

*Note on the Limboos, and other Hill Tribes hitherto undescribed.* By  
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The Limboos form a large portion of the inhabitants in the mountainous country lying between the Dood-Koosi and the Kanki rivers, in Nipal, and are found in smaller numbers eastwards to the Mechi river, which forms the boundary of Nipal and Sikim. In still fewer numbers they exist within the Sikim territory, as far east as the Teesta river, beyond which they very rarely settle. In Bootan they are unknown, except as strangers.

The word "Limboo" is a corruption, probably introduced by the Goorkhas, of "Ekthoomba," the correct denomination of these people; and is generally used by foreigners to designate the whole population of the country between the Dood-Koosi and the Mechi, except such as belong to other well marked tribes, such as the Moormis, Lepchas, Bhotiahs, and Purbuttiahs. The division of Purbuttiahs is into the "Khas" Muggurs, and Gurungs, all of whom are Brahminical in religion; the Moormis, Lepchas, and Bhotiahs are Bhuddistical. In the generic term "Limboo," are included people also known as the Kerautis, Eakas, and Rais, but such is the confused notion among the people themselves of the real nature of the differences which have led to these several denominations, that they are often used synonymously with the word Limboo, and with good cause, as the appearance, habits, and religion of all are very much alike, and as all intermarry, and are not divided by caste. The Kerautis are mentioned in the Purans as a warlike race of mountain Mlechas; the Eakas are distinguished from the Rais merely by their habitat, which is confined to the lower and central ranges of the mountainous tract between the Arun and Konki rivers; the Limboos consider themselves to be the aboriginal inhabitants of the country they now occupy, at least they are satisfied that none of the neighbouring tribes have any claims of preoccupation, but they are not agreed among themselves, on the point of nativity. The majority assert that from time immemorial, the tribe has occupied the valley called "Tambar Khola," at the head of the Tambar Koosi river, and that they have no grounds for ascribing their origin as a distinct tribe to any other country. When closely questioned to account for their existence in these mountains, among races differing

from them in language, religion, and habits, a few among them state that they have heard China mentioned as the land whence they emigrated, but from what part of that vast empire, and in what age of the world, they are quite unable to give any idea. It is doubtless that they belong to the great Mongolian family of the human race. This is clearly evidenced in their form of features, absence of beard, and yellow colour of the skin, but to which of the numerous divisions of this family, to be found between the Himalaya mountains and the Yellow Sea, they especially belong, and are an offshoot, it remains for the comparisons of their language and their religion, with those of other known or unknown Mongols to decide. Although they have been long in close contact with the Hindoos, there is not any perceptible mixture of the blood to be observed, in more regular features, or in the absence of the small low nose, and presence of the beard. That they have mixed much, and for long, with the Lepchas, is evident enough from the number of persons to be met with, whose tribe cannot be settled except by a very practised observer, or by reference to the individuals themselves; and in more recent days, during the last twelve years, since the great migration of the Lepchas from Sikim to the westward has been in progress, the mixture of these two tribes has greatly increased in frequency. The Limboo is a very little taller in stature than the Lepcha, somewhat less fleshy, and more wiry in the limbs, as fair in complexion, and as completely beardless. He is scarcely ever ruddy as the Lepchas sometimes are; his eyes are if any thing smaller, and placed more to the front than the Lepchas; and his nose, although somewhat smaller, is rather higher in the bridge than that of the Lepcha. He wears his hair long, but does not plait it into a tail; has no fancy for bead necklaces; wears a Kookri instead of the Bān; and wide trousers and a jacket, or Chupkun, in preference to the robe and long jacket of the Lepchas. To a person used to closely observing the different people of this neighbourhood, it becomes intuitively easy to recognise a Limboo from a Lepcha by his features and figure alone; but as no man can describe even his horse or dog, and far less his sheep and camels, leaving out the colours, so as to render them cognizable to another person, neither is it easy to give the differences by which a Limboo is recognised from a Lepcha, in such a manner as to render them obvious to strangers.

At the period of the Goorkha conquest of the country east of the Arun river, the Limboos held a great portion of the country now inhabited by them in feudal subordination to the rajas of Beejapoor and Mukwanpoor. They were divided into many small chiefships, and were represented at the courts of these rajas, not Limboos themselves, by Limboo chiefs of note, who held the office of Chountra, or prime minister, either hereditarily, or by election of the rajas. In each chiefship it was the custom to maintain a fort or stronghold of very difficult access, in which the chief generally lived, and to which his chosen followers repaired for its defence during a feud with a neighbour, or dispute with the lord superior; it was to these strongholds that the Limboos retired during the incursions of the conquering Goorkhas, and in many of them that they are said to have displayed the most heroic bravery against the common enemy of the indigenous mountaineers.

The accounts now given of the resistance of the Limboos to the Goorkhas, speak well for the former as soldiers, and innumerable defeats over the latter are related as having preceded the establishment of their supremacy. Foremost among the Limboos, as brave men, are the "Pheda Hung;" they held their stronghold of Yangrong against a superior Goorkha force, for nearly a month, and did not yield until nearly the whole clan fell in a succession of assaults hand to hand with the Kookri.

In proportion to the praises bestowed by the Limboos on the gallantry of their own tribe, are their execrations against the brutal excesses of the Goorkhas when victorious. It is said to have been their custom to put all the aged of both sexes to the sword; to carry into slavery the youth and able-bodied; separating mothers from their children, and ripping open the bellies of women with child, who were unable to march with their columns. These statements are probably exaggerated ones, although they are very similar to those made by William Fraser and other British Officers of the conduct of the Goorkhas in their conquest of the Sirmoor and Gurhwal Hills, where the recency of the occurrences previous to the war with us, rendered it more easy to ascertain the truth than it is now. Whether to the remembrance of their former sufferings, or to the irksomeness of the Hindoo laws of Nipal, bearing as they do on the beef-eating, casteless.

habits and propensities of the Limboos, or to both combined, I know not; but it is certain that they are not much attached to their Goorkha rulers, and that they do not possess in connexion with them any of the strong national spirit, which so markedly characterises the Khas and Mogors, or real Goorkhas.

It has been shewn that in former times the Limboos were a war-like race, and a good deal devoted to arms, although subjects of Nipal, and this way disposed, they do not strictly speaking belong to the military tribes of modern Nipal.\* They are however found in the ranks of the Nipalese army at Cathmandū, and in the Provinces; but I am not aware that they are represented in any of the higher grades of civil or military office. Their principal occupations now-a-days are agriculture, grazing, and petty trading; but referring to their former history, they consider themselves a military race, and desire others to regard them as people who from the pressure of adverse circumstances,† are temporarily driven to these ignominious employments, but who are ready, on fitting occasion, to resume the sword as their more proper and desired means of livelihood. That the Limboos are disposed to a military life, may be inferred from the circumstance that fifty of this tribe from Nipal have been enlisted at Darjeeling this season; that the Lepchas are averse to such a life, may equally be inferred from the fact that there is not one individual of this race under arms at the place. The subdivisions of the tract inhabited by the Limboos are two—"Kirant Des," extending from the Dood-Koosi west, to the Arun river east, and the Limbuan country of the Limboos from the Arun west, to the Konki river east.

The Limboos, using *the* term in the extended sense already noticed, are ranged under two great divisions, viz. "Hung," and "Rai,"‡ and subdivided into the following families or clans:—

\* See Mr. Hodgson's Account of these tribes in the As. Soc. Journal.

† The Khas, Mogors and Gurungs furnish the great bulk of the Nipal Army, and are probably preferable as soldiers to the Limboos.

‡ Are these the original "Huns," so long sought for in the mountains of Asia by Mr. Csoma de Koros?

*Enumeration of Limboo Tribes.*

<i>Hungs.</i>	<i>Rais.</i>
Ling dum chung*	Tilikehum raí
Pheda hung	Kembang raí
Lòektum chung	Phagoo raí
Chung bung hung	Luksum raí
Ilam hung	Sirma raí
Chinglenden hung	Kewa raí
Yunge hung	Eaka raí
Shamba hung†	Kumboo raí
Maboo hung	Chamlingia raí
Hembi hung	Sang pungia raí
Songmi hung	Pheka raí
Mamben hung	Shebá raí
Muringlah hung	Eaktin raí
Seringdoomyung	Kebang raí
Tegim hung	Wesing raí
Pheká hung	Nembung raí
Mangmoo hung	Chemboojung raí
Sáling hung	Yougia raí
Lábōng hung ‡	Kambung raí
Legua hung	Poutak raí
Song sungboo hung	Kinding raí
	Paloonga raí
	Pooroonboo raí
	Limkum raí
	Phapoo raí
	Samling raí
	Koojung raí
	Khamba raí

*Religion.*

It is well known that the religions of Brahma and Buddha are the prevailing ones throughout the Himalaya, from the Sutledge to the

\* Ilam in Nipal, and Phougjari in Sikim.

† Tambar Khola, the especial habitat of this clan.

‡ Tambar Khola.

Burrampootur; and that Islamism has not made any progress in those regions up to the present time. Hindooism is probably the more recent of the two, but I am not aware that it has been settled what form, or forms of worshipping the Deity were the prevailing ones previous to the introduction of Buddhism or Brahmanism, nor is it settled which of the numerous tribes and races now found in these mountains, have the strongest claims to aboriginal antiquity.

It is probable that those have the best claim to the distinction, who even down to the present day have withstood the pressure of Hindooism and Buddhism, exercised through wily and educated Brahmuns on the one hand, and meditative tolerant Lamas on the other. How all of these tribes are distinguished, and where located throughout the vast extent of mountains indicated, I know not; but among them, must be included the subjects of this note, and the Haioos, an allied race who live among them, and more westerly towards the valley of Nipal.

For a long time it was my impression, carelessly assented to, that the Limboos were Buddhists. This arose first of all from observing the bad grace with which these people submitted to the restraints of Hindooism so rigidly enforced in Nipal, where nevertheless, they frequently are to be met with, professing to follow the Brahmuns, when they become ambitious of identifying themselves with the rulers of the country, and the religion of the state; and latterly, from the number of these people who in this neighbourhood, where Buddhism is ripe, seemed to follow with devotion the Lamas of the Lepchas and Bhotiahs. The real fact however is, that they do not belong to either of these religions, but as the Hindooism of Nipal suiting itself to the wants of the Mlecha world around it, readily admits within the pale all who practice even in a slight degree the outward forms of purity, and as the Lamas are entirely catholic in their principles, it is not uncommon to find Limboos passing for Hindoos, where Brahmuns are numerous; and very common to find them shewing all becoming respect to the Lamas, and giving their best attention to the doctrines they inculcate. The transition from their own religion, or form of worship more strictly speaking, to Buddhism, is an easy one. Altogether free from the trammels of caste, they have not to sacrifice a single habit or practice in qualifying themselves to give their readily accepted adhesion to it, and as their own gods do not seem to be jealous ones, they without alarm

readily adopt and repeat the simple invocation,\* which is all that the ignorant have to shew as their stock, whence they derive their claim to be considered good Buddhists.

It is easier to settle what religions the Limboos do not belong to, than to give a name to the one they practice. They believe in the existence of the great God, who is called "Shám Mungh," and worship other deities named Nihang Mo, Takpoopa, Hem-Sung-Mung, Teba-Sum, Hem-Sum, and Mungul Mu. Mungul Mo, is a preserving god; Hem-Sung-Mung, a destroyer; Teba-Sum, is the god of wisdom and knowledge; Sham-Mungh, the god of the universe; and Hem-dum, the household god; the counterpart of the Kool Deota of the Hindoos. They do not build temples in honour of these deities, nor make unto themselves graven images or other idols, but they propitiate the gods through a wretched description of priests, and by sacrifices of living animals. The usual form of worship consists in making small offerings of grain, vegetables, and sugar-cane, and in sacrificing cows, buffaloes, pigs, fowls, sheep, and goats, to one, or any and all of the gods, and in eating the flesh afterwards, or as it is pithily expressed by themselves, in dedicating "the life breath to the gods, the flesh to ourselves." The usual places of sacrifices are merely marked by the erection of bamboo poles, to which rags previously consecrated, by having been offered up, are tied; these are generally placed for convenience at the road sides, and a cairn of stones collected at their base. When it suits a Limboo's means to make a sacrifice, or he is otherwise devoutly disposed, he performs it just as readily at a shrine of Kali or Shiva as to Nihang-Mo. The gods above named, with the exception of "Hem-Sung-Mung" have beneficent attributes, but there are evil spirits in the imaginary world of the Limboos, as in that of other people, who require peculiar management in warding off their caprices. This task gives frequent occupation to the Bijooa and Phedangbo, who are equally the clergy and necromancers of these ignorant people.

The Bijooas are wandering mendicants peculiar to Sikim and the eastern parts of Nipal, where they are cherished and propitiated in a less or greater degree by the whole population. They are wholly illiterate, do not teach any doctrinal scriptures, and are supposed to minister to the evil spirits, and malignant demons; they travel about the country

\* Om Mañc Paimi hoom.

dressed in the purple robe of the Thibetan Lamas, with broad-brimmed hats, carrying in their hands the revolving hour glass-like apparatus of the Buddhists, the name of which I forget, but believe it to be symbolical of time, muttering prayers and incantations to its movements. They sing, beg, dance, cast out devils, and prescribe medicaments to the sick; attend at births, marriages, feasts, and funerals; and are held in considerable awe, if not in veneration. "The Bijooa's god is not a beneficent one; when he curses you, his words are sure to come to pass; when he blesses, there is a real blessing attending it; you never should allow him to leave your door dissatisfied, for surely something bad will happen to you, whereas, if he leaves it contented, you infallibly grow fat, and remain contented." Such is the information seriously given regarding these mountebank priests by the simple people who feed and propitiate them in the belief of their mysterious powers.

The "Phedangbo" is the especial priest of the Limboos, and is entirely disregarded by the Lepchas, who are not indifferent to the powers of the Bijooa. He holds converse with the gods, officiates at sacrifices, deaths, and marriages, and is also unlettered. The calling is generally hereditary. Bijooas and Phedangbos marry, although there is no necessary separation of the priesthood from the laity, by reason of birth. "In a family of six or eight sons, one is generally a priest; this one fancies he has had—and when he says so he is believed to have—a call to the sacred office." In fact, he feels within him that he can propitiate the gods, therefore he becomes henceforward a Phedangbo.

#### *Marriages.*

"When a Limboo desires to have a wife, he looks about and fixes on a young girl who takes his fancy, then he sends a friend with two or four rupees to her father's house to gain his consent to the union, and arrange preliminaries of the sum of money to be paid, and the time of performing the ceremony. When these are concluded, he sends the remainder of the purchase money, which altogether rarely exceeds ten or twelve rupees, and proceeds to the ceremony accompanied by a "Phedangbo" and some one carrying a couple of fowls. The young pair being seated side by side, are sworn to connubial chastity by the priest, who now places a hen in the hands of the bride, and gives the cock into those of the bridegroom. A plantain leaf is laid on the ground between the animals; the priest repeating some gibberish, cuts off the

cock's head first, and next the hens, directing the streams of blood on the leaf, where they intermingle. If the blood spreads into fanciful shapes, or flower-like patches, it is an omen of good luck and happiness to the parties, if into large blotches, it betokens evil. This ceremony being ended, the friends of the parties are feasted, and when it has previously been agreed on, the bride is carried home. The poverty of the bridegroom, however, often renders it necessary for him to remain with his wife's father for sometime, to whom he becomes as a slave, until by his work he has redeemed his bride. A poor man generally gets over all preliminaries, as well as the marriage ceremony, in one day. It costs a richer man a week. The Limboos marry with the Lepchas and also with the Moormis; the latter, however, is objectionable, but is not followed by any other inconvenience.

#### *Births.*

The Phedangbo is called in at births, if parents can afford him a dinner; he examines the infant carefully, and then pronounces its destiny, sacrifices a fowl or kid, and invokes the blessings of the gods on the young stranger. The parents name the infant on the third day after birth.

Children born out of wedlock, and the produce of Limboos and Lepchas, are called "Koosaba." Boys become the property of the father on his paying the mother a small sum of money, when the child is named and enters his father's tribe; girls remain with the mother, and belong to her tribe.

#### *Deaths.*

Just as the vital spark has taken its leave of the mortal tenement, it is usual among Limboos, who can procure a little powder, to fire a gun; the report is supposed to give intimation of the event to the gods, and to speed the soul\* of the deceased to their keeping. They burn the dead, selecting the summits of mountains for the purpose, and afterwards collect and bury the ashes, over which they raise a square tomb of stone, about four feet high, placing an upright stone on its summit.

On the upright stone is engraved a record of the quantity of largess distributed at the funeral of the deceased; this inscription is either in

\* "Hungsa," synonymous with life and breath.

the Dev-Nagri, or Lepcha character, according to the comparative facility of procuring an engraver in either of these characters. It is an act of virtue in the relatives to give largess; but it does not appear to be considered of any efficacy to the soul of the departed. The Limboos do not make offerings, or sacrifices for the dead, nor have they any belief in the transmigration of souls. They mourn the dead by weeping and lamentations at the time, and by avoiding merry makings, and adorning the hair with flowers for a month or two.

#### *Houses.*

Their houses are built of stone raised over platforms of the same, from two to four feet from the ground; they rarely consist of more than one apartment, and are roofed with grass thatch. In all respects of neatness and comfort, their dwellings are far surpassed by the roomy and picturesque houses of the Lepchas. Like the latter however, they avoid hill tops for their residences, and either locate themselves in vallies at great elevations, or along the hill sides, at elevations of 2, 3, or 4000 feet above the sea. The Limboo language has no written character, nor has it, so far as I can judge from attending to its pronunciation, any similitude to those of the Lepchas, Bhotiahs, Mechis, and Haiios, and it is altogether free from any connection with the Parbuttiyah, which is a dialect of Hindi origin. It is more pleasing to the ear than the Lepcha tongue, being labial and palatal, rather than nasal and guttural.

The comparison of the various languages spoken in this neighbourhood one with the other, and all with the Thibetan and Sanscrit, as well as with the numerous dialects of the countries bordering on Assam, and with the language of the Dhangurs, Coles, Goonds, and Bheels, offers a tempting subject to philologists, and will probably reward the labourers, by enabling them to throw some additional light on the small knowledge now possessed of the races who peopled India previous to the advent or rise of the Hindu religion.

The following are the dialects of these respective people to which attention may without much difficulty be directed at Darjeeling—

The Lepcha, Limboo, Bhotiah, Haiioo, Moormi, Mech, Dimal, Garrow, Tharoo, Dhunwar, and others which I am unable to particu-

larise from memory, although at one time possessed of written memoranda regarding all the polyglot tribes of the Nipalese Turai and Morung, a tract of country which I traversed in 1839, and which contains a most extraordinary assemblage of outcastes from Hindooism, yet ununited under any form of religion, unless a devotion to a few superstitious rites, propitiatory of evil disposed spirits, be considered to constitute a religious union.

*Limboo Vocabulary.*

above, tángħ	blood, lakshokpa
aged, kapoba	blue, mukloh
air, shámí	board, shingophreu
all, kerre	boat, kombe
arm, hóók	body, yām
arrow, thōōng	bone, kúlúngjí
ashes, kāssoo	book, sápla
ask, V, shelásste	bow, N, lí
axe, tontí	boy, henja
back, N, ar	bracelet, shiringma
bad, menzejábá	branch, kōōneke
bag, shōōwa	breast, loongma
bamboo, phá	bridge, phoong
bark, V, ho	broad, yomba
bark, N, shinghoorí	brother, amphoo
barrel, towá	younger, nisha
bead, eīche	buffalo, shágwá
bear, N, mágyeu	buy, meuloong
beat, sheray	candle, tiáloo
beautiful, noghá	cannon, potang
bed, netuádry	caste, keloongjí
bee, leem	cat, miongma
bell, pongyay	cheek, nedengbá
belly, shápoo	child, oong negwá
bird, mōōyava	city, pang yek
bitter, kí	cloth, tek
black, mákloh	cloud, ká mi
blanket, nāmbou	cold, choongsi

comb, takomah	fight, kemá
come, tángay	find, komah
copper, támbá	finger, hookeja
cotton, takay	fire, may
cough, humámá	fish, guá
country, lájay	flesh, karay
cow, yepi	flower, phoong
cubit, chamkoo	fog, kámay
cut, V, cheptay	fool, kengungba
dance, V, langmá	foot, leugyetimba
daughter, meuchumá	forest, tamphoong
day, koolen	fruit, kooshay
deaf, nátákie	full, koodeen
dear, guáktee	garden, kame
deer, keliba	ginger, hámbé
die, shray, B,	goat, mendá
dig (earth,) kamtoyie	god, shám
dog, kochoo	gold, shamiang
draw, ōōkay	good, note
drink, V, toongay	grass,
dry, kohedia	great, yombá
eagle, negurá	gun, tumok
ear, neko	hail, phoh
earth, kámbekmá	hair, tugek
east, námgam	hand, hook
egg, wáteen	hard, chimjoomlo
elbow, noksōōmbá	hear, kepshoobi
empty, hoblang	heavy, leep
evening, námtaych	heart, ningwá
eye, mih	heaven, shanglumdung
face, guá	hell, tangshukpá
far, mánká	hen, wáh
fat, so	here, kotna
father, amba	high, tank
feather, waylup	hill, toksong
fever, toong-dushu	hog, phak
field, yeán	horn, koodang

horse, on, L,	monkey, chobá
hat, nāmsay	mouth, moorá
house, terá	moon, lhábá
hunger, shilák	mother, amó
husband, meet	mouse, shoobá
I, eruga	mouth, lebá, L,
iron, phenjay	mud, legua khám
kill, V, sheray	nail, nung
king, hung	name, kōming
knife, kurdá	near, kōyeo
knee, khorá	neck, shurrá
ladder, preng	needle, sumett
lamp, dío	net, kioong or churi
laugh, yemá	new, kusong
lazy, ke shoobá	night, sendik
leaf, telá	north, thó
lean, chookpá	nose, nebáú
leap, hochoom-lokpa	oil, mingay
leech, lukphet	old, koo drong
left, pheuchanga	onion, mákó
leg, poklám	order, no word
leopard, ke bá	other, egi umbá
lie, imshí	ox, beet
little, chookpá	paddy, yāh
load, gok	paper, no word
loom, chiriketokpa	peacock, myoongjay
long, kembá	pine-apple, por shay
louse, shee	place, la jee
low, yeo	plantain, telā she
maid, menchia	plough, no word
maize, mákee	poison, ning, L,
man, namní	potatoe or yam, kay
many, yeōlik	powder, (no word)
marry,	quick, hurra hurra
mat, lompay	rain, weehi
middle, kooloomio	ratan, shi
milk, bidno	read, neeray

red, he tamba  
 rice, shiáh  
 right, phenchung  
 ripe, doomshay  
 rise, bōghay  
 river, yeomba choa  
 road, lum  
 rope, tuk pā  
 root, shāp  
 roof, him tong  
 round, kooshay  
 salt, yim  
 sand, yeu kā  
 scissors, kuturna  
 seed, yeáli, L,  
 shield, koh  
 shoes, no word  
 shoulder, phok tang  
 shut, sāk te  
 sick, took  
 silver, yāng  
 sin, minobā  
 sister, noosa-noonchema  
 brother, noosa-empercha  
 sit, yoong-e  
 scratch, somā  
 slave, henja  
 female slave beecha  
 sleep, mig yeu  
 small, tanga  
 smith, thembā  
 smoke, me koo  
 snake, wá seh  
 snow, nāh  
 soldier, no word  
 son, koosa  
 south, yeō

speak, báp má  
 stand, ebe  
 star, sohor  
 stone, lōōng  
 straight, don don bá  
 strike, hipar  
 strong, tom toomba  
 sun, nam  
 sweat, so-al  
 sweet, limba  
 tail, sheem  
 thief, kootribá  
 thigh, poklam  
 thin, chookbá  
 thou, kenne  
 thread, kee  
 thumb, koodom  
 thunder, kāmian  
 tiger, keba  
 tobacco, shirkā  
 to-day, eu  
 to-morrow, tāndu  
 tongue, ullee  
 tooth, hā  
 tree, shing  
 true, koochā  
 turban, pake  
 tusk, hākemba  
 umbrella, (no word)  
 uncle, umpunga  
 under, yeo  
 unripe, mudoomsin  
 valley, tompoya  
 village, bang pe  
 vomit, pe shoo  
 walk, lang, kekma  
 war, tokmā

warm, mowah	who, Eng. oh
water, choā	wind, N sāmēt yemba
wax, mālim	woman, menchima
we, annigay	wife, āmett
wéak, mun toomba	wood, shing
widow, bidooa	word, bān
widower, rāndā	world, yeolik lajee
weave, lāngtuk	worm, támbou
well, N (no word)	worship, mangjokma
weigh, tāngu	yam, ke
west, nāmā	year, toong be tik
what is it? hene go	yellow, peyor bu
where, atte lajee	yesterday, anchen
whistle, V, thuriyok	young, táugmen
white, pho dāng be	

*Numerals.*

one, teek	twenty, ní bong
two, netchí	thirty, soombong
three, soomchí	forty, libong
four, leeshí	fifty, nábong
five, náshí	sixty, tookbong
six, tookshí	seventy, nobong
seven, noshí	eighty, etbong
eight, etchí	ninety, phang bong
nine, phangshí	hundred, thí bong bong
ten, thí bong	

*The Haiios*

inhabit the central and lower ranges of the mountains in eastern Nipal, between the Arun river and the Konki. The Konki river runs under Ilam Gurhy, and is only three days journey west of Darjeeling. They are mingled with the Eaka division of the Limboos, but always live in clearances and villages exclusively their own. Their language is different from that of any other people in this neighbourhood, so is their religion and all their habits. They keep strictly to themselves, do not marry with any other tribes, and rarely associate with other people. By the Goorkhas and all Hindoos, they are treated as outcastes; they cultivate in the vallies of the lower hills, but have their houses

at such elevations above them as insure them exception from malaria. The above is the small amount of information regarding these people which I have gained at this place from the Limboos and Lepchas, who although constantly seeing these people, do not trouble themselves much about them. As yet the Haíōōs have not found their way<sup>o</sup> to Darjeeling, although our proximity to their country, will probably ere long add them to our visitors.

The following notice of these people, is extracted from memoranda made at Cathmandu, where I once only saw a few of the race. Hamilton mentions the Haiōos in his account of Nipal. "September 9th 1835." "Yesterday being the great day of the Indra Jatra festival we" (the Residency party) "paid our annual autumnal visit to the durbar at 8 p. m. The principal streets of the town were well illuminated, and crowds of cleanly dressed people of all callings, castes, and ages thronged the avenues to the palace. Groups of Newari dancers were stationed at short intervals in the crowd, picturesquely dressed, and suitably masked to represent gods, demons, warriors, and comic characters, and every now and then the dancing ceased, and the performance in pantomime of scenes from the Ramayun and other Hindoo legends, was recommenced. After taking leave of the Raja, we repaired with the minister and some other chiefs to Bussunthpoor, the ministerial residence and place of business, to witness a nautch performed by a strange tribe of hill people, recently arrived from the eastward, denominated Haiōo. The nautch was indeed a singular one, and novel; about thirty males and as many females were drawn up in line, as closely packed as possible, the first a man, the next a woman, and so on alternately, not standing side by side but back to belly, and all holding on to each other by throwing forward the hands and grasping the arms of the persons in front. The column thus formed, and preceded by half a dozen men beating drums and cymbals, and shouting in a barbarous dialect what was said to be a metrical lament, moved slowly in a circle, nodding and keeping time to the music. In this fashion, and so closely packed that the circle of sixty individuals had the appearance of a machine with a row of heads and feet set in motion, did they revolve and mourn for an hour.

"The dress of the women was romantic enough, and very becoming; a tartan jacket reaching to the waist, and fitting close to the bust, a

short, white, neatly plaited petticoat, reaching to the calf, the hair raised into a tiara on the crown, and surmounted by a plume of peacock feathers, the neck and arms loaded with shell and brass ornaments, and the entire face tattooed in blue, yellow, and red arches, and other fanciful devices. The men were dressed for the occasion in trowsers, chupkuns, and large turbans of white cotton.

The physiognomy of this tribe is rather of the Mongolian cast, the bridge of the nose is not perceptibly raised, the cheek bones are flattened and very high, the forehead narrow; in stature they are short, averaging about five feet four inches. Their language is peculiarly their own, but many of them speak the current Purbuttiah. They bury their dead, and worship Rawun, the Raksha king of Lunka, and him only. The dance and dirge, are lamentations for the death of Rawun. They describe themselves as having come originally from Lunka in great numbers, not being content to remain after the defeat of their king by Ramchunder; that they had at the time of their migration upwards of 300 volumes of sacred writings, connected with their peculiar creed, which were gradually destroyed and lost, until now, when they are without any record of it; that they remained for sometime in the Dukhin, whence they journeyed on to Semroungurh in the days of its glory; and that, lastly, but a long time ago, they reached the hills, their present abode.

#### *The Moormis*

are a very numerous tribe, found in all parts of the Nipal mountains, from the Gunduk river twenty miles to the west of Cathmandu, to the Mechi; whence, in smaller numbers they are to be met with in the Sikim country, as far east as the Teestah. The great bulk of this tribe, however, is to be found between the valley of Nipal and the Dood Koosi. They are altogether a pastoral and agricultural people, rearing flocks of sheep and goats at great elevations near the snows, and cultivating at the greatest elevations capable of producing Indian corn and Murwa, their staple grains. They settle on the mountain tops at elevations of from 4 to 6000 feet, living in cottages built of stone and thatched with grass. They are divided into several families or clans as follows,—

Mooktan, Pakreen, Shengar, Yeunjan, Thokar, Bomjan, Roomba, Gyapaka, Theng, Ghesing, Doomjan, Mepchun, Gurba, Beil.

The Moormis are Buddhists, and follow the Bhotia and Lepcha Lamas, as well as those of their own tribe. It is necessary for the latter, however, to have been educated at Lhassa, or at some other Thibetan College, ere they gain much respect among their own tribe. The Moormi priests are not restricted to celibacy. The language of the Moormis is, I believe, a dialect of the Thibetan, although the Bhotiahs and Moormis cannot converse in it. The only written language known to the Moormis is that of Thibet, in which their Lamas read the sacred scriptures of Buddhism; they bury the dead on the mountain tops, raising tombs of earth and stone over the graves, and occasionally engrave the name of the deceased in the Thibetan characters on slabs of stone laid into the erection. They are decidedly a Mongolian tribe, and certainly the least handsome of all the mountaineers of this part of the Himalaya. They are, however, a very powerful and active people. Their standard of stature is taller than that of the Lepchas and Limboos. They are not so cheerful as the Lepchas, having a good deal of the gravity of the Bhotiahs, but they are good tempered, and altogether free from prejudice to strangers. Indeed this is a marked feature in the character of all the people of these mountains, all jealousy and prejudice in this respect, being confined to the rulers. The Moormis are not admitted into the ranks of the Nipal army, being considered an unmilitary people; as ammunition carriers, klassies, and gun-lascars, however, they are in request. They do not seem averse to take up arms, as a few have enlisted into our service at Darjeeling, but their favourite pursuits are grazing and agriculture. In one respect the Moormis are a very interesting people to those who desire the prosperity of Darjeeling, and to see its waste land cleared and inhabited; their custom of living and cultivating at elevations nearly as great as this place itself, point them out, above all others, as the most useful settlers. The Lepchas do not object to temporary sojourns at elevations equal to Darjeeling, but they never establish themselves permanently at such. The Moormis and Gurungs prefer elevations of 6000 feet to any others, the Limboos and Lepchas, those from 4000 to 2000 feet; while the Haioos choose the lowest spots of the vallies beyond the influence of malaria, and even brave this with impunity, derived from habit. For the malarious Morung, which skirts our mountains towards the plains, the Meches and Dimals are the local people we have to look

to as settlers, and from a distance the Dhangurs and Coles, who are also proof against malaria.

*Moormi Vocabulary.*

house, teem	root, thoongla
cow, mih	leaf, lapte
head, tho-bo	branch, til mi
eye, mih	bamboo, putáp
nose, na	ratan, kreh
mouth, soon	horse, thá
arm, ya	goat, rá
hand, promji	sheep, kew
chest, koo	rice, mlá
belly, pho	flour, prah
thigh, bulli	ghee, murh
foot, bulliphá	salt, chúja
fire, me	yam, semeh
water, kim	oil, keugoo
snow, khug	murwa, sanga
stone, yeoong	paddy, soon
mud, sabra	iron, phái
man, mhi	silver, mooi
woman, muring	gold, mir
boy, kola	copper, sungbo
girl, chamey	gun, toomuk
father, ābā	arrow, meah
mother, ami	bow, dulli
brother, kroon	kookri, kojá
sister, aughá	candle, nung sul
soldier, (no word)	book, keoi
smith, (do.)	door, morup
river, shiong	roof, teem, la, to
mountain, kung	plough, no word
valley, kunjung	hoe, tho
bridge, chám	axe, turri
road, kiam	rope, cho
tree, thoong	dog, nági
wood, shing	bitch, nági mama

fowl, nágá	long, ringjim
hog, thuá	short, toomba
flesh, shá	high, gnoba
cat, tawr	fat, gnujung
tiger, chun	lean, chitpá
elephant, lungboochi	black, mlung
pheasant, poruá	white, tur
rain, num	red, wálá
clouds, kásoo	yellow, oar
sky, moo	green, pingh
God, chungryo	come here, kir káu
Nipal, Yung	go, níu
India, Kegur	year, tiding
Thibet, Poi	moon, la ní
paper, (no word)	sun, dini
letter, higi	stars, kurjeu
large, lujung	lightning, tibling
small, wotibajuja	thunder, moodoorba.

*Numerals.*

one, keek	eleven, chookri
two, nh	twelve, chooni
three, som	thirteen, chooksom
four, pli	fourteen, choopli
five, guá	fifteen, chooqua
six, too	sixteen, choo too
seven, nees	seventeen, choo nus
eight, preh	eighteen, choo puh
nine, koo	nineteen, choor koo
ten, kun	twenty, neesio.
	None beyond this.

*Months.*

January, Tublá	June, Pelba
February, Hindi name used	July, Hindi name used
March, Doogoo	August, Koni neo
April, Mamdong	September, Tubla juja
May, Hindi name used	

October, Hindi name used	Names of days wanting in this
November, Kebabá	language.
December, Hindi name used.	

*Classification of Mountaineers and Turai men in Eastern Nipal and Sikim.*

<i>Denominations.</i>	<i>Remarks.</i>
Brahmins,	Known to all the world.
Khas, Mogurs, Gurungs,	Hindoos; speak dialects of Hindi.
Bhotiahs, Lepchas, Moormis,	Buddhists, with languages of Thibetan origin. Mountaineers.
Limboos, Kerantis, Haios,	Forms of religion unnamed. Languages supposed not to be referable to the written ones of India or Thibet. Mountaineers.
Meches, Dimals, Garrow,	Not Hindoos.
Tharoos, Dhanwars,	Buddhists, or Muhummudans. Languages as the last. Turai men
Batur, Kebrut, Amath,	
Maraha, Dhanook, &c.	Turai men: speak Hindi! Would be Hindoos, but without the pale.

*To the Secretary of the Asiatic Society of Bengal.*

SIR,—Some gentlemen who have received the 98th number of the Journal of the Asiatic Society of Bengal, have mentioned their regret that a rough map of my route to Hinglaj did not accompany the paper, as it was through a part of the country but little known. I do not hesitate therefore to send you one, that, should you consider it of interest enough, a copy may be appended to the next number.

*Yours faithfully,*

*Camp near Sukkur, on the Indus,  
5th September, 1840.*

N. W. HART, Captain,  
*2nd Gren. Reg. Bombay, N. I.*

*Note.*—Immediately on the receipt of Captain Hart's obliging communication, I put his sketch into the hands of the lithographer, and have now the pleasure of publishing a map, which I only regret should not have accompanied the narrative of his journey to Hinglaj.

