

dining-house, had been polluted, and they could not again eat in Kalimpong. "They might as well have killed ourselves." They did not get beyond words, however; but the incident illustrates the antagonism which exists between the two great religious sects of India, and which frequently ends in serious



MOHAMMEDAN TAILOR.

rioting. The number of Mohammedans in Kalimpong is not great. They are nearly all from the plains, and act as butchers, tailors, masons, etc. Few hill-peoples have joined them, and when they have it is generally through the practice of Mohammedans of taking hill-women as

wives when they can get them. The *maulvi* or priest in Kalimpong supports himself chiefly by trade. Five times a day we can hear from the Mission compound the Muezzin's call to prayer, and even a Christian may take to heart the reminder of the command to pray, not at so many stated times, but "always."

A number of the small traders and trades-

men are from the local Nepalis or Goorkhas who have of late years emigrated from Nepal.

They are the most forceful of all the races, and year by year increasingly predominate. Many of them are recruited for the renowned Goorkha regiments of the Indian army. The term Goorkha, first applied to certain tribes living to



ROADSIDE BAKER.

the west of Nepal, is now popularly applied to the Nepalese as a whole, though they in reality comprise many different tribes, which were one by one overcome by the conquering Hindu dynasty, whose founders fled from the plains of India to the mountains to escape the Mohammedan invaders. The conquerors imposed Hinduism, and therefore caste, on most of the various demonolatrous or Buddhist tribes. The Nepalese have no temple of their own at Kalimpong, nor do they frequent that of the Marwaris. Though nominally Hindus, and so subject to certain hard and fast caste rules, their religion is in reality more their original demonolatry. Priests are employed to exorcise the demons, and once a year the people visit the junction

of two rivers for a festival, when a goat or other animal is killed by the head of the house, and its blood poured out upon an extemporised altar on the river bank. This



NEPALI CLIENT AND "PLAINS" BARBER.

they hope will expiate the year's sins of the family, and propitiate the spirit of the river.

Abundant provision is made in the bazaar for refreshments of sorts. We feel a strong suggestion of beer as we pass the fermented liquor or *murwa* shop. *Murwa* is brewed from a millet called *kodo*, and is generally

imbibed by being sucked through a narrow bamboo stalk. The big shop kept by a Bengali at the end of the same street is the *Rukshi-khana* or spirit-shop, in which the liquor, distilled on the premises from the *mohwa* leaf, is retailed for a few pence a bottle. This is one of those out-stills for whose abolition there was much agitation a few years ago on the ground that they are vicious in principle and practice. Mr. Turnbull, of Darjeeling, was one of the leaders of the movement. The out-still shops in Bengal rent from Government the monopoly of manufacturing and selling spirits within a certain area. Nearly all have been abolished in favour of the *suddar* or central distillery system; but as yet at Kalimpong, and elsewhere on the frontier of semi-independent hill states from which smuggled liquor comes, the out-still system is retained as easier of control. To meet the huge monthly licence-rent the shop *must* sell a large quantity of liquor, and its existence is undoubtedly a grievous social sore. But the problem is not easy in a district so situated.

Near by is a commendable rival in a tea shop. There are several of these for the different nationalities, but chiefly for the Bhutia traders and occasional Chinese travellers. The term *Bhutia* is commonly applied to cover the whole of the *Bhot* race,

whether they come from Tibet or Bhutan or are located in Sikkim. It is not hard to distinguish the big-limbed traders from across the snowy passes. Their long, wide-sleeved red mantles which serve as their covering by night are in the day-time hitched up



TIBETAN MUSICIANS.

by a girdle, and within the capacious folds much gear can be stowed away. From the girdle hangs the inevitable knife. The long woven boots with thick woollen or leathern soles are suited to their rigorous climate. The "religious" among them may be seen