

JOURNAL

OF

THE ASIATIC SOCIETY.

No. 17.—May, 1833.

I.—*Origin and Classification of the Military Tribes of Népal.* By B. H. Hodgson, Esq.

[Read at the Meeting of the 9th January, 1833.]

THE great aboriginal stock of the inhabitants of these mountains, east of the river *Kali*, or in *Népal*, is *Mongol*. The fact is inscribed, in characters so plain, upon their faces, forms, and languages, that we may well dispense with the superfluous and vain attempt to trace it historically in the meagre chronicles of barbarians.

But from the 12th century downwards, the tide of *Mussulmán* conquest and bigotry continued to sweep multitudes of the *Brahmans* of the plains from *Hindústán* into the proximate hills, which now compose the western territories of the kingdom of *Népal*. There the *Brahmans* soon located themselves. They found the natives illiterate, and without faith, but fierce and proud.

Their object was to make them converts to *Hindúism*, and so to confirm the fleeting influence derived from their learning and politeness. They saw that the barbarians had vacant minds, ready to receive their doctrines, but spirits not apt to stoop to degradation; and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of the creed they taught, the lofty rank and honors of the *Kshatriya* order. But the *Brahmans* had sensual passions to gratify, as well as ambition. They found the native females—even the most distinguished—nothing loath; but still of a temper, like that of the males, prompt to repel indignities. These females would, indeed, welcome the polished *Brahmans* to their embraces: but their offspring must not be stigmatised as the infamous progeny of a *Brahman* and a *Mléchha*—must, on the contrary, be raised to eminence

in the new order of things introduced by their fathers. To this progeny also, then, the *Brahmans*, in still greater defiance of their creed, communicated the rank of the second order of *Hindúism*; and from these two roots, mainly, sprung the now numerous, predominant, and extensively ramified, tribe of the *Khás*—originally the name of a small clan of creedless barbarians, now the proud title of the *Kshatriya*, or military order of the kingdom of *Népál*. The offspring of original *Khás* females and of *Brahmans*, with the honors and rank of the second order of *Hindúism*, got the patronymic titles of the first order; and hence the key to the anomalous nomenclature of so many stirpes of the military tribes of *Népál* is to be sought in the nomenclature of the sacred order. It may be added, as remarkably illustrative of the lofty spirit of the *Parbattiahs*, that, in spite of the yearly increasing away of *Hindúism* in *Népál*, and of the various attempts of the *Brahmans* in high office, to procure the abolition of a custom so radically opposed to the creed both parties now profess, the *Khás* still insist that the fruit of commerce (marriage is out of the question) between their females and males of the sacred order shall be ranked as *Kshatriyas*, wear the thread, and assume the patronymic title.

The original *Khás*, thus favored by it, became soon and entirely devoted to the *Brahmanical* system*. The progress of *Islám* below daily poured fresh refugees among them.

They availed themselves of the superior knowledge of the strangers to subdue the neighbouring tribes of aborigines, were successful beyond their hopes, and, in such a career continued for ages, gradually merged the greater part of their own habits, ideas, and language (but not physiognomy) in those of the *Hindús*.

The *Khás* language became a corrupt dialect of *Hindí*, retaining not many palpable traces (except to curious eyes) of primitive barbarism.

The *Ekthariahs* are the descendants more or less pure of *Rájputs* and other *Kshatriyas* of the plains, who sought refuge in these mountains from the *Moslem*, or, merely military service as adventurers. With fewer aims of policy and readier means in their bright swords of requiring the protection afforded them than had the *Brahmans*, they

* That is, they agreed to put away their old gods, and to take the new; to have *Brahmans* for *Gúrús*; and not to kill the cow: for the rest, they made and still make sufficiently lightly of the ceremonial law in whatever respects food and sexual gratification. Their active habits and vigorous character could not brook the restraints of the ritual law; and they had the example of licentious *Brahmans* to warrant their neglect of it. The few prejudices of the *Khás* are useful rather than otherwise, inasmuch as they favour sobriety and cleanliness.

had less motive to mix their proud blood with that of the vile aborigines than the *Brahmans* felt the impulse of, and they did mix it less. Hence, to this hour, they claim a vague superiority over the *Khás*, notwithstanding that the pressure of the great tide of events around them has, long since, confounded the two races in all essentials. Those among the *Kshatriyas* of the plains, who were more lax, and allied themselves with the *Khás* females in concubinage, were permitted to give to their children, so begotten, the patronymic title only, not the rank. But their children again, if they married for two generations into the *Khás*, became pure *Khás*, or, real *Kshatriyas* in point of privilege and rank, though no longer so in name! They were *Khás*, not *Kshatriyas*: and yet they bore the proud cognomina of the martial order of the *Hindús*, and were, in the land of their nativity, entitled to every prerogative which *Kshatriya* birth confers in *Hindústán*!

Such is the third and less fruitful root of the *Khás* race.

The *Ekthariáhs* speak the *Khás* language, and they speak no other.

The *Thakurís* differ from the *Ekthariáhs* only by the accidental circumstance of their lineage being royal. At some former period, and in some little state or other, their progenitors were princes.

The *Sahís* are the present royal family.

The remaining military tribes of the *Parbattiáhs* are the *Magar* and *Gúrúng*, who now supply the greater numbers of the soldiers of this state.

From lending themselves less early and heartily to *Brahmanical* influence than the *Khás* they have retained, in vivid freshness, their original languages, physiognomy, and, in a less degree, habits.

To their own untaught ears their languages differ entirely the one from the other, but, in very truth, only as remote dialects of one great tongue, the type of which is the language of Tibet. Their physiognomies, too, have peculiarities proper to each, but with the general *Cal-muk* caste and character in both. The *Gúrúngs* are less generally and more recently redeemed from *Lámáism* and primitive impurity than the *Magars*.

But, though both *Gúrúngs* and *Magars* still maintain their own vernacular tongues, Tartar faces, and careless manners, yet, what with military service for several generations, under the predominant *Khás*, and what with the commerce of *Khás* males with their females*, they

* Here, as in the cases of the *Brahman* and *Khás*, and *Kshatriya* and *Khás*, there can be no marriage. The offspring of a *Khás* with a *Magarin* or *Gúrúngin* is a titular *Khás* and real *Magar* or *Gúrúng*. The descendants fall into the rank of their mothers, and retain only the patronymic.

have acquired the *Khás* language, though not to the oblivion of their own; and the *Khás* habits and sentiments, but with sundry reservations in favor of pristine liberty. As they have, however, with such grace as they could muster, submitted themselves to the ceremonial law of purity, and to *Brahman* supremacy, they have been adopted as *Hindús*. But partly owing to the licenses above glanced at, and partly by reason of the necessity of distinctions of caste to *Hindúism*, they have been denied the thread, and constituted a doubtful order below it, and yet not *Vaisya* nor *Sudra*, but a something superior to both the latter, what, I fancy, it might puzzle the *Shástrís* to explain on *Hindú* principles.

The *Brahmans* of *Népál* are much less generally addicted to arms than those of the plains; and they do not therefore properly belong to our present subject. The enumeration of the *Brahmans* is nevertheless necessary, as serving to elucidate the lineage and connexions of the military tribes, and especially of the *Khás*.

The martial classes of *Népál* are, then, the *Khás*, *Magar*, and *Gúráng*; each comprising a very numerous clan or race, variously ramified and subdivided in the manner exhibited in the following tabular statement.

The original seat of the *Khás* is ordinarily said to be *Gorkhá*, because it was thence immediately that they issued, 70 years ago, under the guidance of PRITHVI NARAYAN, to acquire the fame and dominion achieved by him and his successors of the *Gorkháli* dynasty.

But the *Khás* were long previously to the age of PRITHVI NARAYAN extensively spread over the whole of the *Chaubísya*; and they are now found in every part of the existing kingdom of *Népál*. The *Khás* are rather more devoted to the house of *Gorkhá*, as well as more liable to *Brahmanical* prejudices than the *Magars* or *Gúrángs*; and, on both accounts, are somewhat less desirable as soldiers for our service than the latter tribes. I say somewhat, because it is a mere question of degree; the *Khás* having, certainly, no religious prejudices, nor probably any national partialities, which would prevent their making excellent and faithful servants in arms; and they possess pre-eminently that masculine energy of character and love of enterprize which distinguish so advantageously all the military races of *Népál*. The original seat of the *Magars* is the *Báru Mangránth*, or *Satahung*, *Payung*, *Bhirkot*, *Dhor*, *Garahun*, *Rising*, *Ghiring*, *Gálsni*, *Arghe*, *Khachi*, *Musikot*, and *Isma*; in other words, most of the central and lower parts of the mountains between the *Bhéri* and *Marsyándí** rivers.

* The *Marichangdi* of our maps.

The attachment of the *Magars* to the house of *Gorkhá* is but recent, and of no extraordinary or intimate nature. Still less so is that of the *Gúrángs*, whose native seats occupy a line of country parallel to that of the *Magars*, to the north of it, and extending to the snows in that direction. Modern events have spread the *Magars* and *Gúrángs* over most part of the present kingdom of *Népál*. The *Gúrángs* and *Magars* are, in the main, *Hindús*, only because it is the fashion; and the *Hindúism* of the *Khás*, in all practical and soldierly respects, is free of disqualifying punctilio.

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

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

I calculate that there are at this time in *Népál* no less than 30,000 *Dákkriahs*, or soldiers off the roll by rotation, belonging to the above three tribes. I am not sure that there exists any insuperable obstacle to our obtaining, in one form or other, the services of a large body of these men; and such are their energy of character, love of enterprise and freedom from the shackles of caste, that I am well assured their services, if obtained, would soon come to be most highly prized.

In my humble opinion they are by far the best soldiers in India; and if they were made participators of our renown in arms, I conceive that their gallant spirit and unadulterated military habits might be relied on for fidelity; and that our good and regular pay and noble pension establishment would serve to counterpoise the influence of nationality, especially in the *Magars* and *Gúrángs*.

The following table exhibits a classified view of the *Brahmanical* and *Military* tribes, with their various subdivisions.

Tabular View of the Tribes.

BRAHMANS.

Arjál.	Rupákhéti.	Osti.	Dhurári.
Pondyál.	Khativára.	Utkáli.	Búrtyál.
Khanál.	Dhakál.	Kandariah.	Panèrú.
Régmi.	Adhikári.	Ghart mël.	Loityál.
Bhatrái.	Deoja.	Ghartyál.	Sigdhyál.
Niróla.	Rukái.	Nivapánya.	Barál.
Achárya.	Sywál.	Témrákoti.	Gotamya.
Bhatt.	Rijál.	Uphaltopi.	Ghorasaini.
Sápan kotya.	Dhúngyál.	Parjai Kavalá.	Risyál.
Maharáshttra.	Loiyál.	Homya Gái.	Cháltsya.
Kóirála.	Dotiyál.	Champa Gái.	Dhóngána.
Pakonyál.	Kandyál.	Gára Gái.	Bharári.
Sattyál.	Katyál.	Subéri.	Bágalya.
Dohál.	Dangál.	Pandít.	Dulál.
Lamsál.	Singyál.	Téva pánya.	Parajoti.
Rimál.	Bikrál.	Timil Sina.	Bajgái.
Dévakotya.	Ukniyál.	Káphalya.	Satóla.
Parbatya Vash.	Bhattwál.	Gaithoula.	Ghúrchóli.
Parbatya Misr.	Gajniyál.	Gairaha Pipli.	Kélatthoni.
Davári.	Chavala Gái.	Ghimirya.	Gílal.
Koikyál.	Yasta Gái.	Simkhára.	Láhóni.
Nepályá.	Banjára.	Phúnwál.	Muthbari.
Barál.	Dági.	Chanka saini.	
Pokaryál.	Sóti.	Púra saini.	

KHAS.

1st. Subdivision of the Khas, called Thápa.

Bagyál.	Gáglyiá.	Powár.	Khapotari.
Takuryál.	Snyál.	Ghimirya.	Parjúli.
Palámi.	Maharáji.	Khulál.	Deoja.
Gádár.	Lámichanya.	Sunyál.	

2nd. Subdivision of the Khas, called Bishnyát.

Khulál.	Khapotari.	Sripáli.	Powár.
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3rd. Subdivision, called Bhandári.

Raghubansi.	Láma.	Sijapati.	
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4th. Subdivision, called Kárki.

Sutár.	Láma.	Múndala.	Khulál.
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5th. Subdivision, called Khangká.

Powár.	Maharáji.	Partyál.	Khapotari.
Lakáuggi.	Lámichanya.	Khulál.	Palpáli.

6th. Subdivision, or Adhikari.

Thámi.	Tharirái.	Pokriyál.	Musiah.
Dhámi.	Khadhséna.	Thákúri.	

7th. Subdivision, or Bisht.

Kálikotya.	Powár.		
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8th. Subdivision, or Kunwár.

Bagályá.	Khulál.	Khangka.	Arjál.
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9th. Subdivision, or Baniáh.

Sijapati.

	10th. <i>Subdivision, or Dáni.</i>		
Sijapati.	Powár.		
	11th. <i>Subdivision, or Gharti.</i>		
Kalikotya.	Sijapati.		
	12th. <i>Subdivision, or Khattri.</i>		
Pándé.	Khulál.	Lámichánya.	Arjál.
Tewári.	Suvéri.	Dbakál.	Sápkotya.
Panth.	Poryál.	Phanyál.	
Adhikári.	Sakhtyál.	Burál.	
	<i>True Khas not yet classified.</i>		
Dhonyál.	Sijál.	Satouya.	Rápakhéti.
Loyál.	Chouvala Gái.	Parsái.	Kbatiwata.
Lamsál.	Am Gái.	Chalatáni.	Bhatt Rái.
Khukriyál,	Baj Gái.	Kilathoni.	Neopánya.
Dangál.	Satya Gái.	Muri Bhús.	Dahál.
Sikhmiyál.	Devakota.	Alphátopi.	Sóti.
Bhiryál.	Garhtóla.	Parijái Kawala.	Osti.
Poorýál.	Séora.	Bamankotya.	Bhatt Ojha.
Bikrál.	Bálya.	Tewári.	Kadariah.
Kanhál.	Gilál.	Porséni.	Kála Khattri.
Batyál.	Chonial.	Homya Gái.	Dhúngána.
Ganjál.	Régmi.	Túmrak ot.	Pungyál.

EKTHARYA, or insulated tribes ranking with Khas.

Báráthoki.	Chohan.	Bobara.	Kutál.
Ráya.	Boghati.	Chiloti.	Dikshit.
Ravat.	Khatit.	Dàngi.	Pandit.
Katwál.	Sávan.	Raimanjhi.	Parsái.
Kháti.	Mahat.	Bhukhandi.	Chokhál.
Maghati.	Barwál.	Bhusál.	Chohara.
			Durrah.

THAKURI, or Royal lineages, ranking with Khas.

Sáhi.	Singh.	Chand.	Jiva.
Malla.	Maun.	Hamál.	Rakhsya.
Séna.	Chohan.	Ruchál.	

MAGARS.

I.—*Subdivision of the Magars, called Rána.*

Bhusál.	Gyangmi.	Byángnási.	Kyápcháki.
Aslámi.	Pulámi.	Phyáyáli.	Durra Lámi.
Yaháyo.	Gácha.	Lámichánya.	Máski.
Sáru.	Pusál.	Gandharma.	Charmi.
Arghounlé.	Tháda.	Dútt.	

II.—*Subdivision of Magars, called Thápa.*

Gránjá.	Chumi.	Kéli.	Baréya.
Namjáti.	Lángéli.	Jhángdi.	Máski.
Darrámi.	Sunári.	Yángdi.	Phyáyáli.
Marsyángdi.	Chitooriah.	Jhári.	Arghounlé.
Geláng.	Sinjali.	Sáru.	Rijál.

III.—*Subdivision of Magars, called Alaya.*

Yángmi.	Sarángi.	Púng.	Lamjál.
Surya Vansi.	Gónda.	Sripáli.	Sáyál.
Kháli.	Dukhcháki.	Sijapati.	Panthi.

Thokcháki.	Méng.	Gharti.	Rakhál.
Sitháng.	Maski.	Lámichánya.	Palámi.
Lahakpá.	Arghoulé.	Khaptari.	Phyáyáli.
Kyapcháki.	Dùrrá.	Khulál.	Chermi.
Pacháin.			

GURUNGS.

Gúrúng.	Lámichánya.	Khaptari.	Tangé.
Ghallé.	Siddh.	Ghándáné.	Ghónyá.
Byápri.	Karámati.	Dhàrén.	Paindi.
Vumjan.	Gósti.	Jimél.	Méngi.
Láma.	Bagálya.	Lopáté.	Dah Láma.
Tháthúng.	Chandá.	Lotháng.	Kurángi.
Góthi.	Cháiki.	Bálúng.	Khulál.
Gondúk.	Kháti.	Shakya Láma.	Surya Vansi Lama.
Gohori.	Guábury.	Golángya.	Madán.
Baráhi.	Pengi.	Khangva.	Palámi.
Ghárti.	Dhakarén.		

II.—Description of Bokhára. By Lieut. A. Burnes, Bombay Army, Asst. Resident at Kutch.

Our first care on entering *Bokhára* was to change our garb, and adopt the usages prescribed by the laws of the country. A petition to the minister might have perhaps relieved us of the necessity, but to do so was in consonance with our own plans, and we did not delay a moment in fulfilling them. Our turbans were exchanged for shabby sheep-skin caps with the fur inside, and our *kamarbands* were thrown aside for a rude piece of rope or tape. The outer garment of the country was discontinued, as well as our stockings, since these are the emblems of distinction in the holy city of *Bokhára* between an infidel and a true believer. We know also that none but a Muhammedan might ride within the walls of the city, and we had an inward feeling which told us to be heartily gratified if we were permitted, at such trifling sacrifices, to continue our abode in the capital. A couplet* which describes *Samarcand* as the paradise of the world, also names *Bokhára* as the strength of religion and of *Islám*; and impious and powerless as we were, we could have no desire to try experiments among those who seemed, outwardly, at least, such bigots. The dress which I have described is nowhere enjoined by the *Qorás*, nor did it obtain in these countries for two centuries after the prophet; not till the bigotry of

* سمرقند صیقل روی زمین است

بخارا قوت اسلام و دین است