

HANDBOOK FOR THE INDIAN ARMY.

GARHWALIS.

Compiled under the orders of the Government of India.

BY

CAPTAIN J. EVATT,

39th (The Garhwál Rifle) Regiment.

REVISED BY

LT.-COL. K. HENDERSON, D.S.O.,

18th Royal Garhwál Rifles.

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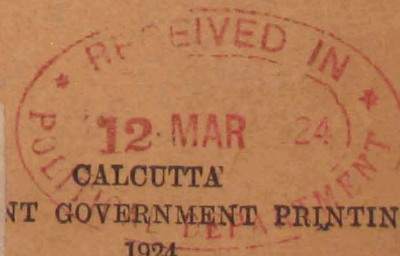


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CONTENTS.

CHAPTER—	PAGE.
I. Topography	1—9
II. History	10—15
III. Inhabitants : their character, customs, habits, religion, etc. .	16—26
IV. Further details concerning the military and other classes of Garhwál.	27—35
V. History and characteristics of Garhwális as soldiers . .	36—42
VI. Recruiting	43—49

APPENDICES.

I. List of Garhwál Rájás	50
II Siva in his warlike form as Pasupati	51
III. Glossary of terms used by Garhwális	52—54
IV. Alphabetical list of Garhwáli castes	55—82

PREFACE.

THIS handbook on Garhwális was first compiled by Captain J. Evatt, 39th (The Garhwál Rifle Regiment) Bengal Infantry, in 1894. Owing to the change in conditions since then and to further experience of the class gained subsequently, particularly during the Great War, the book has now been revised and brought up to date by Lieut.-Colonel K. Henderson, D.S.O., Commandant, 10th Battalion, 18th Royal Garhwál Rifles.

CHAPTER I. — TOPOGRAPHY.

Garhwál,* a district of the Kumaon Division, is bounded on the north by Tibet, on the south by Bijnor, on the east by Kumaon, and on the west by Tehri-Garhwál and Dehra Dun.

It has an area of 5,629 square miles and is divided, for recruiting purposes, into Upper and Lower Garhwál, and for administrative purposes into 11 *parganas*, which are further sub-divided into 86 *pattis* as follows :—

UPPER GARHWÁL.

Pargana.	No.	Patti.
I.—Dasoli	1	Dasoli Malla.†
	2	Dasoli Talla.†
	3	Band.
II.—Nágpúr	4	Nágpúr Malla.
	5	Kálichát Malla.
	6	Kálichát Talla.
	7	Nágpúr Bichla.
	8	Nágpúr Talla.
	9	Urgam.‡
	10	Maikhanda.
	11	Parkhandi.
	12	Bamsu.
	13	Lobha.
III.—Chánpúr	14	Sirgur.
	15	Chánpúr Sili.§
	16	Chánpúr Taili.§
	17	Dhaijuli.
	18	Choprakot.

* The country of forts. Compare Kangra=battlements. It might also mean the country of ravines, *gadh* being a ravine.

† Malla=Upper. Talla=Lower.

‡ From *wagas*, a sub-division of the Nágas.

§ Sili=Shady. Taili=Sunny.

HANDBOOK ON GARHWÁLS.

Pargana.	No.	Patti.
III.—Chandpur— <i>contd.</i>	19	Chauthán.
	20	Ránigadh.
IV.—Fainkhanda	21	Painkhanda Malla.
	22	Painkhanda Tallo.
V.—Badhán	23	Nandak.
	24	Karakot.
	25	Kapiri.
	26	Pindarpár.
	27	Pindarwár.
	28	Kansar.
	29	Dhanpúr.
VI.—Dewalgarh	30	Kandársiyun.
	31	Bachhansiyun.
	32	Bidolsiyun.
	33	Ghurdursiyun.
	34	Chalansiyun.
	35	Katholsiyun.

LOWER GARHWÁL.

Pargana.	No.	Patti.
VII.—Malla Salán	36	Meldhár.
	37	Sábali.
	38	Talain.
	39	Dhaundiyálsiyun.
	40	Bangársiyun.
	41	Saindhár.
	42	Kolagár.
	43	Khátali.
	44	Iriyakot.
	45	Gujaru.

Pargana.	No.	Patti.
VIII.—Barasiyun	46	Khátsiyun.
	47	Paidalsiyun.
	48	Nádalsiyun.
	49	Kapholsiyun.
	50	Aswálsiyun.
	51	Patwálsiyun.
	52	Gagwársiyun.
	53	Maniyársiyun.
	54	Idwálsiyun.
	55	Sitonsiyun.
	56	Bannelsiyun.
	57	Ráwatsiyun.
	58	Bangarhsiyun.
	59	Kandwálsiyun.
	IX.—Chaundkot	60	Kingadigár.
61		Mawálsiyun.
62		Ringwársiyun.
63		Pingala-Pákha.
64		Gorársiyun.
65		Jaintolsiyun.
66		Maundársiyun.
67		Dhángu Malla.
68		Dhángu Talla.
69		Karaundu Walla.
X.—Ganga Salán	70	Karaundu Talla.
	71	Langúr.
	72	Udepur Malla.
	73	Udepur Bichla.
	74	Udepur Talla.
	75	Ajmer.

Pargana.	No.	Patti.
XI.—Talla Salán	76	Bhábar.
	77	Bijlot Walla.
	78	Bijlot Talla.
	79	Búngi.
	80	Badalpúr Malla.
	81	Padalpúr Talla.
	82	Kaurhiya Walla.
	83	Kaurhiya Talla.
	84	Painun.
	85	Síla Malla.
	86	Síla Talla.

The natural divisions are mountain ranges and narrow valleys, which, as a rule, are little more than ravines. The valley of the Ganges at Srinagar is the largest in the district, but it is hardly half a mile wide and has an elevation of only 1,500 feet above the level of the sea. To these may be added the narrow strip of waterless forest at the foot of the hills called the Bhábar, about 2 or 3 miles in breadth, where it adjoins the plains.

To the north the mountains form a portion of the great Himalayan chain of which the principal peaks in the district are—

Mountains.	Feet above the level of the sea.
Dúnagiri	23,184
West Trisúl	23,382
East Trisúl	22,320
The Third Peak	22,342
Nanda Devi	25,661
The Nandakna Peaks	20,772
	20,773
	23,093
Kamet	25,443
Nilakánta	21,661

Mountains.	Feet above the level of the sea.
Badrináth or Chaukhamba	22,880
Kedárnáth*	22,790
Srikánta	20,120
Bandarpunch or Jamnotri	20,020

* Kedárnáth.—“The lord of the *Kedár*”, the gigantic pine of the Himalaya: a title of Siva.

From the main range to the north-west the slope inclines to the elevated plains of Tibet. The Vishnuganga river, having its source at an elevation of 18,000 feet in the glacier adjoining the Mána pass into Tibet, falls gradually to 6,200 feet at its confluence with the Alaknanda. Between this valley and the upper course of the Alaknanda (here called the Dhauli, or white river) is a ridge of great height ending on the south in a peak having an elevation of 22,073 feet, and in Kamet on the north. The Dhauli river comes next and leads from the Niti pass. To the south of the main range of hills we find numerous spurs running from it, generally in a direction from north-east to south-west and parallel to each other, with cross spurs at intervals and occasional ridges of greater elevation, such as Tungnáth, or Chandrasíla (12,071 feet), Dudatoli (10,188 feet), and Dúbri (9,862 feet). South of the river Nyár, however, the ranges run more parallel to the plains, and are seldom more than 7,500 feet above the level of the sea. Most of these hills are rugged and densely wooded up to between ten and eleven thousand feet; steep towards the ridges; somewhat flatter about the middle, and end in abrupt slopes towards the valleys. Along the larger rivers the hills present gradual slopes at the base, and end in a succession of narrow terraces or flats, which are all dry and are, as a rule, also cultivated.

With the exception of *parganas* Barasiyun and Chaundkot (which are almost bare of arboreal vegetation), the entire district is thickly covered with forest, forming in many places an almost impenetrable jungle.

The entire drainage of Garhwál flows into the Ganges. The Alaknanda with its tributaries marks the distinguishing physical features of the district and shows the direction of the lines of lowest elevation. This river is one of the sacred streams of India, and each of the places where it meets a considerable affluent (called *Prayág*, or confluence) is esteemed holy, and forms a station in the pilgrimage which all devout Hindus make to Himachal. The first confluence is at Vishnuprayág, where the waters of the Dhauli from the Niti pass unite with the waters of the Saraswati, or Vishnuganga from the Mána pass.

Thence onwards to Deoprayág the stream is known as the Alaknanda. At Nandprayág the Nandak stream joins the Alaknanda on the left bank and brings with it the drainage from the Nandakna peaks and the western slopes of Trisul.

At Karanprayág, on the same bank, is received the Pindar, which drains the southern and eastern slopes of the Trisul group. The Mandákini (or Káli Ganga) falls in on the right bank at Rudrprayág and brings with it the surplus waters of the entire tract along the southern slopes of the Badrináth and Kedárnáth peaks. At Deoprayág the Bhágirathi, from Gangotri, joins the Alaknanda, and henceforward the united stream is known as the Ganges. The Bhágirathi rises in Tehri-Garhwál from the Gangotri peak; and though popularly considered the chief branch of the Ganges, is inferior in importance and volume to the Alaknanda. The only other important tributaries are the Nyár and Hinwal streams, which join the Ganges on the left bank below Deoprayág. The only river of any size in Garhwál which does not join the Ganges within the limits of the district is the upper waters of the western Rámganga. This river takes its rise in Lobha, and, flowing through Kumaon for a considerable distance, re-enters Garhwál in the Pátli Dún, where it receives the Mandhal, Palain and Sona streams on the right bank, and bursting its way through the Siwálíks, reaches the Ganges in the Hardoi district of Oudh. All these rivers, owing to their great velocity and the existence of rocks, boulders, shoals and rapids, are useless for navigation, though several are used for rafting timber.

For three months in the year the climate is damp, for the remainder it is dry and bracing. Towards the passes of Tibet there are no periodical rains, whilst in the hottest weather elsewhere it is cool. In the portions bordering on, and to the south of the snowy range it is always cool, but more moist; while in the rest of the hills the temperature varies. In the valleys it is intensely hot and feverish during the hot weather and rains, and in the cold weather, though warm in the day time, it is bitterly cold during the nights and mornings.

Tehri State, or the State of Tehri-Garhwál, is a state under the political superintendence of the Government of the United Provinces, with an area of 4,200 square miles as against the 5,629 square miles of British Garhwál. It is bounded on the north by the Punjab states of Rawain (not to be confused with the Rawain *pargana* of Tehri) and Bashahr, and by Tibet; on the east and south by British Garhwál and on the west by Dehra Dun.

Tehri State contains the sources of both the Ganges and the Jumna, and these two rivers receive the whole drainage. The Ganges rises in a glacier called Gaumukh, at the height of 18,570 feet, and at first bears the name of

Bhágirathi, and is thereafter described above. West of the peak of Bandar-punch rises the Jumna, which flows southwest and then forms the western boundary of the state. The Supin rises north of the same peak, and after receiving the Rupin becomes the Tons, which ultimately joins the Jumna.

Gangotri and Jamnotri near the sources of the two big rivers are important places of pilgrimage.

It is divided for administrative purposes into 6 *parganas*, which are further sub-divided into 77 *pattis* as follows:—

No.	Pargana.	No.	Pattis.
1	Rawain	1	Panchgai.
		2	Barasu.
		3	Fatehparbat.
		4	Singhur.
		5	Bangan.
		6	Adaur.
		7	Git.
		8	Gadugad.
		9	Aurthok.
		10	Badiyar.
		11	Sarnol.
		12	Manpa.
		13	Naganthok.
		14	Banal.
		15	Ramasirain.
		16	Kelasu.
		17	Barahat.
		18	Wajari.
		19	Barhat.
		20	Dakhyat Thok.
		21	Mugarsanti.
		22	Barkot.
		23	Bhandarsiyun.

No.	Pargana.	No.	Pattis.
2	Taknor	24	Upla Taknor.
		25	Nichla Taknor.
3	Nald Kathur	26	Parla Kathur.
		27	Warla Kathur.
4	Chihanna	28	Gongarh.
		29	Wasar.
		30	Argad.
		31	Kemar.
5	Jaunpur	32	Dashgi.
		33	Khatal.
		34	Gidar.
		35	Hathar.
6	Udepur	36	Bist Patti.
		37	Gusain Patti.
		38	Juwa Patti.
		39	Baragadi.
		40	Dhanari.
		41	Gamri.
		42	Ramoli.
		43	Raika.
		44	Oran.
		45	Bhadura.
		46	Udkot.
		47	Maniyar.
		48	Athur.
		49	Sarjula.
		50	Bamund.
		51	Makhlogi Dhar Kabaria.
		52	Quili Palkot.
		53	Kunjani.

No.	Pargana.	No.	Pattis.
6	Udepur— <i>contd.</i>	54	Saklana.
		55	Bharpur.
		56	Bangarh.
		57	Dharmandal.
		58	Koti Faigul.
		59	Barjula.
		60	Dagar.
		61	Akari Patti.
		62	Dand Sir.
		63	Karakot.
		64	Maletha.
		65	Chaurash, Putkar.
		66	Lostu, Chiledi, Badiyargadh.
		67	Bhardar.
		68	Mailohami.
		69	Hindao Donipakh.
		70	Lasya.
		71	Silgarh.
		72	Badma.
		73	Arkhud Futkad.
		74	Bangar.
		75	Sankari.
		76	Bhilang.
		77	Thati Kathur.

CHAPTER II.—HISTORY.

Garhwál has no written history of its own, and the traditions preserved regarding it are of the most meagre and unsatisfactory nature. Little more has been gathered than a list of names* and a few dates of its earlier history.

The earliest reign of the Garhwál Rájás to which a date can be assigned from existing records is that of Mán Sah, 1547 A.D.

The local traditions say that Ajaya Pál was the first to leave the family home in Chándpúr and settle in Dewalgarh, whence the capital was transferred to Srinagar by Mahipatti Sah. Up to the time of Ajaya Pál (he cannot be placed earlier than 1358—1370 A.D.) Garhwál was divided amongst a number of petty Rájás. Every glen or hill, as formerly the case in the highlands of Scotland, was subject to its own chiefs, who have left no record behind except the moss-covered walls of their strongholds; and although Ajaya Pál is credited with having reduced fifty-two of these petty chiefs under his own rule, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwáli power over the Dún, Bisahir, and the tract now known as Tehri-Garhwál, or Foreign Garhwál. Indeed, Mahipatti Sah, the founder of Srinagar, is said to be the first Rájá of the line who attained to any real independence.

From this time till the advent of the Gurkhas little is recorded regarding Garhwál beyond the numerous invasions to which it was subjected. As, in still earlier times, every Rájá of Kumaon commenced his reign by an invasion of Doti, so every successor to the throne of the Chand Rájás of that Kingdom considered it his first duty to invade Garhwál.

Amongst the earliest of these incursions was one in the reign of Rudra Chand (1563—1597 A.D.) under his general, Parkhu Pant, who with a small but veteran army proceeded to the valley of the Pindar with the object of capturing Badhángarh. Parkhu was, however, slain and the Kumaonis fled to Almora. In the succeeding reign of Lakshmi Chand (1597—1621 A.D.) Garhwál was seven times invaded, but the Kumaonis were each time repulsed with considerable loss, and to this day the Garhwális point out with pride the ruins of the petty fort called Siyál Bunga which withstood the might of the great Chand Rájá of Kumaon. Lakshmi Chand was so hard pressed in his last expedition that he was obliged to conceal himself in a litter (*doka*) under a heap of soiled clothes, and in this ignominious manner made his

* Vide Appendix I.

entry into his capital. In his eighth and last attempt he was more successful, in that he was able to plunder the frontier *parqana* of Garhwál and retire in safety to Almora, but he made no permanent impression on the country.

In 1654-55 A.D. the Emperor Shahjehán despatched for the purpose of coercing the zamindár of Srinagar, a force of 8,000 men which was joined on its way by the zamindár of Sirmor (Rája Sabhák Prakás) and Báz Bahádur Chand, Rája of Kumaon. This expedition succeeded in penetrating as far as the Thána of Chándi (which then belonged to Srinagar), and in taking possession of the Dún, which was handed over to one Chhatarbhuj. The rains then being about to commence further operations were suspended.

In 1670 A. D. Báz Bahádur Chand, desiring to wipe out the disgrace that had hitherto attended the Kumaon arms in their contest with Garhwál, attacked at the same time both Banhán in the Pindar Valley and Lobha, and was successful enough to seize the important fort of Juniagarh. He then proceeded to the conquest of Bhot; but during his absence on this expedition the Garhwál Rája had been maturing his preparations, and now, by a rapid march, surprised the Kumaon garrisons and recovered his territory. Báz Bahádur, however, quickly took the field and, sending a force into the Pindar Valley, under an experienced leader, himself took the route through the valley of the Rámanga and Lobha. The people of the Garhwál *pattis* of Sábali and Bangársyun aided the Kumaonis, who, after some slight skirmishing, drove the Garhwális back to Srinagar itself. Here a hasty peace was patched up, to which the ignominy of its being signed in the Garhwáli capital gave no additional assurance. On his return from Garhwál, Báz Bahádur brought with him several Bisht families from Sábali, and several Bangáras or Ráwats, from Bangársyun, to whom he gave the offices of heads of the villages of Timli and Bharsoli respectively.

In 1678 A.D. Udyot Chand, dissatisfied with the conduct of the Garhwál Rája, ravaged Badhán, but suffered the loss of his principal and favourite officer Maisi Sahu. He was more successful in the following year when he entered Garhwál by Ganai and penetrated by Lobha to Chándpúr, which he captured and plundered.

The Garhwál Rája now sought aid elsewhere and entered into an offensive and defensive alliance with the Rainka Rája of Doti, under which (in 1680 A.D.) Kumaon was attacked on the east by the Doti Rája, who occupied Champáwat, and on the west by the Garhwál Rája, who again took possession of Dunagiri and Dwára. The war raged for two whole years, but in the end the Kumaonis were victorious against both their enemies.

The ruler of Garhwál at this time was Medini Sah, who was succeeded by Fateh Sah (1684 to 1716 A.D.), and who may perhaps be identified with Fateh Singh who, in 1692, led a memorable raid from the Dún into

Saháranpur, whence he was with difficulty expelled by Sayyid Ali, the Imperial General. Fateh Sah is also credited with extension of his power into Tibet; and a hat, coat, sword and matchlock, said to have belonged to him, are still kept in the temple at Daba in Hundés. Fateh Sah was the contemporary of Udyot, Gyán and Jagat Chand, Rájás of Kumaon, and was as often victor in the border fights as his opponents. On several occasions he was able to hold a portion of Kumaon territory for a considerable time. Every year one side or the other made marauding expeditions which served little purpose except to render the lands near the borders of the two countries desolate. No one knew who should reap what had been sown, so that the more industrious part of the population abandoned the frontier tracts, which in many places again became covered with jungle.

In 1709, however, Srinagar was captured by Jagat Chand, the Rája of Kumaon, who had also plundered Lobha and taken the fort of Lobhagarh in the previous year. The Garhwál Rája fled to Dehra Dún and Jagat Chand formally bestowed the town of Srinagar on a Brahman. During the early part of the reign of Pradip Sah (1717-72) the Garhwális recovered their possessions and invaded the Baijnáth valley, but in a battle fought near Ranchula (above the Baijnáth temple) the Kumaonis were successful; but in endeavouring to enforce the recession of Srinagar were repulsed and driven across the frontier. The Dún and Garhwál at this time enjoyed a season of exceptional prosperity, but in 1757 the Rohillas entered the Dún and after a very feeble resistance on the part of the Garhwál Rája established their authority there, and from this time till the Gurkhas stepped in and seized the valley amongst their conquests, it belonged to any one bold enough to enter it and strong enough to encounter the little opposition that could be made.

In 1785 occurred the raid into Garhwál which to the present day is known as the "Joshiyána." At this time Jayakrit Sah was reigning in Garhwál and his brother Pradhman in Kumaon. The former in an ill-advised moment attacked Harakdeb Joshi, Prime Minister and head of the forces of Pradhman, Rája of Kumaon, but was defeated and obliged to seek safety in flight. So hardly pressed were the Garhwális in the pursuit that the Rája sickened and died; and the Kumaon troops, plundering and burning every village on their way, and even the sacred temple of Dewalgarh, entered and took possession of the capital Srinagar. Pradhman assumed possession of the throne and united for a whole year the two countries under his personal sway, but then abandoned Kumaon altogether and took up his residence permanently at Srinagar.

In 1791 occurred the first invasion of the Gurkhas, who, however, never penetrated beyond Langúrgarhi, a fort about ten miles west of Lansdowne,

which for a whole year defied their efforts to reduce it. In the midst of their arrangements for a more determined attack on the fort news arrived that the Chinese had invaded the Gurkha possessions, and that all the troops should return to Nepál. The Gurkha leaders had, however, so impressed Pradhamañ Sáh with a sense of their power that he agreed to pay a yearly tribute of Rs. 25,000 to the Nepalese Government and send an agent to the Darbár, which measures for the next twelve years preserved some appearance of amity between the two Governments.

At this time the standing army of the Rája consisted of some 5,000 men, of whom 1,000 were stationed at Srinagar, and the remainder throughout the several *parganas*, to assist in the collection of revenue and to garrison the frontier posts along the Rámgunja. The troops were armed with matchlocks or bows and arrows, or the sword and shield, which last were evidently the established and favourite weapons of the country. There was no attempt at uniformity in dress or discipline, and pay was seldom regularly distributed. As a contrast to the above the following estimate of the Gurkha troops of the times may be quoted :—

The regular army of Nepál has been for so long a time accustomed to active service, to a series of constant warfare and victory, that the men have become really veteran soldiers under the advantages of necessary control and a certain degree of discipline; and from their continual success they have attained a sense of their own value, a fearlessness of danger and a contempt for any foe opposed to them.

The men were armed with the *talwár*, *kukri*, and matchlocks. The European style of exercise, dress and arms was affected, and the denominations of rank given to their officers were English. The pay of the regular troops was eight rupees a month whilst on active service, and six at other times.

The year 1803 is remarkable for the great and successful effort of the Gurkhas to reduce Garhwál. Ever since the siege of Langúgarhi was raised in 1792 small parties of Gurkhas had periodically plundered the border* *parganas*, which they were taught to look upon as their lawful prey. The prisoners made in these expeditions were sold into slavery, the villages burned and the country made desolate. Still the Garhwális did not always allow these raids to go unpunished. Reprisals were made and a border warfare ensued, characterised, as all such wars are, by deeds of wanton cruelty and bloodthirsty revenge. Several fresh attempts had been made to capture Langúgarhi, but all had proved fruitless; and now the Gurkha leaders,—Amar Singh Thápa, Hastidal Chautariya, Bam Sáh Chautariya and others,—at the head of a numerous and well equipped veteran army invaded Garhwál.

* Kumaon was conquered by the Gurkhas in 1790.

Pradhman Sah, who was mild and effeminate to a degree, did not grasp the nature of the danger to which he was exposed, and portents had already paralysed his superstitious mind. The priests at Paliyagadh, at the sacred sources of the Jumna, had foretold the Gurkha conquest and the death of Pradhman Sah at Dehra; and his capital itself had been visited by an earthquake, which rendered his palace uninhabitable: frequent shocks took place for several months, and it is said that many ancient streams ran dry, whilst new springs appeared in other places. No real resistance was offered, and the Rájá and his family fled by Bárahát to the Dún, closely pursued by the victorious Gurkha who occupied Gurudwára or Dehra in the cold weather (October 1803).

Pradhman Sah then took refuge in the plains, and through the good offices of the Gujar Rájá Rámdayál Singh of Landhaura was enabled to collect a force of some 12,000 men, with whom he entered the Dún resolved to make one attempt to recover his kingdom. In this he was unsuccessful, and in an action fought at Khurbura, near Dehra, perished with most of his Garhwáli retainers (January 1804).

For the next twelve years Garhwál was under the domination of the Gurkhas who, in their conduct to this unfortunate province, appear to have borne in mind the trouble it cost them to win it, and acted as if determined to revenge it. Its old families were destroyed; all persons of rank and importance who were taken were murdered or banished; its villages burnt and desolated, and great numbers of its inhabitants sold as slaves; the remaining part were oppressed by heavy taxes, and many voluntary banishments and emigrations took place. Their tyranny has passed into a proverb, and at the present day when a native of these hills wishes to protest in the strongest language in his power against some oppression to which he has been subjected, he exclaims that for him the rule of the Gurkhális has been restored.

In 1815, Garhwál was annexed by the British, no resistance being offered by any of the Gurkha detachments. Lobha was the only quarter where the inhabitants took any very active means to expel the Gurkhas although they were everywhere most anxious for the success of the British enterprise. In this instance they succeeded in cutting off the water of the garrison and compelled it to evacuate Lobhagarh on 22nd April, four days before the fall of Almora.

At the termination of the war, Sudarsan Sah was living in great poverty at Dehra, and as an act of clemency the portion of Garhwál situated to the west of the Alaknanda was handed over to the Rájá and subsequently delimited to the present boundaries of Tehri-Garhwál.

During the Mutiny Sudarsan Sah rendered valuable assistance to the Government. He died in 1859 without direct male issue and the state lapsed to the Government; but in consideration of the services of Sudarsan Sah, a near male relative, Bhawani Sah, was allowed to succeed and he subsequently received a *sanad* giving him the right of adoption. Bhawani Sah died in 1872, and his son and successor, Pratap Sah, in 1887. Raja Sir Kirti Sah, K.C.S.I., was installed in 1892. He married a granddaughter of Maharaja Jang Bahadur of Nepal. His son is the present Raja Narendra Sah, who is an Honorary Captain in the 18th Royal Garhwal Rifles, and who was installed in 1919.

The state maintains a company of Imperial Service Sappers, organised in 1907 and consisting of 175 of all ranks. They are stationed at Tehri, and during the cold weather the men are sent for training and instruction to Roorkee, Meerut, and Ferozepur. This company provided valuable reinforcements for the 39th (now 18th Royal) Garhwal Rifles in France in the critical early days of the Great War when the Indian Army war expansion system failed to meet the demand.

CHAPTER III.—INHABITANTS OF GARHWÁL : THEIR CHARACTER, HABITS, CUSTOMS, ETC.

General.—The majority of the inhabitants of Garhwál belong to the Khasa, or Khasiya, race, and speak a dialect of Hindi akin to the language of the Hindus of Rájputána. To the north, however, in the inter-Alpine valleys of Bhot, we have a tribe of decided Tibetan origin, whose affinities are found in the trans-Himalayan tribes of Hundès. These are known as Bhotiyas by the people of the lower hills, whilst the people of the adjoining portion of Tibet are known as Hunas, or Huniyas.

In addition to the tribes already mentioned, there are the Rajis, or Rájiya-Kirátas (as represented by the Ráwats)—traces of the Nágas and Sakas—whilst others contend that we have here also old Bactrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are at the present day four great racial divisions of the population—the Khasas, the Bhotas, the Doms and the immigrants from the plains. Here we shall endeavour to ascertain who these Khasas (including Nágas and Rájiya-Kirátas), Bhotas, and Doms were. What little historical records exist show us great waves of invasion and conquest over all Upper India from the earliest times, and bitter dynastic and religious struggles. The many different tribes who joined in these wars have not been superimposed, without disturbance, one on the other. In some cases, the intruding power was strong enough to absorb, or to enslave, the conquered race; in other cases these have been pushed onwards from their original seats, or have been divided into two. From Tibet on the north, and the plains on the south, intruders have wedged themselves in, chemically assimilating, as it were, the subject race in places by intermarriage, and in others showing a purely mechanical admixture.

The law book of Manu is still the great authority on the systematic ethnography and cosmogony of the Hindus, and it affirms that the Kshatriya* tribes of Yavanas, Chinas, Sakas, Kirátas and Khasas became (amongst others) Vrishalas, or outcastes, from the extinction of sacred rites and from having no intercourse with Brahmans. It would, therefore, appear from the

*The various Hindu castes, whose origin is ascribed to the Veds and Puráns were—

Brahman.—Those who expounded the doctrines of Brahma or performed religious rites and ceremonies.

Kshatriya.—Warriors, the word meaning “protector from injury.”

Vaisiya.—A rich man: those engaged in commercial pursuits and money transactions.

Sudra.—Those engaged in the cultivation of the soil and menial work.

most orthodox writings that these races were looked upon as heretical members of the great Aryan family rather than aborigines; and there is every reason to suppose that the Kirátas, Nágas, and Khasas entered India by the same route as the Aryas in the order given.

Kirátas.—We have in the name Rájiya-Kiráta possibly a living link between the Kirátas* of somewhat Tibetan physique and the Khasas of equally pronounced Aryan form and habits. The Rájis represent themselves to be descendants of one of the original Princes of Kumaon, who with his family fled to the jungles to escape the destruction threatened by an usurper. The Ráwats are said to be Rájis who have settled themselves in villages, and as they seem distinct from the Khasiya population, it is not impossible that the tradition may be true, and that they represent the ancient Rájiya-Kirátas.

Nágas.—There can be no doubt that a race called Nágas existed to whom the hooded snake was sacred, and that a branch of the race was once the ruling power in these hills. They were found in the plains and in the hills, and appear to have been a race of trans-Himalayan origin who adopted the snake as their national emblem. In Garhwál we have traces in the names Nágpúr and Urgam, and the universal tradition of their residence in the valley of the Alaknanda. At the present day Sesh Nág is honoured at Pandukeswar, Bhekal Nág at Ratgaon, Sangal Nág at Talor, Bánpa Nág at Margaon, Lohandeu Nág at Jelam in the Niti valley, and Puskhara Nág at Nágnáth in Nágpúr, and the rock bearing the Asokha inscription at Kalsi in the Dún is popularly reported to mark the boundary laid down of old between the Nága Scythians of the hills and Hindustán.

Khasas or Khasiyas.—The name “Khasa,” like the name “Nága,” is of far too wide significance to be that of a single tribe, and its use at the present day to distinguish the Cis-Himalayan people of Khas-des from the Bhotiyas is more generic than particular. At a very early period the Khasas were the principal inhabitants of the regions to the west of Kashmír, of Kashmír itself, and of the hill country as far as Nepal, and of a considerable part of the plains. They formed an important section of the Indian population found in these tracts by successive invaders; and though now possessing a national existence in Kumaon and Garhwál alone, can still be traced from the sources of the Kábul river to the Tista.

The Khasas of the plains were driven to the hills—Vindhaya on the south and the Himalaya on the north; and it is precisely in these places that

* The Kiratas are now a short, flat-faced people, powerfully built and Buddhists in religion, who are regarded as generically the same as the Limbus.

we find them at the present day. There seems no reason for doubting that they were a very powerful race, like the Nágas, who came at a very early period from that *officina gentium*—Central Asia, and have left their name in Kashgar, Kashkára, the Hindu-Kush, Kashmír and recognizable colonies at the present day in the hills from Kashmír to Nepál, and that the Khasiyas of Kumaon and Garhwál are of the same race. The account these give of themselves tallies in all respects with the indications from other sources. They always profess to be Rájput* who have fallen from their once honourable position by the necessity of living in a country and in a climate where the strict observance of the ceremonial usages of their religion is impossible, and undoubtedly this statement is supported by all the facts (so far as we are acquainted with them) which have any bearing on the question. It has been sometimes, but hastily, assumed (apparently from analogous circumstances in Nepal) that the Kumaon and Garhwál Khasiyas are a people of mixed Tibetan and Indian race. The Khasiyas† of Nepal may have been less exposed to Aryan influence throughout their successive wanderings, or may have been modified by admixture with Tibetan tribes. For as we proceed eastward from the Káli we find conditions of climate which, however unlike those of Tibet, must still be less antagonistic than those of the Western Himalaya to the diffusion of a Mongolian race. But this admission does not affect the Khasiyas of Kumaon and Garhwál, who in physiognomy and form are as purely an Aryan race as many in the plains of Northern India.

The language of the Khasiyas is a purely Hindi dialect both in its vocables and in its grammatical structure, and no signs of foreign admixture have hitherto been discovered in it.

Whatever their original beliefs may have been, the Khasas are now Hindus: they have for centuries been under the influence of the Brahmanical priesthood, all their feelings and prejudices are strongly imbued with the peculiar spirit of Hinduism; and although their social habits and religious belief are often repugnant to those who strictly observe the ceremonial usages of Hinduism, the people are becoming year by year more orthodox in

* The "Annals of Rajasthán" assign the "Gherwal" (*sic.*) a position among the *Chhatís Rájikula* (the thirty-six Royal Races), but state that no pure Rájput will permit the contaminated blood of the Garhwali to mix with his, though as a brave warrior he is entitled to his fellowship.

† From this it would seem that the derivation of the word 'Khas,' given at page 7 of "Notes on Goorkhas," is open to question, and that those of Nepal are none other than the Khasas, or Khasiyas, *improved* by admixture with Tibetan tribes. Whichever of these two explanations may be accepted, the expression "Khas Gurkha" is apparently incorrect, for (according to Hindu ideas), it is certainly not the Gurkha, but the Rájput, element in their extraction which has "fallen." They must be therefore Khas Rájputs, Nepal Khasiyas, or (to stretch a point) *Gurkha Khasiyas*.

their religious observances, and the fanes of the *dii minores* are becoming somewhat neglected.

Influenced by modern fashion, the Khasiyas have sought to identify themselves with the dominant Hindu castes, as the Hindu, converted to Islám and called Shaikh, seeks to be known as a Sayyid when he becomes well-to-do in the world. In this respect the Khasiya does not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth, and power are the hereditary dues of the castes officially established by the authors of the Manava-Dharma Sástras and seek to connect themselves with some higher than their own. Even at the present day the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal race into good Hindus. A prosperous Dom stone-mason can command a wife from the lower Rájput Khasiyas and a successful Khasiya can buy a wife from a descendant of a family of pure plains pedigree.

Bhotiyas.—The Bhotiyas are of Tibetan origin, as is sufficiently shown by the language that they speak and the unmistakable peculiarities of feature that belong to the Mongolian race, which are as well marked in them as in the Huniyas themselves. The Bhotiyas are, however, little inclined to admit this origin in their intercourse with Hindus. They state generally that they are a Rájput race who dwelt originally in the hill provinces south of the snowy range, whence, after a residence of several generations, they again crossed the Himalaya and established themselves in the district which they now inhabit. Tibetan annals undoubtedly mention the existence of a trans-Himalayan Kshatriya kingdom, but it was the rulers who were of Hindu origin, not the people.

The Bhotiyas are represented as an honest, industrious, orderly race; patient and good humoured, but very filthy in their habits. They have most of the virtues and vices of the people of the lower hills, but they are superior in energy and industry and, perhaps, in general intelligence.

Bhotiyas of Mána and the people of the upper villages of the Niti Valley are called Márchas, the remaining inhabitants of these valleys being known as Tolchas, who are of Khasiya origin and affect to consider the pure Bhotiyas an inferior race.

Doms.—The Doms are the servile race of the hills and are the remnants of the original inhabitants. They are of exceedingly dark complexion as a rule, but not more so than the tribe of the same name in the plains and many Chamárs. They are not a local race peculiar to Kumaon and Garhwál but the remains of an aboriginal tribe conquered and enslaved by the immigrant Khasas and are the serfs of that race from Afghanistan to the Káli—wherever the one exists the other is certain to be found.

Immigrants from the Plains.—There is throughout these hills a considerable sprinkling of families who consider themselves one with the various castes in the plains whose tribal name they bear. The shrines of Kedár and Badri are both within Garhwál, and from time immemorial have been visited by crowds of pilgrims from all parts of India, some of whom took up their residence in the district. Besides these, many other immigrants arrived to take service amongst the petty princes of the hills, or to receive their daughters in marriage.

The following extract from the Census Report, 1921, shows the *male* population of Garhwál including Tehri-Garhwál under the denominations mentioned below :—

Population.

Class.	Under 15.	Over 15 Under 40.	Over 40.	Total.
Rajputs	85,477	85,370	52,291	223,138
Brahmans	34,836	32,114	19,812	86,762
Doms . . . . .	...	...	...	27,731
Bhotiyas . . . . .	...	...	...	1,242

The normal state of the population of Garhwál has hitherto been essentially agricultural and pastoral, and there has been in the past nothing to attract the mass of the population from their hereditary pursuits. But the outer world is now calling. The pressure of an increasing population and the improvement in communications are leading increasingly to search for employment out of Garhwál. Garhwális are now to be found in appreciable numbers as *jampanis*, syces, and bearers not only in places so near home as Mussoorie and Naini Tal, but also in Simla, in submontane plains stations, and in Quetta. All this in addition to the large numbers who take military employ in the Indian Army or Burma Military Police.

The people, as a whole, are honest and faithful to trust. Pilfering is rare.

Character.

They are sober, frugal, and as a rule good tempered and mild, easily led away by the counsel of others; cheerful in youth they sometimes become after adolescence rather grave. They are independent and have self-respect. In parts of the district they are litigious and given to preferring groundless and exaggerated complaints. They are envious of each other; prone to equivocation and petty cunning, and capable of gross falsehood. In the Garhwáli of the outer ranges towards the plain indolence and inertness are prominent; he is often a miserable, complaining being; and when not under proper control is abject

in poverty, and truculent and offensive in prosperity or when in the enjoyment of a little brief authority. In Central and Northern Garhwál the inhabitants are energetic, open, and manly. Like most hillmen, Garhwáls are dirty to a degree in their persons and are apparently seldom free from itch.

In physique they are not as a rule large in stature, and their limbs are those of the lightly built Aryan, rather than the more sturdy Mongolian; in the northern *parganas* the frame is shorter and stouter, and the complexion comparatively fair: the men are capable of carrying very heavy loads, of undergoing great fatigue, and will travel the whole day without sustenance.

Physique.

In the southern *parganas* the stature is taller, the figure sparer, and the complexion sallow.

Of the social customs of the people of Garhwál the most demoralising is polygamy. Every man who can afford it keeps two or more wives, and the result is that a great deal of immorality exists amongst the women. The custom probably arose from the difficulty there was in cultivating the large amount of waste land available. Wives were procured to help in field work and were looked on as beasts of burden; indeed, up to the present day they are treated as such, and on them falls the greater portion of the agricultural work; consequently many desert their husbands, whilst yearly a number commit suicide.* Children are contracted at an early age, and marriages are very expensive owing to the sums paid for the bride (varying from Rs. 25 to Rs. 1,000, according to the rank and property of the parties).

Customs.

The contract is entirely one of purchase and sale, and conjugal affection has scarcely any existence in the hills, though to children strong affection is evinced.

Widows are sometimes re-married, but it is a civil contract, made before the *patwári*, and is not held to be very binding. Most widows take up their residence with other men as their mistresses, but this is not viewed as disgraceful; and illegitimate children have by custom obtained, in almost every family, equal rights with the legitimate ones.

The people never lend money amongst themselves largely without taking bonds or charging interest, the ordinary rate of which is 25 per cent. Pawning is hardly known and not much practised; mortgages of movable property are infrequent, and the same interest is taken as for money. Mortgages of immovable property are common. Land is hardly ever purchased as an investment, but merely to satisfy the craving that all hillmen

* The Gazetteer from which these extracts have been made was compiled about 1880.

have to become proprietors. The people are not generally in debt, and those who are owe their position to expenses incurred in purchasing wives for themselves or their sons, or in redeeming some hereditary land to prevent an outsider getting it.

Taking them as a whole, Garhwális are very frugal in their habits. *Mandawa* (millet) and *mandira* or *jhangora* (coxcomb) form the staple food of the lower classes in the hills varied occasionally with rice. The better classes use wheat, rice and the various species of *dál*, with vegetables and *gúr*. With but few exceptions all classes readily partake of animal food, except that forbidden by religion and the flesh of carnivorous animals. Goat, hill sheep, and venison are eaten. A prejudice exists against the plains sheep, its long tail rendering it in the eyes of hillmen a species of dog. Milk is an universal article of diet, and tea is making its way. Tobacco and spirits are used by almost all classes*; vegetables of all kinds, wild or cultivated, are eaten, and hillmen consider most herbs and roots to be edible, a belief which is sometimes attended with fatal results.

Most hill Hindus have prejudices about *kachchi rasoi*, i.e., food cooked without clarified butter, but have no scruples, however, in eating such food if dressed with clarified butter (*pakhi rasoi*), whoever the donor may be.

The etiquette of the sacred thread has considerable influence in questions of eating and drinking. Brahmans have ordinarily 9 strands to their thread, Rájputés and Vaisiyas 6. All three castes may drink water brought or touched by a caste entitled to wear the *janeo*.

The dress of the peasantry is very primitive, consisting of a blanket thrown over the shoulders, fastened across the breast by skewers of wood or metal, and girt round the waist by a *kamarband* of woollen stuff, or a rope formed of goat's hair neatly plaited. Beneath the blanket is a breech cloth (*langoti*) kept up by means of a string round the waist. The head-dress is a thick woollen cap. The legs and arms are uncovered, except in very cold weather, when trousers and a coat of blanket stuff are worn. There are only two colours of the material in use, viz., a dark brown and a dirty grey. Towards the plains the dress is assimilated to that of the population there.

Their houses, which are narrow and often present a barrack-like appearance, are mostly built of stone and roofed with slate, and are usually two-storied. The rooms are low, dark and confined, and to this, together with the utter disregard of sanitation, the diseases prevalent in the hot weather may be assigned.

* They are inveterate smokers—at any rate after enlistment—an opportunity for taking a whiff from the "chillam" being seldom missed.

Owing to the state of internal government under the ancient Rájas, forts were extremely numerous, but the greater number are now mere ruins. They were usually built of large blocks of hewn stones neatly fitted to each other, with loop-holes in the walls for match-locks or small *jingáls*, and were always situated on the peak of some mountain, from which circumstance, no doubt, they derived their name of *kalanga*.

The choice of their position depended on the difficulties of approach, the steepness of the sides of the mountains, and the proximity of water. The mountain towards the summit was rendered as perpendicular as possible by scarping, and where the ridge approaching a peak admitted, a trench was dug across, which was passable only by means of a removable bridge. The remains of forts still exist at Lobha, Chándpúgarh, Langúgarhi, etc.

In the religion of the Himalayan region there is found a curious blending of pre-Brahmanical, Brahmanical, and Buddhistic practices which it would take some time and attention to separate and ascribe to their original sources. It would doubtless be easy to dispose of the question by stating that the prevailing religion is a form of Hinduism. This would be perfectly true; but at the same time could convey no definitive idea to the reader's mind as to what the real living belief of the people is. To ascertain what is the actual state of religion it is necessary to examine the forms and ceremonies observed in domestic and temple worship and the deities held in honour.

The outcome of this examination is that Siva and Vishnu and their Sakti, or female, forms are the principal orthodox objects of worship; but with them, either as their emanations or as separate divine entities, the representatives of the polydæmonistic cults of the older tribes are objects of worship both in temple and in domestic ceremonies.

Notwithstanding the number and importance of the more orthodox forms of Vishnu and Siva in this portion of the Himalaya, the non-Brahmanical deities have far more worshippers and are more constantly addressed.

Amongst the peasantry of the highlands the cult of Vishnu is little known, and Siva is worshipped under the form of Bhairava, or the ling;* but the common resort in times of trouble or distress are Goril, Chaumu, and other village gods. The truth is that popular religion in these hills is a worship of fear; and though Bhagwán is named as the great god, he is supposed to allow mischievous and malignant spirits to injure the person and property of the people.

* For a further notice of Siva as Pásupati see Appendix II.

When famine and pestilence stalk abroad, the village temples are crowded and promises of oblations are made ; if the evil be averted these promises are fulfilled ; if not, the deity is frequently abused and his shrine neglected.

The efforts of all are directed to appease the malevolence of these spirits, who are supposed to be in wait to take advantage of any error, willingly or unwillingly, committed, and whose wrath is deprecated by offerings of male kids and young buffaloes.

These are not presented as thank-offerings, but as the result of a compact that, if such an event does or does not take place, the deity shall receive a certain reward ; if the god fails in his part of the contract, he receives nothing. The ruder forms are always worshipped with bloody rites.

Amongst the local deities may be enumerated—

Satyanáth, also called Siddh Satyanáth, or merely Siddh, and adored indifferently by the followers of the two great Hindu sects.

Ráj-rájeswari.—The Sakti, or female form, of Satyanáth.

Ghantakaran, or Ghandyál is supposed to be of great personal attractions and is worshipped under the form of a water-jar as a healer of cutaneous diseases.

Ganganáth.—One of the favourite deities of the Doms. He is supposed especially to harass the young and beautiful, if they do not propitiate him. When any one is aggrieved by the wicked or powerful he goes to Ganganáth for aid, who invariably punishes the evil-doer.

Masán and Kabish.—Demons usually found at burning-grounds and met with in dark glens and forests in various shapes.

Goril, who is also called Goriya, Gwel, Gwall and Gol, though apparently the most popular of all the deities worshipped by the lower classes in Kumaon, is somewhat neglected in Garhwál.

Ksketrápál or Bhúmiya.—The tutelary god of fields and boundaries : is a beneficent deity who does not, as a rule, force his worship on any one by possessing them, or injuring them or their crops. Every village has a small temple sacred to him.

Bakkán and Chaumu, are the tutelary gods of cattle.

Mountains and remarkable peaks are themselves sometimes an object of worship. Heaps of stones and wood, called *Kath-pattiya*, are frequently seen on hills or at cross roads ; these are due to the offerings of travellers, to the *devta* of the spot. The beings known generally under the names *Bhút*, *Bhútani*, *Acheri*, etc., are sometimes malignant and sometimes beneficent. The *Acheri* particularly favours those who wear red garments, and a scarlet thread round the throat is held to be a sure preventative of colds and goitre.

In their names Garhwális appear to evince a preference to those which come under the heading of religious * and are principally of the class which have the deities as their subject, or adjectives having reference to deities.

There are, however, many non-religious names, and these are of the nature classified as 'martial,' though they are not of the peculiar type preferred by Gurkhas. Diminutives are very common, and the Garhwáli seldom assumes the "Sing" † of the Rájput in his own village, though many evince a desire to use it after enlistment.

(i) Amongst the religious names, the following appertaining to Krishna may be enumerated :—

- Ghanshám (dark-skinned, like the colour of clouds).
- Girdhár, Girdhári (Mountain holder).
- Gobind (probably, Lord of Kine).
- Gopál (Cowherd).
- Mádho (the slayer of Mádhu).
- Mohan (the Charming).
- Shám (the dark-complexioned).

Other gods and goddesses, whose names will be found, are—

- Indar.
- Lachmi.
- Rati (the Goddess of Love).
- Chandar, Chánd, Chand "the moon" (for which the Persian Mahtáb is common).

Adjectives having reference to deities—

- Ajít "the Unconquerable."
- Amar, "the Immortal."
- Anant, "the Endless."
- Bhúp, Bhúpál, "the Protector of the Earth."
- Bijai, Bije, "the Victorious."
- Kirpál, "the Merciful."

(ii) Of the non-religious names the following occur :—

(a) *Names of Heroes*—

Arjún—Bhím—Dalíp.

(b) *Martial names*—

Bágh, "Tiger."
Bahádur, "Valiant."

* *Vide*—"Guide to the Transliteration of Hindu and Muhammadan Names."

† The controversy regarding this affix does not appear to affect Garhwális, who, in all cases which have come under observation spell and pronounce it "Sing" (Hindi सिङ्ग)

Bali, Balwant, "Mighty."

Bir, "Hero."

Fateh, "Victory."

Himmat, "Valour."

Jai, "Victory."

Kesari, Kehari, "Lion."

Kharag, Kinalak, Kharḡa, Kharku, "Sword."

Muhkam, "Strong."

Sangrám, "Battle."

Sardár, "Captain."

Sher, "Lion."

Umrao, "Princely."

(c) *Names derived from some personal quality, physical or moral.*

Budh, "Wise," "old."

Julphi, "Long-locked."

Kála, "Black."

Shitáh, "Quick."

CHAPTER IV.—FURTHER DETAILS CONCERNING THE MILITARY AND OTHER CLASSES OF GARHWÁL.

(A) KHASAS, OR KHASIYAS.

Regarding the Khasas, or Khasiyas, there is little more information available beyond that already recorded, and to separate them from the rest of the population other than Doms and Bhotiyas, *i.e.*, from plains immigrants, is a matter of increasing difficulty, as is proved by the latest census, which takes no notice of the existence of this element in the population, including, as it does, all classes available for military purposes under the headings "Rájpúts" or "Brahmans." It is probable, however, that the proportion has not materially changed since 1872, when the Khasas formed "nearly nine-tenths of the entire population."

The point is, however, of no great importance: the origin and history of the race is sufficiently good to warrant their being included amongst "fighting classes;" and any differences from those of plains origin is in their favour, consisting, as it mainly does, in the greater absence of ceremonial usages, and therefore constituting a greater fitness in this respect for military service.

In practice too the differences are, with a few exceptions noted in Chapter VI, negligible owing to the natural tendency of the plains immigrant in the course of ages to slacken and adopt laxer hill customs and to intermix with the Khasas. Thus differentiation is in the main now only possible academically by identifying race, clan, and class names which are known to indicate original immigration, as has been done under heading (B) in this chapter. If these, and Doms, and Bhotiyas be eliminated the remainder may be taken broadly as undiluted Khasas.

NOTE.—In the "Alphabetical List of Castes," Appx. IV, those who are not generally acknowledged to be "immigrants" may be taken as "Khasas."

(B) IMMIGRANTS FROM THE PLAINS.

It occasionally happens that this class of the inhabitants of Garhwál describe themselves as belonging to the "Solar," "Lunar," or "Nága" race. An endeavour has therefore been made to tabulate the clans which are held to belong to each of these, though as a rule the Garhwáli regards his descent from the Sun or the Moon as a matter of supreme indifference.

He is somewhat particular, however, in obtaining a recognition of his connection with the more prominent Rájput tribes of the plains, and it is observable that men of this class prefer to be known by their caste appellations rather than (even when they exist) by the honorific titles of their clans, the latter distinction being generally adopted by the Khasas. An exception is, however, made in the case of a caste called after the "*Thát*," or parent, village when the agnomens "*Ráwat*," "*Negi*," etc., are more frequently made use of.

NOTE.—In the following lists, the main clans are shown in italics with their sub-divisions (if any) in ordinary type.

I.—LIST OF CLANS WHO CLAIM TO BE OF SOLAR RACE (*Suryavansa*—*Surajbansi*—*Raghubansi*).

Katiyūra.

The Katiyúras were, according to local tradition, the ruling family in Kumaon both before and after the 8th century, emigrating to that kingdom from Joshimath in the valley of the Alaknanda. There is nothing to show how they settled in the latter place, but they may be considered as one of the petty dynasties then ruling in Garhwál. The Katiyúras of the Katiyúr valley trace back their origin to Joshimath, and every existing branch of the family traces back its origin to Katiyúr.

The Katiyúr kingdom was already on the decline when Somchand assumed the chief power in Kumaon in A. D. 953, and was finally broken by Báz Bahádur Chand in 1670, which date may be assigned for the establishment of the various branches of this family in Southern and Eastern Garhwál.

Bangári Ráwat.
Bauláni Ráwat.
Dangwál Ráwat.
Kharkola Negi.
Kolaru.

Manarwál.
Rajwár, or } Ráwat.
Rajbár }
Ringwárha Ráwat.
Tulsára Ráwat.

Bedikhatri.
Doriyál.
Kolsiyál.
Maiyál.
Miyah.

II.—LIST OF CLANS WHO CLAIM TO BE OF LUNAR RACE (*Chandarvansa—Chandarbansi—Induvansa—Indarbhansi*):—

Chand.

Gurdorha Gusain.

Jasdorha Gusain.

Kandári Gusain.

Mona Negi.

Raotela (Cadets of the Chand House).

Sauntiyal Negi.

Tawar.

One of the "36 Royal Races" (Chahtís Rájkula) of Rájasthán and a subdivision of the Yadu, the most illustrious of the tribes of Ind.

Indraprestha (Delhi) was re-built and peopled by Tawars in A.D. 792, where they ruled till 1164, when the kingdom lapsed to the Chauhán Pirthi-viraja.

Butola Ráwat.

Gabina.

Káthi Gusain.

Maniyár, or } Ráwat.
Manrai

Paiyál Thákur.

Rauthán Gusain.

III.—LIST OF CLANS WHO CLAIM DESCENT FROM THE NÁGA OR "TAKSHAK" RACE (*Nágvansa—Nágbhansi*).

"Nága" and "Takshak" are synonymous appellations in Sanskrit for "the snake." The latter term appears to be used generically for the race from which branch off the various Scythic tribes of the early invasion of India.

The calculated period of the invasion of the Takshaks under Sabesnág is about 6 or 7 centuries before the Christian era, and it was about this time that Parswanáth, having as his symbol the serpent, introduced the Buddhist tenets into India and fixed his abode in the holy mount Sarnáth in Bihár.

BORA BISHT.

Chauhán.

The Chauhán is one of the 36 Royal Races and is described as the most valiant of the Rájpúts. Their dominion is stated to have extended from Golconda to the fountains of the Ganges.

Manika Rae is considered to have been the founder of the Chauháns of the north, and the date assigned to him is A.D. 685, which corresponds with that locally given for the advent of these castes :—

Aswál.	|	Dhyára Bisht.
Bhandári.	|	Jhinkwán.
Chauhán.	|	Kathait.

Chintola Rána.

Kaira Bisht.

Maleti Rána.

Mára or

Mahara or

Mahar.

} *Bisht.*—The Máras are (and have been for centuries) one of the two leading factions which exist in

Kumaon. The name is variously derived, one explanation given being that it is from the battle cry of the clan “már! már!” The other that it is from “Mahar,” meaning “chief” (to be distinguished from “Muhar,” a palki-bearer).

Pawár.

The Pawár or Pramara, though not (as the name implies) the chief warrior was the most potent of the Agnikula (Pramara Purihára, Solánkhi, and Chauhán); and although the family never equaled in wealth the Solánkhi, or shone with such lustre as the Chauhán, it attained a wider range and an earlier consolidation of dominion than either :—

Bartwal.

Chamola Bist.

Gagwárho } Descendants, legitimate or otherwise, of the Garhwál Rájas.

Raotela }

Gorla or }

Gwarla }

Kawar.

Masoliya.

Maundarha Ráwat.

Padiyár Bisht. A tribe always addicted to war. Their name crops up occasionally in the history of Kumaon and Garhwál. They claim origin from the Malls of Doti, by which name they were known in Garhwál.

Patwál Gusain.

Rikhola Negi.

Pharswán.—Claim to be Gusains, who were priests of the faith founded by Parswanáth. They are said to have emigrated from the plains (Sarnáth?) to Doti in Nipál 1,500 years ago and thence to Garhwál.

Rána.

IV.—The following castes also claim to be descendants from emigrants from the plains :—

<p><i>Bagri, or</i></p> <p><i>Pundír</i></p> <p><i>Bagdiyál Bisht.</i></p> <p><i>Idwál Bisht.</i></p> <p><i>Jaskoti.</i></p> <p><i>Kaphola Bisht.</i></p> <p><i>Káthi Negi.</i></p> <p><i>Khandwári Negi.</i></p> <p><i>Khánti Negi.</i></p> <p><i>Kholiyál Negi.</i></p>	}	<i>Negi.</i>	<p><i>Mahata.</i></p> <p><i>Majkholi.</i></p> <p><i>Narwáni Ráwat.</i></p> <p><i>Sajwán.</i></p> <p><i>Sangela Negi.</i></p> <p><i>Sipahi or</i></p> <p><i>Nagarkoti</i></p> <p><i>Tarhiyál Thákur.</i></p> <p><i>Tila Bisht.</i></p>	}	<i>Negi.</i>
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∇.—LIST OF BRAHMAN IMMIGRANTS FROM THE PLAINS.

The Brahmans of Garhwál are divided as follows :—

- | | |
|--|--|
| <p>1. <i>Sarolas.</i>¹</p> <p>2. <i>Gangáris.</i></p> <p>3. <i>Nirolas.</i></p> <p>4. <i>Naithánis.</i></p> | <p>5. <i>Bhugánas.</i></p> <p>6. <i>Joshis.</i></p> <p>7. <i>Saknyáni.</i></p> <p>8. <i>Miscellaneous classes.</i></p> |
|--|--|

These have again many sub-divisions which are noted under their respective headings :—

(1) *Sarolas.*—Two explanations are given of the superior position generally assigned to the Sarolas—one, that they were selected as the parent clan to prepare food for the Rájás of Garhwál, and hence their name; another is, that when a standing army became necessary they were appointed to cook for the troops in field by Rája Abhaya Pál, who further enjoined that all should eat from one vessel the food prepared by his Brahman cooks—a custom generally observed to the present day.

The following are the sub-divisions of the Sarolas :—

- Bhattalwáli.
- Bijilwár.
- Chamoli.
- Dhurána.
- Dimri, the cooks of Badrináth. The food prepared by them may be eaten by all classes.
- Dobhál.
- Dyondi.
- Gairola, usually cooks.

Kanyúri, or Kanduri. So called after their *thát* village of Kanyúra in *pargana* Chándpúr. Though ranked as Brahmans they are called hill, or *pahári*, Kayaths—a writer caste who have been for many generations *diwans* and *kanungos* in Garhwál.

Karyál.
 Kotyál.
 Mahiniya-ka Joshi.
 Maitháni, servants.
 Maláguri.
 Manúri.
 Nauni.
 Nautiyál, teachers.
 Ratúri.
 Semalti, cooks.
 Simwal.
 Thápaliyál.

The Sarolas, though not very orthodox in their ritual, only worship the orthodox deities, whereas the Gangáris, like the Khasiyas, serve in the temples of the village deities and as priests of Bhairava.

(2) *Gangáris*.—The Gangáris are inferior to the Sarolas, and are so named from living on the banks of the Ganges.

The principal sub-divisions are—

Aswál.	Ghildiyál.
Dadai.	Malási.

Úniyál.

(3) *Nirolas*.—Considered somewhat lower in the social scale than the Sarolas. They are found in the Nágpúr *pargana* from Rudrprayág to Kedarnáth.

Their principal sub-divisions are—

Bamola.	Jamlogi.
Baranwál.	Kandhári.
Batanwál.	Kandiyál.
Bilwál.	Kimoti.
Binjál.	Maikota.
Dhamakwál.	Managwál.
Dhusáli.	Phaláta.
Diyolki.	Poldi.
Ganai.	Sanwál.
Garsára.	Silwál.
Gatiyál.	Thalási.
Gugleta.	Thalwál.

Most of these names are derived from some village. All inter-marry with each other and now follow agriculture, service, peddling, and providing for the wants of the pilgrims to Kedárnáth.

(4) *Naithánis*.—Owe their name to the *thát* village of Naithána. They are distinct from both Sarola and Gangári and ascribe their origin to Jwálapúr near Hardwár, whence they came some 30 generations ago and took service with Rája Sona Pál.

(5) *Bughánas*.—Came to Garhwál about 200 years ago and settled in the village of Bugháni, which they obtained free of revenue.

(6) *Joshis*.—All ascribe their origin to Kumaon.

(7) *Sakniyáni or Shakniyáni*.

(8) *Miscellaneous Classes*.

(a) There are numbers of so-called Brahman sub-divisions of which little more than the names are known. Some of these names are derived from the village occupied, such as—

Anethwál, from Aneth.
 Bhartola, from Bhartúli.
 Chapaliya, from Chapál.
 Jiyáls.
 Kalas.
 Kotiyál, from Koti.
 Lakhera, from Lakhera.
 Mangau, from Máma.
 Molápas.
 Nainwál, from Nain.

Chamoli Kirswán } from
 Chamoli Kaptwan } Chamoli.
 Dhaundiyál, from Dhaund.
 Pánde.
 Pant.
 Pokhriyál, from Pokhri.
 Purbiyál.
 Salani, from Salana.
 Tiyári = Tiwári.
 Utari.

The following also claim descent from Brahman emigrants from the plains:—

Bartwál.
 Badola.
 Baukhangí.
 Balodhi.
 Balúni.
 Bijoli.
 Bhađúla,
 Chandola.
 Dangwál.

Dhasmána.
 Dhiyáni.
 Dobriyál.
 Debráni.
 Judans.
 Kukreti.
 Kaithola.
 Kuthari.
 Misr.

Malkoti.

(b) *The professional priesthood.*—This may be divided into two classes, the personal spiritual preceptor, or *purohit*, and the temple priest, or *pujári*. Neither class has a good reputation, and both are the objects of numerous lampoons attacking them for debauchery, cheating, lying, and utter disregard of the principles they are supposed to teach.

The principal sub-divisions of the *pujáris* are—

Barsotra.	Dube.
Bharotra.	Khajjúra.
Bhatt.	Pangotras.

Sudan.

Amongst the professional priesthood the fraternities called generically “Jogis” occupy an important position in Garhwál.

These may be reduced to three classes :—

- (i) Gosains.
- (ii) Bairágis.
- (iii) Jogis.

Of these the Gosains appear to be the only ones worthy of remark, as they are still a powerful body in these hills.

Formerly all supported themselves by alms and were celibates. Now some have married and become householders, or have taken to trade or arms as a profession and are not acknowledged as brethren.

The Gosains proper are called Dandins from the *dandi*, or staff, carried by them in their travels, and are divided into ten classes (called *Dasnáma*) as follows :—

Aranya.	Puri.
Ashrama.	Ságara.
Bhárati.	Sarasvati.
Gir, or Giri.	Tirtha.
Párvata.	Vana.

Dasnámis are addressed as “Bábaji,” “Gosainji.”

(C) DOMS.

The Doms, or Dums, are divided, in popular estimation, into four classes :—

1ST CLASS.—*Dhárís.*—Though socially ranked with Doms, do not belong to them; for they properly include only those Khasiyas

who have been put out of caste for some offence or another, and their offspring form a new caste, with the addition of the avocation of the member.

Kolis.—Weave cloth, keep pigs and fowls, and are agricultural labourers.

Lohárs.—Workers in iron.

Ors.—Masons and carpenters.

Tamotas, or Tamtas.—Represent the Thatheras of the plains and are workers in brass and copper.

2ND CLASS.—*Agaris*.—Miners or smelters.

Bhúls.—Represent the Telis of the plains, but also do field work.

Chuniyáras.—Are turners and make wooden vessels.

Pahris.—Are the village messengers.

Ruriyas.—Manufacture from the *mingál* bamboo various kinds of baskets, and sieves.

3RD CLASS.—*Chamárs*.—Call themselves Bairsuwas and will never acknowledge the name Chamár. They sew leather and perform the usual service duties of the Dom.

Dariya.—Are village sorcerers who conjure away hailstorms and the like, and receive dues of grain in “*jeth*.”

Mallahs.—Are also called Dhunárs and are engaged in agriculture for the most part, though found on the ferries of the Alaknanda near Srinagar.

4TH CLASS.—*Bádi*.—Is the village musician. He also goes from village to village, begging from door to door.

Darzi.—Also called *Suji*: and *Auji*, lives by tailoring, though also often solely an agriculturist.

Dholi.—Belongs to the *darzi* class, so called from beating the “*dholak*.”

Hurkiyas.—So called from the small drum, or *hurka*, which they carry with them. They never take to agriculture, but wander about with their women, who dance and sing.

Dhobis.

Nais.

Pajais.—Potters.

CHAPTER V.—HISTORY AND CHARACTERISTICS OF GARHWÁLIS AS SOLDIERS.

From a perusal of the history of Garhwális, previous to the annexation of their country by the British, it appears that their fighting record is that of one continuous struggle against odds in the form of greatly more powerful neighbours.

Although they frequently held their own against the Kumaonis it was inevitable that in the long run they suffered more damage than they were ever able to inflict. This may perhaps be passed over as proving nothing in considering the relative military merits of these two classes in the past. Kumaon was the larger and the richer country, was under a more united administration, and, amongst the Chands, could boast, of several rulers of more than ordinary merits; whereas the Garhwáli rulers appear to have been almost uniformly weak and effeminate.

One must also give every credit to the Garhwális for preserving their country so long against a successful military and manifoldly more numerous race such as the Gurkhas, and extend to them every sympathy for the cruel and tyrannical rule of their conquerors during the twelve years it lasted; and it is not to be wondered at that when the Gurkha power had been broken by the British, the Garhwális gave way to what is described as “the natural outburst of a savage and oppressed people” and exacted “a punishment well earned by deeds of rapine and cruelty.”*

It is satisfactory moreover to learn as evidence of their value as soldiers that “in 1814 quite two-thirds of the Nepálese forces in the small west were composed of men from the upper *parganas* of Kumaon and Garhwál. The levies were not however incorporated with the regular troops, but were rather considered in the light of a local militia, and were as a rule under the orders of Gurkha officers, though Kumaonis occasionally were entrusted with small commands.”

Amar Singh Thapa, one of the principal and most distinguished leaders of the Gurkhas in the contest with the British in 1815, mentions in a letter † to the Rája of Nepal that the troops under Balbhadar Thapa, in the defence of Kalanga, were only partly composed of Gurkhas and that the rest were “of the people of the countries from Beri to Garhwál”. He further states

* It should not however be thought that Garhwális, Kumaonis and Gurkhas any longer bear each other ill-will. The hatchet is as effectively buried as between England and Scotland.

† Written subsequently to the first and second attacks on Kalanga, and to the defence of Jauntgarh and Jaithak.

that his own force was similarly composed, and that "all descriptions were eager to meet the enemy," a state of affairs very different from that obtaining amongst the mercenaries of the more eastern Nepálese possessions, who apparently, remembering only the wrongs of their nation, forgot their faith to their salt and deserted to the enemy.

It would therefore seem a fair deduction that from a period long succeeding the conquest of their country by the Gurkhas, Garhwáli soldiers have stood shoulder to shoulder with Gurkhas both in the Nepálese and in the Indian Army; and that they were comrades not only in the gallant resistance offered in their western possessions to the British in 1814-15 * but subsequently in many a well-fought action for the power they then opposed.

How well Garhwális acquitted themselves in the several Gurkha regiments, and the favourable estimate formed of them then by their commanders, is abundantly on record.

Experience shows that when carefully enlisted the Garhwáli is of good physique, has great powers of endurance, and if kept up to the mark is capable of great energy and alertness. It must be recognised that his home training and tradition, beyond developing remarkable powers of marching and mountaineering, in addition to the great capacity for enduring privation already mentioned, is not calculated to evolve aptitude for games, sport, and physical training. His training in these has therefore to commence *ab initio* after he has reached adult age; and this being so, it is creditable that he achieves what he does.

But no record of their history as soldiers and the many admirable characteristics as such of Garhwális, would be complete without mention of their unforgettable performances in the Great War and the lesser campaigns which immediately followed it. Going to France in 1914 as a relatively unknown quantity even to the higher authorities of the Indian Army, and entirely unheard of by a public to whom the Indian Army meant Sikhs and Gurkhas only, within a month at the Front the Garhwális had taken rank in the forefront of what the Germans would call our "storm troops." After a preliminary period for the Indian Army Corps of terrible initiation, during which its resistance could be called not more than a negative success, it was the Garhwális who brought off the first positive success on any considerable scale. And thereafter they maintained and even surpassed this fine beginning.

* Out of the 600 said to have been engaged, 300 or 400 were of the regular troops of Nepal, and the conclusion that the rest were chiefly Garhwális is supported by the reminiscences of a very distinguished Garhwáli Officer, whose father used to mention the part he took in the fights at Nala Pani (Kalanga) and subsequent actions, and that there were many Garhwális with him on the Gurkha side.

Out of five V. Cs. won in the Indian Corps by Indians during the year they were in France, two were won by Garhwális; that is by two battalions out of twenty-two (to mention Infantry alone). Out of ten M. Cs. awarded to Indians, four were to Garhwális; out of eight recipients of the Order of British India, two were Garhwális; out of 68 I. O. Ms. seven were won by Garhwális.* Their losses in France were terrible, amounting to roughly 60 per cent. of those who reached the Front, 15 per cent. of which were killed. And despite these losses the enlistments during the war were, for the Regiment alone, 7,000, for other Corps 5,000; an average of nearly 3,000 a year where the pre-war average had been at the most possibly 100.

The reputation gained in France was fully maintained later in Mesopotamia, and after the Great War in Waziristan and Kurdistan, in all of which theatres many further honours were gained, while in all of them Garhwális were singled out for quite exceptional eulogy by every General Officer under whom they served.

Having given the points in favour of Garhwális, it is necessary to consider all that are adverse to them. These though in some cases the opinions of officers whose sentiments cannot be disregarded, are fortunately not of a discouraging nature. It is also certain that many of the unfavourable opinions expressed by officers of the units in which Garhwális used to be enlisted before they had a regiment of their own, were due to bad enlistments arising from imperfect knowledge of the class; and even if it were otherwise, these opinions of officers who only had a fugitive and occasional acquaintance with the Garhwáli, and then as often as not of bad examples of the class, and who were moreover not unnaturally biassed in favour of other classes, cannot carry much weight against contrary opinions of officers who have served long and continuously in a Garhwáli Regiment which has now existed 34 years.†

It has been stated against Garhwális that they are great gamblers. Of this it need only be said that experience of a regiment of the class has not borne out the allegation.

In the Prize Essay for 1891 of the United Service Institution of India we have the saying of the late Sir Charles Reid, K.C.B., formerly of the 2nd Gurkhas, in regard to Garhwális, that he had "never heard them well spoken of." This would be damning were it not that the Garhwáli used, almost invariably, to be enlisted as a Gurkha, and that Gurkha regiments have thus frequently "entertained angels unawares." The share Garhwális have contributed to the honours gained in Sir Charles' most distinguished corps is, considering proportionate numbers, not a small one, and would seem to have deserved a more generous recognition. The probabilities are, however,

* These figures are taken from "The Indian Corps in France."

† Written in 1921.

that many Garhwális, who have gained honours in Gurkha regiments were never spoken of as Garhwális at all, but were usually known and classified as Gurkhas.

It is next necessary to note the accusation not infrequently levelled at Garhwális in former days, of having a tendency to caste prejudice to the detriment of military efficiency. It is true that this accusation has almost invariably been made by commanding officers of Gurkhas with sole reference to Garhwális as compared with Gurkhas; for it would be foolish to assert, and no one has ever attempted to do so, that Garhwális are in any way more "castey" than, or indeed as "castey" as, any of the classes of the Indian Army other than Gurkhas. They are in fact quite definitely less so than Dogras, Jats, Rajputs of Rajputana, Mahrattas, etc. But in face of an accusation such as this the lover of the Garhwáli is concerned to show that the Garhwáli in this as in all other military qualities, is second to none.

It is undoubtedly a fact that most of the inhabitants of the lower *parganas* have a noticeable amount of caste prejudice; on the other hand, every authority tends to show that the Garhwáli of the upper and central *pattis* has very little, and experience has proved, that with judicious management when the two are mixed it is the latter's views that can be made to prevail.

It must also be admitted that up to fairly recent times before the Great War, it was the custom in the 39th Garhwál Rifles to organise in *pargana* companies and then to allow men on enlistment to specify even down to a "sub-section" as the one in which they could eat rice and *dal*. There was therefore a tacit undertaking not only to keep a man in one company (of the old eight company organization), but to keep him to one small subdivision of it, thus encouraging prejudices in watertight compartments; or at least denying a man all opportunity or encouragement toward more liberal ideas by merely perpetuating and even possibly accentuating the prejudices which he may have brought with him. Nothing could better have shown the faultiness of this system than that it failed to stand the test of war.

Nowadays therefore a man binds himself on enlistment to live and eat with any mess of any company in any of the four battalions; while the Great War and subsequent lesser campaigns have definitely confirmed the feasibility or at least veniality, of eating even rice and *dal* when necessity arises, in uniform and with boots on. No Indian soldier could be more free than this. The great thing to guard against is backsliding.

But when all is said, the proof of the pudding remains in the eating and the reputation gained by the Garhwáli in war is itself sufficient proof

that there can be little to the detriment of military efficiency in his social and religious customs. The fact that the Garhwáli kept his fighting efficiency during the trying year he spent in France was due to no small extent to his eating freely of all British rations (except beef) which came his way. The importance therefore of shielding him from Brahmanical influences cannot be exaggerated.

With the above qualifications and exceptions, the following normal customs obtain as regards diet:—

Certain articles the Garhwáli, in common with most Hindus, including Gurkhas, cannot eat, such as the flesh of the cow and buffalo, the village fowl and pig. He also has a prejudice against sheep with long tails.

Roti (bread), *shikar* (meat), and *tarkari* (vegetables) can be eaten anywhere, in any dress, and from any one from whom water is acceptable; which resolves itself into from all Hindus of the hills except Doms and Bhotiyas.

Bhat (rice) and *dal* (lentils) can be eaten only in the vicinity of the cooking place, and by those addicted to strict observance the body should be stripped with the exception of the *langoti* or loin cloth. This however is not necessary, and woollen clothes of any sort may be worn, and customarily are so by the northern men; and as noted before, it has become customary for soldiers to eat rice in uniform and with boots on, when need arises.

The practice of stripping, to which pulmonary disease is often attributable should therefore be absolutely prohibited, and every care taken that it does not creep in.

The Garhwáli will professedly only eat rice and *dal* cooked by those from whom he has been accustomed to take them at his home, or from castes whom he considers to be equal or superior to his own; but there is every reason to believe that the matter is often one of mutual agreement and resolves itself into a compact "if you eat rice and *dal* cooked by me, I will eat them cooked by you," but not otherwise. In the war a shortage of *langris* frequently necessitated detailing soldiers for duty as cooks, and though the system was one of company messes containing complete mixtures of castes, no difficulties arose.

The assumption of the sacred thread entails a stricter observance of caste rules, and it would therefore seem that a man is less likely to be hindered by scruples if the *thaga* or *janeo* has not been received, but even this has in practice never affected military efficiency.

To turn to other characteristics. Uncomplaining even under the most adverse circumstances, good tempered and cheerful as a rule, he is suscep-

tible of sustaining, and requires to keep him from deteriorating, a strict discipline; but the closest interest of his officers is necessary before the best can be got out of him.

Matrimony is purely a case of buying and selling between the family of the husband and that of the woman. The wife is, therefore, seldom the soldier's heiress, as he has no trust in her fidelity, and prefers to nominate his mother or father for pension. No desire is evinced for conjugal life, and married quarters are never fully taken up; it is more profitable and convenient to leave wives at home to labour in the fields.

In spite of the obstacles to friendship, Garhwális appear to be amicably disposed to one another in their everyday intercourse, and quarrels are seldom heard of.

In money matters they show a most extraordinary indifference to their own interests; are generous, somewhat extravagant in their ideas, and seldom obtain an adequate value for what they spend.

Faithful to trust reposed in them, dishonesty has been hitherto unknown on the part of pay havildars and others connected with accounts. Any discrepancy is usually attributable to ignorance or sometimes to carelessness. It should not be forgotten however that honesty is often limited by the chances of detection, and to relax any vigilance in money transactions might provide a temptation which would be hard to resist.

In sickness and in hospital their conduct is excellent, though in physical distress and pain a stranger might imagine them to be lacking in cheerfulness and optimism. This is however a mere childish convention common among Indians and by no means connoting a lack of spirit, by which it is considered more appropriate to make the most of pain for the benefit of spectators rather than to conceal and minimise it. From experience in a severe epidemic of cholera in the days when the causes, prevention and cure of the disease were not understood as they now are, it can be affirmed that nothing could be more exemplary than the calm bearing of Garhwális. There was not the slightest trace of that panic which was natural and which used to occur on these occasions. Indeed steadiness in danger would seem to be the characteristic of which Garhwális might well be most proud, notable other examples of this trait having been afforded many times during the war, and also on one occasion when one battalion was caught in a blizzard on a 10,000 ft. mountain pass, when a number of men and animals lost their lives.

Other noticeable characteristics are resourcefulness in emergency and handiness at odd jobs. The writer well remembers an occasion when a battalion was camped in a big cantonment immediately opposite some British barracks in which a fire broke out in the early hours of a winter's

morning. The Garhwáli battalion were out to a man and swarming over it like ants and had it out before many of the British soldiers had even woken up. At jobs like road making and *sangar* building and other fatigues it is a pleasant tradition in Garhwáli units to do better than all others and to establish records.

Let coming generations see to it that such traditions endure.

CHAPTER VI.—RECRUITING.

The recruitment of Garhwális is a subject which requires the most minute attention from all officers connected with them, as it is probable that in no class does the material for soldiers differ so greatly in quality as in that of Garhwál, varying as it does from the more common samples experienced and stigmatized as “utterly useless” to the rarer specimen which is second to none.

The inhabitants are divided for recruiting purposes into two main divisions the Upper and the Lower Garhwális. This division is purely an arbitrary one and was first specified as the road leading from Almora to Mussoorie *viá* Srinagar, but is now taken to be, beyond Srinagar, the road through Tehri to Barkot. It was originally fixed as a guide, in their recruiting operations, to officers unacquainted with the country and people; it being understood that the inhabitants south and west of a boundary approximating to this line were generally unsuited for the military profession, and it being therefore considered essential, by the best authorities on the subject, that only the Upper Garhwális should be enlisted. The theory has been verified by experience, and there can be little doubt but that the north-eastern man (provided his habitation be not in low valleys or on the pilgrim routes) is generally an infinitely superior individual as a soldier to his countrymen of the south-western *parganas*. He is more unsophisticated, open, and manly in his bearing; has little or no caste prejudice (but is susceptible of acquiring it); he has greater energy, better physique; and though he has not the educational qualifications of the Lower Garhwáli (which perhaps may not be regarded as a failing), his natural intelligence is in no way inferior.

The two distinctions thus created amongst Garhwális are further divided in common, into—

Brahmans.

Kshatriyas or Rájputés (including immigrants from the plains, and Khasiyas).

Doms.

It is with the second of the above classes that we have mainly to deal, and these are again sub-divided into what may be best defined as the “clans”—Ráwat, Negi, Gusain and Bisht,—each of which has numerous castes. In reference to the question as to the most suitable classes for enlistment, Colonel Fisher mentions Ráwats, Negis, Gusains, Bishts and Thákurs; and

Colonel Unwin (formerly of 5th Gurkhas) says "enlist from following castes Kaintúra, Negi, Ráwat, Bhandári, Aswál and Bisht," and values them much in the order given. But the fact is, that none of these (with the exception of Bhandári, Kaintúra, and Aswál) are properly speaking, *castes* at all, but are honorific titles* (conferred as rewards for military services), which though no doubt originally distinctive, appear now to be assumed often indiscriminately. Although the *dictum* that the above classes produce the best soldiers is lacking in the definitiveness it would appear to aim at, and is equivalent to throwing open nearly the whole of the settled population of Garhwál, with the exception of Brahmans and Doms, there yet appears to be no possibility of laying down any enumeration showing the relative military merits of the various sub-divisions of Garhwális; and there is no reason why one caste or Ráwat should, *ipso facto*, be better in soldierly qualifications than another caste of Ráwat. Nor do facts indicate that this is the case, but as it is undeniable that "the physical circumstances of the country in which they live affect the distribution, character and habits of races," we are reduced to the general rule that there is no better guide in recruiting than locality, and it becomes manifest that if the best type of highlanders required, the place not to find him is in the valleys and low-lying hills; and it should be taken as good guide that the further north and east Garhwális are obtained, and at the greater altitudes, the greater will be the likelihood of their being suitable for military purposes, though this is not invariably the case.

The *pattis* and *parganas* in the lists at pages 1 to 4 have been arranged in the order in which they are estimated as recruiting areas, those considered entirely unsuitable being printed in italics. It should be here mentioned that the men with the keenest military instincts appear to be most prominent in Badhán, Nágpúr, Dasoli, and Chándpúr. In the latter instance the origin may perhaps, be ascribed to the times when the *pargana* was always the scene of border conflicts, previous to the annexation by the British.

The *pargana* of Dewalgarh produces as a rule a stamp of man considerably inferior to that of the other divisions of Upper Garhwál, and often in no way superior to the Lower Garhwáli; having the same inertness and feelings as to caste with a physique that is frequently indifferent. They are anxious to enlist, but should be sparingly taken (for the reasons assigned), and then only

* *Ráwat* = a hero, a *sardár* or officer.

Negi = from *neg*, perquisite or due. The title *Negi* was given to any one holding military or civil employ under the former Rájás.

Bisht (*vasisht*)-good, respectable.

Guzin = a master.

when they have exceptional qualifications and provided they distinctly undertake to raise no objections to the messing system. The best recruits come from the villages on the slopes of the Dobri mountain. The stipulation above alluded to is also especially necessary when recruiting in Badhán, as although it produces many very soldierly men, there is no doubt that from their proximity to Kumaon they take somewhat after the people of that province in matters of observance.

Tehri has hitherto not given many recruits, but such as have been entertained fully bear out the theory of the superiority of the northern man, and there is no reason why recruiting should be carried out on different lines in independent Garhwál. It should not be enough that a man should come simply from Tehri Garhwál to secure his enlistment: it is as necessary that he comes from north-eastern Tehri-Garhwál as from the north-east of British Garhwál.

Inhabitants of low-lying valleys and of villages in proximity to the pilgrim routes should be avoided as much as possible; the former as they are probably saturated with fever owing to the unhealthiness which prevails during the hot weather and rains, and the latter owing to probable deterioration involved by contact with the numerous bad characters who must be included in the crowds of pilgrims passing on their way to Kedárnáth and Badrináth. These, it is said, are regarded as the natural prey of the inhabitants, but to prey successfully requires cunning and deceit, neither of them desirable qualities in a soldier.

Since public opinion is the prime factor in the matter of caste prejudice, localities where Brahmans and the strict observers of the ceremonial usages of Hinduism predominate should be avoided, as (for an instance of each) the *patti* of Maikhanda and the borders of Kumaon.

Although it is impossible to lay down any rules specifying the most suitable castes for enlistment, there is on the other hand some little negative evidence on the subject, indicating certain castes which experience has shown it is desirable to avoid.

The first edition of this book gave a warning on the grounds of caste prejudice against the enlistment of Surajbhansi clans (especially Katiyuras, Maiyals, and Miyahs the latter being denounced for being as unfitted for a Kshatriya unit as Brahmans), Paiyal Thakurs, Bartwals, Ranas, and Bishts (especially Sangela and Jetha who were said to claim Brahman origin and to behave accordingly). Experience has however not borne this out as regards the majority of classes mentioned. With the exception of Maiyals, Miyahs, and Paiyal Thakurs, all have been repeatedly enlisted for the last 25 years, and most of them have produced good Garhwáli officers.

It appears in fact that in practice almost any Garhwáli Kshatriya may be enlisted whose antecedents stand enquiry and who definitely undertakes to eat with any mess ordered, and on service to eat rice and *dal* in uniform and with boots on when necessary.

Brahmans are still sparingly enlisted in the 18th Royal Garhwál Rifles as "specials" usually as schoolmasters and clerks, simply because of the lack of education among Kshatriyas. But it should be the policy of units enlisting Garhwáli Kshatriyas to assist the latter in the movement now prevailing to break the monopoly of education by the Brahman, and also to minimise special enlistments of Brahmans by giving the preference whenever possible to the educated Kshatriya for such appointments; more especially as Garhwáli Brahmans are now enlisted in units other than the Garhwáli battalions.

The best type of Garhwáli Brahman is admirable military material, and except in respect of possible caste prejudice is often indistinguishable physically and in other characteristics from the Garhwáli Kshatriya (or Rajput). The best type is that which is nearest to the original Khasa Brahman who, as recorded in Chapter IV (A), in 1872 formed nine-tenths of the Brahmans in Garhwal, and doubtless does so still; and these must be clearly understood to have been the clerical functionaries of the Khasas, and not merely a degraded class of the genuine "thriceborn" Brahman. These Khasa Brahmans, and such Brahmans of immigrant origin as have become indistinguishable from them, are a simple race (principally cultivators) who only in times of rejoicing assume the functions of religious directors in very simple ceremonies, and the majority of whom serve spirits and deities of a far from Brahmanical nature.

As already pointed out, the Brahmans to avoid in recruiting are those of the professional priesthood and all approximations thereto such as those resident on pilgrim routes and near prominent shrines; while as to Upper and Lower Garhwál the same distinctions should be made, only slightly more so, as for the Kshatriya. Above all, the cardinal rule with the Brahman is wherever possible not to mix him with the Kshatriya. Nothing is more certain than that caste prejudice is, at least in the hillman, in many of its manifestations merely "side" and that *l'appetit vient en mangeant*. The Garhwáli Brahman who among his own kind may be indifferent to or lax in rigid observances, will often, if placed in contact with Kshatriyas, go to the other extreme and endeavour to carry them with him, merely to "show off." And the Kshatriya in contact with such an influence is dangerously apt to be infected.

It may be a coincidence, but it is somewhat remarkable that the clans of immigrants who come under the heading "Nágbhansi" produce some of the most promising soldiers, and of these, those entered under the sub-heading of the "Chaubán" appear to be the best. They are to be found mostly in the *pargana* of Nágpúr.

Among the castes to be rejected as recruits are the *Nayaks* or *Naiks*. They are principally found in Kumaon and owe their origin to temporary alliances between soldiers and prostitutes, whose descendants become known as *Khatakwal*s and eventually *Nayaks*, from the Sanskrit *Nayaka*, "mistress." The offspring of professional prostitutes if a male is called *Nayak*,* and if a female *Pata*, or "one who has fallen."

The *Pabila* class call for special remark. Little information is available regarding them; but it appears they hold a lower social status than other Rajputs owing to practising no ceremonial observances in their own homes. They will "even eat cooked rice which has been carried a day's journey!"

No recruit will admit to being a *Pabila*; and as they have assumed all castes and clan titles of other Rajputs it is impossible to identify them except through their villages. They are the principal and possibly the only cultivators of hemp (of which they make their clothing) and are to be found mainly in the north-eastern *pattis* of Dewalgarh and in Taili Chandpur.

It is believed a fair proportion of them enlist and there is no known reason why they should not make good soldiers; but their social position might conceivably militate against their being successful non-commissioned or Garhwáli officers.

In regard to his personal and physical characteristics, the Garhwáli soldier is, as a rule, a fair (and sometimes ruddy) complexioned man, and of medium stature (about 5' 4"). Although there may be exceptions to the rule, it has been found by experience that a hillman much over this height loses in physique as he gains in inches, and he certainly has not the same energy and endurance as the shorter and more stoutly built man. The normal chest measurement on joining the ranks is between 33" and 34"; but it should be borne in mind that when men first come up for enlistment they are usually badly nourished, and therefore no hard-and-fast standard should be adhered to.

* It is strange that a title derived from so contaminated a source should continue to be used as that of one of the non-commissioned grades of the Indian Army. Although custom has no doubt softened its opprobrious significance, it is a matter for remark that the word in its military sense is never used by a hillman, who invariably addresses and talks of a naik as *amaldar* and his wife as *amaldarni*.

Famine is of common occurrence, and at the best of times the people do not seem to be over well-fed. If taken young, however, youths of a chest measurement unexpanded of from 31" to 32" will on an average come up to 33" and a little over when fit for the ranks in other respects, owing to regular feeding of good quality and plenty of it, combined with gymnastics and the various exercises, they have to perform.

It is noticeable that men who are darker than the ordinary type of Garhwáli have not proved successful enlistments, which may be attributable to their being perhaps, of Dom extraction. The latter being the menials of the district should, of course, be entirely rejected, except as armourers, *mochis*, or *dirzis*.

One other point which is deserving of close attention is that which Colonel Bishop has remarked on, *i.e.*, the advisability of the enlistment of only the blanket clothed Garhwáli. Garments made of blanket stuff are the almost universal dress of the Upper Garhwáli, and his being dressed in any other indicates that he has already become a wanderer and has probably been in service at some one of the hill stations, where he has contracted habits and adopted customs foreign to his nature and objectionable in a soldier.

The following is a summary of the principal points before alluded to—

Only men who are of the average type of the Garhwáli highlander should be taken ; that is, of height compatible with becoming broad shouldered and deep-chested ; " black " men to be avoided.

Regard with suspicion men who come up for enlistment dressed in *latha* (cotton fabrics).

Men with pronounced caste prejudice to be considered as undesirable, and rejected accordingly ; also *Nayaks*.

Enlistments should be sparingly made from the outer ranges of hills, and it should be remembered that the further north-east, and at the greater altitudes, recruits are obtained, the better all-round men they probably will be ; but do not entirely reject the so-called Lower Garhwáli, as some few good recruits are sure to be found. Even greater precaution should be taken to obviate the possibility of entertaining undesirable men, and a superior physique should be insisted on. Men of this description can be obtained ; and it must be ever recollected that he has very largely contributed in establishing, in the past, the honourable reputation of the Garhwáli as a soldier—intelligent on all occasions ; forward in action ; steady under fire and in danger ; willing and obedient in the lines.

During the Great War, Kumaoni units were raised, and from then onward recruiting in the Kumaon *parganas* of Danpur and Johar, which had hitherto been open to units enlisting Garhwális, was closed to the latter. It has thus

come about that more units have now to be kept up on a reduced area. To meet this difficulty Army Headquarters has strictly forbidden the recruitment of the warlike classes of Garhwáli (except Brahmans) to any corps but the four Garhwáli battalions, their territorial battalion, and the Burma Military Police. The Burma Military Police are moreover restricted as to Rajputs to Lower Garhwális. Brahmans are enlisted by the Burma Military Police and by units other than regular Garhwali battalions.

The officer commanding the training battalion (10th Battalion, 18th Royal Garhwal Rifles) is *ex officio* recruiting officer for Garhwal and no recruiting in that area may be carried out without reference to him.

APPENDIX I.

LIST OF GARHWÁL RÁJAS.

1. Bhagwán	Pála.	34. Abhideva	Pál.
2. Abhaya	"	35. Abayadeva	"
3. Bisesa	"	36. Ajaya	" 1338 A. D.
4. Karna	"	37. Ajayadeva	"
5. Kshema	"	38. Asápartápa	"
6. Vyakta	"	39. Jayadeva	Pála.
7. Suratha	"	40. Ganitadeva	"
8. Jayati	"	41. Jitá Rathdeva	"
9. Púrna	"	42. Kalayána	"
10. Avyakta	"	43. Ana	"
11. Sálivahan	"	44. Dipánta	"
12. Sangita	"	45. Priyanihára	"
13. Mangita	"	46. Sundra	"
14. Ratana	"	47. Sahája	"
15. Madana	Pál I.	48. Vijaya	"
16. Vidhi	Pal.	49. Balbhadra	Sah.
17. Bhágadatta	Pál.	50. Sitala	"
18. Jayachandra	"	51. Mán	" 1547.
19. Kirthi	"	52. Sama	"
20. Madana	"	53. Duloám	" 1580.
21. Anibuddha	"	54. Garhabhanjan	"
22. Vibhogita	"	55. Mahipatti	" 1625.
23. Subadán	"	56. Pirthi	" 1640-1660.
24. Vikrama	"	57. Medini	"
25. Vijaya	"	58. Fateh	" 1684-1716.
26. Hansa	"	59. Upendra	" 1717.
27. Sona	" 1209 A. D.	60. Paradipt	" 1717-72.
28. Kánha	"	61. Lalat	" 1772-80.
29. Sandhi	"	62. Pradhuman	" 1785-1804.
30. Sulakshana	"	63. Sudarshan	" 1815.
31. Lakshanadeva	"	64. Bhawáni	" 1859.
32. Alakshanadeva	"	65. Pratáp	" 1872.
33. Ananta	"	66. Kirat	" 1887.
		67. Narendra	" 1919.

APPENDIX II.—SIVA AS PASUPATI.

As an example of the prevalence of the worship of Siva over any other of the orthodox deities, the results of the examination of the teaching in about 550 temples in Garhwál show that there are 350 Siva temples and 61 Vaishnava. To the latter class, however, may be added 65 temples of Nágrája, which are by common report affiliated to the Vaishnava sect, but in which Siva also has a place under the form of Bhairava, or the *ling*.

The remaining temples are dedicated to the worship of Surya, Ganesh, the minor deities, defied mortals, and the village gods.

The modern Siva (Mahadeva) is a pre-Brahmanical deity, the introduction of whose worship was attended by much opposition; the terrible form of the god being an object of disgust and contempt to the followers of the orthodox deities.

In this form he is associated with goblins, demons and spirits, and all the beings which are represented as non-Aryan, and he delights in human sacrifices—a custom especially regarded as belonging to the forest and hill tribes.

The most ancient and most celebrated Siva shrines in the Himalaya are undoubtedly those connected with the Kedár establishment in Garhwál, and here also we have the worship of that element of the Siva of to-day which was formerly known as Pásupati. Although called in this locality Sada Shiv (the name Pásupati not being formally applied to him in Garhwál) the local legends connected with Kedár supply the evidence required. In the "Mahabharata" Pásupati is "the lord of animals," to whom are sacred "the five kinds of animals—kine, horses, men, goats, and sheep." His delight in bloody sacrifices leads his worshippers to offer blood as pleasing to the deity and not necessarily as a propitiation for their sins.

The special emblem of Pásupati is the Trisúl, or trident, and it was evidently the custom of hill rajas to erect tridents in honour of Siva as Pásupati in commemoration of military successes. Examples of these "*Bije Ashthamb*" (pillars of victory) are found at Bárahát in Tehri, at Gopeswar, and at the Pásupati temple in Nepál.

APPENDIX III.—GLOSSARY OF TERMS USED BY GARHWÁLIS IN PETITIONS, ETC.

Asli . . . . .	. A term used to indicate the independence of one village to any other.
Banjar . . . . .	. Fallow, or waste, land.
Battu . . . . .	. Coxcomb, also called <i>chua</i> , <i>marqa</i> .
Bagr . . . . .	. Flat ground on river banks, mostly found in re-entrants.
Bardaish . . . . .	. The levy of supplies required for Government servants travelling on duty in the district.
Chua . . . . .	. See <i>battu</i> .
Dákhili . . . . .	. A term used to indicate the dependence of one village on another; thus, " <i>dákhili mauza</i> " = a hamlet.
Goth . . . . .	. A place for tying up cattle; also called <i>gwár</i> , <i>kharak</i> .
Gúnth, or Gonth . . . . .	. Endowments of land assigned for the support of temples and their establishments. Usually cultivated by Brahmans.
Gwár . . . . .	. See <i>goth</i> .
Kharak . . . . .	. See <i>goth</i> .
Khil . . . . .	. Temporary cultivation.
Kháyakar . . . . .	. A tenant who holds a hereditary, but not transferable, right in the land he occupies.
Malla . . . . .	. Upper.
Manduwa . . . . .	. Millet.
Mársa . . . . .	. See <i>battu</i> .
Náno . . . . .	. Little.
Nauabád . . . . .	. A term used for villages recently occupied, or land newly brought under cultivation.
Ogal . . . . .	. Buckwheat.
Padhán . . . . .	. The <i>lambardár</i> , or <i>málguzár</i> of the plains. He is the village ministerial officer entrusted with the collection of the Government demand and with the supervision of the police of his village, and is remunerated with assignments of land (<i>jethunda</i>) or money; this remuneration is known as <i>hak-padháni</i> , <i>padhán-chári</i> . He collects the revenue agreeable to their several quotas from his co-sharers and pays also the revenue due from his own share. Uncultivated lands which

may not have been divided amongst the sharers are also managed by the *padhán*, who accounts for the proceeds to his fellow-proprietors. There is no hereditary right or claim to the office; but as a rule, the son succeeds his father, unless incapable from youth or want of talent in which cases the sharers are called upon to appoint another *padhán* from amongst themselves. As a rule, he resides in the village and is removable for inefficiency, malversation, or at the requisition of the majority of the sharers. In former times he was paid by dues leviable from the cultivators, such as fees on marriages, etc., but these have now been commuted to a money payment of 25 per cent. on the revenue. In regard to the appointment of *padháns*, the principles now adopted are that the *padhán* must be a shareholder in the village and, where possible, a resident.

Palikásh	.	.	.	.	.	Non-resident cultivators who have hereditary rights not transferable.
Pánikhet	.	.	.	.	.	Marshy ground unfit for cultivation.
Patwári	.	.	.	.	.	The <i>patwáris</i> are a most useful and efficient body of public servants, of whom there are 63 in Garhwál, giving on an average one to every 120 villages. Their duties are the collection of revenue; the measurement of villages under instructions from the court; the prevention of desertion on the part of the cultivators in a village, by adjusting quarrels and reporting the existence of such quarrels and desertion; cases of police, apprehension of offenders, report of crimes, casualties, suicides, and intestate estates, through the <i>tahsildár</i> .
<p>In addition to ordinary revenue and police duties they now have to measure land; execute decrees of the Civil Court for possession; look after the repairs of roads; arrange for supplies; and report regularly to the head office through the district post.</p> <p>Their pay varies from Rs. 10 to Rs. 15 per mensem and they are removable for inefficiency or misconduct, and may be transferred from one circle to another.</p>						
Phard-pant	.	.	.	.	.	A rent-roll.
Sadabart	.	.	.	.	.	Abna, or food, distributed daily to travellers; hence a term used in Garhwál to indicate <i>pattis</i> , villages, etc., whose revenues have been assigned for the support of pilgrims. The land is usually cultivated by the Pandus or temple servants and Brahmans.
Sárh	.	.	.	.	.	Cultivated land.
Sirthán	.	.	.	.	.	The tenant-at-will.

APPENDIX IV.—ALPHABETICAL LIST OF GARHWÁLI CASTES.

In so voluminous a list as the following there are sure to be many inaccuracies, but it may be found of assistance in identifying Brahmans and other classes who should be avoided.

It may be useful to note that the names of castes ending in "dī" (especially "igdī") are mostly those of Brahmans.

Castes italicized have been extracted from the kindred rolls of men in the 39th (the Garhwál Rifle) Regiment of Bengal Infantry.

[A blank in the 3rd column signifies that the caste belongs to the Kham, or Khasiya race.]

Caste.	Clan.	Classification.
Agari	Dom	Miner.
Aikchaudiya . . . . .	.....	.....
Aikrautiya . . . . .	.....	.....
Airwál . . . . .	.....	Suniyási.
<i>Andarúpi</i>	<i>Negi</i> . . . . .	.....
Anethwál	Brahman	Immigrant.
Arodhiya . . . . .	.....	Suniyási.
Aranya	Dasnámí Gusaín	Mendicant.
Asrama	" "	"
Aswál	Gangárhí Brahman	Immigrant.
<i>Aswál</i>	<i>Thákur</i>	"
Babina . . . . .	.....	.....
Babliyál	Negi . . . . .	.....
<i>Bachela</i>	<i>Ráwat</i> . . . . .	.....
<i>Badepúra</i> . . . . .	" . . . . .	.....
Fádi	Dom	Itinerant musician.
<i>Badiyátri</i>	<i>Ráwat</i> . . . . .	.....
Badola	Brahman	Immigrant.
<i>Bagalána</i>	<i>Negi</i> . . . . .	.....

Caste.	Clan.	Classification.
Bagalána . . . . .	.....	.....
Bagri or Pundir	Negi	Immigrant.
Bagdiwán . . . . .	.....	.....
Bagduwál	<i>Bisht</i> . . . . .	.....
Bagdiyál	Bisht	Immigrant.
Báguri	<i>Negi</i> . . . . .	.....
Bagwál	<i>Bisht</i> . . . . .	.....
Bagwán	<i>Negi</i> . . . . .	.....
Bagwárhi	Ráwat . . . . .	.....
Bahara . . . . .	" . . . . .	.....
Bairsuwa, or Chamár	Dom	Leather Workers.
Bakarwári	Ráwat . . . . .	.....
Bakhráni	Ráwat . . . . .	.....
Baksuwarhi	Ráwat . . . . .	.....
Balsana	<i>Negi</i> . . . . .	.....
Balod	Brahman	Immigrant.
Balúni	"	"
Bamola	Nirola Brahman	"
Ban . . . . .	.....	Suniyasi.
Bandola . . . . .	.....	.....
Bangári	Ráwat	Immigrant.
Baranwál	Nirola Brahman	"
Baraswál	Brahman . . . . .	.....
Bartwál . . . . .	.....	Immigrant.
Bartwál	Negi . . . . .	.....
Bartwál	Brahman	Immigrant.
Bareti	<i>Negi</i> . . . . .	.....
Barkila	Ráwat . . . . .	.....
Barotra	Brahman	Pujári.

Caste.	Clan.	Classification.
<i>Barmora</i>	<i>Negi</i>	.....
<i>Basai</i>	<i>Brahman</i>	.....
<i>Basandwál</i>	<i>Bisht</i>	.....
<i>Báskhandi</i>	<i>Negi</i>	.....
<i>Basmiya</i>	<i>Bisht</i>	.....
<i>Basnuwál</i>	<i>Bisht</i>	.....
<i>Basotra</i>	<i>Brahman</i>	Pujári.
<i>Baste</i>	.....	.....
<i>Bastu</i>	<i>Negi</i>	.....
<i>Batánwál</i>	<i>Nirola Brahman</i>	Immigrant.
<i>Batola</i>	.....	.....
<i>Baukhangí</i>	<i>Brahman</i>	Immigrant.
<i>Baurhai</i>	"	.....
<i>Baunsiyál</i>	.....	.....
<i>Bautiyál</i>	<i>Brahman</i>	.....
<i>Bedikhatri</i>	.....	Immigrant.
<i>Belariya</i>	<i>Brahman</i>	.....
<i>Belwál</i> } <i>Bilwál</i> }	<i>Nirola Brahman</i>	Immigrant.
<i>Bhadkila</i>	.....	.....
<i>Bhadua</i>	.....	.....
<i>Bhadúla</i>	<i>Brahman</i>	Immigrant.
<i>Bhágshi</i>	<i>Negi</i>	.....
<i>Bhaira</i>	.....	Devotee.
<i>Bhajwán</i>	.....	.....
<i>Bhakundi</i>	<i>Ráwat</i>	.....
<i>Bhála</i>	<i>Ráwat</i>	.....
<i>Bhála</i>	<i>Negi</i>	.....
<i>Bhandári</i>	"	.....

Caste.	Clan.	Classification.
<i>Bhandári</i>	<i>Kála</i>	Immigrant.
<i>Bhandári</i>	<i>Tol</i> . . . .	.....
<i>Bhandári</i>	<i>Sil</i> . . . .	.....
<i>Bhandári</i> . . . .	.....	Immigrant.
<i>Bhandári</i>	<i>Gora</i> . . . .	.....
Bhangtháli	Brahman . . . .	.....
<i>Bhandela</i>	<i>Ráwat</i> . . . .	.....
Bhangwán	Brahman . . . .	.....
Bharkila	Ráwat . . . .	.....
Bharati	Dasnámi Gussin	Mendicant.
Bhartola	Brahman	Immigrant.
<i>Bhát</i>	<i>Rána</i> . . . .	.....
Bhatt	Brahman	Pujári.
<i>Bhatgain</i>	<i>Ráwat</i> . . . .	.....
Bhatkola . . . .	.....	.....
Bhattalwáli	Sarola Brahman	Immigrant.
Bhatwán	Brahman . . . .	.....
Bhelgada . . . .	.....	.....
Bhilgwál	Ráwat . . . .	.....
<i>Bhimkwan</i>	<i>Negi</i> . . . .	.....
Bhodala	Ráwat . . . .	.....
Bhul	Dom	Oil-pressers.
Bhulyáni	Ráwat	Immigrant.
Bhurdura	Brahman . . . .	.....
Bhúrmánda . . . .	.....	.....
Bidwál	Negi . . . .	.....
Bijalwár	Sarola Brahman	Immigrant
Bijola	Brahman	"
Bijrakot . . . .	" . . . .	.....

Caste.	Clan.	Classification.
<i>Bikwán</i>	<i>Negi</i> . . . . .	.....
<i>Binyál</i>	Nirola Brahman	Immigrant.
<i>Binwál</i> or <i>Bidwál</i>	<i>Ráwat</i> . . . . .	.....
Birpati	Brahman . . . . .	.....
Bishnoi . . . . .	.....	Baniya.
<i>Biyál</i>	<i>Ráwat</i> . . . . .	.....
<i>Biyári</i> . . . . .	.....	.....
<i>Bora</i>	<i>Bisht</i>	Immigrant.
<i>Bora</i>	<i>Negi</i> . . . . .	.....
<i>Bora</i>	<i>Ráwat</i> . . . . .	.....
Buduri	Brahman . . . . .	.....
Bughána	"	Immigrant.
Bukhandi . . . . .	" . . . . .	.....
Buláni	<i>Bisht</i> . . . . .	.....
<i>Buldni</i>	<i>Ráwat</i> . . . . .	.....
Buleki	<i>Ráwat</i> . . . . .	.....
Bungáli Panisi	<i>Negi</i> . . . . .	.....
<i>Butola</i>	<i>Rawát</i>	Immigrant.
Busári	Brahman . . . . .	.....
Chákal	<i>Ráwat</i> . . . . .	.....
<i>Chákar*</i>	<i>Negi</i> . . . . .	.....
<i>Chákariya</i>	<i>Bisht</i> . . . . .	.....
Chamalán	Brahman . . . . .	.....
Chamárs, or Bairsuwars	Dom	Leather workers.
<i>Chamola</i>	<i>Bisht</i>	Immigrant.
Chamoli Kirswán	} Brahman	"
Chamoli Kaptwán		"
Chamoli	Sarola Brahman	"

* Chákar tenantry.

Caste.	Clan.	Classification.
Chamkotiya	Negi . . . . .	.....
Chamolwán	Ráwat . . . . .	.....
Champoliya . . . . .	" . . . . .	.....
Chamsiri	Negi . . . . .	.....
Chand . . . . .	.....	Immigrant.
Chandola	Brahman	"
Chapaliya	"	"
Chaundiyál . . . . .	" . . . . .	.....
Charedi	Negi . . . . .	.....
Charingwál	Brahman . . . . .	.....
Chartola . . . . .	.....	.....
Chaudari . . . . .	.....	Baniya.
Chauhán . . . . .	.....	Immigrant.
Chaukiyál	Brahman	Immigrant.
Chaundiyál . . . . .	.....	.....
Chauriyal	Negi . . . . .	.....
Chawal . . . . .	.....	.....
Chintola or Chintoldi	Rána	Immigrant.
Chinwán or Chinwár . . . . .	.....	.....
Chitwán	Brahman . . . . .	.....
Chokorha . . . . .	" . . . . .	.....
Chugala . . . . .	" . . . . .	.....
Chuniyára	Dom	Artificer.
Chúra	Ráwat . . . . .	.....
Churakháni	Negi . . . . .	.....
Churkhandi or Chorkhundi . . . . .	" . . . . .	.....
Dadai	Gangárho Brahman	Immigrant.
Dadhola	Ráwat . . . . .	.....
Dadogi	Bisht . . . . .	.....

Caste.	Clan.	Classification.
<i>Daghola</i>	<i>Negi</i> . . . . .	.....
<i>Dahola</i>	<i>Ráwat</i> . . . . .	.....
<i>Dalási</i>	<i>Negi</i> . . . . .	.....
<i>Dalúni</i> . . . . .	" . . . . .	.....
<i>Dalwál</i> . . . . .	.....	.....
<i>Dangwál</i>	<i>Ráwat</i>	Immigrant.
<i>Dangwál</i>	<i>Brahman</i>	
<i>Dangwál</i> . . . . .	.....	.....
<i>Dangwál</i>	<i>Negi</i> . . . . .	.....
<i>Daniyál</i>	<i>Ráwat</i> . . . . .	.....
<i>Dariya</i>	<i>Dom</i>	Conjurors.
<i>Darwáni</i> . . . . .	.....	.....
<i>Darzi</i>	<i>Dom</i> . . . . .	.....
<i>Dasát</i> . . . . .	.....	.....
<i>Dasmána</i>	<i>Brahman</i>	Immigrant.
<i>Debráni</i>	<i>Brahman</i>	"
<i>Deoli</i> or <i>Deulí</i>	<i>Negi</i> . . . . .	.....
<i>Deosál</i>	<i>Ráwat</i> . . . . .	.....
<i>Deosál</i>	<i>Negi</i> . . . . .	.....
<i>Dhagára</i>	<i>Bisht</i> . . . . .	.....
<i>Dhaiyáni</i>	<i>Brahman</i>	Immigrant.
<i>Dhamakwál</i>	<i>Nirola Brahman</i>	"
<i>Dhámi</i> . . . . .	.....	.....
<i>Dhamwán</i> . . . . .	.....	.....
<i>Dhamwán</i>	<i>Brahman</i> . . . . .	.....
<i>Dhansála</i> . . . . .	" . . . . .	.....
<i>Dhánu</i> or <i>Dánu*</i>
<i>Dhári</i>	<i>Dom</i>	Rájpút outcasts.
<i>Dhariyál</i>	<i>Ráwat</i> . . . . .	.....

* A race originally known as *Dánavas*, who gave their name to the *Dánpur Patti*, of *Kumaon*, bordering on *Badhan*, in which many of the clan are found.

Caste.	Clan.	Classification.
Dharkoti	Ráwat . . . . .	.....
Dhayára	Bisht	Immigrant.
Dhaudiyál	Brahman	"
Dhigári	Ráwat . . . . .	.....
Dhigo . . . . .	" . . . . .	.....
Dhikwán	Negi . . . . .	.....
Dhiyáni	Brahman . . . . .	.....
Dhiyári . . . . .	.....	.....
Dhot . . . . .	.....	.....
Dhuleki	Ráwat . . . . .	.....
Dhobi	Dom . . . . .	.....
Dhodi	Ráwat . . . . .	.....
Dholi	Dom . . . . .	.....
Dhungiyán	Brahman . . . . .	.....
Dhurál . . . . .	.....	.....
Dhurána	Sarola Brahman	Immigrant.
Dhuriya	Ráwat . . . . .	.....
Dhusáli	Nirola Brahman	Immigrant.
Digola	Negi . . . . .	.....
Dikhola	Ráwat . . . . .	.....
Dimri	Sarola Brahman	Immigrant.
Diyála	Bisht . . . . .	.....
Diyolki	Nirola Brahman	Immigrant.
Diyundi	Sarola Brahman	"
Dobál	" "	"
Dobriyál	Brahman	"
Dogra	Negi . . . . .	.....
Doni	Ráwat . . . . .	.....
Doriyál . . . . .	.....	Immigrant.

Caste.	Clan.	Classification.
Dube	Brahman	Pujári.
Dubariya	Negi . . . . .	.....
Dudriyál	Brahman . . . . .	.....
Duirarha . . . . .	" . . . . .	.....
Dundi . . . . .	" . . . . .	.....
Dunkoti . . . . .	" . . . . .	.....
Dungriyál	Negi . . . . .	.....
Dungriyál	Ráwat . . . . .	.....
Dungriyal	Brahman . . . . .	.....
Duniya	Ráwat . . . . .	.....
Durál . . . . .	" . . . . .	.....
Duriyál	Devotee . . . . .	.....
Dusádh	Bisht . . . . .	.....
Dusánda	Ráwat . . . . .	.....
Gabina	Ráwat	Immigrant.
Gadiya	Ráwat . . . . .	.....
Gagwárho	Ráwat	Immigrant.
Gagwáshi . . . . .	.....	.....
Gaidi	Brahman . . . . .	.....
Gairála	} Sarola Brahman	Immigrant.
Gairola		
Gairhi	Brahman . . . . .	.....
Gane	Nirola Brahman	Immigrant.
Gangári	Brahman	"
Gangtaudl	Gusain . . . . .	.....
Gaiswál	Brahman . . . . .	.....
Gára	Negi . . . . .	.....
Garsára	Nirola Brahman	Immigrant.
Gariya	Negi . . . . .	.....

Caste.	Clan.	Classification.
<i>Garkoti</i>	.....	.....
<i>Garkhandi</i>	<i>Negi</i>	.....
Gatiyál	Nirona Brahman	Immigrant.
<i>Gaunsiri</i>	<i>Ráwat</i>	.....
Gaunwál	Ráwat	.....
Gaurao	"	.....
Gauran	.....	.....
Gathola	<i>Negi</i>	.....
Ghansála	Brahman	.....
<i>Gharkandiyál</i>	<i>Negi</i>	.....
Ghatwári	<i>Negi</i>	.....
Ghildwál	Brahman	.....
<i>Ghildiyál</i>	<i>Gangárhi Brahman</i>	Immigrant.
Ghudiyál	Ráwat	.....
Ghundiyan	"	.....
<i>Ghuniyál</i>	<i>Negi</i>	.....
Ginwala	Ráwat	.....
<i>Girdhári</i>	<i>Negi</i>	.....
Giri	Dasnámi Gusain	Mendicant.
<i>Giyulárhi</i>	.....	.....
Goniyál	Brahman	.....
Gudarh	.....	Suniyasi.
Gugleta	Nirola Brahman	Immigrant.
<i>Gurdorha</i>	<i>Gusain</i>	"
Gujyáldi	Brahman	.....
Gurádi	Ráwat	.....
<i>Gurádi</i>	<i>Negi</i>	.....
<i>Guinthál</i>	<i>Negi</i>	.....
Guritál	Ráwat	.....

Caste.	Clan.	Classification.
Gurkiya	Ráwat . . . . .	.....
Gurosikh	Dom . . . . .	.....
Gursál	Negi . . . . .	.....
Gursála	Ráwat . . . . .	.....
Gawárhí	Ráwat . . . . .	.....
Gwarla (Gorla)	Ráwat	Immigrant.
Hagwán	Brahman . . . . .	.....
Hariyál	Ráwat . . . . .	.....
Hatwál	Brahman . . . . .	.....
Heodan . . . . .	" . . . . .	.....
Hirawán	Ráwat . . . . .	.....
Hith	Bisht . . . . .	.....
Hurkiya	Dom	Itinerant musician.
Idwál	Bisht	Immigrant.
Jadorha	Gusain . . . . .	.....
Jadorha	Ráwat . . . . .	.....
Jagi . . . . .	.....	.....
Jaintwál . . . . .	.....	.....
Jaisi, or Joshi	Brahman	Immigrant.
Jaiyál . . . . .	" . . . . .	.....
Jakhwál . . . . .	" . . . . .	.....
Jakhera	Ráwat . . . . .	.....
Jalanderi	Brahman . . . . .	.....
Jamlogi	Nirola Brahman	Immigrant.
Jangám . . . . .	.....	Suniyasi.
Jangwán . . . . .	.....	.....
Jardhári	Negi . . . . .	.....
Jasdorha or Jastora	Gusain	Immigrant.
Jasiyári . . . . .	.....	.....

Caste.	Clan.	Classification.
Jaskoti	Ráwat . . . . .	.....
Jaskoti . . . . .	.....	Immigrant.
Jasroti	Míyan . . . . .	.....
Játa	Bisht . . . . .	.....
Jawárhí	Ráwat or Negi . . . . .	.....
Jetha	Ráwat . . . . .	.....
Jetha . . . . .	.....	.....
Jetha—Bisht	Brahman . . . . .	.....
Jetholi	Negi . . . . .	.....
Jhanjáta	Ráwat . . . . .	.....
Jhinkwán . . . . .	.....	Immigrant.
Jhinkwán	Negi . . . . .	.....
Jhorka . . . . .	.....	.....
Jimpán	Ráwat . . . . .	.....
Jiyál	Brahman	Immigrant.
Jiyorha . . . . .	.....	.....
Jobri	Negi . . . . .	.....
Joshi or Jaisi	Brahman	Immigrant.
Judans	”	”
Jugdan . . . . .	” . . . . .	.....
Jukoti . . . . .	.....	.....
Jumli	Ráwat . . . . .	.....
Kabalti . . . . .	” . . . . .	.....
Kabári . . . . .	.....	.....
Kabdúra	Negi . . . . .	.....
Kaindúru . . . . .	” . . . . .	.....
Kaintúra . . . . .	.....	.....
Kainyúri . . . . .	.....	.....
Kaira	Bisht	Immigrant.

Caste.	Clan.	Classification.
Kaithola	Brahman	Immigrant.
<i>Kála</i>	<i>Brahman</i>	"
Kamtarwál	Gusain . . . . .	.....
<i>Kandázi</i> . . . . .	.....	.....
<i>Kandári</i>	<i>Negi</i> . . . . .	.....
<i>Kandári</i>	<i>Gusain</i>	Immigrant.
Kandári	Nirola Brahman	"
Kandiyál	" "	"
Kandiyál	Brahman . . . . .	.....
<i>Kandédál</i> or <i>Kanwál</i>	<i>Brahman</i> . . . . .	.....
Kandwál . . . . .	.....	.....
<i>Kaneri</i>	<i>Negi</i> . . . . .	.....
Káni	Brahman . . . . .	.....
Kaniyál	Negi . . . . .	.....
<i>Kanúni</i> or <i>Kanoni</i>	<i>Bisht</i> . . . . .	.....
<i>Kanoli</i>	<i>Bisht</i> . . . . .	.....
Kanoli	<i>Negi</i> . . . . .	.....
<i>Kanoji</i> . . . . .	" . . . . .	.....
<i>Kanyúri</i> . . . . .	" . . . . .	.....
<i>Kanyúri</i> or <i>Kandúri</i>	<i>Sarola Brahman</i>	Immigrant.
<i>Kaphola</i>	<i>Bisht</i>	"
<i>Kaphuldí</i>	<i>Ráwat</i> . . . . .	.....
Kaprán	Brahman . . . . .	.....
Kapriyál	Negi . . . . .	.....
Kaprola	Bisht . . . . .	.....
<i>Karakwál</i> . . . . .	.....	.....
<i>Karki</i> . . . . .	.....	.....
<i>Kárkoti</i>	<i>Gusain</i> . . . . .	.....
Karyál	Sarola Brahman	Immigrant

Caste.	Clan.	Classification.
<i>Kathela</i> or <i>Kathila</i>	<i>Ráwat</i>	.....
<i>Kathayat</i>	.....	Immigrant.
<i>Kathayat</i>	<i>Bisht</i>	.....
<i>Káthi</i>	<i>Gusain</i>	Immigrant.
<i>Kathuliya</i>	<i>Brahman</i>	.....
<i>Katiyú'a</i>	.....	Immigrant.
<i>Kawar</i>	}	"
<i>Kunwar</i>		
<i>Kawar</i>	<i>Bisht</i>	.....
<i>Kawariya</i>	<i>Ráwat</i>	.....
<i>Kapriyál</i>	.....	.....
<i>Khabsiva</i>	.....	.....
<i>Khagsiya</i>	<i>Bisht</i>	.....
<i>Khajura</i>	<i>Brahman</i>	Immigrant.
<i>Khali</i>	.....	.....
<i>Khameta</i>	<i>Ráwat</i>	.....
<i>Khanai</i>	<i>Brahman</i>	.....
<i>Khandwúri</i>	<i>Negi</i>	Immigrant.
<i>Khansili</i>	.....	.....
<i>Khansili</i>	<i>Brahman</i>	.....
<i>Khantarh</i>	.....	Suniyási.
<i>Kharkola</i>	<i>Negi</i>	Immigrant.
<i>Kharkolia</i>	<i>Ráwat</i>	.....
<i>Kháti</i>	<i>Negi</i>	Immigrant.
<i>Kháti</i>	.....	.....
<i>Khatri</i>	<i>Negi</i>	.....
<i>Khaurán</i>	.....	.....
<i>Khawds</i>	<i>Negi</i>	.....
<i>Khetwál</i>	"	.....
<i>Khetwál</i>	<i>Brahman</i>	.....

Caste.	Clan.	Classification
<i>Khirsawl</i> or <i>Khirsál</i>	<i>Negi</i> . . . . .	.....
<i>Khiusáli</i> . . . . .	.....	.....
<i>Khokiyál</i>	<i>Negi</i> . . . . .	.....
<i>Khonti</i>	} "	Immigrant.
<i>Khúnti</i>		
<i>Khuntari</i> . . . . .	.....	.....
<i>Khuntiyál</i>	<i>Brahman</i> . . . . .	.....
<i>Khuryál</i> . . . . .	.....	.....
<i>Kimorha</i>	<i>Negi</i> . . . . .	.....
<i>Kimothi</i>	<i>Gangárho Brahman</i>	Immigrant.
<i>Kodiya</i> . . . . .	.....	.....
<i>Kodiyál</i>	<i>Ráwat</i> . . . . .	.....
<i>Kimoti</i>	<i>Nirola Brahman</i>	Immigrant.
<i>Kirmoliya</i> . . . . .	.....	.....
<i>Kiyárha</i> . . . . .	.....	.....
<i>Kiyúrha</i>	<i>Brahman</i> . . . . .	.....
<i>Koila</i>	<i>Ráwat</i> . . . . .	.....
<i>Kokliyál</i>	<i>Negi</i> . . . . .	.....
<i>Kokliyál</i> . . . . .	.....	.....
<i>Kola</i>	<i>Ráwat</i> . . . . .	.....
<i>Kola</i>	<i>Negi</i> . . . . .	.....
<i>Kolaru</i> . . . . .	.....	Immigrant.
<i>Koli</i>	<i>Dom</i>	Weavers.
<i>Koliyal</i>	<i>Negi</i>	Immigrant.
<i>Kolsiyal</i> . . . . .	.....	"
<i>Koluru</i> . . . . .	.....	.....
<i>Korla</i>	<i>Negi</i> . . . . .	.....
<i>Korsárha</i> . . . . .	.....	.....
<i>Kosiyál</i>	<i>Brahman</i> . . . . .	.....
<i>Kothari</i>	<i>Brahman</i> . . . . .	.....

Caste.	Clan.	Classification.
<i>Kotiyál</i>	} * <i>Negi</i> . . . . .	.....
<i>Kotiya</i> . . . . .		.....
<i>Kotiyál</i>	<i>Sarola Brahman</i>	Immigrant.
<i>Kotiyál</i>	<i>Brahman</i>	"
<i>Kotwál</i> . . . . .	" . . . . .	.....
<i>Kotwál</i>	<i>Negi</i> . . . . .	.....
<i>Kuirála</i> . . . . .	.....	.....
<i>Kukreti</i>	<i>Brahman</i>	Immigrant.
<i>Kulasári</i> . . . . .	" . . . . .	.....
<i>Kuliyál</i> . . . . .	" . . . . .	.....
<i>Kulki</i> or <i>Kuleki</i>	<i>Ráwat</i> . . . . .	.....
<i>Kumál</i>	<i>Brahman</i> . . . . .	.....
<i>Kundarha</i> . . . . .	.....	.....
<i>Kuneti</i> . . . . .	.....	.....
<i>Kuniyugi</i> . . . . .	.....	.....
<i>Kuranga Daphola</i> . . . . .	.....	.....
<i>Kuriyál</i> . . . . .	.....	.....
<i>Kusuwál</i>	<i>Brahman</i> . . . . .	.....
<i>Kutanála</i> . . . . .	" . . . . .	.....
<i>Kuthaiya</i>	<i>Negi</i> . . . . .	.....
<i>Kuthári</i>	<i>Brahman</i>	Immigrant.
<i>Kuthiyári</i>	<i>Gusain</i> . . . . .	.....
<i>Kyurha</i>	<i>Brahman</i> . . . . .	.....
<i>Lakhera</i>	<i>Brahman</i>	Immigrant.
<i>Lankwan</i> . . . . .	.....	.....
<i>Langtiyál</i>	<i>Negi</i> . . . . .	.....
<i>Lemwal</i>	<i>Brahman</i> . . . . .	.....
<i>Lemalti</i> . . . . .	" . . . . .	.....
<i>Lingariya</i>	<i>Bisht</i> . . . . .	.....

* *Kotiya* = a follower.

Caste.	Clan.	Classification.
<i>Lodhi</i>	<i>Ráwat</i> . . . . .	.....
Lohár	Dom	Artificer.
Lukhóra	Brahman . . . . .	.....
Lunchora	Negi . . . . .	.....
Luntári	<i>Negi</i> . . . . .	.....
Luntári . . . . .	.....	.....
Mach . . . . .	.....	.....
Madesa . . . . .	.....	.....
Madoliya	Brahman . . . . .	.....
Maduri . . . . .	" . . . . .	.....
Madwál . . . . .	" . . . . .	.....
<i>Makar</i>	<i>Bisht</i>	Immigrant.
<i>Makara, or Mára</i>		
<i>Makata</i> . . . . .	.....	Immigrant.
Maikota	Nirola Brahman	"
Mahiniya-ka-Joshi	Sarola Brahman	"
Mairwán	Negi . . . . .	.....
Mairwál . . . . .	.....	.....
Maitháni	Sarola Brahman	Immigrant.
<i>Maiyál</i> . . . . .	.....	"
Maiyál	Negi . . . . .	.....
Maiyál	Bisht . . . . .	.....
<i>Majára</i>	<i>Negi</i> . . . . .	.....
Majkhela	Brahman . . . . .	.....
Majkholi	Ráwat	Immigrant.
Majkholi . . . . .	.....	.....
<i>Makarola</i>	<i>Ráwat</i> . . . . .	.....
Makdúla	Ráwat . . . . .	.....

Caste.	Clan.	Classification.
Mal . . . . .	.....	.....
Maláguri	Sarola Brahman	Immigrant.
Malám	Negi . . . . .	.....
Malási	Gangárho Brahman	Immigrant.
Maleti	Rána	„
Maliyál	Negi . . . . .	.....
Malkoti	Brahman	Immigrant.
Mallah	Dom	Boatman.
Malnás	Negi . . . . .	.....
Malúni . . . . .	.....	.....
Malwól	Negi . . . . .	.....
Mamgái	Brahman	Immigrant.
Mána	Negi . . . . .	.....
Managwál	Nirola Brahman	Immigrant.
Manai	Negi . . . . .	.....
Manai	Ráwat . . . . .	.....
Manarwól . . . . .	.....	Immigrant.
Manchwári	Bisht . . . . .	.....
Mandári	Ráwat . . . . .	.....
Mánde	Negi . . . . .	.....
Mandesa	Ráwat . . . . .	.....
Manditi . . . . .	„ . . . . .	.....
Mandiyári	Bisht . . . . .	.....
Mangali . . . . .	.....	.....
Mani	Negi . . . . .	.....
Manyór	Negi . . . . .	.....
Maniyár or Máurái	Ráwat	Immigrant.
Manjehra	Brahman . . . . .	.....

Caste.	Clan.	Classification.
<i>Mankoti</i>	<i>Ráwat</i>	.....
Manyúri	Sarola Brahman	Immigrant.
Márcha	.....	Bhutiya.
Marhwál	.....	.....
Marthwál	Brahman	.....
<i>Maseta</i>	<i>Bisht</i>	.....
Maseta	.....	.....
Maseta	Brahman	.....
Masoliya	Ráwat	.....
Masoliya	.....	Immigrant.
Maswála or Mashiyála	Ráwat	.....
Matash	.....	.....
<i>Mathiyáni</i>	<i>Ráwat</i>	.....
<i>Matkor</i>	"	.....
Matkrua	Ráwat	.....
<i>Maundarha</i>	<i>Ráwat</i>	Immigrant.
Maurári	Bisht	.....
Medisa	Negi	.....
<i>Milwál</i>	<i>Negi</i>	.....
<i>Mingwál</i>	"	.....
Misr	Brahman	Immigrant.
<i>Miwala</i>	<i>Gusain</i>	.....
Miyah	.....	Immigrant.
<i>Miyan</i>	<i>Negi</i>	.....
<i>Miyúr</i>	"	.....
Molápa	Brahman	Immigrant.
Mona	Negi	Immigrant.
<i>Mortha</i>	<i>Negi</i>	.....
Moyál	.....	.....
Muchala	Ráwat	.....

Caste.	Clan.	Classification.
Mudán	Negi . . . . .	.....
Muhar . . . . .	” . . . . .	.....
Munda	} Negi . . . . .	.....
Monda . . . . .		.....
Mundáni . . . . .	” . . . . .	.....
Mundiyápi	Negi . . . . .	.....
Mundiyápi	Brahman . . . . .	.....
Mungoli	Negi . . . . .	.....
Munída	Negi . . . . .	.....
Musani	Ráwat . . . . .	.....
Musani . . . . .	.....	.....
Musani	Ráwat . . . . .	.....
Musani	Negi . . . . .	.....
Musarha	Brahman . . . . .	.....
Nagarkoti or Sipahi	Negi	Immigrant.
Nagarsali	Brahman . . . . .	.....
Nagala	Ráwat . . . . .	.....
Nagwál	Brahman . . . . .	.....
Nai	Dom . . . . .	.....
Nainwál	Brahman	Immigrant.
Naitháni	”	”
Nakoti	Negi . . . . .	.....
Nandaka . . . . .	” . . . . .	.....
Nanswál . . . . .	.....	.....
Narwáni	Ráwat	Immigrant.
Náth . . . . .	.....	Suniyási.
Naudiyá	Brahman . . . . .	.....
Naugai . . . . .	” . . . . .	.....
Naula . . . . .	” . . . . .	.....

Caste.	Clan.	Classification.
Nauni	Sarola Brahman	Immigrant.
<i>Nauniyál</i>	<i>Ráwat</i> . . . . .	.....
<i>Nauriyál</i>	<i>Negi</i> . . . . .	.....
Nautiyál	Sarola Brahman	Immigrant.
Nawási	Ráwat . . . . .	.....
Nayák	Low caste	Pimp.
Nayál . . . . .	.....	.....
<i>Negi</i> . . . . .	.....	.....
Nirola	Brahman	Immigrant.
Niyál	Rawat . . . . .	.....
<i>Niwál</i>	<i>Bisht</i> . . . . .	.....
Orh	Dom	Artificer.
Pabíla	Ráwat . . . . .	.....
Pachwán . . . . .	.....	.....
Padhári	Bisht . . . . .	.....
Padhiyár	„	Immigrant.
Pahri	Dom	Messenger.
<i>Pailu</i> . . . . .	.....	.....
<i>Pailúra</i> . . . . .	.....	.....
<i>Painjári</i>	<i>Negi</i> . . . . .	.....
Painúli	Brahman . . . . .	.....
Painwál	Ráwat . . . . .	.....
Paiyál	Thákur	Immigrant.
Pajai	Negi . . . . .	.....
Pajai	Dom	Potter.
<i>Palwá</i> or <i>Paliyál</i>	<i>Negi</i> . . . . .	.....
Palota	Negi . . . . .	.....
Pánde	Brahman	Immigrant.
Pangotra	Brahman	Pujári.

Caste.	Clan.	Classification.
Paniyál	Negi . . . . .	.....
Panthari	Brahman . . . . .	.....
Pant	"	Immigrant.
<i>Panwál</i> . . . . .	.....	.....
Pardiah	Negi . . . . .	.....
<i>Parendiya</i>	} Negi . . . . .	.....
<i>Parinda</i> . . . . .		.....
Pariyál	Bisht . . . . .	.....
<i>Parotiya</i>	<i>Ráwat</i> . . . . .	.....
Parurhiya	Brahman . . . . .	.....
Párvata	Dasnámi Gúsain	Mendicant.
<i>Páswán</i>	<i>Dom</i> . . . . .	.....
<i>Pátali</i>	<i>Negi and Bisht</i> . . . . .	.....
Pátti	Negi . . . . .	.....
Patvi . . . . .	" . . . . .	.....
<i>Patwál</i>	<i>Gusain</i>	Immigrant.
Patwál . . . . .	.....	.....
<i>Pawár</i> . . . . .	.....	Immigrant.
<i>Pawár</i> or <i>Punwár</i>	<i>Ráwat</i> . . . . .	.....
Phaláta	Nirola Brahman	Immigrant.
<i>Pharsára</i>	<i>Negi</i> . . . . .	.....
Pharsul	Brahman . . . . .	.....
<i>Pharswán</i>	<i>Gusain</i>	Immigrant.
Pijori	Negi	Suniyási.
Poeri . . . . .	.....	.....
Poldi	Nirola Brahman	Immigrant.
Ponda	Negi . . . . .	.....
Pokhriyál . . . . .	.....	.....
Pokhriyál	Brahman	Immigrant.

Caste.	Clan.	Classification.
Pujain	Ráwat	.....
<i>Pundir</i> or <i>Bagari</i>	<i>Negi</i>	Immigrant.
Punum Sitwál	Brahman	.....
<i>Pundiár</i> , or <i>Puniyár</i>	<i>Negi</i>	.....
Purbiyál	Brahman	Immigrant.
Puri	Dasnáma Gusain	Mendicant.
Purliya	Brahman	.....
<i>Purhet Negi</i>	<i>Brahman</i>	.....
Purwán	Brahman	.....
Pusola	.....	.....
<i>Rae</i>	.....	.....
Rae	Ráwat	.....
Raikwál	<i>Negi</i>	.....
Rajbár or Rajwár	} Ráwat	Immigrant.
<i>Rámola</i>	.....	.....
<i>Ramwál</i>	<i>Negi</i>	.....
<i>Rána</i>	.....	Immigrant.
<i>Rána</i>	<i>Ráwat</i>	.....
<i>Randwál</i>	<i>Negi</i>	.....
<i>Rándwál</i> or <i>Ranwál</i>	} .....	.....
Raneta	.....	.....
<i>Rángara</i>	<i>Negi</i>	.....
Ráta	.....	.....
<i>Ráta</i>	<i>Bisht</i>	.....
Raturhi	Sarola Brahman	Immigrant.
Rauli*	Bisht	.....
Rauliyál	<i>Negi</i>	.....

* Rauliya—the headman of a village.

Caste.	Clan.	Classification.
Rauntiyál	Ráwat . . . . .	.....
Rauthán	Gusain	Immigrant.
Rautela . . . . .	.....	"
Ráwal	Devotee . . . . .	.....
Renkwál	Gusaiu . . . . .	.....
Rikhola	Negi	Immigrant.
Ringwdráh or Rigwdrhá	Ráwat	"
Ristwál	Ráwat . . . . .	.....
Rewalta	Negi . . . . .	.....
Roliyá . . . . .	" . . . . .	.....
Rori	Negi . . . . .	.....
Rumtyál	Ráwat and Negi . . . . .	.....
Rurhiya	Dom	Artificer.
Ruwárhi	Brahman . . . . .	.....
Ságara	Dasnámi Gusain	Immigrant.
Sagoi	Negi . . . . .	.....
Saijdda . . . . .	.....	.....
Saila . . . . .	.....	.....
Sailiya	Brahman . . . . .	.....
Sajwán	Thákur	Immigrant.
Sajwán	Gusain . . . . .	.....
Sakniyáni	Brahman	Immigrant.
Salni	"	"
Salera	Negi . . . . .	.....
Salwán . . . . .	.....	.....
Samári	Brahman . . . . .	.....
Samer . . . . .	.....	.....
Sanál	} Nirola Brahman	Immigrant.
Sanwál		

Caste.	Clan.	Classification.
Sangari	Brahman . . . . .	.....
Saugela	Negi	Immigrant.
<i>Sangela</i>	<i>Bisht</i> . . . . .	.....
Sankriya . . . . .	.....	... ..
Sautiyál . . . . .	.....	.....
Sarangwál	Brahman . . . . .	.....
Sara-un	Negi . . . . .	.....
Saren . . . . .	.....	.....
Sári	Negi . . . . .	.....
Sariyál . . . . .	" . . . . .	.....
<i>Sárki</i> . . . . .	.....	.....
<i>Sarnawál</i>	<i>Negi</i> . . . . .	.....
<i>Saraswati</i> . . . . .	.....	Suniyási.
Sarola	Brahman	Immigrant.
<i>Sásen</i>	<i>Ráwat</i> . . . . .	.....
<i>Sa-un</i>	<i>Bisht</i> . . . . .	.....
<i>Saundh</i>	<i>Ráwat</i> . . . . .	.....
<i>Sauntiyál</i>	<i>Negi</i>	Immigrant.
Seluni	Negi . . . . .	.....
<i>Semwál</i>	<i>Brahman</i> . . . . .	.....
Semwál . . . . .	.....	Devotee.
<i>Serári</i>	<i>Negi</i> . . . . .	.....
Seti . . . . .	.....	.....
Setra	Brahman . . . . .	.....
<i>Sewasali</i>	<i>Ráwat</i> . . . . .	.....
Shahu . . . . .	.....	.....
Sakulsiya . . . . .	.....	.....
Sheoka	Negi . . . . .	.....
Sikwál . . . . .	.....	.....

Caste.	Clan.	Classification.
Síla	<i>Bisht</i> . . . . .	.....
Silasori . . . . .	.....	.....
<i>Silkoti</i>	<i>Negi</i> . . . . .	.....
<i>Silkoti</i>	<i>Ráwat</i> . . . . .	.....
<i>Silswál</i>	<i>Brahman</i> . . . . .	.....
Silwáni	Ráwat . . . . .	.....
Silwál	Nirola Brahman	Immigrant.
Silwál . . . . .	.....	.....
<i>Simalti—Negi</i>	<i>Sarola Brahman</i>	Immigrant.
Sinwál	Sarola Brahman	”
Singh	Negi . . . . .	.....
<i>Sinwál</i>	<i>Negi</i> . . . . .	.....
Sinti	Ráwat . . . . .	.....
<i>Sipáhi or Nagarkoti</i>	<i>Negi</i>	Immigrant.
<i>Siráni</i>	<i>Negi</i> . . . . .	.....
<i>Sirwál</i>	<i>Ráwat</i> . . . . .	.....
Sisal	Negi . . . . .	.....
<i>Siwala</i>	<i>Ráwat</i> . . . . .	.....
Sonkriya	Negi . . . . .	.....
Sont . . . . .	” . . . . .	.....
Sopal . . . . .	” . . . . .	.....
Sotár . . . . .	” . . . . .	.....
Sudan	Brahman	Pujári.
Suiyál	Bisht . . . . .	.....
Suiyál	Brahman . . . . .	.....
Sukláni . . . . .	” . . . . .	.....
Sunár	Dom	Artificer.
<i>Sunár</i> . . . . .	.....	.....
Sundarha	Brahman . . . . .	.....
<i>Sundari</i>	<i>Gusain</i> . . . . .	.....

Caste.	Clan.	Classification.
Sundli	Brahman . . . . .	.....
Sundriyál . . . . .	" . . . . .	.....
Sunsiyál . . . . .	.....	.....
Sunwál . . . . .	.....	.....
<i>Surajbansi</i>	<i>Ráwat</i> . . . . .	.....
Sutti	Brahman . . . . .	.....
Swáni . . . . .	.....	Suniyási.
Taila . . . . .	.....	.....
Tameri . . . . .	.....	.....
Tamkhanda	Ráwat . . . . .	.....
Tamoli	Ráwat . . . . .	.....
Tamota	Dom . . . . .	.....
Tawar or Tunwar . . . . .	.....	Immigrant.
Tatári . . . . .	.....	.....
Thageda	Negi . . . . .	.....
<i>Thakúr</i>	<i>Negi</i> . . . . .	.....
Thalási	Nirola Brahman	Immigrant.
Thaliyál	} " "	"
Thalwál		
<i>Thamkhandiyál</i>	<i>Ráwat</i> . . . . .	.....
Thápliyál	Sarola Brahman	Immigrant.
<i>Thápliyál</i>	<i>Brahman</i> . . . . .	.....
Thápliyál	Negi . . . . .	.....
<i>Thariyál</i>	<i>Thákur</i>	Immigrant.
Thariyál	Negi . . . . .	.....
Thuldi	Brahman . . . . .	.....
Tila	Bisht	Immigrant.
Timiliyál or Timiliyán	Ráwat . . . . .	.....
<i>Timiya</i>	<i>Negi</i> . . . . .	.....

Caste.	Clan.	Classification.
Tirath	Dasnami Gusain	Immigrant.
Tirdhári	Ráwat . . . . .	.....
Tiyári or Tiwári	Brahman	Immigrant.
Todiyál	<i>Bisht</i> . . . . .	.....
Tolcha . . . . .	.....	Bhutiya.
Topál	Ráwat . . . . .	.....
Tulsára . . . . .	" . . . . .	.....
Tulsára	Ráwat	Immigrant.
Tunrwál	Brahman . . . . .	.....
Tunwar	Negi . . . . .	.....
Ujára	Ráwat . . . . .	.....
Ujela or Ujila	Ráwat . . . . .	.....
Ujiyára . . . . .	.....	.....
Umta	Ráwat . . . . .	.....
Unál, or . . . . .	} " . . . . .	.....
Uniyál or Uniyah . . . . .		.....
Uniyál	Gangári Brahman	Immigrant.
Upharti	Brahman . . . . .	.....
Urkhari . . . . .	" . . . . .	.....
Utani	"	Immigrant.
Vana	Dasnami Gusain	Mendicant.