

a space for a house, building a new one, and preparing the ground for a crop.

The Lepchas, like true Buddhists, bury their dead. In person they are short, averaging about five feet in height. Five feet six is above the usual height, and four feet eight is a common stature among the men. The total absence of beard, and the fashion of parting the hair along the crown of the head, adds to a somewhat womanly expression of countenance in the men, and the loose jacket with wide sleeves which they wear, contributes still more to render it rather difficult for strangers to distinguish the sexes, especially in middle age.

Nos. 107-108. Bhotias, Sikhim.

The Sikhim Bhotias are those subjects of Sikhim who live in the valleys approaching the snowy range, as distinguished from the inhabitants of the Terai, or sub-Himalayan part of the country, who are mostly of Meech origin. Bhotias extend along the whole line of the passes leading to the plains from the Himalayan range; and, with the name, have generally retained unchanged the lingual and physical characteristics, and even the manners, customs, and dress of their transnivean brethren the Tibetans.

d.—NIPAL AND SIMLA.

No. 109. Limboos.

The term Limboo is a corruption of Ekthoomba, and is generally used to designate the whole population of the mountainous country lying between the Dood-Koosi and the Kanki rivers, in Nipal. Their original country is Chung, in Tibet. Although they have been long in close contact with the Hindoos, there is not any perceptible mixture of the blood to be observed, whether in more regular features, or in the absence of the small low nose of the Mongolian races, and presence of the beard. In religion they are neither Hindoos nor Buddhists; though they outwardly conform, as their locality requires, to the practices of either creed. They believe in one great god, called Sham-mung, and worship many minor deities.

No. 110. Magars.

The Magars are a tribe of no very great magnitude, resident in Nipal. They are unquestionably a people of the southern side of the Himalayas, and their original country is Sikhim, from which they were first driven west by the Lepchas across the Meehi and Konki rivers, and thence further west by the Limboos beyond the Arun and Doodkooshi. They are largely enlisted into the Nipalese army, and are excellent soldiers, having formed a considerable portion of the Goorkha regiment enlisted by Sir C. Napier in 1850.

No. 111. Goorung (Nipal).

The Goorungs of Nipal are a division of the "Purbuttiahs," and therefore nominally Hindoos. They live on the hills, uniformly selecting an altitude of 5,000 or 6,000 feet, especially between Jumla and Kirant, where they rear immense flocks of the Barwal goat. They exhibit, in common with most of the aboriginal tribes of Nipal, a modified form of the Mongolian type, retaining, like the Magars, their own vernacular tongue, though, from long intermixture with the Khas, they have also acquired the language of the latter.

From their energy of character, love of enterprise,

freedom from the shackles of caste, unadulterated military habits, and perfect subjectibility to discipline, they are eminently fitted for a military life.

No. 112. Goorkha, Brahmin, and Sood.

Members of the three principal classes in Nipal are here represented. The short, square figure on the proper right of the group is a Goorkha. He belongs to the Khas, or Kshuttrie division of the people, which, though of aboriginal descent, claims to belong to the ancient military division of Hindooism, but has a marked distinction from the Rajpoot tribes of India. The true Goorkha has, so to speak, few Hindoo prejudices. He can eat any food except beef. He needs no particular care in making his cooking place, when absent from home; and is, in every respect, a better soldier than the Hindoo of the plains of Upper India.

The Goorkha represented, is in his ordinary costume, and armed with his national weapons, the bow, and the kookeri, or curved knife or bill, which, in his hands and at close quarters, is a very deadly weapon.

The middle figure of the group is a Nipalese Brahmin, who, as descended from Aryan stock, contrasts strongly with the Goorkha, whose progenitors were Turanian aborigines.

Although strong by religious position, the Brahmins of Nipal do not ever appear to have aspired to the condition of rulers of the country. The present royal family belongs to the Khas, which in its turn has twelve subdivisions, again divided into many separate clans, which rank, as it were, in groups. Beside the Khas, there are also Ektharga, Thakoori, Magar, and Garung, which are exclusively military tribes (Kshuttries), subdivided, like the Khas, into clans or families, whose designations are derived evidently from local and aboriginal sources, and prove that the influence of Brahminism did not affect the original constitution of the military tribes who accepted Hindooism as a religion.

The third figure is a Sood, who represents the mercantile class of Nipal, but which is now much scattered along the frontier, and into the Punjab.

e.—TIBET.

No. 113. Bhotia, Buddhist.

The inhabitants of the Himalayan valleys are of Tibetan origin; their language and associations (8834.)

differ from those of the people of the plains; to them the name Bhotia, which belongs in strictness to the inhabitants of Tibet only, is generally applied; the Tibetans proper being, on account of