

CHAPTER – I

PRE-COLONIAL DARJEELING: A BRIEF OUTLINE IN RETROSPECT

The pre-colonial Darjeeling had been in a state of obscurity. To the historians, it was almost a misnomer. To the ancient historiography of India, Darjeeling as a locality never came to the fore. Neither the chronicles of Sikkim nor the history of Nepal furnish any account of the early history of Darjeeling. The unpublished “Manuscript of the history of Sikkim” compiled by Maharaja Thutob Namgyal and Maharani Yeshay Dolma of Sikkim in 1908 is silent regarding the particulars of Darjeeling. It is difficult to accurately fix dates and definitely relate the march of history in the Darjeeling Hills. The local inhabitants of Darjeeling and its surrounding areas have only a few vague legends but no clear idea about exactly what happened so many years ago. Though young in history, the physiography of Darjeeling dates back to millenniums.

Millions of years ago the area now occupied by the Himalayan kingdom was the site of shallow Tethys Sea. During the tertiary period in the earth’s geological history, powerful compressive forces folded and thrust marine deposits which rose out of the waters in gigantic earth waves and under the erosion of water and ice became a land of broken irregular mountain masses. These crystal movements led to the development of a series of longitudinal valleys.

Finally in the post tertiary age also known as the Pleistocene, approximately one million years ago, further upheavals raised the central portion of the Himalayan range together with the foothills into a fast mountain system. In the following millenniums, the forces of nature came together to form the present complex mountains and valleys.⁽¹⁾

Darjeeling lies on the northern border of West Bengal where the main range of the Himalayas spreads southwards and divides into two enormous spurs. These are the Singilela and Chola ranges. These almost impassable mountain barriers enclose three sides of a Gigantic Amphi theatre hall, as it were out of the Himalayas and sloping downwards towards the plains. The tracts of mountainous country consists of a tangled series of interlacing ridges and in one of these ridges stands the Queen of the hills-Darjeeling. The town of Darjeeling resides on a ridge which starts at Ghoom, varying in height from 6,500ft to 7,866ft. and located between 27-13.05" and 26, 27.10" north latitudes and 80. 53.00 and 87. 59.30" east longitude with Nepal in the west, Sikkim in the north, Bhutan and Bangladesh in the east. It is accessible from the Indian side only by the south. Its area is 4.85sq miles. Darjeeling is hedged by natural boundaries. On the north it is bounded by Ramam the great Rangit, part of the Tista the Rangoo and Ni-chu a tributary to the Jaldhaka river, on the east it is bounded by a part of the Jaldhaka river, and the Mahananda delineates its eastern boundary of the southern

extension the district. The southern boundary of the eastern extension of the district from the Tista and the southern extension are not bounded by any natural configuration but by other means. The Mechi River in the southern left, and Singalila Interfluves in the northern half delineate the western boundary. It may be mentioned in this connection that the environment of the Darjeeling Himalaya is encountered with varied peculiarities thereby making it a typical habitat.⁽²⁾

Although it has been generally observed, before the settlement of any population, the growth of the population forces man to create a habitat. The creation of the habitat further force man to make means for his livelihood and creates an environment for living. The creation of Darjeeling is a clear example of such a criterion. It is said Manu lived in Manali and Bhima married Hidimba during his conquest of the area near Manali. Such mythological vistas have been denied to Darjeeling. The Balasun, the Mechi, the Tista claim no proud linkage with the great classical traditions of India. Chamba is mentioned in the works of Panini and Kulu in the accounts of Yuan Chwang. Unfortunately however, Darjeeling had no Panini or Yuan Chwang to its credits.

The history of Darjeeling and its formation can be traced back as early as 1652, when Phuntoshog Namgyal was consecrated as the first king of Sikkim by monks at Yoksom in western Sikkim who conferred on him the title of Dharma raja [Chogyal]. The Dalai Lama

recognized him as the new ruler of Sikkim. Right till the beginning of the 18th century Darjeeling grew up under the dominions of the Raja of Sikkim.⁽³⁾ Sikkim's boundary at that time extended as far as Limbuwan in the west, the Chumbi valley and parts of western Bhutan; westward it extended up to Titaliya and included the whole of Darjeeling district.⁽⁴⁾ Phuntshog Namgyal then proceeded to establish a central administration dividing his area into 12 Dzongs [districts] each under a Lepcha Dzongpan [governor],⁽⁵⁾ the area in and around Darjeeling was converted into a Dzong since Darjeeling was very much a part of the kingdom of Phuntso Namgyal. A body of councilors consisting of monks was also formed. The lamas induced the Dzongpens to symbolically surrender their lands to the ruler. After some initial hesitation and suspicion, this also was done

From the beginning of the 18th century Sikkim had to face a lot of invasions from the neighboring countries like Nepal and Bhutan. About 1752, the Nepalese posed a threat when Raja Prithivinarayan Shah of Nepal undertook to support rebellious elements in Sikkim. A treaty was concluded in 1775 establishing by mutual consent the boundary line at Sango Chu, Sangdi Dzong, Malliayang and Lha Chu. But the treaty was not adhered to and the Nepalese occupied Elam and Topzong in western Sikkim and proceeded to advance into that region. In 1788 Sikkim was again attacked by Nepal from two sides namely Vijaypur and Ilam, Purnale, a Magar commander of the Nepali force crossed Choyabhanjyang

and advanced up to Reling and Karmi, now in Darjeeling, and Chyakhung in Sikkim. Another Nepali force led by the Nepali commander, Kehar Singh Basnet moved from Vijaypur.⁽⁶⁾ Jahar Singh crossed the Khatetchu, an affluent of the great Rangit north of Darjeeling. He made a surprise attack on the palace of Rabdantse the capital of Sikkim and captured it.⁽⁷⁾

Meanwhile greater political upheavals were taking place in the plains of India which had far greater consequences on the small but strategically significant Lepcha village of Dorje-ling., Little did it know that the political scene in India was fast changing and the small growing urban entity would take an important place as the queen in the British pantheon of hill stations. Having mastered India, British power ambitiously sought to penetrate the Himalayas in their urge to establish a trade route to Lasha in Tibet⁽⁸⁾ Sikkim willingly or unwillingly became a party to British stratagems and political maneuvers. The Raja of Sikkim requested the British that the boundary between Sikkim and Nepal be laid at Timer Chorten [the Tamar river] if possible, but the best would be Arun river and the least of all Milighu, Dhankote as middle, down to Kannika Tarai - - all the country east of those was Sikkim territory and the Rajah implored to the British that these may be restored to Sikkim. In other words Sikkim not only claimed the territory east of the Singialia range but also a large part of eastern Nepal. The Sikkimese

are said to have even crossed the Mechi and occupied the abandoned Nepal posts at Illam and Phae.⁽⁹⁾

Bhutan too was responsible for a series of attacks on Sikkim. Chokdar Namgyal was succeeded by Phuntshog Namgyal. He was a youth of fourteen when he succeeded his father as ruler about 1700. Trouble arose between him and his sister, Pende Ongmu, who too claimed the throne. She therefore invited a Bhutanese force to invade Sikkim and evict her brother. Chakdor fled to Lasha where he distinguished himself in the study of Tibetan teachings. In the meantime the Bhutanese forces were successful in their invasion and captured Rabdentse, which was held by them for eight years. In 1707 Chakdar Namgyal returned to Sikkim and forced the Bhutanese forces to withdraw, but the territory west of the Teesta, remained with Bhutan never to go back to Sikkim but eventually to be added to the district of Darjeeling.

The history of Sikkim progresses to the second Chogyal Tensung Namgyal – in 1670. From 1700 to 1717 Kalimpong (within the present district of Darjeeling) might have parted from the history of Sikkim.⁽¹⁰⁾ It is said that the success of Tensung Namgyal was Chokidan Namgyal (born of his second wife of Tensung, a Sikkimese lady) who succeeded his father at a young age. His elder sister, daughter of the Tibetan wife of his father, conspired to ascend the throne. She is said to have hired a Bhutanese force to place her on the throne. Chokdar is said to have been rescued by a loyal councilor

then and escaped to Lhasa. In the mean time the Bhutan army which perhaps came from the direction of the south successfully gained the new capital of Sikkim- Rabdentoe and occupied it for eight years. In about 1707, Chokdar was reinstated as the Chogyal of Sikkim through Tibetan intervention. At the return of Chokdar of Sikkim the Bhutanese withdrew to the east of the Teesta River. At this point of time the area of Kalimpong must have passed irrevocably in to Bhutanese control. The Bhutanese and Nepalis are recorded to have made a number of incursions and raids into Sikkimese territory in the reigns of Chokdar's successor - Gyarmed and Phutong.⁽¹¹⁾

But destiny had something else stored for Darjeeling. The territory lying between Mechi and Teesta was restored to Sikkim by a separate treaty signed at Titalia between Sikkim and the company on February 10th 1817, which marked the beginning of formal relations between the Raja of Sikkim and the East India company. Under this treaty the Raja was bound to refer to the arbitration of the British government in all disputes between his subjects and those of the neighboring states.

Tibet took over the Chumbi Valley in 1826 which was a notable year in the history of Sikkim when Bolek the Prime Minister of Sikkim was murdered. He was a Lepcha .⁽¹²⁾ The murder of the Prime minister was immediately followed by the flight of some of his relatives to Unthoo, on the border of Nepal.⁽¹³⁾ When Bolek was

assassinated on the orders of Maharaja Tsugphud Namgyal, his nephews, Dathup and Jerung Denon and Kazi Corok left Sikkim taking with them 800 houses of Lepcha subjects and went towards Illam and settled down there. Instead of settling down peacefully these refugees started making incursions into Sikkim and made several raids, and they also presumed to claim Darjeeling as their patrimonial land to make a voluntary gift of it to Major Lloyd.⁽¹⁴⁾ All this clearly indicates that much before Major Lloyd and Grant had set foot in Darjeeling there existed a Lepcha village and its wrong to assume that Darjeeling had been accidentally discovered by the British and the error of giving Lloyd the credit is much beyond his due and is also over stated. It is interesting to note that this misconstruction of history is to be understood in its right perspective. The fact remains that Darjeeling existed much before the British had set their eyes on it and it formed an integral part of Sikkim and not Nepal.

There has been no archaeological excavation in Darjeeling district. However E.H.C. Walsh had collected some celts from Kalimpong subdivision of the district.⁽¹⁵⁾ Walsh did not call these finds Neolithic implements. But archeologists after careful considerations class this as neoliths.⁽¹⁶⁾ All these finds were surface finds and were obtained from village homes. They cannot thus be related stratigraphically to any cultural period. However the West Bengal Directorate of Archaeology discovered similar celts between

1962 and 1967. Some megaliths were found at Badamtam near the confluence of river Rangit and Rangdong. These were not burials. The megalith like structures is even now raised by the limbus for burial and by Lepchas for ritualistic purpose. They are called 'medongs'. This surface finds therefore do not clearly add to own knowledge of the pre-history of the area.⁽¹⁷⁾ What was the structure of this urban unit like before the coming of the British? Were there any signs of development of any urban centre? Or does the credit of the growth of this urban entity go solely to the British. Was there any settlement any trace of any polity any formation of societal norms, any livelihood patterns? Was there any existence of Darjeeling before the coming of the East India Company? If so what was its nature? Except for a half a dozen Mechi huts as mentioned by Col. Lloyd and being sparsely populated⁽¹⁸⁾ for most British historians, if one may call them so, gazetteers, travelers and botanists would justify the existence of Darjeeling to British endeavor. However the formation of a settlement before the coming of the colonizers can be ascertained from the very accounts of Major Lloyd, Captain Herbert and from the Consultations of Fort William.⁽¹⁹⁾

There is plenty of evidence to suggest that especially from H. V Baley's *Dorje-ling* that a substantial number of Lepcha populations had existed prior to the coming of the British. Moreover the Lepchas are the original inhabitants of Darjeeling, the Tibetans came latter after their conquest, and the Nepalese came as immigrants in tea

plantations and various other construction schemes The Nepalese were not the original inhabitants of this region. The Nepalese history of Darjeeling and Sikkim is the history of immigration during the past two centuries.⁽²⁰⁾ Undue importance has been given on the theory of numbers- majority ad minority where one has become insensitive to the Lepchas- the original inhabitants of Darjeeling. In relation their tradition culture and history corresponding to the formation of economy politics and society of Darjeeling. The Lepchas are the autochthon, and economically socially and politically a part of their homeland is Darjeeling. It is presumed that since the annexation of Darjeeling by the British they received the final blow from the British themselves⁽²¹⁾ and moreover their tribal nature too became detribalsied.⁽²²⁾ Since early times the Lepchas had already been faced with extinction. It was the Lepechas that the British first came in contact with followed by the Tibetans the Bhotias and finally the Nepalese. Today the obscurity of the Lepchas is so deep that “even in the classificatory schemes as territorial classification linguistic classification and occupational classification the Lepechas do not find mention.” ⁽²³⁾

When the British took possession of the present city of Darjeeling it consisted of a settlement belonging to the Lepchas But today there are very few Lepchas possessing lands and houses at Darjeeling. More than sixty percent of the Lepchas residing in Darjeeling are from nearby villages who have migrated to Darjeeling

for employment. The Lepchas of Lepcha Busty claim to be the original possessor of Darjeeling.⁽²⁴⁾ It is probably the "Grant of Darjeeling" The most widely known document in the History of Darjeeling where a strong bonding of Darjeeling with the Lepchas is documented. The original deed though translated in English was written in Lepcha a language spoken by the majority of the people in Sikkim. R.K. Sprigg mentions that "F. Pinn author of "The Road of Destiny. Darjeeling Letters published in 1986, sent me a version in 1986, of that same text meaning Grant of Darjeeling written in the Lepcha language followed by a version in Hindustan photographed from an original in the India office Library, London..." It is, of course only right that the text of the Darjeeling Grant should be in Lepcha; for Lepcha was the language spoken by the majority of the people of Sikkim at that time..."⁽²⁵⁾ The Darjeeling tract was not, however, entirely uninhabited; while it is true that Col. Lloyd had failed in his efforts to persuade the Lepcha refugees Kazees(Chief) and his follower to return from Nepal to their former homes in the Darjeeling area, Lloyd dispatched to Fort William a list of Lepchas who had remained in the tract: Names of place of residence (4 names) Name of settlers (23 names) Number of persons in the family: males 51, females 37.⁽²⁶⁾

Another aspect which highlights the original homeland of the Lepcha with Darjeeling is the names of places in an around Darjeeling The oldest names are found to be of Lepcha origin. The

Lepchas from their wild forest life are born naturalists, possessing a name for nearly every natural product, animal or vegetable, whether of economic value or not. Hence they gave discriminating names to the chief mountains, rivers and sites in their neighbourhood. A few of these old names still survive in places where the Lepchas no longer are present. The Bhotiyas, on settling in Sikkim, bestowed their own names on many of the already named sites, partly perhaps from the fact that the meaning of the Lepcha name was not evident, and partly to express their contempt for the Lepchas. Darjeeling has had therefore, a Buddhist and Lepcha association since antiquity.

Once it was born Darjeeling appeared to have become autonomous both in the shape that it had assumed prompted convincingly by its topography and in the hybridization of its culture. A peep into the history of the hill region of Darjeeling district few decades prior to the acquisition by the East India Company reveals that the region had unsettled fate.⁽²⁷⁾ The quality of life of the natives here was poor. Frequent subjection to invasions and conquests by the neighboring countries like Nepal, Bhutan and Sikkim vying each other to hold possession made life unsettling.

The Lepchas, are therefore associated by birth with Darjeeling "The place of Dorje" ⁽²⁸⁾ or Darjeeling has been translated as "The place of Thunder bolt" ⁽²⁹⁾ In Tibetan ling means a place. Theories and speculations regarding the origin of the word Darjeeling is numerous. O'Malley mentions the name Darjeeling as a corruption of

Dorjee-ling which means “the place of dorje, the mystic thunderbolt” of the Lamasist religion, a designation formally given to the Buddhist monasteries which used to stand on the top of Observatory Hill.⁽³⁰⁾ R.C. Dozey mentions that Darjeeling derived its name from the Buddhist monastery which once stood on Observatory Hill called ‘Donge’ and ‘Ling’ – the place where the precious stone emblematic of the thunderbolt of Indra (the God) rested.⁽³¹⁾ A letter from Lieutenant Colonel Lloyd, dated 18th June 1829, the first official record connected with Darjeeling gives a clear interpretation of the source of the word ‘Dorje-ling’.⁽³²⁾ In the report of Dorje-ling by H.V. Bayley (1838) it is mentioned that the word Dorje is Tibetan derived from Dorje signifying ‘a sceptre’ and Linga the same as in Sanskrit which may be constructed as ‘a pillar’, it is conjectured by some that a pillar raised as a token of conquest gave the name. There is no dispute over the first word ‘Dorje’ who could have been a Sikkimese monk or it could have meant the mystic thunderbolt. But the word ‘lings’ is Sanskrit which is also used by Gorkha Brahmins to denote the phallic symbol of Lord Shiva. It also invokes slokas in Sanskrit.⁽³³⁾ Interestingly what was the identity of this Lama? Prathapratim Mukherjee mentions that this Lama’s name was “Lama Dorje-rinzing. However Sonam B. Wanqyal⁽³⁴⁾ thinks that the monastery was built by another Dorjee named Lama kangchen Ralpa, The Earl of Ronald says in his book “Lands of Thunderbolt”. The Sikkim, Chur and Bhutak” (London 1923) writes that the word Dorje in the first half of

Darjeeling is the name of one Dorje Riazing, who founded the monastery which at one time stood on the Observatory Hill. Rahul Sanskrityan has dismissed the claim of Darjeeling being derived from Durjoy-linga. Majority of the scholars accept that the name Darjeeling has been derived, from Dorje-ling which was the name of the monastery on the Observatory Hill, but subsequently removed to Bhutia basti.⁽³⁵⁾ A few doubtful glimpses though reach us through the thick mist of Lepcha tradition. The Lepchas, or as they called themselves the Rong-pa (ravine folk) claim to be the auto ch- thones of Darjeeling proper.

It is said that the Chogyal divided the country into twelve regions, which were administered through Lepcha-Kazis. The Lepchas who were living in settlements, consisted of a few extended families and were probably not governed by a chief or a king. During the pre-colonial period the Lepcha political organization was limited to a small area of a settlement in which the man or Bumthing (Lepcha priest, who could also be a women priest) was supported by a council of elders - who had authority over Darjeeling and its surrounding areas. In an around Kalimpong there is an often repeated legend about a great warrior Gebu Achuk who had led an expedition against the Bhutanese and the Nepalis. Historically the Nepalis became active against the Sikkimese provinces only after the rise of Pritivinavayan Shah in about 1752.⁽³⁶⁾

The native population of Darjeeling before the coming of the British was therefore the timid, placid Lepchas, the aborigines of these mountains. They lived in the jungles and brought forest produce like yama, cardamoms, orchids wild honey, and gorgeous butterflies to the market. They were numerically few.⁽³⁷⁾

The urban history of Darjeeling is therefore required to be understood in its right perspective. It should be the effort of a researcher to put it in right sequence. The fact remains that the hill areas of Darjeeling constituted by the three hilly subdivisions of Darjeeling, Kalimpong and Kurseong earlier formed part of Sikkim, not Nepal. The Lepchas were the original inhabitants of this hilly tract and the Tibetans came later after their conquest, and the Nepalese came as immigrants to work as labourers in tea garden and various other construction Schemes. The Nepalese were not the original inhabitants of this region. The Nepalese history of Darjeeling and Sikkim is the history of immigration during the past two centuries. As a matter of fact, there had been a gradual invasion by the dominant and virile Nepalese on the culture, language and life style of the Lepchas and other groups living in the region since long. The signing of the treaty of Sugauli (1816) and the treaty of Titalia (1817) gave to the British the territorial gain of small Himalayan region under their protective wing. Separate identity was assured to Sikkim. The pattern of politics and urban formation of Darjeeling was undergoing a complete transformation with the large-scale migration

to the area by Nepali settlers, emergence of new occupations and Urban Institutions.

The fast developing Darjeeling hill areas were the point of attraction for Nepali migration in India. The area was suitable for cultivation of high quality tea, and many tea gardens came up all around. The successes of tea garden owned mostly by the Britishers depended upon the availability of abundant labour. There was an organised attempt to attract labour from the adjoining areas of Nepal which led to a large-scale migration. Since the reign of Sidkeong Namgyal the Nepali settlement in Sikkim began. In 1867, Sidkeong granted a lease in his state for settlement of Nepalese as agriculturists. They were skilled cultivators and introduced the cultivation of cardamom – an important cash crop leading to an increase in revenue. Claude White wrote, “The country was sparsely populated and in order to bring more land under cultivation, it was necessary to encourage migration, this was done by giving land on favourable terms to Nepalese, who as soon as they knew it was to be had, came freely in. Soon the Nepali settlers far outnumbered the combined strength of the Bhotias and Lepchas.”

Meanwhile the early 19th century witnessed a total change in the political scene in India too. Having mastered India, British power ambitiously sought to penetrate the Himalayas in their urge to establish an overland trade route to Lhasa in Tibet and thence towards Peking in China. Sikkim could not help becoming willingly

or unwillingly a party to British stratagems and political manoeuvres. On the other hand Sikkim's traditional role continued to involve also the Tibeto-Chinese activities.

In 1791, the Gurkhas of Nepal were at war with Tibet and sacked Tashilunpo, the seat of the Tashi Lama. In the following year they were defeated near Kathmandu and forced to accept an ignominious treaty. This treaty was far from advantageous to Sikkim since the boundary line with Nepal was diverted to the left bank of the river Teesta. For several years and until 1815 Pemiongchi and all the inhabitants of the south Teesta tract were obliged to pay tribute to Nepal. During this time Tibet also reacquired the estates in central Tibet which had been deeded to Raja Chakdor Namgyal by the sixth Dalai Lama almost a century earlier.

Sikkim was also involved in the Anglo-Nepali war of 1814-15, allied with the British in this dispute. Nagridzong in the west was recaptured by the British about 1814, and in 1815 the Gurkhas were driven out from many parts of south western Sikkim. In the Treaty of Titalia concluded in 1817 the boundary between Sikkim and Nepal was established along the Mahanadi and Michi rivers and the Singilela Himalayas, was then restored to the Sikkim Raja.

The recurring War with Nepal and the insecurity of keeping Rabdentse the capital, too close to the Nepalese frontier, made Raja Tsugphud decide to move the seat of government to Tumlong. Conflicts arose between the Raja Tsugphud and his Chief Minister,

Chandzod Bolek, which ended tragically in the assassination of the Chief who fled from Sikkim and sought refuge in Nepal. Following this agitated episode disputes between Sikkim and Nepal War broke out. Now the British Government in India were well aware of these events and, in 1828, they sent Captain Lloyd, an officer, to make an enquiry and to report on the disputes. During this time the British became interested in Darjeeling as a possible health resort for its officials and negotiations for its cession were started. It was not until 1834-35, however when British assistance was sought to prevent an incursion into the Sikkim Terai by the Kotapas who were supported by the Nepalis, that the deal was finalised. A deed of grant, dated February 1835, was given by Tsugphud Namgyal to the British. Starting with the year 1841 the British offered a yearly payment of Rs. 3,000 (later it was increased to Rs. 6,000) to Raja Tsugphud Namgyal as a gesture of compensation for the cession of Darjeeling.

The cession of Darjeeling was followed by friction between the Superintendent of Darjeeling and Dewan Namgay of Sikkim because it was alleged that British subjects were kidnapped to be sold into slavery and aid was frequently denied in capturing and surrendering criminals. In 1849, Dr. Campbell, the then Superintendent of Darjeeling and Dr. Hooker, a distinguished Botanist with the British Government in India, while travelling in Sikkim were suddenly seized by the Sikkimese authorities and made prisoner. A British ultimatum forced Sikkim to release the two prisoners in December that year,

but later in February 1850, a punitive British force crossed the river Rangit into Sikkim. This expedition exacted various penalties : the stoppage of the grant of Rs. 6,000, a demand for the dismissal of Dewan Namgay and the annexation of the Sikkim Terai and a portion of the Sikkim hills bounded by the river Rummam on the north, the rivers Rangit and Teesta on the east and the Nepalese frontier on the west. Another expedition followed in 1861 and it was then that the Sikkimese were forced to accept the terms presented by the British. This detailed treaty consisting of 23 articles was entered into by the special British envoy, the Hon'ble Ashley Eden, and the Maharaja's son, Sidkeong Namgyal, on 28th March 1861.

Like its weather the history of Darjeeling presents a record of constant changes. On 4 March 1816 it was ceded, according to the provisions of the Treaty of Segauli, to the East India Company by Nepal. On 10 February 1817, Darjeeling was restored to Sikkim by the British. On 1 February 1835, Darjeeling was transferred by a deed of grant to the East India Company. In 1840 it was officially recognized as a district. Thus, Urban history of Darjeeling is intrinsically embedded in the Colonial phase of Darjeeling. The abundant beauty, the physiography and the small but positive people having openness of mind of Buddhist ethos provided the required congenialities for the Colonial Urban formation in Darjeeling.

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