemy's position, and therein placed two whole battalions with two field pieces, and threw up earth-works all round the same.

Amar Sing, seeing the absolute necessity of dislodging the British from Deothal, attacked them on the 16th with 2,000 Gurkhās, led by Bhagti Thāpā, who is famous amongst Gurkhās for his bravery even to this day.

The attack took place from all sides with furious intrepidity, but the enemy were repulsed with a loss of 500 men, Bhagti Thāpā being killed. The British lost seven officers and 347 men killed and wounded.

The Gurkhās now concentrated round Malāon, but news of the fall of Almoral having arrived, Amar Sing's sirdars urged him to accept terms for himself and his son Ranjit at Jythak. This he refused to do, and as the chiefs began to desert him, he retired into Malāon with 200 men, and there held out as long as any hope remained, after which he capitulated on highly honourable terms to General Ochterlony.

The gallant defence of Fort Malāon by Amar Sing elicited the admiration of General Ochterlony, who allowed him to march out with his arms, accoutrements, colours, two guns, and all his personal property, 'in consideration of the bravery, skill, and fidelity, with which he had defended the country entrusted to his charge': the same honourable terms were granted to his son, who had defended Jythak against General Martindell.

The fall of Malāon brought the campaign of 1814-15 to an end.

Negotiations for peace were now opened in May 1815, but the refusal of the Nēpālese to submit to Lord Hastings' demands led to the campaign of 1816.

General Ochterlony advanced with 20,000 troops early in February against the Bichiakoh Pass, which he found impregnable. Fortunately he was able to turn this position, on 14th February 1816, by means of a very rugged road, which was unknown to the enemy, and was shown to him by some smugglers.

On the 27th an advance was made, and a position taken up in front of Makwānpūr. On the 28th 2,000 Gurkhās attacked a post called Sekha Khatri, situated on a hill to the left of the camp. The village was obstinately and gallantly defended by the small detachment there. General Ochterlony successively detached one European and three Native battalions in support, and after a most obstinate fight the enemy was beaten off. The British casualties were two officers and 222 men, but the loss of the enemy was over 800.

On the 1st March a strong point, 800 yards from the Gurkhā stockade on the hill on which Hariharpūr stands, was surprised, and the Gurkhā picquet driven off.

The Gurkhās, in considerable numbers, made a most desperate and obstinate attempt to recover this position. It was impossible owing to the nature of the ground, to use the bayonet, and the musketry fire lasted from 8 A. M. till 11-30, when the arrival of some guns at last drove the enemy away, after several hours of hard fighting. British loss five officers and 54 men.

After the war of 1816, Sir D. Ochterlony expressed an opinion confidentially to Lord Hastings that "the Company's soldiers, then Hindustanis, could never be brought to resist the shock of these energetic mountaineers on their own ground."

The intelligence of their reverses at Sekra Khatri and Haribārpūr spread consternation at Kātmandu, and the Durbar immediately tendered unqualified submission and thus the second war was ended by a short and brilliant campaign.

On the 4th March the treaty of Segowli was signed, by which Nēpāl was reduced to the country lying between the river Michi on the east and the river Kālī on the west, and by this treaty they also ceded nearly the whole Terāi west of the Gandak river to the British.

In fulfilment of the terms of this treaty, a British Resident was appointed, Mr. Gardner appointed Resident. Mr. Garduer being selected. The King was at this time still young, and Bhim Sen Thāpā held the reins of government.

In 1816, the King Gīrbān Juddha Vikrām Sāhi died at the age of 18, shortly after Mr. Gardner's arrival. He was succeeded by his infant son aged two years.

57. Rajendra Vikrām Sāhi reigned from 1816 to 1847, when he was deposed, being insane.

Bhim Sen Thāpā continued in complete power as Prime Minister.

In 1823-24 a bad epidemic of cholera swept over Nēpāl.

In 1829 a month* was lost in the year, which is very unlucky, and consequently many beasts, birds and fishes died.

In 1830 the powder magazine at Nāwakot was struck by lightning and 62 men were killed. In the same year the Thambahil magazine was struck by lightning and exploded, and 18 men were killed.

In 1833 terrible damage and loss of life occurred through four shocks of earthquake.

* In Nēpāl the astrologers sometimes increase or decrease the number of months in the year so as to keep the lunar months, by which the time of the festivals is fixed, at the same period. Otherwise the months and festivals would fall at various times of the year, as is the case in the Hindoo calendar.

In 1833 the King instigated by the Queen, endeavoured, but without success, to free himself from the rule of Bhim Sen Thāpā.

The attempt was renewed in 1836, and in 1837 Bhim Sen Thāpā was removed from office and imprisoned. He was, however, soon released, but never regained his former position, and in 1839 he was again put in irons. Threats were made that his wife and female relatives would be shamefully

Death of Bhim Sen Thāpā. treated in public, and preferring to die rather than witness the disgrace, Bhim Sen Thāpā committed suicide * in prison. So ended the life of a gallant old chief, who had ruled the country for 26 years.

In 1843 Mātbar Sing Thāpā, the nephew of Bhim Sen Thāpā, who was in exile in the Punjab, was recalled and made Prime Minister.

In 1845 he was murdered at the instigation of one Gagan Sing, a great favourite of the Mahārāni.

The murder of Gagan Sing and thirty-one of the most influential chiefs Jang Bahādur. in 1846, paved the way for the rise of Jang Bahādur.

Finding that Jang Bahādur was not so subservient to her purposes as she expected, the Mahārāni endeavoured to compass his death, but failing, she was expelled with her two sons from the country, and was accompanied to Benāres by the Mahārāja, who returned to Nēpāl the following year, only to abdicate in favour of the heir-apparent, Surendra Vikram.

(58) In 1847, on the 12th May, Surendra Vikram Sāh was proclaimed King and reigned from 1847 to 1881, the date of his death.

In September of this year, 1847, the deposed King Rajendra Vikram Sāh made an attempt to recover his throne assisted by a large party of discontented exiles. At 3 A. M. of 20th September, Captain Kanak Sing Adikāri surprised the King's camp at Alu or Ulu, killing about 50 or 60 and taking the ex-King prisoner.

Rajendra Vikram Sah, ex-King of Nēpāl, was, from this time to the date of his death, kept under strict surveillance as a State prisoner in Bhātgaon.

In 1848 an offer was made to the British Government to assist in the war with the Sikhs, but the offer was declined.

On the 15th of January 1850 Jang Bahādur started to visit England.

In 1854 the Nēpālese entered into a war with Tibet, which lasted two years, and terminated favourably for Nēpāl. Dr. Second war with Tibet. Oldfield gives the following details :—

The first week in April about 1,000 Gurkhās under General Dher Sham Sher (the father of the late Prime Minister, Mahārāja Bir Sham Sher Rāyā

* This suicide or murder took place on the 29th of July 1839.

Bahādur) attacked a body of about 3,000 to 5,000 Tibetans and defeated them.

On the 26th news arrived of a victory gained by the Gurkhās. It would appear that a large body of Tibetans occupied a post called Ganta, about eight miles from Jhanga. For nine days the Tibetans repulsed with considerable loss the successive attacks of the Gurkhās, but at length they were driven out of the post, which was occupied at once by the Gurkhās.

On the 4th May news arrived that the Gurkhās had captured the post of Jhanga.

In November news arrived that a very large force of Tibetans and Tartars had surprised the Gurkhā position at Kutī, to which place they had retired at the commencement of the rains. The Gurkhās were, after several hours' hard fighting, utterly routed and lost 700 men killed and nine guns; only 1,300 Gurkhās escaped.

On the 19th November the Tibetans attacked Jhanga at night and entered the position, but after some hours' fighting they were driven out and defeated, leaving 1,200 dead behind them.

On the 25th November news arrived that General Dher Sham Sher with 5,000 to 6,000 Gurkhās, divided into nine regiments, had advanced against Kutī. The Tibetans were in an entrenched camp, and numbered about 10,000. After some hard fighting they were defeated with a loss of 1,100 killed. The Gurkhās here recovered two of the guns they had lost.

Colonel Sanak Sing with five regiments attacked the Tibetans near Jhanga and killed over 1,100, chiefly with the kukrie.

The force in Jhanga killed 559 Tibetans; after these reverses the Tibetans submitted.

In 1857, when the Mutiny broke out, the Nēpālese offered the assistance of their troops to the British Government, and this was accepted on the 26th June.

On the 2nd July 3,000 troops were sent off to the plains of India, and 1,000 more followed on the 13th and 14th August. On the 10th December, Jang Bahādur himself went down with a force of 8,000. This force was joined by Colonel Macgregor as Military Commissioner, and assisted in the campaigns of 1857 and 1858.

Early in 1858 numbers of fugitive rebels took refuge in the Nēpālese Terāi. In 1859, the Nēpālese organized an expedition and swept the remnant of the mutineers out of the country.

In return for the above services, Jang Bahādur was created a G.C.B., and under a treaty concluded on 1st November 1860 the tract of country, on the Oudh frontier, which had been ceded to the British Government in 1816, was restored to Nēpal.

In 1877 Sir Jang Bahādūr died, some say of fever, others from the effects of injuries received from a wounded tiger.

In accordance with the laws of succession, Sir Jang Bahādūr's elder brother, Ranodhip Sing, became Prime Minister.

In 1881 Surendra Vikram Sāh died and was succeeded by his grandson, Prithwi Viri Vikram Sāh, who was born in 1875, and is the present reigning King of Nēpāl (Mahārāja Dhirāj).

On 22nd of November 1885 Ranodhip Sing* was assassinated and his nephew, Bir Sham Sher Jang Rānā Bahādūr, took up the reins of government.

In 1886 Bir Sham Sher discovered the existence of a plot whereby his brother, Kharak Sham Sher, intended to displace him and take over the office of Prime Minister.

Kharak Sham Sher was banished to Pālpā and made Governor of that important district.

When Bir Sham Sher became Prime Minister of Nēpāl, he exiled such relations of his own as he deemed likely to prove a source of danger to him.

Amongst the exiles was one Ranbir Jang, son of Sir Jang Bahādūr.

Early in 1888 Ranbir Jang attempted to seize Nēpāl by a *coup de main*, an insurrection broke out in the Terāi, and Hanumannagar was sacked.

An action took place (somewhere in Butwāl direction) in which the Ranbir Jang faction got beaten.

In February 1888 Bir Sham Sher proceeded to Calcutta to have an interview with Lord Dufferin, at that time Viceroy of India. The writer accompanied Bir Sham Sher to Calcutta and thence to Kātmandu. Whilst marching through the Terāi, north of Segowli, numbers of prisoners who had been concerned in the Ranbir Jang insurrection were brought in in carts tied up hand and foot.

Each case was tried by those whose duty it was to hear the cases, and the next morning Bir Sham Sher himself pronounced sentence on each man, first hearing each man's case.

Early in 1888 a plot was discovered to assassinate Bir Sham Sher on his return to Kātmandu, but owing to the rapidity with which he reached Kātmandu, doing three long marches without drawing rein, he escaped, and the conspirators were apprehended and put to death.

In February 1889, the writer travelled with Bir Sham Sher from Butwā to Philibit. During this trip the Sandstone ridge was crossed, and for several

*Although the Mahārāja Dhirāj (the King) is the nominal ruler of Nēpāl, and important State documents are issued under his seal (Lal Mohar), and proclamations are made in his name, and he appears at some State functions, his actual power is nil. The real ruler of the country is the Prime Minister.

Political revolutions in Nēpāl are almost invariably caused by struggles for the Prime Ministership.

days the party travelled through the Dang Sallian Valley. Many tigers and much sport was obtained.

In March 1890 Prince Albert Victor of Wales proceeded to Philibit, and thence into the Nepālese jungle to the north, on a shooting expedition, which Bir Sham Sher had got up on his account.

The writer was detailed as assistant to Major E. L. Durand* (now Sir Edward Durand). Ten tigers, eight leopards, five bears, and numbers of deer and other game were obtained.

In 1892 Bir Sham Sher provided Kātmandu with a full supply of pure spring water, a measure which must have cost him much money, as the water had to be carried in pipes from a long distance, but which speaks well for his enlightened policy.

In 1893 Sir Bir Sham Sher was knighted, and during the cold weather of 1893-94 was a guest of Lord Roberts, V C., Commander-in-Chief in India, at the various camps-of-exercise being held.

The moderation with which Bir Sham Sher acted when first he took over the Prime Ministership of Nepāl, stands in marked contrast with former action in like cases.

He permitted the free enlistment of Gurkhā recruits for the Native Army in India.

Sir Bir Sham Sher proved himself to be an able man, and by his liberality, his moderation, and his impartiality, made himself famous in his own land, respected by all, and loved by his own countrymen.

He died from the bursting of a blood vessel on 5th March 1901, and was succeeded in the Prime Ministership by his brother, Deb Sham Sher Jang, Rānā Bahādur.

On the 26th June, 1901, Deb Sham Sher was dismissed from office and exiled to Dhankuta; he escaped to Darjiling soon after, and now resides permanently at Mussoori.

General Chandra Sham Sher Jang, G.C.B., Rānā Bahādur, brother of Deb Sham Sher and Commander-in-Chief of the Nepālese Army, was appointed Prime Minister on Deb's removal.

The Nepālese Army is said to consist of 35,133 drilled soldiers including
 Nēpāl Army. artillery, who are almost all paid in land. They are
 drilled according to the English drill book and with

English words of command.

* Major Durand was Resident in Nepāl at this time, and it was owing to his kindness that the writer of this book was continually meeting Nepālese officials of high rank, whereby much useful information was gathered, whilst friendly relations were established which proved of great value for the work.

At a parade held in Katmandu on 6th March 1888, 108 guns marched past the Prime Minister, and it is therefore only natural to conclude that the Nēpālese are strong in this branch.

In 1903 the Durbar possessed 103 serviceable and 140 unserviceable guns, 170 serviceable and 84 unserviceable mortars.

All regiments are now armed with either Henry-Martinis, manufactured in Nēpāl, Sniders, or muzzle-loading percussion-cap Enfield rifles. Every soldier carries a kūkri in addition to his bayonet.

Besides the regular army of 35,133, there is a large force of men, who have served for several years and taken their discharge. These men, called Dākrias, after staying a few years at home may again enter the ranks, and take the place of others who in turn lie by for a year or two.

Thus, the Nēpālese could with very little trouble raise a force of from 60,000 to 70,000 men who have been trained to arms. A ' Jāgir ' is a grant of land for a term, which may be resumed by the donor. No rent is paid for it. Soldiers and officials are usually paid in this way, the grant terminating with the service. From this is derived the term ' Jāgirdār ' for a soldier.

On retirement into private life he becomes a Dākria, but is liable under certain conditions to be called out for service into the ' Jāgirdārs ' again.

A ' Guthi ' is land assigned for a religious purpose, which cannot be resumed by its donor nor seized by creditors. Rent may or may not be paid for it.

A ' Birtha ' is a grant of land in perpetuity for which rent is paid.

The usual dress of the army is a blue cotton tunic and pyjamas of the same colour.

Some few regiments have red cloth tunics and dark trousers with red stripes.

The artillery uniform is blue.

The head-dress of all consists of a kind of skull-cap, with a thick, tightly-rolled coil or rim, which is in most cases adorned with silver or brass wire.

On the head-dress each soldier, as a distinctive mark of his regiment, wears a silver badge, the property of Government. Some of these are crescent-shaped (the Rifle Regiment); others oval, and so on.

The officers wear gold badges, which are jewelled, or jewelled and plumed, according to their rank.

The Nēpālese cavalry all told is about 123 strong. These men are used as orderlies.

As regards the efficiency of the army, there is no doubt that the material is good; and for defensive purposes in their own hills and forests the soldiers

would fight well and be formidable foes. The weak points in the army are the officers, who are generally either very old men, long past doing work, or very young lads.

The home-made rifles, too, are very inferior, whilst their ammunition is distinctly bad. They have not yet succeeded in learning how to make good powder.

Musketry practice, if any at all, is much too insufficient for the men to be skilled shots, even admitting the rifles to be capable of carrying true for any distance.

Regarding throwing open the country to Europeans, the Gurkhās have a saying, "With the merchant comes the musket, and with the Bible comes the bayonet." They have always shown the strongest objection to admitting any European into Nēpal, and they seem to consider that, were they to relax this rule, their independence, of which they are intensely proud, would shortly be lost.

(d) *Gurkhāl Rājās of Nēpāl.*

- | | |
|------------------------------|-------------------------------|
| 1. Prithwi Narāyan Sahi. | 4. Gurbān Juddha Vikrām Sahi. |
| 2. Pratāpa Sinha „ | 5. Rājendra Vikrām Sahi. |
| 3. Rānā Bahādur | 6. Surendra Vikrām „ |
| 7. Prithwi Virā Vikrām Sahi. | |

(e) *Prime Ministers of Nēpāl.*

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|--|-----------|-----------|
| 1. Bhimsen Thāpā | | 1811-1837 |
| 2. Matharsing Thāpā | | 1843-1845 |
| 3. Sir Jang Bahādur Rānā, G.C.B., G.C.S.I. | | 1847-1877 |
| 4. Ranodhipsing Rānā | | 1877-1885 |
| 5. Sir Bir Shamsher Rānā Bahādur | | 1886-1901 |
| 6. Dep Shamsher Jang Rānā Bahādur | | 1901 |
| 7. General Chandra Shamsher Jang, G.C.B., Rānā Bahādur | | 1901 |

CENTRAL AND EASTERN NĒPĀL.

CHAPTER III.

RELIGION, CUSTOMS, FESTIVALS, MANNERS, AND
CHARACTERISTICS OF THE GURKHĀS.

As already mentioned, we know that, prior to the Gurkhā conquest, Nēpāl was divided into, broadly speaking, five Rājs, each of which was sub-divided into various little principalities. Within the Chāobisia Rāj existed a district called Gurkhā.

This district is situated in the north-east portion of the basin of the Gandak, occupying the country between the Tirsuli-ganga and the Sweti Gandak.

Gurkhā.

The chief town is called Gurkhā and is about 55 miles to the west of Kātmāndu.

This town, and eventually the district, is said to have obtained its name from a very famous saint called Gurkhānāt, or Gurākhānat, who resided in a cave, which still exists, in the hill on which the city of Gurkhā is built.

The ancestors of the present race of Gurkhās derived their national name of Gurkhā from this district in which they first established themselves as an independent power.

The term Gurkhā is not limited to any particular class or clan; it is applied to all those whose ancestors inhabited the country of Gurkhā, and who from it subsequently extended their conquests far and wide over the eastern and western hills.

The men of Doti, Jūmla, and other western portions¹ of Nēpāl and the Kumāon hills, are 'parbattias' (highlanders), but they are not Gurkhās, and never were so, whilst some Damāis and Sārkhis are recognized as 'Gurkhā', notwithstanding their very low social standing, from the mere fact of their ancestors having resided in the Gurkhā district.

The inhabitants of the town and district of Gurkhā, or anyhow the fighting classes of the same, were almost entirely Khās, Magars, and Gurungs, whilst the rulers and nobility were mostly Gurkhā Thākurs.

The only fighting classes, therefore, that have a right to the term Gurkhāli would be the Thākurs, Khās, Magars, and Gurungs.

Limbūs and Rāis in former days served in numbers in all our Gurkhā regiments (especially in the 6th, 7th, and 8th). They have participated in all our wars in India, Afghanistan, Burma, China, etc.

Their customs, habits, and appearances are almost identical with those of Magars and Gurungs; and although they cannot claim to be of the original inhabitants of Gurkhā they are now by common consent recognized as Gurkhās.

As far as appearance goes, I doubt any one being able to tell the difference between any Magars, Gurungs, Limbūs, Rāis or Sunwārs.

Thākūrs, Khās, Magars, Gurungs, Limbūs, Rāis, and Sunwārs are, therefore, treated in this book under the heading of Gurkhās, after which follow a few remarks on the remaining military tribes of Nēpāl.

It is said that about 600 years before Christ, Sakya Singha (Buddha—the wise one) visited the Nēpāl Valley, and found that the fundamental principles of his religion had already been introduced amongst the Newārs by Manjusri from China. To Manjusri by the Buddhists, and to Vishnu by the Hindus, is assigned the honour of having by a miracle converted the large mountain lake of Naga Vasa into the present fertile Nēpāl Valley, by cutting with one blow of a sword the pass by which the Bhāgmātī river leaves the Valley of Nēpāl. To this day this pass is called ‘Kot bar,’ ‘Sword cut.’

It is known as a fact that 300 years before Christ, Buddhism flourished in Nēpāl, and it is still nominally the faith of the majority of Newārs (some Newārs have been Hindus from time immemorial); yet it is steadily being supplanted by Hinduism, and before another century may possibly have entirely disappeared.

The Khās are Hindus. The Magars and Gurungs are so also nominally, but their Hinduism is not very strict.

The Gurungs in their own country are really Buddhists, though they would not admit it in India. To this day their priests in their own homes are Lāmās and Giābrings, but when serving in our regiments they submit to the Brāhmins and employ them for all priestly functions.

The fashionable religion is Hinduism, and it may therefore be said that Gurkhās are Hindus, and with them, therefore, Brāhmins are the highest caste, from whose hands no impurity can come. The Brāhmins wear the thread (Janāi).

In the case of Brāhman with Khās, or Khās with lower grades, there

Connection of higher with lower castes. can be no marriage. Neither can a Magar marry a Gurung or *vice versā*, nor can a Solāhjāt Gurung marry into the Chārjāt or *vice versā*.

On the occasion of the birth of a child a rejoicing takes place for

Religious rites regarding children. eleven days, and no one except near relatives can eat or drink with the father for ten days. On the

eleventh day the Brāhman comes, and performs certain ceremonies, after which the father is supposed to be clean; all friends are feasted, and alms are

given. The same ceremony exactly takes place for a daughter as for a son, but the birth of the latter is hailed with joy, as he has to perform the 'Kiriya' or funeral rites of the parents. The girl is looked upon more or less as an expense.

In our regiments eleven days' leave is always granted to a man when a child is born to him.

The Brāhman [Opādhia] selects a name for the child on the eleventh day. Boys up to the age of six months, and girls up to five months, are suckled. When the child is weaned a grand dinner is given, and the Brāhmans are feasted and propitiated. Every friend and relation that has been invited is supposed to feed the child with grain, but this is merely a form, each man just putting a grain in the child's mouth.

The ceremony is called 'Bhāt Khilānā,' 'to feed with rice.'

All the friends and relations are also supposed to give the child presents, which generally take the shape of bangles of silver or gold.

Betrothals. Betrothals (called Māngni) take place at any age over five years.

When a marriage is agreed upon, the parents of the boy give a gold ring to the girl, as a sign of betrothal. This is called 'Sahi Mundri.'

Five or six friends of the parents of the boy, and these must belong to the same clan as the boy, and five or six friends of the parents of the girl, and these must belong to the same clan as the girl's father, assemble to witness the agreement in the presence of a Brāhman.

A dinner is then given to the friends and relations of the contracting parties by the father of the girl, but the father of the boy is supposed to take with him some dahi (sour milk) and plantains as his share towards the dinner.

After a betrothal, except by breaking off the engagement, which can be done by going through a certain ceremony before witnesses, but which is considered very bad form, neither party can marry any one else, unless on the death of one of them, when, if the real marriage has not taken place, or been consummated, they can do so.

Marriages can take place at any time after the age of 7. It is considered good to get a girl married before she reaches the age of 13.

A widow cannot marry a second time, but it is not considered disgraceful for her to form part of another man's household.

A widower can marry again.

If a boy, without being engaged to her, meets a girl, falls in love, runs away and marries her, he and his bride cannot approach the girl's father until

called by him. When the father-in-law relents, he will send word telling the boy that he may present himself with his wife at his home on a certain hour of a certain day. On their arrival the father-in-law will paint a spot on their foreheads with a mixture of rice and dahi (Tika) 'Dhok Dinnu,' to make submission. { Dinnu } and then the boy and girl will have { Garnu }, to make submission by bending down and saluting him. This is called 'Dhok Dinnu.'

Amongst Magars it is customary for marriages to be performed by Brāhmans, and the ceremony is conducted in much the same way as the ordinary Hindu marriage. There is the marriage ceremony 'Janti,' which is so timed that the party reaches the bride's house after midday, where it is first greeted with a shower of rice-balls, and then feasted by the parents of the bride. The actual marriage takes place at night, when the ceremony of 'Phera' (circumambulating the sacred fire) is performed, and afterwards the 'Anchal Ghātā' (knotting a cloth which is stretched from the bridegroom's waist over the bride's shoulder). The latter ceremony is said to constitute the essential marriage tie.

After marriage a divorce can be obtained by a Gurung, and often amongst Magars, too, by going through a ceremony called Diverce, Sinko Dāgo or Sinko Pāngrā. 'Sinko Dāgo' or 'Sinko Pāngrā,' but both the husband and wife must agree to this. A husband has to pay Rs. 40 for his divorce, and the wife Rs. 160. Two pieces of split bamboo are tied together, placed on two mud balls, and the money is put close by. If either party takes up the bamboos, breaks them, and picks up the money, the other party can go his or her way in peace and amity, and marry again legally.

In Nēpāl, Lāmās, assisted by Giābrings, fulfil the priestly functions of the Gurungs, both of the Chārjāt and the Solāhjāt, but in our regiments Gurung marriage ceremonies are performed by Brāhmans. They say with true philosophy, 'Jaisa des vaisa bhes,' which might be translated as 'do in Rome as the Romans do.'

In Nēpāl, no ceremony, whether that of marriage, burial, or naming a child at birth, is performed until the officiating Lāmā has determined the propitious moment by consultation of astrological tables, and by casting the horoscope.

On this much stress is laid. In the marriage of Gurungs some ceremony resembling the Anchal Ghātā is performed by the Lāmās, and red lead is sprinkled by the bridegroom over the head of the bride. This completes the actual ceremony. All friends and relations are supposed to look away from the bride whilst the red lead is actually being sprinkled. This ceremony is called 'Shindūr Hānu,' 'to sprinkle red lead.'

A Magar will not allow his daughter to marry into the clan from which he may himself have taken a wife, but Gurungs have no objection to this. Neither Magars nor Gurungs, however, will take wives from the clan they belong to themselves.

Breaches of conjugal fidelity are punished most severely by the Gurkhās in Nēpāl.

An erring wife is imprisoned for life, and the dishonoured husband was expected to cut down the seducer with his kükri the first time he encountered him. Sir Jang Bahādur, however, placed restrictions on this custom, as it was found open to much abuse.

The culprit is now arrested, and after his guilt is proved, the injured husband is allowed to cut him down in public, the victim being allowed a chance of escaping by running away, for which purpose he is given a start of a few yards.

Practically, however, his chance of escaping is very small, as he is generally tripped up by some bystander.

The adulterer, however, can save his life, with the loss of caste, if he passes under the lifted leg of the husband, but this is so ignominious that death is usually preferred. The woman can save her paramour if she persists in saying that he is not the first man with whom she has gone astray.

In Nēpāl cow-killing and murder are punished with death, maiming and other acts of violence by imprisonment for life, and other acts of violence by imprisonment and fines.

Prisoners are used in Nēpāl for all public works. They get no pay and are merely fed and clothed with prison garb. No one seems to be in charge of them when returning to prison. They apparently are expected to do so of their own accord, and strange to say they do.

In Nēpāl, if a low-caste person pretends to belong to a higher one, and induces a high caste person to partake of food or water at his house, he renders himself liable to a heavy fine or imprisonment, or confiscation of all his property, or he may even be sold into slavery.

The victim of his deception is re-admitted to his caste on payment of certain fees to the priests, and the performance of certain fasts and ceremonies (prayāschit).

Brāhmins and women are never capitally punished. The severest punishment for women, *publicly*, is imprisonment for life, and for Brāhmins the same, with degradation from caste.

Any man can become a bānda, which practically means a bondsman.

For instance, A will go to B and say, "Give me sixty rupees cash and I will be your bānda for

Bānda.

two years." On receipt of the money he becomes a *bānda* and is bound to work for the two years for nothing beyond his food, but at the expiration of his two years, if he has contracted no fresh debt, he becomes free again.

Slavery is one of the institutions of Nēpāl. Every person of any means has several slaves (*kamārās*) in his household. Most of these have been born slaves in the country, but free men and women with all their families may be sold into slavery as a punishment for certain crimes, such as incest and some offences against caste. The price of slaves ranges, for females from 150 to 200 rupees, and for males from 100 to 150 rupees. They are usually well treated and seem quite contented and happy. Should a slave have a child by her master, she can claim her freedom; but the offspring of a Magar, Gurung or Khās with a *kamārā* would remain a *kamārā*.

In Nēpāl astrologers form a large class of the learned community. Some of them are priests, but in general the professions are distinct.

In Nēpāl the time for everything, from taking a dose of physic to the declaration of war, is determined by the astrologers.

Baids, or medical men, are very numerous. All families of any pretension have at least one permanently attached to their service.

The duties of clerks and accountants are performed by a special class of people, chiefly Newārs.

The old savage code of punishments involving mutilation, stripes, etc., was abolished by Sir Jang Bahādur on his return from England. Treason, rebellion, desertion in time of war, and other offences against the State are punished by death or imprisonment for life; bribery and peculation by Government servants by fines, imprisonment, and dismissal from office.

Every district now has its kutcherry, where cases are tried and disposed of, but any man may appeal, if dissatisfied, to the Prime Minister. Justice now on the whole is pretty fairly administered.

The people of Nēpāl are poor but contented. They have few taxes to pay, and their customs and prejudices are not interfered with.

In our regiments, on the death of a near relative, leave is granted for 13 days. For a father the son mourns 13 days. If an unmarried daughter dies, the father mourns 13 days, unless she was still unweaned, when he would only mourn for five days. If a married daughter dies, the father mourns her for one day only, but the father-in-law will mourn for 13 days.

Men shave their heads, lips, cheeks, chins, and eyebrows for parents; also for an elder brother if both parents are dead, but not otherwise.

Men shave their heads only, for sons, younger brothers, and daughters if unmarried.

On the death of a Gurung in his own country he is buried. The following ceremony takes place. The body is wrapped round with many folds of white cloth, pinned together by splinters of wood; it is then carried by friends and relations to the grave-yard. At the entrance of the cemetery it is met by the officiating Lāmā, who, dressed in a long white garment, walks round the cemetery, singing a dirge, and the body is carried behind him until he stops opposite the grave. It is next lowered into the grave, and then all friends and relations are supposed to throw a handful of earth upon the body, after which the grave is filled up, and stones are placed above.

In our service Magars and Gurungs on death are either buried or burned (but nearly always buried), according to the wish of the nearest relative. If they die either of cholera or of small-pox, they are invariably buried.

Every regiment if possible should be provided with a cemetery. The men much appreciate this.

The laws of inheritance are the same in Nēpāl as throughout Hindustan.

Inheritance.

The eldest son obtains the largest portion of the property of his deceased father, but provision is made for the younger children and widow.

In our regiments sepoys are allowed to make any one they choose their heirs.

Magars and Gurungs are exceedingly superstitious. The most ordinary

Superstitions.

occurrences of every-day life are referred by them to supernatural agency, frequently to the malevolent action of some demon. These godlings have in consequence to be continually propitiated. Among the minor Hindu deities, Diorālī, Chandi, and Dēvi are those specially worshipped in Gurkhā regiments. Outbreaks of any epidemic disease, such as cholera or small-pox, are invariably regarded as a malign visitation of Diorālī or Dēvi. When going on a journey no one will start on an unlucky day of his own accord. After the date has been fixed, should any unforeseen occurrence prevent a man from starting, he will often walk out a mile or two on the road he intended taking, and leave a stick on the ground, as a proof of his intention having been carried out.

In March 1889 a Gurkhā woman died of cholera in the Gorakhpur recruiting depôt. Every Gurkhā officer, non-commissioned officer, and man at the depôt at once subscribed. The recruiting officers gave their share, and with the proceeds three goats, three fowls, four pigeons, and food of sorts, were purchased. Of these, one goat and the four pigeons were let loose, and the food thrown away in the name of Dēvi, and the balance of animals was sacrificed to

her, and then divided and eaten up. Before killing the animals, they all prayed together: "Oh mother Dēvi, we kill these beasts in thy name; do thou in return keep away all sickness from us."

As no fresh case occurred, although there was some cholera about in the district, all the Gurkhās in the depôt were more firmly convinced than ever that this was due entirely to their having propitiated Dēvi.

Every Gurkhā regiment has a shrine to Deorāli, and on the seventh day of the Dashēra this is visited by the whole battalion in state procession.

The following is a table of the festivals observed by Gurkhās in our service,

Festivals.*		with the leave allowed :—
Basant Panchmi (in honour of Spring)	. . . . .	1 day.
Shibrātri	. . . . .	1 "
Holi (carnival)	. . . . .	8 days.
Sawan Sakrāti	. . . . .	1 day.
Riki Tarpan	. . . . .	1 "
Janam Asthmi (called Janmasthan)	. . . . .	1 "
Dashēra (called Dasain)	. . . . .	10 days.
Diwālī (called Tiwar, the feast of lamps in honour of the Goddess Bhovāni, at new moon of month of Kartik)	. . . . .	4 "
Māghia Sakrāt (Hindu New Year)	. . . . .	1 day.

The ceremonies at these festivals and their observance are, with a few minor points, the same as in Hindustan.

These holidays should not in any way be curtailed or interfered with, but should be granted in full.

The 'Dashēra' is the chief festival of the Gurkhās, and they endeavour to celebrate it whether in quarters or in the field.

Great preparations are made for it in procuring goats, buffaloes, etc., for the sacrifice.

Every man in the regiment subscribes a certain amount towards the expenses. The commanding officers often give a buffalo or two, and every British officer subscribes a certain amount also.

The arms of the regiment are piled, tents erected, and spectators invited to witness the dexterity of the men in severing the heads of buffaloes, the children performing the same office on goats. The period of this festival is considered an auspicious time for undertaking wars, expeditions, etc.

The 'Diwālī' festival takes place about 20 days after the Dashēra on the 15th of Kartik. The people worship Lakshmi, the Goddess of Wealth, illuminate their houses, and gamble all night long. In Nepal gambling in

* Limbus and Rais observe exactly the same holidays.

public, which is illegal at all other times, is allowed for three days and nights during the Diwālī.

Many curious tales are told regarding the heavy stakes the Nēpalese will put on the throw of a dice, such as staking their wives, etc.

One man is said to have cut off his left hand and put it down under a cloth as his stake. On winning, he insisted on his opponent cutting off his hand, or else restoring all the money he had previously won.

The 'Dashēra' or 'Dūrga Puja.'—This festival commemorates the victory of the goddess Dūrga over the monster Maheshur and takes place generally early in October and lasts for ten days.

Buffaloes, goats, etc., are sacrificed.

In Nēpāl, however, the clay image of Dūrga is not made as in Bengal. On the first day of the festival the Brāhmins sow barley at the spot where they worship and sprinkle it daily with sacred water.

On the tenth day they pull up the young sprouts, and present small bunches of it to their followers, in return for the presents which they receive from them.

During this festival the Gurkhās worship their colours and implements of war, and ask protection of them throughout the year, under the belief that it is to the favour of the sword they owe their prosperity.

'Janmasthami' is in memory of the birthday of Krishna, and takes place on the eighth day after the full moon of Sāwan.

The 'Holi' festival is held in honour of Krishna and in Nēpāl takes place eight days before the full moon of Phāgun, and eight days after the Shoarati festival. A wooden post or 'chir,' adorned with flags, is erected in front of the palace, and this is burned at night representing the burning of the body of the old year.

Caste rules with regard to food only apply to one description, *viz.*, 'dāl Food, and manner of cooking. and rice.'

All other food, excepting 'dāl and rice,' all Gurkhās will eat in common.

With Magars, unmarried Thakurs, and with Gurungs, it is not necessary to take off any clothes to cook or to eat any kind of food, including 'dāl and rice.' This applies equally to Limbus, Rais, and Sunwārs.

In Nēpāl the Khās need only remove their caps and shoes to cook or eat their food.

Should a Brāhman of the Opādiah class prepare 'dāl and rice,' all castes can eat of it.

Magars and Gurungs will not eat the above if prepared by a Jaici Brāhman.

Superior castes will not eat dāl and rice with inferior ones. In our regiments men generally form little messes of their own varying in size from two or three to a dozen.

As long as they are unmarried, Gurkhās of the same caste will eat everything together.

All Gurkhās will eat 'shikar' in common, a word they use for all descriptions of meat.

No Gurkhās, except some menial classes, will eat cows, nilgai, or female goats.

Gurungs eat buffaloes in their own country, though they will stoutly deny it if accused.

All kinds of game are prized by Gurkhās, deer of all varieties, pigs, porcupines, pea-fowl, pigeons, pheasants, etc., etc., but beyond all things a Gurkhā likes fish.

Whilst bachelors, Magars, Gurungs, Limbūs, Rāis, and Sunwārs will eat every kind of food in common, and after marriage even, the only thing they draw the line at, is 'dāl and rice.'

Food cooked in ghee, including 'rice,' but not 'dāl,' is eaten by all classes in common.

Thākurs who have not adopted the thread will eat everything with Magars and Gurungs.

All classes will drink water from the same masak, which, however, should be made of goat-skin.

Brian Hodgson give the following true and graphic account of the contrast between the way the Gurkhā eats his food, and the preliminary ceremonies which have to be observed by the orthodox Hindu:—

"These highland soldiers, who despatch their meal in half an hour, and satisfy the ceremonial law by merely washing their hands and face and taking off their turbans before cooking, laugh at the pharisaical rigour of the Sipāhis, who must bathe from head to foot, and make puja ere they can begin to dress their dinners, must eat nearly naked in the coldest weather, and cannot be in marching trim again in less than three hours.

"In war, the former readily carry several days' provisions on their backs; the latter would deem such an act intolerably degrading. The former see in foreign service nothing but the prospect of glory and spoil: the latter can discover in it nothing but pollution and peril from unclean men and terrible wizards, goblins, and evil spirits. In masses the former have all that indomitable confidence, each in all, which grows out of national integrity and success: the latter can have no idea of this sentiment, which yet maintains the union and resolution of multitudes in peril better than all other human bonds

whatsoever, and once thoroughly acquired, is by no means inseparable from service under the national standard.

"In my humble opinion, they are by far the best soldiers in Asia ; and if they were made participators of our renown in arms, I conceive that their gallant spirit, emphatic contempt of mādhesias (people residing in the plains) and unadulterated military habits, might be relied on for fidelity; and that our good and regular pay and noble pension establishment, would serve perfectly to counterpoise the influence of nationality, so far as that could injuriously affect us."

The above was written by Mr. Brian Hodgson in 1832, and 25 years later, namely, in 1857, he writes :

"It is infinitely to be regretted that the opinions of Sir H. Fane, of Sir Charles Napier, and of Sir H. Lawrence, as to the high expediency of recruiting largely from this source, were not acted upon long ago."

On service the Gurkhās put aside the very small caste prejudices they have, and will cook and eat their food, if necessary, in uniform, and with all accoutrements on. As also will Limbūs, Rāis, and Sunwārs.

Gurkhās will eat every kind of vegetables and fruit. They have a great partiality for garlic and pepper, and are very fond of potatoes, cabbages, cucumbers, and squash (kadu). Gurkhās will drink
 Stimulants. any English spirits, wines or beer.

They manufacture a kind of beer out of rice, which they call Jāūr, and spirit called Raksi, and although they will drink this freely, they far prefer good Commissariat rum.

They will smoke any English or Indian tobacco, and are very fond of cheroots.

They will smoke out of any English-made pipe, even if with a horn mouth-piece, although they are likely to make a little fuss over the latter, just to save their consciences.

The kūkri, a short, curved, broad-bladed, and heavy knife, is the real
 Arms. national weapon of the Gurkhās, and it is worn by all from the highest to the lowest. In our regiments they are carried in a frog attached to the waist-belt.

From the beginning of the handle to the end or point of the blade they average about 20 inches in length.

Where wood is plentiful, they are very fond of practising cutting with the kūkri, and they will cut down with one blow a tree the size of an ordinary man's arm.

A really skilful cutter will cut off slice after slice from the end of a piece of green wood, each slice being not thicker than an ordinary piece of shoe-leather. They call this ' chinnu,' ' to slice off.'

They are also skilful with the Golē, knocking down and killing the smallest birds with ease. All who can manage to raise the funds endeavour to possess themselves of some sort of fire-arm.

The national dress of the Gurkhās of the poorer class, such as we enlist, is one that shows them off to the greatest advantage and consists of the following :—

Dress.

A piece of cloth (langote) worn, as natives of India do, round the loins, etc.

A thin waistcoat fitting tight and buttoned all the way up to the throat.

A long piece of cloth, which is often a pagri, and is wrapped round the waist, and by which the kūkri is carried.

A pair of brown Gurkhā shoes, as described further on.

A black, round cap, high on one side and low on the other, and finally, a kind of thin blanket or thick sheet, called khādi, which is worn as follows :—

The two corners of the breadth are first taken. One is carried over the right shoulder and the other is brought up under the left arm, and the two corners tied together about the centre of the chest.

A third corner, the one diagonally opposite No. 1, is now taken, and brought over the left shoulder and tied in a knot with the fourth corner, which is brought up under the right arm and opposite the centre of the chest.

This dress leaves the arms quite bare from above the elbows, and the legs are naked from half-way down to the knees, thus showing off his grand limbs.

The khādi, by being tied as described above, forms a kind of large bag, which extends all the way round the back, and in this Gurkhās generally carry their goods and chattels.

The Gurkhā shoe is square-toed, fits well up over the instep, passes just under the ankle, and then round and pretty high up above the heel. It is made of rough-looking, but good, brown leather, and all sewing in it is done with strips of raw hide.

It is an excellent, durable shoe, is not affected by water in the same way that an ordinary native shoe of India is, and it is much less liable to come off in boggy ground.

When the sun is very hot, Gurkhās will often unwind their waist-belt and

tie the same over their heads in the shape of a pagri, taking it off again in the afternoon, when it begins to cool down. The upper classes of Nēpāl and most of the residents of Kātmandu wear the following :—

The above-mentioned national cap, or one much like it.

A kind of double-breasted frock-coat called chaubandi, fitting tight everywhere, especially over the arms, and fastened inside and outside by means of eight pieces of coloured tape, four inside and four outside. The four outside

pieces of tape when tied show two on the left breast and high up, and the other two on the left side about level with the waist.

A white or coloured waist-cloth or pagri, with the invariable kükri, a pair of pyjāmas very loose down to just below the knee, and from thence fitting the leg down to the ankle, and a pair of the national shoes.

Under the coat is worn a shirt, of which three or four inches are invariably allowed to show. They never tuck their shirts inside their pyjāmas.

The frock-coat and pyjāma above mentioned are made of a double layer of a thin, shiny cotton cloth. Between the two layers a padding of cotton wool is placed, and then secured by parallel lines of sewing, which run close to each other.

To make this still more secure, diagonal lines of sewing are also resorted to. This makes a very comfortable and warm, but light suit.

Gurkhās delight in all manly sports,—shooting, fishing, etc., and are mostly keen sportsmen and possess great skill with gun and rod. They amuse themselves in their leisure hours, either in this way in the field, or in putting the shot, playing quoits or foot-ball, and they are always eager to join in any game with Europeans. This applies equally to Limbūs, Rāis, and Sunwārs. Most of the Maharajah's shikaris were Limbūs at the time I accompanied him in shooting expeditions, viz., from 1888 to 1891.

General Sir Charles Reid, K.C.B., says: "All Gurkhās are keen sportsmen, and are never so happy as when they are on a tiger's track. A man I lost at Delhi had killed twenty-two on foot; they never waste a shot; they call ammunition 'khazāna,' 'treasure.'"

They are good gardeners, but very improvident, as they never will save up seed for the next season's sowing.

They are very fond of flowers, and will often go a long distance to procure some. They often make necklaces of flowers, which they wear, and will also put flowers in a glass of water in their barracks.

As compared with other orientals, Gurkhās are bold, enduring, faithful, frank, very independent and self-reliant; in their own country they are jealous of foreigners, and self-asserting.

They despise the natives of India, and look up to and fraternize with Europeans, whom they admire for their superior knowledge, strength, and courage, and whom they imitate in dress and habits.

They have the following saying: "Topiwār Kāmwar, Lungiwār Khānnewār"—"The cap wearer works, the lungi wearer eats."

They are very jealous of their women, but are domestic in their habits and kind and affectionate husbands and parents.

As a consequence their wives are less shy and reserved, and have more freedom, and reciprocate their affection, carefully looking after uniforms and all culinary and domestic matters

As a rule, recruits on joining are very unsophisticated, very truthful, but dirty, and the first lesson that has to be taught them is that "cleanliness is next to godliness." They have then few prejudices of any description, caste or otherwise.

The great vice of the Gurkhās is gambling, to which they are greatly addicted. Though hot-tempered and easily roused, they are in general quiet, well-behaved men, and extremely amenable to discipline. With a firm, just hand over them, punishments are rare.

No officer can be too strict with them on parades, but they hate being nagged at.

With a slack hand over them they very soon deteriorate and become slovenly.

In Kātmandu good schools exist in which English and Hindi are taught, but our recruits, being almost entirely drawn from the agricultural classes, are quite ignorant of reading or writing.

In our battalions schools exist for their instruction in reading, writing, and keeping accounts, both in English and vernacular, and these are generally well attended. Numbers of men learn to read and write from friends in their barracks.

It may seem strange, but it is an undoubted fact, that a number of recruits are yearly obtained who profess to enlist merely for the sake of learning to read, write, and keep accounts.

There are three principal eras in use in Nēpāl—

Samvat Vikramāditya commences 57 B.C.

Sākā Salivāhana " 78 A.D.

Samvat of Nēpāl " 880 A.D.

The Kalighāt era is also sometimes used ; it begins B.C. 3101.

The era by which Nēpālese MSS. are almost invariably dated is the Nēpālese Samvat still used in Nēpāl, and which commences A.D. 880, the year beginning on 1st of October.

The Sriharsha era was also used and commences 606 A. D. Sriharsha conquered all India from Gujerat to Assam, *vide* Bendal, page 41. Excursus on two MSS.

List of months.

The Nēpālese month commences about the middle of the corresponding one of ours. Practically therefore half of two of their months complete each

of our months. The following list will, however, answer all practical purposes :—

January	.	Māgh.*	July	.	Sāwan.
February	.	Fāgun.	August	.	Bhādo.
March	.	Cheyṭ.	September	.	Assoj.
April	.	Bysāk.	October	.	Kārtic.
May	.	Jeith.	November	.	Mangsair.
June	.	Assar.	December	.	Pūs.

Days of the week.

Monday	Sombār.	Friday	Sukabār.
Tuesday	Mangalbār.	Saturday	Sansarabār.
Wednesday	Būdbār.	Sunday	Itebar.
Thursday	Bibibar.		

The Gurkhā, from the warlike qualities of his forefathers, and the traditions handed down to him of their military prowess as conquerors of Nēpāl, is imbued with, and cherishes, the true military spirit.

His physique, compact and sturdy build, powerful muscular development, keen sight, acute hearing, and hereditary education as a sportsman, eminently capacitate him for the duties of a light infantry soldier on the mountain side, while his acquaintance with forest lore makes him as a pioneer in a jungle almost unrivalled. His national weapon, the kükri, has, in Burma and other places, proved itself invaluable.

The bravery the displayed by Gurkhās in their contests with the British has already been alluded to, and their own traditions afford ample proof of the dogged tenacity with which they can encounter danger and hardship.

The return of the Nēpāl army from Diggarcheh in the year 1790, amongst other instances, affords a distinguished proof of their daring and hardihood. The following extracts from Captain T. Smith's book are very characteristic :—

"At Bhartpur it was an interesting and amusing sight to witness the extreme good-fellowship and kindly feeling with which the Europeans and the Gurkhās mutually regarded each other. A six-foot-two grenadier of the 59th would offer a cheroot to the 'little Gurkhi,' as he styled him; the latter would take it from him with a grin, and when his tall and patronising comrade stooped down with a lighted cigar in his mouth, the little mountaineer never hesitated a moment in puffing away at it with the one just received, and they were consequently patted on the back and called 'prime chaps.'

"At the assault of Bhartpur, the Gurkhās were ordered to follow in after the 59th.

"These directions were obeyed, with the exception of going in with them instead of after them; for when the British grenadiers with a deafening

* N, B.—Māgh begins about middle January; Fāgun begins about middle February, etc.

'hurrah' made their maddening rush at the breach," at that glorious and soul-stirring moment it was impossible to restrain them, and they dashed into the thick of it.

"In the morning after the storming of Bhartpur, when, being praised for their gallantry by their British comrades, they returned the flattering partiality of the latter by the following characteristic remark: 'The English are brave as lions; they are splendid sepoy and *very nearly* equal to us!'"

The following story is given as illustrative of their coolness and amenability to discipline:—

"A tiger had been seen within a few miles of Dehra, and Colonel Young (then Captain, and the gallant Commanding Officer of the Sirmur Battalion), accompanied by Colonel Childers of Her Majesty's 11th Dragoons, mounted an elephant and hastened to the spot. They, however, were unsuccessful in rousing him; and after a long and tedious search were returning home.

"A Gurkhā sepoy was following the elephant with his gun on his shoulder, when he suddenly dropped on one knee and presented his rifle as if in the act to fire. Having, however, roused the attention of the sportsmen, he did not pull the trigger, but kept his gun fixed in the same position. He had suddenly caught sight of the fiery eyes of the tiger, who was crouching amongst the underwood, within three paces of his gun; in this situation they steadily regarded each other. The elephant was immediately pushed up close to the kneeling Gurkhā, but neither of the sportsmen could succeed in catching a glimpse of the animal. In order, if possible, to observe the direction more accurately, Captain Young called out 'Recover arms.' The sepoy came to the 'Recover' as calmly and collectedly as if on his own parade. 'Present.' Down went the gun again; this was repeated, but still the tiger was invisible.

"Captain Young exclaimed: 'That gallant fellow shall not be left unassisted,' and in a moment dropped from the elephant and placed himself close to the sepoy. He looked along the levelled barrel, but to no purpose; the brute was not to be distinguished.

"Cocking his gun, therefore, he told the Gurkhā to fire; there was a terrific roar, a rush forward for one instant, and all was still. When the smoke had just cleared away, there lay the tiger perfectly dead. The ball had struck the centre of his forehead and entered his brain."

Doctor Oldfield in his book points out that there is not a single instance of a Nēpāl Chief taking bribes from, or selling himself for money to, the British or any other State. This loyalty to themselves is only equalled by their loyalty to us during the fiery ordeal of the Mutiny, the records of which as well as of Ambēla, of the Cabul campaign, and many other wars and battles,

amply testify the value of the services rendered us by our Gurkhā regiments since their incorporation in our army in 1815.

Their fighting qualities, whether for sturdy, unflinching courage, or daring *dan*, are *nulli secundus* amongst the troops we enrol in our ranks from the varied classes of our Indian Empire, and no greater compliment can be paid to their bravery than by quoting one of their sayings—

“Kāfār hunnu bhandā, marnu rāmro!”

“It is better to die than to be a coward!”

CHAPTER IV.

THĀKURS AND KHĀS.

OF all Gurkhās, excepting the Brāhman, the Thākur has the highest social

Thākurs.

standing, and of all Thākurs the Sāhi is the best.

The Mahārāja Dhirāj (King of Nēpāl) is a Sāhi.

The Thākur claims royal descent, and even to this day a really pure-bred Sāhi Thākur is not charged rent for land in Nēpāl.

Thākurs, on account of their high social standing, intelligence, cleanliness, and soldierly qualities, should invariably be taken if belonging to good clans. As soldiers they are excellent, and they can be obtained in small numbers, with quite as good physique and appearance as the best Magar or Gurung.

A Thākur who has not adopted the thread, which until marriage is with him an entirely voluntary action, has no more prejudices than the ordinary Magar or Gurung, and even after adopting the thread his caste prejudices are not so very great, nor does he ever allow them to obtrude.

The Hamāl Thākur should not be enlisted by any regiment.

The best Thākur clans are the following : Sāhi, Malla, Sing, Sen, Khan, and Sūmāl.

The 'Singālā Uchāi' is really a Sāhi by descent and is excellent, but all

Singālā Uchāi and Hamāl

other Uchāis and the balance of Thākur clans are not

up to those above mentioned, although all Thākur clans claim to be equal, with the exception of the Hamāl. The Hamāl is no Thākur at all, but the progeny of an Opādhiah Brāhman with a Thākur woman, or of a Thākur with an Opādhiah Brāhmini.

A Thākur king, it is said, in the course of his conquests, came to a very high hill called Singālā. This he captured from his enemies, and on the top of the same he established a garrison of Sāhi Thākurs. These, in time, came to be spoken of as the 'Uchāi Thākurs,' from the fact of their living at a high elevation.

The clan Uchāi will be found amongst many tribes, and is said to be thus named for a similar reason.

With the exception of the Singālā Uchāi, all other Thākur Uchāis are

Uchāi Thākurs.

the progeny of a Thākur with a Magar.

Khwās is the offspring of a slave-mother with a Thākur. The children

Khwās.

of this union became Khwās, and their posterity retains the name. Khwās is also the name given

to the illegitimate children of the king or royal family.

THĀKUR CLANS.

Bam.	Jiva.	Rūchāl. ¹	Ismāli.
Bansi.	✓ Khan.	Sāhi or Sāh.	Kallian.
Chand.	Malla or Mal.	✓ Sen.	Navakotia (from Navakot).
Chohan (doubtful).	✓ Mān.	✓ Sing.	Pokhreli (from Pokhra).
Hamāl.	Raika.	Sūmāl	
Jiū.	Rakhsia.	✓ Uchāl.	Surajbansi.

The Sāhi is subdivided into the following:—

Birkotia (from Birkot).	Galkotia (from Galkot).
Dhamar.	Gulmani (from Gulmi).
	Gurkhāli.

The Mal clan is subdivided into the following:—

Dhorkoti.	The Sen clan is sub-	Pālmī.	Parvati.
Ghiringya.	divided Mihari.	The Sing clan into	
Mādāsī.	Paimi.	Musikoti.	

That the Khās existed as a nation at some period prior to A.D. 1100 cannot be doubted, as we find mention made of the 'Khās nation' in the reign of Narendra Deva of Nēpāl, who remarks on the kindness of an ascetic, Bandhudatta Achārya, in having taken much pains and trouble to fetch a god to the Khās country wherchy the people were relieved from distress of a drought by plentiful rain.

In ancient Hindu writings, the country between the Nēpāl Valley and Kashmir is called Khās, and its inhabitants are called Khasiyas. Whenever mentioned in ancient records, like the Kirānts, the Khasiyas are considered as abominable and impure infidels.

We also find mention made about 1000 A.D. of a race of Hindus called the Khās, residing about Pālpā and in the southern portion of Nēpāl, whilst further north lived a barbarian race called Magars to whose north, again, resided 'an abominable and impure race' called Gurungs.

This would seem to give the Khās a far more ancient origin than is usually accepted, as it is generally considered that their probable origin dates from some period subsequent to the Mahomedan invasions of India.

Now, considering that Hindus are known historically to have existed within Nēpālese territories for centuries before the birth of Christ, it seems likely that a mixed breed must have sprung up, and multiplied, and although,

perhaps, not called Khasiyas till a later period, must nevertheless have been the same as what afterwards was so called.

It is stated in ancient history that during the reign of Stunko, the fourteenth king of the Kirānti dynasty, Asoka, the Raja of Pātaliputra (Patna), having heard of the fame of Nēpāl as a sacred place, came on a pilgrimage to Nēpāl, about 230—250 B.C.

He gave his daughter Chharumati in marriage to a 'descendant' of a Chattri, named Devapāla.

Here we have proof of the existence of Hindus in Nēpāl in a very far back age.

In time, however, the number of Khās must have become so great as to form a nation, and to the nation stuck the name of Khās.

The original seat of the Khās is ordinarily said to be Gurkhā, but merely because it was thence that they issued under Prithwi Narayan on their conquering excursion into Nēpāl. As a matter of fact, we hear of Khās in Pālpā and Botwāl long before any mention is ever made of Gurkhā, and it is far more likely that the Khās were to be found all over the southern portion of central Nēpāl.

Previous to the advent of natives from India, in far gone ages, Central Nēpāl was inhabited by Magars and other impure and infidel tribes. Hamilton says: "It is generally admitted that most of the chiefs who, coming from the low country, sought refuge in the Nēpāl hills, entered into the service of the various mountain chiefs, and having gained their confidence by a superior knowledge and polish of manners, contrived to put them to death and to seize their country.

"Many of these permitted the mountain tribes to remain and practise their abominations, and have themselves relaxed in many essential points from the rules of caste, and have debased their blood by frequent intermixtures with that of the mountaineers; while such of these as chose to embrace the slender degree of purity required in these parts, have been admitted to the high dignities of the military order—'Kshatriya.' "

It seems much more likely that, having converted the chiefs of various mountain tribes, they gave them high-born lineages invented for the occasion, but which, in time, came to be looked upon as their real origins, and gave rise to the belief that their ancestors had been pure Rājapūts or Brāhmaṇs. This theory, or conquest by the sword, seems much more likely than that the mountain princes were such fools as to allow themselves to be supplanted one by one by their own employes.

Oldfield says:—

"The progress of Muhammadanism in Hindustan daily drove fresh refugees to the Nēpālese mountains. The 'Khās tribes' availed themselves of

the superior knowledge of the strangers to subdue the neighbouring aboriginal tribes. They were uniformly successful; and in such a career, continued for ages, they gradually merged the greater part of their own ideas, habits, and language (but not physiognomy) in those of the Hindus. The Khās language became, and still is, a corrupt dialect of Hindi, retaining not many traces of primitive barbarism." Here, again, we have fresh proof that the Khās existed as 'tribes' at some period long anterior to the Mahomedan invasions, as we find the Khās availing themselves of the services of the Hindu refugees to conquer and subdue the neighbouring tribes.

The Ekthāriahs are the descendants, more or less pure, not of the Brāhmans by a Khās female, but of Rājputs and other Ekthāriah. Kshatriyas of the plains who either sought refuge in Nēpāl from the Musalmans, or voluntarily sought military service as adventurers. Not having the same inducements as the Brāhmans had to degrade their proud race by union with Parbattiah females, they mixed much less with the Khās than the Brāhmans had done.

Hence, to this day, they claim a vague superiority over the Khās, although in all essentials the two races have long been confounded.

Those among the Kshatriyas of the plains who were more lax in their alliances with Khās females, were permitted to give their children the patronymic title only, but not the rank of Kshatriya.

But their children, again, if they married for two generations into the Khās became pure Khās, and at the same time re-acquired all the privileges and rank, though they no longer retained the name of Kshatriya.

While in Nēpāl they were Khās, not Kshatriya; but if they revisited the plains, they bore the name and were entitled to every privilege attached to Kshatriya birth in Hindustan.

It is stated by Colonel Todd that the Gurkhā dynasty was founded towards the end of the twelfth century by the third son of the Rajput Rājā Samarsi, Ruler of Chitor, who Advent of Rājput. settled in Pālpā.

A Nēpālese tradition exists which says that the Rājā of Udeipūr, probably Hari Singh, was besieged by the Mahomedans in his capital. He made a long and gallant defence, Nēpālese tradition. but at last food and water began to fail him, and foreseeing the horrors of famine, he destroyed all the women and children within the city, to the number of 70,000, set fire to the town, and with his garrison attacked and cut his way through the Mahomedan hosts and took refuge in the hills of Nēpāl to the west of the Gandak river, where he was hospitably received by the aborigines.

Whatever truth there may be in the above traditions, there can be no doubt that large numbers of Rājapūts and Brāhmins did make their appearance in Western Nēpāl about the twelfth century, and it can easily be understood how, in time, from their superior intelligence and civilization, they obtained positions of influence and importance amongst the barbarians who inhabited the land.

In time, also, it would appear that a number of the Magar mountaineer princes were persuaded to follow the doctrines of the Brāhmins, and many of the subjects and clans of these princes were induced to follow the example set them, but a large number refused to be converted.

To the former the Brāhmins granted the sacred thread, whilst they denied it to the latter, and hence have sprung up tribes called Thāpās, Ghartīs, Rānās, etc., etc., some of whom wear the thread and are called Khās, whilst the others do not wear the thread and remain merely Magars.

The Brāhmins, to completely reconcile their most important converts, worked out marvellous pedigrees for them, and gave them the right to claim descent from various famous origins, such as 'Sūrja Bansi,' 'born of the sun,' 'Chandra Bansi,' 'born of the moon,' 'Rājā Bansi,' 'born of a king,' etc., etc.

The progeny of the women of the country by Brāhmins and Rājapūts were, possibly, as a term of reproach, called 'Khās,' or the 'fallen,' from 'Khasna' to fall; but the Brāhmins invested this progeny with the sacred thread also, and thereby gave them a higher social standing than the Magars and Gurungs. But this is most clearly and graphically described by Brian Hodgson.

After describing how the Mahomedan conquest and bigotry continued to drive multitudes of Brāhmins from the plains of Hindustan to the proximate hills, which now form the western territories of Nēpāl, Brian Hodgson says :—

"The Brāhmins found the natives illiterate, and without faith, but fierce and proud. They saw that the barbarians had vacant minds, ready to receive their doctrines, but spirits not apt to stoop to degradation, and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of the creed they taught, the lofty ranks and honour of the Kshatriya order.

"But the Brāhmins had sensual passions to gratify as well as ambition. They found the native females—even the most distinguished—nothing loth, but still of a temper, like that of the males, prompt to resent indignities.

A new race arises.

“These females would indeed welcome the polished Brāhmins to their embraces, but their offspring must not be stigmatized, as the infamous progeny of a Brāhman and a Mlēccha. To this progeny also, then, the Brāhmins, in still greater defiance of their creed, communicated the rank of the second order of Hinduism; and from these two roots (converts and illegitimate progeny) mainly, spring the now numerous, predominant, and extensively ramified tribe of Khās, originally the name of a small clan of creedless barbarians, now bearing the proud title of Kshatriya, or the military order of the Kingdom of Nēpāl. The offspring of the original Khās females and of Brāhmins, with the honours and rank of the second order of Hinduism, got the patronymic titles of the first order; and hence the key to the anomalous nomenclature of so many branches of the military tribes of Nēpāl is to be sought in the nomenclature of the sacred order.”

It may be added, as remarkably illustrative of the lofty spirit of the Parbattiahs (Highlanders), that, in spite of the yearly increasing sway of Hinduism in Nēpāl, and the various attempts of the Brāhmins in high office to procure the abolition of a custom so radically opposed to the creed both parties now profess, the Khās still insist that the fruit of commerce, marriage, is out of the question, between their females, and males of the sacred order shall be ranked as Kshatriya, wear the thread, and assume the patronymic title.

It will thus be seen that the Khās are derived from three sources:—

1. Progeny of Brāhmins and Chatris with women of the hill tribes.
2. Converted barbarians.
3. Ekthāriahs.

The famous Prime Minister Bhim Sen was the descendant of a Magar Thāpā, as was also General Amar Sing.

Now, as has been shown, from the advent of these thousands of foreigners

and their numerous progeny, sprang up a new race,
 A new language arises, called Khās, and with this new race also came a new
 language, a kind of Hindi patois, which was called the language of the Khās,
 or Khās-Khūra, which is now-a-days the *lingua franca* of Nēpāl.

“The only language of southern origin spoken in Nēpāl is the Khās-Khūra brought there by colonies from below, and now so generally diffused that, in the provinces west of the Kālī river, it has nearly eradicated the vernacular tongues, and though less prevalent in the provinces east of that river, it has, even with them, as far as the Tirsulganga, divided the empire of speech almost equally with the local mother-tongues.”

Brian Hodgson wrote this about fifty years ago, since which the Khās language has made immense strides, and is now understood more or less all over Nēpāl from the Kālī to the Michi.

Brian Hodgson says :—

“ Khās-Khūra is terse, simple, sufficiently copious in words, and very characteristic of the unlettered but energetic race of soldiers and statesmen who made it what it is.

“ At present it is almost wholly in its structure, and in eight-tenths of its vocabulary, substantially Hindi. Yet several of its radical words still indicate an ancient barbarous stock, and I have no doubt that the people who more especially speak it (the Khās), were originally what Menu calls them, *viz.*, barbarous mountaineers of a race essentially the same with the several other races of Nēpālese Highlanders.

“ The Gurkhālis speak Khās-Khūra and to their ascendancy is its prevalence in later times to be mainly ascribed.

“ The emigrations from the south, which caused the birth of the Khas language, set chiefly in the provinces west of the Tirsulganga.

“ There to this day Brāhmanical Hinduism principally flourishes, its great supporters being the Khās, and next to them the Magars and Gurungs.

“ These southern immigrants were so numerous as to be able to give the impress of their own speech and religion to the rude and scattered Highlanders.”

The Khās are the predominant race of Nēpāl. They are generally slighter, more active, and more intelligent than either the Magar or Gurung.

They are Hindus, wear the thread, and are more liable to Brāhmanical prejudices than the Magar or Gurung. They, however, make little of the ceremonial law of the Hindus in regard to food and sexual relations. Their active habits and vigorous characters could not brook the restraint of ritual law. Their few prejudices are rather useful than otherwise, inasmuch as they favour sobriety and cleanliness.

They are temperate, hardy, and brave, and make good soldiers. They intermarry in their own castes, and have a high social standing in Nēpāl.

In the Nēpālese Army almost all the officers above the rank of Lieutenant are Khās and so are by far the greater proportion of officers below the rank of Captain.

They are intensely proud of their traditions, and look down upon Magars and Gurungs.

In their own country any Khās who runs away in a battle becomes an outcast, and his very wife is unable to eat with him. They are very national in their feelings.

In the Nēpālese ‘ Rifle Brigade,’ which consists of the picked men of all classes, are to be found numbers of Khās of 5’ 8” and over, with magnificent physique.

Colonel Bahādur Gambar Sing, who at present commands the 'Rifles,' served as private under Sir Jang Bahādur at Lucknow during the Mutiny. He there greatly distinguished himself by single-handed capturing three guns and killing seven mutineers. He received an acknowledgment from the British Government for his bravery, and the Prince of Wales presented him in 1875 with a claymore, with an inscription thereon. In this fight Colonel Gambar Sing had no other weapon than his kükri, and he received 23 wounds, some of which were very dangerous, and to this day his face is scarred with huge sword-cuts. He also lost some fingers, and one of his hands was nearly cut off. Sir Jang Bahādur had a special medal struck for him, which the gallant old gentleman wears on all great parades.

The offspring of an Opādhia Brāhman with a Brāhman's widow is called
'Jaici.' 'Jaici.'

That of a Jaici, and certain Brāhmans with a Khās, is called Khattri.
'Khattri.' The Khattri wears the thread, but is below the Khās.

The offspring of a Khās with a Magarin or Gurungin is a titular Khās, but any pure Khās, or even his very father should not eat with him

About Khattris, Dr. L. Hamilton says :—

"The descendants of the Brāhmans by women of the lower tribes, although admitted to be Khās (or impure), are called Kshattris, which terms are considered as perfectly synonymous."

It would seem, however, that some proper Khattris, called 'Deokotas,' from Bareilly, did settle in the country, and intermarried with the Khās Khattris. All the Khattris wear the thread, and are considered as belonging to the military tribes.

Since the return of Jang Bahādur from England, a number of Gurkhā Khās have taken to calling themselves Chettris. There is no such man in the whole of Nēpāl as a Gurkhā Chettri.

Khās there are, and Khattris there are also, but Chettris there are none, and it is merely a title borrowed latterly from India.*

Brian Hodgson also mentions a tribe called Ekthāriahs, the descendants of more or less pure Rājput̃s and other Kshatriyas of the plains. They claimed a vague superiority to the Khās, but the great tide of events around them has now thoroughly confounded the two races in all essentials, and therefore they will not be shown as a separate tribe, but be included with Khās. Brian Hodgson says :—

"The Khās were, long previously to the age of Prithvi Narayan,

* This is correct. The word Khās appears to be very rarely used. In fact, it appears to be a term of reproach.

extensively spread over the whole of the Chāobisia, and they are now to be found every part of the existing Kingdom of Nēpāl, as well as in Kumāon, which was in part of Nēpāl until 1816. The Khās are more devoted to the house of Gurkhā as well as more liable to Brāhmanical prejudices than the Magars or Gurungs, and on both accounts are perhaps somewhat less desirable as soldiers for our service than the latter tribes.* I say somewhat, because it is a mere question of degree; the Khās having certainly no religious prejudices, nor probably any national partialities which would prevent their making excellent and faithful servants-in-arms; and they possess pre-eminently that masculine energy of character and love of enterprise which distinguish so advantageously all the military races of Nēpāl."

Captain J. Hogg, 9th Gurkhā Rifles, points out that a great many people are still under the erroneous impression that the Khās Gurkhās are liable to Brāhmanical prejudices, and states :—

"The Khās whose immediate father is a Brāhman may be that way inclined, but the hundreds of others whose fathers for generations back have been Khās (not Brāhman) certainly show no caste prejudices, nor do they make any fuss about their food, etc. These are the men we now endeavour to enlist, and they take it as a personal insult if it is suggested that they are liable to Brāhmanical prejudices."

I certainly have noticed no caste prejudices on active service amongst the many Khās I have met.

To the north and to the west of Sallyan, numbers of Matwala Khās are to be found. They are rarely if ever found to the east of the Gandak river. There can be no doubt that this race found its origin somewhere about Sallyan, or perhaps still further west.

The Matwala Khās is generally the progeny of a Khās of Western Nēpāl with a Magar woman of Western Nēpāl.

If the woman happens to belong to the Rānā clan of the Magar tribe, the progeny is then called a Bhat Rānā.

The Matwala Khās does not wear the thread. He eats and drinks and in every way assimilates himself with the Magars and Gurungs. He invariably claims to be a Magar.

Amongst the Matwala Khās are to be found those who call themselves Bohra, Roka, Chohān, Jhānkri, etc.

These are easy to identify, but it is more difficult to find out a Matwala who calls himself a Thāpā. His strong Magar appearance, his not wearing

* This was written in 1832,—namely, only sixteen years after our war with Nēpāl—and it is on that account that Brian Hodgson says the Khās are somewhat less desirable as soldiers for our service—not for want of bravery or soldierly qualities.

the thread, and his eating and drinking freely with the real Magars, all tend to prove him to be what he almost invariably claims to be, *viz.*, a real Magar. The writer has found men in the ranks who for years had served as and been considered Magars, but who really were Matwala Khās. Some very excellent results are obtained amongst the Matwala Khās, although the greater proportion are coarse-bred and undesirable.

KHĀS CLANS.

~ADHIKARI.

Alina.	~Dhami.	Khirsing.	Poryal.
Bajgai.	Gianwali.	Khushiab.	Thākuri.
Bhatta.	Khadsena.	~Man.	Thāmi.
Bhaltala.	Khaptari.	Musiah.	Thararai.
Dangal.	Khirseni.	Pokhryal.	

2. BĀNIYA.

Sinjapati.

3. BASNIET.

Khairākoti.	Kholya.	Lāmhane.	Puwār.
Khaptari.	Khulāl.	Poryal.	Rakmi.
	Sripālī.		

4. BANDARI.

Banibu.	Gianwlāi.	Raghūbansi.	Sinjāpatti.
Bamba.	Kālā.	Regmī.	Wāglia.
Bhajgai.	Kālākotia.	Rikhmel.	
Gaglia.	Lāmā.	Sinjālī.	

5. BISHT.

Bagduwal.	Dahāl.	Khansila.	Oli.
Bahmandani.	Kālā.	Khaptari.	Sinjūli.
Bayal.	Kālākotia.	Puwār.	Somal.

6. BOHRA.*

Dewakota.	Jureli.	Maharaji.	Khaptari.
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~ 7. BURHA.

8. BURĀTHOKI.

Baraj.	Deobar.	Nare.	Puwār.
Chandra.	Mohat.	Khaptari.	

~ 9. GHARTI.

Bagālia.	Kālākotia.	Lāmhane.	Malāji.
Barwāl.	Khandka.	Machiwāl.	Poryāl.
Godar.	Khulāl.	Machel.	Sripālī.

Suyāl.

10. KĀRKĪ.

Alūna.	Lāmā.	Lepholi.	Sripālī.
Himāl.	Maharaji.	Piuthāni.	Sutār.
Kālā.	Mula.	Rukmel.	
Khulāl.	Mundala or Murula	Rumi.	

* I can ascertain nothing about Bohra being a tribe. Our men say it is not a separate tribe, but the Burāthokis are often spoken of as Boras for short.

11. KHANDKA.

Bagāle.	Khulāl.	Poryal.	Thararai.
Barwal.	Lakangi.	Pūwār.	Tolani.
Basniet.	Lamchane.	Rāj.	Tuiani.
Gimire.	Māharjī.	Sarhe.	
Kālakotia.	Pālpālī.	Sewālī (or Siowli).	
Karka.	Partiāl.	Sobe.	
Khaptari.	Piwāri.	Sujāl.	

✓ 12. KHATTRIS.

Achārja.	Chapain.	Khatiora.	✓ Pānde.
Adikhāri.	Chaulagai.	Katwal.	Panth.
Aphaltopi.	Chunab.	Khandāl.	Parajuli.
Amgai.	Chunain.	Khaptari.	Parajaikamba.
Arjāl.	Chonial.	Kharāl.	Partak.
Armel.	Dal.	Khāti.	Pekurel.
Arulie.	Dālāl.	Khujāl.	Pokhryal.
Bagāle.	Dālāl.	Khilātāni.	Porseni.
Bagai.	Dāmi.	Khulāl.	Poryāl.
Bākhāti.	Danguli.	Khirseni.	Puwār.
Bale.	Dangi.	Koerūla.	Rāwal.
Čanstala.	Deokota.	Koniel.	Regmi.
Bastakoti.	Dhakā.	Konwār.	Rijāl.
Bamankoti.	Dhamāl.	Kukriāl.	Rupakheti.
Basāl.	Dhongial.	Kumai.	Sahane.
Barwal. }	Ditāl.	Label.	Saktial.
Basyal. }	Dhungana.	Lamchane.	Sangrola.
Batiāl.	Gairia.	Lamāl.	Sāpkotia.
Bemsal.	Ganjāl.	Lohnia.	Sāte.
Bhandāri.	Gartaula.	Loyāl.	Satyāl.
Bhansara.	Gianwali.	Luontel.	Saon.
Bhattarai.	Ghimiria.	Mahātra.	Seora.
Bhikral.	Gothāmi.	Māji.	Sikityal.
Bhiriāl.	Hamiagai.	Maraseni.	Sijal.
Bhustarimal.	Kabelia.	Muri Bhus.	Siraula.
Bhusāl.	Kadaria.	Mobat.	Silwal.
Bhurtel.	Kaksel.	Naipal.	Suveri.
Bogti.	Kālā.	Neupani.	Tandan.
Bohra.	Kandāl.	Ojhr.	Tewāri.
Budal.	Kaphie.	Olī.	Thāpā.
Chalatauli.	Karka.	Osti.	Timsena.
Chalise.	Karki.	Onpreti.	Wagle.
Chapagai.	Kāskēli.	Pachain.	

13. KONWAR.

Arjāl.	Basnayet.	Khulāl.	✓ Rana.
Arthi.	Jogi.	Panth.	Wājha.
Bagale.	Khandka.	Poryāl.	

14. MANJHI.

✓ Rai.

15. MAHAT.

Kālakotia.	I	Sinjabatti.	I	Sutar.
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✓ 16. RANA.

Atarapanthi.	Bhat.	Duhana.	Pandel.
Bārāpanthi.	Deokota.	Māski.	Puwār.
	Simaui.		

17. RAWAT.

Basnayet.	I	Khaptari.	I	Sijial.	I	Suyāl.
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✓ 18. ROKA.

Dud.	Lāmhane.	Sijal.
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✓ 19. THĀPA.

Bagāle.	Gudār.	Lāmhane.	Puwār.
Bagāl.	Kalakotia.	Mālarāji.	Sanial.
Deoga.	Khaptari.	Parajuli.	Singhdālī.
Gagliya.	| Khulāl.	| Pujar.	| Sinjālī.
Ghimire.	| Konwār.	| Pulāmi.	| Suyāl.
	Thakurial.		

The following, although they mostly appear as clans amongst the tribe shown above, are said also to be tribes. I doubt the existence of all of them as tribes, but as some may be, so I enter them all. Probably they are progeny of Brāhman or Matwala Khās of Western Nēpāl.

Ankhle.	| Dangi.	| Pānre.*	| Sabani.
Bagale.	| Godar.	| Rami.	| Saon.†
Balkote.	| Kathait.	| Rawal.‡	| Sinjālī.
Barwāl.	Marseni.	Rokahā.	
Bhattarai.	Oli.	Remal.	

PĀNRE SUBDIVISIONS.*

Aetbare.	Kala.	Satli.
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RAWAL SUBDIVISIONS.†

Bagundel.	Bhatta.	Pujari.	Domdi.
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SAON SUBDIVISIONS.‡

Gora.	Malsia.	Sunkoti.	Kālā.
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CHAPTER V.

GURUNGS.

MAGARS and GURUNGS are by common consent recognised as the *beau idéal* of what a Gurkhā soldier should be.

As these tribes have submitted to the ceremonial law of purity, and to Brāhmanical supremacy, they have been adopted as
 Gurungs. Hindus, but they have been denied the sacred thread, and take rank as a doubtful order below the Kshatriya.

They are practically only Hindus because it is the fashion; they have gone with the times, and consequently their Hinduism is not very strict, and they and the Limbus and Rāis are decidedly the least prejudiced in caste matters of all classes of Nēpāl who seek our service. Gurungs participated in all the military successes of the house of Gurkhā, and although they have less sympathy with the Government, they are still very loyal to it.

The Gurungs lent themselves less early, and less heartily, to Brāhmanical influences, and they have retained to a greater extent than the Magars their national peculiarities and language. In stature the Gurungs are generally larger and more powerful than the Magars and Khās.

The Magars and Gurungs have already been referred to as being of the Tartar race; they in Nēpāl follow agricultural pursuits; they are square-built, sturdy men, with fine, muscular and large chest and limb development; low in stature, and with little or no hair on face or body, and with fair complexions. They are a merry-hearted race, eat animal food, and in Nēpāl drink a kind of beer made from rice called jaūr and a kind of spirit called 'raksi.' In our battalions they will drink any English wine, spirits, or beer. They are intensely fond of soldiering. They are very hardy and extremely simple-minded. They are kind-hearted and generous, and as recruits absolutely truthful. They are very proud and sensitive, and they deeply feel abuse or undeserved censure. They are very obstinate, very independent, very vain, and in their plain clothes inclined to be dirty. They are intensely loyal to each other and their officers in time of trouble or danger.

Brian Hodgson says about the Magars and Gurungs:—

"From lending themselves less early and heartily to Brāhmanical influences than the Khās, they have retained, in vivid freshness, their original languages, physiognomy, and, in a less degree, habits. Their two languages differ

materially, though both belonging to the unpronominalised type of the Turanian tongues.

"The Gurungs are less generally and more recently redeemed from Lāmāism and primitive impurity than the Magars.

"But though both the Gurungs and Magars still retain their own vernacular tongues, Tartar faces, and careless manners, yet, what with military service for several generations under the predominant Khās, and what with the commerce of Khās males with their females, they have acquired the Khās language, though not to the oblivion of their own, and the Khās habits and sentiments, but with sundry reservations in favour with pristine liberty.

"As, however, they have, with such grace as they could muster, submitted themselves to the ceremonial laws of purity, and to Brāhman supremacy, they have been adopted as Hindus, but they have been denied the thread, and constitute a doubtful order below it."

The participation of the Magars and Gurungs, in the political success of the now dominant Khās, has spread them as peaceful settlers, in no scanty numbers, easterly and westerly from the Kālī to the Michi. The locale of the Magars and Gurungs, however, not more than 140 years back, or before the conquest by the house of Gurkhā, was to the west of the Nēpāl Valley.

The Gurungs resided in a line of country running parallel to that occupied by the Magars, and to the north of it, and extending to the snows in that direction.

The manners of the Magars and Gurungs are in most respects very similar, and both these tribes were much addicted to arms.

Of the ancient history of the Gurungs we scarcely know anything.

It would appear that a chief, who was Rājā of Kāski, settled in Ghand-

Gurung Chieftains. rung, where the Gurungs were most predominant.

These people were strongly attached to his descendants, by whom they were not disturbed in their religious opinions or customs, and in their own homes they practically still continue to follow the doctrines of Sakia as explained to them by Lāmās of their own tribe.

No Gurungs have as yet ever been admitted to the dignity of Khās, but with their constant intercourse with the Khās, who are Hindus, their original faith is getting weaker and in time will disappear.

It may here be pointed out that none of the high-sounding titles which are to be found amongst the Magars, and which were evidently brought in by the Brāhmins from Hindustan, are to be found amongst the Gurungs.

Amongst the thousands of Gurkhās the writer has seen, he has never met a Surja Bansi Gurung, and he doubts the existence of any.

Two great divisions. The Gurung tribe consists of two great divisions :—

1. The Chārjāt.

2. The Solāhjāt.

The Chārjāt, as its name implies, is composed of four castes, *vis.* :—

✓ 1. Ghale.

3. Lāmā.*

2. Ghotāni (or Ghundāni).

4. Lāmchane.

Each of these four castes comprises a number of clans, and some of these are, again, subdivided into families.

The Chārjāt Gurung might be called the Gurung aristocracy.

Every Gurung recruit knows perfectly well whether he belongs to the Chārjāt or to the Solāhjāt, but numbers of the latter will try to claim the former. A little trouble will almost invariably bring out the truth.†

The Chārjāt Gurung is very much looked up to by the Solāhjāt.

A Solāhjāt Gurung cannot marry a Chārjāt, nor can he ever by any means become a Chārjāt.

Questioning a Chārjāt Gurung would be much as follows :—

“What is your name?” . . . “Jasbir Gurung.”

“What Gurung are you?” . . . “Chārjāt.”

“Which of the Chārjāt?” . . . “Lāmchane.”

“Which Lāmchania clan?” . . . “Plohne.”

“What Plohne?” . . . “Atbai.”

Of the Chārjāt Gurungs the Ghale is by far the most difficult to obtain.

The Plohne and Chenwari clans of the Lāmchane are both subdivided into families; the best Plohne family is the Atbai, and the best of the Chenwari is the Chārchari.

It will be noticed that nearly all Ghotāni clans end with “ron.” Some excellent recruits are also obtained from the Solāhjāt.

In olden days the Ghales ruled the country about Lāmjüng and had their own king, a Ghale. Their kingdom nominally exists to this day.

Traditions.

The following tradition regarding the birth of the Chārjāt exists :—

A Thakur king asked the King of Lāmjüng for his daughter's hand in marriage.

The Ghale king accepted the proposal favourably, and sent a young and beautiful maiden as his daughter to the Thakur king, who duly married her, and by her begot several children.

Some years afterwards it transpired that this young maiden was no king's daughter, but merely one of her slave attendants; whereupon the Thakur

* Should not be confounded with the Murmi Lāmā.

† I am afraid this is dying out a little, and the Chārjāt and Solāhjāt are getting mixed up.

king was very angry, and sent a message threatening war, unless the Ghale king sent him his real daughter.

The King of Lāmzūng thereupon complied, and this time sent his real daughter, whom the Thākūr king married, and by whom he begot three sons. From these three sons are descended the Ghotāni, Lāmā, and Lāmchane clans.

It was then ruled that these three sons and their descendants should rank equal to the Ghale clan, and that they should be called the Chārjāt Gurungs, whilst the descendants of the children of the slave-mother should be called Solāhjāts and should for ever be servants to the Chārjāt.

From this it would appear that the Ghale Gurung is the oldest and the purest of all Gurung clans. They certainly are splendid men of the purest Gurkhā type.

The Gurungs have for centuries kept up their history, which is called in Khās-Khūra 'Gurung ko Bangsāoli.'

The Solāhjāt Gurung will always make obeisance to the Chārjāt, and when travelling in their own country, the Solāhjāt will generally carry the Chārjāt's load.

It is said that Colonel Lachman Gurung offered his daughter's weight in gold to any Chārjāt who would marry her. A poor man of the Ghotāni clan, being sorely tempted by the bribe, offered himself as a husband, but was at once outcasted and reduced to a Solāhjāt, and so the marriage never came off. In connection with this case, Sir Jang Bahādur, being anxious to elucidate, if possible, the difference between Chārjāt and Solāhjāt Gurungs, had the history of the Gurungs brought to him, and having read the same, declared that the Solāhjāt Gurung must remain satisfied with his present position, and be for ever the servant of the Chārjāt.

Many centuries ago, it is said, a landslip occurred which buried a whole village, and destroyed all the inhabitants, except one small boy, who was found by a Lāmchane Gurung amongst the *débris*.

Tradition regarding the
'Tüte' clan.

He took the boy home and adopted him, but as he did not know who the father of the boy was, a difficulty arose in time as to what clan this boy should belong to.

The Lāmās, on being consulted, ruled that the child and all his descendants should be called Tüte Lāmchanes ('Tüte' means broken, rugged), because he had been found on broken, rugged ground.

A boy that had been deserted was found by a Lāmchane Gurung amongst some reeds. It was settled that this boy and all his descendants should be called Plohnian Lāmchane ('Plohn' means reeds), because he had been found amongst reeds.

Tradition regarding
'Plohnian' clan.

There are two regiments of Gurungs in the Nēpālese army—the Kālī Bahādur and the Kālī Persād. The former is absolutely a Gurung regiment, and most of the men are Chārjāt Gurungs.

They are a magnificent body of men, consisting of all the picked Gurungs of Nēpāl. They must average over 5' 6" in height, with splendid physique.

The Gurungs of Eastern Nēpāl are, in my opinion, with few exceptions, very much inferior to those of Central Nēpāl, in physique, appearance, and in all respects.

Through intermarriage with other races of Eastern Nēpāl, or through other causes, they have deteriorated in physique, and in most cases have lost all idea as to what clan, and even as to what tribe they belong.

I give no list, and take absolutely no notice, of such clans and tribes as were given to me by Gurung recruits of Eastern Nēpāl, as I find they are almost invariably unrecognizable corruptions of real Gurung names, or else titles borrowed from other races of Eastern Nēpāl.

The Gurungs of Eastern Nēpāl, with a very few exceptions, are practically not Gurungs at all.

Although, perhaps, the actual descendants of the conquerors of Eastern Nēpāl, what with intermarriage, and what with residing in the minority amongst an immense majority of foreigners, they have lost all individuality.

In my opinion, a good Limbu, Rai, or Sunwār, is a more desirable lad to enlist than the average Magar or Gurung of Eastern Nepal.

GURUNGS OF CHĀRJĀT.

GHALE CLANS (*Chārjāt*).

Barapage.	Kialdung.	Parja.	Riltēn.
Gerlen.	Khagi.	Pyling.	Sāmri.*
Gyapsing.	Lāmehane.	Rilli.	Samunder.

* The Gerlen, Riltēn, and Sāmri clans are the best of the Ghallicas. The Samunders, Kialdung, Khagi, and Parja clans I have also met.

GHOTANI CLANS (*Chārjāt*).

Adunron.	Kelonron.	Migiron.
Chebiron.	Kilat.	Mlogron.
Chomron.	Kongron.	Morlon.
Gholron.	Kudlaron.	Nagiron.
Harou.	Logon.	Naikron.
Kaliron.	Lamkune.	Pachron.
Kamjai.	Mazuron.	Pochkiron.

Walron.

LAMA CLANS (*Chārjāt*).

Chelen.	Pengi.	Pungi.	Megi.
Chenwāri.	Pipro.	Pyung.	Muktan.
Fāche.	Karki.	Tengi.	Timji.
Hurdunga.	Kelung.	Tidun or Titun.	Tonder.
Nakche.	Khimu.	Kurungi.	Urdung.
Pachron.	Kib.	Lohon.	Yoj.

LAMACHINE CLANS (*Chārjāt*).

Adi.	Kiwali.	Naza or Nacha.	Prob.
Chen.	Krigi.	Naikron.	Purāni.
Chenwāri.	Kroko.	Nasuron.	Silangi.
Chipling.	Kurbu.	Nizain.	Sinjonon.
Chingi.	Lem.	Pachen.	Tāme.
Chomron.	Lengra.	Pajji Lem.	Thanke.
Dungli.	Lunam.	Pāngi.	Toson.
Kah'eh.	Maili.	Plitti.	Tute.
Kaliron.	Marenu.	Plohnian.	Twidian.

Tasuron.

GURUNGS OF THE SOLĀHJĀT.

Ale.	Hiuj.	Maron.	Rimal.
Baindi.	Hurdung.	Masrangi.	Sarbuja.
Bhaju.	Jeltirg.	Migi.	Tahin.
Bhuj or Bhuje.	Jimiel.	Mobjai or	Tamain.
Bokati.	Jhimāl.	Mahbrijai.	Tamme.
Chāgli or Chākli.	Jumeli.	Mor or Mormain.	Telej.
Chārlang.	Kepchen.	Murum.	Tendur.
Chme.	Khap'ari.	Nānra.	Tenlāja.
Chohomonu.	Khatrain.	Nānsing.	Thār.
Chormi.	Khu'āl.	Pajju or Pachun.	Thim a'in.
Chornu.	Kinju.	Pālja.	Tingi Lāmā.
Chumaru.	Kapchain.	Palanja.	Tol.
Dar āmi.	Koke.	Palja.	Tolangi.
Dāl.	Kongi Lāma.	Pālñā.	Torjain.
Dingial.	Kubchen.	Parjun.	Tormain.
Duriāl.	Kūmai.	Phiwāli, Piwāli, or	Tute.
Gelang.	Kromjai.	Phiuyl.	Uze.
Ghabbu.	Lahor.	Plen.	Yoje.
Ghorenj.	Langwaja.	Popo.	Yujali.
Gonor.	Leghen.	Pomai.	
Gulanje.	Lenghi.	Ponju.	
Giabring {	Ku.	Pudusa.	
	Sil.	Pulāmi.	
	Siurii.	Remni.	
	Tu.	Riluh.	

NOTE.—Several Gurung clans, both of the Chārjāt and Solāhjāt, are called by a certain name in Khās-kūra and by a different one in Gurung-kūra, thus:—

Dingial is Khās-kūra for Kepchen in Gurung-kūra.

Darlaini " " Plen " "

Chenwari " " Pacharon " "

Pajji Lem " " Kroko Lem " "

Ale is Khās-kūra for a clan whose Gurung-kūra name I have forgotten.

Several clans, therefore, are no doubt repeated twice, once in Khās-kūra and once in Gurung-kūra, but for facility of reference, I think it best to leave them thus alphabetically arranged.

Members of the Giabring clan are often used for priestly or religious ceremonies. Giabring is supposed not to eat fowls. Personally I have seen them enjoying "murghis" on many occasions.

CHAPTER VI.

MAGARS.

Of very ancient Magar history we know nothing, and the first time that they came into prominence as a great power is about A. D. 1100, when we hear that Mukūnda Sena, the Magar King of Pālpā and Botwāl, invaded and conquered the Nēpāl Valley, and committed terrible atrocities during the reign of Hari Deva, King of Nēpāl.

The principal seat of the Magars was most of the central and lower parts of the mountains between the Jingrak (Rapti of Gorakhpur) and Marsiandi rivers.

That they resided about Pālpā from time immemorial is well-known.

Doctor F. Hamilton in his book published in 1819 says that the Magars, who resided to the west of the Gandak river, seem to have received the Rājput princes with much cordiality.

Until the arrival of the Rājputs and Brāhman, the hill tribes seem all to have eaten every kind of animal food, including the cow.

Each tribe appears originally to have had a priesthood and duties peculiar to itself, and to have worshipped chiefly ghosts.

The Magars have for many centuries more or less admitted the supremacy of the doctrines of the Brāhman, and consequently they have adopted many Rājput customs, ceremonies, and names. The Gurungs also, but to a very much lesser degree, have borrowed from the Rājputs, but this does not give either of these two tribes any claim to any other descent than Mongolian.

Owing to the geographical position of the tract of country inhabited by the Magars, they were the first to receive immigrants from the plains of India, and thus conversions were more numerous amongst the Magars than any of the other hill tribes living further north or east.

The Magar women have consequently had more intercourse with the Brāhman and Rājputs, and probably the greater proportion of original Khas, were the progeny of Brāhman and Rājputs of India with Magar women.

Hence we find amongst Magars many high-born titles such as Surajvansi, Chandravansi, etc., etc., which undoubtedly never existed amongst the Magars themselves, but were introduced from India.

Some of the Magars having been converted assumed the sacred thread, whilst others did not; hence we find Ghartis, Rānās, and Thāpās, who appear as tribes belonging both to the Magars and to the Khas.

Hamilton says in 1819 :—

“The Ghartis are of two kinds, Khas and Bhujiāl. The former are admitted to the military dignity, but the latter wallow in all the abominations of the impure Gurungs, and do not speak the Khas language.

“The Rānās (Hamilton might also have added the Thāpās and Bura-thokis, etc.,) are divided into two kinds, the Khas and the Magar. The latter are a branch of the Magar tribe and totally neglect the rules of purity. It is not even all the Rājput̃s that have adopted the rules of purity, and while some branches of the same families were pure, others rejected the advice of the sacred orders, and ate and drank whatever their appetites craved.

“The family of Gurkhā, which now (1802) governs Nēpāl, although it pretends to come from Chitor, is in reality of the Magar tribe, and, at any rate, these people are now firmly attached to its interests, by having largely shared in the sweets of conquest; and by far the greatest part of the regular troops of that nation is composed of this family.

“When the colony from Chitor first took possession of Pālpā it belonged to a Magar chief, and the people were of that tribe.

“I shall not take it upon myself to say whether the Pālpā family, said to be descended from Chitor, really were so, or were impure mountaineers, who had this pedigree invented to flatter them when they turned from their impure ways and were induced to follow the Brāhmans.”

The chiefs of Rising, Ghiring, and Gajarkot were related to the Pālpā family by birth, and yet they are described by Hamilton as “wallowing in all the ancient abominations of the mountaineers,” from which it seems very probable that the rulers of Pālpā, and all other Chaubisia chiefs, were really Magars, and that perhaps in after-time, to hide their ignoble birth, they invented stories of being descended from Rājput̃s whom they made to appear as having ousted the Magar chief, and seized the government of the country.

Since the conquest of Nēpāl, Magars are to be found anywhere from the Sārda in the west, to the Michi on the east, but their proper habitat is west of the Nēpāl Valley, and there undoubtedly the best and purest Magars are found to this day in large numbers.

The following tradition given by Pandit Sarat Chandra Dass proves the existence of Magars in Eastern Nēpāl at no great distance west of Kanchin-jinga :—

“The legend which I heard of the Kangpachan people (west of Kanchin-jinga) and of the Magars, the ruins of whose forts and town we saw in the

Kangpachan valley, is very interesting. People say the account is correct and true.

"The upper valley of the Kangpachan river, through the grace and blessing of the Royal Kanchinjinga, was peopled by men of Tibetan extraction, called the Sherpa, whose original home was in the mountains of Sher Khambu,

(1) Eastern Kirānta.

"The lower valley, a few miles below the Kangpachan village, on account the comparatively sluggish course of the river, contained many spacious banks fit to be the habitation of hill-men. The Magar tribe of Nēpal occupied these tracts. Their chief, who had become very powerful, extended his sway over the people of Kangpachan, and exacted a heavy tax from them.

"His deputies always oppressed the people to squeeze out money from them, so that at last they were driven through desperation to take revenge upon their enemies.

"The Magar chief accordingly was murdered with all his followers upon their visiting the Kangpachan village on a certain occasion.

"The wife of the Magar chief thereupon planned the best means of wreaking vengeance on the Kangpachan murderers.

"She, therefore, ordered grand funeral observances for the honour and benefit of the departed soul. The funeral was appointed to take place six miles up the river, midway between the two great villages of the Kangpachan valley, so that all the villagers might assemble there.

"After the queen's followers had finished drinking, poisoned wine was given plentifully to the Kangpachan villagers, who, suspecting nothing, drank freely and all died. In this way nearly one thousand men and women died.

"The infants in arm were taken away by the queen's followers.

The place where this foul deed was committed is now called 'Tong-Songh phug' or 'the place which witnessed a thousand murders.'

"In consequence of this a Tibetan army invaded the several Jongs belonging to the queen, when she shut herself up in one of her castles.

"She had made no preparations to fight the enemy, but her soldiers defended the place for three months.

"The Tibetans then tried to compel the Magars to surrender by depriving them of water. At last the queen aware of this intention, threw all the water she had in store towards the Tibetan camp. The Tibetans thinking that she had abundance of water inside the castle raised the siege, and went to a distance to watch the movements of the Magars. She immediately collected her men and pursued the enemy, when a skirmish took place, in which she fell fighting nobly. The Tibetans expelled all the Magars from the

country, *viz.*, Kangpachan and Tambaa valley, and left their property to the Kangpachan people.”

The Magars are divided into six distinct tribes, and no more, although the following all claim to be Magars, and try in every way to establish themselves as such :—

Böhra	(really a Matwala Khas of Western Nēpāl)		
✓ Rōka*	(ditto	ditto	ditto).
✓ Chohan	(ditto	ditto	ditto).
Jhānkri*	(ditto	ditto	ditto).
Konwār	(progeny of mendicant).		
✓ Uchāi	(ditto	of Thākuri).	

In days of old a certain number of Magars were driven out of their own country, and settled in Western Nepal amongst strangers. From the progeny of these sprang up many clans of mixed breeds, who now claim to be pure-bred Magars, but are not recognized as such.

In addition to the few mentioned above, are some others who also claim to be Magars, such as Rawats, Dishwas, etc., but as they have no real relationship to Magars, it is considered unnecessary to enter a list of them here.

The real and only Magars are divided into the following six tribes, which are here entered alphabetically :—

1. Ale.	4. Pūn.
2. Būrathoki.	5. Rānā.
3. Ghātī.	6. Thāpā.

These tribes mostly intermarry with each other, have much the same customs and habits, and are in every way equal as regards social standing with perhaps a slight preference in favour of the Rānā.

The original home of the Magars was to the west of the Gandak river (Kali-wārt), and, roughly speaking, consisted of that portion of Nēpāl which lies between and round about Gulmi, Argha, Khāchi, Pālpā, and Bhirkot.

This bit of country was divided into twelve districts (Bārāh Mangrānth†) and the residents of the same in time came to be spoken of as the Magars of the Bārāh Mangrānth.

Brian Hodgson and Captain T. Smith both give the following as the Bārāh Mangrānth : Sataun, Payung, Bhirkot, Dhor, Gaerhung, Rising, Ghiring, Gūlmi, Argha, Khāchi, Musikot, and Isma.

* I have seen some Rōka and Jhānkri recruits who certainly looked pure-bred Gurkhās. E. V. The Sārda on the west and the Gandak in the centre of Nēpāl are both spoken of as the Kali.

† Dr. Hamilton in his book published in 1819 says :—

“ Before the arrival of the Rajputs, it is said that the Magar nation consisted of twelve Thams, the whole members of each being supposed to have a common extraction in the male line. Each Tham was governed by a chief, considered as the head of a common family.”

By the term 'Bārāh Mangrānth Magars'* no particular set of tribes was meant. The term had a purely local meaning, and referred to all such Magars, of whatever tribe they might be, whose ancestors had resided for generations within the Bārāh Mangrānth.

Each of these twelve districts had its own ruler, but it would appear that the most powerful kings were those of Gūlmi, Argha, Khāchi, and that the remaining princes were more or less tributary to these three.

Since the rise of the house of Gurkhā, towards the close of the eighteenth century, the country has been redivided, and the twelve districts no longer exist as such, and the term 'Bārāh Mangrānth Magar' has no signification now, and is therefore falling into disuse. Not one recruit out of five hundred knows what the term means.

As mentioned before, the original home of the Magars was to the west of the Gandak river, but it would seem that some clans had for ages occupied certain portions of Nēpāl on the east bank.

The city of Gurkhā was originally the residence of the Chitor Rānās. It is supposed the city was built by them, and to this day numbers of Chitor Rānās are found there.

The Magars having participated in the military conquests of the house of Gurkhā, spread themselves far and wide all over Nēpāl, and numbers are now to be found to the east of the Gandak river.

The Āles in appearance seem a very pure-bred race. As a rule they are very fair, well-made men. The tribe must, however, be rather a small one, as the percentage of Āles enlisted yearly is very small. They are most desirable men to get.

Būrāthokis† are also apparently very limited in number. Some excellent specimens of Gurkhās are, however, every year obtained from this tribe. They are very desirable men to get.

The Ghartis are pretty numerous, but care should be taken in enlisting from this tribe, as they seem to be far more mixed than any of the other five pure Magar tribes. By careful selection, however, excellent Ghartis can be obtained.

The Bhūjiāl Gharti lives in the valleys and high mountains to the north of Gūlmi, above the Pūns, but immediately below the Karāntis.

* This information I obtained by personal and careful enquiry both at Gorakhpur and in Nēpāl itself. I also consulted many native officers and men, and the Prime Minister of Nēpāl was good enough to cause enquiries to be made on this point from the most learned men in Nēpāl. Brian Hodgson also says: "The original seat of the Magars is the Bārāh Mangrānth," and he then proceeds to give the names of the twelve districts which collectively were called Bārāh Mangrānth.

† I have occasionally met recruits who called themselves 'Bura.' They are so few, however, that I have incorporated them with 'Būrāthokis.'

Their tract of country runs along both sides of the Bhūji Kholā (river) from which they probably derive their name.

The Bhūjāl Gharti is generally a shepherd. He lives principally on the milk of sheep, and is almost invariably a man of very good physique and heavy limbs. He is remarkably dirty when first enlisted.

Amongst the Gharti clans are two that should not be confounded, although from their similarity in pronunciation one is very apt to do so. The Pahāre or Pahāria is a good Magar. The Pārē or Pāriā (from *pār*, outside) should never be enlisted. He is, as his name indicates, an outcast or a descendant of an outcast.

The Pūn * tribe seems a small one, as but a small percentage of them is obtained annually. They are generally men of heavy limbs and excellent physique. They much resemble Gurungs. They live about Gūlmi principally, although of course they are found in other places also. They are most desirable men.

Of all Magars there is no better man than a Rānā of good clan. In former days any Thāpā who had lost three generations of ancestors in battle became a Rānā, but with the prefix of his Thāpā clan. Thus a Reshmi Thāpā would become a Reshmi Rānā.

An instance of this is to be found in the 5th Gurkhās, where a havildar, Lachman Thāpā, and a naik, Shamsheer Rānā, are descendants from two Thāpā brothers; but three generations of descendants from one of these brothers having been killed in battle, Shamsheer Rānā's ancestors assumed the title of Rānā; Lachman Thāpā's ancestors not having been killed in battle for three generations, he remains a Thāpā.

From this custom many Rānā clans are said to have sprung up, and this would lead one to believe that the Rānā tribe was looked up to amongst Magars.

The original Rānā clans were few, amongst them being the following: Chitore, Māski, Rūchāl, Hūnchūn, Thāra, Lāye, Thārālī, Sūrajbansi or Sūrjabansi, Hiski, and Masrāngi.

The Thāpā tribe is by far the greatest of all, and amongst them, yearly, hundreds of excellent recruits are obtained. Care should, however, be exercised in the selection of Thāpās, as a very large number of men adopt the title of Thāpā, although they have no right to the same.

The Sāru and Gāhā clans of the Thāpā are each subdivided into five or more families, and in each case the Kālā family is the best.

* I cannot help thinking Pūns are in some way allied to the Gurungs.

A Konwār who claims to be a Magar is the offspring of the connection between a mendicant and any woman. He is generally an ill-bred looking man, and should not be enlisted. The Khās Konwār is all right.

* The Pūrāna Gorakh Regiment in Nēpāl consists entirely of Magars, and is a splendid body of men. All the finest Magars of Nēpāl, excepting those in the Rifle regiments, are put into this regiment. They must be nearly if not quite as big as the Kālī Bahādur.

The Magars of Eastern Nēpāl are, in my opinion, with a few exceptions, very much inferior to those of Central Nēpāl, in physique, appearance, and in all respects.

The remarks which I have made on Gurungs of Eastern Nēpāl, at page 77, under heading of Gurungs applies equally forcibly to the Magars of Eastern Nēpāl, and for the same reason, therefore, I give no list and take absolutely no notice of such corrupted names of Magar clans and tribes as have been given to me by Magars of Eastern Nēpāl.

Central Nēpāl is the real, original, and actual home of the Magars and Gurungs, and it is there that all the information must be sought for, and the lists which I give after years of careful enquiry, are, I believe, fairly complete and correct, and I see no reason why I should add the contorted corruptions of names which both Magar and Gurung recruits of Eastern Nēpāl give as their clans and tribes, whenever they know any.

Taking it for granted that the Magars and Gurungs of Eastern Nēpāl are the descendants of Magars and Gurungs of Central Nēpāl, they should be of the same clans and tribes as their ancestors, and therefore if my lists of Magars and Gurungs of Central Nēpāl are fairly true and complete, as I believe them to be, any new name which comes from Eastern Nēpāl, is probably an untrue one, which no real Magar or Gurung would claim.

~ ALE CLANS.

Ales of the Roho clan are said not to eat Roho fish.

Arghuli or Arghoun'e.	Khāli.	Magiam.	Sarangī.
Biṇ.	Khaptari.	Maski.	Sarbat.
Chāngi.	Kharri.	Meng.	Sarhung.
Charmi.	Khichman.	Pachain.	Sinjapati.
Chādi.	Khulāl.	Pagtami.	Sithung.
Dhoreli.	Kilung.	Pangmi.	Sirpali.
Dukohāki or Dorchāki.	Khulangi.	Panthi.	Surjavansi or
Dura.	Kiapchaki.	Phiwāli Piwāli or	Surjabansi.
Gar.	Lahakna.	Phiyāli.	Suyal.
Gonda.	Lamchane.	Rakhal.	Tarokche or
Gyangmi.	Lamjal.	Ramjal.	Torokchaki.
Hiski.	Limial.	Rimal.	Thakchaki.
Hunchan.	Lungehe.	Roho.	Yangmi.
Kālmī.			

BÜRATHOKI CLANS.

Birjāli.	Karal.	Pahāre.	Sialbang.
Balkoti.	Ulange.	Rahu.	Sibjin.
Barkwānri.	Karmani.	Ramjali.	Sinjapati.
Darlāmi.	Kochaki.	Ramkhāni.	Siris.
Deobal.	Lāmhane.	Ranju.	Thami.
Gamāl.			

GHARTI CLANS.

Arghuli or Arghounli.	Gial.	Paza.	Sene.
Atrāse.	Hunjāli.	Phagāmi.	Sinjāli.
Baima.	Kagja.	Phukan.	Sinjapati.
Bainjāli.	Kahucha.	Purja.	Sirasik.
Bhanta.	Kālā.	Ramjāli.	Sunari.
Bhompāl.	Kālākote.	Rangu.	Sutpahare.
Bhujiāl.	Kenge.	Rankhani.	Talaji.
Bulāmi.	Konsa.	Rawāl.	Thein.
Chanchal or Chantial.	Lāmhane.	Rijal.	There.
Dagāmi.	Machal.	Salami.	Tige.
Darlāmi.	Masrangi.	Same.	Tirukia.
Galāmi.	Nishal.	Sarbuja.	Ulange.
Gamāl.	Pahare or Pahāria.	Saru.	Wale.
Garbuja.	Pāre.	Sawangi.	

PŪN CLANS.

Baijāli.	Kāmi.	Ramjāli.	Sinjapati.
Balāmi.	Kayi.	Ramkam.	Sothi.
Bapāl.	Lāmhane.	Rāngu.	Sutpahare.
Barangi.	Namjali.	Ratowā.	Tājāli.
Dagāin.	Naya.	Rūhan.	Takāle.
Dagāmi.	Or Pajangi.	Sabangi.	Tāme.
Darlāmi.	Pahāre.	Sain.	Tendi.
Dud.	Pajansi.	Same.	Thāni.
Gore.	Phungāli.	Sarbuja.	Tirkhe.
Hunjāli.	Poinge.	Sinjāli.	Ulango.
Jagonle.	Rākaskoti.		

RĀNĀ CLANS.

Āle.	Gāghā.	Khiuyāli.	Pusal or Bushāl.
Archami.	Gāhā.	Lāmhane.	Rāngu.
Arghuli or Arghoule.	Gandharma.	Lungeli.	Reshmi.
Asāmi.	Garancha.	Laye.	Rilāmi.
Bangling.	Gelang.	Mākim.	Ruchāl.
Bārāthoki.	Gomeri.	Māski.	Runtija.
Barkwānri.	Gomul.	Masrangi.	Sarāngi.
Barāl' or Balāl'.	Gyāndris.	Merassi.	Saru.
Bhusāl.	Gyangmi.	Namjali.	Sartungi.
Byangnāsi.	Hiski.	Pachain.	Sinjāli.
Charani.	Hunchun.	Pachrai.	Siris.
Chitora.	Jargha.	Pahrāl.	Suel.
Chunoi.	Jhiari.	Palli.	Sunāri.
Darlāmi.	Jiandi.	Panti.	Surjavansi or
Dengāli.	Kamchāki.	Parta.	Surja bansi.
Dūd or Dut.	Kanoje.	Phiwāli-Piwāli or	Thāra or Thāda.
Durangcheng.	Kandkha.	Phinyāli.	Uchai.
Gāghā.	Kiapchaki.	Pulāmi.	Yahayo.

~ THĀPĀ CLANS.

Ale.	Birkhatta.	Dhanpali.	Gianris.
Arghuli.	Popāl.	Dishwa or Disuwā.	Gurmachang.
Aslami.	Bucha.	Durel.	Gyal.
Bache or Bāchio.	Būrsthoki.	Fal or Phal.	Hiski.
Bachūn.	Chahari.	Gaghā.	Hitan.
Bagāle. {	Chantial.	Gāhā. {	Hongjali.
	Charti.		Hunchun.
	Chohan.		Ismāla.
	Chidi.		Jargah.
Bailick.	Chitore.		Jehāre or Jhiādi.
Bakabal.	Chuni.		Jhankri or
Ba'al or Barāl.	Dālā.		Jhāngdi.
Bālāmi.	Damarpal.	Gāhab.	Jhenri.
Bankabarāl.	Darga.	Ganchake.	Kāikā's.
Baola.	Darlāmi. {	Gandharma.	Kāmechā.
Barāghri.		Garja.	Kāmu.
Bareya.		Garanja.	Kāngmu.
Barkwanri.		Gejal.	Kānlu or
Bengsahi.		Gelung.	Kānluk.
Bhatam.	Sing.	Giāngmi.	Kanoje.
Bhomrel.	Denga or Dhenga	Gidiel or Gindil.	Kāsu.
Biangmi.	Dengabuja.	Giāngdi or Giami.	Kojung.
	Dengāl.		

The Siris clans of the Rānās and Thāpās are the descendants of children who were brought up from babyhood on the milk of goats, their mothers having died in child-birth. No Rānā or Thāpā of the Siris clans will eat goat's flesh.

~ THĀPĀ CLANS.

Keli.	Namjali.	Rehāri.	Sinjali.
Khānga.	Niar.	Reshmi {	Sinjāpati.
Khaptari.	Nidun.		Sirno.
Konwar (Doubtful).	Nimial.		Siris.
Koral.	Pachabaya.		Somare.
Kotil.	Pajanji.	Regāmi.	Sonwānri.
Kulāl.	Pall.		Sothi.
Lāmechane.	Pāta.	Rijai.	Suhnakhāri.
Lāmtari.	Pengmi.	Rilāmi.	Sunāi or Somai.
Lāmtangi.	Phal.	Roka.	Sunāl.
Lanchia.	Phunjali.	Rokim.	Sunāri.
Langakoti.	Phiwāli-Piwali or	Ruchal.	Sopāri.
Langkang.	Phuyāli.	Sain.	Surajvansi or
Lāye.	Pitakoti.	Sāmi.	Surjabansi.
Lingjing.	Pochun.	Sālāni.	Sarang.
Lumchaia.	Powan.	Sanmāni.	Susling.
Lungeli.	Puānri.	Saplengi.	Surpāk.
Makim.	Pulāmi.	Sarangi.	Swial.
Mamring.	Radi.	Sarbuja.	Tarbung.
Mandir.	Rājvansi or	Sartungi.	Thagnami.
Marpa.	Rājbañsi.	Savū. {	Thamu.
Marangi.	Rai.		Thārā or Tuāda.
Maruncha.	Rakal.		Tharun.
Māski.	Rākaskoti.		Thurain.
Medua.	Rakāsbe.		Tramu.
Megasi.	Rajali.		Tumsing.
Mobchau.	Ramjali.	Paneti.	Uchai.
Mogmi.	Ramhkani.	Sātighari.	

Yangdi Untaki or Wantahi.

Bagale means 'many.' This clan is said to be derived originally from a large family of brothers.

CHAPTER VII.

NEWĀRS, LINE-BOYS, DHOTIĀLS, THĀRUS, AND MENIAL CLASSES.

WHEN Nanya Dēva was marching with Newār troops to the conquest of

Nēpāl (about A.D. 1823-24) it is said that
 Reputed origin of Newārs. *en route* they were in danger of perishing from

hunger, when their goddess Kangkali appeared to one of their chiefs in a dream, and told him that in the morning she would grant them a supply of provisions, and that she gave them permission ever afterwards to use the kind of food which she was about to send. Accordingly, in the morning a large herd of buffaloes appeared, and were killed by the people, who have ever since indulged in that kind of food.

The Newārs themselves totally deny their origin from Simraun, and
 Reputed origin denied by allege that they are the original inhabitants of
 Newārs. the Nēpāl Valley. Their houses have a great
 resemblance to those of the Bhutias, while in many points their customs
 resemble those of the other tribes of Mongolian descent.

The Nēpāl Valley is undoubtedly the real home of the Newārs.

Of the Newār language Brian Hodgson says:—

“The language of Nēpāl proper, of the Newāri, has much in common with that of Tibet. It is, however, a poorer dialect than that of Lhāssa and Digarche, and it has consequently been obliged to borrow more extensively from Sanskrit, whilst the early adoption of Sanskrit, as the sole language of literature, has facilitated this infusion.”

This would seem to conclusively prove the Newārs to be of Tibetan extraction originally, whatever admixtures of blood may have been introduced in after times.

In 1793, Kirkpatrick wrote:—

“The Newārs are of a middle size, with broad shoulders and chest, very stout limbs; round and rather flat faces, small eyes, low and somewhat spreading noses.”

Hamilton says:—

“If the morals of the Newār women had been more strict, I believe that the resemblance between Chinese and Tibetans and Newars would have been complete; but since the conquest the approach to the Hindu countenance is

rapidly on the increase, women in most cases giving a decided preference to rank, especially if connected with arms or religion.

* "Until the conquest there was probably little intermixture, except in the descendants of the governing family."

When the writer of this work was in Kātmandu in 1888, and during his frequent shooting trips with Māhārājā Bir Sham Sher, 1889-90 and 1891, he had many opportunities of observing Newārs, and he is of opinion that they show more Hindu blood in their features than either the Magars or Gurungs. Not that they struck him as being darker skinned, but that their faces seemed longer, their eyes larger, and the bridges of their noses more strongly marked than in the Magars or Gurungs.

The present race of the Newārs is a mixed one, derived from Indian and Tibetan stocks, and their religion naturally presents a corresponding mixture of the Indian and Tibetan creeds. The predominance of the Tibetan over the Indian stock in the composition of their blood, is as evident in the religion of the Newārs as it is in their language, their character, and their physical appearance.

The pure Buddhism, which they originally inherited from their Tibetan ancestors, is still the basis of their natural faith, but it has been very much modified by the adoption or retention of many Hindu doctrines and practices derived from the natives of Hindustan, with whom those Tibetan ancestors intermarried.

There is every reason to believe that the earliest or aboriginal inhabitants of the Valley of Nēpāl, and of the country lying between it and the Himalayan snows, were of Chinese or Tibetan origin.

The Newārs are not a warlike or military race, but there can be no doubt that they occasionally produce good soldiers.

The best Newār caste is the Sirisht, and one Subādār Kishenbir Nargarkoti, of the 5th Gürkḥā Rifles, belonging to this caste, won the Order of Merit three times for gallantry displayed during the Kābul war, and was given a clasp when recommended a fourth time for conspicuous gallantry displayed at the time of Major Battye's death, in the Black Mountain in 1888.

The Newārs also fought very bravely and in a most determined way against the Gürkḥā conquerors—a fact proved by their twice defeating Prithwi Narāyan, as before mentioned.

They have letters and literature, and are well skilled in the useful and fine arts, having followed the Chinese and also Indian models; their agriculture

* Considering that Hindus existed in the Nēpāl Valley for centuries before the Christian era, the intermixture of blood had probably been going on from earliest ages and not only from after the conquest.

is unrivalled in Nēpāl, and their towns, temples, and images of the gods are beautiful, and unsurpassed in material and workmanship. They are a steady, industrious people, and skilled in handicraft, commerce, and the culture of the earth.

The Jaicis are their priesthood and should never, on any account, be enlisted in our regiments.

All trade and manufactures of the country may be said to be in the hands of the Newārs, and a few foreigners. Some families of Kashmiris have been settled in Kātmandu for generations.

All mechanics of the country are Newārs, except a few workmen from the plains of India employed by Government in the public workshops and arsenals.

The chief manufactures of the country are few, consisting chiefly of cotton and coarse woollen cloth, a peculiar kind of paper (made from the inner bark of several species of Daphne), bells, brass, and iron pots, ornaments of silver and gold, and coarse earthenware.

The great bulk of the population is employed in agriculture, and almost every family holds a small piece of land. Most land yields two crops every year, and some even three; the work of cultivation is done almost entirely by hand, though of late years the plough is being more extensively used.

Every Newār girl, while a child, is married to a 'Bel' fruit, which after the ceremony is thrown in some sacred river. When she arrives at puberty, a husband is selected for her. The marriage, however, amongst Newārs is by no means so binding as amongst Gurkhās.

Widows are allowed to re-marry; in fact a Newārin is never a widow, as the 'Bel' fruit to which she was first married is presumed to be always in existence.

Adultery is but lightly punished among the Newārs; the woman is divorced, and her partner in guilt has to make good the money expended by the husband in the marriage, or failing this he is imprisoned.

The repayment of bride price by the guilty man to the injured husband is a practice also found amongst Limbūs and Rāis.

The Newārs burn their dead.

The progeny of Gurkhā soldiers, who are born and brought up in the
 Line-boys. regiment, are called line-boys, and these might be
 divided into two distinct classes:—

1. The progeny of purely Gurkhā parents.
2. The progeny of a Gurkhā soldier with a hill-woman.

From the first class, if carefully selected, some excellent soldiers can be obtained.

The second class should be avoided. The pure-bred line-boy is just as intelligent as the half-bred, and if boys are required for the band, or men

as clerks, etc., it would be better to select them from out of the first class. Only a small percentage of line-boys, even of the first class, should be enlisted.

The claims of line-boys to be provided for in the service are undoubtedly very great, as Government has always encouraged Gurkhā colonies, and their fathers and grandfathers having in many cases been all their lives in British employ : they have no other home than their regimental lines.

In their first generation their physique does not deteriorate much, and they almost invariably grow up to be extremely intelligent men and full of military ardour. Their military education begins with their perceptive powers, as they commence playing at soldiers as soon as they can toddle about. The worst point against line-boys is that, unfortunately, they often prove to be men of very loose habits.

Sir Charles Reid, K.C.B., mentions that out of seven men who obtained the Order of Merit of the battles of Aliwāl and Sobraon, five were line-boys ; and out of twenty five Order of Merit men for siege of Delhi twelve were line-boys.

The Dhotiāls live in the extreme west of Nēpāl, and south of Jūmlā.

Dhotiāls. They are not Gurkhās at all, and should never be enlisted.

The Terāi is inhabited by certain tribes of low-caste Hindus called Thārus, who manage to live here throughout the year, and who

Thāru. brave with impunity the deadly malaria and the savage beasts with which these districts are infested.

These people follow the calling of agriculturists, of potters, and where the neighbourhood of rivers allows it, of ferrymen or fishermen.

They live from hand to mouth ; they sow a little rice and grain, but scarcely enough for their own consumption, and they get occasional but uncertain supplies of animal food from the carcases of cattle which die, as well as by catching fish and hunting the wild pigs and deer which abound in the forest.

Though they probably belong to the same original stock as the natives of the adjacent plains of India, yet their continued residence for many successive generations in the most unhealthy and malarious districts, as well as their scanty food and their system of only marrying amongst themselves, has caused the breed to deteriorate most painfully, and whoever their early ancestors may have been, the inhabitants of the Terāi are, at the present day, a puny, badly developed, and miserable-looking race. Living almost in a state of nature, they never seem to suffer from any exposure to the weather, and to be entirely exempt from all danger of jungle fever ; and though they look half-starved, and as if they were deficient in muscle and bone, yet they are capable of undergoing very considerable exertion and fatigue. This is shown by their supplying not

only the class of dāk runners, but also Mahouts and others who, during the hot and rainy months are employed in the dangerous and difficult business of catching wild elephants. They seem to combine the activity of an animal with the cunning and craftiness so characteristic of the human savage.

The following is a list of some of the menial classes of Nēpāl.

No man belonging to any of these should be enlisted as a soldier.

If it is found necessary to enlist any of them on account of their professional acquirements, they should be given separate quarters and, as far as possible, be kept entirely

way from all military duties.

Their being allowed to take their share as soldiers at guard-mounting, etc., cannot raise, in the eyes of a real Gurkhā, the glory of being a soldier :—

Agri	Miners.
Bhanr	Musician.—But prostitute their women.
Chamākhala	Scavenger.
Chunāra	Carpenters.
Damāi	Tailor, Musician.
Drāi	Seller of pottery.
Gāin	Bard.
Kamārā	Slave.
Kāmi or Lohār	Ironsmith.
Kasāi (Newār)	Butcher.
Kumhāl	Potter.
Mānji	Boatman.
Pipa	Kalasi.
Pore	Scavenger.
Sārkhī	Worker in leather.

Damais, Lohars, and Sarkhis if enlisted from Central Nepal, are immeasurably finer men in every way than those of Eastern Nepal.

SARKHI CLANS.

Workers in leather, a menial class.

Basiel.	Dankoti.	Madkoti.	Sirketi.
Bhomrel.	Gaire.	Mangranthi.	Sirmal.
Bilekoti.	Hamālia.	Ramtāl.	
Chitoriah.	Hitung.	Rimāl.	

The Mangranthi clan is derived from ancestors who resided in the Bārāh Mangranth.

EASTERN NĒPĀL.

CHAPTER VIII.

THE KIRĀNTI GROUP : DIVISIONS, HISTORY, AND RELIGION.

THE Kirāntis include—

*1. Limbūs or Yakthumbas.

2. Rāis or Khambūs and Yakkas.

Definition of term Kirānti. The term Kirānti requires some explanation.

By right it should apply to the Khambūs (Rais) only. The Yakkas claim to be a separate nation and so do the Yakthumbas (Limbūs). But as Khambūs, Yakkas, and Yakthumbas can and have intermarried for many generations, the three nations, although at one time quite separate, have, for all practical purposes, been fused into one and the same nationality; hence we find their manners, customs, religious ceremonies, and appearance almost the same. To the Khambūs, Yakkas, and Yakthumbas, therefore, might for all practical purposes be applied the term Kirāntis.

In this book by Kirānta will be understood the three nationalities of Khambūs, Yakkas, and Yakthumbas.

Although the Khambūs, Yakkas, and Yakthumbas have almost the same manners, customs, religious ceremonies, and physical appearance, yet each nation has retained its own language in a great degree.

It should be noted that the Kirānti group can intermarry by the Biah ceremony, and that the progeny invariably becomes of the nationality of its father, never of its mother.

Marriage and Progeny.

Another point is of interest, *viz.*, the adoption of a member of any one of the three nations which compose the Kirānti group, into either of the other two.

Adoption into nationality.

For instance, say a Sāngpang Khambū expresses his desire to become a member of the Limbū nation of the Maniyāmbō tribe.

After certain ceremonies, such as paying certain sums, exchanging rupees three times with a Maniyāmbō man, giving and receiving scarves, etc., he will be admitted into the Limbū nation and as a member of the Maniyāmbō tribe. *but he must retain the name of his Khambū tribe*, and thus he and all his descendants will become Sāngpang Maniyāmbō—the name of his Khambū 'tribe,' sinking into the name of a *clan* of the Maniyāmbō tribe.

* In stature I think the Limbūs are bigger and heavier men on the whole than the Rāis and I also think they are fairer and smoother-skinned.

For customs, habits, etc., see under Chap. III from page 49.

The Yakkas and Khambūs have mixed together much more freely than either of them have with the Limbūs.

The term Subah* or Suffah is generally adopted by Limbūs, whilst Rāi is a name often claimed by Yakkas and Khambūs.

Term Subah and Rāi.

But both the terms Subah and Rāi are of modern origin, and signify practically the same thing, *viz.*, chief.

When the Khambūs first, and the Limbūs afterwards, were conquered by the Gurkhās, the Gurkhā king, probably anxious to conciliate his vanquished enemies, conferred upon the most influential men amongst them commissions sealed with the red seal, conferring upon them powers to rule certain districts.

With these commissions to the Khambūs were given the title of Rāi, and to the Limbūs the title of Subah, each title meaning practically the same.

These titles were given, to begin with, to the most influential of each nation and the title remained hereditary; but now-a-days most Limbūs call themselves Subahs, whilst Khambūs and Yakkas call themselves Rāis.

Khambū and Yakka recruits, when first brought in for enlistment and asked what class they belong to, will reply 'Jimdār,' and when further pressed will answer 'Rāi.'

The Kirānti group, therefore, consists of the following:—

1. Khambūs also called Jimdārs, Rāis.

2. Yakkas also called Jimdārs, Rāis.

These two will be treated in this book as Rāis only, as they are now practically the same.

3. Yakhumbas, also called Limbūs, Chang, Tsong, Subah, and Das Limbūs.

They all three have a tradition that they originally came from Benares claim descent from Benares. (Kāsi).

Although often mentioned in the oldest of Hindu writings, no history of the Kirānts is obtainable on which any dependence can be placed.

Like the Magars and Gurungs, the Kirānts show a decided Mongolian origin, but there is also some foreign strain in them.

The following tradition, taken from Sarat Chandra Dass, seems to clearly indicate an immigration from Tibet into the northern mountains of Nēpāl and their sunny valleys:—

"The valley of Yangma in ancient time was not inhabited. Once upon a time a cowherd of Tashi-rabka, in Tibet, lost one of his yaks, which, grazing in towards the Kangla Chen pass, entered the Yangma valley. Here the cowherd having followed the tracks found his hairy property lying on a rock with a full stomach. In the morning he again missed his yak, and proceed-

* In Central Nēpāl 'Subah' is the title applied to certain civil authorities, who practically represent our Deputy Commissioners in India.

ing further down in the interior met it at a place called Shophug, grazing in a rich pasture land. Here being charmed with the luxuriance of the pasture as compared with his bleak and barren country, he sowed a few grains of barley, which he had obtained from a certain priest as a blessing.

"On his return to his village in Tibet he gave a good account of this place to his fellow 'dokpas' (cowherds), but nobody would believe him, nor would anyone undertake to visit his discovery on account of its position beyond the snows. The cowherd, however, with his wife went to Yangma valley to tend his flock. To their surprise they found the barley well grown. On his return he showed the barley ears to his friends, who were now induced to emigrate to the new land to grow corn.

"Thus was the village of Yangma first inhabited. It is indeed a purely Tibetan settlement, as the houses testify."

Roughly speaking, the Limbūs inhabit the easternmost portion of Nēpāl,

Habitat of the Limbūs and Rais. and the Khambūs and Yakkas, the country between the Limbūs and the Valley of Nēpāl.

They are mostly cultivators or shepherds; their physique is good, and in appearance they are much like an ordinary Magar or Gurung, although perhaps fairer, shorter, and more thickly-built. They are said to be very brave men, but of a headstrong and quarrelsome nature, and, taken all round, used not to be considered as good soldiers as the Magars or Gurungs.

There is one regiment composed entirely of Limbūs in the Nēpālese Army; it is called the Bhairanāth, but on account of the Limbūs* and Rāis as soldiers. *quarrelsome nature of the men is always quartered at some distance from other regiments.

The first Battalion, 10th Gurkhā Rifles, which was raised about 1889, consists chiefly of Limbūs and Rāis and has on every occasion won approval.

In 1902 the 8th Madras Infantry was reorganized as the 2nd Battalion, 10th Gurkhā Rifles, and consists entirely of Limbūs and Rāis, with the exception of a hundred odd transfers received from other Gurkhā regiments.

Experience gained with these two regiments would prove that Limbūs and Rāis are as amenable to discipline as Magars and Gurungs. They observe the same holidays, have the same customs, habits, and characteristics, eat and drink the same, and in appearance are the same, and are now recognized as Gurkhās—and I think deservedly so.

Up to 1887 every Gurkhā regiment had its proportion of Limbūs and Rāis, more specially the 2-1st and 2-4th who on being raised took a good many.

* In Nēpāl the Limbūs are looked upon as the bravest of the brave.

The 6th, 7th, and 8th, up to 1887, recruited mostly, if not entirely, from Darjeeling, and a very large proportion of their men were Limbūs and Rāis.

Limbūs and Rāis, when found in our Gurkhā regiments, have so far always been immensely in the minority, and being looked upon with disgust by the Khās and Thākurs on account of their very late (if not actually still existing) beef-eating propensity, they have probably been subjected to insults on account of the same. Now Magars, and even Gurungs (in public), are also obliged to show indignation at this custom, and hence it can easily be understood how the Limbūs and Rāis would be bullied, thereby causing ill-feeling and its consequent trouble, which may possibly account for the bad name given them as to their quarrelsomeness.

No doubt the Limbūs and Rāis are of a more excitable nature than the Magars and Gurungs, but I cannot help thinking that the explanations given as to their peculiar position in our old Gurkhā regiments, may have had much to do in earning them the character they are credited with.

* "East from Nēpāl proper, the mountainous territory was occupied by Kirānts, who in remote times seem to have made extensive conquests in the plains now constituting the district of Dinapur.

"Father Guisepe in 1769 recognised the Kirānt country as being an independent State. Now, although this would not appear to be strictly exact, as the Kirānts had long been subject to Rājput princes, yet the Kirānts formed the principal strength of these Rājput chiefs, and their hereditary chief held the second office in the State, and the Rājputs, who were united with them, did not presume to act as masters, to invade their lands, or to violate their customs. These Kirānts are frequently mentioned in Hindu legend, as occupying the country between Nēpāl and Madras (Bhotan)."

The Kirānts seem always to have been a warlike and enterprising people, but very rude, although not so illiterate as many of their neighbours. The Lāmās made great progress in persuading them to adopt their doctrines, but many adhered to their old customs.

The Rājputs, on obtaining power, induced many to abandon part of their impure practices, but in general this compliance was only shown when they were at court. The abstinence from beef which the Gurkhālis enforced, was exceedingly disagreeable to the Kirānts.

It is stated that the Gurkhālis threatened, and eventually carried out war against the Kirāntis, because they would not give up their beef-eating propensities.

It would appear that the Rajpūts and Brāhmins acted in Eastern Nēpal somewhat as they did on the western side of the Hindu action in Eastern Nēpal. Nēpal Valley, but to a lesser degree, and we eventually find the chiefs of Eastern Nēpal claiming descent from Chitor.

Makwanpur originally formed part of the estate of the Ruler of Palpā. There is no doubt that Makūnda Sen possessed very extensive dominions, but on his death he divided his kingdom amongst his four sons. To the youngest, Lohanga by name, Makwanpur was given. A mountain chief, by name Bajūhang Rai, joined Lohanga with all his Kirānt troops, and they conquered all the petty independent principalities lying to the east of Makwanpur and took possession of Bissipur.

Bajūhang was killed during these wars, and his son, relinquishing the title of Hang, in its stead took that of Chautaria, and all his successors assumed Hindu names.

Lohanga now possessed a very extensive territory reaching from Mahananda in the east, to Adiya on the west, and from Tibet to Julagar, near Purneah.

One of Lohanga's successors was called Subha Sen, and had two sons, who on their father's death divided the kingdom. In 1774 the Gurkhās overran the country.

Sarat Chundra Dass says:—

"The country between the Ārun and Tāmbār is called 'Limbūana' by the Nēpalī natives, and the aboriginal people, who have resided there from time immemorial, are designated by the name of Limbū, though they call themselves by the name of Yakthumba. In the same manner the tribes inhabiting Kirānta, or the regions between the Dūdhkosi and the Ārun, are called Kirānta,* which name is as old as that of the great Hindu deity Mahādeva. The Kirānt of the north, now called Khambū, and the Limbū of the south are allied tribes, intermarrying among themselves.

"They were known to the ancients by the name Kirānta, on account of their living by hunting and carrying on trade with the natives of the plains in musk, yak-tails, shellac, cardamom, etc., from the earliest Hindū periods. Hence Arrian heard of the Kirhædi of Nēpal and Bhot.

"The Kirānta includes Rongshar, Sharkhambū, Madhya Kirānta, Limbūana, and Pāththar.

"Rongshar is a country of defiles through which the Dūdhkosi flows. It lies between the great mountain range running from north to south, of which the culminating point is Lapchhyikang (called Mount Everest in English maps).

* Newār Mythology mentions that the Kirāntis, who originally dwelt to the eastward, came to Nēpal and conquered it, and that after them came the gods.

and that lofty range which commences east of Nanām (or Nilam) to terminate at the junction of the Sūn and Dūdhkosi rivers."

"Sharkhambū lies to the west of the Ārun and south of the Pherāk district of Tibet.

"Madhya lies between the Ārun and Tambar rivers, the most remarkable places in it being Tsanpūr, Walung, and Shingsa.

"Limbūana includes the eastern defiles, forming the valleys of the Tambar and Tangpachan rivers.

"Panthar or Pāthtar, in Hindi the region of rocks, includes the eastern and western flanks of the lofty range which runs north to south to full one degree between 28th and 27th North Latitude, having for its culminating points Gesang-La in the north, the Kinchinjanga group in the middle, and Samdūkphi of the Darjeeling frontier to the south.

"The Tibetans and the Bhutias of Nēpāl and Sikkim call the Limbūs by the name of Tsang, which is probably given to them on account of their having emigrated to Limbūana from Tsang in Tibet.

"The Limbūs are said to be derived from three sources :—

(1) Emigrants from Tsang in Tibet.

(2) Emigrants from Kāshi (Benares) in Mādhyā Desh (*viz.*, from the plains).

(3) From those sprung from underneath a huge rock in the village of Phedāp, situated to the north-east of Tsanpūr.

"Originally, therefore, the Limbūs were divided into three great tribes according to their original homes, —Tsang, Kāshi, and Phedāp,—which three tribes in later times were split up into numerous clans.

"The first branch from Tsang spread themselves over Tambar Khola, Phalung, Maiwa Khola, Mewa, and Yangrop, being designated by the Tibetans as Tsang Moupa, or the Limbūs inhabiting the defiles.

"Those who came from Kāshi occupied Chāobisa, Kaikhola, and Chauthar.

"Those who came from Phedāp were called Bhaiphuta, and were widely distributed in the valleys of Walung, Tambar, Mewa, Māiya, Chauthar, Pānt-har, and Chāobisa.

"The Bhaiphuta Limbūs were the most powerful and numerous. Their chief, Bhaiphuta Hang, ruled over Eastern Nēpāl.

"All the Limbū tribes, as well as the Kirāntis, paid him tribute and rendered military service in a manner resembling the feudal system of Europe.

"The family of the Bhaiphuta Hang ruled for many years; after its decline the Kāshi tribe became powerful, and its chief massacred all the members of the Hang royal family.

"In this act of bloodshed the Tsang Limbūs helped the Madhesia (Kāshi) Limbūs.

"After the fall of Bhaiphuta Hang's dynasty there was anarchy all over Eastern Nēpāl, there being no supreme ruler to keep all the clans of the Limbūs and Kirāntis in peace and unity.

"In this way they continued for several years, when at length there sprang from among the Srisobha tribe a powerful man called Marang, who succeeded in reconciling the different tribes to each other.

"The Srisobha tribe claims to be of Tibetan origin.

"Marang was elected king by common consent of the people to rule over all the aboriginal tribes of Eastern Nēpāl, for in those days the southern part, including the great valley of the Sun Kosi, was ruled by a Newār chief.

"After a prosperous reign of many years, Marang died, and among his successors in the chieftainship founded by him, Mokani Rājā became distinguished.

"After Mokani's death the Limbū tribes again fell into anarchy, there being none able to persuade all the tribes to live peacefully together, which state of things lasted for more than a century. At last, probably in the ninth century appeared the famous Srijanga, the deified hero of the Limbūs. Srijanga taught the Limbūs the art of writing by inventing a kind of character.

"Tradition says that Marang Rājā was the first man who introduced writing among them, which, however, owing to the long-prevailing anarchy fell into disuse till revived by Srijanga."

It must be noted, that since the conquest of Eastern Nēpāl by the Gurkhās, the Hindu religion, with its caste customs, began to make itself felt.

Cows, for instance, can no longer be slaughtered, nor, having been killed, can their flesh be eaten.

The Limbūs and Rāis are still in a state of transition, if I may use such an expression. A little over a hundred years ago, if they had any religion, it leaned towards Buddhism, but even their Buddhism was of the most lax description. Under the Gurkhā rule, the observances of the Hindu religion in a more or less lax form are being introduced; these are neither rejected nor adopted, but are tolerated and allowed to exist side by side with their shadowy Buddhistical and pagan notions.

The religion of the Limbūs and Rāis, if it can be so called, is a mixture of what seems most convenient and gives the least trouble to its devotees of Buddhism, Hinduism, and their original pagan or ghost-worship.

When celebrating a birth, marriage, or other religious ceremony, a Lāmā is called in, but if no Lāmā is available, a Brāhman will do, and if neither can be got, then any religious mendicant or none at all will do equally well.

In selecting his priest for the occasion, the Limbū will be mostly, if not entirely, influenced by the religion which is prevalent locally.

If the surrounding people are Hindus, he will call for a Brāhman ; if Buddhist, he will want a Lāmā or Phedangba.

A Phedangba is also called in at births to foretell the destiny of the infant, and to invoke the blessing of the gods. The office frequently descends from father to son, but anyone may become a Phedangba who has a turn for propitiating the gods, and for this reason the occupation shows no sign of hardening into caste.

CHAPTER IX.

A TRANSLATION OF LIMBU HISTORY.

God is called Mojingna Khiwagna. He made the world and all the creatures in it.

Limbū were first known by the name of Yakthumba, and they are descended from ten brothers, whose names are as follows :—

1. Thosying Kanglaying Hang.
2. Thindang Sawāro Hang.
3. Thosading Hambleba Sawāro Hang.
4. Thoding Tangaak Sawāro Hang.
5. Yophoding Sawāro Hang.
6. Moguplungma Khambeh Sawāro Hang.
7. Moguplungma Langsoding Sawāro Hang.
8. Yokphoding Sawāro Hang.
9. Yokphodinghang Laingbo Hang.
10. Totoly Toeangbo Hang.

With these ten brothers also came three spiritual advisers (Bijūas) :—

1. Phjeri Phedangma.*
2. Sambahang Eblyhang Samba.
3. Samundum Yepmundum.

These above-mentioned brothers and priests did not know how to read or to write, but they knew some bācha (prayers) and modhun (traditions).

These were handed down by word of mouth and by these were they ruled.

These ten brothers and three priests were all residents of Kāshi (Benares) and they agreed to make themselves homes in the mountains of Nēpāl.

Five of the brothers marched straight from Benares to Nēpāl, but the other five went to Tibet, and from Tibet through Lhāsādinga, until they met their five brothers in the mountains of Nēpāl.

The first five brothers and their descendants are called Kāshigothra, and the second five brothers and their descendants are called Lhāsāgothra, because they respectively journeyed from Benares to Tibet, and from Lhāsādinga to Nēpāl.

But all ten brothers should rightly be called Kāshigothra, for they all came from Benares.

Now, these ten brothers settled in a place called Ambepojoma Kamketlangma Samhalangma.

* Phjeri Phedangma is the most important of the three.

The kings of the country where the ten brothers lived were called :—

- (1) Honden Hang. | (3) Chasbi Hang. | (5) Khesiwa Hang. | (7) Khadi Hang.
(2) Yeketed Hang. | (4) Larasopangbo Hang. | (6) Ekangso Hang. | (8) Ime Hang.*

The ten brothers had many children, and their descendants multiplied very quickly, till they became a nation and were called Limbūs.

The Limbūs were, however, subject to the kings of the country, and they were very much oppressed. The kings ruled them with such a hard rule, and oppressed them so greatly, that eventually the Limbūs, having joined together in the place called Ambepojoma Kamketlangma Sumhalangma, consulted together, and determined to fight the kings of the country, and drive them out of the country.

So every Limbū swore upon the holy place (Ambepojoma, etc.) that he would conquer in the fight or die, and every man swore that he would not return from the war until the kings had been driven from the country, and that he would die sooner than run away in battle.

So there was a great war between the Limbūs and the kings, and the former won many victories and drove out the kings from the land, and the Limbūs seized the country as their own and fixed its boundaries ;—on the north Tibet, on the south the Mades (plains), on the west the Ārun Khola, and to the east the Michi Khola.

Then the Limbūs assembled again together and consulted, and they determined to elect unto themselves ten chiefs (Hangs), one from each tribe, and so the following ten chiefs† were elected, and each chief built himself a fort and called it by a name, and each chief marked the boundaries of his country and called it by some name :—

1. Samlupley Samba Hang called his country Tambar Khola, and his fort Tambar Yiokma.
2. Tampso Perūng Hang called his country Therathar, and his fort Thala Hiokma.
3. Thoktokso Angbo Hang called his country Āthrai, and his fort Poma Jong.
4. Sengsenggun Phedāp Hang called his country Phedāp, and his fort Poklabang Yokma.
5. Tindolung Koya Hang called his country Yangroke, and his fort Hastapur.
6. Sesiane Sering Hang called his country Mewakhola, and his fort Meringdem.
7. Yenangso Pāpo Hang called his country Pauchthar, and his fort Yasok Pheden Yiokma.

* NOTE.—Ime is another name for Lepcha, and evidently the eighth king was King of the Lepchas.

† NOTE.—It should here be noted that the second name of the majority of these ten chieftains is the name of some known Limbū tribe, thus Sām̐ba, Angbo, Phedāp, Sering, Pāpo, and Kajum.

The first name of each chief is probably his real name, the second that of the tribe he belonged to, and Hang might be translated as Baron.

2. The districts ruled over by these chiefs are all named either after the rivers which run through the same, for example, Tambar Khola, Mewa-Khola, etc., or by the number of tribes that constituted the rulers of the country, for example, Chether, Chāobisia, Therāthar, etc.

3. I have been assured by many Limbūs that the ten forts with their original names exist to this present day, but many have now given names to cities thus Hastapur, Ilam, etc.

8. Taklung Kajum Hang called his country Chethar, and his fort Chamling Ohimling Yiekma.

9. Soiyak Laho Hang called his country Chaobisia, and his fort Sanggori Yiekma.

10. Ime Hang called his country Charkhola, and his fort Angdang Ilām Yiekma.

The above are the names of the first ten Limbū chieftains, together with the names of the ten principalities as first marked out, and their respective forts.

After this division of the country the Limbūs remained rulers of their country until the Gurkhās waged war against them.

For twelve years did the Das Limbūs fight with the Gurkhās, after which they were defeated.* The Gurkhās then killed all the Limbūs whom they could catch, whether men, women or children, and the Limbūs had to hide in the mountains because of the cruelty and oppression of the Gurkhās.

After some time the Gurkhā king, thinking of all the heavy troubles that were upon the Limbūs, called them together, and on their promising to look upon him as their king, he granted unto the chief men amongst the Limbūs Tāmāputtras,* Lālmohars,† and Sobangjis† with certain ruling powers for the chief of each district.

Each holder of Tāmāputtra, Lālmohar, and Sobangji was granted full power, according to his warrant, to try all cases in his district, and to rule in every way as he deemed fit, with the exception only of cases of khūn (murder), cow-killing, and with regard to taxes, or money matters, which had to be referred to, and settled by, the King of the Gurkhās.

The Limbūs after this ceased making war with the Gurkhās, and became their friends, and acknowledged the King of the Gurkhās as their king.

They have now begun to learn to read and write in the Gurkhā character and language, and many have taken service in Gurkhā regiments.

Here ends the vernacular history of which I was able to obtain a copy.

* Tāmāputtra is a commission engraved on a copper-plate. It is said the Tibetans owned a tāmāputtra for the temple of Sambunath in Nēpāl.

† A Lālmohār is a commission sealed with a red seal. Sobangji is a rank, and corresponds practically and on a small scale to that of a Deputy Commissioner.

CHAPTER X.

LIMBŪS.

LIMBŪS often state that they were originally divided into thirteen tribes; but that three of these were lost, and that the present nation of Limbūs springs from ten tribes. This may be accounted for by the ten brothers and the three attendant priests from whom their own history (*vide* Chapter IX) claims they are descended.

Risley, in his "Tribes and Castes of Bengal," divides the Limbūs into the following ten tribes:—

- | | | |
|---|--|---|
| 1. Pānthar . .
2. Chethar . .
3. Ātharai . . .
4. Yangorup . . .
5. Chaibisā . . .
6. Miākhola . .
7. Charkhola . .
8. Maikhola . . .
9. Phedāp (Bhaiphuta) . .
10. Tambar khola . | }

} | Classed as Kāshi-gothra, supposed to have immigrated into Nēpal from Benares.

Classed as Lhāsa-gothra, supposed to have come from Lhasa. |
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Risley then continues and gives the clans, which belong to each of these ten tribes.

After the most careful and searching enquiries I have come to the conclusion that the ten tribes given by Risley are in eight cases not the names of tribes but of districts.

I divide the Limbū country into the following ten original

District composing homes:—
Limbū land.

Pānthar . . .	(The residence of five tribes.)
Chethar . . .	(The residence of six tribes.)
Āthrai . . .	(The residence of eight tribes.)
Yangrok or Yangrup .	(Name of a place.)
Chāō bisia . . .	(The residence of twenty-four.)
Mewa-khola . . .	(Name of river.)
Chārkhola . . .	(Four rivers.)
Miāwakhola . . .	(Name of river.)
Phedāp . . .	(Name of famous rock and cave.)
Tambarkhola . . .	(Name of river.)

Of these, the first five districts, it is said, were originally peopled by members of the Kāshigotura, whilst the last five were inhabited by the Lhāsagotura.

These districts most certainly held a preponderance each of certain tribes.

For instance, to this day even, all Limbūs of the Phāgo tribe claim Maiwakhola as their residence, and very few, if any, Phāgos will be found in any other district, except Maiwakhola.

However few the number of Limbū tribes may have been originally, at the present time there are a large number. Some of these tribes are divided into a large number of clans, some into two or three only, whilst others although recognized as true tribes, have no subdivision.

Thus, Phāgo, Tegim, Kewa, etc., etc., are tribes with numbers of clans, whilst Ijam, Chemjong, Kurungbang have but two or three clans, and Lingkim, Moden, Nogo, Sāmi, etc., etc., although tribes (Swang) have no clans of their own.

Of the ten districts which I have given, two appear also as the names of tribes, *viz.*, Athrai and Phedāp.

Phedāp is the name of a famous rock and cavern visited and described by Sarat Chandra Dass, and the original residents of this cave, it is said, assumed to themselves the name of the rock, or gave the rock and the district the name of their tribe. Phedāp was the country of the Bhaiphutas.

All Limbūs, whatever may be their tribe or their district, nevertheless Tribes of Limbūs. claim common descent.

Every single recruit I have met as yet will invariably, if asked, give his "Swang," also his clan, if there be any, and his district.

Questioning a Limbū will be much as follows :—

- | | | |
|--------------------------|-------|-------------------|
| * "What is your name?" | . . . | "Purandhoj." |
| "What nationality?" | . . . | "Limbū or Subah." |
| "What tribe (swang)?" | . . . | "Kājum." |
| "What clan (thar)?" | . . . | "Chongbang." |
| "What district (kipat)?" | . . . | "Chethar." |

As pointed out very truly by Risley, an immense number of clans have sprung up amongst the Limbūs and this applies to the whole of the Kirānti group through some peculiarity of the founder of the same. Thus, within the Chāōbisa district, there existed once upon a time a man of the Yongya Hang tribe who had two sons. One of these was very fond of wearing the red Rhododendrum flower, Topetlāgu, whilst the other showed much partiality to a fruit called Yambhota, and from these peculiarities arose the Topetlāgu and Yambhota clans of the Yongyahang, the nicknames having stuck to the posterity of each.

* If asked by a Limbū in Limbū-khūra, he will generally give his nation as Yakhumba.

Again, the existence of many tribes has been caused by a nickname, either given on account of some peculiarity or from local reason, which nickname has superseded the original tribal name such as—

Tegim	.	.	.	.	The wicker-worker.
Menyangbo	.	.	.	.	The unsuccessful one.
Libang	.	.	.	.	The archer.

Thus, the Chemjong tribe derives its name from the fact that its founder was a resident of Chem, who settled in some foreign part.

It can easily be conceived what a number of tribes and clans can be produced from such a peculiar custom, and how complicated matters must get in time.

Owing to the great progress the Lāmās made amongst the Kirānts, and their consequent adoption of Buddhism, there is no such thing as caste amongst the Limbūs (the same applies to Rāis). The result is that all Limbūs are, socially speaking, equals.

Menials exist no doubt in Limbū land, for instance Sārkhis, Damais, etc., are found, but these menials are foreigners. They are not, and never can be, Limbūs. A Limbū may take up the profession of Damai (tailor); he would probably refuse to do any such thing, but it would not make him a Damai, nor would it sink him socially in the eyes of other Limbūs. Being a Limbū, and there being no such thing as caste amongst his nation, he may adopt any trade he likes and yet remain the equal of any other Limbū. Yet, a Limbū, although recognizing no social superiority in any member of his own nation, will refuse to eat or drink or have any dealings with foreign menials, such as Sārkhis, Damais, etc.

Comparing the religion of the Limbūs with the ancient religion of Tibet, Risley says :—

“ We may perhaps hazard the conjecture that the original religion of the Limbūs is closely akin to the Pan or ancient religion of Tibet. In both we find the forces of nature, and the spirits of departed men exalted into objects of worship.* In both systems temples and images are unknown, while propitiatory offerings occupy a prominent place. To complete the parallel, neither recognize a definite priestly order while both encourage resort to medicine men to ward off the malign influences which surround the human race.”

* Srijanga and Theba were two powerful Chiefs or Kings of the Limbūs who were afterwards deified. Risley states Theba or Thebbah was the son of Srijanga, who fought against Prithwi Narayan, but other authorities give Srijanga a very much older date of existence, referring him to the ninth century. I cannot find any evidence of Srijanga having fought the Gurkhās; the only General who apparently defeated the Gurkhās was Satrajit, a Lepcha, but he was himself eventually subdued. He obtained his name from the fact of having won seventeen victories, so it is said. I incline to the belief that Srijanga existed many centuries ago as a powerful chief, and at a time long anterior to the Gurkhā invasion. Mr. Paul, at Darjeeling, inclines to the belief that Srijanga existed at about the same time as Vikramaditya.

Sarat Chandra Dass says :—

"There are five classes of priests among the Limbū people to perform their religious and secular ceremonies. They are called Phedangbo, Bijūwa, Dāmi, Baidang, and Srijanga.

"The Bijuwa are trained to the Shamanic or mystic worship, of which fantastic dances are the chief characteristic.

"The Dāmi practise witchcraft exclusively and are said to be able to eject evil spirits through the mouth.

"The Baidang are physicians who cure diseases.

"The word Baidang is undoubtedly derived from the Sanskrit Baidya."

The Srijanga, the most important of the five, have the exclusive privilege of interpreting the religious books and of studying religious observance and rites.

A Srijanga can combine in himself the qualifications of the other four orders.

A Limbū may marry any girl he likes who does not actually belong
Marriage cu-toms to the same clan of his own tribe.

For instance, a man belonging to the Chongbang clan of the Phāgo tribe may marry any Limbū girl as long as she does not belong to the Chongbang clan of the Phāgo tribe.

He may marry a girl belonging to any other clan of the Phāgo tribe, but not with the Chongbang of the Phāgo tribe.

But, again, he may marry any girl belonging to the Chongbang clan of any other tribe than Phāgo.

Thus, a Phāgo Chongbang may marry a girl of the Hūpā Chongbang or a Kajum Chongbang or any other Chongbang except Phāgo Chongbang.

With Limbūs, therefore, and all Kirānts, a man may, with certain exceptions, marry any girl of the Limbū nation, as long as she does not belong to the same *clan and tribe* as he does.

One of the exceptions referred to above is that a Limbū must not marry into the clan of his mother.

Some families among the Limbū people consult astrologers,—others
Marriage ceremony do not. When marriage is contemplated, the parties,
amongst Limbūs. very commonly without the knowledge of their
parents, meet together in some place of common resort, or in some market, should there exist any, in order to sing witty songs, in which test alone the male is required to excel his fair rival. If the candidate is beaten in the contest by the maiden whose hand he covets, he at once runs away from the scene, being ashamed of his defeat; but, if on the other hand, he wins, he seizes her hands and leads her triumphantly to his home without further ceremony, a female companion generally accompanying her.

If the candidate had previously won the maiden's attachment by any means whatsoever, the place to meet being some fountain, or rill where the maiden goes to fetch water, and thereby had opportunities of discovering her efficiency in the art of singing, he pays a bribe of a couple of rupees, or its equivalent in kind, to the maiden's companion to declare him the winner in the singing competition.

Generally marriage is contracted by courtship among the parties, when the above described means are not resorted to, before their parents are informed of their intentions. This takes place when the candidate obtains free access to the house of the maiden's father, which is easily effected by presenting the nearest relation living in the house with a pig's carcass. This kind of present is called 'phudang' in the Limbū language. When the marriage ceremony takes place, the bridegroom, if rich enough, kills a buffalo, or else a pig, which is presented to the bride's parents with a silver coin fixed to its forehead (ticca).

Amongst the lower people the parents of the bride seldom know anything about the marriage till the return of the girl from her victor's house. At the time of the marriage the friends and relations of the parties assemble, each bringing a present of a basketful of rice, and a bottle of murwa or arack (jānr).

Then the parties meet in a spacious courtyard, attended by their friends and neighbours. The bridegroom beats a drum, to the music of which the bride dances, outsiders also taking part in the dance.

This over, a priest called Phedangba, or Bijūa, conducts certain religious ceremonies, beginning with the mantra "according to the commands handed down from ancient time, and the doings of the patriarchs, we bind our son and daughter in marriage to-day," : when the Bijua repeats the mantra, the bridegroom places his palm in that of the bride, they at the same time holding a cock and a hen respectively, which are then made over to the Bijūa. At the end of the service the throats of the fowls are cut and the streaming blood is received on a plantain leaf from which omens are drawn. In another leaf vermilion paint is placed. The bridegroom then dipping his middle finger in the paint passes it by the forehead of the officiating priest to touch the bridge and tip of the bride's nose. The bridegroom then says : "Henceforth from this day, maiden, thou art my wife," and shouting repeatedly, "Maiden, thou art my wife," puts a vermilion mark on her brow. The slain fowls are thrown away ; whoever picks one up, gets it. The following morning the priest invokes some friendly spirit, who thus advises the married couple : "You two should henceforth live as husband and wife as long as you live on this earth," to which the parties suitably reply "We will do as you command."

Unless this period of a lifetime is mentioned, the marriage is not considered auspicious, and to make it auspicious certain other ceremonies are prescribed which open up new sources of gain to the priest.

Those who bring bottles of murwa as presents are admitted as guests to the marriage, when first of all murwa and roasted meat, generally pork, are served, after which a dish of rice is presented to every one of the party. At the termination of the marriage ceremony the bride, released from her captor's hands for the first time, returns to her parents. Two or three days after her return comes the 'parmi' (intermediator or umpire) to settle differences with the bride's parents, who now for the first time are supposed to learn the matter about her and the bridegroom. He brings as a rule three things—one bottle of arack, the entire carcass of a pig, and a silver coin—as presents to the bride's parents. Just as he goes to make the presents to the bride's parents, they are bound to fly into a passion and threaten to beat him, whereupon he entreats them not to beat him and tries to pacify them by producing another rupee from his pocket. The bride's parents then interrogate him in an angry tone, saying: "Why did you steal away our daughter?" and so on. When their anger subsides, he pays the price of the bride, which, according to his means and resources, varies from Rs. 10 or less, to Rs. 120 or more. When the money is not forthcoming, its equivalent in kind is given; but in all cases a pig must accompany the price. When the bride's parents are satisfied, the demand of presents for the suffas (subahs) and village aldermen is made. These men are the twelve elders of the village. Usually a sum of Rs. 12 or its equivalent in kind is given, which the subahs and other officials of the village appropriate to themselves. The payment is called 'turayimlag' in the Limbū language, meaning the satisfaction or appeasing the anger of the bride's parents for stealing their daughter.

This amount, although due to the bride's parents, is now-a-days appropriated by the village officials.

Like the Tibetans, the Limbūs present white cotton scarves to all who are interested in the marriage.

At the time of delivering the bride to the 'parmi' the parents must say, "Oh! our daughter is lost! She is not to be found; somebody must go and find her."

So when a couple more of silver coins are produced as remuneration; but not before, one of the relations discovers the lost bride, who generally conceals herself in the state room of her parents' house, and delivers her up to 'the parmi.' Now-a-days this searcher does not generally make his appearance on marriage occasions, but the bride discovers herself when the money is paid.

When a Limbū falls ill, a 'Yeba' is called, who sacrifices some animal
Limbū customs. and prays to all gods and goddesses for assistance.

When anyone seduced another man's wife, according to ancient custom the seducer was killed by being cut down with a kūkri, but now-a-days the injured husband sometimes allows the wife to go, receiving money, cattle or furniture, as compensation.

A murderer in former days was killed, but now-a-days he is sometimes merely fined.

The following is a translation of a vernacular document which I obtained from Mr. Paul, late Deputy Commissioner of Darjeeling:—

"When a Limbū dies, his body is sometimes kept for one whole night
Funeral ceremony. before being buried, and sometimes it is buried
at once.

"The body is properly laid out at full length, and then carried to the spot chosen as a grave.

"The officiating priest, 'Phedangma,' then receives one rupee with which he is supposed to purchase the piece of ground to be used as a grave from the gods and goddesses of that place. After the body has been buried some of the 'Phedangma' keep the money, whilst others throw it away crying, "This is the money with which we purchased this land." The grave is dug deep and long. The body is laid in at full length with the toes pointing towards the sky, and with the hands upon the breast, and with the fingers of one hand clasped by the fingers of the other. Leaves are then scattered over the body.

"The rich bury their dead, first enclosing the body in a coffin, in which is placed grain of every kind.

"Earth is then piled over the body and on the top of the earth a monument of stones is erected.

"If the body is buried near a road, the top of the grave will be made so as to be a convenient resting place for travellers, and a tree will be planted to give shade and coolness to them.

"After the actual burial is over the priest and all guests and friends will go to the house of the deceased, where a feast is provided for them. The family and relations of the dead will mourn for four days, if the deceased was a man, and for three days, if a woman, and are forbidden during that period to eat any meat, salt, dhal, oil or chillies.

"After the mourning is over a pig is killed, and a Phedangma and all the friends and relations having been called, a feast will be indulged in by them, and the Phedangma and the guest will say to the mourners: 'You are now allowed to partake of meat, salt, dhal, oil, and chilly and all other things from to-day.'

"The Phedangma will then again cry out loudly to the dead man's spirit
"Go now where your forefathers and foremothers have gone before."

Risley in his "Tribes and Castes of Bengal" describes matters regarding Limbūs so very much better than I ever could, that I will now proceed to give extracts from him, on all such points as he discusses, and on which I agree with him.

"Limbūs are a large tribe, probably of Mongolian descent ranking* next to the Khambūs, and above the Yākkā among the three Upper Divisions of the Kirānti group.

"The name Limbū or Das Limbū, from the ten sub-tribes (really thirteen) into which they are supposed to be divided, is used only by outsiders.

"The Limbūs, according to Doctor Campbell, form a large portion of the inhabitants in the mountainous country lying between the Dūdbkōsi and the Kānki rivers in Nēpāl, and are found in smaller numbers eastwards to the Mechi river, which forms the boundary of Nēpāl and Sikkim. In still fewer numbers they exist within the Sikkim territory, as far east as the Tista river, beyond which they rarely settle. In Bhutan † they are unknown except as strangers. Hodgson locates them between the Arun-kosi and the Mechi, the Singilela ridge being the boundary on the east.

"The Limbūs themselves claim to have held from time immemorial the Tambarkhola valley on the upper waters of the Tambar Kosi river. They have also a tradition that five out of the thirteen sub-tribes came from Lhāsa, whilst five others came from Kāshi (Benares). The former group is called Lhasagotra, and the latter Kashigotra; but the term 'gotra' has in this case no bearing in marriage.

"All that can safely be said is that the Limbūs are the oldest recorded population of the country between the Tambar Kosi and the Mechi, and their flat features, slightly oblique eyes, yellow complexion, and beardlessness may perhaps afford grounds for believing them to be descendants of early Tibetan settlers in Nēpāl.

"They appear to have mixed little with the Hindus, but much with the Lepchas, who, of late years have migrated in large numbers from Sikkim to the west.

"Dr. Campbell compares the two tribes in the following words: 'The Limbū is a very little taller in stature than the Lepcha; somewhat less fleshy and more wiry in the limbs, as fair in complexion, and as completely beardless.

* From all I can gather, it would seem that Khambūs, Yākkas, and Limbūs profess to be socially equal one to the other. I have never heard any member of any one of these three claim that his nation ranked above or below either of the other two nations.

† Owing to opening out of tea gardens in the Doars, a certain number of Limbūs are settling down in the Bhūtan hills.

He is scarcely ever as ruddy as the Lepchas sometimes are ; his eyes are, if anything, smaller, and placed more to the front than a Lepcha's, and his nose, although somewhat smaller, is rather higher in the bridge than that of the Lepcha. He wears his hair long, but does not plait it into a tail ; has no fancy for head necklaces, wears a kükri instead of the ban, and wide trousers and a jacket or chapkan in preference to the robe and long jacket of the Lepchas.*

"At the time of the Gurkhā conquest of Nēpāl, the country east of the Arunkhola was held by petty Limbū chiefs, on quasi-feudal terms, from the Hindu Rājās of Bijapūr and Makwanpūr, at whose courts representative Limbūs discharged the duties of Chauntra or Prime Minister.

"Taking refuge in the hill forts with which each of the chiefships was provided, the Limbūs offered a gallant resistance to the invading Gurkhās, and the latter underwent many repulses before their supremacy was fully established.

"Although used to bearing arms, and deeming themselves a military race, they do not rank among the regular fighting tribes of Nēpāl.

"Their principal occupations at the present day are agriculture, grazing, and petty trades.

"Some authorities believe them, with the rest of the Kirāntis, to be inferior in soldierly qualities to the Khās, Magar, and Gurung tribes, from whom our best recruits are drawn ; but this opinion seems to be giving way to a more favourable estimate of their military capacity, and their behaviour in the Sikkim Campaign of 1888 is understood to have borne out the latter view.

"The sub-division of the clans among the Limbūs is extremely complicated.

Sub-division of clans. The names of the septs are extremely curious. By far the greater number of them refer to some personal adventure or peculiarity of the original founder of the sept. Intermarriage between cousins is barred for three generations or, as some say, for seven. In practice, however, while the rule forbidding marriage within the 'thar' (clan) is most strictly observed, there seems to be much uncertainty about prohibited degrees. A further complication is introduced by the restrictions in intermarriage arising from 'mith' [Limbū saiba] friendships, or in fictitious brotherhood among most of the hill races.

"Two men contract friendship by a special ritual at which a Brahman, or when the parties are Buddhist, a Lāmā, officiates and reads mantras or mystic formulæ, while the two friends thrice exchange rupees, handkerchiefs, or scarves, and daub each other between the eyebrows with the paste made of rice and curds which is used in the marriage ceremony.*

* The same ceremony is used when admitting any outsider as a member of the Limbū nation. The man admitted always first choosing some men of such tribe and clan as he wishes to belong to as his brother.

"The effect of the union is that the friends are reckoned as brothers, and intermarriage between the two families is prohibited for several generations. Any breach of the rule is punished in Nēpāl, I am informed, with severe punishments, such as death or slavery.*

"The children of a Limbū man by a Bhutia, Lepcha, Magar, Gurung, Sanwār, or Murmi woman, are admitted without question into the Limbū community.†

"The phlegmatic and utilitarian habit of mind, which a German ethnologist has noticed as characteristic of the Mongolian races, comes out conspicuously in the nonchalant attitude of the Limbūs towards religion. Where their surroundings are Hindu, they describe themselves as Saivas, and profess to worship, though with sparing and infrequent observance, Mahadeva and his consort Gauri, the deities most favoured by the lax Hinduism of Nēpāl.

"In a Buddhist neighbourhood the yoke of conformity is still more easy to bear: the Limbū has only to mutter the pious formula: 'Om mani padme om,' and to pay respect and moderate tribute to the Lāmās in order to be accepted as an average Buddhist. Beneath this veneer of conformity to whatever faith happens to have gained local acceptance, the vague shapes of their original Pantheon have survived in the form of household or forest gods, much in the same way as Dionysius and other of the Greek gods may be traced in the names and attributes of the saints who preside over the vintage, the harvest, and the rural festivals of various kinds, in remote parts of Greece at the present day. Under such disguises, which serve to mark departures from the popular creeds, the Limbūs worship a host of spiritual beings whose attributes are ill-defined, and whose very names are not easy to ascertain. Yumā Kāpobā, and Thebā, rank as household gods, and are propitiated once in every five years, or whenever disease or loss of property threatens the family, by the slaughter outside the house of buffaloes, pigs or fowls. The votaries eat the sacrifice, and thus, as they express it, 'dedicate the life breath to the gods, the flesh to ourselves.' No special days are set apart for the ceremony; but it cannot be performed on Sundays, as that day is sacred to Himāriyā. Those who wholly neglect the duty are supposed to suffer in person or property, and the common hill disease of goitre is believed to be one of the special modes by which the gods manifest their displeasure.

"Temples and idols are alike unknown, nor, so far as I can ascertain, does the imagination of the Limbūs trouble itself to clothe its vague spiritual conceptions with any bodily form.

* Now-a-days the punishment is a heavy fine, and banishment out of Nēpālese territory; in very aggravated cases slavery, but never death.

† The children of a Limbū woman by a man of other class, such as Bhutia, Lepcha, etc., are not Limbūs, but of the class their father belongs to.

"Himāriyā, the god of the forest, is propitiated on Sundays by offerings of sheep, goats, fowls, pigeons, and Indian corn. A stone under a tree by the roadside is smeared with vermillion and bound with thread, and this place of sacrifice is marked by consecrated rags tied to a bamboo pole.

"In addition to these more or less beneficent, or at least neutral divinities, the Limbūs are compassed about by a multitude of nameless evil spirits, 'who require peculiar management in warding off their caprices.' To appease and propitiate these is the special function of the Bijūas, a class of wandering mendicants peculiar to Sikkim and the eastern parts of Nēpāl. Bijūas are wholly illiterate, and travel about the country muttering prayers and incantations; dancing, singing, prescribing for the sick, and casting out devils. They wear a purple robe and broad-brimmed hat, and are regarded with great awe by the people, into whom they have instilled the convenient belief that their curses and blessings will surely be fulfilled, and that ill-luck will attend anyone who allows a Bijūa to leave his door dissatisfied.

"While the Bijūas act as exorcists and devil-worshippers for all the Himalayan races, the equally illiterate Phedangma is the tribal priest of the Limbūs for the higher grades of spirits, and officiates at sacrifices, marriages, and funerals.

"Both cremation* and burial are in vogue amongst the Limbūs (also amongst the other Kirāntis), the latter being the more common and probably the older practice.

"The corpse is placed lying on its back with the head to the east. The grave is lined with stones, and a cairn, consisting of four tiers for a man, and three for a woman, erected on the top. The Phedangma attends at the funeral and delivers a brief address to the departed spirit on the general lot of mankind and the doom of birth and death, concluding with the command to go whither his fathers have gone and not to come back to trouble the living with dreams. Neither food nor clothes are placed in the grave, but sometimes a brass plate with a rupee (or if a poor man with a copper coin) is laid under the head of the corpse. For nine days after the funeral the sons of the deceased live on plain rice without any salt, and for a month or two the relatives must avoid merry-makings and wearing flowers in their hair.

"The special and characteristic sign of mourning is a piece of white rag tied round the head. There is no periodical ceremony for the propitiation of ancestors.

* Limbūs also often throw their dead into the nearest river. This is probably an innovation brought in by the Hindu religion. Being in some cases a most convenient way of disposing of their dead, it has naturally been accepted by the Limbūs, who ever have shown a willingness to adopt any measure in any religion which saves trouble.

"At a man's death his sons, natural or adopted, divide his property; but an adopted son, or a natural son by a wife informally married (*kacchi shādi*), takes only one-half of a legitimate son's share. The division of the property is usually made by the tribe council (*thum-thum*), who set apart an extra share for the eldest son. The youngest* son is allowed to choose his share first.

Inheritance. "Failing sons, the eldest surviving brother is the next heir.

"In the matter of food they have very few prejudices. They eat pork and the flesh of all clean-feeding animals and drink wine. In fact the only restrictions in their diet appear to be those imposed on certain 'thars' by the obligation not to eat the 'totem'† or 'beast eponym' of the group.

Food. "The Kirāntis will eat with Magars, Gurungs, Sunwārs, Khās, Thākurs, Brāhmans, Newārs, and, with very few exceptions, with the Murmis and Bhutias."

The Magars, Gurungs, Sunwārs, and unmarried Thākurs will eat and drink with Kirāntis.

Kirāntis profess not to eat beef now, it being, they say, forbidden. In their own country, when free from observation, they probably go back gladly to what they ever have considered excellent food. It is well-known that they not only eat beef in the days before the Gurkhā conquest, but that it was their favourite meat, and their refusing to give up their beef-eating propensities was, in part, a reason of the Gurkhā invasions. Kirāntis prefer in our service drinking water out of a goat-skin massak.

The remarks in the chapter on Gurkhā customs under the headings, Stimulants, Arms, Dress, Amusements, General Character, and Gambling apply equally to Limbū, Rāis, Sunwārs, and Murmis.

The following, although perhaps very incomplete, and in places inaccurate, is a list of Limbū swangs (tribes) with their clans.

Opposite each 'swang' is entered in brackets the 'original home' of the same.

The 'original home,' or 'proper habitat' is called in Khās-khūrā 'Kipāt' and in Limbū-khūrā 'Lāji.'

* From what I can learn this is not quite right. The eldest son on the death of the father practically stands in the position of father to his brothers, and is recognized as such. His share having been allotted to him by the 'thum-thum,' and it is always the largest, he then turns to his youngest brother and allows him to select any one of the shares which have been previously made out by the tribal council. This custom probably exists as a check to ensure an impartial division of the property. Sisters and daughters have no right to any share; they may be given something, but almost invariably receive nothing.

† e. g., the Kewa tribe, to whom the flesh of all winged creatures is forbidden. The same custom exists amongst the Gurungs and Magars, vide Sāmri Ghales, Giabings, Roho Ales, Siris, etc.

Some tribes have never moved from their own homes; 'Phāgos,' for instance. Others are to be found in several districts: thus, the 'Kedemma' tribe will be found in Mewākholā, Yangrok, and Pānchthar, and the Songbamphe and Tumbangphe tribes will be found in Chethār, Pānchthar, and Chāobisia, as well as in their original homes.

In the list of 'Limbū Swāngs' that either have no clans or whose clans have not yet been identified, it will be noticed that several of the names entered appear as clans amongst other Swāngs, and this is probably due to marriage customs, as explained previously.

For the sake of easy reference, I give, to begin with, an index or list of the ten Lumbū districts, and opposite each district I have entered the tribes whose original homes were there. Many tribes will of course be found in more than one district, but I have endeavoured to show each tribe's original home or 'Kipāt.'

INDEX

- Showing original homes of Limbū tribes.

Names of original homes (kipats)	Swāngs or Tribes.	Names of original homes (or kipats),	Swāngs or Tribes.
(1)—Āthrai	{ Athrai. Iwa.		{ Chemjong. Leoti. Pāpo. Nembang. Pheyak. Serima. Tegim.
(2)—Chāobisia	{ Līngden. Songyokpa.	(7)—Pānchthar	{
(3)—Chārkhola	. Immehang.		{ Hūūppā. Kurungbang. Phedāpea. Singrangjo. Songbamphe. Tumbamphe.
(4)—Chethar	{ Kajum. Kewa. Sangwa. Tokleng. Tiling.	(8)—Phedāp	{
(5)—Māiwakhola	. Phāgo.	(9)—Tāmbakhola	{ Māhbo. Māhbohāng. Mangyung. Phenduwa.
(6)—Mewākholā	{ Kedemma. Libang. Nālubo. Sāmbo. Sering. Tukyuma. Tunglung.	(10)—Yangrok or Yangrup.	{ Bakkim. Ijam. Kebang. Meniyāngbo. Sambarhang. Thebe. Yongya. Yongyāhang. Yungwa.

IMBŪ TRIBES AND CLANS.

ĀTHRAI—(Āthrai).

Āngbahang.	Idinggo.	Phonpho.	Thallang.
Bakkim.	Ingāmphen.	Pomo.	Tinglabo
Chintung.	Kondongwa.	Sendang.	Yoksoba.

Yoksoma

BAKKIM—(Yangrok).

Bakkim.	Loksomba.	Māden.	Yangwāgo.
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CHAOBISIA—(Chaobisia).

Lingka	Nogo.	Tungkong.
Meblak.		

CHARKHOLA—(Charkhola).

Lingdem.

CHĒMJONG—(Pānchthar).

Chikeho	Lādo.	Māhbohāng.	Māhbo.
	Papalang.		

CETHAR—(Chethar).

Tangklong.

HŪŪPA—(Phedāp).

Chongbang	Isubo.	Māken.	Phonthāk
Hangserung.	Lokphangwa.	Pehim.	Wabungia.

IJAM—(Yāngrok).

Chungsu.	Konghba.	Lingjemba.	Penjetamlingba.
Jeyoh.	Laksomba.		

IMECHANG—(Descended from Lepchas)—(Chārkhola and Sikkim.)

Chilikchan.	Lingdam.	Loksong.	Loktong.
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IWA—(Āthrai).

Inglangphe.	Phalechuwa.	Samsong.	Waji.
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KAJUM—(Chethar).

Chikeho.	Kurungbahang	Lēwāhang.	Tukohang
Chongbang.	Kurungphong.	Pārgharri.	Tungohang.
Imusong.	Lahoron.	Sāngwa.	Woyang.
Kadi.	Lekuā.	Tozieng.	

KEBANG—(Yāngrok).

Iringba.	Sambayu.	Tanjamba.	Yangya.
Keiba.	Silingbo.		

KEDEMMA—(Mewākola).

Mudenchain.	Nugedemma.	Punjemba.	Sansoyang.
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*KEWA—(Chethar).

Anglabang.	Lingden.	Mangea.	Thoksuba.
Chongbang.	Lung Māden.	Mangwayak.	Tigalla.
Kajum.	Māden.	Samdangwa.	Tumbah.
Kebuk.	Mangāp.	Sing Māden.	

* Kewas are supposed not to eat the flesh of any winged creature.

KURUNGBANG—(Phedsp).			
Papo. Kajum.	Kanbonan.	Song.*	Tum.*
LEOTI—(Pānchthar.)			
Mehokpa.	Pakpasomba.	Tikapatti.	
LIBANG—(Mewakhola).			
Lunkimba.	Pangboma.	Pemba.	Naidemba.
LINGDEN—(Chaobisia)			
Keiba Nogo.	Pambokpa. Pānkemyang.	Pānphomā. Pothangchere.	Sengwangyang.
LOKSOM—(Charkhola).			
	Loktam.		
MAHBO—(Tambarkhola).			
Burra. Chemjong.	Lejenji. Lekhogwalong. Yanroke.	Lumdhoyu. Māhbo.	Sawaden. Tinkote.
MAHBOHANG—(Tambarkhola).			
Kambang.	Lāhbug. Sangsangu.	Māhbohāng. Suharengba.	Moringlahang.
MANGYUNG—(Tambarkhola).			
Lecharbo.	Mangyung.	Tababung.	
MENIYANGBO—(Yangrok).			
Sangpanggye.	Sewa.	Wetūpmā.	
MEWAKHOLA.			
Chongbang.	Emeba.	Siring.	
NALIBO—(Mewākhola).			
Chongbang.	Māden.	Sanba.	Tungkamphs.
NEMBANG—(Pānchthar).			
Angdemba. Ingwāba. Kudānamba. Kugetenamba.	Lohringen. Māpejong. Nāmlakpā. Pegwa.	Phejonba. Pichchowa. Sārdaphe. Tungbanphe.	Yangdemba. Yangsoba.
PANCHTHAR—(Pānchthar).			
Kerumba.	Ogu. Yoksuma.	Sangreba.	Wado.
PAPO—(Pānchther)			
Angdemba. Chermalī. Ingwāba. Kugetenamba. Lāoti.	Mānglap Mebok. Pakserma. Papo. Pāpsong.	Phegwāden. Serima. Song. Takwaden. Tum.	Tumbrok. Umdeme. Wegu.

* 'Song' means 'new' and 'Tum' 'elder brother.'

PHAGO—(Māiwakhola).

Alappa.	Māhsuwa.	Pāngma.	Tengubumthāpra
Anglabo.	Mangden.	Ponthok.	Tembeh.
Alāppawanemba.	Nālibo.	Pundhak.	Terathara.
Chongbang.	Nayongba.	Sangyokpa.	Thāndemba.
Ehpheng.	Okrābo.	Sāpla.	Thopra.
Gnoyongba.	Onim.	Singyemba.	Wahak.
Hinah.	Pābem or Pa-	Taklung.	Wanemba.
Labyung.	bemba.	Tegotofra.	Yokippa.

PHEDAPEA—(Phedāp).

Angbang.	Kurungbang.	Pombo.	Songbo.
Bongtak.	Lungphuma.	Ponthak.	Suknāwab.
Hūūppā.	Māden.	Poniyanggu.	Tambeden.
Hūūppa Chongbang.	Mademba.	Sene.	Tenyung.
Hūūppa Sering.	Morāba.	Singa k.	Thegubā.
Isūba.	Musuhang.	Singokua.	Tungbangphe.
Kawepung.	Ningleku.	Sodemba.	Waji.
Kongwa.	Pahtangna.	Sodlung.	
Kiapung.	Phungenahang.	Songbangphe.	

PHENDUWA—(Tāmbarkhola).

Ajibungia.	Madenba.	Tungbangphe.	Usuk.
Maden.	Tāmba.	Tupunge.	Yengdem.

PHEYĀK,—(Pānchthar).

Chārkhole		Pāk.		Tum.
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SAMBĀ—(Mewakhola).

Chongbang.	Mayongba.	Penchangwa.	Tunlung.
Lungkimba.	Mingemba.	Phonyang.	
Māden.	Mudensong.	Tondopa.	

SAMBAHANG—(Yāngrok).

Labang.	Neongoa.	Potangwa.	Sawaden
Lewahang.	Panthap.	Sangsangbo.	

SANGWA—(Chethar).

Baragahri.		Pāk. Punglai-ing.		Tum.
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SERIMA—(Pānchthar).

Pāk.		Tum.
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SERING—(Mewākhola).

Chongbang.	Longwa.	Nālibo.	Singdaba.
Hangam.	Māden.	Phago.	Tukime.
Kedem.	Modengba.	Sameakamba.	Vakemba.
Kodemba.	Modengsomba.	Sera.	

SINGJANGGO—(Phedāp).

Angbang.	Phudunghang.	Tegoba.	Unglingba.
Kongwa.	Sodemba.	Teyung.	Yohimbang.
Pheyāk.	Skuwāba.	Toklengkya.	

SONGBAMPHE—(Phedāp).

Lōli.	Pāngenhang.	Phedapea.	Suknawāba.
Longwa.	Pāngenhang	Sangwareba.	Warakna.
Musuhang.	Manja.	Sokikumba.	

SONGYOKPA—(Chaobisia).

Lambeta.	Paksong.	Thumba.	Wayang Kaji
Lingden.	Thokpeba.	Thumyangba.	
Lokpeba.	Thoksuba.	Tumsong.	

TAMBARKHOLA—(Tambarkhola).

Parangden.	Phalechua.	Unjumba.	Sangreba.
Tabelung.	Photungwa.		

TEGIM—(Panchthar).

Angbo.	Mähbo.	Nangen.	Setling.
Angthumba.	Mähim.	Pähghu.	Sobegu.
Chabeghu.	Maksingbung.	Pettehba.	Thoglema
Hanserumba.	Magmu.	Pheysk.	Toklehing.
Kerung.	Mänsingbung.	Sakwademba.	Wanem.
Kerungma.	Mangyungbo.	Sakwaden.	Yekten.
Libang.	Mäüba.	Samdemba.	Yengdemba.
Longwägo.	Mehok.	Sängba.	Yoksuba.
Lua.	Miyongma.	Saring.	

THEBE—(Yangiok).

Ingwärom.	Mangthumbo.	Sing.	Thüpüküm.
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TINKOLE—(Yangrok).

Chonwaphu.	Kodang.	Mahbo.	Padupling.
Idingu.	Lingdem.	Nogo.	Podalung.
	Tamling.		

TOKLENG—(Chethar).

Angla.	Mä.	Tumbungphe.	Sodemba.
Kebok.	Mäden.	Sialungma.	

TILING—(Chethar).

Chongbang.	Kebok.	Mäden.	Podalung.
	Sing	Mäden.	

TUKYÜMA—(Mewakhola).

Chongbang.	Mäden.
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TUMBANGPHE—(Phedäp).

Kawepung.	Ningleku Manja.	Potangna.	Singgokhang.
Kochponge.	Pä'ahä.	Potro.	Songmeba.
Kurungbang.	Phonjela.	Sakwäden.	Songrungbang.
Ningleku.	Pongianggo.	Sinehang.	Tämden.
	Tokleng.		

TUNGLUNG—(Mewakhole).

Chongbang	Mäden.
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YANGROK—(Yangrok).

Koyung.	Nembang.	Tokpongden.
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YEKTEN—(Charkhola).

Moro.

YONGYA—(Yangrok).

Muden.	Yakka.
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YONGYÄHANG—(Yangrok).

Hangemba.	Topetlägu.	Yokpangden.	Yongatomba.
Laksomba.	Yambhota.		

YUNGWA—(Yangrok).

Duombo.
Hangemba.

Koyahang.
Samsomba.

Sapta.

Tamorangba.

Other Limbū Swangs (tribes) that either have no clans (thars) or whose thars have not been identified.

Original home.	Name of Swang.	Original home.	Name of Swang.
Pānchthar.	Alappo.	Mewakhola.	Mebhak.
Athrai.	Angbahang.	Moden.	Nembake.
Pānchthar.	Angbo.	Tambarkhola.	Nogo.
Tambarkhola.	Angchangbo.	Yangrok.	Nogohang.
Pānchthar.	Angdamba.	Do.	Ochombo.
Chethar.	Anglāba.	?	Pālungwa.
?	Baphu.	Tambarkhola.	Pegha.
Yangrok.	Begha.	Yangrok.	Photro.
Do.	Bohra.	Pānchthar.	Pokim.
Athrai.	Chengdang.	Yangrok.	Purumbo.
Phedāp.	Chikkubung.	Tambarkhola.	Sāhenhimba.
?	Chongwā phoma.	Do.	Sakwāden.
Mewakhola.	Hangam or Hang-	Do.	Sailing.
	kam.	Yangrok.	Shāmbahang.
Yangrok.	Hembiah.	Tambarkhola.	Sāmi.
?	Hizipa.	?	Samperwa.
Yangrok.	Idingo.	Tambarkhola.	Sarbangtum.
Pānchthar.	Inkim.	Do.	Saiyokpa.
?	Ingpung.	Chaobisia.	Sawenfimba.
Tambarkhola.	Ingwā.	Tambarkhola.	Senbo.
Yangrok.	Ingwābā.	?	Setwa.
Pānchthar.	Ingwādokpa.	Chārkhola.	Siru.
?	Kādi.	Yangrok.	Singwa.
Yangrok.	Kambāhang.	Do.	Songmiba.
?	Kambang.	?	Songsaugbo.
Pānchthar.	Kāmthak.	Tambarkhola.	Suguwa.
Chethar.	Kebuk.	Yangrok.	Sukwahang.
Tambarkhola.	Kinding.	Do.	Tām ing.
Mewakhola.	Kogling.	?	Tampāra.
Tambarkhola.	Lechenche.	?	Thālang.
Do.	Lekogwa.	Mewakhola.	?
Yangrok.	Linden.	?	Thengong.
Tambarkhola.	Lingkim.	?	Tongkomba.
Phedāp.	Lingleku.	Pānchthar.	Wabāb.
Charkhola.	Loksom.	Mewakhola.	Waiak.
?	Longimba.	Yangrok.	Wurji.
Mewakhola.	Longwa.	Do.	Yokwāba.
?	Lunbongwa.	Do.	Yakpongden.
Pānchthar.	Lungso.		
Do.	Makim.		
	Mangmu.		

CHAPTER XI.

RĀIS.

EXAMPLE.

Name	.	.	.	.	Randhoj.
Nationality	.	.	.	.	Rai.
Tribe or swang	.	.	.	.	Chāmling.
Clan or pāchha	.	.	.	.	Lapioncha.

Excepting occasional mention of Kirāntis (Rāis) in the most ancient of Hindu writings, nothing is known of their early history. In the history of Nēpāl it is stated that the Rāis conquered the Nēpāl Valley and ruled over it for ages, and that after the Rāis, came the gods. It is probable that the Rāis conquered the Tibetan tribe (now called Murmis), which originally held the Nēpāl Valley.

So much has been said about Rāis in the chapter headed Kirāntis, and so many of the remarks on Limbūs apply equally to the Rāis that there seems little necessity to add any more.

Limbūs and Rāis speak of each other, and seem to consider one another equal in all respects. They state that their customs and habits are in all ways identical.

An intelligent man who has studied as far as he could the history, etc., of the Rāis, told me that the real truth is, that owing to neither Limbūs nor Rāis having any writings of their own, all history, etc., of any remote period can only be found out with great difficulty. Everything has been handed down by word of mouth, and hence all traditions and old history, customs, etc., have become much mixed, exaggerated or forgotten.

Parubhang, quoted by Mr. Risley as a household deity, I am told, is only so regarded by certain men. A havildar of the Mogaung Military Police Battalion told me that Parubhang was no household deity of his, and that he would never so much as sacrifice a *murghi* to him.

The religion of the Limbūs and Rāis is being immensely affected by the reigning dynasty of the Gurkhās.

Prior to the Rāi and Limbū wars with Nēpāl, it is said that Limbūs and Rāis killed and ate every kind of animal, including cows. It would appear that the reigning King of Nēpāl sent word to the Rāis first and Limbūs

afterwards that they must cease killing cows, as it hurt their religious prejudices to see animals, considered by them holy, being killed and eaten.

On refusal to comply, war was declared, which, after gallant resistance, ended in favour of the Gurkhās. Since that time the killing of cows has been strictly forbidden and they have come to be regarded almost as holy.

The Limbūs and Rāis both now recognise Vishnu (Bishnu) as a god. Mahadeo and Debi are also worshipped. In olden days Bijūās were their priesthood. Bijūās are either Limbūs or Rāis who of their own accord have adopted the profession, and any Limbū or Rāi can become one.

As a matter of fact, Rāis, like Limbūs, are perfectly indifferent about religion. In Hindu company they will, as long as it causes no great trouble, adopt Hindu principles, but in Buddhist company they will return to lax Buddhism.

In appearance I do not believe anyone could tell the difference between a Limbū and a Rāi. Their physique and appearance are of the same kind, and until asked no one could tell whether any particular lad was a Limbū or a Rāi.

As I am told both by Limbūs and Rāis that their customs and manners are very much the same, and as day by day they are becoming more and more assimilated, it would be merely a repetition of my remarks on Limbūs to enter into details regarding Rāi customs and manners. It appears that it is a mere matter of time for the Limbū and Rāi nations to become one in all essentials.

A list of such tribes and clans as I have been able to find out is given further on ; but this is no doubt very imperfect and will require alterations. Experience alone can give a more detailed and correct classification ; but this will be a matter of time.

Regarding ' Rāis ', Risley says :—

" A mythical ancestor Parubhang is still worshipped as a household deity. Khambūs marry their daughters as adults, and tolerate sexual license before marriage on the understanding, rarely set at defiance, that a man shall honourably marry a girl who is pregnant by him. Men usually marry between the ages of 15 and 20, and girls between 12 and 15, but marriage is often deferred in the case of the former to 25, and of the latter to 20. The preliminary negotiations are entered upon by the bridegroom's family, who send an emissary with two chugas or bamboo vessels of murwa beer, and a piece of ham to the bride's house to ask for her hand.

" If her parents agree, the bridegroom follows on an auspicious day about a fortnight later and pays the standard bride-price of Rs. 80. The wedding takes place at night. Its essential and binding portion is the

payment of one rupee by the bridegroom as 'Siambudi' or 'earnest money' to the bride's father, the smearing of vermilion on the bride's forehead, and putting a scarf round her neck.

"The bride's price may be paid in instalments if the bridegroom's family cannot afford to pay in a lump.

"A widow is allowed to marry again, but her value is held to have declined by use, and only half the usual bride-price is paid for her, if she is young, and only one-quarter if she has passed her first youth.

Divorce is permitted for adultery; the adulteress must pay to the husband the full amount that she originally cost, and he can then marry her. In actual practice the marriage bond is very readily broken among the Khambūs, and among many other of the Nēpālese tribes.

"Women are faithful to the men they live with, while they live with them, and secret adultery is believed to be rare, but they think very little of running away with any man of their own or a cognate tribe, who takes their fancy, and the state of things which prevails approaches closely to the ideal *régime* of temporary unions advocated by would-be marriage reformers in Europe.

"By religion the Khambūs are Hindus, but they have no Brāhmins, and men of their own tribe, called Home, corresponding closely to the Bijūas employed by the Tibetans, serve as priests. Their special god is the ancestral deity Parubhang, who is worshipped in the months of March and November with the sacrifice of a pig and offerings of incense and murwa beer. Him they regard as a 'Ghardevata' or household deity, and he is held in greater honour than the unmistakeably Hindu divinity Devi, to whom buffaloes, goats, fowls, and pigeons are occasionally sacrificed. Another of their minor gods, Sidha, is honoured with offerings of dhub grass and milk. His origin is uncertain, but it seems to me possible that the name may be a survival of the stage of Buddhism through which the Khambūs like many other Nepalese castes have probably passed.

"The practice of the Khambūs in respect to the disposing of the dead varies greatly, and appears to depend mainly on the discretion of the Home called in to supervise the operation. Both burial and cremation are resorted to on occasions, and the mourners sometimes content themselves with simply throwing the body into the nearest river. A *srādh* ceremony of a somewhat simple character is performed both for the benefit of the deceased in the next world, and to prevent him from coming back to trouble the living.

"Land-owning and cultivation are believed by the Khambūs to be their original and characteristic occupation, but a certain number of them adopt military service, and

enter Gurkhā regiments under the title of Rai. A few Khambūs have also taken to weaving. Their social status, so far as Nēpāl is concerned, is best marked by the statement that they belong to the Kirānti group, and are recognized as equal with the Limbūs and Yakkas. In the matter of food they are less particular than the Hindu of the plains, for they eat pork and domestic fowls and indulge freely in strong drinks.

What Mr. Risley has stated above applies equally to the Yakkas as well as the Khambūs (Rāis).

Yakkas have become so thoroughly mixed up with Khambūs, that it would be most difficult, if not quite impossible, to separate them. They are therefore treated under one and the same heading of Rāis.

One thing more should be mentioned, *viz*, that the divisions of the Rāi nation are not so clearly marked as those of the Limbūs.

To get a full and really correct list of Rāi tribes and clans would, I believe, be impossible, as numbers of fresh clans are continually being added. Any peculiarity of manner, speech, or habit, is apt to give a nickname which becomes a clan. The fact of living in any particular district, or marriage into any particular clan, often causes the creation of fresh clans:—

AMBOLA.

Ambole.	Lingkim.	Sam.	Serum.
Kaptale.	Lulam.		

AMCHOKE.

Bünche.	Hangkem.	Mangphang		Tangluwa.
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ATPAHARE.

Angtipe.	Hangpa.	Kinglam.	Manapu.
Chiling.	Kintange.	Langsun.	Rudus.
	Sikten.		

BAINGIYE.

Baihim.	Chektopa.	Rumdali.	Tulacha.
Baingiye.	Nechale.	Susto.	Tunime.

BANTAWA.

Amchoke.	Desāmun.	Khamle.	Pankhole.
Aripang.	Dibet.	Kemyung.	Pungehehang.
Babak.	Diem.	Kindim.	Rāhadung.
Banu.	Dikupa.	Kowa.	Rājālim.
Barālamcha.	Dilpāli.	Kumara.	Rājātang.
Barālung.	Dilangpa.	Logum.	Ruchibo.
Bilpāli.	Dungmāli.	Lungum.	Rungmangocha.
Bokhim.	Hangchen.	Makele.	Samewa.
Bungchen.	Hankim.	Mangpang.	Sāmsong.
Bungchio.	Harimāna.	Nācha.	Sangpang.
	Kangmancha.	Nāchāring.	Sohoyongwa.
Chi.	Katonjeli.	Nehang.	Suthunga.
Darpāli.	Kāūng.	Newang.	Tanglakwa.
		Waling.	

CHAMLING.

Badscha.	Dungpachha.	Maidangcha.	Rasungnācha.
Barāthare.	Dungwacha.	Malecha.	Rātāhicha.
Bijahi.	Gwāpācha.	Melekungcha.	Ratocha.
Birājacha.	Haideungcha.	Malepuncha.	Kingalungcha.
Boenge.	Halesecha.	Mehrācha.	Rolecha.
Boyoncha.	Harasuchha.	Mennucha.	Sahmiongcha.
Buchināmcha.	Homāicha.	Molocha.	Sakoramcha.
Bumācha.	Homdemcha.	Mompolancha.	Sapsanamcha.
Bumakāmcha.	Homewacha.	Mūkumorācha.	Sasarkhali.
Butepāchha.	Hongdar.	Nabuchācha.	Saterongcha.
Chalipāchha.	Norapacha.	Nambongcha.	Seralongcha.
Chamdacha.	Howagbungcha.	Nāmtrangnācha.	Silongcha.
Chāmling.	Kalencha.	Nenuncha.	Singdacha.
Chāmlingcha.	Kerasingcha.	Nināmucha.	Songdolcha.
Chārīpāchha.	Kerescha.	Nirpāli.	Songpang.
Chibringgie.	Kerupungcha.	Nomanācha.	Tabre.
Chipincha.	Koasangcha.	Palangmocha.	Tabrehungcha.
Darbalicha.	Kolapāchha.	Patisingsua.	Tamulācha.
Dibungcha.	Kotwacha.	Pitrangcha.	Thunglingyie.
Dibungle.	Kraicha.	Porungcha.	Tigua.
Dikulikpa.	Kuasangcha.	Pulomocha.	Tilung.
Dikulipachha.	Lapioncha.	Pumbocha.	Waboche.
Dilpāchha.	Likuācha.	Puntepāchha.	Wālinggrieha.
Dongdewachho.	Lipocha.	Radolicha.	Wātancha.
Dorkalicha.	Lungbocha.	Rakocha.	Yongchen.
Dorwali.	Lunguma.	Rannocho.	Yungcharcha.

Yungeher.

CHAURASIA.

Brankemcha.	Hātāchho.	Saipacha.	Yungpho.
Gaortoke.	Mopochō.		

CHINAMKHOLE.

Chināmkhole.	Hangchen.	Koile.	Siptanka.
Diem.	Kamiungka.	Kukuli.	

DILPALI.

Bano.	Danwāli.	Kengyongma.	Rangchin.
Birangcha.	Egwai.	Mangbahang.	Ripabung.
Bokkhūm.	Homangi.	Mukārām.	Ruchenbung.
Chināmkhole.	Issara.	Ramangcha.	Sowāli.

DUNGMALI.

Chāngcha.	Chuwipang.	Hangbang.	Namchehang.
Charangmule.	Dehatpang.	Lungwem.	Pangwa.
Chokhang.	Dewipang.	Nāko.	Waipang.

DUMI.

Bolam.	Hajuru.	Karbu.	Rātku.
Dimachu.	Hodicha.	Makpali.	Sadmali.
Dūmi.	Holoksa.	Munsupa.	Saracha.
Hādi.	Horosong.	Rāngkāsur.	Satma.

Wolukhpa.

HADERAMA.

Puma.

HĀTUWĀLI.

Baksibir.	Gaura.	Kamleh.	Pangphu.
Chora.	Hangkim.	Kaon.	Sampuktar.
Dhunkhur.	Harjitar.	Lengma.	Sāngsun.
Ewāi.	Hangsing.	Lengauk.	S'oyong.

HOCHÄTOL.

Dawali.	Hochätol.	Saimalungang.	Waisür.
Esara.	Rinnisigang.		

HENGWA.

Chabungie.	Hengbang.	Ilungbang.
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JUBILE.

Hastioha.	Lapachio	Laplace.	Reamo.
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KALING.

Bälaling.	Dotam.	Lamrus.	Päyati.
Baralungie.	Hädi.	Lätos.	Phalles.
Beraluch.	Hangkula.	Lomarija.	Pulali.
Boleruch.	Halakso.	Maikhawas.	Rajali.
Chelos.	Hangkrap.	Makekra.	Rapcha.
Chuchimile.	Jubale.	Märsale.	Ratdäli.
Chulus.	Jubungie.	Miras.	Teptäli.
Dhanragäole.	Kaku.	Mülaku.	Wäpohäli.
Dimile.	Kastawäs.	Pararus.	

KAPLE.

Mewahang.

KESUNGE.

Chamecha.	Chäuräsia.
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KIMDUNG.

Kimdung.	Langle.	Sakwa.
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KOWE.

Dherun.	Howadhukku.	Manchupa.	Sobopho.
	Sungdel.		

KULUNG.

Bälakhang.	Hobermis.	Pankere.	Sambewa.
Bärämis.	Hochätol.	Pelmangie.	Saprun.
Barsi.	Hodebu.	Pidimo.	Satang.
Bikhang.	Hongelu.	Pidisäi.	Sotangie.
Bokhang.	Höringbung.	Pilämat.	Tämcha.
Chacharlung.	Kalinge.	Pilmonge.	Tamehang.
Chämiling.	Kubiti.	Pupächos.	Thetos.
Charipa.	Mantaibung.	Rinhang.	Tomnäm.
Deoram.	Mopocho.	Rubiti.	Walakam.
Ghaktalus.	Nächiri.	Rukupa.	Wäling.
Goduhoj.	Nagerabung.	Saetis.	Yesas.
Haringbu.	Nawäpochon.	Säji.	

LINGKIM.

Katwära.	Maringa.	Rajbansa.	Subah.
Langdappa.	Päkmächa.		

LINGMUK.

Ewai.

LINGTEP.

Chiktang.	Lingtep.	Pulung.	Sangwärekeg.
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LOHORON.

Alä.	Ghosir.	Newahang.	Umrong.
Bikäik.	Hedangna.	Ramsong.	Yamdamsong.
Bogoza.	Kaiasong.	Riwahang.	Yampho.
Changka.	Lamphusong.	Songsawa.	Yanghrung.
Dödden.	Mangdenwa.	Tingwa.	Yungbang.

MANGLIWALI.

Echongma.		Naika.		Samba.		Tamku.
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NACHARING.

Emali.		Paitātis.		Rēgu.		Rūkupa.
Kubitis.		Rakali.				

NECHALI.

Being.		Gelarcha.		Nandesar.		Randali.
Deb.	|	Namersacha.	|	Ralecha.	|	Sechācha.

NAWAHANG.

Bahinge.	|	Dehchang.	|	Lenda.	|	Temonra.
Chaihang.	|	Ketra.	|	Lemkim.	|	Tenga.
Chalpachawa.		Kaichung.		Samewā.		
Degāmi.		Kalchawā.		Sarmuki.		

PANGLUNG.

Dumi.		Nakhok.		Ratkurai.
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PUMARHANG.

Ghāraja.		Harirāma.		Roihang.		Wahbuhang.
Hajiram.		Mitahang.		Tongmalung.		Yangduhang.

RALDOCHA.

Namersa.		Raldocha.
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RAKHALI.

Bangdel.		Barāli.		Kaling.		Nāchiring.
		Rakhāli.				

RAPCHALI.

Pathoje.

RUNGDALI.

Bayek.		Dungmācha.		Turkasea.
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SANGPANG.

Bāhaluk.		Hachāmora.		Pangdāl.		Sāmsagemba.
Bali.		Hadikung.		Panglung.		Sudle.
Bekumcha.	|	Hirahang.	|	Phali.	|	Takreba.
Bhalu.	|	Huwatimtung.	|	Pittrang.	|	Tammangcha.
Bukehawa.	|	Hungchangmara.	|	Pokreli.	|	Tomehang.
Chāmling.	|	Kārtamcha.	|	Puālang.	|	Tonrepubarā-
Chedapi.	|	Khidlume.	|	Radaksang.	|	mūkhi.
Damrewa.	|	Kholapāchha.	|	Rānā.	|	Tonrepāchha.
Dāmrun.	|	Kipātte.	|	Randocha.	|	Wakhāli.
Dilpāli.	|	Marem.	|	Rawāli.	|	Wachelung.
Dumangcha.	|	Muluhangcha.	|	Repsung.	|	Wanmācha.
Dumipung.	|	Mungchubang.	|	Rowangkam.	|	Watemnung.
Dumrebung.	|	Nānnuhangcha.	|	Sāmāri.	|	Wimasing.
Esara.	|	Newāhang.	|	Sāu ārung.	|	Yangkim.

SAMSONG.

Sāhpāchha.

SAWĀLI.

Bāialung.		Hangsor.		Kimdung.		Sāwali.
		Tawarang.				

SERALUNGHA.

Birācha.		Plomācha.
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SIALJONG.

Deosali. | Tulungia.

SOTANG.

Dasun Nāopāchha. Ributis. Rukupachha.
Kubile. Nongpochos.

TULUNG.

Bārāsinga.	Hadikamcha.	Luchir.	Ripdung.
Bueri.	Halacha.	Luwai.	Samsing.
Chāmtrich.	Hangechie.	Maipachung.	Sange.
Charipa.	Hangkai.	Moipa.	Semmuehe.
Cheljang.	Hangkechun.	Moople.	Sialjenchu.
Cherd.	Hargsali.	Moksomcha.	Sieljang.
Cheskule.	Haopale.	Nāmchimichun.	Tampili.
Chinda.	Hasticha.	Narchichun.	Tekala.
Chungkūm.	Horalhu.	Nināmbenchu.	Temlochi.
Dāmrag.	Jilimal.	Parāchi.	Wakam.
Demar.	Jubelai.	Peypuchha.	Wayangcha.
Dhumke.	Karling.	Raimut.	Wola.
Dhusar.	Langnachio.	Repyka.	
Gariba.	Lanna Deosaling	Riamuche.	
Guribajai.	Lofali.	Rimdunge.	

WALUNG.

Adalung. Busara. Krāwāhang. Siwahang.

YAKKA.

Angbura.	Kamenhang.	Lingka.	Somme.
Chahare.	Kolyungwa.	Lomba.	Somyang.
Chārkhole.	Kokwāli.	Madirai.	Sowār.n.
Chiktang.	Kongoreng.	Madian.	Sukhim.
Chukim.	Kumcha.	Maka'a.	Tamli.
Chyala.	Kumbi.	Makropa.	Tumpahra.
Dion.	Kyachung.	Mewahang.	Yaemba.
Eyokhang.	Kyakim.	Oktobhan.	Yangkembhu.
Hengma.	Kyonga.	Pangphu.	Yaphole.
Hongden.	Labung.	Pulung.	Yoyonghang.
Ilungbang.	Landichang.	Putlang.	Yulungbang.
Kakim.	Wimbukim.	Samikeng.	Yungwai.

YAMDANG.

Lakchowa. Lenda. Rangchāwa. Yokcharany.
Lakphewa. Nukhchilung. Tesekhpār.

The following are said to be true Rāis, but have not yet been classified either as tribes (swang) or clans:—

Angali.	Buchana.	Chongkah.	Haidibutha.
Angtiye.	Bumakamcha.	Damling.	Hangkang.
Athpaharia.	Bungnam.	Diam.	Hangkula.
Atabre.	Chamrasi.	Dikpausangle.	Hangrim.
Babauncha.	Changcha.	Dilingcha.	Hangsang.
Bachanna.	Chara.	Dimacha.	Hedangna.
Baghahang.	Chatpahang.	Dingmah.	Homodimcha.
Bakunga.	Chauracha.	Dorpali.	Homelung.
Bamleangie.	Chaurasi.	Dukhim.	Horongpachha.
Bangdele.	Chibang.	Ewokhang.	Hospucha.
Barlos.	Chilingia.	Gaora.	Ichingmewa.
Boncm.	Chinamka.	Garja.	Imole.
Bontharma.	Chintange.	Girung.	Jirung.
Boanke'so.	Chokang.	Girungpachha.	Jitsali.

Jubingeh.
 Jubulia.
 Kahang.
 Karang.
 Karmile.
 Kasi.
 Kengyung.
 Kesange.
 Kheresancha.
 Khewa.
 Khimole.
 Khowali.
 Kuasancha.
 Kulung.
 Kulungpachha.
 Kumbiyakka.
 Kuootong.
 Kurdacha.
 Lamsong.
 Lankawa.
 Lenda.
 Limruki.
 Linkim.
 Logaban.
 Lulang.
 Lungun.

Lungwi.
 Machemare.
 Madhehang.
 Magrihang.
 Maikam.
 Makpali.
 Malekumcha.
 Malepung.
 Maniya.
 Manjichao.
 Mayahang.
 Mehring.
 Mogne.
 Moksumcha.
 Nabuchor.
 Nadung.
 Nambocha.
 Nandung.
 Nardacha.
 Nechali.
 Nikun.
 Ninambauncha.
 Ninaucha.
 Nomahang.
 Paderacha.
 Palungratku.

Pangifu.
 Pangwi.
 Parali.
 Phurkeli.
 Pilmung.
 Plembocha.
 Potanga.
 Pulunghang.
 Pumar.
 Rangrisa.
 Rapungcha.
 Regulauncha.
 Ripale.
 Rochingach-a.
 Rokon.
 Sablateng.
 Saiyopachha.
 Sakurmi.
 Samsong.
 Sang-oi.
 Salacho.
 Salmali.
 Saplate.
 Shopeng.
 Sialjong.
 Siptangia.

Sotangia.
 Sukkim.
 Sungdele.
 Suptinang.
 Thammi.
 Tamachang.
 Tamkuli.
 Tamring.
 Tangahang.
 Tangbuah.
 Tarakuk.
 Tailla.
 Tungmalung.
 Turehan.
 Tuya.
 Ulumhang.
 Umule.
 Ungbura.
 Utepachha.
 Waidenhang.
 Waitpang.
 Walaka.
 Wasangre.
 Yankarung.
 Yantambpa.
 Yungchar.

CHAPTER XII.

SUNWĀRS, OR SUNPĀRS, OR MUKIAS AND MURMIS, OR LĀMĀS.

THE names Sunwār and Sunpār are said to be derived from the fact of these men residing either to the west or east of the Sun Kosi river:—

Sunwār	.	.	.	West of Sun Kosi.
Sunpār	.	.	.	East of Sun Kosi.

Mukia is the name given by the Gurkhā conquerers, and corresponds exactly with Subah, or Rai, meaning chief.

The habitat of the Sunwārs is on both banks of the Sun Kosi river, but more especially to the west and north, and they might roughly be described as inhabiting that portion of Nēpāl which lies to the north of the Nēpāl Valley between the Gurungs on the west and the Rāis on the east, with Tibet as the northern boundary.

In appearance and physique they very much resemble the ordinary Magar and Gurung. They are most undoubtedly of Mongolian descent and would seem very desirable to enlist.

Their traditions state that they originally migrated from Tibet until they reached the basin of the Ganges in India, from whence they worked their way *viā* Simrāghur into Nēpāl. On reaching the Sun Kosi river they settled on both its banks, but more especially in the Dumja or Duluka district on the western side of the river.*

One tradition says they left Tibet and reached India *viā* Kashmir and the Punjab, whilst another one states that they came from Tibet *viā* Assam, across the Brāhmāputra, and so on.

At the time they reached or left Simrāghur they consisted, so tradition says, of three tribes, the descendants of Jetha, Maila, and Khancha.

1. Jetha means eldest brother.
2. Maila means second brother.
3. Khancha means youngest brother.

The Jetha tribe having crossed the Sun Kosi, proceeded north until they reached the Jiri and Siri rivers, where they settled down.

From the Jirikhola and Sirikhola are derived the Jiriel and Suriel tribes.

The Jetha branch of the Sunwār nation was converted to Buddhism by the Liselet Lāmās, and to this day, but in a modified and very lax manner, they adhere to Buddhist rites.

Hindu influences, however, are making themselves felt, and no doubt, in the course of a few more years, their religious belief will consist of a judicious mixture of the least inconvenient precepts of both religions, with an outward show of preference towards the Hindu form.

1. *Jetha*.—The descendants of the Jetha tribe are divided into ten tribes, which are collectively called the Das Thare.

The Das Thare for the sake of convenience may be still called Buddhist, and they are distinctly in the minority now as compared to the Bārāh Thare. This is probably due to conversions brought about owing to the increased privileges which are accorded to the followers of the more favoured religion.

2. *Maila*.—The descendants of Maila remained in the country about the Sun Kosi river, but mostly on its eastern bank.

This branch of the Sunwārs was converted by Brāhmins to the Hindu religion, which they to this day more or less profess. They were, however, denied the sacred thread.

Their birth and death ceremonies are conducted by Opādiah Brāhmins.

Collectively the Maila branch are called the Bārāh Thare, and are said to have the same habits, customs, etc., as the Magars and Gurungs.

In the Nēpal Army are to be found a number of Sunwār soldiers, but they mostly belong to the Bārāh Thare branch.

The Magars, Gurungs, and Sunwārs are often called in Nēpal 'Duwāl bandi,' 'two bound together' and sometimes 'Okhar Pangro,' viz., 'Walnut and some other nut,' the intention being to convey thereby that they are as closely related as one nut to another.

The Bārāh Thare Sunwārs' birth ceremony is carried out as follows:—

For the first eleven days after the birth of the child the mother is called 'Sutikha', and being considered unclean, she is forbidden to eat or drink with anyone else.

On the eleventh day a ceremony called 'Nawaran' corresponding with our Christening takes place; and the Opādiah Brāhman gives a name to the child.

Five or six months later, another ceremony takes place, which is called 'Pāsmi' or 'Bhāt Khuwari,' which means to 'feed with rice.' This is exactly the same as is carried out by Gurkhās as described in Chapter III.

The marriage ceremony of the Bārāh Thare Sunwārs is the same as that of the Magars and Gurungs, and is called 'Bhartmān' or 'Karn Chalannu.'

No Bārāh Thare Sunwār can marry a Das Thare Sunwār or *vice versa*.

3. *Khancha*.—The descendants of the Khancha branch set off to the south-east and are said to have assimilated themselves to such a degree with the Rāis that they have practically been absorbed into them.

It should be noticed that whilst the Das Thare tribes are still only ten in number, owing to the absence of caste in Buddhist religion, those of the Barāh Thare are very numerous.

For the sake of convenience, the tribes of each division are now shown with such few clans as I have found out after much trouble.

The Sunwars have very few prejudices, and until married will eat and drink equally with Magars, Gurungs, Limbūs, and Rāis.

After marriage they only draw the line at 'Dhal Bhāt' (see chapter on Gurkhās, page 48).

From personal observations I am led to believe that Sunwars are closely allied to Magars, Gurungs, and Rāis, with a touch of the Tibetan.

DAS THARE SUNWARS.

Jetha.	Mohira.	Sunāme.	Thānu.
Jiriel.	Pahāria.	Smel.	Wānodi.
Krelu.	Suinu.		

BĀRĀHTHARE CLANS.

BUJICHCHHA (CLANS).

Goruphile.	Jetburaphile.		Mekephite.		Nahasoiphita.
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JENTI (CLANS).

Chich.	Lāwā.	Nawachha.	Sawachha.
Jobo.	Maolichha.	Pritichha.	Taukanch.
Karmachha.	Nahaphilich.	Rupa.	Turachha.
	Wachpoli		

LINHOCHHA OR LILĀMI (CLANS)

Baibungie.		Tinbungie.
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YATA (CLANS).

Bakali.	Chitowli.	Homāli.	Pacheibaki.
Bame.	Garshi.	Khasa.	Pākale.
Bāmara	Gramsing.	Namāich.	Piwākale.
	Sukeli.		

In the following list no doubt several clans are shown as tribes, and many tribes are also shown twice, once under their Khāshkūra name and once in Sunkhūra.

The whole list is very incomplete and probably very inaccurate, but I have had very few opportunities of verifying it, and only experience can give a more complete and accurate classification:—

BARA THARE SUNWARS.

Angwāihhe.	Brāhmilichha.	Chuitichha.	Garachha.
Bagalekiaba.	Bramlichho.	Chungpatti.	Gnāwāchha.
Bānnayāta.	Bujichha.	Darkhāli.	Gutichha.
Barāraha.	Chappaticchha.	Dasuchha.	Halawālichhāwa.
Barāh Thare.	Chār Thare.	Debbāchha.	Halwachha.
Barmachha.	Chhopatti.	Digerecha.	Hamāli.
Bigia.	Chiaba.	Dinechha.	Howāli.
Bosachha.	Chaichha.	Durbichha.	Jaspuchha.

Jenti.	Laspächha.	Pirtiwäl.	Suitichha.
Jespachha.	Lilämi.	Pragächha.	Suyuchulung.
Jitichha.	Linhochha.	Präpachap.	Tangkerocha.
Karmach.	Liockichha.	Pritichha.	Tapaj.
Katichha.	Lokke.	Rarachäba.	Taruch.
Kitilich.	Longku.	Rawachha.	Thoklächha.
Kiaba.	Lungkuchha.	Risich.	Tholochha.
Kijowär.	Nähäsi.	Rudichha.	Thumuchha.
Kintichha.	Namtelich.	Rupachha.	Tokuchha.
Kiuduchha.	Naochha.	Sahpräli.	Tungkuchha.
Kormochha.	Noplichha.	Sabrachha.	Tungruoh.
Kyahbochha.	Ohnde.	Salpulie.	Turgroch.
Kyongpotichha.	Pargachha.	Sanprächha.	Tusuchha.
Lechpäli.	Parghäli.	Shushichha.	Yaktachha.
Lakach.	Phatich.	Siochul.	Yäta.
Lakachawa.	Phewalichha.	Suchha.	Yeti.

MURMIS, ALSO CALLED LÄMÄS OR TAMANGS, ISHANGS OR SAINGS.

The Murmis have the following tradition regarding their origin. Once upon a time three brothers by name Brähma, Vishnu, and Mahesur went out shooting. All day long they wandered about the jungle, but saw no deer or game of any kind, until they suddenly came across a 'Gauri Gai' or cow bison.

Vishnu killed the same with an arrow, and all three being tired and hungry they prepared to get the carcass ready for food. Having skinned the animal, and having extracted the bowels, Mahesur as the youngest brother was given the latter to wash in a stream which ran close by. Whilst Mahesur was washing the bowels in the stream, Brähma and Vishnu cooked the meat on fire and prepared it for food, with salt and spices, and then divided it into three equal portions, one for each of them.

When the meat was ready to eat Brähma said to Vishnu: "Oh brother, this is cow's meat and we cannot therefore partake of it."

Thereupon Brähma and Vishnu each hid his share.

When Mahesur returned from having washed and cleaned the intestines, Brähma and Vishnu both said: "We have eaten our own shares of meat, being very hungry; but here is yours all ready, so eat it now and be strong."

Mahesur thereupon ate his share in front of them, after which Brähma and Vishnu showed their concealed shares, and abused Mahesur for having partaken of cow's meat.

Mahesur thereupon became very angry and struck both his brothers with the intestines, some of which clung round the shoulders of Brähma and Vishnu, and which accounts for the wearing of the sacred thread.

From having eaten cow's meat Mahesur was degraded socially, and hence cow-eaters like the Murmis are followers of his. The Murmis say that 'Narayan,' 'Bhagwan', that is, God, created the three brothers: Brähma the eldest Vishnu the second, and Mahesur the youngest, and that from Mahesur are

descended the present race called Murmis or Lāmās. Mahesur intercedes to God for the Lāmās and is therefore their patron saint. Hamilton writing in 1819 says :—

“The Murmis or Lāmās are by many considered a branch of Bhutias.

“They have such an appetite for beef that they cannot abstain from oxen that die a natural death, as they are not now permitted to kill the sacred animal.

“The Gurkhālī by way of ridicule call the Murmis, ‘Siyena Bhutias,’ or ‘Bhutias who eat carrion.’

“They follow the profession of agriculture, and of carrying loads, being an uncommonly robust people.”

Most of Bir Sham Sher’s coolies on shooting trips are Murmis.

The Murmis or Lāmās are divided into two great divisions :—

- | | | |
|-----------------|--|---------------|
| 1. Bārāthamang. | \| | 2. Athārājāt. |
|-----------------|--|---------------|

The Barathamang are the pure Murmis and they claim descent direct from Mahesur, and are considered socially superior to the Athārājāt, but only slightly so, and only amongst themselves.

The Murmis show in a most marked manner that they come of Mongolian stock. In fact they probably are nothing more or less than a Tibetan tribe whose ancestors wandered into Nēpāl. Ancient history would seem to point out that they were the original inhabitants of the Nēpāl Valley, but that after a certain lapse of time they were conquered by some other race, who subjected them to many indignities, and practically made slaves of them, forcing them to all the hard labour, such as tilling fields, carrying loads, hewing wood, etc., etc. To escape this, numbers wandered away into Eastern Nēpāl, and settled there. Inter-marriage, or connection with other races for ages, has had the natural effect of giving to what was probably a pure Tibetan tribe, a certain foreign strain, which can be traced in the appearance of almost every Murmi now-a-days.

To this day other races in Nēpāl look upon Murmis as Bhutias and I have myself heard a recruit return himself as a Bhutia Murmi. There is no doubt that many Tibetans and Lepchas have been admitted into the Murmi nation, as members of the same.

Being merely Tibetans there was no such thing as caste amongst the Murmis in olden days, and although, prior to the Gurkhā conquest, the Murmis were divided into Bārāthamang and Athārājāt, nevertheless there was no social difference between them. Prior to the Gurkhā conquest the Bārāthamang and Athārājāt ate and drank together and intermarried.

The term Athārājāt was given in those days to the progeny of a Murmi with any foreigner, merely as a distinctive name for a mixed breed, but it in no

ways caused any social superiority or inferiority. This breed, although of mixed blood, was accepted into the Murmi nationality without question, and enjoyed all the privileges of any other Murmi. But with the Gürkḥā conquest and the consequent influences brought to bear, many changes have taken place, and are doing so more and more, and the line drawn between the Bārāthamang and the Athārājāt is much more strongly defined now, and no doubt fifty years hence the rules which exist at present regarding social customs, marriages, etc., will have undergone still greater modifications.

In this book the peculiarities of the Murmis will be discussed as they actually exist now.

The national name is Murmi or Lāmā or Thamang. Questioning men of the race would be as follows :—

What is your name ?	Narbir.
What are you ?	Murmi Lāmā or Thamang.
What Thamang ?	Bārāthamang or Athārājāt.
What Bārāthamang ?	Ghising.
What is your kipat ?	Taljun.

The Bārāthamang is divided into a large number of tribes. The Athārājāt into three only, *viz.*, (1) Gothar, (2) Narba, (3) Sāngri.

A Bārāthamang cannot marry any of the Athārājāt except the Narba, and then only if the Narba's ancestors have been pure Narbas for three generations.

Bārāthamangs can eat every kind of food with Narbas. They can also eat all kinds of food with Gothars and Sāngris with the one exception of dāl and rice. Before the Gürkḥā conquest there were no restrictions of any kind, and Bārāthamangs and Athārājāts could eat every kind of food together.

In certain cases the illegitimate progeny of Bārāthamangs with Athārājāts have been and are promoted into the former, but usually they remain in the lower grade, namely, Athārājāts.

No Bārāthamang can marry into his own tribe, but, with a few exceptions, he can marry into any of the other tribes of the Bārāthamang. A Ghising, for instance, can marry any Bārāthamang, except Ghisings, Giabas, Los, and Lopchans. A Mokthan can marry any Bārāthamang, except Mokthans, Mikchans, Siangdans, and Thokars.

Originally the Bārāthamangs were divided into 12 tribes only. The following are said to be the original ones :—

Baju.	Ghising.	Mikchan.	Siangdan.
Bal.	Giaba.	Mokthan.	Thing.
Dumjan.	Gole.	Pakrim.	Yonjan.

Now-a-days there are a very much larger number, a list of which is given further on,

A curious point about Murmis, whether of the Bārāthamang or of the Athā rājāt, is that there are no clans. Each man can only give his tribe. Thus, Ghisings and their lawful progeny remain always Ghisings, and Ghisings only. There are no clans of Ghisings.

Some of the Bārāthamang tribes, however, have what they call 'Kipats,' *vis.*, 'original homes.' The first and original home of the Ghisings is said to be Taljun, but as they increased in numbers, the Ghisings spread out and formed other homes; thus we find the Modi, Tilbung, etc. These, again, formed fresh homes for themselves as they increased in numbers, but they are not to be considered as subdivisions or clans of the Ghisings, but merely 'Kipats' or places of residence.

Thus, a Taljun Ghising is merely a Ghising residing in Taljun, or descended from a Ghising resident of Taljun, and he is in every respect neither more or less than any other Ghising, whether a resident of Modi, Mirgie, Tilbung, or any other 'Kipāt,' and he, therefore, cannot marry any other Ghising.

A pure-bred Bārāthamang will always be able to give his 'Kipāt,' and hence to find out whether any man really is what he represents himself to be, I give further on all such 'Kipats' as I have been able to find.

The Athārājāt, as already mentioned, are divided into three great tribes:—

1. Gothar. | 2. Narba. | 3. Sāngri.

There are no subdivisions to these.

1.—The Gothars are the progeny of Murmis with Brāhmans, Chettries, or Thākurs. As long as one of the parents, either the father or the mother, was a Murmi, and the other a Brāhman, Chettri, or Thākūr, the progeny becomes a Gothar. •

In olden days, prior to the Gurkhā conquest, the progeny of Murmis with Khās became Gothars, but since the conquest, they have been called Khattris.

2.—A Narba is the progeny born of intercourse between a Murmi and a Newār.

The Narba has the highest social standing amongst the Athārājāt, and ranks nearly equal to the Bārāthamang.

3.—A Sāngri is the progeny of a Murmi with a Magar, Gurung, Limbū, Rāi, or Sunwār. As long as one of the parents was a Murmi and the other one of the five classes mentioned, the progeny becomes a Sāngri.

Very good recruits can be obtained from the Murmis as far as physique goes. The Bārāthamangs are much the most numerous.

A Lāmā has a much nearer likeness to a Sārkhī, Damai or other menial than to a Magar, Gurung, Sunwār, Limbū or Rāi.

ATHĀRĀJĀT MURMIS.

Gothar. | Narba. | Sāngri.

BĀRĀTHAMANG MURMIS

Baju.	Gole.	Lo.	Singdan.
Bal.	Gomden.	Lopchan.	Songden.
Baltong (promoted from Athārājāt).	Gongbā.	Lungba.	Siangbo.
Blan.	Grandan.	Mānamba.	Tonwaira { promoted from Athā- rājāt, Toisien.
Bomjan.	Hopthen.	Mekchan.	
Chapenkor (promoted from Bhutia).	Jimba.	Moktang.	
Chumi (probably Jumi).	Jongan (promoted from Athārājāt).	Neki { promoted from	Thing.
Dāon.	Jumi.	Nesur { Athārājāt	Thokar.
Dongba.	Khanikor (pro- moted from	Pakrim.	Titung.
Dūmjan.	Bhutia).	Palchoke.	Tunbah (promoted from Bhotia).
Glan.	Khiungbā.	Rumbha.	Waiva.
Gāmsem (promoted from Athārājāt).	Kitung.	Sharbakhor (pro- moted from	Yonjan.
Ghising.	Kulden.	Bhotis).	
Giabā.	Lāmāgonju.	Siāndin.	
	Lāmākhor.	Singar.	

The following are the few ' Kipats ' I have been able to find :—

BHOMJAN KIPATS.

Hebung. | Nāmlang.

GHISING KIPATS.

Bhisil.	Mirgie.	Nāhja.	Talju.
Karju.	Modi.	Phetali.	Tilbung.

MOKTANG KIPATS.

Barkhāni.	Kāman.	Phasku.	Rite.
Bhoja.	Mārga.	Popti.	Thapkan.
Jegūn.	Mārkhāni.		

YONJAN KIPATS.

Dāhding.	Dāwū.	Pūlbung.	Risāngu.
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PALCHOKA KIPAT.

Siangbo.

CHAPTER XIII.

NOTES ON GURKHĀ RECRUITING.

REVISED AND BROUGHT UP TO DATE BY CAPTAIN W. R. BRAKSPEAR,
2ND BN. 3RD GURKHĀ RIFLES.

PART I.—GENERAL.

INTRODUCTORY.

THE Gurkhā contribution to the Indian Army consists of 18 battalions,
Gurkhā establishment in and 1 company.
Native Army.

The authorised establishment, excluding supernumeraries, of the battalions of the Northern and Eastern Commands is 912 Gurkhās of all ranks and that of the battalions of the 10th Gurkhā Rifles 853.*

In addition to the above corps, the Kashmir Imperial Service Troops, and the Assam and the Burma Military Police battalions include a large number of Gurkhās in their ranks (*v.* Table 1, page 170).

To make good the annual wastage, between 150 and 160 recruits are required, and for the recruitment of these, Nēpāl is divided into (*a*) Central Nēpāl, and (*b*) Eastern Nēpāl.

Annual wastage

CENTRAL NĒPĀL RECRUITING AREA.

The Central Nēpāl recruiting area is practically coincident with the central geographical division of Nēpāl, or basin of the Gandak river. A few recruits are also obtained from the eastern districts of the Western Division or basin of the Gogra river.

Geographical position.

The recruiting depôt is situated at Gorakhpur.

Recruiting depôt.

Owing to the well-known objection of the Gurkhā to come down to enlist during the hot weather, the depôt is only open from the 15th October to the 31st March every year. Any requirements not completed by the latter date have to stand over to the next season.

The classes enlisted are Thākurs, Khās, Magars, and Gurungs, with a few Newārs, and men of the menial classes, such as Damais, for bandsmen or buglers, and Sarkis and

Classes enlisted.

Kamis for 'mochis' or armourers.

* It is probable that these battalions will be augmented shortly to 912.

Khās, Thākurs, and men of the menial classes are fairly distributed over the recruiting grounds, while Magars and Gurungs are chiefly obtained from the following districts :—

Tahsils.	ZILLAS AND CLASSES OBTAINED.	
	Magars.	Gurungs.
No. 1 West . . .	In very small numbers .	In small numbers.
No. 2 West . . .	In very small numbers .	Both from Gurkhā and Lamjung in large numbers, and of the best class.
No. 3 West . . .	Tanhu in fair numbers; elsewhere in small numbers.	Kaski in large numbers; Tanhu in fair numbers; and elsewhere in small numbers.
No. 4 West . . .	Gaerhung and Bhirkot in good numbers; elsewhere in small numbers.	Bhirkot in good numbers; Payang and Gaerhung in fair numbers; elsewhere in small numbers.
Pālpā . . .	Parvat, Gulmi and Pālpā, in very large numbers, the Parvat men being best as regards physique; elsewhere in small numbers.	In small numbers, all entirely from the Ghandrung district of Parvat.
Piuthana . . .	In good numbers; the best coming from the Rukam district.	In very small numbers.

The corps of the Northern and Eastern Commands and the Kashmir Imperial Service Troops recruit almost exclusively from Central Nēpāl. Of these, the Kashmir Imperial Corps recruiting in Central Nēpāl

Service Troops enlist all the classes mentioned above; the 9th Gurkhās Rifles, Thākurs and Khās only; and the remainder practically only Magars and Gurungs.

The yearly requirements of the Gurkhā battalions average about 65 recruits, of the Guides Company 7 recruits, and of the Kashmir Imperial Service Troops 80 recruits, which gives the total annual requirements as under:—

16 Gurkhā battalions @ 65	. . . .	1,040
Gurkhā Company of the Guides	. . . .	7
Kashmir Imperial Service Troops	. . . .	80
		<hr/>
TOTAL	. . . .	1,127
		<hr/>

As long as Central Nēpāl is reserved as a recruiting ground for the above corps, and no extraordinary number of recruits are asked for, it should always be possible to complete all normal demands.

EASTERN NEPAL RECRUITING AREA.

The Eastern Nēpāl recruiting area is coincident with the eastern geographical division of Nēpāl, or basin of the Kosi river.

Recruiting operations can be carried on all the year round in Eastern Nēpāl, the recruiting depôt being situated at Purneah from the 16th November to the end of February, and at Darjeeling from the 1st March to the 15th November. The Purneah depôt is closed during the hot weather and rains for the same reasons as the Gorakhpur depôt. •

The classes enlisted are Limbūs, Rāis, Sunwārs, Lāmās, men of the Central Nēpāl classes whose families have migrated eastwards, and a few of the menial classes.

The best classes are the Limbūs, Rāis, and Sunwārs, and after them the men of the Central Nēpāl classes and Lāmās.

‘Limbuan,’ or the country of the Limbūs, lies between the Ārun and Tamarkhola rivers in the Dhankuta district; and Limbūs are practically only obtained from this district. The best zillas for recruiting are Tamarkhola, Taplinjung, Yangrup, Sabbhaya, Uttar, Mewakhola, and Athrai.

A few Limbūs are obtained from Nam, belonging to families who have migrated from Dhankuta,

Rāis are chiefly obtained from the country between the Ārun and Dūdhkosi rivers in the Bhojpur district, the best Rāis. zillas being Sanamajhuwa, Hathuwa, Apchot, Bokhim, Rasuwa, and Siktel. A few Rāis are also found in Ilam, Dhankuta, and Okhaldhunga, under the same conditions as the Limbūs in Ilam.

Sunawars or Sunwārs are chiefly obtained on both banks of the Likhu and Tamarkosi rivers to the north-east of Nēpāl Sunawars Valley proper, in the districts of Okhaldhunga (No. 3 E) and Lyang Lyang (No. 2 E). Owing to the geographical position of this district, Sunawars are hard to obtain except in very small numbers.

Lāmās come mostly from the country on either side of the Sunkosi and Rosikhola rivers, in the districts of Dhulikhel Lāmās. (No. 1 E.) and Lyang Lyang (No. 2 E.).

The other classes are found scattered over most of the recruiting ground, and there is a large Gurung colony in Sikkim. Other classes.

The two battalions of the 10th Gurkhā Rifles* and the Assam and Burma Corps recruiting in East- Military Police battalions recruit exclusively in ern Nēpāl. Eastern Nēpāl, and with a few exceptions enlist all the classes mentioned above.

The annual requirements of the two Gurkhā battalions should, in future, average about 70 recruits. The requirements of the Annual requirements. Military Police battalions vary a great deal, but 150 recruits for the Assam and 250 for the Burma battalions is a fair estimate.

This gives a total annual requirement as under, : —

2 Gurkhā battalions @ 70 recruits	. . .	140
Assam Military Police	. . .	150
Burma Military Police	. . .	250
		<hr/>
TOTAL	. . .	540
		<hr/>

a number which, judging from past experience, should be always obtainable without any difficulty.

RECRUITING STAFF OFFICERS.

The head-quarters of the Recruiting Staff Officer for Gurkhās are at Gorakhpur, during the time the depôt there remains Head-quarters of Recruit- open, and at Darjeeling during the remainder of the ing Staff Officer. year.

* The 2nd Battalion, 10th Gurkhā Rifles, was moved Burma to Lansdowne in April 1905.

Every year, in October, two British officers are detailed as Assistant Recruiting Staff Officers; of these, one takes over the Eastern Nēpāl work and office about the 10th October, and hands over again early in April, on the return of the Recruiting Staff Officer from Gorakhpur.

The other officer joins at Gorakhpur on the 15th October and leaves to rejoin his battalion on the 31st March, on the closing of the depôt.

In addition to the usual work of a Recruiting Staff Officer, the Recruiting Staff Officer for Gurkhās is charged with the settlement of the estates of all deceased Gurkhā soldiers whose heirs apply to him, and with the investigation of claims to family pension. He is also expected to give assistance, in any way he can, to any Gurkhā, man, woman, or child, soldier pensioner, or otherwise, who may require it.

As regards recruiting, the Recruiting Staff Officer is handicapped by the fact that he is unable to personally visit the recruiting ground. He should ascertain the dates of the fairs held along the frontier, and attend them if possible.

Many Gurkhās come from all parts of the country to attend these, among whom many likely-looking lads will be seen. By mixing with these, getting up sports, or having a sing-song round his camp-fire in the evening, the Recruiting Staff Officer may pick up a few recruits by his own efforts; but for the real success of recruiting operations he must depend on the exertions of his recruiters.

To help Commanding Officers in the selection of recruiters, the Recruiting Staff Officers should ascertain, as far as possible, what districts are being over or under-recruited.

This he should be able to do by carefully watching and tabulating the results of each season's work, and by making enquiries from recruiters and Gurkhā officers, on pension, or returning from furlough. Having done this much, he can indicate in what directions recruiting operations should be extended or slackened. The credit of bringing in good recruits belongs entirely to the recruiting parties, though, on the other hand, the entire responsibility of enlisting an unsuitable recruit rests with the Recruiting Staff Officer. If a recruiting party, either from being carelessly selected, or from general slackness, keeps bringing in a small stamp of recruit throughout the season, the Recruiting Staff Officer is almost powerless in the matter, and has to accept the recruits, if of suitable physique, even though they may be below the general average of the season.

Up till 1888 cases of recruiters being ill-treated in Nēpāl were of common occurrence, but, thanks to the firmness of our Residents and the broad-

mind policy of successive Prime Ministers, such cases are now seldom heard of, and recruiters are allowed to carry on their work unmolested.

In this respect the Recruiting Staff Officer can assist recruiting operations by taking every opportunity of making the acquaintance of Nepālese officials on the frontier, and of meeting the Resident in Nepāl, and the Prime Minister, should an opportunity occur. The Recruiting Staff Officer or, in his absence, an Assistant Recruiting Staff Officer, is detailed to accompany the officer detailed to inspect the Resident's Escort, as his Staff Officer; and in this capacity he should have an excellent opportunity of meeting all the leading officials of the Durbar, and of unofficially discussing any matters connected with recruiting or his other work.

The estate and pension work is a most important and at the same time a most interesting part of the duties of the Recruiting Staff Officer, bringing him into direct contact with the relations and friends of men who have died in the British service.

Belonging, as a rule, to a poor and ignorant class, the notice from the battalion of his death is often the first news these people receive of some boy who has run away from home years before, and whose whereabouts they have hitherto been unable to discover.

They undertake the journey down from their homes at great personal discomfort, being in many cases so old and infirm that they have to be carried; and are put to considerable expense, which they can ill afford, in doing so.

It is therefore very important that their claims should be considered patiently and kindly, their cases settled with the least possible delay, and, if necessary, no trouble spared to ensure their obtaining everything to which they are entitled.

If pension documents are properly made out, and lists of claimants to pensions and estates carefully checked before being despatched, there is no reason why each case, including the payment of the estate, and, when necessary, the investigation of the claim to family pension, should not be disposed of the same day as the claimant applies to the Recruiting Staff Officer. It happens only too often, however, that this is not the case, and that claimants are kept waiting for three, or even four, weeks, while their cases are referred to battalion head-quarters.

Claimants who have been kept waiting in this way, often spending more money than they will eventually receive, and seeing others come and go, again, with their cases settled, naturally feel themselves ill-treated, and, on returning home, probably discourage the youths of their village from enlisting in a regiment from which they have received so little consideration.

Besides the claimants to estates and pensions, many hundreds of men and women come down every year, chiefly to Gorakhpur to communicate with their relatives in Gurkhā battalions. These are called 'Chitti-walas.'

These people in many cases fail to get an answer to their letters or telegrams, and it then falls to the Recruiting Staff Officer to see that arrangements are made for the journey of such women as wish to join their husbands; for letters to be written, through Commanding Officers, if necessary, to such men as have failed to answer, and money to dole out to those who have run out of funds, but who are waiting on in hopes of a remittance.

The prompt settlement of all estate and pension cases, and the knowledge that all petitions will be at once attended to, and assistance given when needed, will do a great deal to make our service popular. On the other hand, any neglect on the part of the Recruiting Staff Officer in these matters would most certainly have an injurious effect on future recruiting operations.

The Recruiting Staff Officer or Assistant Recruiting Staff Officer for the purpose of awarding punishment, other than by sentence of a court-martial, has the powers of an Officer Commanding, but by working through Gurkhā officers and making them to a great degree responsible for the discipline of the depôt, they should seldom have to use their powers.

MEDICAL ARRANGEMENTS.

A medical officer is detailed every cold weather for duty at the Gorakhpur depôt, as owing to the very large number of recruits enlisted there, the Civil Surgeon is unable to undertake the work of examination, etc.

At Darjeeling the Senior Medical Officer details an officer of the Royal Army Medical Corps to take medical charge of the depôt, and to carry out the examination of Army recruits. Recruits for the Military Police are examined by the Civil Surgeon.

At Purneah the Civil Surgeon has medical charge of the depôt, and examines all recruits.

SYSTEM OF RECRUITING.

The system of recruiting in both recruiting areas is as follows :—Each battalion requiring recruits sends its own recruiting party, consisting of a Gurkhā officer, or senior non-commissioned officer, in command, one or two non-commissioned officers for depôt or outpost duties, and recruiters, either non-commissioned officers or riflemen, in proportion to its requirements.

The commander of the party remains at the depôt, keeping one non-commissioned officer or rifleman as his writer, and to drill recruits. At Gorakhpur one non-commissioned officer and three riflemen are also detailed for guard duties.

One non-commissioned officer is detailed, when required, for each outpost, and the remainder of the party go into the hills in search of recruits.

The duties of the commander of the party are as follows :—

- (a) To keep close touch with his recruiters and, as far as possible, note the dates they go out and come in ; to bring to the notice of the Recruiting Staff Officer any recruiter who is doing no good, with a view to his being sent back to his battalion ; and at the end of the season to be able to assist the Recruiting Staff Officer in reporting on the work of the party.
- (b) To see that his recruits are properly fed, clothed, and generally looked after during their stay at the depôt, and that they are at once started at recruits' drill.
- (c) To take charge of, and account for, all issues of recruits' clothing blankets, cooking-pots, etc.
- (d) To make advances to recruits and recruiters as he considers necessary, and to disburse the pay of the party.
- (e) To make preliminary enquiries into all claims to estate and pension ; to bring up the claimants before the Recruiting Staff Officer with witnesses as to identity ; and to pay the estate from the money in his charge.
- (f) To make such advances to furlough men, returning to battalion head-quarters, as may be authorised ; to bring them before the Recruiting Staff Officer for their certificates to be endorsed ; and to carry out any instructions he may have received as to the issue of railway warrants for their wives.
- (g) To submit periodical accounts to battalion head-quarters, according to his instructions.
- (h) To generally look after the interests of his battalion, and bring to the notice of the Recruiting Staff Officer anyone connected with it in any way, who requires any assistance.

The writer of the party helps the commander in all the above duties, keeps

Writer.

the accounts, and drills recruits. He generally spends a large amount of his time in writing letters for

'chitti-walas' to their relations in his battalion.

Outpost non-commissioned officers.

The outpost N.-C. O.'s are provided with a measuring standard and tape, and a small amount of money.

Their duties are to examine all recruits, passing through the outpost, as to their tribes and clans, and to measure them to see if they are up to the battalion standard.

If satisfactory, the recruits are given passes to the commander of the party, railway tickets are issued to the recruiters for themselves and the recruits; and they are sent in to the dépôt. If the recruit turns out to be of an undesirable class, or not up to the battalion standard, he is turned back then and there, and the recruiter who brought him in loses all the money expended on him. This prevents recruiters bringing in obviously unsuitable men, and thereby causing needless expense to the State. Any recruiter taking an 'unpassed' recruit into the dépôt, does so entirely at his own risk and expense; but all recruits brought in come before the Recruiting Staff Officer, who sees that they are not sent away without money to pay for their food on their journey home.

The outpost non-commissioned officers also make small advances to such recruiters as may have run out of funds, to feed themselves and their recruits on their way into the dépôt.

Recruiters almost invariably go straight to their own villages, and spend a few days with their people, at the same time keeping a look-out for any likely recruits. If unsuccessful in their own village, they work round the neighbouring villages and fairs, until they pick up a recruit, or run out of funds, in either of which cases they go off to the nearest outpost.

The best recruiters generally pick up their recruits in their own villages or their immediate neighbourhood; but in Eastern Népāl a recruiter whose home is far into the hills frequently picks up a recruit before he gets half-way to his own village.

On arrival at the dépôt the commander of the party checks all the particulars as to tribe, clan, village, etc., given in the 'pass' issued at the outpost, has the recruit's hair cut, and the recruit himself washed thoroughly, and the next morning brings him up before the Recruiting Staff Officer.

The recruits of the different battalions are fallen in together, and the Recruiting Staff Officer notes any man whom he does not consider up to the mark. The recruits are then measured, and their names, etc., entered in the nominal rolls, those considered unfit being at once entered as such.

The remainder are passed on to the Medical Officer for examination, and according to the result of his examination the recruit is finally accepted or rejected.

Rejected recruits receive full pay, in the case of Army recruits, from the date of their provisional enlistment in the hills to the date of rejection, and, in addition, an allowance of two annas for every 15 miles, to enable them to return to their homes.

Recruits for the Military Police receive four annas a day from the date of provisional enlistment to date of rejection, and eight annas subsistence allowance, irrespective of the distance to their homes.

The recruits who are accepted have their recruits' clothing, blankets, etc., issued to them and forthwith start recruits' drill, etc. All recruits are vaccinated at the recruiting depôt, and remain there for one week after vaccination. When sufficient recruits to make up a party are ready to go off, they are remeasured, the conditions of service are read and explained to them, and they are despatched to battalion head-quarters in charge of one or two old soldiers. A party generally consists of from eight to twelve recruits in the case of battalions up-country, and of from fifteen to twenty in the case of battalions in Assam or Burma.

A recruit is invariably posted to the battalion to which his 'bringer-in' belongs, unless its requirements are completed, or the recruit himself asks to be transferred to another battalion, in which he has a brother or other near relation serving.

In the former case the recruit has the choice of joining the linked battalion, or any other battalion he may select, or of returning to his home with the idea of enlisting next season in the battalion for which he was originally brought in.

Rewards to recruiters for good work are of two kinds :—

(a) Money rewards paid by the Recruiting Staff Officer.

(b) Regimental rewards, such as promotion entry in sheet-roll, etc.

Funds for the payment of rewards are placed at the disposal of the Recruiting Staff Officer, who is allowed to fix his own scale of rewards.

The present scale is Re. 1 for any recruit enlisted ; Rs. 2 for any recruit 5' 5" in height, and with a 33" chest, and so on according to height and chest.

Every recruiting party before leaving the depôt for the hills is warned that such men as work hard and well, and bring in good recruits, will be favourably reported on at the end of the season.

Although many recruiters no doubt look on recruiting duty as so much leave, a man, to get good recruits and be well reported on, must cover a great deal of ground and work hard and steadily throughout the season.

Nothing will encourage recruiters so much as the knowledge that good work will receive recognition. If a step of promotion was given yearly, as a regular thing, to one or two of the best recruiters, and all men well reported on had an entry made to that effect in their sheet-rolls, it would have an excellent effect on recruiting.

An unsuccessful recruiter should not be punished, unless specially reported on for laziness, as his want of success may be due to sickness, unsuitability to the work, or the fact that the district he belongs to is over-recruited, and that he should never have been selected for the duty.

He should not be sent again on recruiting duty, if it can be avoided.

RECRUITING DEPÔTS AND OUTPOSTS.

Gorakhpur is the head-quarters of the civil administrative district of the same name, in the north-east corner of the United Provinces of Agra and Oudh. It was in former days a military cantonment, but no troops have been stationed there since 1887, and on the 1st April 1904 the cantonments were handed over to the civil authorities as a 'notified area.'

Gorakhpur is on the main line of the Bengal and North-Western Railway, which gives it communication with Lucknow, about 150 miles to the west, and with all the up-country Gurkhā stations, and eastwards to Dhubri Ghat and the stations in Assam.

It is about 60 miles south of Butwal, or Batoli, through which Népālese cantonment and bazar passes the main route from India to Central Népāl, and of this distance, about 26 miles, from Gorakhpur to Pharenda, can be traversed by rail.

Owing to its favourable position, Gorakhpur has always been the base from which recruiting parties have worked to obtain recruits from Central Népāl.

The depôt provides accommodation for 14 Gurkhā officers and 186 men, there being separate accommodation for each Gurkhā officer and 13 recruiting parties, in addition to the hospital, with its subsidiary buildings, receiving sheds for recruits, dharmasala, bazar, office, and followers' huts.

No accommodation at present exists for the recruiting parties of the 9th Gurkhā Rifles, the Guides, or the Kashmir Imperial Service Troops.

Nautanwa is a large village, with a big bazar, in British territory, about 2 miles from the frontier. It is 28 miles to the north of Pharenda, and one long march from Butwal.

About 90 per cent. of the recruits that come into Gorakhpur pass through Nautanwa.

The outpost consists of a hut of eight rooms, built in 1894-95, giving accommodation for 16 non-commissioned officers and riflemen.

Tribeni is on the left bank of the river Gandak, at the foot of the Someshwar ridge of the Cheryaghat range of hills. It is in British territory, in the north-west corner of the Champaran district of Bengal, and is practically on the frontier line of Nēpāl.

Tribeni is about 62 miles from Gorakhpur, every foot of which has to be marched.

Opposite to Tribeni, on the right bank of the Gandak, and in Nēpālese territory, is the village of Showpur. A Nēpālese official has his headquarters here, and there are some steam saw-mills belonging to the Nēpāl Durbar.

There is a large fair held at Tribeni and Showpur every year at the time of the Maghia Sangrati. Temporary villages of grass spring up, and thousands of villagers flock in to bathe and traffic. At this fair a certain number of recruits can generally be obtained.

Owing to the difficulty of keeping it in repair the outpost hut has been dismantled, and grass huts are erected every year for the accommodation of the outpost non-commissioned officers.

In former days, when recruiters had to smuggle their recruits into British territory, a favourite route was across the Cheryaghat range into Tribeni and thence into Gorakhpur. Now-a-days, when recruiters can bring their recruits through openly, the large majority cross the Gandak higher up and come down through Butwal, the result being that the Tribeni route is becoming more neglected every year, and the necessity of maintaining an outpost there is very doubtful.

Purneah is the head-quarters of the civil district of the same name in the Bhagalpur Division of Bengal. It was formerly a military station, but no troops have been stationed there since 1857.

It lies east of the Kosi river, about 45 miles from the Nēpālese frontier, and roughly south of the eastern half of Eastern Nēpāl.

Purneah is on the Katihar-Anchara Ghat Branch of the Eastern Bengal State Railway, which gives it communication to the north with Forbesganj—

about 5 miles from the Népalese frontier—and thence westwards, through Khanwa Ghat, with the branch of the Bengal and North-Western Railway running roughly parallel to the frontier up to Bairagnia. To the south there is communication. *via* Katihar, with Calcutta, Darjeeling, Lucknow, and Dhubri Ghat.

Purneah was first used as a recruiting depôt during the cold weather of 1891-92, and the experiment proving successful, a large barrack of four rooms, with accommodation for about 60 men, was built during the summer of 1892. There is no separate accommodation for Gurkhā officers, and they and a large number of recruits have to be lodged under canvas every cold weather.

On the depôt closing in the end of February, all recruiters are railed to Forbesganj, and thence make their way across the hills to Darjeeling.

In this way a large portion of good recruiting ground is worked over, and a certain number of recruits should be picked up on the way.

The Assistant Recruiting Staff Officer and the depôt staff move to Darjeeling by rail.

Birpur is to the west of the Kosi, and 13 miles by road to the north of Pertabganj station on the Khanwa Ghat Branch of the Bengal and North-Western Railway.

Most recruits from Okhaldhunga and the east of the Ārun river come through this outpost.

There is no Government accommodation at this outpost for the non-commissioned officers on outpost duty; lodgings are hired and the rent charged to the battalions concerned.

Forbesganj is on the Katihar-Anchara Ghat branch of the Eastern Bengal State Railway, 42 miles north-west of Purneah, and about 5 miles from the frontier.

It is the nearest point on the railway for men coming in from Dhankuta, and the country east of the Ārun river, and many recruiters from the west prefer to cross the river at Dhankuta, and thence come direct to Forbesganj, instead of through Birpur.

The arrangements for the accommodation of the non-commissioned officers on outpost duty are the same as at Birpur.

Darjeeling is the summer head-quarters of the Government of Bengal.

It is also a large military station, a battalion of British infantry being quartered at Lebong, a company of garrison Artillery at Katapahar, and a Convalescent Depôt at Jalapahar; all these three places being on the outskirts of the town of Darjeeling.

Darjeeling lies to the east of Eastern Nêpâl, and is only about 10 miles
 Situation. from the frontier.

It is the terminus of the Darjeeling-Himalayan Railway, which gives it communication, through Siliguri, with the Eastern Bengal State Railway, and its connecting lines.

Being only about 50 miles from the best recruiting grounds for Limbûs, it is exceptionally well situated for recruiting purposes, and has been used for many years as a recruiting depôt for the Assam and Burma Military Police battalions. In 1893, the recruiting parties of the Military Police battalions were placed under the orders of the District Recruiting Officer for Gurkhâs for the first time.

The depôt consists of an office, and accommodation for four Gurkhâ officers, 10 married, and 132 unmarried men. It is situated about a quarter of a mile from Ghoom Station on the Darjeeling-Himalayan Railway, and about 3 miles from the Darjeeling post office.

Recruiting in the Darjeeling district itself is strictly prohibited, as it is considered to interfere with the labour of the
 Tea-garden coolies. surrounding tea-gardens, and all men enlisted must be brought in from Nêpâl or from Sikkim, where there is a large Nêpâlêse colony.

Many garden coolies attempt to get enlisted, but every endeavour should be made to detect them, and the recruiters who bring them in should be severely punished. They are not, as a rule, nearly such good material as the raw lads brought in direct from Nêpâl.

Recruiting from Darjeeling during the months of July, August, and September depends very largely on the severity of the
 Importance of Darjeeling monsoon. If the weather is comparatively open, depôt. recruiting can be carried on through the rains without any great difficulty, but, on the other hand, if the rains are heavy and continuous, both recruiters and recruits suffer great discomfort and hardships. It is therefore advisable that recruiting, as far as possible, should stop about the 15th J ly and recommence about the 1st October.

In spite of this, however, it must be remembered that Darjeeling is the only depôt available for recruiting operations in the hot weather and rains, and would be most valuable were a large number of recruits required suddenly on mobilisation during those seasons. In such a case recruiting operations could commence at once in Eastern Nêpâl, and a large number of recruits be obtained before the Gorakhpur depôt opened; for this reason Darjeeling must always be looked on as a most important recruiting centre.

PART II.—REGIMENTAL.

SELECTION OF RECRUITING PARTY.

If a large proportion of one class of recruits is required, the commander of the party should belong to a part of Nēpāl in which this class predominates, *e.g.*, if a large proportion of Gurung recruits were required, a 'charjati' Gurung Gurkhā officer from Gurkhā, Lamjung, or Kaski would be a good man to select to command the party.

A 'line-boy' does not, as a rule, do well on recruiting duty, as he has no knowledge of the conditions under which recruiting is carried on.

As very large sums of money pass through his hands in the course of the season, the commander of the party should be a thoroughly reliable man, intelligent, and good at accounts.

He should be capable of maintaining good order and discipline, and of keeping his recruiters up to the mark. At the same time he should have a good temper and tact, taking an interest in his recruits and looking after them well while at the depôt, and always ready to attend to claimants to estates and pension, 'chitti-walas,' etc. A Gurkhā officer or non-commissioned officer who has been previously employed on recruiting duty has naturally a great advantage over one new to the work.

The commander of the party should always be allowed to select his own writer.

The non-commissioned officers at the outposts have a very difficult task.

A good man at the work must be able to discriminate between the coarse-bred lad of good physique but undesirable as a recruit, and the clean-bred lad, who only requires good food, free gymnastics, etc., to turn into a first-class fighting man. If he has not this discrimination he will inevitably turn back many a promising lad, and at the same time give passes to many others who will be rejected without hesitation by the Recruiting Staff Officer.

A non-commissioned officer who has made a name for himself as a recruiter, but is rather too old for active recruiting work in the hills, should, as a rule, make a good non-commissioned officer for outpost work.

The number of recruiters depends on the number of recruits required.

In Central Nēpāl a proportion of one recruiter to every two recruits required is necessary, while in

Eastern Nēpāl one recruiter to every three recruits is quite sufficient to ensure good results.

These numbers should not include men detailed for outpost or guard duty.

The strength of the recruiting party should be calculated on the maximum number of recruits that are likely to be required, with a small margin of safety. In the event of requirements being largely increased in the course of the season owing to unforeseen circumstances, the recruiting party should be at once strengthened in proportion, in communication with the Recruiting Staff Officer.

The larger the party the sooner requirements will be completed, and both recruits and recruiters join head-quarters.

The importance of carefully selecting recruiters cannot be over-estimated, as, however good a man the commander of the party may be, the results will be unsatisfactory if the recruiters are unsuitable for the work.

They should either be men picked out on account of previous good work as recruiters, or because they appear specially suited to the work. About two-thirds of the party should be old recruiters and the remainder new men.

Young soldiers, as a rule, are not so successful as those of over five or six years' service. Recruiters should be strong, active men, and hard workers; and should be medically examined before leaving head-quarters.

The commander of the party, being generally held personally responsible by his Commanding Officer for the result of recruiting operations, should be given as far as possible a free hand in the selection of the party.

The Commanding Officer having decided how many recruiters are required, and from what districts they are to be drawn, the points mentioned above should be explained to the commander of the party, and the selection of individual recruiters left to him. The records of previous seasons should be placed at his disposal, and the list made out by him checked afterwards to see that the men he has selected are suitable in every respect.

If a list was kept up in every Gurkhā battalion, showing the names, zillas, etc., of all successful recruiters, it would prove of great assistance in the selection of recruiting parties.

List of recruiters.

DATE OF ARRIVAL OF PARTY AT RECRUITING DEPÔT.

The recruiting party should arrive at Gorakhpur on the 15th October, and at Darjeeling on the 1st October, or as soon after these dates as possible, so as to be able to take full advantage of the best season for recruiting, in case of any unforeseen increase in requirements,

FORMS, ETC., TO ACCOMPANY A RECRUITING PARTY.

When the recruiting party leaves head-quarters, the following should be either handed over to the commander of the party, or posted, under registered cover, to the Recruiting Staff Officer :—

- (a) Nominal roll of party in English and vernacular.
- (b) Recruiting certificates, one for each recruiter.
- (c) Vernacular notices to heirs to pension or estate, of deceased men.
- (d) Lists of claimants to estate and pension, and sheet-rolls and death certificates of men whose heirs are entitled to family pension.
- (e) Vernacular list of all unadjusted claims to estates or pension.
- (f) Medals of all discharged and deceased men with a nominal roll.
- (g) A supply of medicine.

Nominal rolls should be made out, with the commander of the party, his writer, and the non-commissioned officers specially selected for outpost or guard duty at the head of the roll, and the remainder of the party filled in either according to companies, or their regimental numbers, to facilitate reference.

Recruiting certificates are necessary to enable recruiters to carry on their work in Nēpāl without being interfered with. The forms should, if possible, be made out at battalion head-quarters, as there is always a lot of extra work, specially at Gorakhpur, at the beginning of each recruiting season. The forms, which are very similar to the ordinary leave certificates, can be obtained from the Recruiting Staff Officer. The application of the battalion office stamp is advisable, as it tends to impress the Nēpālese officials.

Notices to heirs should contain instructions as to when, and where, they should present themselves for their claims to be settled, and should be sent out by recruiters residing in the district to which the deceased man belonged. The following is a translation of a suitable notice :—

‘To (Manbir Thapa), resident of (Nayakot) village, Zilla (Pālpā), Tehsil (Pālpā). Your son, (Hastbir Thapa) of the (1-1st) Gurkhā Rifles, died at (Dharmasala) on the (1st August 1903).

‘You are his heir. Apply to the Brigade-Major at (Gorakhpur), for assistance about the (15th January next)’ and if entitled to pension, add ‘come down, with two witnesses, not relatives and, if possible, pensioners or recruiters, to prove your identity.’

A similar notice should be sent, in a slightly modified form, when a man dies, leaving no estate or medal, otherwise the heir, especially a father or mother, hears of the death in some other way and undertakes a long

and expensive journey, only to find that there is nothing to receive at the end. Furlough men can be used, with great advantage, in the delivery of these notices.

Lists of claimants to estates and pensions are in book-form, and contain particular-

Lists of claimants to estates and pensions. particulars as to the regimental number, company, and name of the deceased, the date and cause of decease,

the name and village of his heir, the amount of the estate, medals due, etc., and also columns for the entry of any correspondence between the Recruiting Staff Officer and the battalion, connected with the settlement of the claim.

As mentioned before, the early adjustment of claims depends almost entirely on the care with which the entries in these books are checked, before their despatch from head-quarters, as to their completeness in every respect.

This is especially the case as regards the entries as to medals, which are very often incomplete. This necessitates a reference to the battalion concerned, and causes hardship and delay to the heir.

All details required for the adjustment of claims to the estates and pensions of such men as die during the period these books are with the Recruiting Staff Officer, should be forwarded to him for entry and necessary action, as soon as the estates have been adjusted. If the heir is entitled to family pension, the necessary document should be forwarded even before the estate is wound up, as the Recruiting Staff Officer may then be able to hold the Family Pension Committee late in the recruiting season, and the heir can then come down and draw arrears of pension as well as the estate, the next cold weather.

The lists of claimants should contain the names of all deceased men, whether they leave estates or not, as in the latter case the Recruiting Staff Officer is able to explain matters at once to the heir, without reference to head-quarters.

Printed forms for these lists can be obtained, when required, from the Recruiting Staff Officer. Whenever it is found necessary to add new leaves, the old book should either be re-bound with the new leaves, or sent down, in addition to the new book, for reference in case of doubtful claims, etc.

The Vernacular list of unadjusted claims is practically an extract, in vernacular, from the lists of claimants, to enable the commander of the party to know what heirs are to be communicated with, where to find them, the amount of the estates, etc.

The medals of all deceased and discharged men, should be in the hands of the Recruiting Staff Officer, to enable him to distribute them at once when applied for. The work of

Medals and medal rolls.

checking the medal rolls with the medals, at the commencement and at the close of each recruiting season, may seem rather out of proportion to the number of medals distributed each recruiting season. If, however, the medals are not sent to the Recruiting Staff Officer, it is necessary for him to wire to the battalion concerned on each application, which, as mentioned before, causes great hardship to the heirs concerned.

The medal rolls, before despatch, should be carefully checked with the entries in the lists of claimants, and with the medals about to be despatched.

The medals of such men as die after the despatch of the medal rolls, should be forwarded to the Recruiting Staff Officer at the same time as the details for entry in the lists of claimants.

The supply of medicine should include quinine, and pills for dysentery, diarrhoea, and cholera. These would be distributed, with the necessary instructions, to each recruiter when about to start across the Terai, in sufficient quantities for the journey into Nēpāl and back. If this precaution is taken, much sickness may be avoided, and the efficiency of the recruiting party proportionately increased.

Furlough men should be encouraged, by their Double Company Commanders and Gurkhā officers, to bring in on their return journey likely lads for enlistment.

They should also be informed that they will receive rewards from the Recruiting Staff Officer for good recruits, on the same scale as recruiters.

PAY OF RECRUITERS, RECRUITING FUNDS, ETC.

A recruiting party on leaving battalion head-quarters should be paid up to the end of the current month, and should also receive one month's pay in advance. This enables the commander of the party to send his men off with as little delay as possible on arrival at the recruiting depôt.

The pay of the recruiting party should be sent down regularly, as early in the month as possible, to enable the commander of the party to recover advances made to recruiters. These advances should be made judiciously, and the men, while being freely supplied with money, should not be allowed to be extravagant and consequently get into debt.

To be successful, a recruiter must have money to spend, which enables him to bring his recruits down to the depôt in good condition, and also acts as an advertisement to the battalion.

Under ordinary circumstances, the rewards received from the Recruiting Staff Officer only just recoup the recruiter for his expenses and the wear and tear of his clothes and boots, even if he brings down very good recruits.

Every battalion recruiting from Gorakhpur should forward Rs. 1,000 Funds. Advances to fur- to the Recruiting Staff Officer so as to reach him on lough men. or about the 15th October. This amount should, as a rule, cover all advances to furlough men and other expenses up to the end of November.

Gurkhā officers in command of recruiting parties are authorised to make advances to furlough men, up to a certain amount, without reference to battalion head-quarters. The usual amount sanctioned is one month's pay of rank. This enables a man who is not entitled to a pass for his wife to pay her railway fare to his station, and at the same time to have one or two rupees in hand for his expenses *en route*.

Further funds should be provided by battalions, as called for by the Recruiting Staff Officer, as that officer has no funds at his disposal from which to make advances to commanders of recruiting parties.

The Recruiting Staff Office treasure chest is run on the same lines as Recruiting Staff. Office that of a Native Infantry battalion, each battalion accounts. recruiting having a separate ledger account.

All sums received from battalions are deposited in full, and payments are made to commanders of parties, as they may require. From these they make advances to recruits, recruiters, and furlough men, pay estates to the heirs of deceased men, or arrears of pay, etc., to men taking their discharge, submitting their accounts periodically to battalion head-quarters. All payments made by commanders of parties should be adjusted regimentally on receipt of their accounts, and not refunded to the Recruiting Staff Officer by separate remittance transfer receipts or money orders, as the latter system causes confusion in the accounts and extra clerical labour.

At the conclusion of the Gorakhpur recruiting season, a copy of its ledger account is sent to each battalion to enable the accounts of the party to be checked, a remittance transfer receipt for any balance being forwarded at the same time. The East-ern Nēpāl treasure chest accounts run on practically from year's end to year's end, as estates and advances are being continually applied for throughout the hot weather and rains. In the absence of recruiting parties, any such payments have to be made by the Recruiting Staff Officer as separate treasure chest transactions, accounts being submitted, and funds called for, as required.

RECRUITS' CLOTHING.

The kit issued to each recruit at the recruiting depôt depends entirely on the orders given to the commander of each party. Necessary clothing. Whatever else is issued, the kit should include

the following articles, to ensure the cleanliness and healthiness of the recruit :—

Two blankets.

One cotton shirt, and pair of pyjamas.

A warm coat, jersey, or cardigan jacket.

Recruits' clothing should be sent either with the recruiting party, or made up at the depôt. When sent by goods train it generally arrives late.

Blankets, when required to be sent direct to the depot from the manufacturer, should be ordered some time beforehand, as very few firms keep large stocks, and unless each recruit receives his two blankets immediately on being passed, he generally suffers in health.

If there is any likelihood of requirements being increased during the recruiting season, the extra clothing, blankets, etc., should be arranged for at the beginning of the season.

CORRESPONDENCE.

The Central Nēpāl Recruiting Staff Office is at Gorakhpur from the 15th

Where to be addressed. October to the beginning of April, and then moves to Darjeeling till about the 12th October every year.

All correspondence connected with recruiting in Central Nēpāl and all correspondence, such as demi-official letters, etc., intended for the Recruiting Staff Officer himself, should be addressed as above.

The Eastern Nēpāl Recruiting Staff Office is at Purneah from the 15th November to the end of February, and at Darjeeling for the remainder of the year. Correspondence connected with recruiting, etc., in Eastern Nēpāl should be addressed accordingly to the 'Recruiting Staff Officer for Gurkhās,' and not to the 'Assistant Recruiting Staff Officer,' as is frequently done.

Battalions having men in their ranks from both Central and Eastern Nēpāl, should, when receiving applications for advances, railway warrants, etc., during the cold weather, be careful to note from which office the application is made, and address the answer accordingly.

During the time the Gorakhpur office is closed, all communications for men applying from Gorakhpur, should be addressed to the 'Collector of Gorakhpur.'

The clerk of the Gorakhpur office remains there throughout the hot weather and rains, and during that time acts as an extra clerk in the Collector's office, for work which in the cold weather would be done by the Recruiting Staff Officer. Any Gurkhā requiring assistance should apply to the Collector through the Recruiting Staff Office clerk.

All communications for men applying from Purneah or Darjeeling, when the Recruiting Staff Office is not at these stations, should be addressed to the 'Collector of Purneah,' or the 'Station Staff Officer, Darjeeling,' as the case may be, the men being told at the same time to apply to these officers.

The telegraph should be used in all cases of increase or decrease in the number of recruits required; and in all questions connected with the adjustment of claims to estates and pensions, etc. The greatest care should be exercised in the use of figures in such cases. Whenever mistakes might occur, words should be used instead of figures.

REMITTANCES TO FURLOUGH MEN, ETC.

Remittances to furlough men, etc., should not, as a rule, be sent direct to the men concerned. Men applying for advances should be paid, when possible, through the Recruiting Staff Office accounts, and at other times by money order payable to the officers mentioned under the head of 'Correspondence,' the regimental number, rank, name, and regiment of the man concerned being entered in the coupon of the money order to guard against personation.

As regards 'chitti-walas,' a very excellent system exists in the 1st Gurkhā Rifles. When a man at Dharmsala, or wherever the battalion happens to be stationed, wishes to remit money to some relation at Gorakhpur, he applies to his Double Company Commander. The Double Company Commander then writes to the Recruiting Staff Officer, and asks him to direct the commander of the recruiting party to pay the amount sanctioned from the recruiting funds, at the same time giving the name of the man on whose behalf the payment is to be made, and the name, 'relationship, village, etc., of the payee. The amount is then paid out before the Recruiting Staff Officer, the payee's receipt taken, and the transaction is shown in the recruiting accounts submitted to head-quarters and adjusted regimentally. By this system there is practically no risk of personation, and the remitter is saved the money order commission.

RAILWAY WARRANTS—FURLOUGH MEN.

Furlough men, who intend to return *via* Gorakhpur, should be warned that if they present their return warrants at Pharenda, or elsewhere, they will be allowed to halt in Gorakhpur for one week only, after which period their 'soldiers' tickets' will lapse. Men wishing to stop more than one week in Gorakhpur should buy ordinary tickets for the journey from Pharenda, etc., to Gorakhpur, and present their warrants, altered and initialled by the Recruiting Staff Officer, at Gorakhpur, when about to resume their journey.

NEPĀLESE KŪKRIES.

Battalions obtaining their kūkries in Nēpāl should, in accordance with Adjutant-General in India's No. 2283-D. of 20th July 1889, apply to the Resident in Nēpāl for the necessary permit from the Durbar, giving the number of kūkries required, a nominal roll of the men detailed to purchase them, and the district in which they propose to obtain them.

The permit should be applied for about the 15th August, and forwarded so as to reach the Recruiting Staff Officer at Gorakhpur about the 15th October.

RECRUITING—MILITARY POLICE.

The foregoing notes on Gurkhā recruiting are applicable to Military Police battalions, as well as to the Gurkhā battalions of the Native Army; but as many officers serving with Military Police battalions have had no previous experience of Gurkhā recruiting, the following additional notes may be of use to them.

As Gurkhā recruits cannot be picked up in British territory, but have to be brought in from Nēpāl, it is necessary, when recruits are required, either to detail a recruiting party for the purpose, or to obtain the services of the party of another battalion, already on the spot.

The first is by far the most satisfactory system, as recruiters are bound to take more interest and work harder, in bringing in recruits for their own battalion, than for another one. It is also very discouraging for a recruiting party, after completing the requirements of their own battalion, to be sent back, time after time, into the hills, to bring in recruits for other battalions. This is specially the case when recruiting is carried on in the rainy season.

The question of the selection of the commander of the party and of recruiters has been fully dealt with before. It should be noted, however, that the more districts are represented in the party, the better, always provided that the classes required are obtainable in these districts. As a rule, about 90 per cent. of recruiters are residents of Ilam and Dhankuta. The former district, owing to its bordering on the frontier, in the immediate neighbourhood of Darjeeling, has been over-recruited, and contains but little good material now-a-days. A well-selected recruiting party, to recruit all the classes of Eastern Nēpāl, should include men from Dhankuta, Bhojpur, Okhaldhunga, Lyang Lyang, and Dhulikhel.

If a Battalion Commandant is in any doubt as to how many men to send on recruiting duty, or from what district to select them, he should at once

communicate with the Recruiting Staff Officer, stating the class and number of recruits required.

The Recruiting Staff Officer will then be able to give him all particulars necessary to make up a good recruiting party, to the mutual advantage of both the Battalion Commandant and the Recruiting Staff Officer.

Recruiters of the Military Police are paid rewards on the same scale as Army recruiters, funds being placed at the disposal of the Recruiting Staff Officer for the purpose. This should be explained to recruiters, before leaving battalion head-quarters; they should also understand that they will be reported on by the Recruiting Staff Officer according to their work, and that men well reported on by the Recruiting Staff Officer will have their good work recognised by Battalion Commandants.

Recruiting cannot be carried on without funds. A lump sum is annually placed at the credit of the Recruiting Staff Officer for expenses connected with the recruiting of the Assam Military Police battalions, but no arrangement of this sort exists for the battalions of the Burma Military Police. Commandants of the latter must, therefore, when recruits are required, make immediate arrangements for funds to be placed at the credit of the Recruiting Staff Officer.

About Rs. 25 should be allowed for each recruit required. Out of this amount the recruit has to be fed at the rate of about 4 annas a day, from the time he meets the recruiter in the hills, till he leaves the recruiting depôt to join his battalion; and, in addition he has to be provided with clothes, blankets, cooking-pots, and a small cash advance to pay for his food on his journey up to his battalion.

Any special instructions for the recruiting party should be sent through the Recruiting Staff Officer, who then knows what Battalion Commandants require, and can act accordingly.

All changes in requirements should be notified at once by wire, and care taken that more recruits are not enlisted than are actually required.

It is not always possible to 'place' recruits, specially at the end of the recruiting season, and a recruit brought in 7 or 10 days' march and passed as 'fit', naturally considers himself hardly treated if he is subsequently discharged owing to requirements being unexpectedly reduced.

EMPLOYMENT OF GURKHA PENSIONERS.

There is a considerable demand among the Behar planters for the services of Gurkhā pensioners of good character to act as chowkidars over indigo

cake-houses, grain godowns, etc. The work is light, there being little or no night work. The pay given is generally Rs. 7 a month, with free quarters and fuel, and the employer pays the railway fare of the pensioner and his wife, if he is a married man, from Gorakhpur to the nearest railway station.

Commanding Officers could greatly help the Recruiting Staff Officer to obtain the services of pensioners, by making this fact known in their battalions, and providing such men as were desirous of obtaining employment, with recommendations as laid down in paragraph 457, Army Regulations India, Volume II.

TABLE I.

List of Assam and Burma Military Police Battalions enlisting Gurkhās, and their authorised establishment.

ASSAM MILITARY POLICE.

Name of battalion.	Address.	ESTABLISHMENT.	
		Com-panies.	TOTAL.
Garó Hills Battalion	Tura	2	202
Lakhimpur Battalion	Dibrugarh	8	889
Lushai Hills Battal'ion	Aijal	8	840
Naga Hills Battalion	Kohima	7	670
Silchar Battalion	Silchar	4	389
	TOTAL	29	2,990

Establishment of Gurkhās at 80 % 2,392

BURMA MILITARY POLICE.

Name of battalion.	Address.	GURKHĀ ESTABLISHMENT.	
		Com-panies.	TOTAL.
Arakan Hill Tracts Battalion	Pale'wa	2	200
Chin Hills Battalion	Falam	3	339
Mandalay Battalion	Mandalay	3	339
Myitkyina Battalion	Myitkyina	13	1,469
Northern Shan States Battalion	Lashio	2	226
Ruby Mines Battalion	Mogok	3	339
Toungoo Battalion	Toungoo	2	220
	TOTAL	28	3,132
GRAND TOTAL			5,524

TABLE II

Showing the number, class, average age, height, and chest measurement of the recruits enlisted in Central and Eastern Nepal from October 15th, 1886, to March 31st, 1904.

CENTRAL NEPAL.										EASTERN NEPAL.										TOTAL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
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Recruiting Season.	Magars.	Gurungs.	Others.	Total.	Age.	Height.	Chest.	Total.	Age.	Height.	Chest.	Magars.	Gurungs.	Limbus.	Rais.	Others.	Total.	Age.	Height.	Chest.	Magars.	Gurungs.	Limbus.	Rais.	Others.	Total.	Age.	Height.	Chest.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				

APPENDIX A.

A BRIEF ACCOUNT OF BUDDHISM AND SAKYA SINGHA.

THE following is a brief account of Buddhism and its Apostle Sakya Singha, and is a condensed extract from Oldfield's book :—

The origin and first progress of the religion of Buddha is obscure and confused, in consequence of the many mythological legends which the superstition of its supporters has mixed up with its early history. Not only have they attributed to its founder, Sakya Singha, a supernatural origin, and invested him with supernatural powers, but they have incorporated with their creed the fabulous chronology of the Hindus, in order to exaggerate the antiquity of what is in reality a comparatively modern faith.

There can, however, be but little doubt that Buddhism had its origin in the valley of the Ganges, whence it spread over the whole continent of India about the middle of the sixth century B.C., and it is equally certain that it commenced, not as a new and independent system of religion, but as an offshoot or schism from the more ancient faith of the Hindus.

The gross idolatry encouraged by the Brāhmans, and more particularly the cruel character of their ritual, which enjoined the constant slaughtering of animals, and the occasional sacrifice of even human victims, caused great disgust to many of the Vaishnavas (followers of Vishnu), as well as to many other Hindus who gradually seceded from the ancient faith.

As, according to the mythology of the Hindus, all of Vishnu's previous incarnations had been destined to accomplish certain definite purposes to the benefit of mankind, it was a natural course for the early followers of Buddha to represent that their deity had become incarnate for a ninth time, in the form of Buddha, with the object of reclaiming Hindus from all bloody sacrifices, and purifying their religion of the numerous errors and abuses with which it was corrupted.

They therefore set up Buddha as an incarnation or 'avatar' of Vishnu.

As their numbers increased, emboldened by their success, they openly denounced the errors of Hinduism, threw off allegiance to the Brāhmans, and denied the sacred character and spiritual authority of the Vedās.

As the basis of the new creed they adopted from the Hindus the belief in one Supreme Being, but they denied his providence and active interference, either in the creation or government of the universe.

They believed in the eternity of matter, and identified the powers of nature with the Supreme Being.

Although they incorporated with their system many, if not most, of the Hindu deities, yet they ranked them not as gods, but as mere superior servants of the Supreme Being, and regarded them as subordinate even to their own deified saints. They borrowed from the Hindus, with but little change, the doctrine of the reputed transmigrations of the soul, and of its ultimate absorption into the Supreme Being. The difference being that the Hindus looked forward to absorption into Brahma, and the new religionists looked forward to absorption into Buddha.

They agreed with the Hindus in looking on the present world merely as a sphere of probation for man.

The most important point of difference between the Brāhmans and the Buddhists, consisted in the latter denying the divine authority of the Vedās and Purānas, which were the most sacred scriptures of the Hindus.

They rejected entirely the system of caste, and with it they threw off all social or spiritual superiority of the Brāhmans and other privileged classes. They abolished also the hereditary priesthood, maintaining that priests were not essential; as, in the eyes of God, all human beings were equal, and that all were alike able, unassisted, to work out their own salvation, and to obtain ultimate absorption into the Supreme Being. For the assistance of their weaker brethren, however, priests were permitted, and their holy character recognised; but they were selected from any class of the community, and were only required to be distinguished for the purity of their morals, their learning and for the greater asceticism of their lives.

To avoid the shedding of blood (so common among the Hindus, and especially among the worshippers of Shiva and Durga) every kind of sacrifice was prohibited as being repugnant to the mild and benevolent character of the Supreme Being, who was represented as looking with abhorrence on the effusion of blood and as requiring from his worshippers an excessive respect for every form of animal life.

In the year 623 B.C., Savartha Siddha was born. He was the son of Rāja Sadudhana, who was a Kshatriya by caste, and a king of the solar race, and who reigned over the powerful kingdom of Magadha (modern Behar).

Savartha Siddha was reared with the greatest care. When he was sixteen years old he was married to the Princess Yasodhara, having obtained her hand as a reward for his prowess and skill in martial accomplishments in a public contest.

For several years after his marriage the young Prince devoted himself exclusively to the pleasures and gaieties of the world, after which he gradually

became impressed with the conviction that the pursuit of religion was the only one worthy of following.

Savārtha Siddha was 28 years of age at the time of his conversion, and having dropped his former name, he adopted that of Sakya Singha*, by which he was ever afterwards known, and devoted himself entirely to asceticism.

He studied the most abstruse doctrines of religion until the age of 35, when he started for Benares, where he openly preached the new doctrines of philosophy and religion.

Sakya's royal lineage, his piety and learning, his talents, zeal, and moral courage, enabled him to reconcile the conflicting jealousies of the various moral sects, and to lay the solid and lasting foundations of a new religion, based upon a simple, pure, and widely accepted creed.

As head of the various heretical sects, Sakya soon succeeded in uniting them all into one powerful party, which looked up to him as their spiritual father, and which even during his lifetime, invested him with the title, as they believed he possessed the attributes, of a divine being.

They called him 'Buddha,' the 'wise one,' and the new religion was called by his followers after his name.

This religion may be described as a system of deism, in which the supreme deity is represented by the powers of nature; in which a fundamental doctrine is the transmigration of the soul, which necessarily involves a belief in the sanctity of every form of life; which assumes the original equality, social as well as spiritual, of all classes of men, and is therefore opposed to the system of caste; and which enjoins on its followers a life of virtue and self-denial in this world as the only means of securing an immortality, of peace and rest in the world to come.

Sakya was wonderfully successful as a missionary; thousands crowded to his preaching and many neighbouring monarchs embraced his religious opinions.

Having travelled through the greater part of north-western India, he made, a pilgrimage to Nēpāl, accompanied by one thousand three hundred and fifty Bhikshas (or mendicant ascetics) and having with him the Rāja of Benares and an immense crowd of all sorts and conditions.

In Nēpāl Sakya found the doctrines of which he was the apostle, had already taken a firm root.

They had been introduced into the country by a distinguished teacher from Tibet, named Manjusri,† who had led the first colony from China into Nēpāl,

* Sakya Singha is avowedly Kshatriya; and if his six predecessors had really any historical existence, the books which affirm it, affirm, too, that all six were Brāhmanical or Kshatriya.

† Sri and Manju, viz., the 'Sri,' 'wise one' of 'Manju' or 'Manchuria.'

and had built on a hill within the confines of the valley, a temple to the eternal self-existent spirit Swayambhu.

This hill is still known as the hill of Swayambh or Sambhunāth.

Sakya recorded with pious pride the great doings of Manjusri; he told how tradition assigned to him the honour of having by a miracle converted the large mountain lake of Nagāvasa into the rich and habitable Valley of Nēpāl.

When Sakya returned to Hindustan, most of the followers who had accompanied him from thence, settled in Nēpāl, and became gradually blended by intermarriage, with the original inhabitants of the country. It was probably at this time, and in this way, that the system of caste, which had been rejected by the Buddhists of the plains, was introduced in a modified form among the Buddhists of Nēpāl.

Sakya is known by various other names, of which Gotāma, Sakya Mune, and Mahāmuni are those most commonly used.

There is quite enough that is authentic in the history of Sakya to show that he was a very eminent and extraordinary character.

His piety was sincere, his learning great, his zeal untiring, and his talents were only exercised in the cause of virtue and religion. He founded hospitals for the sick and infirm, he established monasteries and convents for those who were desirous of leading a pure and holy life. Although he encountered the bitter and unscrupulous opposition of the Brāhmanical priesthood, yet he never was betrayed into any retaliatory acts of cruelty and violence.

APPENDIX B.

DISTRICTS, TEHSILS, AND ZILLAS OF NEPAL.

Nepāl is divided into two main divisions :-

The TERĀI or Lowlands.

The PARVAT or Highlands.

THE TERĀI.

Zillas—

Banki (or Nēpalganj)	North of British	District of	Bahraich.
Bāra	Do.	Do.	Champanan.
Bardiya	Do.	Do.	Bahraich.
Butwāl	Do.	Do.	Gorakhpūr, Basti.
Dang	Do.	Do.	Gonda.
Kailālī	Do.	Do.	Kheri.
Kanchanpur	Do.	Do.	Philibit.
Mahotāri	Do.	Do.	Darbhangā and Moza- ffarpur.
Morang	Do.	Do.	Purneah.
Palhi.	Do.	Do.	Gorakhpur.
Parsā	Do.	Do.	Champanan.
Rautahat	Do.	Do.	Mozaffarpur.
Saptari	Do.	Do.	Bhagalpur.
Sarāhi	Do.	Do.	Mozaffarpur.

The above-named Zillas are divided for police and civil purposes into—

Amini Goshwara Kacheries in charge of a Suba or Hakim.

Do. Kacheries in charge of a Lieutenant or Hakim.

Do. Thana and Chaukies do. do.

The Amini Kacheri is subordinate to the Amini Goshwara.

Rangeli Amini Kacheri.

Sahabganj Thana.

Gaderia Chauki.

Harinagar Do.

Paterganj Do.

Jhapa Amini Kacheri.

Athmanga Chauki.

Kalikajhar Do.

Pathamari Do.

Maheeshpur Do.

Dhulabari Do.

Maha Bharat Do.

Hanumannagar Amini Kacheri.

Sirha Thana.

Bhagwanpur Thana.

Haripur Chauki.

Pato Chauki.

Zilla Morang comprises

Zilla Saptari comprises

The Amini Goshwara Kacheri of these two Zillas is at Hanumannagar.

	Birganj Amini Kacheri.
	Udaipur Thana.
	Kabahi Do.
	Tajpur Chauki.
	Tibuki Do.
	Chithi Do.
	Sumeshwar Do.
	Simrabasa Do.
	Bhedaha Do. (near Ranaul).
	Karchorwa Do.
	Bikua Thori Do.
	Karmaiya Do.
	Tribeni Do.
	Adhbhara Do.
	Patarwa Do.
	Kadarbana Amini Kacheri.
	Malanga Thana.
	Sarlahi Do.
	Rampurwa Do.
	Madhua Do.
	Parsa Do.
	Samanpur Do.
	Khairban Do.
	Gaur Do.
Zillas Parsa and Bara comprise	
Zilla Rautahat comprises	
Zilla Sarlahi.	
Zilla Mahotari comprises	Jalesar Amini Kacheri.
	Itharwa Chauki.
	Aurahi Do.
	Ihijha Do.

The Amini Goshwara Kacheri of the five Zillas is at Birganj.

	Taulihwa Amini Kacheri.
	Bahadurganj Thana.
	Thakurpur Chauki.
	Lachhminagar Do.
	Chakra Chaura Do.
	Parasi Amini Kacheri.
	Bhagwanpur Thana.
	Amaniganj Chauki.
	Balapur Do.
	Gularia Do.
	Dhondwa Pahar Amini Kacheri.
	Baisahi Chauki.
	Khagra Do.
	Khabari Do.
	Koilahasa Do.
	Chanrisal Do.
Zilla Butwal comprises	
Zilla Palhi comprises	
Zilla Dang comprises	

The Amini Goshwara Kacheri of these three Zillas is at Taulihwa.

	Naipalganj Amini Kacheri.
	Suya Chauki.
	Kharicha Do.
	Badaiya Do.
	Jamnaha Do.
	Jaiyapur Do.
	Rajapur Thana.
	Kailali Do.
	Dhanaura Chauki.
	Pakaria Do.
Zillas Banki and Bardiya comprise	

NOTE.—The Bardiya Amini Kacheri has been amalgamated with the Naipalganj (Banki) Amini Kacheri.

Zillas Kailali and Kanchanpur comprise

Kanchanpur (Bilauri) Amini Kacheri.	
Kailali Thana.	
Sunahaphaut Chauki.	
Prasan	Do.
Nandaha	Do.
Prithipur	Do.
Jugeda	Do.
Jamna	Do.

The Amini Goshwara Kacheri of these 4 Zillas is at Naipalganj (Banki)

HIGHLANDS.

Four main divisions are divided, all told, into 24 Tehsils—*viz.*—

No. 1 East (Dulikhel)	}	Eastern Nēpāl, total 6.
No. 2 „ (Lyang Lyang)		
No. 3 „ (Okhaldhunga)		
No. 4 „ (Bhojpur)		
Ilam		
Dhankhula	}	Nēpāl Valley, total 3.
Kātmandu		
Pātan		
Bhātgaon	}	Central Nēpāl, total 7.
No. 1 West (Nawakot)		
No. 2 „ (Gurkhā)		
No. 3 „ (Bandipur)		
No. 4 „ (Syangja)		
No. 5 „ (Keore)		
Pālpā	}	Western Nēpāl, total 8.
Piuthāna		
Jūmla		
Jajarkot		
Dullu Daelekh		
Bajhang		
Sallyana		
Achham		
Thalakra		
Doti		

24

The following must be carefully borne in mind. The same thing is called by a different name according to what part of Nēpāl it may be in—

Thus, ‘Thum’—‘Dārā’—and ‘Garkhā’ are practically the same.

A Tehsil is sometimes called Ilāka.

A ‘gāun’ and ‘mauza’ are the same.

EASTERN NĒPĀL.

The ‘Highlands’ of Eastern Nēpāl are divided into six Tehsils—

No. 1 East, Dhulikhel, inhabited mostly by Newārs, Khās, Thākurs.

No. 2 East, Lyang Lyang, inhabited mostly by Limbūs, Rāis, and Sunwārs.

No. 3 East, Okhaldhunga, inhabited mostly by Rāis and Sunwārs.

No. 4 East, Bhojpur, inhabited mostly by Rāis and Sunwārs.

NOTE.—The Kailali Amini Kacheri has been amalgamated with the Kanchanpur Amini Kacheri,

No. 5 Dhankuta, inhabited mostly by Limbūs (and Rāis).

No. 6 Ilām, inhabited mostly by Rāis (and Limbūs).

Dhankuta is the most important and is ruled by a Governor, who resides there.

In Ilām, the next in importance, the chief officer is a Hākīm, who resides in Ilām.

The chief officer in each of the other four Tehsils is a Hākīm, and they reside in Dhulikhel, Lyang Lyang, Okhaldhunga, and Bhojpur.

For administrative purposes habitations are grouped in Eastern Nēpāl generally as follows:—

A collection of houses is called a Gāon.

Do.	Gaons	do.	Thum.
Do.	Thums	do.	Zilla.
Do.	Zillas	do.	Tehsil.

DHANKUTA consists of 27 zillas.

Athrai.	Hedagana.	Mewakhola.	Sabbhās Utar.
Chainpur.	Ilāmdānda.	Mugaghat.	Sanckhuwa Uttār.
Chadanpur.	Khalsa.	Pachkhapan.	Tamorkhola.
Chaobisia.	Lebuwaghat.	Pachthar.	Taplingjung.
Chhathar.	Maewakhola.	Palokirat.	Tumling.
Dasmajhya.	Maipur.	Phākphok.	Yangrup.
Dhankuta.	Marsya.	Phedāp.	

These zillas are subdivided into (gāons) villages.

* ILAM consists of five zillas.

Dasmajhuya.	Ilāmdānda.	Maipar.	Phākphok.
	Purwāpār.		

These zillas are subdivided into (gāons) villages.

No. 1 East, (DHULIKHEL) consists of 52 Thums—

Anekot.	Dāpcha.	Nagleālā.	Raikardhuskun.
Banepa.	Dhan.	Nambutā.	Sakhusāgchok.
Bankhu.	Dhulikhel.	Nawalpur.	Sānāchok.
Baraktimal.	Durlung.	Palānchok.	Sāngā.
Bhalukharak.	Dyanpur.	Palāti.	Sankhutimal.
Bhāmarkot.	Harīharpur.	Palchok.	Simrās.
Bhāre.	Jakhādi.	Panauti.	Sindhu.
Bhumiu.	Kabhrya.	Pāngu.	Sipā.
Bojheni.	Khadpu.	Patāp.	Sirubari.
Buchakot.	Kottimal.	Phatakasilā.	Syālang.
Chākal.	Kurāthali.	Phulbari.	Tauthali.
Chaukot.	Likhū.	Phumping.	Thākarpā.
Chautārā.	Mangaltār.	Raghuchaur.	Yamunā.

These Thums are subdivided into gāons.

• Tehsil Ilam comprises { Ilam Amini Kacheri.
Mechi Chauki.
Mulshadak do.
Kalopokhri do.

The Amini Kacheri at Ilam is under a Colonel, who is the chief officer of that Tehsil.
Darchula Amini Kacheri.

This Amini Kacheri is directly under the Sāddar { Sitapur Chauki,
Jhulghat Do.
Dehi Do.
Tir Do.

Amini Goshwara Kheri, Ktmanu.

No. 2 East (LYANG LYANG), consists of 56 Thums—

Aampur.	Dinding.	Kharkot.	Priti.
Bhukhuwā.	Dolka.	Kshetrma.	Ramkot.
Barahtimāl.	Dumja.	Lyānglyāng.	Rupākot.
Betālī.	Dumkot.	Mālu.	Sālu.
Bhijibhar.	Ghoksila.	Manthālī.	Sāmra.
Bhijmkhori.	Gubum.	Māti.	Simalehaur.
Birkot.	Haewār.	Medpur.	Simārām.
Bijulikot.	Harkpur.	Mulkot.	Sindhūli.
Bulum.	Japhe.	Namādi.	Solu.
Chaenpur.	Jhāgājholi.	Nāmdū.	Sugnām.
Chankhu.	Jini.	Pakorbās.	Suri.
* Chisāpāni.	Jhyāj.	Palānchok.	Tiplung.
* Chisāpāni.	Jyāmīryā.	Pāngu.	Tinpātan.
Dādhipatrika.	Kātsakuti.	Phulni.	Yarkkāpāli.

These Thums are subdivided into gāons.

Charikot is a gāon in Thum Dolkā.

† Tehsil No. 3 East, (OKHALDHUNGA), is divided into 25 Thums—

Bshuntilpong.	Dinlālip.	Rāmpur.	Sugnām.
Bugnām.	Hālesi.	Rāwādumre	Tallosokh.
Chāurāsī.	Khāmtel.	Satlum.	Taluwa.
Chisankhu.	Kot.	Solu.	Tipungkatti.
Chuplu.	Kuwāpāni.	Sokhu.	Tinpātan.
Chyānām.	Lekkhāni.	Sorang.	Udaipur.

Yesam.

These Thums are subdivided into gāons.

Aisalu Kharkā is a gāon in Thum Halisa, and Thum Rāwādumre.

† Tehsil No. 4 (East, BHOJPUR), is divided into 17 Thums—

Apchot.	Dāwā.	Khiksmāchha.	Phāli.
Bokhim.	Dingla.	Khotang.	Racuwā.
Chaudandi.	Diprum.	Kulum.	Sānāmajhuwā.
Chuichumba.	Hatuwa.	Pamwā.	Siktel.

Udaipur.

These Thums are subdivided into gāons.

NĒPĀL VALLEY.

The Nepal Valley is divided into 3 Tehsils—

Kātmandu.		1 Pātan.		Bhatgāon.
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Kātmandu. The chief officer is the Hākim of the Sadar Amini Goshwārā Kacheri. Kātmandu is divided into Kātmandu Shahar (city), which is divided into Mohallas and Tols (wards) and 25 villages (gāons)—

Bhimdhungā.*	Gokarn.	Kāgtigāon.	Nauli.
Budhānilkanth.	Hadigaon.	Khadwāl.	Phasku.
Chāngu.	Ichangu.	Madānpur.	Sāglā.
Chapligāon.	Jalukyāni.	Mahādeotar.	Sakhu.
Deopātan.	Jhorbyāsi.	Mudikhu.	Sudyani.
Dharamthali.	Jitpur.	Nagarkot.	Tokhā.

Tupāk.

* There are two Thums called Chisapani.

† Recruits from Okhaldhunga always call their district 'Tin Number' and those of Bhojpur Char number.'

Tehsil Pātan is divided into Pātan Shahar (city) and 52 gāons. The Hākim of the Sadar Amini Goshwārā Kacheri, Kātmāndu, is the Hākim of this Tehsil—

Agra.	Chitlang.	Koteshwar.	Pharping.
Anantling.	Chobhār.	Kule Knāni.	Pyāngāon.
Badegāon.	Dabchok.	Lapsyā.	Pyūtān.
Bālgāon.	Hariharpur.	Lele.	Saebu.
Balambu.	Harsiddhi.	Lohkot.	Sāngāon.
Bāneshwar.	Itāti.	Lubhu.	Satāngol.
Bhāsyākāni.	Jogitār.	Machhegāon.	Sisneri.
Bhimdhungā.	Kapugāon.	Makwānpur.	Sunaguthi.
Bisankhu.	Khoknā.	Naekap.	Tāhakhel.
Bugmati.	Khwātū.	Nagāon.	Thecho.
Bulu.	Kirtipur.	Pakni.	Thaebo.
Chāpāgāon.	Kisipudi.	Pālun.	Thānkot.
Chhampi.	Kotku.	Pāngnā.	Tihtung.

Tehsil Bhātāgāon is divided into Bhātā on Shahar (city) and 27 gāons.

The Hākim of the Sadar Amini Goshwārā Kacheri, Kātmāndu, is the Hākim of this Tehsil—

Bāgeshwari.	Chhāling.	Katunje.	Nālā.
Banepa.	Chorpur.	Khadpu.	Nalanchok.
Bāsdol.	Dhulikhel.	Khyāku.	Panauti.
Bholarpā.	Gundu.	Kuhunge.	Sāngā.
Bihābar.	Jangrāon.	Mahādeopokri.	Thimi.
Bode.	Jurur.	Nagarkot.	Tigin.
Chaukot.	Kakrabari.	Kakdes.	

CENTRAL NĒPĀL.

Central Nēpāl is divided into 7 Tehsils—

No. 1 West Nawākot	comprising	4 Zillas	subdivided into Thums and gāons.
No. 2 West Gurkhā	do.	2 do.	do.
No. 3 West Bandipur	do.	5 do.	do.
No. 4 West Syangja	dō.	3 do.	do.
No. 5 West Keore	do.	3 do.	do.
Pālpā	do.	9 do.	subdivided into gāons.

Pinthana is divided into gāons.

N.B.—Zillas Gaerhung, Parung and Sataun, which were formerly in Tehsil No. 4 West, have been formed into Tehsil No. 5 West, and placed under a Hākim whose head-quarters are at Keore.

No. 1 West.

The chief officer of Tehsil No. 1 West is the Hākim, whose head-quarters are at Nawākot. It comprises 4 Zillas, *viz.*, Nawākot, Lamudānda, Dhāding, and Sallyān, which are divided as follows:—

Zillā Nawākot is divided into the following 14 Thums—

Belkot.	Jhiltang.	Pansse.	Thānsing.
Dhaebum.	Kalibas.	Rupin.	Thapagaon.
Gadkhād.	Narja.	Sikherbesi.	
Goruwa.	Nawākot.	Tābe.	

These Thums are subdivided into gāons.

Zilla Lamudānda is divided into the following 22 Thums—

Ggarkhu.	Deerāli.	Kiranchok.	Syādul.
Ghirpāni.	Gajuri.	Pasankhel.	Tāmāgurām.
Chitlang.	Jogimāra.	Phogatzpur.	Tasarpu.
Chitwan Borabhajan.	Jyunpur.	Pinda.	Tishtung
Dādhuwā.	Kawalpur.	Ranibiri Thakre.	Kuncha.
Dahchok.	Pālhun.	Richok.	

These Thums are subdivided into gāons.

Zilla Dhāding is divided into 15 Thums—

Bārahthar.	Kallyāri.	Pānsae.	Sānkos.
Budhaesing.	Khari.	Phirkyāp.	Sokhu.
Dhāding.	Khinchyat.	Ranphalyāk.	Tāruka.
Dhuwākot.	Maedhi.	Salān.	

These Thums are subdivided into gāons.

Zilla Sallyān is divided into 11 Thums—

Aginchok.	Bhogreni Taksar.	Kārkigaon.	Sallyan.
Atharāe Khola.	Charangya.	Lakwa.	Satsae Khola.
Baseri.	Jyamruk.	Nibharchok.	

No. 2 WEST.

The chief officer of Tehsil No. 2 West is the Hākim, whose head-quarters are at Gurkhā ; it comprises 2 Zillas, *viz.*, Gurkhā and Lāmjung.

Zilla Gurkhā is divided into 61 Thums—

Aer.	Deorāli.	Khaniphinam-	Sirānochok.
Asrng.	Dhāwātāndrāng.	dhansār.	Sirānochok
Athānsae Khola.	Dhaerung.	Khoplang.	Ajigāth.
Bahuwa.	Dibling.	Khuipājung.	Sirānochok
Badhakot.	Dumsing.	Khubiswāra.	Kaphaldānda.
Bakranbhogreti.	Gakhubaspur.	Kokhe.	Sirānochok
Bakryān.	Gaikhur.	Lakām.	Thumchok.
Banaeti.	Gurkhā.	Liglig.	Siling.
Bhakyan Sing.	Ghyālchok.	Makaipur.	Syāprāk.
Shirkot.	Harmi.	Masālkāchok.	Syārtang.
Brahmaku.	Jhargāon.	Nilakram.	Taklung.
Borlang.	Jhigte.	Panchkhuwa	Talinchok.
Bunkot.	Jhimiryāk.	baluwa.	Taple.
Chhoprāk.	Jhyāwa.	Phujāl.	Tarku.
Chyānli.	Kamlabāri.	Sānugyāji.	Thāpāthān.
Darbhung.	Kaphek.	Satthārbarpāk.	Thulogyāji.
	Thumi.	Tinnāne.	

These Thums are subdivided into gāons.

Zilla Lāmjung is divided into 16 Thums—

Chārnāl.	Jita.	Pustun.	Tarkan.
Chisankhu.	Karāpu.	Rāgnās.	Tarku.
Chiti.	Kuncha.	Rajasthal.	Thansing.
Durādānda.	Paochok.	Tāndrāng.	Tingaon.

These Thums are subdivided into gāons.

Parewadanda is a gāon of Thum Kuncha.

No. 3 WEST.

The chief officer of Tehsil No. 3 West, is the Hākīm, whose head-quarters are at Bandipur. It comprises 5 Zillas, *viz.*, Tanhu, Kāski, Ghiring, Rising and Dhor, which are divided as follows—

Zilla Tanhu is divided into 22 Thums—

Bajrkot.	Dordor.	Khichyāng Kota	Napāng.
Bandipur.	Duruchung.	Khera.	Numāchok.
Chhadāsa.	Galekhām.	Kyāmi.	Pālhan.
Chhang.	Jyāmruk.	Mahibal.	Parkot.
Chok.	Karlung.	Mirlung.	Tanhusun
Dabhum.		Nāmrum.	Thunprāk.

* Zilla Kāski is divided into 50 Thums—

Arghau.	Dhampus.	Lungle.	Purānchaur.
Armaula.	Dhalei.	Luwang.	Rāmja.
Astam.	I hārmi.	Māodāndā.	Rithān.
Regnas.	Dhitalgaon.	Marjānkot.	Rupākot.
Bhalānggaon.	Gaerahgauda	Mauja.	Sallyān.
Bhircok.	serachor.	Mrisa.	Sārāngkot.
Bijaipur.	Harpāk.	Nāyāgaon.	Sikles
Bhurjankot.	Haryat.	Pachbhāiya.	Syāk lum.
Chhāchok.	Hyāngjakot.	Pāmdur.	Tallokot.
Chisāpāni.	Jhuprang.	Paudi.	Tārchok.
Chipli.	Kahun Kudhar.	Pallochāchok.	Taprang.
Chyāmlunchaur.	Khilang.	Phalayakot.	Thāk.
Deorāli.	Lābāchok.	Purāna Kāski.	

These Thums are subdivided into gāons.

Pokra is a small town in Thum Sārāngkot.

Zilla Rising is divided into 3 Thums—

Bārāhāndā.	I Kahun.	I Kotthar.
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These Thums are subdivided into gāons.

Zilla Ghiring is one Thum.

This Thum is subdivided into gāons.

Zilla Dhor is one Thum.

This Thum is subdivided into gāons.

No. 4 WEST.

The chief officer of Tehsil No. 4 West, is the Hākīm, whose head-quarters are at Syāngja ; it comprises 3 Zillas, *viz.*, Bhirkot, Parbat, and Pallo-Nuwākot, which are divided as follows :—

Zilla Bhirkot is divided into 15 Thums—

Aththar.	Khilim.	Maljānkot.	Sākhar.
Balikot.	Kichnas.	Pāngmi.	Sekhām.
Dabhunkot.	Kyākmi.	Pelkachor.	Tarle.
Grahekot.	Kyāplum.	Rāmchyā.	

These Thums are subdivided into gāons.

* Zillas Kāski and Lāmjung form the estate of the Maharajah, the Prime Minister of Nepāl and are in charge of a Subah whose head-quarters are at Pōkhra.

Zilla Parbat is divided into 12 Thums—

Bajbum.	Dhānduk.	Mallaja.	Thāk Chaudh.
Dāngsing.	Dhār.	Tanarkot.	Thāk Barahgaon.
Deepur.	Durlum.	Tangle.	Thāk Pāchgaon.

These Thums are subdivided into gāons.

Zilla Pallo-Nuwākot is divided into 9 Thums—

Arukharak.	Barpatti.	Limi.	Terahbisya.
Bahākot Katti	Kolyatham.	Rajuwā.	
Kahulya.	Kristi.	Sāgmi.	

These Thums are subdivided into gāons.

No. 5 West.

The chief officer of Tehsil No. 5 West, is the Hakim, whose head-quarters are at Keore ; it comprises 3 Zillas, *viz.*, Garhun, Payung, and Sataon, which are divided as follows :—

Zilla Garhun is divided into 12 Thums—

Baigha.	Chāpakot.	Kotakot.	Sirsakot.
Bagrāsi.	Garāndi.	Rajasthal.	Sochāk.
Bhurundi.	Kārkikot.	Sirkot.	Waighā.

These Thums are subdivided into gāons.

Zilla Payung is divided into 4 Thums—

Bāochā.	Byāhādi.	Druwakot.	Rajasthāl.
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These Thums are subdivided into gāons.

PĀLPĀ.

The chief officer of Tehsil Pālpā is the Governor, whose head-quarters are at Pālpā ; it is divided into 9 Zillas—

Argāh.	Galkot.	Isma.	* Palpa.
Dhurkot.	Gulmi.	Khāchi.	† Parvat.
	Walla Musikot.		

These Zillas are subdivided into gāons (apparently there are no Thums).

PIUTHANA.

The chief officer of Tehsil Piuthāna, is the Hakim, whose head-quarters are at Piuthāna ; it is divided into gāons.‡

WESTERN NĒPĀL.

Western Nēpāl is divided into 8 Tehsils—

Achhām.	Doti.	Jaṣarkot.	Sallyana.
Bajhang.	Dullu Daelekh.	Jūmla.	Thalahra.

* Tansen is a small town in Zilla Pālpā.

† Ghandrung, Nisibuji, and Bāglung are gāons in Parvat.

‡ Rukum is a Zilla, also a gāon in Tehsil Piuthāna.

JŪMLA.

The chief officer of Tehsil Jūmla is the Hākīm, whose head-quarters are at Jūmla ; it is divided into 18 dārās—

Asi.	Gam.	Kunda.	Rakal.
Barahbis.	Jūmla.	Mugukram.	Ramkot.
Choudhbis.	Kalikot.	Palata.	Sija.
Galpha.	Khatyang.	Pansaye.	Sonki.
	Soru.	Tiprkt.	

These dārās are subdivided into gāons.

JAJARKOT.

The chief officer of Tehsil Jajarkot is the Hākīm, whose head-quarters are at Jajarkot ; it is divided into 10 dārās—

Bhulako.	Daya.	Khagena.	Tallu.
Chaila.	Guta.	Saru.	
Charjhya.	Jaktisar.	Satila.	

These dārās are subdivided into gāons.

Zilla Sataun is divided into 2 Thums—

Gyādi.	Sataunkot.
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These Thums are subdivided into gāons.

DULLU DAELEKH.

The chief officer of Tehsil Dullu Daelekh is the, Hākīm whose head-quarters are at Dullu Daelekh. It is divided into 12 dārās—

Andkot.	Dand.	Majhkhand.	Pandhrabas.
Athbis.	Gajarkot.	Maya Basti.	Sarkhet.
Chinggaon.	Kathi.	Rishta.	Thala.

These dārās are subdivided into gāons.

BAJHANG.

The chief officer of Tehsil Bajhang is the Hākīm, whose head-quarters are at Bhajhang ; it is divided into 10 dārās—

Bungal.	Galkot.	Pades Naubis.	Suni.
Chaugaon.	Juji.	Pandhrabis.	
Chhabis.	Naubis.	Satika.	

These dārās are subdivided into gāons.

SALLYANA.

The chief officer of Tehsil Sallyānā is the Hākīm, whose head-quarters are at Sallyānā ; it is divided into gāons.

ACHHAM.

The chief officer of Tehsil Achham is the Hākīm, whose head-quarters are at Achham ; is divided into gāons.

THALAHRA.

The chief officer of Tehsil Thalakra is the Hākim, whose head-quarters are at Thalakra; it is divided into 5 Garkhās—

Chhabis.	|	Chalischaugaon.	|	Dogo.	|	Satrage.
				Sayel.		

These Garkhās are subdivided into gāons.

DOTI.

The chief officer of Tehsil Doti is a Hākim, whose head-quarters are at Sil Garhi; it is divided into 29 Garkhās—

Baitadi.	|	Dhik.	|	Likam.	|	Rupal.
Bhūtyau.	|	Dugdo.	|	Marmā.	|	Sallyān.
Bogtāng.	|	Dugra.	|	Nirauli.	|	Upallo Khasya.
Bulān.	|	Gadsiva.	|	Panchkatya.	|	Upallosorad.
Chauki.	|	Garh.	|	Purchaudi.	|	Upallowogtān.
Chha.	|	Jijikot.	|	Phutsil.	|	Tallosorād.
Dānikot.	|	Jirāyel.	|	Pilkot.	|	Tallobogtang.

These Garkhās are subdivided into gāons.

APPENDIX C.

LIST OF VILLAGES OF NĒPĀL.

EASTERN NĒPĀL.

My knowledge is insufficient to enable me to group villages according to their respective Thums. I, however, give below the names of a number of villages which were stated by recruits to belong to Tehsils as shown.

Undoubtedly many zillas, and many thums are shown as villages in my lists, but where recognized this is entered in brackets, and future recruiting officers can bring this chapter up to date.

No. 1 EAST. (DHULIKHEL.)

Bamti.	Dolaka.	Khali.	Pobot.
Rangdali.	Dula.	Khemti.	Puhare.
Begutsaksar.	Ghoti.	Laduptaksar.	Pusso.
Bhando.	Gdung.	Likkukhola.	Ranichap.
Bingati.	Gta.	Mahabirkhani.	Ranikhola.
Bulong.	Hambu.	Mantawa.	Rasmala.
Butho.	Haskhu.	Melung.	Sulpa.
Chankhu.	Ikaung.	Mukibari.	Sunkhani.
Chariket.	Jangu.	Namdung.	Taotale.
Chillankai.	Jemere.	Ningalia.	Torikkhet.
Chongku.	Kabre.	Okre.	Tosikhani.
Damara.	Kalere.	Pakar.	Ulak.

Yasa.

No. 2 EAST. (LYANG LYANG.)

Crubotha.	Chonku.	Kartajor.	Mantawa.
Aadeal.	Chnagaon.	Kartamcha.	Mantali.
Baksila.	Dimla.	Kartangchap.	Namdu.
Bamti.	Chmma.	Kewachap.	Nebbaria.
Bangdeal.	Cipsong.	Khaleri.	Nohong.
Banspani.	Dolaka.	Khaple.	Notila.
Bawlia.	Duhkhel.	Khemti.	Okhre.
Begtsaksar.	Dumko.	Khorada.	Pahare.
Bhimpedi.	Dumria.	Khuabung :	Paleka.
Bhirkharka.	Durmadunga.	Kokling.	Papunga.
Bhuje.	Gadi.	Kolbotia.	Para.
Bhupsa.	Gaglisah.	Kumdel.	Paspo.
Biroti.	Ghoi.	Ladok.	Patel.
Bang.	Gumdung.	Laduptaksar.	Phalawa.
Buigati.	Gumtar.	Lamidana.	Phaliadingla.
Butho.	Hamba.	Likkukhola.	Pharpo.
Bhariket.	Hargkhola.	Liste.	Phusko.
Chaskori.	Hungcha.	Lukhim.	Pipaldip.
Chekuwa.	Ikang.	Magabari.	Pulchoke.
Dhesko.	Jemrire.	Magneksora.	Rakha.
Dhibrung.	Jingu.	Mahabirkhani.	Ramchap.
Dhaukoni.	Jobin.	Majuwa.	Ramkot.
Caillankar.	Jubo.	Makpa.	Ranikhola.
Ciochmi.	Karmi.	Mamatim.	Rasmala.

No. 2 EAST. (LYANG LYANG)—*concl'd.*

Rawadumba.	Salu.	Thakli.	Wacha.
Rawakhola.	Songdeal.	Tintala.	Wakum.
Ribdung.	Sungnam.	Torikheti.	Wapsu.
Rolkani.	Sunkhani.	Toshikhani.	Wayong.
Sali.	Suri.	Tsotsimi.	Yasa.
Salpa.	Taothali.	Ulak.	

No. 3 EAST. (OKHALDHUNGA).

Aisalkarka.	Chokouri.	Kaliam.	Nawalpur.
Amsownar.	Chowtara.	Kalpa.	Necha.
Amsera.	Chumako.	Kanggiel.	Nerpa.
Arkhowli.	Chuple.	Kangkhu.	Oksachowtasi.
Bakaila.	Danregonra.	Kanjel.	Parapenba.
Balmpta.	Dalia.	Kanka.	Pheci.
Bāmraṅg.	Dunrugaoṅ.	Karbari.	Phuksia.
Bansbhotea.	Dariatar.	Kareni.	Phuliali.
Banspari.	Dekhku.	Karmi.	Phima.
Barabisia.	Deorali.	Kartamcha.	Ramechap.
	Deosur.	Katiki.	Ranadip.
Bedesi.	Dhodre.	Katinje.	Rapcha.
Betali.	Dhulkia.	Kartajia.	Rassim.
Beteni.	Dimma.	Kerung.	Ratamate.
Bilinde.	Dipsing.	Kewangia.	Rawakhola.
Bodia.	Dropuge.	Kaleing.	Rippa.
Botachan.	Drosa.	Khapretor.	Rumjadhanra.
Boungnam.	Dubia.	Kharkadik.	Rumjatar.
Bowatani.	Durpat.	Kichi.	Saddi.
Baipar.	Garigaon.	Kikamacha.	Salla.
Baiparuleni.	Gamingtar.	Kisanku.	Sarreh.
Bunga.	Gammangtar.	Kodua.	Sirna.
Bunpha.	Gobinde.	Kuibir.	Solamani.
Burdung.	Gudeh.	Kumaltar.	Sotang.
Butun.	Hajudhara.	Luikhukhola.	Sungnam.
Chainpur.	Hakola.	Madapur.	Taluwa.
Charku.	Halesi.	Maidal.	Tari.
Charnsing.	Hanchur.	Majkharka.	Tekanpur.
Cheskam.	Iname.	Majuwa.	Tilpung.
Chemi.	Jangjong.	Makha.	Tinglah.
Chimpi.	Jantarkhani.	Makpha.	Urlane.
Chinam.	Jarugi.	Mame.	Waku.
Chisopani.	Jubling.	Manibharjau.	Waksikang.
Chisungu.	Jubung.	Mukle.	Watcha.
Chisumpha.	Jugopani.	Name.	Woksar.
Chochims.	Jupa.	Namsaling.	Yesiong.

Yosom.

No. 4 EAST. (BHOJPUR.)

Ajawa.	Balakharka.	Bastimsati.	Boianamkila.
Amboti.	Balumtar.	Bawani.	Bokkim.
Amchoke.	Bamona.	Bechunchal.	Boktan.
Angtep.	Pangdel.	Begamcha.	Boktar.
Angolah.	Bansikora.	Bekomcha.	Boya.
Bāgallanka.	Banspani.	Betwa.	Buipar.
Baikunti.	Bari.	Bhaludurga.	Butar.
Baiparbasiri.	Brsta.	Bhojkharka.	Chacanbari.
Bejebas.	Basega.	Bhojpur.	Chappaoṅ.
Baramcho.	Baseri.	Bhung.	Chierhile.
Bhila.	Bashenda.	Bofia.	Chichumba.
Bala.	Baskori.	Boiabuija.	Chinamkhola.

ILĀM—*concl'd.*

Bilandu.	Jukekharka.	Mallate.	Saffa.
Birbatte.	Jumbling.	Mallea.	Sakanamba.
Budhok.	Kagatpani.	Maltu.	Sakliejung.
Burrahare.	Kachumbung.	Manglabāri.	Sakia.
Changa.	Kalunge.	Majowa.	Samalbung.
Chāinpur.	Kalumsing.	Marluba.	Sambek.
Chamaita.	Kandrung.	Marse.	Sangromba.
Charkhola.	Kannia.	Mechi.	Sankajung.
Chetok.	Karbirtār.	Medalung.	Santakkar.
Chipehongba.	Karphole.	Mehalbote.	Saunlungba.
Chirbong.	Karphu.	Mongchok.	Sidhikhola.
Chisopani.	Katebung.	Morisie.	Simle.
Chitre.	Keangbung.	Moyangkholā.	Simsara.
Chombang.	Kerabari.	Murre.	Sinam.
Chnichumba.	Kerbok.	Nagrung.	Singlapa.
Chukchinambo.	Kewabung.	Namsaling.	Singphering.
Churighatta.	Kewagaon.	Namthala.	Sirbong.
Deorali.	Khāmāng.	Nindaka.	Sirrisse.
Dhurmadwa.	Khangbang.	Okri.	Soyang.
Dangtre.	Khanibanjan.	Pangdola.	Soyek.
Ebang.	Kholme.	Pangnam.	Sudung.
Ekatapā.	Kolbote.	Panghung.	Sulubung.
Fuduk.	Kuapani.	Pangkha.	Sumbek.
Garroka.	Kulbung.	Parnijung.	Sumbhiyok.
Guiri.	Kurplok.	Pawana.	Suptalli.
Geabang.	Lachetār.	Peang.	Surkia.
Godak.	Lamdara.	Pengpatal.	Tāgi.
Godop.	Langrup.	Permighari.	Tajpat.
Gogunē.	Lapsiboti.	Phajebung.	Takpare.
Golakharka.	Ligemba.	Phajiphekal.	Talkharka.
Gorkhia.	Linder.	Phakphok.	Tapewa.
Gorkhijagat.	Lodia.	Phatejung.	Targaon.
Guling.	Lodiajagat.	Phekal.	Tawaung.
Gupta.	Lokson.	Phiding.	Telpani.
Hangbasang.	Longrapa.	Phuantapa.	Thaungalungma.
Hangsarumba.	Lumbēh.	Phudap.	Tilkinē.
Hatung.	Lumde.	Phudok.	Tingiapani.
Hotrunga.	Madebung.	Phudokshiswa.	Tobang.
Ibrung.	Madu.	Pongkom.	Tumling.
Icatapa.	Maglapa.	Puamajuwa.	Tungphung.
Ilam.	Mage.	Pungpung.	Ulakdhanra.
Inglā.	Magerja.	Rabbi.	Untu.
Jamuna.	Mahbo.	Rangapang.	Walfrung.
Jaobari.	Maidane.	Ratmāti.	Yabbadeppa.
Jil.	Maiamajuwa.	Rungseung.	Yamman.
Jitpur.	Mainrapur.	Sabri.	Yektapa.
Jogmai.	Malim.	Sabjung.	

DHANKUTA.

Ahalia.	Amrang.	Bagunga.	Bejambo.
Akhisalla.	Anāhiri.	Bajeni.	Belārā.
Akhoboi.	Angbang.	Baile.	Belunga.
Alencha.	Angho.	Baldunga.	Bengna.
Alsiding.	Angla.	Bālukhop.	Bettara.
Amale.	Angrang.	Banchere.	Bhadame.
Ambalung.	Argale.	Baniagharu.	Bhadanre.
Ambhotia.	Arubhotia.	Banghar.	Bhalukote.
Ambole.	Arukharaka.	Banspani.	Bharapar.
Amchooa.	Atharassai.	Barabaso.	Bhere.
Amlahang.	Athrai.	Barjam.	Bhigoteni.
Ammedgen.	Bagha.	Batasse.	Bhitria.

DHANKUTA—*contd.*

Bhode.	Dembi.	Hora.	Khoyakhodia.
Bhodok.	Dengapā.	Humbang.	Khuaphok.
Birgaon.	Deorali.	Hunga.	Khunga.
Bokkim.	Dhabrong.	Ilamdanda.	Khunwa.
Bhokteni.	Dhankota.	Imbang.	Kibang.
Bhoktunna.	Dharapani.	Inchimari.	Kingring.
Buddia.	Dhoku.	Isbo.	Kogling.
Budhekarle.	Dholmuka.	Jagado.	Kopohia.
Budhok.	Ehoraj.	Jagamaga.	Koyakhola.
Budottarbutai.	Chore.	Jagadabari.	Kumalal.
Bunchania.	Dhubbe.	Jayabale.	Kumdang.
Burimkim.	Didima.	Jelahar.	Kurle.
Burimorong.	Dingla.	Jelkeni.	Kurungbang.
Chaite.	Dorumba.	Jimjeewa.	Kusuwa.
Chainpur.	Dumrise.	Jinjuwa.	Kyabok.
Chaintimba.	Duseni.	Jonbhan.	Labre.
Chaluwa.	Buskuti.	Jongia.	Laktapa.
Chamtapu.	Eba.	Jugado.	Lalikarka.
Chandani.	Ewa.	Jukpakri.	Lamatar.
Changia.	Fakuma.	Kagune.	Lanlingkani.
Chanowa.	Fanguwa.	Kalange.	Lanjakor.
Chantapu.	Gairi.	Kamba.	Lasunia.
Chaodanda.	Garrigaon.	Kambare.	Lebang.
Chapabhain.	Gasuwa.	Kamlalung.	Lechonga.
Chara.	Gidde.	Kang'abang.	Lechua.
Chaurikarka.	Gogani.	Kanjabar.	Legwana.
Cheaptung.	Golikarka.	Kannlabar.	Libang.
Chebote.	Golkari.	Kaphrebas.	Limbati.
Cheruwa.	Gomanipata.	Kaphrebote.	Lingdep.
Chiabre.	Gosuwa.	Kare.	Lingdim.
Chikroba.	Gumal.	Kartike.	Lingkim.
Chgdena.	Guranse.	Kartumcha.	Lingrop.
Chimpakot.	Gurhumba.	Kasirah.	Loapho.
Chimraha.	Halle.	Karangdanra.	Lokumba.
Chintang.	Halliasi.	Katahare.	Lopwadin.
Chitlong.	Hallikarki.	Kayatamba.	Losani.
Chityok.	Hamarjang.	Keharapua.	Loungmadin.
Chokmago.	Hamela.	Kekabari.	Loungphabang.
Chongbaug.	Hamlalung.	Kepek.	Lukudin.
Chongkurang.	Hangdewa.	Keplabung.	Lumargdin.
Chokrok.	Hangdem.	Ketinim.	Lumluk.
Chowdanna.	Hanghum.	Kesangwagpopa.	Lungwdi.
Chowria.	Hangjung.	Kewaring.	Luwa.
Chuan.	Hangmara.	Kharia.	Lysingbang.
Chuhandanra.	Hangpabung.	Khataloucha.	Machebung.
Chuhare.	Hangpang.	Kheoren.	Madi.
Chummangdangi.	Hangsari.	Kherabari.	Madamsing.
Chumpakote.	Hangsara.	Khesangpapo.	Mahabankhu.
Chungbang.	Hangsimba.	Khesirata.	Mahamanke.
Churibas.	Hangthawa.	Khesita.	Mahang.
Churman.	Hanjoun.	Khewabari.	Mahangbelara.
Damara.	Hastapur.	Khikamacha.	Mahasing.
Damresi.	Hsthimara.	Khodambu.	Mahden.
Dangdango.	Hatikarkarka.	Khoklibung.	Mahwa.
Dangesangu.	Hatsunre.	Khokse.	Maidane.
Danagaon.	Hedanga.	Khoktap.	Majpokri.
Darima.	Helang.	Khoku.	Majita.
Darlami.	Hellia.	Khopchia.	Majtola.
Daringha.	Helua.	Khopez.	Majuwa.
Darling.	Herde.	Khoritai.	Maklaba.
Dauage.	Hewako.	Khowsaphuk.	Maklung.

DHANKUTA—*concl'd.*

Malabesi.	Nungia.	Pitala.	Seabrun.
Malabari.	Nunkaling.	Phurya.	Segaya.
Malgaon.	Nunthala.	Pithungba.	Segembo.
Malna.	Oakmalung.	Pitlap.	Seguma.
Mamling.	Oba.	Pitlamba.	Segwara.
Manaljong.	Okti.	Piumbota.	Sekhungwa.
Manding.	Oplabang.	Poklabang.	Seklung.
Manebung.	Orlung.	Pokri.	Sendowa.
Mandrewa.	Orok.	Puldung.	Sengemwa.
Manpgr.	Oyem.	Pulkia.	Seoli.
Maowa.	Padhe.	Punchiabang.	Serung.
Mare.	Pagtenkani.	Pungbung.	Sewarakane.
Marabas.	Paka.	Punsing.	Shaungia.
Margapokri.	Pakribaswa.	Purkia.	Sheabumba.
Matem.	Pakung.	Purjan.	Sheapok.
Meanling.	Pale.	Rakha.	Shubhong.
Mehalbotia.	Palthen.	Rampur.	Siawa.
Mehale.	Pungkani.	Ramite.	Sibien.
Mewakhola.	Pamnage.	Ramkowa.	Sidedanra.
Mamlung.	Pangtham.	Ranigaon.	Sidipur.
Mewaraja.	Pantbar.	Rasna.	Sigimba.
Mewajung.	Parjong.	Ratancha.	Sindna.
Miklung.	Patigaon.	Ratmale.	Sikhtem.
Moga.	Parriadin.	Rawakhola.	Sikkarpur.
Mongsari.	Parti.	Rinchim.	Silijung.
Moralung.	Patlia.	Rumsang.	Simbewa.
Morhungsufki.	Pauwa.	Sabten.	Simle.
Morang.	Pawakhola.	Sahnwa.	Sinephua.
Morongabang.	Pewa.	Sagmow.	Simra.
Mulgaon.	Perwaden.	Saingumba.	Simsar.
Munaljong.	Petala.	Sajingwa.	Sinam.
Mur.	Phabin.	Sakayajong.	Singaon.
Murtidunga.	Phaiba.	Sakpara.	Singdamba.
Muwaden.	Phakhohwa.	Salbhote.	Singdeal.
Myem.	Phakdag.	Saleri.	Singlagari.
Nage.	Phakahip.	Salungwa.	Singiti.
Nalibo.	Phakthep.	Samangkn.	Singthapa.
Namdaki.	Phakuma.	Samba.	Siraha.
Namdukhola.	Phamtun.	Sambiyok.	Sirjaon.
Namja.	Phangua.	Sambakchang.	Sirpong.
Namjong.	Pharappa.	Samdorok.	Sivakhola.
Nampu.	Phdap.	Samleten.	Sobowa.
Nangin.	Pheydayo.	Sandu.	Sogum.
Nankhola.	Phedapjung.	Sangabho.	Sokrokpo.
Nankholeng.	Phedentar.	Saugakar.	Solahani.
Naongia.	Phedim.	Sangbangu.	Solma.
Nasawa.	Phejimba.	Sanglumba.	Songsabo.
Nebung.	Phejongyok.	Sangnam.	Sowriani.
Nembang.	Phembia.	Sangu.	Subanam.
Nenadin.	Pheodim.	Sanne.	Subewa.
Nesum.	Phewa.	Sansingwa.	Subhang.
Newradin.	Phijung.	Santa.	Subna.
Nigalia.	Phimba.	Santhakra.	Sudap.
Ninili.	Phokribas.	Saplaku.	Sukidap.
Nimba.	Phoglung.	Srinā.	Sundhu.
Ningali.	Phokte.	Saratapa.	Sunajik.
Ningrada.	Phowa.	Satikola.	Sundanre.
Nirpa.	Phugong.	Sartap.	Sundbai.
Nohwa.	Phulpa.	Sangbang.	Sungnam.
Numbaji.	Phundwa.	Sawaden.	Sungpakjung.
Numluk.	Phunling.	Sawreni.	Sunkami.

DHANKUTA—*contd.*

Surkia.	Tembhe.	Tinsale.	Werakot.
Susling.	Temmewa.	Tintama.	Whaku.
Suware.	Thamthum.	Tiringia.	Worok.
Tabibhung.	Thapang.	Tiratre.	Woroklām.
Tablijung.	Thangsoling.	Titima.	Woyom.
Tanakia.	Tharethun.	Torke.	Woyung.
Tamaphokri.	Tharpu.	Tua.	Yakan.
Tambaeckholu.	Thechomba.	Tumling.	Yakumba.
Tamkhu.	Thonglabo.	Tungka.	Yangmang.
Tamphula.	Thobibung.	Tungma.	Yangnam.
Tamrang.	Thoka.	Tunglabong.	Yanrowa.
Tamsang.	Thoklimba.	Tungrungwa.	Yangrup.
Tamtung.	Thoppi.	Tungsumma.	Yangsango.
Tangkna.	Throke.	Tunlung.	Yangsingjong.
Tangkua.	Thouglong.	Turumba.	Yappa.
Tanglewa.	Thouseling.	Umlabong.	Yasok.
Tāngphu.	Tho'ni.	Umling.	Yeawah.
Tangsua.	Thukina.	Umphowa.	Yeablang.
Taprung.	Thumki.	Unglabary.	Yektele.
Tapliajung.	Thumthap.	Ungsaon.	Yektin.
Tapliathap.	Thungbangphe.	Wabung.	Yeogumba.
Tārid.	Thungbangyok.	Wadeli.	Yesabu.
Taungaba.	Thungkaling.	Wadim.	Yokumba.
Taunkowa.	Thunglabang.	Wajong.	Yongdin.
Taunyma.	Thungsaling.	Wana.	Yoem.
Tekunala.	Thunthak.	Waneni.	Yumbung.
Telia.	Tilkani.	Waranri.	Yukabu.
Tellang.	Tiluk.	Waredin.	Yuphodhanra.
Tellok.	Tinden.	Warephung.	Yuwa.
Teluba.	Tingari.	Wasum.	

No. 1 WEST. (NAWĀKOT.)

Artharsae (Thum).	Dopahare.	Kolmā.	Pokhrā.
Bāglung.	Gaira.	Lajiang.	Poye.
Baldānrā.	Gayā.	Lāmhāp.	Pulkachor.
Bārāthar (Thum).	Gerku.	Lāmehor.	Putlikhat.
Basen.	Gurjā.	Lamidānda (Zilla).	Rājwāra.
Basnapūr.	Jamunia.	Lanchiā.	Rāmkot.
Bāstar.	Kabilas.	Limia.	Rātāmāti.
Bhalthung.	Kāhule.	Limitar.	Sallyan (Zilla).
Bhangara.	Kakmi.	Magarnās.	Sandhikolā.
Busanapur.	Kalianpur.	Maidhi (Thum).	Satikot.
Chāpre.	Kāku.	Maidision.	Sirkot.
Chepār.	Kaonli.	Matikhani.	Sisāpāni.
Dāding (Zilla).	Karkigaon (Thum).	Namchen.	Simeri.
Dānragaonra.	Khari (Thum).	Nayagaon.	Tasarpu (Thum).
Dānrāthok.	Kinchit (Thum).	Nuwakot (Zilla).	Tarle.
Deorāli (Thum).	Kiristi.	Pāku.	Thānā.
Dhaur.	Kodānra.	Pāchok.	Totka.

No. 2 WEST. (GURKHĀ.)

Villages and Thums belonging to Gurkhā.

Abri.	Bāngābāri.	Bhīāguti.	Chīāpā.
Amdānrā.	Barbāh.	Bhounrābāri.	Chilang.
Ajirkot.	Bardānrā.	Birsing.	Chipliati.
Aru.	Barpāk.	Bubre.	Dānrāgāon.
Arwat.	Baseri.	Bunkot (Thum).	Danrapani.
Anule.	Batāse.	Champāni.	Darbung.
Bagepāni.	Betāni.	Chaurā.	(Thum).
Balechorā.	Bhābre.	Chengle.	Darling.

No. 2 WEST. (GURKHĀ)—*contd.*

Deorāli (Thum).	Kaijalpāni.	Melāng.	Rainā.
Dhansiora.	Kaleri.	Mengbu.	Rānāgaon.
Dharapani.	Kamchok.	Millun.	Saling.
Dibling (Thum).	Katunje.	Mirkot.	Sallian.
Dūānkot.	Khanchok.	Mukāsing.	Sekm.
Finām.	Khari.	Mulābāri.	Siārtung.
Gaikhur (Thum).	Kharkkot.	Nawakot.	Silāngkot.
Gāirun.	Khoplāng (Thum).	Nayagaon.	Sinachor.
Gajuri.	Kokhe (Thum).	Nepāni.	Siranchok
Gandrā.	Kumpur.	Ochreni.	(Thum).
Garung.	Kushene.	Pairā.	Sirjor.
Gegrichhap.	Laguwa.	Palba.	Sunjung.
Genchok.	Lāmāchastarā.	Ponjai.	Tāklung
Gharung.	Lāme.	Pākthuria.	(Thum).
Gumdi.	Lākam (Thum).	Pām.	Taksar.
Harme (Thum).	Liglig (Thum).	Pāslāng.	Tākur.
Harpiā.	Limi.	Pausra.	Tanchok.
Hirkot.	Machel.	Phenām.	Taulechauk.
Jānrun.	Makaipur (Thum).	Pipalthok.	Tunnāne.
Jānrang.	Makesing.	Pirājung.	Udaipur.
Jhār.	Manokāmā.	Pokhrithok.	Waihak.
Jhiori.	Māte.	Purkot.	

No. 3 WEST. (BANDIPUR.)

Aletār.	Dharampāni.	Kachāp.	Palteng.
Amdānrā.	Dhenri.	Kaleri.	Perung.
Arkhole.	Dhor (Zilla).	Kartop.	Pipalnālā.
Bachksaitar.	Dordor (Thum).	Kālche.	Rāmkot.
Bālihok.	Dorlāmā.	Kolakāni.	Rising (Zilla).
Bandipur (Thum).	D u r u c h u n g	Kunūng.	Sebring.
Banspani.	(Thum).	Lāmāgāon.	Simpāni.
Bhansar.	Gamrā.	Mātrā.	Sunākot.
Bhiknūā.	Gargāon.	Mirlung (Thum).	Tanhu (Zilla).
Binikot.	Gāzstāri.	Mohore.	Tārūkā.
Bising.	Gihāsthok.	Muchāk.	Thaparak (Thum).
Chanchil.	Gisithok.	Nāhājū.	Tinang.
Chandoli.	Giring (Zilla).	Naiāgāon.	Ting.
Chāpthar.	Hilekhark.	Naram.	Umchok.
Chhang (Thum).	Huslang.	Nibūapari.	Wākle.
Dānrāgaon.	Jahargāon.	Pāchthar.	Yamchok.
Dhanung.	Jalwāng.	Pākāthok.	

Zilla Tanhu.

Bumdi.	Chunemurā.	Jita.	Pachem.
Bibang.	Dabum (Thum).	Jowhāri.	Pūlimāring.
Bahādurpūr.	Darwa.	Kāfalsom.	Ramkot.
Baisikarka.	Deorāli.	Katunjia.	Rāmāstā.
Bandipūr (Thum).	Dharampāni.	Kianing.	Rāwaldanra.
Bānkattā.	Doke.	Lungle (Thum).	Salbājung.
Bānkewā.	Dordor (Thum).	Mānūng.	Sanjā.
Basnāpur.	Fārūkā.	Mānūr.	Simle.
Bazarkot.	Gājarkot.	Marāngkot.	Sirangā.
Biāhguti.	Galikhām (Thum).	Mayakhu.	Sunder.
Boribot.	Gehri.	Mewābari.	Syāno.
Chāmākhark.	Gunga.	Moria.	Tānkot.
Chandrā.	Harkpur.	Naganpur.	Trāuka.
Chāng (Thum).	Jamrung.	Nagrāon.	Tulāsrā.
Chanoutia.	Jarbāns.	Naidar.	
Chhāpthok.	Jaspur.	Nayāgāon.	
Chisāpāni.	Jhār.	Okhaldi.	

NO. 3 WEST (BANDIPUR)—*contd.**Zilla Rising.*

Amdānrā.	Danrākthok.	Guśalum.	Newāpāni.
Archald.	Denū.	Gumāntele.	Paltang.
Raidi.	Deorali.	Huka-Huka.	Panerthok.
Bajāgarāh.	Dūmkot.	Kahun (Thum).	Pirung.
Chanahil.	Gharung.	Khoke.	Ringkai.
Cherangā.	Ghiring.	Kila.	Sabāndgl.
Chokdānrā.	Gongolākh.	Kondi.	Sallian.
Danrakhori.	Ghothāni.	Kothar (Thum).	Sising.

Zilla Kāski (Pokra).

Alkatār.	Dhor.	Kurā.	Reman.
Anpādu.	Dhānkot.	Lale.	Riikur.
Apu.	Ditarli.	Lāmāgāon.	Rithān (Thum).
Argāh (Thum).	Dopahare.	Lāmāsūnwāra.	Rupskot
Argūm.	Durungchung.	Lāmāschaur.	(Thum).
Armola (Thum).	Eikāng.	Lāngle.	Ruse.
Armola (Thum).	Fuinchok.	I espil.	Sabit.
Arwa.	Gardigāon.	Jimi.	Salangkot.
Astām (Thum).	Gayāchok.	Luwang (Thum).	Saldanā.
Badan.	Ghable.	Māj.	Sallian (Thum).
Baghiā.	Ghāchok.	Makānpur.	Sami.
Bāhākot.	Ghalel.	Nālāgari.	Sandhikhola.
Baidirāng.	Ghānrūng.	Māodāndā (Thum).	Samriā.
Baidūng.	Giabrān.	Manja (Thum).	Sānkhu.
Bajādi.	Gilung.	Mānūng.	Sare.
Bālāndi.	Harpāk (Thum).	Mānūngkot.	Shengi.
Barba.	Hāsūpur.	Mārghi.	Sidāne.
Bātale.	Hile.	Marisā (Thum).	Sika.
Bātechour.	Hinjākot (Thum).	Mohore.	Sidklung.
Bhainsigounrā.	Jaithung.	Nawākot.	Siklis (Thum).
Birkot.	Jamire.	Nayādānrā.	Sirkot.
Bhuk.	Janjerori.	Nayāgāon (Thum).	Sisāpāni.
Bijepur (Thum).	Jhūlakot.	Nindisāchaur.	Sisne.
Birchok (Thum).	Kābre.	Olāi.	Sungle.
Bispur.	Kafulbot.	Okharīa.	Tāk (Thum).
Boli.	Kaire.	Painchok.	Tākle.
Barnja.	Kājaldanrā.	Pakdhar.	Tākur.
Chāble.	Kālābhāng.	Paljungtar.	Tallokot
Chāngle.	Kānsāgāon.	Pālpālichhāp.	(Thum).
Chānglung.	Kārāgāon.	Pamdur (Thum).	Tānchok
Chānpur.	Karpu.	Panthānāra.	(Thum).
Chārgāon.	Karputār.	Pārliā.	Siāklung
Chetla.	Karima.	Phuleras.	(Thum).
Chipli (Thum).	Kardi.	Piājung.	Tanjoli.
Chisāpani (Thum).	Kāshki (Zilla).	Pilang.	Tanūng.
Chipli (Thum).	Khādirjung.	Pokhrā Bazar.	Tānsing.
Dabūng.	Khayadurjang.	Pondhio.	Taondio.
Dāgu.	Khāllang (Thum).	Punjia.	Taprang
Dāmpus.	Khinja.	Purānchaur	(Thum).
Dāngūng.	Kiristi.	(Thum).	Tārle.
Danra.	Koiripāni.	Pustum.	Tāprang
Daruwā.	Kolnā.	Rānās.	(Thum).
Dēorāli (Thum).	Kordānrā.	Rāipur.	Uleri.
Dhāmpas (Thum).	Kowli.	Rāmjā (Thum).	Wāmuna.
Dhāni.	Kulki.	Rānisuwārā.	Yānjakot.
Dhārāgāon.	Kūnakānrā.	Rānpu.	
Dhātūng.	Kundādanrā.	Rastal.	

No. 4 WEST. (SYĀNGJA.)

Villages said to belong to Syāngja Tehsil.

Adi.	Chiruwa.	Jilang.	Pakdar.
Aigāmbi.	Iādre.	Kabre.	Pātlepāni.
Archaur.	Dāngsing (Thum).	Kādmā.	Pipaltār.
Artha.	Dānrakot.	Kaliari.	Pokhrichhāp.
Asāre.	Deorāli.	Kamti.	Raguwa (Thum).
Aththar (Thum).	Dewānkot.	Karansurā.	Rānbāng.
Bagnung.	Dhankot.	Kegmi.	Rapu.
Bale.	Dhuwakot (Thum).	Khaltia.	Riserdānrā.
Bālākot.	Gaiudi.	Kilung.	Risinge.
Balkot (Thum).	Galdo.	Kimudānrā.	Sallān.
Balgā.	Garāngdi (Thum).	Kiristi (Thum).	Sikam (Thum).
Bangārā.	Garūng.	Kolmā.	Singarkot.
Batichor.	Gemi.	Lāmē (Thum).	Sirbari.
Bhāderpātā.	Guāng.	Lāpuli.	Sirūkhark.
Bhaisāgāonra.	Guliāng.	Limdānrā.	Siungdi.
Binaogkot.	Gurunj.	Malāngkot (Thum).	Tānrakot (Thum).
Chāhāre.	Gurungsing.	Orgādim.	Tāngtrak.
Chepti.	Hingi.		Thela.

Zilla Bhirkot.

Amildung.	Dharampāni.	Kekmi.	Pānglūng.
Artal.	Dhāring.	Kalku.	Patrā.
Arukhark.	Dhāp.	Kānre.	Rāngbhāng.
Atthar (Thum).	Dhāpu.	Kawāri.	Rāgnā.
Bājāi.	Durchung.	Karon Sowārā.	Rahu.
Baleo.	Gahate.	Khairrekot.	Rapakot.
Banāre.	Gainsing.	Kiāgm.	Rastal.
Barāgāon.	Gāondānrā.	Kihung.	Kayāle.
Barle.	Gāonka.	Kighā.	Sākhar (Thum).
Bardānrā.	Giāmisowārā.	Kijinās (Thum).	Sakhep.
Bhāludānrā.	Gichat.	Kilung.	Sāmākot.
Buāipur.	Gobrehota.	Kumidim.	Samris.
Chāgmī.	Guārdi.	Kohūng.	Samūs.
Chainpur.	Gurbal.	Kokhiā.	Sankar.
Chāngsing.	Gurdānrā.	Kumirjung.	Sāpangdi.
Chāp.	Hukādānrā.	Kutamso.	Sarbor.
Chapte.	Jārpandānrā.	Lāmdānrā.	Sallān.
Chēpung.	Jepundānrā.	Magem.	Sekām (Thum).
Chāhāre.	Jālong.	Mālagiri.	Sildānrā.
Chāriā.	Jhauri.	Malingkot (Thum).	Sirukhark.
Chibung.	Jogithum.	Mohore.	Surung.
Chitra.	Kālche.	Mugrāni.	Tarle (Thum).
Dānrāgāon.	Kāfaldānrā.	Nāmjakot.	Totke.
Dānrakot.	Kebāng.	Nayagaon.	Udesi.

Umlungā.

Zilla Parbat.

Aruchor.	Charthar.	Banspani.	Dhanrākātin.
Bachok.	Chindekhark.	Bateri.	Dhur.
Balkot.	Chisunga.	Batichour.	Durā.
Balewa.	Chondela.	Bazarkot.	Durshā.
Banglichok.	Dailung.	Bidiani.	Gamārechok.
Barang.	Dakapludi.	Bakpluhok.	Gāsepātā.
Barapa.	Dangsang.	Chainpur.	Gemi.
Bagaon.	Darawa.	Chamliā.	Ghanpokhrā.
Brisia.	Deorāli.	Chactān.	Ghote.

No. 4 WEST (SYĀNGJA)—*concl'd.**Zilla Parbat—(cont'd).*

Gobre.	Lamagaon.	Pārtle.	Sanjao.
Ghousi.	Lamelung.	Pāligāhrā.	Silanchour.
Harigaon.	Lamjung.	Pirājung.	Simle.
Jikhaarn.	Lamtong.	Porthok.	Siropani.
Jita.	Lubhung.	Puniā.	Siringhok.
Jitakot.	Lunga.	Purānkot.	Sirseni.
Kafaldanra.	Lumpex.	Pachok.	Sukiakot.
Kolki.	Maling.	Rānās.	Takkia.
Kareli.	Majkhark.	Ramchok.	Takoun.
Karni.	Mirlung.	Ranga.	Tandrang.
Kaski.	Naotar.	Ratanpur.	Tapakot.
Keraonbote.	Narwal.	Sulbnu.	Thansing.
Kubli.	Nawarthar.	Samakot.	Tilar.
Kunchha.	Pandānrā.	Sangdi.	Tikerni.
Lakajung.	Pāninūkhāni.	Sangape.	Toksa.

Ukari.

No. 5 WEST. (KEORE.)

Zilla Garhūn.

Andhigāon.	Bolkākot.	Gurunggāon.	Pelākot.
Andhikhola.	Bhounriā.	Jimuwa.	Pitle.
Aonle.	Birgā.	Kāchikot.	Pokwādi.
Arghā.	Bohre.	Kaleri.	Rangdang.
Arjewā.	Chap.	Kaphaldānra.	Rasikhola.
Arunkot.	Chapkot (Thum).	Kapardi.	Salāngkot.
Bajāhkot.	Chārkot.	Kārkikot (Thum).	Sialkot.
Bajangkot.	Chiruwa.	Kotākot (Thum).	Sirkot (Thum).
Balām.	Dāngsing.	Lindānra.	Sirsekot (Thum).
Balthung.	Dhore.	Madāi.	Sorel.
Bangrāsi (Thum).	Gāhātia.	Mahundānrā.	Tari.
Banjāng.	Gajuri.	Majkot.	Telākot.
Bankāta.	Galkot.	Majmare.	Tevāsi.
Bardānra.	Garāngdi (Thum).	Minamkot.	Thānidānrā.
Barki.	Giāja.	Nayakark.	Thanthāp.
Barlālung.	Gijantis.	Pakbādi.	Thāpke.
Beleha.	Gurungdi.	Peku.	Turkot.

Wegha (Thum).

Zilla Payung.

Birlung.

Chishapani.

Lawthung.

PĀLPĀ* TERUSIL.

Adāmāra.	Assāre.	Bansidānrā.	Besaga.
Ag'ung.	Bādarpur.	Barāchuli.	Bhangi.
Akhāthok.	Bhirpāni.	Barākot.	Bharonsio.
Atlong.	Bagaliā.	Barāngdi.	Bhajari.
Amdānrā.	Bagnās.	Bardānrā.	Bharek.
Amile.	Bāhādarpur.	Bārikot.	Bbawag.
Andhiārākhola.	Baldenggari.	Barkul.	Barektung.
Arehate.	Balgā.	Basnāpur.	Bhustung.
Arewā.	Balthūng.	Batāse.	Bhutuke.
Argāli.	Bandrikānrā.	Bātāsar.	Bisundanra.
Argāh (Zilla).	Bānglāng.	Bayām.	Birkot.
Argāhsing.	Bangung.	Beldānra.	Boigha.
Arkhole.	Bānkā.	Belua.	Bolanje.

* Tansen is practically the same as Pālpā, and hence all villages of the former are included under the heading Pālpā.

PĀLPĀ TEHSIL—*contd.*

Bolipokhra.	Gumba.	Limptang.	Ramehia.
Borsia.	Gumra.	Loreng.	Rampur.
Botukund.	Gurbhakot.	Lumbas.	Ratamati.
Boza.	Gurungjung.	Madi.	Rimga.
Bujung.	Hanjabari.	Mahakal.	Roia.
Bulbule.	Harphiakark.	Majkot.	Ruchang.
Bungas.	Hatigounra.	Malagachi.	Rukse.
Burmathok.	Heklang.	Mangare.	Rdlbans.
Burikot.	Honsak.	Manwa.	Bumai.
Chahare.	Huksiakot.	Marang.	Sakine.
Chalku.	Humin.	Marangkot.	Salbas.
Changale.	Hunga.	Marsidanra.	Saleot.
Chapthok.	Hungi.	Masen.	Salianthan.
Charghare.	Huwadi.	Matha.	Samanchi.
Chidipani.	Isma (Zilla).	Mehidhap.	Samangkot.
Chilangdi.	Jabkari.	Mewabari.	Samot.
Chistung.	Jamire.	Mital.	Samunga.
Choraku.	Jarbrns.	Mohandanra.	Sanahungi.
Chorkot.	Jarlangdi.	Mohore.	Satbah.
Danratdum.	Jehungi.	Morung.	Sateoti.
Danrayaon.	Jhamrang.	Mothabari.	Satigarhi.
Danrathok.	Jherdi.	Mujung.	Satukol.
Darampaud.	Jhirra.	Musikot (Zilla).	Saone.
Dansing.	Kadhar.	Naebuni.	Shikarkot.
Darga.	Kafalbensi.	Naher.	Siabju.
Darkasing.	Kahare.	Naitola.	Siandanra.
Dawari.	Kaleri.	Namidandra.	Sidhipani.
Daya.	Kangrung.	Namta.	Sikar.
Deochuliboid.	Kanibas.	Naram.	Sikardandra.
Deoghiri.	Karamdi.	Naramchhap.	Sildung.
Deorali.	Karamkot.	Nayagari.	Silingi.
Deoralithok.	Karangha.	Nayagaon.	Silna.
Dhabitang.	Karbung.	Nayapati.	Siluwa.
Dilunga.	Karikot.	Nayar.	Simaldandra.
Dhirkhark.	Kehadanra.	Nuwakot.	Sinchas.
Dhobadi.	Keklang.	Okhlia.	Sindandra.
Dholimora.	Kenarung.	Paklua.	Singehas.
Dhiaju.	Kernedanra.	Paktung.	Sirtung.
Dhurkot (Zilla).	Kertung.	Palasardandra.	Siun.
Dhustung.	Kahseni.	Paligha.	Somre.
Durdung.	Khachi (Zilla).	Palpa (Zilla).	Somerdi.
Ducha.	Kiamrung.	Palnun.	Sungdi.
Galdo.	Kiodandra.	Palung.	Tahnu.
Galkot (Zilla).	Kiun.	Pangria.	Talajerdi.
Ganrakot.	Kobari.	Panikot.	Taltung.
Garhani.	Koka.	Parvat (Zilla).	Tamas.
Gayathok.	Kokalohhap.	Patan.	Tamasdandra.
Gensingchhap.	Koldandra.	Patle.	Tansing.
Ghamire.	Konsadandra.	Parakthok.	Taprek.
Ghanpokhra.	Koplak.	Paundi.	Tare.
Gherdi.	Kotla.	Pihaldandra.	Tatam.
Ghotasi.	Kuakot.	Pilu.	Tekjor.
Giaia.	Kudenri.	Pipalchhap.	Thansil.
Goithan.	Kunapani.	Pipaldandra.	Thapakot.
Gokhunga.	Kurga.	Pokhri.	Tinghare.
Golipatan.	Kurjang.	Porkani.	Uladi.
Gopalchhap.	Kuslang.	Pototi.	Wangsijung.
Golikhark.	Lankhuri.	Potadikhola.	Wootang.
Gothadi.	Lape.	Punga.	
Giangdi.	Lindem.	Rabas.	
Gulmi (Zilla).	Limpata.	Ralabas.	

PĀLPĀ TEHSIL—*concl'd.**Zilla Galkot.*

Hil.	Righa.	Ruma.	Tanter.
<i>Zilla Gulmi.</i>			
Apun.	Chiapani.	Junia.	Okhladhunga.
Ambote.	Chidi.	Kabre.	Olihang.
Amchaur.	Chidigaha.	Kabrebbhat.	Palpathok.
Arbhakhot.	Chirigha.	Kaleri.	Palung.
Argha.	Chitpue.	Kalidanra.	Paralmi.
Arghatok.	Cho-ga.	Kanichur.	Palmi.
Arkhole.	Dagunknani.	Kariul.	Phoksing.
Archanwas.	Daha.	Karikot.	Powa.
Ardewa.	Dajakot.	Kateri.	Punhka.
Aruwa.	Daraakknani.	Kawole.	Purkot.
Badanra.	Darban.	Kerunga.	Raili.
Balkot.	Dhaironi.	Kdim.	Raja.
Balthum.	Dharampani.	Kengui.	Rami.
Banga.	Dhamsikot.	Lamkaura.	Ramichhap.
Baraghare.	Dhap.	Limgha.	Ramkani.
Barlebas.	Dhat.	Litang.	Rangbas.
Barsiah.	Digam.	Lampek.	Ratamati.
Batlechaure.	Djgaro.	Majkot.	Raniswara.
Bharse.	Dhonga.	Manhare.	Runkha.
Bhatgaon.	Dowlegil.	Mankyt.	Rupakot.
Bhimkbola.	Durlam.	Matnkani.	Saxdi.
Bhorel.	Gahatdanra.	Mayakaon.	Sakh.
Bhutuka.	Gamir.	Minamkot.	Sardi.
Birkot.	Giansing.	Mohane.	Saya.
Biekhark.	Ghorle.	Mohore.	Setung.
Bokeni.	Gurbakote.	Morgang.	Simichaur.
Bemgha.	Gwadi.	Motuka.	Sukora.
Betechnaur.	Gyatari.	Misugha.	Lamari.
Bud.	Hile.	Muru.	Tarabang.
Budipur.	Hunga.	Naital.	Lhahthap.
Burathok.	Jabung.	Nayagaon.	Thansing.
Bhaipandi.	Jagun.	Nayakoni.	Tin Gharia.
Chahare.	Jamad.	Naykot.	Torga.
Chandarkot.	Jogithum.	Nelagaon.	Tulakot.
Chhap.	Johang.	Nidur.	Tunga.
Amdana.	Duragaon.	Hansapur.	Patandanra.
Arghar.	Danrapani.	Indrek.	Patie.
Arjan.	Dekboro.	Janni.	Pokardhanra.
Awal.	Dhanrakedim.	Jukiana.	Sakindhanra.
Bamruk.	Dhor.	Jura.	Samani.
Banshark.	Durkota.	Kimdanra.	Shidanra.
Budank.	Gorlunda.	Lamatol.	Siher.
Bauranmara.	Halde.	Maubag.	Surkhola.

PIUTBANA TEHSIL.

Zilla Muskot.

Daha.	Daza.	Dazakot.	Kudri.
	Sakul.		

TEHSIL PIUTBANA.

Amara.	Argham.	Arkul.	Bache.
Amili.	Arjan.	Asurkot.	Badam.
Aoutkot.	Arkha.	Awā.	Bagchare.

TEHSIL PIUTHANA—*concl'd.*

Bājang.	Dhanubans.	Khabang.	Phata.
Balkot.	Dhanga.	Khung.	Pong.
Bānchkot.	Dhairkark.	Kigi.	Pupli.
Bandikot.	Dhandu.	Kole.	Purtibang.
Bānakoh.	Dharampani.	Koligaon.	Rajumi.
Bardāora.	Dobichor.	Kuchibang.	Ramli.
Bāring.	Dhobing.	Kuta.	Ramlikanra.
Belbā.	Dhungakot.	Kutichor.	Rangee.
Beteni.	Dhungegari.	Lapal.	Ranikot.
Bhāngbari.	Fagam.	Libang.	Raipur.
Bhansāt.	Falamkhilli.	Ligha.	Ruji.
Biansi.	Gajakhark.	Lukurbang.	Ruga.
Bijuar.	Gamo.	Mabhar.	Sagin.
Bijūli.	Gham.	Machina.	Sajekoti.
Birimkot.	Gowanpani.	Madhari.	Sakia.
Bitra.	Gouklot.	Majkot.	Saktuma.
Bithikot.	Gumchal.	Mandie.	Shanghu.
Budvmarā.	Hamrikot.	Mandreehour.	Saril.
Buichipe.	Haram.	Mandreehha.	Simadanra.
Bukeni.	Harchang.	Maranthanp.	Sioa.
Bavari.	Harmki.	Markhabaa.	Siripuni.
Buronla.	Hahing.	Mirlungng.	Sirpu.
Chaiba.	Hugam.	Mirni.	Sirni.
Chaklaghat.	Jalbang.	Mundan.	Sirpa.
Chalbang.	Jaljalā.	Nagarra.	Purkot.
Chhaton.	Jaman.	Naiikot.	Sirpa.
Chidkhola.	Jaspur.	Nassa.	Sirseni.
Chidapani.	Jimi.	Nayakot.	Siure.
Chungja.	Jogikhark.	Nimkhark.	Siulibang.
Dakakot.	Jomrikānra.	Pakhad.	Tapa.
Damri.	Kabreehour.	Pangi.	Taratung.
Daggmang.	Kairam.	Pangrea.	Tuni.
Dangsar.	Karah.	Paikanr.	Udapur.
Darlim.	Karakhola.	Patlepani.	Uma.
Dhanrechor.	Kate.	Phalanto.	Uwagaon.

WESTERN NEPĀL.

Tehsil Paelekh.

Balwādānrā.	Dabra.	Kara.	Rātu.
Bhirkona.	Dānrāgāon.	Khārigāirā.	Ritedānrā.
Biānsi.	Githākot.	Pakhāpani.	Simtā.
Charkule.	Guari.	Pinchaur.	Sirpa.
Chātikot.	Kābrechaur.	Rākms.	Tārāpani.
Chitarkot.	Kālimati.	Rānikot.	Toli.
Cholpa.	Kālitaker.	Ratikhola.	Weri.

Tehsil Sallyana.

Amāpur.	Dubring.	Korbāng.	Rāmikānrā.
Aneri.	Garāhā.	Kotjhār.	Ralpakot.
Arnuah.	Gorakot.	Kowlia.	Saipur.
Atthar.	Hānspur.	Khumkhani.	Sakci.
Bāphi.	Haumuan.	Lachimipur.	Sākne.
Barāchok.	Heng.	Lāmtūng.	Sallian Bazar.
Barāgāon.	Ichok.	Madankānrā.	Sanbā.
Dāding.	Jajarkot.	Marpes.	Sankā.
Dajia.	Jaljalā.	Musikot.	Sarbang.
Dāmāchaur.	Jamunia.	Phāndā.	Sirukhark.
Dāng.	Jaspur.	Phārtā.	Timlikānrā.
Dhortā.	Kimlang.	Phidāp.	Totābas.

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