

Guide to Mussoorie

Copyright Registered vnder Act. XX of 1847.

GUIDE TO MUSSOORIE

WITH NOTES ON

Adjacent Districts and routes into the Interior.



Twelve Illustrations



COMPILED FROM VARIOUS SOURCES

FOR

F. Badycot,

Proprietor. Mafasilite Printing Works,

MUSSOORIE, U. P.

PRINTED AT
THE MAFASILITE PRINTING WORKS
MUSSOORIE, U. P.

Memo

DS

485

M813

G85

1908

4832222

PREFACE.

—o—

The following pages cannot pretend to much originality. In compiling them I have been considerably indebted to Williams "Memoirs of the Dun," to a Guide Book published by Mr. T. Kinney, in 1878, to Northam's "Guide to Mussoorie," published by Thacker, Spink & Co., Calcutta, in 1884, and to sundry unknown Correspondents of the *Pioneer*, the *Indian Daily Telegraph*, and the *Indian Daily News*, whose letters about Mussoorie I have made use of. I have also to thank Mr. C. W. Hope I. C. S. Superintendent of the Dun, for a good deal of information and assistance. The Routes into the Interior, compiled mostly from personal knowledge, in 1878, have been kindly looked over and, so far as practicable, brought up-to-date, by Mr. Charles Wilson. The Photographs were taken by Mr. Julian Rust.

August, 1st 1907.

THE COMPILER.

CONTENTS.

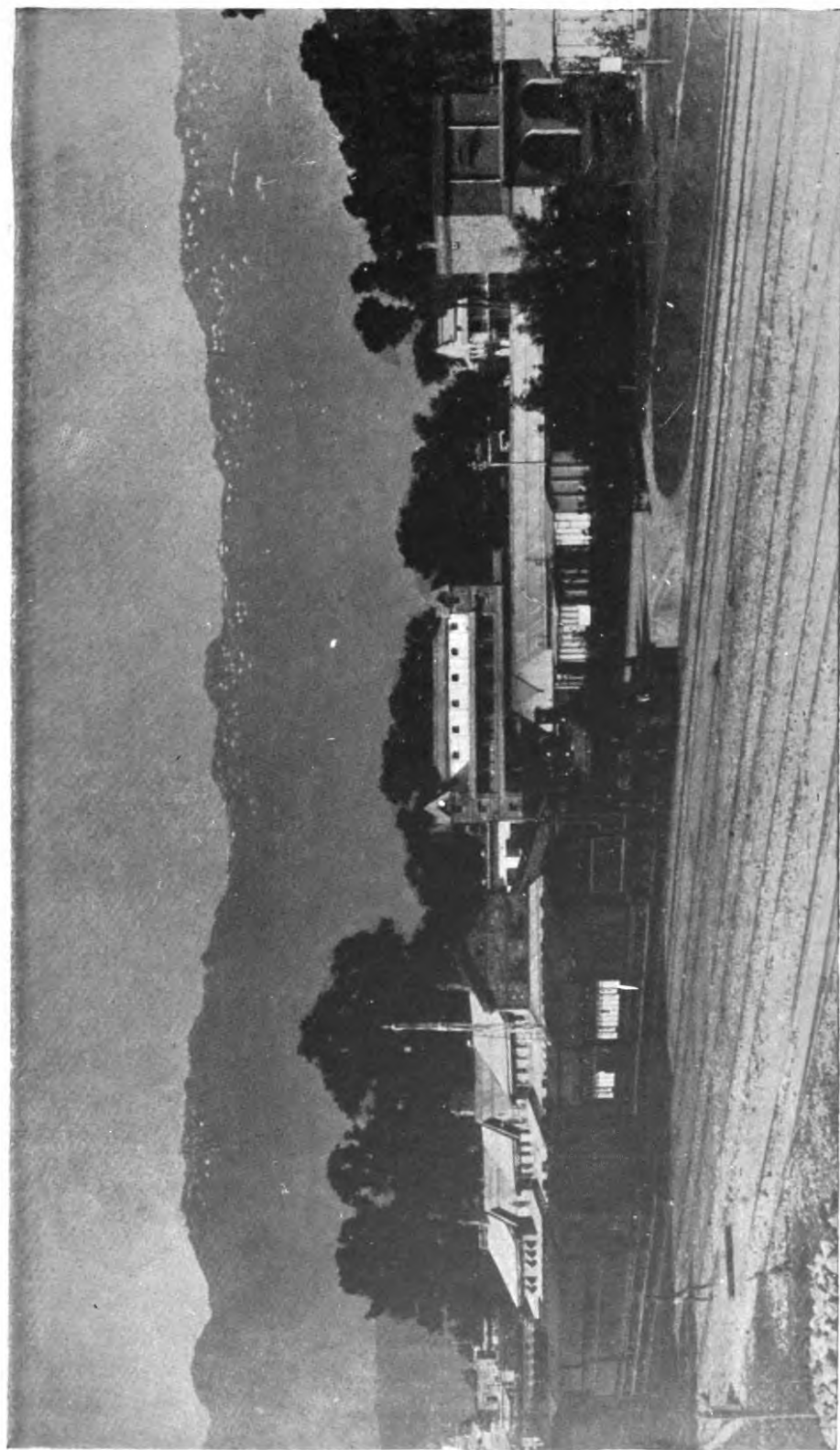
—o—

CHAP.		PAGE.
I.	To Mussoorie, the Present and the Past ..	I
II.	The Siwaliks	18
III.	The Story of Mussoorie	23
IV.	Mussoorie Settlement and Land Tenures ...	41
V.	Walks, Rides, and Excursions ...	51
VI.	Landour	64
	Tables of Distances	70
VII.	Dehra Dun	73
	Tea Cultivation	84
	Other Industries	93
	Chakrata	96
VIII.	Tehri Garhwal	99
IX.	Nahan and Sirmur	113
X.	Routes into the Interior	125
	Best Shooting Grounds	135
XI.	Mussoorie Institutions	138

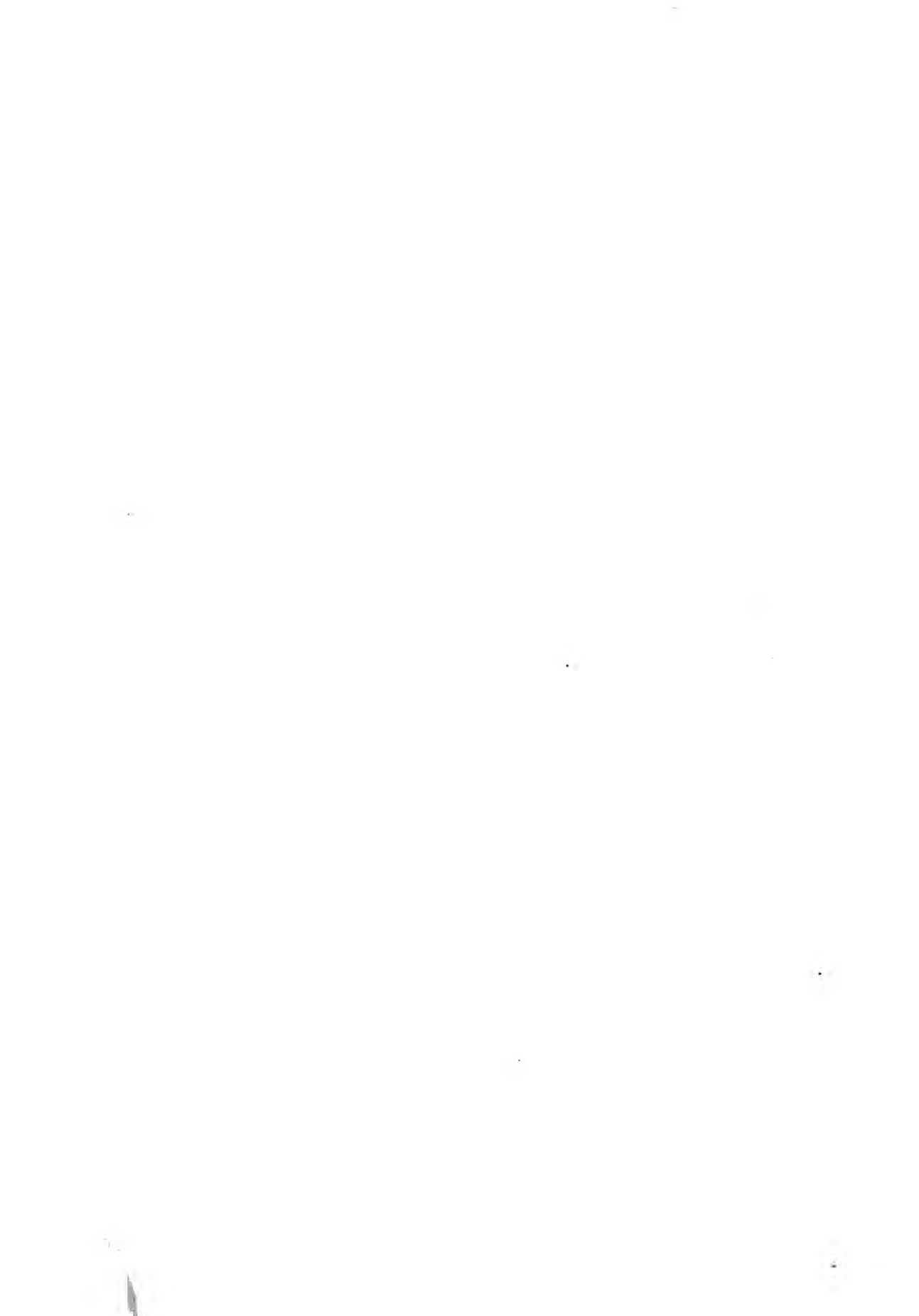
ILLUSTRATIONS.

—o—

	Page
Dehra Dun Railway Station	<i>Frontispiece</i>
Rajpore 	... 8
The Journey up to Mussoorie 	... 16
Half-way House 	... 24
Mussoorie from Rajpore Road 	... 32
The Mall, below the Kacherri 	... 40
The Mall, below Mar Lodge and St. Andrews	... 48
Mist effect in the rains 	... 56
Savoy Hotel, Waverley Hotel, and the Convent	... 64
Mussoorie from the Library 	... 72
Charleville Hotel and the Snows 	... 80
The Chateau and the Snows 	... 88



DEHRA DOON RAILWAY STATION, SHOWING MUSSOORIE AND LANDOUR HOUSES AND CAMEL'S BACK IN BACKGROUND.



GUIDE TO MUSSOORIE.

CHAPTER I.

To Mussoorie: The Present and the Past.

AMONG the attractions of Mussoorie are its splendid climate, its freedom from landslips and other catastrophes, the remembrance of which, as regards other hill stations, makes many people taking a trip to the hills prefer to visit a place which has no dismal memories of death and disaster to daunt them; and which is never cut off from communication with the plains, no matter how heavy the rainy season, as is occasionally the case with more pretentious places which give themselves airs on the score of viceregal residence or as the *habitat* of Lieutenant Governors or other lesser lights. Mussoorie has many other attractions besides the foregoing. The Clubs—the Himalaya, and the Happy Valley, at the latter of which the fine grounds for games of all sorts are a great attraction; two fine large hotels and several smaller ones; numerous boarding houses of all sorts and sizes to suit all classes of people and purses; a good race course and polo-ground; numerous first class shops; a good water supply, and electric lighting; all these render Mussoorie most attractive to the visitor. Naturally the number goes on increasing every year.

Mussoorie is easy of access. In the past it was somewhat of a journey to get at it; but since the opening of the Dehra Dun Railway, a branch line from Lhaksar *viâ* Hardwar to Dehra Dun, which is worked, though not owned, by the Oudh and Rohilkhand State Railway, the journey to Mussoorie from any part of India has been an easy and comfortable one. For many years a railway to Dehra Dun was a favourite project, but, as the scheme generally advocated was a line

from Saharanpur through the Mohan Pass, along which the road to Dehra Dun lay, the idea was for long scouted as visionary. The project of a line round the east end of the Sewaliks *via* Hardwar and through the Eastern Dun was taken up afterwards, and the present line was eventually opened for traffic in 1899.

Travellers from any part of India except the Punjab would come up to Lhaksar Junction, as a rule, by the Oudh and Rohilkhand Railway, from Lucknow, or from Moradabad. Those from Punjab would come to Lhaksar *via* Saharanpur. The Dehra Dun Mail runs through from Lucknow to Dehra Dun; through carriages are attached to the other train, the Punjab Mail, as a rule; through carriages *via* Aligarh connect at Bareilly, and from Delhi at Moradabad, accommodating visitors to Mussoorie from all directions.

Arrived at the Dehra Dun Railway Station one has *Chota Hazri* at the refreshment room, and, if arriving by the Dehra Dun Mail, wants it badly. The train is late as often as not, and the last place tea is available at is Najibabad, early in the morning, when you were most probably asleep, and which is in any case a trifle too early for *Chota Hazri*. By the first train you arrive at Dehra Dun quite early enough for your matitudinal tea and toast. It is strange that an "early tea" business is not started at Hardwar, where the trains stop for ten minutes. A cup of tea here would also be appreciated by the passengers per Dehra Dun down mail leaving Dehra in the afternoon. The refreshment contractors on the Oudh and Rohilkhand Railway might consider the advisability of adding Hardwar to the list of their refreshment rooms.

From Dehra Dun to Rajpur *tongas*, *dak gharis* of the old type, *tum-tums*, and occasional *ekkas* are available at the station. Messrs. Smith Rodwell and Co., agents Oudh and Rohilkhand Railway, the Prince of Wales Hotel, and the Agency Hotel, are the chief "conveyancers" between Dehra and Rajpur; and besides the two Hotels mentioned above,

there is a Rest House, and one or two other minor places for rest and refreshment, available at Rajpur.

A general idea of the trip up from the plains to Mussoorie may be gained from the following account of the journey up made by the writer three years ago, after a long absence from Mussoorie.

There have been a few changes since then ; one, an unpleasant one, in the toll levied, which is now Rs. 1-4 for a dandy and coolies, and a rupee for a pony. But otherwise the journey up from the plains to Mussoorie is much the same now as it was in 1904.

The approximate date of my first visit to Mussoorie may be discovered by the learned antiquarian from the statement that I travelled from Calcutta by rail only as far as Ghazibad, the journey thence being continued *viâ* Meerut to Saharanpur by *dâk-ghari* ; and thence, through the Mohan Pass to Rajpur by a terrible two wheeled vehicle known as the *cart-mél*. The tonga and omnibus on this route were still things of the future ; the S. P. & D. Railway (Scinde, Punjab and Delhi ; otherwise known from its initials and its general behaviour as the Slow, Poor and Dirty Railway) was only in the construction stage ; and the Oudh and Rohilkhand Railway, which now carries you so comfortably and expeditiously to Dehra Dun *viâ* Hardwar, had not begun to struggle into existence. Upper India generally, as far as travel was concerned, was still under the sway of that instrument of torture, the *dâk-ghari*, whose glories Calcutta's first great comedian, Dave Carson, celebrated in song.

A journey from Lucknow to Dehra Dun in those days was a surprising contrast both in time and comfort, to what one does now. Amongst the many misfortunes of a mis-spent youth, I am glad to say that a trip from Lucknow to Dehra in the old days was spared me. It was quite bad enough coming up on the west side of the Ganges, with the Railway as far up as Ghaziabad, and on my second trip, as Meerut, the "Slow, Poor and Dirty Railway" having progressed so

far by that time ; but "dâking" up on the east side, through Oudh and Rohilkhand, must have been really interesting. Strange to say, I have only lately realized, by finding myself on the west bank of the Ganges at Hardwar, that the Oudh and Rohilkhand Railway crosses the Ganges again. It is one of those simple deductions that are so easy to overlook. When you start from one side of a big river at night and find yourself on the opposite bank next morning, the conclusion is irresistibly forced on you that you must have crossed that river during the night without noticing it. In this case it has occurred to me that there must be a big bridge of sorts, somewhere between Najibabad and Hardwar.

The O. and R. Railway comes in occasionally for a good deal of undeserved abuse as regards late running and missing connections. I don't think anyone would venture to animadvert on the officials on the line who, from the genial Traffic Superintendent down to the Ticket Collectors, are all courtesy and willingness to oblige ; nor can one find more comfortable and better appointed carriages on any line in India. Occasionally, owing to stress of traffic, one comes across one of the old carriages which "wobble considerable," as a Yankee might put it, and make sleep during a night journey quite an acrobatic feat ; but as a rule one travels on the O. and R. line in a thoroughly well appointed and smoothly running carriage which reduces the discomforts of travelling to a minimum. And as regards occasional late running, it must be remembered that the O. and R. line connects with every line in Upper India, and if it ran strictly to its time table there would probably be a great many more complaints from passengers who "got left" than there are. Its start upwards from Moghal Serai is dependent on the E. I. R. which has not always distinguished itself by punctual running ; downwards from Saharanpur, it has to wait for the N.-W. R., or leave passengers lamenting behind it ; while, throughout its length, it is just full of "connections" of sorts, all of which are apt to demand an occasional delay

of half-an hour or so. Hence, when the Cawnpore-Lucknow, Aligarh, Delhi, Moradabad, and other connecting links all run true to time, it will be time enough to begin to abuse the O. and R. main line for unpunctuality.

The evening I left Lucknow, the Dehra Dun mail arrived from Moghal Serai in good time, but "chock-full;" so was the Cawnpore through carriage. When it was ascertained that the berths I had reserved could not be satisfactorily located in the train as made up, with their unvarying courtesy and willingness to oblige, the officials attached another carriage, which we had all to ourselves the whole way up. Unfortunately the carriage was one of the "wobbly" variety so we had rather an acrobatic time of it trying to keep in our berths. But we achieved the trip to Dehra Dun without a fall, and without bruises, and spent a comfortable hour in the dining carriage, the only drawback being that every seat was occupied, and attendance consequently decidedly slow. There are three tables to seat four each, down one side, and three to seat two each down the other; hence the mathematical expert may deduce that eighteen of us sat down to dinner. It was a good dinner, too, though, owing to there being only two attendants, we felt

"We were getting it by degrees."

It was a cool night after a duststorm, with rain somewhere in the neighbourhood, so we were not concerned with the vagaries of the eccentric little *punkhas* as we might otherwise have been. Why cannot some genius invent a *stiff punka*, all in one piece, whose lower edge would oscillate over a decent arc, and yet would not brain the *khitmatgar*, or the unwary passenger. Here is a grand chance to invent something really suitable for a dining car or a steamer's saloon, which would really give a breeze and not "wiggle" about uselessly like the existing variety.

The line from Hardwar to Dehra Dun must have taken some making, and must always require a good deal of

keeping up. There are two big tunnels to commence with. The pretty little streams that meander through the *sal* forest are probably very headstrong little torrents after heavy rain, with a strong tendency to cut away anything that comes in their way; and the big dry boulder beds of the larger rivers, so stony and uninteresting looking in the dry season, must give even more trouble when a "spate" from the hills sends the big boulders rolling and tumbling over each other and up against the bridge piers. The heavy wire netting securely fastened over the boulder-banks here tells its own tale. The Eastern Dun seems to have been cleared and cultivated extensively of recent years; but perhaps this is only near the railway, and there may yet be jungle-haunts sacred to the sportsman and big game, and as full of malaria and mosquitos as ever, away from the line. I recognised I was really "on the back trail" when the railway line here and there crossed the old road along which I have so often marched between Dehra and Hardwar, and the names of the stations, Raiwala, Doiwala, Harrawala, brought back ancient memories of the *paraus* where the camp was pitched the first three marches out for six months' solitude, or the last three joyful marches home again.

What a pretty little place Dehra is! Coming up from parched and dried up Lucknow, where the only decent bit of green is at the Shah Najaf or the Wingfield Park—one must admit how late the flowers are kept blooming there also—Dehra looked so green and fresh, so pleasant and cool. True, there had been heavy rain only the day before, which, no doubt, made a great difference. It is evidently a favourite place of residence, for the houses have increased considerably in number since the old days, extending along the Rajpur Road almost up to the Bodyguard Lines. Of course, travelling up by tonga, I could only judge of the growth of the station along the one road; and I hear that it is chiefly along the Rajpur Road that the new houses have sprung up. There is no difficulty at

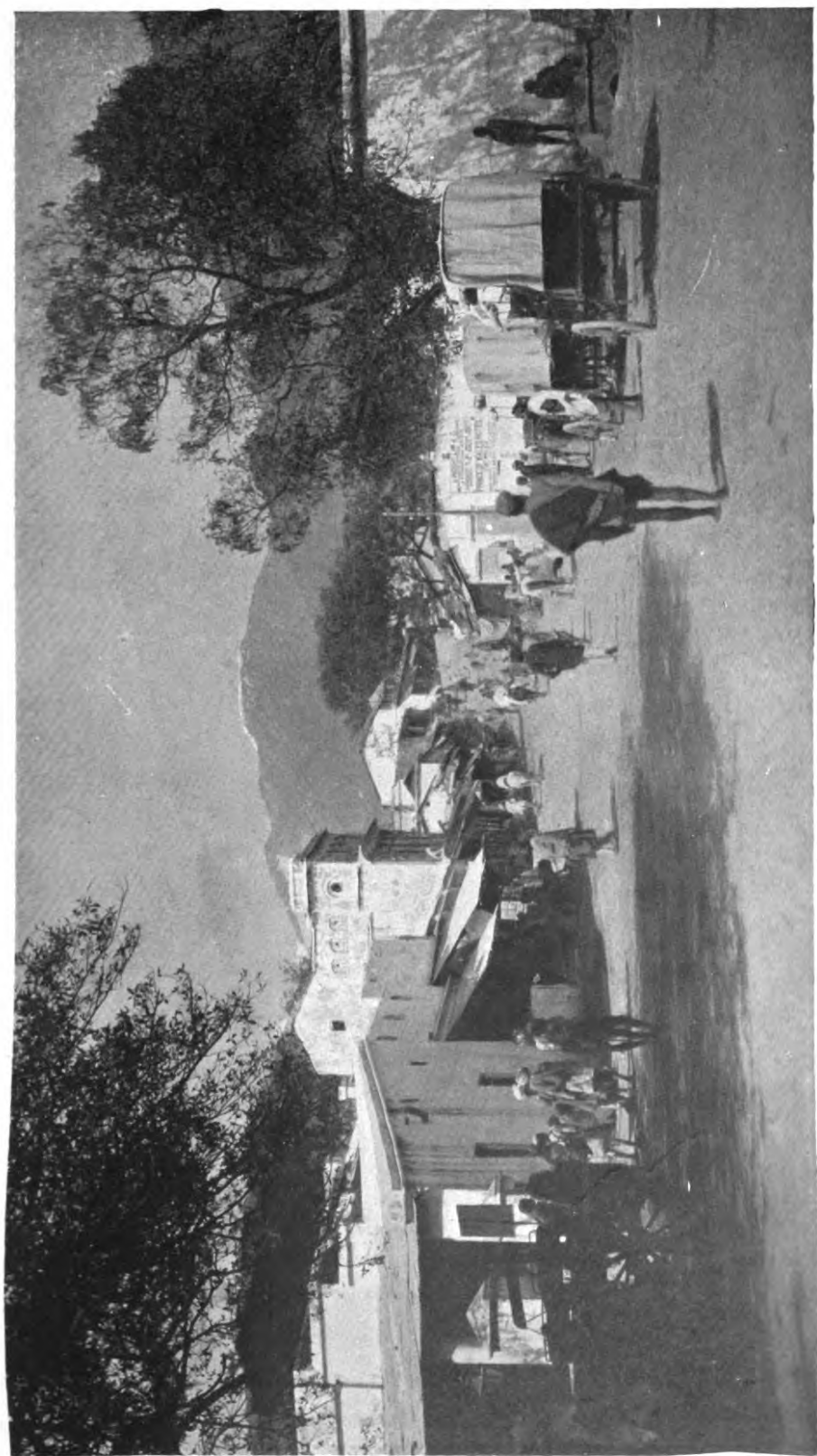
the Dehra Railway station in arranging to get on; the several Rajpur hotels are well represented by their touts and their tongas; and if you arrive by the second train, and wish to push on at once, your luggage and yourself are bundled into a tonga—and your heavy impedimenta, if you have any, into a light luggage cart drawn by a pony, and you are off up through the Dehra Bazaar before you know where you are; and can “clean yourself” as the servant girls say, and sit down to a good breakfast at Rajpur by half-past nine, comfortably. The Prince of Wales Hotel, the Agency Hotel and one or two other places, await your choice. Your luggage is weighed and sent on; a pony or *dandi* is ready for you whenever you order it, and you have no trouble at all except to pay your bill.

From Rajpur, though one is already nearly 3,000 feet above sea level, the real climb to Mussoorie commences. There is a pretty steep pull up through the Bazaar, which, if you have not been in the saddle for some time (as I had not been) makes you feel as if you would inevitably slip back *out* of it and over the pony's tail. The old road to the right at the end of the Rajpur bazaar has been abandoned, and, instead of it, you take a winding and fairly level road to the left of the hill, past the Glass Factory, to the toll-bar. Here you pay your admission fee to the delights of Mussoorie; a rupee for a *dandi* and coolies, eight annas for a pony*; and here you start your climb in real earnest. The road has been much improved of recent years, and laid in new zig-zags at gentler gradients in some places, commencing from the toll-bar, but the dandy-men seem to prefer the steeper and shorter cuts, and generally stick to the old track. The first part of the pull up is much the worst. The gradient is steadily steep, and zig-zags up the south face of the hill in the full blaze of the sun, shade trees on this part of the road being unknown. Return ponies and *kachars* (baggage mules) come rattling down on you as you climb slowly and painfully up, and raise clouds of dust

* Now raised to Rs 1-4 for dandi and coolies and one rupee for a pony.

round you. You are very glad to get on to the level and shady bit of road below Oak Grove, and still more pleased to alight at the "halfway house" at Jharapani, give your muscles, tired with trying to keep your grip on the saddle up steep grades, a rest, and irrigate your dusty throat with tea, or something stronger, as taste inclines. There are a couple of "Rest Houses" the old one, run by a *khansamah*, and a new one kept by Mrs. Grange, the widow of an Assam planter. You are about 5,200 feet above the sea, and can look down on the Dun spread out at your feet, and over the distant Sewaliks at the hazy plains beyond on the extreme horizon, with a sense of pity for those poor devils grilling in the heat down there. Some little distance from the old Rest House, on a little hill above the road, is the remains of an old column, somewhat out of repair, on the base of which is a tablet containing the following inscription; "Sacred to the memory of Sir C. Farrington, Bart., Captain of Her Majesties 35th Regiment, who departed this life on the 28th March, 1828," This is just the year after the opening of the Landour Depot. Capt. Farrington was, in all probability an invalid officer, being sent up to the hills for a change, who was too ill to stand the hardships of the journey in those primitive days and died on the way up.

From Jharapani the road is much more pleasant, level stretches alternating with an occasional "pull up" but none of the latter very steep, except perhaps the bit just above Barlowganj up to Ralston Cottage, the road usually taken by people coming up to the eastern portion of Mussoorie from the Kulri to Landour. Visitors to the western part of the Station, Library, Vincent's Hill, or Happy Valley end, usually take the lower road past the Crown Brewery, which is long and winding, but comes out on the Mall at the Library with a very gentle gradient. It was quite a shock to my nerves to come across, in the cutting between Whytbank and St. George's College, a Municipal lamp! The road is lit all the way down to here, substantial lamp-posts



RAJPUR.

surmounted by clean and handsome-looking lanterns with decent looking lamps inside them; altogether a vast improvement on the original Rurki lamp posts set up by the Municipal Board about 1875, whereat a frivolous bard used to scoff in the old *Himalaya Chronicle*. The lighting of Mussoorie roads now is a bright and shining example, and the Lucknow Municipality, while waiting for the promised electric luxuries in store for them in the sweet bye-and-bye, might meanwhile send a deputation up to Mussoorie to study the question of street lighting. Anything to equal the darkness of Lucknow on moonless nights can hardly be conceived unless one quotes Mark Twain's simile, "As dark as the inside of an infidel"—implying thereby not only physical but moral darkness.

I gather that the Mussoorie Municipal Board is still a well-abused body, but to one who remembers what Mussoorie used to be 30 years ago,—the roads, the lighting, conservancy arrangements, and many other things, and realizes how the place has been built over since then, being very much overcrowded in some places, the correct point of view appears to be that of admiration for how much has been done, and how everything has improved. The cleanliness and healthiness of Mussoorie is exemplified by its freedom from plague. Although in former years strict quarantine was observed on the Rajpur road—at the front door of Mussoorie as one may say—the back door was left open and unguarded. There was never any check on ingress to Mussoorie from the hills behind. *Pahari* labour is essential to the very existence of the station and could not be kept out. And yet Kumaon and Garhwal have been the home of the *Mahamarri* for generations; as far back as the history of these hills goes it has been known in them, and occasionally an outbreak of the dreaded pest, a true bubonic plague, sweeps through the *pattis*, leaving a trail of dead bodies and deserted villages behind it. And the average *pahari* is as distinguished for his dirt as he is for his honesty. Hence the plague

has had every chance of appearing in Mussoorie, not imported from the plains below, but coming in with the milk, and the charcoal, and the *jhampanis* and *dandiwallas* and the rest of the *pahari* imports. Fortunately Garhwal, and especially Tihri Garhwal which immediately adjoins Mussoorie, has never been quite so scourged by *mahamarri* as Kumaon. The Kumaoni is several shades dirtier than the Garhwali, as a rule: he has not the same sturdy physique, generally speaking, and does not make half so useful a beast of burden,—to carry loads or ladies. I take it that the Mussoorie *pahari* is almost entirely Garhwali.

And a very good sort the *pahari* is, too. His honesty, as before noted, is conspicuous. Amongst the hundreds and hundreds of loads sent up the hill daily from Rajpur on coolies' backs, many a load necessarily contains valuables; despatch boxes, cash boxes, dressing cases with swagger fittings, and all sorts of what Mr. Wemmick designated as "valuable portable property." No special *chalans* are made, no receipts taken; no watch or guard or check of any kind exists at any point on the road; and yet when has anything ever been missed or lost between Rajpur and Mussoorie? There seems to be absolutely nothing but innate honesty to prevent any cooly dropping down into a quiet secluded corner with his load, going through it, selecting the valuables, chucking the rest down the *khud* and slipping off by the innumerable *ragdandi* or footpaths—(*churbat*—thief roads they are suggestively called in Darjiling) into Tihri Garhwal (foreign territory remember,) leaving the owner and the hotel proprietor who despatched the load to settle about damages between them.* And he is a cheery soul, too is Mr. Pahari. He sees the humorous side of life, and appreciates a joke, even at his own expense occasionally. But for his strong conviction that the sole use of water is as a beverage, and his sternly ignoring the existence of soap, he would be quite the nicest native of India to be met with anywhere. And yet so pure and sweet is the air of Mussoorie

*This was written before the great Gappu, the original and distinguished *pahari* burglar, commenced his career of crime, in 1906, and succeeded

that even the close proximity of four *paharis*, in rickshaw or dandy, even undecked in the gaudy garments affected by most visitors and residents, but clad in the *kammal* or blarcket in which they live and move and have their being,—is not objectionable. The ozone is uncontaminated.

Changes meet the eye in every direction in Mussoorie far too numerous to catalogue. One of the very best is the removal of the bazaar on the south side of the Mall near the Library, giving a clear view of the Dun from the approach to the Band-stand; a great improvement, especially on band afternoons. The Criterion and Savoy restaurants, the latter on the upper floor of the Library,—are, like a celebrated make of pens, “a boon and a blessing to man,” and women too. Ices, cakes, coffee, cold drinks, and cigarettes add considerably to the charm assigned to music “to sooth the savage breast;” and where the charm of lovely woman, and the privilege of paying for the particular fancy in creams or confectionery of your own—or some one else’s—best girl, is added, life becomes indeed worth living. The Savoy Hotel has sprung, phoenix-like, from the ashes of the Mussoorie School; the Waverley Hotel asserts itself on the roadside on the way to the Happy Valley; the Charleville Hotel flourishes and prospers in ever-increasing proportion, and boarding-houses innumerable, of all sorts and sizes, cover the face of the land. The Kulri Hill from Fitch & Co.’s on the one side to the Kulri bazaar and the bottom of the Club Hill on the other, is one dense mass of shops, banks and boarding-houses. It is a contradiction of the line in the hymn; change and improvement all around we see, not change and decay. And noteworthy among the changes is the way the price of everything has gone up. Mussoorie many years ago was distinctly a cheap place to live in. It is by no means cheap now. House-rent and horse-flesh, shops and servants; food, fashions and frivolities; everything has “riz” enormously; practically doubled in

cost roughly. It seems to me that this accounts for the large number of boarding-houses. The average visitor to Mussoorie for the season cannot now afford to take a house; there are very few small houses at reasonable rents; rent, taxes, servants, and other necessary expenses prohibit such a proceeding to all except those few to whom expense is no object; so one has to content oneself with one or more rooms in a boarding-house, or in one of the hotels.

But among all the many changes, the main things remain the same. The lovely views of the snows—when they are kind enough to unveil their beauties from behind the clouds wherein they so often shroud themselves—are still left to us,—and, *nota bene*, there is no extra toll levied on the view. The same charcoal laden *kachchars* stream in along the old Tihri Road, accompanied by the same old drivers' warning chant, *Bàhi bachho!* The same string of blackened and begrimed *pahari* with a *kandi* or basket containing a maund or two of charcoal on their backs, suspended by a band across the forehead, fill the gaps between the mules. Variety is lent to the procession by an occasional man who sidles along crab-fashion (sideways) with a long and heavy baulk of timber or half a dozen planks slung on his back by shoulder loops. Beware of this man, incautious stranger, for should he turn suddenly while you are within reach, you stand a very good chance of being swept off the road. But he is careful, as a rule, and rarely rubs anyone off into space. And you occasionally still escape by a hairs-breath—your heart in your mouth and your life in your hand—from the same "galloping snobs"—the identical young idiots who, in defiance of Municipal regulations about reckless riding, gallop their long-suffering "gees" frantically *up* hill under the impression that thereby they "witch the world with noble horsemanship." You don't find many of these gallant riders who care to canter *down* hill; this requires a good pony, a good seat, good hands and a good head.

I forget what Grant Scott's record time from the Himalaya Hotel to Hurst's Hotel in Rajpur in the old days was, exactly, but it was somewhere about the half-hour. I fancy few could get near that record now. And, after all, *Cui bono?* The "strenuous life" of these days is quite hurried and hasty enough without reckless riding to Rajpur. And it *was* rough on the pony's legs, anyhow.

IN the ancient days,—not the prehistoric ages alluded to before, when the East Indian Railway had got as far as Ghaziabad, and thence *dâk ghâri* or *dûli* was the only means of getting further,—but when the Scinde Punjab and Delhi Railway took you to Saharanpur, you had, if you were lucky, only a nights journey before you to Rajpur. The train from down country arrived in the evening, and if you had pre-engaged your *dâk ghâri*, you made up your bed therein, after stowing your small luggage in the "well" and your larger packages on top of the *ghâri*; and after dinner at the railway refreshment room, made a start for Rajpur. The start was often a peculiar and protracted one. *Dâk ghâri* ponies were extraordinary animals: they would jib; rush off across the road for the ditch; back; turn round and apparently try to get into the *ghâri* with you; anything rather than start on the way they should go. And when, after the *balgir* (as they called the syce) aided by numerous bystanders, had nearly tugged their heads off; had shoved forward the wheels till the *ghâri* propelled the ponies; and the *coachman* had exhausted every conceivable opprobrious epithet—and his whip hand,—and reviled the unfortunate ancestors of the ponies even unto the third and fourth generation;—the animals would at last, unexpectedly, start with a violent jerk that generally broke a bit of harness somewhere, bumped your head violently against the nearest panel, and mixed up your internal anatomy generally. But broken heads or broken harness, there was no thought of stopping the ponies, once they were got going; it was a wild gallop—

"Crack the whip! Blow the horn! Off—off we go!"

as Dave Carson's descriptive song had it, till the next *chauki* was reached. The dripping, dejected ponies were taken out; the sleepy syces at the *chauki*, wakened by weird, unholy sounds as of a soul in torture, from the bugle of the coachman, brought forth another pair of mad, mutinous steeds, who, after being reluctantly harnessed, proceeded to play up the same old game; the coachman put new *nim* into his whip-hand and special *zid* into his description of the ponies' female relations, till they started off in their turn with the same unexpected, dislocating jerk. It was all part of the programme; a special portion of the delights of travelling in the good old days—

“As we roll along the *khankar* in the *Dāk ghari* oh!”

Besides the *dāk ghari*, the *kart mēl* was available for one or two passengers, with ten seers of luggage each. This was a heavy two wheeled sort of dog-cart carrying the mails in a box-body. You sat in front beside the driver, or at the back beside the syce; both equally odoriferous; and you held on to a little iron rail, while the starting pantomime was gone through, and you prayed fervently that your fall, when you were jerked off, might be on something soft. And before you got to your journey's end you were generally praying that you might fall off soon—anyhow—just to get a rest from the everlasting jolting and holding on to that little rail.

Later on the “omnibus” was introduced; a big, lumbering, but fairly comfortable vehicle which carried about six passengers; one or two in front next the driver, in a fairly comfortable seat, covered in; and three or four in the body of the vehicle, in which you could sit; or, by covering the well with the usual boards, spread out your bedding and lie down. But when three or four people were lying down, as if in one big field bed, it was as well to know something about your fellow passengers. With the jolting of the road, and the eccentric performances at the *chaukis*, starting a “four in hand,” you were apt to get “mixed up” a bit, and find yourself in some one else's bed, with a promiscuous stranger lying

on your chest. Truly a trip from Saharanpur to Rajpur through the Mohan Pass was an exhilarating experience in the "good old days."

It was not a cheap journey, though people often said it was a nasty one. A full *dâk ghâri*, two inside seats and one outside, was Rs. 40 for the trip; a single seat in a *dâk ghâri* (chancing who your "stable companion" might be) was Rs. 25. The luxuries—and prayerfulness—of the mail cart were attainable for the small sum of Rs. 11. The distance was 49 miles. You paid a good deal, but you got lots for it. A seat in a first class compartment, in the Dehra Dun Railway, Rs. 4 from Lhaksar to Dehra, is considerably more comfortable, and a great deal cheaper, if less exciting.

If you were not in a hurry to get on, on your arrival at Saharanpur, you could stay at the *dâk bungalow*, or at one of the several hotels, and go on next morning. You thus, sitting up in your *dâk ghâri* or omnibus, avoided the misfortunes that proverbially lead to strange bedfellows, and saw some lovely scenery, going through the Sewalik range of hills. There were twelve *chaukis*, or stages for changing horses, between Saharanpur and Rajpur. At Fatehpur, 14 miles from Saharanpur, the road to Rurki branches off. Here, and at Mohan, were *dâk bungalows*; the latter one, 28 miles from Saharanpur, at the foot of the Sewaliks, was very prettily situated on a little hill, with a fine large encamping ground below it. The bungalow itself was a fairly good one, clean and well kept; but people who marched from Saharanpur to Rajpur or *vice versa*, as some occasionally did, found it best to carry their own provisions, to supplement the "sudden death" which was, as a rule, the only resource of the *khan-sama-jî*.

From Mohan the passage through the Sewaliks began. The ascent commenced with a gentle gradient, gradually increasing, and eventually the road was winding and steep. The scenery was very striking; the peculiarity of this range, as of the Sub-Himalayan foot-hills throughout their length,

from the Kangra Valley to Assam—being abrupt, perpendicular faces in a southerly direction, and fairly gentle slopes to the north, which gives constant striking contrasts as you pass ridge after ridge, and see crest after crest, showing sheer precipices of rock, like tier over tier of fortifications, on one face; with occasional pine, but generally *sál*-clad slopes, a comparatively gently sloped, timber-covered *glacis*, on the other side. The first *chauki* in the pass was Tunbara, under a huge rock with the river on the left, which you had just crossed by a bridge. At the next stage, Landibara, the road became very steep, and it was usual to put in bullocks instead of ponies, to your conveyance, from here to the tunnel which was driven through the crest of the ridge, and from which the descent into the Dun commenced.

There are traditions of the days of *duli dák*, when a causeway, built along the bed of the river, known as “Logan’s Folly” was the road; which road, naturally, became impassable during the rains. The pleasures of a trip to Mussoorie by *duli dák* were enhanced by the torches and *tom-toms* which accompanied you, by night or by day, to scare off inquisitive wild elephants and other wandering and occasional ferocious *fauna*, who sometimes put a good deal of gratuitous excitement into your journey. Even in the days of the *dák ghátri* there were tales of terror of *mast* elephants resenting the curious lumbering animal that advanced on four unexpected revolving legs, trumpeting challenges over two strange looking things in front of it that might be mis-shapen twin trunks (the terror-stricken coachman vainly extorting dreadful sounds from his bugle, and the shying *tats*), and resultant disaster and chaos!

From the tunnel the bullocks carried you on to Asarauri, on the bank of the Asarauri Rau, a small village on the skirts of the forest which used to be a great place for shikar, where there was a “refreshment room” of sorts, a little shanty where the traveller by night could get a cup of tea in the early dawn; and thence, with ponies once more, you drove down a gentle



RAJPUR IN THE DISTANCE. THE JOURNEY UP TO MUSSOORIE.

slope, through forest, past Bhimtal, across the Bindal Nadi into Dehra. Crossing the Bindal was all right in the dry weather; but after the rains had commenced the traveller was liable to be "stuck up" for hours. Looking at the wide dry boulder-bed which the Bindal usually exhibits, one could hardly believe what a formidable torrent it can become after heavy rain. It was not only the torrent of water, but the rush of water-rolled boulders which made crossing the Bindal during a "spate" impossible.

Through the Dehra Bazar, where horses were again changed, and up the Rajpur road, lined on each side with houses of the European residents, passing the Church on the left, you eventually reached the "Body Guard," where the last change of horses was made. From Dehra to Rajpur, things are much the same as they were a quarter of a century ago, except that *tongas* are now the general conveyance up the steep road and that more and more houses are springing up along the Rajpur road. From Rajpur to Mussoorie is also much the same as it used to be; only the *jhampan* has disappeared; *dandis* and ponies are the only means of conveyance; and the tolls are quadrupled. In the "Eighties" the rates were *jhampan*, eight annas; *dandi*, four annas; horse, four annas; pony two annas.

CHAPTER II.

The Siwaliks.

IN the foregoing chapter mention has been made of the Siwaliks, the range of foot hills through which the road from Saharanpur to Dehra came, *via* the Mohan Pass. This range of foot hills lies under the main Himalayan range, throughout its length from the Kangra Valley on the West to Assam on the East, higher on the West and gradually growing lower as you go further East, till in Upper Assam it is a mere ledge some miles inland of the north bank of the Brahmaputra. Between this line of foothills and the first slopes of the main range lie lovely valleys, more or less fertile, wild and jungly, as they have come under the influence of cultivation or not. The Kangra Valley is well known; so in Dehra Dun; between these lie Sirmur and other lesser known valleys. To the East we go on through the Kumaon Bhabar and the Nepal Terai, to the Darjiling Terai and the Western and Eastern Duars; and so on, the foot hills getting lower and the valleys tending to become plateaux sloping gently to the North with a South or South-east scarp, we arrive at the highlands of Darrang and North Lakhimpur in Assam.

That part of the Siwaliks which borders the Dehra Dun District on the South runs from the Ganges at Hardwar to the Jumna at the North-western extremity of the valley, approximately parallel with the Himalayas. At these points the rivers named pass through immense gorges. Having made room for the passage of the two great rivers of Hindustan, the Siwaliks extend into Sirmur on the one hand and into the Terai on the other. At the South-eastern extremity the hills diminish gradually into the lower prominences about Hardwar, while at the North-western end they throw out a bunch of huge spur

somewhat like the opened fingers of the hand into the bed of the Jumna, which here makes a detour to enclose them. From the backbone, throughout its whole length, are thrown to the South a series of spurs, and between these run a large number of *raus* or torrent-beds, which take the watershed in the rains, but, for the most part, are dry at other seasons. On the northern side the spurs are much shorter, and take a more gradual slope into the Dun. Approaching the Siwaliks from the plains they look bold and imposing, and their remarkable feature is their abruptness of outline, abounding in peaks, sloping gradually on the one side, and on the other completely perpendicular and as sharp in profile as though cut with a knife. These hills are clad with thick forest composed chiefly of *Sal* and *Sain*. The pine grows on the higher crests, and they were the home of many wild animals; tigers, leopards, sloth-bears, hyenas, deer, pig and porcupine used to abound in the jungles.

The Siwaliks are said to be an alluvial formation of the newer tertiary or upper miocene period, and are regarded as debris swept down from the Himalayas. Doctor Falconer divides the Siwaliks strata into two classes, "1st and lowermost, sandstone and conglomerate, containing subordinate beds of clay; 2nd and uppermost gravel." The sandstone is a whitish grey arenaceous rock with a fine quartz basis. Its consistency varies from extreme friability to crystalline hardness, according to the proportion of carbonate of lime cementing it together, but its leading characteristic is friability, so that it cannot be utilized to any extent for building purposes. The conglomerate consists of fragments of all the rocks entering into the composition of the higher range, *viz.* quartz, greywacke, hornblende, limestone, etc., resting on a clayey and arenaceous basis. It alternates with the sandstone. The beds of clay occur in both, and modify their character according to circumstances. Uppermost comes the gravel or shingle, which gradually develops from small pebbles abundantly mingled with sand where it is in contact

with the sandstone, into boulders increasing in size as the proportion of sand decreases, until at length we find a deposit differing little from that seen at the bottom of the passes. The breadth of the inclined beds is from six to eight miles, and, as their inclination is northward, while their abutment to the south is steep, the hills rise abruptly from the plains and slope gently into the Dun, Dr. Royle's apt illustration will render the general effect of their geological formation more intelligible. Let the reader imagine a series of parallel ridges in the form of right-angled triangles with bases resting on the passes, perpendiculars facing the S. W. and hypotenuses sloping towards the N. E. succeeding one another like the teeth of a saw. Looking from the north, we see the gradual hypotenusal inclination from the crest forming the Southern boundary of the District; looking from the opposite side, we are confronted by the perpendicular walls of weather worn precipices.

According to the *Athenaeum* of 11th February 1865, Dr. Falconer in 1832 commenced his field operations by an excursion to the sub-Himalayan range, and from the indication of a specimen in the collection of his colleague, then Captain, afterwards Sir P. T. Cautley, he was led to discover vertebrate fossil remains *in situ* in the tertiary strata of the Siwalik hills. The search was followed up with great energy by Captain Cautley in the Kalawala pass, by means of blasting, and resulted in the discovery of more perfect remains including miocene, mammalia genera. The finding of the fossil fauna of the Siwaliks was not therefore accidental, but a result of searches suggested by previous special study, and followed out with a definite aim.

Early in 1834, says the same authority, Dr. Falconer gave a brief account of the Siwalik hills, describing their physical features and geological structure. The name Siwalik had been vaguely applied before, by Kennell and others, to the outer ridges of the lower elevations towards the plains. Dr. Falconer restricts the name definitely to the flanking tertiary

range, which is usually separated from the Himalayas by valleys or Duns. The name was not favourably received at the time by geographical authorities in India; but it is now universally adopted in geography and geology as a convenient and well proved designation. Captain Herbert, in his Mineralogical Survey of the North-Western Himalayas, has referred the sub-Himalayas to the age of the "New red sandstone." Dr. Falconer, on his first visit to the Siwalik hills, inferred that they were of a tertiary age, and analogous to the *molasse* of Switzerland. Seventy years of subsequent research by other geologists have not altered that opinion although our exact knowledge of the formations has been much increased.

These researches were followed in 1834 by the discovery, by Lieutenants Baker and Durand, of the great ossiferous deposits of the Siwaliks near the valley of Markunda westward of the Jumna, below Nahan. They were joined by Captain Cautley, and Dr. Falconer, and these four men by their united labour brought to light a sub-tropical mammalian fossil fauna unexampled for richness and extent in any other region then known. It included the earliest discovered *Quadruman*a, an extraordinary number of *Proboscidea* belonging to *Mastodon*, *Stegodon*, and *Elephas*; extinct species of the *Rhinoceros* *Chalicotherium*, *Equus*, and *Hipparion*; *Hexapostodon*, *Hippopotame*, and *Merycopotamus*; *Ios* and *Hippohyus*; the colossal ruminant *Livatherium*, together with a species of *Camel* *Giraffe*, and new types of *Bovidae*; also species of *Cerous* and *Antelope* and *Capra*; carnivora belonging to the new genus *Sivalaretos* and *Enthyridodon*, *Felis* *Machairodus*, *Hyæna*, *Cania*, *Sutra*, etc. Among the Aves, species of *Ostrich*, *Cranes* &c.; among the reptiles, *Monotars* and *Crocodiles* of living and extinct species; the enormous Tortoise *Colossochelys* *Atlas*, with numerous species of *Emys* and *Trionyx*; and among fossil fish, *Cyprinida* and *Silicisda*. A series of memoirs by Dr. Falconer and Captain Cautley, descriptive of the most remarkable of the newly-discovered forms, ap-

peared in the *Journal of the Asiatic Society of Bengal* and in the *Geological Transactions*. The Siwalik explorations soon attracted notice in Europe, and in 1837 the Wollaston Medal in duplicate was awarded for their discoveries to Dr. Falconer and Captain Cautley by the Geological Society, the fountain of geological honors in England. Dr. Falconer's and Captain Cautley's researches were continued and furnished many a scientific paper to the learned societies.

One of the *Quadrumana* found in the Siwaliks was thought to have exceeded the *Ourang-Outang* in size. In their account of the huge tortoise, after discussing the paleontological and mythological bearings of the case, they sum up by stating—"The result at which we have arrived is, that there are fair grounds for entertaining the belief that *Colossochelys Atlas* may have lived down to an early epoch of the human period and become extinct since."

CHAPTER III.

The Story of Mussoorie.

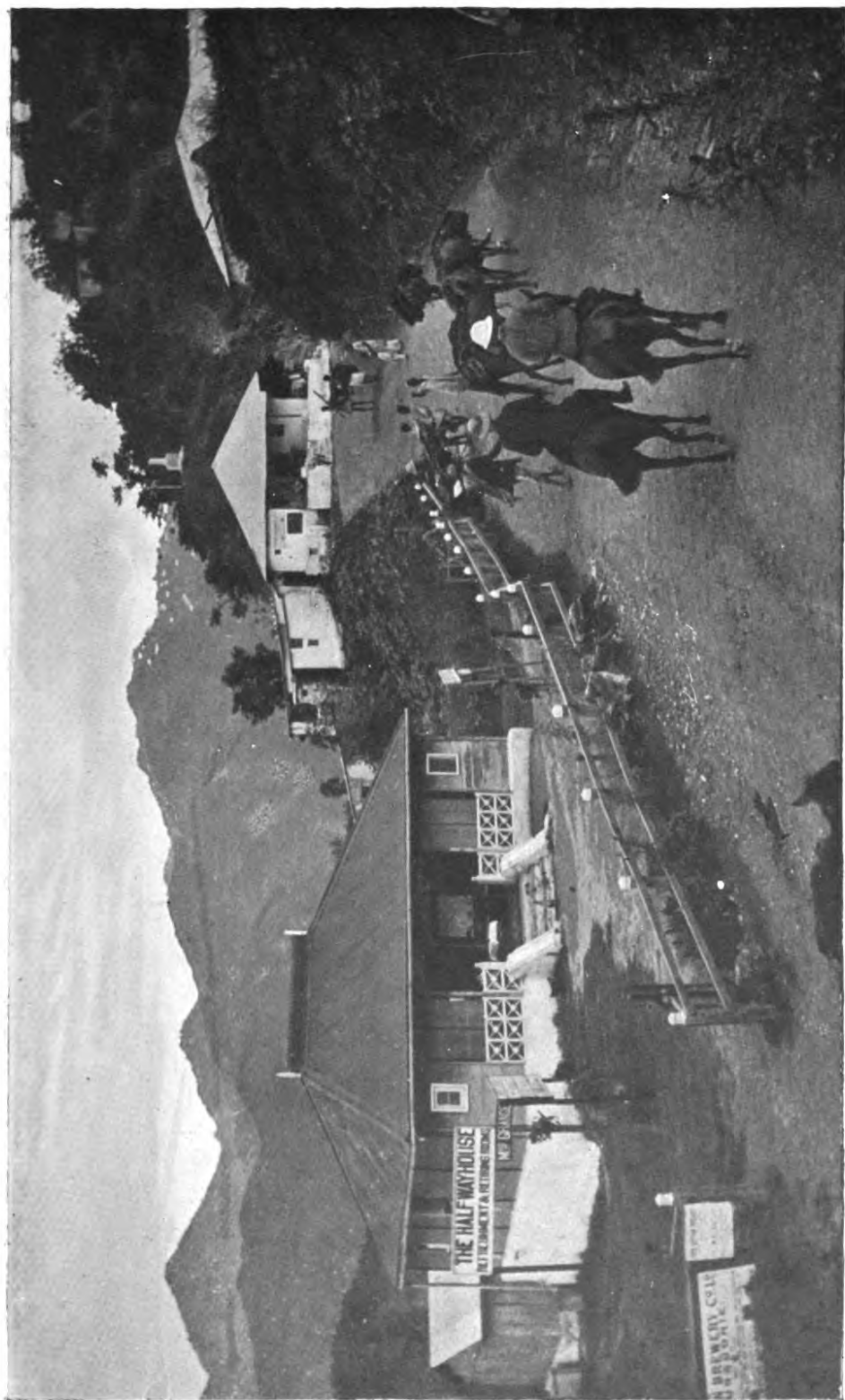
IN a subsequent chapter we give some account of Dehra Dun as recorded in Hindu mythology and ancient Aryan myths, as well as more modern and up to-date statistical information about that beautiful valley, and the town and cantonments. Authentic history knows nothing of Dehra Dun till the seventeenth century, when it formed a part of the kingdom of Garhwal; and it is due to the conquest of Garhwal by the Gurkhas that, indirectly, we owe Mussoorie. The acquisition of Dehra Dun by the British, and the consequent origin of Mussoorie dates back some ninety-two years; the events which led to it—the rise of the power of the Gurkhas, fifty years further back. About one hundred and forty years ago, in 1765 or thereabout, the progenitors of the redoubtable little warriors who now form so distinguished a section of the Indian Army, and the head-quarters of whose Brigade is, appropriately enough, now in Dehra Dun, the Gurkhas, under the leadership of Prithi Narain, the first of the Nepalis to appreciate and utilize European discipline and arms, began to make themselves felt as a formidable power among the surrounding hill tribes. They first subdued Khatmandu, Lalitapatan, and Bhatgaon, in Nepal proper; and, after Prithi Narain's death, under his widow and his brother as regents for his infant son, they extended their conquests westward into Kumaon. In 1790 they captured Almora, and made themselves masters of the whole country up to the Ranganga.

From Kumaon, pursuing their career westward, the Gurkhas carried their invasion into Garhwal, but its conquest was delayed by news of a Chinese invasion of Nepal, which caused the invading force to withdraw from Garhwal to assist in

defending their own country. A few years later, however, the tide of Gurkha invasion again flowed westward: Srinagar, then the capital of the Raja of Gurhwal, was attacked in February 1803, and the Raja retreated southward. He made a futile stand at Barahat, but was driven thence, first into the Dun, and then to Saharanpur. Here the harassed Raja, Parduman Sah, raised a couple of lakhs of rupees by pawning all his property, his throne, and even the sacred jewels and plate of the Badrinath temple. With these funds he got together a new army, returned to the Dun, and attacked the invaders who, under Umar Sing Thapa, then occupied Dehra; but he was defeated, and killed.

Mr. J. B. Fraser, author of "Himalayan Mountains" mentions that the priests of Paliagarh, a sacred glen not far from Jumnotri, prophesied the misfortunes of Raja Parduman Sah, the last of the Kings of Gurhwal, the rise of the Gurkha power, and its eventual subjugation by the British. The Paliagarh Brahmins were no doubt shrewd observers, and, from pilgrims to Jumnotri, were probably in touch with the latest news from all parts of India. Knowing how the British power had gradually overspread the whole of Hindustan, they were doubtless keen enough to deduce the inevitable result from the fact that the British forces reached the steep south faces of the Sewalik range, just as the Gurkha wave surged up the northern slopes of those foothills. Colonel Burn marched into Saharanpur about the same time as Umar Sing Thapa occupied Dehra, in October 1803.

The rule of the Gurkhas in the Dun was at first extremely severe, and drove many of the inhabitants to emigration. Slavery increased rapidly; defaulters of everykind were condemned to life long bondage. The restitution to the *Mahant* or High Priest of the Dun, of the lands and villages of which he had at first been deprived, was beneficial. His great local influence, and the encouragement he offered to agriculture, induced many of the people to return to their deserted villages; and his example even had some effect upon the Gurkha



HALF-WAY HOUSE, MUSSOORIE IN THE DISTANCE.

governors, eventually, who made advances to zamindars, and reduced rents. But injustice and cruelty were at the bottom of their rule; families of defaulters were often sold to liquidate arrears of revenue; and, at the bathing ghats at Hardwar, numbers of unfortunate Garhwalis were brought for sale as slaves, annually at fair time. They realized from Rs. 10 to 150 a head, according to age, condition, or sex; the average price of a horse at the same fair was Rs. 250 to Rs. 300.

The immediate cause of the Gurkha war was the destruction of a police station in a disputed portion of our frontier territory, and the barbarous murder of the Daroga in charge after a gallant defence in which 18 of his constables were killed and six wounded. Another police station was raided shortly afterwards. The season was unfavourable for undertaking punitive operations, so the Governor-General sent a letter of remonstrance to the Raja of Nepal on the subject of the aggressions of his subjects in the Dun. The reply was unsatisfactory, and indeed insolent, and war was formally declared on the 1st November, 1814, although operations had begun before that. An account of the operations may be found in "Williams' Memoirs of the Dun." The Gurkhas, as might be expected, proved no mean foes, and although there was a mere handful of fighting men in the Dun, they gave us no end of trouble, and their defence of their hastily constructed fort on the Nalapani hill, better known as Kalunga, was as stubborn and heroic as any such deed which history records.

Towards the end of October two columns worked their way into the Dun from Saharanpur by the Timli and Mohan passes, uniting at Dehra on 24th October. Balbhaddar Singh, in command of the Gurkhas in their half-finished rude fort at Nalapani was sent a written summons to surrender, which he tore up, sending a verbal message to the astonished British Commanding Officer that he was "coming to see him soon." A reconnaissance which followed this audacity,

showed that Kalunga was too strongly situated to be rushed, and a message was sent to General Gillespie, Commanding at Saharanpur, for reinforcements, whereupon the General himself with the rest of his division joined Colonel Mawby at Dehra. The total force assembled was about 2,700 men, comprising H. M. 53rd Regiment, the 6th, 13th and 17th Native Infantry, some Pioneers, some Dragoons, and Horse Artillery, with eight guns, which latter, two 12-pounders and four small howitzers, were mounted in a battery about 600 yards from the Gurkha fort. The storming party was divided into four columns to attack simultaneously from four sides of the hill at a given signal. But many things combined to make a disastrous day of it. The assault was fixed for the 31st October and the garrison of Kalunga had taken advantage of the delay to erect a complicated series of stockades; while the steep ascent of the hill and the jungle, almost impenetrable to men unused to it and further encumbered by heavy accoutrements, hampered our men. The Gurkhas had also got a few light guns into position, which swept all the easiest approaches with grape shot.

Our batteries were too light to have much effect. General Gillespie appears to have got impatient and to have given the signal to advance too soon, before the other columns could get into position to deliver their attack; and the first column and the reserve forced their way over the intervening stockades, under a heavy fire, up to the very wall of the fort—and then found they were unprovided with scaling ladders. When these at length came the attacking force had suffered severely, and was somewhat out of hand. Lieutenant Ellis of the Pioneers was shot dead while planting a ladder—and the Pioneers retreated, followed by the whole of the storming party on that side. The other three columns of the storming party, either not hearing or misunderstanding the signal, given too soon, had remained inactive.

General Gillespie, determined to make another desperate effort, had a couple of 6-pounders dragged up the ascent,

and, placing himself at the head of five companies of the 53rd and 100 dismounted Dragoons, made a rush for the wicket-gate. Williams, in his "Memoirs of the Dun," makes a curious statement about the conduct of the 53rd on this and on a subsequent occasion. They hated their commanding officer, he says, and on this account "sulked" and would not advance, standing stubbornly allowing themselves to be shot down :—"No one fled, but none went forward ; they stood to be slaughtered." Such a statement is almost incredible, but whatever may be the reasons, the assault again failed, General Gillespie falling shot through the heart, and his *aide-de-camp*, Lieutenant O'Hara, being killed by his side. Colonel Carpenter then ordered a retreat. In this first assault General Gillespie, Lieutenants O'Hara and Gosling, Ensigns Fotheringill and Ellis, and twenty-seven non-commissioned officers and men were killed ; and fifteen officers and 213 non-commissioned officers and men were wounded.

Colonel Mawby succeeded to the command of the division, and with somewhat excessive caution, retreated again to Dehra where he awaited the arrival of reinforcements, and a battering ram, which did not arrive till 24th November. The Gurkhas thus had ample time to strengthen their defences and procure supplies. On the 27th November, after two days' bombardment, another assault was ordered, this time led by Major Ingleby of the 53rd, which was again repulsed by the gallant little Gurkhas, the assailants suffering most severely. Captain Campbell, Lieutenants Luxford, Harrington and Cunningham with thirty-three non-commissioned officers and men were killed and seven officers and 636 men wounded.

Three days after the repulse of the second assault the Gurkhas were compelled by continued and well sustained bombardment to evacuate the Kalunga fort ; and, in number about 70 survivors only, they cut their way through the besiegers' lines on the night of the 30th November. When the fort was occupied by Major Kelly next morning it bore

terrible testimony to the valour of the vanquished. The whole area was a slaughter house, strewn with the bodies of the dead, and those too sorely wounded to accompany the gallant band who cut their way out. Among the bodies were found those of women and children; the women had been seen at the first assault assisting in the defence of the ramparts with showers of stones.

There are two small obelisks on the left bank of the Raspanna Nadi, opposite Kalunga, and within a mile of the Dehra Church. One of these commemorates the death of General Gillespie and those who fell with him;—the other is a tribute to the brave Balbhaddar Singh and his gallant Gurkhas, who afterwards repulsed another assault under Major Baldock against Jauntgarh, a mountain fort in Jaunsar, into which they had thrown themselves. After repulsing this attack, Balbhaddar crossed the Jumna and held Jaitak in Sirmur territory against all our efforts till the evacuation of all Gurkha strongholds between the Kali and the Sutlej, by treaty, on 15th May, 1815. And now the Dun proper may be considered to have come into existence. It was formally annexed to the district of Saharanpur by a Resolution of Government, dated 17th November, 1815.

The first definite instructions on the subject of administration of the Dun of which there is any record are orders from the Secretary to Government in the Judicial Department to Mr. Grindall, Collector of Saharanpur, to take over charge of the Dun, and, pending the introduction of the Regulations, to act in accordance with them. Mr. Grindall entrusted the fixing of the revenue subdivisions, the collections, and the police allotments to Mr. Calvert, Assistant Collector of North Saharanpur. In February, 1817, Regulation IV legalised the annexation of Dehra Dun to Saharanpur, and declared the laws of conquered and ceded provinces to be in force within its boundaries. For some time after Mr. Calvert's deputation to make this first rough settlement, the Dun appears to have been left to itself.

Some five years afterwards, in 1822, the Hon. Mr. Shore was appointed Joint-Magistrate and Superintendent of the Revenues of the Dun; but some time before that it appears a force of Military Police, called the Sirmur Battalion, had been raised and equipped from amongst the Sirmurias and the remnants of the Gurkhas left in the Dun, under the command of Captain Young, of the 68th N. I. This battalion was afterwards well-known as the Sirmur Rifles, or the 2nd Prince of Wales's Own Gurkhas, whose headquarters for many years has been the cantonments west of Dehra Dun.

The first Superintendent of the Dun, Mr. Shore, and his military coadjutor Capt. Young with his Sirmur Rifles, had a good deal of trouble for some time with some desperate bands of *Gujar* outlaws under a leader called Kalwa, or, as he more grandly styled himself, Raja Kalian Singh. He was finally overcome and killed in the storming of the Kunjah fort, in which he had taken refuge, the gate of which fort, in the absence of artillery, was burst in with an improvised "battering ram" in the style of ancient warfare, by the plucky little Gurkhas. The regiment there also took its first trophies,—two small guns which the besieged *Gujars* had mounted in the fort. These two guns, with a model of the battering ram with which the gate of the fort was broken down, were kept for many years in the Guard-room of the Regiment in the Dehra Dun Cantonments.

It is only natural to suppose that officers located in the Dun for any time should "lift up their eyes unto the hills," and eventually climb them here and there in search of sport, and of coolness. The first house erected on the hills north of Dehra was a small hut built on the Camel's Back as a shooting-box by Mr. Shore and Captain Young, in 1823. Another small house was built shortly afterwards, somewhere on the Kulri Hill. This is said to be Zephyr Cottage, close to Zephyr Hall. Mullingar, built by Captain Young as his residence as Commandant of Landour, on top of a hill below

Landour, and White Park Forest, now known as Annfield on the spur below it, are probably the first houses built which are recognizable at the present day. White, Park and Forest was the names of three men who chummed in this house. The splendid climate and the good sport obtainable gradually attracted other Europeans, as the Dun and the hills to the north of it became better known; and, in 1827, Government established a convalescent depot for European soldiers at Landour. By this time there were several houses in Mussoorie; the Park was built by Colonel Wyshe in 1827; Phoenix Lodge in 1829; and about this time Captain Kirke, and one or two other whose names are amongst the first in the old "householder's register," commenced building. As we find it recorded that a merchant named Lawrence came up in 1829 with a stock of miscellaneous goods for sale, building a hut for himself and his wares on the Camel's Back, it is evident there must have been something of a European population by that time, to purchase.

The two stations of Landour and Mussoorie were at first entirely separate. The convalescent depot was on top of the Landour Hill; Mussoorie showed a tendency to keep well to the west in the direction of Hatipaon and Cloud End. The Old Brewery, Bohle's Brewery, and the first school (Mackinnon's) were out west; Colonel Everest, the first Surveyor-General who located himself in Mussoorie, fixed on the Park as his office and residence. Clover Lodge, Leopard Lodge, Cloud End, and the ruins of other old houses in that direction, show the western tendency of Mussoorie, which is further emphasised by the reservation of sites for bazaars in Mr. Wells' settlement, at Hatipaon, at Dudhili Khal and even as far west as Bhadraj, a hill crowned by a temple, overlooking the Jumna River. Mussoorie and Landour having now joined, and Eastern Mussoorie being overbuilt and overcrowded, the western tendency is reasserting itself. The number of houses in Western Mussoorie is rapidly

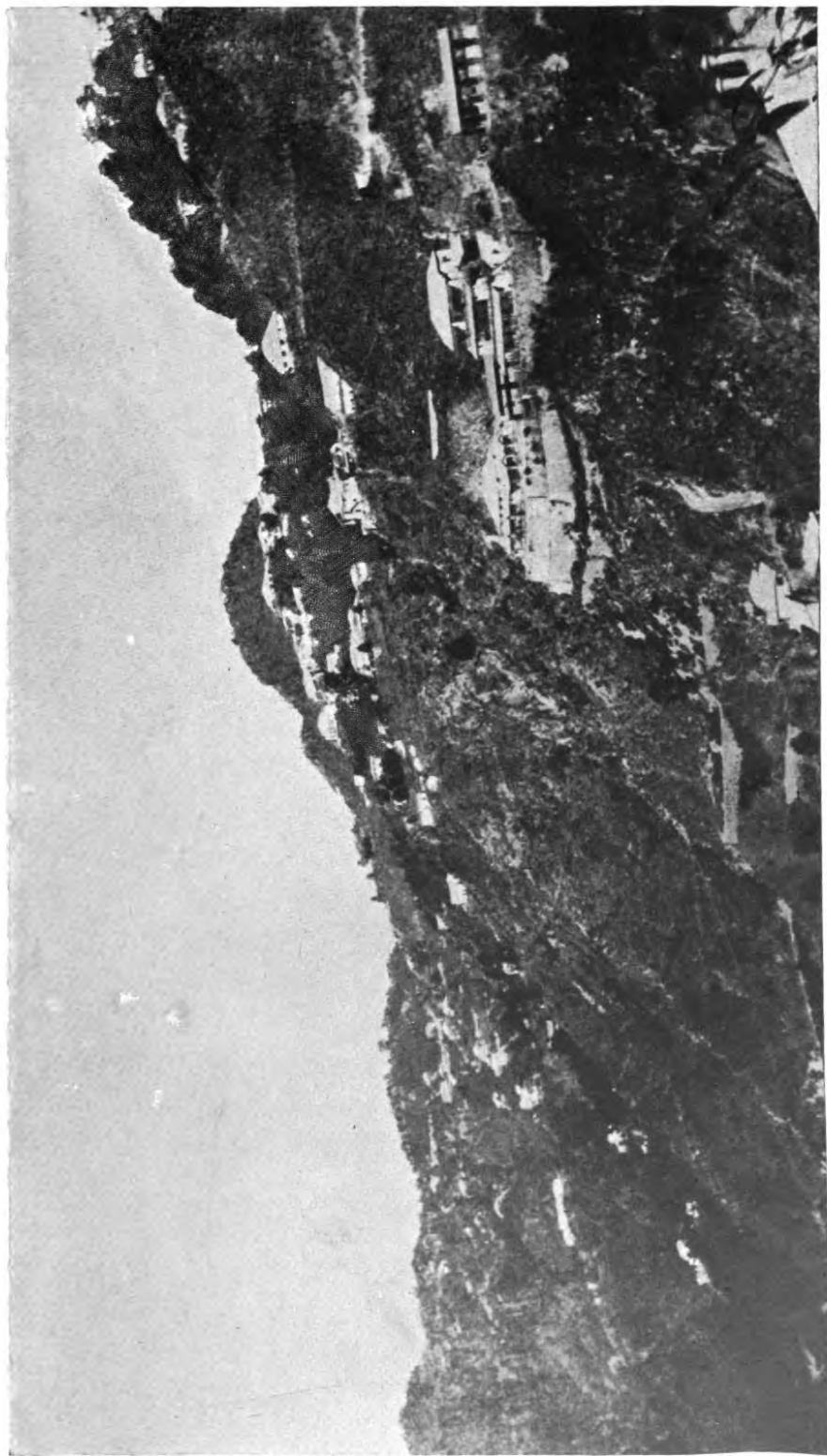
increasing; the large new shops near the Library and the rumoured opening of a branch of Messrs. Fitch and Co. near the Charleville gate, further emphasise the westward tendency of the growth of Mussoorie.

There was apparently no settlement of any kind in Mussoorie or Landour till some eighteen years after Captain Young and Mr. Shore built the first hut on the Camel's Back. Indeed, beyond Mr. Calvert's fixing of the Revenue Subdivisions in 1816, there seems to have been no regular settlement or survey in the Dun itself. The European settlers in Mussoorie took up what land they required, direct from the zemindars of the villages on both slopes of the hills. The boundary line between Dehra Dun and the territories left to Raja Sudarshan Sah of Tihri, who was reinstated after the British forces had driven the Gurkhas out of the Dun, was laid down as the watershed of the Mussoorie-Landour range. Hence the northern slopes of the hill down towards the Aglar Valley, are, strictly speaking, Tihri territory. The question of the boundary first cropped up when Government established the convalescent depot at Landour in 1827, and, the fact that the land on the northern slopes of the hills was not in British territory being established from the records consulted, compensation was accordingly determined on, in the way of an annual quit-rent, the Government paying Rs. 70 per annum for the Landour depot, and the Civil Station, or Mussoorie proper, Rs. 278 per annum. These rates have since been enhanced; but as the total area of Mussoorie and Landour (excluding Rajpur and Bhadraraj, which were eventually excluded from the settlement, after it was first made) is nearly twenty square miles, about half of which, roughly speaking, was Tihri territory, a rent of say Rs. 350 per annum was by no means excessive; about Rs. 35 per square mile.

The first business started in Mussoorie (if we except Mr. Lawrence's venture of general goods for sale in 1829) would appear to have been the "Old Brewery" which was started

by Mr. Bohle from Meerut in 1830, on the site of the present Mackinnon's Brewery. In 1832 Mr. Bohle appears to have got into trouble with Colonel Young, (the Captain Young, formerly of the Sirmur Rifles) who at this time apparently combined the offices of Superintendent of the Dun and Commandant of Landour. The difficulty seems to have been about supplying beer to soldiers who came down from Landour to the brewery with forged passes. Whether on account of trouble with the authorities, or because he found that a hill brewery was not a paying concern in those days, Mr. Bohle closed his brewery in 1832, after only two years' working, and sold the estate to Mr. Parsons. Two years afterwards, in 1834, Mr. Mackinnon came up, purchased the estate from Mr. Parsons, and opened the first of the Mussoorie Schools, calling it the Mussoorie Seminary. Bohle also returned about the same time and re-opened the Old Brewery, where he continued working till 1838 when he built the place known as Bohle's Brewery, on a spur to the north of the Old Brewery, and transferred his plant and business there. The ruins of this place are still in evidence, some of the buildings in fairly good repair.

In 1835 the European population was large enough to trouble itself about its spiritual wants. A meeting was got up to arrange about erecting a Church, and a site on the Kulri Hill near where Zephyr Hall now stands was proposed. To this Mr. Mackinnon, already one of the leading men in Mussoorie owing to his energy and public spirit, objected, on account of the distance from his school, and proposed that the Church should be erected out to the west of the station. A compromise was effected by the selection of the present site: and in 1836 the tower and nave of the present Christ's Church were erected by Captain Rennie Tailyour, of the Bengal Engineers. The chancel and transepts were not added till seventeen years later, in 1853. St. Paul's Church, Landour, was built a short time after the Mussoorie Church, and was consecrated by



VIEW OF MUSSOORIE FROM RAJPUR ROAD.



Bishop Wilson on 1st May, 1840. The Rev. Mr. Whiting was then Chaplain for both Mussoorie and Landour, and it was not until 1848 that the two stations were separated, ecclesiastically, and two Chaplains appointed.

The North-West Bank was started in 1836 under the management of Colonel F. Angelo, and for some time it was utilized, in a way, as a Government bank, holding a floating deposit of treasury money for the convenience of Government officers and their families residing in Mussoorie. This arrangement was put a stop to in 1842 by Mr. Vansittart, then Superintendent of the Dun, as irregular; and it is probable he was well advised in so doing, as the bank stopped payment shortly afterwards. The depositors were all paid up, but the shareholders lost a good deal. In 1859 the Delhi and London Bank opened a branch in Mussoorie, which is still going strong; in 1864 the Mussoorie Savings Bank was started by Mr. Hobson, and sometime later the Himalaya Bank was opened under the management of Mr. Moss. These two banks disappeared sometime ago, the collapse of the latter making rather a sensation at the time. The Bank of Upper India opened an agency for a short time in the seventies, but closed it again shortly afterwards. It re-opened in 1904 in the premises formerly known as the Himalaya Hotel. The Alliance Bank of Simla opened a branch in Mussoorie on the 21st August 1891 in very handsome premises known as Tiverton House at the east end of the Mall.

In 1841 the Himalaya Club was formed with no less than 148 members, which gives some idea of how the number of residents in Mussoorie and Landour had increased by this time. About forty years afterwards, at the end of the seventies, one of the original members was still on the list, in the person of General C. L. Showers, father of a family of boys well known in India, amongst them being Major Showers of Lumsden's Horse, who was killed in the first action in South Africa in which that corps took part. In 1841 the settle-

ment of Mussoorie was carried out by Mr. Wells, and in 1842 Major Brown completed his survey of the settlement, and demarcated and mapped out the various estates taken up by the European settlers.

We give some particulars of the settlement, and land tenures generally in Mussoorie, in the next chapter.

In 1842, after Mr. Wells' settlement, the Mussoorie Municipal Board was constituted, and the records of the settlement deposited in their office containing particulars of all the estates then held, and a supplementary register was established to record transfers and subdivisions of these estates, and particulars of all new ones taken up. The first Secretary was Mr. A. MacGregor, and the office was at first a room in the Kacherri, while the monthly meetings were held in the Library, in the Mussoorie Bank, and in various other places. It was not until 1871 that the Belleville estate was purchased from Mr. Geo. Hunter by the Municipality, and the existing house thereon altered and enlarged to adapt it for the purposes of a Municipal and Town Hall. The Municipal office and records were removed there; a stage was erected, and two large rooms thrown into one to form an auditorium or ballroom; and for many years all public performances, dances and entertainments were given there. A handsome and commodious Municipal Office has recently been erected adjoining the Municipal Hall, as the work now done by the Board, the establishment now kept, and the rapidly increasing amount of files and records, necessitate a special building.

Mussoorie seems from the first to have been deemed an eligible residence for native princes. The Chateau Kapurthala, the picturesque hill residence of His Highness the Maharaja of Kapurthala, above the Savoy Hotel, is well known. Mussoorie is also the home of an ex-Amir of Afghanistan, who with his family and retinue of Kabulis, resides at Bellevue, on a fine site on the southern spur of Vincent's Hill. As far back as 1853 Mussoorie afforded shelter for a time to a distinguished

Punjabi prince, the Maharajah Dhulip Singh, son of the celebrated "Lion of the Punjab," Ranjit Singh. When the child prince was removed from the influence of his mother and her intriguing ministers, he was first made over to the care of Dr. Login, at Lucknow. Afterwards he was sent up to Mussoorie for his health, and The Castle, the house on top of the Castle Hill, for some time the property of Mr. Geo. Bladen Taylor, but now belonging to Mr. Henry Vansittart, was selected as Dhulip Singh's residence. Thence he was sent to England, on the annexation of the Punjab, where, as is well known, he made his permanent residence. Another of the Punjabi Princes, Raja Lall Sing, who tendered his submission after the first Sikh campaign, was given a *jaghir* in the Dun, to which *jaghir*, together with the Mid-stream estate in Mussoorie, his son Raja Ranbir Sing, so well known to Mussoorie and Dehra residents, eventually succeeded.

In 1842 a weekly newspaper called *The Hills* was started by Mr. Mackinnon, who was the moving spirit of Mussoorie: well edited and well supported, it soon made its mark and became well known. It was decidedly radical in its views, and occasionally appears to have adopted the idea of the traditional Irishman, who was not quite sure what his politics were, but they were "agin the Guv'ment anyhow." However the Government was able to survive it, as it does the attacks of the press even unto the present day. *The Hills* was never scurrilous; even if a trifle over-candid in its strictures, it was alway in good style and tone. The paper ran for some seven or eight years, when Mr. Mackinnon closed his school and re-opened the "Old Brewery" in 1849. For some ten years Mussoorie was without a paper of any sort, till, in 1860, Dr. Smith revived *The Hills* in a larger form, and it maintained its existence, under the editorship of Mr. A. Mackinnon, the Revd. Mr. Shaw, and latterly of "Jimmy" Peyton of the Survey Department, till 1865, when it finally collapsed.

About 1870 an attempt was made to start another paper called the *Mussoorie Exchange*; this was chiefly an advertiser and only lived for a few months. In 1872 Mr. Coleman started the *Mussoorie Season*, and was joined in the venture by Mr. John Northam, who, when Mr. Coleman disappeared from Mussoorie somewhat abruptly in 1874, ran the paper on till the end of the Season, and then started the *Himalaya Chronicle*. In the winter of 1875-76 an attempt was made to run the *Himalaya Chronicle* throughout the year, transferring the publication to Meerut during the cold weather, but apparently this was not successful, as it was only tried for one year. Since the demise of the *Himalaya Chronicle*, there have been several other weekly papers published in Mussoorie from time to time, one of which, the *Beacon*, under Dr. Hawthorne had a somewhat lurid (not exactly brilliant) but brief career. The *Mafasilite*, run by Mr. Liddell, lasted a considerable time, but eventually collapsed. The *Eagle*, started by Mr. Morton, subsided after a brief career of a couple of seasons. The *Mussoorie Times*, which was started by Mr. Bodycot while the *Mafasilite* was running, seems to have come out "on top"—and is still going very strong, in its seventh year.

When Mr. Mackinnon closed his School, and re-opened the "Old Brewery," Mr. Ramsey took over his pupils, but does not seem to have made a success of the school. The Chaplain of Mussoorie was the Revd. Mr. Maddock, and he, concluding there was a good opening for a school here, got his brother out from home, who started a school on the hill above the Library, well-known at first as "Maddocks,"—and later on as "Stokes." Mr. Maddock had rather a struggle at first, but eventually established a first class school, which on his retirement in 1865 was purchased by the Diocesan Board and placed at first under the charge of the Rev. A. O. Hardy, who was succeeded by the Rev. Mr. Stokes. "Stokes' School" was a very well known name amongst the boys of the North West Provinces thirty years ago. Some five or six years ago, as the school seemed to be on the wane, the Diocesan Board decided

to close it. The estate was purchased by Lucknow capitalists, the school buildings and chapel dismantled, and the Savoy Hotel built on the site.

Mussoorie rapidly developed in the scholastic line. St. George's College, Manor House, was established in 1853, the course of studies being at first specially designed to prepare the pupils for Rurki College and the Survey Department. About the time the Mussoorie School was purchased by the Diocesan Board of Education from Mr. Maddock, in pursuance of Bishop Cotton's scheme for the establishment of schools in the hills for boys, Archdeacon Pratt, who took a great interest in providing for girls education, projected the Caineville School, which was opened in 1865 under Miss Scanlan. The Convent School on the Waverley Hill has been long and favourably known as a first class educational institution for girls, as has also the Woodstock School above the Tihri road, Landour, working under the control of the Ladies' Board of Foreign Missions of the American Presbyterian Church. Hampton Court, conducted by the Rev. Henry Sells, was another well known boys' school thirty years ago : it is now Miss Holland's Girls' School. Numerous other minor schools were started from time to time, flourished for a while, and faded away. Of the bigger and better known schools "Stokes" has passed away, but it has its successor in a way in the Abbey School, conducted by Mr. Horst, who was a master in Stokes' in the old days. The Convent, St. George's and Woodstock are going strong ; and Hampton Court is still a very well known and popular school, though it has changed management and sex, so to speak.

Another important scholastic institution of Mussoorie deserves more than a passing mention. The Summer Home for Soldiers' Children at Glenburnie was started in 1876, so it has a history of some 30 years to look back on, already.

General Biddulph, struck by the condition of soldiers' children in the plains, collected funds for their benefit, before

anything very definite had been decided as to the best way to use them. The Revd. Mr. Stamper and his wife had long wished to establish a "nursery" or home on the hills to which soldiers' children in delicate health could be sent, and General Biddulph was asked for a portion of his fund. Mrs. Stamper first proposed to take a house in Mussoorie and commence on a small scale with a few children; but, communicating with different regiments, so many urgent cases were forthcoming which could not be refused, that it was necessary to considerably expand the original design. Eventually 45 children were brought up, and Bassett Hall was taken for the season. The results of the first year being found eminently satisfactory it was decided to carry on the scheme, Mrs. Stamper undertaking the Honorary management. There was some difficulty about a suitable house, few large houses being available except at very high rents, and it was considered best to purchase one. Eventually Glenburnie, then the property of General Reid, was purchased for Rs. 13,000. The Summer Home for Soldiers' Children is now a most flourishing institution, under the management of Mrs. Stehelin.

The Railway School at Fairlawn was started in 1877 by the Scinde, Punjab and Delhi Railway Company as an off-shoot of the Lahore Railway School, under the management of Mrs. Ross. Fairlawn has now passed into the hands of Deb Shumshere Jung Bahadur Rana, the ex-Prime Minister and Commander in Chief of Nepal; and the Railway School, now an East India Railway Institution, is at Oakgrove, Jharapani.

The Mussoorie Cart Road, generally known as Mackinnon's Road, was commenced in 1843, a joint stock company with a capital of Rs. 60,000 being floated by Mr. Mackinnon for the purpose. The road is wonderfully well graded and constructed; passing above Bhatta Village, it comes up by the Crown Brewery to the Library; a branch going eastward from

Kincraig toward Tara Hall, and thence coming out on the Kulri above Kenilworth Lodge. The new cart road from Bhatta to the Old Brewery was made by Messrs. Phillip and Vincent Mackinnon at their own expense, for the use of the Brewery.

The Library was started in 1843, some Rs. 2,500 for the building and for purchasing books being collected by subscription.

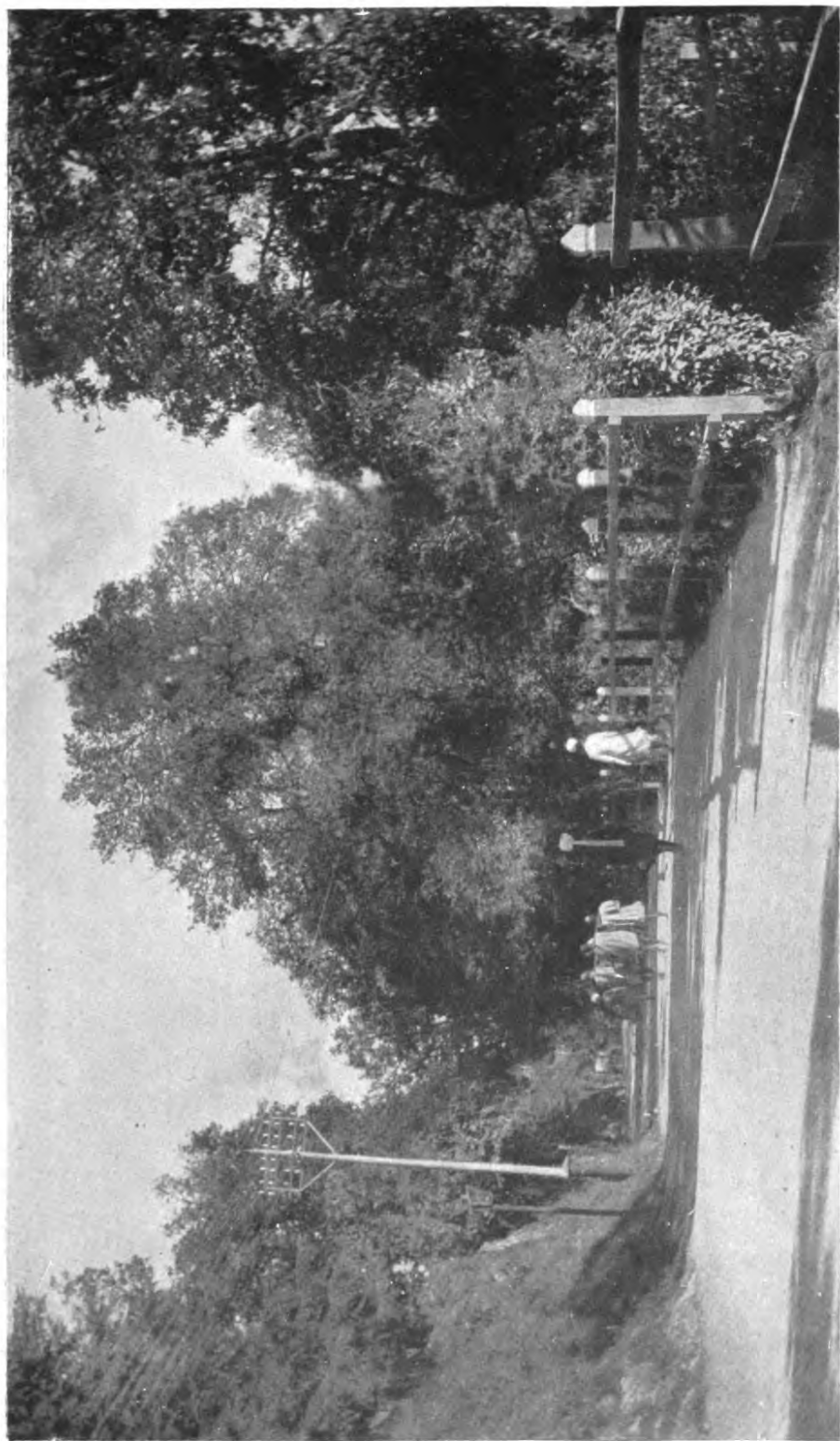
Lodge Dalhousie, formerly No. 422, but now No. 639 E. C., was not constituted till 1854. The first Master was the Rev. T. G. Smythe, and Colonel Waugh, Surveyor-General of India in succession to Colonel Everest, was the first S. W.

Mussoorie has, from its commencement, had a curious attraction for surveyors, Colonel Everest, then Surveyor-General of India, having made his headquarters in the Park as far back as 1832, while the head office of the Great Trigonometrical Survey, and the recess quarters of all sorts of survey parties, scientific, topographical, and revenue, have constantly been located in Mussoorie. The G. T. Survey had its office for a short time at Montrose House, and thereafter, for a good many years, at Evelyn Hall, near the top of the Camel's Back; the highest point just above the office being utilized as an observatory. Many a survey officer who subsequently distinguished himself in geodetic work made his first acquaintance with a big thirty-six inch theodolite in the little observatory on the top of Camel's Back under the paternal guidance of Mr. J. B. N. Hennessy, for many years in charge of the Head Quarters Offices, and afterwards Superintendent of the G. T. Branch of the Department. After the amalgamation of the three separate Survey Departments, Trigonometrical, Topographical and Revenue, into one, the Head Quarters of the Trigonometrical Branch were retained in their "winter quarters" at Dehra Dun, where they now are. Evelyn Hall is now known to fame as a Nursing Home; but several Survey parties from Upper India,

and elsewhere, have always recessed in Mussoorie, and the number has considerably increased this year.

A second survey of Mussoorie, purely topographical this time and ignoring estate boundaries, was carried out by the old Kumaon and Garhwal Survey party, (originally the Kashmir party) under Major Montgomery, R. E., at odd times during their seasons of recess from their labours in the interior, from 1865 to 1870 or 1871. From this survey on the scale of 12 inches to the mile, a "Guide Map" on half-scale was prepared in 1872 which, divided up into sections duly lettered marginally, with an alphabetical list of houses, formed the basis of the present Guide Map. But this is now considerably out of date, the last issue being ten years old. Another survey, scale 24 inches to the mile, was made for the Municipal Board in 1875-76 by the writer, during six months' leave from departmental work. This was a skeleton survey, only showing houses, roads, and estate boundaries and was an attempt to bring Brown's settlement survey of 1842 up to date, with somewhat inadequate means and time at disposal. This is now over thirty years old; a large number of houses have been built and sub-divisions of estates been made since then; and it is high time the Municipal Board had a new survey to bring the record of houses and estates up to date.

Mussoorie was first connected by telegraph with the world in general about 1865. A post office had been established with the opening of the Landour Convalescent dépôt in 1827. The head post office has been for many years at Grand Parade, at the entrance to the Landour Bazaar, but with the growing preponderance of Mussoorie, the opening of the branch office on the Kulri Hill in the centre of the shops and business quarter was a real boon to the public. The subsequent opening of the Library Sub-office, the Charleville despatching office, and, last year, the Barlowgunj delivery office, are all steps in the right direction, towards four despatch and delivery offices; Landour, East and West Mussoorie, and Barlowgunj or South Mussoorie.



THE MALL, BELOW KACHERRI.

CHAPTER IV.

Mussoorie Settlement and Land Tenures.

MENTION was made in the last chapter of the so-called "Settlement" of Mussoorie, which was carried out by Mr. F. O. Wells. The attention of Mr. J. Thomason, Senior Member of the Board of Revenue, was attracted to the irregular way in which land was being taken possession of in Mussoorie, and, in 1841 he drew up a celebrated minute describing the situation and suggesting that a Special Commissioner should be appointed to investigate all tenures, and to delimit the boundaries of each holding. Mr. F. O. Wells was appointed as this Special Commissioner, and completed his "settlement" in 1842. He was assisted in the work by Major Brown, who prepared maps of all the then existent estates. It should be noted however that this was not a revenue settlement, as it did not in any way affect cultivated lands or assess any revenue payable to Government. It merely defined and registered holdings of land as found existent; and, in view of the customary meaning attached to the word "settlement," as referring to the operations of a Settlement Officer engaged in assessing land revenue, it would have been better to have called Mr. Wells' work a "registration" instead of a "settlement." Mr. Wells was not a settlement officer in the ordinary sense of the word.

There had been a register of proprietary holdings kept in the office of the Superintendent of the Dun, and Mr. Wells' first action was limited to revising this register, and demarcating the holdings, in which he was assisted by Major Brown, who may legitimately be styled the "Survey Officer" of the Wells Settlement. The payment of ground rents was enforced, and where title was clearly proved, title-deeds were granted. But the register had not been carefully kept up, and very

often the extent of the holdings claimed rested on the testimony of the occupier and his neighbours ; there was often a difference of opinion as to who was entitled to the ground rent, and in very few cases could a clear title be legally proved.

The position briefly was as follows. People who had been attracted to Mussoorie and wished to take up land here, made their own arrangements with the head-men of the different villages, taking from them such land as they required for such rent as was agreed upon. The question arose as to what right—if any—these village headmen had to dispose of the lands in question, and, to elucidate this, a sketch of the arrangements of the British Government with these villages since the conquest of the Dun from the Gurkhas, becomes necessary.

When the British came into possession of the Dun, most of the lands were cultivated by villagers who probably had no proprietary rights at all. The fiscal policy of the Garhwalis and their successors the Gurkhas alike was to treat the cultivator as a sort of “tenant ;”—squeeze as much as possible out of him, and turn him out and put in another just whenever they pleased, if they thought more could be got out of the new comer. In British law, it is generally understood that the legal effect of conquest on pre-existent private proprietary rights is, as far as practicable, *nil*, leaving them undisturbed, except where the contrary is expressly set forth in a proclamation of annexation. Private rights in the Dun must therefore be assumed to have remained as they were before the advent of the British. For revenue purposes the new Government at first based their demand on a valuation of crops, and farmers of revenue were appointed to facilitate collection of revenue ; such *Thikkadars* having been in existence under the former native rule, made the system easy. The cultivators were recognized as tenants only as under native rule, not as proprietors ; and it was not until 1848 that any villagers were admitted to have proprietary rights, or to be in the position of *Zamindars*, and thus entitled to dispose of their lands. It

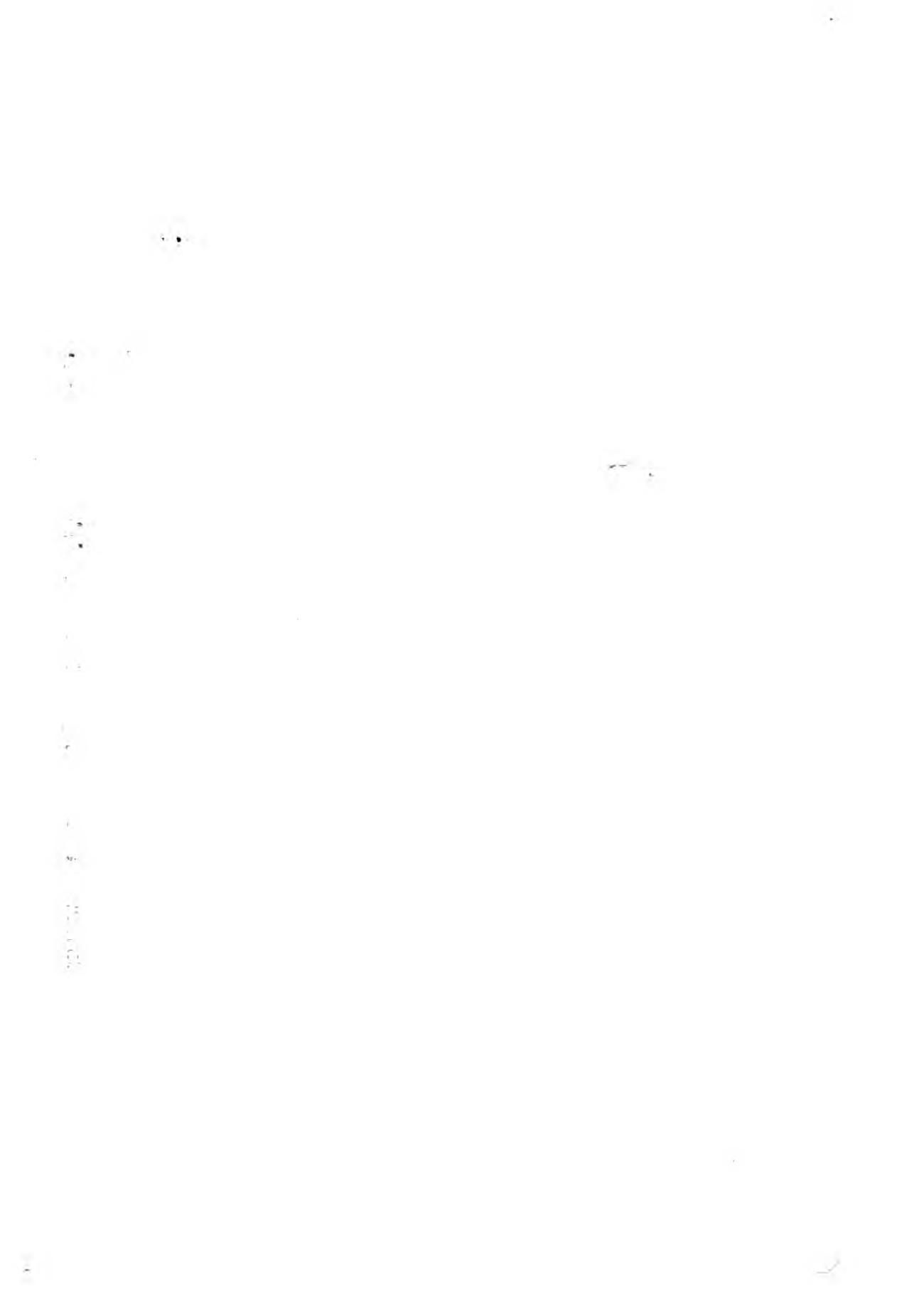
therefore follows that at the time of the Wells Registration the headmen of the villages from whom Mussoorie land holders had acquired their lands, had never been legally entitled to dispose of proprietary rights in the lands transferred. Yet several of such sales and transfers had been duly registered by the Superintendent of the Dun; this officer had further declared one-third of the rents of such plots as due to government; and this demand had been acceded to by all and was sanctioned by usage.

Mr. Wells was accordingly instructed to acknowledge all such sales and transfers, subject to the right of Government to take one third of the ground-rent. In order to give a legal appearance to the arrangement, the zamindars were stated to be receiving two thirds of the ground rent assessed on sites taken up, as compensation for their lost rights of grazing thereon. It was most distinctly laid down however that the zamindars should be considered to have no right of any sort in uncultivated and unoccupied possible building sites. With the desire of developing the sanatorium, Government made over to the community of Mussoorie for public purposes the one-third of the ground rent on sites already purchased from the villagers and occupied, and also permitted the community, represented then by "the Committee" and now by the Municipal Board, to dispose in the future, by auction, of any vacant sites, and to retain both the auction price and the whole of the ground-rent. In this way was established validity of title to lands acquired from the village headmen in British territory.

But sites had also been bought from the zamindars of the Raja of Tihri-Garhwal, the boundary of whose territory had been fixed as the watershed-line. Moreover at the time of the conquest a large slice of the Dun had been suffered to remain in the possession of the Mohant of Dehra. The Raja of Tihri agreed that all his lands within the boundary of the settlement should be considered as within British territory, so that his possession and disposal of the lands would

be governed by the law of the British Government. Moreover both he and the Mohant agreed that the ground-rent should be collected by the Committee, who would deduct from the sum to be remitted to them one-third and detain it as compensation for the expense and trouble of collection. The consequence was that the Committee became entitled to one-third of all the ground-rents in the station, the other two-thirds being taken by the zamindars, the Raja or the Mohant. The Committee was also entitled to the whole of the ground-rent realized on the so-called zamindari sites which they might sell by auction in the future. The occupiers of the land of the Mohant and Raja were as safe in their proprietary possession after purchase as those who had bought from the Government zamindars, or might buy in the future from Government through the Committee. The question of the persons entitled to ground-rent was permanently settled.

Mr. Wells also decided which of the occupants of sites had established their title to possession. He also determined the limits of their estates or grants on the principle of registered or beneficial possession; that is to say, no one was allowed land in excess of the amount registered in his name in the old and faulty register, unless he could prove that he was using it profitably. He was greatly assisted in this work by the plans of Major Brown. He also registered all estates and granted title-deeds. It was arranged that future sites should be put up for auction in plots by the Committee, but there was no explicit arrangement as to what was to be done with the auction proceeds in the case of the Mohant's or the Raja's lands. When, however, in consequence of such sales, the question arose, he rectified his former omission by ruling that the lands should be put to auction and the proceeds dealt with in the same way as the ground-rent. Two-thirds would be paid to the Mohant or Raja and one-third retained by the Committee. The Committee's officials do not appear to have understood all these arrangements; for we find it gratuitously paying to the Zamindars ground-rent for sites





INTERIOR OF MESSRS. J. B. & E. SAMUEL'S ESTABLISHMENT.

auctioned after the "Registration." Again it allowed the Mohant to dispose of some land directly to the transferee and not through the Committee under the following circumstances. In 1844 one General Wilkinson applied to the Secretary of the Committee, to acquire a piece of land known as Chajouli. The Secretary, Mr. Healy, referred him to the Mohant. Accordingly in 1845 General Wilkinson got a lease in perpetuity of the land from the Mohant on an annual payment of Rs. 25, and the lease was registered in the office of the Board; and not only this, but in the year 1851 Rs. 25 on account of the annual rent of the land in question were paid through the Secretary of the Board to the Mohant without deducting the Board's share of one-third. In 1861 Mr. Hobson bought the land from General Wilkinson, and in 1881 the Bank bought it from Mr. Hobson. It finally was bought by Messrs. Mackinnon, who sold a small portion of it to the Municipality for the Bhilaru refuse shoot. Another portion of this land was purchased by Captain Murray and on this are the springs now to be utilized for the water-supply scheme, and which has now to be purchased by the Board for the purpose. The Board having so far sanctioned the successive transfers was estopped from denying the title of Messrs. Mackinnon, and an anomalous tenure was created in Mussoorie, the proprietary title of the owners not being subject to any ground rent.

The next chapter of importance in the history of Mussoorie tenures begins with the 17th October, 1894, when the Raja of Tihri-Garhwal entered into an agreement with the Municipal Board and the Secretary of State for India, providing that the boundary between Tihri and Mussoorie should be the boundary as demarcated by Captain Montgomerie's party in 1868-70 and plotted on the twelve inch maps of Mussoorie; and that in consideration of a payment to be made to the Raja by the Board of a sum of Re. 1-8-0 per acre for all unoccupied Tihri lands in Mussoorie and of an annual payment of two-thirds of an anna per *pakka biga*, the Raja would relinquish

all his rights of whatsoever kind over the lands in question, so that the full proprietary rights should rest in the Board who should have full power to deal with the said lands as they might wish, including power to sell, lease, or otherwise transfer the said lands. Thus the Tihri lands passed into the hands of the Board.

On the other hand about the same time the Mohant offered to purchase from the Board any right or title it might have over certain unoccupied lands known as Chamasari within his *jagir* or religious grant. The Board's title was based on the informal agreement recorded by Mr. Wells whereby the Mohant had made the lands over to the Board to dispose of and manage. There was some difference of opinion as to what this title amounted to. The opinion of the Legal Remembrancer of the time was no doubt a correct one that the Mohant possessed proprietary rights over the lands and the Board at the most a perpetual right of management and disposal on his behalf. In this case all that the Mohant required to purchase was a release from his agreement. The Government, however, directed that the Board's right over the lands should be sold, as if the land was *nazul* or Government land, and that the sale should be in the name of the Secretary of State for India, inasmuch as the Mohant had originally made over the lands to Mr. Wells, an officer of the Government and not of the Committee. The Board accordingly relinquished their undetermined and unsubstantial title in the land for Rs. 3,000, the Mohant become absolute proprietor, and the area was excluded from Municipal limits.

It was in connection with the project of making a reserved forest that these lands were relinquished, as being useless for the purpose, and on the other hand the Tihri lands were acquired.

Within the area of the intended reserve, however, were two plots of land, the acquisition of which raised difficulties. One was a place called Bundawala, better known by the

name of Badraj. This was included in the area made over to the first British settlement of Mussoorie by the operation of the Wells Registration, but was excluded from the Government Notification of 1872 defining the limits of the Municipality of Mussoorie. It did not belong to Tihri, and was no longer in municipal limits. This "no-man's land" however, still belonged to the British Government and could be, and was, given to the Municipality for the purpose of the Forest Reserve. Difficulty also arose with regard to certain unoccupied lands in the villages of Kiarkuli and Bhatta, which at the time of the Wells Registration were on British soil and were Government property. The Board expected to acquire them by only paying to the villagers compensation for their grazing and fuel rights. Mr. Daniell, Revenue Settlement Officer, had, however, in 1866, included them in the area assessed to revenue, although they were not cultivated. In the next settlement of 1884, Mr. Ross, the Settlement Officer, attempted to get the zamindars to come to an acknowledgment that they possessed no right over land not actually cultivated other than that of grazing their cattle and taking fuel for their household work. His attempt was not successful with all the zamindars. When the Special Forest Officer was only for giving them compensation for grazing rights, they brought a suit in the Civil Court (Bhani *versus* the Secretary of State for India) in 1902, to establish their full zamindari right over the land, and won it. It was held that as Government had never transferred to the Municipality the fee-simple or even the usufruct of such lands but only the right to sanction such lands when required as building sites, the assessment of them to revenue amounted to a valid transfer of the lands to zamindars. A decree was passed that in order to acquire the lands in question the Board must compensate the zamindars for their rights by payment of the market value under the Land Acquisition Act. The Board has not yet proceeded to acquire these lands so they still belong to the zamindars.

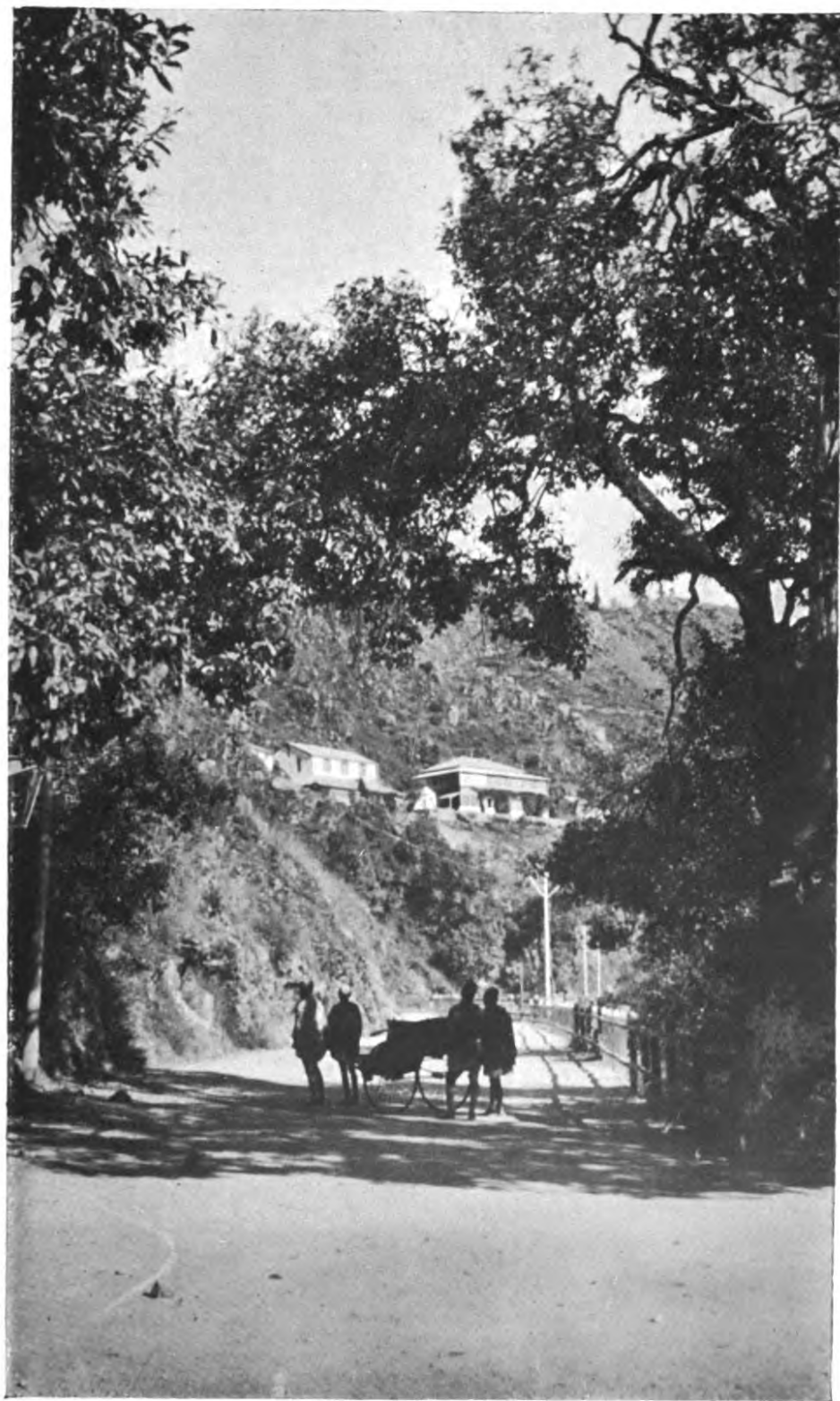
With reference to Landour lands, that is lands now or originally within cantonments, it appears that in 1842 Mr. Wells found that the "Commandant of the Depot" without any control had granted land to persons, both European and native, to build on. This procedure is alleged to have continued up to the time of the Mutiny. In 1894 the Landour bazar was made over by the military authorities to the Board and is now within municipal limits. In consequence of the transfer, the question of the title of persons claiming to have received grants from the Commanding Officer of Landour arose, and a test case was instituted. This case was dismissed owing to some legal technicality and was never contested to the end on its merits. It would appear, however, that the Commanding Officer did make such grants, and it might be difficult at this date to prove that they were *ultra vires*.

To sum up the matter, proprietary rights and tenures within the Municipality of Mussoorie may now be classified as follows.

1. GOVERNMENT NAZUL LAND.—These are the unoccupied lands, which in 1842 were registered by Mr. Wells as within the area belonging to the British Government, and which have since then neither been granted as building sites nor assessed by any settlement to revenue. The Municipal Board is entitled to auction these lands, fix a ground-rent, and, appropriate the whole of the auction-price and ground-rents.

2. MUNICIPAL LANDS.—These are the lands purchased by the Municipality from the Raja of Tihri in 1894, and a few sites acquired from time to time from private owners for the purpose of works of public utility, *e. g.*, the Chajouli land purchased from Messrs. Mackinnon for the Bhilaru shoot. In such lands alone have the Municipality proprietary rights.

3. ZAMINDARI LANDS.—These are the lands which have been included at any time in areas assessed to revenue by



THE MALL, BELOW MAR LODGE AND ST. ANDREWS.



Settlement Officers. They would also include any lands to which zamindars may have obtained prescriptive rights of ownership, that is by adverse possession held against their original proprietors for twelve years, where those proprietors were private individuals, and for 60 years where the original proprietor was the Government.

4. THE FREEHOLD LANDS.—These comprise the Chajouli Lands, noted in Kinney's Survey of 1875-76 as the "Happy Valley unoccupied lands," 580 acres, now belonging to Messrs. Mackinnon. These, as explained above, were leased from the Mohant direct and have now become proprietary estates subject to no ground-rent. The Happy Valley and part of the Murray Estate are included in these lands. The Castle Hill Estate was originally a ground-rent-paying estate, known as Woodcroft and Greenmount, but it was purchased by Government as a residence for Prince Dhulip Sing, and afterwards sold again in "fee-simple," subject to no ground rent. The area of this is 182 acres. There was also a small piece of land, some $4\frac{1}{2}$ acres, sold by the Municipality to the Crown Brewery without any ground rent being reserved.

5. THE GRANTS—These include all the estates registered by Mr. Wells or since granted by the Municipality. Such lands are subject to an annual ground-rent levied by the Municipality, as managing agent for Government, the Raja of Tehri or the zamindars, as the case may be. The plot of the Mussoorie Library Bazar came under this category, and for this reason the Municipality had to pay Rs. 9,000 compensation under the Land Acquisition Act for the site of the south side of this Bazar, demolished some little time ago.

6. THE EX-CANTONMENT GRANTS.—These lands are situated in the Landour bazar. They were granted in times past by Commanding Officers and are, it appears, subject to no ground-rent.

7. THE BHADRAJ LAND.—This land belongs to Government. It was originally made over to the Committee for

management in 1842, but in the topographical Survey by the Kumaon-Garhwal party it was excluded from the municipal area by a revised demarcation. It has now been made over to the Board by the Government as part of the Forest Reserve.



CHAPTER V.

Walks, Rides and Excursions.

THERE are very many pleasant walks and rides round and about Mussoorie. The Mall in some ways claims first place, as the main thoroughfare from the Library to the Head Post Office at Grand Parade, at the southern end of the Landour Bazar; but the portion from the Library to "The Shops," as the business centre of Mussoorie on the Kulri Hill is commonly called, is too much exposed to the glare of the sun in the fine weather and to the full swoop of the mist from the Dun during the rains, to be a favourite resort simply as a pleasant stroll. A visitor can hardly realize how hot it can be up in the hills, at an elevation of 6600 feet above the sea, until he has had a walk along the Mall from the Library to near the Kacherri, in June, before the advent of the rains. From beyond "The Shops" at the northern foot of the Kulri Hill, along the foot of the Club Hill, up to the Landour Bazar, the Mall is more sheltered and shaded, and affords some very pretty views of the east side of the Camel's Back, the Castle Hill, and, between these, across the Aglar Valley, the slopes of the Tain and Nag-Tiba range, with perhaps a peep of a snowy peak peering up from behind them. Going on through the Landour Bazar, we have a variety of walks at our disposal; but, as Landour roads are steep, it is as well, unless in possession of a sturdy pair of legs used to hill climbing, to associate a pony or a dandy with the trip.

Shortly after leaving the Landour Bazar, the road branches right and left, up to the Landour Church, the left road being the shorter, but very steep. There are two "Circular Roads" in Landour, winding right round the hill tops, well worthy of a walk. The highest point in Landour, a little above the Roman Catholic Chapel, should also be achieved

by the visitor: it is 7533 feet above sea level, and a lovely view of the snows is visible from here on a clear day, as also from the flat topped hill, Lal Tiba, further east, almost as high and having the additional advantage of commanding the prospect all round, including a splendid view of the Dun.

From the upper end of the Landour Bazar the Tihri Road branches off, under the Woodstock School; this is also a pretty and fairly level road. This road leads to Jabbar-khet, which is however somewhat too far away to be classed as an ordinary walk or ride. Returning to the Kulri, a pleasant stroll may be taken down what may be called the upper Rajpur Cart Road, passing under Lodge Dalhousie and turning westward again from under Tara Hall by a branch road to Kincaig, on the main or Library-Rajpur Cart Road, coming up by that to the Library. The road east of the Club Hill, from the Head Post Office under Fair Oaks to Wynberg gives some pretty views in the head of the Raspanna Valley.

Coming back to Mussoorie, and taking the Library as a starting point one has a fine choice of roads. Round the Camel's Back is a favourite walk and ride, and some lovely views are obtainable from the salient points on this road, especially from the point under North View, where several benches are placed, and the point under the Band Houses, west of the Cemetery. This road comes out under the Rink at the bottom of the Kulri Hill, and you return to the Library by the Mall. North West from the Library runs the road round the east side of the Waverley Hill; a fine level road, with a lovely view of the snows from the point at Maple Hayes. This road is quite level to the Charleville gate, from which point a variety of routes offer; down the Happy Valley and on beyond to the Hermitage and Herne Hill; a little south of this by the Deanery and the Vicarage;—apparently they were pious people in the old days in this part of Mussoorie for, in addition to the Deanery and the Vicarage, we have the

Rectory (now transformed into "Plaisance") the Priory and the Monastery hard by; while the Convent of Jesus and Mary, which fine building crowns the Waverley Hill, represents the Nunnery. Again from the Charleville gate a level road runs round the west side of the Waverley Hill, under Glen Rannock and Chapelton, and above the Summer Home for Soldiers' Children, to the Municipal Gardens. From these a "pull up" takes you to the upper road from the Convent Gate, which, after passing a small bazar, commonly known as "the Baniya's Shops," and very much sketched and painted by the quasi-artistic visitor, divides into two. One of these, known as Everest's Road, goes down under Catherine Villa on to the Park entrance, and again, beyond this, up to Cloud End and Banog. From below Catherine Villa another road branches down, leading to Kandi Lodge, Mackinnon's Brewery and Lyrndale; another branches from near the Brewery leading up to Everest's Road again. The other road from the "Baniya's Shops,"—the upper one—goes round the Abbey Hill, passing under Frankfort and Seafield, and coming back by the south and east face of the hill by Grant Castle and Frosty Hall. There is also another "circular road" round Snowdon, but this is not in particularly good repair.

From just east of the Bania's Shops there is a third road, leading between Frosty Hall and Livelihoods, above Dumbarnie, from near which it also branches into two. The lower road runs along the south face of Vincents Hill out to near Astell House where it turns sharp to the north round the spur and is carried along the east side of Vincent's Hill above the Mackinnon Spring on to Maddock Road, from the Library to the upper Mussoorie Bazar. The upper branch from near Dumbarnie rounds Vincents Hill much higher up, under Dun Side, and penetrates the crest of the ridge through a gorge on to the upper Mussoorie Bazar and Maddock Road. Along all these roads the most lovely and varied views are obtainable and visitors should make a point of trying

them all. A pony can be taken everywhere, except perhaps on the Snowdon circular.

The Castle Hill Estate affords some lovely walks. As a private estate, permission, which is readily given, must be obtained to stroll or picnic here. The Castle, on the top of the hill, is on the water-shed of the Ganges and the Jumna, both of which rivers can be plainly seen debouching into the plains beyond the Siwaliks from here. A beautiful view is to be had from the Castle,—eastward to a hill just above Lansdowne; westward to Chakrata; north, the snows; south, the Dun mapped out before the eyes, bounded by the Siwaliks, with the plains stretching out beyond. It is a curious fact that the Castle gets little or no mist from the south. The Club hill seems to split the heavy mist and send it off on each side of the Castle. There is a circular road, level with the gates; another lower circular road by the spring, and two fine flats, one large and one smaller, suitable for games of all sorts. The large flat is generally lent to the Himalaya Club during the season. The hill to the north is tunnelled through for the water supply from the Khattapani spring to the Kulri.

EXCURSIONS: PICNIC AND PLEASURE RESORTS.

Before going into a detailed list of the “show-places” which may be visited from Mussoorie, the writer is tempted to prelude a few remarks made by a nature-loving tea-total friend who used to visit Mussoorie regularly some little time ago. His general views are as follows, expressed in his own words.

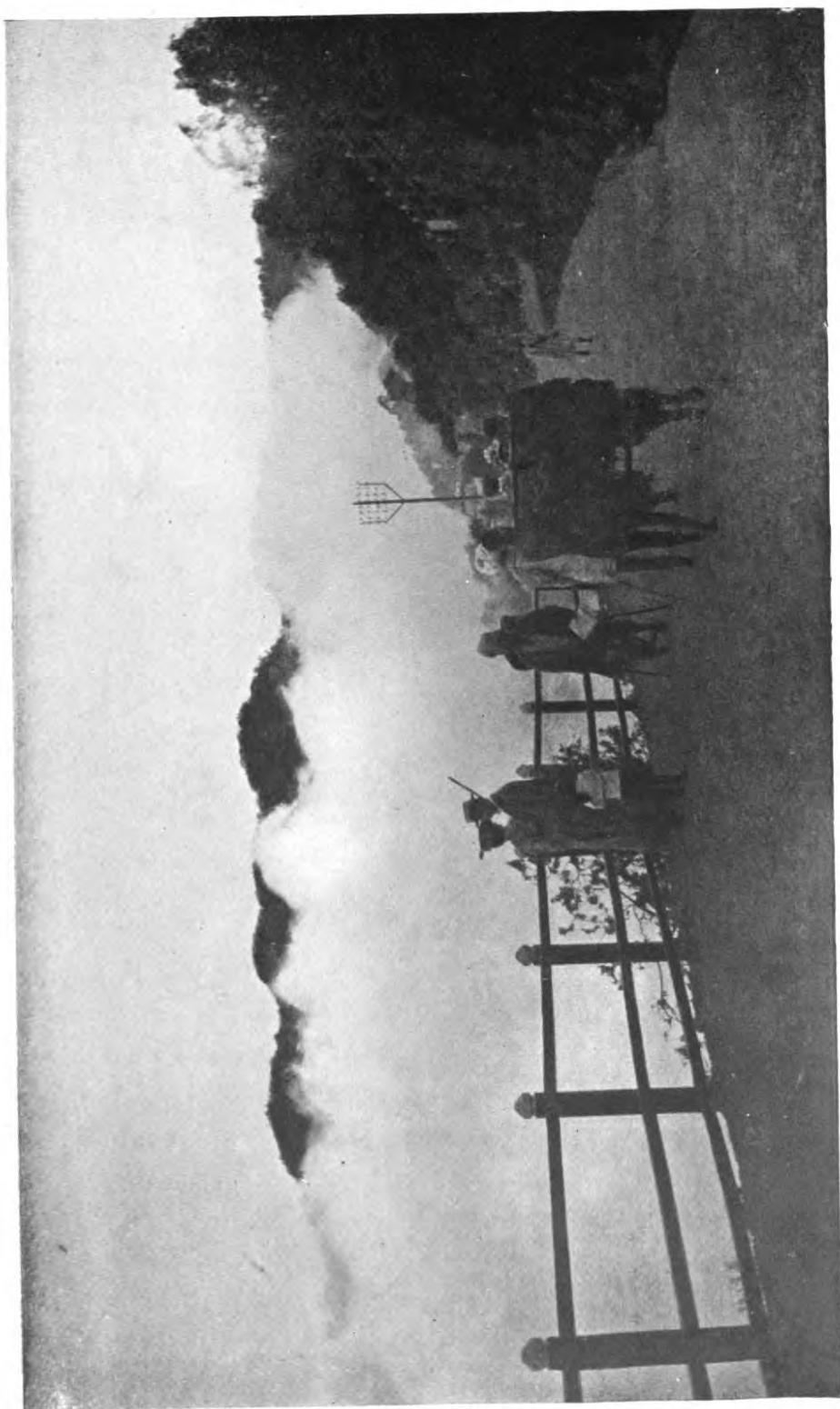
Anyone rushing into the queen of hill stations, Mussoorie, for a fortnight, or even a month, and bouncing back into anywhere else, after the orthodox course of Club or Hotel, with Rink and Gymkhana thrown in to flavour it, can know nothing of the happiness of hill life, which consists not in dragging the dissipations of civilization into the hiding places of Nature, but in roaming in forests and rambling over lonely byways until something of the spell of the mountains breaks in on the soul—if one owns such an article—

and discloses its secrets. In order to enjoy Mussoorie and its neighbourhood, a man must have been born with a sturdy pair of legs and also have learned how to remain on a horse irrespective of the proceedings of the beast. I call a horse an animal everywhere else. In Mussoorie I pronounce him a beast, not from any disregard for his proper classification or any addiction to unseemly terminology, but because of the innate contempt of the type of the creature obtainable in this place for hire, for the bearings of precipices. Animals usually become aware of danger instinctively; the genuine Mussoorie beast ignores or despises it.

Leaving out of the catalogue Gangotri, Jamnotri, and even Chakrata, which the regulation tourist, with his camera, notebook and Madrasi boy, has inspected and celebrated to his heart's content, let us confine ourselves to places within fifteen miles of the Post Office, which may be visited between sunrise and sunset. The only necessary equipment is—a sturdy *faltu* carrying a small *kandi*, from which the tiffin-breakfast can be drawn at midday, and occasional draughts of soda or cold tea taken at will. Alcohol should be forsworn on all such pilgrimages, as knocking all the necessary monomania out of the man, and taking all the musing out of the mountains. But let no man imagine he can live on scenery. “Grub is the foundation of human nature” still. It is a wise precaution to have a substantial *chota hazri* of eggs, toast and tea before starting. Also it is wise to wear leggings, carry a trustworthy hill stick, and a binocular.”

TOP TIBA stands 8,569 feet above sea level, about eight miles north-east of Mussoorie on the main road to Tihri. The finest view of the snowy range is to be had from its lofty summit, a thousand feet higher than any peak nearer the station; a view having the unique advantage of being unbroken for over a hundred miles. From here, as from nowhere else got at so easily, you may see looming before you Badrinath, Kedarnath, Nanda Devi, Srikant, Bandar Punch, and that other pyramidal iced-cake leaning over its centre

of gravity like the Tower of Pisa, all linked together in one glistening snow-chain of vast extent and majestic depth, which the sun often burnishes with a crimson glory uncaught of art and untaught of tongue. The ascent of Top Tiba over steep tracks, and through rough and curiously tilled potatoe fields, may be trying, if the sun be hot, but it repays all the needed effort. It may best be made from a bend in the road a mile or so beyond Jalki, where, on a spur forming a natural platform jutting towards the road, the building timber brought in such large quantities into Mussoorie is sawn, and may be watched in the process of passing from timber to plank. To any for whom the ascent may be impracticable, there remains a view of part of the snowy range obtainable through a crescent formed by the lower limb of Top Tiba, which is unspeakably beautiful. This view bursts upon you before reaching Jalki, and shortly after turning an angle on the Tihri Road two miles after leaving Masrana. Here one finds oneself in a vast amphitheatre of massive and mostly rugged mountains of that russet brown hue that seems to have its own meaning and tell its own tale of old-world forces and fires that did their upheaving work and retired, leaving mountains to be mellowed by sun and rain ; with ciphers traced upon them, if men could only read !—and their bare tops pointing off in solemn stillness into the skies. One quite understands a church steeple when one studies its original model in a Himalaya peak piercing the heavens. The crescent just mentioned sweeps down to reveal the snows beyond, like a dream of fairy-land seen in sleep and remembered in many waking moments after. Above all stands the deep blue dome, in which the moon may be seen at midday, and into which, if you look long, something seems to move as though it were a sapphire alive. One has heard of a “quick” scarlet, but moving azure can be seen only in the Himalayas. It is surprising that, of the hundreds who flock to Mussoorie every year, few ever find their way to Top Tiba—or it would be, if men had not before been given their



MIST EFFECT IN THE RAINS.

chance of going to paradise, and thrown it away. You can get to Jalki on horse-back, without any excuse in the nature of the road for leaving your saddle ; there and back is some sixteen miles, to which must be added another mile of ascent and descent by tortuous paths, recalling the "bittock" by which the Glasgow traveller's journey exceeded his previous miles.

THE AGLAR VALLEY.—The Aglar runs mostly through Tihri territory. The Khaksiana stream falling into the Aglar from Landour runs past and separates the two villages of Tunayti and Jinsi, in which life may be seen in primitive worth. There are ways—and ways—of getting to the Aglar from the station ; the easiest being to ride two miles out on the Chakrata road, and drop on to a *pagdandi*, going past a curious temple-looking structure on an out-standing knoll off the main road and somewhat below its level. The nondescript thing fires you, when you first sight it, with visions of deserted shrines and remnant idols, not to speak of interesting inscriptions of ancient days—all which is snuffed out in a moment by the discovery soon made that the temple of your dream is only a telegraph store-house of reality. You may walk down to the stream from here, leaving your horse until your return. But there are other ways, one of which, though harder, is worthy of all its tax in time and strain, provided one is in that state of mind and body in which effort means enjoyment, and success a fresh stock of health and strength. Walking round the Camel's Back Road, on which so many do their daily round as a matter of routine, one sees across the intervening valley, on the south-western slope of the spur running west from Landour, a roadway dividing the forest above from the unclothed rock beneath. The view has the odd aspect of a partly-shaven face. This roadway has a slow incline to the site of an old cholera camp, beyond which begins another descent to the Aglar. In one place the path consists barely of "foot-steps traced in sand," literally imprints of hurrying feet left

on loosened and sand-girt shale across which they have sped. A jump across the univiting incline was undesirable, because you could not be sure of the ground behind being firm enough to give a stand for the leap of about four feet, simple enough on ordinary land, but here made dubious and exciting by the adjacent *khad* over which a rush seemed perfectly practicable, if the leap was not negotiated precisely. But the rush with suspended breath must be perfectly feasible; for it is daily done by scores of hill men going backwards and forwards, with supplies or empty *handis* or bamboo milk cans, between Landour and the villages lying about the Aglar. The ploughed fields of Tunayti consist of stones from one inch to two and three inches long, and of various widths and depths, lying loosely about, through which ploughshares drawn by bullocks have done and are doing their upturning work, and the compensating grain sprouts in its season. Some of the "fields" are flattened half globes, off the edges of which any one unused to the ways of the labouring cattle might expect to see them tumbling into abysses beyond; but they never do. Reaching the stream and sitting on one of the sand patches lining its banks, almost buried in mountains, one wonders what other feet have trodden these lovely scenes, and what deeds engaged the men who owned them in other days. The return journey may be made by a different route, crossing the Khaksiana on large boulders at its junction with the Aglar and working back upwards *via* the villages of Jinsi and Bhilaru. A choice of paths challenges judgment or taste at the parting of the ways. Taking counsel from local experience found at work in a field, our traveller was told:—*Ham-log yeh rasta jawe; saheb-log aur bhains weh rasta lewe*. "We take this road"—the stiffer of two—"gentlemen and buffaloes take the other road!" A great naturalist said that classification was the foundation of physiology. Never before perhaps in natural history has the sahib been classified with the buffalo; and as the arrangement was perfectly natural, there may be more in it than appears at first.

PARI TIBA : MURRAY FALLS : CHAMASARI.

About half way to Woodstock from the Post Office on the Tihri Road is met the descent to Midlands. Taking this descent, and going past Midlands half a mile, one pulls up at one of the many dhobi-ghats sprinkled all round Mussoorie. From here branch off two diverging paths leading to the distant village of Chamasari, one rising to a plateau near the top of Pari Tiba, and then, so to speak, waving upwards and downwards over undulating surfaces and shooting past Chamasari, on which it turns back with a twist ; the other making for the same village on a lower level and finally reaching it, but skirting the mountain sides in vast scollops and thereby fairly doubling the distance. The journey can be taken on horseback only as far as the dhobi-ghat ; after which either of the two routes must be faced on foot. The lower route varies from two to four feet in width ; passing over awkwardly-devised rocks and sometimes turning corners overhanging precipices down which untrained eyes may not care to peer and over which untaught feet may not always be planted firmly. But for all who can take their eyes off their feet, the scenery in its incessant changefulness is lovely and inviting with the promise of endless surprise, now presenting green cultivated terraces picked off with brilliant crimson patches, again showing shadowed villages playing into and out of great mountain sides ; once more giving glimpses of deep ravines at once dividing and uniting the other features of the landscape, with those melting shadows which, when reproduced on canvas, mark off the creative painter from the copyist. By this lower route Chamasari must be ten miles from the Post Office, but at about the eighth mile an easy descent on the northern side takes you down to the Sara Gadh, at the first bend of which, after its junction with the Khela Gadh, stand the mysterious Murray Falls. One may call them so because so very few visitors have seen them. It is dangerous to attempt the journey in the rains, when alone the falls can be seen in their grandeur ;

for in winter, when they are most accessible, before the snow sets in, the cascade forming their chief glory dwindles into a pitiful dribble. From the falls one can either struggle up to Chamasari along the stream, which makes a pleasant but trying excursion, or retrace one's steps and rejoin the regular path. It makes a good diversion, for a trip to Chamasari, to go by the lower route and return by the upper.

THE KEMPTI FALLS AND THE JUMNA BRIDGE.

Twelve and a half miles from Mussoorie the road to Chakrata and Simla crosses the Jumna. This would not claim a place in a record of rambles, were it not that the way to it has been strewn with loveliness. The usual way is by the road branching off the Waverly Road near Rectory Lodge, but there is another which starts from the Hermitage, beyond the Pavilion, passes near the new Race-course and polo-ground and, after countless windings under leafy arches and over grassy knolls, rejoins the Chakrata Road near the fourth milestone, at Shiagaon. From here one can either walk or remount the pony sent on by the other way, and after two more miles of well-laid road reach Kempti, the biggest and grandest waterfall near Mussoorie. This is a famous picnic ground, and those going no further must descend a deep declivity to see the water in its silvery glory. *Facilis descensus Averni*. Not so the return.

There are five separate falls, aggregating about 600 feet. Persons going further ahead can get a more striking view of the falls from a turn of the road a mile off, where the valley opens up and shows the whole volume of water falling with a sound softened by distance and in a perspective improved by the standpoint. In fact, instead of being possessed by the cascade as a demon, as from below, one sees it and hears it from above and from the distance in its poetic relation to the surrounding features of the scenery.

The Jumna Bridge is eighty paces across and spans a volume of water never fordable at any time of the year. From the Lakhwar side of the bridge, looking upwards

and north-eastwards, one sees Banog, 7,483 feet above the level of the sea. The way back is as charming as the way you came, only the beauties on which your back was formerly turned, now face you all the way. Chief among these is a mountain which, as you came along, haunted one side of you after the manner of shadowy forms in the Fair Palace of McDonald's *Phantastis*. Now it faces you and insists on being gazed at and, if possible, understood. In some far off period it was split down the middle from a point near its summit, sending its wrenched off masses down its broken sides, leaving the remaining naked wounded body in a kind of pleading, and yet scorning to plead, attitude, of which some likeness may be seen on the face of an ill-used and indignant woman, whose lips refuse to echo "the cry of the mute tongues of her condition." It holds both eye and mind in some weird and nameless fascination nearly all the way back.

BANOG.—An early start in the morning should be made for Banog as it is some seven miles from the centre of Mussoorie. It is over 7,400 feet above the level of the sea, and is bare of every kind of vegetation except a coarse kind of grass. Arrived at the Park entrance on Everests Road, mentioned in the first part of this chapter, you continue up hill till close to Cloud End, whence a path leads downward to a saddle connecting Cloud End Hill with Banog. The G. T. Survey station at the top of the hill—an old observatory—is 7483 feet above sea-level. A little more than half way up from the saddle are a few trees and the ruins of an old house, at which spot it is generally arranged to picnic, as the summit is bare and without shelter, though a lovely view of the snows is obtainable from it; also westward along the Chakrata Road past Kempti on into the valley of the Jumna. A fine view of this valley is also obtainable from the picnic site at the ruined house.

BHATTA FALLS.—The best approach to these falls is by Mackinnons Road to Bhatta Village, through the village, over

some cultivated land, to a point where ponies used to be left. As the falls are neared, there are some awkward banks for ladies, and down which one has to slide, but there is little or no danger to be apprehended from them. The falls are very pretty, and their distinguishing feature is the many charming and picturesque little nooks that may be found all along the banks of the Kiarkuli Naddi and which may be got at by a little exploration. By crossing the Naddi—a very easy matter—and proceeding down stream, some pretty spots may be reached. From the Caineville School a spur of easy gradient also leads to the falls. These falls are now “harnessed” to supply the power for the hydro-electric scheme.

HARDY FALLS.—These can hardly be called a place for picnics or a pleasure resort, as they are far off and difficult of approach. They are approached by the south-western spurs from Vincent’s Hill, and are rarely visited, and only by adventurous pedestrians.

MOSSY FALLS.—These falls and the “Hearsey Falls” are accessible through the Maryville Estate near Barlowganj, the road leading off to the east from the main road opposite Ralston. The road passing through a private estate, permission should be obtained to visit these falls, and to picnic in the “Tivoli Gardens”—or what remains of that once renowned pleasure resort, which was opened in 1882. with dancing pavillion, dressing-rooms, a dining saloon, tennis and badminton courts, summer houses, “bowers” and all sorts of luxuries, but which has now fallen more or less into disuse. From Barlowganj also a road leads off through the Maryville Estate to the New Botanical Gardens, at Arnigadh across the Raspanna Naddi, which are well worth a visit.

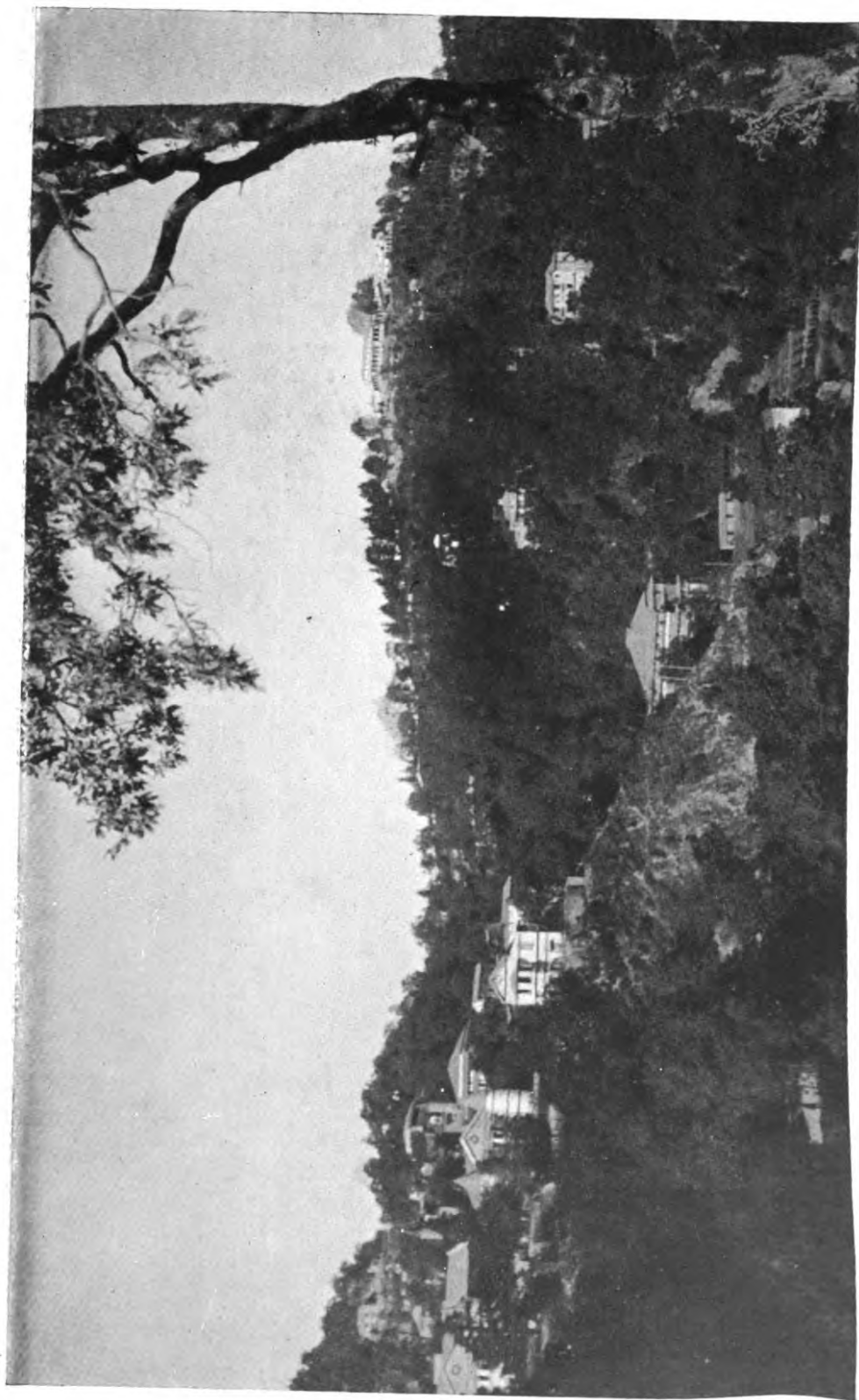
THE PARK.—This is a favourite place for picnics, and from the ruined house on the summit of the hill, which was once the house of Colonel Everest, the Surveyor-General, a lovely view of the Dun is obtainable; while the Park itself is a most beautiful valley. This also is a private estate, and permission to visit it should be obtain from Messrs. Mackinnon.

SAHASRADARA.—These remarkable petrifying or sulphur springs can hardly be legitimately classed as among Mussoorie excursions, as, though they are on the stream which forms the Murray Falls, they are inaccessible from there, and the only way to reach them is from Rajpur. The Sahasradara or "Thousand Streams" is reached from Rajpur, going down into the Raspanna Nadi from the plateau on which are the Hotels, crossing the stream either by the mill close by, or lower down, and making ones way up the valley as best one can, there being no regular road. Passing the village of Nagal there is a stiff descent into the dry bed of the nadi, then a short distance through some low jungle, and you come upon the springs. The petrifying cave may be reached without much difficulty, and within are indeed a "Thousand Streams," so that an umbrella would be useful. The sulphur water oozes from the hill-side and coats everything with which it comes in contact. Twigs of trees, fern leaves, chicken bones, all become encrusted with lime and sulphur, and specimens are easily procured to bring away. Numerous stalactites hang from the roof of the cave, and on the floor of the cavern is that deposit of earthy or calcareous matter, formed by the drops, known as stalagmite. On the other side of the stream is a sulphur spring, which oozes from the ground, and which also possesses "petrifying" powers. Many dispute the statement that these are petrifications, and say they are simply encrustations of lime or other minerals which cause the curious phenomena. The Murray Falls and these springs were discovered by Dr. Murray more than fifty years ago. Dr. Murray had some huts built near the springs, and sent a number of ailing soldiers from the Landour Depôt to benefit by what he considered the healing powers of these waters; but the experiment was not pursued.

CHAPTER VI.

Landour.

THE Convalescent Depot at Landour dates back, as already noted (Chap. III, page 30) to 1827, when Government selected a site on top of the Landour Hill, and sent up a few men, placed for the time under the care and control of Major Young. There were then only a few houses in Mussoorie, and the two stations were quite separate and apart. Gradually however, Landour came further down, and Mussoorie extended eastward; the big bazar that gradually grew up along the narrow neck of land that connects what is now known as the Club Hill with the Castle Hill and again with the western slopes of Landour, eventually joined the two stations. Landour Cantonments is a block of about a square mile and a half towards the east end of the Mussoorie settlement, which extends considerably further east than Landour, past Jabbarkhet towards Jalki, and surrounds Landour on all sides, north and south as well as east and west. The "Childers" group of houses one sees crowning the hill-top above the Khattapani spring are outside Landour, to the north, just as Elcot, South Hill, Hay Croft and Oak Ville are beyond Landour, to the east. Including the Landour Bazar, the area included within cantonment boundaries was 1070 acres, but the military authorities got the Mussoorie Municipality to take over the Bazar in 1897, so that the Landour boundary now commences where the road runs east from the end of the Bazar, under Market Hill, to the entrance to Theodore Lodge, and the small bazar lying to the north of it. In this Landour Bazar are some 300 shops of all kinds, petty dalers in fruit and vegetables, grain-merchants, *baniyas* of all sorts and sizes, cloth-merchants, *mahajans* and native bankers. It is one of the best supplied



SAVOY HOTEL, WAVERLEY HOTEL, AND THE CONVENT.

bazars in India ; the majority of the larger dealers are direct importers from the European manufacturer in their particular lines, and one can get here almost anything one requires.

Landour contains 78 private houses, and over 230 European residents. There are twelve Government Bungalows used as barracks, and seven private houses also are rented by the Military authorities for the accommodation of the soldiers. The average number of troops stationed here during the season is 350 ; they arrive about the beginning of April, and the Depot closes at the end of October. During the winter only some ten men remain up ; the Commandant, Senior Medical Officer, and Staff Sergeant Major go down, leaving the Station Staff Officer, the Quartermaster Sergeant, and the Orderly Room Sergeant up for the winter. About July there is a "half-time relief" ; men who have had three months or more of the hills go down, giving place to others who want a change for the latter half of the hot weather and rains. There is no Officers Mess, but there is a Sergeants Mess ; and for the amusement and recreation of the men there are Reading Room, Library, Billiard Room, Theatre, Coffee Shop, Canteen, and the R. A. T. A. room. During last year, 1906, the Commandant was Major M. A. Foster, D. S. O. ; the Senior Medical Officer, Major A. J. Luther, R. A. M. C. The Station Staff Officer is Captain A. C. Longhurst, 2-10, Gurkhas ; The Quarter Master Sergeant is Q. M. S., H. J. Beckingham, and Sergeant G. W. Proctor is Orderly Room Sergeant. The Station Staff Officer, Captain Longhurst, is also Cantonment Magistrate, holding the powers and having the jurisdiction of a third class Magistrate. The Revd. Mr. Kitching is the Church of England Chaplain, St. Pauls Church Landour, Father Jerome has the care of the Roman Catholics and St. Peters R. C. Chapel ; while the Revd. Mr. Woodside looks after the Wesleyans &c.

The incidence of taxation is light ; within Cantonment limits house tax is absolutely the only tax levied, the rate

being five per cent. on rental. But Landour residents of course also contribute to the takings at the Toll Bar above Rajpur. There are three boarding houses in Landour, Rokeby, Theodore Lodge, and Ivy Bank; but no hotels. A boarding school and day school for boys is kept by Mr. A. W. Moore, at Sunny Bank. Last year the "Furlough Home for Soldiers" was opened at Mullingar under the direction of Mr. J. Taylor, for men on furlough from the plains. This contains beds for 300 men, and is kept open throughout the year.

From the entrance to Theodore Lodge the ascent to Landour may be properly said to commence, up north past the small bazar,—shops on the right and houses (Annandale, Eglantine etc.) on the left,—till you turn sharp to the east again under Trimville, north of Mullingar, now the "Soldiers Home," to the old "Commissariat Office." From here the different roads branch off; one to the left going up under Claremont, west of Rose Bank and Edenfell to the Orderly Room and the Church. This is the shortest but steepest road up to the Church; the one to the right, going away eastward to near Redburn and then turning sharp back, is on a much easier gradient. From above here also branch off the Edge Hill road and the main road to Tihri, passing under Woodstock School, and so on out past Jabbarkhet.

Arrived at St. Paul's Church one is near the middle of Landour; southward and below lie a group of houses and three or four barracks; northward and upward the bulk of the barracks, some more private houses, the Roman Catholic Chapel, the two cemeteries (Protestant and Roman Catholic) and Childers Castle, Lodge and Cottage, beyond the Cantonment northern boundary. Eastward lies Lal Tiba, the theatre, more barracks, more private houses, and, towards the eastern boundary, the Hospital. The highest point in Landour is just above the Roman Catholic Chapel, 7538 feet above sea level; Lal Tiba is 7464 feet; and both these tower some hundreds of feet over the highest points in Mussoorie; Camel's Back,

7029 (Gun Hill); the Observatory, 6037; The Convent, 6985
Vincent's Hill, 7006; Bluchers Hill, 7187; and the Abbey,
7092.

The large open flat near the Church is flanked by the Orderly Room, the Cantonment Magistrates Kacheri, and the Library. To the left, passing over a wooden bridge, is the commencement of the Landour Mall, or western Circular Road, a very pleasant road, running northward under Wolfsburn and No. 9 Barrack to the entrance to Childers Lodge, then turning back along the north-east face of the hill, between the two cemeteries, under the theatre to the Ellangowan junction, whence it goes back to the Church under Rokeby. Another shorter Circular Road goes round Lal Tiba, the eastern junction being near The Sisters and above Scottsburn. The third or eastern Circular Road surrounds the Prospect Point and Hospital Hill. From the eastern end of this circuit, near Willow Bank and the quarters of the Assistant Surgeon, a road goes on eastward past Elcot, passing out of Cantonments above Elcot Lodge, down the crest of the ridge to join the Tihri Road at the "Baniyas Shops." This generic name of "The Baniyas' Shops,"—a specimen of the poverty of the imagination or want of fertility in nomenclature of earlier residents of Mussoorie,—is a little confusing sometimes. We have "The Baniyas Shops" at the junction of the Elcot and Tihri roads; the "Baniyas Shops" above Logie west of the Municipal Gardens; and sundry other "Baniyas Shops" scattered about in various directions on the approaches to Mussoorie; so that a stranger, directed to "The Baniyas Shops" might readily find himself in the predicament of Mr. John Jones, the gentleman who, it may be remembered, "came in for a little bit of splosh,"—and realize that

"E dunno w'ere 'e are!"

An extract from an old book, published just three quarters of a century ago, will no doubt be found interesting. Capt. Mundy, A.D.C. to Lord Combermere, on his way from Meerut

to Simla, in 1828, travelled *via* Hardwar, Dehra and Nahan ; and from Dehra he paid a flying visit to the recently instituted "Convalescent Dépôt," on the 15th April 1828. In 1832, "Pen and pencil sketches" by Capt. Mundy, was published, and from it the following account of his visit is taken. His spelling of Landour, which is retained, would seem to indicate that Capt. Mundy was a Welshman.

"The distance from the base of the hill to Llandour, the most elevated of the two stations" (referring to Mussoorie as another station, as it was in those days), "is eight miles, and the road, (which, for the sake of necks and nerves I rejoice to say is in progress of improvement) * sometimes winds round the edge of the rocks, sometimes zigzags up the face of the hill, plunges into the depths of a ravine, or creeps over the giddy summit of a naked crag. It is, in its present unfinished state, in most parts not more than three feet wide, not unfrequently diminishing to one foot, and even six inches" †....."We were an hour and a half reaching a little half-way hamlet, situated, or rather perched, in a small nook of cultivation. On a narrow but elevated platform of earth on the right hand of the road, we passed the new made grave of Sir Charles Farrington of the 31st Regiment, who died of consumption on his way to Llandour, whither he was repairing as a last hope, about a fortnight ago. In this romantic spot, surrounded with trees, and overhung with black rocks, a monument is to be erected to his memory."

"We reached the little half-built colony (Llandour) without accident, and breakfasted with Major Brutton of the 11th Dragoons who commands the Dépôt of European invalids.

* We may, in 1907, rejoice at its still further improvement, eighty years after Captain Mundy found his way up it.

† The original road went up through the grounds of what is now the Oak Grove Railway School. Higher up, it passed to the east of Bala Hissar, (not the west as it does now) and rejoined the line of the present road at Wayside Cottage. From here it went up past Wynberg on to Landour. The road past the Oaks and the Club was made later: the "Masonic Lodge" Road later still.

During the building of the bungalows and hospitals, the Major and the rest of the Officers, and the invalid men amounting to eighty, are living in tents, and many of the sick are already, from the effects of the delightful climate, recovering." "The establishment of this station, so convenient for the invalids of Meerut, and other great northern cantonments, will be a great saving to Government, who were obliged, before its creation, to send their sick servants to the Cape of Good Hope, or at least to sea." "The oak and the rhododendron are the largest timber trees; and of the latter, which in Europe and America is a mere shrub, the beams of the Llandour houses are formed."



The following tables of distances will be found useful. They are given from three principal centres and were measured by the Kumaon and Garhwal Survey Party in the course of their twelve inch Topographical Survey of Mussoorie during 1868-72, along the middle of the roads, with a "perambulator" of Sir Andrew Waugh's pattern, so the actual surface distances travelled is recorded. The New Race Course and Polo Ground has, of course, been only now inserted into this table and the distances given to it, are approximate only.

Distances in and near Mussoorie and Landour.

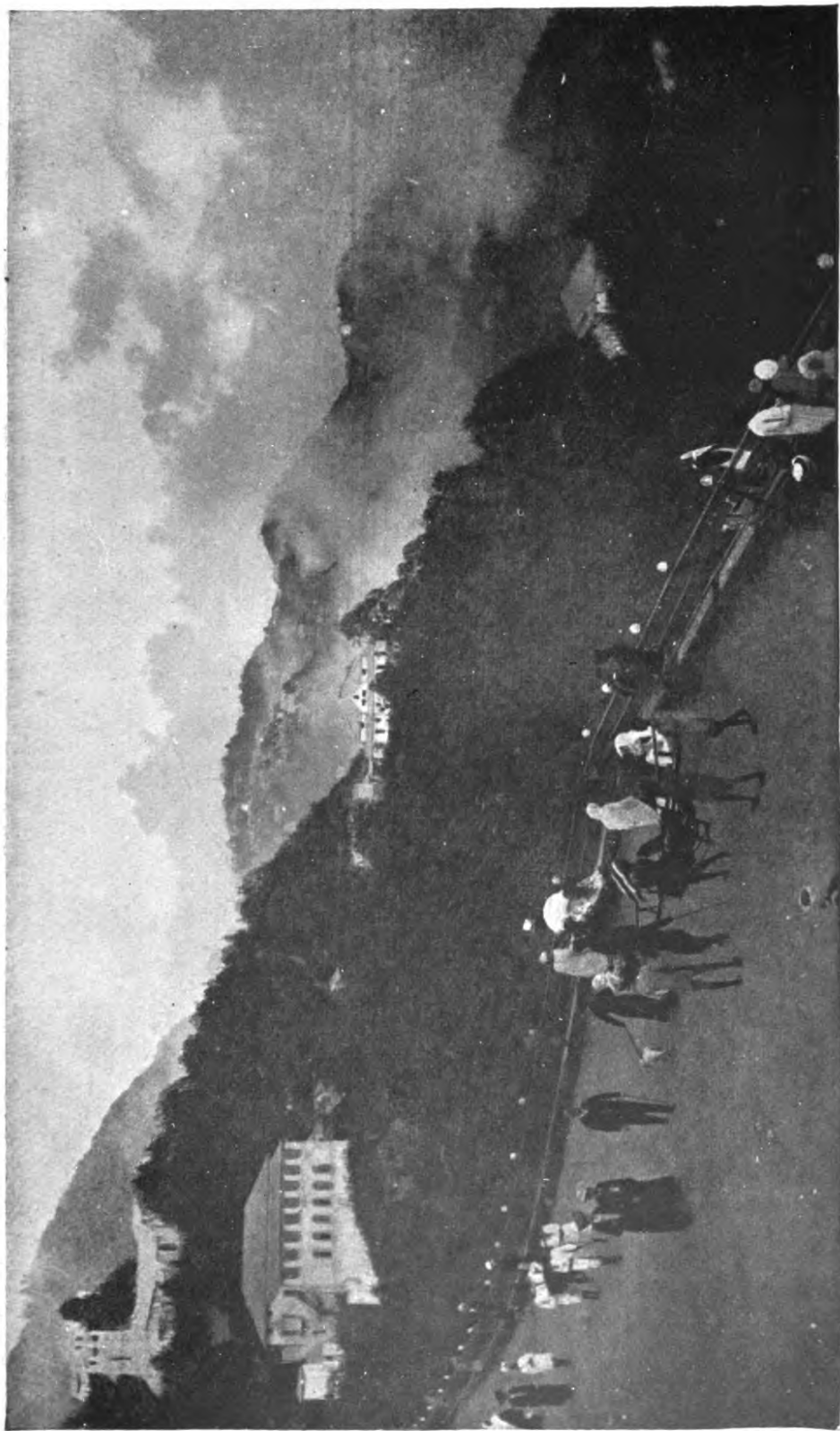
TO.	FROM HIMALAYA CLUB. (E. ENTRANCE.)	
	Route.	M. F. Yds.
All Saint's Church ...		0 4 53
Banog Observatory ...	Municipal Hall, Library &c	7 4 118
Barlowganj Bazar ...	Sebastopol, & Old Rajpore Road ...	1 1 173
Bhatta Falls (Picnic ground) ...	Sebastopol, path from Bar- lowganj to Bhatta V. ...	2 2 50
Christ's Church ...	Municipal Hall, Mall ...	1 2 112
Cricket Ground, Happy Valley ...	Municipal Hall, Library &c	3 0 150
Evelyn Hall, Nursing Home	Municipal Hall, Kacherri	1 2 88
Gorge, Camels Back, bet- ween Gorge Head and Rose Lynn ...	Municipal Hall, Mall ...	1 3 17
Jarapani Bazar ...	Sebastopol, Old Rajpore Rd	2 6 84
Junc. of Rds. {	Near Municipal G'dens, Commissariat Office	2 4 141
	Landour ...	0 5 17
	Convent Gate ...	2 1 103
	Garden Reach ...	0 2 43
	Grand Parade (P. O.)	0 1 68
Kacherri ...	Municipal Hall, Library &c.	0 7 78
Kemti Falls (Picnic grod.)	Do. do. do. ...	6 3 86
Kulri Hill (foot of Hill) ...	Do. do. ...	0 3 48
Kulri Hill (top of Hill) ...	Do. do. ...	0 4 2
Leopard Lodge near Park Entrance ...	Do. do. Library &c	4 0 30
Mossy Falls (Picnic ground)	Sebastopol, Wakefield ...	1 4 153
Municipal Gardens ...	Municipal Hall, Library &c.	2 5 125
Municipal Hall & Office...		0 1 24
Murray Falls (Picnic grod.)	Comsst. Office Dhobi Ghat	5 2 139
Mussoorie Library ...	Upper Mall ...	1 4 181
New Race Course and Polo ground ...	Library, Herne Dale &c.	4 (about)
Priest's Garden ...	Trimville, Khattapani Spg.	2 0 11
Rajpore (foot of hill near Hotel) ...	Sebastopol, Old Rajpur Rd.	6 1 118
St. Paul's Church, Landour	Old Road past Edenfell ...	1 1 77

Distances in and near Mussoorie and Landour.

TO.	FROM MUSSOORIE LIBRARY. S. E. CORNER.	
	Route.	M. F. Yds.
All Saint's Church ...		2 0 30
Banog Observatory ...	Upper Mussoorie Bazar ...	6 0 44
Barlowganj Bazar ...	Mackinnon Cart Road and Crown Brewery ...	3 0 157
Bhatta Falls (Picnic ground) ...	Mackinnon Cart Road and Bhatta Village ...	4 1 33
Christ's Church ...		0 1 202
Cricket Grd. Happy Valley	Maple Hayes... ..	1 4 76
Evelyn Hall, Nursing Home	Christ's Church ...	0 4 133
Gorge, Camels Back between Gorge Head and Rose Lynn ...		0 1 57
Himalaya Club ...	Municipal Hall ...	1 4 74
Jarapani Bazar ...	Mackinnon Cart Rd., and C. Brewery, Barlowganj.	4 5 68
Junc. of Roads {	Near Municipal Gardens ...	Convent Lane ... 0 7 167
	Commissariat Office Landour ...	Mall, Upper Mall ... 2 0 213
	Convent Gate ...	Clairville ... 0 5 29
	Garden Reach ...	 1 2 31
	Grand Parade (P.O.)	 1 5 45
	Kacherri ...	 0 5 0
Kemti Falls (Picnic ground) ...	Maple Hayes, Simla Road.	4 7 12
Kulri Hill (foot of hill) ...		1 1 26
Kulri Hill (top of hill) ...		1 0 72
Leopard Lodge near Park Entrance ...	Upper Mussoorie Bazar ...	2 3 176
Mossy Falls (Picnic ground)	Lodge Dalhousie, Wakefield	3 3 196
Municipal Gardens ...	Clairville ...	1 1 51
Municipal Hall and Office		1 3 56
Murray Falls (Picnic ground)	Mall, Commisst Office &c.	6 6 115
New Race Course and Polo ground ...	Herne Dale ...	2½ (about)
Priest's Garden ...	Mall, Trimville &c. ...	3 3 208
Rajpore (foot of hill near Hotel)...	Mackinnon Cart Road ...	11 0 108
St. Palsn Church, Landour	Mall, Old Road ...	2 5 53

Distances in and near Mussoorie and Landour.

TO.		FROM ST. PAUL'S CHURCH LANDOUR. (STEPS FROM ROAD.)	
		Route.	M. F. Yds.
All Saint's Church	...	New Road past Redburn Gate ...	1 3 41
Banog Observatory	...	New Road, Library &c. ...	8 6 105
Barlowganj Bazar	...	New Road Fair Oaks &c.	2 6 89
Bhatta Falls (Picnic ground)	...	" " Fair Oaks path from B. Ganj to Bhatta V.	3 7 66
Christ's Church	...	New Rd., Upper Mall &c.	2 4 99
Cricket Grd. Happy Valley	...	" " Library &c. ...	4 2 135
Evelyn Hall Nursing Home	...	" " Kacherri ...	2 4 75
Gorge, Camels Back between Gorge Head and Rose Lynn	...	" " Upper Mall &c..	2 5 4
Himalaya Club	...	" " ...	1 2 84
Jerapani Bazar	...	" " Fair Oaks, Old Rajpore Road.	4 3 0
Junc. of Rds.	Near Municipal Gardens	New Rd. Upper Mussoorie Bazar ...	3 5 31
	Commist. Office Landr.	New Road ...	0 5 66
	Convent Gate	" " Library &c. ...	3 3 90
	Garden Reach	" " Upper Mall ...	1 4 30
	Grand Parade	" " ...	1 1 16
	Kacherri	" " Upper Mall &c.	2 1 65
Kempti Falls (Picnic grod.)	...	" " Library &c. ...	7 5 73
Kulri Hill (foot of hill)	...	" " Upper Mall ...	1 5 35
Kulri Hill (top of hill)	...	" " " " ...	1 5 209
Leopard Lodge near Park Entrance	...	" " Library &c. ...	5 2 70
Mossy Falls (Picnic ground)	...	" " Fair Oaks ...	3 1 68
Municipal Gardens	...	" " Library &c. ...	3 7 112
Municipal Hall & Office	...	" " Club ...	1 3 107
Murray Falls (Picnic grod.)	...	" " Commisst., O. &c	5 2 188
Mussoorie Library	...	" " ...	2 6 61
New Race Course & Polo ground	...	Library, Herne Dale ...	5½ (about)
Priest's Garden	...	Childer's Lodge, path down spur ...	1 3 144
Rajpore (foot of hill near Hotel)	...	New Road, Fair Oaks &c.	7 6 34
St. Paul's Church, Landour	...	...	...
CIRCUITS.			
Camel's Back and Mall Circuit	...	...	2 6 118
Circuit of the three hills Landour	...	...	2 6 74
Waverley Circuit, via Tullahmore & Clairville	...	...	2 2 114



VIEW OF MUSSOORIE FROM THE LIBRARY.

CHAPTER VII

Dehra Dun

DEHRA DUN is the northern district of the Meerut Division of the United Provinces, bounded on the north by Tihri Garhwal, on the west by the Jumna River, on the east by the Ganges and by Tihri Garhwal, and on the south by the Saharanpur District. It is connected by railway *via* Hardwar with the Oudh and Rohilkhand main line at Lhaksar; and the Dehra railway station is 534 miles from Moghal Serai, the junction with the East Indian Railway.

The District of Dehra Dun may be subdivided into four portions, the Eastern and Western Dun, the former draining into the Ganges, the latter into the Jumna; Mussoorie, including the hills from Rajpur upwards; and the sub-division of Jaunsar-Bawar. When the valley of the Dun proper first came under British rule, remains of ancient dams, tanks and canals were numerous, indicating that a good system of artificial irrigation had once been established, but during the rule of anarchy which preceded the British advent these works had been disused and fallen to ruin.

In Hindu mythological tradition Dehra Dun formed part of the region known as Kedarkund, the abode of the great God Siva whose name is commemorated in the Siwalik range. In later but still traditional times, the Dun became the scene of episodes related in the great epics of the Ramayana and Mahabharata. Here came Rama and his brother, to do penance for the death of the demon king Ravana; and here for a while sojourned the five Pandava brethren on their way to the higher snowy ranges, where they eventually sacrificed themselves on the sacred peak, Maha Panth. Another legend connects the origin of the river Suswa with the prayers of 60,000 pigmy

Brahmins, whom Indra had laughed at when he saw them vainly trying to cross what was to them a vast lake—a cow's foot-print filled with water. The indignant pigmies set to work by means of penance and mortification to create a second Indra who should supersede the reigning God, and, when their sweat had collected into the existing river, the irreverent deity, alarmed at the surprising effect of their devotions, appeased their wrath through the good offices of Brahma. Traditions of a snake, Bamun, who became lord of the Dun on the summit of the Nag-Sidh hill, seem to point towards a period of Naga supremacy. The famous Kalsi stone, near Haripur, on the right bank of the Jumna, not far from Ambari, inscribed with an edict of the Buddhist Emperor Asoka, may mark the ancient boundary between India and the Chinese Empire. It consists of a large quartz boulder, standing on a ledge which overhangs the river, and is covered with the figure of an elephant, besides an inscription in the ordinary character of the period. Hiuen Tsiang, the great Chinese pilgrim to Buddhist shrines in India, whose wanderings in the seventh century (629 to 645 A.D.) are recorded in his great book, the *Si-yu-ki*, or "Records of the Western World," does not mention any cities which can be identified as lying within the present district, and tradition asserts that it remained without inhabitants until the 11th century, when a passing caravan of Banjaras, struck with the beauty of the country, permanently settled on the spot.

Authentic history, however, knows nothing of Dehra Dun till the 17th century, when it formed a portion of the Garhwal kingdom. The town of Dehra owes its origin to a great Sikh Guru, Ram Rai, a saint of the Udasi sect of the Sikhs, but who, on account of his reputed sanctity and miraculous powers, has numerous devotees amongst all classes of Hindus. Though a leader of a Punjabi sect, the inhabitants of the Dun look upon themselves as his chosen people, from the fact of his having come to end his days in Dehra. This Ram Rai, a lineal descendant of the great Guru Nanuk, after some

thirty odd years passed in the vicissitudes and machinations of endeavours to succeed his father as Guru, and after seeing his pretensions set aside several times, in favour of others, principally on account of a doubt as to his legitimacy, at length gave up his claims and set himself up as the head of a sect of dissenters.

He came to Dehra about the year 1756 Sambat (1699 A.D.) with recommendations from the Emperor Arungzebe to Fateh Sah, the Rajah of Garhwal, and first settled down at Kandli, on the west bank of the Tons River. He afterwards removed thence and built his temple on the present site. Numerous followers were soon attracted, and a flourishing town called "Gurudwara" or Dehra grew up around. The temple is a handsome building situated in the heart of Dehra city, with a Mahomedan look about it, owing to its being built on the model of the tomb of one of the Delhi Emperors. Close by are two tanks, supplied with water by the Rajpur Canal, the large one being nearly 200 feet long by about 180 broad, and of considerable depth. Guru Ram Rai is credited by his followers as having been endowed with miraculous powers, and is popularly supposed to have been able to die and come to life again at will. He tried this trick once too often, however: having done the dying part of the business, he forgot how the resuscitation was managed. Anyhow, whether he wished it so or not, he is still dead, and the present *Mahant* is about the sixth. *Mahant* is the local name for the Guru and his successors. There is an annual mela celebrated at Dehra, which is supposed to commence on the first day of the month *Chaith*, at the full moon, with the *Holi* saturnalia; but the great day is the fifth after the full moon. The chief ceremony consists in the lowering of an enormous *jhandu* or mast, which stands all the year round in front of the Gurudwara,—and its rehoisting, freshly clothed and decorated.

Every fifth year a new mast is erected, being selected, cut, and brought in with great care from the neighbouring forests by the Punjabis themselves. The old *jhandu* is, it is said,

stored up in the great Amritsar Temple. Hundreds—one might say thousands,—of people crowd all the avenues in the city leading to the site of the *jhandā*, the crowd including, in addition to the whole country side, a considerable number of pilgrims from various parts of the country, who generally proceed to the Hardwar Fair which is held about a fortnight afterwards. Any one who aids in hoisting the *Guru-ka-jhandā*, or who contributes money to the temple on the occasion of its erection, is supposed to have secured a “through ticket” direct to heaven. The rush for the ropes is, in consequence, a “caution;” and votive offerings varying in amount from the gold mohur of the *mahajan* to the pice of the *pahari*, are numerous, and form a considerable addition to the revenue of the *Mahant*, the bulk of which is derived from some half-dozen or so of *maafi* or rent-free villages bestowed on the original Guru by the Raja of Garhwal, and confirmed by the British Government on the taking of the Dun. The bed on which Guru Ram Rai died still forms a particular object of reverence to the devout worshippers.

Fateh Sah, Raja of Garhwal, died soon after the arrival of Ram Rai, and was succeeded in 1699 by his infant grandson Partap Sah, whose reign extended over the greater part of a century. But the flourishing condition of his domain soon attracted the attention of Najib-ud-Doula, Governor of Saharanpur, who crossed the Siwaliks with a Rohilla army in 1757 and occupied the Dun without serious opposition. Under Najib-ud-Daula's benevolent and enlightened administration the district rose to an unexampled degree of wealth, but after his death, Rajputs, Gujars, Sikhs, and Gurkhas swept over the valley till the once fertile garden degenerated again into a barren waste. Four Rajas followed one another on the throne of Garhwal, but the real masters were the turbulent tribes on every side who levied constant blackmail from the unfortunate cultivators.

The story of the advent of the Gurkhas, the rise and spread of their power, and the arrival of the British on the scene, has

been told in "The Story of Mussoorie" (Chapter III). Under the energy and perseverance of the British officials the Dun rapidly recovered its prosperity, roads and canals were constructed, cultivation spread over the waste lands, and the people began to acquire habits of industry and self reliance. Jaunsar-Bawar, which was originally a part of Sirmur, was wrested from the Gurkhas about the same time as the Dun, and was at first made a separate district, under a Commissioner under the orders of the Delhi Resident. In 1829 it was incorporated with the Dun.

The stirring events of 1856-57 had little effect in Dehra. A party of Jalandhar insurgents, some 600 strong, came into the Dun across the Jumna but they traversed the valley without stopping, and without being overtaken and brought to book by the troops pursuing them.

The population of Dehra Dun District—including the towns of Dehra and Mussoorie—by the census of 1872 was given as 116,945. The latest census, of six years ago,—1901,—records a large increase in about thirty years, the 1901 figures being Dehra Tahsil (including Mussoorie and Dehra town) 127,094, and Chakrata Tahsil 51,101; in all 178,195. The figures for the towns are,—Dehra (Municipality and Cantonments) 28,273, and Mussoorie and Landour 6,461. But as this census was taken in February it necessarily under-records the average population of Mussoorie and Landour considerably; while the Dehra figures have also to be increased largely. There are now two more battalions of troops in Dehra Cantonments. The population of Mussoorie in the season is estimated at about 14,000.

The area of the District is 1021 square miles. This includes Jaunsar-Bawar, which are the two pargannas of the Chakrata tahsil. The Dehra Tahsil is also divided into two pargannas, as already noted, the Eastern and Western Dun. There is a good deal of Forest Reserve throughout the district, and in the Eastern Dun there are considerable areas of Government Waste Land, which are managed by the Forest

Department. Formerly grants of land were made, such as the Markham, Majri and Joli grants in the Eastern Dun, and the Annfield, East Hope Town and West Hope Town grants in the Western Dun. No grants are now made by Government in the Dun.

There are over 79,000 acres under cultivation in the district of which area fully one third is irrigated. In addition to the canals, every available stream is utilised for irrigation purposes. In former years there was a considerable prejudice against the use of canal water for irrigation, as some people held that it was so strongly impregnated with lime that it sterilised instead of fertilising the lands it flowed over. This theory was strongly held by some of the tea planters; but the prejudice has apparently died out, and one hears of little objection to canal water for irrigation from either officials, planters, zamindars, or ryots. Famine is practically unknown in the Dun; the nearest approach to it appears to have been some thirty years ago when scarcity was felt pretty badly and a "relief camp" was instituted in the Lakhi Bagh, where some 250 were on "charitable relief," and about 900 employed on relief work. But this was chiefly due to an influx of destitute wanderers from beyond the Siwaliks; and the exercise of a little judicious *zulm* at the passes to repel the tide of mendicant immigration, kept the numbers down to an average of 1200, though it once rose as high as 1500. By March that year (1877) the relief camp was practically empty; most of the inmates had wandered away, as they came, and the bulk of the remainder were drafted off to Baniawala, near Khansrau, to work in real earnest at road making under D. P. W. supervision, instead of playing at digging holes and filling them up again as they had done in the *nala* near Lakhi Bagh.

In the old letter in which the notes on the scarcity of 1877 were found, there is a comment on what was, in a way, the commencement of the McLaren Leper Asylum. The plague and nuisance these lepers used to be, pervading ones

compound and chasing one on the road, protruding their deformities and clamouring for charity, can only be realised by those who lived in Dehra before this Asylum was opened. In connection with the feeding of the destitute at the relief camp at Lakhi Bagh, the arrangements for which were in the hands of the Tahsildar, that gentlemen made the first organised attempt to collect the lepers together and prevent them from begging, by building sheds across the nadi, and persuading them to go there by offering to feed them so long as they remained there.

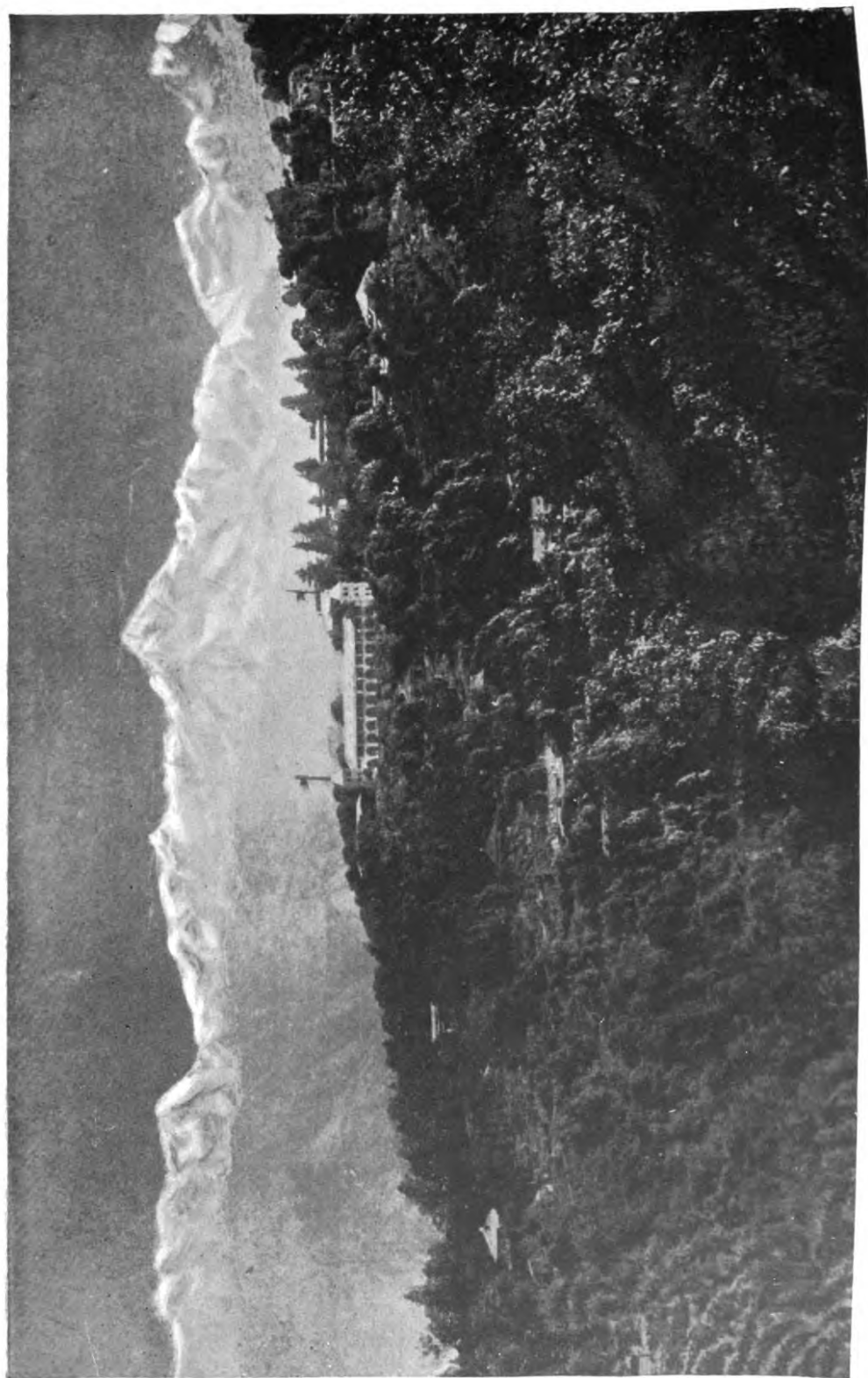
The administration of the Dun is in the hands of a Magistrate and Collector who is known as the Superintendent of the Dun, with two assistant Superintendents. One is the Subordinate Judge, and also the Small Cause Court Judge at Dehra and Mussoorie. The senior Assistant Superintendent remains at Dehra all the year round. He is Joint Magistrate, and takes all the important criminal cases at Dehra and in the Dun; he is also Treasury Officer, and Vice Chairman of the Dehra Municipal Board. A Deputy Magistrate remains at Mussoorie throughout the year, who is also the Treasury Officer there. The Cantonment Magistrate at Chakrata is an Assistant Superintendent of the Dun, and takes all the Jaunsar-Bawar work. The Superintendent of the Dun is Civil Judge in Jaunsar-Bawar and the Commissioner of Meerut is the High Court for that Subdivision. The District and Sessions Judge of Saharanpur is also District and sessions Judge for Dehra Dun. Dehra has also a Cantonment Magistrate; and, as already noted under "Landour," the Station Staff Officer acts as Cantonment Magistrate there. The Superintendent of Police has no Assistant, but a European Inspector of Police is posted to Mussoorie during the Season. Mussoorie and Dehra have each a Civil Surgeon; and each Tahsil has of course its Tahsildar, and the usual native officials. There is a Bench of Honorary Magistrates in the Western Dun, at Sahaspur; also Benches at Dehra and Mussoorie.

The Dehra Municipal Board is comprised of thirteen elected members, four official members and two appointed by Government. Of the elected members there are five Europeans, five Hindus, two Mahomedans and one Indian Christian. The official members are the Superintendent of the Dun, Chairman, the Assistant Superintendent at Dehra, Vice Chairman, the Civil Surgeon, and the Principal of the Imperial Forest School. The members appointed by Government are Lala Sarni Mal, Honorary Magistrate, and Khan Nazafali Khan, Assistant Political Agent.

There are several first class roads through the District: Dehra to Assarauri (the old Mohan Pass road, formerly the main road into the Dun); Dehra to Rajpur; Dehra to Doiwala Railway Station; and Dehra to Chakrata, which is a district road from Dehra to Fatehpur, and a military road from Fatehpur to Chakrata. Another first class road has been sanctioned from Dhaki to Ambari which will be commenced this year, and which will shorten the journey to Chakrata by four miles. The streams between Dehra and Fatehpur, with the exception of the Tons, are all unbridged. A new bridge is under construction on the pilgrim road over the Song near Rikikesh.

The third Circle P. W. D. Irrigation works has charge of the Dehra Dun Canals and there is a Provincial District Engineer.

Dehra has been for a number of years the head-quarters of the Trigonometrical Branch of the Survey of India, formerly the Great Trigonometrical Survey Department. Williams, in his "Memoir of the Dun," writes; "The Great Trigonometrical Survey Office at Dehra is 2,323 feet above the level of the Sea. It dates its establishment from the year 1830, and its history may be summed up in a few lines. With the object of measuring the size of the earth, Col. Everest (whose name is associated with the highest peak of the Himalayas) carried his arc of triangulation from Cape Comorin northwards, until he struck the Himalayas at Dehra Dun. Here he built



CHARLEVILLE HOTEL AND THE SNOWS.

the office of the Trigonometrical Survey; and in 1831, the base line at Dehra Dun was measured. It is of some interest to note that the tea-garden still known by the name of "Arcadia" commemorates Col. Everest's Arc of triangulation, which terminated near it." The Survey Offices have now grown to considerable proportions. In addition to the Trigonometrical Branch, there is the computing section, under a Superintendent and staff; the photo-zinco, the drawing and printing sections with their establishments, as well as the Photo-helio section in charge of a solar photographer, the Astronomical party, the Tidal and Levelling party, the Pendulum party, and the Magnetic party. There are only three observatories in all the Empire at which photographs of the sun are taken, at Greenwich, Mauritius, and Dehra Dun. There are two observatories in the Survey compound, each about 15 feet high, furnished with two different types of telescopes revolving upon pivots, one giving a photograph 8 inches in diameter and the other 12 inches. Both are driven by clock-work regulated by weights hanging under a pulley which serve to keep the apparatus in pace with the motion of the earth. The main building is decorated by a clock-tower erected about thirty years ago in memory of Maj. Basevi, R.E., who died on duty, while employed on scientific observations in the higher Himalayas on the North-Western Frontier.

The head-quarters of the Forest Survey Department were also located in Dehra many years ago, and the Forest School was started here. The scope of this institution has recently been considerably enlarged: it is now the Imperial Forest College; a new house has been built for the Principal in Forest Park, and other new houses are to be built for the staff on the Hathibarkola plateau. The Director of the Imperial Forest College is Mr. A. G. Hobart Hampden; The Superintendent of the Forest Survey Department is Major P. J. Gordon.

Dehra has two Clubs. The senior is the Dehra Dun Club, Rangers Court, established in 1872, to which gentlemen of all the services, and of all departments and industries are eligible.

Election is by ballot as usual ; the entrance fee is Rs. 50 and the monthly subscription Rs. 6. Comparatively recently the Union Club has been started. There are two Hotels, the Alexandra and the Victoria. St. Thomas' Church on the Rajpur Road is the Angelican Church, in addition to which there is a Roman Catholic Chapel, the American Presbyterian Mission Chapel ; and a C. M. S. Church in the process of erection. The principal schools are the American Presbyterian Mission Boys School, the Girls High School, and an Industrial School for the Blind, at Rajpur. The Hotels at Rajpur have already been noted (page 2).

The Maclaren Leper Asylum dates back to about 1880, and was mainly the result of the efforts of Dr. Maclaren, for a number of years Civil Surgeon of Dehra. The indication given a few pages back of the nuisance lepers wandering about over Dehra used to be thirty years ago, will give some notion of what a boon this institution has been to the station. The Report of the Asylum for the year 1906, by Major Fischer, I. M. S., Civil Surgeon of Dehra, shows a falling off of 32 in the number of inmates during the last six years. The numbers have been on the wane for the last four years, 1903 showing 122 inmates as against 79 for 1906. The admissions during the past year were 20 men and 6 women ; but 17 men and 4 women left, and there were 18 deaths during the year mostly due to chronic fever, bronchitis, diarrhœa, dysentery, and consumption. Major Fischer comments on the annual migrations with regret which is the more intensified as the majority go without assigning any possible reason for their doing so, and it is only their propensity for begging at Rikhikesh that impels them, as there is a large number of their fellow sufferers congregated on the Hardwar pilgrim road, where they are able to indulge in the liberty of asking alms from pilgrims. The Collector and Superintendent of the Dun, who had been on one of his inspection tours during the year to Rikhikesh, found there a large number of lepers begging their livelihood ; and as this practice is considered

inadvisable, the matter was represented to the Government with a request to have the Leper's Act 1898 (III of 1898) extended to the Dehra Dun District. It has been now decided to extend the said Act to the District and to send about 44 lepers from Rikhikesh for admission to the Asylum in Dehra. Now that the Act has been extended, the colony will be broken up, and every precaution will be taken to prevent any lepers wandering and attempting to beg their livelihood from pilgrims, and spreading disease. The rendering the matter of maintaining the Maclaren Leper Asylum to some extent a fiasco, has been removed by this timely action.

The troops in Dehra comprise the Garhwal Brigade, the Governor General's Bodyguard, and the Imperial Cadet Corps. There are some mountain batteries coming; and there is also the Dehra Dun Mounted Volunteer Rifles. Col. L. M. M. Hall Commands the Garhwal Brigade with Capt. W. H. Beach, R.E., as D. A. A. G., Major S. M. Edwards, D. S. O., as Brigade-Major. Major R. F. Sorsbie, R.E., is Asst. C. R. E., Lieut.-Col. J. R. Dodd, M. D., R. A. M. C. is P. M. O., and Lieut.-Col. Wyville Thomson, M. B., I. M. S. is S. M. O. The troops are the 1st and 2nd Battalion 2nd King Edwards Own Gurkha Rifles (the Sirmur Rifles), and the 1st and 2nd Battalion, 9th Gurkha Rifles. For the lines of the latter, Birpur Village has lately been taken up by the military authorities, and a bridge to there built across the Tons River. More land is being taken up beyond Birpur, in Ghanghora, for the Mountain Batteries. The lines of the Imperial Cadet Corps are very handsome buildings in the Tudor style, designed by Mr. Ransom, architect to the Government of India, near the Kaulaghir tea estate, and just beyond the lines of the 2nd Gurkhas. The Bodyguard lines are on the Rajpur Road, about half-way between Dehra and Rajpur. A large house in cantonment, on the banks of the Bindal Nadi, has recently been acquired as a Circuit House, for the use of high officials visiting the Dun, for whom nothing was formerly available but private hospitality, which, with occasional Viceregal visits, was somewhat inconvenient.

Tea Cultivation.

THE origin of tea in India is a disputed question. It will perhaps surprise some people to whom tea and China are inseparably connected, to hear that some authorities assert that India is the indigenous home of tea, and that it is indeed an exotic in China, where it was introduced from India. However that may be, it is undoubted that the tea plant was discovered in a wild state in Assam in 1823 by Major R. Bruce, and that indigenous tea was afterwards found in Cachar, in Sylhet, and in Tipperah. Very shortly after its discovery it was planted and successfully cultivated, in the Himalayas and in the valley to the south of them, from Darjeeling on the east to Kangra on the west. From the northern hills of India it spread to the Nilgiris; thence on to Ceylon, to the resuscitation of the coffee planter. Assam, Sylhet and the Duars dispelled the original idea that tea cultivation could only be successful on hill slopes; and the big outturn obtained on some of the Darrang plateaux and in the Sylhet *bhil* gardens—800 to 1600 lbs. per acre—opened the eyes of planters to the possibilities of the yielding powers of the tea plant. But—as in everything else—quantity and quality do not go together; the ten-maunds-an-acre gardens of Upper Assam give a coarse, strong acrid tea unpleasant to drink alone; the Sylhet and Cachar *bhil* gardens with their fifteen to twenty maunds an acre produced “wishy-washy” stuff. The delicate flowery Darjeelings and Kangras are doing well if they are produced at 300 to 400 lbs. per acre.

Dr. Royle, Superintendent of the Saharanpur Botanical gardens, in 1827 recommended the experiment of cultivating tea in the Himalayas, and again in 1831 brought his idea on this point to the notice of the Governor-General, Lord William Bentinck, during his visit to Saharanpur. About the same time Dr. Wallich was trying to impress the House of Commons with the advantages of tea cultivation in Kumaon, Garhwal and Sirmur. Dr. Royle selected Jharapani as the

most favorable site. In 1835 tea seedlings were distributed to what were considered the most promising districts. Dr. Falconer, Dr. Royle's successor, proposed to start in Garhwal; in 1838 some plants from the Koth nursery in Garhwal were growing in Saharanpur. Eventually, in 1844, an experimental Government tea plantation was started under the management of Dr. Jameson at Kaulaghir, near Dehra, and was carried on "with fluctuating success," as Williams in his *Memoir of Dehra Dun* puts it, for twenty three years. In 1867 Kaulaghir was purchased by the Maharajah of Sirmur; for £20,000 it is recorded. Taking the area under tea as 300 acres at that time, this was nearly £70 per acre: a price which the Assam tea planter would be glad to realise for his finest and best-yielding plots of high class indigenous plant! Dr. Jameson became involved in a controversy with Mr. Fortune, a gentleman of experience in Chinese plantations, who was deputed by Government to visit and report on the Indian experimental gardens; but whatever may have been the merits of the controversy, Dr. Jameson's efforts and perseverance in the cause of tea culture were most praiseworthy. He had great views and ambitions on the subject of tea in the Dun, though his ideas on the point of outturn were extremely modest. He hoped to see 100,000 acres under tea in the Dun, besides 10,000 in Jaunsar Bawar, and at even his moderate estimate of yield, he looked for a crop of ten million pounds per annum. It is probably still somewhat under one million pound; and the area under tea is only a little over 5000 acres. Perhaps it is just as well that Dr. Jameson's extravagant hopes for Dehra Dun were not fulfilled. There has been quite enough of a "slump" in tea prices, from reckless extensions in Assam, Sylhet and the Duars, during the "boom" a decade or two ago, and consequent over production, without Dehra flooding the market with an extra nine millions or so.

In 1871, Mr. Williams, Assistant Superintendent of the Dun, at the request of the Secretary, Board of Revenue, N. W. P.

made a careful personal enquiry into the matter of the area and outturn of tea in the Dun ; and in 1872 the Government called for returns to be submitted by the proprietors or managers of the estates. There were discrepancies between the two sets of figures thus obtained. Those returned to Government were :—area 1801 acres ; outturn 411,548lbs. ; average per acre 228·5lbs. Williams gives a larger area but a much smaller produce ; *viz.* area 2024 acres ; out-turn, 297,828lbs. ; average per acre 142lbs. This yield seems abnormally low, when we have a return of the gardens of the Dehra Dun Tea Co., in the year 1877, showing an average of 440lbs. per acre for Harbanswala and 397lbs. for Arcadia. Of course these were the top figures ; other guaranteed returns for the same year being Ambari 220lbs., Kaulaghir 230lbs., and a native garden only 80lbs. per acre.



The area under tea in the Dun and the out-turn for 1877 was as follows:—

NAME OF PLANTATION.	AREA UNDER TEA.			Total Area.	Outturn in lbs.	
	Old Tea.	New Tea not bearing.	Young Tea.			
Ambari ...	170	...	30	200	37,500	
Annfield ...	285	30	...	315	100,000	
Jiwangarh and Rambagh ...	40	100	50	190	10,000	
W. Hope Town Co.	80	160	...	240	25,000	
Lakhanwala ...	35	...	...	35	6,000	a
Goodrich Gardens, Hurrawala ...	107	206	...	313	4,000	
Arcadia ...	60	...	...	60	10,000	
Hurbanswala ...	261	18	...	279	103,680	b
E. Hope Town ...	318	...	56	374	139,750	b
Naranjanpur ...	...	4	90	94	1,000	b
Kanya Lall's ...	125	..	40	165	25,000	
Harbajwala ...	20	...	...	20	2,100	a
Doom Sing's ...	75	...	...	75	12,000	a
Ramnath's ...	50	...	...	50	7,500	a
Baulaghir ...	45	...	...	45	6,500	a
Mulakawala ...	300	...	30	330	70,000	
Banjarawala ...	45	...	...	45	7,800	c
Nathanpur ...	71	...	...	71	18,530	
	25	...	...	25	2,000	a
Total ...	2,112	518	296	2,926	624,360	

REMARKS:—(a) Native management; (b) Dehra Dun Tea Co.; (c) Rajah of Sirmur's Gardens.

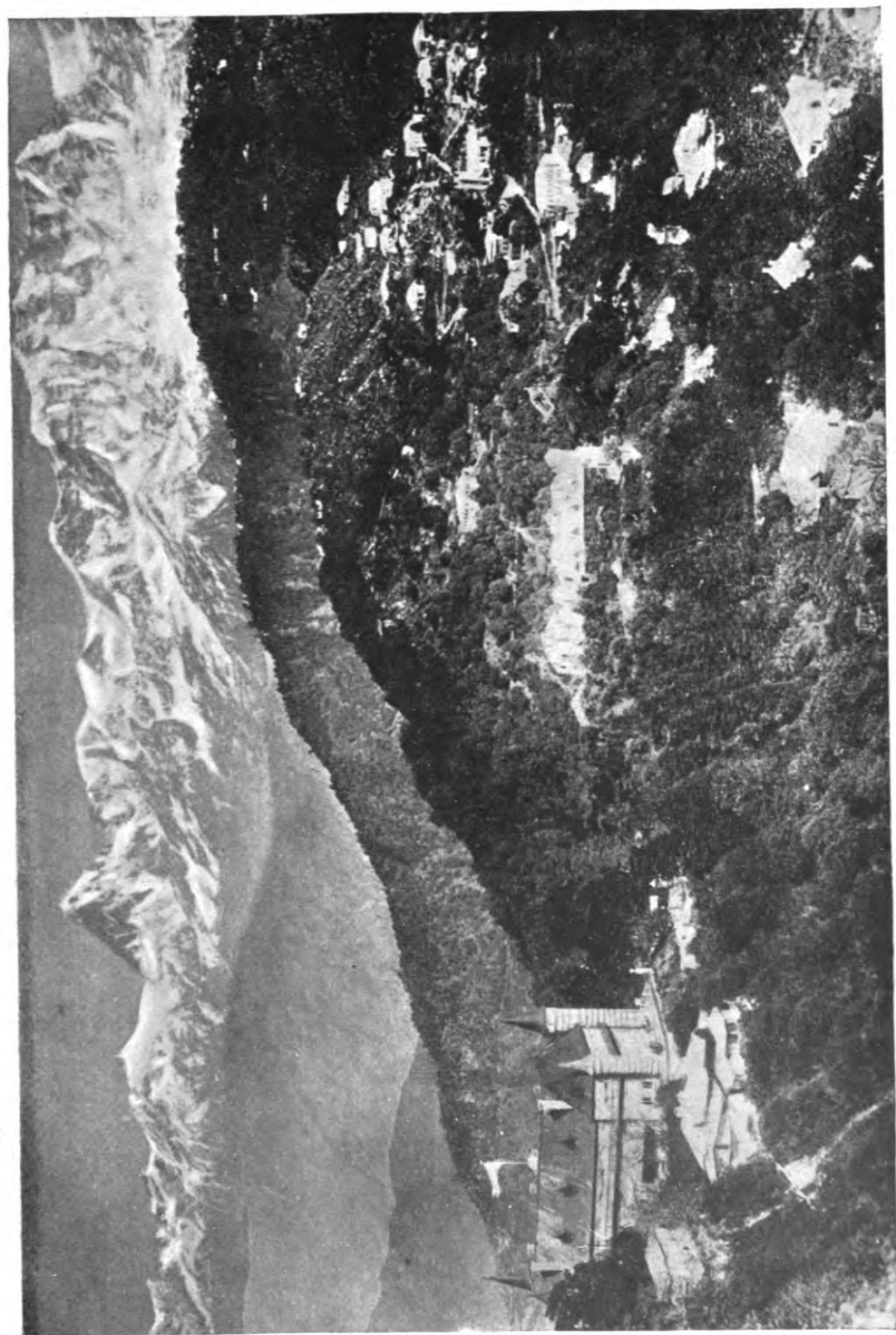
Thus the area bearing tea in 1877 was 2,630 acres, and the total produce was 624,360lbs., giving an average over all of 233lbs. per acre. It will be noted, however, that in the 2,630 acres are included 518 acres of young tea, mostly only four or five years old, which is of course only very lightly plucked, and therefore contributes to the average outturn only to lower it.

In 1907 the area under tea in Dehra Dun is returned as follows:—

Estate or Co.	Acres under tea.	Proprietors.
Ambari Tea Estate ...	220	Mrs. Rennie.
Annfield „ ...	400	H. H. The Maharaja of Sirmur.
Banjarawala Tea Estate	150	{ Major-Genl. Hunter. Colonel E. H. Bishop.
Dehra Dun Tea Co., Ltd.	1,200	
Dhoom Sing Tea Estate	45	The Company.
E. H. Town Tea Co., Ltd.	600	Ajit Pershad.
Goodrich Tea Estate ...	347	The Company.
Goruckpore „ ...	103	Guru Ram Rai Sahib.
Herbertpore „ ...	70	Mrs. Quarry.
		Mrs. White.
Harbhajwalla „ ...	190	{ Lalla Mohan Singh. „ Lachman Chand. „ Baldeo Singh. „ Balbir Singh.
Kaulaghir „ ...	428	
Kuawalla „ ...	100	H. H. The Maharaja of Sirmur.
Lakhanwala „ ...	280	Harri Singh and Bros.
Mokhampur „ ...	145	Mrs. Ousley.
Niranjampur „ ...	243	Lt.-Genl. Sir R. Hume.
Raipur Tea Co., Ltd. ...	248	Lady Macpherson.
Rambagh ...	200	The Company.
Udhiya Bagh ...	400	Mrs. Tulsi Ram.
		Mrs. Rayner.
Total Area ...	5,362	

The area under tea has thus increased some 2436 acres in 30 years. No reliable returns of outturn for 1907 were available at date of compilation.

The Ambari Tea Estate, 220 acres under tea, 700 acres of sal forest, and 364 acres of zamindari and grassland, is a very fine one. The house, Ambari Park, is situated on a plateau overlooking the river Jumna, about 3 miles from Kalsi, and with its lovely gardens, lawns, and the picturesque surrounding scenery, is one of the most beautiful places in Upper India.



THE CHATEAU, SAVOY HOTEL, AND SNOWS.



CULTIVATION, MANUFACTURE, LABOUR, AND
GENERAL REMARKS.

THERE were certain differences of opinion on several points connected with the cultivation of tea in 1877, as regards the best method of sowing nurseries, transplanting, and as to whether irrigation is or is not beneficial. Some nurseries were sown under the artificial shade of grass *tattis*, placed over the young seedlings whenever the sun was at all powerful. The general opinion was decidedly against this practice, as tending to make the seedlings delicate and sickly; most planters put out their seedlings in the open, without any artificial irrigation. One experienced planter said—"Our seed-beds are not irrigated at all, and are not put out under the shade of trees, for they are found to do best when in the open plain. Even in 1877, the driest year known in the Dun for 100 years, the seedlings grew well without water in the open plain." Transplanting from nurseries to fill up vacancies and to plant out extensions, is generally carried out during the rains, a considerable quantity of moisture in the soil being needed to cause the young plant to take kindly to its new locality; while the general opinion seemed to be against artificial irrigation, in this as in all other cases. Artificial irrigation, particularly from the canals, was almost universally condemned 30 years ago, as not only of no benefit, but as absolutely injurious, and in many cases fatal to the tea plants, whether young or old. Sterile patches existed on the banks of old *kuls* or minor irrigation channels, leading from the canal; and the manager of the Harbanswala Garden, one of the best and most experienced planters in the Dun, was of opinion that the unconquerable sterility of these patches was due to the former thorough saturation of the soil with canal water. The destructive effect of this water was attributed to the enormous quantities of lime held in solution by it. The hills north of Dehra being generally of limestone formation, and some of the streams which feed the canal being so strongly impregnated with lime that it is impossible

to boil pulse in their waters, a few drops of which will curdle milk, it was readily imagined that these waters were not likely to have a beneficial and fertilizing effect. Modern opinion holds, however, that it is necessary to irrigate on the Western Dun gardens, if good winter and spring rains have not fallen; the soil being poor and stony, as soon as the hot winds start the bushes parch and burn red; unless irrigated they die out; or, if they pull through, they do not flush till September and then the flushes are very poor.

The Dehra Dun planter depends upon the rainfall even more than his fellows in other tea districts. When this is up to the average, and fairly distributed over the season, without any long intervening space of dry scorching weather, a first class outturn may be anticipated. Even if the rainfall be considerably below the average, and yet the showers recur at comparatively short intervals, a good outturn may be expected.

The number of "flushes" of leaf in the year is naturally an uncertain quantity; some consider that there are three or four distinct flushes, but such flushes stand more than one plucking. In Assam, a flush every ten days or a fortnight, in the height of the season, is the unusual thing, necessitating a considerable increase in the temporary labour devoted to plucking, to get round the garden before the flush gets hard or *bánji*; and in a very good year in the Dun, somewhat similar flushes, though less rapid in their reappearance, keep the manufacture going on almost uninterruptedly from April till October. But in an average year there is a distinct break between April and June, of duration varying with the date of the setting in of the rains, in which no leaf is available for plucking. As a rule, plucking commences towards the end of March, and the first flush is exhausted and the "spring crop" gathered in by the middle of April. Plucking begins again in July-August according to the setting in of the regular rains, and continues, with an occasional break, varying in date and duration according to the rainfall, until the end of October or beginning of

November. The average number of plucking days throughout the year is about 120.

Pruning is carried on at various times, the "tipping" of the upper shoots being generally done as soon as the sap has fairly descended, about December and January. Advantage is taken of the break after the spring crop is got in, to clean out the bushes by cutting out dry and heavy wood from them so as to give room and air to the greener and more prolific branches. Various opinions obtain as to the best method of pruning; the most generally received and successful has been indicated.

The Dehra Dun Tea Company and some of the other gardens also go in steadily for manuring, making it a rule to get round the whole garden at least once in three years. Ordinary cattle manure is generally procurable from surrounding villages. The price depends on the distance of the villages from gardens. The rate varies from two to four annas per cart load, plus of course cost of carting. From its beneficial effects this manure seems to contain all that is necessary to restore to the soil such fertilizing elements as are taken from it by the tea plant.

The labour question, so complicated in Assam and other tea-growing countries dependent on imported labour, is here a simple matter. As a rule, local labour is obtainable in any quantity, though the labour-market varies to a certain extent inversely with the grain market, coolies being more readily procurable in a year when high prices prevail than in a year of plenty. The average wages are Rs. 5 per mensem to beldars, Rs. 6 to tea-makers; leaf-plucking being paid for by contract rates at so much per seer, the fluctuating demand for this class of labour being supplied by the women and children of neighbouring villages. Imported labour, or coolies serving under agreement or contract for a fixed period, are unknown and unneeded in the Dun.

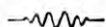
The manufacture is, of course, much the same process as elsewhere. Thirty years ago little or no machinery was used,

the rolling being done by hand ; " panning " was still in vogue, and the tea was dried off over charcoal fires. But now all the latest and most up-to-date machinery is in use, rollers, dryers and sifters.

A good deal of green tea used to be manufactured in the old days and sold locally to Kabuli and other trans-frontier merchants, who came to the factories and took over the tea in bulk, packing it into their own bags, and carting it off at their own expense. This was a very profitable method of disposing of the produce of the gardens, as packing and freight charges were saved ; but from various causes, partly political and partly local carelessness and competition elsewhere, this demand gradually declined, and has now ceased altogether. Very little green tea is now made in the Dun ; some of the smaller gardens near Dehra make small quantities for local consumption ; but the bulk of the outturn of all classes of tea is packed and transmitted to Calcutta, either for sale there or for shipment to England. A small quantity of tea is offered for sale occasionally at the general auctions in Mussoorie, but as compared with the total outturn the local sale is very small.

The class of plant in the Dun is principally China, and hybrid with a close assimilation to China. Of Assam hybrid there is very little, and of the pure Assam variety but one or two isolated specimens. The Assam and Assam hybrid are both far too delicate plants to withstand the hard climate and winter frosts of the Dun ; and there can be little doubt that the larger and softer-leaved varieties of the tea plant are unsuited to the Dun, while the hardier China and China hybrid, though less productive in softer and milder climates, are best suited to the northern sub-Himalayan tracts. As regards quality ; the Dun teas, like most Himalayan teas, are as a rule superior in delicacy of aroma and flavour to those of Assam and Cachar, though inferior in strength ; and may be classed with the Kumaon and Terai teas. Kangra Valley and Darjiling have a still higher reputation for flavour.

OTHER INDUSTRIES.



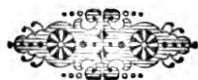
IN Mr. Williams Memoir of Dehra Dun, note is made of a novel branch of agriculture, then in its infancy, the cultivation of rhea, which grows wild in the Eastern Dun. In May 1873, Colonel Thelwall had 200 acres actually under rhea at Lachiwalla, had cleared 600 acres more to plant, and had installed machinery for working out the fibre, having as motive power both steam and a water-turbine. Lachiwalla was also the locale of the first experiments in sericulture, on the "Lister Grant" of 970 acres. This is the property of the Right Honourable Lord Masham (Samuel Cunliffe Lister, first Baron, created 1891). Lord Masham is patentee of numerous inventions, which include a compressed-air brake for railways, and a wool-combing machine. The Lister Grant is still recorded in Thacker Spink's Directory of Industries as a "going concern," so it must be presumed something is being done there; but it seems to be the general opinion that both rhea and sericulture are traditions of the past only, as far as Dehra Dun is concerned. The remains of an avenue of mulberry trees are still to be seen at Rudarpur. Fibre plantations are attracting considerable attention now-a-days in Assam and Sylhet, adjuncts to tea plantations, and "on their own;" and it is probable that, with sufficient capital and judicious management, it might yet be a profitable industry in the Eastern Dun.

Of *rabi* crops, wheat is the chief, the comparative crop statement for the recent settlement, 1312-13 Fasli (1905 A. D.) giving about 28,500 acres under wheat out of a total cultivated area of under 43,000 acres. At *kharif* the principal crops are rice and millets, a total of about 35,000 acres out of 59,000. The chief millet grown is known as *mandua*. This forms the staple food of the *paharis*. There is a specially fine class of rice grown, very good for table use, known as *báns-matti*

The chief exports from the Dun are tea, already fully commented on, timber, lime, and thatching grass. A large trade in sal timber from both Government and private forests is done; and government has a considerable business in *deodar* sleepers from the Jaunsar-Bawar forest. The river boulders are largely used as building-stone, and also for making lime for local use. Tufaceous limestone is exported. The government has recently ruled that while the river boulders are the property of the zamindars, tufaceous limestone is the property of government. Sand is sent from Rajpur to the Ambala glass Factory. Of local industries there are the Dun Wood and Furniture Supply Co., whose name explains its business, and which manufactures a good deal of furniture; the Balbeer Mills and the Himalaya Glass Works Ltd., at Rajpur. The Balbeer Rice, Flour, Oil and Ice Mills were started in 1900 by Kanwar Balbeer Singh as a result of observations made during his travels in Europe in 1897. Machinery of the latest and best type was procured from England and America, and the buildings were specially erected for the purpose. Kanwar Balbeer Singh and his younger brother Tegh Bahadur Singh are the sole proprietors of the Mills. The mills supply crushed food (crushed oats, barley &c., and kibbled gram), machine polished table rice, pure mustard oil-cake, flour (*ata*, *maida* and *ardawa*) and pure crystal ice. The purity of the ice supply, is certified by Maj. Fischer I.M.S., the Civil Surgeon.

The Himalaya Glass Works Ltd., Rajpur, was established in 1901 with a fully paid up capital of Rs. 50,000, which was subsequently raised to Rs. 1,00,000. These works were started on a small scale, and shares were not at first offered to the public, being held mostly by the Directors, the Hon. Sir D. P. Masson C. I. E. and C. H. Oertel Esq, Barrister-at Law. The factory is admirably situated, and all the raw materials required for glass manufacture are available in abundance on the spot. The present factory was completed in 1903, and technically trained Assistants were imported

from Europe. The Manager is August Kalus Esq., a specialist from Austria, and Lala Shiva Prasad is the Secretary. The produce of the Factory,—bottles, including the ærated-water type, tumblers, medicine phials, inkpots, jugs, vases &c.—finds a ready market, and the demand is increasing so that it has been deemed advisable to increase the capital from one lakh of rupees to two and a half, to get out additional furnaces, and to strengthen the staff by experts from Europe or Japan. The native staff takes time and expense to train in the technicalities of glass blowing &c., but will gradually become efficient.



Chakrata.

CHAKRATA is a purely military station in the Jaunsar-Bawar Tahsil of Dehra Dun, at which a British regiment has been stationed since 1869. At present the Cameronians are there ; —and at Kailana, which lies to the south of Chakrata, about 1000 men (details from various regiments) are posted. There is no civil population, no boarding houses or hotels ; and, beyond the dak bungalow, rather an old one with a sitting room and four bed rooms, there is only one house, the property of Mr. Rayner, tea planter, of Udhaiya Bagh, which is not in military hands. Only two other civilians, the forest officer and a retired Commissariat Officer reside in Chakrata ; the Cantonment Magistrate acts as an Assistant Superintendent of the Dun and does the civil work of the Sub-division. The Cameronians are commanded by Lieut.-Colonel T. T. Macan ; the Garrison Engineer is Capt. F. A. Iles, R. E. ; the Commanding M. O. is Lt.-Col. M. J. Sexton, M. D., R. A. M. C., and the Cantonment Magistrate, Major W. C. C. Leslie. Chakrata and Kailana have each their own parade ground and gymnasium ; the Chakrata Gymnasium has a stage at one end, and is used as the Concert Hall and Theatre. There is a polo ground two miles from Kailana. There are two Churches, Anglican and Roman Catholic. There are no shops of any note, but a fairly good bazar. However Messrs. Fitch and Co. Ltd., of Mussoorie have stepped in, in their usual enterprising way, and send over supplies of all sorts to order, twice a week, from Mussoorie to Chakrata, carriage free. During the winter one officer and fifty men remain up in Chakrata. The route up to Chakrata is from Dehra *via* Sahaspur to Kalsi, and thence up the hill. The old route was by the military road from Saharanpur over the Timli pass ; but this has been abandoned since the opening of the Hardwar Railway. There is a fairly good road from Dehra, except that the rivers are mostly unbridged ; and Messrs. Smith Rodwell & Co., run a daily Tonga Service up and down, which carries passengers. Special Tongas can

be arranged for by order. The tongas run all the way up to Chakrata, 58 miles from Dehra. During the rains the dak is often late, and the journey for passengers is very difficult, owing to rivers in flood below Kalsi, and landslips on the hill-road above it.

There are no police outside Cantonments. The Tahsildar and his subordinates are also police officers, and the *patwāris* act as "village chaukidars." The part of the Tahsil which lies beyond Chakrata is chiefly Government Forest Reserve, the head-quarters of the Forest Department being at Deoban, six miles from Chakrata, 9,350 feet high. The oak, the *chir* pine, the *deodar* are in abundance in magnificent forests; also spruce and silver-fir. Rhododendron used to flourish in Chakrata, but a great deal has been cut. There are a number of forest bungalows, but supplies are scanty. Very fine walnuts are produced in various places. The houses in the villages are picturesque, and the villagers wear their own "homespun" garments, and are of a slightly different type, and generally of a somewhat better physique than the Garhwalis east of the Jumna in Tihri and British Garhwal. The same custom of polyandry, however, prevails,—a whole family of brothers having but one wife. There is no excise, and they are allowed to brew their own liquor from *mandwa*.

The route from Mussoorie to Chakrata, about 38 miles, can be done comfortably in three marches; the first day to Lakwar, 15 miles, crossing the Jumna; the second to Chauranipani, 13 miles, and the third day into Chakrata, 10 miles. There are good dak bungalows, with khansamas and food at all three stages.

CHAPTER VIII.

Tihri-Garhwal.

THE story of the Gurkha invasion of Garhwal, the expulsion of Rajah Parduman Sah and his death and the taking of the country by the British in 1815, has already been told in "The Story of Mussoorie," Chapter III. The early history of the Garhwal dynasty is very obscure; but it ruled Garhwal for many generations, acknowledging the authority of the Emperor of Delhi. When the British took the country in 1815, that portion of his hereditary possessions which lay to the west of the Alaknanda River was restored to the Raja, the British Government retaining the lands to the east, Dehra Dun, and the present district of Garhwal. During the mutiny the Raja rendered valuable assistance to the Government. He died in 1859 without legitimate issue, and in accordance with the terms of the Treaty, the State lapsed to Government; but in consideration of the services of Sudarsan Sah, his eldest illegitimate Son, Bhowani Singh, was allowed to succeed. Bhowani Singh subsequently received a *sanad* confirming his adoption. He was succeeded in 1875 by his eldest son Pratab Sah, born about 1850, the father of the present ruler. The Raja pays no tribute.

The area of Tihri-Garhwal is about 4,180 square miles. A large portion of the territory is covered with forests, which include valuable deodar tracts. These were leased to the British Government in 1864, but have been given up again of late years.

The name "Garhwal" is supposed by some to be derived from the sanskrit *gadul*, which means crooked, or hump-backed. The aboriginal inhabitants were, in all probability some dark race, of which the survivors are now the Dôms; then came Mongolians and Scythians. The ancient

kings had their capital at Srinagar on the Alaknanda. Some old forts are still to be seen towards the head of the Billang river, constructed of huge square blocks of stone. The builders were either a giant race, or they had an extensive knowledge of mechanical appliances.

Tihri-Garhwal comprises the valleys of the Bhagirathi, Billang, and Jumna Rivers. The Billang Valley is not often visited by Europeans, but the other two are much frequented. From the head waters of the Jumna a series of passes take you into the Sutlej valley: the lowest and easiest of these is the Rupin. Mr. Loraine Petre, c.s., ascended one of the Jamnotri peaks, said to be over 20,000 feet above sea-level, and witnessed some marvellous electric phenomena, but we are not told how he determined his height. For a long time the record in Himalayan hill-climbing was held by Mr. William Johnson, formerly of the Survey Department, and afterwards Wazir of Ladakh, whose figure was the only one over 20,000; Messrs. Ryall, Kinney and others ran him close, with heights over 19,500: and these heights were accurately fixed by triangulation. But of late years travellers like the Bullock—Workmans have put surveyors' feats into the shade.

The shrines at Gangotri and Jumnotri are particularly sacred. The Gurkhas appear to have respected these sacred places and made over some village in Basahar for the support of the Gangotri temple. At Jumnotri there are some hot springs and some small lakes not very well known.

The following description of a trip from Mussoorie to Tihri made in September 1905 will give a good idea of the capital of the Tihri Raja and the way there. The correspondent was perhaps a bit "out of condition" or his pedestrian powers were not as good as they had been, and he commences with a diatribe against *paharis* and their ideas of distance. "The *pahari* will tell you, he says, that the march is only *char kos*, which should mean about eight miles or so, and he will point to a spur of the hill in front of you and inform you the "staging bungalow" (mark the phrase) is just round that spur. If you

reach that spur in four or five hours you may consider yourself fortunate. That comforting assurance about the "staging bungalow" should also be taken with a grain of salt—indeed with a salt cellar full. The *pahari* idea seems to be that any shelter from cold and rain may be termed a *koti* or a bungalow. In one thing the *pahari* is accurate ; when he says there is *sakht charhai* you may implicitly believe him. When the unexpected extra miles that go to make up his *char kos* and the *sakht charhai*, have both been accomplished you will probably feel completely tired out and *hors de combat*. This was my condition after the first stage out from Mussoorie. I had been told that Dhanaulti was only ten miles from Mussoorie, but after travelling half the long day I found myself at a dirty little *serai* at Jalki, which I was then told was about half way out to Dhanaulti. I had to share quarters with some native travellers, including an odoriferous *sadhu* or two. The encamping ground was full of pack ponies, mules and bullocks carrying potatoes, apples, and ghee. Next morning appeared a further crowd of hill-men carrying milk into Mussoorie. In another part of the ground the "export trade" was grouped ; bales of cloth, grain, kerosine oil and matches chiefly, on their way to Tihri.

Next morning, starting from Jalki, I started my tramp with what I realized as the *pahari* idea of a *sakht charhai*. I thought I should never reach the top, and the road in many places was little better than a foot-path. But when I *did* reach the top I could look down on Landour and Mussoorie where the houses looked like white dots, or an irregularly pitched large camp. On leaving this spot one loses sight of Mussoorie and Landour, although the Siwaliks, and the places beyond, are not lost to view for some marches further. All along this march the foliage was scanty. The forest trees have evidently had to give way to the axe to make room for the cultivation of potatoes, and provide fuel for Mussoorie. The productive capabilities of the soil are very visible here, for every inch of land that is accessible to man is under potato

cultivation, and apparently yields a hundred fold. There are strings of animals to be met with winding their way round sharp and rugged corners, all hastening to the market in Mussoorie and, as I was told, even lower down to Dehra Dun, Saharanpur and Meerut. The demand must be great and I would be afraid to venture an estimate of the quantity that must pass along this route; roughly it may be counted in hundreds of maunds. The business instincts and the enterprise of the *bania* are to the fore here, for he has erected temporary huts at convenient spots to store his supply until the most favourable time arrives for him to carry his goods to the market. Immersed in this, apparently, profitable business, what thought is given to the poor beasts that carry the burdens! How many of these unfortunate creatures meet their end along these precipitous and rocky paths, and how many are maimed for life and left to their fate? I saw one miserable brute precipitated down the khud, and two others crippled to to such an extent as to render their existence a misery. The road, if so it must be called, is much too narrow for a well laden animal to go even singly, and when it happens that two or more come abreast, the animal towards the khud invariably goes over the side; though it is remarkable how they are guided by instinct as it were, when a crush does come and there is impending danger. The stupid looking mule appears to me to be most sagacious at such a moment, and a word of command from his keeper brings him to the halt, or puts him on the alert that danger is near. It is invariably the pony, the donkey or the bullock that falls a victim.

Along these hills and low down in the valleys one hears the bamboo partridge or *chikor* sending forth his challenge in his most exultant, though somewhat chafing, notes, and as it were defying the hunter to pursue him in his inaccessible home. He apparently is aware of his security and ceases not his war-song for the traveller. Moreover, nature has provided him with plumage that is in such harmony with his surroundings

that it is difficult for the keenest sportsman to detect him in his home if he only "sits tight."

As before noted the wily *bania* is fully awake to his interests, and as civilization spreads he is pressing his business more and more into the interior. I noticed one plying his craft on the road side, and I imagine he found the simple-minded *pahari* very flexible in his hands. The *bania* was squatted with his inseparable scales, surrounded by a number of wild-looking hill men. They were occupied in bartering, and for every seer of ghee, or clarified butter, that the *bania* received he gave an equal quantity of *sámbar* salt. The balance was not always just, and was without exception in favour of the *bania*; notwithstanding which this rapacious Shylock would assume the air of the aggrieved, and from time to time to exclaim that the ghee was impure, knowing well all the while that it was not so, and having made certain that the dealer had no alternative, he would strike a harder bargain. Ghee in the Mussoorie market sells at the rate of one seer per rupee, and this it must be assumed, after paying octroi and other duties, and *sámbar* salt, at the same market, sells at thirteen seers per rupee; in other words on every rupee the *bania* lays out he makes thirteen. This is good business.

Veritably this rapacious land-shark is a necessary evil, like many other things in this life, and taking a philosophical view of the situation, we come to the conclusion that what cannot be cured must be endured. The *pahari* has perhaps taken a similar view and makes the best of a bad bargain. He seems to hunger after salt, and flocks of sheep and goats may be seen climbing up the winding paths along these hills laden with it, carefully packed into little leathern panniers securely tethered across their loins. These supply not only the wants of the surrounding villages but the salt is carried into the interior, and across the passes. The animals conveying this merchandise are of a very small breed and nature has provided them with heavy coats against the chills and frosts of the mountains. These thrifty hill-men it would

appear, also go in for cattle breeding, for I met several herds of sturdy little bullocks being driven down to the plains for the supply of the agriculturist in the markets of Dehra Dun, Hardwar, Saharanpur and even as low down as Mazaffarnagar. These people would also seem to possess the knowledge of improving their stock, for I met some bulls being driven up which I was given to understand were being taken for breeding purposes. I think the farmer in the plains may well take a lesson from the hill-men in this matter, for who has not in his winter camping season observed, year after year, the same old bull following the same herd of cows in the village. The animals that were being driven down were, as I have said before, very sturdy but extremely timid; indeed it appeared to me that they would have been wholly intractable if it was not for a few more docile ones that they followed. The local value of these animals, I was told, was from 30 to 40 rupees per pair, but in the market lower down they realized from 80 to 100 rupees per pair. This is not a bad profit, and one is inclined to believe that cattle-farming in these hills would be quite a paying business.

Dhanaulti, which was my next halting place, is said to be some seventeen miles from Mussoorie, but this must be an error. The distance may be so as the crow flies. There are no mile-stones along the road to guide one, so in the absence of any proof to the contrary we must accept the distance given. There is a dwelling house, of sorts, here, approaching in outward appearance (only) that of a European residence, dignified by the name of "Staging Bungalow," but to attempt a description of the building is beyond me. Indeed I think it would defy the skill of the most able architect to define. To my mind the one word "squalid" explains all I wish to convey to the reader's understanding. The remnants of furniture that occupy the house are fit only for the furnace, and were I a Raja I would most certainly be ashamed to lay claim to the entire property. Another house slightly above the present one

is under construction, but from all I could gather it has been in that stage since the year 1898-99 when the designer died and evidently took the plan with him. The traveller would do well to provide himself with tents and all camp equipage, and not rely on these so called "Staging Bungalows." I would not have my remarks misconstrued into ingratitude, or to cast the smallest reflections on the Raja's hospitality; but what does seem to me a pity is that such good intentions should be so grossly misrepresented as to amount to a mockery, and this probably by some careless or unscrupulous subordinate, for it is hardly possible that His Highness is aware of the actual state of the roads and staging bungalows.

From this place—Dhanaulti—the scenery entirely changes. The cultivation of potato gives way to magnificent forest trees of pine, oak, rhododendron, the graceful and feathery bambu or *ringal* as the *pahari* calls it, and a variety of flower plants common to the Himalayas.

The distance between Dhanaulti and the next halting place, Kauriagalli, is said to be twelve miles, but this again is a fallacy.* However in this instance one is disposed to think the miles but too short. The scenery is sublime and lovely in the extreme, and when combined with the notes of a thousand birds one is apt to forget that he is on earth. What occasionally pained me was to see the ruthless felling of magnificent trees. Would that we could instill into the understanding of the woodman that any fool can fell a tree, but God alone can raise one. It seems more than a pity that such valuable timber should be allowed to decay. There are scores of lofty pine trees hollowed out and made to serve as fire-places, and there are others where chips have been taken off to use as torches by the benighted traveller as, owing to the resin, this wood lights quickly. During the winter of 1904-05, which is described by the oldest inhabitants to have been the severest within their recollection, scores of these trees are said to have

* It is between 14 and 15 miles.

perished; and there are still signs remaining of the severity of that winter which caused ancient oaks to be bared of their branches and leaves so as to provide fodder for the starving cattle which had to be penned up for months. These forests would yield a handsome revenue if carefully managed, but supervision seems to be lacking. Low down in these valleys there are signs of habitation, judging from the lovely green; cultivation of wheat, barley and millet called *mandua*. The latter is harvested before winter comes in, but the two former are allowed to stand, or rather lie buried under the snow until the return of spring when they show signs of life and are ready for the sickle some time in April or May. Therefore these grains are something like eight or nine months in the soil before they are ready for harvesting. The cultivators live along the stream and their dwellings look so dull that the "deserted village" seems quite out of it. These hills abound in game, different species of pheasants, deer, the *kakhar* and others, but they all want finding; and the black bear is still very much to the fore.

The most curious bear story I ever heard was told me here. It would appear that Master Bruin was enamoured of a certain young woman in a village, and he had been known to make frequent nocturnal visits to her cottage, but without success. Bruin however came down the hill one evening earlier than usual, and finding the young damsel by herself in a field, made a bold dash and, amid shouts of the villagers, carried her off in triumph to his craggy home. Now is this elopement, kidnapping or abduction? If it were only cognizable, the police and the legal profession might have made a harvest out of it. As the cave was inaccessible the men were helpless; they despaired of the life of the young woman but cherished ideas of bitter revenge. Deep plans were laid to this end. It was not long before Bruin fell into the trap, and when he came down for his afternoon feed of cucumbers, Indian corn and *mandua*, of which he is said to be fond,

his retreat was cut off. He made a good fight for liberty but was overpowered and fell at the hands of his enemies. The next thing was to ascertain the fate of the unfortunate woman, and this the villagers did by climbing a cliff overhanging the cave in which the bear was known to have lived. One of the men, bolder than the rest, descended by means of a long rope secured to a rock, and when he arrived opposite the cave to his great surprise he found the woman alive. The difficulty that now presented itself was to get the woman away from the cave. It was impossible for her to climb up the way the man had descended, so more help and more rope had to be procured and sent down to the cave. The woman was finally let down by means of a basket, and all returned to their homes amidst great rejoicings.

Kauriagalli, as I have said before, was my next halting place, and the Staging Bungalow here is certainly an improvement on the one at Dhanaulti so far as the plan of the building goes; but the designer apparently ignored bathrooms, and useful furniture was unknown to him. The situation of this dear little cottage is charming, for it nestles on a bank of ferns and wild flowers amongst stately pines and oaks, with a brook of clear water running hard by, which is a refreshing sight to the weary traveller, and a lullaby by night. My arrival here was not a bit too soon for heavy clouds hung about the hills, and during the night a thunderstorm accompanied by rain played over our heads which made it cold enough to make a fire appreciable. Just before dawn I started from Kauriagalli on the last march into Tihri. The rain during the night had bathed the thick foliage on the hillside, the air was crisp and balmy, and that proverbial early bird that catches the worm was already about, but the equally early hunter also invariably catches him. For a couple of miles or a little more the path runs through thickly wooded glens, and when you emerge from this forest you behold a new wonder. It was apparent that what was rain to us had been snow on the next range, and as the

curtain of mist lifted, the silver peaks gleamed under a brilliant sun, brightening the bosom of morn. The snow-crowned ranges were superb and stood forth from north to south in naked majesty, vying with one another as it were to pierce the azure sky. I could hardly tear myself away from the spot for the scenery was enchanting, but the warming sun bade me move on. At a neck or "saddle" of the hill the road divides, one path ascending to Partabnagar, the summer resort of the Raja, and the other one descending to his winter capital, Tihri. The road to Tihri is, if anything, worse than the portions I had already passed over, and the earthquake of April 1905 had rendered parts absolutely dangerous. The hills on either side entirely change in appearance and the aspect is so different that one longs for the shade of the trees. Deep down in the valleys one sees the silver streams hurrying down and in places they are ingeniously dammed and turned off for the cultivation of paddy which grows luxuriantly in this valley. Occasionally you hear the roll of the roughly made water-mill performing its useful task, and the tinkling of the bells round the necks of the serviceable little bullocks carrying the staff of life to the market. One descends gradually into Tihri which lies in a close circle of thickly wooded hills. The Raja's Palace is in a commanding and conspicuous position, on a hill which is protected on the one side at its base by the Billang river and on the other by the Ganges, or Bhagirathi as it is so called here. Both these rivers are spanned by suspension bridges. The one over the Ganges is the more substantial of the two and, roughly speaking, is about a hundred paces from bank to bank. Close by this bridge lie the remains of, perhaps, the only European buried in the Tihri Raj; the inscription on the tomb is in the following words.—In loving memory of R. J. M. Carter, Born 6th: March 1849, died 7th: February 1900. "I will never leave thee nor forsake thee" Hebr.: 13th Chap 5th verse.

It is said that Mr. Carter was a faithful servant of the late Raja Kirti Shah and that the tomb was erected by His Highness in commemoration of his good offices; but the inscription surely was suggested by some relative or friend, and to them I would point out that the earthquake of April 1905 has not left undamaged this last resting place of their dear departed one. At present the danger is not serious, but the gaps in the grave must widen as the monsoons pass over it from year to year, and it is to prevent this I trust these few lines of warning may catch their eyes.

The Palace is, of course, the most striking building in the place and is in pleasant grounds to which are attached a well-kept polo flat. The roads in the town are wide enough to enable his Highness to take short drives during his winter stay. The Raja has also another Palace at Partabnagar which is within sight of Tihri; this is about the same elevation as Mussoorie and is within easy distance of Tihri, with which it is connected by a telephone. Tihri boasts of a Post Office which does a large business in money orders, but the postal route during the winter months is *via* Hardwar, which I was told was even worse than the road between Tihri and Mussoorie. There is also a Government Telegraph Office which is in direct communication with Naini Tal; this also shows good profit. There are vernacular schools, hospitals and dispensaries, a house of correction for all perverse spirits, and a noble army of aggressive-looking little Gurkhas to preserve peace. There is also a Clock Tower within the town to warn the unwary of the fleeting hours, of which unfortunately only a very few natives are mindful. This was erected in commemoration of the Diamond Jubilee of Her Most Gracious Majesty Queen Victoria, Empress of Great Britain and India. The foundation stone was laid by His Highness Raja Kirti Shah of Tihri-Garhwal, on the 20th of June 1897, and so well was it done that the seismic disturbances of 1905 failed to make the smallest impression on any portion of the Tower.

To add to all these useful buildings and works, His Highness the Raja now contemplates lighting his palace and the town with electrical power at an outlay of some 80,000 rupees. The waterfall from which the power is to be derived is known as the Bhaintogi stream and is at a distance of about two and half miles from Tihri. The water is to be conveyed along a masonry channel a foot square and received into a tank from which it will pass into four inch pipes, descending to the power house and work the turbine with a head of 500 feet. The power house, and a new bridge for the laying of the pipes were to be built about 200 yards below the present suspension bridge across the Ganges. From this spot the water will be pumped to a filter bed which will supply the palace, and another branch will lead to the service reservoir and thence through smaller outlet pipes to the town. The turbine is to be directly connected to a Pelton wheel generator shaft, with an output of 18 kilowatts, running 150 sixteen candle power incandescent and ten arc lamps having an electro-motive-force of 110, the horse power of which is 27 with 75 per cent. efficiency. I understood that Messrs. Enever Brothers of Lucknow were the contractors, but how they were to convey the heavy machinery necessary for the work along the roads I have attempted to describe remained to be seen.

But to the Hindu all these are small attractions when compared with the sacred Ganges. Tihri is one of the sacred shrines, and pilgrims from all parts of India may be seen worshiping in the temples and along the banks, and shoals of flowers as offerings are borne away on the bosom of the great "Ganga Mai," whose waters, they believe, wash away all sin.

THE BHOTIAS.

Mr. C. A. Sherring, M. A., F. R. G. S., I. C. S., formerly Deputy Commissioner of Almora, published some interesting notes on the Bhotias of Almora and British Garhwal which were

read before the Asiatic Society of Bengal, supplementing and superseding the articles on this subject written by Mr. Traill, then Commissioner of Kumaon, some eighty years ago. These Bhotias are not the inhabitants of Bhotan proper, but a race of Tibetan descent who occupy the border-land between Kumaon and Garhwal, and Hundes, or the portion of Tibet lying immediately to the north of Kumaon and Garhwal; and during the eighty years since Mr. Traill's account of them was published, they have changed to a considerable extent in their habits and customs, coming under the influence of Hinduism from the Paharis; and also more information is available about them than was then to be had. These Bhotias, though not numerous, are divided into several clans, some of whom have now forgotten the original dialect formerly current among them, and only speak the ordinary Pahari dialect, common to the neighbouring hill men. There are eight clans or classes of these border Bhotias. Three of partially Hinduised Rajputs; the Jethoras of Goriphat, Malla Danpur, and Johar; the Tolchas or Manchas of Mana and Niti, and part of Johar; and the Rawats of Johar, who have practically become Rajputs and speak only the ordinary Pahari dialect. Then there are three clans, nominally Hindus; the Byassis, Chaudasis, and Darmiyas, of the patts of the same name in Parganna Darma. The Hunias, a seventh class, have no caste and are Buddhists, closely allied to the Tibetans, and with a Tibetan domicile, and only Hindus in the most nominal way. The eighth class, the Dumra, are spread throughout all the others and are the lower castes of all the other clans, whose upper class, except the Hunias, consider themselves Rajputs. These Dumras comprise all the working classes—mechanics,—blacksmiths, carpenters, basket-makers, tailors, shoe-makers, etc., and, throughout all the clans, the customs and habits of these Dumras do not vary. Most of the trade over the passes from Kumaon and Garhwal into Tibet is carried by these various tribes of Bhotias, the Jethoras being the only clan who do not

trade with Tibet and who indeed are not traders at all, but who subsist entirely on cultivation. Mr. Sherring gives a very interesting account of the various ceremonies and social customs which obtain amongst the different tribes of Bhotias and the religious observances and rites amongst the Hinduised clans.

The Huniyas who, as noted, are only nominally Hindus, and actually Buddhist, derive their name from Hundés, the portion of Tibet opposite the Almora and Garhwal districts: they are Bhotias in the meaning attached to that word outside Almora and Garhwal districts, but are also called Khampas, Bidesis and Jadhs. They intermarry with each other but not with other Hinduised Bhotias who do not apply the term Bhotias to them at all. The Bhotias, however, eat from their hands and with them. They are really Tibetans and intermarry with Tibetans. Being Buddhists, they also worship the deities of Kumaon; they eat the flesh of the yak, but sometimes profess not to do so in British territory, the yak being considered a cow. They practise polyandry, but only brothers have the same woman as their joint wife. Some wear pig-tails, some *chutiyas*, and some wear neither. Again some cut their hair and others do not.

No account of the Bhotias can be complete without a notice of their trade, for they are traders from childhood, with the exception of the Jethoras. In the past the cardinal principle to be remembered has been, that the Tibetans will only trade in these parts with those persons with whom they can eat. There are exceptions, *e.g.*, the Duryals in Garhwal who are the descendants of Brahmans and Chattris, and the inhabitants of Pagla in Chaudans, have been allowed to trade, although they are not Bhotias; but the general rule is certain, *viz.*, that as the Bhotias alone can eat with the Tibetans, they alone can trade with them. Another rule has been that trade can only take place through what is known in the business world as "house-connections."

Formerly, so far was the custom pressed, that only certain Bhotias could go to certain marts, but time has already broken down this restriction to a great extent, and although there have been difficulties, yet there has been also a much greater freedom. Taklakot or Taklakhar, known as Purang by the Tibetans, has led the way, and trade has been possible there even without a "house connection," although the drinking of tea has been a necessary part of all business. Now the Treaty of Lhasa of 1904 has introduced free trade and changed the old order of things.

The trade figures for 1903-04 are as follows, in rupees:—

					Rs.
BRITISH GARHWAL	{	NATIVE GARHWAL	...	...	... 27,000
		Mana Pass	...	...	... 43,000
		Niti Pass	...	...	... 1,31,000
KUMAON.	{	Untadhura Pass	...	...	... 3,92,000
		Lipu Lekh Pass	...	...	} 4,87,000
		Mangshan Pass	...	...	
		Lampiya Kuti La	...	...	
		Neo Dhura	...	...	

Of this latter about four lakhs go over the Lipu Lekh Pass, which is a very easy one. In 1841, the trade over this Pass was only Rs. 35,900, showing that the trade has increased since then elevenfold. Meanwhile, over the Johar Pass, trade has in the same period, increased only $2\frac{1}{4}$ times. A further point of interest is that, between 1872 and 1902, the population in Johar has increased 13·75 per cent., and in Pargana Darma 93·12 per cent. About 80 per cent. of the trade of the United Provinces goes through the Almora District. The wonder is not that the entire trade is so small, but, considering the execrable routes, that there is any trade at all. The principal imports are borax, salt and wool; and exports, grain, sugar and piece-goods.

CHAPTER IX.

Sirmur.



THE route to Sirmur is from Dehra to Rampur Mandi, on the bank of the Jumna River, 26 miles; whence, crossing the river, three marches take the traveller to Nahan, the capital of the state. The ferry at Rampur Mandi is a first class ferry, *i.e.*, will take carts, animals &c., as well as goods; but owing of the rapid current the crossing is somewhat tedious as the ferry boat has to be towed up stream some hundreds of yards on each bank, in order to fetch the ghat on the other bank, as is usual at ferries across rapid streams that have not the advantage of a wire rope crossing. The marches from Rampur Mandi are: Majra 10 miles, Kolar 8 miles, Nahan 12 miles.

From Nahan there is a fairly good route to Simla *via* Dagshai, 99 miles, the stages being as follows:—

Kala Am	...	...	...	11 miles.
Sadhaura	...	...	...	6 "
Burura	...	...	...	14 "
Bansti	...	...	...	12 "
Sarahan	...	...	...	14 "
Naini Tikkar...	...	...	...	13 "
Dagshai	...	...	...	1 "
Simla	...	...	...	21 "
				99 "

There are no restrictions on visitors or travellers in the Sirmur state, but sportsmen are not permitted to fish or shoot without a permit, which can be obtained only from the Ruler of the State. Applications for a shooting licence should be

made to the Secretary to His Highness the Maharajah of Sirmur, Nahan. At present there is a scarcity of big game. There is a dāk bungalow at Nahan belonging to the State Municipal Board, at which travellers generally put up. The dāk bungalow khansama has a tariff by which payments can be regulated. Arrangements for supplies are made by the State District Collector who should be addressed on the subject; also as regards all arrangements for camping in the district.

Crossing the Rampur Mandi Ferry, there is nothing to be seen on the Sirmur side but a Hindu temple, but a little further one is a small travellers bungalow, not particularly well kept. The road to Majra lies through heavy *kans* grass; after crossing the Bhatta nadi a few trees are interspersed in the grass. This used to be a splendid shooting ground, but has been somewhat over-run.

Majra is a fairly big village, or small town, with a tehsil, a dāk bungalow, and one fairly good street running through it with shops on either side. These shops, about twenty-two in number, have handsome masonry pillars and look very well. Shooting round Majra used to be very good; as besides large game there was abundance of pea-fowl and partridge. But it is a very unhealthy place; the nights are cold and damp, from a penetrating moisture that rises every night from the low lying Kadir valley. It was here that Lord Ripon caught that dangerous fever which developed afterwards in Bombay and came so near to depriving India of one of her Viceroys. The best shooting grounds in India are generally most unhealthy places.

To Kolar, the next halting place, eight miles from Majra, is a pleasant walk, the latter part of it through forest land. Kolar is a beautiful place, and from it to the foot of the Nahan hills the traveller has a most delightful ride through *sal* forest, and here and there the Markanda nadi lends little artistic touches to the scenery which is everywhere worthy of admiration. The road from the Markanda nadi up to Nahan

is one of the best of tonga roads. It is kept in excellent repair, and gives the rider a treat he seldom experiences. It is broad and winding, and amply overshadowed by *sal* trees.

Sirmur is a picturesque state with political features worthy of consideration. The state covers an area of about 1,000 square miles. It has a population of about 13,60,000. The area of cultivated land is very small, and the revenue is consequently limited. The Raja's aggregate income is about three lakhs and-a-half, which is a small revenue from which to pay all the claims on the state, including the heavy privy purse needed by the Raja to maintain the dignity of an ancient Rajput house. A large proportion of the Raja of Sirmur's dominions is one vast forest. The valleys are dense jungles of high grass, and wild beasts of the forest reign where man should live and toil.

Nahan seen from the Simla road is most picturesque, the more important buildings standing out in bold relief on the crest of the hill. The Kacheri is 3,180 feet above the level of the sea. Punkas can be used with satisfaction during the hot months, but the heat is not extreme, and the climate is generally healthy. To the left of the town is the Raja's palace, and to the right a temple. There is also a large tank and a bazaar; the largest house belongs to a banker. This area is small but it is not filled with houses; the centre is sparsely built upon. As the population is small the area is ample, and the dwellings by no means crowded. The main street is considerably curved, a peculiarity many small eastern bazaar streets have; it is very narrow too, but well made and paved with good stone, which goes far to account for its cleanliness. The inhabitants look contented and happy. The original part of the present palace was built some three or four hundred years ago, but having been added to from time to time, it is now a commodious aggregation of buildings. On the east of the palace is a very spacious parade ground where the Raja's troops drill; a wonderful plateau for a hill-station. The road from Dagshai and Simla runs

into it from the northern side, while the road to the villages and the plains begins at the southern face, where also are situated the dâk bungalow and dispensary. The whole of the eastern side is occupied by the Raja's private stables. On the west of the parade ground is the Raja's Durbar Hall, by far the finest building in Nahan. The style of architecture is Venetian. A road leads from either end of the stables eastward, one passing the foundry, the other the ruins of what was the cavalry guard-room and stables. These roads converge into a small square beyond the foundry buildings. The road that winds round the hill in front, and up that hill past the record office to the kacheri is called the Circular road. The kacheri is a pretty pakka bungalow in the Calcutta villa style. To the north of this, some little distance away, there is a large brick building, Indian style, peeping out from its setting of fir-trees.

The view from the kacheri is a magnificent one. To the south stretches away the grand panorama of the plains of Saharanpur and Umballa fronted by two low ranges of hills richly covered with *sal* timber, and in the valley below it the Markanda river picturesquely winds its way out of the Kadir valley. To the north are the Himalayas, and a view of the road from Simla.

The Raja has constructed and set working some excellent flour mills, which supply all Nahan with meal and flour. The mill stands on the top of a small hill, which has an artificial tank at its foot. From this place one passes through gardens to the city.

At the entrance to the parade ground, at its southern side, stands the Lytton Memorial Arch, a handsome structure, which took some time in building.

The Cantonments are situated at Shamsheerpur on several hills to the west of Nahan. The numbers of neat white-washed, thatched cottages standing amongst a mass of green foliage, with roads winding in and out between them, make a very pretty picture viewed from a distant hill. The cleanly

condition in which the new Cantonments are kept, and the purity of the air and water, have rendered them very healthy. The roads are kept in excellent order, and the main road going round it opens out views to the west which are worth taking the trouble to see. From the western promontory the eye gazes on a landscape of infinite variety; to the south is the continuation of the western Siwaliks, which drop into the bed of the Markanda, and struggle to reassert themselves in a north-westerly direction from a prominent hill, standing by itself, called Lai-ka-Tiba. Westward of this hill is the important village of Talakpur where there is a shrine at which pilgrims from all parts of the Punjab come to worship. Immediately beneath ones feet runs the Salani nadi. Further to the west beyond Lai-ka-Tiba is a long chain of rough hilly ground surmounted by sharp peaks, where the Siwaliks gradually diminish into the plains. Here they have more the appearance of huge ravines than hills, with their surfaces bare and brown for want of vegetation. Immediately under Lai-ka-Tiba is a patch of high cultivation and the shrine is here. Beyond, south-west and west one can see the green fertile plains of the Umballa District running eastward to the Jumna, and westwards across the main road to Simla. A part of the Saharanpur District is visible over the Siwaliks to the south-east, while a turn round towards the north brings the forest-clad hills of Sirmur into view, and north-west the heights which dominate Dagshai. From the eastern side of the Cantonments quite a panorama of the town and station can be had.

THE CHUR RANGE.

The Sirmur territroy is dominated by the Chur Range of mountains at a distance of 25 miles from Nahan as the crow flies. The highest peak is 12,000 feet above sea-level. It can be seen from every part of Sirmur and also from Mussoorie and Landour. Vigne, a well-known Himalayan traveller, in an account of his wanderings in Kashmir and the Hima-

layas in the neighbourhood of Simla and Mussoorie, published in 1842, describes a visit to the Chur. He received an invitation from Major (as he was then) Everest, Surveyor General of India, at that time on the Chur in connection with the Trigonometrical Survey work, to join his camp. He writes:—"It is one of the noblest second-rate mountains in the world; its height is upward of 12,500 feet, its sides are clothed with dark and dense pine forest, many of the trees of which are immensely large, both in girth and height. Almost every animal that is found either in the plains or mountains adjoining them, is, no doubt an inhabitant of its immense and gloomy jungles."

"After winding our way through this jungle, by the steep and somewhat difficult path which led to its summit, we found we had surmounted the limit of forests (11,500 feet) and emerged upon some rocky scenery and a beautiful park, whose soft and extensive lawn were thickly covered by a carpet of wild strawberry or potentillas. The camp of our host was pitched as near as possible on the very top, and our chief object was to keep ourselves warm. The tent in which we dined was furnished with a lighted stove. On the huge granite rocks that formed the very apex of the mountain the laborours in attendance had formed a platform of loose stones, purposely carried hither, and in the centre of it they planted a mast as a mark for the survey."

"I can never forget the glorious view of the snowy range, some sixty or seventy miles from us in a straight line from this spot, as the morning broke over the sacred peaks of Jamnotri and Gangotri; the latter being still further removed from us to the eastward.....Some of the bungalows at the eastern end of Simla, twenty-six miles distant, were plainly to be seen with the naked eye, and the village of Serai from which we had ascended was only discernable as a speck with its patches of red and yellow *Batu* on the hill-sides at a depth of 3,000 feet beneath us."

"The beautiful undulations of Dehra Dun were not visible on account of the distance, and the low hills of conglomerate known by the name of the Siwalik range, by which the Dun is separated from the spurs of the Himalayas seemed to be of pigmy height, although the highest of them, close to the Timli Pass, and thirty-six miles distant, which had been selected as a station by the officers of the Grand Trigonometrical Survey and on which glistened another heliotrope, is more than 4,000 feet above the sea. Town after town, mere dots on the surface of the plains, were pointed out to me in succession; and the minars of Imperial Delhi, or at least their locality, are, I was told, though, I could not then discern them, sometimes visible on the horizon from the summit of the Chur." Vigne's visit to the Chur was made from Serai, on the Simla road, and no doubt the best ascent can be made from that direction. Ascents can also be made from the south, on the Simla road, from Nahan, and from Saran, only a day's ride from the capital of Sirmur. The boundary of the state is on the summit of the Chur.

JAITAK.

Jaitak rises to the north of Nahan about six or seven miles away. It is a mountain crowned with two peaks. It can be reached by the Simla road, but after a ride of about three miles, the traveller must dismount and make the rest of his way on foot, for the path runs up the steep hill-sides, and is an exceedingly rough one. In some places it is even dangerous. The Chaita road as far as Jamta, and the road to Rainka lake pass immediately under Jaitak. Jaitak is the place where the Gurkhas made their last desperate stand against the British forces which had driven them from one stronghold to another, till only Jaitak was left. For a time they defied all our attempts to take it. The British force placed their guns upon a lower hill above Jaitak temple, west of Jaitak. Shot rained upon and about the fortress, and eventually the Gurkhas realized that the opposing force were too strong for them, and they surrendered the fort, which they

evacuated, together with other strongholds between the Kali and the Sutlej, by convention on the 15th of May 1815.

The top of the hill can be reached in two hours and a half from Nahan by taking the road straight beyond Jamta temple, but from this road Jaitak is least to be seen. The summit is divided into two conical peaks. A portion of the stone wall of the fortress is still to be seen on the northern most one. The southern peak shows fewer evidences of fortification, but there is no doubt that it was similarly fortified at that period. It takes only a couple of minutes to go from peak to peak over a dip between the two.

Doubled-crowned Jaitak commands a very fine view. From the northern peak the whole south face of the Himalayas may be seen, a charming piece of scenic beauty. From west to north you behold the rugged prominences of Jaunsar Bawar, flanked by the Mussoorie range of hills, including the great mountain-swell, Badraj, on round to the lands of Mi-Ghari on the Ghagra, near Kalka. It is wild mountain scenery with here and there a few patches of cultivation, and little villages nestling on the sides of the hills. To the north rises the great forest-clad Chur mountain, with bare brown hills to the right and left. Garhwal and Dehra Dun are to the east; and the plains of Amballa to the west. The same view can be had from the other peak, but the nearer and lower hills are obscured in some degree by the northern peak. Going down the hill, the view is very beautiful, and full of variety. Farthest away are the plains of Umballa and Saharanpur, lying on the horizon. Eastward you observe the broad surface of the Jumna, sweeping round the bend where it cuts its way through the western Siwaliks. Nearer, the view displays a portion of the Kadir Dun with the Markanda creeping lazily through it; Nahan with its pretty houses and pine-clad slopes, and just below one's feet two lower peaks with terraced slopes of cultivated land, and villages with slate covered houses. The hills to the north shut out the snowy range which is wanted to put the finishing touch

to this exquisite piece of scenery, but even as it is, the view alone is worth the climb up Jaitak.

The Maharaja of Sirmur possesses an iron mine at a place called Chaita about twenty-four miles from Nahan on the other side of the river Giri. The mine is capable of producing magnetic iron in great quantities. As a blast ore, its exceptionally high percentage of metal, and its freedom from sulphur and phosphorus, render it very desirable for smelting. It is well known among experts as one of the richest iron ores in existence. These mines are being worked to supply the Nahan iron smelting furnaces.

There is an iron girder bridge across the Giri which has a clear span of a hundred feet, and is five feet wide between the parapets. Before this bridge was made it was a troublesome and difficult business getting the ore to the smelting furnaces.

About six miles from the Rainka lake there is a copper mine which contains first class copper ore of the most common sulphide used in smelting works.

The old capital of Sirmur was destroyed by an earthquake some 700 years ago. It was situated twenty-four miles from Nahan, and eight from Majra, on the west bank of the river Giri, where the river expands into a lake, one and a half miles in circumference. The ancient city was totally destroyed, with the whole of its inhabitants, leaving no record of the then ruling family. To get to the ruins of the old capital the traveller must first pass over some cultivated land, and then through a jungle of high grass, double the height of a man on horseback. The river Bhatla has to be crossed, and then the track goes over more cultivated land, through a village and down some steep ravines, which must be done on foot. The remainder of the journey is over rough roads, through forest land. But the old city is scarcely worth the trouble of going to see. There is a cracked and dilapidated Buddhist temple, and some Buddhist figures sculptured on stone bearing evidence of cycles of wear and tear grace the doorway. Various other Buddhist devices on stone

lie scattered about. The jungle around is so dense that it is almost impenetrable.

It is possible that Sirmur was wiped off the face of the earth by a similar disaster to that which befell Naini Tal. The fact that the Giri widens under the site of the old city into a lake a mile and-a-half in circumference, bears out this idea. The fallen *debris* may have for a time blocked the Giri, causing it to form what is described as a lake, and as no *debris* could have long resisted the rapid flow of the river, it must have cut its way through the obstruction and covered the wide bed created by the catastrophe. As to the cause of the tragedy tradition says: Once upon a time a *nautch* girl visited Sirmur, then in its most flourishing period, and performed some wonderful feats. The then Raja challenged the woman to walk safely over the Giri at old Sirmur on a rope and offered her half his kingdom if she accomplished the feat successfully. The woman accepted the challenge. A rope was stretched across the river probably after the manner of the tight-rope familiar to us. Before starting, the woman vowed that if she should fall a victim to any treachery on the part of the Raja, a curse would fall upon the city which would be destroyed by an awful catastrophe, exterminating every living soul. The woman was crossing safely when some of the Raja's people cut the rope, doubtless with the Raja's knowledge, and she fell into the river and was drowned. We have no means of ascertaining the time that elapsed between the prophesy and its fulfilment, but that the annihilation did come, whether from the cause assigned by tradition or not, there is ample evidence existing at the site of the old city.

The ancestors of the present Raja come of an ancient Rajput stock, the Jaisalmer family in Rajputana, some account of which is given by Colonel Todd in his history of Rajputana. Tradition says that the founder of the present Sirmur line of Rajas was on a pilgrimage to Hardwar with his wife, when he heard of a great catastrophe which had immolated

the whole population of Sirmur and every member of the ancient dynasty. He went at once with his wife into the Sirmur territory and established a Jaisalmer Raj. The descent from the first Rajput Raja of Jaisalmer stock 700 years ago has followed from father to son in an unbroken line. Nahan was fixed upon for the capital after much moving about.

The country was taken by the Gurkhas in 1803. They were expelled by the English in connection with the operations described in the "Story of Mussoorie" (Chapter III) after severe fighting, to which a little cemetery at Nahan bears sad witness. The territory was handed over to the Maharaja Kuram Prakash, then the ruling prince, with the exception of the fort of Muri, given to the Mohamedan Sardar of that place for good services against the enemy; the Kadir Dun, retained, but subsequently restored by the British Government in 1833; a tract of hill country to the north of the river Giri, made over to the Raja of Kunthal; and the parganas of Jaunsar Bawar, in the Dehra Dun District.

The Maharaja of Sirmur receives a salute of eleven guns, and maintains a small military force. There is a police force, also a number of foresters. The forests are managed on the same system as those in British territory, and are a source of considerable income to the Raja. The Pinjor valley belonged formerly to the Rajas of Sirmur, and their territory once extended to Hardwar. The relations of the chief with the British Government are defined in a *sanad* dated 21st September 1815 under which he is required to consult the Superintendent of Hill States in all matters connected with the management of the State, and to furnish a contingent to the British forces when called upon. Sentences of death requires the confirmation of the Superintendent and the Commissioner of Umballa, but all other punishments are awarded by the Raja on his own authority. The palace is a very commodious group of buildings, as already mentioned. The original building having been added to from time to time it is vain to look for any uniform style of architecture.

The present Maharaja, Sir Surendra Bikram Prakash K. C. S. I., married a daughter of the exiled Raja of Suket, Rudar Sen. The reigning Raja of Suket is the son of Rudar Sen, and consequently the brother of the wife of Sir Surendra Bikram Prakash of Nahan. There are only three or four European families resident in Nahan.

To visit the Rainka lake, one must proceed from Nahan two or three miles up the Simla road, and then turn off into a steep rugged path to get to Jamta almost within a stone's throw of the Jaitak Hill. The road as far as Panjal is very bad and takes more time to traverse than one would expect. The road gets worse after leaving Panjal. There are huge boulders lying about in the way which have to be surmounted, and some of the precipices are appalling to look over. It is impossible to ride a pony over some of the places. The next camping place is a spot called Dadao where the Jalal river joins the Giri. Dadao is surrounded by hills; and if the traveller wishes to witness a striking scene he must be up before sunrise, facing east. In the foreground is the broad river bed, through which the two rivers pass. Back of this, there is a gap where the hills converge, and up through this gap the sun rises, making a picture of singular beauty. The Rainka lake is about a mile and a half beyond the camp. The Giri river has to be forded, a difficult but not impossible business. First you come to a small lake called Pursram, about three quarters of a mile to a mile in circumference. At the right time of the year ducks abound on its surface. The Rainka lake is oval in shape and about three miles in circumference. It is a sacred place, and a great *mela* is held there every November to which crowds of natives go, notwithstanding the difficulties of the journey. There is a Hindoo temple, a small *serai*, and bathing ghats. The lake is in heavy jungle, and in only two or three places can one get a sight of the water. It is full of fish, and ducks swarm on the surface. The fish are sacred; they are called *laonshi* and are not appetising to look at.

CHAPTER X.

Routes into the Interior.

No. 1. MUSSOORIE TO GANGOTRI.

No. of Marches.	Camp.	Miles.	Remarks.
1	Mussoorie to Phedi	12	Along Tihri Road to near Jalki, then down steep khud for a mile, and along hill side with a gradual descent to camp.
2	Ballu ...	10	Round spur down to Aglar Valley, then up valley to camp. Bad road.
3	Lalcauri ...	9	Three miles to crest of ridge; magnificent view of snowy range from top. Steep descent to camp.
4	Dharassu ...	8	Steep descent of a mile to a small stream, sometimes difficult to cross in the rains. Then steep ascent for a mile, and round a spur into valley of the Ganges, on to the old Bhagiratti Forest Road. There was a good Forest Bungalow here but since the Imperial Forest Department have left the valley, it is probable that all the Forest Bungalows are falling into disrepair.
5	Khailatta ...	15	Along Forest Road up Bhagiratti Valley ascent very slight. <i>Gural</i> or <i>tuhr</i> may perhaps be seen on opposite side of valley. Height about 4000 feet.
6	Nagani ...	9	Along Forest Road, partly through cultivated fields. Pass Barahat village over a big ascent and descent, and Kota Forest Bungalow. At Nagani, Mr. F. Wilson, the great Himalayan <i>shikari</i> , naturalist, and timber contractor, formerly had a bungalow here, now in ruins.

MUSSOORIE TO GANGOTRI.—*Continued*

No. of Marches.	Camp.	Miles.	Remarks.
7	Bhatwari ...	17	Forest bungalow. Fine bit of rock cutting on road, near Bhatiari, cliffs overhanging 200 feet above river. Height 5,500 feet.
8	Dangalla ...	11	Cross Ganges at Buku on wire suspension bridge, lovely water-fall near; cross side stream on very narrow bridge; cross Ganges twice again; wire suspension bridges; road bad in places.
9	Harsil ...	13	Leaving Dangalla, another suspension bridge is crossed. Formerly the Ganges was crossed at Lawri Nagh and recrossed at Dabrani. These two bridges have been destroyed and the road goes under the great Lawri Nagh cliff. The Ganges is again crossed at Marcha near Suki, 7 miles from Dangalla. Harsil was formerly and for many years, the home of Mr. F. Wilson, and he had a very fine and commodious house here, on a flat in the valley. Height about 8000.
10	Jangla ...	8	Forest Bungalow. Pass Dharalli, last village on road to Gangotri, where arrangements for supplies should be made. The road this march turns eastward, and the traveller is, from Mussoorie, directly <i>behind</i> the sugar-loaf peak seen from there called Srikanta. The stream running past Dharalli village flows from a glacier on the north side of this peak.
11	Gangotri ...	14	Forest roads ends at Jangla. Path takes a steep ascent up the Kopanga Hill, over 10,000 feet, and down to Bhaironghathi Bridge (named after the Bhairon Devi on top of the hill). This is a wire suspension bridge of

MUSSOORIE TO GANGOTRI.—*Continued.*

No. of Marches.	Camp.	Miles.	Remarks.
			300 feet span, 400 feet above the water, across a terrific gorge on the Jadh Ganga with perpendicular sides. It was constructed by Mr. O'Callaghan of the Forest Department. After crossing the bridge, the track climbs up the Bhagirathi, by a steep and picturesque gorge, among enormous rocks under grey and purple perpendicular crags crowned with snow. Higher up, near a small side stream, there are curious marks on a big rock said to be the foot-prints of the Pandeys. At Gangotri the stream widens out a little into a broad boulder bed with a birch covered flat on the south bank, and on the north bank, the far famed temple with its attendant cluster of huts, residences of priests and rest houses for pilgrims.
12	Camp below Gaumukh	10	No road. Keep along right bank about four miles: cross—the best way you can—and up along other bank to last possible camping ground, a flat among birch-trees a couple of miles below the Gau-mukh, Height 13,000 feet.
13	To glacier & back.		From here it takes about four hours to scramble up to the "cows mouth" whence the Bhagiathi issues from the foot of the glacier.

Note.—The first four marches of this route may be varied by going along the Tehri Road as far as Kauriagalli (*vide* Route No. 3); thence to Sahansu, 16 miles, and on to Dharrassu (fourth march by the Lallaury route) 11 miles. There is a fairly good riding road from Mussoorie into the Bha-

MUSSOORIE TO GANGOTRI.—*Continued.*

girathi Valley by this route, on to the old Forest Road; but as the view from the ridge above Lallauri is so well worth seeing, and as the Forest Road is not now kept up, it is perhaps as well not to attempt to take a pony at all, and to go *via* Phedi and Lallauri. There used to be very good shooting along the road to Gangotri, but game is very scarce now. The Kunauli hill, near Suki, was noted as the best ground for *tahr* in this part of the hills. *Barral*, black bear, snow bear, musk deer, and the *munal* pheasant, were all in evidence in the higher reaches of the Bhagirathi and in the Rudagiri and Kedargunga Valleys joining it. But the sportsman must now take his chance, and be thankful for whatever he can get, not expecting too much.

No. 2. MUSSOORIE TO JUMNOTRI.

No. of Marches.	Camp.	Miles.	Remarks.
1	Rannugaon	6	Down hill from Chakrata Road (near Kempti) to Aglar Valley.
2	Kuri Pantara	12	Over pass on Nag Tiba range.
3	Kunlari ...	12	Across another range: bad road.
4	Bilha ...	14	Along hill sides: bad road.
5	Rajtor ...	16	On banks of Jumna, hard march, can be divided at Mungra.
6	Katenor ...	10	Along Jumna Valley,
7	Kaunsalli ...	12	Cross and recross Jumna River.
8	Dangurgaon	10	
9	Khursalli ...	12	The last village on route.
10	Jumnotri ...	3	Temple, glacier, and hot spring.

Note.—The Gangotri Route (No. 1) may be taken up to Dharassu; thence up a lateral Valley to Kurmul, 8 miles, and across a ridge to Rajtor 10 miles: thence up valley of Jumna as above.

No. 3. GANGOTRI TO JAMNOTRI.

Marches.	Camp.	Miles.	REMARKS.
1	Gangotri to		<i>Via</i> Bhaironghatti, back, as per Route No. 1.
2	Dharalli ...	20	
3	Huruh ...	10	Along Forest Road; branch off a couple of miles below Jala, then up hill above Suki. Camp high up near birch forest.
4	Chinpula ...	12	A steep ascent of a couple of miles to ridge. Good view of the North Bandarpunch glacier. Then a steep decent to Sona Gadh and two miles up a side stream from the glacier. Some camp here, but as the next ascent is a toilsome one, it is best to break it by camping two or three miles further up the hill side.
5	Biyah Udiar	16	A long pull up to the Chaya pass 13,500 feet, then along hill side with little ascents and descents to the Bamasur pass 15,000 feet. Down the snow to valley and on to camp; a good day's work and trying for coolies.
	Alternative route ...		By a lower road descend gradually Chaya pass to Gidera and camp, 10 miles. <i>Barrel</i> often seen. Next day to Biyah-Udiar 8 miles.
6	Digdara ...	12	Down valley a little, then up to ridge and along it to camp in forest.
7	Khursalli ...	10	Along ridge through forest for 6 miles and descend to three miles below Jamnotri temple.

No. 4. MUSSOORIE TO SIMLA.

Via Tiuni and Arakot.

Marches.	Camp.	Miles.	REMARKS.
1	Lakhwar ...	15	Cross Jumna by suspension bridge, 11 miles, and up to Lakhwar. Dak-bungalow, khansama, and food.
2	Chauranipani	13	Dak bungalow, khansama, and food.
3	{ Chakrata ...	10	" " " "
	{ Deobun ...	6	Forest bungalow, no khansama. Permission must be obtained from Forest Officer, Chakrata, to occupy forest bungalows; supplies should be carried. Milk sometimes obtainable only.
4	Mundali ...	11	Forest bungalow; no khansama.
5	Katiyan ...	10	" " " "
6	Tiuni ...	9	" " " "
7	Arakot ...	9	" " " "
8	Deora ...	16	(Up to this it is Dehra Dun District) Capital, native state of Jubbah, good travellers bungalow but no khansamah.
9	Kotkai ...	15	British territory again, Dak bungalow, khansamah.
10	Phagu ...	18	Last six miles, Sainj to Phagu, very steep ascent. Dak bungalow and khansama.
11	Simla ...	12	Good road.
		144	miles.

These eleven marches may be extended by camping, instead of marching from bungalow to bungalow. There is a good camping ground at Hatkoti, six miles beyond Arakot; another at Dargota, six miles beyond Deora. There is also a good camping ground at Sainj, below the steep ascent to Phagu.

Between Mussoorie and Lakhwar is the Sainji Bungalow; and between Lakhwar and Chauranipani is the Nagthat bungalow. These are not Dak-bungalows, but D. P. W. rest houses, to occupy which permission should be obtained from the District Engineer, Dehra Dun.

An alternative and shorter route from Chakrata to Simla *via* Singota Bridge.

Marches.	Camp.	Miles.	REMARKS.
1	Chakrata to	7	D. P. W. rest house. District Dehra Dun.
2	Jadi	8	Forest bungalow " "
3	Bodiyar ...	8	D. P. W. rest house " "
4	Kowakhara	8	Native Hill-States, across Tons R.
5	Tikri ...	8	" " cross Shali R. at 6 miles.
6	Peontri ...	8	" "
7	Chepal ...	9	" "
8	Patamala ...	10	" "
9	Dhar ...	6	" "
10	Sainj ...	7	British Territory, cross Giri R.
11	Phagu ...	8	" "
11	Simla ..	12	" "
		91	miles, plus 38 Mussoorie to Chakrata, = 129 miles.

No 5. MUSSOORIE TO TIHRI, ALMORA, & NAINI TAL.

Marches.	Camp.	Miles.	REMARKS.
1	Jalki ...	6	Dharmasala and shops.
2	Dhanaulti ...	10	Rest house.
3	Kauriagalli	14	Rest houses. Pass Khana Thal bung. at 6 miles.
4	Tihri ...	12	

No. 5. MUSSOORIE TO TIHRI, ALMORA, & NAINI TAL.—

Continued.

Marches.	Camp.	Miles.	REMARKS.
5	Pau ...	12	Rest house.
6	Daugchaura	10	" "
7	Sirinaggar ...	8	Dak-bungalow. Cross Alaknanda (Ganges) into British Garhwal.
8	Chipalghat	15	
9	Buransi ...	9	
10	Kannur ...	9	
11	Bungidar ...	12	Dak-bungalow.
12	Deoghat ...	9	
13	Gunnai ...	9	
14	Dwarahat ...	10	Cross Ramganga, Dak-bungalow.
15	Bainskhet ...	13	
16	Almora ...	12	Military Station, Dak-bungalow.
17	Khairna ...	16	Dak-bungalow, Kosi Valley.
18	Naini Tal ...	16	
	Total from Mussoorie ...	202	miles.
	From 14 Dwarahat to Ranikhet ...	12	Military Station and Dak-bunga- low.
	Total from Mussoorie ...	157	miles.

No. 6. MUSSOORIE TO KEDARNATH.

Marches.	Camp.	Miles.	REMARKS.
4	To Tehri ...	42	As per No. 5 Route,
5	Hassina ...	8	Up Bhilling River.
6	Kandia ...	9	" " "
7	Balli Kothar	8	" " "
8	Sankri ...	8	" " "
9	Gawahna ...	6	Camp in rice fields on river bank.

No. 6. MUSSOORIE TO KEDARNATH.—*Contd.*

MARCHES.	CAMP.	MILES.	REMARKS.
10	Gawahna ...		} Over a high range called "Pawali ka-danda"; no villages; camp in forest: can be done in two marches.
11	" ...		
12	Tirjogi Narayan ...	24	
13	Gaurikhund	8	
14	Kedarnath Temple ...	10	

NOTE — From Gawahna a good shooting trip can be made across the hills into the Bhagiratti Valley; taking a flying camp from hill to hill from the main camps named, as follows:—

MARCHES.	CAMP.	MILES.	REMARKS.
	Gewalli ...	16	A long hard march: Down Bhilling River 3 miles; then steep pull up to Sarki and ridge above, then down half way to another stream.
	Pinhara	14	Bad road, track very indistinct; ricketty "sangu" bridges, steep high range to cross.
	Camp above Sela ...	14	Near a small <i>talau</i> , in forest; height about 10,000.
	Bhatwari ...	10	Along ridge for some distance, and down to Bhagiratti; cross by a rope <i>jula</i> , and along to village: March 7 on Route No. 1.

From Sirinagar, Camp 7 on Route 5, an interesting trip may be made down the Ganges to Rikikhes, and so on in to Dehra *via* Lachiwalla. The marches are, Ranibagh, Deo-

pryag (the junction of the two main sources of the Ganges, the Bhagiratti and the Alaknanda) Byans Ghat, Mahadeo, Bhairagana, and Rikikhes. Sirinaggar to Dehra by this route can be done in five marches, with daks from Rikikhes into Dehra. The writer did it thus in 1878, when he had to work down this way, and was in a hurry. The intermediate camps were Bidarkot, Byans Ghat, Bandar Bhel, and Lachmanjula. He left Lachmanjula at 8 a. m., and, crossing the Ganges, walked in *via* Ranipokri to Lachiwala, by 11 a. m., whence the drive into Dehra took a couple of hours only.

No. 7, MUSSOORIE TO NILANG.

And on to Chaprang in Tibet.

Marches.	Camp.	Miles.	REMARKS.
9	Harsil ...	104	<i>Via</i> Lallauri, Dharassu, and the Bhagiratti Valley Forest Road (Route I.)
10	Karcha ...	15	Over Kopanga Hill, 11,000 feet, steep descent to Gartaga bridge, and on up again along cliffs to camp.
11	Nilang ...	12	Height 9,200, feet, along bed of river and tracks cut in cliffs overhanging it. Last village. Height 10,500.
12	Kua ...	8	Along Nilang valley. Height. 11,500.
13	Angar ...	10	" " "
14	Pulam Sumda	8	" " "
15	Mard-ka-lung	9	Just below Jelu-khaga or Tsang-chok-la; also known as the Lila-kanta pass.
16	Hop-Gadh ...	8	Across pass, 17,500 feet.
17	Dog-kwa-aur	8	
18	Poling ...	14	First Tibetan village.

Tscha-prang or Chaprang is about 18 miles from Po-ling, across the Sutlej River. From Dog-kwa-aur the sportsman could march on to Po-ling and shoot about the surrounding table-lands; or he could march to Banglia Bassa, a nice sheltered camping ground about a couple of miles above the village of Khia. The two latter camps are the best as they are nearer the best shooting ground. No European is allowed to cross the Sutlej, so Chaprang cannot be visited. And, recently, no one is allowed to cross the "inner line," so the sportsman or traveller cannot now go beyond Nilang.

BEST SHOOTING GROUNDS IN THE INTERIOR.

The shooting on the road from Mussoorie to Gangotri is not up to much now. With a dog one can get a few *kulij* pheasant and black partridge along the road, but for other shooting halts must be made at likely spots. From Dangalla to below Suki the road runs under what used to be very good *tahr* ground, and at the Sona Gadh above Jalla, and in the Nila valley between Jalla and Daralli there is good *barral* shooting. There are also a few snow bears in these places, and a fair sprinkling of musk-deer in all the forests from Suki upwards.

BARRAL (*Ovis barral* or wild sheep). There are a few at the head of the Bhiling river above Gangi. In the Ganges valley they are first met with at the head of the Dinni river which is crossed in the march from Bhatwari to Dangalla. On the right bank of the Ganges a few *barral* are sometimes found on the Kanauli Hill, between Dangalla and Suki, and Gidara on the lower route from the Cheya pass (route from Gangotri to Jamnotri) is a pretty sure find. It is the head of the stream running under the south side of Kanauli Hill. The Sona Gadh just beyond Jalla is good ground and the Nila valley better still. There is no ground worth a visit then till near Gangotri, when the Rhatagira and Kidar Ganga valleys afford good sport; both are on the left bank of the Ganges and to shoot over them a flying camp should be taken or a bivouac made.

About the Gangotri glacier there is good *barral* ground, the surest find being the grassy hill sides for two miles below the glacier on the right bank of the river. Above Nilang all the way to the pass into Tibet are good *barral* grounds. The rounded hills just on this side of the pass above Pulamsunda are sure finds.

Barral are found also on the hills at the head of the Tons river, but are not so numerous as on the Ganges. There are a very few about Jammotri.

TAHR are found on most of the rocky wooded hills of the middle regions at the head of the Bhilling valley about Gawahna, Gewalli, Pinhara, and the hills that are crossed marching from the Bhilling to the Bhagiratti (see route 6.) The Kanauli Hill, and the hills about Huri are good grounds. Nisni and Kharsali on the road to Jammotri are well known places.

Above Datmir, Gangar and Usla on the Tons are good *Tahr* hills, and there is some good ground on the Rupin river.

JERAU (Sambhar). The sambhar of the hills, when a good stag can be got, is worth a dozen of the best in the Dun, the antlers being much finer. There are few left now, but the best places are in Bangar, east of the Bhilling valley, the valley itself, and the hills about Gewalli and Pinhara.

DEER. A few Musk-deer may be found on all wooded hills above 7,000 feet. The heads of all the great streams are certain finds, and the forests about Gangotri the best. *Gural*, or the Himalayan chamois, is to be found on grassy or rocky hills which are not constantly disturbed; and the *kakar*, or barking deer, in the coppices and scrub jungles. Black bears have no particular habitation, being met with in all sorts of places from Mussoorie to the snowy range. Snow bears are found on all the *barral* grounds except those above Nilang.

GAME BIRDS—There is good *chikor* shooting in October on the grassy hills across the Aglar valley north of Mussoorie, and a good many *kabij* pheasants in the wooded ravines

and coppices on the slopes from the Mussoorie ridge to the Aglar valley. The wooded hills above 7,000 feet all along under the snowy range are good for *munal* and *koklas* pheasant, and on the *barral* grounds snow pheasant and snow partridges are generally found. Woodcock are some times found near Mussoorie in the cold weather; they breed on the higher wooded hills in the interior.



CHAPTER XI.



Mussoorie Institutions.

CLUBS.

HIMALAYA CLUB.—The Himalaya Club was instituted in 1841 with 148 members, the following being the first Committee of Management:—

President,

Col. F. Young.

Vice-President

George Bacon, Esq.

Members,—P. Salaroli, Esq., Captain J. Fisher, M. Ross, Esq., with Captain F. Angelo, as *Honorary Secretary*.

The number of members was not limited; Civil Servants, Commissioned Officers of H. M. or H. E. I. C. Services, Medical Officers, the Bench, the Bar, the Clergy, and gentlemen not in the services residing in "Bengal or Agra Presidencies" were eligible as members. The original shareholders of the Club were all considered members, and other members were admitted by ballot, as at present.

The present control is as follows:—*Trustees*:—P. W. Mackinnon, Esq., Colonel Rennie R. A. M. C. (retired) and J. Banks, Esq. The Committee for 1906, was comprised as follows:—H. Vansittart, Esq., Chairman, Col. Tinley, A. A. G., Colonel Kellie, I. M. S., Major Luther R. A. M. C., Major Delme-Radcliffe, Royal Welsh Fusiliers and Capt. Crosthwait, R. E. The Secretary is Capt. Stuart Cowie.

A new member must be proposed and seconded by permanent members, and he must then be ballotted for: at least twelve members must vote. One black ball in six excludes. The entrance fee is Rs. 100 but it may be paid in monthly instalments of Rs. 10, but until such time as the full amount

shall be paid up the candidate ranks as a temporary member only. The monthly subscription is:—Members resident on Club premises, Rs. 10, permanent Members residing in Mussoorie or Landour, Rs. 5: half rates for periods under 15 days. There are now 775 temporary and permanent members.

There are thirty-two sets of quarters in the Club buildings for bachelors, and in "The Oaks",—a large house with two detached cottages, charmingly situated in a bright, sunny spot, with a lovely view, not far from the Club, there are eight suites for married people, one more in the small cottage and two in the large one, making eleven suites in all available for ladies. "The Oaks" stands in fine large grounds, and there is a good tennis court. Residents of "The Oaks" have the use of the rooms in the Club set apart for ladies, *i.e.*, the ladies dining-room and reading room: there is also a small library. The ladies dining-room is available during the season for luncheon and dinner parties.

A "Sticke" Court was added to the Club in 1906, which is placed at the disposal of the members free of charge.

HAPPY VALLEY CLUB.

The Happy Valley was purchased from Mr. Vansittart by Mr. V. A. Mackinnon in April 1904, and on the 29th of that month a meeting was held at the Library, with Major-General Henry in the chair, to decide the best means of managing it. By general consent it was decided that the establishment of an Amusement Club was desirable. Subscriptions were fixed, and the meeting then decided on the general scope of the club, its terms and qualifications for membership, and elected a Managing Committee. The "Happy Valley Club" is open to members of the Services, and of recognised Clubs, and to their families. All persons desirous of joining must be proposed and seconded by members of the "Happy Valley Club," and a ballot will be held by the committee. As the Club is a proprietary one, members are liable for nothing beyond the amount of their subscriptions and their bill for refreshments. The Club House contains a reading-room, a

library, card-rooms and a billiard-room. The ordinary subscription covers lawn-tennis, racquets (balls are extra) badminton, hockey and the newspapers. The Library and Canadian tennis are extra; billiards is of course, as usual, per game. The Committee may reserve the grounds, (but not the Club-House) on such days as they may be required for shows, hockey tournaments, private parties &c., after posting up a notice in the Club premises. When the grounds are so reserved, no members of the Club may use them without arrangement with the parties reserving the grounds.

The first Managing Committee was as follows:—

PRESIDENT, Major-General Henry, C. B. *Members*; Colonel Mortimer, Mr. P. W. Mackinnon, Colonel Rennie, Lieut.-Col. Beer, Capt. Crosthwait, with Mr. G. A. Dampier as *Honorary Secretary*.

The rates of Subscription are:—

		Single.	Family.	Library.	Canadian Tennis.
For 10 Days	...	Rs. 3	Rs. 5	Rs. 2	Rs. 3
„ 1 Month	...	„ 8	„ 12	„ 3	„ 5
„ Season	...	„ 40	„ 60	„ 15	„ 15

The following fees are charged for the use of the grounds by outsiders.

Cricket Rs. 11 per day.

Hockey and Football „ 5 for two hours.

The Happy Valley Club has been most successful, and has proved a great boon, not only to the residents at the west end of Mussoorie, but to visitors generally. Organised something on the lines of the Darjiling Amusement Club, chiefly as a place for meeting and for recreation, the games

available, the books and papers, make it a favourite resort ; while the fact that it is a Club, the members of which must be duly elected by the Committee, gives sundry advantages which need not be enlarged upon.

THE LIBRARY.

The Mussoorie Library was projected in 1843, the funds for the building and the purchase of books being collected by subscription. An amount of over Rs. 2,500 was collected between 7th April 1843 and the 1st April 1844, by which time the building was nearly finished. It was completed and finished by the end of July the same year, but has, of course, received considerable additions and improvements since then as funds were available. It is situated on the flat east of the Savoy Hotel ; close to it is the Band stand, the Criterion Restaurant, and the fine new shops just built by Mr. Gregory. There is a convenient but somewhat unsightly bazar close to it also,—a relic of the past which it is hoped will in time be improved away. The upper veranda of the Library is used as a Restaurant by the Savoy Hotel on band evenings.

All the best periodicals and newspapers are taken in, and the book shelves contain every kind of literature. The Library and reading room are governed by the following rules.

Every resident or visitor of Mussoorie and neighbourhood shall be eligible to join the the Society either as Member or Temporary Subscriber, *subject to the approval of the Committee.*

Full Members are those who are residents of Mussoorie and pay half-yearly or yearly subscriptions ; they only are eligible to serve on Committees or as Honorary Secretary or to vote at Meetings.

Subscribers and Visitors subscribing for less than 6 months cannot serve on Committees, nor can they vote at any Meetings.

A Register of Subscribers shall be kept by the Librarian and each Subscriber shall himself enter his name therein.

Every Subscriber shall receive from the Librarian a copy of the rules before his name is entered in the Register.

The Library shall be open on week days only for the issue and return of books from 8 a. m. to 7-30 p. m. The Reading Rooms shall be open daily from 7 a. m. to 8 p. m.

The following are the rates of Subscriptions *which must all be paid in advance* before a subscriber can be allowed to enter his name.

<i>Single Subscribers.</i>				<i>Family Subscribers.</i>			
For	1 week	...	Rs. 2	...	...	Rs. 3	
	2 "	...	" 3	...	...	" 4-8	
	1 month	...	" 4	...	...	" 6	
	2 "	...	" 8	..	...	" 12	
	3 "	...	" 12	...	...	" 18	
	4 "	...	" 16	...	...	" 24	
	6 "	...	" 18	...	...	" 27	
	12 "	...	" 24	...	...	" 36	
For Season not exceeding							
	7 months	...	" 20	...	...	" 30	

Annual Family Subscriptions may be paid quarterly in advance at Rs. 11 per quarter or Rs. 44 for the year.

Annual Single Subscriptions may be paid quarterly in advance at Rs. 7 per quarter Rs. 28 for the year.

A single Subscription admits the subscriber only.

A family subscription admits all relatives permanently co-resident with the subscriber, who have not an independent income.

THE RINK.

The Rink was built in 1850, for Mr. Miller, Dental Surgeon, and started by Mr. Keelman, who also originated the first Rink in Calcutta. It did very well at first, and a limited liability company was formed to run it, but after the first year or so it did not "take" so well, and the company

was not a success. In 1894 it was purchased by Mr. Charles Wilson, and since then has had a very successful career, especially since the management has been taken over by Mr. George Leslie. In addition to the skating floor, which is one of the finest in the East, there is a large stage, and most public performances and entertainments by the Mussoorie Amateur Dramatic Club, and other amateurs, and by professionals, are given here. The auditorium is fitted with private boxes, and when the skating floor is fully seated a very large audience can be accommodated. The bars and tea-galleries are well fitted and catered for, and are very popular during the season.

The Rink Amusement Club, in comfortable and well appointed premises, is open to members during the season, and in connection with this, tennis-courts are reserved for the use of members two days a week. Attached to the Rink is a Billiard Saloon, open to the public as well as to members of the Club, which is one of the finest Billiard-rooms in the station. The entire premises are lighted by acetelyne gas.

THE MUNICIPAL HALL.

In 1871 the Belleville estate was purchased by the Municipality from Mr. G. Hunter and the large house thereon altered to adapt it to the purposes of a Town Hall. Two large rooms were thrown into one, and a stage erected at one end. There is also a band gallery. Until the Rink was built, all public performances, and most of the big dances, were held here; it is occasionally used for these purposes now, and for occasional public meetings. In 1877 the Municipal Office with its records was transferred here from the Kacheri, and the Municipal meetings were held here. Recently a fine two storied building has been erected, close by, as a Municipal Office, with a suitable Board Room, and offices for the staff.

HOSPITALS.

A few years ago there were no such institutions in Mussoorie, sadly needed as they were in a station to which so many invalids come to recover their health. Invalids who were ordered into a hill hospital or who required special treatment, had to be sent to Naini Tal or Simla, to receive the attention their cases required.

Thanks to the exertions of Major Alpin, who was Civil Surgeon in Mussoorie in 1902, there is now a Cottage Hospital situated near Grand Parade, the Head Post Office, on the Wynberg Road. The funds were raised by subscriptions and donations and the new hospital is now an appreciated factor in promoting the health and comfort of the sick.

The European Cottage Hospital is situated near the main Post Office. It was opened in April 1903, for the treatment of Europeans and Eurasians who are unable to afford the cost of medical treatment, medicines and nursing in their own homes. The hospital is almost entirely supported by donations from the charitable public and by payments made by patients who are able to contribute to its resources by a daily fee not exceeding Rs. 4. Indigent persons are admitted free. The institution is under the management of a Committee.

The Civil Surgeon and his assistant render medical aid, and there is an efficient staff of trained European nurses. The Cottage Hospital supplies a very great want in Mussoorie, but it is too small for so large and important a hill-station. The support of this institution is brought to the notice of our charitable readers.

NURSING HOMES.

Of these there are now four. The oldest is Evelyn Hall, on top of the Camels Back, with two or three adjacent cottages, under the direction of Miss Haines, late matron of Red Hill, assisted by a staff of certificated nurses, and in medical charge of Lieut.-Col. Rennie, R.A.M.C. (Retired) At Grey Castle, close by, is another Nursing Home under the

direction of Mrs. Hamilton, with a staff of qualified nurses, and under the charge of the Civil Surgeon. Miss Vaughan, M. B., has a third Nursing Home at the Monastery, Happy Valley; and Mrs. Williams has this year opened a "Maternity Home" at Rock Cliff on the Camels Back, close to Grey Castle.

CHURCHES.

The Protestant Churches comprise Christ Church, Mussoorie, just above the Mall, east of the gorge leading to the Camels Back Road, Chaplain of Mussoorie in charge; St. Pauls Church, Landour, Chaplain of Landour in charge; and All Saint's Church, Castle Hill, Revd. W. Hooper D. D. in charge. These three are Anglican, Church of England. There are also the Union Church, at the bottom of the Club Hill; the Methodist Episcopal Church (Osborne Memorial) in the Kulri, and the Presbyterian Church (Kellogg Memorial) in Landour. St. Peters is the Roman Catholic Church in Landour; in Mussoorie there is at present only the Convent Chapel, but a fine large Church is in course of erection, St. Emilians, on the Club Hill.

BANKS.

The Banks are the Alliance Bank of Simla Limited, Agent, Mr. MacDonald; Delhi and London Bank Limited, Manager, Mr. Banks; Bank of Upper India Limited, Manager Mr. Weston; and Messrs. Bhagwan Dass, and Co., Landour Bazar.

POSTAL AND TELEGRAPH.

The General Post Office, Mussoorie, is at Grand Parade, at the south end of the Landour Bazar, with Sub-Offices at Landour, the Library, the Charleville Hotel, Barlowganj and Jharapani. The Sub-Offices at Barlowganj and the Library, are also offices of delivery.

The Head Telegraph Office is on the Kulri Hill between Messrs. Fitch and Co.'s, and Messrs. M. S. Hathaway's. It is a second class office, open from 7 a. m. to 9 p. m. The

Offices at Landour and Barlowganj are open from 10 a. m. to 5 p. m. Urgent Messages can be sent at any time, during closed hours, from the head Office.

BREWERIES.

THE OLD BREWERY.—Was started by Mr. Bohle in 1830, on the site of the present Mackinnon's Brewery, but was closed again after two years working. In 1838, Bohle's Brewery, on the spur to the north of the Old Brewery, was started by Mr. Bohle, and in 1850, Mr. Mackinnon re-opened the Old Brewery, which is still going very strong under the management of his sons, Messrs. P. W. and V. A. Mackinnon. Bohle's Brewery was abandoned many years ago, and the premises are now more or less in ruins.

THE CROWN BREWERY was originally established on its present site near Barlowganj by Messrs. Murch and Dyer in 1867, but flourished only for a couple of years, being closed in 1869. Messrs. Whympers and Co. leased the premises in 1876, enlarged them considerably, and by 1878 were turning out 2,000 hhds. per annum. The present limited liability Co. was formed in 1884, the present Directors being Messrs. S. L. Whympers (Managing Director) and A. M. Ker. The premises and plant have been greatly enlarged and improved of late years.

MASONRY.

LODGE DALHOUSIE, situated to the south of the Himalaya Club on the upper Cart-road (from the Kulri) was constituted under warrant of the Grand Master on 31st August 1854, the first Master being the Revd. T. Cartwright Smythe; Col. Waugh, Surveyor General of India, was the first Senior Warden, and Mr. R. Berril the first Junior Warden. The original number of the Lodge was 422; it is now No. 639 E. C. The present Master is J. E. Hathaway Esq., There is a Royal Arch Chapter, formed in November 1855 "St. John the Baptist" attached to Lodge "Dalhousie", also a Mark Lodge, "Adoniram", constituted in 1875.

SCHOOLS.

EAST INDIAN RAILWAY SCHOOLS, OAKGROVE.

(BOYS AND GIRLS).

These schools are the outcome of a wish on the part of the Directors and other authorities of the East Indian Railway Company to help those employé's who cannot afford to send their children to England, by enabling them to give them a sound modern school education, under, as nearly as possible, English conditions. For this purpose they purchased the Oak Grove Estate, which comprises 193 acres of land and is situated at an elevation of 5,300 feet 3 miles from Rajpore at the foot of the hills, and 3 miles from Mussoorie. A difficulty on the estate was a want of water, but this was remedied by the acquisition of the rights to the water issuing from five springs known as the "Mossy Falls" which take their rise considerably higher up in the hills than Oak Grove. At the same time the right to lay pipes across intervening properties was secured, and the schools are therefore furnished with a supply of water which analysis has shown to be of excellent quality. These springs, however, partially failed after the earthquake in April 1905 and a supplementary supply is now under provision.

The object of these schools is to give to the sons and daughters of the Company's employé's a sound modern school education, at the lowest possible cost, and as far as possible, on the lines of schools in England. The senior masters and mistresses are imported from England, where they have been trained for an educational career, and have acquired experience in the teaching and management of large numbers of pupils. They are in constant touch with the scholars, inculcating British ideas of rectitude and vigour; and sports and physical exercise of all kinds are encouraged. Nothing is left undone to turn out boys and girls educationally, physically, and morally, as nearly equal to those brought up in the United Kingdom as the different conditions will allow. A scheme for the granting of scholarships to the

most deserving boys and girls, tenable in most cases at the school but in some cases at more advanced institutions or in railway service, comes into force in the ensuing session.

Both boys and girls schools are built on the most modern principles. They have airy, comfortable dormitories, fitted with a separate iron bedstead (with coir mattress) for each child, with ample clear space all round. To each dormitory there is the proper proportion of lavatories, baths, &c., with a constant supply of water to each one. To every child a cupboard is apportioned for clothing, &c. These cupboards are in rooms provided for the purpose, with direct access from the dormitories, and each room is fitted with a lock and key for safety. The class rooms are well-lighted and cheerful, fitted with dual desks and all the necessary apparatus for teaching ; the dining rooms are large and well-ventilated.

A Sergeant and a Matron are attached to the Boys' school, and a Matron to the Girls' school, the whole supervised by the Head Master and his wife (Head Mistress) who live in a house midway between the two schools. The Second master has immediate charge of the Boys' school and lives there with the other masters, and the Assistant Mistresses all live at the Girls' school. Among such a large number of children, occasional sickness can hardly be avoided, and the provision for this is liberal, there being a separate building midway between the two schools, furnished as a hospital. In the central portion of this building two European Trained Nurses reside, and are in charge of the hospital. To the right of their quarters is a ward for boys ; to the left an exactly similar ward for girls ; while at the back are corresponding separate wards for boys and girls who may be suffering from infectious diseases, with a well-stocked dispensary situated between the two. These latter wards have no opening into, or communication with any other part of the building, or with each other, and can only be entered from the open air. In medical charge of both schools, there is a fully qualified European Doctor who visits and inspects them

weekly, and if there be sickness, as often as may be necessary. There is also a *resident* qualified Native Doctor on the school premises.

There is a swimming bath, 60' x 20', for boys, supplied with pure water for instruction in swimming and life-rescue exercises. Sports are encouraged both by the governing body and the teachers. Boys play cricket, football, hockey and other games ; girls play tennis, hockey and badminton. There are swings and a giant's stride in each school, parallel bars, etc., for the boys, and a see-saw for the smaller girls.

The schools are provided with a library and reading room, funds for the supply of books being obtained by subscriptions from children and the staff, and by donations from the officers of the E. I. and N. W. Railways. Suitable books and illustrated and other boys' and girls' periodical papers are provided as funds permit.

ST. GEORGE'S COLLEGE.

This College, situated on the broad flat top of the "Manor House" hill just east of Barlowganj, was founded in 1853, with the object of giving to the sons of Catholic parents the advantages of an education such as is obtained with great expense, and at the cost of separation, at schools at home. The College is conducted after best models of the English public school system, and the teaching staff is mainly composed of teachers who have been trained on this system in Home Colleges and Universities. Pupils of religious persuasions other than Roman Catholic are also admitted to St. George's College, and their religion is not interfered with, but in other respects they must conform to the discipline of the College. The course of studies comprises the PRIMARY DEPARTMENT, for boys from 5 to 12 years of age who have their own dormitory, play ground and dining-room, and are under the care of a Matron who sees to their comfort, cleanliness and tidiness ; the SCHOOL DEPARTMENT, from the Fifth to the Eighth standard inclusive ; these boys also have dormitory and dining-room to themselves, and are under

the constant case of the Brothers ; and the SPECIAL DEPARTMENT, for students preparing for the various professions, for the Public Service, and for the Entrance examination of Medical Colleges and Engineering Schools, at home, and for the Universities. These have quarters quite separate from the other boys, and one of Brothers resides with them.

The College Session for Senior students commences on 15th January, and ends on 15th December each year. The session for Junior Students opens on 1st March and ends on 15th December, The Principal is the Revd. Bro. Forde O. S. P. and he is assisted in the College Department by Professor W. B. O'Connor, B. A. The Head Master of the School Department is the Revd. Bro. L. Dineen, O. S. P. who is assisted by three other Reverend Brothers, and five other teachers, laymen. In addition to the house keeper there is a trained nurse as matron. The College boasts a Literary Society, a fine Library and a Laboratory ; there is also a Sports Committee and a strong Company of Volunteers.

Adjacent to St. George's College, on the same hill, is the
ST. FIDELIS HIGH SCHOOL and MILITARY ORPHANAGE.

This is conducted by the Brothers of St. Patrick under the patronage of His Grace the Archbishop of Agra. Non-Catholic boys are admitted, and their religion is not interfered with. The course of studies includes preparation for the Upper Subordinate Departments, Roorkee, the Provincial Survey of India, the Forest Accounts and Medical Departments and the High, Middle and Primary Examinations according to the European Code, United Provinces. Test Examinations are held quarterly, and a progress report sent to the parents or guardians.

The success of this school at the public examinations during the year, was remarkable. Over 75 per cent., of those presented for the Junior, Middle and High School Examina-

tions, were successful. The working of the school was very favourably reviewed in the public report given to the press by the Inspector of the district.

There is a splendid play ground for cricket, hockey, football etc. a playshed for the rains, a large covered-in gymnasium, ball and tennis courts, and also volunteering which furnish all that is necessary for physical development. An extension of the building has just been completed costing Rs. 22,000, comprising dormitory accommodation, a set of class-rooms, and a study hall of the most modern type. There are at present about 150 boys in the school, comprising forty orphans, sixty semi-orphans, and the remainder boarders.

The school is greatly aided by the Annual Fancy Fair organised by Col. Angelo, assisted by Mrs. Milward Griffin, Mrs. Ridgway, and other prominent residents in Mussoorie. To their zeal and the support given by the Mussoorie residents to the Fancy Fair is due the large number of orphans which the school is able to support.

CONVENT OF JESUS-MARIE.

THIS well known and deservedly popular Institution was established over 60 years ago, and maintains its high reputation for affording a sound Catholic and general English education to its pupils, besides teaching the usual accomplishments.

It comprises the two Schools of *Waverley* and *Belmont*; the former for children paying full fees, and the latter for those admitted at lower rates. Children resident in Mussoorie are received either as boarders or day scholars. The religion of Protestant children is not interfered with.

The "Convent Hill Estate" is close to the Library and is admirably adapted for a large school; the grounds being extensive and well wooded, and the site one of the healthiest and most beautiful in Mussoorie. It is nearly 7000 feet above sea level and commands a fine view of the snows, the adjacent hills and the Dun.

Some of the blocks which were damaged by the great earthquake of the 4th April, 1905, have been rebuilt on new and improved plans; and the accommodation now available is better than ever and amply sufficient for at least 100 boarders.

The children are under the personal tuition and care of the Nuns of Jesus and Mary; the Civil Surgeon is permanently employed as their medical attendant; and the Government Inspector of Schools visits the Institution annually and reports on its general administration, management and efficiency.

Prospectuses and other information can be obtained on application to the *Reverend Mother Superior*.

CAINEVILLE HOUSE SCHOOL.

THIS school for girls was opened in 1865. It owes its origin to Archdeacon Pratt, who was greatly interested in the question of education for girls in India, and who,—about the same time as the Diocesan Board, in pursuance of Bishop Cottons scheme for establishing schools in the hills for boys, purchased the “Mussoorie School” from Revd. R. M. Maddock,—projected the Caineville School for girls. It was opened by Miss Scanlan in March 1865 with only four pupils, but it rapidly increased in size, as the benefits of a good education in a good climate became more widely known and appreciated; and in 1867, two years after its commencement, there were fifty-six pupils on the books.

The governors of the school are the Members of the Calcutta Diocesan Board of Education; the Honorary Secretary is the Ven. Archdeacon of Lucknow:—the principal now is Miss Adams.

The school is charmingly situated in its own extensive (over 60 acres) and beautifully wooded grounds. The classrooms, dormitories, dining hall, and studio are very bright and large, and are well supplied with everything necessary for the comfort and convenience of the pupils.

The object of the school is to provide a sound education, such as is given in the best High Schools in England. The Head Mistress is assisted by a highly competent staff of trained

and certificated English Mistresses. Special attention is paid to French, drawing, music, dancing, and physical drill.

WOODSTOCK.

THIS is a first class "Home School" for girls, which was established under the auspices of the Ladies Board of Foreign Missions of the Presbyterian Church in the United States of America in 1856. The curriculum is comprehensive, commencing with "Kindergarten" and carrying the pupils through all the intermediate standards of the Government Code up to the University examinations. Physical culture also has due attention paid to it, and religious training is given a prominent place; fortunately we are not troubled with "Education Bills" here in India. Stress is laid on the dormitory accommodation, little "cubicles" being provided for the pupils, affording privacy, as a contrast to the publicity of the general huge bedrooms, and a prize is given for the neatest and most tastefully arranged cubicle. The principals are the Revd. H. Marston Andrews M.A., and Mrs. Andrews, and they are assisted by a staff of thirteen teachers. The school term lasts nine months, from the beginning of March to the beginning of December.

HAMPTON COURT.

THIS school is splendidly situated, the estate bordering the Mall and facing the south, with beautiful level grounds and fine large buildings. These consist of three blocks, a three-storied Boarding House, a double-storied School House (just built) and the residential quarters for the Staff. There are no less than 8 halls ranging from 30 to 80 feet. The school is recognised by Government and is open to inspection, but it receives no aid from the State or from any religious body; it has had to depend entirely on efficiency for success, and there is no branch of education in which the pupils of Hampton Court have not scored constant and enviable successes. The school is strictly undenominational, Church of England, Roman Catholic, and Non-conformist pupils are received and sent to their own Churches and instructed by their own Ministers.

A large proportion of the pupils proceed to schools in England where they have invariably taken excellent positions.

THE WYNBERG INSTITUTE.

THE above institution, otherwise known as the Christian Training School and Orphanage, is a purely philanthropic school originated by a few Christian gentlemen in the year 1886 in the interests of the large European and Eurasian community in the North-West Provinces and Oudh, now the United Provinces. At present it is a High School, including in its curriculum industrial and domestic work, such as cooking, dressmaking, etc., with accommodation for about a hundred girls and boys. The latter are not received if over 12 years of age. The institution is located at the foot of the Club Hill, east of the Rajpore Road to Landour, on what once was the Mussoorie Hotel estate, and known then as now by the *pahari* coolie as "Bobby Sahib ka hotel;" and by no other shibboleth will he recognize the place.

The main building called Wynberg and the schoolroom called Meakin Hall are the gift of A. G. Meakin Esq., of Kirkee, Poona, in 1893. Two other buildings, namely Cedar Hall and Constantia, were added by purchase. Constantia having been wrecked by the earthquake of April 4th 1905, is now being replaced by a magnificent double-storyed-steel frame structure affording dormitory accommodation for eighty pupils. The school is non-denominational, having no connection with any particular Mission or Church, but is Protestant and evangelical. The property is vested in five trustees, who hold it in perpetuity for the one purpose of educating and training European and Eurasian children. The fees being comparatively small and proportioned to the income of parent or guardian makes it possible for many a child to reap the advantages of a sound Christian education in a healthful climate; destitute orphans are received free.

THE MODERN SCHOOL.

THE Modern School was established in 1896 by Mr. F. Maurice Smith B. A., at Bassett Hall, above Christs Church. It is

a high class school, whose main object is to prepare boys for the English public schools, at the age of fifteen or sixteen, so as to avoid the failures so often incurred as the result of sending boys home at too early an age. The number of boarders has steadily increased during the last ten years, and the greatest attention is paid to the good behaviour and gentlemanly bearing of the pupils. Those who are not destined to go home are carefully prepared for Indian careers, and the school is already represented in the superior branches of the Indian Police, Railway Traffic and Engineering Departments, while candidates sent into the Forest School have passed out with distinction.

JUNIOR MUSSOORIE SCHOOL; THE ABBEY.

THIS is a private school, aided by the Lucknow Diocesan Board of Education, and is intended for boys under 14 years of age. It is located in the Abbey and two adjoining houses on one of the healthiest sites of Mussoorie.

The object of the school, besides giving boys a general elementary education, is to prepare them for schools in England. A very large percentage of the boys have gone to English schools, and most satisfactory reports have been received of their progress.

Boys are not sent up for the Government Code Examinations; but the curriculum includes French, Latin, drawing and drill, all of which are covered by the monthly charge, the only extra being music.

The staff consists of the Head Master, Mr. W. C. Horst, B.A., and two assistants, qualified and certificated teachers.

All the domestic arrangements are personally managed by Mrs. Horst, the Head Master's wife; and great care is bestowed on the moral training and general welfare of the boys.

WOODLANDS SCHOOL.

A Day and Boarding School for boys. This school, which had been in existence under a different name since 1898, was opened in its new premises in 1906, under the patronage of the Diocesan Board of Education, the object being to establish a centrally

situated and efficient school, charging moderate fees, and with ample accommodation to take in the sons of most of the residents and visitors to the station.

On the estate, which is situated to the south of the General Post Office, stand three separate buildings for class-rooms and residence; the grounds are large, well-wooded and contain an ample play-ground. The school is exclusively for English boys, and education is given in accordance with the Code of Regulations for European Schools.

LANDOUR BOARDING AND DAY SCHOOL.

THIS school was opened on March 5th 1906, by Mr. George Moore, late of the Philander Smith College, Mussoorie and Naini Tal, whose attention was called to the increasing need of a Boys' School at Landour. That there was need of such a school is evidenced by the fact that 69 pupils were enrolled during the year.

The aim of the school is to combine the comforts of a home with the highest possible educational efficiency. Mr. Moore is assisted in this work by A.S. Phillips, Esq. B. A. Mrs. Hunt and others, some of whom have had a wide and successful experience as teachers. Great attention is paid to the development of good manners, of truthfulness, and a high sense of honour, and it is the aim of all concerned to develop these noble and manly qualities more by personal persuasion than by punishment.

The teaching is in accordance with the schedule prescribed under the Government Code of Regulations for European Schools and for the university matriculation examination. A kindergarten department is to be opened this year under an experienced teacher.

Great care is devoted to the domestic arrangements by Mrs. Moore who does her utmost to make pupils happy and comfortable.

The school is located in "Sunny Bank," Landour, a large house with spacious rooms, well situated, nearly 7000 feet

above the sea ; the buildings are dry, the air is pure, and the place all that could be desired for healthfulness.

THE SUMMER HOME FOR SOLDIERS CHILDREN.

THIS institution was started at Basset Hall, (now the Modern School) in 1876, under the management of the Revd. Mr. Stamper and his wife, with portion of a fund collected by General Biddulph for the benefit of soldiers children. The first year 45 children were brought up. Next year Glenburnie, the house where the Home is still located, was purchased for Rs. 13,000 from the estate of General Reid ; of late years of course considerable additions and improvements have been made to the house. For the last seven years this Home has been under the management of Mrs. Stehelin, as lady superintendent, who is assisted by Mrs. Sims, the matron, and an Army Schoolmaster and Schoolmistress who are appointed each year. On an average about 60 children come up each year, and are domiciled at the Home from 1st April to October 31st.

This is the only institution of its kind in India, and it deserves support and encouragement from all British regiments stationed out here. Except for the services of the Army Schoolmaster and Schoolmistress, the Home receives no support from Government. Each parent pays a small subscription for his children, but for the rest of the funds the institution is entirely dependent on voluntary donations. The children can be readily recognised in Mussoorie by their *khaki* uniform ; and their looks are sufficient proof of their good health and their happiness. The necessity for this Home is perhaps not so urgent now as it was in the old days when it was started, when not a single depot had any "family-quarters ;" but there are still very many soldiers wives, who for want of available quarters cannot get to the hills, or who object to leaving their husbands, but are anxious about their children in the heat and surroundings of their plains-station, and who are more than thankful to have such a place as the Glenburnie Summer Home to send

them to. The help of visitors to Mussoorie for this institution, which is not so well known as it deserves to be, is solicited.

HOTELS.

THE CHARLEVILLE HOTEL:—main building was built by General Wilkinson, who acquired the Chajauli rent-free lands from the Mahant of Dehra in 1854, which he sold to Mr. Hobson in 1861. When Mr. Hobson left the Mussoorie Bank, of which he was Manager for many years, he started the Hotel, and after his death in 1880, it was run by Messrs. T. Fitch and C. Stowell, under the management of Mr. Treherne. In 1884 it was taken over by Mr. Wutzler and has remained in his energetic and capable hands ever since. In June 1906, Mr. Wutzler, with a view to his own eventual retirement from his arduous labours, formed the business into a limited liability Co. The premises have of course been immensely enlarged and improved since 1884: there were then only some 40 rooms; and now there are double and single suites and double and single bedded rooms, in all 112, which will accommodate comfortably some 160 people. The public rooms are a large dining room, a children's dining-room, ball-room, public drawing-room, smoking room and card-room, a fine billiard-room with two tables, and a ladies cloak-room for ball nights. The linen-room is in charge of a European house-keeper, and in addition to the finely appointed kitchen, there is a bakery and a confectionery. There are two tennis courts and a badminton court. There is out-office accommodation for 400 servants, stabling for 50 horses, a piggery, a poultry-yard, and extensive fruit and vegetable gardens. The area of the estate is twenty-five acres.

THE SAVOY HOTEL:—is built on the site of the old Mussoorie School. This estate was acquired by Mr. Lincoln of Lucknow when the Diocesan Board School was closed, and the buildings were specially erected for the Hotel, which was opened to the public in 1902. Some of the buildings

were badly damaged in the earthquake of 1905, and the Hotel was closed nearly all that year, a few rooms being opened towards the end of the season. It has since been almost entirely rebuilt.

The Savoy is situated just above the Library, on the crest of the hill, thus commanding a lovely view both of the snows and the Dun. There are six buildings, the main building containing the fine public rooms, dining-room, drawing-room, bar, billiard-room and reading-room, while, up-stairs, there are four very spacious family suites of rooms, each suite comprising a large sitting-room, two bed-rooms and bath-rooms and a glazed veranda room. Then there are the north and south wings, west blocks Nos. 1 and 2, and the bachelors quarters. In all there are sixty-four suites of rooms—and special attention has been paid throughout to light and ventilation. There is a gymnasium, racquet-court and several tennis and badminton courts. A very pretty little book giving full information about the Savoy Hotel, with plans of the rooms, and illustrated with photographs, may be had from the Manager.

THE WAVERLEY HOTEL:—is situated a short distance from the Library along the road to the Happy Valley, on the roadside. It is a very strongly built three storied erection, the upper story level with the road, and contains a large dining-room, with bed-rooms opening off it on each side, and a drawing-room, on the upper floor, with suites of rooms on the second and lower stories, in all about twenty-eight suites. The situation of the Waverley, on the level road, close to the Library, makes it very convenient.

THE HOTEL CECIL:—has just been opened this year in a new building on the top of the hill east of the Library, and contains 20 suites of rooms, with handsome public rooms and a fine veranda.

“The Mussoorie Times”
(WEEKLY)

Is distributed throughout the Station
from house to house, and has a large
outstation circulation.

An excellent advertising medium.

