

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.

REVISED BY

MAJOR B. J. NICOLAY,

1st Bn. 4th Gurkhā Rifles.

GOVERNMENT OF INDIA
SUPERINTENDENT GOVERNMENT PRINTING AND LITHOGRAPHING

(Revised Edition)

Price Rs. 1 Annas 3.

AGENTS FOR THE SALE OF BOOKS

PUBLISHED BY THE

Superintendent Government Printing, India, Calcutta.

In Europe.

Constable & Co., 10, Orange Street, Leicester Square, London, W. C.
Kegan Paul, Trench, Trubner & Co., 68-74, Carter Lane, E. C., and 25, Museum Street, London, W. C.
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CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
1915

(Reprint 1918.)

Price Rs. 1 Annas 8.

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Horatio Herbert Discount 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 sub-divisions, 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 Nēpālese 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 Nēpāi—Nēpāl Valley—Central Nēpāl—Western Nēpāl.

The further sub-divisions 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.

Revised from notes kindly supplied by the Resident in Nēpāl and information in the Recruiting office for Gurkhās.

List of some of the Principal Authorities consulted in the Preparation of this work.

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Captain T. Smith's Five Years' Residence in Nēpāl, from 1841 to 1845.
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H. H. Risley's Tribes and Castes of Bengal, 1891.
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Doctor Rudolph Hoernle's Inscribed Seal of Gupta, 1889.
Lieutenant-Colonel Wylie's List of Zillas.
Also vernacular papers from Nēpāl.

NEPAL

SHOWING the APPROXIMATE POSITIONS of the AMINI, KACHERIES and HEADQUARTER STATIONS of TEHSILS

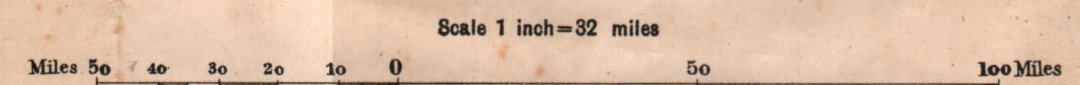
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NOTE:—
 Nautunwa--Frontier Outpost 1 days march from railhead at Bridgemanganj
 Batoli foothills commence
 Palpa 6 days from Gorakhpur
 Raxaul railhead for Kathmandu
 Jaynagar railhead for Udaipur
 Black figures=days from Gorakhpur (thus 20)
 Red figures=days from Laheria Serai (thus 20)



REFERENCES

Frontier.....	
Divisions.....	
Tehsil Divisions.....	
Tehsil.....	
Kacherie.....	

TRIBES

Limbu.....	
Rai.....	
Sunwar.....	
Newar.....	
Gurung.....	
Magar.....	

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GURKHĀS.

CHAPTER I.

Geography and Races of Nepal.

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

General description.

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 Kāli (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.

(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.

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

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

Passes.

(1) The Takla Khar Pass, midway between Nanda Debi and Dhaolagiri. The Karnali 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 Maliban.

(3) The Kerong Pass to the west, and

(4) The Kuti Pass to the east of Gosainthan. These 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 (26,305'), 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—

on 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 Karnāli 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 Bāgmati, 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 Kāli (or Sārda), the Karnāli, the Rapti, the Gandak, the Bāgmati, the Kosi, and the Michi.

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 Rājā of 'Yumla'—Jūmla.

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

Jūmla.	Rālpā.	Sallyan.	Gutam.
Jagwikot.	Mallijanta.	Bamphi.	Gajur.
Chain.	I alhang.	Mellianta.	Jajarkot.
Aobam.	Daclekh.	Jehari.	Bilaspur.
Rugham.	Darimeka.	Kālāgaon.	
Musikot.	Doti.	Goriakot.	

* Sarat Chandra Das 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."

The Central Division has been called from time immemorial by the Nepālese, 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 Gandi; 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—

Lāmzūng.	Rising.	Butwāl.	Mūsikot.
Tanhūng.	Ghiring.	Gūlmi.	Argha.
Galkot.	Deorali.	Nuwakeot.	Pyūng.
Malibam.	Palpā.	Kāshi.	Latahūng.
Sathūag.	Pokhra.	Isma.	Kaikho.
Garhūn.	Bhirkot.	Dharkot.	Piuthan.

Previous to the conquest of the western hill 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 Rājput̄s, 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 Tirsuli previous to the conquest of Nēpāl by Prithwi Narayan separated the territories of the Guikhāli and Newār Princes, the western limit of Gurkhā being marked by the Marsiangdi's.

Kirkpatrick, writing in 1783, says:—

"The tract contains, besides a pretty numerous peasantry several Rājput̄ 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."

The Central Division was divided by the Gurkhās into five provinces called (1) Malibam north-west; (2) Kāsi south-west; (3) Pālṣā 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 Sāpt Sosi Kosiki.

Eastern Division.

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 Vārshā Kshattra or Bārā Chatria, from which place these united waters roll in one large river which is called the Kosi, and eventually fall 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 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. 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 80 miles.

The Terāi.

The Valley of Nēpāl proper is completely surrounded by mountains which vary in altitude from 5,000 to 8,000 feet above the level of the sea. It is of an oval shape, with an average length of 15 miles, and an average breadth of 13 miles. The area is about 250 square miles. The British Residency is 4,700 feet above the sea.

Nēpāl Valley.

The Nēpāl Valley is densely populated and is supposed to contain nearly 300,000 souls, most of whom are Newārs and Murmis. It is well supplied

with water by numberless streams, which all converge and join the Bāgmāti 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* 'temple.'

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

Area.

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

Population.

The revenue of Nēpāl is stated to be about ten lakhs of rupees, but is probably nearer one hundred lakhs.

Revenue.

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

Trade.

The salt is packed in bags, forming loads of about 15 lbs. 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 "*Kāripūto Rānipūt*" (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, Newārs, Sunwārs, Khambūs, Yakkas, Yakthumbas, Limbūs, Murmis, and Lepchas.

Aborigines.

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;

* 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, Haiyum, Chepang, Kumunda, Marmi, Newari, Kiranti, Limbuwun 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.”

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.

“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 Rais for example. A few tribes, such as the Newars, 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 woman 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 Khas, Magar, Gurung, and Thakur. There are also some Limbūs, Rāis, and Sunwārs to be found in most of our Gurkha 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, from the Nēpāl Valley, 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 who have migrated to the hills) 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 Thākurs, 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.

(2) Chaobisia Rāj.

(3) Nēpāl 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 Rājās 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 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 Munjusri * came from China, and that, prior to returning he established a king in Nēpāl by name Dharmakar,† 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 Manchū or Manchuria, a Tartar Province and not the name of the person alluded to.

† The name Dharmakār is merely the 'door of dharma' and 'Dharmapāl' the 'protector of dharma,' and as 'Dharma' is the Buddhists' 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 'Kṛakuchand,' who evidently was a famous Hindu apostle, as he 'permitted 700 of his disciples of the Brahman and Chattri castes to live as Bhiksūs.

Kṛakuchand went to Gunjeswari 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 Rājās came.

It is stated in the NĒpālese 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
Gōpāla Dynasty. as king, and thus started the cowherd (Gōpāla) 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
Ahir Dynasty from India. came and ruled over the country. His name was 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 with
Kirānti Dynasty. 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 :—

*Sumbhun 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 Kuchāi, but principally that part of the range situated in the Koote quarter.

“The possession of this temple has always been claimed by the Dalai Lāmū (or sovereign Pontiff of Lhāssa), and this pretention 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 Mohadeo, 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), come to Nēpāl. Asoka's daughter, Charumati, was married to a Kshatriya called Devapāla, settled in Nēpāl, and founded Devapatan (near Pashupati).

The twenty-eighth of the Kirānti kings, by name Patuka, was attacked by the Somavansi Rājapūts, 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 conquered Gasti. Somavansi Dynasty.

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 Suraya-Chattri of the Solar Race (Surajvansi) of the Rājapūts vansi 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.

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 Rājapūt, named Amsu Varman.

*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 Khālsi, Debra 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 Punjab in 316 B.C.

[NOTE.—The Nēpālese historian in his anxiety to make the Nēpālese ancestors go back to a very famous and ancient origin 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 Bhagvanlal Indrajī's 'Inscriptions from Nēpāl,' from page 43.

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.

At this time Vikramāditya (see note on page 13), 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 eighteen kings.

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

Rājā 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 Lalitāpattana.

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

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

* As the date of the famous Chinese traveller Hiuen 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.

Hiuen 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 solidité de son savoir et la sagacité 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 Sāmanta 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 Mahārājādhirāja (great King of kings).

‡ It would seem possible that the Thākur dynasty did not follow as a sequence of the Suryāvansi 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 Suryāvansi dynasty, mention is made of Sankara Achārya 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.

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 altogether.

Nawakot Thākur Dynasty.

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.

Second Thākur Dynasty of Amsu Varman.

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 Kātmandu. 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 Sravara Sudi, a Saturday, Nanya, Deva Rājā came from the south Kārnataki country and entered Nēpāl. He brought with him the Sāka Sabkāla era and introduced it. Amongst the troops that were with him were Newārs, from a country called Nayēva, who were Brahma Putra Chattris and Achars.

Kārnataki Dynasty.

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 Kātmandu, 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 with
Magar King of Pālpā. go'den roofs and golden pranālis or dhārās.

The Magar Rājā, 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 Rājā the Khās and Magar castes came to Nēpāl. These men having no mercy, committed great sins, and the southern face of Pashupati showed its frightful teeth, and sent a goddess named Mahā-māri (pestilence) who, within a fortnight, cleared the country of the troops of Makūndu Sena.

The Rājā 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.

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.

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

Anan. Malla died about 1302 A.D. the Nēpālese historian now drags in several dynasties beginning with the Kārnatāki 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 Rājā (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) Kārnatāki Dynasty (6 kings).
- (2) Invasion and conquest by Makūndu Sena, the Magar King of Nēpāl.
- (3) Vaishya Thākur Dynasty (reigned 225 years).
- (4) Ajodhya Dynasty (4 kings).

Now, we know through history, that Hari Sinha 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 in.

Bendall makes no mention of the Kārnatāki or Vaishya Thākur Dynasty as having ever existed.

This confusion may be due, perhaps, to the fact that there were several kingdoms in Nēpāl. The Bhātgaon 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 Kārnatāki and Vaishya Thākur Dynasties were co-existent (from some period or other) with the second Thākur Dynasty of Ansu Varman, and that after Ananda Malla's death, either the Khās nation, the Kārnatāki Dynasty, of the Vaishyet 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 Makūndu 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.

The Thākurs ruled the country 225 years after which Harisinha Deva, King of Simraun,* conquered Nēpāl and founded the Ajudhya 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 Sinharāma 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, Tirbūt 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 (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.
13. Trailokya Malla, 1572 A.D.
14. Jagatjyola Malla, 1628 A.D.
15. Narendra Malla.
16. Jagat Prakāsa Malla.
17. Jita Mitra Malla.

Bhātgaon Dynasty.

* 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 Gandok to the Kosi, and from the Ganges to the hills Nēpāl. Simraun, it is said, was built A.D. 1097 by Bāja Nanyupa Deva, and his descendants occupied the throne for several generations.

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 Kātmandu Dynasty. 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 Tāmba Khāni (in the Chitlong Valley at foot of the Sisaghari 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 Purandrara Rajvansi built a temple of Nārāyan close to the palace in Lokitapattana (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 Patan 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.

The last of his dynasty, Rājā Hari Sinha Deva, was conquered and driven into the hills A.D. 1322 by Ghais-ud-din Toghlok 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 Nāyera, are not molested and still occupy the country.

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

6. 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 Patan.

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 sepoys in his employ. He heard that the Gurkhāli 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 Rājyaprakāsa. In 1736 he drove Nurbupal Sāh, King of the Gurkhās, out of Navakot, and forced the Gurkhā back to his own country.

In 1744 he put to death a Gurkhāli, 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 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. Srinivāsa 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 RĀJĀS OF NĒPĀL FROM THE TIME OF 'NE MUNI.'

A. Gōpāl Dynasty.

- | | |
|------------------|------------------|
| 1. Bhutamana. | 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. Bharana Sinha. | |

C. Kirānti Dynasty.

- | | |
|--------------------------------|---------------------|
| 1. Yulambar. | 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. Kesu. |
| 9. Pushka. | 24. Sunsa or Suga. |
| 10. Suyarma. | 25. Samma or Sausa. |
| 11. Parba. | 26. Gunan. |
| 12. Thunka. | 27. Shimbu. |
| 13. Swananda. | 28. Patuka. |
| 14. Stunko. (228 B.C.) | 29. Gāsti. |
| 15. Gighri. | |

D. Somavansi Dynasty.

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

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—685
4. Varsha " }	Names not re- corded in In- scriptions, A. D. 335-630.	20. Dharmadeva " 685—704
5. Sarva " }		21. Mānadeva " 705—732
6. Prithwi " }		22. Mahadeva " 733—750
7. Jyeshtha " }		23. Vasantadeva " 754
8. Hari " }		24. Udayadeva " 675—724
9. Kubāra " }		25. Mānadeva " "
10. Siddhi " }		26. Guna Manadeva,, "
11. Haridatta " }		27. Shivadeva II " 725—748
12. Vasudatta " }		28. Narendradeva " "
13. Pati " }		29. Bhimadeva " "
14. Shivavridi " }		30. Vishnudeva " "
15. Vasanta " }		
16. Shiva " 635—645		

* Existed after 222 B.C.

F. Thākuri Dynasty.

1. Amsu Varman	685—650 A.D.	9. Shankara Deva.	
2. Krita "		10. Vardhamān "	
3. Bhimarjuna Varman.		11. Bali "	
4. Nanda Deva.		12. Jaya "	750—758
5. Bir Deva.		13. Balārjuna "	
6. Chandra ketu Deva.		14. Vikrāma "	
7. Narendra "	700—724	15. Gunakama "	
	Khās nation	16. Bhoja "	1015 A.D.
	mentioned.	17. Lakshmikāma "	1039 A.D.
8. Vara Deva.		18. Jayakāna "	

**G. Vaiea or Baisa Thākuri Dynasty from Nawakot.*

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

H. Second Thākuri Dynasty (Asmu Varman Dynasty).

1. Vāma Deva	1083 A.D.	8. Mitra Deva.	
2. Harsha "	1093 "	9. Ari "	
3. Sadāshiya "		10. Abhaya Malla (Nēpāl era A.D. 123	
4. Māna "	1139 "	introduced, beginning in October).	
5. Narsinha "	1141 "	11. Jaya Deva Malla	1257
6. Nando "	1165 "	12. Ananda Malla	1286 to 1302
7. Rudra "			

** I. Karnataki Dynasty about 1302.*

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

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

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

**L. Ajodhya Dynasty.*

1. Harisinha Deva (from Sīraungarh,		3. Shaktisinha Deva.	
A.D. 1324).		4. Shyāmasinha "	
2. Matisinha Deva.			

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

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

(a) *Rājās of Bhaktapur or Bhātgaon.*

9. Raya Malla (eldest son of Yaksha Malla).	14. Jagatjyola Malla .	1628
10. Suvarna Malla.	15. Narindra " .	
11. Prāna " .	16. Jagatprakāsa " .	1642
12. Vishwa " .	17. Jitūmitra " .	1663
13. Trailokya " 1572	18. Bhupatindra " .	1695
	19. Ranjit " .	1722—69

(b) *Rājās of Kantipur or Kātmandu.*

1. Ratna Malla (youngest son of Yaksha Malla).	8. Lakshmi Narsinha Malla (eldest son of Shiva- sinha)	1631
2. Amara Malla.	9. Pratāpa Malla	1665
3. Surya " .	10. Mahindra (Bhupalendra) Malla.	1701
4. Narendra " .	11. Bhāskara Malla	1722
5. Mahendra " .	12. Jagatjaya Malla	1769
6. Sadāshiva " 1576	13. Jaya Prakāsa "	1736
7. Shivasinha " 1600		

(c) *Rājās of Lalitapur or Patan.*

Harihara Sinha Malla (younger son of Shiva- sinha, 15th King of Kātmandu).	7. Sri Vishnu Malla	1729
2. Shiddi Narsinha Malla .	8. Rājya Prakāsa	1742
3. Srinivāsa Malla .	9. Jaya Prakāsa (of Bhāt- gaon).	
4. Yoga Narendra Malla .	10. Jaya Prakāsa Malla (of Kātmandu).	
5. Mahindra (Mahipatin- dra) Sinha Malla of Kātmandu	11. Vishvajit Malla.	
6. Jaya Yoga Prakasa Malla 1722	12. Dalmard Sāh (a Gur- khali).	
	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 Rajas.

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

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

Deva Sarma had a son named Ayutabam, who, disgusted at the loss of his independence, gave up the name of Bhattarak 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 (Bao) 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	Ransji Rāvā.
19. Bhattarak	" "		27. Brahma	" "
20. Bir Vikramjit	" "	*	28. Bakhan	" "
21. Jilla	" "		29. Manorātha	" "
22. Ajilla	" "		30. Jaya	" "
23. Atal	" "		31. Japatra	" "
24. Tuttha	" "		32. Bhoj	" "
25. Bimiki	" "		33. Bhupati	" "

Bhupati Rānā had three sons—

Udayabam Banaji Rāvā

1

Fatte Sinha Ranaji Rāvā.

34. Manmath Ranaji Rāvā.

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

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.

* 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).

King Bhupati, Fatte Sinha, and a great many Rājapūts 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. Rhupal Rānā Rāvā

These two brothers being on bad terms, separated, the elder remaining 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 Lāmzūng 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.

39. Micha.

37. Jayan.

40. Bichitra.

38. Surya.

43. Jagdeva.

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 some time after this Lāmzūng remained without a Rājā, but at last the people, unable to manage without one, again went to ask Kulmandan

* Not the Nayakot near Kātmandu, but another far to the west close to Bhirkot.

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

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 Lānzūng).

Yasobam had two sons. The elder, Narhari Sah, ruled over Lānzūng. 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 Gūrakhāna. From this we may infer that the proper name of the place is Gūrakhā, 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 Māsiki 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.

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 = 11ḷ, path = 8ḷ, and muri = 160ḷ, and the use of scales and weights.

He also made laws for debtors and creditors, fixing the rate of interest 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 1642.

49. Sri Krishna Sah " " 1642 to 1653.

50. Sri Rudra Sah " " 1653 to 1669.

51. Prithwipati Sah " " 1669 to 1716.

His son Birbhadra 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 Birbhadra 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 Birbhadra Sah, when she went away to her father's home, being on bad terms with her mother-in-law.

Birbhadra 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 Birbhadra Sah died.

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

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

In 1730 A.D. Narbhūpal had a son, Prithwi Narāyan Sāhi, 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.

On the Gurkhā side Surpatrap (brother of Prithwi Narāyan) lost an eye and Kālu Pāndē 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 Gurkhāli were annihilated. He enlisted Nāgā sepoy to fight the Gurkhāli. 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,

* 15 miles North-West of the Nēpāl 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 Rāi made a most gallant defence, defeating him on many occasions. On 21st June 1768 a hardly contested battle was fought in which Mohindra Rāi was killed, seeing which the Chaukotiyas fled.

On the 29th September 1768 Prithwi Narāyan entered Kātmandu, by treachery. Jayaprakās'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 number of Gurkhāli 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.

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

The Gurkhā historian states that in 1768 Nawāb Kāsīm 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 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 forfeited 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 Gurkhālia! this has come to pass through the treachery of our servants, or else you would have had no cause for mirth."

* Chaukot lies to the east of Bhātgaon.

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

‡ 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 Nēpāl to fight the Gurkhās.

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.

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 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 Kutī on the north, and Makwānpur and the Terāi on the south.

Between 1770 and 1772 Prithwi Narāyan employed himself attacking such of the Chāobisiā 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 Bahādur 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 Lapcha General, by name Athingpoi, *alias* Changzed 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 dominion to the west, and if Pālpā had 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 Pālpā, 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, Tanhung, 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 Limbūs) and extended the Gurkhā conquests as far as Sumbeswāra in the east.

Conquest of Kirānti country.

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 Digarchā. Invasion of Tibet.

In 1792 a Chinese army, 70,000 strong, under a General called Dhurin 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 Kātmandu. War with China.

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

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 Gurkhās under Jagajit conquered Kumāon. Kumāon conquered.

In 1794 the Gurkhās under Amar Sing Thāpā conquered and annexed Garhwāl. They next fought the Garhwālis in the Dūn near Gūrūdhāna, utterly defeated them, killed their Rājā, and annexed the Dūn, which had belonged to the Garhwālis. Garhwāl conquered. 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. Girbān Juddha Vicram Sāhi, elected King in 1800 A.D. (in place of his father, exiled), ruled till 1816. The second Māhārāni Mahilla ruled the country for her infant son.

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

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 ashrāfis into currency.

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 Bahādur 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.

Girbān 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 Chāobisia kingdoms, and with the fall of Pālpā one and all of the Chāobisia 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. '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 our police in the Botwāl district.

The Gurkhā 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.

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

Throughout the war the Gurkhās displayed the most conspicuous gallantry.

Major-General Gillespie, advancing from Meerut, seized the Keer pass over the Sewalikhs 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 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.

* These 600 men belonged mostly to the regiment known as the Purāna Gūrakh, which consists entirely of Magars.

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 Dum, and entered the valley below Nāhan by the Kolapāri Pass on 19th December 1814.

General Martindell advances.

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 kükries.

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.

Operations under General T. S. Wood.

He advanced for this purpose on the 3rd January of 1815. The routed 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 useless demonstration against Butwal, with no results.

Jitghar stockade.

General Marley was expected to attempt the Bichiakoh and Etaunda Pass and, if successful, to advance straight on Katmandu. He occupied several posts in the Terai 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.

Operations under General Marley.

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

Captain Sibley and Captain Blackney both surprised.

Captain Blackney was completely surprised, and he and Lieutenant Duncan were killed, and in ten minutes his sepoy's 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 73 missing.

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

Lieutenant Pickersgill surprises the enemy.

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 Kumaon might have a good effect, gave orders to Colonel Gardner and Major Hearsey to raise two regiments composed of Rohillas.

Operations in Kumaon.

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

Success of Colonel Gardner.

About the same time Major Harsey 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.

Defeat of Major Harsey.

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 Harsey was released.

Success of Colonel Nichols.

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 Singh 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.

Success at Deothal.

Amar Singh, 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.

Bhagti Thāpā's attack on British.

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 Almorah having arrived, Amar Singh'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.

Fall of Malāon.

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 now opened in May 1815, but the refusal of the Nēpālese to submit to Lord Hasting's 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 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.

Battle of Sekha Khatri or Makwānpūr.

On the 1st March a strong point, 800 yards from the Gurkhā stockade Defect of Gurkhās at Harihārpūr. on the hill on which Harihārpūr 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 3 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 stock of these energetic mountaineers on their own ground."

The intelligence of their reverses at Sekha Khatri and Harihārpūr spread consternation at Kātmandu, and the Durbar Gurkhās submit. immediatley 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 Kāli on the west, and by Treaty of Segowli. 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 being selected. The King was at this time still young, and Bhim Sen Thāpā held the reins of government.

Mr. Gardner appointed Resident.

In 1816, the King Girbān Juddha Vikrām Sābi 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 Sābi 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 Thambāhil 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 1838 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 treated in public, and preferring to die rather than

Death of Bhim Sen Thāpā. 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 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.

* 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 Mahomedan calendar.

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

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 Sāh, 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. Oldfield gives the following details :—

Second war with Tibet. 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 Rānā 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 23th 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 Nēpāl.

In 1877 Sir Jang Bahādur 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 Bahādur's elder brother, Ranodhip Sing, became Prime Minister.

In 1881 Surrendra 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 Bahādur, 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 Bahādur.

Early in 1888 Ranbir Jang attempted to seize Nēpāl by a *coup d'état*, an insurrection broke out in the Terai, 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 Terai, north of Segowli numbers of prisoners who had been con-

* Although the Mahārāja Dhirāj (the King) is the nominal ruler of Nēpāl, and important State documents are issued under his seal (Lāl 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.

cerned 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 Butwal to Philibit. During this trip the Sandstone ridge was crossed, and for several 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 Nēpālese 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 Nēpāl 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 Bahadur.

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

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

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

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

At a parade held in Kātmandu 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 110 unserviceable guns, 170 serviceable and 84 unserviceable mortars.

A big parade was held in honour of Lord Kitchener's visit to Kātmandu in November 1906 on the Tandikhel parade ground. Some 19,000 troops marched past. The large number of guns was again a feature of the parade. Equipped with elephant or coolie transport these guns can be taken to the most inaccessible places.

The infantry are composed of 4 Guard Regiments, namely the "Rifles," all classes the "Purana Gorakh," all Magars, the "Kali Bahadur" and "Kali Persad," all Gurungs: 24 Line Regiments, composed of all classes, and 25 Militia Battalions.

At the time of the King-Emperor's visit to Nepal a present of LeeMetford rifles was made to the Durbar and on other occasions the Indian Government has presented to the Durbar gifts of Martini rifles and ammunition, so that we may take it that there are sufficient '303 rifles in Nepal to arm the Guard regiments, and sufficient Martinis to arm the Line Regiments.

For the Militia there are the locally manufactured rifles, Sniders, and muzzle loading percussion-cap Enfield rifles. Every soldier carries a Kukri in addition to his bayonet.

Musketry practice is carried out at Kātmandu. The Recruiting Officer for Gurkhās is allowed to accompany a senior officer of a Gurkhā Battalion to Nepal, as his Staff Officer, on the occasion of the annual inspection of the Resident's Escort at Kātmandu. It is a most interesting experience for both officers, brought into contact as they are with the Maharaja and his officials, and few leave Nepal whose ideas have not been considerably broadened by the visit.

A parade is usually held in honour of the inspecting officer's visit of the troops in the Valley, which may be "Ceremonial" or practice in the "Attack" if the inspecting officer desires to see the latter.

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 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.

The Guard and Line regiments have red cloth tunics and dark trousers with red stripes. The foot gear is a stout Nepali shoe.

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
Cavalry. 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.

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 Nēpāl, 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) *Gurkhāli Rājās of Nēpāl.*

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|-------------------------------|---|
| 1. Prithwi Narāyan Sahi. | 5. Rājendra Vikrām Sahi. |
| 2. Pratapa Sinha " | 6. Surendra Vikrām " |
| 3. Rānā Bahādur " | 7. Prithwi Vira Vikram Sahi. |
| 4. Girbān Juddha Vikrām Sahi. | 8. Tribhubana Bir Bikram Jung Bahadur
Shah Bahadur Shanshere Jung. |

The present Maharajadhiraja is Tribhubana Bir Bikram Jung Bahadur Shah Bahadur Shumshere Jung.

(c) Prime Ministers of Nēpāl.

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

The Present Prime Minister is a Major-General in the British Army and is Honorary Colonel of the 1/4th Gurkha Rifles. He holds the titles of G.C.B., G.C.S.I., G.C.V.O.

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 Rājas, 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 Tirsuliganga and the Sweti Gandak.

Gurkhā.

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

This town, and eventually the district, is said to have obtained its name from a very famous saint called Gurkhānāt, or Gurākhānāt, 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

Definition of the term of Gurkhā from this district in which they first Gurkhā. established themselves as an independent power.

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

The men of Doti, Jūmla, and other western portions of Nēpāl and the Kumaon hills, are 'parbatias' (highlanders), but they are not Gurkhās and never were so, whilst some Damais and Sarkhis are recognised 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 Gurkha, or anyhow the fighting classes of the same, were almost entirely Khas, Magars, and Gurungs whilst the rulers and nobility were mostly Gurkha Thakurs.

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

Limbūs and Bāis in former days served in numbers in all our Gurkhā regiments (especially in the 6th, 1/8th, and 2/8th), and there are about 5,000 of them serving in the Assam and Burma Military Police Battalions at present. 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 Gurkha they are now by common consent recognised 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 Sūnwārs, 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 (Budha—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 Bhāgmati 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 Khas 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 Brahmins wear the thread (Janāi).

In the case of Brāhmins with Khās, or Khās with lower grades, there can be no marriage. Neither can a Magar marry a Gurung or *vice versá*, nor can a Solahjāt Gurung marry into the Chārjāt or *vice versá*.

On the occasion of the birth of a child a rejoicing takes place for eleven days, and no one except near relatives can eat or drink with the father for ten days. On the eleventh day the Brahman 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 [Opādiah] 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 Brāhmins 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 (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 of 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 }
{ Garnu! }, and then the boy and girl will have 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 Brāhmins, 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 ceremony called **Sinko Dāgo** or **Sinko Pāngra**, 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 Hālnu**,' '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 **kūkri** 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 of 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 cows and manslaughter by imprisonment for life, and other acts of violence by imprisonment and fines.

Punishments as inflicted in Nēpāl.

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 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).

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

Gurkhās on returning to their country from military service outside it, pay a fee of Rs. 3 (Nepalese) to obtain back all rights and privileges of their caste, the rules of which they may have inadvertently broken. This fee, formerly paid to their village mukhia, is now collected at their adha, and a receipt given. No higher rate is demanded from men returning across the sea from Burma.

Pani patia.

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 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.

Bānda.

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. Manumitted kamaras call themselves "Pare Gharti."

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 physio 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 peoples, 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.

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

Men have 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, panned 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.

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

Inheritance.

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

The following account of the land tenures is taken from 1908 Gazetteer of Nēpāl :—

Most of the land is held on a simple *ryotwari* tenure. The rent paid by the cultivator, whether to the State or to a private landlord, varies according to the value of the crop and the situation of the land. Throughout the Valley and the Tarai it is roughly calculated at half the value of the crops, and it is sometimes paid in cash and sometimes in kind. In the hills the cultivator pays 13 annas a year for as much land as can be cultivated by a pair of bullocks, for the land ploughed by one bullock 6½ annas, and for as much as can be tilled with a hoe 4 annas. The people throughout the country are prosperous and contented, the Government being lenient in granting remissions during times of scarcity.

“ Forced labour in Nēpāl is divided into three classes :—

- | | |
|--------------------------|---------|
| (1) Official | Begari. |
| (2) Official | Jhara. |
| (3) Unofficial | Beti. |

1. BEGARI.

This term is limited to transport, which, in a hilly country like Nēpāl, would of course as a rule be “ coolie transport.” It would be enforced if the Governor of a province, or troops, etc., were moving about from place to place and corresponds to the manner in which hired transport is collected by the civil authorities in India.

2. JHARA.

This term is used with reference to forced labour, other than for transport purposes, such as, work on Government roads, collecting material for bridges, grass for roofing barracks, etc. Men taken for this work might be employed for any period, a fortnight, three weeks, or even more.

The above two forms of forced labour, are recognised official methods of collecting transport, or labour, and the orders for putting them in force are issued by the local authorities, through the headmen of villages.

3. BETI.

This is a purely unofficial method employed, when the headman of a village requires a “ working party ” for any private work, such as bringing in wood, or thatching grass, or for tilling his fields, etc. It forms part of the headman’s pay, a man being only liable for it for once in the year.

Magars and Gurungs are exceedingly superstitious. The most ordinary 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, Diorāli, 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 Diorāli 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, with the leave allowed:—

Festivals.*

Basant Panchmi (in honour of Spring)	. . . . .	1 day.
Shibrātri	. . . . .	1 "
Holi (carnival)	. . . . .	8 days.
Sawan Sakrāti	. . . . .	1 day.
Riki Tarpan	. . . . .	1 "
Janam Asthmi (called Janmasthanmi)	. . . . .	1 "
Dashēra (called Dasain)	. . . . .	10 days.
Diwāli (called Tiwar, the feast of lamps in honour of the Goddess Bhowāni, 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.

* Limbūs and Rāis observe exactly the same holiday.

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

Dashēra.

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 regiments 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 Nēpāl gambling in 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 Nēpālese 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 'Dūrگا Puja.'—This festival commemorates the victory of the Goddess Dūrگا 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 Dūrگا is not made as in Bengal. On the first day of the festival the Brāhmans 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.

'Janmasthanī' 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 Phālgun, and eight days after the Shoaratri 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.

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

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

With Magars, unmarried Thākurs, 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 Limbūs, Rāis, 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 being '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 gives 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 any English spirits, wines or beer.

Stimulants.

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 kükri, a short, curved, broad-bladed, and heavy knife, is the real 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.

Arms.

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 kükri, 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 thicker than an ordinary piece of shoe-leather. They call this ‘chinnu,’ ‘to slice off.’

They are also skilful with the Golāl, 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 of 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 it is wrapped round the waist, and by which the kŭkri 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 of 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.

Some slight variations in dress are observable among men from different districts. Inhabitants at Pinthan and Palpa wear a sheet, called " Chatke Pattoke " wound round them fairly tight to about the level of the knee, but so as not to impede motion, this is discarded in hilly districts. All Gurungs wear a yellow thread round the neck, while Gurungs from Lamjung have a black one also and tie a knot in the " langoti."

The Gurkhā shoe is square toed, fits well up over the instep, passe 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-beit 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 :—

National dress of upper class and residents of cities.

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 too on the left breast and high up, and the other two on the leftside 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 and 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 short, 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 Maharaja'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 Kāmwār, Lungiwār Khānewār "—" 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 . . .	Chey.	September . . .	Assoj.
April . . .	Bysāk.	October . . .	Kārtic.
May . . .	Jeith.	November . . .	Mangsir.
June . . .	Assar.	December . . .	Pūs.

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

Days of the week.

Monday . . .	Sombār.	Friday . . .	Sukahār.
Tuesday . . .	Mangalbār.	Saturday . . .	Sanserabār.
Wednesday . . .	Budbār.	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 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 Diggarcheb 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 are consequently patted on the back and called ‘prime chaps.’

“At the assault of Bharatpur, 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 ‘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 Bharatpur, 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 instance, 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 *ēlan*, 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 standing, and of all Thākurs the Sāhi is the best.
 Thākurs. 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 'Singāla Uchāi' is really a Sāhi by descent and is excellent, but 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.
 Singāla Uchāi and Hamāl.

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 Singāla Uchāi, all other Thākur Uchāis are the progeny of a Thākur with a Magar.
 Uchāi Thākur.

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

THĀKUR CLANS.

Bam.	Jiva.	Ruchal.	Ismāli.
Bansi.	Khan.	Sahi or Sāh.	Kallian.
Chand.	Malla or Mal.	Sen.	Navakotia (from Navakot).
Chohan (doubtful).	Mān.	Sing.	Pokhrelī (from Pokhra).
Hamāl.	Raika.	Sūmāl.	Surajbansi.
Jiū.	Rakhsia.	Uchāi.	

The Khan clan is subdivided into :—

Bhirkotia.		Mulali.
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The Mal clan is subdivided into :—

Dip.		Medasi.
Dhorkoti (from Dhor).		Parvati (from Parvat).
Ghiringya (from Gliving).		Siujali.

The Sāhi is subdivided into the following :—

Birkotia (from Bhirkot).	|	Khalal.
Damar.		Khaskheli.
Dand.		Lamsungé (from Lamjung).
Gulkotia (from Galkot).		Māskotia.
Gnamani („ Gulmi).		Nuwakotia (from Nuwakot).*
Gurkhali.		Parvati (from Parvat).
Jumli.		Raskoti.

The Sen clan is subdivided into :—

Gujulé.	|	Musikoti.
	Palmi.	

The Sen clan is subdivided into :—

Gujulé.	|	Musikoti.
	Parvati.	

Thākur clans take their sub-jats from the district in which the family originally lived, *e.g.*, a Sahi whose ancestor lived in Lamjung, would be a Lamjungī Sahi, although he himself might be residing at Bhirkot.

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 whereby 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.

* The inhabitants of the hill country between the Kali river and Kashmir are still called Khasiyas.

We also find mention made about 1000 A.D. 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 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 Charumati 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 Narain 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 Rājputs or Brāhmins. 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 employés.

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 Brāhmins 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 Brāhmins had to degrade their proud race by union with Parbattia females, they mixed much less with the Khās than the Brāhmins 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,

Advent of Rājputs.
who 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, 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 Rājput̄s 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,' 'Rāja Bansi,' 'born of a king,' etc., etc.

The progeny of the women of the country by Brāhmins and Rājput̄s 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 in lignities.

"These females would indeed welcome the polished Brāhmins to their embraces, but their offspring must not be stigmatized as the infamous progeny of a Brāhmin and a Mlēcchha. To this progeny also, then, the Brah-

mans, 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 Brāhmanans, 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 Brāhmanans 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 Brāhmanans and Chatris with women of the hill tribes.
2. Converted barbarians.
3. Ekthāriahts.

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, 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 Kāli 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 Kāli 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 Khās language, set chiefly in the provinces west of the Tirsulganga.

“ There to this day Brāhmaical 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 sligh-ter, 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 and 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 Opādiah Brāhman with a Brahman's widow is called.
 'Jaici.' 'Jaici.'

That of a Jaici, and certain Brahman 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 Brāhman 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 Chattris. The word "Khās" is now disliked in Nēpāl, and may not be used.

Brian Hodgson also mentions a tribe called Ekthāriahs, the descendants of more or less pure Rājput 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 Prithwi Narayan, extensively spread over the whole of the Chāobisia, and they are now to be found in 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 Māgars 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 distinguished so advantageously all the military races of Nēpāl."

Major 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

*This was written in 1832,—namely, only sixteen years after our war with Nepal—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.

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 his 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, Jhankri, 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 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.
Baigai.	Gianwali.	Khushiab.	Thākuri.
Bhatta.	Khadrena.	Man.	Thāmi.
Bhātala.	Khaptari.	Musiah.	Thararai.
Dangal.	Khirseni.	Fokhryal.	

2.—BĀNIYA.

Sinjapati.

3.—BASNIET.

Khairakott.	Kholya.	Lānchane.	Puwār.
Khaptari.	Knulāl.	Poryal.	Rakmi.
			Sripāli.

4.—BANDARI.

Bambu.	Gianwāi.	Lāmā.	Sinjāli.
Bamba.	Kālā.	Raghūbansi.	Sinjāpatti.
Bhājgai.	Kālākotia.	Regmi.	Waglia.
Gaglia.	Knulāl.	Rikhmel.	

5.—BISHT.

Achami. Bagali. Bagduwal. Bahmandani.	Bayal. Dahal. Kals. Kalakotia.	Khanasila. Khaptari. Puwār. Oli.	Sinjuli. Somal.
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6.—BOHRA.

Dewakota.	Jureli.	Maharaji.	Khaptari.
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7.—BURHA.

8.—BURĀTHOKI.

Baraj. Chandra.	Deobar. Kalikoti.	Mohat. Nare. Regmi.	Khaptari. Puwār.
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9.—GHARTI.

Bagalia. Bandikhotia. Barwal. Godar.	Kalakotia. Khandka. Khulal. Lamohane.	Machiwal. Machel. Malaji. Poryal.	Sripali. Suyal.
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10.—KĀRKĪ.

Aluna. Himāl. Kala. Khulal.	Lama. Maharaji. Mula. Mundala or Mura. rula.	Lepholi. Piuthani. Rukmel. Rumi.	Sripali. Sutar.
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11.—KHANDKA.

Bagale. Barwal. Basniet. Gimire. Kalakotia. Karka. Khaptai.	Khulal. Lakangi. Lamchane. Maharji. Palpali. Partial. Piwari.	Poryal. Puwār. Raj. Sarbe. Sewali (or Siowli). Sobe. Sujal.	Tharari. Tolani. Tuiami.
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12.—KHATTRIS.

Acharja. Adikhari. Aphaltopi. Amgai. Arjal. Armel. Arulie. Bagale. Bajgai. Bakhati. Bale. Banstala. Bastakoti. Bumankoti. Baral. Barwal. } Bayal. } Batal.	Bemsal. Bhandari. Bhansara. Bhattarai. Bhikral. Bhiral. Bhustarimal. Bhusal. Bhurtel. Bogti. Bohra. Budal. Chalatauli. Chalise. Chapagai. Chaprin. Chaulagai. Chuanab.	Chuan. Chonial. Dal. Dahal. Dalal. Dami. Dangal i Dangi. Deokota. Dhaksal. Dhamsal. Dhongial. Dital. Dhungana. Gania. Ganjai. Gartaula. Ghimiria.	Gianwali. Gothami. Hamiagai. Kabelia. Kadaria. Kaksal. Kals. Kandel. Kaphle. Karka. Karki. Kaskal. Khatoria. Katwal. Khandal. Khaptari. Kharal. Khati.
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12.—KHATTRIS—*contd.*

Khijal.	Mahātra.	Parajaikamla.	Sāte.
Khilatāni.	Māji.	Partak.	Satyāl.
Khulāl.	Maraseni.	Pekurel.	Saon.
Khirseni.	Muri Bhus.	Pokhryal.	Seora.
Koerālā.	Mohat.	Porseni.	Sikityal.
Koniēl.	Naipal.	Poryāl.*	Sijal.
Konwār.	Neupani.	Puwār.	Siraula.
Kukriāl.	Ojhr.	Rāwal.	Silwal.
Kumai.	Oli.	Regmi.	Suveri.
Label.	Osti.	Rijal.	Tandan.
Lāmchane.	Onpreti.	Rupakheti.	Tewāri.
Lamsāl.	Pachain.	Sabane.	Thāpa.
Lohnia.	Pānde.	Saktial.	Timsena.
Loyal.	Panth.	Sangrola.	Wagle.
Luentel.	Parajuli.	Sāpkotia.	

13.—KONWAR.

Arjal.	Basnayet.	Khulāl.	Rana.
Arthi.	Jogi.†	Panth.	Wājhā.
Bagale	Khandka.	Poryāl.	

14.—MANJHI.

Rai.

15.—MAHAT.

Kālskotia.	Sinjapatti.	Sutar.
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16.—RANA.

Atarapanthi.	Bhat.	Duhana.	Pandēl.
Bārāpānthis.	Deokota.	Māski.	Puwār.
		Simauli.	

17.—RAWAT.

Basnayet.	Khaptari.	Sijal.	Suyāl.
Humjali.	Neupani.		

18.—ROKA.

Baijali.	Dud.	Lāmchane.	Puwar.
		Sijal.	

19.—THAPA.

Bagāle.	Kālskotia.	Parajuli.	Sinjāli.
Paḡāl.	Khaptari.	Pujar.	Suyāl.
Paoga.	Khulāl.	Pulāmi.	Tandali.
Gazliya.	Konwār.	Puwār.	Thakuriāl.
Ghimire.	Lāmchane.	Saniāl.	
Gudār.	Mahārāji.	Singhdali.	

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 Brāhmans or Matwala Khās of Western Nēpāl.

Ankhle.	Dangi.	Pāre.*	Sahani.
Bagale.	Godar.	Bami.	Saon †
Balkote.	Kathait.	Rawal.†	Sinjāli.
Barwal.	Marseni.	Rokaha.	
Bhattarai.	Oli.	Remal.	

PĀNRE SUBDIVISIONS.†

Aetbare.	Kala.	Sathi.
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RĀWAL SUBDIVISIONS.†

Bagundel.	Bhatta.	Pujari.	Domdi.
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SAON SUBDIVISIONS.†

Gora.	Malsia.	Sunkoti.	Kala.
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Mahatra.

Barwal.

Khati.

* Needs very careful enlisting.

† This clan should not be enlisted.

CHAPTER V.

Gurungs.

MAGARS and GURUNGS are by common consent recognised as the *beau-ideal* 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 Hindus, but they have been denied the sacred thread, and the rank as doubtful order below the Kshatrya.

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 Limbūs 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 Brahmanical 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 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 unpronominised 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 Ghandrung, where the Gurungs were most predominant.

Gurung chieftains.

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 doctrine 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.

The Gurung tribe consist of two great divisions :—

1. The Chārjāt.

1

2. The Solāhjāt.

The Chārjāt, as its name implies, is composed of four castes, viz. :—

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.

* One enrolled at Gorakhpur in 1910.

† Should not be confounded with the Murmi Lāmā.

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?"	. . . . .	"Lām hane."
"Which Lāmchania clan?"	. . . . .	"Plohne."
"What Plohnian?"	. . . . .	"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 Chārghari.

It will be noticed that nearly all Ghotāni clans end with "rōn." Some excellent recruits are also obtained from the Solāhjāt.

In olden days the Ghales ruled the country about Lāmjung and had their own king, a Ghale. Their kingdom nominally exists to this day.

The following tradition regarding the birth of the Chārjāt exists :—

A Thākūr king asked the King of Lāmjung for his daughter's hand in marriage.

The Gale king accepted the proposal favourably, and sent a young and beautiful maiden as his daughter to the Thākūr 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 Thākūr king was very angry, and sent a message threatening war, unless the Ghale king sent him his real daughter.

The king of Lāmjung 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.

* I am afraid this is dying out a little, and the Chārjāt and Solāhjāt are getting mixed up,

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 pure 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 *debris*.

Tradition regarding the "Tute" 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 Tūte Lāmchanes ('Tute' 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 Plohuian Lāmchane ('Plohu' means reeds), because he had been found amongst reeds.

Tradition regarding "Plohuian" clan.

There are two regiments of Gurungs in the Nēpālese army—the Kāli Bahādur and the Kāli 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.

GURUNG BARKHA.

Gurungs divide their time into cycles of 12 years, to each unit, of which a special name is given, and every Gurung child is carefully taught in which

“barkha” he was born. By knowing a man’s barkha, his age can be readily calculated. The barkha is as follows :—

Gurungkura.	Khaskura.	English.	Cycles of 12 years.		
Pholo . . .	Mirga . . .	Deer . . .	1887	1899	1911
Chalo . . .	Musa . . .	Rat . . .	1888	1900	1912
Lolo . . .	Gai . . .	Cow . . .	1889	1901	1913
Tolo . . .	Bagh . . .	Tiger . . .	1890	1902	1914
Hilo . . .	Biralo . . .	Cat . . .	1891	1903	1915
Muprillo . . .	Garud . . .	Vulture . . .	1892	1904	1916
Saprillo . . .	Sarpa . . .	Snake . . .	1893	1905	1917
Talo . . .	Ghora . . .	Horse . . .	1894	1906	1918
Lulo . . .	Bhera . . .	Sheep . . .	1895	19 7	1919
Pralo . . .	Bandar . . .	Monkey . . .	1896	1908	1920
Chalo . . .	Chara . . .	Bird . . .	1897	1909	1921
Kilo . . .	Kukur . . .	Dog . . .	1898	1910	1922

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 Nēpāl.

* The clans of Gurung recruits who have been enrolled in Eastern Nēpāl are marked thus.*

GURUNGS OF CHĀRJĀT.

GHALE CLANS (*Chārjāt*).

Barapage.	Kialdung.	Parja.	Riltan.
Gerlen.	Khagi.	Pyling.	Samri.*
Gyapasing.	Lamchans.	Rilli.	Samunder.

* The Gerlen, Riltan, and Samari clans are the best of the Ghalleas. The Samunders, Kialdung, Khagi, and Parja clans I have also met.

GHOTANI CLANS (*Chārjāt*).

Adunron.	Kamjai.	Mazuron.	Ramjali.
Chebiron.	Kepchai.	Migiron.	Rijoron.
Choale.	Kelonron.	Mlogron.	Singoron.
Chomron.	Kilat.	Morlon.	Tagren or Tagron.
Gholron.	Kongron.	Nagiron.	Tari.
Harpu.	Kudlaron.	Naikron.	Thākūron.
Hajron.	Longon.	Pachron.	Tenro or Tengron.
Kaliron.	Lamkune.	Pochkiron.	Thoson.
		Warlon.	

LAMA CLANS (*Chārjāt*).

Chelen.	Pengi.	Pungi.	Regi.
Chenwari.	Pipro.	Pyung.	Muktan.
Fāche.	Karki.	Tengi.	Tarlōnga.
Hurdunga.	Kelung.	Tidun or Titun.	Timji.
Nakche.	Khimu.	Kurungi.	Tonder.
Pachron.	Kib.	Lohon.	Urdung.
		Yoj.	

LAMACHINE CLANS (*Chārjāt*).

Adi.	Krigi.	Naikron.	Reshmi.
Chen.	Kroko.	Nasuron.	Silangi.
Chenwari.	Kumi.	Nizani.	Sinjoron or Sira.
Clipling.	Kurbu.	Pachen.	Temme.
Chingi.	Lem.	Pajji Lem.	Tar Lama.
Chomron.	Lengra.	Pāngi.	Thanke.*
Dungli.	Lunam.	Plitti.	Toson.
Kahre.	Maili.	Plohanian.†	Tute.*
Kaliron.	Marenu.	Prob.	Twidian.
Kiwali.	Nasa or Nacha.	Purāni.	Tasuron.

GURUNGS OF THE SOLĀHJĀT.

Ale.	Durial.	Jimiel	Lahor.	
Baindi.	Gelang.	Jhimāl.	Langwaja.	
Bhaju.	Ghabbu.	Jumrelī.	Legben.	
Bbuj or Dhuje.	Ghorenj.	Kepchen.	Lenghi.	
Bokati.	Gol.	Khaptari.*	Lohon.	
Chāgli or Chakli.	Gonor.	Khaurain.	Lyung.	
Chārlang.	Gulange.	Khulāl.	Main.	
Chime.	Giabring. {	Kinju.	Mapchain.	
Chohomonu.		Ku.	Maron.	
Chorui.		Sil.	Kiptchain.	Masrangi.
Chumarū.		Siurii.	Koke.*	Migi.†
Darlāmi.		Tu.	Kongī Lāma.*	Mobjai or
Diāl.	Huij.	Korbu.	Mahbr.jai.	
Dingial.	Hurdung.	Kubchen.†	Mor or Mormain.	
	Jelting.	Kūmai.	urum.	
		Kromjai.		

* The clans of Gurung recruits who have been enrolled to Eastern Nepal are marked thus.*

GURUNGS OF THE SOLĀHJĀT—*contd.*

Nānra.	Plen.	Sarbuja.	Tol.
Nānsing.	Plopo.	Tahin.	Tolangi.
Pajju or Pachum.	Pomai.	Tamain.	Torjain.
Pāja.	Pomal.	Tanme.	Tormain.
Palanja.	Ponju.*	Telej.	Tute.
Palja.	Pudusa.	Tendur.	Uze
Palnā.	Pulāmi.	Tenlāja.*	Yoje.
Parjun.	Remni.	Thār.	Yajali.
Phiwāli, Piwāli, or Phiuyāil.	Rilah.	Thimain.	
	Rimāl.	Tingi Lāmā.*	

NOTE—Several Gurung clans, both of the Chārjāt and Solāhjāt, are called by a certain name in Khas-kūr and by a different one in Gurung-kūra, thus:—

Dingial is Khas-kūr for Kepchen in Gurung-kūra.

Darlami is Khas-kūra for Plen in Gurung-kūra.

Chenwari is Khas-kūra for Pachron in Gurung-kūra.

Pajji Lem is Khas-kūra for Kroko Lem in Gurung-kūra.

All is Khas-kūra for a clan whose Gurung-kūra name I have forgotten.

Several clans, therefore, are no doubt repeated twice, once in Khas-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 "murchis" on many occasions.

Hurdung is Khas-kūra for Garbuja in Gurung-kūra.

Jimiel is Khas-kūra for Chamron in Gurung-kūra.

Pipro is Khas-kūra for Timro in Gurung-kūra.

The clans of Gurung recruits who have been enrolled in Eastern Nepal are marked thus.

CHAPTER VI.

Magars.

OF every 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 he 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 Gorakhpūr) 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 Rājput̄s and Brāhman̄s, 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 Brāhman̄s, and consequently they have adopted many Rājput̄ customs, ceremonies, and names. The Gurungs also, but to a very much lesser degree, have borrowed from the Rājput̄s, 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 Brāhman̄s and Rājput̄s, and probably the greater proportion of original Khas, were the progeny of Brāhman̄s and Rājput̄s 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 Magar 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 Rājput̄s 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 Brāhmins.”

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 Rājput̄s 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 Kanchinjinga:—

“The legend which I heard of the Kangpachan people (west of Kanchinjinga) 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 Thibetan extraction called the Sherpa, whose original home was in the mountains of Sher Khambu, or Eastern Kirānta.

“The lower valley, a few miles below the Kangpachan village, on account of the comparatively sluggish course of the river, contained many spacious banks fit to be the habitation of hill-men. The Magar tribe of Nēpāl occupied these tracts. Their chiefs, 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 arms were taken away by the queen’s followers.

The place where this foul deed was committed is now called ‘Tong-Song 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 Tamban 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 :—

Bōhra	(really a Matwala Khas of Western Nēpāl).
Rōka	(ditto ditto ditto).
Chohan	(ditto ditto ditto).
Jhānkri	(ditto ditto ditto).
Konwar	(progeny of medicant).
Uchāi	(ditto of Thakur).

Roka subdivisions are :—

Bajangia.	Ranjate
Gahia.	Sulpahre

*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.

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. Būrathōki. | 5. Rānā. |
| 3. Gharti. | 6. Thāpā. |

These tribes mostly intermarry with each other, have must 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-wār*), 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, Mussikot, and Isma.

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 Māngrānth Magar ' has no signification now, and is therefore falling into disuse. Not one recruit out of five hundred knows what the term means.

*Dr. Hamilton in his book published in 1819 say :—

" 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 extractions in the male line. Each Thum was governed by a chief, considered as the head of a common family."

†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 say : " The original seat of the Magars is the Bārāh Māngrānth," and he then proceeds to give the names of the twelve districts which collectively were called Bārāh Mangrānth.

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 Gurkha 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 Gurkha, 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.

Būrathokis* 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 Bhūjīāl Gharti lives in the valleys and high mountains to the north of Gūlmi, above the Pūns, but immediately below the Karāntis.

Their tract of country runs along both sides of the Bhūji Khola (river) from which they probably derive their name.

The Bhūjīāl 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, or a manumitted slave.

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 class. 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.

* I have occasionally met recruits who called themselves 'Būra'. They are so few however that I have incorporated them with 'Būrathokis.'

† I cannot help thinking Pūns are in some way allied to the Gurung.

An instance of this is to be found in the 5th Gurkhas, 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, Thārali, Sūrajbansi or Sūrajabansi, 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.

A Konwār who claims to be a Magar is the offspring of the connection between a mendicant and any woman. He is generally and ill-bred looking man, and should not be enlisted. The Khās Konwār is all right.

¹ The Pūrāna Gūrakh 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 74 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 has 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

¹ See footnote to page 32.

* The clans of Magar recruits who have been enrolled from Eastern Nēpāl are marked thus.* Some good Ale recruits have been obtained from Eastern Nēpāl.

same clans and tribes as their ancestors, and therefore if my lists of Magars and Gurungs of Central Nēpal are fairly true and complete, as I believe them to be, any new name which comes from Eastern Nēpal is probably an untrue one, which no real Magar or Gurung would claim.

ĀLE CLANS.

Āles of the Roho clan are said not to eat Roho fish.

Arghuli or Arghounle. Bili. Chāngi. Charmi. Chidi. Dhoreli. Dukchāki or Durchāki. Dura. Gar. Gonda. Gyangmi. Hiski.	Hunchun. Kalāmi. Khāli. Khaptari. Khārri. Khichman. Khulal. Kilung. Khulangi. Kiapchaki.* Lahakpa. Lamchane. Lamjal. Limial.	Lungche. Magiam. Maski. Meng. Pachain. Pagtami. Pangmi.* Panthi. Pihwāli Pihwāli or Pihuyāli. Rakhal. Ramiāl. Rimal. Roho.	Sarangī. Sarbāt. Sarhung. Sinjapati. Sithung* Sirpali. Surjavansi or Surjabans.* Suyal. Tarokche or Torokchaki. Thakchaki. Yangmi.
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BŪRATHOKI CLANS.

Bainjali.† Birjali. Balkoti. Barkwāri. Darlāmi. Deobal. Gamāl.	Karal. Ulange. Karmani. Kechaki. Lamchane. Jujali. Pahāre.	Pojongē.† Rāhu. Ramjali. Ramkhāri. Ranju. Sialbang.	Sibjin. Sinjali.† Sinjapati. Siria. Sutpahare.† Thami.
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GHARTI CLANS.

Arghuli or Arghounli. Atrāse. Baima. Eainjali. Bhānta. Bhompal. Bhujjal. Bulāmi. Chanchal or Chantial. Dagāmi. Darlāmi. Galāmi. Gamāl.	Garbuja. Gial. Hunjali. Kagja. Kahucha. Kālā. Kālākote. Kenge. Konsa. Lamchane. Machal. Masrangi. Nishal. Pahāre or Pahāria Pāre.	Paza. Phagāmi. Phukan. Purja. Ramjali. Rangu. Rankhani. Ruwāl. Rijal. Saam Same. Sarbuja. Saru. Sawangī.	Sene. Sinjali. Sinjapati. Sirasik. Surai. Sutpahare Telaji. Them. There. Tirge. Tirukia. Ulange. Wale.
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PŪN CLANS.

Birkali. Baijali. Palāmi. Bavāl. Barangi. Dagain.	Dagāmi. Darlāmi. Dud. Gore. Hunāli. Jagoule.	Kāmi. Kayi. Lamchane. Nanjali. Naya. Or Pajangi.	Pahāre. Pajansi. Phirial.† Phungāli. Pcinge. Rākaskoti.
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* The clans of Magar recruits who have been enrolled from Eastern Nēpal are marked thus.*

† Some good Āle recruits have been obtained from Eastern Nēpal.

PUN CLANS—contd.

Ramjali.
Ramkam.
Rangu.
Ratuwā.
Rphan.

Sabangi.
Sain.
Same.
Sarbuja.
Sinjali.

Sinjapati.
Sothi.
Surjibansi.†
Sutpshare.
Tajali.

Takalo.
Tome.
Tendi.
Thani.
Tirkhe.

Ulango.

RĀNĀ CLANS.

Ale.
Archami.
Arghuli or
Arghoule.
Asāmi.
Aslami.*
Banglung.
Bārāthaki.
Barkwari.
Barāl or Bal.
Bhusal.
Byangnāsi.
Charni.
Chitore.
Chuni.
Darsingkotia.*
Darlāmi.
Dengali.
Ded or Dat.

Durungcheng.
Gāchā.
Gāghā.
Gāhā.
Gandharma.
Gancha.
Gelang.
Gomeri.
Gomul.
Gyāndris.
Gyangmi.
Hiski.
Hunchun.
Jargha.
Jhari.
Jiādi.
Kamehāki.
Kanoje.
Kandkha.

Kiapchaki.†
Khuyal.
Lanchane.
Lungeli.
Laye.
Mākina.
Maski.
Masrangi.
Merassi.
Namjali.
Pachair.
Pachrai.
Pahrāi.
Palli.
Panti.
Parta.
Pihwāli-Piwāli or
Phityāli.
Palami.

Pasāl or Bushāl.
Rangu.
Reshmi.
Rilāmi.
Ruchāl.
Runtija.
Sarangi.
Sāru.
Sartungi.
Singālī.
Siris.
Suiel.
Sunari.
Surjivansi or
Surjabansi.
Thāra or Thāda.
Uchal.
Yahayc.

THĀPA CLANS.

Ale.
Arghuli.
Aslami.
Bachak.*
Bācho or
Bachio.
Bachun.
{ Atghari.
{ Darlāmi.
{ Palangi.
{ Sātighari.
Bāhick.
Bakbul.
Balāl or Barāl.
Balāmi.
Bānkabāsi.
Baola.
Bārāghri.
Bareya.
Barkwari.
Bengraaki.
Bhatam.
Bhomrel.
Bhangmi.

Birkhatta.
Bopāl.
Buchā.
Būathoki.
Chahari.
Chantial.
Charti.
Chohān.
Chidi.
Chitore.
Chuni.
Dahā.
Dāmpal.
Darga.
{ Lagāle.
{ Jangr.*
{ Kālā.
{ Palangi.
{ Roshala.*
{ Pūarni.
{ Seta.
{ Sing.
Denga or Dhengā.
Dengabuja.

Dengāl.
Dhanpālī.
Dishwa or
Disuwā.
Durel.
Duruchung.*
Fal or Phal.
Gāghā.
{ Bādcha.
{ Bārda.
{ Chidi.
{ Gora.
{ Kālā.
{ Kan.
{ Malangi.
Gāhob.
Ganchake.
Gandharma.
Garja.
Garanja.
Gejal.
Gelung.†
Giāngmi.
Gidiel or Gindil.

Giāngdi or Giamī.
Giamis.
Gurmachang.
Gyal.
Hiski.
Hitan.
Hongjali.
Hunchun.
Isāmlā.
Jargah.
Jehāre or Jhiādi.
Jhankri or
Jhāngdi.
Jhenri.
Kāikālā.
Kālikotia.*
Kāmechā.
Kānu.
Kāngnu.
Kānu or Kānlak.
Kanoje.
Kāsti.
Kejūng.
Kei gel.*

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.	Reshmi	} Bagale. Da-gāle. Gore. Kala. Thāpā.	Sinjāpati.
Khānga.	Niar.			Siruo.
Khaptari.	Nidun.	Regāmi.	}	Siris.
Konwar (Doubt- ful).	Nimial.			Somare.
Koral.	Pachubaya.	Rijai.	}	Sonwāri.
Kotil.	Tajapji.	Rilāmi.		Sothi.
Kulā.	Pāta.	Roka.	}	Sulnakhari.
Lāmhane †	Pengmi.	Rokim.		Sunāi or S. māi.
Lāmtari.	Pbal.	Ruehal.	}	Sunāri.
Lāmtangi.	Phunjali.	Sain.		Supāri.
Lanchia.	Phiwāli-Piwāli or Phiwāli.	Sāmi.	}	Surajvansi or Sujānsai.
Langakoti.	Pitukoti.	Sālamī.		Surangi.
Langkang.	Pochun.	Sanmāni.	}	Susalng.
Lāye.	Powan.	Sajlengi.		Sutpahare.*
Lingjing.	Puāni.	Sarangi.	}	Sutpak.
Lumcha.	Pulāmi.	Sarbuja.		Swial.
Lungeli.	Radi.	Sartungi.	}	Tarbung.
Ma-kān.	Rajvansi or Rajbansi.	Adeli.*		Thagnami.
Mazring.	Rai.	Sari.	}	Thimu.
Mandir.	Rakal.			Gorā.	Thāpā or Thāda.
Marpa.	Rakal.	Janrup.	}	Tharun.
Marangi.	Rakaskoti.	Japarluk.		Thurain.
Maruncha.	Rakashe.	Jhenri.	}	Tramu.
Māski.	Rajali.	Kala.		Tumsing.
Medun.	Ramjali.	Malengia.	}	Uchai.
Megasi.	Ramkhani.	Paneti.		
Mobhan.	Rehāri.	Satigitari.		
Mogmi.		Shujali.*		

Yangdi Untaki or Wautaki.

Bagale means 'many.' This clan is said to be derived originally from a large family of brothers.

* Needs very careful enlisting.

† This clan should not be enlisted.

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. 1323-24) it is said that *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 allege that they are the original inhabitants of 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 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 limb; 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 Newārs would have been complete; but since the conquest the approach to the Hindu counterance 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.”

* 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.

When the writer of this work was in Kātmandu in 1888, and during his frequent shooting trips with Māhārājā Sir 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 Sūbādār Kishenbir Nargar-koti, of the 5th Gūrkhā 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 Gurkhā 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 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 Ghapu is another caste that might supply useful recruits.

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 Nawārin 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 Nēwārs burn their dead.

The progeny of Gurkhā soldiers, who are born and brought up in the 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 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 Allwal and Sobraon, five were line-boys;

and out of twenty-five Order of Merit men for seize of Delhi twelve were line-boys.

A tribe of Duras are said to reside on the upper reaches of the Madi river, north-west of Lamjung. Though racially allied to their neighbours, they neither intermarry nor eat with them, and claim no connection with either the Magar or the Gurung. A few have been known to enlist calling themselves Magars for that purpose.

A race of Takales reside neer Thak, on the Kali Gandok river, south of Muktinath. Thak is a changing station for the Tibetan trade, which finds its way down that route to India, and the Takales are mostly employed in its distribution as carriers and petty hawkers. They talk both Magar and Gurung-khura, and cannot be distinguished from either of those tribes by any racial characteristic. A certain number have at various times enlisted in our Gurkhā Regiments, under Magar or Gurung nomenclatures, though generally the latter.

They are divided into four clans :—

Go Chand.	Sher Chand.
Tula Chand.	Butia Chand.

The Dhotiāls live in the extreme west of Nēpāl, and south of Jūmlā. They are not Gurkbās 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 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 carcasses 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 away 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 . . . . .	. Miuers.
Bhanr . . . . .	. Musician.—But prostitute their women
Chamākhālā . . . . .	. Scavenger.
Chepang . . . . .	. Boatman (No. 1 W.)
Chunāra . . . . .	. Carpenters.
Damāi . . . . .	. Tailor, Musician.
Drāi . . . . .	. Seller of pottery.
Gāin . . . . .	. Bard.
Kamārā . . . . .	. Slave.
Kāmi or Lohār . . . . .	. Ironsmith.
Kasāi (Newār) . . . . .	. Butcher.
Kumbhal . . . . .	. Potter.
Mānji . . . . .	. Boatman.
Pipa . . . . .	. Kalasi.
Pore . . . . .	. Sweeper.
Sārkhī . . . . .	. Worker in leather.

Damais, Lohars, and Sarkhis if enlisted from Central Nepal, are immeasurably finer men in every way than those of Eastern Nēpāl.

SARKHI CLANS.

Workers in leather, a menial class.

Basiel.	Dankoti.	Mādkoti.	Sirketi.
Bhomtel.	Gaire.	Mangrānthi.	Sirmal.
Bilekoti.	Hamālia.	Ramtēl.	
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 (Rāis) 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 Bial ceremony, and that the progeny invariably becomes of the nationality of its father, never of its mother.

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.

For instance, say a Sāngpang Khambū expresses his desire to become a member of the Limbū nation of the Maniyāambo tribe.

After certain ceremonies, such as paying certain sums, exchanging rupees three times with a Maniyāambo man, giving and receiving scarves, etc., he will be admitted into the Limbū nation and as a member of the Maniyāambo tribe, *but he must retain the name of his Khambū tribe*, and thus he and all his descendants will become Sāngpang Maniyāambo—the name of his Khambū 'tribe,' sinking into the name of a *clan* of the Maniyāambo tribe.

The Yakkas and Khambūs have mixed together much more freely than either of them have with the Limbūs.

*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 Chapter III from page 46.

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 Gurkha 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 many Limbūs call themselves Subahs; this is incorrect, only those who have the hereditary right are entitled to the name. 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 Jimadārs, Rāis.

These two will be treated in this book as Rāis only, as they are now practically the same.

3. Yakthumbas also called Limbūs, Change, Tsong, Subah, and Das Limbū.

They all three have a tradition that they originally came from Benares

Claim descent from (Kāsi).
Benares.

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 and 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 proceeding 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.

* In Central Nēpāl 'Subah' is the title applied to certain civil authorities, who practically represent our Deputy Commissioners in India.

“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 any one 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 easternmost portion of Nēpāl, 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 quarrelsome nature of the men is always quartered at some distance from other regiments.†

Limbūs * and Rāis as soldiers.

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 recognized 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.

In 1907 the 2nd Battalion 10th Gurkhā Rifles was reconstituted and became the 1st and 2nd Battalion 7th Gurkha Rifles, the recruits required being drawn from the Limbū and Rāi tribes.

In 1908 the 1st Battalion 10th Gurkhā Rifles was given a new 2nd Battalion composed of Limbūs and Rāis.

Experience gained with these 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.

The 1-6th, 1-5th, and 2-8th 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

*In Nēpāl the Limbūs are looked upon as the bravest of the brave.

†It is doubtful whether this regiment still exists.

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.

* "Each from Nēpāl proper, the mountainous territory was occupied by Kirānts, who in remote times seems to have made extensive conquests in the plains now constituting the district of Dinapur.

"Father Guiseppe 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 Rājputs and Brāhmins acted in Eastern Nēpāl somewhat as they did on the western side of the Nēpāl Valley, but to a lesser degree, and we eventually find the Chiefs of Eastern Nēpāl claiming descent from Chitor.

Hindu action in Eastern Nēpāl.

Makwanpur originally formed part of the estate of the Ruler of Pālpā. 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 Bajūang 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 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 Chandra Dass says :—

“The country between the Ārun and Tāmbar is called ‘Limbūana’ by the Nēpāl 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 Nēpāl and Bhot.

“The Kirānta includes Rongshar, Sharkhambū, Madhya Kirānta, Limbūana and Pāthar.

“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) 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 Pāthar, 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 Gesangy-La in the north, the Kinchinjanga group in the middle, and Samdūkpai of the Darjeeling frontier to the south.

* Newār Mythology mentions that the Kirāntis, who originally dwelt to the eastward, came to Nēpāl and conquered it, and that after them came the gods.

" 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 Mōnpa, or the Limbūs inhabiting the defines.

" Those who came 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, Pāntar, and Chāqbisa.

" 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 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 parts including the great valley of the Sun Kosi, was ruled by a Newar 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.

Limbūs were first known by the name of *Yakthumba*, and they are descended from ten brothers, whose names are as follows :—

1. *Thosoying Kanglaying Hang.*
2. *Tbindang Sawāro Hang.*
3. *Thosading Hambleba Sawāro Hang.*
4. *Thoding Tangsak Sawāro Hang.*
5. *Yophoding Sawāro Hang.*
6. *Moguplungma Khambeh Sawāro Hang.*
7. *Moguplungma Langsoding Sawāro Hang.*
8. *Yokphoding Sawāro Hang.*
9. *Yokphodingighang Laingbo Hang.*
10. *Totoly Toeangbo Hang.*

With these ten brothers also came three spiritual advisers (*Bijūās*) :—

1. *Phjeri Phedangma.**
2. *Sambahang Eblyhang Samba.*
3. *Samundam 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 *Nepāl*.

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 Sumhalangma*.

The kings of the country where the ten brothers lived were called :—

- | | | | |
|--------------------------|--------------------------|--------------------------|------------------------|
| (1) <i>Honden Hang.</i> | (3) <i>Chasbi Hang.</i> | (5) <i>Khesiwa Hang.</i> | (7) <i>Khadi Hang.</i> |
| (2) <i>Yeketed Hang.</i> | (4) <i>Larasopangbo.</i> | (6) <i>Ekangao Hang.</i> | (8) <i>Ime Hang.†</i> |

The ten brothers had many children, and their descendants multiplied very quickly, till they became a nation and were called *Limbūs*.

Phjeri Phedangma is the most important of the three.

* *NORM.*—*Ime* is another name for *Lepcha*, and evidently the eighth king was king of the *Lepchas*.

The Limbūs were, however, subjects 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 Arum Khola, and 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. Tampeso Perung Hang called his country Therathar, and his fort Thala Hiokma.
3. Thoktokso Angbo Hang called his country Athrai, and his fort Poma Jong.
4. Sengseggum Phedāp Hang called his country Phedāp, and his fort Paklabang Yiokma.
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 Panchthar, and his fort Yasok Pheden Yiokman.
8. Taklung Kajum Hang called his country Chethar, and his fort Chamling Chimling
9. Soiyak Labo Hang called his country Chāobisia, and his fort Sanggori Yiokma.
10. Ime Hang called his country Charkhola, and his fort Angdang Ilām Yiokma.

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

*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 Sāmba, 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, Chāebisia, Therāther 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 Ilan, etc.

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 Sambhunath 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.

Limbus.

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	}	Classed as Kāshi-gōthra, supposed to have immigrated into Nēpāl from Benares.
2. Chethar		
3. Ātharai		
4. Yangorup		
5. Chaibisā		
6. Miākhola	}	Classed as Lhāsa-gōthra, supposed to have come from Lhasa.
7. Charkhola		
8. Maikhola		
9. Phedāp (Ehaiphutta)		
10. Tambar khola		

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.

District composing Limbū land.

I divide the Limbū country into the following ten original homes:—

Pānchthar	(The residence of five tribes.)
Chethar	(The residence of six tribes.)
Āthrai	(The residence of eight tribes.)
Yangrok or Yangrup	(Name of a place.)
Chāōbisā	(The residence of twenty-four.)
Mewa-khola	(Name of river.)
Charkhola	(Four rivers.)
Miāwakhola	(Name of river.)
Phedāp	(Name of famous rock and cave.)
Tambarkhola	(Name of river.)

On these, the first five districts, it is said, were originally peopled by members of the Kāshigotura, whilst the last five were inhabited by the Lhāsa-gotura.

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. claims 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 Limbū will be much as follows:—

• "What is your name?"	. . . . .	"Parandhoj."
"What nationality?"	. . . . .	"Limbū or Subha."
"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 Chāobisa 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 Yongyabang, the nicknames having stuck to the posterity of each.

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.

* If asked by a Limbū in Limbū-khūra, he will generally give his nation as Yakhumba.

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, Damāis, etc., are found, but these menials are foreigners. They are not, and never can be, Limbūs. A Limbū may take up the profession of Damāi (tailor); he would probably refuse to do any such thing, but it would not make him a Damāi, 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, Damāis, 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.”

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 Bijūwa 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.”

* Srijanga and Theba were two powerful Chiefs or Kings of the Limbūs who were afterwards deified. Risley states Theba or Thebbeh 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 Vikramaditta.

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 to the same clan of his own tribe.

Marriage customs.

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 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 places 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 vermillion 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 bride 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 vermillion 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 alderman 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
before being buried, and sometimes it is buried at
Funeral ceremony. 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 Dūdhkosi 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

* 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 Bhutan hills.

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 fairer complexion, and as completely beardless. 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. 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. Inter-marriage 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 Brāhman, 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 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, Sunwār, 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

* 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.

† 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.

person or property, and the common hill disease of goitre is belived 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.

"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 vermilion 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 blessing 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 Disposal of the dead. 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 (thua-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 Limbūs, 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.’

Tribes are to be found in several districts : thus, the ‘Kedemma’ tribe will be found in Mewākholā, Yangrok, and Pānchthar, and the Songbamphe and Tungbamphe tribes will be found in Chēthār Pānchthar, and Chāobisia, as well as in their original homes.

* From what I can learn this is not quite right. The eldest son on the date 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* Sānri Ghales, Giabringis, Roho Ales, Siris, etc.

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 Limbū 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.

LIMBŪ TRIBES AND CLANS.

Showing original homes of Limbū tribes.

1.—ĀTHRAI—(Āthrai).

Āngbahang.	Inglāmpheñ.	Nugo.	Thallang.
Bakkim.	Inglāpen.	Phonpho.	Tinglābe.
Chintung.	Jimbukang.	Pomo.	Yoksoba.
Idinggo.	Kondongwa.	Sedang.	Yoksoma.

2.—BAKKIM—(Yangrok).

Bakkim.	Loksomba.	Māden.	Yangwāgo.
Kungari.			

3.—CHAOBISIA—(Chaobisia).

Hāmpia.	Lingka.	Patars.	Tegim.
Inglāmpheñ.	Mēblak.	Phaklecha.	Tungkong.
Koyohang.	Mebok.	Songyokpa.	Waji.
Laddo.	Nogo.	Tamba.	Wyahang-Kojum.
Lingdom.	Ongba.		

4.—CHARKHOLA—(Charkola).

Chilikchomba.	Lingdem.	Photre.	Tole.
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5.—CHEMJONG—(Panchthado).

Checkpong.	Lādo.	Māhbohāng.	Papalang.
Chikcho.	Māhbo.	Mikluke.	Wodokba.
Kekluke.			

6.—CHETHAR—(Chethar).

Angla.	Kurungbong.	Paksāngwa.	Tiling.
Anglabāng.	Lekhwa.	Parghari.	Tamba.
Chongbāng.	Mādēmba.	Singthape.	Tumsāngwa.
Ingwa.	Māngyeh.	Sungwāpak.	Tungbāmphe.
Kebok.	Māngyung.	Tegela.	Tungklong.
Kurumpong.			

7.—HUŪPA—(Phedāp).

Chongbāng.	Lokphāngwa.	Mardin.	Phonthak.
Hangserung.	Maken.	Pehim.	Wabungia.
Isubo.			

LIMBŪ TRIBES AND CLANS—*contd.*

8.—IJAM—(Yāngrok).

Chungsu. Hangemba. Jeyoh.	Keye. Kongliba. Lakseмба.	Lingjemba. Peujelam.	Penjetamlingbs. Phakole.
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9.—IMMECHANG or IMECHANG. — (Descended from Lepchas)—(Charkhola and Sikkim).

Chilikchan.	1	Lingdam.	1	Loksong.	1	Loktong.
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10.—IWA.—(Athrai).

Inglanphe. Phalechuwa.	Samsong.	Senehang.	Waji.
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11.—KAJUM—(Chethar).

Basaghri. Chikcho. Chongbang. Imusong. Kadi.	Kulunglong. Kurungbāhang. Kurungphong. Lahoron. Lekuwa.	Lēwāhang. Palahajum. Pārgharri. Sāngwa. Toglung.	Tukohang. Tungohang. Woyang. Yanguam.
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12.—KAMBANG—(Yāngrok).

Tumbang.

13.—KAMTHAK—(Panchthar).

Lekwa.

14.—KEBANG—(Yangrok).

Iringba. Keiba.	Namdehang. Nundehang.	Sambayu. Silingbo.	Tanjamba. Yangya.
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15.—KEDEMMA—(Mewākhola).

Mudenchain.	1	Nugedemma.	1	Punjemba.	1	Sansoyang.
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16.—*KEWA—(Chethar).

Anglabang. Chongbang. Kajum. Kebuk.	Lingden. Lung Māden. Māden. Mangāp.	Mangea. Mangwayak. Samdangwa. Sing Māden.	Thoksuba. Tigalla. Tumbah.
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17.—KURUNGBANG—(Phedāp).

Papo. Kajum.	Kanbonan. Song.†	Suhang.	Tum. †
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18.—LEOTI—(Pānchthar).

Baphu. Karamba.	Mehokpa. Pakpasomba.	Tangbhopa.	Tikapatti.
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19.—LIBANG—(Mewakhola).

Koklung. Lugumba. Lunkimba.	Naidemba. Nalutem.	Pangboma. Pemba.	Pembasong. Phemsong.
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* Kewas are supposed not to eat the flesh of any winged creature.

† 'Song' means 'new' and 'Tum' 'elder brother.'

LIMBŪ TRIBES AND CLANS—*contd.*

20.—LINGDEN—(Chaobisia).

Koiba. Marinda. Maringdom. Nogo.	Palange. Pambokpa. Pankemyang.	Panphomā. Pothangehere. Sembang.	Sengewangyang. Subasang. Tangba.
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21.—LINGKIM—(Tambarkhola).

Subasong.

22.—LOKSOM—(Charkhola).

Lepcha.	Loksomba.	Loktam.	Siba.
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23.—MADEMBBA—(P).

Sangi.

24.—MADEN—(P)

Longwa.

25.—MAHBO—(Tambarkhola).

Burra. Chemjong. Hingo. Lejenji.	Lekhogwalong. Lianmphe. Lumdhoyu.	Māhbo. Purungbo. Sawaden.	Tinkate. Yanroke. Yonghang.
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26.—MAHBOHANG—(Tambarkhola).

Bhotangwa. Kambang.	Lāhbug. Māhbohāng.	Moringlahang. Sangsang.	Sukarengba.
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27.—MANGYUNG—(Tambarkhola).

Lecharbo.	Mangyung.	Tababung.
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28.—MENIYANGBO—(Yangrok).

Sangpanggye.	Sewa.	Wetūpmā. Whaduk.
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29.—MEWAKHOLA—(Mewakhola).

Chongbang. Emeba.	Okrabo. Sambangbo.	Siring.	Thallang.
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30.—NALIBO—(Mewakhola).

Chongbang. Hanggam.	Maden. Sanba.	Tungbamphe.	Tungkambha.
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31.—NEMBANG—(Panchthar).

Angdemba. Ingwāba. Kudānamba. Kugotenamba.	Lohringon. Māpejung. Nāmlakpā. Pegwa.	Phejonba. Pichchewa. Sārdaphe. Tungbanphe.	Yangdemba. Yangsata. Yangsoba.
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LIMBŪ TRIBES AND CLANS—*contd.*

32.—PANCHTHAR—(Pānchthar).

Angbo.	Koggeknamba.	Paneyunggu.	Songbanphe.
Angdemba.	Leoti.	Phejong.	Tumruk.
Begha.	Lingdem.	Phewaden.	Tungbaphu.
Burumba.	Luwa.	Phogo.	Wade.
Chemjong.	Makhim.	Sadamba.	Yakpaden.
Kerong.	Mangmu.	Sangreba.	Yangdemba.
Kerumba.	Ogu.	Sanjung.	

33.—PAPO—(Pānchthar).

Angdemba.	Mānglap.	Phegwāden.	Tum.
Chermāi.	Mebok.	Serima.	Tumbrok.
Ingwāba.	Pakserma.	Song.	Umdeme.
Kugetnamba.	Papo.	Takwaden.	Wegu.
Lāoti.	Pāpsong.		

34.—PHAGO—(Māiwakhola).

Alāppa.	Mangden.	Pāngma.	Tembeh.
Anglabo.	Modenyak.	Phopra.	Terathare.
Alāppawanemba.	Moyongba.	Ponthok.	Thāndemba.
Chongbang.	Nālibo.	Pundhak.	Thopra.
Ehpheng.	Nayamba.	Songsyokpa.	Tentak.
Gncyongba.	Nayongba.	Sāpla.	Tumbruk.
Hangun.	Neonwa.	Singyemba.	Wahek.
Hinah.	Okrābo.	Taklung.	Wanemba.
Inemba.	Onim.	Tangdewa.	Yongdentopra.
Labyang.	Pābem or Pa-	Tegotofra.	Yokippa.
Māksuwa.	bemba.	Tengubumthūpra.	

35.—PHEDAPEA—(Phedāp).

Angbung.	Kiapung.	Pheguba.	Songbanagphe.
Bengtak.	Kurungbang.	Phungenahang.	Songbo.
Chaubang.	Lungphuma.	Pombo.	Suguwa.
Chikpung.	Māden.	Ponthak.	Suknāwab.
Hungserungwa.	Mademba.	Poniyanggu.	Tambeden.
Hūppā.	Morāba.	Sabenhimba.	Tenyung.
Hūpa, Chong-	Musuhang.	Sene.	Theguba.
bang.	Ningleku.	Singak.	Tungbangphe.
Huappa Sering.	Pahtangna.	Singokua.	Wāji.
Isūba.	Painger.	Singyemba.	Wobungia.
Kawepung.	Pekim.	Sodemba.	Yangdem.
Kongwa.	Phamphe.	Sodung.	Yanghimba.

36.—PHENDUA—(Tāmbarkhola).

Ajibungia.	Madenba.	Tungbanphe.	Usuk.
Angdemba.	Tambe.	Tupunge.	Yengdem.

37.—PHEYĀK—(Pānchthar).

Chārkhele.	ī	Pāk.	ī	Tum.
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58.—PONGLAI. (?)

Sakwaden.

39.—SAMBA—(Mewarkhola).

Chongbang.	Māden.	Mudensong.	Sering.
Lekwa.	Mayongba.	Penchangwa.	Tondopa.
Luhimba.	Mekending.	Phemphu.	Tunglung.
Lungkimba.	Mingemba.	Phouyang.	Weruiba.

LIMBŪ TRIBES AND CLANS—*contd.*

40.—SAMBAHANG—(Yangrok).

Kambang. Labang. Lewahang. Malahang.	Mayang. Naika. Neongoa. Panthap.	Parangden. Potangwa. Sangsangbo.	Sawaden. Takmademba. Warupa.
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41.—SANGWA—(Chethar).

Baragahri. Kogling.	Pak. Punglai-ing.	Sangita. Tum.	Tumsangwato. Tunessang.
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42.—SERIMA—(Panchthar).

Pak. | Tum.

43.—SERING—(Mewakhola).

Auchangbong. Chongbang. Hangam. Kedem. Kedemba.	Lingden. Longwa. Madem. Modengba. Modengsomba.	Nalibe. Phage. Phunglala. Sameakamba.	Sere. Singdaba. Tukimo. Yoksuma.
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44.—SINGJANGGO—(Phedap).

Angbung. Kongwa. Pheyak.	Phudunghang. Sedemba. Skuwaba.	Tegoba. Tryung. Toklengkya.	Unglingba. Yohimbang.
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45.—SONGBAMPHE—(Phedap).

Loli. Longwa. Mangdemba.	Musuhang. Pangenhang. Manjia.	Phedapea. Sangwareba. Sodemba.	Sokiklumba. Sukuwaba. Warakpa.
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46.—SONGYOKPA—(Chaobisia).

Lambeba. Lingden. Lokpeba.	Okhebu. Paksong. Thokpeba.	Thoksuba. Thumba. Thumsa.	Thumyangba. Tumsong. Wayam Kajum.
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47.—TAMBARKHOLA—(Tambarkhola).

Ingwa. Kanthak. Labong. Lingkim. Nabu.	Nembeke. Noge. Palghe. Palunga. Parangden.	Phaleouua. Photungwa. Pobemba. Purumbo. Sangruba.	Subasong. Tabelung. Tubahang. Unjumba.
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48.—TAMLING—(Yangrok).

Yangsetemba.

49.—TEGIM—(Panchthar).

Angbe. Angthumba. Chabeghu. Ekdem. Hanserumba. Kerung. Kerungma. Libang. Longwago. Lua.	Magma. Mahbo. Makim. Mak-ingbung. Mangrukha. Mansingbung. Mangyunbgo. Mauba. Mehok. Miyongma.	Nangen. Ishghu. Pettehba. Pheyak. Sakwademba. Sakwaden. Samdemba. Sangba. Saring.	Setling. Sobegu. Thoglema. Toklehang. Topra. Wanem. Yekten. Yengdemba. Yokuba.
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LIMBŪ TRIBES AND CLANS—*contd.*

50.—THEBE—(Yangrok).

Chebegu. Ingwarem.	Limkim. Mangthumbo.	Sing. Thūpūkūm.	Tublik.
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51.—TILING—(Chethar).

Chethare. Chongbang.	Kebek. Māden.	Podalung.	Sing Māden.
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52.—TINKOLĒ—(Yangrok).

Chenwaphu. Idingu. Kodang.	Lingdem. Mahbo.	Nogo. Padupling.	Podalung. Tamling.
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53.—TOKLENG—(Chethar).

Angla. Kobok. Mā.	Māden. Mangmo. Puradin.	Tumbangphe. Sialungma.	Sedemba. Tumrok.
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54.—TUKYŪMA—(Mēwakhola)

Chongbang.	Māden.
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55.—TUMBANGPHE—(P̄hedāp).

Anglaba. Kawepung. Kochponge. Kurnngbang. Naklēbu.	Ningleku. Ningleku Manjia. Pātahē. Phonjela. Pongjange.	Potangna. Petro. Sakwāden. Sinehang.	Singgokhang. Songmeba. Songrungbang. Tādem.
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56.—TUNGLUNG—(Mēwakhola).

Begha. Chongbang.	Chongsui. Idingu.	Māden.	Pontak.
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57.—YANGROK—(Yangrok).

Banta. Hangemba. Kambang. Kerabare. Koyung.	Lingden. Lokhsambo. Mahbo. Mangbo. Mangmu.	Meniyangbo. Nembang. Nogo. Saling. Sekling.	Tamling. Tokponden. Yangwabhu. Yokpangden. Yongeywa.
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58.—YEFEN—(P).

Madongya.

59.—YEKTEN—(Charkhola).

Moro.

60.—YONGYA—(Yangrok).

Kohyang. Kyadapa.	Muden.	Songsaugbo.	Yakka.
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61.—YONGYĀHANG—(Yangrok).

Hangemba. Kebok. Laksomba.	Topetlagu. Tokphela. Yambhota.	Yangbokū. Yangboten. Yangrokia.	Yokpangden. Yongatemba.
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LIMBŪ TRIBES AND CLANS—*contd.*

62. —YUNGWA—(Yangrok).

Durombo. Hangemba.	Koyāhang. Samsomba.	Sāpta.	Tamorangba.
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Swangs marked with an asterisk have been identified as "thars;" the "Swangs" except in 3 instances, follow the name of the "original home."

Since 1906 the "thars" of 5 of the "Swangs" shown on the list above have been identified, as against 12 "Swangs" identified as "thars."

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.	Pānchiar.	Mebhak.
Āthrai.	Angballang.	Mewakhola.	Moden.
Pānchthar.	*Angbo.	Tambarkhola.	*Nembeke.
Tambarkhola.	Angchangbo.	Yangrok.	*Nogo.
Pānchthar.	*Angdemba.	Do.	Nogohang.
Chethar.	Anglāba.	?	Ochombo.
?	Bajhu.	Tambarkhola.	Pālungwa.
Yangrok.	*Begha.	Yangrok.	Pegha.
Do.	Bohra.	Mewakhola.	Phehsong.
Āthrai.	Chengdang.	Pānchthar.	Photro.
Phedāp.	Chikkubung.	Yangrok.	Pokim.
?	Chongwā phoma.	Tambarkhola.	Purumbo.
Mewakhola.	Hangam or Hang-	Do.	*Sabenhimba.
	kam.	Tambarkhola.	Sakwāden.
Yangrok.	Hembiah.	Yangrok.	Saling.
?	Hizipia.	Tambarkhola.	Shāmbahang.
Yangrok.	*Idingo.	?	Sāmi.
Pānchthar.	Ingkim.	Tambarkhola.	Samperwa.
?	Ingpung.	Do.	Sarbangtun.
Tambarkhola.	*Ingwā.	Chaobisia.	Saiyokpa.
Yangrok.	Ingwābā.	Tambarkhola.	Sawenhimha.
Pānchthar.	Ingwādokpa.	?	Senbo.
?	Kādi.	Chārkhola.	Setwa.
Yangrok.	Kambāhang.	Yangrok.	Sigu.
Chethar.	Kebuk.	Do.	Singwa.
Tambarkhola.	Kinding.	?	Songmiba.
Chethar.	*Kogling.	Tāmbarkhoal.	*Songsaugbo.
Mewakhola.	Lechenche.	Yangrok.	Sugawa.
Tambarkhola.	Lekogwa.	Yangrok.	Sukwahang.
Do.	Lingden.	?	*Tampāra.
Yangrok.	Lingleku.	Mewakhola.	Tallang.
Phedāp.	Longimba.	?	Thengyong.
?	*Longwa.	?	Touggomla.
Mewakhola.	Lunbongwa.	Pānchthar.	Wabāba.
?	Lungso.	Mewarkhola.	Warak.
?	Makkim.	Yangrok.	Warji.
Pānchthar.	Mangmu.	Do.	Yokwāba.
Do.		Do.	Yakpongden.

CHAPTER XI.

Rāis.

EXAMPLE.

Name	Randhoj.
Nationality	Rāi.
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.

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 or 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 scraj 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 adultress 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 Brāhmans, 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 ‘Ghar-devata’ 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 Rāi. 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 recognised 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:—

1.—AMBOLE.

Ambole.	Bhawacha.	Lingkim.	Ripali.
Baihim.	Kaptale.	Lulam.	Sam.
Barankelche.	Keruphacha.	Mukacho.	Serum.

2.—AMCHOKE.

Bünche,	Hangkem.	Kaptua.	Mangphang.
Dukhung.	Hangrim.	Longli.	Barang.
Dukowa.	Mukiu.	Lugun.	Tangluwa.

Waling.

3.—ANTAPA.

Dilunsa.

4.—ATPAHARE.

Angtipe.	Hamra.	Kintauga.	Sikten.
Chara.	Hangpa.	Langsua.	Tumche.
Chetlinge.	Kingdam.	Manapu.	
Chiling.	Kintange.	Budua.	

5.—BAINGIYE.

Baihim.	Hangocha.	Ralicha.	Susto.
Baingiye.	Ken.	Rildicha.	Tulacha.
Bonang.	Keriksung.	Rinamoba.	Tunime.
Bongchen.	Litumicha.	Rinoba.	Walindi.
Chektopa.	Nopo.	Rumdali.	

6.—BAIYUNG.

Sesocha.

7.—BALALI.

Tingmurcha.

8.—BANTAWA.

Amchoke.	Darpali.	Katonjeli.	Naksong.
Aripang.	Desanun.	Käung.	Numberchacha.
Awai.	Ditet.	Kemyung.	Namtowa.
Babak.	Diem.	Keriksung.	Napucha.
Baisa.	Dikupa.	Khamle.	Nawa.
Bänu.	Dilpali.	Kimdin.	Nehang.
Bäralamcha.	Dilungpa.	Kimdong.	Neugmeri.
Bäralung.	Dirbun.	Kowa.	Newang.
Baskora.	Dungmäli.	Kumara.	Pankhole.
Bilpali.	Dungming.	Kutwar.	Phulesar.
Bingwali.	Gaora.	Logun.	Pumar.
Binuwa.	Hadiraha.	Lungun.	Pungchehang.
Bokhim.	Hangchen.	Machemare.	Rähadung.
Bonong.	Hangfung.	Makere.	Raipachha.
Bungenen.	Hankim.	Mangpang.	Räjälim.
Bungchio.	Hardia.	Mugma.	Räjätang.
Butangpyer.	Harimäna.	Muteng.	Renghoka.
Chamlung.	I ara.	Nächa.	Ringchime.
Chinämkhole.	Kangmancha.	Nächaring.	Ruchenbang.

8.—BANTAWA,—*contd.*

Ruchibo.
Rurgmangotha.
Sakkar.
Salting.
Samewa.

Sāmsang.
Sangpang.
Saracha.
Sohoyongwa.
Sojamora.

Sukita.
Sunahung.
Suthunga.
Tamla.
Tanglukwa.

Taurung.
Tenkum.
Waling.
Watchimi.

9.—BHUKUNGLIA.

Derpachha.

10.—BHUTANPA.

Bhokinmi.

11.—CHAMLING.

Angbu.
Awalcha.
Bādācha.
Bārāthare.
Bhimseli.
Bijahi.
Bikiukpa.
Birājacha.
Boenge.
Boyoucha.
Buchināmch
Bude.
Bumācha.
Bumakāmcha.
Buseri.
Butepāchha.
Chalipāchha.
Chamdacha.
Chamling.
Chāmilingcha.
Chāripāchha.
Chibringgie.
Chipincha.
Chupachha.
Dalingcha.
Damdihangcha.
Darbalicha.
Dibungecha.
Dibungle.
Dikulacha.
Dikulikpa.
Dikulipachha.
Dinali.
Dilpāchha.
Dipuchha.
Dobalchha.
Dongdewachho.

Dorkalichha.
Dorwali.
Dungbunchha.
Dungpachha.
Dungwacha.
Elungehha.
Gwāpāchha.
Haideungchha.
Halsecha.
Harasuchha.
Homāicha.
Homdemoha.
Homewacha.
Hongdar.
Hopchungcha.
Horapachha.
Howabungcha.
Ichara.
Kalencha.
Kerasiungcha.
Kerescha.
Kerupungecha.
Koasangcha.
Kolapāchha.
Kotwacha.
Kraicha.
Kuasancha.
Lapioncha.
Likuācha.
Lipocha.
Lungbocha.
Lunguma.
Maidangchha.
Mairajachha.
Marwachha.
Maicha.
Mehračha.

Malekungohha.
Melepunchha.
Mennuncha.
Molochha.
Mopolanoha.
Mong.
Mosimchha.
Mükumorāchha.
Nabuchacha.
Namnongcha.
Nāmrangnācha.
Napcha.
Napidirpa.
Nenuncha.
Ninamucha.
Nirpāli.
Nomanācha.
Pachisiungcha.
Palangmocha.
Palioccha.
Parapachha.
Pasangsa.
Patisingsna.
Pitrangcha.
Pogumsonchha.
Pokemsangcha.
Porungchha.
Pulomocha.
Pumbocha.
Pungwe.
Puntepāchha.
Radolicha.
Rakamicha.
Rakochha.
Rannocho.
Rasungnācha.
Rātāhicha.

Ratocha.
Remcheng.
Rimdung.
Ringalungecha.
Rolecha.
Rohopachha.
Sahmiongcha.
Salibircha.
Sakoramcha.
Sapsanamcha.
Sasarkhali.
Saterongcha.
Senanchha.
Seralongcha.
Sibdicha.
Silongcha.
Singdachha.
Songdolchha.
Songpang.
Sunmecha.
Tabre.
Tabrehungecha.
Tamuhācha.
Thunglingyie.
Tigua.
Tilung.
Tilupachha.
Trinke.
Waboche.
Walemugda.
Walinggricha.
Wātancha.
Yongchen.
Yungcharoha.
Yungeher.

12.—CHAURASIA.

Banchacho.
Brankemcha.

Gaortoke.
Hātāchho.

Kampachho.
Mopocho.

Saipacha.
Yungpho.

13.—CHINAMKHOLE.

Chināmkhole. Diem.	Hangchen. Kamiungka.	Koile. Kukuli.	Siptanka. Situnka.
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14.—CHONGKAH.

Barika.

15.—DEOSALI.

Lanachau.

16.—DIEM.

Yeugthem.

17.—DIPLALI.

Bano. Bīrangcha. Eokkim. Chināmkhole. Danwali.	Egwai. Homangi. Issara. Kengyongma. Mokribang.	Mangbahang. Mukārām. Ramangcha. Rangchin. Ripabung.	Ruchenbung. Rongbungcha. Sowāli. Temnahang. Yangmachha.
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18.—DUNGMALI.

Chāngcha. Charangmule. Chokhang. Chuwipang.	Dehatpang. Dewipang. Dungmancha. Hangbang.	Hongkupsalum. Lungwem. Nako. Namchehang.	Pangwa. Powugen. Waipang.
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19.—DUMI.

Bolam. Dimachu. Dūmi. Dumkuma. Hādi. Hajuru.	Hodicha. Holoksa. Horosong. Karbu. Karmila. Makpali.	Morohong. Munsupa. Nachring. Hāngkāsur. Palum. Rātku.	Sadmali. Saracha. Satwa. Satmancha. Wolukhpa.
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20.—HADERAMA.

Puma.

21.—HAMKIN.

Chenta.	Sanasong.
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22.—HATUWALI.

Bakhsibir. Chora. Dhunkhur. Ewai.	Gaura. Hangkim. Harjitar. Hangsing.	Kamleh. Kaon. Khokleh. Lengma.	Lengnuk. Pangpbu. Sampuktar. Sāngsun.
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S'oyong.

23.—HENGWA.

Chabungie.	Hengbang.	Ilungbang.
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24.—HOCHĀTOL.

Dawaili. Esara.	Hochātōl. Rimnisigang.	Saimalungang.	Waisūr.
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25.—JERLUNG.

Dumkimcha.

26.—JUBILE.

Hasticha.	1	Lapachio	1	Lapache.	1	Reamo.
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27.—KALING.

Baihing.		Dumi.		Kastawās.		Pāyati.
Balāling.		Hādī.		Kepchirus.		Phalles.
Beralungie.		Hangkula.		Lamrus.		Pulāli.
Beraluch.		Halabi.		Lātos.		Rajāli.
Boleruch.		Halakso.		Lomarija.		Rapcha.
Chelos.		Hangkrap.		Maikhawas.		Ratdāli.
Chuchimile.		Hangsang.		Makekra.		Kato.
Chulus.		Jubale.		Mārsoale.		Teptāli.
Dhanragāole.		Jubungie.		Miras.		Rumdo.
Dimile.		Kaku.		Mulaku.		Toptas.
Dotam.		Karancha.		Pararus.		Tulas.

Wapchāli.

28.—KAPLE.

Mewahang.	1	Mulokrop.	1	Patarto	1	Siambito.
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Suritas.

29.—KESUNGE.

Chamcha.		Kukimrang.		Tamla.		Tamlacha.
Chāurāsia.		Lungun.				

30.—KIMDUNG.

Bunthowa.	1	Kimdung.	1	Langle.	1	Ringalicha.
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Sakwa.

31.—KOWE.

Dherun.		Manchupa.		Sobopho.		Sungdel.
Howadhukku.		Rawali.				

32.—KULUNG.

Balākhāng.	|	Haringbu.	|	Pankere.	|	Sisilma.
Bārāmis.		Hobermis.		Pelmangie.		Sotangie.
Barasing.		Hochātol.		Pidimo.		Tamachang.
Barsi.		Hodebu.		Pidisāi.		Tāmcha.
Bedasi.		Hongelu.		Pilāmat.		Tamehang.
Beneshebjū.		Horingbung.		Pilmonge.		Thetos.
Bikhang.		Kalinge.		Pupāchos.		Tomnām.
Bikus.		Kubiti.		Rinhang.		Topchha.
Bokhang.		Loati.		Rufti.		Tungbrang.
Chacharlung.		Mantaibung.		Rukupā.		Wadari.
Chāmling.		Mopocho.		Sactis.		Walakam.
Charipā.		Moroko.		Sāji.		Wāling.
Chenang.		Nāchiri.		Sakama.		Wandinge.
Deoram.		Nagerabung.		Sambewa.		Yesas.
Gbaktalus.		Namlung.		Saprunḡ.		
Goduhoj.		Nawāpochon.		Satang.		

33.—LINGKIM.

Katwera.	|	Maringa.	|	Rājbanśa.	|	Subah.
Langdappa.		Pākmācha.		Rapungcha.		Suschola.

34.—LINGMUK.

Ewai.

35.—LINGTEP.

Chiktang.	Lingtep.	Pulung. Swangim.	Sangwārekeng.
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36.—LOHORON.

Alā.	Hedangna.	Mennaba.	Tingwa.
Angbarang.	Heluwa.	Newahang.	Umrong.
Biksiik.	Huspusung.	Pawo.	Waling.
Biwasa.	Honkim.	Rausong.	Yamdamsong.
Bogoeza.	Kaiasang.	Riwahang.	Yampbo.
Changka.	Ketara.	Silinga.	Yangkela.
Dehden.	Lamphusong.	Siwabo.	Yangkrong.
Desah.	Lumben.	Songaawa.	Yangprang.
Dingwal.	Lungha.	Tenge.	Yaphole.
Ghosir.	Mangdenwa.	Tenna.	Yungbang.

37.—JUNGWI.

Hangkabse.	Tanglukhwa.
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38.—MAGRIHANG.

Tampingfucha.

39.—MAHUMMA.

Lerahung.

40.—MAKPALI.

Kerabo.

41.—MANGLIWALI.

Echongma.	Naika.	Samba.	Tamku.
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42.—MANGTEWA.

Kaichung.

43.—MUNGALI.

Namyak.

44.—NACHARING.

Bangdele.	Kubitia.	Parali.	Régu.
Emali.	Paitatis.	Rakali.	Rükupla.

45.—NAMDUNG.

Rungmocha.

46.—NAWAHANG.

Bahinge.	Dehohang.	Lakchawa.	Samewā.
Binglua.	Ketra.	Lenda.	Sarmuki.
Chaihang.	Kaichunge.	Lemkim.	Temonra.
Chalpāchawa.	Kalchawā.	Lumluma.	Tenga.
Degāmi.	Kawachha.	Mewapachha.	Yakcharne.

47.—NECHALI.

Baing.	Kareilcha.	Nandesar.	Sechācha.
Deb.	Luting.	Ralecha.	
Gelaroha.	Namersacha.	Randāli.	

48.—NUMYANG.

Lebong.		Phembasong.
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49.—PALUN.

Nitanghang.

50.—PANGLUNG.

Dumi.		Nakhok.		Ratkurai.
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51.—PARALI.

Atipah.		Hadechi.		Nachring.		Nahpachhu.
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52.—PUMARHANG.

Ghāraja.		Harirāma.		Rorihang.		Wābbuhang.
Hājiram.		Mitāhang.		Toungmalung.		Yangduhang.

53.—RALDOCHA.

Namersa.		Raldocha.
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54.—RAKHALI.

Bangdel.		Kemsur.		Ninancha.		Tuksechar.
Barāli.		Mukmencha.		Rākhāli.		
Kāling.		Nāchiring.		Rawa.		

55.—RAPCHALI.

Pathoje.

56.—RIPALI.

Bahin.		Kolung.		Tamrung.
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57.—RIPDHUNGA.

Rangchor.

58.—RUNGDALI.

Bayek.		Duplachha.		Rungpong.		Turkasea.
Diburcha.		Ingbuchha.		Sechocha.		Wajupachha.
Dungmācha.	|	Mapachha.	|	Tamrocha.	|	Woji.
		Yunbuchha.				

59.—SANGPANG.

Bābaluk.	|	Dumpung.	|	Longkupa.	|	Radukung.
Bali.	|	Dumrebung.	|	Marem.	|	Raiuncha.
Bekumcha.	|	Esara.	|	Maretung.	|	Rānā.
Bhālma.	|	Hachāmora.	|	Muluhangcha.	|	Randocha.
Bhālu.	|	Hadikung.	|	Mungchubang.	|	Rawaduk.
Bhunkama.	|	Hamring.	|	Nachaling.	|	Rawāli.
Bukehawa.	|	Hangsan.	|	Nāmnuhangcha.	|	Repsungā.
Chāwling.	|	Hirahang.	|	Newahang.	|	Rhonkhum.
Chamlung.	|	Hawar.	|	Pangdal.	|	Rowangkam.
Chedapi.	|	Hodichar.	|	Panglungē.	|	Sāmāri.
Damrewa.	|	Huwatimtung.	|	Phali.	|	Sāmārung.
Damrikcha.	|	Hungchangmara.	|	Pittrang.	|	Sāmsagamba.
Damrung.	|	Kārtamcha.	|	Pokreli.	|	Sudle.
Dilpāli.	|	Khidlume.	|	Puālang.	|	Takreba.
Dumhang.	|	Kholapāchha.	|	Pultingē.	|	Tammangcha.
Dumangcha.	|	Kipatte.	|	Radaksang.	|	Tomehang.

59.—SANGPANG—*contd.*

Tonrepubarä- mukhi. Tonrepächha.	Wakohäli. Wachelung. Wakchirak.	Wannächa. Watemnung. Wimasing.	Yangkim.
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60.—SAMSONG.

Baksi.	Binna. Sähpächha.	Raipächha.	Rankäncha.
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61.—SAWÄLI.

Bäralung.	Haugsor. Tawarang.	Kimdung.	Sawali.
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62.—SERALUNGHA.

Birächa.	Plomächa.
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63.—SIALJONG.

Deosäli.	Tulungia.
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64.—SOTANG.

Dasun. Hiungsis. Hohermi.	Kubile. Kubite. Mupochos.	Näopächha. Nongpochos. Paitis.	Ributis. Rukupächha. Sobité.
Thomnam.			

65.—TAMKULI.

Barasinge.	Langchawäji.	Temara.	Walakum.
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66.—TULUNG.

Barätha. Bärsinga. Bidishali. Binésipche. Buneri. Chämtirich. Chaptiri. Charpa. Cheljang. Cherda. Cheskule. Chinda. Chungküm. Dämrang. Datokpa. Demar. Dhumke. Dhusar. Gariba. Guribajai.	Hadikamcha. Hadirip. Halächa. Hängechie. Hangkais. Hangkechun. Hargäli. Harlonga. Harmeli. Hoapale. Hästicha. Hodel. Hörämu. Jilimal. Jubelai. Karleng. Koska. Langnächio. Lanna Deosaling. Lapchowä.	Löffali. Laplali. Limma. Luchir. Lulmiobelche. Luwai. Makleng. Maipächung. Moipa. Mokengcha. Moople. Moksumcha. Nämchimichun. Narchichun. Ninämbancha. Parächi. Peypuchha. Raimut. Repyka. Riamuche.	Rimdunge. Ripdung. Rumdali. Samsing. Sange. Semmuche. Sialjenchu. Sieljang. Sisilma. Tampili. Tamtar. Tarlich. Tekala. Temlöchi. Timung. Tulendi. Tummarang. Tungdochi. Wakam. Wayangoha.
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Wola.

67.—UMULE.

Hatacho.	Mokacho.
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68.—WAITPANG.

Watchami.

69.—WALUNG.

Adalung. Busara.	Chamchap. Isara.	Krāwahang. Lohoron.	Siwahang.
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70.—YAMDANG.

Bala-Ellahlah. Lakchowa.	Lakphewa. Lenda.	Nukhchilung. Rangchāwa.	Tesekhpār. Yokoharany.
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71.—YANTAMBPA.

Tangluwa.

72.—YAKKA.

Andrunga. Angbura. Barlali. Chahare. Chārkhole. Chiktang. Chokpaling. Chowandhan. Chukim. Chyala. Deksen. Dewan. Dion. Dumsahang. Eyokhang. Hanghang. Hānghongbā. Hengma. Hongden.	Huhungba. Hungcha. Ilungbang. Kākim. Kamenhang. Kanyang. Koiyungwa. Kokluwa. Kokwāli. Kongoreng. Kotwara. Kumcha. Kumbi. Kyachung. Kyakim. Kyonga. Labung. Landichang. Limbukim.	Lingka. Lingtep. Lomba. Lumma. Madirai. Madehang. Madian. Makara. Makropa. Maren. Mewahang. Namek. Oktobhan. Panglung. Pangphu. Pheмба. Pulung. Putlang. Rudo.	Samikeng Somme. Somyang. Sowāren. Sukhim. Tamaphuké. Tamlī. Tomba. Towlop. Tuloom. Tumpahra. Yaemba. Yakkehang. Yangkembhu. Yaphole. Yoyenghang. Yulungbang. Yungwai.
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The following are said to be true Rāis, but have not yet been classified either as tribes (swang) or clans:—

Angali. Atabre. Babauncha. Bachanna. Baghabang. Bakunga. Bamleangie. Barlos. Bonom (Bonong). Bontharma. Boankelo. Buchana. Bungnam. Chamrasi. Changeha. Chatpahang. Chauracha. Chaurasi. Chibang. Chilingia. Chinamka. Chintange. Chokang.	Damling. Diam (Diem) Dikpausngle. Dingcha. Dimacha. Dingmah. Dorpali. Dukhim. Ewkhang. Garja. Girung. Girungpachha. Haidibutha. Hangkang. Mangkula. Hedangna. Homodimcha. Homelung. Horongpachha. Hospucha. Ichingmewa. Imole. Jirung.	Jitsali. Jubingeh. Jubulia. Kahang. Karang. Kasi. Kengyung. Kesange. Kheresancha. Khewa. Khimole. Khowali. Kulung. Kulungpachha. Kumbiyakka. Kuootong. Kurdacha. Lamsong. Lankawa. Lenda. Limruki. Logaban. Lulang.	Maikam. Malekumcha. Malepung. Maniya. Manjichao. Mayahang. Mehring. Mogne. Moksumcha. Nabuchor. Nadung. Nambocha. Nardaucha. Nechali. Nikun. Ninambaunoha. Nomahang. Paderacha. Palungratku. Pangifu. Pangwi. Phurkeli. Pilmung.
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Plembocha.
 Potanga.
 Pulunghang.
 Bangrisa.
 Bogulauncha.
 Rochingacha.
 Rokon.
 Sablateng.
 Saiyopachha.
 Sakurmi.

Samsong.
 Sangsoi.
 Salacho.
 Salmali.
 Saplate.
 Shopeng.
 Sialjong.
 Siptangia.
 Sotangia.
 Sukkim.

Sungdele.
 Suptinung.
 Thammi.
 Tamring.
 Tangahang.
 Tangbuah.
 Tarakuk.
 Tuila.
 Tungmalung.
 Turhan.

Taya.
 Uluahang.
 Ungbura.
 Utepaohha.
 Waidenhang.
 Walaka.
 Wasagre.
 Yampu.*
 Yankorong.
 Yungkar.

* Wild people from head waters East of the Arun River.

CHAPTER XII.

Sunwārs, or sunpārs, or Mukias and Murmis, or Lāmās.

THE names Sunwār and Sunpār are said to be derived from the act 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 conquerors, 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, about the basin of the Tambar Kosi River, 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 Lislet 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 Brāhmans 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 Opāliah Brāhmans.

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 Nēpāl 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 Nēpāl '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 Opāliah Brāhmin 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 Gurkhas 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 Chalanna.'

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 Bārāh 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 Sunwārs 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 'Dhāl Bnat' (see chapter on Gurkhās, page 46).

From personal observations I am led to believe that Sunwārs are closely allied to Magars, Gurungs, and Rāis with a touch of the Tibetan.

DAS THARE SUNWARS.

Jetha. Jiriol. Krelu.	Mohira. Pahāria. Suinu.	Sunāme. Surel.	Tbānu. Wāngdi.
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BĀRĀHTHARE CLANS.

BUJICHCHHA (CLANS).

Bujuwar. Chiaba.	Goruphile. Jetburaphile.	Jujukhha. Mekephite.	Nahasojphite.
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JENTI (CLANS).

Chich. Jobo. Karmachha. Lāwā.	Maolichha. Mahaphilich. Nawachha. Polo.	Pritichha. Rupa. Sawachha. Taukanoh.	Turasuch. Waohpoli.
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LINHOCHHA OR LILĀMI (CLANS)

Baibungie. | Tinbungie.

YATA (CLANS).

Bakali. Eame. Bāmanā.	Chitowli. Garshi. Gramsing.	Homāli. Khasa. Namārech.	Pacheibaki. Pākale. Piwaktite.
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Surkeli.

In the following list no doubt several clans are shown as tribes, and many tribes are also shown twice, once under their Khāskhura 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 :—

BĀRĀ THARE SUNWĀRS.

Angwaihhe. Bagalekiaba. Bāmnayāta. Barāraha. Bārāh Thare. Barmachha. Bigia.* Boasuchha. Brāhmilichha. Bramlichho. Bujichha. Chappatichha. Chār Thare. Chhopatti. Chiaba.* Chuichha. Chuitichha.* Chungpatti.* Darkhāli.	Dasuchha. Debbāchha Digercha.* Dinechha. Durbichha.* Garachha. Gnāwāchha. Gutichha. Halawālichāwa. Halwachha. Hamāli. Howāli. Jaspuchha. Jenti. Jespuchha. Jitichha. Karmaoh.* Katichha.* Katiel.	Kitilich. Kiaba. Kijowār. Kintichha. Kiuduchha. Kormochha. Kyahbochha. Kyongpotichha. Lachpāli. Lakach. Lakachawa. Laspāchha.* Lilāmi.* Linhochha. Liokichha. Lokke. Longku.* Lungkuchha. Marapachhi.	Molichha. Nabāsi. Nantelich. Naochha. Noplichha. Ohnde. Pargachha. Parghāli. Phatich. Phewalichha. Pirtiwal. Pragāchha. Prāpchap. Pritichha. Ra rachāb Ra wachha. Risich. Rudichh a. Rupachha.*
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* Those tribes frequently occurring among recruits are marked thus : *

BĀRA THARE SUNWĀRS—*contd.*

Sahprāli.	Suchha.	Tholochha.	Tusuchha.
Sabrachha.	Suitichho.*	Thripichha.	Wargpuli.
Saikule.	Suyuchulung.	Thumuchha.	Yaktaohha.
Salpulie.	Tangkercha.	Tokuchha.	Yata.
Sanprāchha.	Tapaj.	Tungkuohha.	Yeti.
Shushichha.	Taruch.	Tungruch.	
Siochul.	Thoklāchha.	Turgruch.	

Some Sunwar villages in the basin of the Tambar Kosi—which also contain a few Gurungs—are given below :—

Bainskua.	Kotwanje.	Pirti.	Saipur.
Boji.	Milam.	Rasnalu.	Watchpo.
Jakam.	Paharē.	Sabra.	

Also Charikot in Tehsil No. I. E. and about Okhaldunga, Ramechap, and Solu in No. 3 E.

MURMIS, ALSO CALLED LĀMĀS OR TAMANGS, ISHANGS OR SAINGS.

The Murmis have the following tradition regarding their origin. Once upon a time three brothers by name Brāhma, 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, Brāhma 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 Brāhma said to Vishnu : " Oh brother this is cow's meat and we cannot therefore partake of it."

Thereupon Brāhma and Vishnu each hid his share.

When Mahesur returned from having washed and cleaned the intestines, Brāhma 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 Brāhma 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 Brāhma 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 : Brahma the eldest, Vishnu the second and Mahesur the youngest, and that from Mahesur are

* Those tribes frequently occurring among recruits are marked thus : *

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 Gurkhāli 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 Bārāthamang are the pure Murmis and they claim descent direct from Mahesur, and are considered socially superior to the Athārājāt, only but 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. Intermarriage, 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 way 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 Gurkhā 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 kīpat?	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 had 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 Gurkhā 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 Lopebans. 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.
Bəl.	Giaba.	Kokthan.	Thing.
Dumjab.	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 Athārājāt, 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' viz., '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 Ghising, 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 'Kipats' and he therefore, cannot marry any other Ghising.

A pure-bred Bārāthamang will always be able to give his 'Kipats' 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 Brahmans, 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 Khatris.

2.—A Narba is the progeny born of intercourse between a Murmi and a Newar.

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 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.	Chumi (pro-	Giabā.	Khanikor (pro-
Bal.*	bably Jumi).	Gole.*	moted from
Baltong (pro-	Dāon.*	Gomden.	Bhut'a).
moted from	Dongba.	Gongbā.	Khiungbā.
Athārājāt).	Dūmjan.	Grandan.	Kitung.
Blan.	Glan.*	Hopthen.	Kulden.
Bomjan.*	Gāndem (pro-	Jimba.*	Lāmāgonju.
Chapankor (pro-	moted from	Jongan (promoted	Lāmākhor.
moted from	Athārājāt.)	from Athārājāt.)	Lo.
Bhutia).	Ghising.*	Jumi.	Lopohan.

* Those tribes frequently occurring among recruits are marked thus: *

BĀRĀTHAMANG MURMIS—*contd.*

Lungba.	} promoted from Athā- rājāt.	Palchoke.	Siangbo.*	} promoted from Athā- rājāt.	Titung.*
Mārnumba.		Rumbha.	Suktal.		Tunōah (promoted from Bhotia).
Mekohan.		Sharbakhor (pro- moted from Bhotia).	Tonwaira		Waiva.*
Moktang.*		Siāndin.*	Toisien.		Yonjan.*
Neki		Singar.*	Thing.*		
Nesur		Singdan.	Thokar.*		
Pakrim.*	Songden.				

The following are the few 'Kipats' I have been able to find :—

1.—BAL KIPAT.

Thémal.

2.—BHOMJAN KIPATS.

Hebung. | Kamkol. | Nāmlang.*

3.—GHISING KIPATS.

Andrabung.	} Karju.	} Modi.	} Phetali.
Bhisil.			
	Tilbung.		

4.—MOKTANG KIPATS.

Barkhāni.	} Kāman.	} Phasku.	} Rite.			
Bhoja.				Mārga.	Popti.	Thaplan.
Jegūn.				Mārkhāni.	Raiga.	

5.—PALCHOKA KIPAT.

Siangbo.

6.—YONJAN KIPATS.

Dāhdīng. | Dāwū. | Pūlung. | Risāngu.

* Those tribes frequently occurring among recruits are marked thus : *

CHAPTER XIII.

Notes on Gurkha Recruiting.

REVISED AND BROUGHT UP TO DATE (REVISED 1914.)

PART I.—GENERAL.

INTRODUCTORY.

THE Gurkhā contribution to the Indian Army consists of 20 battalions Gurkhā establishment and 1 company (of the Queen's Own Corps of in Native Army. Guides).

The authorised establishment, excluding supernumeraries, of the Gurkhā battalions is 912 of all ranks, except the first battalion of the 10th Gurkhā Rifles which is 832.

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 169).

To make good the annual wastage, between 1,800 and 2,000 recruits are required, and for the recruitment of these, Nēpāl is divided into (a) Central Nēpāl, and (b) Eastern Nēpāl.

CENTRAL NĒPĀL RECRUITING AREA.

The Central Nēpāl recruiting area is practically coincident with the Geographical position. 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 of basin of the Gogra river.

Recruiting depôts. The recruiting depôt is situated at Gorakhpur.

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 few Newārs, and men of the menial classes, such as Damais, for bandsmen or buglers, and Sarkis and Kamis for 'mochis' or armourers.

Khās, Thākurs, and men of the menial classes are fairly distributed over Districts from which the recruiting grounds, while Magars and Gurungs obtained. 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, small entirely from the Ghandrung district of Parvat.
Piuthana	In good numbers; the best coming from the Rukam district.	In very small numbers.

Sixteen battalions enlist in Central Nēpāl and of these two (the 1st and 2nd battalions, 9th Gurkhās) enlist Thākurs and Khās and the remainder chiefly Magars and Gurungs.

The Kashmir Imperial Service Troops who enlist in Central Nēpāl are restricted to 60 per cent. Magars and Gurungs.

The yearly requirements of the Gurkhā battalions average about 70 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 at 70	1,120
Gurkhā Company of the Guides	7
Kashmir Imperial Service Troops	80
	TOTAL . 1,207

Gurkhā battalions recruiting in Central Nēpāl are allowed to entertain recruits in excess of establishment on the understanding that they are absorbed by 31st March. Pending absorption these 'Umādwars' receive 0-4-0 per day.

As long as Central Nēpāl is served 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 NĒPĀL 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 Laheria Serai from the 1st November to the 15th March, and at Darjeeling from the 16th March to the 31st October. Laheria Serai 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, Sabhaya, Utter, Mewarkhola, and Athrai.

A few Limbūs are obtained from Ilam, 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 zillas being Sanamajhuwa, Hatuwa Aphot. Bokhim

Rasuwa, and Siktel. A few Rāis are also found in Ilam, Dhankuta, and Okhaldhunga, 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 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 (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.

The two battalions of the 7th and 10th Gurkhā Rifles and the Assam and Burma Military Police battalions recruit exclusively in Eastern Nēpāl, and with a few exceptions enlist all the classes mentioned above.

The annual requirements of the four Gurkhā battalions should, in future average about 70 recruits. The requirements of the Military Police battalions very 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 :—

4 Gurkhā battalions @ 70 recruits	280
Bengal and Assam Military Police	170
Burma Military Police	300
	750
TOTAL	750

a number which, judging from past experience, should be always obtainable without any difficulty.

RECRUITING OFFICERS.

The head-quarters of the Recruiting Officer for Gurkhā, are at Gorakhpur, during the time the depôt there remains open and at Darjeeling during the remainder of the year.

Every year, in October, three British officers are detailed as Assistant Recruiting Officers; of these, one takes over the Eastern Nēpāl work and office about the 1st October, and hands over again early in April, on the return of the Recruiting Officer from Gorakhpur.

The other officers join at Gorakhpur on the 10th October and leave to rejoin his battalions about the 31st March, on the closing of the depôt.

In addition to the usual work of a Recruiting Officer, the Recruiting 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.

He is moreover in charge of the Gurkhā Reserve Centre.

As regards recruiting, the Recruiting 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 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 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 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 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-minded 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 Officer can assist recruiting operations by taking every opportunity of making the acquaintance of Nēpālese officials on the frontier, and of meeting the Resident in Nēpāl, and the Prime Minister, should an opportunity occur. The Recruiting Officer or, in his absence, an Assistant Recruiting 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 Darbar, 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 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 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-wala.'

These people in many cases fail to get an answer to their letters or telegrams, and it then falls to the Recruiting 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 Officer in these matters would most certainly have an injurious effect on future recruiting operations.

The Recruiting Officer or Assistant Recruiting 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.

Powers of Recruiting Staff Officer.

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 Laheria Serai a medical officer is detailed for duty at the Recruiting depôt.

Purneah.

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 officer 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 five 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 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 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.

Commander of party.

- (c) To take charge of, and account for, all issues of recruits' clothing, blankets, cooking-pots, etc.
- (d) To make advances to recruits and recruits' families as necessary, and to disburse the pay of the party, taking all individuals who have received cash to report to the Recruiting Officer or his Assistant.
- (e) To make preliminary enquiries into all claims to estate and pension; to bring up the claimants before the Recruiting 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 Officer for their certificates to be endorsed and receipts to be checked; and to carry out any instructions he may have received as to the issue of railway warrants for their wives.
- (g) To submit monthly 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 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 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.

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 depôt. If the recruit turns out to be of an undesirable class, or not put 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 depôt, does so entirely at his own risk and expense; but all recruits brought in come before the Recruiting Officers, 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 depôt.*

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 Nēpāl 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 depôt 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 Officer.

The recruits of the different battalions are fallen in together, and the Recruiting 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 subsistence allowance at 0-4-0 a day, in the case of Army recruits, from the date of their joining a recruiting party 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 the same allowances.

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. When sufficient recruits to make up a party are ready to go off, they are remeasured, and 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 1913 the outpost formerly located at Nautunwa was stationed at Bridgmananj, and the N.C. Os. were not empowered to reject recruits.

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:—

Rewards to recruiters. (a) Money rewards paid by the Recruiting 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 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' 3" in height, and with a 33" chest, and so on according to height and chest, appearance and age being also taken into consideration.

Every recruiting party before leaving the dépôt 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, besides spending on his recruits a good deal more than he receives for them.

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 70 miles south of Butwal, or Batoli, through which Nēpālese cantonment and bazaar passes the main route from India to Central Nēpāl, and of this distance, about 34 miles, from Gorakhpur to Bridgmanganj, 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 Nēpāl.

Up to 1887 the recruiting depôt used to occupy the old Artillery Bazaar for the recruiting season. Captain Chenevix Trench, the D. R. O. at that time, was allowed to demolish this bazaar and to build huts with the *débris* for the recruiting parties of the 1st, 2nd, 3rd, 4th, 5th, 42nd, 43rd, and 44th Gurkhā Rifles. (1887—1889).

In 1894 a dharmshala for the use of pensioners and their friends was built near the depôt lines.

During the season 1895-96 the Medical Officer in charge of the depôt reported unfavourably on the site. It had become too small to accommodate recruits owing to the raising of new battalions, and it was undesirably close to the Gorakhpur bazaars.

There were difficulties in finding a suitable site for the depôt in Gorakhpur, and during the years 1903 to 1906, when plague became prevalent, the depôt was moved to Pharenda for the months December to April. In 1907 the depôt site question was eventually settled. The old "Topkhana" lines which the civil Police had occupied during each hot weather were handed over permanently to them, and a new 15 acre site was allotted to the Recruiting Depôt at Khuraghat, 2½ miles from Gorakhpur. As the distance from the Railway station was a disadvantage the Bengal and North-Western Railway authorities undertook to construct a Flag station at the depôt site and to build a new dharmshala near it in exchange for the old building.

From the cold weather of 1906 the depôt encamped near the Ramgarh Tal, and in 1910 encamped on the new site where wells had been sunk, a hospital built, and godowns constructed for Reservists kits—the Gurkhā Reserve having become established after a successful first training at Gorakhpur in 1909.

On the Gurkhā Reserves being placed on a permanent footing in 1910, a further extension of the site was found necessary, and accordingly 41.66 more acres were acquired in 1912, making a total acreage for recruiting and reserve camps of 56.66 acres.

In 1914 the acquisition of land for, and the construction of, a rifle range for the use of Reservists was sanctioned.

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, and entrain at Bridgmanganj.

The outpost consists of a hut of eight rooms, built in 1894-95, giving accommodation for 16 non-commissioned officers and riflemen, but was not occupied in 1913-14, the post being placed at Bridgmanganj instead.

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, of which 40 miles is travelled by rail. Siswa Bazar is the railway station for Tribeni.

Opposite to Tribeni, on the right bank of the Gandak, and in Nēpālese territory, is the village of Showpur. A Nēpālese official has his head-quarters here, and there are some steam saw-mills belonging to the Nēpāl Darbar.

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.

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 former outpost maintained there has now been abolished.

Purneah is the head-quarters of the civil district of the name in the Bhagalpur Division of Bengal. It was formerly a military station but no troops have been stationed there since 1857. 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.

The depôt usually arrived from Darjeeling about the 15th November and closed at the end of February, recruiters would then be instructed to make their way back to Darjeeling on foot, thus working through a considerable portion of Limbu country.

But from further recruiting experience it was found that very little new country was opened up by the removal of the Darjeeling Depôt to Purneah in the cold weather and it seemed correct to conclude that Purneah was not

* A good road has been constructed from Bridgmanganj to Nautanwa, distance about 4 miles: and this is now the railway station for Nautanwa.

sufficiently far west to guarantee recruiters working through country they could not easily reach from Darjeeling. A cyclone having demolished the roof of the recruiting depôt building at Purneah in 1909, the opportunity occurred for placing the Eastern Nēpāl Depôt experimentally at Sakri during the cold weather of 1909-10. The experiment was quite successful, recruiters had to pass through fresh country, and many fine Rai recruits were obtained. Arrangements were made to hand over the old depôt at Purneah to the Civil Police, and to obtain a permanent new site at Laheria Serai, the civil headquarters of the Darbhanga District, a little to the south of Sakri.

The Eastern Nēpāl Depôt remained at Sakri during the cold weathers of 1909-12. The new site at Laheria Serai was taken over for the depôt during the cold weather 1913-14.

Laheria Serai is particularly well provided with railway communication with the Nēpāl frontier, detraining stations existing at Jaynagar and Bhimnagar, on the frontier to the north and east, there are alternative railway routes westwards to Gorakhpur, and communication south and east is secured *viâ* Barauni Junction, Bengal and North-Western Railway.

Another advantage of the change of location of the Eastern Nēpāl Depôt is the possibility of remaining away from Darjeeling for one month longer, the variation in climate as compared with Purneah showing a fortnight's difference in heat at the beginning and end of the recruiting season. The Eastern Nēpāl Depôt can now open at Laheria Serai about 1st November and close about 15th March. It is well situated under the centre of Eastern Nēpāl, and increasingly good work may be expected from this depôt as recruiters learn the new routes.

Outposts have been placed at Jaynagar, and Raghupur, but these are liable to alteration as experience may dictate.

Darjeeling is the summer head-quarters of the Government of Bengal.

Darjeeling Depôt. 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 Nēpāl, 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 a bout 50 miles from the best recruiting grounds for Limbus, 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 Gurkhās 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.

In 1912 the 2nd Battalion 10th Gurkhâs were brought to the new cantonment at Takhdah, 12 miles East of Ghoom on the main road to Sikkim.

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 Nêpâlese 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 monsoon. If the weather is comparatively open, 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 July 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, 'chatti-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 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 two recruiters to every three recruits required is necessary, while in Eastern Nēpāl one recruiter to every two 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 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

Selection. 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 Guikhā battalion, showing the names, zillas, etc., of all successful recruitees, 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 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) Lists of medals of all discharged and deceased men.
- (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 outposts 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 form 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 recurring season. The forms which are very similar to the ordinary leave certificates, can be obtained from the Recruiting Officer. The application of the authorised stamp is necessary in order to reassure the Nēpālese officials, who are on the look-out for men recruiting for private concerns.

Notices to heirs should contain instructions as to when, and where, they should present themselves for their claims to be settled, and amount due, 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 (Pālp). Your son, (Hastbir Thapa) of the (1-1st) Gurkhā Rifles, died at (Dharmasala) on the (1st August 1903), leaving estate Rs.....

‘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 particulars as to the regimental number, company and name of the deceased, the date and cause of disease, 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 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 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 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 list of claimants should contain the names of all deceased men, whether they leave estates or not, as in the latter case the Recruiting 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 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 list of unadjusted claims. 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.

An up-to-date list of medals of all deceased and discharged men should be in the hands of the Recruiting Officer. If a medal is despatched from battalion head-quarters immediately on receipt of a telegram from the Recruiting Officer, no hardship is caused to an applicant whose length of stay at Gorakhpur is usually regulated by the treasury.

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 Terāi 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 to bring in on their return journey likely lads for enlistment. Employment of furlough men as recruiters.

They should also be informed that they will receive rewards from the Recruiting 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. On arrival at the recruiting depôt, an advance of one month's pay should be made to the men.

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 Officer do not 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. 2,000 to the Recruiting Officer so as to reach him on 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.

The Recruiting Officer for Gurkhas is authorised by Commanding Officers as a rule, 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 Officer, as that officer has no funds at his disposal from which to make advances to Commanders of recruiting parties.

The Recruiting Office treasure chest is run on the same lines as that of a Native Infantry battalion, each battalion recruiting having a separate ledger account.

No. 107-E., Recruiting Native Army, dated 8th July 1910.

From—The Adjutant-General in India,

To—The Recruiting Officer for Gurkhas.

In regard to the system of financing recruiting parties working under your orders, I am directed to state as follows:—

Under paragraph 167, Army Regulations, India, Volume II, read in conjunction with this division No. 37-E.—Pay and Allowances, Native Army, 1908, dated 9th April 1908, Recruiting Officers are held entirely responsible for the correct disbursement of pay and advances of pay.

2. Disbursements of account of pay are shown on regimental acquittance rolls, which should be sent to the Recruiting Officer by regiments and should be duly completed and returned by the Recruiting Officer or his Assistant.

3. Advances of pay are made at the discretion of the disbursing officer (*i.e.*, the Recruiting Officer), who is responsible that the amounts stated are actually advanced and also that the intimation of such advances is furnished to regiments concerned.

4. The help of Gurkhā Officers or Non-Commissioned Officers may be necessary to explain their accounts to the men as well as to pay them and to take their signatures on the acquittance rolls or receipts for advances, but the Recruiting Officer (or his British Assistant) should take reports from all men to whom pay or advances of pay have been disbursed and should check such reports with the amounts shown and see that these have been duly signed for by the payees. There should be no difficulty in evolving a system by which Gurkhā Officers (or Non-Commissioned Officers) receive, at fixed times, from the Recruiting Officer the amount necessary for pay and advances to men who have come to the Depôt and by which the "payment" reports of the latter may be taken and their signatures checked before they leave.

5. Recruiting expenses are disbursed by individual recruiters or by the Native Officers or Non-Commissioned Officers in charge of recruiting parties. Beyond determining a rate at which, and the duration for which, recruits are to be subsisted and the necessity or otherwise for railway journeys, Recruiting Officers cannot check these items which should be adjusted by regiments and checked by them from the recruits' rolls. The Recruiting Officer can roughly estimate the amounts required and should, with discretion, advance to Native Officers or Non-Commissioned Officers in charge of recruiting parties round sums to cover such expenditure.

6. Recruiting party commanders should be trustworthy men and their disbursements on account of recruiting expenses should be checked by their own regiments to whom they should send their accounts at frequent intervals (at least once a month if possible).

7. A copy of the Recruiting Officer's ledger account with each battalion should be sent monthly and Officers Commanding regiments should not allow their accounts with the Recruiting Officer to be in debt but should remit to him sufficient sums to cover the expenses of their recruiting operations before they commence.

8. The above instructions are in amendment of those on the subject contained in the present Handbook on Gurkhās, which are not in accordance with India Army Regulations.

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 depôt 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 Office is at Gorakhpur from the 15th 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 Officer himself, should be addressed as above.

The Eastern Nēpāl Recruiting Office is at Laheria Serai from the 1st November to approximately the 15th March, and at Darjeeling for the remainder of the year. Correspondence connected with recruiting, etc., in Eastern Nēpāl should be addressed accordingly to the 'Recruiting Officer for Gurkhas,' and not to the 'Assistant Recruiting 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 of men applying from Gorakhpur should be addressed to the 'Collector of Gorakhpur' and all remittances made in his name.

The clerk of the Gorakhpur office remains there throughout the hot-weather and rains. Any Gurkhā requiring assistance should apply in the first place to the Recruiting Office clerk, who will then take him before the Collector for payment of sums authorised or signature of warrants, etc.

All communications for men applying from Laheria Serai or Darjeeling, when the Recruiting Office is not at these stations, should be addressed to the 'Collector of Laheria Sarai,' 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 adjustments 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 Office accounts.

ADVANCES TO FURLOUGH MEN.

Arrangements have now been made with nearly all Gurkhā Battalions for advances to be made to furlough men by the Resident in Nēpāl or Collector at Gorakhpur without reference to head-quarters. The system, which saves the men much hardship, is a simple one. At the commencement of the leave season Officers Commanding send the Resident a lump sum from which the advances are made in accordance with the remarks entered on the men's leave certificates. At the end of the season the balances (if any) are either kept over for next season, if Officers Commanding so desire, or returned with an account of the advances made.

Every furlough and leave certificate should have a passed slip, or stamp, on it, showing clearly what advances can be made. Thus :—

“ The R. O. Gurkhās.
The Collector, Gorakhpur.
The Resident in Nēpāl.”

The following total payments may be made without reference to Battalion Head-quarters on—

1st July Rs. 12.
1st August Rs. 24.
1st September Rs. 36, and so on.

The man $\frac{\text{is}}{\text{is not}}$ entitled to a family warrant.

As regards remittances to ‘ chetti-walas,’ the following system is recommended. When a man at Dharmasala, 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 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 Officer, the payee's receipt taken, and the transaction is shown in the recruiting account 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 COUPONS—FURLOUGH MEN.

On completion of furlough or leave men must present their railway coupons at the station for which they are made out. Should they wish to travel *via* Gorakhpur an excess fare ticket for that route must be taken at station of

departure. One day's halt is allowed for every 100 miles or fraction thereof, and slip must be obtained from the Recruiting Officer showing dates of arrival and departure. Coupons on (say) Bridgmanganj will not be exchanged for tickets if presented at the Gorakhpur station.

NEPALESE KŪKRIES.

Battalions obtaining their kukries 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 kŭkries 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 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 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 Officer, stating the class and number of recruits required.

The Recruiting 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 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 Officer for the purpose.

Rewards to recruiters. This should be explained to recruiters before leaving battalion head-quarters; they should also understand that they will be reported on by the Recruiting Officer according to their work, and that men well reported on by the Recruiting 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 Officer for expenses connected with the recruiting of Military Police battalions.

Funds for recruiting. 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 Officer, who then knows what Battalion Commandants require, and can act accordingly.

Instructions for party. All changes in requirements should be notified at once by wire, and care taken that more recruits are not enlisted than are actually required.

Changes in requirements. 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 GURKHĀ 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.

For the last paragraph on page 169 substitute the following :—

“Officers Commanding Gurkhā Battalions should make it generally known to men who have decided, of their own free will, to remain in India on being transferred to the Pension establishment, or on taking their discharge,

that there is a possibility of work being found for men of good character, on application to the Recruiting Staff Officer for Gurkhās.”

“It should be clearly understood that the object of this notice is not to induce pensioners to take civil employment in India but merely to assist men who have already decided to do so.”

MOBILISATION.

Furlough men.—The following arrangements should be observed :—

- (a) Officers Commanding Gurkhā Battalions will supply the Resident in Nēpāl during peace with bundles of notices addressed to the furlough men. The notices will be arranged by Tehsils and accompanied by a list (one for each bundle) in Hindi, showing the distribution by Tehsils.

Commanding Officers will see that the lists are kept up to date.

Precautions must be taken to ensure that the correct addresses

Adjutant-General's letter No. 1589-4 (A. G. 6), dated the 19th November 1912. are given on the notices and in the lists.

- (b) On mobilisation being ordered, telegraphic intimation that the furlough men are to be recalled will be despatched by the Officer Commanding the regiment concerned to the Resident who will then forward the notices for furlough men to the Nepal Durbar.

Only in the case of mobilisation for Active Service do the Durbar undertake to deliver the notices at the addresses given. They will be forwarded by special messengers with the utmost despatch.

Gurkhā Reservists.—Gurkhā reservists residing in Nēpāl are now called up for peace training by word of mouth (otherwise termed “halla”), through the agency of pensioners, furlough men and recruiters.

In time of mobilisation for Active Service the action taken is similar to that followed in the case of furlough men. The Officer Commanding Gurkhā Reservists will supply the Resident with bundles of notices and will inform him by telegram when mobilisation is ordered.

The term “Halla” meaning ‘word of mouth’ cannot be over-estimated as an important method of conveying intimation of mobilisation to Reservists through pensioners, furlough men or recruiters. The success of the first muster of Reservists at Gorakhpur was due to the “halla” being freely used, and the fact that this was the case should not be lost sight of.

TABLE I.

List of Assam and Burma Military Police Battalions enlisting Gurkhás, and their Gurkhá establishment.

ASSAM MILITARY POLICE.

Name of battalion.	Address.	Gurkha Establishment. Total.
Garo Hills Battalion	Tura	82
Lakhimpur Battalion	Dibrugarh	730
Lushai Hills Battalion	Aijal	646
Naga Hills Battalion	Kohima	331
Silchar Battation	Silchar	111
Dacca Battalion	Dacca	105
	TOTAL	2,005

BURMA MILITARY POLICE.

Name of battalion.	Address.	GURKHA ESTABLISHMENT.	
		Companies.	TOTAL.
Arakan Hill Tracts Battalion	Paletwa	2	160
Chin Hills Battalion	Falam	3	270
Myitkyina Battalion	Myitkyina	12	1,357
Northern Shan States Battalion	Lashio	3	332
Southern " " "	Taungyi	6½	697
Ruby Mines Battalion	Mogok	2	112
Salween Battalion . . . . .	.....	½	61
Toungoo Battalion	Toungoo	1	140
	TOTAL	30	3,129
	GRAND TOTAL		5,134

CHAPTER XIV.

Gurkhā Recruiting — a retrospect: by Major B. U. Nicolay, 1st Battalion, 4th Gurkhā Rifles.

On the 1st January 1913 there were serving on the strength of the Indian Army, 18,142 Gurkhās ; in the Imperial Service Troops 1,028 Gurkhās ; and in the Military Police of Assam, Bengal and Burma, 5,135 Gurkhās—a total of 24,305 Gurkhās. Of this number 22,348 men are from Nēpāl. We have in addition a reserve, residing for the most part in Nēpāl, of 100 men per Battalion of the Gurkhā Regiments of the Indian Army, sanctioned after the experimental Reserve Training at Gorakhpur in 1909-10. The full reserve strength has, however, not yet been reached. It may be interesting to trace where the men come from and in what direction further improvement in recruiting may be looked for.

The Nēpāl Durbar has recently taken a census of the population in Nēpāl, but unfortunately the figures for the different districts have not been given. Those figures that are available are as follows :—

	Males.	Females.	TOTAL.
In the Nēpāl Valley	145,420	144,441	289,861
In the Hills	1,639,140	1,626,852	3,315,992
In the Terai	1,020,167	1,013,072	2,033,239
TOTAL	2,854,727	2,784,365	5,639,092

The number of males belonging to the fighting classes are as follows :—

Caste.	Under 16 years of age.	Between 16 and 50 years of age.	Above 50 years of age.	TOTAL.
1. Thakuries	19,164	22,163	3,929	45,256
2. Khettries	172,143	190,219	31,514	393,876
3. Gurungs	32,532	37,121	8,371	78,024
4. Magars and Duras	110,220	115,173	21,700	247,093
5. Ghalays	1,608	2,016	360	3,984
6. Limbus and Rais	66,049	61,496	10,227	137,772
7. Sunwars	5,169	5,074	896	11,138
TOTAL	406,885	433,262	76,997	917,143

There are therefore approximately 1,700,000 males distributed in a narrow hilly tract 520 miles long, but the actual recruiting area is a small part of this lengthy line. It is extremely difficult for a Recruiting Officer to ascertain what districts are being over-recruited in an area where he is not allowed to travel. Men and even officers do not know a great deal of the country that is beyond the route from our frontier to their own villages, unless they have been exceptionally good recruiters. The Recruiting Officer's best plan is therefore to keep up statistics by districts of the various classes he enrolls, and to tabulate the names of new villages.

Recruiters entering new districts are not welcome; it follows that the breaking of new recruiting ground is and has been a slow process.

In the districts where recruiting has been established a long time cases now occur where youths come to meet recruiters, and are greatly disappointed if rejected at Gorakhpur. On return to their homes lads give out that they have been rejected by the Medical Officers, as it is a less disgrace than to be rejected by the Recruiting Officer. The Tansen regiment of the Nēpāl Army, which has its cold weather head-quarters at Bataoli at the foot of the Palpa hills, on the main recruiting route, picks up some of our rejected recruits as they are on their way home. Over 500 new villages have been added to the Central Nēpāl list of villages since the publication of the Gurkhā Handbook down to the year 1910. The large tehsil of Palpa accounts for 225, but progress has been made elsewhere, Piuthana recording 55, No. 2, West 70, No. 3, West 100, No. 4, West 70, and No. 5, West over 40.

Palpa is not only a very large tehsil but the first to be reached from Gorakhpur, and at the present time no less than 35 per cent. of the strength of Gurkhā Battalions come from this tehsil. The distances from various Zillas in Palpa tehsil to Gorakhpur vary from 5 to 14 days. It is essentially a "Magar" tehsil, which Gurungs must pass through to get to their own country; it thus becomes clear that a Magar recruiter cannot be expected to bring a Gurung recruit, whereas a Gurung recruiter may bring in a Magar recruit. That steady progress is being made outside Palpa can be seen from the increased number of Gurungs we now enlist, a perusal of the statistics on page 170 will show this.

The number of recruits we require from Central Nēpāl each year for our 14 Magar-Gurung Battalions, 2 Thakur-Khas Battalions, Corps of Guides, and Kashmir Imperial Service Troops, is approximately 1,100 Magars and Gurungs and 150 Thakurs and Khas. Men for the Durbar Army are also drawn from Central Nēpāl (*vide* page 46). It is therefore doubtful whether a greater number of Magar-Gurung recruits could be looked for in a time of emergency than we now get to complete the annual peace wastage, as the eventuality of the Durbar's army being brought up to strength and the embodiment of the Militia would have to be faced. The 2 Thakur-Khas battalions should come well through a like emergency; these classes are very lightly recruited by us, good fighting material exists in Western Nēpāl—this area is practically untouched now by our recruiters, though in the past men recruited

here have done excellent service, and the western tehsils of Eastern Nēpāl also contain good material.

Another class formerly recruited and now untouched is that of the Newars of the Nēpāl Valley. They fought with great courage against the Gurkhā invaders under Prithwi Narain, in the defence of their Valley, 160 years ago. The "Sirisht" clan has supplied good men to our Gurkhā regiments, and the "Jhapu" is another clan that could be drawn on for recruits. Newar recruits should be drawn from the agricultural population of the Valley. Permission to recruit in the Valley must be obtained from the Resident in Nēpāl.

When the original five Gurkhā Regiments of the Indian Army were given second battalions, these second battalions contained a proportion of Limbūs and Rāis from the eastern tehsils of Eastern Nēpāl. Between 1907 and 1909 more than 1,000 Limbūs, and 1,100 Rāis were recruited from Eastern Nēpāl—this period covers the raising of the 2-7th and 2-10th Gurkhā Rifles. In 1901 with normal requirements to be met the Eastern Nēpāl recruits were very good indeed. The change of the cold weather recruiting depôt from Purnea to Sakri would in a measure account for this result, but it was plain from reports of recruiters that much good recruiting ground was still untouched. The advantage of having some Eastern Nēpāl men in certain of the Central Nēpāl battalions may be put under three heads—(1) a reduction in the competition for recruits in the Central Nēpāl area, (2) the possibility of recruiting throughout the year from Darjeeling in a time of emergency, (3) increased efficiency for a long campaign that strong reserves would ensure, of men raised from Darjeeling, Sikkim, or the Military Police Battalions. The last census returns show over 130,000 Gurkhās in the Darjeeling District. The District is closed to recruiting owing to the fear of the Tea-planting community that recruiting operations for the Army of Military Police would interfere with the supply of labour. I do not think this objection should be too seriously considered. No: 1 Gurkhali Carrier Corps was raised with the aid of the Superintendent of Police, Darjeeling, for work in the Abor country in ten days.

It consisted of 448 Trans-frontier Nepalese, 46 Sikkimese, and 136 local Darjeeling men. The system of recruitment was as follows:—The Superintendent of Police collected 12 local men as Sirdars, who selected their own mates. Each Sirdar was responsible for bringing in 50 carriers. The Sirdars and mates were local men with one exception. A second corps followed the first, and took three weeks to raise in February 1912. This case would go to prove that the local Sirdar is very much in touch with the Nepalese officials across the frontier, and that tea labour would always be forthcoming if the work was sufficiently attractive and paying.

The second corps consisted of Eastern Nēpāl men, with some Shirpas and Bhutias.

There is no objection to our recruiting in Sikkim, where there is a considerable Gurkhā population of approximately 68,000 people. The trend of emigration from Eastern Nēpāl is eastwards through Sikkim into Bhutan where Gurkhās are gradually clearing the lower hills of jungle and making

settlements. The migration commences each year in December; one of the principal routes followed passes close to Siliguri. The people who use this route are in search of employment in the Duars and the majority return to their homes in Nēpāl in February and March.

From the point of view of our Reserve, recruiting in Sikkim should be encouraged. Reservists settled there are within reach.

Recruiting in the Sunwar country can be further developed. These people are recognised as good soldiers in Nēpāl but difficult to enlist. A list of a few Sunwar villages is given on pages 138-139.

Much stress has recently been laid on recruiting by furlough men and reservists. It is to help with the problem of getting numbers quickly in a time of emergency. If furlough men and reservists get into the habit of bringing in recruits on their return to Gorakhpur in peace time, they can be depended upon to bring in lads when they are called up on mobilization, when recruits are most valuable, and every effort is being made to keep the unit in the field and the depôt up to strength.

A method of recruiting which I think hard to better is to rely on furlough men to meet the first requirement of recruits due at the end of the furlough season. Form a small recruiting party from among furlough men who have been successful in bringing in recruits, and send to assist them a small picked party of recruiters who have proved their worth at recruiting duty, men who can be relied on to travel in and work new ground—in small groups if they prefer—and who on the order to mobilize being received should be at once despatched to Nēpāl to raise the "Halla" among furlough men and reservists.

The success of the first Gurkhā Reserve muster was due to the free use of the "Halla" and it will be an invaluable aid in calling up Reservists for active service.

Of the Gurkhās serving in our Battalions (including Military Police Battalions) nearly 2,000 are domiciled in British Territory. If it were considered desirable more enlistments could no doubt be made in the Gurkhā settlements in British India. It is not desirable to encourage the Gurkhā to settle in the neighbourhood of his regiment instead of returning to Nēpāl at the end of his service, but the fact should not be overlooked that certain men do lose all connection with their own country while in our service, and if they cannot go to a Gurkhā settlement they drift into an existence about Gorakhpur, Nautunwa or even Benares. The numbers of Gurkhās in India are becoming considerable; in 1911 there were approximately 8,000 males.

TABLE

Showing the number, class, average age, height, and chest measurement of the recruits

Recruiting Season.	CENTRAL NĒPĀL.						EASTERN						
	NUMBER AND CLASS OF RECRUITS.				AVERAGE.			NUMBER AND CLASS OF RECRUITS.					
	Magars.	Gurungs.	Others.	Total.	Age.	Height.	Chest.	Magars.	Gurungs.	Limbos.	Rais.	Others.	Total.
1886-87	No records.			1,082	18 68	5'2"30"	32'30"	...	...	...	...	...	...
1887-88	" "			1,025	19'12	5'2"70"	32'60"	...	...	...	...	...	...
1888-89	682	225	24	972	18'37	5'3"21"	33'58"	...	...	...	...	...	...
1889-90	725	264	18	1,007	18'43	5'2"63"	33'91"	...	...	...	...	...	...
1890-91	1,064	483	110	1,657	18'45	5'3"37"	34'29"	...	No records.				282
1891-92	926	371	300	1,597	18'91	5'3"68"	33'45"	...	" "				169
1892-93	613	353	263	1,229	18'21	5'3"77"	33'57"	...	" "				503
1893-94	485	267	190	971	18'12	5'3"52"	33'78"	...	" "				760
1894-95	498	247	356	1,101	18'74	5'3"98"	33'77"	94	91	230	225	142	782
1895-96	412	202	211	825	18'66	5'3"84"	33'58"	91	91	203	218	180	838
1896-97	469	275	229	973	18'01	5'3"58"	34'07"	47	58	197	150	139	501
1897-98	495	270	81	846	18'18	5'3"56"	34'03"	55	46	229	184	71	685
1898-99	655	385	145	1,185	18'23	5'3"50"	34'00"	33	32	147	110	55	377
1899-1900	620	322	160	1,102	18'43	5'3"61"	33'75"	78	53	240	236	152	757
1900-01	671	361	168	1,200	18'69	5'3"74"	33'60"	63	56	199	205	96	619
1901-02	367	217	122	706	18'49	5'3"75"	33'64"	53	29	117	132	65	386
1902-03	578	349	108	1,029	18'35	5'3"22"	33'52"	54	39	357	269	52	781
1903-04	517	346	39	952	18'15	5'3"38"	33'28"	67	52	238	262	54	673
Total, 1886-87 to 1893-94.	Records incomplete			9,390	18'47	5'3"23"	33'48"	—	No records.				1,734
Total, 1894-95 to 1903-04	5,282	2,977	1,666	9,925	18'27	5'3"61"	33'73"	633	547	2,217	1,976	1,008	6,379
TOTAL	Records incomplete			10,315	18'37	5'3"43"	33'60"		Records incomplete.				8,113

II.

enlisted in Central and Eastern Nēpāl from October 15th, 1886, to March 31st, 1904.

NĒPĀL.			TOTAL.								
AVERAGE.			NUMBER AND CLASS OF RECRUITS.						AVERAGE.		
Age.	Height.	Chest.	Magar.	Gurung.	Limbū.	Rai.	Others.	Total.	Age.	Height.	Chest.
...	...	...	No records.					1,082	18-89	5'2 35"	32-30"
...	...	...	" "					1,028	19-13	5'2 70"	32-60"
...	..	...	022	226	...	...	24	672	18-87	5'3 21"	33-56"
...	...	...	725	264	...	..	18	1,007	18-43	5'2 83"	33-61"
No records.			Records incomplete.					1,889	Records incomplete.		
"	"		" "					1,788	"	"	
"	"		" "					1,732	"	"	
"	"		" "					1,731	"	"	
18-75	5'3 03"	33 91"	502	338	280	226	498	1,843	18-75	5'3 59"	33 88"
18-8	5'3 13"	33 19"	308	293	263	213	391	1,668	18-88	5'3 46"	33 85"
18-81	5'3 30"	33 70"	516	338	197	160	368	1,564	18-82	5'3 48"	33 93"
18-74	5'3 18"	33 63"	550	322	229	184	152	1,437	18-41	5'3 40"	33 95"
18-75	5'3 24"	33 93"	686	417	147	110	200	1,546	18-98	5'3 44"	33 99"
18-80	5'3 05"	33 63"	696	375	240	236	312	1,859	18-49	5'3 38"	33 70"
18-47	5'3 01"	33 84"	734	417	199	203	264	1,818	18-09	5'3 40"	33 68"
18-50	5'3 29"	34 41"	480	246	117	162	187	1,102	18-46	5'3 55"	33 90"
17-99	5'3 79"	33 46"	632	365	357	259	157	1,760	18-08	5'3 63"	33 87"
18-12	5'3 08"	33 42"	584	398	238	262	143	1,625	18-14	5'3 26"	33 31"
No records.			Records incomplete.					11,124	Records incomplete.		
18-53	5'3 08"	33 73"	5,915	3,524	2,217	1,978	2,672	16,306	12-87	5'3 41"	33 72"
Records incomplete.			Records incomplete.					27,428	Records incomplete.		

TABLE

Showing the number, class, average age, height, and chest measurement

Recruiting season.	CENTRAL NĒPĀL.										EASTERN							
	NUMBER AND CLASS OF RECRUITS.					AVERAGE.					NUMBER AND CLASS OF RECRUITS.							
	Thakurs.	Khas.	Magar.	Gurung.	Others.	Total.	Age.	Height.	Chest.	Thakurs.	Khas.	Magar.	Gurung.	Limbu.	Rai.	Sauwars.	Others.	Total.
1904-05	1,051	639	*876	2,567	18.38	5'3.34"	33.12"	...	...	60	18	133	127	...	16	364
1905-06	694	413	*63	1,130	18.14	5'3.20"	33.04"	...	...	32	50	342	222	...	60	706
1906-07	...	49	54	710	358	5	1,185	17.79	5'3.31"	33.37"	1	...	27	199	171	...	56	468
1907-08	...	68	136	951	719	12	1,745	17.72	5'3.35"	33.15"	...	...	62	544	607	54	65	1,397
1908-09	...	62	134	827	644	11	1,678	17.70	5'3.35"	33.13"	...	9	68	486	550	49	79	1,302
1909-10	...	57	71	625	521	7	1,261	17.74	5'3.71"	33.13"	...	10	24	243	441	68	73	876
1910-11	...	44	73	504	449	3	1,163	17.90	5'3.35"	33.79"	...	1	31	110	193	30	13	867
1911-12	...	66	58	430	368	3	925	17.62	5'8.34" 3.06"	31.72" 3.06"	...	2	34	266	451	29	58	832
1912-13	...	30	67	666	470	4	1,239	17.80	5'3.61"	32.54" 34.91"	8	26	24	236	269	16	35	695

II—continued.

of the recruits enlisted in Central and Eastern Nēpāl from 1904 to 1913.

NĒPĀL.			TOTAL.											REMARKS.	
AVERAGE.			NUMBER AND CLASS OF RECRUITS.								AVERAGE.				
Age.	Height.	Chest.	Thakur.	Khas.	Magar.	Gurung.	Limbu.	Rai.	Sunwar.	Others.	Total.	Age.	Height.		Chest.
18-45	5'2-98"	32-86"	...	...	1,111	656	138	127	...	804*	2,921	18-30	5'3-22"	32-08"	* Includes Thakur and Khas.
18-53	5'3-15"	33-50"	...	...	660	463	342	222	...	143*	1,888	18-18	5'3-05"	32-15"	26 Special enlistments included in total excluded from average.
18-64	5'3-18"	33-32"	50	54	753	385	199	171	...	61	1,873	18-01	5'3-18"	32-29"	
18-21	5'3-11"	33-17"	68	138	1,016	638	544	607	54	77	2,142	17-97	5'3-23"	32-18"	
18-30	5'2-98"	32-72"	62	143	893	707	486	550	49	90	2,930	17-96	5'3-43"	32-09"	
18-31	5'3-24"	33-59"	57	81	649	550	243	441	58	80	2,159	17-96	5'3-53"	33-32"	
18-43	5'3-47"	33-08"	44	74	625	458	110	198	80	18	1,550	18-28	5'3-40"	33-50"	75 "special's" included in total excluded from average.
18-00	5'3-63"	33-15" 35-59"	66	80	464	400	256	421	29	61	1,787	17-80	5'3-48"	32-43" 35-27"	44 Do.
18-41	5'3-79"	33-46" 35-61"	38	93	702	521	236	299	16	39	1,934	16-7	5'3-80"	32-04" 35-30"	58 Do.

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 off-shot 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 Brahmans and the Buddhists consisted in the latter denying the divine authority of the Vedas 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 Brahmans 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 gaities of the world, after which he gradually became impressed with the conviction that the pursuit of religion was the only one worthy of following.

Savartha 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 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.

Sakya's royal lineage, his piety and learning, his talents, zeal, and moral courage enabled him to reconcile the conflicting jealousies of the various rival 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, 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 Swayambhu or Sambhunāth.

Sakya recorded with pious pride the great doings of Man usri ; 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 Muhāmuni are those most commonly used.

* Sri and Manju, viz., the 'Sri,' 'wise one' of 'Manju' or 'Manchuria.'

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.

List of Zillas, Tehsils, etc., in Nepal.

I.—The State of Nepal (नेपाल) comprises low lands and high lands. The former, called the “Terai” (तराई) extends from the British Frontier on the south to the first range of hills on the north. The latter, called “Parvat” (पर्वत) meaning “Hills,” includes the rest of the State.

II.—The Terai is divided into 14 zillas (ज़िला) (districts), viz.:—

(1) Zilla Morang	(मोरङ्ग).	(8) Zilla Butwal	(बुटवल).
(2) „ Saptari	(सप्तरी).	(9) „ Palhi	(पाल्ही).
(3) „ Parsa	(परसा).	(10) „ Dang	(डाङ्ग).
(4) „ Bara	(बारा).	(11) „ Banki	(बंकी).
(5) „ Rautahat	(रौटहट).	(12) „ Bardiya	(बरदिया).
(6) „ Sarlahi	(सरलाही).	(13) „ Kailali	(कैलाली).
(7) „ Mahotari	(महोतरी).	(14) „ Kanchanpur	(कांचनपुर).

The last four-named zillas comprise the territory known as Naya-Mulk (नया मुलुक).

III.—The above-named zillas are divided for administrative purposes into four circles each under a separate official known as “Bara Hakim” who is the local representative of the Durbar in all matters. Each Bara Hakim has an assistant of the Rank of “Subah” (सुबा) and his office is called the “Amini Goshwara Kacheri” (अमीनी गोश्वारा कचहरी). For revenue and civil administration each zilla or group of zillas is in charge of an executive officer called Subah (सुबा). For police and judicial administration there are Amini Kacheries (अमीनी कचहरी) in charge of Lieutenants (सफटेन) or Hakims (हाकिम) with Thanas (थाना) and Chaukis (चौकी) subordinate to them.

(1) HANUMANNAGAR (Amini Goshwara Kacheri) includes :—

(a) Zilla Morang (north of and adjoining the British District of Purnea) containing :—

Rangeli Amini Kacheri.	(रंगेली अमीनी कचहरी).	Gadaria Chauki	(गडरिया चौकी).
Sahebganj Thana	(साहेबगंज थाना).	Harinagar „	(हरि नगर „)
		Paterganj „	(पातरगंज „)

Jhapa	Amini (भापा अमीनी)	Pathamari Chauki (पाठामारी चौकी).
Kacheri.	कचहरी).	Maheshpur ,, (महेशपुर ,,).
Āthmauza Chauki	(आठमौजा चौकी).	Dhulabari ,, (धुलाबारी ,,).
Kalikajhar ,,	(कालिकाभार ,,).	Mahabharat ,, (महाभारत ,,).

(b) Zilla Saptari (ज़िला सप्तरी) (north of and adjoining the British District of Bhagulpur) containing :—

Hanumānnagar	(हनुमान नगर)	Sirha Thana (सिरहा थाना).
Amini Kacheri.	अमीनी कचहरी).	Haripur Chauki (हरिपुर चौकी).
Bhagwānpur Thana	(भगवानपुर थाना).	Pato ,, (पाटो चौकी).

(2) BIRGANJ (Amini Goshwara Kacheri) includes—

(a) Zilla Parsa and Bara (north of and adjoining the British District of Champaran) containing :—

Birganj Amini	(बीरगंज अमीनी)	Simrabasa (सिमराबासा चौकी).
Kacheri.	कचहरी).	Chauki.
Udaipur Thana	(उदैपुर थाना).	Bhedaha ,, (भेडाहा ,,).
Kabahi ,,	(काबाही ,,).	Karchorwa ,, (करचोरवा ,,).
Tajpur Chauki	(ताजपुर चौकी).	Bikna Thori,, (बिकनाठीरी ,,).
Tihuki ,,	(टिऊकी ,,).	Karmaiya ,, (करमईया ,,).
Chithi ,,	(चिठी ,,).	Tirbēni ,, (त्रिबेनी ,,).
Sumeswar ,,	(सुमौखर ,,).	Adhbhara ,, (अधभरा ,,).
	Patarwa Chauki	(पटरवा चौकी).

(b) Zilla Rautahat (north of and adjoining the British District of Muzaffarpur) containing :—

Kadarbana Amini	(कडरबना अमीनी)	Madhua Chauki (मधुवा चौकी).
Kacheri.	कचहरी).	Parsa ,, (परसा ,,).
Malangwa Thana	(मल्लाङ्गावा थाना).	Samanpur ,, (समनपुर ,,).
Sarlāhi ,,	(सरलाही ,,).	Khairban ,, (खैरबन ,,).
Rampurwa ,,	(रामपुरवा ,,).	Gaur ,, (गौर ,,).

(c) Zilla Sarlāhi (north of and adjoining the British District of Muzaffarpur) containing no sub-division.

(d) Zilla Mahotari (north of and adjoining the British Districts of Durbhanga and Muzaffarpur) containing :—

Jalesar Amini Kacheri.	(जलेश्वर अमीनी कचहरी).	Aurābi Chauki	(औराबी चौकी).
Itharwa Chauki	(इटहरवा चौकी).	Jhinjha „	(झिंझा „).

(3) TAULIHWA (*Amini Goshwara Kacheri*) includes—

(a) Zilla Butwal (north of and adjoining the British District of Gorakhpur, Basti and Gonda) containing :—

Taulihwa Amini Kacheri.	(तौलिहवा अमीनी कचहरी).	Thakurāpur Chauki.	(ठाकुरापुरा चौकी).
Bahādurganj Thana.	(बाहादुरगञ्ज थाना).	Lachminagar Chauki.	(लखिम नगर „).
	Chakra-Chaura Chauki		(चक्रा चौरा चौकी).

(b) Zilla Palhi (north of and adjoining the British District of Gorakhpur) containing :—

Parāsi Amini Kacheri.	(परासी अमीनी कचहरी).	Amāniganj Chauki	अमानी गंज चौकी)
Bhagwānpur Thanā	(भगवानपुर थाना).	Balāpur „	(बालापुर „).
		Gularia „	(गुलरिया „).

(c) Zilla Dang (north of and adjoining the British District of Gonda) containing :—

Dhundwa-Pahar Amini Kacheri.	(दंडवा पहाड़ अमीनी कचहरी).	Khabāri Chauki	(खबारी चौकी).
Bhaisāhi Chauki	(भैसाही चौकी).	Koilābasā „	(कोलाबासा „).
Khagāra „	(खगरा „).	Chaurisāl „	(चौरीसाल „).

(4) NEPĀLGANJ (*Amini Goshwara Kacheri*) includes—

(a) Zillas Banki and Bardiya (north of and adjoining the British District of Bahraich) containing :—

Nepālganj Amini Kacheri.	(नेपाल गञ्ज अमीनी कचहरी).	Jayespur Chauki	(जैसपुर चौकी).
Suya Chauki	(सुईया चौकी).	Rajapur Thana	(राजापुर थाना).
Kharaincha „	(खरैचा „).	Kailali „	(कैलाली „).
Badaiya „	(बदैया „).	Dhanaura Chauki	(धनौरा चौकी).
Jamnaha „	(जमनाहा „).	Pakaria „	(पकरया „).

(b) Zillas Kailali and Kanchanpur (north of and adjoining the British District of Pilibhit) containing :—

Kanchanpur (Bilauri) Amini Kacheri.	[कंचनपुर (बलौरी) अमीनी कचहरी].	Naudha Chauki (नौधा चौकी).
Kailali Thana	[कैलाली थाना].	Prithipur „ (पृथ्वीपुर „).
Sunahaphant Chauki.	(सुनाहा फांट चौकी).	Jugeda „ (जुगेंड „).
Prasan „	(प्रसन „)	Jamna „ (जमुवा „).

In addition to the above there are separate *Amini Kacheries* in the Hills at—

(1). Ilam with Chaukis at

Mechi	(मेची).	Mulshadak	(मुल सड़क).
	Kalapokhri		(कालापोखरी).

The Hakim of this Kacheri is the Colonel who is also the Hakim of the Ilam Tehsil.

(2). Darchula with Chaukis at

Sitapur	(सीतापुर).	J hulaghat	(झुला घाट).
Dehi	(देही).	Tir	(तीर).

This Amini Kacheri is directly under the Sadar Amini Goshwara Kacheri Kātmānḍu.

IV.—In recording the address of any person living in the Terai, the *village* [Gāon (गाँउ)], and the *Amīnī Thānā* or *Amīnī Kacherī* or *Amīnī Goshwāra Kacherī* or *Zillā*, in which it is situated, should be stated. These names must correspond with those given in paragraphs II and III.

V.—The highlands or mountainous country (“Parvat”)—परवत between the first range of hills on the south and the Tibetan frontier on the north, is divided into 24 Tehsils (तहसील), viz. :—

(1) Tehsil Ilām (तहसील ईलाम).	(5) Tehsil No. 3 East (तहसील पूर्व तरफ का ३ नंबर).
(2) „ Dhankutā („ धनकुटा).	
(3) „ No. 1, (तहसील पूर्व तरफ East का १ नंबर).	(6) „ No. 4 „ (तहसील पूर्व तरफ का ४ नंबर).
(4) „ No. 2 (तहसील पूर्व तरफ का २ नंबर).	(7) „ No. 1, West (तहसील पश्चिम तरफ का १ नंबर).

(8) Tehsil No. 2 West (तहसील पश्चिम तरफ का २ नंबर).	(15) Tehsil Dullu (तहसील दुलु Daelekh. देखीख).
(9) „ No. 3 „ (तहसील पश्चिम तरफ का ३ नंबर).	(16) „ „ Bajhāng („ बभांग).
(10) „ No. 4 „ (तहसील पश्चिम तरफ का ४ नंबर).	(17) „ „ Sallyāna („ सल्लाना).
(11) „ No. 5 „ (तहसील पश्चिम तरफ का ५ नंबर).	(18) „ „ Piuthānā („ प्युठाना).
(12) „ Pālpā (तहसील पाल्पा).	(19) „ „ Achhām („ अछाम).
(13) „ Jumlā („ जुमला).	(20) „ „ Thalahrā („ ठलहरा).
(14) „ Jājar-kot. („ जाजरकोट).	(21) „ „ Doti („ डोटो).
	(22) „ „ Kāt-māndu. („ काठमाडौं).
	(23) „ „ Pātān („ पाटन).
	(24) „ „ Bhātgaon („ भातगाँउ).

VI.—The above-named Tehsils are divided as follows :—

(1) Tehsil Ilām (तहसील ईलाम) [the Chief Officer is a Colonel (कर्नेल) whose head-quarters (सदर मुकाम) are at Ilām], is divided into 5 zillās (ज़िला), viz. :—

Zillā Phākphok (ज़िला फाकफोक).	Zillā Māipār (ज़िला माईपार).
„ Ilāmdāṇḍā („ ईलामडांडा).	„ Puwāpār („ पुवापार).
„ Dasmajhyā („ दसमभिया).	

These zillās (ज़िला) are sub-divided into mauzās (मौज़ा) (villages).

(2) Tehsil Dhankuṭā (तहसील धनकुटा) [the Chief Officer is the Governor (गवर्नर) whose head-quarters (सदर मुकाम) are at Dhankuṭā], is divided into 27 zillās (ज़िला), viz. :—

Zillā Mārsyā (ज़िला मार्स्या).	Zillā Sabhāyā (ज़िला सभाया)
„ Dasmajhyā („ दसमभिया).	Uttar. (उत्तर).
„ Āṭhrāi („ आठराई).	„ Chhathar („ छथर).
„ Māipār („ माईपार).	„ Pānchthar („ पांचथर).
„ Hedāganā („ हेदागना).	„ Maewākholā („ मयवाखोला).
„ Pāchkhapan („ पाचखपन).	„ Chaenpur („ चैनपुर).
„ Tumling („ तुमलिं).	„ Chadanpur („ चदनपुर).
„ Phākphok („ फाकफोक).	„ Dhankuṭā („ धनकुटा).
„ Sankhuwā („ संखुवा उत्तर).	„ Khālsā („ खालसा).
Uttar.	„ Mugāghāt („ मुगाघाट).
„ Tamorkholā („ तमोरखोला).	

Zillā Pallokirāt (ज़िला पल्लोकिरात).	Zillā Lebuwāghāt (ज़िला लेबुवाघाट)
, Chaubisyā („ चौबिस्या).	, Tāplinjūṅ („ तापलिंज).
, Yāṅgrūp („ याङरुप).	, Ilāmdāṅḍā („ ईलामडांङ).
, Mewākholā („ मेवाखोला).	, Phedāp („ फेदाप).

These zillās (ज़िला) are sub-divided into mauzās (मौज़ा) (villages).

(3) Tehsil No. 1, East (तहसिल पूर्व तरफ का १ नम्बर) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Dhulikhel (धुलीखेल)], is divided into 53 Thums (थुम), viz. :—

Thum Anekot (थुम अनेकोट).	Thum Bhālukharak (थुम भालुखरक).
, Raikardhus ² kun. („ रैकरधुसकुन).	, Kōttimāl („ कोटतिमाल).
, Yāmūnā („ यामुना).	, Tauthali („ तौथरी).
, Chutārā („ चौतारा).	, Kurāthali („ कुराथलि).
, Sipā („ सिपा).	, Sirubārī („ सिरुबारी).
, Sānāchok („ सानाचोक).	, Pālchok („ पालचोक).
, Thākarpā („ ठाकरपा).	, Dhan („ धन).
, Jakhāḍī („ जखाडौ).	, Syālāṅg („ स्यालाङ).
, Bhumlu („ भुमलु).	, Simrās („ सिमरास).
, Bojhni („ बोझनी).	, Pālāchok („ पलांचोक).
, Bhāre („ भारे).	, Nāgle („ नागले).
, Phatakasilā („ फटकसिला).	, Sākhusāgā-chok. („ साखुसागा-चोक).
, Deopur („ देउपुर).	, Patāp („ पटाप).
, Phunpiṅg („ फुनपिं).	, Sindhu („ सिंधु).
, Likhu („ लिखु).	, Nawalpur („ नवलपुर).
, Nālā („ नाला).	, Palāti („ पलाति).
, Banepā („ बनेपा).	, Sāngā („ सांगा).
, Panauti („ पनौती).	, Chaukoṭ („ चौकोट).
, Pāṅgu („ पांगु).	, Dhulikbel („ धुलिखेल).
, Durluṅg („ दुर्लुङ).	, Hariharpur („ हरिहरपुर).
, Bhamarkoṭ („ भमरकोट).	, Phulbārī („ फुलबारी).
, Mangaltār („ मंगलटार).	, Buchakoṭ („ बुचाकोट).
, Bankhu („ बनखु).	, Bārahtimāl („ बाह्रतिमाल).
, Khadpu („ खडपु).	, Raghu-chaur („ रघुचौर).
, Nambuṭā („ नंबुटा).	

Thum Chakal	(युम चाकल).	Thum Dapchā	(युम दापचा).
" Sankhulimāl	(" संखुतिमाल).	" Kābhryā	(" काभ्रया).

These Thums ((युम) are sub-divided into gāons (गाँउ) (villages.)

(4) Tehsil No. 2, East (तहसील पूर्व तरफ का २ नंबर) [the Chief

Officer is the Hākīm (जाकिम) whose head-quarters (सदर

मुकाम) are at Lyānglyāng (ल्याङल्याङ], is divided into

56 Thums (युम), viz. :—

Thum Simalohaur	(युम सिमलऔर).	Thum Dolkhā	(युम दोलखा).
" Rupaḥkoṭ	(" रूपाकोट).	" Kāḥākūṭi	(" काटाकुटी).
" Sāmra	(" सामरा).	" Prīṭi	(" प्रीति).
" Pakarbhās	(" पकरबास).	" Yarkākāpli	(" यर्काकापली).
" Lyānglyāng	(" ल्याङल्याङ).	" Chankhu	(" चंखु).
" Mantali	(" मंथली).	" Solu	(" सोलु).
" Jhāgrājholi	(" जहागाभीलि).	" Rāmkoṭ	(" रामकोट).
" Dindig	(" दिदी).	" Jiri	(" जिरि).
" Tiupātan	(" तिनपाटन).	" Kshetrmā	(" क्षेत्रमा).
" Bārahimāl	(" बाह्रतिमाल).	" Bulum	(" बुलुं).
" Bhimkhorī	(" भिमखोरी).	" Mulkoṭ	(" मुलकोट).
" Kluurkoṭ	(" खुकीट).	" Simrām	(" सिराम).
" Dādhipatrikā	(" दादीपत्रीका).	" Bhijibhar	(" भिजिभर).
" Pāngu	(" पांगु).	" Tilpung	(" तिलपुं).
" Palāuchok	(" पलांचोक).	" Alampur	(" आलपुर).
" Bijulikot	(" बिजुलीकोट).	" Sugnām	(" सुगनाम).
" Bāhukhuwā	(" बाहुखुवा).	" Sindhuli	(" सिन्धुली).
" Chisāpani	(" चीसापानी).	" Sālu	(" सालु).
" Betali	(" बेताली).	" Jyāmiryā	(" ज्यारामिर्या).
" Chaerpur	(" चैनपुर).	" Japhe	(" जफे).
" Ghoksilā	(" घोक्सिला).	" Nāmdu	(" नामदु).
" Haewār	(" हैवार).	" Gubum	(" गुबुं).
" Dumja	(" दुमजा).	" Suri	(" सुरि).
" Harkpur	(" हकपुर).	" Bhirkot	(" भिरकोट).
" Mēdpur	(" मेदपुर).	" Māti	(" माति).
" Mālu	(" मालु).	" Jhyāj	(" जहाज).
" Nāmādi	(" नामाडी).	" Phulni	(" फुलनी).
" Chisapāni	(" चीसापानी).	" Damkoṭ	(" दुमकोट).

These Thums (युम) are sub-divided into gāons (गाँउ) (villages.)

(5) Tehsil No. 3, East (तहसील पूर्व तरफ का ३ नंबर) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Okhaldhunga (ओखल दुंगा)], is divided into 25 Thums (थुम), viz. :—

Thum Khāmtel (थुम खामतेल).	Thum Yesam (थुम येसम्).
„ Tallosokh („ तल्लोसोख).	„ Kuwāpānī („ कुवापानी).
„ Solu („ सीलु).	„ Lekhkhānī („ लेखखानी).
„ Taluwa („ तलुवा).	„ Sokhu („ सोखु).
„ Rāwādumre („ रावादुम्रे).	„ Halesi („ हलिसि).
„ Chyānām („ च्यानाम).	„ Sorang („ सोरं).
„ Koṭ („ कोट).	„ Chuplu („ चुपलु).
„ Bugnām („ बुगनाम).	„ Satlum („ सतलुं).
„ Rāmpur („ रामपुर).	„ Sugnām („ सुगनाम).
„ Tinpātān („ तिनपाटन).	„ Bāh u n t i l- („ बाहुनतिलपुं).
„ Dinlādip („ दिंलादिप).	pung.
„ Udaipur („ उदैपुर).	„ Tilpungka tti („ तिलपुकट्टी).
„ Chisankhu („ चिसंखु).	„ Chaurāsī („ चौरासी).

These Thums (थुम) are sub-divided into gāons (गाँउ) (villages).

(6) Tehsil No. 4, East (तहसील पूर्व तरफ का ४ नंबर) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Bhojpur (भोजपुर)], is divided into 17 Thums (थुम), viz. :—

Thum Chuichumbā (थुम चुईचुम्बा).	Thum Siktel (थुम सिक्तेल).
„ Rasuwa („ रसुवा).	„ Chaudāṇḍī („ चौडंडी).
„ Dāwā („ दावा).	„ Bokhim („ बोखिम).
„ Udaipur („ उदैपुर).	„ Diprum („ दिपुं).
„ Pauwā („ पौवा).	„ Hatuwā („ हतुवा).
„ Sānāmajhuwā („ साना मझुवा).	„ Khikāmāchhā („ खिकामाछा).
„ Kulum („ कुलुं).	„ Khoṭāṅg („ खोटां).
„ Āpchoṭ („ आपचोट).	„ Dīṅgla („ डिङाला).
„ Phālī („ फाली).	

These Thums (थुम) are sub-divided into gāons (गाँउ) (villages).

(7) Tehsil No. 1, West (तहसील पश्चिम तरफ का १ नंबर) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at

Nuwākot (नुवाकोट)], comprises 4 zillās (ज़िला) (districts), viz. :— Nuwākot (नुवाकोट), Lāmudāndā (लामुडांडा), Dhādīng (धादिं), Salyān (सल्यान), which are divided as follows :—

(a) Zillā Nuwākot (ज़िला नुवाकोट) is divided into 14 Thums(थुम), viz. :—

Thum Nuwākot (थुम नुवाकोट).	Thum Tābe (थुम ताबे).
„ Sikherbesi („ सिखेरबेसि).	„ Belkot („ बेलकोट).
„ Pānsae („ पानसै)	„ Dhaebum („ धैबुं).
„ Rupim („ रुपिं).	„ Geruwā („ गेरुवा).
„ Gadkhād („ गडखाड).	„ Thāpāgāes („ थापा गांड).
„ Jhiltung („ झिल्टुं).	„ Kabilās („ कबिलास).
„ Narjā („ नर्जा).	„ Thānsing („ थानसिं).

These Thums (थुम) are sub-divided into gāons (गांड) (villages).

(b) Zillā Lāmudāndā (ज़िला लामुडांडा) is divided into 22 Thums (थुम), viz. :—

Thum Pasānkhel (थुम पसांखेल).	Thum Rānibārī (थुम राजिबारी)
„ Kewalpur („ केवलपुर).	Thākre. थाक्रे).
„ Phogatpur („ फोगतपुर).	„ Tishtung („ तिष्टुं कुंछा).
„ Gajuri („ गजुरि).	Kunchhā.
„ Chitwan („ चितवन सोङ्ग)	„ Chitlāng („ चितलाङ्ग).
Sorahhajār. हजार).	„ Syādul („ स्यादुल).
„ Pālhup („ पाल्हुं).	„ Tāmāgurum („ तामागुरुं).
„ Agarkhu („ अगरखु).	„ Pindā („ पिंडा).
„ Tasarpu („ तसर्पुं).	„ Richok („ रिचोक).
„ Jogimārā („ जोगिमारा).	„ Dahchok („ दहचोक).
„ Deorālī („ देउराली).	„ Jyunpur („ ज्युनपुर).
„ Dadhuwā („ डडुवा).	„ Bhirpānī („ भिरपानी).
	„ Kirānchok („ किरांचोक).

These Thums (थुम) are sub-divided into gāons (गांड) (villages).

(c) Zillā Dhādīng (ज़िला धादिं) is divided into 15 Thums (थुम) viz. :—

Thum Sokhu (थुम सोखु).	Thum Tārukā (थुम तारुका).
„ Dhuwākot („ धुवाकोट).	„ Khari („ खरि).

Thum Salān (थुम सलां).	Thum Sānkos (थुम सांकोस).
„ Bārahthar („ बाह्रथर).	„ Dhāding („ धादिं).
„ Kallyāri („ कल्लगारि).	„ Maedhī („ मैधी).
„ Budhæsiṅg („ बुधैसिं).	„ Phirkyāp („ फिर्क्याप).
„ Ranphalyāk („ रणफल्याक).	„ Pānsae („ पानसै).
„ Khinchyāt („ खिंच्यात).	

These Thums (थुम) are sub-divided into gāons (गांउ) (villages).

(d) Zillā Sallyān (ज़िला सल्लयान) is divided into 11 Thums (थुम), viz. :—

Thum Charaṅgyā (थुम चरंग्या).	Thum Sallyān (थुम सल्लयान).
„ Kārkigāon („ कार्कि गांउ)	„ Āginchok („ आगिगचोक).
„ Bhogreni („ भोग्रेनी	„ Lakwā („ लकवा).
Ṭaksār (टक्सार).	„ SātsaeKholā („ सातसै खोला).
„ Nibhārchok („ निभारचोक).	„ Athārsae („ आठारसै
„ Baseri („ बसेरि).	Kholā. (खोला).
„ Iyāmruk („ ज्याम रुक).	

These Thums (थुम) are sub-divided into gāons (गांउ) (villages).

(8) Tehsil No. 2, West (तहसील पश्चिम तरफ का २ नंबर) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Gorkhā (गोरखा)] comprises 2 zillās (ज़िला) (districts), viz. —Gorkhā (गोरखा) and Lamjung (लमजुङ), which are divided as follows :—

(a) Zillā Gorkhā (ज़िला गोरखा) is divided into 61 Thums (थुम), viz. :—

Thum Bhakyān Sing (थुम भक्यां सि).	Thum Masālkhāchok (थुम मसालखा चोक).
„ Harmi („ हरमि).	„ Ghyālchok („ घ्यालचोक).
„ Talinchok („ तालिंचोक).	„ Darbhung („ दर्भू).
„ Badhuwā („ बधुवा).	„ Phujyāl („ फुज्याल).
„ Gākhubāspur („ गाखु बास- पुर).	„ Bunkoṭ („ बुंकोट).
„ Khoplāng („ खोपलांड).	„ Kokhe („ कोखे).
„ Syāprak („ स्याप्राक).	„ Asrāng („ अश्याङ).
„ Dibliṅg („ दिबलिं).	„ Jhigṭe („ झिगटे).
„ Dhāwātān- drāṅg. („ धावातांदां).	„ Tāple („ तापले).
	„ Sāttharbār- pāk. („ सातथरबार- पाक).

Thum Khāvīphi- nāmdhansār.	(थुम खानिफिनाम धंसार).	Thum Jhimiryāk (थुम भिमियाक).	
„ Dumsing	(„ दुमसिं).	„ Jhārgāon	(„ भारगाँउ).
„ Banaeti	(„ बनैति).	„ Deorāli	(„ देउराली).
„ Thūmi	(„ थुमि).	„ Thāpāthān	(„ थापाथान).
„ Taklung	(„ ताकलुं).	„ Gāikhur	(„ गाईखुर).
„ Bakrānbho- greti.	(„ बक्रांभोयेति).	„ Lakām	(„ लकाम).
„ Kaphek	(„ कफेक).	„ Chyāpli	(„ च्याली).
„ Thulogyāji	(„ ठुलीग्याजी).	„ Nilakrām	(„ निलकराम).
„ Sanugyāji	(„ सानुग्याजी).	„ Khubhiswārā	(„ खुभिस्वारा).
„ Dhaerung	(„ धेरुं).	„ Brahūku	(„ ब्रह्माकु).
„ Pānehkhuwā- bāluwā.	(„ पांचखुवा- बालुवा).	„ Bhirkot	(„ भिरकोट).
„ Khurpājum	(„ खुरपांजुं).	„ Chhoprāk	(„ छोप्राक).
„ Makaipur	(„ मकैपुर).	„ Bakryān	(„ बक्रयां).
„ Sirānchok	(„ सिरां चोक).	„ Siling	(„ सिलिङ).
„ Syārtāng	(„ स्यार्ताङ).	„ Tinmāne	(„ तिनमाने).
„ Sirhānchok Ajigath	(„ सिहान चोक अजिगठ).	„ Kamlābari	(„ कमलाबारी).
„ Jhyāwā	(„ भ्यावा).	„ Liglig	(„ लिगलिग).
„ Sirānchok Madhye	(„ सिरांचोक मध्य (थुमचोक).	„ Tārku	(„ तार्कु).
Thumchok.		„ Bahākot	(„ बाहाकोट).
„ Sirānchok	(„ सिरांचोक).	„ Athārsae	(„ अठरसे
Kāphaldāndā.	काफलडाँडा).	Kholā.	खोला).
		„ Ās	(„ आस).
		„ Borlāng	(„ बोर्लाङ).
		„ Gorkbā	(„ गोर्खा).

These Thums (थुम) are sub-divided into gāons (गाँउ) (villages)

(b) Zilla Lamjung (जिला लमजुङ) is divided into 16 Thums (थुम).

viz. :—

Thum Rajasthal	(थुम रजस्थल).	Thum Tārkan	(थुम तारकान).
„ Durādāndā	(„ दुराडाँडा).	„ Pāochok	(„ पाउचोक).
„ Jitā	(„ जीता).	„ Karāpu	(„ करापु).
„ Thānsing	(„ थानसिं).	„ Chiti	(„ चिति).
„ Postun	(„ पुस्तुन).	„ Tingāon	(„ तिनगाँउ).

Thum Chārnāl (थुम चारनाल).	Thum Tārku (थुम तार्कु).
„ Tāndrāṅg („ तांद्रां).	„ Chisaṅkhu („ चीसंखु).
„ Rāginās („ रागिनास).	„ Kunohhā („ कुंछा).

These Thums (थुम) are sub-divided into gāoṅs (गांउ) (villages).

(9) Tehsil No. 3, West (तहसील पश्चिम तरफ का ३ नम्बर) [the Chief Officer is the Hākīm (हाकिम) whose head-quarters (सदर सुकाम) are at Bandipur (बादिपुर)], comprises 5 zillās (ज़िला) (districts), *viz.* :— Tanhu (तनहु), Kāsī (कास्की), Rising (रिसिं), Ghiring (घिरिं), and Dhor (ढोर) which are divided as follows :—

(a) Zillā Tanhu (ज़िला तनहु) is divided into 22 Thums (थुम), *viz.* :—

Thum Chhadāsā (थुम छडासा).	Thum Jyāmruk (थुम ज्यामरुक).
„ Nāmrum („ नामरुं).	„ Purkoṭ („ पुरकोट).
„ Karlung („ कर्लुङ).	„ Dordor („ दौरदोर).
„ Kyāmin („ क्यामिन).	„ Chok („ चोक).
„ Mahibal („ महिबल).	„ Dabhum („ दभुं).
„ Chhāng („ छाङ).	„ Galekhām („ गलेखाम).
„ Bajrkoṭ („ बज्रकोट).	„ Numāchok („ नुमाचोक).
„ Thaprāk („ थप्राक).	„ Napāng („ नपाङ).
„ Bandipur („ बादिपुर).	„ Khi chyāg („ खिच्याङ कीटा).
„ Tanhusur („ तनहुसुर).	„ Koṭā Kherā („ खेरा).
„ Mirlung („ मिरलुङ).	„ Pālhuṅ („ पाल्हुं).
	„ Duruchung („ दुरुचुङ).

These Thums (थुम) are sub-divided into gāoṅs (गांउ) (villages).

(b) Zillā Kāsī (ज़िला कास्की) is divided into 50 Thums (थुम), *viz.* :—

Thum Khilāng (थुम खिलाङ).	Thum Bhalāṅggāoṅ (थुम भलाङगांउ).
„ Dhitalāo („ धोताल गांउ).	„ Paudī („ पौदी).
„ Haryat („ हर्यत).	„ Dhārmi („ धारमि).
„ Astām („ असताम).	„ Harpāk („ हरपाक).
„ Bhurjunktō („ भुरजुंकोट).	„ Dhalel („ धलेल).
„ Pāmdur („ पामदुर).	„ Nayāgāoṅ („ नयागांउ).
„ Sallyān („ सल्लयान).	„ Thāk („ थाक).
„ Chyāmlun- („ च्यामलुं- chaur. चौर).	„ Gaorahgaudā („ गैङ्ग गौडा serāchor. सेरा चौर).

Thum Dhampus (थुम धंपुस).	Thum Māodāṇḍā (थुम माउडांडा).
„ Chhāchok („ छाचोक)	„ Tānchok („ तानचोक).
„ Chipli („ चिप्ली).	„ Bijaepur („ बिजैपुर).
„ Hyāṅgjakot („ ह्यांजाकोट).	„ Purānā („ पुरानाकास्की).
„ Sikles („ सिकलिस).	Kāskī.
„ Mrisā („ मृसा).	„ Begnās („ बेगनास).
„ Talloket („ तल्लोकोट).	„ Chīsāpānī („ चीसापानी).
„ Sārāngkot („ सारंकोट).	„ Rupākot („ रूपाकोट).
„ Taprāng („ तप्राङ).	„ Pachbhaiyā („ पचभैया).
„ Purāṅghaur („ पुरंघौर).	„ Syākhum („ स्याकुलु).
„ Jhuprāng („ झुप्राङ).	„ Deorāli („ देउराली).
„ Marjyāngkot („ मर्ज्याङकोट).	„ Rāmjā („ रामजा).
„ Lāhāchok („ लाहाचोक).	„ Bhīrchok („ भिरचोक).
„ Rīthān („ रीथान).	„ Maujā („ मौजा).
„ Luṅgle („ लुङ्गले).	„ Kāhun („ काहुं कुडहर).
„ Pallodhāchok („ पल्लोधाचोक).	Kudhar.
„ Luwāng („ लुवाङ).	„ Arghau („ अर्घौ).
„ Armaulā („ अर्माँला).	„ Phalyākot („ फलयाकोट).

These Thums (थुम) are sub-divided into gāṅṅs (गांउ) (villages).

(c) Zillā Rīsīng (ज़िला रिसि) is divided into 3 Thums (थुम), viz. :—

Thum Kāhun (थुम काहुं).	Thum Bārahḍāṇḍā (थुम बाइडांडा)
„ Kotthar („ कोटथर).	

These Thums (थुम) are sub-divided into gāṅṅs (गांउ) (villages).

(d) Zillā Ghiring (ज़िला घिरि) has one Thum (थुम), viz. :—

Thum Ghiring (थुम घिरि).

This Thum (थुम) is sub-divided into gāṅṅs (गांउ) (villages).

(e) Zillā Dhor (ज़िला डोर) has one Thum (थुम), viz. :—

Thum Dhor (थुम डोर)

This Thum (थुम) is sub-divided into gāṅṅs (गांउ) (villages).

(10) Tehsil No. 4, West (तहसील पश्चिम तरफ का ४ नम्बर) [the Chief Officer is the Hākīm (हाकिम) whose head-quarters (सदर मुकाम) are at Syāngjā (स्याङ्जा)] comprises 3 zillās (ज़िला) (districts), viz. :—Bhirkot

(भिरकोट), Parbat (परबत) and Pallo Nuwākōṭ (पल्लो नुवाकोट) which are divided as follows :—

(a) Zillā Bhirkōṭ (ज़िला भिरकोट) is divided into 15 (थुम) Thums, viz. :—

Thum Balikōṭ (थुम बलिकोट).	Thum Khilim (थुम खिलिम).
„ Aṭhthar („ आठ थर).	„ Tarle („ तर्ले).
„ Dabhunkōṭ („ दभुंकोट).	„ Kichnās („ किसनास).
„ Grahekōṭ („ गृहकोट).	„ Pelkāchor („ पेलकाचोर).
„ Sākhar („ साखर).	„ Ramehyā („ रामच्या).
„ Sekhām („ सेखाम).	„ Pāngmi („ पाङ्गमि).
„ Kyākāmi („ क्याकमि).	„ Kyāplum („ क्यापलुं).
„ Malyānkōṭ („ मल्यांकोट).	

These Thums (थुम) are sub-divided into gāoṅs (गांउ) (villages).

(b) Zillā Parbat (ज़िला परबत) is divided into 12 Thums (थुम), viz. :—

Thum Dhānduk (थुम धांदुक).	Thum Thāk (थुम थाकचौट).
„ Dhār („ धार).	Chauḍh.
„ Deopur („ डेउपुर).	„ Thāk Bārah- („ थाकबारह
„ Dāngsing („ दाङ्गसिं).	gāoṅ गांउ).
„ Bājhum („ बाङ्गुं).	„ Thāk Pāch- („ थाकपाच
„ Tāngle („ तांगले).	gāoṅ गांउ).
„ Tanarkōṭ („ तनरकोट).*	„ Durlum („ दुर्लुं).
	„ Mallājā („ मल्लाजा).

These Thums (थुम) are sub-divided into gāoṅs (गांउ) (villages).

(c) Zillā Pallo Nuwākōṭ (ज़िला पल्लो नुवाकोट) is divided into 9 Thums,

(थुम) viz. :—

Thum Kolyāthum (थुम कल्याथुम).	Thum Sāgmī (थुम सागमो).
„ Raguwā („ रगुवा).	„ Līmi („ लिमि).
„ Bahākōṭ Kaṭṭī („ बहाकोट).	„ Kristī („ कृस्ति).
Kāhulyā. („ कट्टी काहुल्या).	„ Ārukharak („ आरुखरक).
„ Terahbisyā („ तेरहबीस्या).	„ Barpattī („ बरपट्टी).

These Thums (थुम) are sub-divided into gāoṅs (गांउ) (villages).

(11) Tehsil No. 5, West (तहसिल पश्चिम तरफ का ५ नम्बर) the Chief Officer is the Hākīm (हाकिम) whose head-quarters (सदर मुकाम) are at

Keore (किउरे) comprises three Zillās (ज़िला) (districts), Gaerhung (गैहुं) Payung (पञ्च) and Sataun (सतौ), which are divided as follows :—

(a) Zillā Gaerhung (ज़िला गैहुं) is divided into 11 Thums (थुम), viz. :—

Thum Kārkikot (थुम कार्किकोट).	Thum Soryāk (थुम सोयाक).
„ Kotākot („ कोटाकोट).	„ Sirkot („ सिर्कोट).
„ Jhurundī („ भुहुंडी).	„ Chāpākot („ चापाकोट).
„ Waighā („ बैघा).	„ Bagrāsī („ बगरासी).
„ Garāndī („ गरांडी).	„ Rajasthal („ राजस्थल).
„ Sirsākot („ सिर्साकोट).	

These Thums (थुम) are sub-divided into gāons (गाँउ) (villages).

(b) Zillā Payung (ज़िला पञ्च) is divided into 4 Thums (थुम), viz. :—

Thum Dhuwākot (थुम धुवाकोट).	Thum Rajasthal (थुम राजस्थल).
„ Byāhādī („ ब्याहाडी).	„ Bāchhā („ बाछा).

These Thums (थुम) are sub-divided into gāons (गाँउ) (villages).

(c) Zillā Sataun (ज़िला सतौ) is divided into 2 Thums (थुम), viz. :—

Thum Gyādi (थुम ग्यादी).	Thum Sataunkot (थुम सतौकोट).
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These Thums (थुम) are sub-divided into gāons (गाँउ) (villages).

(12) Tehsil Pālpā (तहसील पाल्पा) [the Chief Officer is the Governor (गवर्नर) whose head-quarters (सदर मुकाम) are at Pālpā (पाल्पा)], is divided into 9 Zillās (ज़िला), viz. :—

Zillā Pālpā (ज़िला पाल्पा).	Zillā Gulmī (ज़िला गुल्मी).
„ Arghā („ अर्घा).	„ Khāchi („ खाची).
„ Ismā („ इस्मा).	„ Wallo Musikot („ वल्लो मुसिकोट).
„ Dhurkot („ धुर्कोट).	
„ Parvat („ पर्वत).	„ Galkot („ गलकोट).

These Zillās (ज़िला) are sub-divided into gāons (गाँउ) (villages).

(13) Tehsil Jumlā (तहसील जुमला) [the Chief Officer is the Hākīm (हाकिम) whose head-quarters (सदर मुकाम) are at Jumlā (जुमला)], is divided into 18 Darās (दरा), viz. :—

Darā Asi (दरा असि).	Darā Palātā (दरा पलाता).
„ Tiprkoṭ („ तिपृकोट).	„ Kundā („ कुंदा).
„ Mugukrān („ मुगुकरान).	„ Sonhi („ सोन्ही).

Darā Galphā (दरा गलफा).	Darā Khatyāng (दरा खत्याङ).
„ Pausaye („ पानसये).	„ Rāmkoṭ („ रामकोट).
„ Barahbis („ बाह्रबिस).	„ Soru („ सोरु).
„ Jumlā („ जुमला).	„ Chaudhbis („ चौधबिस).
„ Sijā („ सिजा).	„ Rakāl („ रकाल).
„ Gam („ गम).	„ Kālikoṭ („ कालिकोट).

These Darās (दरा) are sub-divided into gāoṅs (गांउ) (villages).

(14) Tehsil Jājarkoṭ (तहसील जाजरकोट) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Jājarkoṭ (जाजरकोट)] is divided into 10 Darās (दरा), viz. :—

Darā Saru (दरा सरु).	Darā Sātīlā (दरा सातिला).
„ Bhulāko („ भुलाको).	„ Jaktisar („ जक्तीसर).
„ Khagenā („ खगेना).	„ Chārjhyā („ चारभ्या).
„ Dāyā („ दाया).	„ Gutā („ गुता).
„ Tallu („ तल्लु).	„ Chaiyā („ चैया).

These Darās (दरा) are sub-divided into gāoṅs (गांउ) (villages).

(15) Tehsil Dullu Daelekh (तहसील दुल्लु दैलेख) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Dullu Daelekh (दुल्लु दैलेख)], is divided into 12 Darās (दरा), viz. :—

Darā Mājkhāṅḍ (दरा माझखंड).	Darā Thalā (दरा थला).
„ Andkoṭ („ अन्डकोट).	„ Gajarkoṭ („ गजकोट).
„ Surkhet („ सुरखेत).	„ Dāṅḍā („ डांडा).
„ Pandrabās („ पंभवास).	„ Kattī („ कट्टो).
„ Chinggāoṅ („ चिङगांउ).	„ Nayā Basti („ नया बस्ती).
„ Rishṭā („ रिष्टा).	„ Athbis („ अठबिस).

These Darās (दरा) are sub-divided into gāoṅs (गांउ) (villages).

(16) Tehsil Bajhāng (तहसील बभांग) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Bajhāng (बभांग)], is divided into 10 Darās (दरा), viz. :—

Darā Juji (दरा जुजि).	Darā Naubis (दरा नौबिस).
„ Bungal („ बंगल).	„ Changāoṅ („ चीगांउ).
„ Pandhrabis („ पंभ्रबिस).	„ Chhabis („ छबिस).
„ Sunī („ शुनि).	„ Paḍes Naubis („ पडेस
„ Satikā („ सतिका).	नौबिस).
	„ Galkoṭ („ गल्कोट).

These Darās (दरा) are sub-divided into gāoṅs (गांउ) (villages).

- (17) Tehsil Sallyānā (तहसील सालगाना) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Sallyānā (सालगाना)], is divided into gāons (गाँव) (villages).
- (18) Tehsil Piuthānā (तहसील प्यूठाना) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Piuthānā (प्यूठाना)], is divided into gāons (गाँव) (villages).
- (19) Tehsil Achhām (तहसील अछाम) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Achhām (अछाम)], is divided into gāons (गाँव) (villages).
- (20) Tehsil Thalahrā (तहसील ठलहरा) [the Chief Officer is the Hākim (हाकिम) whose head-quarters (सदर मुकाम) are at Thalahrā (ठलहरा)], is divided into 5 Garkhās (गर्खा), viz. :—

Garkhā Dogdo (गर्खा डोगडो).	Garkhā Sāyyel (गर्खा सायेल).
„ Chhabis („ छबिस).	„ Sātsaye („ सातसय).
„ Chālischau- („ चालीस चौ- gāo गाँव).	

These Garkhās (गर्खा) are sub-divided into gāons (गाँव) (villages).

- (21) Tehsil Dotī (तहसील डोटी) [the Chief Officer is a (Hākim) a Colonel (कनैल) whose head-quarters (सदर मुकाम) are at Silgarh (सिलगढ)], is divided into 29 Garkhās (गर्खा), viz. :—

Garkhā Dānikoṭ (गर्खा दानिकोट).	Garkhā Bhūtyau (गर्खा भूत्यौ).
„ Chha („ छ).	„ Tallobog- („ तल्लोबोगटिं).
„ Upallo- („ उपल्लोखस्या).	tāng.
„ khasya.	„ Jirāyel („ जिगयेल).
„ Pānchkatya („ पांच- कटिया).	„ Gadsirā („ गदसिरा).
„ Upallo- („ उपल्लोवोग- wogtān. टान).	„ Rupāl („ रुपाल).
„ Chauki („ चौकि).	„ Upallosorād („ उपल्लोसो- राड).
„ Garh („ गढ).	„ Mārmā („ मामी).
„ Jijkot („ जिजकोट).	„ Purchaudī („ पुर्चौडो).
„ Bogtāng („ बोगटां).	„ Baetadī („ बैतडी).
„ Pīlkoṭ („ पिलकोट).	„ Phutsil („ फुटसिल).
„ Nirāulī („ निरौली).	„ Dugrā („ दुग्रा).
„ Tallosorād („ तल्लोसोराड).	„ Salyān („ सालगान).
	„ Enlān („ बुलान).

Garkhā Likam (गर्खा लिकं).	Garkhā Wāyel (गर्खा वायेल).
„ Dhik („ डीक).	„ Dugḍo („ दुग्डो).

These Garkhās (गर्खा) are sub-divided into gāons (गांउ) (villages).

(22) Tehsil Kātmāṇḍu (तहसील काठमाडौं) is divided into Kātmāṇḍu Shabar (काठमाडौं सहर) [Kātmāṇḍu city—which is sub-divided into Mohallās (मोहल्ला) and Tols (टोल) (wards)], and 25 gāons (गांउ) (villages), viz. :—

Gāon Hāḍigāon (गांउ हाडीगांउ).	Gāon Nauli (गांउ नौली).
„ Chāngu („ चांगु).	„ Māhadeotār („ महादेउटार).
„ Chapligāon („ चपलिगांउ).	„ Nagarkoṭ („ नगरकोट).
„ Jhorbyāsī („ भोरब्यासी).	„ Tūpyāk („ टुप्याक).
„ Ichāngu („ इचंगु).	„ Madanpur („ मदनपुर).
„ Jalukyānī („ जलुक्यानी).	„ Khaḍwāl („ खड्वाल).
„ Tokhā („ तोखा).	„ Sudyānī („ सुद्यानी).
„ Deopāṭan („ देउपाटन).	„ Gokarn („ गोकर्न).
„ Sākhu („ साखु).	„ Sāglā („ सागला).
„ Bhimḍhungā („ भोमडुंगा).	„ Budhānil- („ बुढानौलकंठ).
„ Dharamthali („ धरमथली).	kanth.
„ Jitpur („ जीतपुर).	„ Phasku („ फसकु).
„ Muḍikhu („ मुडीखु).	„ Kāgtigāon („ कागतीगांउ).

The Hākim (हाकिम) of the Sadar Amīnī Goshwāra Kacheri Kātmāṇḍu (सदर अमीनी गोश्वारा कचहरी काठमाडौं), is the Hākim of this Tehsil

(23) Tehsil Pāṭan (तहसील पाटन) is divided into Pāṭan Shabar (पाटन सहर) (Pāṭan city), and 52 gāons (गांउ) (villages) viz. :—

Gāon Koṭku (गांउ कोटकु).	Gāon Sisnerī (गांउ सिसनेरी).
„ Bisankhu („ बिसंखु).	„ Paknī („ पकनी).
„ Pāngā („ पांगा).	„ Jogitār („ जोगीटार).
„ Balambu („ बलंब).	„ Lubhu („ लुभु).
„ Thānkoṭ („ थानकोट).	„ Pharping („ फरपिङ).
„ Bugmati („ बुगमती).	„ Sunaguṭhi („ सुनागुठि).
„ Lele („ लेले).	„ Kirtipur („ कीर्तिपुर).
„ Bhaesyākhānī („ भैस्याखानि).	„ Satangol („ सतंगोल).
„ Machhegāon („ मछेगांउ).	„ Chitlāng („ चितलाङ).
„ Bālāgāon („ बालागांउ).	„ Sānāgāon („ सानागांउ).

Gāon Khoknā	(गांउ खीकना).	G1āon Anadling	(गांउ अनंतलीङ).
" Makwānpur	(" मकवानपुर).	" Koteshwar	(" कोटेश्वर).
" Pyāngāon	(" प्यांगगांउ).	" Kapugāon	(" कपुगांउ).
" Kulekhāni	(" कुलिखानि).	" Harsiddhī	(" हरसिद्धी).
" Pyutār	(" प्युटार).	" Thaebo	(" ठैबो).
" Bhimdhungā	(" भोसदुंगा).	" Itāī	(" इटाटी).
" Chhampī	(" खंपी).	" Dabchok	(" दडचोक).
" Thecho	(" ठेचो).	" Kisipīdī	(" किसिपीडी).
" Chāpāgāon	(" चापगांउ).	" Pālugg	(" पालुङ).
" Naekāp	(" नैकाप).	" Saebu	(" सैबु).
" Khwātbu	(" ख्वातबु).	" Hariharpur	(" हरिहरपुर).
" Tishung	(" टिपुङ).	" Chobhār	(" चोभार).
" Āgrā	(" आग्रा).	" Bulu	(" बुलु).
" Lapayā	(" लपया).	" Badegāon	(" बडगांउ).
" Nagāon	(" नगांउ).	" Bāneshwar	(" बानीश्वर).
" Lohkot	(" लोहकोट).	" Tahākhel	(" ताहाखेल).

The Hākīm (जाकिम) of the Sadar Aminī Goshwārā Kacheri, Kāīmandū (सदरअमीनी गोश्वारा कचहरी काठमाडौं), is the Hākīm of this Tehsil.

(24) Tehsil Bhātḡāon (तहसील भातगांउ) is divided into Bhātḡāon Shābar (भातगांउ सहर). (Bhātḡāon city), and 27 ḡāons (गांउ) (villages), viz. :—

Gāon Katanje	(गांउ कटजी).	Gāon Thimi	(गांउ ठीमी).
" Banepā	(" बनेपा).	" Sāugā	(" सांगा).
" Chorpur	(" चोरपुर).	" Jīpur	(" जीतपुर).
" Bāgshwarī	(" बागेश्वरी).	" Nākedes	(" नकदेस).
" Bholarpā	(" भोलरपा).	" Bāsōl	(" बासडोल).
" Nagarkot	(" नगकोट).	" Gauda	(" गंडु).
" Nālā	(" नाला).	" Nalanchook	(" नलचोक).
" Bihābar	(" बिहाबर).	" Bode	(" बोडे).
" Khabdpu	(" खपडु).	" Panauti	(" पनौती).
" Khyākū	(" ख्याकु).	" Chaukot	(" चौकोट).
" Mahādeo-	(" महादेव-	" Dhulikhel	(" धुलिखेल).
pohri	पोखरी).	" Tigin	(" टीगिन).
" Kākārbhāī	(" काकाबारी).	" Jangāon	(" जंगगांउ).
" Kubungge	(" कुडुंगे).	" Chhaling	(" छालीं).

The Hākīm (जाकिम) of the Sadar Aminī Goshwārā Kacheri, Kāīmandū (सदर अमीनी गोश्वारा कचहरी काठमाडौं), is the Hākīm of this Tehsil.

VII.—The word “Tehsil” (तहसील) is the official term for the divisions enumerated in paragraph V but the divisions are indifferently called by the people who live within their limits, “Tehsil” (तहसील) or “Ilākā” (इलाका), or “Zillā” (ज़िला), and therefore in recording the address of any person living in the highlands (Parvat) (परबत) of Nepāl (नेपाल) the Gāon (गाँउ) or Mauzā (मौजा) (village), and the Thum (थुम) or Darā (दरा) or Garkhā (गर्खा), and the Tehsil or Ilākā or Zillā *must* be entered and these names *must* correspond with those detailed in paragraph VI. But if in exceptional cases, the Thum, Darā or Garkhā cannot be ascertained, the name of the Gāon or Mauzā (village) and Tehsil (whether called Tehsil, Ilākā, or Zillā) will suffice, but the Tehsil *must* be one of those detailed in paragraph V.

VIII.—APPENDIX.

The following additional information should be noted :—

1. Zillās Kāski (कास्की) and Lamjung (लमजुङ) form the estate of the Maharājā (the Prime Minister of Nepal) and are in charge of a subah whose head-quarters are at Pokhra.

2. The Rangeli (रंगेली) Amini Kacheri is 4 miles north of Koari Outpost, and 17 miles north-east of Thana Matiari, District Purnea. Communications for the Hākīm of the Kacheri should be addressed *viā* Koari Post Office, District Purnea.

3. The Jhapa (झापा) Amini Kacheri is 2 miles north of Digalbank Outpost, District Purnea. Communications for the Hākīm should be addressed *viā* Digalbank Post Office, District Purnea.

4. The Hanumānnagar (हनुमान नगर) Amini Kacheri is 6 miles south-west of Bhimnagar Outpost and 8 miles north-east of Dagmara Outpost, District Bhagalpur. Communications for the Hākīms of the Amini and Amini Goshwara Kacheries at Hanumānnagar should be addressed *viā* Kanauli Bazar Post Office, District Bhagalpur.

5. The Birganj (बीरगंज) Amini Kacheri is 2 miles north of Thana Raxaul, District Champaran. Communications for the Hākīms of the Amini and Amini Goshwara Kacheries at Birganj should be addressed *viā* Raxaul Post Office, District Champaran.

6. The Kadarbana (कडरबाना) Amini Kacheri is 2 miles north of Thana Bairagnia, District Muzaffarpur. Communications for the Hākīm of the Amini Kacheri should be addressed *viā* Bairagnia Post Office, District Muzaffarpur.

7. The Jalesar (जलेश्वर) Amini Kacheri is 2 miles north of Madhwāpur Outpost, District Darbhanga. Communications for the Hākims of Amini Kacheri should be addressed *viā* Sursand Post Office, District Muzaffarpur and *viā* Madhwāpur Post Office, District Durbhanga.

8. The Taulihwa (तौलिहवा) Amini Kacheri is 12 miles north of Thana Chilia, District Basti. Communications for the Hākims of the Amini and Amini Goshwara Kacheries at Taulihwa should be addressed *viā* Shohratganj Post Office, District Basti.

9. The Parasi (परासी) Amini Kacheri is 10 miles north-east of Thana Nachaul and 16 miles north-east of Thana Thuthibari, District Gorakhpur. Communications for the Hākims of the Amini Kacheri should be addressed *viā* Thuthibari Post Office, District Gorakhpur.

10. The Dhundwa-Pahar (डुंडावा पहाड़) Amini Kacheri is 30 miles north of Thana Tulshipur, District Gonda. Communications for the Hākims of the Amini Kacheri should be addressed *viā* Tulshipur Post Office, District Gonda.

11. The Nepalganj (नेपालगंज) (Banki) (बांकी) Amini Kacheri is 16 miles north of Thana Nanpara, District Bahraich. Communications for the Hākims of the Amini and Amini Goshwara Kacheries at Nepalganj should be addressed *viā* Jamnaha Post Office, District Bahraich.

12. The Kanchanpur (कंचनपुर) Amini Kacheri is 24 miles north-east of Thana Madhotanda and 20 miles north of Thana Puranpur, District Pilibhit. Communications for the Hākims of the Amini Kacheri should be addressed *viā* Puranpur Post Office, District Pilibhit.

13. The Darchula (दारचुला) Amini Kacheri is 24 miles north-east of Pithowragarb, District Almora. Communications for the Hākims of the Amini Kacheri should be addressed *viā* Khela Post Office, District Almora.

14. The Ilam (ईलाम) Amini Kacheri is 24 miles south-west of Darjiling and 9 miles south-west of Tonglu Outpost. Communications for the Hākims should be addressed *viā* Sukhia Pokhari Post Office, District Darjiling.

15. Parwādāndā (परेवाडांडा) is a gāon (गाँउ) (village) in Thum Kunchha (थुम कुनछा) Zilla Lamjung (ज़िला लमजुङ) Tehsil No. 2, West (तहसील पश्चिम तरफ का २ नम्बर).

16. Pokhra (पोखरा) is a small town (सहर) situated in Thum Sārāngkot (थुम सारङ कोट) Zilla Kāski (ज़िला कास्की) Tehsil No. 3, West (तहसील पश्चिम तरफ का ३ नम्बर).

17. Tānsen (तानसेन) is a small town (सहर) situated in Zilla Palpā (ज़िला पाल्पा) Tehsil Pālpā (तहसील पाल्पा).

18. Ghāndrung (घान द्रुङ) is a gāon (गाँउ) (village) in Zilla Parvat (ज़िला पर्वत) Tehsil Pālpā (तहसील पाल्पा).

19. Nisibuji (निसिबुजि) is a gāon (गाँउ) (village) in Zillā Parvat (ज़िला पर्वत) Tehsil Pālpā (तहसील पाल्पा).

20. Baglung (बागलुङ) is a gāon (गाँउ) (village) in Zilla Parvat (ज़िला पर्वत) Tehsil Pālpā (तहसील पाल्पा).

21. Rukum (रुकुम) is a zillā (ज़िला) (district), also a gāon (गाँउ) (village) in Tehsil Piuthānā (तहसील प्यूठाना).

22. Charikoṭ (चरिकोट) is a gāon (गाँउ) (village) in Thum Dolkha (थुम दोलखा) Tehsil No. 2, East (तहसील पूर्व तरफ का २ नम्बर).

23. Aisalu Kharka (ऐसलु खरका) is a gāon (गाँउ) (village) in Thum Hale si (थुम हलिसि) and Thum Rāwādumre (थुम रावा दुमरे) both in Tehsil No. ३, East (तहसील पूर्व तरफ का ३ नम्बर).

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 are stated by recruits to belong to Tehsils as shown.

Undoubtedly many zillas, and many thums are shown as villages in my list, but where recognized this is entered in brackets, and future recruiting officers can bring this chapter up to date. New villages on revision are marked with an asterisk.

No. 1 EAST (DHULIKHEL).

Bagesella.*	Dungnagari.*	Laduptaksar.	Pusso.
Bamti.	Ghoti.	Lapsher.*	Ranichap.
Bangdali.	Gdung.	Likkukhola.	Ranikhola.
Begutaksar.	Gta.	Mahabirkhani.	Rasnala.
Bhando.	Hambu.	Mantawa.	Sailung.*
Bingati.	Haskbu.	Melung.	Sulpa.
Bulong.	Ikaung.	Mukiabari.	Sunkhani.
Butho.	Jangajoli.*	Namdung.	Taotale.
Chankbu.	Jangu.	Ningalia.	Torikhet.
Charikot.	Jemere.	Okre.	Tosikhani.
Chillankai.	Kabre.	Pakar.	Ulak.
Chongku.	Kafalpani.*	Palangchok.*	Waltiwa.*
Damara.	Kalere.	Phaldu.*	Yasa.
Dolaka.	Khali.	Pobot.	
Dula.	Khemti.	Puhare.	

No. 2 EAST (LYANG LYANG).

Arubotha.	Chekuwa.	Gaglisch.	Kartamcha.
Badeal.	Chimling.	Ghoi.	Kartangchap.
Baksila.	Chmma.	Gumdung.	Katakicha.*
Bamti.	Chnagaon.	Gumtar.	Kewachap.
Bangdeal.	Chonku.	Hamba.	Klatri.
Banspani.	Ciochmi.	Hamba.	Khaple.
Bawlia.	Cipsong.	Hargkhola.	Khemti.
Begtaksar.	Dhapcha.	Hulwa.	Kholme.*
Bharikot.	Dhaukoni.	Hungcha.	Khorada.
Bhimpedi.	Dhesko.	Iking.	Khuabung.
Bhirkharka.	Dhibrung.	Jemire.	Kuapani.*
Bhuje.	Dhungia.	Jhapphé.	Kokling.
Bhupsa.	Dimla.	Jingu.	Kolbotia.
Biroti.	Dolaka.	Jobin.	Kumdel.
Buigati.	Dulikbel.	Jubu.	Ladck.
Bung.	Dumko.	Jungu.	Laduptaksar.
Butho.	Dumria.	Kabié.	Lamidana.
Caillankar.	Durmadunga.	Karmi.	Likkukhola.
Chaskori.	Gadi.	Kartajor.	Liste.

No. 2 EAST (LYANG LYANG)—*contd.*

Listekhani*	Notila.	Ramchap.	Suri.
Lukhim.	Okhre.	Ramkot.	Tamlingdanra.*
Magabari.	Pahare.	Rampa.*	Taothali.
Magneksora.	Paleka.	Ranikhola.	Thakli.
Mahabirkhani.	Papunga.	Rasnal.	Tburikhet.*
Majuwa.	Para.	Rawadumba.	Tintala.
Makpa.	Paspo.	Rawakhola.	Torikheti.
Mamatim.	Patel.	Ribdung.	Toshikhani.
Mantawa.	Petasi.*	Rolkani.	Tsotsimi.
Mantali.	Phalawa.	Sabra.*	Ulak.
Mathi.*	Phaliadingla.	Salli.	Wacha.
Modi.*	Pharpo.	Salpa.	Wakum.
Namdu.	Phusko.	Salu.	Wapsu.
Nebharia.	Pipaldip.	Songdeal.	Wayong.
Nepani.*	Pulchoke.	Sungnam.	Yasa.
Nohong.	Rakha.	Sunkhani.	

No. 3 EAST (OKHALDHUNGA).

Aisalkarka.	Charku.	Dumko.*	Karmi.
Amsera.	Charsing.	Dunrugaon.	Kartamcha.
Amsowanar.	Chaskur.*	Durpat.	Kastap.*
Andheri.*	Cheskam.	Gaganpuni.*	Katiki.
Archot.*	Chesmi.	Gaikur.*	Katinji.
Arkhowali.	Chimpi.	Garigaon.	Kartajia.
Arubanjan.*	Chinam.	Gamlingtar.	Kerung.
Bagachor.*	Chiprung.*	Gammangtar.	Kewangia.
Baksila.	Chipti.*	Gannang.*	Khaprefor.
Balmpta.	Chisopani.	Gobinde.	Kharkadik.
Balumta.*	Chisungu.	Goharmare.*	Kholma.*
Bāwārang.	Chisumpha.	Gudch.	Kichi.
Bansbhotela.	Chitapatel.*	Gurumbhalé.*	Kitamacha.
Banspari.	Chochima.	Haindhara.	Kisanku.
Banspati.*	Chokhani.*	Hakola.	Kodna.
Barabisia.	Chokouri.	Halesi.	Koksuba.*
Bardel.*	Chowtara.	Hanchur.	Kudumpar.*
Buserji.	Chumako.	Iname.	Kuibir.
Bawmare.*	Chuple.	Jagarpur.*	Kulaikuha.*
Bedesi.	Chupleti.*	Jangjong.	Kumaltar.
Betali.	Cuibir.*	Jantarkhani.	Lipekhola.*
Beteni.	Cureni.*	Jarugi.	Lokhim.*
Bhoji.*	Dunregonra.	Jegaru.*	Luikhrkhola.
Bilinde.	Dalia.	Jubing.*	Madale.*
Bodia.	Dariatar.	Jubling.	Madapur.
Botachap.	Dehi.*	Jubung.	Maideal.
Boungnam.	Dekhku.	Jugopani.	Majkharka.
Bowateni.	Deophe.*	Jupa.	Majuwa.
Buasang.*	Deorali.	Kabré.*	Makara.*
Buipar.	Deosur.	Kaleling.	Makha.
Buiparuleni.	Deva.*	Kaliam.	Makpha.
Bulbule.*	Dhodre.	Kalpa.	Mamatam.*
Bum.*	Dhubigaon.*	Kamla.*	Mame.
Bunga.	Dhulkia.	Kanggiyal.	Manibharjan.
Bunpha.	Dimma.	Kangkhu.	Masep.*
Burdung.	Dipsing.	Kanjel.	Mukle.
Butioo.*	Dropuge.	Kanka.	Namari.*
Butun.	Drosa.	Karbari.	Name.
Chainpur.	Dubia.	Kareni.	Namsaling.

No. 3 EAST (OKHALDHUNGA)—*contd.*

Nawalpur.
Necha.
Nepa.
Okherbat.*
Oksachowrasi.
Palaphu.
Para.*
Parapcha.*
Parapenha.
Patkaro.*
Phedi.
Phima.
Phuksia.
Phuliali.
Pitakharka.*
Panka.*
Rakha.*

Ramechap.
Ranadip.
Rapcha.
Raesim.
Ratamate.
Rawakhola.
Ribdum.*
Rippa.
Rumjadhanra.
Rumjatar.
Saddi.
Salgari.*
Salla.
Salla.*
Samoo.*
Sapru.*
Sarreh.

Sarsapa.*
Sasarka.*
Sitna.
Sisapani.*
Sismiri.*
Sitandu.*
Sokub nge.*
Solamani.
Solpa.*
Solu.*
Sotap.*
Sumd.*
Sungdel.*
Sungnam.
Sungpu.*
Sutamde.*
Taluwa.

Tamlingcha.*
Tantuli.*
Tari.
Tekanpur.
Tilpung.
Tinglah.
Udeli.*
Urlano.
Waipi.*
Waksikang.*
Waku.
Waripu.*
Watcha.
Woksar.
Yesiong.
Yosom.

No. 4 EAST (BHOJPUR).

Ajawa.
Amboti.
Amchoko.
Angtep.
Argolah.
Atersing.*
Bagellanka.
Baikunti.
Baiparbasiri.
Bajebas.
Bala.
Balakharka.
Baledunga.*
Balumtar.
Bamona.
Bangdel.
Bansikora.
Banspani.
Baramcho.
Bari.
Basega.
Baseri.
Bashenda.
Baskori.
Bastimsati.
Bawāni.
Bechunchal.
Begamcha.
Bekomcha.
Betwa.
Bhaludurga.
Bhojkharka.
Bhojpur.
Bhung.
Bkaila.
Bofla.
Boaihuipa.
Boianamkila.

Bokkim.
Boktan.
Boktar.
Bolungkha.
Boya.
Breta.
Buipar.
Butar.
Chaoanbari.
Chapgaon.
Chaplé.*
Chierhile.
Chichumba.
Chinamkhola.
Chinamko.*
Chinamka.
Chinamoka.
Chipleti.
Chipring.
Chisnery.
Choladhan.
Chorambu.*
Chowka.*
Chowleny.
Chubatung.*
Chuduwa.*
Chuihumba.
Chuluwar.
Chumarang.*
Chunka.*
Dagbela.
Dagma.
Dalgaon.
Damsing.
Dargmaya.
Darrabakkim.
Danragoon.
Danrigunra.

Dawa.
Debu.
Deosala.
Dhanrakarka.
Dhanrapani.
Dhanwa.
Dhipdi.*
Dhodlekhani.
Dibling.
Diblung.
Dikhtel.
Dilpa.
Dimma.
Dingla.
Dinglapa.
Diprung.
Disangla.*
Disangwa.
Dumcha.
Dumrewa.
Dunge.
Dungma.
Durpa.
Gairigaon.
Ghunransi.
Ghut.
Gobinchaur.*
Goganni.
Gurdum.
Gurasi.
Habu.
Haikara.*
Halbari.
Hardila.*
Hatuwa.
Helungbbon.
Hilongcha.
Horlungcha.

Hulam.
Hurbun.
Hurlongcha.*
Immekim.
Jaiçi.
Jalukeri.
Jarang.
Joriotar.
Jerangka.
Jubung.
Kaberi.
Kahute.
Kairang.
Kanarao.
Kaniobas.
Karlamcha.
Karmi.
Katti.
Kattibamrang.
Katunchi.
Kawa.
Kerungaha.
Kesankur.
Khesungba.
Khastak.
Khikamacha.
Khatoje.
Khobine.
Khukamacha.
Kirabari.
Kokenla.
Koksik.
Kokombu.
Kotang.
Kulung.
Kumcaling.
Kutung.
Kutta.

No. 4 EAST (BHOJPUR)—*contd.*

Lamakhū.	Namanta.	Rumbna.	Solmah.
Likuwa.	Nambung.	Rumjatar.	Soring.
Loudhu.	Nempang.	Rupatar.	Soraka.
Lungkim.	Nigabas.	Sadi.	Sotang.
Lungkuwa.	Nigalbus.	Saile.	Sumlikha.*
Lungtung.	Nole.	Salabhote.	Sungdel.
Mabe.	Norrong.	Salatom.	Sungure.
Magneh.	Palisangpang.	Salewa.	Suntale.
Mahakulung.	Patibara.	Sangpang.	Talegaon.
Majakanri.	Pangta.	Sangrang.	Tamlicha.
Majkharka.	Pangtika.	Saure.	Tangbang.
Majkirat.	Phalidingla.	Sawa.	Tauko.*
Majna.	Phalidobato.*	Selmakhani.*	Temké.*
Majuwa.	Phalikot.	Sewak.	Timba.
Makpar.	Phalumdunga.	Shamshila.	Tintama.
Makaibari.	Phedi.	Siangle.	Tintamakulung.
Malbansi.*	Pokhre.	Sikidum.*	Tomane.
Malbasi.	Photung.	Sikiyu.*	Tallakam.
Malubinsi.	Phowala.	Siktel.	Tumaon.
Manding.	Powakhesang.	Siktel-Tar.*	Tungecha.
Mandre.	Puldung.	Siktelwerung.	Tungnung.*
Mangpang.*	Pungbang.	Siltal.	Wacha.
Mangtewa.	Rakha.	Simpani.	Wartikum.*
Mankhu.	Rangatum.	Simran.	Wasing.
Mate.	Rasuwa.	Singva.	Waxipala.
Matim.	Ratmata.	Singkolia.	Wolunka.
Matimbo.*	Ratuncha.	Sirise.*	Wokreni.
Menpur.	Rawakhola.	Siseni.	Yamdang.
Mujuwa.	Reeng.	Sisnari.	Yangotar.
Musmusa.	Rembas.*	Sobia.	Yaphu.
Nalakhū.*	Rimchin.	Solliah.	Yuming.

The following are villages belonging to Thum Dingla of Bhojpur :—

Angola.	Halhbari.	Phedi.	Siktel.
Begamcha.	Kartamcha.	Salio.	Sishneri.
Boya.	Kumdalong.	Salwa.	Wacha.
Chichila.	Mujuwa.	Sangpang.	
Dinglab.	Palisangpang.	Sangrang.	

ILAM.

Amohoh.*	Budhok.	Dhurmadwa.	Gupta.
Anhole.*	Burrahare.	Dungre.	Hangbasong.
Antu.*	Caanga.	Ebang.	Hangsarumba.
Baowa.*	Chāinpur.	Ekatapa.	Hatedunga.*
Bardu.	Chemaita.	Fuduk.	Hatung.
Baseni.	Charkhola.	Garroka.	Hotirunga.
Basthala.	Chetok.	Guiuri.	Ibrung.
Batasse.	Chipchongba.	Geabong.	Icatapa.
Pharbotia.*	Chirbonz.	Godak.	Ilam.
Bheteni.*	Chisopani.	Godok.	Ingla.
Bhikri.	Chitre.	Godop.	Jamuna.
Bhirhe.	Chombang.	Gogune.	Jarsing.*
Bhite.	Chuichumba.†	Golakharka.	Jaobari.
Bhorleni.	Chuekchinambo.	Gorkhia.	Jil.
Bilandu.	Churighatta.	Gorkhiajagat.	Jitpur.
Birbatte.	Deorali.	Guling.	Jogmai.

ILAM—contd.

Jukekharka.
Jumbling.
Kagatpani.
Kakchumbung.
Kalunge.*
Kalunge.
Kalunsing.
Kambang.*
Kardrung.
Kannia.
Karbirtār.
Karphole.
Karphu.
Katebung.
Kuanbung.
Kembāri.
Kerbok.
Kewabung.
Kewagaon.
Khāmāng.
Khangbang.
Kharibaujan.
Kholme.
Khophe.*
Kolbote.
Kuapani.
Kulbung.
Kurplok.
Lachotar.
Lamdara.
Langrup.
Lapsiboti.
Ligemba.
Lingder.
Lodia.
Lodiajagat.
Lokromba.*
Lokson.

Longrapa.
Lumbēh.
Lumde.
Madebung.
Madu.
Maglapa.
Mage.
Magerja.
Mahabir.*
Mahbo.
Maimajuwa.
Maidanc.
Mainrapur.
~~Majwā.~~
Malim.
Mallate.
Mallea.
Maltu.
Manabung.*
Mānglabāri.
Marluba.
Marse.
Mechi.
Medalung.
Menalbote.
Mongchok.
Morosia.
Moyangkholā.
Murro.
Nagrung.
Namsaling.
Namthala.
Nindaka.
Okii.
Pangdola.
Pangnam.
Panlung.
Pangkha.

Parmijung.
Pawana.
Peang.
Penggatal.
Permighari.
Phajebung.
Phajiphekal.
Phakphok.
Phatejung.
Phokal.
Phiding.
Phuantapa.
Phudap.
Phudok.
~~Phudokahiwa.~~
Pongkom.
Porboté.*
Puamajuwa.
Pungpung.
Rabbi.
Rangapang.
Ratmāti.
Rungsung.
Sabjung.
Sabri.
Saffa.
Sakanamba.
Sakhejung.
Sakia.
Samalbung.
Sambek.
Sangromba.
Sankajung.
Santakkar.
Saunlungba.
Siapeng.*
Sidhikola.
Simle.

Simsaar.
Sioam.
Singlapa.
Singphering.
Sirbong.
Sirriase.
Soyang.
Soyek.
Sudung.
Sulubung.
Sumbek.
Sumbhiyok.
Suntole.*
Suptalli.
Surkia.
Tāgi.
Tajpat.
Takpare.
Talkharka.
Tapwa.
Targaon.
Tawaung.
Telpani.
Thaunglungma.
Thokpan.*
Tilkine.
Tingiapani.
Tingapur.*
Tobang.
Tumling.
Tungphung.
Ulakdhanra.
Untu.
Walfrung.
Yabbadeppa.
Yamman.
Yanggaon.*
Yektapa.

DHUNKUTA.

Ahalia.
Akhisalla.
Akhoboi.
Alencha.
Alsidung.
Amale.
Ambalung.
Ambhotia.
Ambole.
Ambrua.*
Amchooa.
Amlahang.
Ammegden.
Amphua.*
Amrang.
Audhiri.

Angbang.
Angho.
Angla.
Angoma.*
Angrang.
Ankobyi.*
Argale.
Arubhotia.
Arukharika.
Arupaté.*
Atharasai.
Athrai.
Badha.*
Bagale.*
Bagba.
Bagunga.

Bagunna.*
Bajeni.
Baile.
Baldunga.
Bālukop.
Banchere.
Bansilem.*
Baniagharu.
Banghar.
Banspani.
Barabase.
Barjem.
Batasse.
Bejambo.
Belārā.
Eclunga.

Bengna.
Bettara.
Bhadame.
Bhadanre.
Bhalukote.
Bharapar.
Bhere.
Dhigoteni.
Dhittria.
Bhode.
Bhodok.
Bhirgaon.
Bhokkim.
Bokteni.
Bhokttun.
Buddja.

DHUNKUTA—contd.

Budhekarle.
 Budhok.
 Budottarbutai.
 Bnochania.
 Burimkim.
 Burimorong.
 Chaite.
 Chainpur.
 Chaintimba.
 Chaluwa.
 Champola.*
 Chamsingwa.*
 Chamtapu.
 Chandani.
 Chandanra.*
 Changia.
 Chanowa.
 Chantapu.
 Chaodanda.
 Chapabhain.
 Chara.
 Chaurikarka.
 Cheaptung.
 Chebote.
 Chengtapu.*
 Cheruwa.
 Chgdena.
 Chiabre.
 Chikroba.
 Chilingden.*
 Chimpakot.
 Chimraha.
 Chintang.
 Chinubum.*
 Chitlong.
 Chityok.
 Chokmago.
 Chongbag.
 Chongibang.*
 Chongkurang.
 Chokeche.*
 Chokrok.
 Chowdanna.
 Chowria.
 Chuan.
 Chuhandanra.
 Chuhare.
 Chammandangei.
 Chumpakota.
 Chungbang.
 Churiba.
 Churikharka.*
 Churman.
 Daba.*
 Damara.
 Damresi.
 Dangdange.
 Dangesangu.
 Danragon.

Darima.
 Darlami.
 Daringba.
 Darling.
 Daunge.
 Dembi.
 Dengapa.
 Deorali.
 Dhabrong.
 Dhankota.
 Dhara.*
 Dharapani.
 Dhoku.
 Dholmuka.
 Dhepu.*
 Dhoraj.
 Dhore.
 Dhubbe.
 Dhapu.*
 Didima.
 Dingla.
 Dorumba.
 Dumrise.
 Dusenli.
 Duskuti.
 Eba.
 Ewa.
 Fakuma.
 Fanguwa.
 Gairi.
 Garrigaon.
 Gasuwa.
 Gidde.
 Gogani.
 Golikarka.
 Golkari.
 Gomanipata.
 Gosuwa.
 Gamal.
 Gumarni.*
 Guranse.
 Gurumba.
 Haku.*
 Halle.
 Halliasi.
 Hallikarki.
 Hamarjang.
 Hamela.
 Hamlalung.
 Handzawa.
 Handem.
 Hangghum.
 Hangjuung.
 Hangmara.
 Hangpabung.
 Hangpang.
 Hangsari.
 Hangsera.
 Hangsering.*

Hangsimba.
 Hangthawa.
 Hangum.*
 Hanjoun.
 Hastapur.
 Hathimara.
 Hatikarkarka.
 Hatisunre.
 Hedanga.
 Helang.
 Hellia.
 Helua.
 Herde.
 Howako.
 Hikunamba.*
 Hora.
 Humbang.
 Hunga.
 Ikabu.*
 Ilamdanda.
 Imbong.
 Imsawa.*
 Inami.*
 Inehimari.
 Isbo.
 Jagado.
 Jagamagu.
 Jagadabari.
 Jayabale.
 Jelabar.
 Jelkeni.
 Jimjeewa.
 Jinjuwa.
 Jonbhaa.
 Jongia.
 Jugado.
 Jukpakri.
 Kagune.
 Kalange.
 Kalle.*
 Kalthé.*
 Kamba.
 Kambare.
 Kamalung.
 Kamnua.*
 Kandrung.*
 Kanglabang.
 Kanjabar.
 Kanniabar.
 Kaphrebas.
 Kaphrebote.
 Kaprang.*
 Kare.
 Kartike.
 Kartumcha.
 Kasirah.
 Karangdaira.
 Katakare.
 Kayatamba.

Kedok.*
 Keharapur.
 Kekabari.
 Kepek.
 Keplabung.
 Korabani.*
 Kerinim.
 Kesawagpapa.
 Kewaring.
 Khappam.*
 Kharia.
 Khataloucha.
 Khebu.*
 Kheoren.
 Kherabari.
 Khesangpapo.
 Khesirata.
 Khesita.
 Khewabari.
 Khewakhola.*
 Khikamacha.
 Khodambu.
 Khoklibung.
 Khokling.*
 Khokse.
 Khoktap.
 Khoku.
 Kholakbani.*
 Khopchia.
 Khopek.
 Khoritar.
 Khowaphuk.
 Khoyakbholia.
 Khuaphok.
 Khunga.
 Khunwa.
 Kibang.
 Kingring.
 Kogling.
 Kongguon.*
 Kopchia.
 Koyakhola.
 Kumalal.
 Kumdang.
 Kumsang.*
 Kungari.*
 Kuntang.*
 Kurle.
 Kurunbang.
 Kurungha.*
 Kuauwa.
 Kyabok.
 Labre.
 Laktapa.
 Lalikarka.
 Lamatar.
 Lanlingkanu.
 Lanjakor.
 Lasubia.

DHANKUTA—*contd.*

Lebung.
 Lechonga.
 Lechua.
 Legimba.*
 Legwana.
 Libang.
 Limbaru.
 Lingden.*
 Lingdep.
 Lingdim.
 Lingkim.
 Lingrop.
 Loapho.
 Lodowa.*
 Logwa.*
 Lokumba.
 Lopwadin.
 Losani.
 Lounguadin.
 Loungprabang.
 Lukudin.
 Lukuwa.*
 Lumaradin.
 Lumlok.
 Lungeksa.*
 Lungrona.*
 Lungwidi.
 Luwa.
 Lysingbang.
 Machebung.
 Madamsing.
 Madi.
 Mahabankhu.
 Mahamanke.
 Mahang.
 Mahangbelara.
 Mahasering.
 Mahden.
 Mahudin.*
 Mahwa.
 Maidane.
 Maidibong.*
 Majpokri.
 Majita.
 Majtola.
 Majuwa.
 Makluba.
 Maklung.
 Malabari.
 Malabasi.
 Malgaon.
 Malingtar.*
 Malna.
 Mamling.
 Mamlung.
 Mamunke.*
 Manaljong.
 Manding.
 Manebung.

Mandrewa.
 Mangdu.*
 Mangjabong.*
 Mangyung.
 Manpgr.
 Maowa.
 Marabas.
 Mare.
 Margapokri.
 Marhang.*
 Marsk.*
 Matem.
 Meanling.
 Mehtoria.
 Mehale.
 Melon.*
 Mewakhola.
 Mewajung.
 Mewaraja.
 Midané.*
 Miklang.
 Moga.
 Monglabong.*
 Mongsari.
 Morahung.*
 Moralung.
 Morang.
 Morhungsufki.
 Morongabang.
 Mukdura.*
 Mulgaon.
 Munaljong.
 Mur.
 Mursidunga.
 Muwaden.
 Myem.
 Nage.
 Nalibo.
 Nandaki.
 Nandou.*
 Nandukhola.
 Nandja.
 Namjong.
 Nampu.
 Nangin.
 Nankhola.
 Nankholeng.
 Naongia.
 Nasawa.
 N. bang.
 Nembang.
 Nenadin.
 Nesum.
 Newradin.
 Nigalia.
 Nihifi.
 Nimba.
 Ningali.
 Ningrada.

Nirpa.
 Nohwa.
 Numbaji.
 Numluk.
 Nungia.
 Nunkaling.
 Nunthala.
 Oakmalung.
 Oba.
 Oden.*
 Okoré.*
 Okti.
 Omrema.*
 Orlabung.
 Orlung.
 Orok.
 Orem.
 Padhe.
 Pagtenkani.
 Paka.
 Pakribaswa.
 Pakung.
 Pale.
 Palthen.
 Pansare.
 Pansung.*
 Pangling.*
 Pangma.*
 Pangthani.
 Panthar.
 Parjong.
 Pathle.*
 Parriadin.
 Parti.
 Patigaon.
 Parwa.
 Pawakhola.
 Penkot.*
 Pepuwa.*
 Perwaden.
 Petala.
 Pewa.
 Phabin.
 Phading.*
 Phaiba.
 Phakchowa.
 Phakdag.
 Phakhola.*
 Phakship.
 Phakthep.
 Phakuma.
 Phamtun.
 Phandrong.*
 Phangua.
 Pharappa.
 Phedap.
 Phedapjung.
 Phedentar.
 Phedim.

Phejimba.
 Phejongyok.
 Phembia.
 Phedim.
 Phewa.
 Pheydaro.
 Phijung.
 Phirabu.
 Phokribas.
 Phoglung.
 Phokte.
 Phowa.
 Phuzong.
 Phulpa.
 Phudwa.
 Phunling.
 Phunlingdin.*
 Phurya.
 Pitā'a.
 Pithungba.
 Pitlap.
 Pitlumba.
 Piumbota.
 Poklabung.
 Poki.
 Poldung.
 Pulkia.
 Punchisbung.
 Pundung.*
 Pungbung.
 Pungkani.
 Punsibung.*
 Punsing.
 Purjan.
 Purkia.
 Rabi.*
 Rakha.
 Ramite.
 Ramkowa.
 Rampur.
 Ranigaon.
 Rasna.
 Ratancha.
 Ratmale.
 Rawakhola.
 Rinchim.
 Rumsang.
 Sabten.
 Sahnwa.
 Sagmow.
 Saingumba.
 Sajingwa.
 Sakayajong.
 Sakpara.
 Salbhote.
 Saeni.
 Salungwa.
 Sanangkn.
 Samba.

DHANKUTA—*contd.*

Sambakchang.	Sindua.	Tangkua.	Tinsale.
Sambiyok.	Sinepua.	Tanglewa.	Tintama
Samdorok.	Singon.	Tangphu.	Tiringia
Samleton.	Singdeal.	Targua.	Tiratire.
Sandu.	Singdema.	Tapitokh.*	Tiringu.*
Sangabho.	Singlagari.	Taplijung.	Titima.
Sangakar.	Singlapa.*	Tapliathap.	Torko.
Sangbangu.	Singiti.	Taprung.	Tua.
Sanglumba.	Singrung.*	Tarbare.*	Tumling.
Sangnam.	Singthapa.	Taregoura.*	Tungka.
Sangu.	Sirahe.	Tari ^o .	Tungma.
Sanne.	Si jao n.	Taroma.*	Tunglabong.
Sansingwa.	Sirpon g.	Taungaba.	Tunrungwa.
Santas.	Siwakhola.	Taunkowa.	Tungsumma.
Santbakra.	Sobowa.	Taunyma.	Tunlung.
Sapla.*	Sogum.	Tawa.*	Turumba.
Saplaku.	Sokokpo.	Tejambhu.*	Umlabong.
Sarana.	Solahani.	Tekunala.	Umling.
Saratapa.	Solma.	Telabung.*	Umphowa.
Sartap.	Sombu.*	Tel a.	Unglabary.
Satikola.	Sor.gobo-Talakar- ka.*	Tellang.	Ungsaon.
Saungbang.	Songsabr.	Tellok.	Wabung.
Sawaden.	Sowriani.	Teluba.	Wadeli.
Sawreni.	Subanam.	Temble.	Wadim.
Seabrunng.	Subewa.	Temmewa.	Wajong.
Nedua.*	Subhang.	Teuapu.*	Wallok.*
Segaya.	Subna.	Thachop'ak.*	Wallung.*
Sagembo.	Sudap.	Thacuthum.	Wana.*
Seguma.	Sukidap.	Thangsoling.	Wanei.
Segwara.	Sumdhu.	Tharethun.	Warak.*
Seha.*	Somite.*	Tharpu.	Warangi.
Sekhungwa.	Sunajik.	Thechomba.	Waredin.
Selajung.	Sundanre.	Thepang.	Warepbung.
Sendowa.	Sandbai.	Thobibung.	Wasamba.*
Sengemwa.	Sungabu.*	Thoka.	Wasum.
Seoli.	Sungnam.	Thoklimba.	Werakot.
Serjung.*	Sunpakjung.	Thonglaba.	Whaku.
Serung.	Sunkami.	Thonglabe.	Woroka.
Sewarakane.	Sunsunlok.*	Thoppi.	Woroklam.
Shaungia.	Surkia.	Thotni.	Worokama.*
Sheabrumba.	Surukina.*	Thouglong.	Wosege.*
Sheapok.	Susling.	Thouseling.	Woyom.
Saendam.*	Suwara.	Throke.	Woypong.
Shubong.	Suwachi.*	Thukima.	Yakan.
Siawa.	Tabibhung.	Thumki.	Yakrumba.
Sibien.	Tablijung.	Thumthap.	Yangmang.
Sidedanra.	Talkbarka.*	Thungbangphe.	Yangnam.
Sidipur.	Tanakia.	Thungbangyok.	Yangowa.
Sigimba.	Tamanke.	Thungkaling.	Yangrup.
Sikhten.	Tamaphokri.	Thunglabang.	Yangsango.
Sikkarpur.	Tamaphu.*	Thungsaling.	Yangsawa.*
Silijung.	Tambaekhola.	Thunthak.	Yangsingjong.
Simbewa.	Tarikhu.	Tilkani.	Yappa.
Simia.*	Tamphula.	Tilling.*	Yasok.
Simle.	Tamrang.	Tilluk.	Yeablung.
Simra.	Tamsang.	Tinden.	Yeawah.
Simasary.	Tamtung.	Tingari.	Yektele.
Sinam.		Tinglabu.*	Yektin.

DHANKUTA—contd.

Yeogumba. Yesabu. Yokumba.	Yongdin. Yosm. Yumbang.	Yukabu. Yuphodhanra.	Yuwa.
No. 1 WEST (NAWĀKOT).			
Atharsae (Thum). Bāglng. Bhalukola.* Baldānrā. Berrāthar (Thum). Basen. Basnapūr. Bāstar. Bhalthung. Bhabgāra. Busnapur. Chāpre. Chepār. Dāding (Zilla). Dānrāgaonra. Dānrāthok. Deorāli (Thum). Dhaur. Dopahare. Gaira.	Gayā. Gerku. Gumdi.* Gurja. Jamunia. Juphe.* Kabilas. Kābulā. Kakmi. Kalianpur. Kalku. Kaoli. Karkigaon (Thum). Khari (Thum). Kinch (Thum). Kirsti. Kodānrā. Kolmā. Lajiāng.	Iāmohhāk. Lāwiehor. Lāmidānda (Zilla). Lanchiā. Limia. Limitar. Magarnās. Maidhi (Thum). Maidhi-ion. Mātibhāri. Mulabari.* Namohen. Nayagāon. Ningsalpar.* Nuwakot (Zilla). Paku. Pāchok. Pbulkharka.* Pokhrā. Poye	Pulkachor. Putlikhat. Rājwāra. Rāmkot. Raniphokri.* Ratāmāti. Sallyan (Zilla). Sandikolā. Satikot. Satimre.* Silingdānra.* Sirkot. Sisāpāni. Sisneri. Tarle. Tasarpu (Thum). Thānā. Totke.

No. 2 WEST (GURKĀ).
Villages and Thums belonging to Gurklā.

Abri. Abuin.* Ajirkot. Āwdānrā. Andhare.* Apipal.* A'bot.* Aru. Arughat.* Arwat. Aunle Bagpāni. Bahachok.* Baidānra.* Balsohora. Bāngābāri.* Bangri.* Barbāh. Bardānrā. Bargaon.* Barpāk. Baseri. Bātāse. Betāni. Phābre. Bhiāguti. Bhogtiapani.*	Bhounrābāri. Birsing. Pochunga.* Borliāng.* Bubre. Bunkot (Thum). Champāni. Chātar.* Chātra. Chengle. Chiāpsā. Chilāng. Chipliati. Chongdila.* Dānrāgāon. Daurapani. Darbung. (Thum). Darche.* Darling. Darsing.* Darwar.* Deorāli (Thum). Deoseni.* Dhānsiora. Dharapani. Dibling (Thum).	Dobar.* Drumsāi.* Dūānkot. Durclha.* Fimām. Gahatē.* Gāikhur (Thum). Gāirun. Gajuri. Gandrā. Ganpokra.* Garung. Gegrichhap. Genchok. Ghairigaon.* Ghalegaon.* Gharung. Giling.* Gohate.* Gumdi. Handekhola. Hame (Thum). Harpiā. Hile.* Hirkot. Jānrang. Jāurang	Jhalla.* Jhār. Jherechap.* Jhiori. Jitakot.* Jobari.* Kaijalpāni. Kaleri. Kalla.* Kamchok. Kānshigaon.* Karapu.* Karudā.* Kaiunje. Khāding.* Khānchok. Khari. Kharkkot. Kheri.* Khoplāng (Thum). Kokhe (Thum). Kolgaon.* Kumpur. Kusbene. Laguwa. Lāmāchastara. Lamagaon.*
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No. 2 WEST (GURKHĀ)—*contd.*Villages and Thums belonging to Gurkhā—*contd.*

Lāmo.	Namajung.*	Purkot.	Sortung.*
Lakām (Thum).	Nawakot.	Puranakot.	Sujung
Langrihot*.	Nayagaon.	Rāinās.	Taam.*
Liglig (Thum).	Nepāni.	Rānāgaon.	Tāklung.
Limi.	Neta.*	Rate.*	(Thum).
Machel.	Orohreni.	Riptok.*	Takaar.
Majgaon.*	Paharikot.*	Salāng.	Tākur.
Makaipur (Thum).	Pairiā.	Sallian.	Tanchok.
Makesing.	Pakhuria.	Satdare.*	Tansing.*
Manigam.*	Palba.	Sekām.	Tap.*
Manokāmā.	Pām.	Senglunggaon.*	Tarajhok.*
Māte.	Pālung.	Sianlung.*	Taulechauk.
Melāng.	Pausera.	Siartung.	Totnari.*
Mengbu.	Persing.*	Sigrung.*	Tulobainsi.*
Mīllim.	Phenām.	Silāngkot.	Tunnāne.
Mirkot.	Pipalthok.	Simle.*	Udaipur.
Moria.*	Pirājung.	Sinachor.	Waibak.
Mukāsing.	Pokhrithok.	Sinjung.*	Warehok.*
Mulābāri.	Poma.*	Siranchok	Yangti.*
Nainpowa.*	Ponjai.	(Thum).	Yanjakot.*
Nalma.	Puranahtā.*	Sirjor.	

No. 3 WEST (HEADQUARTERS—BANDIPUR.)

Zillas, Dhor, Giring, etc.

Aletār.	Dhanung.	Kafaldanra.*	Pipalnā.
Ambhukot.*	Dharanpāni.	Kaleri.	Raipali.*
Amdānrā.	Dhenri.	Kalun (Dhor).*	Rāinkot.
Arkhole.	Dhor (Zilla).	Kālche.	Ranglibhut
Arkuddi (Dhor).*	Dorlāmā.	Kartop.	(Dhor).*
Bachkaitar.	Galang.*	Kolakāni.	Sebring.
Bagse.*	Gamrā.	Kunūng.	Silingthok.*
Bālihot.	Garedi (Dhor).*	Lāmāgaon (Dhor).	Simpāni.*
Banspani.	Gargāon.	Lele.*	Sunākot.
Bandanra.*	Gāzātāri.	Mātrā.	Suribas.*
(Giring).	Gihasthok.	Mohore.	Tamehok.*
Barlé (Dhor).*	Giring (Zilla).	Mrisa.*	Tarukā.
Bhakar (Dhor).*	Gisithok.	Muolāk.	Thumdanra
Bhansar.	Harkapur.*	Nāhājū.	(Dhor).*
Bhirkuā.	Hilekhark.	Naiāgāon.	Tinang.
Binikot.	Huslang.	Naram.	Ting.
Bising.	Jahargaon.	Nibūapari.	Umchok.
Chanchil.	Jalwang.	Pachtar.	Wākle.
Chandoli.	Jashpur (Dhor).*	Pākathok.	Yamchok.
Chāphtar.	Kachāp.	Pōteng.	
Danrāgaon.	Kālamī (Dhor).	Perung.	

Zilla Tanhu.

Bagidanra.*	Bakattā.	Bazarkot.	Boribot.
Bahādurpūr.	Bānkewā.	Bhāgtalla.*	Burudi.
Baisikarka.	Basantapur.*	Bhimre.*	Chamākhar.
Bandipur (Thum).	Basnāpur.	Biāhguti.	Chanole.
Bangara.	Byam.*	Bibang.	Chandrā.

No. 3 WEST (HEADQUARTERS—BANDIPUR)—contd.

Zilla Tanhu—contd.

Chang (Thum).	Gebri.	Khairam.*	Bamkot.
Chanontia.	Gonsonra.*	Kianing.	Ratamata.
Chargare.*	Golbri.*	Kotatham.*	Rawaldaara.
Chhapthok	Gandi.	Kunhu.*	Ristun.*
Chisapani.	Ganga.	Laklanbari.*	Rumai.*
Chunemura.	Gardung.*	Lungle (Thum).	Sakoli.*
Dabum (Thum).	Harkpur.	Manung.	Salbajung.
Dangairi.*	Hilkarka.*	Manur.	Saldanga.*
Danra.	Jaurung.	Marangkot.	Sarja.
Darwa.	Jarbars.	Mayakhu.	Sarbalang.*
Deorali.	Jaspur.	Mewabari.	Simla.
Dharampani.	Jhara.	Mherbu.*	Siranga.
Dhar.*	Jhargan.*	Miriung (Thum).*	Sunder.
Dhungragan.*	Jita.	Mortar.	Syano.
Doke.	Jowbari.	Naganpur.	Tachu.
Dordor (Thum).	Kafalsora.	Naganon.	Tankot.
Duruchung	Kaldé.*	Naidar.	Thaparak
(Thum).*	Kalimarang.*	Nayaganon.	(Thum).*
Faruké.	Kamalbari.*	Okhalai.	Truka.
Gajarkot.	Katekot.*	Pachau.	Tulasra.
Galichap.*	Katopipul.	Pipalthok.*	
Galikhām	Katunjia.	Pulimarang.	
(Thum).	Keonang.*	Purlung.*	

Zilla Rising.

Amdanra.	Denu.	Katikot.	Panrthok.
Archald.	Deorali.	Khoke.	Pirung.
Arkalthok.*	Dumkot.	Kita.	Ringai.
Baidi.	Gharung.	Kondi.	Rising.
Bajagarsh.	Ghothasi.	Kothar (Thum).	Sabandgi.
Chanchil.	Gongolskh.	Lali.*	Sablung.*
Cheranga.	Guasham.	Majakot.*	Sallan.
Chokdsanra.	Gumantele.	Majura.*	Sekamduara.*
Danrakhori.	Huka-Huka.	Newapani.	Sising.
Danrathok.	Kaban (Thum).	Palaug.	

Zilla Kaski (Pokra).

Adhighar.*	Bahkot.	Bijepur (Thum).	Chachok.*
Alkatar.	Baidirsing.	Birchok (Thum).	Chipli (Thum).
Anpadu.	Baidung.	Birkot.	Chisapani
Anpu.*	Bajadi.	Bispu.	(Thum).
Apu.	Balamdi.	Boh.	Chitai.*
Arghau (Thum).	Baraldanra.*	Branja.	Dabung.
Arghum.	Barba.	Enni.*	Dagu.
Armela (Thum).	Batale.	Clable.	Dangpus.
Arukarka.*	Batauri.*	Changle.	Dangung.*
Arwa.	Batechour.	Changlung.	Danesing.
Astam (Thum).	Begigi.*	Chanpur.	Danra.
Badon.	Beteni.*	Chargan.	Danragan.*
Bagar.*	Bhainsigounra.	Chedani.*	Darawa.
Baghia.	Bhuk.	Chetle.	Deorali (Thum).

No. 5 WEST (HEADQUARTERS—BANDIPUR)—*contd.**Zilla Kāski (Pokra)—contd.*

Dhamdami.*	Kārāgāon.	Mauja (Thum).	Rithān (Thum).
Dhampas(Thum).	Kardi.	Mohore.	Rupākot
Dhāni.	Karina.	Nawākot.	(Thum).
Dhankot.	Karpu.	Nayādānrā.	Ruse.
Dhārāgāon.	Karpūtār.	Nayāgāon	Sābit.
Dharsing.	Kāski (Zilla).	(Thum).	Salangkot.
Dhor.	Khādirjung.	Nindiāchaur.	Sāldānrā.
Ditarli.	Khayādurjung.	Okli.	Sallian (Thum).
Dopahare.	Khilang (Thum).	Okharia.	Sami.
Durungchung.	Khinja.	Pachabaiya.*	Samris.
Eikāng.	Kilung.*	Painchok.	Sandhikhola.
Fuinchok.	Kiristi.	Pairé.*	Sānkhu.
Galyam.*	Koiripāni.	Pakdhar.	Sare.
Gardigāon.	Kolmā.	Paljungtar.	Shengi.
Gayāchok.	Kordānrā.	Palpāichhāp.	Siaklung
Ghable.	Kowli.	Pamdur (Thum).	(Thum).
Ghāchok.	Kulki.	Panthdānrā.	Sidāne.
Ghalel	Kōnakanrā.	Parliā.	Sidklung.
Ghānrūng.	Kundadānrā.	Patlé.*	Sikā.
Giabrān.	Kurā.	Patlikhot.*	Siklis (Thum).
Gilung.	Lale.	Phuleras.	Sirkot.
Gobang.*	Lāmāchaur.	Piārng.	Sisapāni.
Harpāk (Thum).	Lāmāsūnwāra.	Pilang.	Sisne.
Harpan.*	Lamathar.*	Pokrā Bazār.	Sungle.
Hāsūpur.	Lamdānrā.*	Pokrisānrā.	Tāk (Thum).
Hile.	Lāngle (Thum).	Poleng.*	Tākle.
Hinjāket.	Lēspal.	Pondhar.	Tākur.
Jaithung.	Limi.	Ponjia.	Talkot
Jamire.	Lumle.*	Puranchur	(Thum).
Janjerori.	Luwang (Thum).	(Thum).	Tānchok
Jankuna.*	Māj.	Pustum.	(Thum).
Jhoprang.*	Makānpur.	Rānās.	Tanjoli.
Jhūlakot.	Mālagari.	Rāipur.	Tanūng.
Kabale.*	Mānūng.	Rāmjā (Thum).	Tānsing.
Kabre.	Mānūngkot.	Ramkot.*	Taondio.
Kafulbot.	Maodānda.	Rānisuwara.	Tāprang.
Kaire.	(Thum).	Ranpu.	Tārle.
Kājaldānrā.	Mārghi.	Rastal.	Uleri.
Kālabāng.	Marisā (Thum).	Reman.	Wāmuna.
Kāūgāon.	Martau.*	Būikur.	Yānjakot.

No. 4 WEST (HEADQUARTERS AT SYĀNGJA).

(a) *Zilla Bhirkot.*

Agaridānrā.*	Baleo.	Budipur.	Chitra.
Amildung.	Bālikot (Thum).*	Chāhāre.	Churikharka.*
Archale-Samni.*	Banāre.	Chāigmi.	Dabhunkot
Artal.	Bāngpun.	Chainpur.	(Thum).
Arukhar.	Barāgāo.	Chāngsing.	Dānrāgāon.
Aspagdi.*	Barli.*	Chāp.	Dānrākot.
Atihar (Thum).	Bārie.	Chapa.*	Dhāp.
Baidachap.*	Barānrā.	Chapte.	Dhāpu.
Baithar.	Belkachor.*	Chēpfung.	Dharampāni.
Bājda.	Bhaludānrā.	Chīārīa.	Dharing.
Baldānrā.*	Brānsing.*	Chibung.	Disingkot.*

NO. 4 WEST (HEADQUARTERS AT SYĀNGJA)—*contd.*(a) *Zilla Bhirkot*—*contd.*

Dumseri.*
 Durchung.
 Gahale.
 Gainrizowara.*
 Gainsing.
 Gaokhola.*
 Gāondānra.
 Gāonka.
 Giānisowāra.
 Girchat.
 Gobrehota.
 Guārdi.
 Gunjar.*
 Gurbāl.
 Gurdāurā.
 Gurja.*
 Hilia.*
 Hukādānra.
 Jagatpur.*
 Jaopari.*
 Jārpandāurā.
 Jēong.
 Jēpandānra.
 Jhauri.
 Jogithum.

Kāfaloānra.
 Kālche.
 Kaleri.*
 Kardi.*
 Katumchap.*
 Kebāng.
 Keina.*
 Kekmi.
 Kalku.
 Kanre.
 Kawāri.
 Karon Sawārā.
 Khairekot.
 Kiāgni.
 Kihung.
 Kighā.
 Kijinas (Thum).
 Kilong.
 Kohidim.
 Kohūng.
 Kokhiā.
 Kumir'āng.
 Kutamsō.
 Lāndānra.
 Magem.

Majawari.*
 Malāgiri.
 Malingkot
 (Thum).
 Mechabari.*
 Metabhurm.*
 Mohore.
 Muḡrāni.
 Mutabari.*
 Mutikana.*
 Nāmjākot.
 Nayagaon.
 Pānglūng.
 Pāngmi (Thum).*
 Patrā.
 Patrādinga.*
 Pelkachor
 (Thumb).*
 Piarsing.*
 Pipoldanra.*
 Pirum.*
 Purkot.*
 Rāngbhāng.
 Rāgnā.
 Rahu.

Rapakot.
 Rastal.
 Rayāle.
 Sākhar (Thum).
 Sākhep
 Sāmākot.
 Samris.
 Samūs.
 Sankar.
 Sāpangdi.
 Sarbor.
 Salliān.
 Sekām (Thum).
 Siarkot.*
 Sildānra.
 Simaldānra.*
 Sirukbark.
 Sutung.
 Tarle (Thum).
 Tingarē.*
 Totke.
 Tulsichor.*
 Udassi.
 Umlungā.

Zilla Parbat.

Aruchor.
 Bachok.
 Bagaon.
 Bajhum (Thum).*
 Balkot.
 Balewa.
 Bamlichok.
 Banglichok.
 Banspani.
 Barang.
 Karangja.*
 Barapa.
 Bargsi.*
 Bateri.
 Batichour.
 Bazarkot.
 Bezu.*
 Baku.*
 Bidiani.
 Brisia.
 Chainpur.
 Chamliā.
 Chaotān.
 Chartbar.
 Chindekbark.
 Chisunga.
 Chondela.
 Dailung.

Dakapludī.
 Dangsang.
 Darawa.
 Deorālī.
 Dhanagaon.*
 Dhanrākātin.
 Dhur.
 Durā.
 Durshā.
 Gamārchok.
 Gāsepateā.
 Gemi.
 Ghānpokhrā.
 Ghote.
 Ghousi.
 Gobre.
 Harigaon.
 Jikhaarn.
 Jita.
 Jitakot.
 Kabalohor.*
 Kafaldānra.
 Kareli.
 Karni.
 Kaski.
 Keraonbote.
 Koliatho.*
 Kōki.

Kubli.
 Kunchha.
 Lakajung.
 Lemagaon.
 Lemelung.
 Lamjung.
 Lamtong.
 Lubhung.
 Louga.
 Lumpex.
 Majkhark.
 Maling.
 Mirlung.
 Naotar.
 Narwal.
 Nawarthar.
 Pachok.
 Paudānra.
 Pāniūnkāni.
 Pārtle.
 Pātligāhrā.
 Pirājung.
 Porthok.
 Punā.
 Purānkot.
 Rānās.
 Rauchok.
 Ranga.

Ramkani.*
 Ratanpur.
 Salbarā.
 Samakot.
 Sangli.
 Sangape.
 Saogao.
 Silanchour.
 Simla.
 Siropāni.
 Siringchok.
 Sirsani.
 Sukiakot.
 Takkia.
 Takoun.
 Tana.*
 Tandrang.
 Tangle.*
 Tanu.*
 Tapakot.
 Thansing.
 Tilar.
 Tikerni.
 Toksa.
 Torkhé.*
 Ukāri.

No. 4 WEST (HEADQUARTERS AT SYĀNGJA)—concl'd.

Pulla Nuwakot.

Adi.	Chekṭi.	Kabra.	Paṭlepāni.
Aigāmbi.	Chirgadi.*	Kādāmi.	Pipaltār.
Archaur.	Chiruwā.	Kaliari.	Pokrichhāp.
Artha.	Dādre.	Kamti.	Raguwa (Thum).
Asāre.	Dangling.*	Karansurā.	Rānbāng.
Bagnung.	Dānrākot.	Kegmi.	Rāngkot.*
Bale.	Deorāli.	Khaltia.	Rapu.
Balākot.	Dewānkot.	Kilūng.	Riserdānrā.
Balgā.	Dhankot.	Kimudānrā.	Risinge.
Bāngārā.	Gaiṇdi.	Kiristi (Thum).	Saldanra.*
Bāngé.*	Galdo.	Kolma.	Sallān.
Batichor.	Gulliam.*	Kunulé.*	Satikola.*
Bhāderpātā.	Garūng.	Lamchak.	Simlé.*
Bhaisāgāonra.	Gemi.	Lamé (Thum).	Singārkot.
Chocote-Pokri.*	Guāng.	Lāpālī.	Sirbari.
Biarthok.*	Guliāng.	Limdānrā.	Sirūkhārk.
Binogkot.	Gurūngsing.	Lungcham.*	Siungdi.
Brpokla.*	Gurunj.	Lumtola.*	Tana.*
Burakhola.*	Hingi.	Nayākark.	Tāngṛāng.
Chāhāre.	Hurrundi.*	Orgādim.	Thela.
Chekma.*	Jilāng.	Pakdār.	Warustia.*

No. 5 WEST (KEOKE).

Zilla Garhūn.

Andhigāon.	Bohre.	Jimuwa.	Panrithok.*
Andhikhola.	Chap.	Kabasé.*	Parabara.*
Aonale.	Chapkot (Thum).	Kāchikot.	Peku.
Arghā.	Chārkot.	Kaleri.	Pelākot.
Arjewā.	Chisdi.*	Kaphaldānra.	Pinikhola.*
Arunkot.	Chirawa.	Kapurdi.	Pitle.
Bagrati.*	Chogera.*	Kārkikot (Thum).	Pokwādi.
Bagrāsi (Thum).	Dangsia.*	Kimka.*	Rāngdāng.
Bajāhkot.	Dāngsing.	Kotākot (Thum).	Rasikhola.
Bajāngkot.	Deoghar.*	Kutti.*	Salāngkot.
Bālām.	Dhanrakharak.*	Kuwakot.*	Sialkot.
Ballaohap.*	Dhore.	Limdānra.	Sirkot (Thum).
Balthung.	Gāhātia.	Logé.*	Sirsekot (Thum).
Banjāng.	Gajuri.	Mādai.	Sorel.
Bankatta.	Galkot.	Mahudānrā.	Tari.
Bardānra.	Gārāngdi.	Mājkot.	Telākot.
Barki.	(Thum).	Mājmare.	Tevāsi.
Barlālūng.	Gawadi.*	Minamkot.	Thānidānrā.
Beleha.	Giaja.	Namnadi.*	Thanthāp.
Belkākot.	Gijantis.	Nayākark.	Thapke.
Bhounbré.*	Gurungdi.	Pakhādi.	Turkot.
Bhounriā.	Gurunggāon.	Pakheré.*	Waigha (Thum).
Birgā.	Hudikot.*	Panisora.*	

Zilla Payung.

Argaundī.	Chiniakharka.	Giebtung.	Mulabari.
Bachha (Thum).	Chishpani.	Harsange.	Purnabung.
Balakot.	Danra-Koteri.	Hilé.	Sanane.
Barma.	Danrathok.	Ikan.	Sirbudanra.
Beholibas.	Dharapani ;	Laokhia.	Sirgung.
Bhāngsing.	Dhuwakot	Lawthung.	Uram.
Birlung.	(Thum).	Limthān.	
Sbalalung.	Gareri.	Luogku.	

NO. 5 WEST (KEORĀ) — *contd.**Zilla Sataun.*

Bainsgonra. Chandrakot. Dharm.	Dhimri. Kaugrang. Kharang.	Langdi. Maruwa. Simlé.	Sioneri.
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PALPA TEHSIL *

The Zillas of Parvat and Palpa in particular.

Adānārā. Aglung. Akhārthok. Amdānrā. Amile. Amraj.* Andhīrākhdā. Angjakhola.* Archalia.* Archate. Arewā. Argāli. Arzhā (Zilla). Arghāsing. Arkha.* Arkhole. Assāre. Atlong. Bādarpur. Bagaliś. Bagara.* Bagi.* Bagnās. Bāhādurpur. Baijung.* Baklimé.* Baldenggari. Balgā. Bolthūng. Balya.* Bandrikānrā. Banduk.* Bānglāng. Bangung. Bānkā. Bansidānrā. Banskhola.* Baogha.* Barachuli. Barākot. Barangdi. Barauja.* Bararban.* Bardānrā. Bareng.* Barguon.* Bārikot.	Barkul. Barse.* Barunga.* Barungsiā.* Baruṅgar. Batāse. Bātāsār. Bayām. Beghe.* Beldanra. Belua. Belungi.* Besaga. Bhangi. Bharonsia. Bhajari. Bharek. Barektung. Bninga.* Bhinpohora.* Bhirpani. Bhitrabun.* Bhora.* Bhusket.* Bhustung. Bhutuke. Birkot. Bisundunra. Biudanra.* Boigha. Bokundé.* Bolanje. Bolipokhra. Bonachor.* Borsia. Botakund. Boza. Bugeni.* Bujung. Bulbule. Bumgas. Burmāthok. Burikot. Chahare. Chalku. Changale. Chandrapani.*	Chanote.* Chappani.* Chapthok. Charghare. Chatwuu.* Chhidipani. Chilangdi. Chin:khola.* Chirtung.* Chisa.* Chistung. Chitrechap.* Choraha.* Choraku. Chorkot. Churibot.* Chuumang.* Daba.* Dabaka.* Dana.* Danga.* Dangnam.* Dangsi.* Dānrakhatrī.* Danratdum. Danra:son. Danrathok. Darampaud. Dansing. Darga. Darkasing. Dawari. Daya. Deochuliboid. Deoghiri. Deorali. Deoralithok. Deuldānrā.* Dhabitang. Dhama.* Dhimabesi.* Dhirkhark. Dhobadi. Dhola.* Dholimora. Dhāju. Dhumra.*	Dhustung. Dilunga. Doba.* Dobora.* Draku.* Dumnam.* Dankutta.* Daroaha. Durdang. Durling.* Gabutung.* Gahatpur.* Galdo. Ganrakot. Garhani. Gayathok. Gensingchhap. Ghamire. Ghandrung.* Ghanpokhra. Gherdi. Ghotasi. Ghurkam.* Gisai. Goga.* Gohaka.* Goithan. Golhunga. Golikhark. Golipatan. Gonam.* Gopalchhap. Gopali.* Gorbānda.* Gosa.* Gotdanra.* Gothadi. Grangdi. Guldhung.* Gulmi (Zilla). Gumba. Gumra. Guraondi.* Gurbhakot. Garunga.* Garungjung. Haldé.*
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* Transen is practically the same as Palpa, and hence all villages of the former are included under the heading Palpa.

PĀLPĀ TEHSIL*—*contd.**The Zillas of Parvat and Palpa in particular—contd.*

Hangsipur.*	Kahseni.	Majuwa.*	Paltun.
Hanjibari.	Khacl i (Zilla).	Malagachi.	Palung.
Harpé.*	Khara.*	Malageri.*	Phandanra.*
Harphiakark.	Khorbari.*	Maleng.*	Pangria.
Hatigounra.	Khunkani.*	Mangare.	Panikot.
Heklang.	Kiamrung.	Manwa	Panarakkani.
Honsak.	Kiem.*	Marankot.*	Paodhar.*
Hukbas.*	Kiamdanra.*	Marang.	Parvat (Zilla).
Huksiakot.	Kiodanra.	Marangkot.	Patan.
Humin.	Kipang.*	Marcakattra.*	Patle.
Hundra.*	Kium.	Marsidanra.	Parakthok.
Hunga.	Kobari.	Masen.	Paundi.
Hunzi.	Koka.	Maslang.*	Phokehap.*
Huwadi.	Kokalehban.	Matta.	Phoksing.*
Jakkari.	Kokuldaura.*	Mehildhap.	Pihaldanra.
Jamire.	Kolang.*	Mewabari.	Pilua.
Japabani.*	Koldanra.	Mital.	Pipalehnap.
Jarbars	Kona taura.	Modkot.*	Pipaldanra.
Jarlangdi.	Koplak.	Mohan anra.	Piralibari.*
Jehungi.	Kotgaou.*	Mohre.	Pokhri.
Jeskaug.*	Kotla.	Mohalpokri.*	Pokrathok.*
Jhamrang.	Kothok.*	Morang.	Pola.*
Jhanrek.*	Kuaji.*	Mothabari.	Porkani.
Jherdi.	Kuakhani.*	Mulabari.*	Pototi.
Jheruchap.*	Kuakot.	Mujung.	Postadjkhola.
Jhing.*	Kuapani.*	Naeluni.	Punga.
Jhira.	Fudanri.	Nagli.*	Punjuri.*
Jhullé.*	Kunapani.	Naglibang.*	Punthok.*
Jhunga.*	Kundlé.*	Naher.	Purkot.*
Kabra.*	Knrak.*	Naitola.	Purnagaon.*
Kadhar.	Kurga.	Namidandra.	Rabas.
Kafalbensi.	Ku j ng.	Namta.	Rajabara.*
Kafaldanra.*	Kuslung.	Naram.	Rakhu.*
Kabace.	Kusumk'hola.*	Naramahhap.	Ralabas.
Kalapata.*	Labang.*	Nareheg.*	Ramchia.
Kaleri.	Lamai.*	Nayagari.	Rampur.
Kalorar.*	Lamakarka.*	Nayagao.	Ratamati.
Kangrung.	Lankhuri.	Nayapati.	Ratbans.
Kanibas.	Laoga.*	Nayar.	Remi.*
Karamdi.	Lape.	Nimakbark.*	Resdanga.*
Karamkot.	Launkani.*	Nisi.*	Rigon.*
Karangha.	Lespar.*	Nuwakot.	Ringha.
Karangtung.*	Limdem.	Odari.*	Roia.
Karbung.	Limpata.	Okhaldunga.*	Roma.*
Karikot.	Limplang.	Okhlia.	Ruchang.
Karkhola.*	Loreng.	Okrani.*	Rukhum.*
Kebang.*	Lukum.*	Pagdar.*	Rukse.
Kehandanra.	Lumbas.	Paiun.*	Rumsi.
Kehsi.*	Madi.	Pak'ua.	Rungré.*
Keklang.	Madunpur.*	Paktung.	Sabb.t.*
Kenarung.	Mahakal.	Palasardanra.	Sakine.
Keng.*	Maidan.*	Pali.*	Salbas.
Kernedanra.	Majgaon.*	Paligha.	Saleot.
Kertung.	Majkot.	Palpa (Zilla).	Salindanra.*

* Tansen is practically the same as Palpa and hence all villages of the former are included under the heading Palpa.

• PĀLPĀ TEHSIL*—*contd.*

The Zillas of Parvat and Palpa in particular—concl'd.

Salianthan.	Sera.*	Siun.	Taprak.
Saliya.*	Shokarkot.	Somre.	Tare.
Samanchi.	Shahju.	Somerdi.	Tatam.
Samangkot.	Siandanra.	Sukhoja.*	Tekjor.
Samot.	Sidhipani.	Sukiakot.*	Terneta.*
Samsa.*	Sikar.	Sungaré.*	Thabanga.*
Samunga.	Sikardanra.	Suugdi.	Thansil.
Sanahungi.	Sildung.	Sunpani.*	Thapakot.
Sardakhet.	Silingi.	Surudanra.*	Tilingiadanra.*
Satbah.	Silna.	Tahnu.	Tinghare.
Sateoti.	Siluwa.	Taka.*	Toklokdi.*
Satigarhi.	Simaldanra.	Talajerdi.	Torke.*
Satikhol.*	Siandanra.	Taltung.	Totneri.*
Satpokra.*	Sindanra.	Taman.*	Uladi.
Satukol.	Singehas.	Tamas.	Wangsijung.
Saone.	Sirkum.*	Tamasdanra.	Wootang.
Sena.*	Sirtung.	Tansing.	Yakalang.*
Sepani.*	Sisneri.*	Tapkot (argha).	Yekrati.*

Zilla Dhurkot.

Dhurkot.	1	Mitikhark.	1	Nayagam.
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Zilla Galkot.

Raiegaon.*	Darma.*	Kafalthuta.*	Roma.
Banskhola.*	Hill.	Nuwakot.*	Sagora.*
Chisa.*	Hulus.*	Righa.	Salden.*

Tanter.

Zilla Isma.

Anlung.	Kimpani.	Mulpani.
Isma.	Kakurnari.	Powa.

Zilla Gulmi.

Ambote.	Bansadanra.*	Budank.	Dangré.*
Amchaur.	Banskarka.*	Budipur.	Danrapani.
Amdana.	Banspata.*	Bugni.*	Daraakknani.
Apun.	Baraghare.	Burathok.	Parbam.
Arbathok.*	Barlebas.	Chahare.	Dekhor.
Arbhakkot.	Barsiah.	Chandarkot.	Dhaireni.
Archanwas.	Batechaur.	Chhap.	Dhamsikot.
Ardewa.	Batichaur.	Chispani.	Dhanrakedim.
Argha.	Bauranmara.	Chidi.	Dhap.
Arglostok.	Bemgha.	Chidigaha.	Dharapani.
Arjan.	Bhaipandi.	Chirigha.	Dhat.
Arkhole.	Bharse.	Chitpani.*	Dhauranim.
Aruwa.	Bhatgaon.	Chitpus.	Dhonga.
Awal.	Bbimkhola.	Chorjunna.*	Dhor.
Badanra.	Bhorel.	Choaga.	Digam.
Bakare.*	Bhutuka.	Chauga.*	Djgaro.
Balkot.	Birkot.	Dagunkaani.	Dowlegil.
Balthum.	Biskhark.	Daha.	Dunkata.*
Bamruk.	Bokeni.	Dahabung.*	Duragaon.
Banga.	Bud.	Dajakot.	Durkota.

* Tansen is practically the same as Palpa, and hence all villages of the former are included under the heading Palpa.

PĀLPĀ TEHSIL*—concl'd.

Zilla Gulmi—concl'd.

Dorlam.	Kalidamra.	Mohane.	Rangbas.
Gahatdama.	Kalira.*	Mohore.	Ratamañi.
Gamir.	Kamichor.	Morgang.	Razangaha.*
Gaurpokra.*	Karim.	Motoka.	Rimuwa.*
Ghorle.	Kariul.	Muru.	Rumakharak.*
Giasing.	Karkivot.	Naital.	Runkba.
Gorlunda.	Kateri.	Naxam.*	Rupikot.
Gurbakote.	Kawole.	Nayagaon.	Sagñi.
Gurdum.*	Keim.	Nayakoni.	Sabñ.
Gwadi.	Kengdi.	Naykot.	Sakindhanra.
Gyabari.	Kerlok.*	Nelagoan.	Samani.
Halde.	Kerunga.	Nidur.	Sanyami.*
Hansapur.	Kimdanra.	Okiladhunga.*	Sorang.*
Hile.	Labartung.*	Olibang.	Sardi.
Hunga.	Laxari.	Padamkhani.*	Saya.
Indrek.	Lamkanra.	Palikot.*	Setung.
Jabung.	Lamtol.	Palmi.	Shidanra.
Jagum.	Landaara.*	Palpathok.	Sihar.
Jabaripokra.*	Lhahthap.	Palung.	Simichaur.
Jaharkarka.*	Lingha.	Paralmi.	Sing.*
Jamad.	Litung.	Patandanra.	Singdi.*
Janni.	Lumpek.	Patle.	Sukora.
Jardi.*	Lungdi.*	Phoksing.	Surkhola.
Jimi.*	Majkot.	Pokardhanra.	Tarabang.
Jogithum.	Manbag.	Pomphuga.*	Thamdanna*.
Johang.	Manhure.	Powa.	Thansing.
Jugung.*	Mankyt.	Punkha.	Tin Garia.
Jukiana.	Mapakuon.	Purkot.	Torga.
Junia.	Marim.*	Raili.	Tulakot.
Jura.	Matmkani.	Raja.	Tunga.
Kabre.	Mehla.*	Rami.	Tuntap.*
Kabrebbhat.	Mewaldanra.*	Ramichhap.	Tutung.*
Kainghari.*	Minamkot.	Ramisowari.	Uleri.*
Kaleri.	Misugha.	Ramkani.	Warri-Thaksar.*

Zilla Khachi.

Jhirra.	Lamdanna.	Sorka.
Jupeang.	Pali.	

Zilla Musikot.

Daba.	Dazakot.	Gurgang.*	Riga.*
Danrathok.*	Doga.*	Musikot.*	Sakul.
Daza.	Gulmidanra.*	Kudri.	Uygha.*

TEHSIL PIUTHANA.

Aipe.*	Bache.	Belbas.	Buichipe.
Amare.	Badam.	Beteni.	Bujribang.*
Anchor.*	Bagchare.	Bhangbari.	Bjung.
Amili.	Bajang.	Bhansar.	Bukeni.
Acuthkot.	Balkot.	Biansi.	Bunari.
Argham.	Banonkot.	Bijuar.	Buronda.
Arjan.	Bandikot.	Bijuli.	Chaiba.
Arkha.	Banekoh.	Birimkot.	Chaklaghat.
Arkul.	Bardanra.	Bitra.	Chabang.
Asurkot.	Baring.	Bithrikot.	Cherakurn.*
Awā.	Batgaon.*	Budvama.	Chhaton.

* Tansen is practically the same as Paipa, and hence all villages of the former are included under the heading Paipa.

TERRIT. PITHURĀ—contd.

Chidkholā.
Chidapani.
Chungja.
Churpani.*
Dakakot.
Damri.
Dagmang.
Dangar.
Darlim.
Dhanbūt.*
Dhanrakharak.*
Dhanrechor.
Dhanubans.
Dhanga.
Dhāirkhark.
Dhandū.
Dharapani.
Dhibang.*
Dobichor.
Dhobang.*
Dhobing.
Dhungakot.
Dhungegari.
Fagam.
Falamkhilli.
Gajakhark.
Gamo.
Gham.
Gortap.*
Gotechor.*
Gowanpani.
Goukot.
Gowre.*
Gumchal.
Guria.*
Gurkaam.*
Gusbang.*
Habing.
Haldi.*
Haurikot.

Haram.
Harchang.
Hararki.
Harzaghat.*
Hosharpur.*
Hugam.
Jabang.*
Jalbang.
Jaljalāh.
Jaman.
Jaspar.
Jimi.
Jogikhark.
Jomrkhanra.
Juwārkot.*
Kabrechour.
Kaiga.*
Kairam.
Karāh.
Karakhola.
Kate.
Khabang.
Khople.*
Khung.
Kigi.
Kole.
Koligaon.
Kuchibung.
Kumil.*
Kungri.*
Kuta.
Kutichor.
Lapal.
Libang.
Ligha.
Litan.*
Lukurbang.
Mabhar.
Machina.
Madhari.

Majkot.
Mandre.
Mandrechour.
Mandrechha.
Mangha.*
Mann.*
Maranchamp.
Markhaba.
Mirlungng.
Mising.*
Morang.
Mundan.
Mussikot.*
Nagarra.
Narikot.
Nessa.
Nayakot.
Newapani.
Nimkhark.
Ninekharka.*
Pakhād.
Pang.*
Pangi.
Pangrea.
Parikanr.
Patinja.*
Patlepani.
Phalanto.
Phalankedi.*
Phata.
Pilimati.*
Pokheri.*
Pong.
Pupli.
Parkot.
Portibang.
Rajumi.
Ramli.
Ramlikanra.
Rangee.

Ranikot.
Raipur.
Rhuina.*
Ropa.*
Roapur.*
Ruga.
Rujsi.
Runga.*
Sagin.
Sajekoti.
Sakra.
Saktunta.
Salbas.*
Salikarān.*
Salikot.*
Sarbān.*
Sard.
Sera.*
Shanghu.
Simadanra.
Sioa.
Siripuni.
Sirni.
Sirpa.
Sirpu.
Sirceni.
Siulibung.
Siulikhun.*
Siure.
Sundrakhola.*
Tapa.
Taratung.
Tikra.*
Tiram.*
Tuni.
Tunikharka.*
Tusara.*
Udapur.
Uma.
Uwagaon.

Wakhola.*

WESTERN NEPĀL.

Tehsil Daelekk.

Bainsakor.*
Balwādānra.
Bhairi.*
Bhirkona.
Biānsi.
Chaonkura.*
Charkule.
Chātikot.
Cherung.*
Chitarkot.
Cholpa.
Dabra.
Daha.*

Dānragān.
Dewal Kanra.*
Dumri.*
Ghumkhola.*
Githakot.
Gogang.
Guari.
Kabrechaur.
Kabrekhola.*
Kalimati.
Kalitaker.
Kara.
Khakidar.*

Khārigāns.
Kutti.*
Makhu.*
Maluga.*
Mojuwa.*
Molu.*
Pakhāpāni.
Pinchaur.
Rajigaon.*
Rākma.
Ramlikanra.*
Rānikot.
Batikhola.

Ratu.
Rawakot.*
Ritedānra.
Silari.*
Simā.
Sirpa.
Tali.*
Tārāpani.
Tata.*
Toli.
Uma.*
Wera.

WESTERN NEPĀL—*contd.**Tehsil Salyana.*

Amāpur.
Aneri.
Arruah.
Aththar.
Bāphi.
Barāchok.
Barāgāon.
Dāding.
Dajia.
Dāmāchaur.
Dāng.
Dhanbang.*
Dhorta.
Dubring.
Gurāhā.

Gorakot.
Gunam.*
Gurpa.*
Hānspur.
Haumuan.
Heng.
Ichok.
Jajarkot.
Jaljalā.
Jamunia.
Jaspur.
Jungar.*
Kimchor.*
Kimlang.
Korbāng.

Kotjhāri.
Kowlia.
Khunkhani.
Lachimipur.
Lāmtūng.
Madankanrā.
Marpes.
Mugma.*
Musikot.
Phāndā.
Phārtā.
Phidāp.
Purnagaon.*
Rāmikānrā.
Ralpakot.

Saipur.
Sakki.
Sākne.
Salliān Bazar.
Sanbās.
Sankā.
Sarbang.
Satbarale.*
Sekot.*
Sirukhark.
Sukiakot.*
Timilkaurā.
Totābas.

APPENDIX D.

Special and Miscellaneous.

MEMORANDUM--FROM MAJOR-GENERAL E. DUFF, C.B., C.I.E., Adjutant General in India, No. 640 Camp, dated Fort William, the 18th March 1904.

The following copy of a letter from His Excellency the Prime Minister of Nepal is forwarded to Officers Commanding Gurkha Battalions for information, communication to their Gurkha officers and any necessary action.

With reference to your letter dated the 12th instant, written in compliance with my request to you in my interview with His Excellency Lord Kitchener to give me some details on the subject of forced labour as impressed on Gurkha Officers on furlough or retirement in Nepal, I am very pleased to find that you have given me such full and early information on the question in all its classifications. With regard to (1) Begari and (2) Zbara, I shall have much pleasure to issue Sanadas to the local heads or officials exempting altogether all Gurkha Officers of the British Regiments on furlough or retirement from such labour, as also to grant "Passes of exemption" on retirement only, as suggested by you, provided notice of such retirement is sent to me at least two months before the retired officer starts for his native village, giving name of the officer, the village and Tehsil to which he belongs.

It will please His Excellency I hope to pass the necessary orders to the Commanding Officers of the Gurkha Regiments to send the notice to me through the Resident in Nepal, in due time, in order to give effect to this proposal.

As for the 3rd (unofficial) class of labour known as "Beti," I regret exceedingly to say I cannot see any way to grant absolute exemption. It provides for a day's labour only in the year from every man in the village but the simple payment of annas four instead will exempt any from such labour for the whole year. I am inclined to think that the Gurkha Officers with their high pay and liberal pension will never feel the payment of such a trifling amount as annas four in the year for the maintenance of a custom which goes to remunerate to the village headman for the duties required of him for public purposes. A substitute to work for only a day in the year instead of the payment of annas four will also answer the same purposes.

I may mention here that these exemptions allowed will however be subject to the one condition that any one thus exempted will have to work under forced labour only during the time when the country may be involved in war.

It is a great satisfaction to me to be able to act in accordance with the wishes of His Excellency Lord Kitchener in this matter, as I am really proud

of the high opinion formed by him of the good works done by the Gurkha Officers, as also of the kind sentiments His Excellency was pleased to express in our last happy interview at Calcutta. Please convey my best regards to His Excellency.

CHANDRA SHUM SHERE JUNG, RANA BAHADUR,

Maharaja, Prime-Minister and Marshal of Nepal.

NEPAL ;

The 29th February 1904.

APPENDIX E (1).

Distances in Days from Gorakhpur to Zillas of Central Nepal.

Tehsil.	Zilla.	Days.	—
No. 1 West	All Zillas	20	From Katamandu approx. 3 days.
No. 2 West	Gorkha	16	" " " 5 days.
No. 2 West	Lamjung	16	" " " 7 days.
No. 3 West	Tanhu	13	
No. 3 West	Kaski	13	
No. 3 West	Rising	13	
No. 3 West	Ghiring	13	
No. 3 West	Dhor	13	
No. 4 West	Bhirkot	10	
No. 4 West	Parbat	16	
No. 4 West	P. Nuwakot	10	
No. 5 West	Zaerhung	10	
No. 5 West	Pyung	10	
No. 5 West	Sataun	10	
Palpa	Palpa	6	
"	Argha	10	
"	Isma	10	
"	Dhurkot	10	
"	Parbat	16	
"	Gulmi	10	
"	Khachi	10	
"	W. Mussikot	10	
"	Galkot	16	
Piuthana	Piuthana	13	
Sallyana	Dang Sallian	13	
Dailu Daelekh		12	

Average day's march taken as 15 miles.

APPENDIX E (2).

Approximate distances in days from Laheria Serai and Darjeeling to Zillas of Eastern Nepal.

Tehsil.	Zilla.	Days.	Laheria.	Serai.	Days. Darjeeling.
No. 1 East	All	10 to 16			22 to 26
No. 2 East	All	10 to 16			18 to 22
No. 3 East	Udaipur	3			
	Khuwapani Chupla Satlum Okheldunga Tinpatan	7			14 to 18
	Khamtel Hugnam Rampur Chisankhu Yesam Solhu Halesi Soeang Sugnam	8			14 to 18
	Solu Taluwa Lekhkani	9			14 to 18
	Tullosokh Chunam Kot	10			14 to 18
	Rawadumre Blantilpung Tilpungkhatti Chaurasi Other Zillas up to	11 16			14 to 18
No 4 East	Udaipur	5			
	Khikamachha Khotang.	7 7			
	Rasuwa Dawa Siktel Sabamajhuwa Chaudandi Bokhim Hatuwa	8			10 to 14
	Chuichumba Pauwa Apchot Phali Diprum Dingla	10			

Approximate distances in days from Laheria Serai and Darjeeling to Zillas of Eastern Nepal.—contd.

Tehsil.	Zilla.	Days	Laheria.	Serai.	Days. Darjeeling.		
Dhankuta . . .	Lokhim . . .	12			10 to 14		
	Kuwapani . . .						
	Others up to . . .	16					
	Dhankuta . . .	6					8
	Kbalsa . . .						9
	Mugaghat . . .						10
	Chaubisya . . .	7					7
	Lebuaghat . . .						9
	Chhatbar . . .						7
	Atbari . . .	10					7
Tumling . . .	11						
Panchthar . . .	6						
Phedap . . .	7	7					
Dasmajhya . . .		7					
Ilam . . .	Hedangna . . .	12			14		
	Panchkhapan . . .				12		
	Sabhya-Uttar . . .				9		
	Tamorkhola . . .	12			6		
	Sankhua Uttar . . .				13		
	Maewakhola . . .				10		
	Chaenpur . . .	16			6		
	Yangrup . . .				6		
	Mewakhola . . .				11		
	Taplinjung . . .	7			7		
Others up to . . .	...					
Ilam . . .	Puwapar . . .	10			2		
	Maipar . . .	10			2		
	Ilamhanra . . .	10			3		
	Phakphok . . .	10			5		

Other useful distances.

	Miles.
Raxaul to Kathmandu	75½
Raxaul to Birganj	1¾
Birganj to Tajpur	6
Tajpur to Semrabassa	8
Semrabassa to Bichiakoh	8¾
Bichiakoh to Churia (top of pass)	6½
Churia to Hatoura	6½
Hatoura to Bainsadoan	7
Bainsadoan to Bhimphedi	7
Bhimphedi to Sisaghari	¼
Sisaghari to Tambakhani	3½
Tambakhani to Markhu	2½
Markhu to Chitlong	3½
Chitlong to Thankot	4½
Thankot to Kathmandu	8½

Rest house. 24½ miles.

Rest house. 28½ miles.

22½ miles.

APPENDIX F.

List of Post Offices in Nēpāl.

Katmandu. Chisapani.	Central P. O. Nepal City. On main road from India to Nepal.
Birganja. Kadarhana. Sarlahi. Sirha. Hanumannagar. Bijaipur. Rangeli. Jhapa.	} Eastern Terai.
Bhadgaon. Dhulikhel. Chowara. Tatapani. Langlang. Sindhuligarhi. Dolkha. Okhuldhunga. Bhojpur. Dhankuta. Ilam.	} Eastern Hills.
Trisuli. Rasuwa.	} Northern Hills.
Gorkha. Chitwan. Parewadanda. Pokhra. Baglung. Redi. Palpa.	} Western Hills.
Butwal. Bhagwanpur. Taulehwa. Pali Perasi.	} Western Terai.
Piuthana. Dahban.	} Western Hills.
Banki. Bardia. Kailali. Kanchanpur.	} Western Terai.
Dang Sallayan. Dailekh. Karnauli. Jumla. Doti. Dadheldhura. Baitadi.	} Western Hills.

Letters addressed to persons residing within 4 miles of these post offices will be delivered on arrival by the postal peons, but for persons living beyond this radius, unless the letters are called for, they will only be sent by the P. O.

by special messenger twice each month. The Post Master will, however, inform villagers passing the P. O. that letters for certain villages are awaiting delivery, so that the addressee may come for his letter if he wishes to do so.

The following Nepalese stamps are procurable, *viz.*, two, four, eight, and sixteen pice.

Postage for ordinary letters 4 pice per tola.

The rates of exchange between British and Nepalese currency rise and fall according to the market price of silver.

One British rupee is equal to 120 Nepalese pice,

One Nepalese rupee „ 100 „ „

on the average rate of exchange.

Letters sent for delivery through the Nepal P. O. should be enclosed in two covers. The inner cover should be addressed in Parbatia to its destination in Nepal with a Nepalese stamp affixed to it. The outer cover should be addressed in English or vernacular to the Post Master, the Residency, Nepal, with the requisite British postage stamp affixed. All such letters received by the Post Master, Nepal, will be transferred without delay to the Nepal State P. O. for transmission.

CALCUTTA
SUPERINTENDENT GOVERNMENT PRINTING, INDIA
8, HASTINGS STREET

THE SACRED ANIMALS OF NEPAL.

By A. C. Ray Choudhury.

("Statesman" Special.)

IN the eyes of a Hindu, there is no animal so sacred as the cow. She is regarded as an incarnation of Vishnu or Lakshmi, his consort, and all the gods of the Hindu pantheon are believed to dwell in her body. Pictures showing the different places for these gods within the body of a cow are very popular among the Hindus, and it is little wonder that they should regard the possession of cows as their capital wealth (*go-dhan*).

In their veneration for the cow, the Nepalese have gone further. The word "Gurkhas," by which the Nepalese are generally known to the world, has its origin in this veneration. The original home of the Gurkhas was known as *Gorkhas* or *Gorakh Bhumi*, which literally means "the land for the preservation of the cow," and true to their name and tradition, the Gurkhas, when they conquered the Kingdom of Nepal, forbade cow-slaughter under the strictest penalty of the law, making it punishable with death.

KINGS OF NEPAL.

It is significant, also, that the first eight kings of Nepal belonged to a family of cow-herds or *gopals*. The first king's father was, according to tradition, a cow-herd owning a milch cow which, however, would give no milk. Every day, at a certain time, the cow was in the habit of running away to a particular spot. Once the cow-herd, following her, came to that spot and finding it saturated with milk which was spontaneously dribbling from her udder, and being curious to know what was beneath it, he dug the ground and discovered a light. This was the sacred light of Pashupati, which, however, consumed the discoverer. His son was then selected by Ne Muni, from whom Nepal derives its name, to be the first king of the country.

In Nepal the worship of the cow takes various forms. On the Lakshmi Puja day during the *panchak*, or "five-day festival," cows are worshipped with due rites and ceremonies, their bodies being spotted with rice powder and coloured with turmeric. There is also a popular festival known as the *gai-jatra*, or cow-festival, in which cows are worshipped in every household, and children, wearing masks and grotesque horns, disguise themselves as cows and dance around the palaces, accompanied by virgins who are said to represent the *gopinis*, or the cow-herdresses of whom Krishna was so fond.

THE SACRED BULL.

Next in order of sanctity comes the bull, the animal sacred to Siva or Pashupati (literally, the lord of animals) the name under which the Nepalese worship the great god Siva. Two huge brass-gilt images of the kneeling bull are seen in front of the main sanctuary of Pashupatinath, and receive from every pilgrim, as he passes by, their due share of homage and worship in the shape of carnations and votive wreaths which are placed at their feet.

Hanuman, the great monkey-chief-tain, and friend of Rama whom he helped to rescue Sita from the clutches of Ravana, is also duly recognized among the divinities of Nepal. Various representations of this monkey-god are found in the Durbar Square at Khatmandu, which is popularly known as *Hanuman-dhoka*, from the image of Hanuman which was placed at the gateway to the palace by Pratap Malla.

tween the bird-king, and the serpent king (Takshaka), in the course of which the former invoked the aid of Vishnu, and the latter, that of Avalokiteswara, whom he had tried to propitiate by age-long penances practised at Gokarna for his past sins. As Vishnu was going to strike the serpent down with his disc (*chakra*), Avalokiteswara, taking pity on him, sought to bring about a reconciliation between him and Garuda, and placed the serpent round the neck of the bird-king in token of friendship.

The anniversary of this great fight takes place on the Naga Panchami day, when the stone image of Garuda at Changu Narayan, with Vishnu seated on his back, is said to perspire as a result of his struggles and the priests wipe off the perspiration with a handkerchief. The water in which this handkerchief is dipped becomes, in popular belief, a sovereign remedy for snake-bites. Fortunately such a remedy is seldom requisitioned, poisonous snakes being almost unknown in Nepal. To kill a snake in Nepal is considered a great sin, and nobody will do so, unless compelled by dire necessity. By some the Naga is regarded as a fury whose wrath must not be provoked, while there are others to whom it represents that mythological creature on whose expanded hoods Vishnu once reared the world at the dawn of creation.

THE "MAKARA."

The *makara* which represents the sign of Capricornus in the Hindu Zodiac and which is believed to be the vehicle of Varuna, the God of Ocean, and is also borne on the banner of Kamadeva, the God of Love, is generally depicted with a curling trunk, like an elephant, on the tympanums over doorways of temples, and adorns also the heads of water spouts all over the country. The mouse, sacred to Ganesha, is a necessary adjunct to that God in every shrine dedicated to his worship, and the elephant and the lion and the dragon are seen guarding the portals to many temples.

From these sculptured animal deities of myth and legend, let us now pass to the worship of the living animal in the Nepalese household. The Nepalese have a regular cycle of animal festivals commencing in Kartic, four days before the Bhratriditiya, with the worship of the crow and ending with the worship of man as brother.

ANIMAL FESTIVALS.

On the first of the five days, which complete the cycle, known to the Nepalese as Panchak (or five-day festival), the crow, though regarded as a pest throughout the year, is shown unusual kindness and respect by being offered large quantities of grain and fruit placed in prominent positions so as to arrest attention. Perhaps the custom originated from the Hindu idea of the Pancha-Yajna or the five offerings, one portion of which must be reserved for the crow.

On the second day, the Dog's Day this animal which is believed to be an incarnation of Dharma or Divine Justice that followed Yudhisthir and his party in their ascent to Heaven, is worshipped with garlands and sacred thread placed around his neck and with the vermilion paint on his forehead. Even the wandering pariah dog is not neglected on this day, but becomes the object of special devotion.

THE COW'S DAY.

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world, has its origin in this veneration. The original home of the Gurkhas was known as *Gorkhas* or *Gorakh Bhumi*, which literally means "the land for the preservation of the cow," and true to their name and tradition, the Gurkhas, when they conquered the Kingdom of Nepal, forbade cow-slaughter under the strictest penalty of the law, making it punishable with death.

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THE MYTHICAL GARUDA.

In the groves of Pashupati and Guhyeswari, thousands of Hanuman's descendants are allowed to dwell unmolested and secure, and even to carry on their depredations unchecked on pilgrims who, remembering the services of their ancestors, would far rather suffer indignities at their hands than see a single one of the holy tribe insulted or outraged.

In many of the temples of Nepal, a strange creature, with the wings of a bird and the face of a man, is seen surmounting monolithic columns or stone pedestals placed in front of the main sanctuary. This is the mythical bird-king Garuda, the vehicle of Vishnu.

There is a curious Nepalese legend which refers to a terrible fight be-

seated on his back, is said to perspire as a result of his struggles and the priests wipe off the perspiration with a handkerchief. The water in which this handkerchief is dipped becomes, in popular belief, a sovereign remedy for snake-bites. Fortunately such a remedy is seldom requisitioned, poisonous snakes being almost unknown in Nepal. To kill a snake in Nepal is considered a great sin, and nobody will do so, unless compelled by dire necessity. By some the Naga is regarded as a fury whose wrath must not be provoked, while there are others to whom it represents that mythological creature on whose expanded hoods Vishnu once reared the world at the dawn of creation.

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THE COW'S DAY.

The third day is the Cow's Day, to which reference has already been made. It is synchronous with the Lakshmi Puja, the cow being identified with Lakshmi or the Goddess of Fortune. On the fourth day, known as the Bullock's Day, the bullock, the horse, and all other animals that one can lay hold of, come up for worship.

The elephant, being too huge and unwieldy, has no particular day set apart for its worship, but on the Rishi Panchami day, every Nepalese woman must manage to secure a few grains of dust trodden by the massive feet of this animal, and sprinkle them over her body before she can perform other rites appertaining to the ceremony. The fifth day of the cycle is the day of the worship of brothers by sisters, known as *Bhratri Puja*.

Thus every year at a particular season, the Nepalese are reminded of the sanctity and brotherhood of all species of animal life, from the lowest to the highest man.