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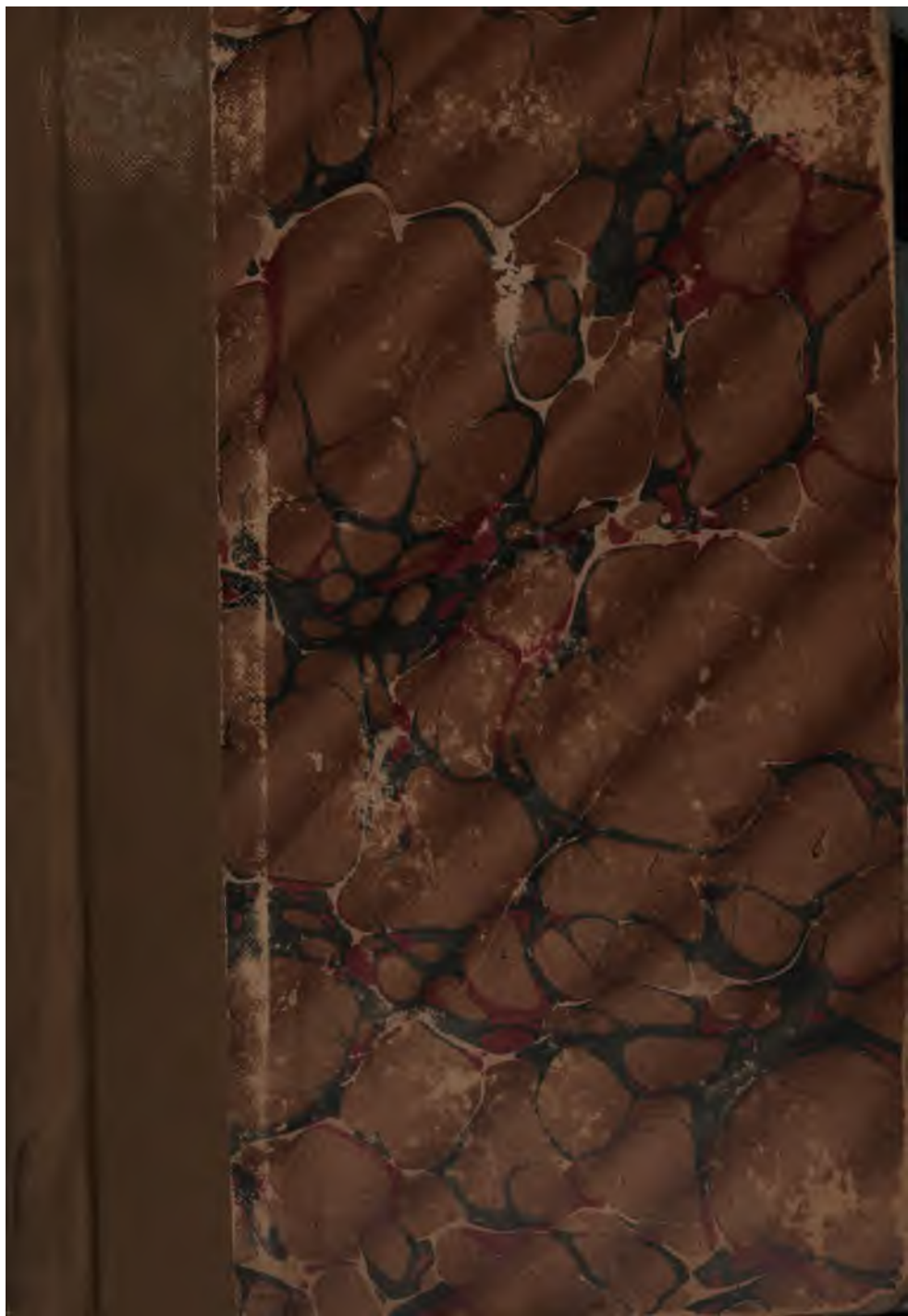
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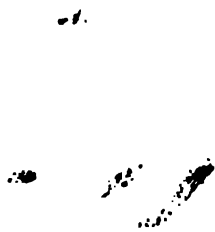
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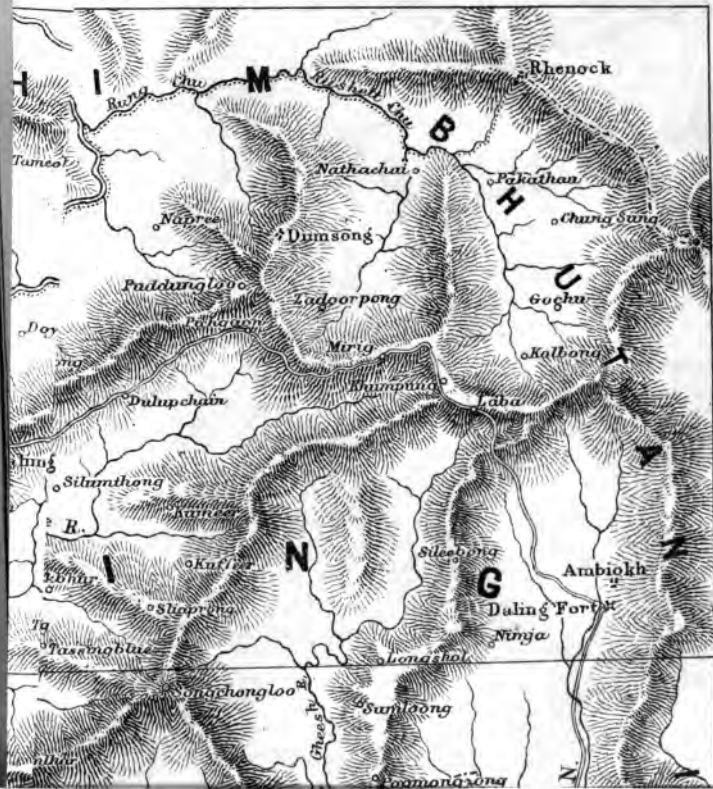
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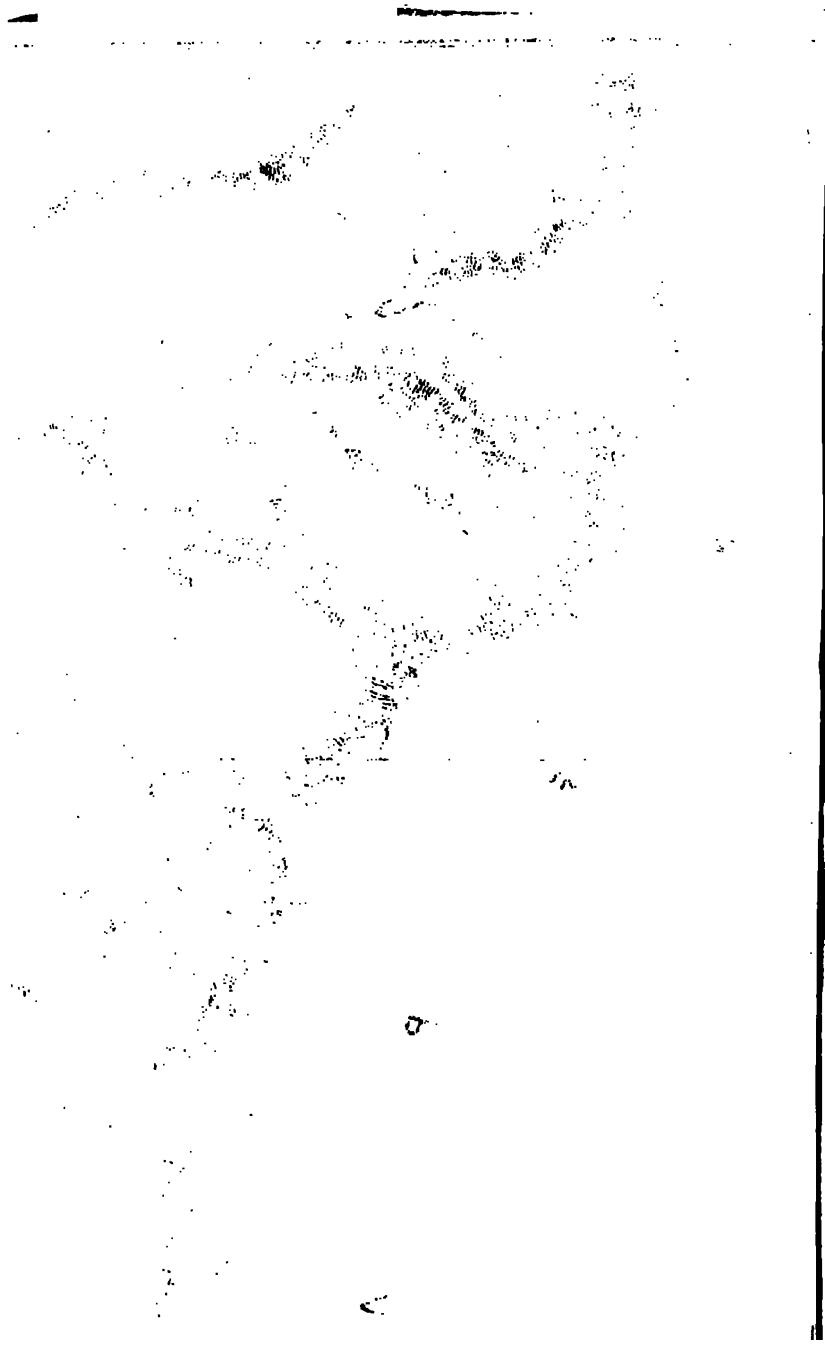
NEWMAN'S
GUIDE TO DARJEELING.





Scale 1 inch = 4 miles





NEWMAN'S
GUIDE TO DARJEELING

AND ITS SURROUNDINGS,

HISTORICAL & DESCRIPTIVE,

WITH

SOME ACCOUNT OF THE MANNERS AND CUSTOMS
OF THE NEIGHBOURING

HILL TRIBES,

AND A CHAPTER ON THIBET AND THE THIBETANS.

ILLUSTRATED.

CALCUTTA:
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NEWMAN'S GUIDE TO DARJEELING.

CHAPTER I.

CALCUTTA TO SILLIGURI.

The traveller to Darjeeling, whether in search of health or pleasure, leaves the Sealdah terminus of the Eastern Bengal State Railway at about 4 P. M., and after a tolerably rapid run reaches the right bank of the Ganges at Damookdeah, a distance of 116 miles from Calcutta, at 9 P. M. At this station the passengers and mails are transferred to the ferry steamer, which is in waiting to convey them across the river to Sara Ghât, where the southern terminus of the Northern Bengal State Railway is situated. A fairly good dinner is obtainable on board the steamer at a moderate price, the journey across occupying about 30 minutes. In consequence of the changeable nature of the river bed in this locality, wearing away the bank as it does on one side, and increasing it at another, it has been found necessary to frequently alter the point of arrival and departure of the steam ferry, and for this purpose a floating landing stage is used, with temporary rails leading thereto. Great care is used when crossing the river at night, small boats with coloured lights being moored at intervals to mark the route. From Sara to Silliguri the traveller journeys along the Northern Bengal State Railway, a metre gauge line running to the foot of the hills. As might be expected, the

oscillation is rather unpleasant to those accustomed to the broad gauge, but the carriages certainly are most comfortable, and it is quite possible to enjoy a sound sleep in them all the way to Haldibari, where a very acceptable cup of tea or coffee is obtainable in the early morning. By the time dressing is finished, the traveller will arrive at Silliguri (about 7 A. M.) There is an excellent refreshment room at this station, and a really good *chota hazri* is provided, with ample time to do it justice.

At Silliguri the Darjeeling-Himalayan Railway commences, and the traveller is landed at his destination in Darjeeling at about 2 P. M., having travelled the whole distance from Calcutta comfortably, and even luxuriously.

This is a very great contrast to travelling to Darjeeling in what is miscalled the "good old days." Before the completion of the Northern Bengal State Railway, people wishing to reach Darjeeling were obliged to proceed from Calcutta to Sahibganj, a distance of 220 miles from the Howrah terminus of the East Indian Railway; thence by ferry to Carragola (a tiresome journey of 5 hours and often more), where the unfortunate travellers were disembarked on the river side, and even often obliged to wade a mile or more through the sand under a blazing sun. From thence the route lay along the Ganges—Darjeeling road, *via* Purneah, Kissenganj, and Titalaya to Silliguri. This tiresome journey was performed in a jolting ramshackle *dâk-gharry*, and on arriving at Silliguri even the most robust felt as though every bone in his body had been dislocated. From Silliguri there was another 48 miles ride in a tonga to be accomplished before the jaded wayfarer reached Darjeeling.

All this is fortunately changed, and, judging from the crowds of visitors who now flock to the sanatorium, the

alteration or he better has been thoroughly appreciated by the public of Bengal. The scenery along the Northern Bengal State Railway is just as monotonous as it is in any other portion of Lower Bengal; a huge flat plain stretching on either side as far as the eye can reach, varied here and there by large jheels, where flocks of duck, teal and, in the season, snipe abound, here and there villages surrounded by bamboos, and an occasional mango tope. A brief description of this railway may be of interest to the reader. The first trial surveys were made in 1870, from Rampur Beauliah to Titalaya, and between Khustia, Rungpur and Bugwa.

Fresh survey operations were undertaken in 1871, and trial lines were run from Sadamara on the Corasagar river to Silliguri, and from Dhapri on the Ganges to Rungpur and Silliguri. Three months afterwards Major Lindsay took charge of the surveys, and it was by him that the line was completed. Sir George Campbell, then Lieutenant-Governor of Bengal, suggested the present line, but actual work was not commenced until the outbreak of the Bengal Famine in 1874, when construction was begun as a famine relief work. The construction of the line really began during the season 1875-76, and it was completed in 1878, or in less than three working seasons.

Owing to the shortness of the season during which work could be carried on, only four months in the year, to the unhealthiness of the low-lying district through which the line passes, the scarcity of labour, and the large amount of bridging to be done, the rapid completion of this line reflected the highest credit on the engineering staff. The line was formally opened by Sir Ashley Eden, then Lieutenant-Governor of Bengal, on the 18th January, 1878.

CHAPTER II.

THE DARJEELING-HIMALAYAN RAILWAY.

Having partaken of *chota hazri*, the traveller next proceeds to see his light baggage placed on the miniature train, which is in waiting for him at the other end of the platform. This line, two feet gauge, is perhaps one of the greatest feats of engineering skill in the world, and the journey from the plains to Darjeeling is an experience to be remembered for a life-time. The locomotives were constructed by Messrs. Sharp, Stewart & Co. of Glasgow, and are capable of taking a train of 50 tons up a gradient of 1 in 25; the carriages are arranged with a view to the utmost comfort for the traveller, whether in fine or unsettled weather.

Before describing the journey to Darjeeling, we will give a short history of the origin of this mountain railway.

It owes its inception to the late Sir Ashley Eden, and to Mr. Franklin Prestage. Sir Ashley Eden, then Lieutenant-Governor of Bengal, with his usual practical common sense, recognized the fact that a light railway, if it could only be constructed to Darjeeling, would infinitely develop that town, as well as the country through which it passed, and also put Calcutta and the whole of Lower Bengal in rapid, cheap, and easy communication with its only existing sanatorium. How well-founded his anticipations were has been amply proved by results. Colonel Staunton, R. E., after a careful survey, came to the conclusion that it was quite

possible to run a railway two feet in width along the hill cart road from Silliguri to Darjeeling, and in this opinion most engineers concurred, although many who knew little or nothing of engineering, scouted the undertaking as impracticable, and prophesied, falsely, as results have proved, all sorts of disasters. The Government of Bengal promised to allow the rails to be laid along the road, and guaranteed interest. A company was formed, the public took up shares in it eagerly, and work was commenced in April, 1879, and the line was finally completed to Darjeeling, a distance of 50 miles, on the 4th July, 1881, when Sir Ashley Eden formally opened it, although trains had been running to the Ghoom Station for some months previously. The line cost £3,500 a mile. The capital of the company was originally 14 lakhs, but has since been considerably increased. The line was originally laid on the hill cart road, but in order to improve the gradient, in some places 1 in 20, and to increase the radii of the numerous curves, many deviations have been made. The hill cart road, which is one of the finest mountain roads in India, and cost the Government some £6,000 per mile, is now in charge of the Railway—who, with the special experience acquired by them in recent years, are practically able to ensure communication being kept open even in the worst seasons.

“*Revenons à nos moutons,*” and begin the journey to Darjeeling. Crossing the Mahanuddy river on an iron bridge, seven hundred feet in length, the railway takes a straight line along the level for about seven miles to Sookna, where it begins to ascend. From Silliguri to the foot of the hills the line runs through rice fields with an occasional tea garden on either side, and as the ascent begins a dense sâl forest is passed through. The line now begins

to wind in and out along the hill sides, with terrible-looking precipices, now on the one hand and now on the other. Still steadily ascending, the traveller will notice the gradual alteration in the character of the vegetation, the enormous forest trees covered with epiphytes almost to the top, and the mountain streams, rushing and roaring down the hill sides, and along the bottoms of the deep gorges.

Mr. W. S. Caine in *Picturesque India* thus graphically describes this part of the journey:—

“At every turn fresh beauty reveals itself. Behind, stretching away to the horizon, is the vast fertile plain of Bengal, bathed in sunlight, with rivers meandering out from the mountain gorges like bright silver ribbons. Before, the first ranges of the Himalayas rising from 5,000 to 8,000 feet above the plain, forest clad to their summits. As the train commences the ascent, the line runs through dense jungle of cane and grass, the canes fifty or sixty feet high, like great carriage whips, while the grass beneath sends up blades fifteen feet, and seed-stalks twenty to twenty-five feet from the ground, with huge feathery tops. These impenetrable wildernesses are the haunts of tigers, rhinoceros, buffaloes, bears, sambhar, deer, and wild hogs. As the train ascends, the jungle gives place to forest; oaks, banyans, mimosas, acacias, fig, india-rubber, and mulberry trees are all plentiful for the first 2,000 or 3,000 feet of ascent, and these are interspersed with great clumps of giant bamboo sixty feet high, with culms as thick as a man's thigh. At 3,700 feet above the plains both peach and almond trees are in full blossom in January, and at 4,500 feet there are fine spreading chestnuts. At 5,000 feet appear the first of these beautiful Himalayan tree-ferns, fifteen or twenty feet high. A little further on a small tea plantation is passed,

where the planter, in clearing his jungle, had spared some forty or fifty of these graceful trees, and very pretty they look standing out from the even spread of the low tea-bushes.

Two thousand feet below the summit, the train often enters a dense cloud, but on passing over and running down to Darjeeling, clear weather is generally reached, and the magnificent valley of the Ranjit and the snowy heights of Kinchinjanga bursting upon the sight in all the splendour of the setting sun."

A stoppage is made at Rungtong, and again at the 13th mile, for water. At Teendaria, breakfast is now served, the train halting for some 30 minutes. Here also are the workshops of the line. A very remarkable piece of engineering is noticeable a little beyond Teendaria, where the line describes a figure of 8. The next station is Gyabari, which is reached in about 20 minutes, and here is a reversing station where the train goes back and forwards several times. About two miles from Gyabari, what are locally known as the *Goomptics* commence. These are long zig-zags along the hill sides for a considerable distance, and are a wonderful piece of engineering. At the 25th mile is the "Pagla Jhora" or "Mad Torrent," a waterfall which has caused considerable trouble and expense, and is always a source of anxiety to the officials during the rainy season. From Gyabari, Kurseong is the next station. Here also are refreshment rooms, tiffin usually being served to passengers by the down mail. Kurseong, from a comparatively small village a few years ago, is now fast growing into a somewhat important hill station. Kurseong is 4,500 feet above the sea-level, and from it some splendid views of the plains, as well as of the Balasun valley and Kinchinjanga, are to be had. The traveller, if not pressed for time,

will do well to break his journey at this delightful spot. The hotel is one of the best managed and most comfortable in India. At Dow Hill, a considerable distance above the hotel, is a large school for the education of the children of employés of the State Railways.

From Kurseong to Darjeeling the distance is about 19 miles. On leaving the station, high up the mountain side will be seen the extensive range of buildings, known as the St. Mary's Training College, belonging to the Jesuits. The line still runs along the side of the mountain, and the traveller will, on a clear day, obtain most lovely peeps of the valley of the Balasun, as well as of the many tea plantations with their neat white iron-roofed bungalows and factories, which are scattered about all along the valley. The next station is Toong, and from this point the railway follows the old cart road. Near this point, the Victoria Brewery will be noticed: the building was formerly a barracks used by troops as a rest-house on their way to Darjeeling. At the 41st mile, we come to Sonada, which is little else than a small native bazar, but about two miles below it is Hope Town, a small settlement, upon which a considerable sum has been spent, without much success.

From Sonada to Ghoom, the next station, it is usually found that the road is enveloped in dense fog, and that the temperature is almost unpleasantly low even in the middle of summer. The cause is probably the dense forest on the western slopes of Senchal condensing the moisture in the atmosphere. Passing through the Jor Bungalow Bazar, the station of Ghoom is reached, the highest point touched by the railway (elevation 7,407 feet above sea-level). This is the most convenient station for passengers to alight at for Jellapahar. From this station the line descends rapidly

towards Darjeeling, a distance of four miles. At this point the Balasun valley is left, and the line passes along the valley of the Little Rungeet. An occasional glimpse of the barracks of Jellapahar, perched high on the top of the mountain on the right hand side, will be obtained, and on the left hand side will be seen numerous tea gardens in the foreground, with Mount Tongloo and the great Singalila range for a background. About a mile and a half from Ghoom, the first view of Darjeeling is obtained; and it is certainly a most striking one. The hill-side is dotted over with picturesque villa residences, and if the weather is at all clear the mighty snow peaks are clearly visible.

Another mile or so, and our destination is reached, the train steaming into Darjeeling station at about 2 P.M.

CHAPTER III.

THE DISTRICT OF DARJEELING.

The Darjeeling District is situated to the north of Zillahs Purneah and Rungpore, and is the most northerly portion of the Rajshahi Division. It lies between $26^{\circ} 30' 50''$ and $27^{\circ} 13' 5''$ north latitude, and between $88^{\circ} 2' 45''$ and $88^{\circ} 56' 35''$ east longitude. It contains a total area, according to a return by the surveyor-General of India, of 1,164 square miles; and according to the last census a total population of 223,314 souls; and is divided into two portions—the northern, consisting of a succession of hill and valley with an average of from 4,000 to 9,000 feet above the sea-level, and the southern (or Morung), of the skirts of the first range of the Himalaya, and the plains lying between that and the Zillah Rungpore. On the north, the rivers Ramman, Great Rungeet and Teesta divide this district from Sikkim—on the east, the rivers De-chee and Ne-chee separate it from Bhutan—on the west, the river Mechi and a lofty chain of hills divide it from Nepal. From the source of the Mechi northward, the ridge of the Tonglu and Phalut mountains carries the western boundary north to the river Ramman; to the south the district is contiguous with the Zillahs Rungpore and Purneah.

In the report of the Superintendent, Dr. Campbell, of the 23rd May, 1851, it is stated that the southern tract, called the Morung, formerly belonged to Sikkim: it was ceded to the British Government by Treaty with Nepal in 1816, and at the same time granted to the Sikkim Rajah.

Its total area is 4,000 square miles. The upper portion of the Morung, lying immediately at the base of the mountains, is covered with forest and jungle, but much of it is suited for the growth of cotton, as well as of tea. It has a very fertile soil, and is inhabited by two tribes, the Mechis and the Dhimals. These tribes do not suffer from the unhealthy character of the Terai, but get ill at once on leaving it for the open plains, or the mountains. They are much diminished now, having become absorbed in a great measure with the other coolies employed in the tea industry, many also having left the district to settle in Jalpaiguri and other places.

The original history of the occupation of the tract of land called British Sikkim is this:—At the close of the war with Nepal in 1817, it was ceded by that Government to the British, the original object being to hedge in Nepal by an ally, and prevent her extending her boundary towards the east. The following is a copy of Treaty, executed at Titalaya in February, 1817:—

“Treaty, Covenant, or Agreement entered on by Capt. Barre Latter, Agent on the part of His Excellency the Right Honourable the Earl of Moira, K.G., Governor-General, &c., &c., and by Nazir Chama Jiragen, and Macha Jimbah, and Llama Duchim Longdoo, Deputies on the part of the Rajah of Sikkimputtee, being severally authorised and duly appointed for the above purposes.

Art. 1.—The Honourable East India Company cedes, transfers, and makes over in full sovereignty to the Sikkimputtee Rajah, his heirs or successors, all the hilly or mountainous country situated to the eastward of the Mechi river, and to the westward of the Teesta river, formerly possessed and occupied by the Rajah of Nepal, ceded to the Honour-

able East India Company by the Treaty of Peace signed at Segowli.

Art. 2.—The Sikkimputtee Rajah engages for himself and his successors to abstain from any acts of aggression or hostility against the Ghoorkas or any other State.

Art. 3.—That he will refer to the arbitration of the British Government, any disputes or questions that may arise between his subjects and those of Nepal, or any other neighbouring State, and abide by the decision of the British Government.

Art. 4.—He engages, for himself and successors, to join the British troops with the whole of his military force when employed within the hills, and in general to afford the British troops every aid and facility in his power.

Art. 5.—That he will not permit any British subject, nor the subject of any European or American State, to reside within his dominions without the permission of the English Government.

Art. 6.—That he will immediately seize and deliver up any dacoits or notorious offenders that may take refuge within his territories.

Art. 7.—That he will not afford protection to any defaulters of revenue or other delinquents, when demanded by the British Government through their accredited agents.

Art. 8.—That he afford protection to merchants and traders from the Company's provinces; and he engages that no duties shall be levied on the transit of merchandise beyond the established custom at the several golahs or marts.

Art. 9.—The Honourable East India Company guarantees to the Sikkimputtee Rajah, and his successors, the full and peaceable possession of the tract of hilly country specified in the first article of the present Agreement.

Art. 10.—This Treaty shall be ratified and exchanged the Sikkimputtee Rajah within one month from the present date, and the counterpart, when confirmed by His Excellency the Right Honourable the Governor-General, shall be transmitted to the Rajah.

Done at Titalaya this 10th day of February, 1817, answering to the 9th of Phagon, 1873, Sumbut, and to the 10th of Maugh, 1293, Bengal era."

About the month of February, 1828, Mr. J. W. Grant, Esq., then Resident at Malda, and Capt. Lloyd, employed in settling the boundary between Nepal and Sikkim, made an excursion as far as Chontong (a few miles west of Darjeeling), and were struck with the idea of what a suitable place the latter would be for a sanitarium. These gentlemen brought the matter to the notice of the Governor-General, and Lord William Bentinck.

Major Herbert, Deputy Surveyor-General, was then directed to survey the Sikkim hills, which he did with accuracy in 1830; he concluded his survey during the season, and submitted his reports to Government.

These reports were forwarded to the Directors of the East India Company, who directed that the Indian Government should found, if possible, a sanitarium at Darjeeling for the benefit of the troops, and also as a permanent settlement.

Some time was lost in the necessary arrangements, but in 1835, the tract of land including Darjeeling and the eastern and north-western slopes from Senchal, and the approaches to the plains, was ceded by Treaty with the Rajah of Sikkim, the British Government granting him a compensation of Rs. 3,000 a year. The following is the deed of grant which conveyed this valuable tract of land

into the hands of the British for a mere nominal compensation:—

“The Governor-General having expressed a desire for the possession of the hill of Darjeeling, on account of its cool climate, for the purpose of enabling the servants of his Government suffering from sickness to avail themselves of its advantages—

“I, the Sikkimputtee Rajah, out of friendship to the said Governor-General, hereby present Darjeeling to the East India Company, that is, all the land south of the Great Rungeet river, east of Balasun, Kahail, and Little Rungeet rivers, and west of the Rungno and Mahanuddy rivers.

“Seal of the Rajah affixed to the document.

“Dated 99th Maugh, Sumbut, 1891 (answering to our A. D. 1835).”

The station was inaugurated by Captain Lloyd (in charge of N.-E. frontier) and Dr. Chapman going up to Darjeeling and living there, exploring, building, clearing, &c. In 1839, Captain Lloyd made over the station to Dr. Campbell, who having been Resident at Nepal for some time, was transferred to Darjeeling as its first Superintendent. To him is due the fact of the prosperity of the settlement; he was Superintendent for twenty-two years, and during that time made roads, bridged torrents, organized the bazar, built houses, the cutcherry, and church, a convalescent depôt at Jallapahar for soldiers, introduced English flowers and fruits, experimented on tea seed being grown, encouraged commerce and created a revenue. When Dr. Campbell took charge there were not more than twenty families in the whole tract of hills. The Morung portion of the district, as also the Rs. 3,000 a year, was

taken from the Rajah of Sikkim, in consequence of his having seized and detained in confinement two British subjects, *viz.*, Dr. Campbell, the Superintendent of the district, and Dr. Hooker, the well-known naturalist, on a botanical and geological tour, without any tenable reason, and while travelling peaceably through the country.*

The following account will give a general idea of the soil, productions, &c., of this interesting place:—"The soil is stiff red or yellow clay, with gneiss rock lying under it, and in some places coming to the surface. Gneiss crumbled in the form of sand is met with in different parts of the hills. Where the jungle has not been cleared, there is a fine surface soil of vegetable mould, ranging from six to twelve inches in depth. This yields one or two fair crops; where, however, the vegetable soil is washed away by the rains, little is left but the primitive clay, with here and there the bald rock standing out. The only minerals at present found in the hills are copper, iron, coal and manganese; they have not, however, been found in sufficient quantities to remunerate the miner. Lime is found in the valleys.

"The Sikkim territory abounds with the following timber, fruits and flowering trees and plants. From 12,000 to 10,000 feet above the sea-level are found fir trees (*Abies Webbiana*), Dwarf Rhododendron, Aromatic Rhododendron, several other sorts of Rhododendrons, Juniper, Holly, Red Currant bushes, Cherry trees, Pear, Daphne or Paper tree, Potentilla, Creeping Raspberry, Hypericum, Ranunculus, Geranium, Veronica, Polyanthus, one buff-coloured and two lilac Primroses, Violets, Dack, *Aconitum Palmatum* or Bikh plant, and *Aconitum ferox* (from the root of which a

* In Dr. Hooker's "Himalayan Journal," a long accurate account of the above is given.

deadly poison is extracted), dwarf Cheem Bamboo, Iris Anemone (blue and white), Arisanna, Balsam, Heartsease, and two kinds of grass, Carex, Moss and Lichens.

“ From 10,000 to 9,000 feet, Oak, Chestnut, Magnolia, Arboreous Rhododendron, Michelia or Chumpu, Olive, Fig (*Ficus gooloorea*), Laurel (Cinnamonum and Cassia), Barberry, Maple, Nettles, Lily of the Valley, Cheem Bamboo, Rue, Rhubarb, *Androuneta celastrus*, White Rose.

“ From 9,000 to 8,000 feet, Maple, Rhododendron, Michelia, Oak, Laurels, Lime trees, Dogwood, Verbeneum, Hydrangea, Helwingia, Ginseng, Symplocus, Celastrus, Vaccinium Serpens.

“ From 8,000 to 6,500 feet, Elder, Peach, Oak, Chestnut, Maple, Alder, Michelia, Olive, Walnut, Toon, Hydrangea, Birch, Holly, Erythrina, Magnolia, all the English flowers, Rue, Raspberry, Strawberry, Rhubarb, Potato, Hypericum Polygona of many kinds and which form the principal underwood at Darjeeling, Wild Ginger, Osbechia, Brambles, Thunbergia, Wormwood (*Artemesia santonine*).

“ From 6,500 to 4,000 feet—6,500 feet is the upper limit of Palms, Alder, Oak, Maple, Birch, Acacia, Dalbergia, Terminalia, Tree fern, Plantain, Wild Vine, Bignonia, Holly, Elder, Barbadoes Cherry tree, Olive, Hydrangea, Pear trees, Pepper, Pothos covering whole trees, Menisperma, Helwingia, Pendulous mosses, Lichens, Arums of many kinds, Arisooema, Calami or Rattan, Caryota Palm, Aquilaria, Myrsine, Eubelia, Ardisia, Sonucratia; 5,000 feet is about the upper limit of cultivation for Rice, Barley, two species of Buckwheat, Murwa, Indian-corn, Junera, Yam, Brinjal, Bhang, Fennel, Cummin, Mint, and Rue.

“ From 4,000 to 1,000 feet Gordonia, Pandanus, Sâl, Toon, Bombax or Cotton tree, Banian and other figs,

Orange, Peach, Pine (*Pinus Longifolia*), Banana, Lemon, Wormwood 12 feet in height.

“ From 1,000 feet to the plains, Figs of five kinds, Date trees (*Phoenix*), Wallichia, Caryotoides, Cycas Pectinata, twelve kinds of Bamboo, Phylanthus emblica, Grislea, Marlea, Sterculia, Trophis Sissen, Butea, Mimosa, Catechu, Soap Worts, Terebenthaceæ, Symplocus, Climbing Leguminosa, Cucurbitacea, Wild Mulberry, three kinds of Nettle, Boehmeria, Euphorbia, Turmeric, Ginger, many kinds of grass in the Morung, some 20 feet in height, Terrestrial Orchids, Ferns, Bondellata, Randia, Oak.”

Nearly all the above are marked according to Dr. Hooker. There are several species of Oak; five are known as yielding good timber. The Oak of the Himalayas cannot, however, compete with the sturdy British Oak. The damp appears to deprive it of the strength and durability for which its English namesake is famous. Chestnut is an excellent wood, used for building purposes. The nut is small and sweet. Birch, two species. Maple, two species. Sâl, which is one of the best Indian woods, grows abundantly in the neighbourhood of Punkabari. It is also found on the other side of Darjeeling, near the Rungeet. Toon grows to a large size in the lower districts.

The Wild Mango grows between Kurseong and Punkabari. The fruit is small, cylindrical in form, and has not much of the flavour of the mango of the plains. Rhododendron, white and red. Darjeeling appears to be about the lowest elevation at which these shrubs grow luxuriantly. There is quite a forest of them on Fongloo. It grows to a gigantic size, and flowers in April and May. The wood is white, light and durable.

Walnut, a very handsome wood, used for furniture and house-building.

Champ, a yellow cross-grained wood, excellent for ceiling, flooring, chimney-pieces, doors and windows. Magnolia, a large handsome tree, white-flowered and highly scented, flowers in the spring, scenting the air with its fragrance.

The popularly called Lotus tree, a large handsome tree, flowers in the spring: it bears a profusion of large lotus-like pink flowers.

When in full bloom, this tree is really the queen of the forest: it belongs to the genus Magnolia. Sycamore, somewhat like the Plane tree. The wood is good. The natives use the leaves as a substitute for tea. Holly, a large handsome plant, and especially so in the winter, when it is in full leaf, and its branches covered in scarlet berries. There is a species of Olive—the fruit is as large as a plum. The wood, though not durable, is used for door-posts and out-buildings. Semul, well known in the plains for its cotton, grows at an elevation of 3,500 feet. Figs, two species, edible, ripen in August. The Pimento tree bears a spicy berry, which has somewhat the flavour of strong orange peel; it is used medicinally by the natives.

The paper tree, three species, the yellow, white, and scarlet flower. The yellow flowered thrives at an elevation of about 5,000 feet. The paper made from this tree is coarse and dark coloured. The whitish and pink is abundant; this thrives in a belt embracing 2,000 feet in elevation, that of Darjeeling, 7,257 feet, being the centre; it is the most abundant of the species. The scarlet flowered is found on higher elevations such as Senchal.

Olea Fragrans is abundant about Darjeeling: it is

sweet-scented, and flowers in October. Pines are found near the Rungeet. Wild Cherry is abundant below Darjeeling. The Barberry is indigenous to the district, the fruit is equal to British fruit, the wood is green, and used for dyeing purposes. There is also a yellow, durable wood, very offensive when fresh cut, called by some "Stink-wood." The tea plant is not indigenous to the Darjeeling district. But this shrub deserves a chapter to itself.

objects in Darjeeling. It is situated on a knoll under the Observatory Hill, and close to the Town Hall. The foundation was laid on St. Andrew's Day, 1843, and the original Church (for this present one is the second on the same site) was built under the superintendence of Captain Bishop, and had to be pulled down many years ago. The present building was constructed in 1870, and additions were made to it in 1897.

Next to the Church is the **Town Hall**. This building contains a *bijou* theatre, where amateur performances are frequently given during the season, as well as afternoon and evening concerts. There is also a fine ball-room, with one of the best dancing floors out of the presidency towns. There are also reading and other rooms—the former being well supplied with nearly all the newspapers and periodical literature of the day.

Outside the Town Hall is the **Amusement Club**, available to any one introduced by a member, on payment of a small subscription. Here lawn tennis is carried on in the season with great vigour. For the rainy weather a covered-in court has recently been provided.

A little beyond the Town Hall towards the north-west is **The Shrubbery**, the residence of the Lieutenant-Governor of Bengal, during his periodical visits to Darjeeling. This fine and commodious mansion is situated in extensive and prettily laid out grounds. It is two-storied, and occupies the site of a bungalow originally built by Sir Thomas Turton.

The **Eden Sanitarium** (opened to the public towards the end of 1882) occupies an isolated knoll in almost the centre of Darjeeling proper.

It has been constructed from designs by Mr. Martin, C.E., the Government architect. From its position alone,

this building would form a striking feature in the Darjeeling landscape; but in addition to this, the erection is of a very handsome and ornate character externally, whilst internally it is admirably suited to the purpose for which it was designed. The history of this Institution, which has proved of such incalculable advantage, alike to rich and poor of this province, may be here very briefly touched on.

Originally there was no hospital accommodation for Europeans in Darjeeling. The poor had to trust to luck more or less, while the only refuges available for the well-to-do were private dwellings or boarding-houses,—the former expensive and uncomfortable at the best, while in the case of the latter the owner, for his own protection, would naturally refuse boarders suffering from either infectious or contagious disease. Seeing this serious want in a sanitarium, Dr. Purves, the then Civil Surgeon, managed to set apart a couple of rooms in the native hospital for the use of European patients. From this very humble beginning originated the Eden Sanitarium. Dr. Birch, the successor of Dr. Purves, succeeded in equipping a detached building in the native hospital compound for the use of European patients, who were charged a sum per diem just sufficient to cover the cost of their maintenance. The wards were always full, and it was then seen that there was an opening for a really large General Hospital in Darjeeling. The late Sir Ashley Eden, with his characteristic energy, took the scheme up warmly, Government aid was liberally given, and the Maharajah of Burdwan headed the list of donations with the munificent sum of Rs. 10,000, and subscriptions flowed in liberally. The sanitarium is a two-storied building facing nearly north and south. The front is towards the south and contains the

apartments for the first and second class patients, with sitting and dining rooms, &c. The rooms and wards are all well warmed, ventilated, and lighted, and are replete with all modern comforts and conveniences.

A new block will be constructed during the coming winter, containing four beds for patients, quarters for two nurses, with an operation room, which will be of the greatest service to the European population, who may require skilful surgical treatment. Bathrooms have also been sanctioned for the second class rooms on the lower floor, and these will be taken in hand at once.

The **Club** is a very fine and commodious one, and having been specially built for the purpose, it is admirably suited to the requirements of the members. Gentlemen visiting Darjeeling during the season are admitted as temporary members on being properly introduced. It is situated in Commercial Row, where will be found a number of European shops, many of the leading Calcutta firms being represented in Darjeeling.

The **Post and Telegraph Offices** are in one plain building, situated immediately below the Club.

The **Jail** consists of several barracks surrounded by a high red brick wall, and calls for little or no notice.

Close to the Jail is the **Lloyd Botanic Garden**. This is a piece of ground immediately under the Eden Sanitarium, which was presented to Government by the well-known gentleman whose name it bears. The grounds are well timbered, and are laid out in the most artistic style of landscape gardening, and the flower beds are constantly blazing with the most attractive varieties of the floral world.

In the centre of the garden is a magnificent conservatory, constructed of plate-glass and iron, with a very fine

transept. This garden is worth while seeing at all times, and is a most pleasant lounge on a fine spring, summer or autumn evening. The Curator is Mr. Kennedy, who is always pleased to show visitors round the garden.

The **Union Chapel** is situated on the Auckland Road. It is a plain iron-roofed building, and is available for the worship of Christians of all denominations.

The **Bazaar** is quite down in the hollow, a square piece of ground flanked on either side by the native shops, and a Hindu temple, surmounted with rather an elegant cupola. Sunday being a holiday for the people employed on the many tea plantations, it is taken advantage of for making bazaar, and on that day all the choicest goods are displayed by the enterprising tradesman. These people nearly all squat on the ground with their goods beside and in front of them, and a curious collection it is; every variety of goods, including tin whistles, Crosse and Blackwell's pickles, jams and sardines, umbrellas, pots, pans, grid-irons, tooth brushes, feeding bottles, looking glasses, cups, saucers and plates of the most antediluvian design and manufacture; tapes, cotton, needles and wooden spoons; Mrs. Allen's hair-dye, and Mrs. Winslow's soothing syrup; in fact the most heterogeneous assortment of articles ever exhibited in any bazaar in the world. In addition, there are numberless articles of native manufacture; the thick, coarse, striped woollen cloths, and soft silk (woven from the fibre that the peculiar worm which feeds on the castor oil plant produces); Bhotoea girdles, kookeries, &c., &c.

The noise the vendors and purchasers make, chattering, shouting, howling, singing, is something terrific. It is both interesting and amusing to watch the coolies and others as they flock to and fro, in incessant strings, some coming

in to make their purchases, others returning home, the women with the useful hill bamboo basket slung to their backs, the men never without their kookeries stuck in their belts, laughing, joking, playing with each other, many of them more than half intoxicated with the drink they make from *murwah* *. A sturdy independent lot these people are, looking capable of holding their own with any one. They are, even in their dirt, picturesque. We give an account of them in a later chapter.

The **Railway Station** was built in 1891, and is situated a few hundred yards to the south of the Darjeeling bazaar.

Just below is the **Lewis Jubilee Sanitarium** for native patients.

Going further south is the **Victoria Waterfall**, well worth a visit in the rainy season.

Returning to the **Mall**, which forms the chief promenade of Darjeeling (7,000 feet above sea-level), and consists of a pleasant shady walk round Observatory Hill, from whence a variety of beautiful views may be obtained.

Adjoining the Mall is the **Chowrasta**, leading to the Auckland Road, also a pleasant lounge for visitors.

The prettiest ride or walk near to the town is round North Point by the Birch Hill Road, a distance of $4\frac{1}{2}$ miles. The fine building passed at North Point is St. Joseph's College, directed by the Jesuits.

* *Murwah* is a millet extensively cultivated by the natives of the hills ; it produces a small seed, which when fermented makes a mildly intoxicating drink, greatly favoured by them. The seed is put into what is called a *Chonga* a kind of bamboo bottle, water is poured in and left until the seed is well soaked, the liquor is then strained off, and drunk hot through a bamboo pipe ; it is often flavoured with some pungent condiment, and the taste is something like the sweet wort used for brewing purposes in England ; like beer. it is only intoxicating when taken in large quantities.

Birch Hill Park, an exceedingly pretty spot, is traversed in our walk for some distance. The three military depôts in Darjeeling are situated, one at **Lebong**, a thousand feet below Darjeeling. In former days the gymkhanas, sports, &c., were held on the Mall, but since the fine parade ground at Lebong has been constructed, they have been transferred there.

The second depôt is **Jellapahar** (7,500 feet above sea-level). Here also is a large parade ground, also the military cemetery. Another small military cemetery at Lebong was consecrated by Bishop Welldon in the spring of this year (1899). Beyond Jellapahar are the barracks at **Katapahar**, accommodating a mountain battery.

Climate.—The climate of Darjeeling is essentially a moist one, and during February, June, July, August and September, clouds are generally prevalent. There are practically three seasons—spring, the rainy season, and winter. Spring may be said to begin about the third week of February, and lasts until the end of May, and the rainy season from June to the end of October. The following table is taken from Blandford's "Climates and Weather of India"

	TEMPERATURE.					Hum.	Cloud.	RAINFALL.		BAROMETER.	
	Mean.	Mean Max.	Mean Min.	M. Range.				Inches.	Days.	Mean.	Daily Range.
				Daily.	Month.						
January	40	45	36	9	21	83	4.3	0.7	3	23.00	.08
February	39	45	33	12	29	82	4.6	1.3	5	22.92	.08
March	47	56	43	13	27	76	4.7	1.7	4	.96	.08
April	53	62	47	15	29	75	6.0	5.3	9	.93	.08
May	54	62	49	13	27	88	7.2	7.7	18	.92	.08
June	56	65	55	10	20	92	8.4	28.4	21	.87	.07
July	61	67	57	10	16	94	8.6	28.5	27	.86	.06
August	61	66	56	10	16	94	9.0	28.5	28	.89	.07
September	59	65	55	10	19	94	8.1	16.9	21	.99	.07
October	54	61	49	12	24	87	5.9	7.5	6	23.05	.07
November	48	56	43	13	23	79	3.7	0.1	...	.04	.08
December	43	50	38	12	23	81	3.8	0.5	1	0.2	.08

and gives a clear idea of the Darjeeling weather for every month in the year. During the spring months the mornings and evenings are cool, but during the day-time the sun comes out in full force, and the heat is often trying. Thunder-storms are frequent during this portion of the year. The rainy season usually sets in early in June, and lasts until the middle of October, and during this period about 100 inches of rain fall, the greatest amount generally falling in July. A great deal has been said and written about the terrible rainfall of Darjeeling during the rainy season, but the accounts are all more or less overdrawn. It is true that the rain comes down in torrents for hours, and sometimes for days together, but it is only in exceptional seasons that it is impossible to get out of the house for a few hours in the twenty-four without fear of getting wet. Somehow, the rain seems to harm nobody if, on returning home after a drenching, the ordinary precaution of changing clothes is adopted.

Winter begins about the end of October, and lasts to about the middle of February.

During November and most of December the days are bright and sunny, and the nights clear and frosty. Towards Christmas, rain or snow generally falls, and the weather is usually overcast for a few days, and snow accompanied by a thick, chilling, cutting fog, falls usually towards the end of January or early in February. At this time the climate is most trying, and coughs and colds are prevalent.

After the snow has fallen the weather clears up again, and the temperature is most enjoyable.

Medical Aspects.—On account of its elevation Darjeeling is above the reach of malaria, and its equable though moist climate renders it an excellent sanitarium for

Europeans. The mountain breezes are life-giving and charged with ozone, and at almost every inspiration the visitor, whose health has suffered from a long residence on the plains of Bengal, feels as if he were adding days to his life. But the visitor, more or less broken down in constitution, must be cautious if he wants the change of climate to do him good. He must always be warmly clad, never neglect to wear flannel underclothing, and must eschew cold "tubs." Tubbing in Darjeeling is just as essential to health as it is in any other part of the world, but on no account should a small dash of hot water be forgotten to be added to the cold. The neglect of this precaution is a very frequent cause of liver congestion—for which the climate is generally unfairly blamed. Another precaution to be taken is not to go out in the middle of the day, when the sun is at its height, and when it is quite as trying as in the plains, without some suitable covering for the head.

The water supply of Darjeeling can now compare favourably with that of any Indian station, and with many English towns. The water is brought in pipes from the western face of Senchal, a distance of four or five miles, to a large reservoir just above the Mall, from whence it is distributed throughout the station. The quantity of water available for all purposes is quite equal to the requirements of Darjeeling proper, while the quality is irreproachable.

So long ago as 1850, Sir Joseph Hooker described Darjeeling as the paradise of children, and his description of the place holds good to the present day. The children born and reared in Darjeeling are quite as chubby, bright, active, and happy as could be seen in the most favoured spots in Europe, while children brought up from the plains of Bengal suffering from anæmia, flabby, pale, fretful, and

disinclined to do anything but moan, and worry all who have anything to do with them, soon become models of health and cheerfulness.

Considering the large infantile population, the mortality amongst children is almost nominal, as, unlike towns at home, scarlatina is absolutely unknown, and so are most infantile maladies that one has to be prepared for in the old country. Measles and chicken-pox do break out occasionally, but the types of both diseases are wonderfully mild compared with home; and no case is on record of a European, whether child or adult, ever having been attacked with cholera in Darjeeling. The climate was formerly supposed not to have been suited for persons affected with asthma or any organic disease of the lungs, heart, or liver. This has been proved to be a mistake. So-called hill diarrhoea is not nearly so common or so troublesome as at other hill stations. Enlargement of the spleen is always much improved by a stay at Darjeeling, as are all other diseases traceable to malarial poisoning.

Servants.—Darjeeling has always been an expensive station, and the mountain railway seems to have made no appreciable difference in the cost of living. Servants are expensive, and most difficult to manage. The following is an approximate table of the rate of wages prevailing. It is only possible to give approximate figures, as the rates demanded and paid vary considerably:—

Bearer	...	...	from Rs. 10 to 12
Khitmutgar	...	...	„ „ 12 to 14
Cook	...	...	„ „ 16 upwards.
Ayah	...	...	„ „ 10 to 14
Dhai (with food)	...	...	„ „ 30 to 50
Syce	...	...	„ „ 8

Dhobi (according to household) from Rs.	10 upwards.
Bhisti (who serves several houses) „ „	6 to 10
Mehter „ „	12 to 14
Dandy-bearers „ „	8 to 10 each.
Durzi „ „	10 to 18

Many of the hill men make excellent servants. The Bhooteas and Lepchas, when caught young, make excellent cooks and khitmutgars, and they have the advantage of having no caste prejudices, and of being able to turn their hands to any kind of work. The Nepalese make very good bearers and khitmutgars. Bhootea and Lepcha women are capital children's ayahs ; and if not spoiled by previous mistresses, have no hesitation in undertaking *methrani* work. Bhooteas will not take syce's work, nor will Lepchas as a general rule, but the Nepalese will do so and look after the ponies in their charge very well. It is wonderful how they manage to climb up the hills, and what long distances they can travel without fatigue. Bhistis are almost invariably men from the plains, as are the dhobis. The dandy-bearers are either Bhooteas or Lepchas. They are a dirty, impudent, extortionate set as a rule. Ticca dandy-bearers are almost always available ; like the others, they are extortionate and impudent.

Accommodation.—The principal hotels in Darjeeling are :—

Woodlands, Boscolo's Grand, Rockville, Darjeeling.

Hotel and Restaurant.

The chief boarding-houses are :—Ada Villa, Alice.

Villa, Bellevue, Hillside (perfect for children),

Warwick House.

In addition to the above there are several houses where visitors are received *en famille*, and made very comfortable.

CHAPTER V.

EXCURSIONS FROM DARJEELING.

One of the favourite excursions from Darjeeling is to Senchal, the nearest point from the station which affords a good view of Mount Everest, the highest known mountain in the world. Everest is in Nepal, is distant about 80 miles as the crow flies, and is 29,000 feet high.

The road from Jore Bungalow to Senchal is always in good order, and is lined on both sides by primæval forest, with park-like clearings. The forest mainly consists of oak, magnolia and other large trees, mostly with epiphytes of various species clinging round their trunks. Many beautiful ferns may be picked up along the road-side.

The view from Senchal is, probably, not to be surpassed. To the north is the station of Darjeeling, with its white villa residences clustering along the sides of the basin for a foreground, while in the background is the stupendous snowy range in all its glorious magnificence.

Away to the north-west will be seen Mount Everest, appearing in the distance of the size and shape of a soldier's white helmet without the spike. Towards the south the plains of Bengal, spread out like a panorama, are to be seen stretching as far as the eye can reach. A more extensive view is obtainable by climbing Tiger Hill, the summit of which is nearly 1,000 feet above the level of the Senchal parade-ground. During the rainy season there is a good

deal of lottery about being able to obtain a view from Senchal, as the excursionist may often leave Darjeeling when the whole country round is bathed in the very brightest sunshine, while before he can get even half-way to his destination the mists come surging up and around in dense masses, shutting the view in completely, and the traveller returns to Darjeeling a sadder, a wetter, and, haply, a wiser man. The best plan for ensuring, as far as possible, a really good view from Senchal is to wait patiently until heavy rain has fallen for three or four days in succession, and then, if no rain is falling, a couple of hours before day-break, to make a dash for it. The sunrise will amply,—indeed, more than amply,—repay the early rising, and it is quite possible to be back in Darjeeling in time for a comfortable breakfast. From the close of the rains, about the middle of October, to the middle of December, and again from March to about the middle of May, splendid views can be relied on almost any and every day. Sunset from Senchal is also most striking, the effects of the various lights on the snowy range being indescribably beautiful. For getting the full effect of a sunset from Senchal, an evening when the setting of the sun and the rising of a nearly full moon nearly coincide, should be chosen.

Another pleasant excursion, in exactly the opposite direction, is from Darjeeling to the site of the Rungeet Cane Bridge,* a distance of 13 miles. Leaving the Chowrasta, the road descends to the **Bhootea Busti**, a collection of huts, mainly occupied by Bhooteas, Limboos, and Lepchas, most of whom are porters, dandy-bearers, domestic servants, and dealers in curios, with their hangers-on of sorts.

* This bridge has been destroyed, but will shortly be rebuilt.

There is a large trade, and a very lucrative one too, done here in armlets, ornaments, praying-wheels, skins, horns, Chinese and Thibetan crockery, kookeries, *bans*, and all sorts of miscellaneous articles. The dealers are sharp hands at a bargain, and usually ask five times their proper value for their wares, and even when the vendors have apparently been beaten down to the lowest possible price, they go away with the "smile which is childlike and bland," and cheered with the inner consciousness that they have "sold" their customer.

Here is a Buddhist Goompah which is worth seeing. There is no difficulty about obtaining admission, and the Lamas, who are a fat, cheerly lot of old fellows, with not the least trace of asceticism about them, are glad to shew visitors round the temple.

Intending visitors should provide themselves with a good supply of *eau-de-cologne*, as the sacred atmosphere of the interior is a good deal removed from that of "Araby the Blest." Leaving the Bhootea Busti the road runs along the eastern side of the Lebong spur, with the Winchu, Bannockburn and Ging Tea Plantations below on the right-hand side. From the Busti to the Badamtam Tea Estate the road has been fairly level, but it now begins to descend more rapidly in places. About the eighth mile from Darjeeling there is a very neat and comfortable rest bungalow, where either breakfast or tiffin may be partaken of; but the traveller must provide his own commissariat. The road then continues to descend rapidly through a virgin forest of *sâl*, pine and other trees, the undergrowth consisting of a dense sub-tropical vegetation, and the air is almost alive with gorgeous butterflies and other insects. In time the right bank of the Rungeet is reached, and after crossing

the Rungnoo (one of its affluents) by a substantial wooden bridge, the excursionist reaches the spot where the well-known Cane Bridge or Julunga existed. The Rungeet rises in Independent Sikkim, and has its source at the foot of Kinchinjanga. This river, from the point where the Ramman flows into it, to its junction with the Teesta, forms the northern boundary of British Sikkim.

The best time to see this river in all its grandeur is during the rains, when it is full of water, but it is well worth seeing at any period of the year, as it is really a noble river, and during the cold season is perfectly limpid. The river is full of fish, and takes of gigantic mahseer have been known; but, somehow, the Indian Carp in this river is either too well-fed or too cunning to respond readily to the "voice of the charmer" with a fishing rod in his hand, and the brethren of the angle who has tried to circumvent him, have generally returned home with empty baskets. The mahseer has been occasionally accounted for with a spoon-bait, and this is really the only one that will take a "rise" out of him.

The Julunga, or Cane Bridge, which used to swing across the Rungeet at this point, was a good sample of the primitive bridge-building of these parts. The bridge is a suspension one, constructed entirely of cane, with a bamboo footway.

Nervous people often hesitate about crossing this apparently flimsy structure, swinging as it does in mid-air from one bank to the other of a broad, deep and rapid river; but there is absolutely no danger whatever, the bridge, in spite of the appearances against it, is perfectly safe. Major Sherwill gives a technical description of the

construction of the Julungas, which will probably be of interest to the reader. It is as follows:—

“The main chains supporting the bridge are composed of five rattan canes each, the sides are of split cane hanging from each main chain as loops, two feet apart, and two feet deep. Into these loops the platform is laid, composed of three bamboos, the size of a man's arm, laid side by side, the section of the bridge resembling the letter V, in the angle or base of which the traveller finds footing. Out-riggers, to prevent the main chains being brought together with the weight of the passenger, are placed at every ten or twelve feet in the following manner; under the platform and parallel to the stream strong bamboos are passed, and from their extremities to the main chain (of cane) split rattan ropes are firmly tied. This prevents the hanging loop or bridge from shutting up and choking the passenger. The piers of these bridges (for there are several of them) are generally two convenient trees, through whose branches the main chains are passed, and pegged into the ground on the opposite side.”

From here the excursionist has his choice of returning to Darjeeling by the way he came, or of proceeding along the right bank of the Rungeet to its junction with the Teesta, and thence to the Iron Suspension Bridge. His course will entirely depend on the arrangements he has made, before leaving Darjeeling, as to coolies, supplies, &c. Supposing the traveller to have decided to make an excursion of two clear days' duration, he will send his bedding, provisions, and other impedimenta on to the Pashok rest-house early the same morning that he starts for the Rungeet, having first, of course, obtained permission from the Executive Engineer to occupy the bungalow at Pashok.

Starting from Darjeeling in good time in the morning after a substantial *chota hazri*, he will reach the Rungeet with a good healthy appetite for breakfast, at an hour which will depend entirely on whether he travels fast or slow.

Having admired the scenery in the gorge, while digesting his meal, and mayhap having smoked the contemplative pipe, and having, "just for the name of the thing," crossed into Independent Sikkim, he will again take horse and ride to the "Junction," a distance of between six and seven miles, along a really capital level road, skirting the Rungeet the whole way. There are constantly succeeding peeps of the most splendidly varied scenery along this road—river, forest, and mountain; and if the traveller can at all appreciate the beauties of nature, he will frequently draw bridle and admire the lovely scenery. The Junction of the Teesta and the Rungeet is strikingly and wonderfully beautiful. Tommy Moore never was in India, and even if he had been, he could never have done justice to this "meeting of the waters," and we will not attempt it. All we can say to visitors to Darjeeling is go and see the place yourselves, and if you do not thank us for the advice, you are indeed blind to the beauties of nature. There is a marked and striking difference in colour between the water of these two rivers, and for some distance below the actual junction of the two, the waters retain each their distinctive character. The water of the Teesta is sea-green, somewhat tinged and several degrees lower in temperature than that of the Rungeet, while the latter is of a dark greenish blue, and perfectly transparent.

Following the right bank of the Teesta for about four miles, along a good level road, the traveller reaches the Iron Suspension Bridge. This has taken the place of the

old primitive **julunga** and is the route taken by most of the traders between Darjeeling, Thibet and Bhootan. The Bridge is a light-looking, though substantial structure, and reflects much credit on both the D. P. W. and the contractors, Messrs. Burn & Co., Ltd., of Calcutta.

From the Bridge to the Inspection Bungalow is a steady pull of about three miles up the hill. There the traveller can rest for the night, and proceed next morning to Darjeeling, a distance of about fifteen miles, through the forest on the Tukola ridge and under Senchal.

The road is really good all the way, and the forest scenery very striking. The traveller can reverse this itinerary if it seems good to him. During the rains excursionists would be on the safe side if they were to take a few grains of quinine morning and evening, and they should bear in mind on no account to start in the morning, without having first partaken of a really substantial *chota hazri*. Above all things, travellers should carefully eschew bathing in either the Rungeet or the Teesta. If they neglect this warning, they must not be surprised if their indiscretion is followed by an attack of congestion of the liver, or intermittent fever, or both.

Another pleasant, but more ambitious, expedition is to Phaloot on the Singalila Range. This immense spur runs from Kinchinjanga to the plains of India, a distance of sixty miles, and during the greater portion of its course forms the boundary between Eastern Nepal and Sikkim. The road runs through the Goompahar Forest, and is in very fair order to Tongloo. At the eighth mile from Darjeeling one of the natural curiosities of the district may be observed. It is an enormous rock on the top of the ridge, from the summit of which a magnificent view of Darjeeling and the

snowy range on one side, and of the plains of Bengal on the other, is to be obtained.

An easy zig-zag path leads to the summit of the rock, which is situated on the right-hand side of the road. Near the ninth mile is a rest-house, but it is better to push on to that at Jorepookri—13 miles from Darjeeling—and to breakfast there, thus leaving plenty of time for the journey to Tongloo, 31 miles. The distance of this mountain, which is 10,074 feet high, is only 11 miles in a straight line from Darjeeling; but it must be remembered that the road traverses two sides of a triangle.

The best and most comfortable plan is to sleep at Tongloo, so as to be fresh for an early start in the morning. From Tongloo to Sendukphoo the distance is seven miles over a fairly good road, although in places it is rather trying for nervous people. Sendukphoo is 11,929 feet high, and from it there is a glorious view of the Nepalese snowy range, including peaks west of the Arun river, Chumlang (22,215 feet), Chumlang No. 2 (24,020 feet), Everest (29,002 feet), Everest No. 2 (27,799 feet). From Sendukphoo to Phaloot the distance is 13 miles, and the traveller can put up here for the night or return to Sendukphoo. There is a good rest bungalow here. Phaloot is 11,811 feet high, and 19 miles distant from Darjeeling in a straight line. Sunset and sunrise from any of these points are probably unsurpassable. The trip is a somewhat arduous and expensive one, but the scenery will amply repay both cost and trouble.

A small army of coolies will have to be engaged, as only bedsteads, chairs and tables are provided in the rest bungalows, so that absolutely everything needed has to be brought from Darjeeling. The baggage coolies should be

sent on towards Tongloo the day before a start is made, as if this precaution is not taken, it is probable that they will not put in an appearance until late at night, and the traveller will be left hungry and shivering for many weary hours at Tongloo. Lots of wraps and warm clothing are essential for comfort in this trip, as it is bitterly cold on the ridge at night. Application for permission to use the rest bungalows should be made to the Executive Engineer, P. W. D., or to the Deputy Commissioner of Darjeeling several days beforehand. The charge is one rupee for each person occupying them for a night. The best times for undertaking this expedition are from the middle of October to the middle of November, and from the middle of March to the middle of May, as during these periods of the year the sky is almost cloudless. Towards the end of March and the beginning of April, the Rhododendron forest at Tongloo and Sendukphoo is one blaze of various colours.

Another excursion from Darjeeling is to the Jeylup Pass. This is the lowest pass in the range which divides Sikkim from Thibet. It is only 11,000 feet high, and is passable all the year round. The road to the Teesta Bridge has already been described. Crossing the Teesta, an ascent of some miles brings the traveller to the sub-divisional station of Kalimpong, where there are a Forest Officer and a Presbyterian Missionary. From thence five easy marches bring the traveller to the foot of the Pass, the road nearly all the way being passable for ponies. It is a long and trying climb to the summit, but once that point has been reached, there is a wonderful view of Thibet available. The town of Chombi in Thibet is about 20 miles from this point. The Rajah of Sikkim lives at Chombi during a portion of the year. It will be necessary to take tents and

provisions of all kinds for self and coolies, as there are no houses to be met with between the third march from Kalimpong and the foot of the Pass. It hardly needs mentioning that Europeans are not allowed to cross into Thibet. The guard has quarters at Chombi, but somehow the news leaks out that a European is on his way to the Pass, and he almost invariably finds the guard waiting his arrival, and he is firmly but respectfully told that there is "no thoroughfare." People with any tendency to weakness of the heart or lungs, should on no account attempt the ascent to the Pass. There are many trips, pleasant and easy enough, which may be undertaken in Independent Sikkim, such as to the great Lamissary of Pemianchi, to Toomlong, the capital of the country, and other places. There is absolutely no shooting to be had without undergoing very great fatigue; and nine days out of ten would be blank for the sportsman under any circumstances. A good walker would thoroughly tire of a week or ten days' tour in Independent Sikkim.

A light tent, tinned provisions, tea, &c., should be brought from Darjeeling. Fowls, rice, and Indian corn are procurable at every village, so that it would not be necessary to burden one's self with food for coolies, and, indeed, it is not necessary to take many of them, who are, if at all numerous, a perfect plague to the traveller. The people are frank, hospitable, obliging, and fond of Europeans. They will be fully described in another chapter.

The following information, for the guidance of travellers in the district, is issued by the Deputy Commissioner of the Darjeeling District:—

1. Europeans visiting Sikkim are required to carry a pass, and unless provided with a pass will not be allowed beyond the Darjeeling frontier.

2. The Deputy Commissioner of Darjeeling is authorised to issue passes for the ordinary routes in Sikkim on which bungalows are situated, in accordance with the rules laid down regarding travellers' bungalows in Darjeeling and Sikkim.

3. The Political Officer in Sikkim (head-quarters at Gantak) is authorised to issue passes to persons wishing to leave the ordinary bungalow routes in Sikkim or to visit Yatung.

Travellers' Bungalows in Darjeeling District and Sikkim.

The following bungalows are now open, besides dāk bungalows at Kurseong, Punkabari and Siliguri :—

Passes issued by the Deputy Commissioner.

Number.	Place.	Distance in miles from Darjeeling.	Distance in miles from next Bungalow.	Height in feet above sea-level.
1	Senchal	6	...	...
2	Rangaroon	6½	...	8,000
3	Badamtam	7½	...	5,700
4	Mirig	25	14 (From Jorepokri)	2,500
5	Kalimpong	28 (Via Rungeet)	10 (From Teesta bridge)	5,000
		32 (Via Pashok)		4,000
6	Rissisum	38 (Via Rungeet)	12 (From Kalimpong)	6,410
7	Jorepokri	13	...	7,400
8	Tongloo	23	9	10,074
9	Sendukphoo	38	15	11,929
10	Phaloot	51	13	11,811
11	Chiabhanjon	57½	6½	10,320
12	Dontam	64 (50 Via Chakung)	10	4,500
13	Pamiongchi	76 (42 Direct)	12	6,920
14*	Singlip	38 Direct	4	2,300
15	Rinchinpong	86 (32 Direct)	6	5,000
16	Chakang	98 (20 Direct)	12	5,100
17	Rhenok	48	5	3,000
18	Ari	51 (Via Pedong)	8 (From Pedang)	4,500
19	Sedonchen	59 or 62	12	6,500
20	Gnatong	69 or 72	9	12,300
21	Namchi	17	...	1,200
22*	Tokul	32	15 (From Namchi)	5,200
23	Sang	37	20 (15 miles to Gantak)	4,500
24	Pakyang	53	14 (14 From Pedang)	4,700
25	Gantak	65	12	5,700
26	Toomlong	81	16	6,300
27	Samatek	97	16	6,800
28	Toong	110	13	4,000
29	Cheongtang	122	8	5,100

Under the Deputy Commissioner and Political Officer, Sikkim.

* Wooden huts only, with two small rooms in each, no furniture, suitable for men wishing to fish.

Passes issued by the Executive Engineer, P.W.D., Darjeeling.

Under the Ex. Engr., P.W.D.	}	30 Pedong ... 43	12 From Kalimpong	4,760
		31 Pashoke ... 17 (26 from Pedang)	11 ,, Rangaroon	3,300
		32 Teesta Bridge 19 (<i>Via</i> Rungeet)	3½	710
		22 (<i>Via</i> Pashoke)		
		33 Riang ... 25 or 27	6	625
		34 Kalijhora ... 32 (<i>Via</i> Teesta Bridge)	7	550

4. The bungalows are available only to persons provided with passes. A separate pass must be obtained for each occupant or party for each bungalow whether going or returning.

I Fees.—Eight annas for each person for occupation during the day up to a maximum charge of *eight rupees*. One rupee per night for each occupant.

1. In the case of Senchal, Rangaroon and Badamtam the charge for occupation by day only is four annas for each person up to a maximum of four rupees.
2. Passes may be cancelled by the local authorities without payment of compensation.
3. A refund of bungalow fees is not allowed after the issue of a pass.
4. Passes must be made over to the Chowkidar in charge.
5. Fees are payable in advance to the Deputy Commissioner or Executive Engineer on the submission of the application for the pass.
6. Government officers on duty are allowed to occupy the bungalows free of charge.

II Furniture, etc.—1. Beds, Tables, Chairs, Lamps with wicks, Candlesticks, Crockery, Glass and Kitchen utensils are provided at each bungalow.

2. Visitors must take their own Bedding, Cutlery, Linen, Candles, Oil for lamps and Provisions.

III Provisions, etc.—1. Ordinary bazar supplies are obtainable at Jore pookri, Dontam, Kalimpong, Teesta Bridge, Pedong, Namchi, Pakyong, Ari and Gantak.

2. Firewood is provided free of charge on the Nepal Frontier road bungalows. At Kalimpong four annas a maund is payable and two annas a maund at Chakang and Rinchinpong.

IV Accommodation.—1. There is accommodation for six persons at bungalows 1 to 3, 5 to 16, and Nos. 27, 16, 19, 20, 21, 22, 24, 25 and 28 have 3 rooms.

2. Bungalows 17 and 18 to 26 have only 2 rooms.

3. Two persons only can be accommodated at the remaining bungalows, unless visitors take their own camp beds. At No. 29 the upper part of a monastery is used.

V Servants.—1. A sweeper can be hired on the spot at Kalimpong, Jorepokri, Teesta Bridge, Rhenok, Ari and Gantak.

2. Elsewhere travellers must take sweepers with them, and no pass will issue except on this condition.

3. There is no resident Khansamah at any bungalow.

VI Situation.—1.

On the Nepal Frontier Road ... Nos. 7 to 10

In Sikkim „ 11 to 29

On the road to the Jelap Pass .. „ 18 to 20

On the Teesta Valley Road ... „ 32 to 34

On the road to the Lachen Valley „ 26 to 29

Namchi and Song are on the Darjeeling-Gantak Road (*vid Rungeet Bazar*).

Pakyang is on the Pedong-Gantak road.

Rissisum is on the Daling Road to the plains.

VII Tours.—The following tours can be made:—

a.—Darjeeling to Jorepokri, Tongloo, Sendukphoo, Phaloot, Chiabhanjon, Dontam, Pamiongchi, Rinchinpong, Chakang and back to Darjeeling.

b.—Darjeeling to Badamtam, Teesta Bridge, Pashok and back to Darjeeling.

c.—Darjeeling to Badamtam or Pashok, Teesta Bridge, Riang, Kalijhora, Siliguri and back by train to Darjeeling.

d.—Darjeeling, Badamtam or Pashok, Kalimpong, Rissisum, Pedong, Ari, Sedonchen to Gnatong (for the Jelap Pass) and back.

e.—Darjeeling to Pedong, Pakyang, Gantak, Song, Namchi and back to Darjeeling.

f.—Darjeeling to Gantak, Toomlong, Samatek, Toong, and Cheongtang (for Lachen Lachung).

VIII Rates.—For Coolie rates see the prescribed table of rates separately.

Eight annas a day is an average charge for each coolie hired in Darjeeling, four annas hired in Kalimpong and six annas in Sikkim.

IX Map.—A Map of the locality can be obtained at the Office of the Deputy Commissioner. Price one Rupee.

There are many other delightful walks and rides in and about Darjeeling, among which may be mentioned the walks round Birch Hill; along the Auckland Road to the Jore Bungalow and back, either over the Jellapahar or along the old Calcutta Road; to the Victoria Waterfall, including a visit to the Burdwan Maharajah's Palace; &c., &c. In fact, in whatever direction the traveller goes, he will find on all sides something to amuse and interest him. During the rains he should never be far away from his waterproof, as the showers come down in the most unexpected way. The pedestrian should also make a point of wearing good, stout, clump-soled boots. A drenching never hurts if care is taken to change the clothes immediately on returning home.

CHAPTER VI.

TRADE—TEA AND CINCHONA CULTIVATION.

A very brisk trade is carried on between Darjeeling, Sikkim, Bhootan and Thibet. During the financial year 1897-98, the imports from Sikkim into British Territory were valued at Rs. 4,94,039, and the exports at Rs. 3,64,963.

During the same period the imports from Bhootan were valued at Rs. 1,08,194, and the exports at Rs. 1,37,460.

The principal articles imported from Sikkim were food grains, spices, timber, hides and cattle. The principal exports to Sikkim were rice, provisions, cotton piece-goods, salt, cattle, and tobacco.

The principal articles of import from Bhootan were wax, wool, musk, cattle, ponies and ghi. The principal articles of export were betel-nuts, tobacco, cotton piece-goods, and rice. The imports from Thibet for the same year were valued at Rs. 4,98,125, mainly consisting of—raw wool, horses, ponies, and mules, silver, musk and yâk-tails. The exports were valued at Rs. 1,88,280, and included silver, indigo, tobacco, cotton piece-goods, brass and copper.

Most of the sturdy little ponies one sees in and about Darjeeling have been imported through Bhootan and Sikkim from Thibet. There is also a large trade in Chiretta, and enormous numbers of oranges pass through Darjeeling in the cold weather on their way from Independent Sikkim to the plains.

Tea Cultivation and manufacture is the most important industry in British Sikkim, and employs a large number of Europeans, as well as a host of native Tea-makers and

coolies. In fact it may be safely asserted that the European Tea-planter has done more to develop the natural resources of this beautiful country within a short space of years, than could be accomplished in centuries without his aid. Of the labourers employed on the tea estates fully 99 per cent. are immigrants from Nepal, or their descendants who have settled down permanently in the district.

The first tea-seeds in this district were planted by Dr. Campbell, then Superintendent of Darjeeling, in his garden at Birdwood. The seeds were of the China variety, and the older parts of the older gardens were planted with China seed. The seed is supposed to have been obtained from Kumaon. Attempts were made to introduce tea cultivation into Darjeeling some time previously to 1853, when two or three small gardens existed, but the real date of the commencement of the industry may be taken at 1856-57.

The earlier planters had to grope about a good deal in the dark owing to want of practical experience; they consequently made many serious mistakes, and their ventures did not meet with success.

The following is a brief description of tea cultivation. Having obtained a suitable block of land, if possible with water power available, and not too far off a main road, and arrangements having been made for an adequate supply of good seed (Assam hybrid for choice) and a sufficient supply of labour, operations commence about the middle of October. The first thing to be done is to clear the land for planting. This is done by burning the undergrowth when it is sufficiently dry to take light freely. The heavy timber (if any) is singed and left standing for the present, or felled

at once. The jungle having been burned, the coolies are set to work to grub out roots, and afterwards to hoe the entire surface to be planted to a depth of from one-and-a-half to two feet. Roads are then lined out and the land is staked off with bamboo stakes at a distance of from three to four feet apart, shewing where the tea plants are to be. Holes of 18 inches deep by one foot in diameter are next dug at each of the stakes, in which the surface soil is to be placed. This work is usually finished by the end of November. One or two seeds are now planted in the holes (although some people plant as many as three or four), and are pushed down to the depth of an inch.

They are then covered over with loose soil. "Nurseries" are formed at the same time at places where irrigation is possible, and filled with seed closely planted. These nurseries are intended as a reserve, from which young plants can be removed during the rainy season to fill up any vacancies that may be caused by any of the seed at stake not having germinated.

The garden having been planted, the next thing to do is to erect some permanent buildings, such as a bungalow for the manager, with the necessary out-buildings and houses for the coolies. All that now remains to be done is to keep the planted land clear of weeds, and to fill in vacancies with transplants from the "nurseries" during the rainy season.

In the third year all the plants should be from 2 feet 6 inches to 4 or 5 feet high, according to the variety of seed sown. The China is the slowest and the Assam the quickest grower. They are then pruned down to about 20 inches from the ground, in order to promote the growth of new wood and tender shoots. Pruning is done between November and February, when the sap is

down, and this is an operation requiring great care and attention from all concerned. About a month or six weeks after pruning, according to weather, elevation and aspect, the new shoots are on an average six to eight inches long and can now be picked; and from this period throughout the rains successive "flushes," *i.e.*, new shoots, make their appearance at intervals varying from fifteen to twenty days, according to soil, weather, elevation and system of pruning adopted.

The tea plant is said to "flush" when it throws out new shoots and leaves. A well cultivated garden planted with a good *jat* of plant not too far apart, should give in its fifth or sixth year about 240 lbs. of manufactured tea per acre; which is reckoned as being equivalent to 240 lbs. of green leaf brought into the factory. The outturn increases steadily until the twelfth year, when the bush has arrived at maturity. The yield will then be about 320 lbs. per acre. It is a fallacy to suppose that a tea plant will give a larger crop than this steadily year after year. It is true that as much as from 700 lbs. to 900 lbs. an acre have been reached, but the results to the planters have been disastrous in every case. The tea made has been coarse, has consequently sold for prices which hardly paid for manufacture, and the trees have required many years of careful nursing to recover from such rough treatment. Pruning is now steadily and systematically carried on during the cold weather, and the gardens, as a rule, are deep hoed twice or oftener during the rains.

As soon as the flush is in a sufficiently advanced stage, as many women and children as are needed are employed to take it off the bushes before it has time to get hard, as the younger and succulent the leaf, the better will be the

tea manufactured from it. The principle in plucking is to leave the bud at the axis of the leaf down to which the shoot is plucked intact, as from this axis the next "flush" starts. Some authorities name the leaves as follows from the teas they would make, supposing six leaves were plucked:—1, Flowery Pekoe; 2, Orange Pekoe; 3, Orange Pekoe; 4, Souchong; 5, Congon; or mixed together—1, 2, 3, Pekoe; 1, 2, 3, 4, 5, Pekoe Souchong.

If No. 6 be taken into account, it would make a coarse kind of Boheæ. This, so far as the Darjeeling district is concerned, is extremely misleading. Flowery and Orange Pekoes are almost never manufactured, and the following is the correct classification:—1, Pekoe; 2, Souchong; 3, Broken Pekoe; 4, Pekoe Fannings; 5, Souchong; 6, Broken Tea.

At 5 o'clock in the evening the factory gong rings and the pluckers hasten in with their baskets of leaf, which is carefully weighed and examined. It is then spread on the floor of the withering loft in a thin layer, and on the floor of the factory, if there be not room for it above, in order to allow the leaf to wither. This process takes longer or shorter time according to temperature. The best tests, by which it is known whether the leaf is sufficiently withered, are the following.

Fresh leaf gathered in the hand and held near the ear gives a crackling sound, but no sound should be heard from properly withered leaf. The stalk of withered leaf will bend double without breaking; this the fresh stalk will not do. If the leaf is brought dry to the factory, the leaf is usually withered by early morning.

When sufficiently withered, a variable quantity, according to the capacity of the rolling machines, is put into the machine and rolled until the operation has been completed.

This takes more or less time, according to whether the leaf is hard or soft. The leaf is then taken out of the machine, and it will be found that much of it is rolled up into balls. These balls must be broken up before the leaf is spread, otherwise the fermentation will be unequal.

The leaf is then prepared for fermentation. This is the most delicate and important of all the stages of tea-making, as on it depends the future quality of the tea. The fermentation should be stopped at the right moment, and it needs a sharp and experienced eye to tell when the proper amount of fermentation has been arrived at. The process of fermentation complete, the leaf receives a second rolling and is then placed on a trolley and rolled away to the "firing" or "drying" machine. The manufacture is now complete; the leaf brought into the factory has become tea. The tea is now left to cool. The next process is to sift the tea into its separate qualities. For this purpose sieving and breaking machinery is called into use. The tea is then packed in air-tight cases. There is every prospect, now that Indian tea has become as well known in both the home and foreign markets, and that scientific planting and manufacture have been universally adopted, in addition to the vast improvements arrived at in the machinery of late years, that the tea industry in these hills is certain to continue in a flourishing condition.

A tea plantation is well worthy of a visit, especially during the manufacturing season, when the different processes briefly sketched above can be seen in operation. The plantations are models of neatness and order, and the planters are always willing to explain each process and the reason for it to visitors. The Nepalese coolies, too, are very interesting. In spite of a pretty liberal coating

of dirt, some of the women are good-looking, and men and women alike are a happy-go-lucky lot, cheerful and in good condition. In fact, just the reverse of the Bengali labourers in every respect. They are well paid and well housed, and each family has its little patch of cultivation rent free, on which maize and muarwa (a sort of small millet) are grown. That they are better off on the tea gardens than in their own country, is proved by their immigrating into Sikkim and settling down there in such large numbers.

Cinchona cultivation and the manufacture of the celebrated Alkaloid Febrifuge is a most important industry carried on in this district.

The plantations are situated at Rungbee and Mongpoo, at which latter place the factories are, in the valley of the Riang, and at Sitong in the valley of the Teesta. The road to Rungbee branches off at the third mile from the Jore Bungalow on the Tukodah road. From the turning the ride is a longish one, but is certainly far from being a weary or uninteresting one, as the forest scenery along it constitutes some of the finest now remaining in this district. Like tea, there was a deal of groping about in the dark at the outset of this industry. In 1862 some cases containing a number of plants and seedlings were sent up from Calcutta, and were 15 days or more on the road. Many of the plants died *en route*. The cases were then sent to Senchal of all places in the world, because some wiseacre concluded that as Cinchona grew and flourished on the higher slopes of the equatorial Andes, Senchal must be *the* place for them. It is needless to say that dearly bought experience proved that the climate was utterly unsuitable; so in time they were removed to Lebong. This place also proving unfit for the plants, they

were moved to Rungaroon, where migrations were now almost at an end, as finally an enormous block of land, bounded on the north by the Riang river, and on the east by the Teesta, was taken up as a suitable place for the new industry. That the selection was a judicious one has been amply proved by experience. The financial results of the Cinchona plantations, as proved by the unerring test of figures, have exceeded the wildest dreams of the most enthusiastic advocate.

In 1862 there were 311 plants and 1,300 seedlings on the Government Cinchona plantations.

In 1875 there were about 2,000 acres of Government plantation, in which the trees were from 4 to 30 feet high, according to their age. The total number of trees (excluding plants in the nurseries) put out between 1864 and 1875 amounted to 3,285,592. The number of trees of all kinds on the plantation, at the end of the financial year 1882, was 859,323. During that year the produce of the plantation was 34,570 lbs. of dry bark, and 10,876 lbs. of febrifuge were disposed of. The total revenue of the plantation was Rs. 2,72,214, with a net profit of Rs. 1,30,338, representing a return at the rate of 13 per cent. on the capital. In addition a sum of probably nearly five lakhs of rupees was saved to Government, by the substitution of febrifuge for quinine in the public Institutions of the country. At the end of the year there were 858,323 quinine giving trees on the plantations, namely, *Calisaya* (including *Ledgeriana*) 566,695, and hybrids 291,628. There was no addition during the year to the alkaloid giving trees, *succirubra*. Thus in 20 years, from a very small beginning, a splendidly successful enterprise was established, which, although more recently it has become less profitable,

may still be considered as one of the industries of the district.

Many years ago an attempt was made to manufacture quinine on the spot, but like most first efforts it turned out a failure. The Government, although naturally discouraged, did not give up the effort to manufacture a cheap anti-periodic on the spot, instead of being obliged to incur the needless expense of sending the bark home to be worked up into quinine there, and then be re-imported in that form. After numerous experiments Mr. Wood succeeded in obtaining an alkaloid from the Government bark. There was a furious opposition on the part of a portion of the "Faculty" to the introduction of this alkaloid into the public Institutions as a substitute for quinine, and reams of paper were wasted in exhaustive reports, trying to prove that the alkaloid was worse than useless. However, time proved that the opposition were entirely in the wrong, and it is now acknowledged that the febrifuge is quite as useful as quinine in most cases of intermittent fever. When Mr. Wood left India, Mr. Gamsmie took over the direction, and succeeded in improving the quality of the amorphous alkaloid, as well as in producing an alkaloid little inferior in appearance and solubility to sulphate of quinine, while it is fully equal to it in efficacy. The mode of extracting the febrifuge from the bark is roughly as follows:—The bark is first reduced to a rough powder, the powder is then soaked in enough dilute muriatic acid to make it thoroughly moist. After soaking for a variable period, and stirring the mass occasionally, it is then put into an apparatus, and is allowed to percolate with the dilute muriatic acid, until the solution which drops through is nearly destitute of a bitter taste. A solution of caustic

soda is then added to the liquor, and it is well stirred. The resulting precipitate is then allowed to subside gradually, the supernatant liquor is then drawn off, and the precipitate is thoroughly washed with cold water until the washings cease to have colour. The precipitate, with some more water, is then heated and dilute sulphuric acid added gradually until nearly all the precipitate has been dissolved, and a neutral liquid has been obtained. The liquid is then concentrated until a film begins to form. Many details are omitted from this description for obvious reasons, but this is an outline of the various processes through which the bark has to pass before being converted into alkaloid of febrifuge.

Under this heading **Forest Conservancy** may be appropriately introduced, because the *reboisement* of these hills, already far too much denuded, as well as the preservation of the existing forest and the supply of fuel and timber, is a most important industry in this district. The Forest Reserves in this district are the Darjeeling, Kurseong, and Teesta Divisions. The estimated area of the first is 24,288 acres, of the second 57,392 acres, and of the third 161,255 acres. The divisions are again sub-divided into blocks of various sizes. The forests extend from the S&I Forest of the plains to the region of oaks and pines, or from an elevation of 300 to 10,000 feet above the sea-level. A list of the trees growing between these elevations will be found in another chapter. The work of planting out young trees at the various elevations, suitable to the growth of the various species, is being carried out vigorously and systematically, while nurseries have been formed in different parts of the reserves, and efficient measures have been taken for the protection of the existing forests from fires,

preventing *jhuming*, and setting apart places where
villagers may light their cooking fires with safety to the
street.

Sivak at the base of the mountains, upwards to the confluence of the river with the Great Rungeet on the boundary of the district, well repays a lover of the picturesque. The Mahanada has its source near Mahaldiram hill. After leaving the hills, it forms the boundary line between the Terai and Jalpaiguri to Phansideva, in the extreme south-east of the district. After leaving Darjeeling the Mahanada passes through Purnea and Malda, and finally falls into the Ganges at Godagari, just within the borders of the Rajshahi district.

Its banks are sloping, and in the lower part of the Terai cultivated: in the hills they are covered with trees and jungle.

The bed of the river is rocky or sandy, according as it flows through the hills or plains. There is a strange peculiarity about this river; soon after it emerges from the hills it loses itself in the sandy soil, and only appears again after a distance of four miles or thereabouts; but this phenomenon is only seen during the cold season. The river is fordable only during the cold weather.

The Great Rungeet enters the Darjeeling district from the west, and forms a part of the northern boundary, flowing from west to east until it joins the Teesta. This river is not navigable, being purely a mountain stream. Its affluents are the Rangno, the Little Rungeet and the Ramman, these meet it above its junction with the Teesta. Its banks are shelving and covered with forest or jungle. Its bed is stony or sandy, as it flows through hill or plain, like the Mahanada.

The Ramman takes its rise in the Singalila range, which forms the western boundary of the district separating it from Nepal. It first touches Darjeeling in the extreme north-west

of the district, whence it flows along the northern boundary from west to east until it falls into the Great Rungeet.

Its bed is also stony or rocky, and it is not fordable at any time of the year.

The Chota or Little Rungeet takes its rise under the Singalila mountains on the borders of Nepal, and eventually falls into the Great Rungeet on its right bank. Its bed is the same as all the other rivers, but it is fordable in the dry and cold months in many places. These last named rivers have several tributaries, but they are little more than mountain streams.

The next large river is the Balasun, which takes its rise at Jagat Lepcha, a few miles to the south-west of the station of Darjeeling.

When it enters the Terai it divides into two streams, one, called the New Balasun, which branches off and joins the Mahanada on its right bank just below Siliguri; the original, the Old Balasun, continues its course southwards until it passes out of the Terai into the Purnea district. The new channel is said to have been formed some thirty years ago by the Mechs damming up the streams for the purposes of fishing. This river has many tributaries both in the hills and in the plains. It can be forded in several places in the cold and dry months. The Mechi takes its rise in the Lingallah range, on the Nepal frontier.

It marks the western boundary of the district from its source, flowing in a southerly course till it passes into the Purnea district. The river is fordable throughout the year, except immediately after heavy rains.

There are also two other tolerably large rivers; the Roli, a tributary of the Teesta, into which it falls again after taking a south-westerly course, and the Jaldhaka,

which marks the eastern boundary of the hilly tract, which it separates from the Bhootan State, and also from the western Duars within the Jalpaiguri district. There are two small lakes in the district, one lies about six miles south-west of Hope Town, the other (called Ramtal) is a few miles east of the Teesta, and is 550 yards long by 200 yards broad.

MOUNTAINS.

Of course the first thing that strikes one, if it be a fine day, on entering the station, is the grand snowy range, and what words can describe its solitary, majestic grandeur! The remembrance of the Alpine regions of Switzerland sinks into nothingness at the sight of a mountain 28,000 feet high, that is, 21,000 feet above the level on which the observer stands, and upon which 11,000 feet of perpetual snow are resting. The snow line can be traced from east to west, and almost as far as the eye can reach, the "cloud capp'd towers, the gorgeous palaces," calm, cold, stately and grand, compose a scene for ever ineffaceable from the memory; no pen can picture its awful solemnity. Towering above the many huge masses is Kinchinjanga (45 miles distant), and beneath a sliding scale of picturesque peaks and wooded hills. When tinged by the rays of the setting or rising sun, every colour in the prism, always preserving its harmony, can be traced; masses of brilliant light, dark blue and violet contrasting with the more sombre green tints of the valleys. More than 12 peaks can be counted which rise above 20,000 feet, and there are none below 15,000 feet. The nearest peak with perpetual snow is Nursing, 35 miles distant, and the most remote, Donkia, 73 miles distant. We have been speaking of the

view as seen from the Auckland Road, but it is even grander from the heights of Senchal. An early morning ride there (when one can catch a fine morning) to see the sun rise, will afford the most intense delight to the spectator. We append a list of the peaks which may be seen from Darjeeling, giving their various distances:—

Janu, in Nepal, 25,300 feet, 46 miles distant.

Kabur, or *Kabru*, 24,015 feet, 40 miles distant

Kanchinjanga, northern peak, 28,156 feet, 45 miles distant.

Pandim, 22,017 feet, 36 miles distant.

Narsing, 18,145 feet, 32 miles distant.

D 2, 22,520 feet, 46 miles distant,

Chomiuno, 23,300 feet, 70 miles distant.

D 3, or *Yakcham*, 19,200 feet, 49 miles distant.

Kanchenjhan, 22,509 feet, 69 miles distant.

A mass of unnamed snowy peaks are between this and *Donkia Rhi*, 23,136 feet, 72 miles distant.

Sinkan,

Narim, 17,572 feet.

Chumanago, 17,325 feet, 43 miles distant, to the east of which is the Chola Pass.

Gipmochi, 14,518 feet, 42 miles distant; and next come the snowy peaks of Bhootan. Between the mountains there is a continuous stretch of snow. The range can only be described as sublimely grand. It is impossible to do it justice in a painting. The only way to form a conception of its glorious beauty is to see it for oneself.

Dr. Hooker's description of the mountain scenery of Sikkim,—with the exception that the hills have been completely denuded of forest, to an elevation of about 7,000

feet in most places, in order to make room for tea and other cultivation—still holds good.

Dr. Hooker says:—"The main features of Sikkim are Kanchinjanga, the loftiest measured mountain in the world. * It lies in its north-west corner, and rises 28,178 feet above the level of the sea. An immense spur, sixty miles long, stretches south from Kanchinjanga to the plains of India. It is called the Singalila range and separates Sikkim from East Nepal; the waters from its west bank flow into the Tambar, and those from the east into the Great Rungeet, a feeder of the Teesta. Between these two latter rivers is a second spur from Kanchinjanga terminating in Tendong. The eastern boundary of Sikkim separating it from Bhootan, is formed by the greater part of the Chola range, which stretches south from the immense mountain of Dankia, 23,136 feet high, 50 miles E. N. E. of Kanchinjanga. Where the frontier approaches the plains of India, the boundary line follows the course of the Teesta and Rangpu, one of its feeders, flowing from the Chola range. This range is much loftier than Singalila. The Dankia mountain, though five thousand feet lower than Kanchinjanga, is the culminating point of a much more extensive and elevated mountain mass. It throws off an immense spur from its north-west face, which runs first west and then south-west to Kanchinjanga, forming the watershed of all the remote sources of the Teesta. This spur has a mean elevation of from 18,000 to 19,000 feet, and several of its peaks rise much higher.

"Sikkim consists of a mass of mountainous spurs. There are no flat valleys or plains in the whole country,

*Except Mount Everest, in the Nepal Hills, which has an altitude of 9,002 feet. Dr. Hooker wrote the above before this was ascertained.

no lakes or precipices of any consequence below that elevation.

“Viewed from a distance on the plains of India, Sikkim presents the appearance—common to all mountainous countries—of consecutive parallel ridges, which run east and west.

These * * * * are backed by a beautiful range of snowy peaks, with occasional breaks in the foremost ranges, through which the rivers debouch. Any view of the Himalayas, especially at a distance sufficient for the remote snowy peaks to be seen overtopping the outer ridges, is, however, rare, from the constant deposition of the vapours over the forest clad ranges during the greater part of the year, and the haziness of the dry atmosphere of the plains in the winter months.

“At the end of the rains, when the south-east monsoon has ceased to blow with constancy, views are obtained sometimes from a distance of nearly two hundred miles.

From the plains, the highest peaks subtend to so small an angle, that they appear like white specks very low on the horizon, tipping the black lower and outer ranges, which always rise out of a belt of haze, and probably from the density of the lower strata of the atmosphere never seem to vest on the visible horizon.”

As we have before remarked, scenery more sublime, more stupendous, more charming, more varied, both of mountains, hills, valleys, and rivers, could not well be imagined. Even a partial survey of these beauties of nature would well repay the traveller for all his toil and trouble.

MINERALS.

Iron and Copper are found, and a little is manufactured by the natives, but in a primitive and perfunctory manner.

Coal exists in many places throughout the district ; it was first pointed out by Dr. Hooker, who called the attention of the Bengal Government to it as far back as 1849. Since then the seams have been explored by members of the Geological Survey, but no practical use has hitherto been made of the knowledge gained. Lime is obtained by burning calcareous turfa, and quarries of this stone are worked. The turfa rock is nearly all pure carbonate of lime. It is found near the cart road in Darjeeling, and in several water-courses a few miles from the plains ; also on the east bank of the Mahanada, as well as in many other places in and around the district.

CHAPTER VIII.

NATURAL HISTORY.

There is not an abundance of any kind of game in the hilly district; bears are found both on the higher spurs, and the lower ranges, especially when the maize crop is about ripe. The hill bear is inordinately fond of maize, and this season many are brought to bay; leopards are common in the hills; and a few elephants and tigers are met with in the Terai. In the Jalpaiguri division, tigers, rhinoceroses, buffaloes, leopards, bears, red stag, sambur deer and wild hogs abound; a few wolves are also seen.

The game found in the Terai district is hare, jungle-fowl, florican, partridge of two kinds, peacock, snipe, woodcock, wild duck, wild goose, and green pigeon. In the neighbourhood of Darjeeling green pigeons are very plentiful in the rains, and in winter occasionally woodcock have been shot. In the wooded valleys the barking deer is tolerably plentiful, and an occasional pig may be met with. They have also been shot within a few miles of the station.

The inevitable pariah dog and jackal make night and morn hideous here, as in the plains. There are also an immense number of lizards, scorpions, centipedes, and a small brown insect somewhat resembling the latter, but quite harmless, with this peculiarity, that on a touch they roll themselves into a ball so hard and round, one might almost play marbles with them. Snakes are rather plentiful in the forests, few are venomous, although at least four varieties of vipers have been found. Fleas and flies of varied size and intensely rapacious nature, enforce notice by their too pressing attentions, in which they are not at all discriminating, attacking alike "the gentle and

the simple," and in every possible way defying all measures taken to circumvent them. There is also the Peepsa, a minute insect that abounds in the valleys on the river banks, and looks no larger than a black speck floating before the eyes. Its nature is eminently blood-thirsty, and its size most disproportionate to its bite.

The leeches may here be mentioned. During the rains they lie in wait for the passenger, whether man or beast. They are generally found in grass jungle and often on the leaves of trees. They are a regular curse to the unfortunate cattle which are turned out to graze in the forests, and it is no uncommon thing to see a whole herd of cattle bleeding profusely from their noses, the result of leech bites. The legs are the favourite place of attack in the human subject; and no boot, gaiter, or any other device has yet been discovered which will keep them out. Fortunately with people in good health the bites give rise to little or no irritation, if only they are not scratched, although in people whose health is below par troublesome sores are sometimes originated by the bites of these pests. There is another and larger variety of leech which appears to have its habitat in the hill streams; this attaches itself to the noses of drags and ponies high up, and is often very difficult to get rid of. An injection of strong brine will often dislodge the leech.

CHAPTER IX.

MANNERS AND CUSTOMS OF THE HILL TRIBES.

THE LEPCHAS.

To all frequenters of Darjeeling the characteristics of this race are very familiar. They undertake all sorts of out-of-door employment, and even for a time take domestic service, but their habits are wandering and erratic. Their physiognomy is decidedly Mongolian, having broad flat faces, oblique eyes, and high cheek bones (like the Tartar race), and though they have broad chests, muscular calves to their legs and well-developed arms, they are nevertheless effeminate-looking; this is owing, perhaps, in some measure, to their short stature (rarely exceeding five feet in height), small hands and feet, and almost hairless faces; the men have but a small silky down on their upper lips, which it would be an insult to call a moustache.

Their hair is coal black, grows very long and thick, and is plaited into a long tail, the women divide theirs into two tails. Their faces are of a whitish-yellow colour. They are a merry, free-hearted, careless race, with but little thought of the morrow. They may be seen at any time in and around Darjeeling, racing, scampering and playing like children. They are very civil and inoffensive, but most indolent: they can rarely be got to work consecutively for any length of time, though they are much valued as servants on account of their honesty. Their besetting sin is gambling; one can rarely take a walk along the Darjeeling

Mall, or on the adjacent roads, without seeing detached parties of them squatted on the ground, playing at dice, a kind of chess-draughts, and other mysterious games of chance, unknown to us. They are very fond of quoits, using pieces of slate for the purpose, which they throw with the utmost dexterity, and are great adepts at the Highland game of "putting the stone." Though they always wear the long knife stuck in the girdle, we never heard that they use it on each other even in their cups, for they are addicted to an intoxicating drink called *murwah*. This same knife is used in the most wonderful manner, it serves them to cut down trees, skin animals, build huts, pare their nails, sever their food, and even pick their teeth.

They certainly do not believe in the necessity of frequent ablutions, for they are almost as dirty as the itinerant Cabuluse fruit-sellers so familiar to Calcutta people. Close proximity to them is anything but pleasant to European olfactories. Their dress is quite unique, and distinctly graceful. It consists of a robe of thick blue and white, or red and white cotton cloth, this is crossed over the breast and back, leaving the arms bare and free, and descends to the calf of the leg (exactly the same kind of garment as worn by the old Roman gladiators), it is then gathered in round the waist by a leather or ornamented girdle; in the cold weather an upper garment is worn with long loose sleeves somewhat like a domino, only reaching to the feet; the women's dress is a slight modification of the men's, but with a loose kind of bed-gown over it. They wear heavy silver ear-rings, a profusion of imitation coral and coloured bead necklaces, also cornelian, amber and turquoise ornaments round their necks; their hats, when they wear them, which is but seldom, are broad and

flat-brimmed, with either a small hemispherical or conical crown made of plaited slips of bamboo. They take great pride in their hair-plaits, which the women do up for them; we have frequently been amused by seeing the men deliberately squat down on the road-side, while their wives or friends kneel quietly behind them, undo the plait, and after a careful exploration, braid it up again very neatly; a kind of primitive "my owner bids me bind his hair."

They are not very particular as to their food; it seemed to us that nothing came amiss to them, whether animal or vegetable; rice is, however, their great stand-by, and they use enough oil and condiments with it to supply Thorley in the manufacture of his "food for cattle" for any amount of time; pork is their special weakness, though we have been told that an elephant-steak does not come amiss to them; snails, the pith of the fern-tree, caterpillars, flower buds, and fungi of various sorts, they also eat at times.

They cultivate the soil, but in a lazy, haphazard kind of way; the soil is rich and produces millet, wheat, barley, maize, *bhoota*, and a large kind of yarn called *bookli*, which grows at an elevation of from 1,500 to 3,000 feet.

During the rains they are frequently hard-pushed, and then they use up their stock of yâks, goats, sheep, &c., supplementing by bamboo roots, succulent plants growing wild, fungi and flower bulbs as we have before said. Butter, tea (one of the most nauseous compounds ever concocted) they are inordinately fond of; salt they eat in great quantities, preferring, however, the salt of the plains to the hard rock-salt of Thibet. The females are expected to do all the farm work, even to tilling the ground, and looking after the pigs, yâks, poultry, &c. The men may frequently be seen rocking the tiny bamboo cradle, while the women

are hoeing, digging, delving, milking &c. They cook their rice and vegetables in pieces of large bamboo, or primitive iron pots on a tripod, which they carry about with them everywhere. They have learnt the blessing of vaccination and eagerly seek for it, having a perfect horror of small-pox. They are said to be the original inhabitants of Sikkim, and once held vast mountain possessions: they are now confined to the portion of the sub-Himalayas between the Nepalese and Bhootan frontiers, a narrow tract of mountain country not more than 60 miles in breadth. There is another branch of them called Khamba Lepchas, immigrants from Thibet, who have intermarried with the Lepchas proper; they are said to be a bolder and more turbulent race than the Lepcha Rong, or real Lepcha; they say they come from Kham, a province of Thibet under Chinese rule. They reckon seven generations (about 200 years) since their arrival on this side the snows. This portion of the Lepchas stretch further along both north-west and south-east of the southern face of the Himalayas. It is said that they once possessed a great part of East Nepal, as far west as the Tambar river, and at a still earlier period they penetrated as far west as the Arun river; except to the initiated, it is very difficult to distinguish between the two tribes.

The Lepchas proper have a tradition that they are the descendants of a couple who escaped from a great flood and established themselves on the top of the mountain Tendong (not very far from Darjeeling). With the exception of the above tradition, they cannot trace their history back further than 300 years, for though they have a written language, they have no recorded history. They say that before the period when they were overrun by the Thibetans,

who compelled them to adopt their religion, habits and customs, they were a demi-clad, savage race subsisting on herbs and hunting. The Thibetans compelled them, among other innovations, to adopt the pig-tail. Their language, though it differs in some important particulars, is very similar to the Thibetan; this, with their very decided Tartar features, goes far to prove, what has been asserted by savants, *viz.*, that they originally peopled Sikkim from Thibet long before the spread of Buddhism and civilization.

Both Lepchas Rong and Khambas practise Buddhism, the former in a rather corrupt manner, uniting with it a kind of fetish worship, for like the Limboos and other hill tribes, they believe in omens and the forecasting of events, also in good and evil spirits. They make it a rule to leave the former alone, and propitiate the latter.

Their priests have great power over them and are called in on all occasions of birth, marriage or death. They have a great horror of the latter; they allow their priests to marry and pay them by tithes. They have no caste, and burn or bury their dead indifferently.

Marriages among them are not usually contracted until late in life, for the wife has to be purchased, and at a heavy price, a good-looking young woman costing from Rs. 500 to 600. If the would-be bridegroom cannot raise the money, like Jacob, he becomes the temporary bondsman of the father-in-law, and works out the purchase by his labour. The women are not strictly bound to chastity before marriage, and children born during this period belong to the mother; after marriage, whatever tribe the mother marries into, be it Limboo, Bhootea or Nepalese, the offspring are of the father's tribe. The women are carefully looked after when married, infidelity is punished by flogging

and divorcement. It is said that this race is superior in morals to the Thibetan and Bhootea races; polyandry is not practised at all, and polygamy is the exception rather than the rule. As before observed, they are a merry, free, independent race, of rather cowardly disposition, a kind of "peace-at-any price" lot. They are very amiable and kind to each other, but a great nuisance to their employers on account of their noisy, chattering propensities, and their inveterate dislike to cold water. They are a sound, healthy race, not nearly so much afflicted with goitre as the other hill tribes.

Some doctors say this is because they do not use the bandage across the forehead to support weights, as do the Bhooteas. They bring butterflies, hill pheasants, ferns and beetles for sale to the station, and half an hour's bargaining with them is not ill-spent, for though they are inquisitive, they are rational and intelligent.

THE LIMBOOS.

The tribe called Limboos is so closely allied to that of the Lepchas, that even by that oft-mentioned yet mythical personage "the oldest inhabitant" of the Darjeeling District, they are often confounded. A little close observation, however, will soon shew in what respect they differ: their features are more peculiarly Mongolian, their skins yellower, and their eyes smaller and more oblique, they are also of slenderer and more sinewy build.

The "Lepcha" plaits his hair (or his wife does it for him), but that of the Limboo is left loose, and his elfin locks are as shaggy as a Shetland pony's mane. They are also above the vanity of personal decoration, for they neither wear ornaments in the ears, noses, round their necks, arms nor ankles.

They evince quite a Spartan contempt for elegance and, we may also add, clean apparel, for their dress is simple in the extreme; it consists of long, loose, wide cotton trousers (of what colour originally we could never determine), a light jacket, or "chupkan," and not to be quite deficient in the picturesque, a red sash (also very much toned down in colour) round their waists; the men wear the Nepal curved "kookrie" in their belts, instead of the Lepcha straight "ban." The dress of the women is a modification of the Lepcha feminine kind, but they set an example to the women of our own race, which doubtless would be pleasing to many husbands if followed, by shewing a mind above all extraneous aids to their charms, considering "beauty unadorned, adorned the most." The places of abode of this hardy race are the mountainous tracts that lie between the rivers "Dud Kosi" and Kanki in Nepal, also in Eastern Nepal at an elevation of from 2,000 to 5,000 feet.

They once ruled over that country, but their number is becoming every year "smaller and beautifully less." Their disposition is very different to that of the cheerful, jovial, happy-go-lucky Lepcha, but they are brave and warlike, and many of them are to be found in our Ghoorka regiments, recruited almost entirely from Nepal.

They take service indiscriminately, however, either with Nepal or any other power that chooses to engage them. They profess never to give in themselves, and give no quarter, slaughtering indiscriminately old men, women and children. Though they have no caste prejudices, they profess Buddhism, but of an extremely limited liability kind we should imagine, as they sacrifice to the goddess Kali and other deities of a similar description,

shewing thereby that they have a keen eye to what they consider their interests, and a broad unprejudiced mind. That they and the Lepchas are branches of the same family is abundantly proved, for they have many rites and superstitions in common, they constantly intermarry, and practise, like all other hill tribes, polyandry when expedient. Unlike the Thibetans whom they profess to be descended from, they shew a certain amount of respect for their defunct progenitors, *i.e.*, they do not pitch them to the dogs or vultures down the first convenient khud, but bury them decently, even firing off a gun to expedite their souls to that "bourne from which no traveller returns."

They show a kindred feeling to ourselves, to what we are pleased to think the highest degree of civilization; for when any of their relations or friends die, they give up all merry-makings, remain quietly at home, and feel it their duty to look mournful and lugubrious; they do not seek certainly to enhance their funeral aspect by wearing sombre garments, but on the contrary evince what Ruskin would call more aesthetic taste, by wreathing their elfin locks with gay chaplets of flowers.

As among pretty nearly all races on earth, they have their doctors or priests, and fetishes of various kinds (the cylindrical praying machine for instance). These priestly guides, protectors and friends (?) are of two kinds, called respectively "Phedangbo" and "Bijud." The former is an institution of their own, the latter is common to both them and the Lepcha; the office of both is hereditary—unfortunately so, we should say, for once a priest, always a priest, must be a sore burden to them.

Judging from the unsavoury, rapacious specimens we have seen, the thought naturally arose in our minds that a course of cold pump and oakum picking would have been highly salutary to them. They officiate at every great event of life : marriages, births, and deaths. It is sad to say it, but they have many benighted customs connected with these rites which, of course, find no parallel in our more highly favoured country.

On the occasion of their marriages the " Bijud " puts a cock into the bridegroom's hands, and a hen into the bride's hands. --with one stroke of the knife the priest severs the heads of both fowls, and according to the direction in which the blood spurts out, or flows into the plantain leaf placed underneath to receive it, do they prognosticate whether the marriage will be lucky or unlucky.

The " Bijud " is a wandering mendicant, and travels from village to village, seeking what he can pick up on the road; he can be seen at any time in or round about Darjeeling, his obese form clothed in what might once have been a purple robe, but which is not unfrequently a mass of rags; he always carries the small cylindrical praying machine of the Llamas, which is constantly on the twirl; and somewhere on his person, thrust in his belt or in his bosom, will be found the trumpet made out of the human thigh bone, the cymbals, conch shells and bells used in the religious rites of the Buddhist priest. These Bijuds sing, beg, dance, cast out devils, prescribe medicines, and as before observed, assist at all domestic gatherings.

The Limboos, like the Lepchas, purchase their wives either in money, or by labour, but the " gentler sex " cannot be held in as high estimation by the former as by the latter, as they seldom pay more than from Rs. 12 to Rs. 20

for them, whereas the latter often give from Rs. 400 to Rs. 500.

Inviolable chastity is not considered an absolute necessity before marriage—a highly reprehensible state of affairs doubtless—but custom, as in many highly civilized countries, sanctions many iniquities. The children of the Limboos come under the same law as those of the Lepchas, for those born before marriage, if boys, become the property of the father, the girls of the mother, with whom they remain and are considered of her tribe. The Limboo language is totally distinct from that of the Lepchas, it sounds softer, and their accent is more pleasing. They have no written character. They are clever at all kinds of handicraft, they also take service as domestic servants, but though quick and clever, they are notoriously unthrifty, and so clever in ruses that few mistresses care to employ them.

THE BHOOTEAS.

This race, with its divisions and sub-divisions, is by far the largest in number of the aboriginal tribes in and around Darjeeling. They are divided into several classes: *viz.*, the Bhootea proper, belonging to Thibet; the Bhootea of Sikkim, or the Dharma country; the Sikkim Bhootea and the Sharpa Bhootea (a cross between the Thibetan Bhootea and the Lepcha).

The Thibetan Bhooteas are said to be the best of them, but taken at their best, they are a sorry lot, and exhibit no remarkable moral zeal in either manners, customs, or religion. The Thibetan Bhootea, however, is a gentleman compared to the Dharma Bhootea, who is a condensed epitome of the Thibetan of the same class, possessing all their vices, and none of their few virtues.

The Thibetan Bhootea has been for centuries located between the neutral ground of dry Thibet proper and the wet Himalayan gorges.

They are a powerfully built race, and of so hardy a nature, that they can with ease bear a climate much too cold for the Lepcha, Limboo, or Nepalese. They are very Mongolian in aspect, with the broad mouths, high cheek bones, oblique eyes, and flat noses common to that anything but handsome race. Their colour is supposed to be whitish-yellow, but as a rule they are so encrusted with dirt, and smoke, are of so begrimed, and weather-worn an aspect, that they look more like what we should imagine some of the denizens of Dante's inner "circles" to be, than living human beings—we have tried hard to find out if they ever did take a course of "tub," or put on "gorgeous apparel," but our enquiries only resulted in a shake of the head, or a grunt; possibly our want of knowledge of their language may have had something to do with our inability to elicit this fact. The Bhootan or Dharma Bhooteas, are, however, most familiar to Darjeeling tourists and residents. It is they who do the real hard work of the place, they are the coolies, drudges, the hewers of wood and drawers of water, and jack of all trades. They take places as servants, but their talent for breakages, and inveterate propensity of assisting their masters to dispose quickly of their store of liquors, make them anything but models of "helps." When in their cups, they are most quarrelsome, most cruel to each other. They waste but little time in speech, rarely answering to a question put, by anything more intelligible than a guttural "ugh" The Sikkim Bhooteas, also called Arrats, are as like to the above as two peas, they are even said to be more

troubled, if that could be possible. The dress of both is long loose robe, confined at the waist by a belt sometimes, at others by a rag of unknown hue; this is their attire, barring the ornaments spoken of; the upper part of this robe, above the belt, forms a convenient receptacle for all sorts of incongruous articles, including their food, cooked and uncooked; two or three puppies of Tibetan appearance are also very often seen, protruding out their short necks, and puffy faces and eyes, being a stock of things in general, and possible purchasers in particular. As weapons of defence (and aggression perhaps) they have long knives slung to their belts, some of them heavily chased and ornamented with silver. The women are a degree better looking, we have even seen some of them with clean faces, and they wore a smile, perhaps at their unaccustomed cleanliness, though the greater number most certainly belong to the great unwashed. Their hair is generally allowed to float in Nature's unadorned, answering most gracefully to the breeze, like an unkempt pony's mane. Some of them, we presume the more tidy and respectable, bind their hair with fillets of silver chains, sometimes having a handsome gold ornament fastened in front. They seem to be a very industrious race in one respect, for they are always spinning. The woollen garments they make for themselves are marvels of thickness. We have frequently seen a party of them trudging complacently along with a heavy load on the bamboo basket slung behind them, two or three venial Bhootas clinging to their clothes, and knitting away for sheer life, from the primitive spindle in their hands; the supply of raw wool being thrust into the spacious body of their one garment. Their morals are in

the inverse ratio, unquestionably, to their industry, for they know very little law but their own will ; the marriage-tie, if there be any at all, is very weak, and asceticism is a virtue neither practised nor recognized ; they may possibly have the not uncommon qualities of delicacy and modesty, but we believe they have never been found out in them yet.

Polyandry is a recognized institution among them. There is one thing, however, that they shew a keen knowledge of, that is, the value of money, and one would have to rise very early in the morning to get the better of them in a bargain. Perhaps this is one of the fruits of contact with civilization, as is also their fondness for "Sahib's shrab," which they supplement largely by distilling all manner of alcoholic poisons from rice, wheat, and millet.

The religion they profess is Buddhism, but we should imagine with a large tincture of Paganism in it, though they fee their Lama priests, and believe in the efficacy of the praying-machine, passing the beads through their hands, and muttering the eternal "Om-Mani-Padmi-Om ;" yet, they nevertheless square their consciences by propitiating invisible, yet to them palpable, innumerable hosts of spirits, and make offerings to them of flowers and bits of rag.

When they are crossing mountains, or ascending difficult peaks, they hang these little scraps of rags on the bushes, as a kind of prayer for safety, a practice not uncommon among many of the tribes in Central Africa, as well as many tribes throughout Central Asia.

Another habit of theirs, known to all who have visited Darjeeling, is their habit of placing grains of rice steeped

oil and pice alternately, along the road or hill side, to propitiate evil spirits, or jills, to keep them from visiting their homes. Should any unfortunate being, unacquainted with this canny practice, appropriate to himself the pice of these votive offerings, great is the glee and "chortling" of these "children of nature," for they imagine that the evil that would have fallen to them has fallen upon a stranger—amiable custom! amiable people!

The Thibetan Bhootea migrates with the seasons, accompanied by all his belongings, including his herds of cattle and dogs, between an elevation of 5,000 to 15,000 feet. They grow scanty crops of wheat, barley and some few vegetables. They also do some trade, but in a *laissez faire*, indolent way. They levy a small tax on all imports, and are the medium of a large portion of the trade in salt, wood, musk, cattle, &c., with the Thibetans. Their language is a dialect of Thibetan, but it has no written character. They bury their dead on the mountains, raising no cairns over them.

The three classes show much ingenuity in the construction of their houses, greatly excelling in that respect the inhabitants of the plains. "Their houses are built of rubble, lime and clay, of two, three and even four stories high; the floors are boarded, and they have even well constructed verandahs running round two sides of the house; their sliding doors are made with neat sliding panels, and the workmanship is said to be good of its kind, the roofs are made of shingles of pine, five or six feet in length, laid over a framework of wood and kept in their places with stone. Immediately under the roof is a kind of store-room, where they place their winter stock of dried grains, &c., &c.

The only thing wanting in these abodes of bliss, appears to be a chimney, for the smoke is allowed to find its way out anyhow." The above description is taken from Col. Dalton's "Descriptive Ethnology of Bengal" and is doubtless correct, but as our experience of "the houses," the "domestic ways and manners" of the Bhooteas is gathered chiefly from our experience of the Bhootea bustee on the road to Lebong, and some few other villages of a similar kind, within a few miles of the station, we can only say we would very much like to see the houses spoken of.

We only know that in all of them we have come across, tumble down huts, thatched with straw, or roofed with old kerosine oil tins, in every stage of delapidation, was the rule, with mud, dirt, dust, naked children, mangy dogs, obese pigs, greasy Lama priests, and many other abominations, profaning the beauty of the natural scenery.

THE NEPALESE.

The valley of Nepal has very picturesque surroundings; its greatest extent is from north to south, about twelve horizontal miles—its limit from east to west is not much over nine miles, and its circuit is roughly estimated at from forty to fifty miles. It is bounded on the north and south by stupendous mountains—a series of peaks gradually rising, and increasing until the snow-crowned summit is reached. The bottom of the valley is very uneven and intersected by deep ravines, caused, it is believed, by the velocity of the autumnal inundations. The mountains to the east and west are not nearly so lofty—the immediate head to the westward being defined by a low steep ridge covered with brushwood.

This ridge passes directly behind Sumbunath, and is locked by a higher spur called Dhohoall, in one of the

small plateaux of which there is a lake strongly impregnated with mineral salts. In the valley there are several towns and villages : of these Khatmandu is the largest and most important, from its being the residence of the Rajah, and the centre of trade and industry. The Nepalese form 50 per cent. of the population of the district ; they are a pushing, thriving race and great colonizers.

They are an agile, nimble people, and are capital agriculturists, as well as carpenters, tanners, blacksmiths, tailors, &c., &c. The greater portion of the labourers employed on the tea estates are Nepalese. In the generic term " Nepalese " are included many tribes or castes, rearers of sheep and buffaloes, cultivators, shop-keepers, agriculturists, &c. In physique the Nepalese differ greatly from the other tribes enumerated, they are light and agile—have both intelligent and pleasing countenances.

They are a plucky lot, and none dare insult them with impunity ; it is fortunate that they are not a quarrelsome race, for they can use their " kookries " (or curved knives) with all the skill and adroitness of a Spaniard with his stiletto. The Ghoorkas, which is the name of the ruling race and dynasty, make splendid soldiers, and many of them are enlisted in the British Imperial Service. They are short and slim, but wonderfully active and enduring, also brave to a degree. They are naturally a warlike race, and are willing to indulge their fighting proclivities on every possible opportunity.

In 1792 the Ghoorka Rajah of Nepal made war on the Tibetans on some trifling pretext, and marched an army of 18,000 men into Thibet. They easily conquered it, but the Lamas appealed to China for help, which was sent, and after some severe fighting the Ghoorkas were driven

back into Nepal, accepting almost humiliating terms of peace.

On the conclusion of the campaign, the Dalai Lama wrote to the then Governor-General of India, Lord Cornwallis, informing him of the defeat of the Ghoorkas and warning him against giving any countenance to future aggressions. The Thibetans were at this time somewhat exasperated against the British Government, believing that the Indian Government had aided and abetted the Ghoorkas in this invasion, and from that time to the present the Chinese Government has in every way possible put a stop to communication with India by closing all the Himalayan passes.

It is well known that it is no easy task for the Nepalese to rule the semi-civilized original inhabitants and keep them in subjection. The ruling race is not allowed to enter the houses and villages of these tribes; the tax-gatherers may not even enter to collect the dues, they have to stay outside the villages, until the headman, or some person deputed by the villagers, brings the contributions. It is not our purpose here to give a distinct account of the many semi-barbarous tribes that inhabit this district. A reference to Dr. Latham's admirable book "Ethnology of India" will give an exhaustive account of their classification, peculiar habits, &c., &c.

The country is rich in forest and minerals; grain is cultivated, and the various tribes rear buffaloes, sheep, cows, pigs and poultry. Some of them exhibit specialities, for example, the tribe called Newars, that inhabit the main portion of the central valley of Nepal, are excellent masons, they are said to be the best cultivators and builders in Nepal, and they are employed in that capacity throughout the whole

district. They form large towns ; and their houses, built three stories high, are said to be excellent in every respect : site, soil, and architecture. The morality of all these tribes, with respect to sex, is by no means of the most exemplary kind.

Their religion seems to be a mixture of Hinduism, Buddhism, and Brahmanism, with a slight retention of primitive Pagan rites.

There are three rude, almost barbarous tribes, called respectively Kasandas, Hains, and Chepangs, inhabiting the jungles of Central Nepal.

The Kasandas may be said to be quite in a state of nature, they live on wild fruits and the produce of the chase ; they possess no implements of civilization beyond rough bows and arrows, the heads of the latter being procured from neighbouring tribes ; the only glimmer of intelligence they display is in the snaring of birds, and beasts of the field ; they do not even seem to have the wit to build huts—boughs torn from the forest trees laid crosswise one over the other constituting their only homes. They acknowledge no allegiance to any power, and have not even the privilege of paying taxes.

The Hains are found in the lower ranges of the mountains of East Nepal ; like the other tribe, they keep to themselves and associate with no other tribes. The Ghoorkas and Hindus consider them as outcasts. Dr. Campbell says he believes them to have originally come from Ceylon, as they bury their dead, and worship Rawan, the demon king of Lunka (Ceylon) ; and have one particular ceremony identical with that practised by the lowest tribes now in Ceylon. It is that of the dance performed in commemoration of the death of Rawan : “ about sixty men and women stood in a line, back to breast, men and women alternately,

each one throwing forward the hands and grasping the person in front by the arms. The column thus formed, and preceded by half a dozen men beating drums and cymbals, and shouting in a barbarous dialect a metrical chant, moved slowly in a circle, nodding and keeping time to the music and clapping of hands; in this fashion they keep on revolving an interminable tune." Though they are supposed to have come originally from Ceylon, their physiognomy is decidedly Mongolian, the cheek bones high and flattened, the forehead narrow. The average 5 feet 2 in height.

All the tribes are splendid hunters, the great forests which skirt the Nepal territories throughout their whole extent from Srinagar to the Teesta being the abodes of wild animals.

The forests contain most valuable timber—Sâl, Sisso, Ironwood, Ebony (in small quantities), and many other woods. These are all Government monopolies; large quantities of these woods are bought by our Government, Railway Companies, builders and others; but as another proof of their extreme jealousy of strangers, it is forbidden to sell direct to the British, all trade being carried on by the intervention of native contractors, though by doing so they must be great losers, these contractors, it being well known, making enormous profits out of all purchases. Before concluding our notice of this people, we must mention the fierce, surly creature on four legs, called a Nepalese dog; round about Darjeeling these anything but amiable animals are better known than trusted.

They are about the size of an English bull-dog, but have rather a long nose—not the aggressive snub of the English bull-dog; their bodies are covered with thick long hair, and their legs are short, with a decided bandy

tendency; they are cunning, spiteful and most abnormally intelligent, a kick or a stroke of a cane once given, either accidentally or on purpose, is never forgiven or forgotten, and woe betide the unsuspecting one, who does not keep a broad look-out. They are said to be invaluable as watch-dogs. The Nepalese labourers on the tea-plantations leave all their belongings to these creatures' care, no cases of petty larceny ever occurring with a sentinel of this kind on duty.

THE MECHIS, OR BODAS, AND DHIMALS.

These two tribes inhabit the forest portion of the Terai lying immediately below the base of the hills; except in their language and manner of worship—that they live in different villages and do not intermarry—they are identical.

They are a stunted and ill-developed but not an unhealthy people, though they live in a district that is noted for its fatal effects upon other races. Their cast of countenance is strongly Mongolian, with a yellowish rather than dark colour of skin, though they inhabit the dense unhealthy jungles of the Terai. They are principally agriculturists, but have very nomad habits, cultivating ground for a short time in one location, then, as soon as the soil shews symptoms of exhaustion, seeking fields and pastures new, never trying by tillage or artificial means to renovate the worked-out ground. This habit has doubtless arisen from their having a vast expanse of unbroken forest to select from, which even now, though much encroached upon, contains an abundance of fertile spots. These people scarcely ever cultivate the same field beyond a year, and never remain in one village over four or five years; wandering on, selecting

new sites, and building fresh abodes. They are essentially a primitive race, but in some respects decidedly better morally than many of the more robust hill tribes. Each family attends entirely to its own surroundings of patches of cultivation, raising cotton, oil seeds, &c.; there is no separate class of shepherd, handicraftsman or shopkeeper among them.

They rear for their own food—goats, poultry, pigeons, and pigs; they keep a few cows, but no sheep or buffaloes, though the Ahirs and Goalas, the people of the plains, graze immense flocks of these beasts in their wilds. They can scarcely be brought to barter with the neighbouring tribes more than is necessary to supply them with the few earthen or iron culinary vessels and agricultural implements they require, though the tribes around would gladly purchase their superfluous stock of pigs, goats, as well as oil-seeds, &c. Each family builds its own house, which are, as a rule, neatly constructed of jungle grass, secured within and without by cross-bars of strips of bamboo; the roof is slanting and projects on all sides beyond the walls, the thatch is neatly made of grass, they have but one door, and no chimney or window; their houses are in appearance the exact counterpart of the barns used in England for storing grain, with the difference of bamboo cross-bars for walls instead of being brick or mud. They are skilful in weaving and basket-making, and also construct the primitive furniture they use, consisting of a clumsy bedstead, a stool or two, and a few rough hanging shelves and sleeping mats; these, with their earthen and wooden vessels for holding water, their cooking utensils, and the weaving, dyeing and brewing apparatus used by their women, constitute all their household goods. The women are very industrious; they spin, weave and dye

the family garments, exhibiting in a great degree more zeal with respect to decent covering of their bodies than do our Bengal coolies. It is their place also to make the murwah beer and the liquor from grain, of which great quantities are drunk by them. They ought to be a happy race, having plenty wherewith to make themselves comfortable, both as regards food and raiment; being neither soldiers, carriers, menials nor traders, their lives are decidedly cast in pleasant places. The dress of the men, both Dhimals and Bodos, consists of a chudder and dhotee of white cotton generally, though sometimes they have it dyed. They wear no shoes, but a wooden sole fitted to their feet, fastened by sandals.

The Bodo women are greater swells than their Dhimal sisters, the latter contenting themselves with cotton garments, the former wearing nothing but silk; but as they spin, make and dye these themselves, their owners can never object to this development of latent æsthetic taste on the score of milliner's bills. They wear but few ornaments, small silver rings in their noses and ears, and heavy bracelets of mixed metal; for these they barter their oil-seeds, &c., in the Cooch markets. Whether they live to eat, or eat to live, we are not prepared to say; but the poor of many countries might well envy their advantages in many respects, for very little effort on their part enables them to live on the fat of the land. Rice is their chief vegetable food: this they make pleasant and palatable by mixing large quantities of oil, salt, chillies and such like "small mercies" with it; with this they have game, wild hogs, wild buffaloes and rhinoceros (so it is said), and not to be too particular, civets, porcupines and mungooses; fish of all kinds they have in plenty from December to February: they show a

rather barbarous taste in this latter food, for though they could eat it when fresh, they prefer it putrid.

They wash their food down with a plentiful allowance of liquor, which they make from rice millet; their domestic habits, laws, religion, &c., are simple in the extreme; they are very little hampered by social conventionalities, though they are said to be good husbands, good fathers, and far from bad sons; brutal crimes are unknown among them; they are fairly hospitable, both to strangers and among themselves, but are very shy of intrusion. They are quietly industrious, rising at day-break and working in their fields, or at domestic occupation until noon, when they break their fast, taking then their chief meal of the day; after resting an hour or two, they resume their labours, working until dark, then eat another meal, afterwards sit and chat awhile with their families and friends, retiring, seldom later than two hours after dusk to their virtuous slumbers. Their religion consists chiefly in the worship of the sun, moon, and terrestrial elements, of these more particularly the rivers, whose benefits they are fully sensible of. They have a few household gods, and make offerings, sacrifices, and prayers to their deities; their offerings consist of milk, honey, parched rice, eggs, flowers, fruits and cochineal. Their sacrifices consist of hogs, goats, fowls, ducks and pigeons; they consider sacrifices to be of greater utility than offerings, and give of their best for this purpose. Their prayers, like many of our own, consist of supplication and invocation; of appeals for protection for their wives, families, selves and stock, and of deprecations of wrath when sickness, drought, murrain or blight threatens them, and entreaties for delivery from wild animals, floods and storms,

they hold festivals of thanksgiving when trouble, sorrow or sickness is passed, and their crops are fully reaped and housed.

The priests of both tribes have the same offices and are even distinguished by the same names: they are of three kinds: the district priest, the village priest, and the exorcist (for they believe in the possibility of exorcising spirits). The district priest is called the Dhami, he exercises control over a certain number of villages, the village priest (called Deoshi) being in some measure responsible to him. Their priests have some rites of induction, but both before and after are not distinguished from other Bodos or Dhimals. They marry, and cultivate the soil, and build their houses, as do their flock. They are allowed the privilege of claiming tithes, having a right to a share (a fair share doubtless) of every animal sacrificed: and three days' labour from every adult in the village towards clearing and planting their fields, &c. The exorcists do not stand on the same footing as the Dhami and Deoshi, but are paid by fees.

Marriage is an institution recognized among them: this generally takes place at maturity, the male being from twenty to twenty-five years of age, and the female from fifteen to twenty. Like highly civilized society in France, and we may say other advanced countries, the parents or friends negotiate the marriage; they are not, however, so disinterested as parents who have had the advantages of European civilization, for they are mercenary enough to demand a price for their daughters, certainly not attaching much value to them, for their average price is from Rs. 15 to Rs. 45 among the Bodos, and from Rs. 10 to Rs. 15 among the Dhimals; should

the aspiring youth not be possessed of the wherewithal to attain the desired bride, he offers himself to his father-in-law elect, and works off the amount necessary to the attainment of his matrimonial desires, and by labouring hard, living sparsely and shewing self-abnegation in every respect, proves the disinterestedness of his aims; what a pity the "golden youths" of our own and other countries cannot be given such opportunities of shewing their purity of intention and absence of all self-interest. Their marriages are attended with certain observances, they do not make speeches, drink champagne or go on wedding tours, but, like all nations on earth, have certain ceremonies.

When all the preliminaries have been arranged, and the bride and father-in-law elect (we do not know whether the mother-in-law has any voice in the matter) are quite satisfied, a big feed is given by the father, after which a procession proceeds to the house of the "happy youth's" parents; offerings of betel leaf, red lead, &c., are made; invocations to the deities who preside over the "wedded state" are made; the bride is anointed with oil, and sprinkled with holy water. The chief priest then performs the sacred part of the ceremony, which consists in the sacrifice of a cock and hen (the same as described in the notice of the Limboos), in the names of the bride and bridegroom, to the sun; the groom next salutes the bride's parents, and the bride, as a token of obedience and reverence towards her husband's parents, performs the same ceremony. A grand feast follows, and everybody—as with us, privileged race—is supposed to be happy. These people, though what is called in Bengal "jungly," have some innate feeling of right, for they shew great respect to their dead. Though they do not invest in hearses, plumes, undertakers and mutes—although

called a barbarous people, they evince a simple and decent reverence for their dead; they have no burial grounds, or marble or granite cenotaphs, but they inter their defunct in decency and silence; pile large stones and boulders on the place of interment, and place food and drink on the graves. For three days they remain in retirement, then purify themselves by bathing and shaving; after which—with regret we name it—they have a big feast with all their friends, when the nearest of kin to the deceased takes the dead one's portion, and solemnly presents it to the *manes* with the words, "Take and eat, you can do so no longer, once you were one of us, you are now no longer so; we come no more to you, come you no more to us." After which they eat, drink, and are merry, perchance forget. A funeral costs from four to eight rupees: we presume this is priest's fees, as the feast is provided by the friends. After the foregone particulars, we need not enter into more close details. It will be perceived that this primitive, and sometimes called barbarous race, are not quite deficient in many excellent qualities.

CHAPTER X.

THIBET, AND THE THIBETANS.

As the road into this interesting country is quite open to the adventurous traveller (the nearest route is through Bhootan, but the one through Nepal is the one more generally chosen—though it is more circuitous), and as many of its people are seen near the station bringing their cattle, &c., to the market, a short notice of this comparatively unknown country, as well as of its inhabitants, may not be uninteresting to our readers. This country has long been governed from China, and Chinese soldiers are stationed in every important town, and command all the passes on both sides. There is said to be little love lost between them and the Thibetans—though they are called in to assist at any aggression from the States this side (*vide* the expedition from Nepal in 1792 as related in the Nepalese chapter); sometimes, when too encroaching, the natives break out into open violence. On one occasion during this century this happened. The two resident Chinese ambassadors at Lhasa had made themselves specially disliked by their interference in matters not exactly within their province,—the result was the assassination of the Thibetan governor who had frustrated the designs of the Chinese officials. A Thibetan soldier procured the head of the governor, placed it on a pike and rushed through the city, calling on his countrymen to revenge the cruel murder. The people were speedily roused, and arming themselves with pikes, and anything they could lay their hands on, thronged to the palace of the ambassadors and decapitated

them at once—they then slew all the garrisons in the town and country around. War ensued between the two countries, but though the Chinese were not the conquerors, they again by treaties secured the advantage, and small Chinese garrisons were stationed at every important point, as they are to the present day. They command the whole of the military road to Lhasa: through Taithsianlu, Lithang and the fertile province of Bathang on the Thibetan borders, as well as the passes this side.

Thibet is divided into two portions, Upper and Lower. Upper Thibet, or Thibet Proper, of which Lhasa is the capital, is the extremely elevated plateau (from 15,000 to 16,000 feet above the level of the sea). Lower Thibet separates the mountainous tract and Nepal, stretching to the eastward of the valley of Nepal from Upper or Thibet Proper.

The Himalayan ranges on the east, south and west present a triple line of defence, and range tier above tier out of the plains of India and the western provinces of China. They form so many steps, as it were, up to the lofty plateau, which stretches away northwards until it reaches the feet of the Tien-shan, or mountains of heaven, whose summits, buried in eternal snows, mark the northern limits of Thibet; from these lofty mountain ranges which surround the country, spring the great rivers of India—the Indus, the Sutlej, the Ganges, the Brahmaputra, as also the two great water-ways of China—the Yang-tze-keang, as well as the great Yellow River.

North of the snowy regions is the Dingcham province of Thibet, it runs along the frontier of Sikkim, Bhootan and Nepal. In it rise all the Himalayan rivers, and its mean elevation is between 15,000 and 15,500 feet. When

looked upon from a greater altitude, it appears a vast plain or *maidan*, with no forests, and but few trees or shrubs of any description—a real South-American prairie, without its grassy richness, it being both sterile and desolate: it is possible to travel for miles without rising or falling 3,000 feet, yet never descending below 14,000 feet, as the passes are seldom more than the elevation of the valleys, whereas in Sikkim, rises and descents of 6,000 and 9,000 feet are common in passing from valley to valley.

There is scarcely a tree or shrub in the country—a little wheat, barley, turnips and other vegetables are sparsely cultivated in the more sheltered valleys. The inhabitants, who differ from those of the more northern parts of Thibet (chiefly in colour), being essentially a pastoral race, taking up, not their beds, but their flocks and herds, and walking, like the wandering Jew, ever onwards, downwards and upwards, as circumstances may dictate.

The climate of the whole of this elevation of land-locked plateau is bleak and intensely cold, high winds prevail during a greater portion of the year, and the snow, which begins to fall early in the autumn, remains on the ground until April. The surface of the country is sandy. There being but few forests and trees, there is very little vegetable matter to fertilize the earth—(for fuel even the droppings of the numerous herds are carefully collected—thereby rendering the soil still more sterile, and this with coal at their very feet).

Hardy cereals are cultivated; wheat, barley, millet and peas are the principal crops, but the soil is so meagre, that nothing yields plentifully.

The staple produce is wool, yielded by the shawl goats and long-haired sheep; salt, gold-dust, musk, yak tails,

hardy ponies, and numerous flocks and herds, but much of this is wasted for want of easy and safe communication. Mr. Cooper (who was murdered) asserts, and this is corroborated by other writers, that the Thibetans are descended from the aborigines of China, and that they are identical with the race Meadu-tsze, which still peoples the mountainous districts of Kweichow and Kwangse. Chinese historians say that the aboriginal tribes of China having been driven by the Chinese into the modern province of Kansul, wandered westward and southward and eventually settled in large numbers in Thibet, leading then, as now, a nomadic life, and living on the produce of their flocks and herds, getting in addition as much as they could from the ungrateful sterile soil. They first existed as separate tribes, and it was not for many centuries that they were welded together under one government.

This is supposed to have happened about A. D. 627, or A. D. 650. A king of Thibet married a Chinese princess, and she induced her lord not only to change the mode of dress, and generally civilize the manners of the rude Thibetans, but also to force upon them her religious convictions. She had already by her persuasion and influence converted him to Buddhism, and sent envoys into India for copies of the sacred writings. From that time "Buddhism" became the State religion, and was grafted on their original Shamanistic faith, becoming, necessarily, a mixture of pure Buddhism and rude magical worship.

In 1209, Jenghiz Khan, who had conquered the neighbouring countries, incorporated Thibet in the great Mogul Empire, and subjugated the country by means of priestly influences.

For priestly influence read "Lamas," and the whole history of the country is manifest. It is nevertheless an interesting study to notice the difference of belief, to observe the pure Buddhism grafted on old Pagan customs.

The respect which is shown to the dead by all true Buddhists has no place in the Thibetan mind; their corpses are given to the beasts of the field, the fowls of the air; in some parts of the country, even cut up and given to the dogs. Marco Polo and other travellers even go so far as to assert that this nation practised cannibalism. Many writers assert that pure cannibalism is practised even now on the northern frontier of Burma.

The accusations of cannibalism in old accounts are frequent, and Colonel Yule, in his "Notes on the travels of Marco Polo," remarks on many singular Thibetan practices which go far to account for the above. In addition, a Hindu account of Thibet in the *Asiatic Researches* asserts that, "when one is killed in a fight, both parties rush forward and struggle for the liver." This, according to Dr. Rennie, arose from a superstitious belief in its curative properties, not from any actual cannibalism, in which statement many other writers concur.

Dr. Rennie witnessed a somewhat similar practice at Peking after an execution: "certain large pith balls were steeped in the blood of the victim, and, under the name of blood-bread, sold as medicine for consumption and other diseases."

In the annals of the "Propagation de la foi" it is said: "The Chinese executioners of M. Chapdelaine, a missionary who was killed in Yunan in our own times, were seen to eat the heart of the victim"—and M. Huot, a missionary, recounts a case of apparent cannibalism he witnessed. Many

other cases could be mentioned, but they all point, both in China and Thibet, to a belief in the curative powers of such articles of food. The real Thibetan is not common round Darjeeling, though we have seen them ; the specimens we have seen were a wild, uncouth-looking set, squarely built, middle-sized, supple, muscular, and hardy to a degree. Their features are truly Mongolian ; we were told they had very good complexions, but as the men scarcely, if ever, wash themselves, and the women, when out of their houses, or travelling, rub their faces over with a black sticky mess of coal tar-like consistency, it would be a difficult task to guess even what lies underneath ; we will therefore take on trust what travellers relate, *viz.*, that they have complexions. The men wear pig tails, or the hair long and flowing, as whim or fancy guides them ; they wear neither beard, whiskers nor moustaches, removing with their tweezers every trace of hair on their faces. Their dress consists of a long thick blanket robe fastened round their waists by a leather belt, in which they stick iron or brass pipes, and to which they suspend their long knives, chop sticks, tobacco pouch, tweezers, tinder box, wooden cup and many other useful articles. This is the dress we have seen, but we were informed that they have gala dresses of a particularly swell cut and make ; there are " Poole's " among them even : the gala dress is a long cloth garment, girded with a red sash, red or purple cloth boots, and blue or red tufted cap, bordered with black velvet ; sometimes a fringed red hat is substituted for the cap. The dress of the women is not unlike that of the men ; for ordinary occasions the long robe, over which a short coat is put ; they braid their hair into two tails, and the " working bees " wear a small yellow conical cap on their heads. The great ladies (for there are

great ladies in Thibet as well as other parts of the world) wear velvet and silk robes of the same shape, but a kind of coronet, embroidered with pearls, instead of the yellow conical cap; they also consider it more fashionable to put on an extra quantity of the black mess, being enamelled in black, instead of in white, a la Mme. Rachel of unenviable notoriety. The poorer women wear a broad girdle of brass; the richer, silver links formed into a very handsome *chatelaine*, to which they hang their knives, scissors, needle-cases, etc. Both men and women wear earrings set with turquoises, as well as the square amulet upon their necks and arms; the necks of the women are also loaded with strings of coral and brass beads, intermingled with lumps of amber; in the richer classes, these are jewels. Their disposition generally is said to be jovial, their manners pleasant, although they are easily excited. They make capital soldiers, but are a very restless race (except those residing in the capital and larger cities); they are constantly on the move, and their sufferings from cold in their wanderings are fearful; in some of the worst passes, in the depth of winter, they have even been known to freeze as they stood leaning on their staves, their companions hurrying on and leaving them to their fate.

Their method of paying respect to each other and to strangers is even more comical than that of the Hottentots and some other tribes, *viz.*, of rubbing noses together.

That of the Thibetans reminds us of a London *gamin*, and Mark Twain's wonderful horse, who would persist in scratching his right ear with his left hind leg, for it consists in taking off their hats, (so far so good) sticking out their tongues and scratching their right ear. We should think that these three movements, executed quickly one after the other,

would have an eminently graceful effect! Both men and women are very industrious, and in the larger cities follow the callings of spinning and weaving; the men are said to make excellent pottery. The women, unlike their Asiatic sisters, enjoy a large amount of liberty, going abroad when they like; perhaps the reason for blackening their faces may be found in this: the varnish rendering them safe, if not polished! Owing to the sterile, stony nature of the country, its steep ascents and descents, intersected by rushing torrents and arid deserts, and paucity of ground fit for agricultural purposes (any height in Thibet short of being lost in the clouds is called a plain or level road), very little wheat or rice is grown. Black barley, upon which many of them almost live, is the principal product of their fields.

Animal food, yâks, sheep, game and fish are eaten when procurable, but yâks and sheep are too valuable as beasts of burden to be eaten in common; their rich milk is also a plentiful addition to the *menage*; they drink it either fresh or as curds. They utilize their old worn-out yâks by cutting up the flesh, drying it in the sun and making a kind of jerked-beef of it, which is eaten raw: large quantities of this are taken with them on their travels.

Mines of precious and other metals are known to exist, scattered up and down the country. Some of them are worked, but in a very clumsy manner, scarcely paying the cost of production.

Lassa, the capital, is a large city, somewhere about two leagues in circumference; it contains a mixed population of Thibetans, Chinese, Bhooteas, and other border tribes, and Mussalmans from Kashmir. Father Huc estimated the population at about 80,000.

Lassa is supposed to mean "The Land of Spirits." It is laid out in streets. The houses are two and three stories high, built of stone, brick or mud, and white-washed or red-washed to distraction, like the houses in Holland; they are said to be as dirty inside as they are clean-looking outside, real whited sepulchres.

It contains the largest and handsomest Buddhist temples in the entire country; around the city there are beautiful gardens and fine trees. About a mile north of the town stands the palace of the Delai Lama, the spiritual head, not only of Thibet, but of the greater part of Eastern Asia, who worships Buddha. It is erected on a rugged hill, and is surrounded by temples; the centre one, rich with gold, overlooks the rest, and is the special abode of bliss of this powerful human divinity. Two avenues of stately trees give access to it from the city, which are always thronged with pilgrims coming and going from all parts of the Buddhistic world; some humble, weary-worn, travel-stained and on foot, others with outriders and attendants in gorgeous attire riding gaily-bedizened and caparisoned horses.

The number of monasteries scattered over the country is something immense; in Lassa alone there are twelve, in which reside over 20,000 monks (there are nunneries also in almost the same proportion) Turner, the indefatigable traveller throughout Tartary and Thibet, speaks of 2,500 in one monastery and 2,000 and 4,000 in others which he visited, resident and itinerary. Georgi, the Italian traveller and missionary, speaks of a group of converts at a place called Brephung between Lassa and Nepal, which was said to contain about 10,000 inmates.

At the time of his journey between these two countries (A. D. 1700) they still contained over 5,000 monks, including

attendants. Dr. Campbell gives a list of twelve convents in the vicinity of Lassa, one of which contained 7,500 inhabitants. In the great monastery at Lassa, called Labrang, they show a copper kettle holding more than 100 buckets, which was used to make tea daily for the Lama's performing the temple service. We don't for a moment doubt the truth of this story, but we must confess we would like to see that copper kettle. Their mode of making tea would scarcely be to our taste we opine. A piece of the compressed brick is knocked off, beaten into powder, and boiled in a kettle until the liquid looks red; salt is then added, and after the effervescence which it causes has subsided, and the fluid is nearly black, milk with any quantity of butter is poured in, and it then becomes a dish fit for a king, or to be poured into the sink.

Statues, bells, vases used in the temple worship, are made in many towns, both in Thibet and Tartary, and we are told at Birmingham also, which we can quite believe without putting any strain upon ourselves, and, considering there are over four hundred millions of Buddhists in the world, we should think this manufacture a most profitable one. We once read of a statue of Buddha manufactured in a city of Tartary called Talon-hoor, and intended as a present to the Grand Lama, which was of so great a size that it formed a load for six camels: it was cast separately and afterwards soldered together.

There are certain classes of Lamas taught in the monasteries such handicraft as the manufacture of clothes of all kinds, boots, hat, etc. Others manage the refreshment department, and are learned in the ways of cooking, baking, scrubbing and cleaning.

Printing and transcribing books (the latter beautifully executed) is the occupation of another class. As also the making of the magical cups from the human thigh bone, the flutes, whistles, etc., used in their worship.

The Lamas are also doctors and conjurors (not jugglers, of course). The practice of rain-conjuring is universal in Thibet (we should think they want its softening effect sometimes). Col. Yule says that the word denoting the art of rain-conjuring has passed into modern Hindustani for conjuring in general (i. e. *jadû* and *jadûgîrî*), and that by an odd freak in the history of words, *jadûghar*, "the conjuring house," has come to be the name by which a Freemason's lodge is generally known in India. The animals most useful to the Thibetans are the sheep, yâks and big mastiff dogs, all used as beasts of burden. The sheep are strange-looking animals; they are tall, long-legged and roman-nosed, very ugly to look at, almost worse to eat, but splendid beasts of burden. When on the road, each carries about 40 lbs. of salt done up in two leather bags, slung on either side and secured by a band going over the chest, and another round the loins, so that they cannot slip off when going up or down hill. They are as tame as dogs, and travel twelve miles a day up and down hill with the greatest ease, traversing steep or rocky ground like goats.

The yâks, goats and dogs are also utilized in the same way, the former carrying about 250 lbs. of salt, also many of the household utensils—pots, pans, kettles, stools, churns, bamboo vessels, &c., &c. The latter carry loads apportioned to their size. Some of the dogs are magnificent animals, huge, bull-headed, black or dun-coloured mastiffs. They are splendid sentinels, and are taught to guard

the camping-grounds at night most effectually. The yâk is a handsome bison-like animal, possessed of great strength and hardiness ; they can walk 20 miles a day bearing bags of salt and rice slung on their backs, and planks of pine-wood arranged on either side. They have (that is, the domesticated kind) large beautiful eyes, spreading horns, long silky black hair, and grand bushy tails, black in their prevailing colour, but red, dun, parti-coloured, and white are also to be seen. They browse on almost any kind of grass or herbs they can find at the different elevations they inhabit. In winter below 8,000 feet, in summer up to 17,000 feet.

The yâk to the nomad Thibetan is what the bamboo is to the Bengali. Their hair is spun into ropes and woven into a covering for their tents. The bushy handsome tail finds a ready market all through the East as "choories" or fly-flappers, the handles of which consist of their horns. They are playmates for their children when young, carry the heaviest burdens in middle age, and are made into jerked-beef, as before said, when old and useless otherwise ; their skins form useful coverings, and even their bones are ground and sprinkled over the fields to fertilize them. They are sometimes ridden, but we believe that is a tiresome achievement, as they will only go quietly when led by a strong hand. The Grand Lama has a stud of these animals.

Their progenitor, the wild yâk or bison, is the largest native animal in Thibet : it is a wild, fierce, untamable and formidable animal, and until late years has only been known by vague accounts. It has, however, always, according to native accounts (Thibetan), been very much feared for its untamable fierceness. They say " it kills with its horns, by its kicks, by treading under foot, and by tearing with its

teeth," and also that when it has knocked a man down it skins him from head to heels by licking him with its tongue.

Dr. Campbell states that it was said to be four times the size of the domestic yâk.

The horns are sometimes 3 feet long, and of immense girth; they are handed round full of strong drink at the festivals of Thibetan grandees.

Dr. Jerdon (in *Mammals of India*, p. 500) gives the dimensions of a species that was shot: length of head and body 9 feet 6 inches, length of tail 3 feet 4 inches, length of horns 2 feet 6 inches, girth 1 foot 3 inches, and height of animal $16\frac{1}{2}$ hands.

He also states that Captain Smith of the Bengal Army, who had travelled in Western Thibet, told him that he had shot many wild yâks in the neighbourhood of the Mansarawar Lake, and that he measured a bull that was 18 hands high, *i.e.* 6 feet. All that he saw were perfectly black. He spoke to the fierceness of the animal, and very narrowly escaped with his life from an attack once made upon him.

There is also another formidable wild animal to be found in this country, that is, the gigantic wild sheep: they are very long-legged, stand as high as a calf, and have immense horns.

They are seldom seen below an altitude of 14,000 feet, except when driven by snow, and in summer prefer an altitude of 18,000 feet.

Drs. Campbell and Hooker, who studied the domestic ways and manners of the Thibetans, describe them as being amiable and kind to each other, fond of their children, and, though not cruel to their wives, keeping them up to the mark in the matter of work.

Some of the women they saw were shrill-voiced viragos, and the men seemed to stand in considerable awe of them ; others, the younger ones, were smiling and good-tempered, seemingly on excellent terms with themselves and their owners.

Polyandry, which is practised commonly among them, has doubtless been induced by the difficulties of living—the almost impossibility of feeding adequately any but a limited number of people. The usual practice throughout Thibet is for two, three, or four brothers in a household to marry one wife (we wonder if they agree as well as the plurality the other side in Utah); they all reside in the house together, and the children born are considered common property. The hard life and exposure tells greatly upon them, and they live to no great age. Though professed Buddhists and dominated over by the lazy Lama priests, their religion is, as we have said, a mixture of old nomadic, superstitious and Buddhistic belief. In the first part of this article we have spoken of their want of reverence for the dead. In addition to what we enumerated, we may add that if on the march, and one of their number dies, they simply pitch his remains down the nearest *khud*, not troubling themselves with any funeral ceremonies whatever. The only respect shewn is in the case of deceased Lamas, on whom are performed the rites of cremation. Those among them, however, Lamas, or poor tillers of the soil, and tenderers of cattle, who die of small-pox are carefully buried in the earth, they having a profound belief in the efficacy of getting away from unpleasant things or putting them out of sight.

In Darjeeling, and on the roads leading into Sikkim, parties of Thibetans, with their belongings—children, dogs, yâks, sheep, &c., &c.—may be met with, bringing salt and

other produce of the country into the Darjeeling market. The ragged, dirty Lama mendicant (called Phud) is also frequently to be met with. They wear black masks with cowrie shells for eyes, and dance (at the word *bucksheesh*) a kind of toe and heel shuffle, heavy and lugubrious to a degree, singing at the same time a quaint monotonous melody, and playing on an odd-shaped kind of violin with three strings, really a melody, and not the nasal prolonged howl of a Bengali *primo tenore* or *baritone*. A small boy, a mass of rags usually, but not uncouth or uninteresting, collects the alms, and, we have noticed, shows decidedly as penetrating a mind as any young *gamin* instinctively addressing himself to the soft and benevolent-looking, and cunningly avoiding the sententious or cynical, at the same time keeping a sharp look-out for the native "bobby" round the corner, who himself keeps an eye on the possibility of "Commissioner" or "Magistrate sahib" passing. If perceived in the distance, "bobby" austerely gives the order to move on, otherwise he enjoys himself, as do all the Lepchas, Limboos, Bhooteas and other idlers in the neighbourhood; for, strange as it may appear, in this out-of-the-way station as in cities at home, no sooner is there the prospect of some amusement to be had, or a row perceived to be on the *tapis*, than from somewhere, around, above, below, a crowd is assembled in the twinkling of an eye, and at "bobby's" magic wand, disperses as quickly.

For an exhaustive account of this interesting people and country we would recommend our readers to study Colonel Dalton's *Ethnology of Bengal*, Dr. Hooker's *Himalayan Journal*, as well as the articles in the *Asiatic Researches*, and Dr. Campbell's account.

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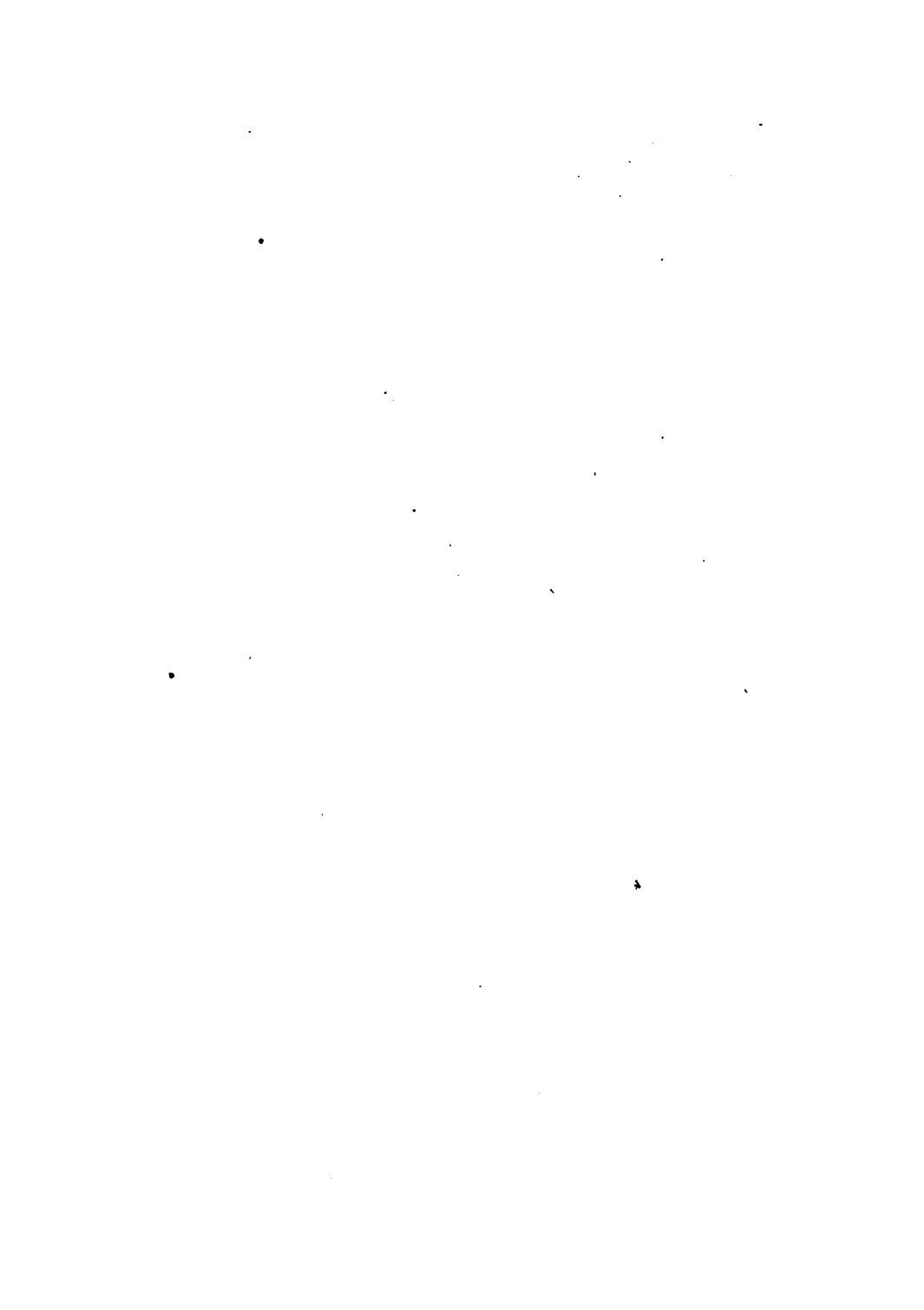
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24th March, 1900.

It has been a great pleasure to be in the Woodlands Hotel, which deserves to be gratefully remembered by all travellers for cleanliness, a good table, and admirable attendance. I wish it all prosperity.

(Sd.) H. C. POTTER,

10th January, 1900.

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9th March, 1900.

(Sd.) F. H.

Nous avons grand plaisir à exprimer notre entière satisfaction sur la manière dont nous avons été traités durant notre séjour d'un mois à "Woodlands." "La Manageress," Mrs. Herlihy, est aussi obligeante qu'on peut le désirer, et elle s'est mise en quatre pour moi, ma Femme et ma petite fille.

L'Hotel est bien tenu et la nourriture est bonne, tout le personnel est obligeant et attentif.

(Sg.) LE COMTE DE BOURBILLES,

16 Juin, 1900.

Marquis d'Archie.

Tch habe mich während meines dreitägigen Aufenthaltes in jeder Beziehung wohl und zufriedengestellt gefunden.

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