

THE
TOURIST'S AND SPORTSMAN'S
GUIDE
TO
KASHMIR AND LADAK.

A. E. WARD.

FOURTH EDITION.

THE TOURIST'S AND . .
. . SPORTSMAN'S GUIDE

TO

KASHMIR AND LADAK, &c.,

BY

A. E. WARD,

Bengal Staff Corps.

FOURTH AND REVISED EDITION.

Calcutta :
THACKER, SPINK & CO.

—
1896.

CALCUTTA

PRINTED BY THE CALCUTTA CENTRAL PRESS COMPANY, LIMITED,

40, CANNING STREET.

INTRODUCTION.

DURING the last three years, I have endeavoured to compile a Guide which may prove useful to the tourist as well as to the sportsman. It would have been useless to have brought out another edition of the "Sportsman's Guide to Kashmir and Ladak," for the simple reason that there is but little sport to be got in the whole of the Kashmir dominions. All we can now do is to rigidly adhere to the Game Laws and resist any inclinations we may have (after several blank days) to kill some animal which has a smaller head than we should like to show. If we all adhere to this, the ibex and wild sheep will, for some years to come, afford an excuse for a trip into the far distant valleys, and the stags and black bears will still tempt us to wander amongst the lovely slopes of the mountains. There can, however, be no doubt that the countries governed by H. H. the Maharaja of Kashmir are now more the pleasure grounds of the tourist than the paradise of sportsmen.

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CHAPTER I.

KASHMIR AS A SUMMER RESORT.

THERE are undoubtedly many reasons why those who have once tried the pleasures of the mountains should not return to the sea-side.

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OVER.

face those who have once tried the pleasures of the mountains should not return to the sea-side. and again under its influence the number of travellers to the mountains has increased—considerable numbers, who, and which are the reasons.

boats. There is a low level of water, which is a hindrance to the pleasure of boating. The feeling of restriction is the direct result, and the result is the same.

the sport.

hunting-fields are many marches away, expensive of time and badly off for supplies. This state of affairs was to follow the advent of the travelling Englishman, an introduction of various reforms by the Government.

CHAPTER I.

KASHMIR AS A SUMMER RESORT.

THERE are undoubtedly great *charms* which induce those who have once visited the valley to return again and again to Kashmir. And though there are some who consider it much over-rated, it will yearly be visited by crowds of travellers, and surely, but gradually, the number of European residents will increase. The country is beautiful—it is unique,—consisting as it does of a large plain surrounded by mountains, which is traversed throughout its length by a navigable river, and dotted here and there with lakes, through the largest of which this river flows. Several canals also lead in many directions.

Kashmir is, *par excellence*, the country for *houseboats*; and, as no European can at present own a house, there is a great demand for floating accommodation. Houseboats, however, are expensive luxuries: with their introduction the style of living has altered, and the vicinity of Srinagar is no longer a poor man's paradise. The scenery of the country, the *boating*, the *choice of climate* which the plain and hills afford, the feeling of freedom, and the absence to a great extent of the restraint of civilization, cause the vileness of the inhabitants, the dirtiness of the towns and villages, the infamous cookery, and the want in many places of good supplies, to be forgotten.

The valley is nearly cleared of game, and the *sportsman's hunting-fields* are many marches away, expensive of access, and badly off for supplies. This state of affairs was bound to follow the advent of the travelling Englishman, and the introduction of various reforms by the Government. But it is possible that matters are now at their worst; and if the visitors will stand against further unnecessary rises in wages and the extortion of Kashmiri shikaries, cooks, and boatmen, the "Happy Valley" may still remain a fairly inexpensive summer resort.

It will be found cheaper, and certainly will conduce to comfort, if families visiting Kashmir, and intending to travel about, bring up their cook, table attendants, a khalasee and sweeper from India, but the Kashmiri servants will do their very best to oust them, unless the masters and mistresses distinctly declare that on the first quarrel the Kashmiri shall be dismissed. Visitors, intending only to reside at Srinagar or

Gulmurg, will do well to bring in a complete household, with the exception of a washerman and a tailor. Bachelors, on sport intent, should pick up servants in Srinagar, for, "to give the devil his due," a Kashmiri cook is good at travelling in the wilds, whilst the coolies can be made to make themselves excessively useful. Moreover, there is such a being as a fairly competent camp servant to be found amongst the shikaris.

OUTFIT.

Tents of every size and pattern are built by many firms, for Kashmir travelling. Personal experience strongly points to the Elgin Mills tents for comfort and finish, and to the Cotton Mills of Cawnpore for the durability of their water-proofed outerflies.

As long as no single portion of the tent weighs more than eighty pounds, it does not signify what size the tent may be, provided distant travel is not attempted. The sportsman cannot do better than buy a Cabul tent with a bathroom; and the Elgin Mills sowar pals for his servants. Ruldoo Mahomed, of Lahore, and several other firms make excellent small tents.

Tweed suits, thick and thin, should be brought from India; in fact, your rougher wardrobe complete. The Punjab Mills turn out much nicer material than puttoo; and time is saved by bringing them in ready instead of waiting for the dilatory Kashmir tradesmen to make them up. Boots, flannel shirts, stockings, socks, and all under-clothing, towels and sheets *must* be brought from India, and the sportsman will be wise if he brings some of Dr. Jaeger's socks (with the division for the big toe) instead of trusting to the utter rubbish sold by the local merchants. These split-toed socks are necessary for wearing with grass shoes.

Cooking Utensils and Table Requisites.—Block tin cooking pots and those made of steel are best for travellers. A nest of Bombay deckchees for people who do not mean to visit distant valleys. A small number of saucepans and enamel-ware can be bought in Srinagar, but knives and forks and any porcelain cups, saucers, plates, or teapots should be sent from India. Allibhoy Vallijee & Sons of Mooltan have first-class block-tin tea and sugar boxes holding six, four, three, and two canisters; milk cans, cream dishes, &c. (Parenthetically it may be observed that, unless cream dishes are kept very clean, they taint the butter; so that enamel perhaps is preferable for setting milk. Village butter is nasty, and village milk receptacles

simply awful!) Table napkins, cloths, and dusters should also be brought.

Furniture.—Bring beds with you, and if a large dining table is required for camp, by all means send it. Chairs, small tables, and basin-stands can easily be purchased in Srinagar, so can sorahies for water and covered butter dishes, baskets and kiltas, and almost any wicker work. Stoves, if required, should be sent from India, and a good camp oven is a luxury well worth having with you, for all iron work is absurdly expensive in Kashmir. If you wish to travel in any comfort, avoid patent “jims” in the way of furniture; for when broken, you cannot repair them; being light furniture, is seldom strong enough to stand the rough usage it must undergo. A tin tub with wicker basket inside and another outside is a comfort, but for travelling in the wilds, a rubber bath and bucket are best. A mussack can be bought in the local market, but a water chajal from Foy of Cawnpore, or other good maker, is most useful.

Ladies will think of a heap of little odds and ends they want, and if they forget anything, the parcel post will soon bring it, but they must remember that very few feminine requirements can be locally bought.

Sportsmen will require a couple of skinning knives of not highly tempered steel, an axe, a housewife with big needles and the usual fitting of worsted and thread and buttons, a telescope, binoculars, cartridge bags and any battery they prefer. A Magnum Express rifle, 450 or 500, and a 12-bore C. F. gun, together with a hundred rifle cartridges and two or three hundred shot cartridges, will generally suffice for the ordinary term of six months' leave, but for winter shooting an active and energetic man will require at least fifteen hundred cartridges for his smooth bore. Nos. 9, 7, and 5 will be found to be most useful shot; No. 3 and a very small quantity of No. 1 are sometimes required.

SEASONS.

The pleasantest time is from 15th April to June 1st, and from 15th September to 15th November. The worst time, 1st July to 1st September; in fact, it is very disagreeable to be in Kashmir, unless July and August are spent in Gulmurg for the sake of getting to semi-civilization, or over the passes for the purpose of getting away from the rainfall. The valley land is simply uninhabitable owing to damp, heat, and mosquitoes during these two months.

For shooting purposes the months lend themselves to the FOLLOWING IN KASHMIR PROPER—

- January* - - - Snipe, wild fowl and chukor with the off-chance of a stag or two.
- February* - - - Wild fowl and chukor. An energetic man will get a few koklass and monaul pheasants, and should be certain of a stag.
- March* - - - A stag or two perhaps may be shot.
- April, May, June* - - Ibex, markhor, bears—the two former at some distance from the valley.
- July and August* - - Nil.
- September and October* - Bears, stags when calling, and small game shooting commencing.
- November* - - - A chance for bears, wild fowl, chukor, and a few koklass and monaul.
- December* - - - Markhor in the Kajnag—small game.
- In Ladak* - - - The months of May, June, July and August are best. The list of game is mentioned hereafter.
- In Baltistan* - - - May and June, and the winter. A stay during the cold season entails much preparation, and a well-considered outfit.

Do not for one moment imagine that the sport formerly obtainable can now be got. The winter shooting, as far as regards large game, never was good, and the small game shooting is uncertain; whilst to avoid further repetition, let it be distinctly understood that, with the exception of perhaps the ibex, there are not now one-tenth of the animals that existed even fifteen years ago.

Having now put before you the *pros.* and *cons.* of the case and a few of your requirements, it rests with you to decide as to the desirability of visiting the dominions of the Maharaja of Jammu and Kashmir, and if your decision is "for the trip," the following chapters may aid you during your stay, and possibly add to your means of enjoying a holiday.

CHAPTER II.

A SHORT HISTORY OF KASHMIR—ITS GEOGRAPHY :
PRINCIPAL NATURAL FEATURES.

HISTORY.

ABOUT two thousand years ago, the vale of Kashmir was a vast lake of very great depth, bounded by mountain slopes on which towns and villages were built on terraces

**Tonghas now run through to Srinagar.
Special tongha Rs. 135 plus toll.**

period, until, in the eleventh century, it fell under Afghan sway. Hindoos again came to the throne, but in the beginning of the fourteenth century the Mahomedan power was once more in the ascendant, and began to make its mark on the country. Shams-ud-din was the first of these kings. The destruction of many Hindoo buildings was carried out; the odium of this Vandalism lies upon Sikandar, A.D. 1396. This dynasty existed until 1588. Amongst those who reigned must be mentioned Zain-ul-ab-ud-din. This monarch is credited with having introduced various industries, and to have built some of the mosques of Srinagar. The Moguls, after a considerable struggle, conquered Kashmir; and Manasbal, Vernag, Bijbehara, the banks of the Dhal lake with its gardens, the remains of bridges and magnificent camping grounds, shaded by chenars, shew what interest was displayed in Kashmir by the renowned Jehanghir and the emperors who followed in succession.

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HISTORY.

ABOUT two thousand years ago, the vale of Kashmir was a vast lake of very great depth, bounded by mountain slopes on which towns and villages were built on terraces. The breaking-down of the rocky barriers below Baramulla set free the waters of this lake, and enabled the inhabitants to erect their houses on the now existing plains of Kashmir. Connecting-links with past ages are the ruins of Martand, Awantipur, Wangut and other places. The date assigned to the building of Martand makes out this fine old Hindoo temple to be about sixteen hundred years old. Scattered throughout the country, in secluded glens and high up amongst the hills, are various ancient relics which probably date back to the fourth and fifth centuries of the Christian era.

Much of the history of those days is buried in oblivion. Kashmir was governed by Hindoos and Tartars for a long period, until, in the eleventh century, it fell under Afghan sway. Hindoos again came to the throne, but in the beginning of the fourteenth century the Mahomedan power was once more in the ascendant, and began to make its mark on the country. Shams-ud-din was the first of these kings. The destruction of many Hindoo buildings was carried out; the odium of this Vandalism lies upon Sikandar, A.D. 1396. This dynasty existed until 1588. Amongst those who reigned must be mentioned Zain-ul-ab-ud-din. This monarch is credited with having introduced various industries, and to have built some of the mosques of Srinagar. The Moguls, after a considerable struggle, conquered Kashmir; and Manasbal, Vernag, Bijbehara, the banks of the Dhal lake with its gardens, the remains of bridges and magnificent camping grounds, shaded by chenars, shew what interest was displayed in Kashmir by the renowned Jehanghir and the emperors who followed in succession.

The Moguls ruled Kashmir for about 165 years; but after the collapse of the Delhi monarchy, Kashmir, which appears

to be doomed to fall into foreign hands, was seized by Ahmad Shah of Cabul. Thus the country again changed hands, and was ruled by Satraps, who after a time asserted themselves, and in 1809 we find the viceroy of Kashmir endeavouring to form an independent monarchy. Ranjit Singh, the great Maharajah of the Punjab, cast covetous eyes on the vale, but even the "Lion of the Punjab" could not conquer the country without a considerable struggle. He appears to have at first utterly failed; in 1814 he was defeated, and retreated to Poonch; and eventually his army or rather the remnants had to return to the Punjab. In 1819, however, the Sikh King succeeded in conquering the country; and under Ranjit Singh successive governors were appointed, who, from the accounts given by old men, "ground the inhabitants into the dust." It is due, in all probability, to the oppression the Kashmiri of the towns has suffered, that he has fallen until he has become the sneaking and odious mammal he now is; a state of degradation which will require many generations to eradicate.

Ranjit Singh acquired Jammu in due course, and appointed Gulab Singh as jagirdar in 1819 or 1820. This astute Rajáh speedily made himself semi-independent.

Gulab Singh's character may perhaps be summed up in the one word "cute." He was descended from the old Rajáhs of Jammu, and was a favourite of Ranjit Singh's, but he wisely elected not to follow the fortunes of the Sikh dynasty.

Less abbreviation may now be pardoned, as we are dealing with modern history.

Gulab Singh, Dhyán Singh and Suchet Singh were brothers, and were (according to Cunningham) descended from Ranjit Deo of Jammu. The three brothers became favourites of Ranjit Singh, and were duly provided for. Dhyán Singh was made Rajáh of Poonch and was murdered in Lahore; he was succeeded by his son. Suchet Singh also was killed, and Gulab Singh inherited tracts which were hereafter to be his kingdom; thus, when the Sikh War came in 1846, we find Gulab Singh established at Jammu, governing that province: Ladak and Skardu conquered, and Ranjit Singh being dead, he was free to cast in his lot as he thought fit. He elected to go with the British Power, and to Gulab Singh was assigned the province of Kashmir and its dependencies for a crore of rupees; in those days, practically a million pounds. This was afterwards modified, and the price was fixed at seventy-five lacs, or say £750,000. Regrets are now useless. The circumstances of the case perhaps justified the action taken by the Governor-General,

but oh! it was a pity. When we look around and see the country and the little that can be made of it by a thriftless, conceited peasantry, who are governed by a race utterly without touch with the people governed, it is sad to think that we have, by force of circumstances, thrown away a rich and fertile country which could be made a most profitable and delightful resort for Europeans, who, with Western civilization and capital, would have made the valley into a thriving colony. We ceded the country to Maharaja Gulab Singh, together with its dependencies; and we styled him a Maharaja. The Dogra Chiefs of Jammu always treat the visitors to their dominions with hospitality and great courtesy. Politics are thus best avoided, and regrets left behind.

Maharaja Gulab Singh was directed to take over his new dominions, but was utterly routed near Srinagar by Imam-ud-deen. He was by diplomacy established on the throne, and was then monarch of Jammu, Kashmir, and its dependencies. Wars and troubles arose in Gilgit; but we find, when Maharaja Runbir Singh succeeded in 1857, that the dominions were on firmer footing. Many of us must remember the fine-looking Maharaja Runbir Singh. He died in 1885, and was succeeded by Maharajah Pertab Singh. At the present time he governs, aided by a State Council, of which his brothers are two of the members.

GEOGRAPHY.

The Jammu and Kashmir State is considered to cover an area of 70,000 square miles, and comprises the old principality of Jammu, Kashmir, with Kishtwar and Badrawar to the east, Gilgit, Baltistan, and Ladak.

To the northwards the territory extends to the limits of Baltistan above the line of the Indus, and includes the outlying districts round Leh, as far as the ridges of the Karakoram mountains, the stony wilderness of Changchemmo, the Lingzithung, and the Kuen-lun plains and mountains.

To the east is Chinese territory. The boundary line lies, roughly, to the east of Lingzithung and Chan-Tan, from thence to the Demjor and on to Khurnak on the Pangong; it leaves Rudok excluded to the east, and includes Hanle, which is to the south-west of Rudok. Near this, Lahoul forms the limit to the south-east. Chamba is on the borders of Badrawar.

To the north-west comes the Gilgit district. The boundaries are, roughly, the ridges above the Sai and Dumoot streams down to the Indus, then that river for a short distance, then

Buldar nullah and southwards to the Nainsookh river, the Nainsookh itself until it joins the Jhelum river; this last divides Kashmir from Hazara and Rawalpindi.

To the southwards, Goojerat, Sealkot, and Gordaspor districts touch Kashmir territory. These descriptions are not such as would satisfy a Foreign Office official, but they are near enough to enable anyone looking at the map of Northern India to see how large a space is included in Maharaja Pertab Singh's dominions.

Probably for some time to come the boundaries by Gilgit, Hunza and Naga will not affect the visitor. Recent events in Chitral may be the causes of opening out the country. The line to the east is given from practical experience to where the Tartar guards begin to interfere with sportsmen. Northwards, beyond the Karakoram, no one would care to travel unless bound for Yarkand or Ovis Poli ground, for which it is necessary to obtain special sanction; and passports from China are required.

Natural Features.—The province of Kashmir contains some very high mountains, and fine lakes, but it is Baltistan and Gilgit that boast of the most magnificent peaks and enormous glaciers and Ladak of its sheets of water. A long stretch of the Indus is included in the Maharaja's dominions, and hundreds of other rivers, chiefly small; the best known of them are alphabetically enumerated.

Mountains.—The peaks which exceed 15,000 feet, and chiefly interest the visitor are those surrounding the *Konsa Nag*. Three mountain tops are seen very distinctly; they are all slightly over the height mentioned; *Haramuk* can be seen from the Wular lake and other parts of the vale, it is 16,900 feet; *Kolahoi* and *Gwashbrari*, at the head of the Liddar, are over 17,000 feet. The highest peak being registered as 17,839. The *Amarnath* is 17,300, craggy and very fine. The *Nun* and *Kun* peaks towering high above all surroundings, both exceed 23,000 feet, and are well seen from the Kriashnai, from various elevated ridges; but not from the valley itself: these two mountains are on the south-west of Soroo. In Soroo the ibex hunter sees many grand peaks, some of 20,000 feet. *Nunga Parbat* can be viewed from a few places on the Pir range, or the continuation of those mountains. There is a view in Baltistan of it from above the polo ground at Derrill (this place is on the road between the Kamri pass and Astor), which, once seen by moonlight, can never be forgotten. But one of the most magnificent mountain scenes that can be imagined are the *Nunga*

Parbat glaciers, and the snow-clad slopes, when seen from the Gor hills on the opposite side of the Indus, on a bright spring day. The eye can first rest on the river flowing at an elevation of about 4,000 feet above the sea; then, travel upwards over grey rock and forest extending for two or three thousand feet—above are snow, rock and glaciers,—for 20,000 feet until the crest of the mountain is reached at an elevation of 26,629 feet. From the ridges further from the Indus banks, the view is more picturesque, but not so bewilderingly grand. From the same hills a gorgeous view is obtained of *Haramosh* glen, with its peaks, and *Raka-pushi* towering to 25,500 feet. These mountains are to the north-east of Gilgit. Scenes of this description remain vividly impressed on the eye, long after all other details of the journey have passed from the memory. There are, according to information given by an old survey officer, upwards of twenty peaks exceeding 20,000 feet within 60 or 70 miles of Gilgit.

The glaciers of *Biafo*, estimated over 54 miles in length and the *Baltoro* of nearly 40 miles, are amongst the wonders of snow-clad northern Baltistan. These huge masses of ice, when melting, swell the *Braldu* river, then join the Shigar, the waters of which, after a run of some 25 miles, flow into the Indus.

Towards the west, the borders of Chilas boast of some high mountains varying from 17,000 to 20,000 feet. From near Domel some of the Khagan hills rising to upwards of 16,000 feet are seen.

Numberless are the mountain summits which entrance the eye; but to mention all would entail writing pages upon pages.

The Lakes of the Plain.—The largest is the Wular; its extreme length is nearly 12 miles, and its circumference may be put at 26 miles. The pretty lake of *Manasbal* is about two miles long and five miles in circumference, being not much over half a mile broad. The *Anchar* lake contains but little open water, and is a reed-grown swamp of considerable extent; it joins the Dhal or city lake. This last covers an area of about 13 square miles; it is more frequented by visitors than any other sheet of water, and is described in Chapter IV.

The *mountain lakes* are the *Konsa Nag*; rather longer and good deal broader than Manasbal. The *Gangabal*, sacred to the Hindus, situated under Haramuk, is upwards of a mile in length, but is very narrow. The *Shisha Nag*, two marches above Pailgaum in the Liddar. It is much broader than Gangabal and about the same length. *Monarwar Sar*, almost due west of Pailgaum. This is considered by the

Kashmiris to be a haunted lake, and those who visit it try to go away from the hills near it before dark. *Mar Sar, Tar Sar, Chanda Sar*, and the *Sona and Hoka Sar*, are grouped together at the heads of the Arrah River, and of the Liddar tributaries, some discharging their waters to the south, others down the opposite slopes. South of the Pir Panjal range are *Nil-Nag, Bhag-Sar* and other diminutive lakes. Scattered over the mountain tops are scores of hill tarns, some of a considerable size, whilst others are not more than ponds.

In LADAK the largest sheet of water is the salt lake of *Pangong*; the portion included in the Maharaja's State is 40 miles long and 2 to 3 miles broad; it extends far into Chinese territory, and guards from Rudok often patrol the crossing at Khurnak.

The *Tsomorari* is brackish. It covers an area of about 60 square miles, the length being about four times the breadth; it is in Rupshu, and is more often visited by travellers from our hill sanatoria than by sportsmen from Kashmir. It is, according to Drew, 248 feet in the deepest part, and in many places exceeds 100 feet.

The plateaux of Ladak are marked features. These are the plains of *Lingzinthung* at an elevation of 17,000 feet throughout, those of *Kuen-lun* almost 1,000 feet lower. The *Deosai* plains in Baltistan also deserve notice.

Rivers.—Only the principal rivers will be mentioned here, but many of the smaller streams are necessarily alluded to later on in the chapters devoted to tours and sport.

The *Arrah* stream brings down the surplus water of the *Mar Sar*, and drains Nagbaran and its vicinity; it flows into the Dhal lake; it is from this stream that the future water-supply of Srinagar is to be drawn. *The Changchemno* joins the *Shyok*; this river is distant 10 marches from Leh. It has several branches, and in the summer is a large stream, but runs down a good deal during the night, and is often fordable in the morning; it is covered over in many parts by frozen snow as late as May. The length of the river, exclusive of the smaller branches, is 75 to 80 miles. The valley of Changchemno and the tributary glens formerly held considerable quantities of game; Thibetan antelope being at certain seasons very plentiful. Of late years the game has been harried, and wild sheep, once common, are scarce, but antelope are still found. *The Cherab* or the *Chandra-Baga*: the latter is the best known name; it originates as two streams in the Baralacha pass, and flows from east to west on entering Kashmir territory, until joined north of Kishtwar

by the *Wardwan river*; it then turns southwards, and after a run of about 20 miles again flows westwards, until due north of Reassi; it is then joined by the Ans river; thence again it flows south to Aknoor; and shortly leaves the Jammu province. It has many tributaries. The *Bechlari*, in Jammu district, is one of the few in that province likely to be of interest; it takes its source near Mohu above the Dandwar, after receiving the southern drainage of the *Banihal*; it joins the *Chandra Baga* about four or five miles from Ramban, on the Jammu route. The *Liddar-Khol*, rising to the south of Brari-Bal, is also a tributary.

The streams on the Kashmir side of Brari-bal join one of the main sources of the *Jhelum*.

The *Dras river* rises in the Zogila Pass; the road to Leh follows the stream from the top of the pass for several marches; it is joined by the *Saroo river* near Kargil.

The *Dudh Ganga* joins the *Jhelum* at Srinagar.

The *Gilgit river* is at present outside the limits of travel; it flows into the Indus about 25 miles below the town of Gilgit. It receives the waters of some of the most famous ibex and markhor glens, but which now cannot be visited. Later on, short descriptions of the shooting will be given, as hereafter the present restrictions may be withdrawn.

The *Gya* is a stream joining the Indus at Upchi in Ladak; it is only mentioned as the Gya ravine is visited by sportsmen journeying in the direction of the Tagalang.

The *Indus* rises somewhere in the Kailas, in Thibet; it flows through the Haule district, and, joined by that river, can be traced on the map to where the Puga stream reaches it—from here to Leh is 100 miles—and from this downwards its neighbourhood is frequented by many sportsmen. After passing Leh, the Zaskar river joins at Nemo; thence with a greatly increased discharge the *Indus* follows its course to Khulsi, 53 miles from Leh. The combined Dras and Saroo rivers pour in their muddy stream at Marol, about 65 miles from Khulsi. Thirty miles from Skardu, the *Shyok* joins its large volume with the *Indus*. The river, now nearly doubled in size, is at Skardu met by the *Shigar*, bringing down in the summer time the melting snows from the enormous glaciers already mentioned. Continuing its course westward, the *Indus* in summer is gradually increased by various rushing torrents until it passes Rondu between 50 and 60 miles from Skardu. In another 65 miles it reaches Haramosh, and bends towards Boonji.

Abandoning physical geography, and turning to sport, it should be here mentioned that the country bordering the *Indus* from Skardu to Haramosh, and even extending for many miles from its banks, is the best shooting ground that remains. The ravines which join the *Indus* in these parts will be dwelt on hereafter. The distance from Skardu to Haramosh is done, generally, in 11 marches, but the road is bad, and from Haramosh to Boonji not good. Returning to the *Indus* at Haramosh, for two long marches the river runs southward to Boonji, short of which it takes in the Gilgit river; then on to below the Dutchkut ravine near this it absorbs the *Astor* torrent at Ramghat; Gor is on the right bank. On the left bank, below the *Astor* river, it receives the drainage of *Buldar*, and beyond that flows through other territories than those we have to deal with. From the east of Hanle, when it enters the Maharaja's dominions to the *Buldar* rivulet, the distance may be put roughly at 450 miles.

The *Jhelum*.—This river is probably of far more interest to the "visitors" than all others combined. It is formed by the *Arput* traversing Kotihar, the *Bring*, and a stream running from Vernag under the Banihal Pass. These three rivulets join not far to the east of Kanbal, and form the sluggish *Jhelum* of the Kashmir plain.

The tributaries of the *Jhelum* are the *Liddar*, joining the right bank, fed by the streams descending through Aroo from Tar-Sar and the neighbouring highland meadows, also by the waters of the *Shisha Nag*, which, with the melting snow from Kolahoi and Gwashbari, join the *Aroo* or (*Liddarwat*) stream between Pailgam and Ganashbal. The *Veshau* and *Rambiara* join the left bank of the *Jhelum* at Sangam. These two rivers unite at Nowana, a short distance above Sangam, and are hereafter described.

The *Arrah*, flowing into the *Dhal*, which is connected by a canal with the *Jhelum*, is on the right bank. Next on the same side comes the *Sind*, flowing from the Zogila and bringing down the waters of many snow-clad heights in its course; it joins the *Jhelum* at Shadipur. As a special chapter is devoted to this picturesque river, more need not be here mentioned.

The *Lolab* drainage reaches the *Jhelum* after that river has passed through the Wular, for the *Pohru* carries the combined *Lolab* and *Kamil* streams, and joins it at Dobgam on the right bank 6 miles below the lake.

Further on, no rivers flow into the *Jhelum* until Baramulla is passed. On the right the main tributaries are the

Kishangunga, joining at Domel, and the *Nainsook* at Rara. To the left there are numerous small streams, which are troublesome when they overthrow the bridges on the tongha road, but their names do not interest the traveller. At Kohala the river enters British India.

The *Kishangunga* rises in Tilail, and flows for about 200 miles. The scenery surrounding it is grand. This river will be mentioned again; it is joined by the *Bursil* rivulet, draining part of Gurais; by the Kheył, the Gugai (near Thoobat), by the Foolmai lower down. The *Kamakdori*, the *Shamshibri*, the waters of the *Kajunag* and many other ravines, most of which are known on account of the game they hold. It discharges a large body of water, and in 1893, during the flood, was described as heading up the Jhelum at Domel. The Abbottabad road crosses the *Kishangunga* at Mozufurabad.

The *Liddar* draining the prettiest, though not the grandest, part of Kashmir has already been recorded as a tributary of the Jhelum, and deserves hereafter longer notice.

The *Nubra* is a Ladak river; it is a tributary of the Shyok, and tends greatly to add to the volume of water that river pours into the Indus. It flows through a fairly fertile valley, which is reached from Leh by a road which crosses the Khardong Pass.

The *Pohru* already mentioned as a tributary of the Jhelum.

The *Rambhara* originates in the Pir Panjal, and is, as before stated, a tributary of the Veshau; it is increased by the Ladi and the drainage of various hill tarns of the Pir range, and after leaving the hills flows in an easy course across the valled to its junction.

The *Shyok* rises in the Karakoram mountains, and is over 400 miles in length; it is, as before mentioned, a tributary of the Indus. To trace the course would weary the reader; it is a turbulent river, with a steep bed. It is covered with snow and frozen in many parts in the winter, and is then one of the roads to Yarkand. It flows into the Indus at Kiris.

The *Sind* mentioned hereafter.

The *Soroo* is a wide, rapid torrent in summer; it rises under the Nun-Kun mountains, and flows past Rungdum; it is of considerable length, probably 50 miles from its source to the junction of the Dras river; the traveller to Leh crosses its

rushing waters near Kargil. The Soroo river is known to the sportsman as draining many famous ibex ravines.

The *Tawi* is a tributary of the Chenab, and flows through Jammu district ; it is a good Mahseer stream, but special leave is required to fish near Jammu ; it interests the sportsman of Sealkote and the vicinity.

The *Veshau*, rising in the Konsa-Nag and fed by many rivulets, falls over the Arabal cascades, and wanders through the plains to Karwine, from which place it is navigable down to the Jhelum, a distance of five or six miles. Combined with the Rambiara it carries a considerable volume of water. There is a pleasant camping ground, and at times fairly good fishing at the junction.

The *Zaskar*, rising in the Bara-lacha and flowing for 200 miles, joins the left bank of the Indus at Snemo. Considerable quantities of copper ore are found in its bed. Its upper portion is a violent torrent, and greatly incommodes the wanderings of the sportsman, as it is not fordable during the summer.

In the chapters describing tours, many of the higher passes are mentioned ; the lower ones chiefly traversed by tourists are the *Zogila* at the head of the Sind, the *Tragbal* above Bandipora, the Pir Panjal, the *Banihal* above Vernag, the *Margan* and *Hoksar* leading to the Wurdwan. The *Marbal* three marches from Islamabad on one of the Kishtwar routes. The *Yem-hun* or *Yem-sar* pass between the Sind and Liddar. In the summer months they are all easy going.

CHAPTER III.

ROUTES TO SRINAGAR *vid* MURREE, ABBOTTABAD, BHIMBER
AND JAMMU, ALSO BY POONCH—A SHORT NOTE ON THE
SIMLA-SRINAGAR AND SIMLA-LEH ROUTES.

AT present the tongha road from Murree to Baramulla is so often and for such long periods closed by land slips that it is open to doubt whether its construction is on the whole a benefit to the visitor. If a very small portion of the money had been spent in improving the Abbottabad, Bhimber and Jammu roads, it would perhaps have proved to be more profitable to the State, and the heavy up-keep of the tongha road would have been saved. For a strategical line of communication the road may some day be of importance. As time passes, matters will improve, and the road may become more useful to the tourist. Such as it is, we must accept it and be prepared for vexatious and long delays in the transit of goods during the monsoon; and after hard winters expect to have an uncomfortable journey in the spring. Tonghas run through from Pindi to Baramulla, and Messrs. Dhanjibhoy are the owners of the concern and also of the bullock train. Goods can be booked through to Srinagar by rail, and in course of time are delivered, but it is far better to see your baggage off from Rawalpindi, and if the road is in bad order to employ mules or coolies.

The earthwork for the extension of the cart road to Srinagar is completed. Possibly before this book is through the press, tonghas will be running through to Srinagar.

RAWALPINDI TO SRINAGAR.

Distance in miles.

- I. *Murree* - 39.—Pass Baricoab rest-house at mile 14 (no servants). Pass Tret dâk bungalow in mile 26. Murree hotels generally open by middle of March. They used to close in November and December; now that the Punjab Army head-quarters are located in Murree, better accommodation for the winter may be made.

Distance in miles.

2. *Murree to Kohala* 27½.—Dâk bungalow in British territory. Not as a rule well supplied, but is a good house, on the right bank of Jhelum. A small bazar. Very hot in summer.

By the old road (i) Murree to Daywal 10 miles. Here there is a good bungalow. (ii) Daywal to Kohalla 11 miles, partly by the old mule track, and when near Kohalla by cart road.
3. *Kohala to Dulai* - 12.—Small bungalow and supplies. Cross Jhelum by bridge at Kohalla. A toll is levied. Road dusty and hot after April 15th.
4. *Dulai to Domel* - 9.—The floods of 1893 wrecked the very fine bungalow which had been built at Domel, and accommodation is at present indifferent. The Abbottabad road joins the Murree road at Domel.
5. *Domel to Garhi* - 13.—A toll is levied in Domel. Garhi is now the best maintained dâk bungalow on the road. Stores and wines are procurable.
6. *Garhi to Chakoti* - 21.—Bungalow, but very inferior. Now that charges are made for the rooms, the public look for better accommodation. The old bungalow at Hatti is a ruin; it was closed in 1892-93. Garhi to Hatti 10 miles; camping ground above the bungalow.
7. *Chakoti to Uri* - 13.—Bungalow and supplies. The air is keen and fresh, and the scenery becomes interesting; plenty of space for camping.
8. *Uri to Rampore* - 13.—A large, pleasantly situated bungalow; but at times supplies are scarce; very good sites for tents near the bungalow.
9. *Rampore to Bara-mulla.* - 16.—An interesting drive along the cart-road or a pretty ride of 12½ miles through forests and good scenery across Chota Kashmir and the

hill beyond. There is a bungalow at Baramulla, but most travellers go straight to their boats, and then proceed by river to Srinagar.

Miles.

10. *Baramulla to Patan.* 14.—Tents required.

11. *Patan to Srinagar* 17

Distance about - 194 miles.

The river journey is generally got through as follows:—

- I. *Baramulla to Sopur.* About 5 or 6 hours (halt for the night) but start again before daylight.
- II. *Sopur to Srinagar.* Cross Wular or else by the canal to Shadyapur, time 14 hours.

A house-boat is slower than a doongha (the travelling boat of the country), and as a rule takes two and a half days from Baramulla to Srinagar. A comfortable division of the tongha journey is to leave Rawalpindi in the morning, drive to Tret for breakfast, and dine and sleep at Kohala. Then the second halt at Uri, and start after breakfast for Baramulla; on arrival go on to Sopur by boat at once. If a stay at Murree is preferred, start early and sleep at Garhi, then drive to Baramulla the following day; coming out from Kashmir, the least expensive method is to stop at Garhi for one night and then drive to Tret, sleep there, and arrange to reach Pindi in time to catch the train the following day.

THE ABBOTTABAD ROUTE.

From Hasan Abdal Railway station to Abbottabad, where there is a dâk bungalow, the journey is done in tonghas or ekhas. The drive takes 6 hours, and there is a good bungalow about half way at Hurripur.

Miles.

2. *Abbottabad to Mansera.* 16.—Dâk bungalow.
3. *Munserato Ghari-Habeebulla.* 18.—Bungalow; the chowkidar can cook a little.
4. *Ghari-Habeebulla to Domel.* 10.—Cross Nainsook river, also the Kishangunga and Jhelum.

This is a fairly easy road, and is used in the winter ; the arrangements for crossing the Kishangunga are being renewed. The bridge over the Jhelum at Domel was destroyed by the floods of 1893, but a foot bridge has been put up, and will, no doubt, be improved. The old road which led up the right bank of the Jhelum is not now maintained. The distance from Abbottabad to Srinagar is 160 miles, but the road is in very bad order and is seldom used, and supplies cannot be always obtained. This is a great pity ; the line is a better one than the present road.

THE BHIMBER ROUTE.

Tents and complete marching arrangements are required. The road is generally open from May 1st to October 15th. Unfortunately the Murree road devours so much money that funds cannot be found for other lines of communication.

Miles.

1. *Gujrat to Bhimber.* 28.—Bungalows and supplies ; drive if you can get carriage.
2. *Bhimber to Saidabad.* 15.—Coolies are the best transport. Hot march.
3. *Saidabad to Naoshera.* 13.—Another hot trudge—you cross and recross the streams. Ascent begins in about 4 or 5 miles ; then descent and lastly level (comparatively) into Naoshera ; bungalow ; supplies.
4. *Naoshera to Chngas.* 14.—Road is on the banks of the Tawi ; practically no supplies. Masheer fishing.
5. *Chngas to Rajaori.* 14.—Still up the Tawi ; road used to be fairly good ; fishing ; supplies.
6. *Rajaori to Thana Mundi.* 14.—A troublesome march in the rains. Supplies scanty. The Tawi and other streams have to be forded.
7. *Thana Mundi to Baramgalla.* 11.—Ascent and descent through woods ; leave Poonch road on the left shortly after starting ; reach Rattan Pir, slightly over 8,000 ft. ; camps in Poonch territories ; supplies very doubtful.

8. *Baramgalla to Posheana.* 8.—Up the Chitta Pani ; very bad march in the rains. No supplies, except perhaps milk.
9. *Posheana to Aliabad Sarai.* 11.—Leave Chitta Pani ravine and ascend the pass. Road fairly good in summer. The top of the pass (11,400 ft.) is distant $5\frac{1}{2}$ miles, and the descent is about the same distance ; sarai ; no supplies. The Moguls used to bring armies and elephants over the pass ; the road must have been better in those times.
10. *Aliabad Sarai to Hirpura.* 12.—Branch road at Dubji to Srinagar, 3 miles after starting ; supplies procurable, but village small ; camping good.
11. *Hirpura to Shupyon.* 8.—Bungalows ; road good ; follows the Rambiara, and this march can be doubled up with the next.
12. *Shupyon to Ramu* 11.—A Kashmir village of the plain ; usual supplies of milk, grass, fowls, and eggs.
13. *Srinagar - -* 18.—Total distance from N.-W. Railway, 177 miles.

This route is scarcely suitable for ladies and children, nor is it a pleasant journey for any one before May, and in July and August delays may occur owing to floods.

THE JAMMU ROUTE.

The intense conservatism of the Jammu Chiefs has not stood them in good stead in all instances. They would have done far better if they had brought in a good road from Jammu, which is a railway terminus.

The road is said to be in the same order as in previous years, but this is doubtful, for it is not so much used by the Maharaja or the Resident. If permission is obtained, the Jammu route is a pleasant one to travel, late in October or in November ; it is too hot in April and May. Jammu is only 1,200 feet above the sea. Coolies are, in many places, difficult to get.

THE OLD ROAD.

Miles.

1. *Jammu to Dansal* 16.—Pass Nagrota camp or stay there if desired; distance 6 miles from Jammu. Nagrota is hot and about the same level as Jammu; Nagrota to Dansal is fairly good going for pedestrians, but trying for ponies in places.
2. *Dansal to Krimchi* 13.—You will now have got to an elevation of about double that of Jammu. Camp short of village.
3. *Krimchi to Mir* 9.—A bad march in the rains, good camp and cool, being nearly 5,000ft.
4. *Mir to Landra* - 8.— Do. Do.
5. *Landra to Bilaur* 10.—Indifferent camping ground; about 3 miles out, steep ascent and then descent.
6. *Bilaur to Ramban,* 7.—Cross the Chandra-Baga by bridge, then up the river; Ramban is hot, elevation 2,500 ft. Toll is exacted.
7. *Ramban to Ramsu.* 12.—Road fairly good; Ramsu elevation 4,000 ft.
8. *Ramsu to Banihal.* 11.—A pleasing march, a good deal of cultivation in places.
9. *Banihal to Vernag.* 10.—Supplies; coolies procurable; as you are in Kashmir, most of the trouble about supplies, &c., cease; Vernag springs are one of the sources of the Jhelum. The Maharaja has a rest-house and garden. The Banihal pass ascent is about 3 miles long; elevation 9,200 ft.; descent rough in places, but nowhere really bad going.
10. *Vernag to Islamabad (Kanbal).* 16.—Road a good deal crossed by streams.

Then by boat (time 15 hours), or by land to Awantipur 18 miles, and on to Srinagar, 17 miles.

Chineni has lately figured in the Indian daily papers, because a daughter of the Jammu house has married the Rajâh of that place. Chineni is on the new Jammu-Kashmir route; it lies north-east of Jammu, and is about 50 miles distant. This road as far as Chineni is known as the Jammu-Kashmir route. The ordinary marches are :—

1. *Jammu to Dansal* 16.
2. *Dansal to Udampur.* 14.
3. *Udampur to about Damtal.* 14.—Chineni is 20 miles from Udampur.
4. *Damtal to Batot* } 25.—Cross Chenab.
5. *Batot to Ramban* }

POONCH ROUTE.

There is a path *viâ* Poonch, which joins the Murree-Srinagar road at Uri. It is rough travelling. It starts from Tangrote, which is approachable from Dinah or Jhelum on the N.-W. Railway—

Approximate distance.

	Miles.	
1. <i>Tangrote to Chowmook.</i>	9.	
2. <i>Redan - -</i>	10.	
3. <i>Galpore - -</i>	14.	
4. <i>Kotle - -</i>	11.	
I. <i>Tangrote to Palak.</i>	11.	
II. <i>Nekki -</i>	16.	
III. <i>Kotle -</i>	17.	
5. <i>Kotle to Saira -</i>	16	} This may be divided into 3 marches by halting at Leari and Saira.
6. <i>Saira to Poonch</i>	18	
7. <i>Poonch to Kahoota.</i>	10	
8. <i>Hydrabad- -</i>	17	} Pass Allahabad at 10 miles, cross Haji Pir.
9. <i>Uri - - -</i>	12	

This route is not suitable for large parties. It is necessary to bring a complete outfit of tent and servants. The Rajâh of Poonch is very hospitable and is a good sportsman.

There are other routes which lead into Kashmir—from Simla *vid* Rampore, the capital of the Busahir Rajah's State, then on through Kulu and the capital Sultanpore over the Rotang, on to the Chandra river in Lahoul; then past the junction of the Chandra and Baga at Tandi; through a portion of Chamba, and passing along the Chenab river enters Kashmir territory near Purgwal, at a distance of 320 miles from Simla; then through the town of Kishtwar, which is 66 miles from the boundary, then over the Marbal Pass and through Islamabad to Srinagar. Distance from the boundary to Srinagar is 110 miles. The total march is practically 500 miles. The road in the valley of the Chenab is very bad, and many are difficult marches.

Simla to Srinagar *vid* Leh is an interesting march, and leads into a good deal of shooting ground.

The road lies through Narkanda, and other fashionable Simla resorts along the Hindustan and Thibet road to Chini (143 miles) over the Warung (12,400 ft.), then over the Runung (13,400), the Hanju or Hangurung (14,700 ft.), and into Dankar (249 miles), then over the Parung-la (18,500 ft.) and on to Tso-Morari (325 miles) in Rupshu, and thence it is about 125 miles to Leh. The total distance is 451 miles. From Tso-Morari, an alternative route lies through Debring, and down the Gya nullah to the Indus at Upchi. From Tso-Morari to Leh by this route is about 105 miles. The Tagalang pass has to be crossed before reaching Gya, the elevation is 18,042 ft. From Leh to Srinagar is about 247 miles. So the journey from Simla to Srinagar by Leh is approximately 700 miles. A good deal of detail is given in later chapters regarding these routes.

CHAPTER IV.

SRINAGAR—THE DHAL LAKE.

Srinagar, built in the sixth century, is the city of the sun, or from another derivation the city of "Shri" or Lakshmi (the Hindoo Goddess of Prosperity or Plenty). The latter name is not suitable for this town, as it is continually catching fire, and suffers terribly from the ravages of cholera and smallpox, and other sickness which Nature has ordained shall overtake those who neglect every sanitary precaution. Seen from the Jhelum which is the high street, or from the canals which form the chief by-streets, Srinagar is picturesque and interesting, but the alleys and lanes are scarcely fit for Europeans to traverse.

The Municipality and their energetic medical officer have an Augean stable to cleanse, which taxes to the utmost their resources and powers. A demoralized and apathetic population who contentedly dwell in a state of filth; and who seem to be utterly unconscious of the awful smells surrounding them; and who resent any interference, must at times be nearly decimated by cholera. A water-supply scheme is in preparation, and may do some good if only the inhabitants can be brought to use it. If money is ever forthcoming, it should be supplemented by drainage, but it is perhaps out of the question to find the funds for all sanitary reforms, as Srinagar is by no means an easy city to drain.

The population is about 120,000. The mass of the people are Mahomedans, but there are upwards of 20,000 Hindoos. The generality of the visitors who come to Kashmir enter the town from down stream, and either pass direct up the Jhelum, or through the suburbs, by the Kuth-i-Kol canal. It will, however, be simpler to give the description of Srinagar and the vicinity by commencing from above.

Floating slowly down is the best way to learn the ins and outs of the place. The river at first is flowing from east to west. To the right is the Tukht-i-Suliman on the summit of a rocky hill (6,212 ft.) or 1,000 ft. above the river. Between the Jhelum and the Tukht hill is the Moonshi Bagh, and the Hari Singh Bagh, which are the European quarters, and the houses of the officials, the shops which supply stores, wines,

and a variety of luxuries to the visitors. The Panjab Banking Company, the Railway Goods Delivery Office and Messrs. Dhanjibhoy's Booking Office are all on the right bank between the shops and the post office which is close to the Residency. Lower down on the same side is the Sheik Bagh and cemetery. The old church is in the north-west corner of the Moonshi Bagh, a new building is now nearly completed.

There is a good library, with a garden in which are tennis and badminton courts. A polo ground, golf links, and a cricket pitch are great additions to a place where most people are on pleasure bent; and as these are located in the midst of fine scenery, and on green turf, they are naturally much frequented. Golf, however, seems to be the reigning favorite, and overshadows cricket.

On the left bank are orchards, the Lal Mundi palace where the Maharaja entertains, the Kashmir Hospital and the residence of the Medical Officer in charge of it and of the city. The first of the seven wooden bridges which spanned the Jhelum was immediately above the town, but this bridge is now being replaced by a masonry structure which should be completed during this year. Here the river flows almost due north.

The bridges are :--No. 1. Amiri Kadal (Bridge).
 „ 2. Hubba „
 „ 3. Futeh „
 „ 4. Zeina „
 „ 5. Haili „
 „ 6. Naya „
 „ 7. Suffa „

The foundation of a masonry bridge has been commenced close to the Suffa Kadal.

Originally two of the bridges were lined with shops, and Messrs. Bourne & Shepherd, of Calcutta, have a most interesting photograph (No. 788) showing the city and one of these bridges. Below the first bridge, the Tsont-i-Kol or apple canal, leads to the Chunar Bagh; which is the camping ground set apart for bachelors. Opposite to the opening of the canal is the palace, and behind that building is the parade ground and the race course. From the left bank the Kuth-i-Kol canal starts; it is spanned by a bridge leading from Rajah Sir Amar Singh's new palace to a garden containing an elaborately designed summer house.

Amongst the principal buildings of interest is the Shah Hamadan Mosque, between the third and fourth bridges. This structure is a type of most of the mosques in Kashmir; on the

left bank, opposite the Shah Hamadan, is the Pathar Masjid founded by Nur Jahan, in the time of Jehangir ; it is not used as a place of worship.

By the 4th or Zeina bridge the river turns westwards ; on the right bank is the stone masjid of Raintun Shah, and lower down is the Wysi Saheb-ki-Ziarat.

Above the 7th or last bridge the Kuth-i-Kol canal re-joins the river.

The shops belonging to the shawl merchants, and the market place of Maharajgunj, in which are located most of the silver, copper and *papier mache* tradesmen, are about the centre of the city, and are close to the river bank. The other public buildings of importance are the Mian Saheb's temple on the left bank ; the Jama Masjid, half way between the river and the Fort ; the Ali Masjid on the Mar canal (described hereafter) ; the Fort of Hari Parbat, standing on a hill 250 ft. above the surrounding plain and swamp, dominates the town. From the Hari Parbat a lovely view is obtained, and for this reason only it is worth a visit. A pass has to be obtained from the Governor of Kashmir, and is applied for through the Durbar official who looks after European visitors.

The Sher Garhi is the only other fort ; it was built by a Mahomedan monarch ; it is entered from just below the first bridge ; the river frontage is taken up by the palace already mentioned. The golden domed temple or Maharajah's mandar is in front of the landing from the river. The Royal abode is a curious mixture of solid modern brickwork, and old plastered edifices with trellis work windows of various colors.

The Tukht-i-Suliman, already mentioned in this chapter, probably built two thousand one hundred years ago, is deserving of notice ; it was originally a Buddhist temple. Like the Hari Parbat it commands a magnificent view of the surrounding country. Two roads lead to the temple : one from near the Dhal Gate, at the back of the Mission Hospital at Drogjun ; the other road, which is very rough, leads from the east end of the Tukht hill ; it starts from what is known as the "Dhal" gap.

The Mission Hospital deserves most honourable mention ; it is chiefly supported by local subscriptions, and is worthy of all consideration from the visitors ; it is a form of Mission to which no one can object, and the immense good done by its zealous medical officers is testified to by all who are acquainted with Kashmir.

The city canals, *viz.*, the Kuth-i-Kol and the Tsont-i-Kol, have been already mentioned; the former as one of the water-streets and the latter as the waterway to the Chunar Bagh. From the Chunar Bagh this canal goes to the Drogjun sluice gates at the entrance of the Dhal; the current flows from the lake to the Jhelum, or *vice versâ*, according to the level of the Dhal water. When the river is highest, the pressure of the water shuts the gates, and boats cannot by this route reach the Dhal. A branch of the Tsont-i-Kol goes from Drogjun to the Library in the Moonshi Bagh, and at the river entrance lock-gates are being constructed.

The *Mar Canal* is the artist's delight. Portions of it have an ancient weird appearance; it is spanned by several old bridges, some of which are of pointed masonry arches, others of masonry and wood combined. Leaving the Dhal lake on the right, the canal passes through gardens and reedy islands. A branch to the right goes to the Nasim Bagh. The main channel is edged with walling and platforms, in which magnificent chenar trees flourish. After passing the Nasim Bagh branch, an orchard where visitors can camp is reached; it is a quiet spot, but damp, and rather cramped for space. Further down, to the right is the Dilawar Khan native hospital, at which the Mission ladies attend patients. Next we come to the Dilawar Khan, formerly the European quarter. The Dilawar Khan is due east of the Shah Hamadan. The canal now becomes narrow and dirty; and entering the city, it traverses the market to which the crops of the Dhal gardens are brought; here it is crossed by the Bhoori-Kadal; it then turns north-west, and is spanned by several bridges. The Goa Kadal is a wooden bridge at the bend of the canal; which now turns towards Nur Bagh, where part of the water flows into a swamp. A branch joins the Anchar lake.

Thus there is a network of canals and swamps to the south-west corner of the Dhal lake, amongst which a boat can be taken in the summer months, but these to a great extent dry up as soon as the melting snows cease to feed the lake.

The Dhal lake is so close to the town that it is convenient to describe it in connection with it.

This lake is known by various names to the Kashmiris, but to the visitor it is the Dhal or city lake. The canal last described is practically part of the lake, and this portion need not be again mentioned. Describing the lake from west to east, the Ranawar suburb is pierced by canals flowing by reclaimed ground on which vegetables grow in profusion. In

the summer boatloads of tomatoes, onions, cabbages, melons and cucumbers, &c., are to be seen. Emerging into more open water and turning slightly to the right, the Dhal Kotwal is passed, and coasting along the lake the Hazrat Bal Mosque is reached; here is kept a hair from Mahomed's beard, and the village is the scene of many fairs; beyond is the Nasim Bagh, one of the pleasantest camping grounds in Kashmir, and opposite is the Isle of Chenars. The revetment walls of the Nasim garden and of the island are ruins, and many of the chenars are past their prime; for they tell of the time of the magnificent Moguls, to whom the opening out of Kashmir was greatly due. The next place of interest is Shalimar, the pleasure grounds of Jehanghir; it is 600 yds. long and about 230 yds. broad, and is surrounded by a wall. It is reached by a canal, at the entrance of which a gateway formerly stood. The garden is supplied with water from the Arrah stream, and the centre of the enclosure is traversed by a masonry duct which fills several tanks, and plays various fountains. The buildings are not now kept in good order, but formerly were occupied by the Mogul emperors. Entertainments are sometimes given in the Shalimar gardens by the Maharajah; but the spirit of desolation seems to preside over the old buildings where the zenana ladies formerly lived, and the only redeeming features are the trees which flourish luxuriously.

The Nishat garden is on the edge of the lake; the enclosure is broader than that of Shalimar. It was built under the orders of Jehanghir. The terraced gardens, and tanks through which a water channel leads, are not well maintained, and the same feeling of dishevelment which permeates the whole of the Kashmir gardens seems to be present, and the beauty of the place is due to the trees, the sunshine and the birds. The garden produces fruit, and is partly under crops.

The pavilions are in fair order, but are never used. Near Nishat Bagh is the lake cause-way; it joins the eastern side of the lake at Ishibiri, and boats coming from Shalimar to Nishat pass through the bund at Nishat bridge. The cause-way is in bad repair; formerly the sportsman could, during the winter, get some evening flight shooting at ducks by hiding on the banks, but the wild fowl now flight so late and so high that the sport is poor. The Dhal lake is not nowadays much resorted to by wild fowl.

If the journey round the lake is still continued, the boat will be moving due south; on the right are the floating gardens: these are constructed from rafts made of reeds and weeds on which earth is piled, and are anchored by poles driven

through them into the bed of the lake. Vegetables grow luxuriantly in the manure and alluvial deposit which is yearly placed on the reeds.

The land has also been here reclaimed from the lake, or made by planting willows in small rectangular enclosures, and then filling in earth inside the trees. Passing through the Bud-dhal which borders these market gardens, a tongue of land stretching out from the eastern shore is reached, and Gogribal is entered. The *Pari-mahal* is on the left ; it stands on the hill side about a mile or more from the shore ; it is now a ruin ; it is said to have been built for a college in the time of Akbar.

Next *Goopkar* and the wine factories are past, and the boat may be run ashore for the passengers to return on foot over the Dhal gap to the Moonshi Bagh ; or the direct line to the water-gate taken. The circuit has now been described, but the beauties of the lake are most striking on a summer evening when the glow of the setting sun rests on the mountains above Shalimar, and the lights and shades are at their best. A fine clear day in the early winter time is well spent on this lake and its shores : then the snow-capped hills surrounding the lake can be admired and the silvery light on the bare chenar boughs : these, together with the wonderful coloring of the autumn-tinted reeds, well reward the lover of the picturesque.

In the months of July and August mosquitos reign supreme, and the sunsets and lilies, beautiful as they are, cannot even recompense the sight-seer for the incessant worry that has to be endured.

CHAPTER V.

THE TRADES AND TRADESMEN OF KASHMIR.

NEARLY the whole of the tradesmen of Kashmir are located in Srinagar, or else the goods are sent there for sale. With the exception of a few *purdahs* at Islamabad, and possibly blankets at Shupyon, and in some of the villages the visitors will scarcely ever be offered any wares.

The *shawl trade*, as most people know, is almost extinct ; to a small extent it has been succeeded by *carpet making*, and at present two European firms are employing a number of looms.

The greater portion of the shawls went to France, and a few to America : but the fashion has changed, and unless for some eastern potentate, the first-rate woven shawls are seldom manufactured.

The native carpet merchants are not nearly up to the mark, and even sink as low as using aniline in their wools. This is absolutely inexcusable in a country which was, in the shawl trade days, so justly famous for its fast dyes.

The price per square yard for first class carpets is from Rs. 10 to 15. Common carpets range as low as Rs. 4.

The *pushm* or underfleece is still employed in making up small shawls or Rampur *chuddars*, many of which are tastefully embroidered, but more are sold in plain colors, such as white, grey, and fawn ; they vary in width from 4 ft. to 6 ft. ; they are generally either square, or twice as long as their breadth. Most, however, are 6 ft. square.

Pushm is now and again made into carpets, but it is more suitable for rugs to throw over sofas than to be trodden upon. The cost is about Rs. 30 per square yard. It is also made up into lengths at prices varying from Rs. 5 to 8 per yard, and known as Pushmeena.

Table cloths, cushions, tea-pot cosies, and druggets are very tastefully embroidered on woollen serge ; these last are produced at a European factory, and now and again in the bazaar. The smaller table cloths are very effective and cheap, but large window curtains cost as much as Rs. 30

to 50 a pair; they require to be lined, and as the colors fade in the sun, they are not suited to a poor man's pocket.

Puttoo, the ordinary woollen cloth, is yearly becoming more expensive; it has a nasty smell when wet; this is due to the grease not having been extracted from the wool. As much as Rs. 6 to 8 a piece of nine yards is now asked. Scotch and Irish Friezes are copied by the better class of puttoo makers.

The worked numdah is well known; this numdah is not manufactured in Kashmir, but brought through Ladak by traders. The embroidery is done in Srinagar. The plain numdah is generally about 7 ft. × 4 ft., and sells for Rs. 3 or 4. The embroidery costs about the same sum.

Felting is made in Srinagar, but is very inferior, and only fit for the bathrooms of tents, or for putting under carpets in boats. The wool used is very short, and the felt does not wear.

Paper has been made since the time of the Moguls; it is not much used by Europeans.

Painted wood or lacquer ware is sold, but is now losing its popularity.

Silver is made up into various ornaments, cups, bowls, teapots, cigar and cigarette cases, card trays and cases, frames, &c., and, in fact, the silversmith will undertake almost anything required; he seems to delight in copying English patterns, and in doing his very best to lose sight of the few artistic decorations he once knew. Bar or pure silver is now cheaper than the melted rupee, but this does not seem to affect the Kashmiri; he demands the old prices, *viz.*, Rs. 1-3-0 to Rs. 1-4-0 per tolah for his goods.

Copper.—There is a large trade in manufactured copper; it is now being made finer in the engraving than formerly, and is more suitable for electroplating. The smiths ask about Rs. 2-8-0 to 2-12-0 per Kashmir seer for heavy coarse ware, and Rs. 5 for the better work.

Gold.—Gold is very little used except in gilding the silver ware, and is generally very badly done.

Wood Carving.—Tables, screens, and other furniture are carved in walnut wood; the work is generally poor, but there are capable workmen.

Leather.—Chupplees, socks, kilt covers, basin covers, mule trunks, are the articles of this trade that interest the

visitor. The leather requires dressing with vaseline, or it will speedily crack.

A full-bodied red claret is made at Goopkar on the Dhal ; this is the best of the wines ; it is apt to be a little rough, but is improved by keeping. A white wine, rather like inferior Chablis, Brandy and Cider are produced. The claret is sold at Rs. 14 per dozen. It is not exported.

There is a very small trade in silk, which, in the opinion of many, is capable of considerable extension ; the hop industry may have a bright future, but both these are Government monopolies, and exist only for so long as those in power show an interest therein.

Apples, almonds, dried apricots (kobanis), Borax, Dyes, Kut (Saussurea Lappa, *apud Clarke*, an excellent insect-destroyer, but chiefly exported to China where it is used as incense in places of worship), oil and oilseeds and safron are exported. There is also a considerable trade in hides.

Charas, an injurious intoxicant made from hemp, is manufactured in Srinagar, and also brought down by Yarkandis. The Kashmiri prefers to smoke his own concoction, and nearly all the Yarkand *charas* appears to find its way to India.

The export of grain is not large. The difficulty of communication is an effectual bar ; and unless greater industry is shown, it is doubtful whether there will ever be much surplus to export. The rice is not up to the Indian standard, and the wheat cannot compete with that of the Punjab.

An immense amount of grain is required at a cheap rate for the city population who are poor, and a rise in price which would at once occur, if a large export trade could be established, would mean a puzzling question for the Durbar to solve. For many years the city people have been practically dependent on the State, who formerly took the place of the Bunneahs. A railway to Kashmir is talked of, but until the production of the country can be increased by the influx of Indian labor and British capital, it seems impossible for the scheme to pay any interest, and it is more than probable that it would be a source of woe to the State. If we, as the holders of India, require a railway for strategical purposes, this is a different view, and is outside the scope of our present consideration.

There are in Srinagar a large number of voracious tradesmen, and they are one of the troubles of the place : before the visitor has actually arrived in the city, he will be inundated with

coppersmiths, silversmiths, gunmakers and others, and these men require to be often violently expelled from the boats, for until they see a display of temper, they will continue, "Please see my copper tray," "I am best *papier-mache* man," "Sahib, please see, do not buy, please see only," &c. &c. The boatmen are in league with these sharks. Turn out all these itinerant shopmen and buy at your leisure, for at first you will be only shown the most inferior work.

There are wonderfully clever gunsmiths; but they are also wily in their ways. Beware of trusting guns or rifles by good makers, in their hands; still the men can stock a weapon very well, they can put in a main spring or in fact make any part of a lock, but, unless driven to it by circumstances, keep your pet guns out of their clutches. From these men an alpenstock and an axe or two are about all you will require.

There is not much to choose between the shawl and woolen goods merchants in the city; one is as good or as bad as the other; formerly they were used as bankers and general agents, and still they are useful in the latter capacity, for they sometimes have tents and furniture on hire; they are often not as extortionate as the petty traders: and they are certainly civil and obliging.

CHAPTER VI.

FRUITS, VEGETABLES, TREES (common), GRAIN.

NOTE.—The letter W signifies Wild and C Cultivated.

Fruits.—Almonds (C), Apples (W & C), Apricots (W & C). The best come from Baltistan as dried Apricots or Kobanis, Ber (W), Barberry (W), Blackberry (W), Cherry (W & C), Currants (W in Kashmir hills, but are said to be cultivated in Baltistan). Large quantities are dried and sent to Srinagar. The wild variety ripens in the late summer.

Grapes (W & C), Guavas (chiefly in Jammu), Hazel Nuts (W), Lemons, Mangoes, Oranges (in Jammu only), Mulberries, black and white (W and C). The Sha-tut is the best ; it is a cultivated variety. Pears (C and W), Peaches (C and W), Plum (C and W). Some very superior kinds of these fruits are grown in the Government orchards, and together with first-class apples are hawked round Srinagar in the early autumn. The Cherries are first available, then Apricots, then Peaches, Plums, Apples and Pears. The Apples can with care be kept throughout the winter.

Plantains (C, but not in Kashmir Proper), Pomegranates (W and C), Quinces (C) (Autumn), Raspberry (W), Rhubarb (W), at considerable elevation (spring and summer), Strawberry (C and W); the cultivation is not very successful. Walnuts (C and W) (September).

The wild fruits of Kashmir are much overrated, but the cultivated kinds are excellent.

There are a number of wild vegetables which the Kashmiri daily gathers ; he calls all by the name " Sag."

Europeans are concerned chiefly with the cultivated kinds enumerated below.

M signifies procurable in large markets D that the vegetable is occasionally procurable in the districts, but as a rule only from large villages. P plentiful. Those unmarked are only grown in private gardens.

Asparagus (season May), Artichokes (Tubers M and D, Globe M rarely), Beans (M and P, sometimes eaten as French beans in July and August, dried throughout the year), Beetroot (M rarely, in summer), Cabbage (M and D mid-summer), Carrots (M), Cauliflowers, Chili (M and P), Cucumber

(M and P in summer months), Endive, Garlic (M and D, summer), Lettuce, Lotus stalks (M and D, seldom eaten by Europeans and requires long cooking), Melons (M and D, summer), Mushrooms and other edible fungi (W), Onions (M and D, throughout the year; the wild onions are not fit for English palates), Parsley and various herbs (M), Peas (M and D, summer), Potatoes (M and rarely D throughout the year), Pumpkins (M and D summer), Radishes (M), Spinach (M), Tomatoes (M and D midsummer), Turnips (M and D summer and autumn), Water-cress (M spring, D rarely, but found wild), Yams (D rarely, sometimes given as presents by villagers).

Housekeepers are warned that in most parts of Kashmir very few vegetables are procurable in the spring at any price, although in Srinagar they are excessively cheap in their own particular seasons.

Trees.—It is, of course, out of the question to include all the forest flora of so large a territory as the Kashmir dominions in a portion of one chapter. When walking about in the mountains and woods, it is of every-day occurrence to be asked what is that tree or shrub and yet how often even the most observant have to reply, "I do not know." It is a thousand pities that we have no book on the trees, shrubs, and flowers of Kashmir; we might dispense with a very comprehensive treatise; if only we could get some simple work which those who have but a smattering of botany could follow.

In the lower valleys and plains of Kashmir our attention is called to the plane trees, or chenars (*Platanus orientalis*). Vigne quotes one specimen as 66 ft. in girth; this was growing near Teheran (Persia). In Kashmir there are fine trees, but nothing approaching this measurement is recorded. On the Mar Canal there are a few old veterans, but their day is past. A few healthy trees over 25 ft. are to be found, two trees in their prime are at Sir, opposite the Pohru junction; they measure a little over 25 feet in girth, at a height of 3 feet above the ground.

The *Walnut*.—This is one of the commonest trees and affords shade to half the encampments. Walnut oil is made and a dye extracted from the outer covering of the nut. The jungle walnut has a very thick shell, and but little kernel.

The *poplar* (*p. nigra*) is the avenue tree of Srinagar; the famous lines of poplars which led from the river to Drogjun are perishing; but they have worthy successors. The *white poplar* (*p. alba*) is common.

The *willows* are well represented. The weeping willow (*salix babylonica*) is found outside the valley; the common willow (*s. alba*) chiefly in the lower ground. And in the side-valleys various bush or dwarf willows are common. In Baltistan and Ladak the redwood willow is grown, also one or two other varieties; willow leaves are extensively used as fodder for sheep; the branches are cut and stacked in a fork of the tree, and when the snow is on the ground, the dried leaves are shaken down to the animals, whilst the sticks are used for fuel.

The *elm* (*ulmus ampestris*) attains a large size; it is often found inside the Ziarat enclosures, and as it is there safe from mutilation, it thrives well. There are two or three enormous specimens in the road side near Khangan in the Sind valley.

The *Celtis australis* is another common tree; it also is planted near shrines; it grows in many of the jungles; but is there disfigured being cut for fodder. The fruit is about $\frac{1}{3}$ rd of an inch long, black and insipid. The bark is generally smooth and grey.

Fruit trees are dotted all over the valley, mulberry, apple, pear and apricot being often found far from the villages.

Higher up the feeder valleys and mountain sides we find the *Pinus longifolia* (Chil) and *Pinus excelsa*; this latter ranging between 6,000 and 10,000 feet, whilst the former is found lower down, and is seen on the Jhelum road.

The *Deodar* (*Cedrus deodara*) thrives from 4,500 feet to about 8,000 feet; it is not common in the eastern end of the valley.

The *Firs*.—*Abies Smithiana* and *Webbiana* named by Kashmiries *Songál* and *Riel* are amongst the trees which grow at high altitudes. The *Smithiana* is lighter in foliage than the *Webbiana*, and the boughs spread more; the foliage is pendulous. The *Webbiana* has erect cones, and is generally stiffer in appearance. Both trees grow to a height of 120 to 150 feet, some even exceeding this. They attain a girth of 20 to 30 feet, and can flourish at an altitude of 10,000 and 11,000 feet, but are in places found at 6,000 feet.

The edible pine or *Pinus Gerardiana* is not found near Kashmir Proper, it is fond of a dry climate, and flourishes in Kish-twar, the Astor valley, and near Gilgit. This tree is smaller than the pines mentioned above. The cones are pendulous, and are 6 or 7 inches long. The native name is *Chilgoza*.

The yew (Taxus Baccata—Postil of Kashmiris) grows at an elevation of about 6,000 to 10,000 feet. The berries are sweet and are eaten by the natives. It attains a considerable size, and is very common.

The pencil cedar (Juniperus excelsa) ranges from near Rondu to great elevations in Ladak; it rarely exceeds 40 feet in height. Foliage light green; it bears black berries.

The common juniper is a native of Kashmir; it is found at extreme altitudes, but is recorded as low as at 5,400 feet.

Many of the glens are thickly studded with *horse chestnut*. The deer graze eagerly on the fruit.

Very fine *maples (Acer)* are common. On the banks of the streams at the eastern end of the valley are some grand specimens of *A. cœsium*. Varieties are found up to 8,000 and 9,000 feet.

The Ash (Flaxinus Excelsior and F. Floribunda.)—The ash is reported as being found in Baltistan. The wood is tough and useful.

The Hazel (Corylus Colurna—Wirrin of Kashmiris) is very common at an elevation of about 6,500 to 9,500 feet. It attains a height of 50 or 60 feet. The nut ripens in October.

The Birch is found as low as 7,000 feet on the banks of streams, but it is at its best at about 9,000 feet; it ranges as high as 11,000 or 12,000 feet; often solitary specimens of the *Webbiana fir* will be found standing up gaunt and towering amongst the birch forests.

The goatherds are destroying the birch in the most wasteful manner. They lop off all the branches, and cut down the small trees in order to supply a few leaves to their goats: and the magnificent trees at the head of the Liddarwat and above Chandanwari are now dead.

The Alder (Alnus Nitida) grows to a height of 80 to 100 feet, and is found at considerable elevations.

The Rhododendron is not common in Kashmir, but is found on the Chenab and in various parts of the Maharajah's territories.

In the outer valleys are found the *Pipal, Banyan*, and many of the well-known Indian trees; the *mangoe* is extensively planted.

The olive tree grows, and *bamboos* are found ; but the country bordering on the plains of India is very hot, and thus these trees will seldom be seen by Kashmir tourists.

Many other kinds of trees and shrubs are to be found, such as *hawthorn*, varieties of *laurels*, &c.; some of these are mentioned in the chapters describing tours in the valleys. Thousands of bright colored flowers carpet the highland meadows ; many easily recognized as old English friends, others with no European names, but space will only admit of a casual reference now and again to the more striking.

Grains, *Rice* (Shali).—There are many varieties ; for ordinary use the only names required are the *Basmati* and *Red* (Lal) or *White* (Safed). The present price (1895) of paddy is for inferior kinds 2 rupees for 96 Kashmiri seers. *Basmati* sells at 10 to 20 seers, but is seldom in the market, and *White rice* is retailed at 20 to 30 seers for a rupee.

Wheat (Khanak).—About 15 to 20 seers per rupee.

Barley (Wiski) — „ 30 to 45 „ „ „

Beardless Barley (*Grim*) grows at very high elevations ; it is not used by Europeans, except for their ponies in Ladak.

Buckwheat (*Tromba*)—grown at high elevations—a bitter tasting grain, ponies will eat it. *Indian corn* (*Makai*) is generally cheaper than barley and costs from 40 to 60 seers per rupee.

These are the only cereals of any interest to the visitor, whether for his own table or for his followers and ponies.

Chinee is a small yellow grain not unlike canary seed ; it is grown on dry soils, and the fields as well as those of kangni are a sure find for chukor in the early autumn mornings.

The “*Til Gogal*” signifying oil turnips is much sought after by Barasingh, and will soon be recognized by the sportsman ; it is often planted high up on the hill sides and in isolated spots ; it bears a yellow flower.

Linseed and *cotton* fields are seen, and pulses are common.

The ordinary rain crops of India, such as *Bajra* and *Moth*, are found in Jammu.

Sugarcane will not grow in the valley, and the expense of importing sugar would tell greatly against any industry in preserving fruits or making jams. The *sugar-beet* can be easily raised, but the question of expense would have to be carefully considered.

CHAPTER VII.

THE TROUBLES OF HOUSE-KEEPING IN KASHMIR—SUPPLIES FOR THE TABLE, HORSES, PONIES, AND SERVANTS—TRANSPORT—PRICES.

BEFORE entering into the second part of this Guide book, and in it mentioning tours which are practicable for ladies, or for three or four people travelling together, it is desirable to give hints regarding the ways and means of travelling and feeding.

On the Jhelum, and generally when travel is restricted to the water-ways of the valley, there is not much worry. Milk, eggs and butter are procurable in most of the villages; the butter, when clarified, is fit for cooking, and it is possible to set milk for cream butter. Mutton can be sent for from Srinagar, and butchers will generally kill sheep at Baramulla, Sopur, Traal and Islamabad, if any large quantity of meat is required. Fowls are plentiful from June to December, but are scarce during the early spring. Pigeons are sold in Srinagar, and the guns of the party should supply chukor and wild duck from September to March. Beef is not procurable, and heavy penalties are attached to the killing of cattle.

Supplies are easy to get for one or two people in any of the valleys up to the limit of the villages; above this, milk can be got from the Gujars, and now and again sheep, but there is always trouble about the purchase; the chief reason is that the sheep do not belong to the shepherd. This astute individual will often willingly sell, if he can get back the skin, for he will steal the price, and produce the torn skin to the owner of the sheep and say that a bear has killed the animal, or that it died.

To cater for a large party is difficult, and the extreme amount of worry entailed is the cause why so many people dislike the country and are prevented from visiting the more remote and beautiful places. There is no royal road out of the difficulty. Scarcely anywhere are the villagers willing to sell their sheep, although they will part with chickens, eggs, and milk, but a large party will soon find that the number of fowls they require is very great, and chicken roast, boiled and curried after a time, palls on even the hungry traveller. If you are bent on wandering with a large

party, buy sheep when you can, not only when you want them for the table, and carry fowls and ducks about with you. Young goslings soon become fit for the table, and during July are to be bought in the marshy districts, and on the Jhelum.

Potatoes and really good white rice are not procurable in many places, but can always be got in Srinagar. A full account of the vegetables has already been given.

The monthly bill for stores is one of the chief expenses of Kashmir, but those required can be purchased in Srinagar. A few tins of corned beef, bacon, jams, oatmeal, sago, pearl barley, carrots, peas, and French beans are a necessity. Nearly all preparations of soups are bulky, or else nasty, and pressed vegetables are only a very last resource.

As to condiments. Essences for flavouring, sauces when used for disguising bad cooking, and spices, are dangerous in the Kashmiri cook's hands, but are excellent if kept from his unsparing hands; essence of vinegar is portable; chutnee can be made from fruit, even from dried apricots; and most ladies have a recipe. Curry powder is a stand-by.

Fruits in syrup, evaporated apples, prunes and figs are very desirable in Ladak, where mutton and chapatties are the only food procurable.

Ingredients for making cakes are simple to carry; and ground rice can, without difficulty, be arranged for, as there are flour mills on nearly every stream.

Brown bread is easy to make; a small portable baking oven is a desideratum; there is now a good pattern in the Srinagar P. W. D. workshops. A breakfast cup and a half of ordinary flour, one egg, a teaspoonful of salt, one of sugar, one of baking-powder, well moistened with milk, makes a loaf which will last two people for a day. Mix with a light hand, and put into a quick oven.

For a cake made from ground rice, take two breakfast cups of the rice, one of sugar, five eggs, a teaspoonful of baking powder, flavored with 10 drops of essence of lemon, and moisten with milk until of a proper consistency, then bake.

Barley for horses is to be bought at Srinagar, and in a few of the towns, but rarely in villages. Indian corn is easier to get, and when crushed is suitable for hill ponies; but horses are apt to be heated by it. Good grass is always a difficulty, and owing to the trouble of feeding valuable animals, it is best for those who wish to wander to keep only ponies. The local ponies are now expensive compared with the ponies of ten years ago, but the better description of them are wonderful

workers ; and with grazing, and a couple of seers of grain daily, will carry two maunds day after day. Gurais and Dras ponies are the best. Yarkandi galloways can sometimes be found in the Srinagar serai. In October they are cheap, but they knock off their shoes on bad roads, they require a great deal of grain, and are not recommended for really hard work. The swamp ponies also are not suitable for the hills, and require careful shoeing.

Servants' Food.—The less you have to do with the servants' food, the better for your peace of mind. Nearly everyone has a Kashmiri gunbearer or shikari, who should be made to take all the trouble. It is the custom to give shikaris and coolies, in addition to pay, russed or food allowance, and of course the carriage of this food must come from your pocket. Cooks, khitmutgars and bearers should, when engaged, be made to understand that their pay is inclusive of all allowances when on the march.

If bound for the Wardwan, or for a long stay in the Sind which are probably worse off for rice and wheat than any other part of Kashmir, it becomes necessary to carry grain ; but along nearly all the other beaten tracks, rice or flour can be either locally arranged for, or coolies can be sent backwards and forwards to some, probably, not distant source of supply.

If you wish to wander about, and pitch your camp far away from the vicinity of any large village, the only comfortable plan is to keep up a gang of coolies, or hired ponies. For a large party this is impracticable, although it is quite possible to summer up the glens in a standing camp, at which can be stored your requirements.

Transport.—Almost anywhere within the cultivated area, as many as thirty or forty coolies can be got together in a few hours, but for very heavy camps the collection of coolies and ponies requires time. The charge for an ordinary march is four annas per coolie and eight annas to twelve annas per pony ; the lesser price is generally sufficient. Pay the coolies yourself, or, at any rate, see the money delivered into their hands. The price of a riding pony with a saddle is, in most parts, a rupee per march.

These rates are frequently changed, and are not applicable to the Murree road or the snowy passes for which special rates are levied.

Loud are the complaints at the increase of prices in Srinagar and Gulmurg, and on the beaten tracks ; but with the exception of mutton and fowls in the early summer,

there is not much to be unhappy about. Of course prices will not bear comparison with those of even ten years ago, but the same remark applies to India. The rates vary, but for the last two years have been :—

	In Srinagar.	District.
Fowls	scarce	... 4 to 5 per rupee.
Chickens, small	5	... 5 to 8 ,,
Eggs	96	... 96 to 108 ,,
Milk	16 to 20 seers	... 20 to 32 srs. ,,
Mutton	6 seers (nominal) often not procurable	{ Sheep Rs. 3 to Rs 6. by weight ... } Lambs Rs. 2 to Rs 3.

The weights are Kashmir seers, and are about one-eighth less than an English seer. There is more cheating over the sale of meat than in other supply; whilst the mutton is still warm, it is put into water, and absorbs a considerable amount; again, all the butchers' weights are incorrect; the upshot of this is that mutton really costs about a rupee for seven pounds. Ducks cost three to five annas each, goslings about double as much.

The rates for dongha boats and their crews by the month are laid down in the visitors' rules; the boats are in three classes, *viz.*, Rs. 20, 15 and 10 per mensem. In addition, an allowance for food, at the rate of Re. 1 per mensem to each of the crew, when outside the immediate vicinity of the town, is to be given. Extra boatmen are to get Rs. 4 per mensem in Srinagar, and Rs. 5 in the district; this refers to the crews of house boats, and men who are used in "Shikaras" (small pleasure boats). The Durbar order as to daily pay, *viz.*, two annas in Srinagar and two and a half annas outside, has long been a dead letter; men will not come at these rates, but three to four annas is sufficient pay.

Servants' wages vary, so that it is impossible to give any real guide. Bearers and indifferent table servants ask from Rs. 10 to Rs. 12; plain and horribly dirty cooks from Rs. 12 to Rs. 16; coolies Rs. 5, with an extra rupee or two for food in the district; dhobies generally get Rs. 4 per 100 for washing; bheesties Rs. 6 to 7 a month; ayahs and sweepers must nearly always be brought from India; there is no such creature as a really good Kashmiri table or house servant. The wages of shikaries and servants required for distant journeys are mentioned later on.

Unfurnished house-boats are rented. According to the stamp of the boat, they vary from thirty to forty rupees a month, and first class boats are *occasionally* let furnished by the absentee owners at Rs. 400 to Rs. 500 a season; these rates are exclusive of crews.

The Palhallan route is approachable from Srinagar or from Sopur :—

1. Boat to Palhallan, 8 to 10 hours.
2. Palhallan to Gulmurg, 17 miles.

The Sopur route by road :—

1. Sopur to Kountra, 12 miles.
2. Kountra to Gulmurg, 8 miles. Pass Babu Mirishi.

The Baramulla route :—

1. Baramulla to Kountra, 11 miles.
2. As above.

There are two roads from Rampore on the Murree road— one a track which is often very difficult, the other *via* Chota-Kashmir, a long but pretty march of about 20 miles to the beginning of the Murg.

Gurais—is at present the limits of travel in the direction of Gilgit, and visitors must make their own arrangements for transport and supplies ; under these circumstances, not many people select to go there. (For marches, see routes to Gurais— Chapter XXI.)

Sonamurg.—This was originally the favorite summer camp and boasted a small church and huts, but Gulmurg has completely overshadowed the far prettier Sonamurg. It also is apt to be very wet. The distance of five marches from Srinagar and the difficulty of providing supplies to a large number of visitors were the drawbacks. (See Chapter XII.)

Nagmurg—is situated above the Wular lake and about 5 miles from Alsoa. The ridges catch the clouds from the rainy quarter, so Nagmurg is apt to be misty and wet. It is, however, a lovely spot. Mention is made of Nagmurg in Chapter X. There are absolutely no local supplies except milk, and everything must be drawn from Sopur, Alsoa or Lalpura. There are no houses. A pony with pakhals is required for a large party. The nearest British post office is at Sopur (13 miles). A party of ten or twelve people might manage to make life very endurable for a few weeks, if the weather were good, with books and badminton.

Pailgam (7,300 ft.).—This place is not so wet as either Gulmurg, Sonamurg or Nagmurg. The want of postal communication (Islamabad is the nearest post town) and the distance from Srinagar are the drawbacks. The air is not very bracing

in August. Above Pailgam are some lovely spots ; unfortunately they are often wrapt in mist. Plenty of camping space is available. Of late years there has been rather a run on Pailgam : and the villagers are raising their prices. Probably there will soon be difficulty with regard to fowls, eggs and sheep, then Pailgam will be unpopular. Grain is obtainable in Sullur, 12 miles from Pailgam : and to a limited extent on the spot from a bunniah, who keeps an agent to supply the visitors, and the Amarnath pilgrims. There are numberless meadows, some near the valley, others remote, where lovely camping grounds exist ; but all are in some years wet : and to escape the monsoon entirely, it is necessary to cross the passes ; this many people consider "going into exile." For further information regarding Pailgam, see Chapter XI.

Nil-nag has been mentioned in the list given of the highland tarns. It is due west of Chrar, a very large village on the Shupyon Road. Nil-nag is not one of the recognized hill resorts, and is only visited by those people who are unable to leave Srinagar for any length of time.

CHAPTER IX.

UP THE JHELUM—THE ROUTE TO THE TABLE-LANDS ABOVE
PAMPUR—TRAAAL VALLEY—THE BHUGMUR LEADING TO
THE LIDDAR—AWANTIPUR.

April 13th to April 24th, 1894.—Much of the pleasure to be derived from this trip depends on the time of the year, for when the summer sun has scorched the hill-sides, and the snow has melted on the mountains, this part of the country is not pleasing. There are several fine ranges which drain into the lowlands, but there are no glaciers to keep up a constant flow of melting ice, and the irrigation for the rice crops consumes at high levels the few streams that exist.

The pleasantest way of starting is to send the camp to Pampur, with orders that it is to be pitched in the Nand Sahibki-bagh, below the town. You can follow in the afternoon in a shikara, which four able-bodied men will take to Pampur in three hours, whereas the heavier boats will require six or seven hours for the journey.

In about an hour and a half after leaving the Moonshi Bagh, the men should have towed as far as *Pandrattan*. On the right bank, and about one hundred yards from the river, is one of the old Hindu ruined temples, so frequently seen in Kashmir. It stands in a small tank, and is in as fair preservation as most of these ruins can be expected to be, for little is done to prevent the growth of bushes and trees from upsetting the masonry with their roots, or pushing over the stones as their stems increase in size. Another half hour should bring you to *Panduchak*, a village in the extreme north-west corner of the tract of land which is about to be described. Here the traces of a bridge built by Jehanghir are past. If the boatmen are kept hard at work, an hour more will bring you to Nand Bagh. The town of Pampur stands up stream, and the most conspicuous object is a shrine; the roof of this edifice forms a landmark for many miles. Nand Bagh is, in the spring time, an ideal camping ground, green and pleasant; it is the resort of many birds, and the nests of the black throated thrush, starlings, minahs, bulbuls, shrikes, hopoes, jackdaws, the golden oriole, and occasionally the paradise fly-catcher, can be found in the orchard and the vicinity, whilst the blue jay lays its white eggs in the cliff-like banks you have

passed, short of Pampur. Jackdaws and sparrows are already building in the Chenars and in the fruit trees, whose blossoms are now fast appearing. Walk to the bank which borders the orchard to the north and look towards the hills. From Panduchak the hills recede from the river and do not again approach it until Luttopur is reached. The river and the hills thus enclose a nearly semi-circular space, with a chord of about 8 miles.

Following up the line of mountains from the left, the villages of *Balahama* and *Khonmoo* are noted; far beyond them, are peaks covered with snow; these are at the head of the Arrah stream, and drain into the Dhal lake, not into the Pampur tablelands. Almost due east is a treeless depression in the snow-clad mountain; this marks the head of the Lam stream, which flows into the northern portion of Traal.

To your right is Wasterwan; over a low spur of this mountain is the nearest way to the head of the Traal valley.

On leaving Nand Bagh, the road passes either through the dishevelled town of Pampur, or else skirts it to the right, whilst a swamp is to the left.

Pampur is about 8 miles by road from Srinagar. It is of considerable age, and was probably founded A.D. 800. The ruins of a temple and a few carved stones mark its history in the past; whilst the number of shrines and musjids point to its later prosperity. A rest-house, belonging to the Maharaja, and a modern bridge are to be seen above the town. If you elect to pass through Pampur, you will see Nand's shrine, and those of four or five other departed Mahomedan worthies. On one of the roofs are some very fine red tulips, and on others, masses of crown lilies are growing. A few coppers will buy a handful of tulips, and on this trip any number of lilies can be picked. Pampur has seen its best days. Elsmie's calculation of 10,000 inhabitants must refer to ancient times, and probably one-third of this number is nearer the mark.

After clearing the marsh, the pathway divides; one track going north-east to *Khrew*, and the other eastwards to *Mandakpal*. Following the latter, the flat tableland is soon reached, and you are walking through the saffron fields, which once formed the riches of Pampur. The leaves are now green, but they will die down, and the flower will not come until September and October. The saffron crocus formerly brought in a considerable income; the demand for it as a condiment and as a medicine has decreased, and the industry is flagging.

To your left you will notice three or four old deodars standing like sentinels on the plain ; they mark a site sacred to the Hindoos. A ride of three or four miles along the treeless track will bring you to near Lodoo village ; and also amongst the walnut and mulberry trees, the green buds of which are now bursting into leaf. Two miles on, and Mundakpal will be past ; the road turns up a ravine just beyond this village, and a camping ground will be found opposite to one or two huts which stand in a small cultivated patch. It is a pleasant view towards the Jhelum ; the ground around you is covered with a hazel-like bush bearing yellowish white flowers (*Parrotia Jacquemontina*)—the Kashmiri name is *Poe*. A strongly scented white flower which turns pinkish when fully out is borne in profusion on what are now leafless bushes, belonging to the Guelder roses ; it is the *Goolmách* of the local language ; the prickly barberry has not yet fully produced its yellow flowers, but the dwarfed wild cherry and peach blossoms are showing colour ; wild roses are not in bloom, but will abound later on. The chukor are sure to be calling ; and if it is late in the evening, or still early morning, the koklass pheasant can be heard.

You are now above the rice cultivation, and look down on the villages. The village of Khrew, surrounded by trees, is at the foot of the spur with the curious strata of rock showing plainly above it, and on which is a ziarat. Between you and it is *Shar*, and far off under the hill is *Weean*. Below Weean the country is now covered with water, but this and also the streams rushing downwards will soon disappear : and by June or July the country will be parched and very hot.

It is best to start early on the next march, as the sun will then be behind the hill. Ponies and dandies can cross the spur, but on the far side it is pleasanter to walk.

An hour's trudge will place you on the top, and leaving Wasterwan behind after a short glance at a very cramped view of the Lam and Narastan hills to your left front, you walk downwards for about 2 miles and reach Pastooma village. The river running along the valley is crossed either by bridges or fords, and a few hundred yards further on, a road leading up the glen is reached ; a mile from here there is a capital camping ground amongst walnuts and mulberry trees, and breakfast can be served, whilst your luggage goes on to Lam village. From Pastoom to Lam is an easy stroll of about 3 miles. The best camping grounds are before crossing the bridge, and short of the village ; or else amongst the trees above the houses. If bent on shooting, the Lam nullah will most likely give you one

or two black bears and perhaps a Serow. The right bank of the main glen up which you have travelled is a preserve, but Lam is free for purposes of sport.

In the glens are now flowering crown lilies, and saxifrage in abundance; higher up are a few primulas and anemones; but the spring-time has hardly come, and snow is lying in shady spots close to the tents.

Lam is not an easy glen to explore; it is very cramped, and the pathways are often destroyed by the snow slips and the rushing water.

Leaving Lam, the road turns round the spur; along the edge is a pretty little streamlet which is suddenly lost under ground. Passing through the village of *Sutoor*, the Narastan glen is seen. Immediately in front is the Brariangan mountain. A mile or rather more up the ravine there is a site for a camp under the elms and walnuts; or turning up sharp to the north the Nagbaran road will lead you to plenty of terraces, any of which will accommodate small tents. Lam to *Narastan* is about 4 miles; at this season it would be uncomfortable to journey further, and a few pleasant days can be spent in what should be a perfect climate.

Above Narastan, *Nagbaran* can, as soon as the snow is melted, be reached in one march, and near Nagbaran are the mountain tarns *Mar Sar* and *Tar Sar*—see Chapter XI. The ordinary stages from Panduchak or Pampur are:—

Miles.

- | | |
|--|--|
| 1. <i>Panduchak to Pastoom</i> , 13. | } Wearisome marches, as
the climb comes at the
end. |
| or
<i>Pampur to Pastoom</i> , 11. | |
| 2. <i>Pastoom to Hovilpatthar</i> , 8. | Hovilpatthar is on the ridge
immediately above Naras-
tan. |

Hovilpatthar to Nagbaran, a stroll of 4 or 5 miles.

There is an alternative route:—

- | | |
|------------------------|--|
| 1. <i>Panduchak to</i> | Miles. |
| <i>Pokribal</i> - - - | 9. Pass through Khrew. |
| 2. <i>Pokribal to</i> | |
| <i>Narastan</i> - - - | about 6. A track not fit for ponies,
and not recommended. |

There is also a direct road from *Pokribal to Nagbaran*.

To return to Narastan, it is a very small village on the *Brariangan* stream. Close to it is the ruin of a Hindoo temple, which was probably built about A.D. 400; it is best seen from the cemetery above the village.

At *Hovilpatthar* there is a fine view; to this place any good hill pony will scramble up, by the Nagbaran road.

The ravine on the other side of the ridge is *Zoastan*; perhaps the sportsman may get a red bear under the rocks, where the grass and bulbous plants are sprouting, and any ordinary luck will yield a black bear or two in the neighbourhood of the camp. It is best to leave the country above Nagbaran, to be explored from the Liddar side of Kashmir; and on quitting Narastan to take the road through Sutoor and Arphal to the charming camping grounds between Pastoom and *Kool*.

At *Arphal*, a considerable volume of water gushes out of the rock, and joins the stream opposite to a magnificent group of walnut trees. The spring is visited by the pundits, but as the fish in it are killed by the villagers, it is probably not sacred.

There are one or two rather fine shrines; that of Syed Mahomed Bhokari is in lower Sutoor on the roadside; a better preserved ziarat is in Darh, and a nice little orchard containing a third is perched on the Lam-Narastan ridge.

From *Kool to Awantipur* is 9 miles. As the road clears the spur of the hill below this village, it turns down a water-course, and afterwards follows the dry and thorn-covered hill-side, until it approaches Awantipur; it here crosses a spur, then clings to the hill; and the river and the ruined temples of Awantipur come in view. In the spring the Chukor (which swarm on the hill-side during the winter) have gone up to the high crags to breed, and except for a few bee-eaters and shrikes scarcely any life is to be seen. Iris and festoons of white Clematis are found on the water-course, but otherwise the arid soil bears no flowers.

In order to explore the country, or to lengthen a pleasant tour, it is as well to march *viâ* Kool to *Kharmool*. The road runs due east over cultivated fields, and by thriving cottages. From Kool you strike across the valley. A recess in the hills to the left with two short nullahs running into it, marks the villages of Sew and Nagabal. From *Nagabal* it is three difficult marches to *Manawar Sar*, already mentioned as one of the larger mountain lakes: the road is

hid from view ; it is in a ravine running parallel to, and east of, the Arphal stream. To the right is Traal, and your next march will take you through that town.

Kharmool is at the foot of the *Bhúgmur Pass*, over which leads an easy road to the Liddar valley. A walk of ten miles will, after passing through *Lehindajjan* on the eastern slope of Bhúgmur, land you at *Kullur* in the Liddar ; but this can be visited later on, and without the trouble of crossing the pass.

Kharmool to Awantipur, where the boats will meet you, is 9 miles. The path runs through a small jagir belonging to the exiled Rajas of Gilgit ; then, straight through the cultivated fields through Traal and *Darasoroo*, leaving to the right the large village of *Naiboog*. On the left is the Maharaja's shooting reserve ; it extends from the pass leading to Kerrim from Traal, to the spur nearest the river. Passing *Darasoroo* the road turns to the right through *Gheur*, and under the hill the new Tahsil buildings are past close to Awantipur.

Awantipur, at one time the capital of the valley, entails, at this time of the year, a journey of 16 hours by boat from Srinagar, or 18 miles by road. The temples are about half a mile apart ; they were sacred to Mahadeo, and are now in ruins. A small musjid is on the roadside between the temples, and is said to have been built in the fourteenth century. Six hours' boating will take you in to Srinagar, for the river is rapid in the spring time.

There is no pleasant camping ground at Awantipur, but at *Barsoo*, a short distance from the second temple, a small orchard affords space for tents.

The trip has been an easy one. On return to Srinagar at the end of April, you will find the place rapidly filling, and if you intend to again march about the lower hills, a start must shortly be made.

The next chapter will deal with a trip through the Lolab and other portions of Kamraj, as there will be time for this before the summer sets in.

CHAPTER X.

SRINAGAR TO SOPUR—THE KAMRAJ—SOPUR TO DOBGAM AND UP THE POHRU BY BOAT—THE ROUTE TO THE LOLAB VIA ARWAN—THE SOURCES AND COURSE OF THE LAHWAL THROUGH THE LOLAB—MOUNTAIN PATHS BETWEEN THE KISHANGUNGA AND LOLAB—KOMBREAL AND AWATKOOLA—THE OOTAR PERGUNNAH—THE KAMIL RIVER AND THENCE TO SOPUR—HUMMEL.

May 10th to June 1st, 1897.—The *Lolab* trip is an easy undertaking, as there are no very fatiguing journeys, and supplies for the table are procurable in most of the villages, whilst at Sopur grain for the servants and horses is nearly always procurable.

Invariably, there is great delay in making a start from Srinagar. The Kashmiri servants are then at their very worst. They forget one order, then another, until excuses for once more visiting the beloved bazars have been established. The washerman and others who live in the town are certain to ask leave to meet the boats in the city, and as sure as this is conceded, so surely will boatmen have to go in quest of them. If you are journeying in houseboats, it is still more difficult to keep an eye on the servants, as they are in the country boats. You will, if in charge of a large party, either require patience far exceeding that of Job, or else you will resign yourself to having to pull up at Purana Chowni or Shaltin and await the rest of the flotilla.

The horses must be sent by road to Sopur *via* Patan; the distance from Srinagar is about 23 miles, from Shaltin 17 or 18 miles.

From *Shadyur* the *Noru Canal* commences; as the swamps and flooded fields are not yet tenanted by mosquitoes, the scenery, which is very peculiar, can be appreciated, but a few weeks later there will be no rest or enjoyment owing to the insects and glaring sun.

After floating for an hour or so down the canal, Baramoola lies to the west, Gulmurg to the south-west, and the Kajnag will be standing out prominently on the far side of the

Jhelum valley, which separates the Kajnag and Gulmurg ranges. *Patan* can be seen on the left, close under the kurewa, and a canal and morass afford a water-way to *Palhallan* from whence a road leads to Gulmurg (see Chapter VIII).

The animals in the swampy districts are almost amphibious ; ponies graze in the water, standing in it up to their stomachs, and plunging their heads completely under, in order to feed on the reedy grasses. Cows swim over the streams and pools in order to reach their grazing grounds, and even the sheep are easily induced to cross the canal. Apparently the children can stay in the water for hours, and utterly disregard the hot sun which beats on their bare heads and backs.

Large numbers of geese are raised ; the goslings are at this season as big as ducks.

There are not many water-birds to be seen, as they are building on the reeds and lilies which abound on the Wular lake. The pheasant-tailed jacana will be uttering their plaintive call, a few dab-chicks are making their nests, and here and there the pretty yellow headed wagtail is seen on the edges of the ponds, but bird life is scarce, and not more than a dozen different kinds of birds are likely to be seen at Naid-Khai. Flowers also are absent.

Naid-Khai is close to the edge of the Wular lake ; if the sky is clear, there will be ample time to cross, but the boatmen will petition for a start to be made in the morning.

The Wular storms are frequent and very violent ; the night before this was written, it blew almost a hurricane for hours, and the houseboats rocked violently. Yet in the morning the scene was absolutely placid, and the lake lovely. The hills to the right towards the Gilgit road were flecked with clouds here and there, and the Kajnag was wearing a dense cap of mist, but the remainder of the sky was clear, and Haramuk, with its glaciers, showed black and sombre as the sun rose behind it.

A few white water-lilies are in bud ; the lotus will not come into flower until mid-summer.

The boat will enter the Jhelum river on leaving the outskirts of the lake, and turn down to *Sopur*. Ningl is on the left ; but the country is this year (1894) flooded, and the usual landmarks can scarcely be traced. The few willow trees, which mark the bank, are standing in a considerable depth of water. The bridge over the river at Sopur is so low that the small diversion by the old fort has to be followed,

and the houseboats, after having the chimney protectors and (guard) rails unshipped, barely pass through the small single span bridge which connects the land with the main crossing. This state of affairs is abnormal.

Immediately below the bridge are Hindoo and Mahomedan sacred buildings. They face each other, and in front of each is a plane tree. The effect is suggestive of rows, but these do not occur. Sopur was a town of importance, and still has a considerable population. It suffered from the cholera in 1892, and previously from the earthquake of 1885: the whole place, including the fort, being then more or less a ruin. The head-quarters of the district used to be located in Sopur, but has now been moved, thus still further reducing the importance of the town. There are rest-bungalows, but unfurnished, and most travellers live in their boats. Sopur boasts of a gunsmith, by name Osmana: this man and his workmen can do first-class iron-work. Tackle sellers frequent the bridge, for the fishing "runs" at Sopur are continually being worked for Mahseer and *Chiru* (see Chapter XXIV on fishing). Clear of the town the river winds; the distance to *Dobgam* by water is twice that by land. A shrine on the left bank marks the site of a jheel which gives good flight shooting in November and December. The river is over its banks, and the boat passes into the swamp and is quickly poled to Sir, where there is an excellent camping ground shaded by chenars. At Dobgam, the junction of the *Pohru* is marked by very fine trees; a small orchard and a large hop garden are, on the right bank, and a timber depôt is opposite.

The route to the Lolab lies up the *Pohru*; the towing path is chiefly on the left, as the rivulets which join the right are deep and unfordable.

There is an open expanse of country dotted here and there with fine trees. Siol, about 4 miles from the junction, has a good camping ground; when the water is low, this is the limit of travel for very heavy boats. Passing *Siol* the strength of the current increases; and it will take an hour or two to reach *Sunawain*, where there is one of the prettiest camping grounds amongst chenars, hawthorn, celtis and walnut trees, and where, up to date, the green turf has not been ploughed up. *Sunawain* is 7 miles by road from Sopur; between that place and Srinagar a boat plies, and this makes it fairly easy to send men for any supplies that cannot be locally obtained. *Sunawain* is, in summer, nearly always approachable by doonghas. The shrine is that of Saiad Sahib; and if it is true that this individual put in

the trees, it is a pity his good deeds are not repeated by the existing Pirs of Kashmir. Seldom are any groups of chenar now planted.

From Sunawain there is a good view of Haramook, but the actual vicinity of the village, with the exception of the camping ground, is very uninteresting. On the left bank is the Sopur-Chogal road; it is fit for cantering over. The next pretty encamping ground is about two miles up stream by road, although two hours by water. Ynas and Weypura are the small villages on the right bank, and are on either side of a fine mass of trees, which mark the spot where some old saint resided.

At Weypura is the ziarat of Haji Bairam Sahib, and close to it is a poplar (safeeda) 21½ ft. in girth.

Above these places the navigation of the Pohru is very wearisome. A doongha will take about six hours to reach Awatkoola. Except during a flood, large houseboats cannot be taken any further than Weypura.

The ordinary marches through the Lolab are:—

Miles.

1. *Awatkoola to Koom-
breal.* 10 Supplies.
2. *Koombreal to Lal-
pooia.* 9 Supplies; large villages.
3. *Lalpooia to Alsoa...* 9 Cross Nagmurg and rejoin the boats at Alsoa on the Wular. A steep ascent, and a steeper descent, but practicable for hill ponies.

To see the country to advantage, another route can be adopted. The boats can be left at Ynas, and coolies sent for from the villages up stream. Arwan is about one and a half miles from the river, and is nearly due north of Ynas: from this place a pony road leads over the hill to the Lolab Valley.

The distance from the river to the top of the ridge is 4 or 5 miles. The kutchnil will be in full flower, and is covered with yellowish-white small blossoms. A few roses and yellow jasmine will be out, but there is not much of interest to be seen until the ascent is finished. Looking back, the *Pohru* and *Marwar* rivers can be traced; the latter river drains *Karnao*, a valley of about thirty miles in length.

The Kajnag range with the jagged peaks of Malangan are south of the Marwar; the Shamshibri mountains are to the north.

Awatkoola is hid from view by the low hills. Looking towards the north, the first mountain that arrests the eye is Nunga Parbat; it is far away on the left. Nagmurg, Lashkot, and the ridges bordering on Machil are in front, and below is the Lolab.

The descent is by one of the prettiest pathways in these parts; it is also fairly shady. The woods contain a great variety of trees. High up is a medlar with large serrated leaves; it fruits in October. Then in wild profusion come the *pinus excelsa*, dense forests of deodar; clumps of both these trees mingled with maple, yew, horse-chestnut, hazel, two kinds of prune trees, one of which (*P. Padus*) shews quantities of flowers in white racemes, and will bear very dark purple fruit, greedily eaten by bears; the other is the common wild cherry. Walnuts, both wild and cultivated, are in abundance; lower down are apple, quince and plum, probably marking the sites of obliterated villages.

The first large village is *Tikpoora*, distant about 5 or 6 miles from the top of the Pass. *Lalpura* is three miles further on; but not being pressed for time, the tents are pitched under the walnuts just below the very small village on the edge of the forest. Tikpura is less than a mile down the glen, and there are plenty of cows belonging to the gujars on the spot, so ordinary table supplies can be obtained.

The next march is through scenery characteristic of the cultivated part of the Lolab. On either side deodar forests reach down to the flat. The plain is chiefly under grain crops, but in the centre are a few marshes, whilst near every hut, and at the sites of long since abandoned villages, are green swards dotted with fine walnut and other fruit trees.

On reaching *Tikpura*, the *Nagmurg* road is seen winding up the hill; the distance to the murg is about two and a half miles, from thence to *Alsoa* on the Wular five miles.

In order to fully explore the Lolab, and to obtain wilder scenery than the fruitful valley can afford, the camp is sent up the eastern branch of the *Lakwul* river to *Warnao*, or to *Karrat*. The latter is a very fine open camping ground; the former place is more suitable if the mountain tops are to be visited.

The route from Tikpura passes through Lalpura; this place, which was formerly a large Hindoo town, is now a collection

of thriving Mahomedan villages, adjacent to, but disconnected with, one another. After rounding a spur which juts out above Lalpura, and passing through Kroosma, the road meanders through *Kooligan* and up a side glen, to Warnao, which is the highest cultivated place. The distance from Tikpura is ten miles; Karrat is in the main valley; and close to it is a gujar settlement known as *Hummel*. Hummel is interesting, because it was formerly the site of an ancient city. In the streams are carved stones of Hindoo origin. They are all small, many are broken, but some few are in good order. In this remote corner of the Lolab are the traces of many old settlements, but for the most part they are buried in the ground and so covered with forest, that they can be passed by unseen. From Hummel a fairly easy track goes to Nagmurg, and here a digression from the description of the Lolab is desirable.

THE MOUNTAINS BETWEEN THE LOLAB AND THE KISHANGUNGA.

The limit of travel for large camps and also for any one who wishes to live comfortably has been reached; but for one or two people who are contented with a small tent and whatever supplies they can take with them, a trip through grand scenery is obtainable without much fatigue. The best season in those years when little snow has fallen is in June, before the rain clouds come up from the Punjab; if the snow lies late, the month of September is most suitable.

From *Nagmurg* a road, fit for Kashmir hill ponies, but not for horses, traverses the ridges of *Lashkot* and passes on to *Buggal-Sar* peak; here a detour has to be made; coolies can march along the edge of the *Changwxi* range, but ponies must go down into the forest of the *Bow*, and rejoin the Changwai north of the peak. A mile or so further on, the ridges separate: one turns eastward and forms the watershed of the Bow ravine; the other goes towards *Machil*. Following the boundaries of the Bow for about two miles, the path goes to Hath peak; from here a spur leads to *Bakthaor* on the *Kanzalwan-Thaobut* road, whilst the main ridge goes on to *Sirdari*, on the Kishangunga, but the descent to the Kishangunga looks impracticable for ponies. From Bakthaor, a road joins the Gorais route at Kanjalwan (see route to Astor *viâ* the Gugai), and a return can be made by the Tragbal pass to Bandipoora. From Changwai peak a magnificent panorama is to be seen. Facing the Pirpanjal, the Konsa Nag is on the extreme left; looking to the right the whole of the Pir range, the Kajnag, Shanshibri and the Khagan snowy peaks form a semicircle of

snow ; on turning round, the glaciers above the Indus are seen, the mountains above Buldar ravine and the ridge of Dyamar glacier, with the grand summit of Nunga Parbat, carry on the line of snow until two-thirds of the circle is completed. In front of *Nunga-Parbat* are the peaks of the *Kheyl* and *Foolwein*, and the two sugar-loaf shaped mountains are most likely the glaciers at the head of Mir Mullick ravine. The journey from *Nagmurg* to Bakthaor takes three to four days, but a week could be spent on the mountain tops with continual change of scene, for nearly the whole of the ridges in this vicinity are easy to travel over.

From the main valley a pathway runs along a spur north of Warnao, and going over a murg called Tragbal, crosses the Nagmurg-Changwai road about a mile north of Lashkot, then descends into the Bow nullah, and passing up over the crest on the far side, runs north-east to *Guraye* on the Astor road. This journey can be done in two days, and two days more will bring you to Bandipoor.

To return to our present tour, we move camp from Warnao or Kurrat to a nullah lying to the north-west, in order to be able to get as much of the wilder scenery as possible. Above Kooligan is a glen known to some of the gujars as *Koonainar* ; it is the eastern feeder of the stream which comes to the Fakirs Makam : the western side is called *Hoshmurg*. The pathway is easy, and two or three small tents can be pitched some four or five miles up the glen, or at a total distance of eight miles from Warnao.

Partly by riding, and partly walking, an ordinarily active person can go up the paths made by the buffaloes and sheep to the crest of the hill above ; and from there, a view but little inferior to that from Changwai will be obtained ; there is, however, a mountain close by, which cuts the panorama into two portions. In the autumn, when the snow has melted, the great beauty is lost, and moreover it must be remembered that in years like 1894 the heavy snowfall had added to the magnificence of the scene.

Probably some of the party are intent on sport, but beyond getting a bear or two in the spring, or a few monaul in the autumn, there is not much to be done.

It will soon be very hot on the Pohru, where the boats are awaiting us, and *Koombreal*, distant 11 miles, will be the next journey to take. The *Kroras* stream joins the Lahwal below the village, it is crossed by a bridge immediately before

camp is reached. The last 4 or 5 miles of the march lies through lovely glades and groups of firs and fruit trees.

There are many camping grounds at Koombreal; if the stay is for one or two days only, that on the stream or under the fruit trees below the houses is suitable; above the village is a flat spot under the deodars, and a spring about three hundred yards distant will give sufficient water.

Up the Kroras ravine a pathway leads to *Shardi* on the Kishangunga; the distance is 3 marches, but it is only a mid-summer route.

The *Kamakdori* river joins the right bank of the Kishangunga at Shardi. The *Bonda* pass, leading into Chilas, is only three marches from the Shardi rope bridge.

From Kombreal to *Kotwarra* is about $3\frac{1}{2}$ miles; here the roads bifurcate; the one to the left goes round the mountain spur, and leads viâ *Drogmulla* to Awatkoola. *Drogmulla* is about 3 miles from Kotwarra, and possesses an airy and shady camping ground; here you can halt and amuse yourself fishing, or can continue your march straight on to Awatkoola and boat down the Pohru. This concludes the tour of the Lolab.

The Ootar pergunnah.—The second road from Kotwarra leads to near Raikpoora, where the *Kamil and Lahwal* unite and form the Pohru. Marching up the Kamil viâ *Tikâr* to *Trigumm*, you enter the Ootar pergunnah, the north-western part of Kamraj. Koombreal to Kralpoora, on the Dadpoora stream, is about 14 miles. Trigumm is 3 miles short of this distance, but it will be best to do the longer journey if it is intended to go further up the river. The following day *Ridi* (where the stream is crossed by a bridge) can be reached by breakfast time, and in the afternoon the camp can be pitched at *Dranguari*, where the Kamil commences.

The *Kamil* river is formed by the junction of the stream draining the *Bangal* maidan and the eastern slopes of Shamshibri, with two other rivulets coming from the north called the *Rangwai* and *Bad-khol*.

Unless bent on shooting markhor, you will now retrace your steps to Ridi, and thence to Shaloorah, a march of 9 miles. From *Shaloorah*, you can choose your own line to the Jhelum; but if the summer heat is coming on, you will be wise to go viâ *Margham* to Ynas on the Pohru, where the boats can be rejoined, or if the water is too shallow for them to have stayed there, you

can stop short of Ynas at *Chogal*, and the next day march to Sopur or Dobgam.

	Miles.
<i>Shaloorā to Margham</i>	- 8
<i>Margham to Chogal</i>	- 7
<i>Chogal to Sopur</i>	- 12

The Hummel pergunnah is best visited in the autumn either from Dobgam or else by the road from Jambazpur situated at the point of the Kajnag range ; this latter route leaves the Jhelum two miles above Baramoola. There is no inducement to tempt one to tour about this part of Kamraj unless the object is to get a bear or two when the Indian corn is ripe, or when delayed by want of carriage to India from Baramoola ; if, however, you find yourself at Shaloorā or Trigumm in the autumn, your shortest and easiest route to the Jhelum will be across the Marwar river into Hummel.

CHAPTER XI.

DACHINPARA—THE JOURNEY FROM SRINAGAR--THE JUNCTION OF THE VESHOU, BIJ-BEHARA, KANBAL, ISLAMABAD, BAWAN, MARTAN, BUMZU TEMPLES, EISHMARKHAN, PAILGAM AND ITS NEIGHBOURHOOD, AMARNATH, THE ROUTE FROM THE LIDDAR TO KOOLAN IN THE SIND, RETURN JOURNEY BY THE RIGHT BANK OF THE LIDDAR TO KERRIM AND THENCE TO TRAAAL—LIDDAR TO THE WURDWAN.

June to September.—Awantipur has already been mentioned (see Chapter IX), and from there we will commence this tour.

From Awantipur to Sangam, the junction of the Veshou, is a journey of 8 or 9 hours by country boats. Sorsoo is half way, and has a fair camping ground.

Awantipur to Bij-Behara is 12 miles by road, and about 11 hours by water.

Bij-Behara is 30 miles from Srinagar by the land route. The town is of ancient origin, and is said to have flourished before the Christian era. Now it is dirty, and looks poverty-struck. The mosques and ziarats are numerous; native shops exist, and, on giving warning, flour and mutton are procurable. The camp followers can also supply their small wants. The camping ground is above the bridge; it is called the *Badshahi-Bagh*; opposite is a Hindoo temple built by Maharaja Runbir Singh.

The road up the right bank of the *Liddar* river starts from the bridge, but let us go on now to *Kanbal*. *Kanbal* bungalow is 5 miles by road from *Badshahi-Bagh*; but often it is a long business to tow through the shallow water. Near this is the limit of the navigable *Jhelum*. *Islamabad* is a mile distant. This town is known by the name of *Anat-Nag*, and it is the second largest in Kashmir. It boasts a post and telegraph office, and contains about 1,500 habitations.

The conical hillock, close to the town, is a landmark which is seen from afar; near it flows the *Anat* spring. Tawdry saddle cloths, and *purdahs*, with bright patterns, are brought round for

sale ; and in the season fruit and vegetables are procurable. The chief industry was shawl weaving ; but with the cessation of the demand from France, the trade seems to have almost died out.

The Anat Nag, with its sacred fish, are passed on the main road. Visitors, keen on sight seeing, should camp at Bawan. The distance from Kanbal is 6 miles ; it is considered half a march. *Bawan* is the site of a sacred spring, and the tents can be pitched in the vicinity under the chenars.

Martan is about 2 miles distant from Bawan standing on the tableland to the south-west. This is the most imposing of the ancient ruins of Kashmir. The temple was dedicated to the sun, and is most likely 1,500 years old ; it is known to Hindoos as the Pandu Koru. Views taken from almost every position are procurable from nearly all the Indian photographers.

Many years ago, the Martan plain was partially irrigated by a canal, which brought down the Arpatnar waters ; but with the exception of a few retired sepoy, the country round is untenanted.

The cave temples of *Bumzu* are one mile distant from Bawan ; the entrance is from the cliffs above the road which leads to Eishmarkhan, so they can be visited *en route*. The Bumzu carvings are amongst the oldest relics of past architecture, and as such deserve a visit, not so however for their intrinsic worth. The passage to the cave is not inviting, but it is only about 16 or 17 yards long.

The next place of interest is *Eishmarkhan* ; this is the ordinary stage from Islamabad, and is 13 miles from Kanbal, but as Barwan and Martan cannot be passed by the sightseer, it is better to march by shorter stages. Eishmarkhan possesses but one prominent building, the ziarat of Zyn-ud-din. The story runs thus: The dying priest is supposed to have been caught up to Paradise and to have left his staff in a cave as a mark where he wished his shrine to be built.

Near Eishmarkhan the scenery is wild, and some magnificent cliffs are above. The glen adjacent is pretty, and used to be first class ground for Kashmir stags, but its glory has departed, and will never return, for it is disturbed by buffaloes, and goats innumerable.

The next short stage is *Bhatkhot*, 6 miles from Eishmarkhan, but the full march is Pailgam, about the same distance beyond. At Bhatkhot, and at the entrance to the *Lung Nye*, less

than a mile distant, are pleasant camping grounds. The Lung Nye camp is called Kootmurg; past it, a track leads to *Sooknis* in the Wardwan, distant 3 stages.

Leaving Bhatkhot, and at the same time the rice cultivation, the cool snowy breezes refresh one, and summer quarters are near at hand. The village of *Lidroo* is on the right, on the high ground; the river is brawling along to the left, and the road lies through woods and across mountain streams. Lidroo is most picturesquely situated; a short way above it, is a first rate camping ground, close to good water. A glorious view of *Gwashbrari* peak is now and again obtained. Further on the valley narrows almost into a gorge. Across the river are the *Sirbal* ziarats and the *Ganeshbal* rest-houses for pilgrims. You pass a stream by a wooden bridge, and ascend a few paces and find the valley open, and partly cultivated. *Ganeshbal* village and the stone sacred to Ganesh are on the edge of the torrent. Here the Amarnath pilgrims halt, bathe, and worship the symbol of their god, which is painted to represent an elephant's head. A short distance above, the Liddar is bridged; half a mile further on, the *Lidarwat* and *Shisha-nag* streams unite and form the Liddar river. Beyond the junction there is a choice of camping grounds. On the right bank by Marmar it is much hotter than on the Pailgam side. At Pailgam itself the old halting place has long since been ploughed up, but short of the village on the higher ground above the road, there is plenty of space. Alas! the axe of the woodcutter, the wanton destruction of the villager, the gujar and the goat-herd have reduced the forests to mere skeletons of their former selves, and for what purpose? Trunks of cut and decaying trees encumber the hillside, branches continually impede the wanderer's progress, and too late for the benefit even of the coming generation, has the order to cease cutting gone forth. Still the running streams, the foliage on the hillside, the glimpses of the glaciers and the mixture of wild nature with cultivation are enticing, and Pailgam is still pretty, indeed lovely in the evenings, when the setting sun crimsons, and colors in many hues the peaks of the Lung Nye; and intensifies the blue grey shades of the rocks.

Pailgam to Amarnath.—The pilgrims to the sacred cave pass up the Liddar valley in August, and the best time to visit Amarnath is just before their *arrival*. Coolies and supplies must be arranged at Pailgam for the whole trip and fairly light loads given.

Pailgam to Tanin (Chandanwari) 10 miles.—The road lies through the village of Pailgam, and crosses the *Shisha-nag* branch of the river; it then gets into higher ground, from

which beautiful bits of scenery are visible. Passing the small hamlet of Praslang, all cultivation ceases; the torrent and rocks afford sketches to the artist. At Chandanwari are several fine maples; beyond these and across a small stream which descends from Astanmurg, is the best camping ground.

Tanin to Shisha-nag 6 miles.—The beginning of the march consists of a steep ascent, and then is fairly level to near the margin of the lake; here the dearth of fuel will first be felt, but the juniper gives enough to prepare dinner. Marmots will be seen.

Shisha-nag to Panjtarni.—The road passes over the ridge which separates the Amarnath valley from that of the Shisha-nag: from here the cave is visited. The entrance is reached by a steep path. The cave is very variable in height, and the water drips through the roof. The pilgrims bathe in the sacred rivulet of *Amarveyt*, and then visit the cave generally in a state of almost nudity.

The return journey is made via *Astanmurg*, by the more robust; the road comes to Tanin.

The visitor will easily get in one day from Panjtarni to Zoljpat, and thence to Pailgam, without halting at Tanin.

The journey to Amarnath is not a popular one; it is often spoilt by the rain and mist; many people content themselves with pitching tents at Tanin or Zoljpat, from thence they visit the Shisha-nag.

Pailgam to Lidarwat 12 miles.—To *Aroo* and its beautiful meadows, the path leads up the right branch of the Liddar, after crossing the Tanin or Shisha-nag stream below the village. The fine old forests have here been ruthlessly cut, and ruined for many years to come. *Aroo*, distant 6 miles, has space for many camps; it is apt to be wrapt in mist during July, but is a delightful resort under a clear sky. The village consists of 4 or 5 huts, but the gujars can supply plenty of milk, and perhaps a few chukor can in September be obtained: all other wants must be taken with the camp. Custom has decreed that these six miles constitute a full march, hence the coolies demand eight annas to Lidarwat.

The *Musjid* nullah is the main feeder of the stream which runs past *Aroo* and comes from the west; a pathway leads up it through some fine woods of chesnut, thence over the pass to a tarn which drains into the Sind. Moondlan is a village in the mountains above Pailgam; it can supply four or

five coolies, and at a pinch Aroo, can do the same, but it is best, if a halt is made at Aroo, to keep the Pailgam transport.

Opposite to Lidarwat the waters of the Tar Sar and of Kolahoi unite.

The *Kolahoi* stream drains the *Basmai* glacier (15,652 ft.) from the north, the *Harbagwan* (16,055 ft), and the *Gwash-brari* or *Kolahoi* peaks (17,839 ft.) from the east. There are accessible glens and wild scenery in every direction. The *Tar Sar* lake is within a very easy march of Lidarwat; the camping ground is at Sangam, two miles below; here the stream from the lake trickles down the hill-side. *Mar Sar* is due west, on the far side of a low ridge, as before stated; its waters join the *Arroh* river.

From Sangam a path to the north goes *viâ* the Yem Sar to Koolan in the Sind. In July and August ladies have walked over this pass, and a dandy can be carried most of the way.

The distances are :—

	Miles.
<i>Lidarwat to Sangam</i>	- 5.
<i>Sangam to Yem Sar</i>	- 6. Cross the pass.
<i>Yem Sar to Koolan</i>	- 8. Breakfast at Zaiwin; the descent to Koolan is very steep.

Good hill ponies can be taken, but there would be great risk for horses unaccustomed to the mountains.

The Liddar swarms with small fish which can be caught by scores, by baiting with worms, but which absolutely decline to take the fly, or spoon bait.

If all these excursions are made, but of course omitting that into the Sind, which cannot be said to be part of a Liddar trip, it will probably take from June to the middle of August. The heat will not have abated in the main Jhelum valley, but there is many a worse place than the Liddar, and a fortnight can be spent in fishing, picnicing, and loafing.

From Pailgam by the right bank to Bij-Bihara, 24 miles. The ordinary division of the distance is *Sullur*, which is half-way. If this is considered too long—

	Miles.
1st day <i>Dowhat</i>	- 7
2nd „ <i>Budroo</i>	- 8
3rd „ <i>Bij-Bihara</i>	- 9

To get to the *Traal valley* (see Chapter IX) from the Liddar without crossing the Bhugmur :—

	Miles.	
1. <i>Pailgam to Leiwar</i>	- 12.	Pass Dowhat.
2. <i>Leiwar to Kerrim</i>	- 10.	Pass Budroo and Sir-Gafara.
3. <i>Kerrim to Traal village</i>	6.	An ascent of about 1,500 feet and easy descent.

The Liddar is, however, at its best either when the masses of fruit blossom show in April, or else when the autumn tints are in their glory. Between Dowhat and Ganeshbal, from October 1st to 15th, the autumn coloring is magnificent, and the weather is crisp and bright. Not many people would care to spend the whole summer in this part of Kashmir; the dullness of the place is sure to pall on all but those who love a long spell of solitude coupled with beautiful scenery and are content to wander simply for the sake of change of scene. The fishing is not more than "something" to pass the time, and the aid of the painter's brush, the study of botany or the pursuit of natural history, is necessary to give an object in life. Compared with the Sind, the Liddar is not nearly so grand, but it is much less cramped, and it is free from the worries of unwilling coolies, and is infinitely better off for supplies.

The Wardwan can be reached in the summer from the head of the Shisha-nag stream; the road on the far side comes down to the Sunyan river, one long march above Sooknis. By a good walker, Sooknis can be reached in 3 days from Pailgam.

1st day—*Zoljpat*.

2nd „ *Pass Shisha-nag over the Gool-lul Pass to Rung Murg*.

3rd „ *Sooknis*.

After shooting at the head of the Wardwan, this is not a bad route to adopt, but whether there is any sport now in the Sunyan or at Rung Murg itself, is very doubtful; this route is not practicable for ponies; there is another path which comes direct to Shisha-nag from the Wardwan, and is more frequented than that given, and any guide will show the route.

	Miles.
1st day— <i>Sonsar-nag</i> . Cross the pass 14,000 feet	12.
2nd „ <i>Shisha-nag or Tanin</i>	8.
3rd „ <i>Pailgam</i>	10.

CHAPTER XII.

A SUMMER TRIP THROUGH THE SIND VALLEY—GANDERBAL, MANASBAL, KANGAN, GOND, GUGANGAIR, SONAMURG, BALTAL—THE CHETTINGGOL, WANGAT, SOOPHRAR, GOND, REWIL AND OTHER GLENS—THE ZOGILA PASS TO THE CREST AT GOOMBER.

June 1894.—Gulmurg had begun to fill, Srinagar to be deserted; and even the night time was unpleasantly warm in the valley; hence cooler climes were very desirable.

Of late years the Sind valley has had the reputation of being the most difficult district in which to obtain coolies and supplies. It was therefore determined to be as independent as possible.

A team of six baggage ponies was procured costing Rs. 246; four of them were quite capable of carrying heavy weights, and were excellent saddle nags. The other two were small, hardy little beasts from Machil. Pack saddles, ropes, and small blankets, covered with Russian duck, and thus made almost waterproof, came to Rs. 100. These six ponies were looked after by two grass-cutters, and were under charge of a headman, who also superintended generally the camp equipage.

A double-fly tent, 8 ft. by 7 ft., with an awning in front, two sowars pals (one for the Kashmiris, another for the cook), and a *tente d'abris* for a Hindoo servant, made up the camp.

A tiffin coolie and a gun-bearer, with the few men already mentioned, were the personnel. The servants carried the rifles, guns and fishing rods, and led the ponies.

A saddle pony (with a waterproof valise and a small saddle bag), in case it was too hot to walk, was also taken.

A supply of grain and rice was sent ahead, and stored in a central village in sealed bags. This is not always a necessary precaution; at times grain is procurable at *Khangai* and *Gond*. Some people prefer to have details of outfit given to them, and as little has been mentioned on this subject, a rather minute list is now attached.

The tiffin coolie carried two small baskets, one fitted complete for one person, and a second (made in Srinagar)

had spaces for a small stew-pan, plates, teapot and cups : a tin kettle was slung on the load ; the whole weighed, when the baskets were full, 14 to 18 lbs.

One pony load consisted of the tents without the pegs, they weighed 170 lbs. The second carried stores, the tent pegs and the Hindoo's outfit, total weight 150 lbs. The third, bed and bedding, a canvas bag of small size and a large one holding the Kashmiri's belongings, weight 160 lbs. The fourth, a pair of cane mule trunks, containing clothes, tea, candles, and ammunition, &c., two folding chairs and a wee table, weight 140 lbs. The fifth, a box table, made to the pattern of a well known French traveller, and in which bottles and certain stores, spare plates, knives, and forks were put : a supply of table rice and flour, the ponies' grain for one day, and a leather covered box holding the cooking pots, weight 150 lbs. The sixth was a dozen of liquor and a few odds and ends, weight about 80 lbs. This was purposely kept light, in case a pony broke down. An India rubber bath, a washing basin with cover, a candle lantern, a candlestick and shade, a small cookhouse lantern, spare rope, drilling, wool for re-stuffing saddles, several pairs of spare shoes for the ponies (for two or three had to be shod on their front feet and the saddle animal on all four), shoe nails, two light axes, two grass-cutters' sickles, a very small pick-axe, a water-bottle, a large chagul, a bucket, a brass vessel capable of holding two gallons, were amongst the belongings.

Iron pegs and good English picketting ropes for the ponies were on each animal, the blanket was thrown over, and a large surcingale went round the load.

Thick and medium flannel shirts, vests, drawers, socks, stockings, &c., were necessary, as the temperature varies, but a small quantity of each suffices, provided plenty of bar soap is taken. Three tweed suits of various thickness are amply sufficient ; boots are subject to great wear and tear, and a pair of good chuplees is useful. A warm great-coat and a flannel lined waistcoat should not be forgotten. The servants' outfit should be scrutinized ; they generally receive a puttoo suit, and a pair of strong chuplees as a gift ; beyond this they require on their own account a couple of good blankets each, a cooking pot or two and a bag containing a few luxuries for their messing. An allowance of 80 pounds amongst four or five Kashmiris is generally sufficient. A down-country servant will require double the weight allowed for a Kashmiri and a well-to-do Hindoo, with his brass cooking pots, possibly more. Marching from stage to stage when changes of coolies

are procurable, it does not matter what the servants take with them. One of the objects of taking private carriage was to avoid the vicinity of villages, the nuisance of barking dogs, and the evil smells near habitations. Sumbhal was the starting place; the first little incident was the disappearance of a pony; the day which should have been spent in preparation was almost entirely lost in looking for the animal. Just before nightfall it was caught whilst grazing amongst a herd of the Maharaja's. The next day the tents were pitched near the Fakir's garden at Manasbal, but the nephew reigns in his place; the old man is dead. Many must remember the cave he dug, and in which he was to be buried; after all he expressed a wish, when dying, to be buried outside in the garden. The wind rose at dinner time, and blew nearly a gale; and all day long the flies had been very troublesome. Travelling is certainly not entirely pleasant, but the spirit of unrest, when it takes the form of Himalayan wandering, is not easily laid.

The next day the ridge of the hill above the lake was crossed as the sun rose. The valley of Kashmir looked like a large field of golden corn in the morning glow. In the background, the Gulmurg hills were a dark violet, and lightning was flashing above the murg, marking the approach of a thunderstorm. The lake was in deep shadow. The first village of any importance is *Ræpur*, then comes *Lar*; close to it and perched on a spur is a picturesque ziarat. The view ahead is fine, and gives promises which are fulfilled; for in wild rocky peaks and mountain scenery, the Sind is superior to the Liddar, and in fact to all the side valleys of Kashmir.

A little beyond *Mangond*, and close to the ridge which divides *Anderwan* from *Chettingool*, is some uncultivated ground where the ponies could graze; here the camp was pitched. The distance from Manasbal is 8 miles; the nearest village is Huri-poor.

The ordinary stages up the Sind valley are given in the official rules for visitors. The distances and remarks are the author's.

Miles.

- 1 *Srinagar to Ganderbal.* 14. By road, or by boat *viâ* Shadypur the time depends on the state of the Sind between Shadypur and Ganderbal, but may be taken at 12 to 15 hours—excellent camping grounds.

Miles.

2. *Ganderbal to Kangan* 11. The Manasbal and Ganderbal road join opposite to Mangam. Formerly the bridge was higher up at *Woosan*. Supplies fair, but it does not answer to trust the contractor to give any large amount of grain.
3. *Kangan to Gond* - 13. Supplies fair at times. Rice is often difficult to get. Coolies and ponies required for Sonamurg are obtained from here.
4. *Gond to Gugangair* - 7. Milk only procurable—pass Rewil and *Koolan*.
5. *Gugangair to Soona-* 8. Post and telegraph office in summer. Supplies scarce; unless the Durbar have sent up a contractor. Enquiry should be made.
murg.
6. *Sonamurg to Baltal* 9. No supplies.

Total 62.

For years past there has been trouble about rates for marching; and although matters are now being put into better trim, there will always be reluctance on the part of the coolies to take a fair wage. When the snow is on the ground, it is but just that the men should receive higher rates, and lighter loads, but the coolies are greatly out of hand, and defy the petty officials.

To return to the narrative. The next march was to *Mangond*, 6 miles, and one mile beyond *Kangan*; on this occasion the journey took $3\frac{1}{2}$ hours, for the river was in high flood, and had overflowed on to the road.

A little short of camp are huge elms; one of them is 37 feet in circumference, measured above the buttress shaped roots.

Mangond is well shaded, and possesses a spring; suitable ground for a camp is before the rise to village. This place can only give about a dozen coolies.

On the march, *Chettingool* and *Wangat* ravines were crossed. The former is 9 miles in length, the upper portion is steep; the source of the stream is *Brahinsar Nag*.

Wangat ravine is a shooting reserve ; the village is on the road to the *Gangabal* lake, to which the distance from *Khangan* is 18 miles ; close to the lake is *Rish-Sar*. To the north-west, over the *Satsaran* pass, leading to *Tilail*, are the *Kishen* and *Vishen Sars*, and other small pieces of water. These are the names given to the tarns by Hindoos.

The Pundits, when on pilgrimage to the sacred waters of these glens, collect in Srinagar, and march to Woosan, thence to Chettingool, from there to Brahinsar Nag, where they bathe, then over the hill to Gangarbal. They return by *Nara Nag* (the site of the old *Wangat* temples), and after again bathing in the sacred spring they separate, and each goes his own way. When leaving *Nara Nag*, they change their grass shoes for leather ones ; thus the vicinity of the temples is strewn with old poolas (grass shoes). *Nara Nag* is about half an hour's walk from *Wangat*, and 8 miles from *Kangan*.

The march from Margond is interesting. *Surwan* is the first village passed ; a little further, but on the opposite side is *Haien* ; above it, *Yechahan*. Over the crest is a footpath which leads to Shalimar, by which a messenger will get to Srinagar in 12 hours. On the right bank, 3 miles beyond *Surwan* is *Marmal*, perched on a tableland, under the slopes of the *Kotwal* mountains (14,271 feet). This hill is parallel to the road as far as *Har* or *Haree* ; north of it is *Oksur Nag* which drains into the *Wangat* river. The *Sind* is crossed beyond *Har* ; near the bridge is a flat camping ground, ahead are the walnut groves of *Soorphrar*, and the ravine bearing the same name. A short distance up, this glen is joined by a stream which rises in the *Chanda-Sar*, a small tarn close to the *Tar* and *Mar Sars* (see description of the *Liddar*).

From *Soophrar* there is a track leading straight up the ravine to *Nagbaran* ; it is much overgrown by bushes which catch in the baggage, and is only occasionally used by sportsmen with very light loads. The main road recrosses the river near *Sambal* ; a mile ahead is *Phrar*, and two miles beyond is *Gond*.

The clouds were gathering, so the camp was hastily pitched below *Phrar* (on the atlas sheets "Boorphrar").

Phrar to *Rewil*, 4 miles. The *Gond lumbardar* came down with his ponies in the morning, and took on the camp to a delightful ground about quarter of a mile short of *Rewil*.

The arrangements for supplies are much improved since 1892, when no price would tempt any one to part with a single

seer of grain. In the villages which are high up the glens, "plenty" cannot be expected, but the Sind valley is the trade route to Ladak and Central Asia, and a return to the old state of affairs when grain was always procurable is gratifying.

Thousands of sheep and goat were passing upwards, but in spite of the goatherds, the wholesale destruction of forests seems to have been checked, and the dense masses of *Smithiana* and *Webbiana* firs, with the lighter foliage of wild walnuts below and birch above, although wanting in variety of color to the painter's eye, were pleasant to look at. The mountain summits were partially covered with snow, which extended in the shady nullahs almost down to the river.

The *Gond*, *Rewil* and *Koolan* glens contain a few small ibex, the remains of larger flocks which formerly existed.

Bird life is scarce. Without actually searching for birds, but still writing in a book the different varieties met with, between Manasbal ridge and Gond, only 53 kinds were noted; and as far as Soonmurg about 80; very careful looking might add half as many again, but undoubtedly Kashmir is a poor country for the ornithologist. At this time of the year birds of prey are seldom seen; in the winter they teem on the *chukor beats* between Lar and Manasbal.

The birds which are known to those who take even slight interest in ornithology are enumerated:—

Two varieties of bulbuls, the oriole, the pied bushchat, the white capped redstart; and the plumbeous robin flitting over the stones in the river. The spotted forktail, wagtails, varieties of tits (chiefly found amongst the fir trees), jackdaws, black jungle crows, starlings, the house and cinnamon headed sparrows, the roller, European bee-eater, kingfishers, cuckoos, hoopoes, shrikes, the rajah bird or short billed minivet the paradise flycatcher, the black throated thrush, a rock thrush, the ouzel, the noisy yellow billed blue magpie, the bearded vulture, a solitary specimen of the white scavenger vulture, which was perched on a tree in Gond; now and again the imperial eagle, a few hawks and the ubiquitous kite. The call of the koel was heard; hoopoes had nests at Rewil, this is rather cold quarters for the bird. A few doves and an occasional blue rock pigeon were seen, but not a single game bird was put up, although a spaniel was continually hunting. On the higher ground the large tawney vulture and kestrels are met with, various finches, wrens, the nutcracker, the chough, and woodpeckers are to be found but are not plentiful.

On June 18th and 19th, rain, continuous rain, fell, and a slight sprinkling of snow on the highest of the peaks. However, there was a certain amount of luck in not being higher up the valley. Sonamurg must have been very cold and dreary. The bridges over the Sind near Soorphrar were washed away, but this is a yearly occurrence, and as there is plenty of timber on the banks, three or four days should suffice to repair the damage.

The march to *Gugangair* is very easy; *Koolan* is past, 4 miles from Gond. The road to the *Yemhunpass*, leading to *Dachinpara*, is opposite to *Koolan*; the Sind is crossed by rather a rickety bridge, the route is by the water mills; then up the spur to the left, until the forest ends; after that the path leads to the right to the *Yem Sar*.

Rezim is a straggling village, with several houses; it is close to *Gugangair*. There are two or three camping grounds, the best is near the road by an old hut; the others are further ahead. There were scores of carcasses of sheep and several dead ponies lying about, victims to the inclement weather. *Gugangair* is shut in by rocks; it is either very hot, or else a cold wind blows through the narrow valley.

To *Sonamurg* is an easy march when the road has been repaired; but this often is very slovenly done; and this year it was certainly rather worse than usual.

The river reminds one somewhat of the *Tanin* branch of the *Liddar*, but on the whole is not so pretty nor does it lend itself so much to sketching and photography. Here the scenery of the Sind depends on its towering grey rocks; in places these are crowned with natural spires of stone, and in others are castellated in form. *By Thajwaz* are some of the most telling views. The *Thajwaz* stream joins the Sind on the left bank, and flows from a group of small glaciers which are immediately above *Sonamurg*. The river is crossed below *Chittagari* hamlet; the path ascends slightly on to the meadow, a mile or so further on it again crosses the river by *Sonamurg* village. A new alignment is now being given from *Thajwaz* (1895.)

The camping grounds are on the right hand side, between the two villages and far above the road. Up *Lashpater* which faces the best camps, are some lovely spots. This ravine can be followed to its head; from thence a pathway runs over the hill to *Raman*, and to *Tilail*. The *Vishansar* is a small tarn, at one of the sources of the *Raman* stream. Really clever ponies can take this route.

A certain amount of supplies were procurable at Sonamurg the village has increased in size during the last few years. Passing onwards the camp was pitched a mile upstream ; the best ground used to be in a bend of the Sind, below a small bank covered with birches ; the river was bridged at the beginning and ending of this bend, but one bridge is broken down, and the road was through the old slips, to avoid which the bridges were built.

The abandonment of the left bank route between the two bridges is a mistake. During the night the river carried away the toe of the slope below the road, and the slip began to move. The whole of the next morning was spent in cutting out a narrow pathway, along which the active ponies scrambled. The mule trunks and tent poles were unloaded, as they would have struck against the lumps of ice and rocks which projected over the path, and the ponies would most likely have fallen into the river. It is seldom that a good hill tatio loses his footing, unless the baggage jars against some obstruction. Most accidents occur in that way, or else by crowding the ponies on the rickety bridges.

About two miles beyond Sonamurg the *Nilgrar* and *Kokeron* streams bring down the icy waters from the glaciers to the north ; and here the Sonamurg meadows may be considered to cease. Drizzling rain set in, and the tents were pitched. The evening brought one of those summer cloud effects, which no pen can describe. A scramble up the right bank of the Kokeron amongst the pines was rewarded by a grand view of the craggy summits of Thajwaz and the whole length of the valley of Sonamurg. Above were the grey rocks, among which a few trees managed to find sufficient soil for their roots ; high up were the glaciers newly powdered with snow. Towards Baltal were green swards partly covered with birch and dotted with flocks and herds, and on the snows above, the coloring, which is the glory of the scene.

To be able to appreciate Sonamurg, a great deal of climbing is necessary ; it is green, fresh looking, and pleasant on the murgs ; rugged, wild and picturesque above, whilst the glens are sufficiently small to afford excellent photographic studies.

The following day *Baltal* was reached under cheerless circumstances ; the coldest of driving rain and dense mist are not pleasant during an early morning's march. At Baltal a friend who had gone on the previous day from Sonamurg was weather bound. The road to Baltal lies through the nullah on the right bank of the river, and passes the postal huts at *Sirbal*,

4 miles from Baltal; then goes through the poplar and willow woods of *Ranga*, and finally over an open slope of grass to the junction of the *Zogila* and *Pangitarni* streams, which form the Sind. The march is a very easy one, but is crossed by small streams. Between Sirbal and Ranga, but on the left bank is a ravine, up which is a path leading through the mountains to Thajwaz.

To the source of the Pangitarni, *Aberveyt* or Amarnath stream, there is no summer road from Baltal, but before the snow bridges are broken, it is possible to get up the glen.

The *Zogila* pass (11,287 ft.) is rather more than 2,000 ft. above the postal huts at Baltal. During the winter and early spring, the route lies up the nullah; in the summer a pathway is opened out on the hill side, which greatly simplifies matters. A little care is required with laden ponies until the pile of stones clear of the birch trees is reached. The top of the pass is some distance ahead; the stream from the right is Kuyonpathar: under cover of the rocks at its junction the coolies often sleep, and go on at day-light. This water and those of the next little stream join the Sind. Goomber is the water shed. The stream on the left, which comes from the glacier due north of Baltal, is the source of the Dras river. From Baltal to Goomber is about 6 miles, or in summer three and a half hour's walk. In March and April seven hours are often spent in struggling through the snow, and although the ascent from Kuyonpathar to Goomber is very slight, the march in winter is most trying if the snow is soft, or the wind high. For administrative purposes, the road from Baltal is under the Thanadar of Dras, but the natural boundary of Kashmir is Goomber. The continuation of this journey will form the subject-matter of another chapter: the country passed through cannot be included amongst the routes suitable for ladies or large parties.

Since the above was written, the Kashmir P. W. Department have taken over the road as far as Dras.

CHAPTER XIII.

THE ROUTE TO THE NOWBOOG AND WARDWAN—CHANGAS
—ACHIBAL—NOWBOOG—MARGAN PASS—THE WARD-
WAN—THE HOKSAR PASS—RAJPARAN.

THE months of May and June, or else September and October, are the most suitable for travelling in these valleys. Having arrived by boat at Kanbal:—

Miles.

Kanbal to Changas ... 7. A very easy march.

Changas to Nowboog ... 12.

Changas is a village of considerable size and is 3 miles from *Achibal*. This latter place is 7 miles from Kanbal. If it is not intended to camp at Achibal, breakfast can be sent there, and the tents may take the direct route to Changas.

Achibal was one of the pleasure gardens of the Moguls, and the remains of the old buildings exist; the garden water-courses along which the fine spring was taken are still seen. The *Bringh* waters probably form this spring and rise to the surface at Achibal, having been lost under ground higher up. There is a game preserve in the vicinity.

Changas was the head-quarters for all supplies for parties visiting the Wardwan, and from here stores of grain were taken, and the traveller should make enquiries at Islamabad whether he is to rely on that place or on Achibal or Changas for rice and barley. Nowboog is unable to give grain. *Nowboog* can be reached by the *Halkan* galli; the pathwhy is rideable; the village is in the *Nowboog Nai*; it is a favorite resort of visitors. Like the Liddar, the river abounds with small fish, which can be caught with worms as bait. Along this valley are the routes to the Wardwan *via* *Hoksar* to the east, and the *Margan* to the north-north-east.

The Nowboog valley is in parts very narrow, and rarely more than about 1,500 yards broad; above it are some very pretty meadows, and the climate in summer is good. There are several small villages.

Dobtal is a nice little camp at the junction of two streams, and is about 7 miles from Nowboog; it is not far from *Garan*,

the ordinary halting place. For those who are pressed for time the best division of the distance to Garan is :—

	Miles.	
<i>1st.—Islamabad to Karpur</i>	13.	
<i>2nd.—Karpur to Garan ...</i>	13.	Pass Nowboog.
<i>After this Garan to near Inshin.</i>	18.	Over the Margan, 11,600 feet.

The ascent is fairly easy, part of the descent is steep, and the view of the snowy peaks from the summit is fine; the chief features are the twin mountains of *Nun* and *Kun*. We are now bordering on sporting tours, but ladies have walked over the Margan in the spring, and in summer, ponies and dandies can be used.

Sooknis (mentioned in Chapter XI) is up the Wardwan river; it is distant from Inshin two easy marches of about 8 miles each. *Maru* or *Petgam*, the capital of Wardwan, is down stream, the distance is called 24 miles, but seems shorter; there is a good halting place at *Gweenai*, which is 10 miles from Inshin. The Wardwan cannot be strictly classed as one of the places likely to be much visited by large parties, and will be mentioned again in Part III, Chapter. XIX.

The alternative route to the Wardwan, but which can only be taken in summer, is by the Hoksar, due west of Maru.

	Miles.	
<i>1. Maru to foot of the pass</i>	10	This is good day's journey.
<i>2. Over the Hoksar to Rajparan.</i>	10	Height of pass 13,315 feet.
<i>3. Rajparan to Nowwoog</i>	14	

Rajparan is the name given to the beautiful western slopes of the Hoksar mountain. The autumn is the time to go there. How any Government can tolerate the destruction that is carried on for the sake of a few thousand long-haired goats, it is impossible for our Western ideas to conceive; possibly to the eastern potentate there may attach a certain amount of glory in sheltering the Khagan and Poonch goat-herd who cannot find refuges in other places. The charge made per hundred goats is very little, consequently the matter of £ *s. d.* cannot be the reason: besides the damage done to the birch is immense, and a forest charge for birch bark would probably be more remunerative. The magnificent birches here also are all disappearing under the loppings of the axe. The reader must pardon the repeated allusions to this subject; it is a very sore one to those who knew and wandered over the country before detestable goat-herds appeared to mar the most perfect portions.

CHAPTER XIV.

VARIOUS ROUTES.

DANDWAR VALLEY, VERNAG, SHAHABAD, PAYECHI, PATAN.

Dandwar is to the south-west of Islamabad ; the stream rises in the Mohu pass on the borders of the Jammu district. The direction is north-west ; it joins the Veshau.

Miles.

Route—

1. *Kanbal to Kolgam* - 11. A large village : contains two ziarats—Husein Somnari and Shah Hamadan.

or 1. Sangam to Karwin
by boat and thence to
Kolgam by road.

2. Kolgam to Ringhet - 9. An easy ascent and descent ;
a fair sized village.

Ringhet is in the valley ; it is two marches from Mohu, and half a march from Karwin, on the Veshau. Dandwar village is some distance up the glen, which is worth exploring. Under the Pir range is a stream rising to the west of Mohu ; it joins the Dandwar, a short distance from Ringhet, and up it are one or two nice spots for small camps.

To return to Islamabad, march from—

1. Ringhet to Bringl-lanor is a short and easy journey ;
camp below the village.

2. Bringl-lanor to Islamabad 13 miles.

Vernag is 16 miles from Islamabad, and a short distance from the foot of the Banihal pass.

The Vernag spring is led into a large reservoir constructed by the Emperors of the Moghul dynasty about 1620-1630. With their usual happy choice of sites for summer palaces, they chose Vernag, and from the raised balconies must have had a grand opportunity of seeing Kashmir, for the ground rises gently from the vale. The reservoir exists ; it is octa-

gonal in shape and deep; round it are the remains of masonry which probably carried the palace. The present buildings are a hideous baradari; and a summer house, &c. The water passes under the baradari. It then flows into the Sandrahan river, which takes its rise in the *Shahasbad* ravine, and afterwards forms a portion of the Bringh.

The orchards of Vernag and Shahabad are still famous for apples.

Shahabad is 12 miles from Islamabad. It originally contained a palace. One of Akbar's generals is said to have controlled the Banihal route from here. The road to Shahabad village is often impassable owing to floods.

Payech is a small village marked on the Atlas sheets; it is 8 miles due west of the Veshau and Jhelum junctions; the easiest road is said to be from the left bank of the Jhelum from opposite to Awantipur. Payech is 12 miles from Shapyon, and is famous for a very well preserved but ancient temple which must have escaped the ruthless hands of Sikandir, and other fanatical Mahomedans.

All the important ruins and temples, except those at Patan, have been now mentioned. Here are two ruined temples built A.D. 900 by King Sankara Mahadeva. These have lately become damaged by earthquakes, and the roots of trees. The visitor will drive past these, and by one or two carved pillars when the extension of the Tongha road to Srinagar is complete. So no special journey is required to see them.

With the exception of the Phak pergunna, reference has now been made to the places likely to be resorted to by those who travel for the love of moving about, and who have no very keen desire to shoot.

Phak is due north of Srinagar; the road is by the Dhal Lake. The Anchar swamp is to the west, and the Arrah river flows through the eastern portion. There are a few pretty camping grounds scattered here and there, and in the vicinity of Dajgaon which is a march up the Arrah, the air is fairly cool in the summer months. The road leading up to the lakes Mar Tar and Tar Sar at the head of the stream is fairly good.

PART III.

SPORTING ROUTES AND SPORT.

CHAPTER XV.

FROM BALTAL TO LEH—GOMBER, SOOKH AND KHAR RAVINES—DRAS ROUTE OVER THE UMBA-LA TO SOROO—DRAS TO TILAIL, ALSO *viâ* CHOTA SHIGAR TO KIRKITCHOO—TASHGAM RAVINE—KARGIL AND THE ROUTE FROM THENCE TO SOROO—THE PHOO RAVINE—EXTRACT FROM A DIARY KEPT FROM MOULBA TO LEH—LEH.

THE end of Chapter XII brought the traveller to Gomber, the watershed of the stream that leads to Battal; the journey under description was, as before stated, commenced in June, which is probably the most suitable month for a trip to Ladak.

The ordinary marches are :—

SPORTING ROUTE NO. I.

Miles.

- 1 to 6. *Srinagar to Baltal* 62.—These have already been mentioned in detail in Chapter XII.
7. *Baltal to Mataiyan* 16.—Pass Minimurg in mile 11. Mechoi postal huts are one mile short of Minimurg. Serai. Supplies very scarce.
8. *Mataiyan to Dras* - 15.—Pass Pandras in mile 6. Descent very easy. Supplies. See description of Dras.

Total carried over 93 miles.

Miles.

- Brought forward - - 93.
9. *Dras to Tashgam* - 16.—Easy but dreary road, camp in Government plantation. Korab, 5 miles beyond, is a better place. Supplies scanty at Tashgam.
10. *Tashgam to Kargil* - 23.—Supplies ample. A halt can be made at Chanagund in mile 16. See description of Kargil.
11. *Kargil to Moulba* 23.—Cross the Soroo. Paskyun is (*Moulba Chamba*). in mile 7. Supplies. *Lochan* is in mile 14.
12. *Moulba to Kurbo* - 11.—Supplies. Cross Namyka-la (13,000ft). Easy going in the summer.
13. *Kurbo to Lama-* - 15.—Cross the Fotu-la 13,440 ft. *yuru.* Easy going; supplies very poor; camping ground. The march is described in detail.
14. *Lamayuru* to 20.—Cross Indus by bridge. *Nurla.* Kalchi in mile 12 has a good rest-house, and excellent shade. Supplies.
15. *Nurla to Saspul* - 15.—Supplies. Serai.
16. *Saspul to Nemo or* 13.—Pass Basgo in mile 7. *Snemo.* Supplies. Excellent camping ground.
17. *Nemo to Leh* - - - 18.—Pass Phyang in mile 10 where there is a camping ground and rest-house.

Total distance about 247.

Strictly speaking, Srinagar to Leh is 19 marches, for the 7th, 10th, 11th, and 17th stages are a march and a half. The rates charged are noted in the list of prices kept up at the serais, which have been built at each camp. The ordinary charge is eight annas a pony and four annas a coolie *per march*

The road is the "Central Asian Trade Route," and is under the jurisdiction of the Joint Commissioners of Leh, who are the British Officer on duty at Leh, and (*ex-officio*) the Wuzeer of Ladak.

Sportsmen cross the Zogila early in the year, and have to pay special rates from Gond to Dras; they often experience very great difficulty in getting coolies; no wonder, for there is considerable danger from frost bites, and it is hard work. In the summer months, pony carriage is plentiful. Those who are racing for the best shooting grounds will have but little time to dwell on the peculiarities of the people, or to study the natural features of this interesting country, but the narrative is continued from Chapter XII for the benefit of others who are not pressed for time.

Stage 7 has been partially described. In the spring the ascent of the Zogila is up the ravine instead of over the hill. In common with many other sportsmen, the author has spent from early dawn to dark in reaching the squalid huts of Mechoi, and has been glad to be able to clear the snow from the roofs and pitch a small tent for shelter; the next day Mataiyan has been reached, then on the third day Pandras village, and on the fourth Dras, where a warm fire and four mud walls have been welcomed, and the troubles of the snow-clad mountains forgotten. How different it is in the summer to ride from Batlal to *Minimurg*, and camp on the green grass amongst the iris and anemones! There is very little game left between the Zogila and Dras, but ibex and brown bears are still found in the *Goomber*, *Sookh*, and *Khar* ravines. Goomber has been mentioned. Sookh is opposite to Minimurg, and Khar is near Mataiyan, but is on the other side of the Dras river. The route follows this river from Goomber to its junction with the Soroo below Chanagund.

The transport hired at Gond will be paid up at Dras, and fresh carriage engaged, which will go through to Kargil. There are about three hundred houses in the Dras valley, and as each house-owner has several ponies, "carriage" is practically unlimited. Dras camping ground consists of a large plot of ground covered with green grass. There is a post and a telegraph office. The fort is under the charge of a Thanadar, who also looks after the wants of travellers. From Dras (elevation 9,800 feet) there are two or three pathways leading to other valleys. Zig-zagging up the hill, opposite to the camp, and on the far side of the river is the *Umba-la* road to *Saroo*,

ROUTE NO. 2.

Miles.

1. *Dras to Prang-warian* - 8.—Ascent.
2. *Prangwarian to Sonkho* 10.—Descend to the Soroo valley.
3. *Sonkho to Soroo* - - - 16.—

These distances are approximate.

The road at the summit of the pass is practically impassable for laden ponies, but hill ponies without loads can get along. A lady crossed from Dras to Soroo "via" the Umba-la not long since, and thus saved herself a hot journey round by Kargil to Sonkho.

There is a route to *Tilail*, which leaves the Dras valley by the Wozal-bal, and ascends that stream to *Sumdoo*, then turns to the westward, and eventually lands the traveller at *Gujarind*, a small village on the Tilail river. It is not an easy path, and is seldom used. Another road goes up the Muski via Batakulan and Abdillan to *Gujarind*. On these routes and also in that which goes "via" *Chota Shigar* to *Kirkitchoo*, there used to be a good many red bears; possibly this is still the case. As *Kirkitchoo* is close to Chanagund, a detour can be made by the sportsman, whilst the heavy baggage goes down the main road. The marches are:—

- | | | | |
|-----------------------------------|---|---|-----------------------|
| <i>Dras to Sumdoo</i> - | - | - | ascent—a short stage. |
| <i>Sumdoo to Gulteri</i> | - | - | a Dard village. |
| <i>Gulteri to Chota Shigar</i> | - | - | cross rope bridge. |
| <i>Chota Shigar to Kirkitchoo</i> | - | - | on the Skardu road. |

The total distance is about 40 miles. Opposite *Kirkitchoo* there is a bridge which leads back to the Leh road.

From Dras to Kargil the scenery is dreary and in the summer very hot: the road is often stony, and at times bad going. The river is crossed by a bridge close to Tashgam. The best division of the march is Kurbo or Korab (sometimes called Dard-Korab), then on to Kargil. There is a good shady camping ground at Korab; fuel is on the spot, and milk can be got from a village on the hill-side.

The ravines in the neighbourhood of Tashgam hold ibex. This country is remarkably devoid of bird life; the magpie, finches and a few buntings may be seen, also choughs and ravens, but even these are scarce. In some parts there are a few chukor and blue pigeons. Vegetation

is scarce : willows, a few roses, a variety of ribes, and juniper are now and again seen ; poplars grow in the Government plantations, where they are frequently irrigated.

The approach to Kargil is through terraced and highly cultivated fields, where grim, wheat, peas and beans flourish. Fruit trees and poplars thrive, and a look of plenty is upon the land. The elevation is about 8,900 ft. The best camping ground is across the bridge in a plantation, close to the junction of the Wakha and Soroo torrents.

Kargil contains a fort, post and telegraph offices ; there is a resident Thanadar, but he serves under the Tehsildar of Skardu.

The carriage taken from Dras is paid off, and from Kargil onwards to Leh, can be obtained at each stage.

From Kargil to Soroo the road is practicable for ponies.

ROUTE NO. 3.

Miles.

1. *Kargil to Chaliskôt* - 13. Pass along the left bank of the river, through several villages. Supplies.
2. *Chaliskôt to Sonkho* - 13. Generally supplies available. Kartse is opposite to Sonkho.
3. *Sonkho to Scroo* - 16.

Small ibex are still found in the *Phoo* ravine, which joins the right bank of the Soroo river not far from Sonkho ; the river is generally bridged at Kanur, a short distance below Chaliskôt and near Sonkho. Soroo and the vicinity will be mentioned in detail in Chapter XIX.

An enforced stay of nearly three weeks enabled the avi-fauna of the Soroo valley to be examined. The finches were strongly represented. The red breasted finch (*Pyrrhospiza Punicea*). The common rose finch (*Carpodaceus Erythrinus*). The gold finch (*Carduelis Caniceps*).

The gold fronted finch, or Apud Jerdon, "the gold headed finch" (*Metoponia Pusilla*) and another rose finch, which could not be collected : all these appear to move over the passes in the breeding seasons ; they lay their eggs in June and July. The mountain finches (*Fringellauda*) were common. Jerdon's Himalayan lark finch was frequently seen,

but the nest was not found. Buntings were nesting in June. The eggs of "Emberiza" or "Strachyi" were frequently obtained, but this meadow-Bunting breeds up all the Kashmir valleys from 5,500 to 10,000 feet, and even higher. Martins were nesting above the village of Kanur. The Kashmir Martin lays, as Oates guessed, white eggs, but apparently these birds breed early, for only one or two eggs could be got, and most of the young were half grown, early in July. Wagtails are in large numbers, the yellow headed variety was migrating; close to the tents parties of them roosted in a small damp patch of ground, their yellow foreheads making them very conspicuous as they crouched amongst the low grass. Its eggs could not be found, but those of other species were gathered. The skylark (*Alanda Avernis*) was fairly common. The ubiquitous sparrow was of course to the fore, and *Jerdon's* willow sparrow, or *the Spanish Sparrow of Oates*, was breeding in the poplar groves near Chaliskôt. Directly it was known by the village boys that eggs were required, they brought them in considerable numbers; but as it was impossible to recognize many of the different kinds without seeing the birds, this was put a stop to.

The inhabitants of the country are Shias. The burial of the dead is a curious function. The corpse is placed under ground. An aperture being left in the earth covering. Over the grave is built a rectangular box of masonry with a small window and doorway. Flour is dropped down on to the body; this is done at intervals for a period of three moons. Afterwards the hole above the body is filled in, and the door and window are supposed to be closed; this, however, the villagers are generally too lazy to carry out. From Kargil to Moulba or Moulba-Chamba is a long but interesting march, for it lands the traveller amongst the Buddhists, and at the first monastery or gonpa (that of Moulba).

Paskyum has a fairly good camping ground, and is picturesque. The ruins, perched high up above the Wakha stream, are those of a fort which was destroyed by Zorawar Singh when he invaded Ladak under the orders of Maharaja Gulab Singh of Kashmir.

The extract from a diary kept in July 1894, and which was published in the *Asian* newspaper, will here serve the purposes of description; it describes the country as far as Leh.

Until Moulba is reached, the traveller can scarcely recognize the fact of his arrival in Ladak. There (as before stated) he sees the first monastery perched high up on the

hills, and he will hear the cymbals and other musical instruments on which the Lamas welcome the advent of the official visitor, or if he sends notice through the Wazeer of Moulba that he wishes to visit the monks.

Halting under the trees in front of the large green polo ground at Moulba-Chamba, it is difficult to remember that we are in sterile Ladak. It may not be amiss to touch on the manners and customs of the people, for we are now amongst the Buddhists, and have left the Shias behind us.

The present form of religion is said to have been in force for about 2,000 years. The monks or Lamas wear reddish coats and red caps, and sometimes yellow caps, but I have never seen a yellow-robed Lama in Ladak. There are also nuns. I do not propose to bore the reader with many details, but as some of the monasteries are places of interest, a digression from a story of ordinary travel may be permitted.

The first striking feature is the large number of tombs, the country appears to be dedicated to the dead, and to outward signs of religion. The number of monasteries or "gonpas" is astonishing. The show-place is Hemis, and the Hemis fair, with its festivities, is well-known; it is held in July; the Lamas are very tolerant, and show visitors over all the buildings. Near Leh there is a gonpa close to the town, and Pittuck and Phyang may be seen with little trouble.

Moulba has two monasteries tenanted by five or six Lamas, but it is as well to reserve your visits for Hemis and the larger buildings.

The burial ceremony of the inhabitants is rather revolting; the body is kept above ground as long as may be possible; until, in fact, the assembled Lamas are obliged to get rid of it; then the corpse is tied into a sitting posture, the bones having often to be broken to accomplish this; it is then carried to the "burning oven," forced face downwards and cremated. The ashes of the first bone that becomes calcined is mixed with clay and moulded into an image, or small pyramid, and placed in the Chhorten.

The Chhortens are the sepulchres seen in every direction; they are of all sizes; they generally have a rectangular base built in steps, and a domed urn thereon. Another common form is a doorway, over which the urn is placed; these often mark the approach to a monastery or village; the masonry is generally painted.

A rich man or a holy Lama has often an enormous Chhorten of his own, but the vulgar herd have their ashes placed in a tomb common to many.

Frequently rectangular or cylindrical masses of stone are built on the road-side, or more strictly speaking in the middle of the road, for the devout Buddhist has to pass these sacred piles of stones or "mani," so as to keep them on his right.

The "mani" is generally from 4 to 6 feet high and rectangular in shape, nearly always longer than its breadth. The largest I have seen was half a mile long and 42 feet broad; the ordinary size is about 20 by 5 feet. The whole of the upper part of these piles is covered with slabs of stone, on which are generally cut the words "Am mani pudmi hun." This is variously translated; it is a salutation to the Lotus. Other stone slabs bear images of fish, sheaves of corn, and curious patterns. In reply to frequent enquiries, I was informed that these slabs are all religious offerings, and any one can cause to be cut on the stone his heart's desire: a wish for a good season's fishing may be represented by a fish and so on.

On a few of the largest "mani" I calculated that there were over one hundred thousand slabs bearing the inscriptions.

The marriage laws are peculiar. Polyandry is practised: the eldest son marries, and the wife thus marries the rest of the brothers, who are resident in the house. On the son's marriage the parents vacate the property, receiving only an allowance. If there are no sons, the daughter chooses a husband, but marries him only, and the man becomes the property of the wife, and can be divorced at will. The parents do not vacate, but the woman is the heiress-apparent.

The women are inordinately fond of jewellery; the head gear consists of a long band of leather resting on the head, and reaching half-way to the waist, on to which small silver filagree prayer boxes, large pieces of cornelian, huge turquoises (nearly all flawed), brass studded with small turquoises, are sewn; these are very heavy; in addition, cords of wool with blue beads and coral hang down almost to the ground. Some of the necklaces are very fine; they are generally made of coral and silver; the poorer people wear red wooden beads, and coarse turquoises, amber, and in fact almost any glittering ornament they can get.

Idol boxes made of copper and silver, through which a strap is passed, are also worn. Large and sometimes very

handsomely ornamented tinder pouches are carried by the men, and the richer classes have silver-mounted tartar whips, the handles of which are embossed. Most, if not all, of the finer work is brought from Lhasa.

Prayer wheels worked by wind, and sometimes by water, are noticeable; the devout carry smaller ones in their hands.

Now and again a good prayer wheel, a bell, or the sceptre (the three symbols of religion) can be purchased. New bells and prayer wheels, without the prayers, are not hard to get: for some cute being set a Lhasa man to work to make these, but the old and valuable specimens are very hard to obtain. The idol boxes seem to be easiest to buy, but practically nothing worth having gets into the open market except when a follower of Buddha changes his religion, when he "trades off" his belongings.

As we journey along, other peculiarities of the people will be noticed, but now it is time to get back to the Moulba camping ground.

Amongst the amusements provided for our entertainment was a capital game at polo and dances by both men and women. The dancers were wonderfully well dressed; the old jewelry worn was worth seeing; but the music was very trying; the men danced but little and then sat down; the women were as graceful as could be expected from their appearance; they followed each other in a ring, the music becoming wilder and more discordant, and the step quicker. At the slightest hint the people seem always ready to turn out to dances and polo, for they are a light-hearted race.

A short distance from Mulbekh (Moulba was formerly known by this name) is a large figure (Chamba) cut on the rock side. Passing up the road, the *Wakha* and other ibex ravines are on the right; our road lies to the left over the *Namyka-la*; the elevation is about 13,000ft., but the sun is scorching. On topping the pass, the jagged peaks of the Kangi ravine are seen. From a sportsman's point of view, this ravine has of late years been a failure.

The waters of the Kurbo stream are in front; beyond this river are a range of hills about 18,000 feet high; on them "Vigne's sheep" are still to be found; the best ground is on the far side, on the slopes running down to the Indus.

The *Kurbo* camping ground is hot, and we were very glad to get on our way to Lamayuru. Passing *Hemiskot*, a picturesque

village perched amongst the rocks ; we go still further up-stream. *The Kangi* (see Route 20, Chapter XIX) shortly after joins the Kurbo, and is, in fact, the main source of that river. *The Fotu-la* is easily crossed ; the elevation is 13,440 feet. *Lamayuru* town and monastery form the most extraordinary scene met with on the journey. Tall pinnacles of conglomerate rise side by side ; from one to the other are laid poles ; on these and on the conglomerate are built the Lamaserai ; some of the verandahs are carried on wood, projecting from the most insecure looking blocks of earth and stone, whilst to add to the general look of peril recesses have been hollowed out of the larger pinnacles probably in former days, when the Lamas lived in caves. Fifty feet underneath this insecure looking mass of buildings is the small town ; below this again is the Serai, and the little camping ground. It is well worth a photographer's while to stop and take a view from the Chhortens on the road side above the village, but the very peculiar position of the edifices is best seen from below.

The Lamayuru stream had washed away the bridges, and we had to put our baggage on yaks and go over the hills. As a rule, the road down the nullah is good. The inhabitants might have held the route in this deep defile against Zorawar Singh for ever, but other counsels prevailed in 1835, and the Gyalpo or Rajah of Ladak wasted his opportunities.

The Sumdo-foo and the ibex, sharpoo and burhel ground are on the right bank of the stream, but the place is greatly shot over. See Route 20, stages 8 to 12, and also Route No. 14, stages 1 and 2.

The Indus is reached in mile 10, and is shortly after crossed on a good bridge. *Kalchi village*, with its apricot, walnut and apple trees, gives grateful shade during the mid-day glare ; it is in the twelfth mile of the Lamayuru—Nurla stage.

A good many blue rock and blue hill pigeons (*C. campestris*) are about in the fields, and fall victims to the necessities of the kitchen.

Owing to the energy of the officials, the next march (*Nurla* to *Saspul*) is an easy one ; the road is very much improved. *Wulleh Dokpok* is a patch of fields eight or nine miles from Nurla, and is often used as a camping ground. The Indus is bridged at *Saspul*, half way between this bridge and *Wulleh Dokpok* ; on the far side of the Indus is *Lardo* (see Route No. 20). Apples are ripening at *Saspul*, and near to the camp, as the crops were ripe, some very pretty shooting at pigeons was obtained as they flew towards the fields.

North of the cultivation is the old cave monastery; it is on the scarp of the hill.

Journeying from Saspul to *Nemo* or *Snemo*, the road runs above the cultivation, and then turns north and follows the steep bed of a stream. Near the entrance to the valley will be seen stones balanced on one another; these little piles can be counted by scores; they are put up by the villagers, as reverence to the Devi on the hill above. This "deity" consists of a small pillar of masonry topped by a few horns and a bunch of straw. The object of the whole concern is to ensure a good harvest. After an ascent of some hundred feet, the road crosses a plain, when in the autumn sharpoo congregate; then comes a sudden descent to Basgo, one of the most interesting old places in Ladak. Crowded together are hundreds of old tombs and ruins; above and amongst the rocks is this monastery and the remains of walls; below is a fertile piece of country and fruit trees. A large prayer wheel is merrily doing its duty in the irrigation channel. Close to the road a new Chhorten is being gradually filled by the little moulds of ashes and clay, which are all that is left of many human beings. Magpies are hopping amongst the tombs, and sparrows chirping on the houses, and the blue pigeons are flying amongst the cliffs.

The Basgo, Nemo and Umleeh nullahs still hold ibex, and it is quite possible to cross from one to the other of these streams *via* lamps and Umleeh. It was here that years ago I saw a large drive of ibex made by the Wuzeer of Ladak, a curious but cruel arrangement.

Leaving Basgo the arid valley leads to Nemo, and some of the largest manis in Ladak are passed; one with a large Chhorten at each end is over 600 paces long by 11 paces broad; it is covered with 60,000 or 70,000 offering slabs. It is most difficult to get any information about old buildings; not even the higher class of native officials seem to be able to give even approximate dates or tell the origin. "These all belong to the old times" is, as a rule, the answer. Nemo to Leh is the last march of a toilsome journey.

Phyang is distant 10 miles; there is shade, and a halt can be made to see the monastery, which is, however, some distance up the glen. Pittuck monastery is 4 miles further on, and at an elevation of 10,560 ft.; here we turn up from the Indus, and after a four-mile ride reach the hospitable residency buildings, elevation 11,500 ft.

Leh has a dâk bungalow and two or three serais, in which the traders halt for months together.

We were entertained royally by the Wuzeer. The devil's dance of the Lamas and various sword and step dances were gone through, but what was novel was an excellent Dogra dance, and some really first-class chanting by the Lamas, with an accompaniment of wonderfully mellow-toned cymbals. The words were translated as a hymn in praise of the Maharaja; it was the best entertainment I have seen in the wilds.

Leh, the capital of Ladak.—There is an excellent bazar, a native doctor and dispensary, post office and a rest bungalow. The post is below the town, and is garrisoned by Dogra troops. The population of Leh is nearly 4,000, but this is greatly diminished in the winter, for at least two-thirds of the shops are then closed; as the Punjabi traders return before that season sets in.

The Gyalpo's palace is above the town, a plain, ugly building of large size. The owner lives on his jagir, which is at Stok on the other side of the Indus: but he comes to the capital for three or four days yearly, where he is visited by those who were his ancestor's subjects; now the name Gyalpo is only used by the older inhabitants, and the title "Raja" is continued; this chiefly from courtesy, as there is no official status attached to it.

Large fields of lucerne and grass are grown, which bring in considerable revenue to the owners, for the traders have many horses to feed. When the fields of corn are yellow, the view from the Residency compound is enchanting. In front are terraces with golden corn, and interspersed here and there with groves of poplar and willow; below is the Indus. The Pittuck monastery crowns the low hills, which are studded over the plain. On the far side of the Indus are gentle slopes leading up to lofty snow-clad mountains, which border on Zaskar.

There is a colony of Moravian missionaries in the town, who are conversant with the language, and from whom a great deal of information can be gathered; these men have settled down with their families, and have surrendered themselves to the monotony of life in Ladak; but they are cheery, and have made comfortable little abodes, and pleasant gardens, where the old familiar flowers, such as stocks, sweet peas, and various annuals grow. It is difficult to imagine a Buddhist being converted to Christianity, and there appears, at any rate, in Leh to be few if any authentic accounts of such conversion. The missionaries and the Lamas are good friends.

CHAPTER XVI.

(Continuation of previous chapter.)

LEH TO THE KARAKORAM.

(The Frontier of the Kashmir Dominion.)

IN order to guide the traveller, the details of the marches are given : this can best be done by copying out a journal, carefully kept, and which was lately printed in the *Asian*. The routes in some of the *Gazetteers* are scarcely accurate.

ROUTE NO. 4.

1st march—Leh to Khardong Polo, 7½ miles.—There is a rough shelter for man and beast, which can be used in bad weather—grass in the summer, but no fuel. Take wood and lucerne grass from Leh. The road is good, and ascent fairly easy. Elevation about 14,800 ft.

The camp at Khardong Polo was reached in rather less than three hours, as the pack ponies kept up with us ; the distance is probably correct ; the route books give a far longer mileage.

The last village (Zyunglas) is about half way between Leh and the camp. Above the camp and to the westward is a glacier ; below it are burhel, and in winter ibex ; Vigne's sheep is also found (see Chapter XXVIII).

2nd march—Khardong Polo to Khardong Village, 16½ miles.—Supplies available, but grass is too short to be cut ; the animals must graze ; wood scarce, but can be purchased for cooking purposes. Elevation 12,700 ft.

It is best to use yaks, although, under favourable circumstances, lightly laden ponies can struggle over the pass. We started at 5-45 A.M. and reached the crest at 7-35 A.M. The road is very stony, but is possible for a good riding pony. A shelter has been built just below the steeper portion of the road ; there was scarcely any snow, but the water in the pathway was frozen ; and it would have been wiser to have made a later start, for the sun had not got on the glacier on the far side and softened the snow. This glacier is on the

summit of the pass and has to be crossed. The whole of the real difficulty of the Khardong consists of the quarter of a mile here met with, and at times when the dark coloured ice is exposed the route is closed. Accidents do occur, for a dozen dried carcasses of ponies are lying on the glacier, and in the tarn below are a number of bones. The opinion of any individual on one of the high passes depends greatly on the state of his health, and what appears easy to one man may to the next, who is suffering from brow-ague and the rarified air, be misery and danger. Undoubtedly the ascent is very steep, but yaks can be ridden up both sides. Whilst taking into consideration the improvements made on the road in order to facilitate our journey, and giving all allowance for the glorious weather, I cannot consider the Khardong as by any means the worst of the passes leading to Central Asia. It is more difficult than the Marsemik, but easier than any of the other passes on the Changchenmo route. After crossing the glacier, the road passes through snow, and the best track available has to be taken until the tarn before mentioned is reached. The ponies can here take the place of the saddle yaks, but it is better to leave the baggage alone and let the pack yaks journey on to camp. They will take over the whole march about nine hours. The tarn is at an elevation of 16,300 ft.; about two miles on is another small piece of water, affording a convenient spot for breakfast. The village is nine or ten miles farther, and the road is dreary, dusty and hot. On the way back I halted under the Khardong to try for burhel, but was unsuccessful. Some shooting was, however, obtained by one of the Ladak officials, who brought in two pairs of short but very thick horns.

The Government camping ground affords little shade, but it is preferable to the dusty serai at the village.

3rd march—Khardong to Tsati, 9 miles.—A very easy march. Descent for $7\frac{1}{2}$ miles to the Shyok. The river should, in future, form less obstruction, as an excellent boat has been built. Supplies and fuel plentiful.

There is an alternative route, and enquiries should be made as to the whereabouts of the boat. There is a good crossing lower down at Kuyock between Tsati and Tirhit, but horses cannot be swum over easily at Kuyock, particularly from the right to the left bank of the Shyok. Elevation of Tsati 10,700 ft.

A narrow glen covered with scrub jungle leads down to the Shyok river; following the course of the stream for a short

distance, the ferry is reached. Under ordinary circumstances, the ponies are taken into the Shyok waters as far as a man can wade, and then started off to swim. The baggage is put into boats.

All the rivers seemed this year (1894) to be abnormally high: the Shyok was no exception. There was a sheet of water quite two hundred and fifty yards broad, and leaping waves told of hidden rocks. Naturally the ponies declined to swim far, and returned to the same side. There was nothing for it but to put them into the old boat (which has now been replaced), or else to send them to Deskit, a ford opposite the mouth of the Nubra river.

The way in which the six boatmen worked the unweildy craft was deserving of all praise and of liberal reward. In seven hours we had, after bumping and grounding several times, crossed ten of the animals, our baggage and servants. As a rule, it is forbidden to take ponies into the boats. Tsati is on the right bank of the Shyok, separated from it by a mile or so of jungle and sand; the camping ground is an oasis in a wilderness. The grass grows luxuriantly and the scrub is thick, and holds hares (*Lepus hypsibius*) and a few chukor. Burhel are found in the Tsati ravine.

The Yarkand traders, who were travelling towards Ladak, were obliged to send their heavy horses *viâ* Deskit. The road was very bad, but has now, thanks to the exertions of the Joint Commissioners, been greatly improved.

A halt at Tsati after the exertions of the previous day was very pleasant. We drove the thorny scrub and killed three hares and a solitary old cock chukor. Wandering about the river in the evening we came on young snaws, and a nest of the crag martin.

4th march—Tsati to Thagar, 15 miles.—Supplies abundant. Elevation 10,500 ft. The road leads down the Shyok, through heavy sand and gravel as far as Kuyock. Distance six miles. Here the two routes join, that of the left bank having now been constructed *viâ* Kalchar. As on our return journey we crossed by ferry at Kuyock, it is useless to dwell on this alternative road at present.

Tirhit is 2 miles from Kuyock. Passing through lanes with dense hedges on each side, and reaching the centre of the cultivation, we breakfasted under the apricot trees. The sun was very hot, and the dogs that accompanied us had to be carried in baskets; the glare and heat from the sand outside Tirhit was too much for them.

The Nubra valley commences a short distance below Thagur. At first high jungle is met with. On the lower portion of the Nubra, the floods of 1841 are still talked of, and the desolation caused by the enormous wave which swept down the Shyok is pointed out. Perched on a rock is a monastery standing out to view amongst a wilderness of grit and glare. This is the only sign of habitation left by the flood, until Samur village is reached. Here were observed sepulchres similar to those seen in the Soroo, but the chhortens of the Buddhists with its cremated remains were more common.

The Nubra valley is about two miles broad at its mouth; the hills are devoid of vegetation and not interesting. I much doubt there being any game except hares, pigeons, and chukor, until a full march up the valley has been made; the natives declare the Tibetan lynx is found in the jungle below Thagur, but we saw no foot-prints. The river wanders in streams along an undefined bed. Wherever there is no scour, bushes abound. The side glens bring down clear water, and cultivation near the villages is diligently carried on. The apricot, poplar, and willow thrive when freely irrigated; tussocks of coarse grass and lucerne grow.

On approaching Thagur, a poplar garden is passed, then a long mani; after which the shady camping ground is reached.

Under the hills is a good sized monastery, and a large deserted house belonging to the Kardar is opposite the camp. The pack ponies took six and-a-half hours. Turnips, gourds, and onions were brought in as presents. A large grey Yarkandi sheep was given to me by an Afghan trader; it had followed his horses with others of its kind from Yarkand, and was in excellent health; it afterwards marched down to Srinagar, and there died in the winter. A drive on the banks of the river gave seven hares to the larder.

5th march—Thagar to Panamik, 13 miles.—Good supplies. Excellent grass and fruit obtainable. Elevation 10,600 ft.

All supplies must be drawn from Panamik; it is the last trace of civilization on the Yarkund road until the Chinese Fort of Shahidula is reached.

This is an easy march, if a start is made by 5 A.M. Scarcely any inconvenience is suffered from sunshine and glare. The road is interesting. It first passes along channels of water and through lanes, from which the fields are carefully fenced

off. On the road-side are numberless "manis;" some of these have wooden verandahs, into the sides of which are pegged the offering slabs. Rectangular buildings with beaded wooden cornices and ornamental supports often take the place of the oven-shaped chhortens; some are curiously built with a cornice consisting of layers of red Tamarisk twigs, bound tightly into small faggots and laid ends outwards; these are kept in their places by strips of wood; over this is a sloping roof terminating in an ornamental top.

Chamsung is a largish village not far from Thagar; from thence, the road crosses several branches of a stream, and ascends a rocky hill that juts out on to the river. The winter route is below this hill. The descent ends at the village of Thiritsha nestled amongst crops of barley, buck wheat, a small millet, beans and peas. I noticed a cuckoo, several pigeons and chukor.

About two-and-a-half miles from Panamik, a marshy plain is crossed; here in the autumn, soda is collected on the surface of the ground and sent to Leh for export. Close to Panamik enclosed fields of lucerne and grass are passed; in these the traders' horses are allowed to graze at a charge of two-and-a-half annas for twenty-four hours.

One mile short of the camping ground, under the hill side, is a very hot spring, said to possess no medicinal powers. Panamik is slightly above the level of the river. The fields have fairly even turf; the apple tree fruits and large apricots are plentiful.

The opposite side of the Nubra is studded with villages, and the palace of the Nubra Rajas stands out on the isolated rock of Charasa, opposite to Chamsung; it must have been difficult of access; for there are no bridges, and the Nubra streams are deep and the bed of the river is full of small quicksands. Higher up and facing Panamik is a Lamaserai, built in a recess; a few trees which appear to spring out of the rocks denote the presence of water; many chhortens mark the spot as a favourite cemetery; they are so numerous that one wonders how they were ever tenanted.

The hills are less steep, and green herbage is seen on the slopes. Above the Lamaserai are reported to be large herds of ibex. This may not be true, but it is worth a search.

There are first rate ponies at Panamik, but the villages are not inclined to sell. I got the cleverest hill pony I have ever seen for sixty-five rupees, and a good useful one for

thirty-five, and a rupee thrown in for "chung," the beer of Ladak. In Leh I picked up a Kulu tatoo, also a wonderful climber at rather a fancy price.

6th march—Panamik to Changlung, 12 miles.—A little grass and lucerne, and a squalid serai; fuel available. Elevation 11,500 ft. Hot Springs.

For four miles the road passes through fertile country to Takshar, then over stony and sandy plains for the rest of the march. In the ninth mile the Tillum Buti stream is crossed. The water comes from a glacier near *Tutyalak*. The camping ground at Changlung is in a scattered willow plantation; near it are some small chhortens with hideous figures in red coloured mud. In a dragon's mouth, a bird was rearing its young.

It would be possible, at an expenditure of about three or four thousand rupees, to make a good road up the Tillum Buti and thus avoid the ascent of the Karawal-dewan. The route would be :—

Panamik to *Zungmochay*, 14 miles; then almost level to *Tutyalak*. The only difficulty is a precipice, about 150 ft. high, which could be partly traversed on a gallery, and partly cut down. If the trade is worth fostering, it is certainly worth while to improve the road and avoid the ascent and descent of the Karawal.

As the road leaves the Nubra at Changlung, it is as well to write a few words regarding the chances of sport in the Upper Nubra.

No one goes there, and there are magnificent looking hills suited to ibex. Burhel are plentiful for some distance above Changlung on the left bank, and ibex are found on the right bank; this much there is no doubt about. On leaving Changlung the road leading up the valley descends into the river which has to be crossed; at times this is a difficult job; the track on the Changlung side is a mere goat path which ends in grazing grounds. After reaching the right bank, a steep nullah with rocky sides is crossed and the bushes cease. The valley is now very narrow. A monastery is the last habitation. It is built under rocky mountains, surrounded by glaciers on all the heights above. The monks here live their lives out. How inexpressibly dull it must be, but they are wise, for they have gained the credit of being supplied with "heavenly light" which shines at night like a star amongst the rocks. What this shining spot may be, it is difficult to say, and it would be almost impossible to mark the spot sufficiently accurately so as to

find it by day. Whatever it may be, it brings in revenue to the monks.

I do not quite see how a head-quarters camp can be taken much beyond this place up the Nubra, but from it a good deal could be explored. The side glens, and not the main valley, would be most likely to reward the ibex hunter. It was impossible to gain any accurate information. The dwellers in Nubra are not interested in explorations. They are well off and are trade-carriers on the Central Asian trade route. Their road lies over the Sasseer and the Karakoram *via* Changlung, or at most one march above it, for the sacred monastery is as far as they have ever gone.

From Changlung to Sasseer on the Shyok is, under ordinary circumstances, a three-days' journey; but we elected to do it in two stages.

The traders generally go to Tutyalak, then to *Surtung*, under the pass, and on the third day to the Shyok.

Route maps give the marches as Changlung to Tutyalak, then to Sasseer, distance about 25 miles. The charge for a yak is four rupees from Panamik to Sasseer.

7th march—Changlung to Chungposhee, 14½ miles; elevation 14,800 ft.—Grazing during the summer months. A walled enclosure to keep off the wind; plenty of room t camp.

Yak carriage is the best; but ponies can go over the pass.

The ascent of the Karawal-dewan begins at once; there is an easy path for the first 800 ft. of rise, then comes a bad bit of going from 12,300 ft. to 12,600 ft. The next 1,000 ft. is more gradual and lands the grunting yaks on to a flat space, where there is a little grass and a shepherd's shelter. From there to the crest of the ridge is another 1,000 ft. of rise, and the top of the Karawal (14,600 ft.) is reached in $3\frac{3}{4}$ hours. To the right and left are hills holding good burhel and lots of wolves. The best burhel horns secured by the party were 27 inches long, thick and well shaped; some shooting was done from Changlung—not, of course, on the march. To my mind the worst bit of road is the far side of the Karawal-dewan; it is very steep and heavy with sand and grit; it is evidently deadly to the ponies that come from the Yarkand side. The Karawal is the last straw after the dreary Karakoram and trying Sasseer. All this might be avoided by the Tillum Buti route being cut out.

At the foot of the descent R. L. 13,300 ft. we got on to our ponies and rode over moraines strewn with huge stones for about four miles, then we crossed the Tillum Buti by a bridge (13,500 ft). It is a very easy ascent to Tutyalak (the place for horses). On the far side of the stream is a glacier extending for miles up a ravine, but the camping ground is green and fairly roomy; the place is well sheltered. There is no fuel except yak droppings. The baggage yaks took eight hours, we riding our animals fully six hours; pushing on for two-and-a-half miles we found our tents, which had been sent on, pitched at Chungposhee, and the excellent "Argon" servants speedily had all our things shipshape and dinner served. Unfortunately the weather was not bright and snow fell during the night.

The Argons (half-breeds) are generally the offspring of Ladak women by Mahomedan husbands; they are the best servants for distant travel, being hardy and willing.

8th march—Chungposhee to Sasseer—distance 11½ miles; elevation 15,000ft.—Very little burtze for fuel; grass very scanty.

It is two-and-a-half miles to *Surtung*, with a rise of 1,400ft. (15,600ft.). There is a small amount of grazing available, and a shelter is to be built there. From Surtung the ascent is through stony beds of streams, thence on to a moraine, until a glacier standing vertically is reached; the road skirts this wall of ice, and ascends to *Angurchak*, where there is a tarn, on one side of which is a wall of ice. A very stony track takes past another small lake, bounded to the east by the Sasseer glaciers. The road winds round this for half a mile, and then goes on to the ice, then along the level over a snowfield with grand peaks on both sides and huge glaciers on the right. To the left is a stony difficult path which has sometimes to be used. The glaciers are above this divided by a deep tarn, and the road leads over stones; then after about half a mile ascends the ice on an easy gradient, and the summit 17,300 ft. is reached. Here is a mass of snow and ice, and all round are glaciers. The weather was fitful, and the gleams of sunshine which came after the snow-storms greatly added to the beauty of the scene.

The top of the pass is, as stated, a mass of stones and ice, but the descent is easy. It must, however, be an awful place in which to be encountered by a high wind. This portion of the route is much strewn with bones and dried skeletons of horses. These are in scores, but it must be remembered that they are the accumulation of years. At one place are the skulls of about twenty-five ponies. They mark

the spot where Dad Mahomed (Dalgleish's murderer) lost his whole caravan in a blizzard. This sorry spectacle and the greater mass of the bones must be due to caravans crossing late in the year and being caught in the driving snow. Again the Yarkandis are much given to pilgrimages to Mecca; they return impoverished, and are unable to afford the price of a good pony. They buy wretched animals and many perish on the Sasseer, as they would do on any other pass.

At 16,000ft. the ice is left behind, and the ride to Sasseer is an easy one; but what a dreary place it is! The camping ground is above the river in a glen, and in front rise brown mountains without a sign of vegetation.

After twice crossing the Sasseer, I think the sand and stones on the Karawal form the worst part of the road. The glaciers must generally be easy; if, however, the state of the ice prevented ponies or yaks from getting a foothold, the alternative routes over the stones would be very trying. For foot passengers, who can face the rarified air, there is absolutely no danger; and for unladen horses very little, and what there is, would be from bruises and cuts on the rocky path, not from precipices. There is no lack of beautiful flowers between the elevations of 15,000ft. and 16,000ft. Where there was moisture, primulas, a few poppies, potentillas, stone crops and some lovely pink flowers like asters flourished (*Allardia tomentosa*), aromatic plants and a very powerful stinging nettle were common. Buntings, a raven, choughs, and a hoopoe were seen on the pass. Wolves' tracks were everywhere.

The scenery was the wildest of the wild; its magnificence was certainly heightened by the storm; but it far exceeded that of any other pass I have crossed, and nearly came up to the glorious views to be got from the west of Gilgit.

The time taken for the crossing was seven hours for riding and eight for the baggage animals.

No one would go much beyond Sasseer for sport only; toward the Kundun glaciers, which are up the Shyok, magnificent ibex have been seen; formerly there was a regular route to Yarkand, which led up the Shyok *viâ* Gypshau, and when the river is low it is still used; but a glacier now joins the water and blocks the old road. Consequently the pack horses have to march in the bed of the river.

The stages are: First Gypshan: second Chajosh Jilgha. Now the ordinary route is:—

9th march—*Sasseer to Murgho*, 10 miles; elevation 15,000ft. The Shyok is crossed either by boat or by wading; the river

bed is 200 yards wide ; it is very treacherous going. The ponies, after reaching the far side, go up the bed of a nullah in the shallow water for about a mile, then turn eastwards. There is a road over the cliffs which prevents the necessity of men wading up the nullah. Grass is found below camp. Road bad.

10th march—Murgho to Burra-Bursi, 14 miles ; elevation 15,000ft.—Pass Chota Bursi on the road. Burtzi fuel available, and grass.

11th march—Burra-Bursi to Kizel Angur, 8 miles ; elevation 16,700 ft.—Grass very doubtful.

12th march—Kizel Angur to Doulat Uldi, or Beguldi, 14 miles ; elevation 17,200 ft.—No grass or fuel, ascent very gradual.

13th march—Doulat Uldi to Chajosh Jilgha, 10 miles, or over the pass 22 miles to Karakoram Brangseer.—No grass or fuel. The crest of the Karakoram is the frontier, and beyond this the traveller will require a Chinese passport.

The distances given for the last three marches must be accepted with reserve ; they are probably as nearly correct as any others that have been formerly given.

The ascent of the Karakoram from Murgho is easy, the slopes are gentle ; but from Murgho upwards the rarified air is very trying. Ponies suffer greatly, and often die ; they spin round and round and fall dead ; sometimes, when severe bleeding at the nose comes on, they recover. This same description of staggers is common on all the highest passes ; animals overfed with grain are the greatest sufferers, and the experienced traders, who are continually crossing, give small feeds, never exceeding in all two seers per diem, whilst journeying between Shahidulla and Leh.

The traders, of course, know every yard of the road, and divide the distance into stages, so as to suit the strength of their animals, but are tied down to a certain extent to places where grazing can be got ; but they all hurry over the Karakoram and Sasseer. Names have been given to the halting places on the Karakoram, which refer to some particular occurrence. For instance, Doulat Uldi, or Beguldi, means the death of the rich man. One of the Kashgar princes died there many years ago. Chajosh Jilgha, the cooking of the tea. Some horse trappings had to be sacrificed to boil the tea when the supply of Burtze fuel had run out. There can be no doubt that the enterprising Pathan traders who use the

Central Asian trade route would not care to have the road too much improved, for as they say—"this would facilitate competition and lessen profits," but all would rejoice if the Karawal was avoided by making the Tillum Buti diversion.

On the return from the Sasseer one learns to appreciate Panamik and its green fields and to enjoy a wander with a gun amongst the scrub, whilst the ponies are recruited, by feeding on the lucerne.

On our homeward journey we crossed the troublesome Shyok river in a new boat at Kuyock, and hit off the old Deskit road; the horses crossed at Deskit, the men stripping off their clothes, partly waded, partly swam over; then they marched up-stream to opposite Kuyock, where we joined them. About four miles from the river is Kalchar, a curious old place with a nice camping ground, a few walnut trees and an old house formerly used by the Rajás of Ladak. This abode was said to have freedom from fleas and rats, owing to a special dispensation from Lhassa. No wonder the Lamas, who can traffic in such cheap wares, do not wish civilization to come to their headquarters.

Kalchar is a place with a little history of its own. It is the site of a battle with the Dogra invaders; the gonpa was formerly rich and allied with other large and powerful monasteries, but now is poverty-struck. Above Kalchar, Burhel and Sharpoo are to be found.

Tea bushes are said to grow up the glen, but I could not get a specimen brought in. From Kalchar a path of the vilest description leads direct to Khardong village, but a new road was being made to follow the course of the Shyok until it meets the old road opposite to Tsati. Kalchar to Khardong is eleven miles.

The return journey over the Khardong was not quite so easy as from the Leh side. The ice was in places bare of snow; one of the wuzeer's horses fell, and came sliding down, but pulled up amongst a mob of ponies which was struggling upwards; no harm was done beyond a few cuts.

I had the luck to bring back the whole of my team without any accident of importance, although two were a good deal cut on the Zogila pass.

What is the fascination of the stony mountains and plains of Ladak and dreary Central Asia? Why do we wander from the green meadows of Kashmir into sterile wastes? but

we do, and return again and again. To those who intend to visit the country of the *Ovis Poli*, these chapters may have been of interest as they describe part of the journey, and for those who wish to try for new shooting grounds, I would advise them to have a look up the Nubra, and if they have plenty of time to go up as far as the Kundun above Sasseer. The whole of the journey can be done, exclusive of stores, for Rs. 250 to 300 per mensem, and transport can be hired at moderate cost as far as the Sasseer. Beyond that place the rates are very high.

The distance from the Karakoram to Shahidula is 70 miles ; a few supplies can there be obtained, also grain for the horses. Shahidula to Yarkand is 240 miles.

CHAPTER XVII.

LADAK.

ROUTES NORTH OF THE INDUS—LEH TO SKARDU—LEH TO CHANGCHENMO *vid* THE MARSEMIK-LA AND TANKSE, ALSO BY THE KAY-LA AND TANKSE—A TOUR ROUND THE CHANGCHENMO AND COUNTRY NORTH OF THE PANGONG LAKE—TANKSE TO SHOOSHAL—SHOOSHAL TO LUKUNG *vid* THE PANGONG—SHOOSHAL TO KHURNAK AND THENCE TO CHANGCHENMO—SHOOSHAL TO MYA, ALSO TO NOWI, FROM WHENCE THE HANLE AND OTHER ROADS LEAD SOUTHWARDS.

Leh is in Indian Atlas sheet 45. Nubra and northwards in 44A. S. W. and 44A. S. E. Tankse is also in 45. The continuation sheets are 63A. S. W. and N. W.

The routes through Ladak are divided into two headings, those to the north, and to the south of the Indus river; nearly all the roads converge *vid* Gya to Upchi, which is on that river, or else to Mya Nima-mud and Nowi, where generally there are fords.

The province of Ladak consists of *Ladak* proper. *Nubra*. The *Changchenmo* and *Pangong* districts to the north of the Indus. *Rupshu* and *Hanle* together with the Lamayuru Kardari to the south.

Zaskar, although geographically part of Ladak, is under the Jammu Governorship. The districts of Ladak are further divided into Kardaris, and are in charge of a Bhoti official called a Kardar.

Nubra has been described, and, as the previous chapter has brought the traveller from there to Leh, the northern routes are now continued.

Leh to Skardu. There are two routes; both lead down the Indus to *Lower Hanu*, two marches below Kalchi (Chap. XV, Route No. 1). Hanu is 85 miles from Leh. As the elevation is only 9,000 feet, the road is very hot in the summer.

When the rivers are high, the route lies up the Hanu glen to Upper Hanu and over the Chorbat Pass (16,700 ft.), and there enters Baltistan district. *Kapalu* is $3\frac{1}{2}$ marches from the *Chorbat Pass* (the marches are Chorbat, Dan, Sarmu); it belongs to a Raja who is dependent on Kashmir. The town is situated on the Shyok river and is crossed on zaks or inflated skins, on which a raft is constructed. The total distance to Skardu is 210 miles by the summer route. (For Skardu to Kapalu, see Route No. 23.) As occasionally sportsmen winter in Baltistan and cross into Ladak for the spring shooting, the winter route is given from Montgomery's Book. (See also Chapter XX, Route No. 21—Srinagar to Skardu.)

ROUTE NO. 5.

Leh to Kalchi 54 miles, *Skirbechan* 16, *Hanu* 14, *Oordas* 16, *Marol* 21 (opposite junction of Soroo or Dras river), *Kartasho* 20, *Tolti* 12, *Parkata* 14, *Gol* 13, *Skardu* 20. The Indus is crossed and re-crossed by this route, and the Shyok avoided.

ROUTE NO. 6.

Leh to Changchenmo.

Miles.

1. *Leh to Runbir* 10.—Or else go to *Tikzay*, where there is an interesting monastery. The wheat flower obtainable at *Tikzay* is excellent—lay in a store for the whole trip.
Bagh.
2. *Chimray* - - 15.—Supplies procurable—a village and monastery.
(12,000 ft.)
3. *Zingral* (15,800 ft.) 8.—A serai under the pass—no supplies or fuel—camp at 16,000 ft. Ascent difficult. See alternative Route.
4. *Camp beyond* 17.—No supplies—cross *Changla* 17,600 ft., sometimes called *Sakti-la*, free from snow, as a rule, from June to September. Use yaks from *Sakti* to *Durga*, also on to *Tankse*, unless you have your own carriage.
Durga or Durgu.
5. *Tankse* (12,900 ft.) 5.—Lay in all supplies—hire yaks by the month—camp in the garden.

Carried over - 55 miles.

Miles.

- Brought forward - 55.
6. *Muglib* - - 9.—A very small settlement.
7. *Tsearh Tso or Chakar Talao.* 5.—The pond is generally dry in summer.
- From Tsearh Tso, shooting-grounds are north, at Montol; and to the west, at Koh-Loomba.
8. *Phobrang* (15,000 ft.) 14.—Sometimes called Chagra. The last inhabited place until Shahidula is reached. Fish can be caught in the little streamlets. Pass *Lukung*, miles 9. A path leads from Lukung to the *Koh-Loomba*.
10. *Rimdi* (17,500 ft.) 15.—Cross Marsemik 18,400 ft. An easy pass. Use burtze for fuel.
11. *Pamzal* - - (14,800 ft.) 12.—Changchenmo valley, plenty of fuel at the camp, which will be near the river.

Total distance - 110 miles.

Alternative route from Zingral.—Zingral over the Kay-la (18,000 ft.) to *Kay Tso*. Then to Tankse. Total distance about 15 miles. The pass is stoney and difficult. The Kay tarn drains into the Tankse river.

Tankse is the base of operations for a tour either to the vicinity of the Pangong, or to the Changchenmo valley. There hire riding-yaks besides the ordinary baggage animals. It is as well to leave any ponies you may own behind, for they will be half-starved on the shooting-grounds beyond, but under any circumstances take some sort of animal to ride, for it will enable you to cover much more ground, a great necessity now that game is so scarce.

The main object of going to Changchenmo is, to secure the Tibetan antelope and yak. Hodgson's sheep (the ammon of most sportsmen) and burhel are to be found in many other valleys, but the Tibetan antelope can only be shot at or near the Changchenmo and on the Karakoram.

A tour in the Changchenmo, &c.—The route given has landed the sportsman at Pamzal. *Kyam* is 10 miles up the stream.

Joining the left bank of the river *opposite to Kyam* are the *Silung Yokma, Silung Burma and Silung Kongma*. The hills bordering these ravines are in May and June generally worth a visit. Having looked over the Yokma, retrace your steps, then go up the Burma for about 6 miles, cross the stream and work under the *Kulang glacier*, which is at the head of the Kongma, then down the Kongma to the main valley. Afterwards go to the *Ning-Rhi*, cross the *Kieun-la* to *Troakpo Kurbo* and march downwards along the *Mipal-loomba* for 10 or 12 miles. (This is the shortest way to *Khurnak* on the Pangong; that place is hereafter mentioned.) Work the country to the eastwards as far as the *Denjor-la*, then return and recross the *Kieun pass*, go along the *Ning-Rhi*, and cross the Changchenmo valley journey up the *Kiepsang* stream, and visit the nullahs coming southwards from the ranges which are crossed by the Kiepsang and Lum-kung passes, and you will have visited all the country which is to the south-east and north-east of the Changchenmo. Some of the places are over the frontier, but there are no guards nearer than the Demjor. From about 4 miles south of the Kiepsang-la, you can go up a ravine to *Rada*, and crossing the ridges to the westward drop down into the Changlung valley, above the junction of the Kugrang and Changlung. Then go to Gogra. *Gogra* is in the *Kugrang or Kobrang valley*; it can be reached by the circuit already given, or from Kyam, or Pamzal. A ford over the Changchenmo is about 4 miles below Kyam, thence it is 8 miles up the *Changlung stream* to Gogra, or by crossing the Changchenmo 6 miles above Pamzal, a pathway is reached leading due north to Gogra; from there the Kugrang can be followed upwards for two short marches. The Changlung stream joins the Kugrang near Gogra: to explore the northern slopes of Changchenmo, both these ravines must be visited. Hence after seeing the Kugrang, go from Gogra to the Hot Springs, 7 or 8 miles, thence to the foot of the mighty *Changlung Burma pass* (19,280 ft.), about 12 miles. *Cayley's* pass is to the east of the Changlung Burma; both lead on to the *Lingsin-thang* plateau. Beyond this the yak-drivers will probably refuse to go: and there is no inducement to visit the dreary wastes unless for the purpose of going across to more hospitable regions which are outside of Kashmir dominions. West of the Changlung Burma is still another Changlung pass; this crosses the same range of mountains as the two passes mentioned. By coming back from the foot of the Changlung Burma into the main Changlung valley, the ranges which separate the Kugrang and Changlung can be explored, *Late in the season* yak can sometimes be there shot.

The portion of the Changchenmo valley which has been described is at an altitude of 14,800 to 15,500 ft., and the climate is very trying. The shooting is mostly done at 16,000 to 18,000 ft., sometimes even higher altitudes have to be visited when in pursuit of Hodgson's sheep. Antelope keep chiefly to the plains, but cross the Changlung and other ranges when migrating. The traders have now almost entirely given up the Changchenmo-Shahidula route to Yarkand, and have adopted that described in Chapters XV and XVI.

A few lines of advice may perhaps be useful to those who are new to yaks. These animals will do a hard day's work now and again, but will knock up if taken two or three long marches in succession. When done up, they lie down, and refuse to move. The philosophical owner simply shifts the load to a spare animal, and trusts to finding the one left behind on his return. This he is generally successful in doing, but if the whole team is once thoroughly tired, the delay necessitated is vexatious and often long. When on the shooting-grounds, the yaks are turned out to wander where they like; as a rule, they make for the nearest glacier as the melting snows cause vegetation to appear, on which the animals graze. Consequently when you wish to move on, give due warning, for it sometimes takes a whole day to collect your transport. When collected, do not let the drivers tether up near your tents. No one can sleep near a grunting and tooth-grinding yak.

ROUTE No. 7.

Tankse to Shooshal or Chusal.—This route leads through ground which still holds a certain amount of the three species of wild sheep, but the *O. Hodgsoni* has been a good deal scared. From Tankse cross the river, and ascend the hills to the south. March up the *Harong* and camp under the pass; the distance is about 12 miles. The next day cross to the swampy ground which lies to the south-west of Tankse, and which drains into the *Harong*. Halt at the head of the swamp, which holds a good many brahminy ducks and a few other wild fowls. During this march, the road is running parallel to the *Pangong* lake, but separated from it by a mass of mountains. This is a longish march, being about 22 miles. You can, however, divide the two stages as seems best, and can journey from Tankse to the marsh the first day, then the whole length of the marsh the second day. The next march is into *Shooshal*, distant 14 miles. Cross the *Kongta-la* 16,500 ft., miles 8 and 9, and descend to *Shooshal*. The *Lung-chu* or *Harong* rises in the *Kongta-la*. *Shooshal* is a large village. Change of carriages is procurable,

and sometimes supplies. The best shooting-grounds are due south of this place, at *Mirpa Tso* (11 miles). Camp to the south-west of this lake, near a spring which all the yak-men know. When the country in the vicinity has been explored, you can return to Shooshal and march to the Changchenmo joining the main road at Lukung; or if you like to try and cross the Pangong at *Khurnak*, you can march by the *Pangoor* lake.

In some years the guards at Khurnak do not appear; in others they come down in force, then they are simply masters of the situation as they can prevent the rafts landing.

ROUTE NO. 8.

Shooshal to Lukung viâ the Pangong lake.

Miles.

1. *Shooshal* to 7.—Stop for water if there is none further on at Karkpet.
Lamle.
2. *Lamle to Man* - 17.—Pass Karkpet about half way; the road is on the shores of the Pangong.
3. *Man to Lukung* 13.—Pass Yaktel at the north-west corner of the lake. From this Lukung is 2 or 3 miles, thence to Phobrang is 5 miles. See Route No. 6—Leh to Changchenmo.

ROUTE NO. 9.

Shooshal to Changchenmo viâ Khurnak on the Pangong.

Miles.

1. *Shooshal* to 14.—First journey due east to the Pangoor lake, then northwards by gradual ascent to the foot of the low pass (about 15,500 feet). The western end of Pangoor Tso is in Rudok Territory.
Camp.
2. *To second Camp* 9.—Easy crossing over the hills. Halt by the Pangong lake.
3. *To Dongure* 13.—This is a rough march; it is sometimes doubled up with No. 2, owing to want of fresh water.
Camp.

Nos. 4 and 5. To Troakpo Kurbo is about 40 miles; the road lies up the *Changlung Yokma* for one march, then branches to the north-east up the Mipal-loomba described in the tour of the Changchenmo.

It is a mistake, as noted in the Atlas sheets, to call the Khurnak crossing a ford; the water is generally from 7 to 10 feet deep, and a raft has to be constructed.

The northern side of the Indus has been now described, and there only remains to conduct the travellers from Shooshal to Nowi, where he can cross the Indus. There are no supplies on this route.

ROUTE NO. 10.

Shooshal to Nowi.

Miles.

1. *Shooshal to Mirpa Tso* 11.—Already described.
2. *Mirpa Tso to Mya* 22.—Cross Thato-la 17,500 by a bad road. It is better to divide this march into two stages.
3. *Mya or Mahiye to Nima-Mud.* 12.—On the right bank of the Indus, opposite where the Puga stream joins the left bank.
4. *Nima-Mud to Nowi.* 12.—Opposite the Hanle river. A ford over the Indus.

OR

1. *Shooshal to Donglung.* 22.—Cross Saka-la 15,200 ft., or halt at Remung, north of the pass.
2. *Donglung to Nowi* 18.—

The chances of getting sport are best near the *Saka-la* and northwards. The next Chapter, which deals with Routes on the southern side of the Indus, will show how to arrive at *Nowi*, and thus complete the total circuit through the sporting-grounds of Ladak and Rupchu and portions of Zaskar.

CHAPTER XVIII.

LADAK—(*Continued.*)

ROUTES SOUTH OF INDUS THROUGH LADAK PROPER, RUPCHU, AND ZASKAR—LEH TO HEMIS—LEH TO GYA, THENCE BY THE TAGALANG PALAKONKA AND NAKPOGODING PASSES ALONG THE TSO MORARI TO HANLE—HANLE TO NOWI—SASPUL *via* DROGULIKA THROUGH ZASKAR TO ZARA AND ON TO THE TSOKR CHUMO, LAMAYURU TO PADAM (ZASKAR) *via* FATOKSIR—ZASKAR TO SOROO *via* PENSILA—LEH *via* LAHOUL AND KULU TO SIMLA.

For this Chapter see Indian Atlas quarter sheet, 45 N.E., also 46 and 64 N.W.

The district of Rupchu and the neighbourhood of Hanle are perhaps the best shooting-grounds left, and those sportsmen who have already killed good heads of ibex and markhor cannot do better than follow the wild sheep in Rupchu. It possesses a dry climate; to some this is a drawback, for the alternations of hot days and cold nights are apt to give fever. A golden rule to make, is to add some extra article of clothing, such as a Cardigan jacket or a shooting cape, before the sun has actually sunk behind the mountains. There are very few inhabitants in the 5,000 square miles which comprise the district; and they are mostly met with in camps, where they graze their flocks. Practically there is no cultivation. The goats, sheep and yaks, sulphur and borax are the only wealth of Rupchu. The animals are used to carry the mineral productions, and to bring in grain.

After mentioning Hemis which is south of the Indus, the direct route from Leh to Gya and thence to Rupchu or Rukchen will be given.

Leh to Hemis.—The famous monastery is about 17 or 18 miles from Leh. The monks keep up the bridge over the Indus, renewing it when carried away by floods, for Hemis is up a glen on the left bank of the river. Having escaped the vandalism of Zorawar Singh, Hemis can boast of much treasure and many unique curiosities of great age, but none of these can be brought. There is a considerable

income attached to the monastery, and the four or five hundred lamas who live there must have a good time. The "fair time" (in July) is the scene of much festivity and display of gorgeous raiment. The Moravian missioneries located in Leh were lately much excited over the statements made by a Russian in a book of travels he had written. This Russian had been allowed to visit Ladak, and being doubtless aware of the interest taken by some people in the Buddhists, wrote in his book that "he had broken his leg and been nursed in Hemis; that whilst there, he had been shewn a life of Christ which was in the Hemis library, and this was translated to him by one of the lamas." The book had a considerable sale, and was commented upon in some of the Continental papers. The Chugzot or Abbot of Hemis, on being interrogated, entirely repudiated the story from beginning to end; it also appears, that there is great doubt as to the capability of the monk being able to translate the book even if such had ever existed, at any rate no one in Leh believed a word of the story.

ROUTE NO. II.

*Leh to Gya and viâ the Tagalang and Palahonka,
&c., to Hanle, &c.*

Miles.

1. *Leh to Shushot* - 12.—Cross the Indus by bridge—good camping-ground—village.
2. *Marsalang* - 13.—Supplies. On the Kulu trade route. Village.
3. *Upchi* - 10.—Supplies. On the Kulu trade route—village—but for the country beyond this, supplies must be taken from Leh.
4. *Gya* (13,500 ft.)- 18.—Village. The road is difficult when the river is in flood.

From Gya visit the *Kayma* and *Thubba* ravines, distant 5 miles; work up both these to the snow. Oves Hodgsoni Vignei and Nahura are found early in the summer in these glens.

Miles.

5. *Debring* (15,776ft.) 15.—The ascent of the Tagalang is about 4,000 feet; both the ascent and descent are easy. Water often scarce—very little fuel.
6. *Rukchen* (15,374ft.) 14.—Easy going—still on Kulu trade route.

To the eastwards is the *Tsokr Chumo*, distant 4 miles. From Rukchen, the Simla-Kulu route goes southward, down the valley, and will be detailed at the end of this Chapter.

To reach this place from *Mahiye or Mya* was mentioned in Route No. 10; from *Debring* go to the *Tsokr Chumo*, to a camp called *Pongo-naga*. Then journey 3 or 4 miles across the plain, then turn southwards and skrit the east of the lake to a camping-ground under the *Polakonka pass*. Each of these stages is about 12 miles. Cross the pass to *Puga* (15,200 ft.), 13 miles. *Puga* to *Mahiye* 13 miles; here the ford over the Indus is often too deep to be pleasant. From *Mahiye*, there is a track which follows the Indus to Shushot (Route No. 11) and then turns up to Leh. The distance, as stated when describing the Indus river, is about 100 miles, but the path is in places very bad and the yak-drivers object to follow it.

ROUTE NO. 12. (*continuation of No. 11*).

Miles.

- | | |
|---|---|
| 7. & 8. <i>Polakonka</i>
<i>Camp.</i> | 24.—Pass <i>Pongo-naga</i> . |
| 9. <i>Nakpogoding</i>
<i>Camp.</i> (16,000 ft) | 10.—Ascend the <i>Polakonka</i> (16,300 ft.), then halt below the ridge. |
| 10. <i>Camp</i> - - - | 16.—The road lies south-east, and after an ascent and descent goes up the <i>Nakpogoding Pass</i> about 18,000 ft., and then descends southwards to the south-west corner of the <i>Tso Kiagr</i> . |
| 11. <i>Kurzok</i> (14,000 ft.) | 10.—Proceed due south for 7 miles until the northern shore of the <i>Tso-Morari</i> is reached, then march for 3 miles on the western side of that lake. A <i>Tartar</i> camp and monastery. |
| 12. <i>Kiangdum</i>
(14 900 ft.) | 13.—The south-west extremity of the lake. The <i>Spiti-Ladak</i> border is 6 miles due south. The first march on the <i>Spiti</i> route is <i>Nurbo Sumdo</i> (10 miles). |

Carried over - 73 miles.

Miles.

Brought forward-		73.
13. <i>Dongan</i>	- -	19.—Cross the <i>Nurbo-la</i> and camp under the Lanak-la.
14. <i>Camp</i>	- -	20.—Cross Lanak pass 18,100 ft., an easy pass.
15. <i>Hanle</i>	- -	20.—Village and monastery. Carriage and supplies available.
—		
Total	-	214 Miles.
—		

The Tibetan gazelle is found between the Tso-Morari and Hanle : and the sportsman should not hurry over the last three marches. To return to *Kiangdum*. After crossing the *Nurbo-la* turn up northwards and camp near the *Kyun fresh water lake* (22 miles). From here try the broken ground to the eastward of both the *Kyun* lakes. From the *Kyun* camp there is a direct road to Nima-Mud (distance to Indus 24 miles).

ROUTE NO. 13.

Hanle to the Indus at Nowi.

Miles.

1. *Hanle to Monkang* 19.—On left bank of the river.
2. *Tara* - - 12.—
3. *Nowi* - - 11.—Ford the Indus.

—

Total - 42 Miles.

—

To the east of the Hanle river there are reported to be *O. Hodgsoni* ; probably they visit this tract of country in the autumn and spring. When shooting in the vicinity of Hanle, a local shikari should be engaged ; apart from showing game, he will be able to point out the various pathways, which traverse the Hanle district in many directions.

Let us now return to Saspul on the Leh-Srinagar road, and trace a shooting route through a portion of Zaskar into Rupchu and the *Tsokr-Chumo* shooting ground.

Zaskar is a bleak country devoid of interest to those who do not care for following the wild sheep of the Himalayas. Supplies are very scarce, and in many places not procurable.

ROUTE No. 14.

(From a Diary.)

Saspul viâ Dragulika through Zaskar to the Tsokr-Chumo. Supplies are very scarce even in villages: sheep can be got at most Tartar camps.

Miles.

1. *Saspul* to *Dragulika.* 17.—See route No. 20. No supplies.
2. *Camp* - - 10.—At the junction of the Sumdafoo with the Zaskar.
3. *Skew* (11,120 ft.) 14.—Cross Zaskar by twig bridge, then turn up the river, and go to the junction of the Markha, ascend the glen to camp. Village.
4. *Markha* (12,510 ft.) 15.—Cross and recross the river. Camp in willow grove. Village.
5. *Lunglunchu valley* 10.—Villages and monastery—wild scenery, saw a black wolf.
6. *Camp* - - Cross Zunglung Karpo-la, 17,050 ft. Burhel seen.
7. *Karnet* - - March down a glen. The Khurnak stream flows from here and joins the Zaskar, 8 miles above the Markha. Tartar camp and stone huts.
8. *Zara valley* (15,000 ft.) 16.—Cross a low pass, descend for 5 miles and enter the Zara glen. Hares seen.
9. *Pongo Naga* - 12.—Ascent to Zara, camp in open ground 5 miles north of the Tsokr Chumo.

Pongo Naga is also mentioned in Route No. 11, stages 7 and 8. Instead of proceeding along the regular tracks, now march in the vicinity of the lake.

	Miles.	
14. <i>Naruchangu</i> -	18.—	Camp about 8 miles south of the Tsokr Chunse lake, from which you will be separated by a lot of hills. Make expeditions into these. Hodgson's sheep found in several glens.
15. <i>Thargu</i> (16,700 ft.)	20.—	The road runs to the south-east for 6 or 7 miles, then east for 10 miles, and then north to Thargu, a Tartar camp. Very trying march.
16. <i>Rhang</i> -	12.—	March to the north-west over various hills to the Rhang glen, which flows northwards. Camp on the spurs to the south-west of the Tsokr Chunse. Hodgson's sheep and wolves seen.
17. <i>Khangur</i> -	14.—	Go down to the lake and march due north to the eastern end of the Tsokr-Chumo.
18. <i>Chawur</i> -	7.—	Again journey north. "Goa" found.
Total	165	Miles.

From Chawur make another short march, and go to the head of the Tiri-foo; there are found large burhel, and perhaps Hodgson's sheep. There is a direct route to Gya *viâ Kiamere pass*, but this is, early in the summer, difficult and wet; it however is short, and avoids the Tagalang crossing.

A great deal of the information given in the shooting route has been taken from a Diary kindly placed at the author's disposal.

Another route through Zaskar is given; only part of this is from personal experience: the remainder is simply extracted from the route book, but enough was seen of the track to show that it is, when the rivers are in flood, almost impracticable.

ROUTE NO. 15.

Lamayuru to Padam (Zaskar).

	Miles.	
1. <i>Lamayuru</i> to <i>Honupathar.</i>	15.—	<i>Viâ Wanla.</i>
2. <i>Fatoksir</i> -	10.—	Cross Sirsira 16,300 ft. Ibex ground in midsummer.
3. <i>Yelchung</i> (12,700 ft.)	10.—	Cross Singa-la 16,600 ft. Ibex ground. Enter Zaskar district.

4. Cross the Zaskar by rope bridge to Nira (6 miles).
 5. Cross the Nira or Panch pass 16,000 ft. (8 miles). 6. Nimchi (7 miles). 7. Tsaza (12 miles). 8. Padam 11,370 ft. (10 miles) is in a plain; it is generally called Zaskar and is the capital. Supplies very scarce.

ROUTE No. 16.

Zaskar to Soroo "via" the Pensi-la.

Miles.

1. <i>Padam</i>	to	8.—Rope bridge over the river.
<i>Tangrin</i>		
2. <i>Abrung</i>	-	12.—Is on the left bank.
3. <i>Bok</i>	-	12.—Rough going.
4. <i>Punchun</i>	-	8.—Cross the Pensi-la 14,400 ft., this pass divides Soroo from Zaskar.
5. <i>Rungdum</i>	-	12.—See route Soroo to Saspul, Chap XIX. The road leaves the Pensi and goes north to the Rungdum torrent, then follows it.
6 to 8 <i>Soro</i>	-	36.—
		—
Total	-	88 Miles.
		—

This route is called six stages, but is difficult to do in six days.

Whilst discussing the country near Rungdum, it is as well to mention that a route is said to be over the *Chiloong pass* to the Kriash-nai, and thence to the Wardwan. Trying to work out this line, whilst at the extreme head of the Kriash, the author found it impossible to get a guide, and was unable to get over the Chiloong glacier. In the month of June there were very fine ibex to the south of these ice fields, and it is very possible that the road is open in some years and closed in others.

The Simla-Leh routes were alluded to in Chapter III. Sportsmen who have followed any of the shooting tours through Ladak may want to avoid returning along the dreary Srinagar-Leh road, and may prefer to go to Simla direct from the vicinity of Hanle or the Rupchu valley. It has already been stated that the Kulu trade route passes through Rukchen, which is 6 marches from Leh (see Route No. 11).

Colonel Le Messurier made careful notes on this road in 1892 and a copy of the information is now given.

ROUTE NO. 17.

Leh to Lahoul and Kulu, thence to Simla.

Miles.

- 1 to 6. *Rukchen* 82.—
7. *Kiangchu* 13.—No supplies.
(15,274 ft.)
8. *Sumdoo* 20.—Cross the Lachalung 16,630 ft.—level
(15,522 ft.) for 4 miles to Sum Khey1—descend
to the Tokzay, then ascend about
7 miles to the pass, descent easy
and short. No supplies.

(Note.—This is all good shooting ground, so also is the
Tsarap valley up to the *Pankpo-la.*)

Miles.

9. *Chargot-Jugta* 8.—No fuel. Boundary of Lahoul is in
(15,600 ft.) miles 3. Cross Tsarap river.
10. *Lingti-Sarchu* 14.—No supplies.
(13,950 ft.)
11. *Kailung* 10.—No supplies.
(15,120 ft.)
12. *Zinzinbar* 12.—Cross Baralacha (16,060 ft.). No sup-
(13,060 ft.) plies.
13. *Sumdeo* 11.—March along the Baga river.
(10,634 ft.)
14. *Ginur* 8.—Continue along the Baga. Supplies
(10,508 ft.) scanty.
15. *Kailing* 10.—Monastery. Head-quarters for sup-
(10,352 ft.) plies, village, and Moravian Mission
house.
16. *Gandla* 10.—Village, supplies scanty.
(10,282 ft.)
17. *Sisu* (10,153 ft.) 8.—Few supplies.
18. *Koksir* 11.—Cross the Chandra. Rest-house.
(10,381 ft.)

Carried over - 102 Miles.

Miles.

Brought forward- 102.

19. *Ralla* (8,853 ft.) 10.—In Kulu, cross Rhotang, 13,048 ft. steep and apt to be very windy. Supplies scarce, road bungalow.
- 20 *Manali* (6,302 ft.) 8.—Bungalows, and European settlers' estates.
21. *Katrai* (4,825 ft.) 12.—Road bungalow. Supplies scarce.
22. *Sultanpur* (4,084 ft.) 12.—Capital of Kulu. Supplies. European settlers, dâk bungalow and post office, also a dispensary.
23. *Bajaora* (3,591 ft.) 9.—Dâk bungalow. Cross Dras river in miles 3, by bridge.
24. *Larji* (3,130 ft.) 12.—Supplies scanty, rest bungalow.
25. *Manglaor* (3,770 ft.) 8.—Road bungalow.
26. *Jiba-Rosala* (5,930 ft.) 8.—Supplies scarce.
27. *Kot* (7,772 ft.) 11.—Rest bungalow and supplies.
28. *Chawai* (6,108 ft.) 8.—Supplies scarce. Rest bungalow.
29. *Dalarsh* (6,530 ft.) 7.—Road bungalow : notice must be given for supplies.
30. *Komarsen* (5,200 ft.) 11.—Leave Kulu when Sutlej is crossed 4 miles from Komarsen. Supplies.
31. *Narkunda* 6.—Dâk bungalow.
- And from thence to Simla.* 40.—With dâk bungalows at Mataiana (11 miles), Theog (12 miles), Fagu (5 miles), then to Simla (12).

Total *Leh to Simla* 379 Miles.

CHAPTER XIX.

THE WURDWAN, SOROO & LAMAYURU KARDARI OF LADAK.

THE WURDWAN AND SPORTING TOURS IN THAT VALLEY—
 SOOKNIS TO SOLO—SOROO TO SASPUL *viâ* RUNGDUM,
 THE KANGI-LA, AND WANLA.

In the Indian Atlas, Soroo and the head of the Kriashnai are in quarter sheet 45 S. W., but sheet 46 shews the Kiar, whilst sheets 28 and 29, which join on to the westward, are also required.

The Wurdwan has been referred to in Chapter XIII, where it was described for the tourists' benefit. As the nullahs leading into that valley still hold ibex and brown bears, and as the ibex heads in the eastern parts of the shooting grounds are renowned for their thickness, *the Wurdwan* (much as it has been overshot) must still be considered a likely place in which to secure a first class pair of horns. Last year (1895) a very handsome head of 40 inches,—a finer trophy than is generally obtained even from Baltistan, for it was massive and had a grand spread,—was shot near Lutherwan on the road down to Inshin. From this place the tour of the valley will be described. The river is crossed below Inshin by a wooden bridge, and the road down stream followed to the *Gweenai* (10 miles): this is the first nullah which is likely to be worth a visit. It should be worked up to the ridges which divide it from the valley of the *Zais-nai*. Ten miles down the Maru-Wurdwan the *Apan-nai* is passed; four miles on is *Maru or Petgam*, the capital of the Wurdwan. The *Farriabad river* is formed by the junction of the *Zais* and *Kriash-nan*, 23 miles above Maru. Last season's reports from these once famous ibex ravines are not very encouraging; a bag made under the guidance of one of the best shikaris only produced 7 ibex and 2 bear, but with the large extent of almost inaccessible refuges which the ibex have between the sources of the two Nais, there must be many still left. The goatherds and their ravages amongst the brich are in full swing, even in the remote corners of the Wurdwan ravines: they have driven the ibex upwards. This seasons (1896) from the Wurdwan and Soroo are very poor, scarcely any sport has been obtained.

ROUTE NO. 18.

(Maru up the Kriash.)

Miles,

- | | | | |
|----|------------------|--------|---|
| 1. | Warm Springs | - 10.— | Fowls and sheep. Engage coolies by month. |
| 2. | Furriabad | - 13.— | No supplies, Pass Metwan, the last village |
| 3. | Opposite Dichnye | 4.— | |
| 4. | Tekh Murg | - | } These are all shooting marches. There is a cave at Tekh Murg and stones for shelter in all but Mundik Sir. Distances, 2 to 5 miles. |
| 5. | Mundik Sir | - | |
| 6. | Keyl Gye | - | |
| 7. | Ladhi Hoie | - | |
| 8. | Turring Hoie | - | |

The Zais-nai branches off at Furriabad.

The Birbulnye joins the main nullah between the "Warm Springs" and Furriabad.

Still further down stream are *the Kiar*, the Kibr, and the Nath; they hold ibex and sometimes tehr. These three ravines join the main river within a few miles of one another. The Kiar is two marches from Maru, 1. Hunzel 2. Lopara; it is about 30 miles, in length, and surrounded by glaciers for nearly half this distance. The Maru-Wurdwan river joins the Chenab $1\frac{1}{2}$ marches below the Kiar junction, and 8 miles above Kishtwar.

The road to Lopara and *Zand*, which are close to the junction of the Kiar, is down the right bank of the river; let us retrace our steps by it to opposite the junction of the Furriabad river; here the road from the Hoksar comes in. (See Chapter XIII for route.) Two miles above, the bridge leading to the left bank is reached, and you can return to Inshin, or if the road is open go to the *Pasar-nai*, and up it to the Hoksar peak; this place is said to hold brown bears, and good ibex have been shot high up the Nai, and between Inshin and *Basman*. The *Moongil* and *Kuzuz* nais are passed; they are of little use as shooting grounds, unless the Zais-nai is being much harried, when the ibex sometimes get into Kuzuz; this was the case two years ago.

Basman is on the right bank and is a convenient halting place, 8 miles from Inshin. *Sooknis* is 7 miles. Further up stream the river is re-crossed opposite *Gumber-nai*.

ROUTE NO. 19.

Sooknis to Soroo. The distances are approximately correct.—
No supplies.

		Miles.
1. <i>Pajahoi</i>	- -	15.—A large rock for shelter and camping ground.
2. <i>Kaintal</i>	- -	12.—The Kaintal is an ibex nullah.
3. <i>Dunnor</i>	- -	10.—Ascent from Kaintal to the glaciers (14,600 ft.).
4. <i>Soroo</i>	- -	9.—Camp at junction with the Soroo. Supplies. Fort and head-quarters of Thanadar.
Total		46 Miles.

(The *Wishni-Wajan* route is an alternative to the above.)

		Miles.
1. <i>Pajahoi</i>	- -	15.
2. <i>Camp</i>	- -	8.—Ascent up the <i>Wishni-Wajan</i> .
3. <i>Wuttair</i>	- -	10.—Ascent continued, cross glacier, then descent.
4. <i>Aston Murg</i>	- -	8.—Easy travelling.
5. <i>Soroo</i>	- -	10.—Descent into the Soroo valley near Kargil by the Shooshum nala, sometimes called by Kashmiris Kargil ravine—then up stream to Soroo.
Total		51 Miles.

Soroo to Saspul on the Leh road viâ Rungdum, the Kangi-la and Wanla.

This tour is only interesting to the sportsman, and is in parts very bad going. A short reference was made in Chapter XV to the shooting-grounds near Lamayuru. The latter portion of this route gives the marches through the best localities. For a good deal of information I am indebted to a friend who knows the country well, but as both he and I only traversed these parts of Soroo and Ladak for sport, we rarely were actually on the beaten track, and I am therefore unable to give all the lengths of the stages by which the camp was taken.

ROUTE NO. 20.

Soroo to Saspul via the Kangi-la.

Miles.

1. *Soroo to Parkatsi* 8.—Go down stream to the crossing over the Soroo and then return up stream on the other bank. Cross a ridge, thus avoiding the long bend of the river.
2. *Gurmatongo* - 14.—Up steps in the rocks and over ridges, then up a glen over sand, and a grassy plain. A small settlement. Pass Zulidoc, 10 miles.
3. *Rungdum* - - 14.—Monastery on the Soroo. The road is along a swamp and river bank, fairly good travelling.
4. *Camp* - - —Up the Kangi nullah, camp at 14,000 feet.
5. *Camp* - - —Cross the pass a stiff climb (3,500 ft.). Then descent of about the same height to 14,200. Passable for Yaks.
6. *Kangi (about 30 miles from Rungdum)*.—A fair-sized village. The road is down a wild glen: much fording required; village is on left bank of the Kangi river. Sometimes the path from Kangi to Hemiskot on the Leh Road is passable, but it is wet travelling. The distance is 10 miles.
See Route No. 1—Kurbo to Lamayuru.
7. *Camp* - - - —Cross a low pass about 15,000 feet, and descend to 13,000 feet.
8. *Wanla* - - —A rugged track on a deep defile amongst enormous rocks—wet walking. Pass Shilla. Wanla is 5 miles from Lamayuru on the Wanla stream.
9. *H.njɔ* - - 9.—March up the glen.

Miles.

10. *Camp below the Choka-la.* - 4.—This is a shooting march.
11. *Drogulika* - - 6.—Also a shooting march. Burhel generally to be found, also sharpoo, between Hinjo and Drogulika. Cross the Choka-la 13,500 ft.
12. *Lardo Brok* - 10.—Cross the Spangling about 17,000 ft. A rough march, scarcely any track. Heavy snow fell on July 9th. Burhel on the pass. Lardo Brok is a pleasant little spot with flowers and green grass *in* July.

13. *Saspul* - - 7.—Descend to Lardo, then go up stream and cross Indus to the Leh road.

Alternative route from Drogulika. Easier than the Spangling route.

11. *Sumdoo* - - 9.—Pass Drogulika.
12. *Camp* - - 16.—March down the Sumdoo Foo and cross Strakspir Pass. Camp under the pass. Fair sharpoo ground.
13. *Saspul* - - 7.—“*Viâ*” Alchi, then down the Indus to the bridge opposite Saspul.

For the continuation of the journey from Drogulika through Zaskar, see Route No. 14, Chapter XVIII.

CHAPTER XX.

BALTISTAN.

SRINAGAR TO SKARDU—SKARDU DOWN THE INDUS TO HARAMOSH—KONDU AND THE VICINITY—THE SHIGAR VALLEY AND THE BASHA AND BRALDU—SKARDU TO KAPALU—THE DEOSAI.

For the Indus Valley Skardu to Haramosh, see Indian Atlas, 27 A. N. E. and for Shigar, see 44 A. S. W.

Baltistan is now a Thesildari. The head-quarters are at Skardu, but the tehsildar tours through the Dras and Soroo valleys, which are attached to his charge, also as far down the Indus as Haramosh, and south-east to Kiris and the Chorbat Pass. Shigar district is under this official; it has as large an area as *Baltistan proper*, each containing between 2,000 and 3,000 square miles. The plains of the Deosai are included in this Tehsil.

Saroo has been described in the previous chapter. The Dras valley from the Zogila to Kargil is in route No. 1, Chapter XVI.

Baltistan and Shigar districts are more frequented by sportsmen than any other parts of the Maharaja's territories, chiefly because Gilgit and its splendid ibex nullahs are closed to the public, and also because there is always a dead set made at any nullahs which, for the time being, have a good repute. An officer who shot in Baltistan in 1894, and who made a really good bag, stated that the country round about Skardu would still stand some years' shooting, but there can be no doubt that the ibex nullahs of Baltistan and Shigar will deteriorate in a manner similar to what has occurred in the Wardwan. The larger and older animals are fast being killed off, and this must have bad effects.

No selection of nullahs will be made in these pages, most are well known; and there is quite sufficient rush made for the favorite grounds, and to increase this would only lead to

disappointment and waste of time to many, who would arrive to find the coveted locality occupied.

The only route to Baltistan which is much used by Europeans is that by the Zogila, Dras, and *Kirkitchu*; this last place is, as previously stated, opposite to Chanagund, near the tenth stage on the Srinagar-Leh trade route. There are other pathways leading to *Skardu*:—1. Through Tilail to Dras (see Chapter XVI). 2. Over the Deosai. 3. From Astor and by various nullahs leading from the Srinagar-Gilgit road, these last are at present closed to the public, but are dealt with in the chapter devoted to Astor and Gilgit. 4. For Leh to Skardu, see route No. 5.

ROUTE NO. 21.

Srinagar to Skardu viâ the Zogila and Kirkitchu.

Miles.

1 to 10. <i>Srinagar to Kirkitchu.</i>	125.—Supplies very scarce; none at Chanagund, which is across the river.
11. <i>Gangani Hardus.</i>	to 10.—Villages on the Dras river below 14. the junction of the Soroo.
12. <i>Olingthang Olding (Kashmiri).</i>	11.—A fair sized village; grain supplies scarce at this and the previous stage.
13. <i>Turkutta Turkuti.</i>	or 14.—A village on the left bank of the Indus. There is a good deal of ascent and descent in this march. Supplies scarce.
14. <i>Khurmang</i>	- 18.—A wearisome journey. Khurmang or Kartaksha is the Capital of the Kharmang jagir, which belongs to a petty Rajah. Supplies procurable.
15. <i>Tolti</i>	- 12.—Village on the Leh-Skardu route, which is here joined. There are two routes—one crosses and recrosses by twig bridges over the Indus.
16. <i>Parkata</i>	- 14.—A large village on left bank of the Indus river. From here a route goes to Deosai.
17. <i>Gol</i>	- 13.—Villages.
18. <i>Skardu</i>	6,300 - 20.—One and a half stages Fort. Telegraph and Post Offices. Supplies.
Total	250 Miles.

The town of Skardu is in a plain above the Indus; it is a fairly flourishing place, and has a few shops which are chiefly kept by Kashmiris; it is the base for all expeditions to adjacent districts.

ROUTE No. 22.

Skardu down the Indus to Rondu and Haramosh,—by the right bank.

Miles.

1. *Skardu to Komara.* - 11.—Cross the Indus by boat. A village of large size on the north-west of the plain.
2. *Tsurri* - - 9.—The river which has been flowing in a broad sandy bed now narrow, and runs between rocks. The pathway is very bad, and ascends and descends.
3. *Tungas or Tungi.* - 12.—The latter part of the march is very bad, and in places leaves the Indus.
4. *Dussor or to Bagicha.* - 8.—On the Turmik river, which comes from a number of glaciers due north of Rondu, the ravine is about 20 miles long. A road leads from the Turmik to the Shigar near where the Basha joins.
5. *Rondu (6700) or else camp on the right bank.* 12.—Rondu is on the left bank of the Indus. Reach Rondu after crossing the Shuot twig bridge, road very bad. Head-quarters of the Thanadar of Rondu district. Supplies bad.

There is a road by *Kutsura* and *Basho* to Skardu; the path is very rough, and before reaching *Basho* goes over one of the spurs which run up to the *Tukt-Suleiman* glaciers. *Kutsura* is also on the *Astor-Rondu* route, viâ the *Alumpi-la*.

Miles.

6. *Camp at Achkor junction.* 10.—The Achkor glen joins the right bank of the Indus. Contains ibex and markhor.

Miles.

7. *Tak junction* - 7.—Tak, from whence supplies are drawn, is up the ravine (4 miles). A road leads from Tak to Turmik ravine, and thence onwards (see stage 4).
8. *Chutran* - - 7.—Ascents and descents amongst rock. Camp is near the Indus. The Tak can be crossed in several places by bridges. The best bridge is near Stongsing, but this entails a detour of about 8 or 9 miles. Huts at Chutran. No supplies from here, or in fact beyond Tak.
9. *Abulchu* - - 8.—Camp in Abulchu ravine, near the Indus. Very hot and sand flies bad.
10. *Shingur or Singpur.* - 7.—Cross Baralooma nullah (sport in nullah): then camp about a mile beyond by the Indus in the Singpur ravine. The Baralooma is called the Buringdoi.
11. *Warm Springs* 16.—A wearisome march, ascend over the Shingos Spur 5,000 ft. Cross the ridge (about 2 miles), then descend to camp. Can be done in two marches by halting at the dāk huts under the spur 5 miles from Singpur.
12. *Sasil or Tilasok* 5.—Suspension twig bridge over the Indus. The road from here goes across to Bunji village. No supplies.
13. *Haramosh (shooting camp).* - 6.—The ibex ground is not in the nullah along which there is no road, but on the ridges above. The walking is bad.

Total 118 miles.

The Kultar or Kulterie ravine joins the glen which is known to sportsmen as the Haramosh nullah. The peaks of the mountain (24,270 ft.) are a long way to the eastward. The ravine which comes in the most direct line from this magnificent mountain is called in the map Shabtot; it joins the Indus

close to the warm springs. The Buringdoi valley also descends from the highest peaks of Haramosh.

Formerly Haramosh shooting ground was reached from Bunji ; the first stage is 10 miles due north of that place where the plain terminates, and nearly opposite the junction of the Gilgit river. The second stage is at Sasil, a march which seems to be long owing to the track being difficult, but which is not more than 10 or 11 miles. Let us now make another start from Rondu, and investigate the ravines for shooting which join the left bank of the Indus. Journeying up stream, the Harpo valley is first crossed. Up the Harpo a road leads to Astor. In former years, this and other tracks between the Indus and Astor valleys were often used by sportsmen when returning from their shooting in July and August. Twelve miles above Rondu, and almost opposite to the Tak ravine, is a nullah flowing due north. By following this glen upwards for 6 miles, then marching westward, the head of the Juchee ravine is reached ; by this glen there is a possible track to Sapser on the Indus. The *Dudotha* nullah joins the Juchee about 4 miles above *Sapser*. Next, at 6 miles from Sapser, comes the *Balteree* ; then at the same distance downwards the Bulachi. The *Musken* and *Maiadassen* are close together, and are about 8 miles above Bulachi village. Maiadassen is at a bend of the Indus, where it turns due north. Unless a path has lately been made, the sportsman will find it very difficult to get further northwards towards Sasil. The Indus defiles are very hot, and are not anywhere easy travelling ; in fact, Bulachi and the Musken are very difficult to reach in summer. The Shigar is a far more seductive valley ; whilst the high ground equals that of the smaller tributaries of the Indus for sporting purposes.

Shigar valley contains a large amount of cultivation, and is about 25 miles long, by a maximum breadth of 3 miles. All along its length are villages, and apricot, mulberry, and walnut flourish. Shigar village is at an elevation of 7,500 ft. and is about 12 miles from Skardu. The kobanis are excellent ; the fruit is dried after the stone has been extracted, and the fleshy part made into balls, which are far superior in flavour to the hard stony fruit generally obtained. Shigar was formerly under Rajahs who owned the district, and the descendant of these men is still located in Shigar village ; but the kingdom has gone from him. The *Braldu* and *Basha* joining form the Shigar river ; the Braldu comes from the eastward, the Basha from the north, and flows through ground which is much frequented by sportsmen. The glaciers at the head of the Shigar tributaries were referred to previously.

Sportsmen making for either of the main ravines which contain ibex generally march from Shigar to the junction of the Braldu and Basha and camp at Doko (12 miles). *Arandu* is the highest village on the Basha ; it is distant $1\frac{1}{2}$ marches from *Doko*.

Regarding the route up the Braldu, the writer has no knowledge except from hearsay, villages extend a long way up.

ROUTE NO. 23.

Skardu to Kapalu. Supplies often scarce. The villages are however large. Kapalu has been mentioned on the Leh-Skardu road.

Miles.

1. *Skardu to Narh* 15.—Village on right bank of the Indus.
2. *Kiris* - - 13.—A large village near the junction of the Shyok.
3. *Kuru* - - 16.—On the right bank of the Shyok village.
4. *Kurku* - - 8.—On the right bank of the Shyok village.
5. *Kapalu* - - 8.—Cross Shyok by rafts.

Total 60 miles.

Near Kapalu the united Saltoro and Hushé rivers join the Shyok. About ten years ago, some grand ibex heads were shown to the author ; they had been obtained from the Saltoro ravines, and it would doubtless, in these days when new shooting ground is so much sought for, be worthwhile to find out more about the country. The information at present available is not much ; the sportsman who got these ibex has left India. The Baltistan officials did not seem to be much interested, and in fact knew very little about the "Rajah Kapalu's country," as they called it. The Saltoro valley is reached from Kapalu, in one long march, the road crosses a pass, and is up the left bank. The river is bridged in places, and there are villages for about 20 miles up the glen. About 10 or 12 miles up the valley, the Kundas river joins the Saltoro. There used to be a road "*viâ*" the Saltoro to Yarkand, but it is now impassable.

The Deosai plains can be reached from Burzil (see route 24, stage 6). 1. A rise of no great steepness takes to Chota-Deosai, the march is short. 2. The next day *Kulapani* can be reached, and the traveller will be in the middle of the Deosai. 3. The next stage is to Al-mullick. 4. *Karpetti*, and from there it is a short march to Skardu. On the Deosai there are numbers of marmots, and in June and July brown bears, but the latter can seldom be shot, as the streams are mostly unfordable, and when the autumn approaches and the water moderates, the bears leave for Tilail and more genial climes.

Mr. J. F. Duthie went to the Deosai *viâ* Chelan. He ascended the Balsir ravine, and reached the Dhersar lake. The view is described as very striking. The lake is about 6 miles in circumference; behind it is a low range of rocky hills, and on the left undulating grassy plains.

CHAPTER XXI.

ASTOR AND GILGIT.

SRINAGAR TO GURAI—GURAI TO GILGIT BY THE NEW ROAD
—A SHORT NOTE ON THE NULLAHS NEAR BANDIPUR—
ASTOR—THE BULDAR RAVINE—GILGIT AND A FEW OF
THE NULLAHS DRAINING INTO THE GILGIT AND YASIN
RIVERS—DUMOOT AND SAI RAVINES.

ALTERNATIVE ROUTES TO ASTOR *via* THE GUGAI, AND *via*
KAMRI. NOTES ON MIR MULLIK FOOLWEIN, AND
ROUPEL OR ROUPE RAVINES—ASTOR *via* THE ALUMPI-LA
TO SKARDU AND RONDU.

For Astor, see Indian Atlas 27 A.S.E. The Gilgit map
is 27 A.N.E., but the best map is confidential.

Gurais is at present the limit of travel permitted, and the
grand shooting grounds of Astor and Gilgit are closed to the
public by the exigencies of frontier politics. This state of
affairs cannot last for ever, hence this chapter may some day
become useful to sportsmen.

When the restrictions are removed, it is unlikely that the
nullahs will show less sport than they did before they were
looked after by the officers of the Gilgit garrison. On the con-
trary, game should have increased, and communications im-
proved.

ROUTE No. 24.

Srinagar to Gurais.

Miles.

1. *Srinagar* to —By boat or by the new road *via*
Bandipur. Manas-bal and the shores of the
Wular lake. Time by doongha
24 hours.
2. *Tragbal* - - 11.—Bungalow and serai. The road
ascends from the Bandipoor
ravine.
3. *Gorai* - - 19.—Cross the Tragbal or Rajdiangan
11 700 ft.

4. <i>Gurais</i>	-	-	16.—Descend to the Kishangunga to <i>Kan-</i>
		—	<i>salwan</i> and then turn up stream.
Total	-	39	Post and Telegraph Offices.

Gurais valley is a summer resort of visitors. Elevation 7,500 ft. The valley is fairly open, being in places about three quarters of a mile wide. There are fish in the stream, and wild duck pitch in the river, and small streams in October. The village of *Gurais* is a large one, and there are three or four others containing from thirty to fifty houses each. The golf ground is an attraction. The fort is on a hillock on the *Kishangunga*, but is not of any importance. The harvests are poor, and supplies cannot be procured locally. The ponies of *Gurais* are of as good a mountain breed as *Kashmir* can boast, wonderfully hardy and sure footed. They command rather a fancy price, and are seldom in the market. The inhabitants are *Kashmiris* and *Dards*. Before giving the route to *Gilgit*, the shooting ground will be referred to. The *Erin-mulla* flowing west from *Haramook*, and the *Bandipoora* with its tributaries the *Atwa* and *Bow* are a good deal searched for stags in the autumn and winter. From the *Tragbal* pass a camp can be taken to *Changwai* and the country mentioned in the chapter devoted to the *Lolab*. A route from the *Lolab* lies through *Warnao*; it joins the road from *Nagmurg* described in page 56, and is quite practicable for hill ponies, although steep in a few places.

ROUTE No. 24.

Continued Gurais to Gilgit.

Miles.

5. *Gurais to Poch-* 14.—Bungalow.
wari.
6. *Burzil Chauki* - 11.—Pass *Miniming*, mile 60, where there is a Telegraph Office. Bungalow at *Burzil*. Fuel.
7. *Chellan* - - 17.—Bungalow. Ascent from *Burzil* to 13,625 ft., then descend past *Sirdar-ki-kothi* to *Chellan*. Fuel.
8. *Godhai* - - 17.—Bungalow. Road to *Skardu* to the eastward.
9. *Astor* 15.—Bungalow, Telegraph and Post
(camp 7,700'). Offices. Fort—see note on *Astor* at conclusion of this route.

10. *Dashkin* - 15.—Bungalow. Almost opposite is the Ditchell nullah, which is the abode of ibex and markhor.
11. *Dogni or Doein* 12.—Bungalow. The Sheltar ravine joins the right bank opposite Trubyling; it is a good ibex nullah, but bad walking.
12. *Bunji* (4,631') 18.—Bungalow, Telegraph and Post Office. This is a very hot march. The Duchkut or Duchnar joins the Astor river at Ramghat. This was the best shooting ground on the Astor river. Beyond is the Bunji plain. The Bunji nullah joins the Indus 3 miles below the village.
13. *Minawar or Safed Pari.* 16.—Cross the Indus and ascend, passing the Dumoot and journeying up the Sai ravine.
14. *Gilgit* (4,890') - 9.—Pass the Bagrot and also the Hunza river; the latter joins the Gilgit river below the town.

Astor or Hasora is the name given to a district and also to the town. There are telegraph and post offices, a garrisoned fort and a district headquarters. The valley is 70 miles long, and the river runs north-west. Supplies are scarce and are sent yearly from Kashmir. There are a good many trees, but the lower portions of some of the ravines, such as Sheltar, are very bleak and craggy. The mountain peaks to the north-east vary from 17,000 to upwards of 19,000 ft. The actual distance in a straight line from the Astor to the Indus valley across these mountains is only 12 to 13 miles. To the south of Astor are many peaks of 12,500 to about 16,000 ft. The Hatu Fir range is between the Indus and Astor, and south of Ramghat it is a spur of Nunga Parbat. To the westward are the *Buldar* and other ravines. The *Buldar* is almost parallel to the Astor river; it descends from the glacier of Nunga Parbat and is about 18 miles in length; in it have been killed some fine ibex and markhor.

Gilgit.—This district has been described in print over and over again, and has, since the downfall of Hunza and Nagar (or Nagar), been greatly talked about. The valley is bounded by rocky mountains and has a maximum width of perhaps 3 miles. The greater portion of the land is dry and valueless, but in

places where water is available fruit-trees and crops flourish. High up in the hills are birch, *Pinus Excelsa*, and in some parts the *P. Geradiana*. Tamarisk and shrubs are in the valleys. The summits of the mountain ridges are very pretty, and afford the most glorious views of the snowy peaks. Rakupshi mountain lies to the north of Gilgit, distant about 20 miles in a bee line; it is drained by the Manuga ravine, which falls into the Hunza river a short way above the junction.

Of the shooting grounds close to the Indus, Dumoot and Sai are best known. The former is very bad walking in the lower portion, but easy above, where lovely birch and flowers take the place of crags and crumbling stones. There is a camping ground below the Wuzer's house, 6 miles from the village of Bunji: from there to about 3 or 4 miles up the Dumoot, there is a passable track to the Sai or Chakarcot ravine. The Boin stream can be ascended from the Dumoot glen, and followed to its source, and above it the ridges of the mountains can be traversed to the head of the Shingaigar, about which Hayward was so enthusiastic when writing regarding sport. Magnificent ibex frequent all these hill tops. The Shingaigar joins the Yasin river about 7 miles above Gilgit. Above this ravine not much information from personal knowledge can be given. Draining into the Gilgit river on the right bank are the Minawar and Sakwar, but being close to the garrison, they are probably of no sporting value in summer time. The Sharot and Shikaiot shooting grounds had a good name; they are on the right bank of the Yasin river. Sharot is about 16 miles from Gilgit, and close to Shikaiot; higher up are the Singal and the Ayasha; the latter is above Gakuch, and between 40 and 50 miles from Gilgit. In former years the hills lying between the Yasin and Hunza rivers were never much shot over; the only place about which the author has any information is above the Bargu plain, and that is of old date, but some grand horns were there obtained. After all it can only cause vexation of spirit to write about Gilgit sport, and when the ground is once thrown open, there will be more than a sufficient number of men eager to leave the "overshot" grounds of the upper Indus and Ladak, and find out all the best spots for themselves. Let us hope, when these times come, they will be merciful to the smaller animals, more particularly so to the markhor.

There are alternative routes into Astor. That which gives the best chance of sport is *via* "Gugai." See Gurais route No. 24.

ROUTE NO. 25.

Kanzalwan to Astor viâ Gugai.

Miles.

1. <i>Kanzalwan to Tharbut.</i>	-	9.—	Pass Bakthaor. The Gugai ravines here join the Kishangunga.
2. <i>Camp</i>	-	10.—	March two miles up the Gugai branch off up the Chota Gugai camp under the pass. Difficult going owing to the water which continually crosses the track.
3. <i>Camp</i>	-	6.—	Camp in Rehart glen after crossing the pass, which is easy going.
4. <i>Loyen Harda</i>	-	6.—	A short march. Cross the Kamri river by wading.
5. <i>Dirrell</i>	-	10.—	Pass Marmeri half way.
6. <i>Chongam</i>	-	14.—	Milk procurable. Pass the Sakmal and Mirmullik glens, also the Gubri and Ruttu plains.
7. <i>Ghorekeet</i>	-	10.—	
8. <i>Astor</i>	-	6.—	
Total		<hr/> 71 miles. <hr/>	

The *Roupe Nullah* comes down from the Dayamur glaciers and joins the Kamri river 4 miles below Chongam. Camps can be sent to Tarshing, a village under the glacier about 7 miles from the junction. There are fine ibex in this ravine, but most are small. Across the ridge a path leads into Mirmullik. The Mirmullik nullah can be followed to where it bifurcates, and from there one pass leads to Kheyl ravine, another to Foolwein, both of which drain into the Kishangunga. The junction of the *Foolwein* can be reached from Tharbut; the first march is *Sirdari*, 7 miles. The second the same distance on; the road is very bad and follows the Kishangunga.

Nearly all the ravines which join the Kamri river hold Oorin (the name given in these parts to Vigne's sheep) in the summer months.

The Kamri route to Astor is not open until after the Burzil. The pass is very easy. The route from Gurais is as follows:—

ROUTE NO. 26.

Gurais viâ the Kamri-Bal to Astor.

Miles.

- | | |
|----------------------------|---|
| 1. <i>Gurais to Bangla</i> | 10.— |
| 2. <i>Lishat</i> - - - | 7.— |
| 3. <i>Loyen Harda</i> - - | 16.— See Route No. 25. Cross the Kamri. |
| 4. <i>Astor</i> - - - | 40.— |

 Total - 73 miles.

ROUTE NO. 27.

Astor viâ the Alumpi-la to Skardu.

Miles (approximately).

- | | |
|---------------------------------------|--|
| 1. <i>Astor to Godhai</i> | 15.— |
| 2. <i>Camp</i> - - - | 10.— Short of the Pass. |
| 3. <i>Ringmo Chami</i> - | 12.— Cross the Alumpi-la (about 15,000);
the road is very steep, impassable
for ponies. |
| 4. <i>Shigarthang</i>
(10,200 ft.) | 12.— The junction of two streams coming
from the south, and 4 miles below
where the Banok stream joins.
Small collection of houses. |
| 5. <i>Katsura</i> - - - | 18.— |
| 6. <i>Skardu</i> - - - | 18.— |
- } Coming the other way, the march
} will have to be divided. The
} valley of Shigarthang is steep.

The road leading to the Banok pass and also that going to the Harpe stream leads across the bridge, 2 miles below the Astor Camp; it then turns up the Parashing valley to the north-eastward. After a short distance the road runs east to a large village near open ground. This march is about 12 or 13 miles. From here to the junction of the Harpe river is 6 miles. The *Harpo-la* lies to the north-east, and two days' journey will take the traveller to *Rondu* by the Oanchu valley. There are some grand pinnacles of rock amongst the mountains near the Harpo and Banok-la. The Banok pass is 15,500 ft. From the junction of the Harpe with the Parashing, the route lies to the south-east in order to skirt the glaciers. It is said to be $1\frac{1}{2}$ marches from the Harpo stream to Shigarthang, and this is probably correct, but the Banok-la is seldom used by sportsmen, as the Harpo and Alumpi-la give better chances of sport.

CHAPTER XXII.

THE PIRPANJAL—THE KAJNAG AND SHAMSHIBRI RANGES.

The Pirpanjal route has been given in Chapter X. The whole of the ranges which bound the vale of Kashmir to the southwards are known to travellers as the Pirpanjal, and in former years these hills were much frequented by men who could only obtain short leave. Many markhor and tehr have been shot, and very few now remain. As shooting grounds, these hills are "played out." Possibly a markhor might be obtained on the *Chita-pani* or the *Chota-gulli*, these are the two streams which form the Poshiana stream, or in other words the head waters of the Saran.

The Saran flows through the Poonch valley, and is known as the Palasta or Poonch. *Poshiana* (see Pirpanjal route) is on the Chita-pani stream.

A place worth a visit is the *Tosha maidan*, the trip might give a pleasant change from Srinagar.

ROUTE No. 28.

Miles.

1. *Srinagar* to *Watrabel* 12.—
2. *Drang* - - 10.—The road from Watahel lies up the Suknag valley.
3. *Tosha maidan* - 6.—Elevation between 9,000 and 10,000 ft.

At Drang the route from the Tosha pass comes down. The Tosha maidan is to the eastward of the pass. Near the Tosha pass there is a remote chance of getting a markhor.

The Kajnag is yearly visited; for sportsmen still cling to the idea that they may get a big markhor. The ranges run almost due east and west. The southern slopes drain direct into the Jhelum by the *Limbur*, *Luchipoora*, and other glens. Limbur is 10 miles from Baramulla; further westward and about 8 miles down stream is *Luchipoora*. The cliffs of *Malangan* are high up in the main range; they and various small ravines are shown in the map.

The *Katai* stream can be seen from the Murree route ; it joins the Jhelum between Hatti and Chakoti. The *Katai* glen is about 20 miles in length ; it forms part of a jagir, and special leave is necessary to shoot, but the markhor are so much harassed by "driving," and so killed down with the aid of dogs in the winter, that they are now very scarce.

The northern slopes of Kajnag are drained by the Kajnag stream which joins the Kishangunga at Teetwal. Teetwal is reached by the Karnao valley, and westward of this place there appear to be very few, if any markhor.

In Chapter X, the Kamil river is mentioned as draining part of the Shamshibri mountains. In these ranges which are east of Teetwal sportsmen wander and the route *via* Dranguari has been given in Chapter X.

CHAPTER XXIII.

KISHTWAR AND THE EASTERN BORDERS OF KASHMIR.

This chapter deals with routes at the eastern end of the valley that are likely to be of use to a few travellers, but which, as a rule, are seldom used.

Kishtwar has been mentioned in Chapter XIX. There is a route from there to *Darwas* in Chamba territory, thence to Gandla on the Leh-Simla road.

ROUTE NO. 29.

Miles.

- | | | |
|--------------------------------------|------|---|
| 1. <i>Kishtwar to Bagna</i> (6,900') | 15.— | On leaving the town ascend an elevated ridge (1,800') to the east of the town overlooking the Chandra-Baga. Small village north-east of Kishtwar. Supplies doubtful. |
| 2. <i>Pyas</i> (7,000') * | 9.— | Road lies along the left bank of the river. Road bad. Deserted village. |
| 3. <i>Lidvaree</i> (7,000') | 7.— | Steep and rocky hill to be passed. Road bad. No supplies. Camp in nullah. |
| 4. <i>Sireree or Siree</i> (9,000') | 7.— | Path very steep. One hut. |
| 5. <i>Zahar</i> (6,800') | 10.— | Supplies. Numbers of villages. |
| 6. <i>Golabgarh Post Office</i> | 4.— | Chandra-Baga and Padar or Bhutna rivers here meet. A path leads to Leh <i>viâ</i> Zaskar by the Padar valley. The Padar is bridged, the Chandra Baga is crossed by Jhala. |
| 7. <i>Sohul</i> | 6.— | Path up right bank of the river. Scanty supplies. |
| 8. <i>Ishtaree</i> | 11.— | Path in places impracticable for ponies. No supplies. |
| 9. <i>Darwas</i> | 10.— | In Chumba territory. |

The *Padar* river is known as the *Bhutna*. This part of the Chandra Baga valley and vicinity is the *Padar* district. Drew

* NOTE.—In winter and spring the route passes by the river Pyas to Sunnas 10 miles. Sunnas to Kadail 7 miles, then to Gulabgarh 6 miles from Pyas to Kadial road very bad travelling.

states that the Rajput rulers of Padar were conquered by Zorawar Singh in revenge for one of their Thakurs having interfered with a small Dogra force, which was sent to make a road from Ladak to Jammu. In those days Padar appears to have been under Chumba ; it is now ruled from Udampur.

From *Darwas viâ* Chumba to *Tandi* in Lahoul, where the Chandra and Baga join, and thence to Gandla (stage 16 on the Leh-Simla route in Chapter XVIII) the route is *Rataia* (7 miles), *Sauch* or *Sach* (10 miles, very bad road). The river route from this on is by *Korai* (9), *Saor* (8), *Tindi* (12), *Murgellon* (12), *Triloknath* (9). The alternative is *viâ* Leechoo (10), Butar (8), Leias (6), Churpurt (15), cross pass about 17,000 ft., descend into valley of the Bendel river. Myad (3), Dadasour (11), Triloknath (4) cross the Bendel for the third time, and then the Chandra-Baga by bridge. *Triloknath* is a great place for pilgrims, as there is a very sacred Hindoo temple. From Triloknath the path goes to Paharmee (11), cross the Chundra-Baga in mile 2 by bridge and shortly after leave Chumba territory for Lahoul. *Tandi* (10 miles) *Gandla* is on the Chundra river, and is about 3 or 4 miles from *Tandi*.

The route from Kishtwar *viâ* Badrawar to Chamba and Dalhousie is likely to be useful.

ROUTE NO. 30.

Miles.

1. *Kishtwar to Dhurmsalla.* 12.—Bad road, get supplies and coolies from Soroor, 4 miles up hill.
2. *Camp at top of the hill above Jaoree.* 18.—Road good, water at Jaoree (2 miles).
3. *Badrawar (5,427')* 16.—Road good along the hill top, at mile 11 go over hill and descend.

Badrawar is the capital of the district, and is well off for supplies ; it is inhabited by Kashmiris and Hindoos ; there is a market place, a good many shops and a fort. The valley is fairly flat and about a mile in width. Badrawar is a jagir of Sir Amar Singh's.

Miles.

4. *Tenala* - - 7.—Road leads south-east and is good.
5. *Lungaua* - - 13.—Cross the Padri Pass 10,000 ft., enter Chumba territory.
6. *Shoonun* - - 10.—Along hill side bad going for ponies.
7. *Manjere* - - 12.—Cross Shool river by raft.
8. *Chamba (3,033')* - 12.—Recross the Shool.

Chamba is 19 miles from Dalhousie. Thus Kishtwar to Dalhousie is 119 miles by this road. The direct route from Kishtwar to Islamabad is *via* Mogulmaidan (13), Singpur (12), Leura (19), Sargam (11), Islamabad (13) over the Marbal Pass 11,550 ft.: the sportsman is however more interested in the path that lies through Dense; this place is 5 miles from Nowboog and 12 from Achibal.

KISHTWAR TO NOWBOOG.

ROUTE No. 31.

1. *Kishtwar to Mogul Maidan.* 13.—Along the road to the Marbal Pass. Cross Chandra Baga and Wardwan.
2. *Chingam* - 10.—Follow the main road for 6 miles, then turn up the Sin-than river. Village.
3. *Sin-than* - 8.—
4. *Nowboog* - 14.—Cross Sin-than Pass about 12,000 ft. Pass Dense mile 9.

For Nowboog to Islamabad, see route to the Wardwan—Chapter XIII.

KISHTWAR TO ZASKAR VIA THE PADER VALLEY.

ROUTE NO. 32.

- 1 to 6. *Gulabgarh* - 52.—See Route 29.
7. *Chusoti* - 12.—Road good. Large village.
8. *Machail* - 6.—Village.
9. *Sincham* (10,700') - 6.—One large house. Gradual ascent.
10. *Shinussi or Salceri* 10.—Steep ascent in spring. Camp on snow.
11. *Gozora* - 14.—Ascend Glacier, then over rocky hill, then descend by Glacier—the Burdar or Umasi Pass is 17,400'.
12. *Ating Village* 10
12,000'.
13. *Padam (Zaskar)* 12.—Road turns to right by marking in May snow on ground from Machail to Zaskar.
11,370'

For the information which was kindly given to the author regarding the route through Chamba to Lahoul, thanks are due to a forest official who formerly resided in Lahore.

This brings to an end a somewhat lengthy list of routes and wanderings through the large possessions of His Highness the Maharaja of Jammu and Kashmir. The distances from stage to stage may not be in all cases absolutely correct ; for on many of the worst tracks there is always a tendency to exaggerate the mileage, whilst on fairly level ground, particularly when the previous marches have been difficult, the reverse is the case. Again in the heat of the sun a stage appears much longer than when the traveller is cooled by the morning or evening breezes.

CHAPTER XXIV.

BOATING AND FISHING.

The boating branch of the Gymkhana Club possesses a few old rowing and two fairly good sailing boats, but want of funds prevents any new ones from being built. The Dhal lake is sometimes the scene of aquatic festivities, and a good deal of enjoyment is obtained even from the poor material available. A boat club is an expensive luxury, and visitors cannot expect to find improvements on the existing state without dipping their hands into their pockets.

In Kashmir amusements suffer from the great desire of saving which regulates the living of so many who come to the vale. Even before the rupee began to vanish, this was the case. The country has always been looked upon as "a recruiting ground for impoverished finances."

For those who are bent on economy, there is no cheaper amusement than can be had by travelling about in the ordinary passenger boat or *doongha*. The *shikara* is another description of boat; it is of various sizes varying from those used in Srinagar for paddling to the city and back, which are often 30 to 40 ft. by 3½ ft. broad, to the tiny craft in which fishing or shooting is done. The *Khachu* is an open cargo boat, seldom, if ever, employed by Europeans. Enormous grain boats are also continually carrying supplies up and down the Jhelum.

The waters on which the *doongha* can be used are the Jhelum from the Islamabad camping-ground above Kanbal to Baramulla, as high up as Karwine. For a short distance on the Veshau a boat can be taken up the Tral stream and shady spots found for staying at, near Sorsoo, as willows and other trees fringe the banks. The Sind as high up as the delightful camping-grounds of Ganderbal, and the Pohru as far as Awatkoola, are much frequented by boats. The Wular, owing to the dangers attending the storms of wind, is not popular, but the Dhal and Manasbal lakes are very favorite resorts.

The Shadypur or Naru canal, also that of Hajan are during the summer open to water traffic, and the swamps by Palhallan afford a water route in the direction of Gulmurg (see page 43).

Since house boats have been built and the luxury of travelling in them has been once experienced, the humble doongha is looked upon as an uncomfortable conveyance. It has, however, many points to recommend it. Firstly, the speed at which it can be towed; secondly, many places cannot be visited by house boat; where a doongha travels easily, notably the Manasbal lake; thirdly, cheapness: against these must be set the annoyance of having the crew and often many children on board, and the smell of vegetables cooked in oil is certainly disgusting. It is worthwhile to hire a Shikara boat and make it over as a cook-house for the crew. This and a little extra pay will induce the boatmen to desist from carrying on their culinary operations close at hand. During a slack season when there is not much run on the boats, it is possible to get a crew of only men; otherwise the squealing children must be endured. For the rates of hire for boats and men, see Chapter VII under the heading "Transport."

Fishing.—In Kashmir fishing and boating go together: for nearly all the fish are caught from boats. A small "Shikara" costs from ten to fifteen rupees; it is as well to purchase one, for those that can be hired are generally heavy, and nearly all leak.

Early fishing grounds are at Shadipur, at the Dhalgate (Drobjan) and in a run about a mile above *Ram Mooushi Bagh*, Chiru can be caught on spoon, natural bait, or Devon Mimion in April and May. Chiru and *Sattar* or *Kont Gard* (Gard is however the Kashmiri for any fish) are the names given by the manjhis (boatmen) to the two kinds of fish which are common to nearly all the lakes and rivers. The Chiru is said to reach 25 lbs., but this is a very exceptional weight. Large Chiru are often called *Pikut gard*. A 21-lb. fish was killed in 1892 at Ganderbal, and an eighteen-pounder was sent to the author as a present. The fisherman may spend two or three seasons in Kashmir and not kill a Chiru over 10 lbs. At Shadipur fly fishing will often be successful in May and June when fry are running up stream close to the bank. An experienced boatman will slowly work a boat parallel to the land, at a convenient distance for a fairly long cast: the fly should be dropt on the grassy bank, and allowed to fall back into the water, and, directly the fish rises, strike. Another killing method is to use a natural bait about two inches long. Pass a hook through the back of the head and leave a very small triplet flying loose, get on to the land and throw out the bait, letting it swing round under the bank immediately above a feeding fish. In June try for Chiru at Sambhal,

Shadipur and Sopoor, also by the old ruins of the bridge at Ganderbal, and in the rapids about a mile up stream; using natural bait, small horn baits, or 1½ inch Devons, and in heavy water a 2-inch spoon. You may get a mahseer or two at Shadipur, and July is the best month for this fish. Sopoor, Ningl and Bannair are the favourite places, there use natural bait or a frog. At Ningl the fish run to a great size. Forty-pounders are to be got; most of the big fish are killed on frogs; a heavy weight is used, and is attached to the line about two feet from the bait, and allowed to rest at the bottom of the river; very late in the evening is the lucky time.

Hajan on the Jhelum is at its best for sport in August and September; chiru will then take the fly. Almost any grilse fly in which black, red and green predominate will answer, and just before dark a white moth, or a yellow body and white wings may come in useful. A red and white "chub fly" will kill at Sambhal.

Baramulla and *Naid Khai* are sometimes fished with success. The rapids in Chota Kashmir also are good, but are difficult to get at. At *Domel* heavy mahseer are killed with atta; also below *Kohala*, where a small tributary joins. At *Garh* a few fish may be taken. Near Bijbehara bridge, and in the lower reaches of the Liddar, *Kont* gard weighing up to 8 or 9 lbs. can be killed, but the water is seldom in order owing to the irrigation of the rice and the overflow of muddy water from the fields. This drawback also seriously affects the *Karwine* fishing up the Veshau. In the autumn *Kont* gard run high up the Liddar and Sind, and are to be got up to 2 or 3 lbs. in weight on worms. The fish bite sluggishly, and must roll over the hook, for they are continually getting caught by the tail, fins or body.

The Pohru is the pleasantest river to fish, but is uncertain. In May, June and July try near *Bargam* and in the rapids above, using small spoons and Devon mimions, also fly. Red spinners, Alexandra, and green mallard; at times almost any trout fly will kill. At Kotwarra (see Chapter X) fish near the bridge in June. Mulberries will kill well when in season, but generally only small fish will be caught. The fishing high up the Liddar has been mentioned under the head of tours in that valley. The Sind and Nowboog rivers hold plenty of the same kind of fish (*Oreineis Sinuatus*). The great drawback to fishing during July and August are the mosquitos, at Hajan and at Sopoor, they are simply in swarms. It will be gathered from the above, that an outfit for Kashmiri fishing

should consist of a rod for spinning—probably about 14 feet is the best length—a spinning reel capable of holding about 100 yards of line, a ten-foot trout rod and reel with 60 yards of line—tackle for natural bait, some small Devon minnows, spoons from 1 to 2½ inches including those with flying mounts, casts of medium salmon gut, traces of wire and twisted gut, swivels and the usual odds and ends every fisherman possesses, grilse and trout flies in which red, black, green and yellow predominate and any flies with mallard feathers for wing are useful. The fly-fishing is never however really good, and it is not worthwhile to lay in a large stock of casts or flies. The chiru and *Sattor* or *Kont* gard are not game fish, and give but little play. If you are going in for catching hundreds of small fish in the Liddar and Sind, you will require plenty of small sized hooks, a lot of split shot, or lead wire for weighting, and a small cheap rod; continually pulling out these small fish utterly ruins a fly rod. A catch of a hundred a day is a very common occurrence.

The number of fish killed yearly by nets must be enormous. The natives are great adepts at throwing a large-sized casting net, but the most killing way is that adopted in the winter by the Wular fishermen. Two large boats and two or three small ones fish in company. The large boats contain a scoop net which is stretched on a framework consisting of a large piece of willow bent into rather more than a semi-circle. Poles are fixed to the framework of the net, and used to raise it, for the net is heavy, and in the shape of a deep bag. The two large boats take up a position opposite to each other with their bows inclined outwards, and lower the nets, thus filling with them the space between the boats. The small boats are drawn up in line at some distance from the larger craft, and when they are ready paddle hard towards them, splashing the water and causing as much disturbance as they can; this drives the fish into the nets which are quickly raised by the aid of the poles. The "takes" are often very large, and the fishing remunerative, although the wholesale price is two seers for an anna. When the fishing for the day is over, a certain quantity is sent into Srinagar or Sambhal for sale as fresh fish, but the larger portion is dried by being split open and hung up in the sun: as no salt is used, the smell is awful, and the wonder is that the putrid beastliness does not make the eaters ill. The fish thus taken rarely exceed 2 lbs. in weight, for this fishing can only be successful in shallow water. Long lines are set and larger fish thus caught; it is not an uncommon occurrence to find a gull or a diving duck of the pochard species caught on these lines. On a bright winter's day a few hours may be pleasantly passed on the Wular lake in watching the fishermen and in gazing at the lovely snow-clad

mountains bathed in glorious colours by the afternoon's sun. A possible shot at a goose or duck also adds to the charm. Every poaching device that can be thought of is adopted, but the fish still swarm in lakes and rivers. The depths of the lakes cannot be fished with nets, and they afford safe breeding grounds. There are many amusing methods of killing fish: one is by floating down stream two doonghas attached together at the stern and separated at the bows. This V shaped arrangement drifts with the current, the chiru run close to the sides of the boats, affording good chances for the spear. Shallow water and a bright sun are necessities, and the winter is the best time.

Another method is spearing the fish in the Manasbal lake; they come close to the surface and bask in the sun; the boatmen will be better at this than the visitor. On the same lake legitimate sport may be had in December and January by trolling a minute natural bait mounted on very fine tackle. In the mountain rivers such as the Sind and Liddar, the fish lie in the pools under the rocks, and are practically quiescent in the cold weather. A stake net is fixed round the rock, and the hardy villagers get inside the enclosure and catch the fish in their hands, but the ghost of Isaac Walton will haunt us if more poaching is mentioned.

CHAPTER XXV.

SHIKARIS.

IT is easier to deal with any native of India than with a second rate shikari of Kashmir ; there is absolutely no bounds to his conceit and mendacity. The valley is crowded with creatures bedizened with belts, large tinder bags and knives ; they ape the better class of shikaris in their objections "to carrying a rifle on the march, and they invariably produce a 'chota' or assistant shikari." The difficulty is for a sportsman on his first visit to avoid falling into the clutches of one of these men. If without any knowledge of the country, and without friends who know Kashmir, the chance of getting a good shikari is small, for the pick of them are seldom unemployed. Unfortunately the scarcity of game more than ever necessitates trusting to shikaris for information ; even the older and tried men are often hard put to it to show sport, but they have means of finding out the locality occupied by a big ibex, markhor or stag, that is superior to any knowledge possessed by the most successful Kashmir visitor. A shikari who knows his business will undoubtedly have his programme for the coming season ready, and if you are new to the country, you should either go where he suggests, or else make up your mind to trust entirely to the local celebrity of the nullah you succeed in obtaining.

It would be useless to give the names of the score or two of Kashmiris who are really deserving of the name of shikari ; as before stated, they are nearly always engaged or are unwilling to go to new comers ; unless they happen to be hard up when they may do so for the sake of making money ; they however love to now and again get service with a wealthy man who is new to India. Nearly all of them nowadays make for Baltistan ; there can be no doubt they are right in doing so, for ibex still are plentiful in the ravines which join the Indus between Haramosh and Skardu, but those shooting grounds are limited, and Baltistan is getting too much crowded : hence if you are late in arriving, you

stand a chance of having the journey for nothing. If Baltistan is full, go to Ladak; there are places where ibex worth having can be got, and where burhel and Vigne's sheep are still plentiful. The pay of the shikaris has risen since the *Sportsman's Guide* was first penned. The best men now receive Rs. 30 per mensem, plus Rs. 5 for food allowance. An assistant gets from Rs. 10 to Rs. 15, and coolies try to obtain Rs. 6 and food allowance, but Rs. 5 is sufficient for the cash part of the wage. The least any of the shikari fraternity ask is Rs. 20. If you have the luck to secure a good man, it is wiser not to grudge the higher rate, for after all the trip does not last very long, and the difference is well expended in the saving of trouble and temper.

Most of the old fashioned Ladaki shikaris are still to the fore, and a few new men are taking up the trade. They generally receive Rs. 12 to Rs. 15 a month all told; they are often hard-working and honest, but have no idea of managing a camp, at which work a travelled Kashmiri of the better class is often first-rate.

The list of Kashmir animals which are shot by sportsmen, and the localities where they are believed to still exist in numbers and quality sufficient to warrant an expedition in quest of them, is now given.

CHAPTER XXVI.

GAME AND FUR-BEARING ANIMALS OF KASHMIR AND LADAK.

When writing of sport and on the habits of animals, it is easier to do so when employing the personal pronoun; moreover, in this instance, it is more appropriate, because when quoting dimensions of horns, the measurements and weights of game, this is done from observations which, as a rule, have been made by myself and no claim whatever is made to any specimen being the largest on record. Some few specimens I have seen may be "records," but this is a matter of chance. Naturally when opportunity offered, large heads, whether in Museums or private collections, were measured.

CARNIVORA.

THE CARNIVORA are not very numerous. Take the family of *felidae*, the only large cats are the leopard (*f. pardus*) and the ounce (*f. uncia*).

The leopard (Kashmiri *Chitah*) is found in all the valleys of Kashmir and amongst the rocky mountains. In winter it frequents the lowest hills, coming down at night into the villages. Last autumn I had a goat taken out of a tent on the banks of the Jhelum at Awantipur, and the marks of leopards were frequently to be seen on the flat ground by Sudnoora and Ajiz Jheels. As spring approaches, they move to the vicinity of the upper villages and kill the goats and sheep which are then driven on the hill sides to graze on the buds and young leaves. Ponies, calves, and full-grown cattle are also preyed upon. When summer is coming, the flocks move to the higher grazing grounds, and with them go the leopards; until at midsummer it is not uncommon to hear of their depredations at 10,000 feet elevation. There are always a few of these annoying animals between *Ajiz* and *Sudnoora*, near Manasbal. In the neighbourhood of *Pastoom*, *Kool*, and *Narastan* (see Chapter IX) near

Alsoa and *Shukardin* on the shores of the Wular, also near *Kotsoo* in the Liddar, at *Kerrim* and *Changus*.

Driving leopards is seldom successful. The most killing method is to track them in freshly fallen snow; in hard weather this is not difficult to do, for the footprints can be followed up from where they have prowled round the villages, to their day lair, which is, as a rule, amongst the rocks. Sitting up over a goat is sometimes rewarded by getting a shot; the chief elements of success consist of placing yourself where the wind is in your favour, and picketing the goat where its bleating can penetrate into the neighbouring ravines. Trapping is often the best way of disposing of a troublesome leopard. A Goorkha showed me how to make a trap, and the description is given.

In the months of September and October leopards are often very noisy; they will keep up a succession of harsh grunts for several minutes, then move, and continue the sounds until lost in the distance: an hour or two afterwards they will return again; and startle the camp by their coughing grunts. Formerly I used to think these calls were only made in the pairing time, but they are occasionally to be heard at all seasons. Living in the jungles, as I have done for many years, I have of course lost many a sheep and goat from the flocks, which are tethered near the tents. I have noticed that this nearly always has occurred on rainy nights; in bright moonlight I never remember being awoken by the whistling and shouts of the shepherd or ponymen, as they scare away the prowling leopard.

A good trap.—A suitable spot is where the bleating of the kid, which is to be used for a bait, can be heard on all sides.

The place being chosen, drive into the ground two parallel rows of stout stakes; if for a double trap, each row to be 11 feet long; for a trap with single entrance 6½ feet will suffice.

The space between the two parallel rows should be about 18 inches wide, and the distance between the stakes not more than two or three inches. The stakes should stand 24 inches above ground, and be driven in very firmly.

In the centre stake off a compartment two feet in length to hold the kid. In other words, you have two traps, each 4½ feet long, and in the centre a compartment two feet square. Fasten above these two larger compartments cross or top pieces of wood; these must be firmly spiked down on to the upright stakes. Next come the doors, which must be of boards, not less than 1½ inches thick. The doors are set with a catch exactly like that of a rat trap.

Where the bait is usually fixed, instead of a hook, fasten two strong cross wires at right angles to one another. The leopard springs the trap by trying to get at the goat past the wires, which obstruct the way. Some traps have a plank so fixed on the floor of the trap that the animal treading on it causes the door to fall: the door must be well weighted to ensure its falling quickly. The kid is put into the centre compartment and the top is closed either by a large flat stone, or a board on which stones are piled.

The less finish there is the better ; the bark can be left on the stakes, and the ground should not be dug nor disturbed more than is possible. In order to prevent the leopard from getting on the trap, place over it thorn bushes or boughs. If the kid or puppy, or whatever is used as a bait, is to be sacrificed, there is no necessity to make a centre compartment ; but if a double entrance is used, it is better to shut it off, for it is not easy to ensure both doors being simultaneously dropped.

Now and again an unwary leopard has been caught in a gigantic box-trap. Gins are difficult to arrange, and are seldom successful, whereas the rough cage-trap very often is.

Leopards run small in Kashmir, but a male may weigh as much as 110 lbs. and measure head and body 4 ft. ; the tail a little under 3 ft. A leopardess is frequently not more than a total length of 6 ft. One measuring 5 ft. 11 inches weighed 75 lbs., a second 85 lbs. An exceptionally large male caught in a trap was 120 lbs. weight.

The Ounce or Snow Leopard (Kashmiri. *Safed Chital* Tibetan *Sai and Sah*).—This animal frequents the mountains of Baltistan, Gilgit, and Ladak, but is occasionally found on the Kashmir side of the snowy passes which lead to those provinces. In late years a pair was seen on Brariangan, and a fine specimen was killed in Nand Khai (a valley joining the Aro glen). I have twice seen the ounce in Kriash-nai, and once in the Sunyan glen at the head of the Wardwan.

The snow leopard preys chiefly on ibex, burhel and marmots ; now and again taking goats and sheep ; seldom killing ponies. It ranges from 5,000 ft. on the Indus to the mountain tops ; in summer rarely descending below 12,000 ft.

In Srinagar really good skins are seldom obtainable ; if in fair order, they fetch about Rs. 40 to Rs. 50. In Leh and Skardu the officials manage to get nearly all that are brought in. Unfortunately, the natives invariably skin the ounce in the same way that a hill man skins a sheep with a view of making a sack,

they then stuff the skin full of grass and dry it in the sun, hence nearly every specimen is ruined.

Last year I saw a very large skin of a peculiar shade, the ground colour was pale brown with scarcely any white or grey, the whole body was spotted brown, the rings being blotchy the tail was—as is the case in all males—very long, broad and bushy; the stomach was white. Unfortunately the hair came off in large patches. This animal was shot to the north of Leh in the early spring.

Those I have had the luck to shoot were in their winter coat, and, as I got them at about an elevation of 11,000 ft., they were handsome. The hair on the back where it was shortest was 1½ inches long; on the neck and throat and sides in places over 3 inches. The markings were indistinct. The spots were black brown, but merged into a very light tawny-colored ground work all over the back; the tail had no pure white on it, but was covered with light brown blotches. The neck was white and so was the belly.

The only measurements I can give are :—

Sex.	Body. Ft. Ins.	Tail. Ft. Ins.	Height. Ft. Ins.	Locality.
Male.	3 5	3 0	...	Gilgit.
"	4 0	3 3	1 11	Soroo.
Female.	3 3	2 9	...	Gilgit.

The leopard cat (f. *bengalensis*) is very rare. I have never seen one alive in the Kashmir dominions, but was given a skin which was procured from Kishtwar. I have got several specimens in our own Himalayas varying greatly in size: a fair average is, head and body 20 to 22 inches; tail 10 inches.

The *jungle cat* (f. *chaus*) is found in the valley of Kashmir, and is fairly common.

The *Lynx of Tibet* (f. *lynx* is easier recognized as f. *isabelline*). The *isabelline lynx* (Tibetan "Ec"), of which Kinloch gives us an admirable picture, is found in the highlands of Ladak; generally at great elevations, it feeds on marmots and hares and other small wild animals, and frequently kills sheep. I have never shot one, but have had opportunities of studying several in captivity and a dead one was once brought to me for sale. They are heavy thickset animals with large and powerful legs—one weighed, I understand, nearly 65 lbs., but the only specimen I tried to scale fought and bit so much, that I had to give up the attempt. This lynx is easily kept in a state of captivity, and grows fat and lazy, and is apt to be vicious with strangers. There is a *Gilgi lynx* which I have not come across.

Length of a male lynx from Changchenmo 42 inches, of which the tail was 8 inches.

As regards Felis Caracal.—I am not certain how far over the outer Himalaya ranges, *Felis Caracal* penetrates. A skin of the Caracal said to have been obtained at Awantipur was shewn to me last year. Now and again I have seen a skin in the Mochees' shops at Srinagar, but they may have been brought from anywhere in the Pirpanjal, for the pernicious skin vendors have advances out all over the country, and do endless harm to sport, although, thanks to the game laws, they can no longer traffic in stags' and other animals' heads. The *Caracal* is a large-sized wild cat measuring as much as $2\frac{1}{2}$ ft. without the tail, which is 10 inches. I have shot them in the Western Doon on two occasions, but there they are "seldom seen." Both these animals were driven out of long grass when I was beating for hog-deer. They are much like the lynx in many particulars, and are called by some sportsmen the "Lynx Cat."

Family Viverridæ.—The *Civets* belong to this family, but are not of much interest. I have in Kashmir dominions only seen the larger Indian Civet (*Viverra Zibetha*), and that was in the Chenab valley.

There are varieties of the *Mongoose*, but these, although affording keen amusement to the terriers belonging to the visitors, do not come into our list.

Family Hyænidæ.—The *Hyæna* is, I am assured, found in Kashmir. I have not seen or heard one, but it must, I expect, be found in Jumoo.

Family Canidæ.—The *wolf* found in Ladak and Gilgit is known to most travellers as *Canis Laniger*. The Tibetans call them *Chanku*. This animal is met with up to very high attitudes. I have seen them at 16,000 to 19,000 on two or three occasions whilst in the hills bordering the Changchenmo and on the summit of the highest passes on the Yarkund trade routes. They are not entirely nocturnal in their habits and may be seen hunting in the day-time. The black variety (*Hakpuchanku*) is not uncommon; many sportsmen have found them in the vicinity of the Pangong lake; I have myself observed a black and an ordinary pale rufous colored wolf in company.

By some, the black wolf is considered as distinct; by others it is looked upon as an instance of melanism only. In a lair, I found large quantities of bones, the horns of the Tibetan antelope and the remains of the Kyang. Of course the last may have been brought in by the she-wolf from a carcass, but the large wolves of Ladak must certainly be capable of pulling down the Kyang

if they can catch it. They have been seen feeding on the Kyang, but it may have been a wounded one they had caught.

Blanford considers *C. Laniger* to be identical with *C. Lupus*.

The skins of both the black and ordinary colored wolves are very handsome, the fur is dense and inclined to be woolly, with a thick under-fleece in the winter and spring. I have unfortunately no measurements to give, but the Ladak animals are undoubtedly heavier than their confrères found in the Baluchistan hills.

Wolves are trapped in pits which are dug with the sides vertical or even with the bottom larger than the top. A bait is put in the pit, the wolves jump down, but cannot get out; the Tibetans stone them to death, hence nearly all the skins brought in are damaged. Wolves are rarely found in the Kashmir vale.

The Jackal (Canis Aureus).—Shot for the sake of the skin, which is made into rugs; they have a rancid smell which takes a long time to wear away. The jackals of Kashmir are large, a big male will weigh from 18 to 22 lbs. They kill sheep, and I have had a full-grown one killed in the Liddar, close to camp. Twice I have seen jackals stalking sheep in the nullahs bordering on the plain near Manasbal.

The wild dog (Cyon dukhunensis).—*The wild dog* is tolerably common in Tilail and Gurais and less so in the eastern end of the main valley. The Kashmiris call them *Ram Hun*, *hun* being the Kashmiri for a dog. The wild dog is widely distributed over the greater portion of India and is found in most parts of the Himalayas with which I am acquainted.

One winter, when shooting in the hills bordering the Wardwan, I was completely puzzled by the entire absence of game in certain ravines where it was nearly always to be found. I wasted several days of my precious leave looking about everywhere. My shikari was indefatigable, and at last found traces of wild dogs. The next day I saw three dogs running a musk deer. I have twice come on these vermin shortly after they had pulled down sambar.

I do not believe it is possible to tame the young; the ones I had were very vicious, and I could make nothing out of them, they fed well, and gave but little trouble when left alone, but I was very glad to give them away, for more unsatisfactory pets I never possessed. I do not credit the stories of their killing tigers, but I quite believe that they drive them away from the jungles indirectly, for no game stops where wild dogs are hunting and the tigers leave in order to find food.

The following, however, goes to prove that tigers and wild dogs come into contact.

In 1873 I was in the Siwalik hills, and had heard of a mare being killed by a tiger. I was unable to go the same morning. In the afternoon, on reaching the spot where the mare had been dragged, I found the kill had been pulled about and much eaten; by it lay the bodies of two half-grown wild dogs. I watched by the carcass, but nothing came. I can but conclude that the tiger destroyed the dogs.

Two of these animals took their abode close to a village on the banks of the Pohru river in Kashmir. They frequently came down into the open country and harried the sheep. A resident in the neighbourhood tried on one or two occasions to ride them down, but they got away with the greatest ease. This was very unlike their usual shy behaviour.

The wild dog found on the upper portion of the Kishangunga and in the direction of Astor is smaller than that of the Terai and plains of India; rarely exceeding 35 inches in the body and head, the tail is 13 inches including the hair. I have several measurements from India exceeding this. Trans Indus in the Gilgit and Ladak districts, I do not remember ever having seen the wild dog, but it occurs in large packs, and plays havoc with the game.

The Fox (*Vulpes alopecurus*).—Found throughout Kashmir, Balistan and Gilgit. Individuals vary greatly in color, the back is generally of a yellow hue with an inclination to chesnut. Some are a dark grey flecked with yellow. In Gor I obtained two, which were almost black on the back; and near Godhai below Astor a very dark black brown specimen. In Srinagar I saw two skins which were absolutely black on the surface of the back, and brown in the underfur. I have looked over hundreds of skins since, but have never seen others like them. The sides of the fox are lighter colored than the back. The head of most specimens is a reddish yellow, the ears are on the outside black. The brush is large, generally grey or greyish yellow with a white tip.

Now and again a very light colored skin is to be obtained; they are of large size, but it is impossible to get any information from the moochees as to where they come from. If the foxes found in Gilgit and Ladak are the same species as are obtained in the vicinity of our own hill sanatoria, they are at any rate subject to great variations in size as well as colors.

In selecting skins for a rug it is desirable to mark those chosen, before having them stitched together, or the whole ap-

pearance may be spoilt by the introduction of a yellow skin amongst those of an iron grey hue or a general muddle made by mixing several different colors together. Owing to constant persecution, foxes are fast decreasing in numbers, and very good for the chukor this is, for enormous numbers are killed by foxes in the snow. When there were a good many about, I have often stayed out at night in the snow and shot foxes and jackals. The entrails of a sheep should be dragged in several directions, and then brought back to near the place where the gunner is to be hid, but I now know of no localities where there are a sufficient number of these animals to make it worth the trouble. A few are certain to be killed whilst driving chukor. The average measurement is: head and body 24 inches, tail 18 inches, weight 12 to 13 lbs. I have measured others which were considerably larger.

Family Mustelidæ. The Indian Pine Marten (*Mustela Flavigula*) is one of the most arrant poachers, and is widely distributed throughout the Himalayas; it is found in all the forests of Kashmir, and is shot for the sake of its skin. The skinning is a repulsive operation, as the skunk-like odour adheres to the hands and clothes of the operator, and is not easy to get rid of. The back is brown, throat nearly pure white, breast pale yellow (some specimens are very dark brown on the back), tail nearly black. Birds, including pheasants, are the favorite food of the pine marten, but small rodents and almost any living creature it can master is devoured. Musk deer are hunted. I have seen the chase in the Kajnag; and a young musk deer was killed in Jonsar close to me, by pine-martens. They seem to be always hunting, generally in couples, sometimes in parties of five or more. They are restless in their movements, running up banks, jumping on stones and fallen stumps, then rushing up the trees, and quickly descending. Measurement: head and body 20 inches, tail 18 inches. The pine marten should be shot by all lovers of game birds.

The beech marten (*Mustela foina*).—I have seen the skins only and they may have come from beyond Kashmir dominions.

The Ermine (*Putorius erminea*) is very rare, but has been recorded from Baltistan.

The Himalayan Weasel (*Putorius subhemachalanus*) is found in Kashmir dominions, and so also is *Putorius canigula*, *the white nosed weasel*. I have killed several of this latter in the Liddar valley and saw it last year in the Shyok valley, north of Leh. The former I obtained in the Kajnag. The white nosed weasel gave a most amusing hunt, and dodging in and out of the

masses of drift wood, and thorn bushes, managed to evade a political officer, two European officers, a treasurer, two kardars, a spaniel, a terrier and a shot gun ! It was sitting up on a stone close to us, when first seen, and the chase caused quite a sensation amongst all our following, who doubtless thought the Englishmen were a little more mad than usual. Both these weasels are of a reddish chesnut color, the chin white. The nose of the Himalayan weasel is dark rufous brown, and of course white in the other species. Generally there is a good deal of white on the throat and breast of *P. Canigula*. They are very much of a size ; a male measured, body and head, 13 to 14 inches ; tail 8 inches.

Sub-family Lutrinæ.—There are *otters* in Kashmir, but the only one I ever shot sank in the Hokra Jheel, and others I have come across when fishing, I was unable to see clearly. The skins are to be bought, but they are often imported from India, as they command a high price. Formerly otter skins were dyed in Russia, and sold in Leh at high prices. I saw several in 1881, in possession of a merchant who had brought them from Yarkand. The dyeing was wonderfully well done, but could be detected by rubbing back the hair. The merchant solemnly informed me the skins were "sable" and was indignant when I laughed.

Family Ursidæ. *The brown bear* (*Ursus Arctus*), the lal-bhalu or harpat, is better known to sportsmen as *U. Isabellinus*. There is a marked diminution in numbers, but the brown bear is still fairly plentiful, more so than would be imagined by those who rise late in the day. Continual persecution has made it very nocturnal in its habits. It is found in Kashmir proper, in Baltistan, in Gilgit, and in Soroo. With all due deference to the editor of the *Fauna of India*,—I can positively assert that red bears are found in Soroo. In April, after the period of hibernation is over, this bear crawls about on any sun-lit patch of grass and seems only half awake, but after a few days' time it shifts its quarters, and as the snow melts, forsakes the lower hills and valleys for the highest mountains, retreating further and further before the inroads of the shepherd and goatherds, resting in the daytime amongst rocks, and going more into the dense forest than was its habit in former years.

It is not a very destructive animal, and little is gained by shooting a she-bear with cubs ; the belly is devoid of hair, and the skin practically valueless. A good deal of amusement may be obtained in watching the gambols of the cubs. Why not leave them alone to grow up ? Some day they may give a handsome trophy.

The skins are at their best before the bears lie up for the

winter. In the spring the hair of an old animal is apt to be tawny and ugly. The coloring varies from deep brown to a yellowish tinge. Many of the males are very dark colored with long thick hair; I have seen one or two specimens which were nearly grey, of course the shikaris say that this is a different species, they call the brown bears which live in the far hills *Shin-bhalu* or snow bear. The appearance, as Blanford remarks, is due to the fur having white tips. When I stated that the brown bear was not very destructive, my meaning was that the greater number of them are not so; there are exceptions; they will take to goat and sheep killing, and occasionally do immense damage out of simple vice. A large brown bear which I tried hard to get in 1893 killed 13 sheep in one night, and then went to the next hill and destroyed 3 goats on the following evening. I have known bears both brown and black become regular sheep killers, and in the Wardwan a brown bear certainly killed a pony; judging by the wounds, the pony must have been attacked from uphill and knocked down, then bitten and clawed until dead; I conclude the carcass would have been eaten had I not happened to come on the scene as brown bears will eat carrion. I have seen them dig out the bodies of ibex which were killed in avalanches and gorge thereon.

It is far from uncommon to see cubs of two different years following the mother; they stay with her until nearly full grown. Some few old males are very big. I give the measurements of the largest two I have obtained, and the length of an average sized female.

Sex.	Length.		Height.		Locality.
	Ft.	In.	Ft.	In.	
Male	...	7 0	3	2	Wardwan.
Male	...	6 10	3	2	Mir Mullik.
Female	...	4 11	.....		Lung-nai.

The average length of all my measurements of really full grown males is 6 ft. 4 inch. A large female shot in Loyen Harda nullah was 5 ft. 3 inches. Localities for sport: *The Lolab* in April, May, October and November. *The sources of the Sind and Liddar* in the spring and early summer before the goatherds arrive. The eastern end of the valley which drains into the tributaries of the Jhelum and in the Wardwan. Of course the ibex hunter will now and again come on brown bears when in Baltistan.

The Himalayan black bear (*Ursus torquatus*), the Harput of Kashmir, is still plentiful in all the wooded parts of Kashmir. Like the brown bear it hibernates, but as it descends much lower, it is not forced to retire to winter quarters until the snow has fallen thickly at 5,500 feet. That it does hibernate in Kashmir I am quite certain; during four winters, I have

only once seen tracks in mid winter. It wakes up in April, some few do so in March, and then feed on green bulbous plants and grass, digging also for grubs and mice. Gradually the black bear works its way upwards to about 6,000 to 8,000 feet, and there remains until the mulberries and apricots ripen, then it takes up its quarters in the "Poe" jungle until the fruit is finished, after this it retires to the woods and scrub-jungle, where it feeds on the wild fruits and later, on Indian corn. It descends again in September for the "feast of walnuts," and remains low down in October and November visiting the fields at night where grain is stored, and eating the "hips" and "haws" which ripen luxuriantly in the autumn. A few old males, and others which perhaps have been much scared, live high up, and, beyond occasionally pillaging the Indian corn fields, are dependant entirely on forest fruits and other jungle foods. These animals often take to carrion eating and killing sheep, ponies and cows—

The largest measurements I have are—

Sex.	Length.	Height.	Weight	Locality.
Male	6' 4"	...	..	Liddar. Killed Ap. 16, '93.
Male	5' 11"	...	240 lbs.	Dandwar.

Adult males do not, I think, average over 5 ft. 4 inch, and the females not more than 4 ft. 6 inch to 4 ft. 8 inch.

In April try the Lolab: and any of the sheltered and warm ravines work up to 6,000 ft. in May, and then wait for a chance (if you care for that description of sport) in the mulberry season, which is generally early in June. After that give up the pursuit of the black bear until the walnut time in September, then in October try the hazel jungle. After a wet day in November, try the jungles where hawthorn trees abound; such places are the nullahs near Ooraposh in the Sind, the vicinity of Eishmarkam in the Liddar; the whole of the Lolab and the hills bordering the Pohru river, and in fact any sheltered corner where food still remains. In December those black bears which do not frequent the low country retire to their caves and dens, whilst the remainder feed amongst the lowest ravines, and in the thorny thickets where the fruit still hangs on the trees. Before closing this chapter, I would warn all young sportsmen that many of the black bears, especially those which live near villages, are more vicious than they were in former years. I suppose this is because they are greatly bullied, for many must have been wounded. Reasonable caution is therefore necessary. Black and brown bears are not keen sighted, the brown being very slow at seeing, but both have great scenting powers; this sense is particularly keenly developed in *U. Arctus*.

CHAPTER XXVII.

RODENTIA.

The rodents with which we are interested are the flying squirrels, porcupine, hares and marmots.

Family *Sciuridæ*.—I have met with three distinct skins in the furriers' shops, but know only of two flying squirrels in the jungles of Kashmir. The commonest is the *smaller Kashmir flying squirrel* (*Sciuropterus fimbriatus*). This is a little animal 10 inches long with a tail slightly exceeding the measurement of the body. A grey brown color inclined to black in the centre of the back, the stomach whitish, the tail browner than the body and darker at the extremity. Frequently heard in the fir trees, also in the horse chesnuts and hazels, in which it can be obtained on any moonlight night in September and October. Most numerous at elevations between 7,000 and 9,000 ft.

The second is the *large red flying squirrel* (*Steromys inornatus*), a much larger animal than the other squirrel; head and body 16 inches, tail about 20 inches. Back reddish brown, head paler in color with the hair at times whitish, sides of the head greyish. The tail browner than the back; lower parts a reddish fawn color; may be shot in large numbers when the hazel nuts are ripe; they breed in holes of trees and are easily tamed, but are very restless at night, and have a plaintive call which sounds like "een-een." They are capable of making long sailing flights, but as a rule go from tree to tree covering not more than twenty or thirty yards; they scuttle up the trunks and then sail off again having the advantage of stating at a good height. The Kashmiris call them gugar, which really signifies a rat.

The third has a very dark colored hair, which collectively seem to be black, but are, when looked at separately, slaty black: they are perhaps very dark specimens of the *brown flying squirrel* (*Pteromys oval*); in size they are probably as large as a big specimen of the red flying squirrel, but it is

difficult to judge from the skin. The parachute is unfortunately much torn in the two specimens I managed to get.

Family Hystricidæ.—*The Indian Porcupine* (*Hystrix leucura*) not at all common, but is found in Kashmir, for the quills are to be picked up in places. I have found them near Kohala on the Baramulla road, and on one occasion in Hummel, and again between Rampore and Gulmurg.

Family Leporidaæ.—The common hare (*Lepus ruficaudatus*) is found in the portion of the dominions outside the hills, but it also can be got near Domel on the Murree route.

In the higher parts of Ladak *the Upland Hare* (*Lepus hypsibius*) is in certain localities very numerous; such as below the Marsemik, and the vicinity of the Pangong, and in Rupchu. Another hare which is found in Baltistan and in the Shyok and Nubra valleys is probably *Lepus tibetanus*. It is, I think, smaller than the upland hare, but I have no record by me of the weights of these.

Family Lagomyidæ.—*The mouse hares* are not of interest to the sportsmen. They are the Himalayan mouse hare (*Lagomys roylei*), a wee brown or reddish brown animal about 6 inches long, found only on the higher hills of Kashmir, and a larger rufous colored animal which is common in the uplands of Ladak; it is called Stoliczka's mouse hare (*L. ladacensis*). I have entered them in this list, as enquiry is often made regarding them.

There remain to be described two species of *marmot*. *The red marmot* (*Arctomys Caudatus*).—This is the marmot (or *Drun*) of Kashmir met with on the Zogila pass as low down as Pandrass, in the Wardwan and Baltistan, and is very common in the Deosai plains. The vicinity of the lakes at the head of the Liddar and many other highlands from about 10,000 and upwards are inhabited by the red marmot. General coloring a tawny orange, back covered with black hairs. Face brown, dark near the eyes, tail tawny merging into black at the tip.

Sex.	Head and body.	Tail.	Weight.	Locality.
Female.	23 inches.	12 inches	11lbs.	Upper Wardwan.

The Tibet Marmot (*A. Tibetanus* or *Himalayanus*). This animal I have only shot when in its summer coat.—Found in Ladak and numerous on the Khardong and other parts at very high elevations, first met with at about 14,000 feet.

General coloring in summer tawny brown, with a good many short black hairs, brown on the face and tail.

Sex.	Head and body.	Tail.	Weight.	Locality.
Female	24 inches.	6 inches.	14 lbs.	Khardong elevation 16,000 feet.

I have no measurements of a male. In the autumn months the marmots may be seen collecting large quantities of grass which they carry into their sub-terranean galleries; these extend for great distances; in some places the whole of a large hillock will be tunnelled under. On summer days they sit on the rocks, and when approached utter their peculiar screeching whistles in rapid succession and dive into their holes; when not much bullied, they will emerge again after a short stay, sometimes at another exit at 30 or 40 yards distance. A pea rifle is the best weapon to use, for marmots carry away a lot of shot; whilst they are gathering grass, they take longer journeys, and when come on suddenly can be killed by a charge of shot as they bolt towards their refuges.

CHAPTER XXVIII.

UNGULATA.

The wild ass, the yak, sheep (Thibetan and Pamir sheep) Vigne's sheep, burhel. *Goats* (the ibex, markhor and ther).

The hooped animals are in Kashmir territory very strongly represented, and it is their existence which attracts nearly half the visitors.

Family Equidæ—*The wild ass of Thibet* (*Equus hemionus*) is the *kyang* of Ladak, very common in many parts of that province, especially near the Pangong lake and in the Changchenmo. They are eaten by the yak drivers, and their skins make excellent soles to servants' boots and coverings for baskets or kiltas. The hoofs are sometimes made into inkstands and paper weights, the base of candlesticks and other useful articles which serve as mementos of the chase. These animals are not worth considering from a sportsman's point of view, except in an adverse manner. Every one who has stalked game, where *kyang* abound, must have inwardly and perhaps outwardly anathematized them. After a painful crawl has been performed on one of the stony plains of Ladak, and the wild sheep or antelope nearly approached, it is intensely aggravating to see a herd of *kyang* trot round in a circle coming nearer and nearer; for there can be but one ending; the snorting and head tossing are preparatory to a wild scamper which disturbs not only the immediate objects of the stalk, but every other flock of game in the neighbourhood.

Family Bovidæ. The Ruminants. The yak (*Bos grunniens*) *Dong* of Thibetans. It is unlikely that the early visitor to Changchenmo will come on a fine bull yak: for they migrate in the spring. I saw two on June 2nd, but this was long ago before the country was much disturbed. September is the best month for searching the Changlung-Burma, and thence in a westerly direction as far as the glaciers at the head of the Kugrang, and northwards over the long ridges of the mountain which divide the Changlung valley from the Kugrang. In the middle

of August a couple of fine bulls were killed near Panglung, and four very fair pair of horns were in the possession of a sportsman who got them by staying late in the Changchenmo country; he said the cold was intense. There are scarcely any bull yak in the Kashmir dominions during the season that most visitors can go out shooting. Cows are far oftener met with, but are not worth a shot, the tails are small and the skin worthless; the horns are insignificant. The Thibetans say the rutting season is in the winter, probably it is in the autumn, which may account for the bulls wandering into the Changchenmo in September and October.

The yak is very nearly black, although some may be said to be black-brown; they are often grey on the muzzle, and occasionally so on the head. The horns are smooth with rather elegant curves. The skins of those shot in the autumn are covered on the sides and chest with dense masses of hair, the tail of an old bull is a huge tuft; properly cured, the hides are fine trophies, but are very heavy to bring off the mountain side.

The sturdy thick set legs and the heavy shoulders make the animals look very large and powerful: the extraordinary masses of hair add to this appearance, and are apt to make men overestimate the size and weight.

For some years past, I have been collecting details of measurements and have had many sent, exceeding those given by me in 1887: and from them I gather that 16 to 16½ hands is about the average height. I cannot help thinking the 17½ and 18 hands measurements are mistakes.

Two bulls measured were practically the same size.

Length of neck and body. Height Horns.

7 ft. 16 hands. 29" and 30" by 14" in circumference.

Other measurements of horns only are—

<i>No.</i>	<i>Length.</i>	<i>Girth.</i>	<i>Locality.</i>
1.	31 inches.	14 inches.	Changchenmo.
2.	31 "	15 "	Brought to Simla for sale.
1.	31 "	14½ "	Niti.
1.	32 "	15 "	Do.

I have heard of a pair of horns 39 inches long, these were brought into Kumaon for sale, and am informed that 40 is the record, but the seven pairs whose sizes are given, are the largest of thirty that I have seen. There is no doubt that horns shrink at their base as they become dry, but this would not account for more than an inch.

A solid bullet of pure lead driven from a .500 express by 5½ drams of powder is quite sufficient for a yak, and a big

bore rifle owing to its weight is almost useless when shooting at 18,000 ft. and upwards.

The next genus to describe comprise the sheep (*Oves*).

The *Ovis Hodgsoni* (Hodgson's sheep or the Thibetan sheep)·*Nyan* and *Nyang* of Ladak. A very greatly prized trophy is the head of a fine ram: and next to a pair of yak's horns in most men's estimation. This Thibetan sheep is not very rare, but is migratory in its habits. I told a great friend of the very best nullahs I knew of, and he got one 40 inch head, and saw *no other even fair head*; the following year the same ground was twice shot over, and very good sport was obtained. Very recently a group of nullahs in Ladak was occupied for two months, and two small heads secured, the man who killed them came away disgusted, one month afterwards three really fine pairs of horns were secured on the same ground and ten or eleven large rams were seen. The sense of smell is much developed in this sheep, and the wind in Ladak is treacherous. The stalker will often suddenly feel a puff of wind in his back and the game, even if half a mile away, will at once move off.

On the tops of the mountains and in the vicinity of glaciers—where this sheep is generally found—these puffs of wind are of frequent occurrence; often they will only last for a few seconds, but that is sufficiently long to ruin the chance of getting a shot. Except for this one fact, the *Nyan* is not harder to approach than the sharpoo.

Stalking in Ladak is very often a matter of time. Many of us will march for a month to get on to *Ovis* ground, and yet will not consent to wait a few days after the game is sighted. Naturally, in a country where the hills are devoid of cover, the game is often seen on spots where it is useless trying to approach it; but if watched for a few hours, it is almost certain to graze its way into a more favorable position. Avoid going after game on gusty and cloudy days; and exercise patience, remembering that you have probably marched some hundreds of miles to obtain a few shots, and one or two days more or less work can make but little difference. A good head is often absolutely thrown away for want of a little care.

I will suppose a hardworking sportsman to have reached Leh by May 10th, and to be bent on getting some *Oves'* heads. He has probably arrived a little before other travellers, and besides *Ovis Hodgsoni* he has a hankering after other game and wishes to visit the Changchenmo country before it is shot over. Changchenmo is not the best route to take, but I think, if

the reader will follow the line of country given in the tour of Changchenmo (Chapter XVII), he will get a fairly good pair of horns of both O. Hodgsoni and O. Nahura besides antelope.

If unsuccessful in the Changchenmo, the Lukung-Shooshal route will take the sportsman to fresh ground. Last year (1894), about eleven fairly good heads were obtained north of the Indus; amongst them was one fine pair of horns. If Leh is not reached until July, the southern routes in Chapter XVIII, particularly those dealing with the neighbourhood of the Tsokr Chumo lake, and the valley of the Tsarap (see Leh to Simla Nos. 7 and 8 stages) would probably be the best to follow, whilst later still the Hanle country might be a better find.

The general coloring of males is light brown above merging into white below, inside the legs white. The throat and chest white, and as this shows very distinctly, the rams can be told at great distances from the females. The female is more uniformly grey brown than the male. The pairing season is in the winter, when these sheep descend from the mountains, and migrate to lower altitudes, probably nearly all going eastwards. Two are occasionally produced at a birth, and as narrated in the *Sportsman's Guide* I saw three lambs with one ewe in 1881.

The average measurements of seven full grown rams killed north of the Indus in the early summer are:—

<i>Height.</i>	<i>Length Horns to tail.</i>	<i>Weight.</i>	<i>Horns.</i>
46 inches.	65 inches.	240 lbs.	36 × 17 inches.

A very large animal obtained south of the Indus stood 47 inches and scaled 280 lbs. These animals were weighed on a spring balance which was tested before starting, and after the return from the trip. The female is a good deal smaller with straighter horns, which are guessed at 20 inches.

Measurements of Rams' horns only.—A pair 50½ × 19 inches was measured in Leh in 1884 by many sportsmen. 48 × 20 inches have been measured, but I do not know the history of the head. 44 × 20 inches with broken points shot near Mirpa Tso. 41 × 18½ inches killed in Troakpo-kurpo; with the points broken, this would probably have been a 45-inch head.

The Pamir sheep or ovis Poli does not, strictly speaking, come under the scope of this book, but as several men have now been on the shooting grounds, and obtained good sport, a list of horns is likely to be of interest. Judging by measurements which have been kindly supplied, the Pamir sheep stands

a couple of inches lower than the very closely allied Thibetan animal ; and is also a little shorter. The skulls measure less in length, and the horns, although far longer, are much smaller in girth. The weight of these two sheep is generally greatly overrated. I much doubt the largest of either species weighing 300 lbs.

Out of sixty or seventy specimens that were bought, picked up or shot, the following are the largest I have seen :—

A pair $73\frac{1}{2} \times 15$ inches picked up and brought into Kashmir— 73×16 inches, 73×14 inches both brought into Gilgit—67 and 66 by 14 inches.

The above are now old heads. Of about thirty brought into Leh in 1894 by four gentlemen who had been shooting in the Pamirs, I do not think any much exceeded 60 inches.

A *hybrid sheep* formerly called *O. Brookei*. Before describing Vigne's sheep, mention must be made of what is considered to be a hybrid. The Bhotis call them Argon's or (cross bred), and curious as it is that this should occur, there appears to be no other explanation. Very likely, a ram of either species is run by wolves or wild dogs, and forced to quit the flock, and thus gets away from his winter grazing grounds. These hybrids are not by any means rare ; I have seen several. Major Cumberland, I believe, obtained his specimen amongst a flock of Hodgsoni. Most have been killed either in the Marsalang or Rumpok, and were the offsprings of Vigne ewes. Under ordinary circumstances, Vigne's and Hodgson's sheep would not be on the same ground during the winter which is the pairing season. The measurements of a skull of the hybrid ram is almost exactly half way between those of a fair sized Vignei and Hodgsoni ; the horns are rounder in section than those of the sharpoo, and are longer and heavier. They are not so deeply wrinkled as those of the Nyan. It is now many years since the first specimen was shot ; and it is only a few months since one was secured, and this was only one of several seen.

Vigne's Sheep ovis Vignei.—The *Sharpoo* and *Shâ* of Ladak. *Urin* or *Oorin* of parts of Baltistan and Astor is now considered by many to be identical with the *Urial* of the Punjab.

For sport after Sharpoo in the summer months, see Route No. 20, stages 8 to 12, mentioned in Chapter XIX, or cross from Hemiskot to the Indus: also if going to Nubra try above Khardong village and near Kalchar, see Route No. 4, Chapter XVI, and the account of a return journey from Nubra *viâ* Kuyok and Kalchar. In Chapter XVIII, see Route No. 11 and

notes on Kayma and Thubba near Gya. Many parts of Baltistan hold Sharpoo. If the Kamri valley and country as far as Bunji is thrown open, see Chapter XXI, the ravines of Mir Mullik, the Ruttu plain, the Durell, Sye and Sakmal hold Sharpoo in June and July.

In winter this sheep descends into the plains, notably so, near Leh and Bunji. In the autumn, numbers are shot in a big glen which comes from the westward to Khardong polo, and from thence southwards of Gunglas the last habitation due north of Leh. The Irdus valley from Leh downwards, the vicinity of Lamayuru and Wanla are sure finds in the spring. The natives hide in small enclosures and shoot numbers. Nearly always on the alert and gifted with keen scenting powers, the larger rams are hard to get on the open mountain sides, but when amongst the rocks are far easier to approach. If undisturbed, they rarely go on to bad ground, and are seldom seen where a fair walker cannot follow. In summer the rams are rather like the females in coloring, but are redder, the female being a grey brown, the male a red brown: at all seasons the female is rather insignificant looking, but is apparently a trusty sentinel, the whistling call often sounds the note of alarm and puts the entire flock to flight.

The winter garb of an old ram consists of a greyish red color, on the back with the legs and lower portions nearly white; a ruff which is on the neck hangs down in front under the throat, this is partly black, but is generally grizzled, dark patches are on the shoulders and dark markings on the legs. Altogether the winter dress is becoming. Both Sharpoo and Burhel are very good eating, and excuses can be made for now and again knocking over a young ram "for the pot," as it is difficult to get decent food in Ladak; but this is no excuse for the slaughter of the large number of small animals whose heads are to be seen being carried down the Sind to Srinagar in the months of June, July and August.

Measurements of two rams.

Height.	Length from horns to tail.	Horns	Locality
34 inches.	50 inches	31 by 10½ ins.	Wanla.
34 "	49 "	30 by 10 "	Drogulika.

These horns are fairly good, but larger should be obtained by those who are lucky. I have seen many of the same size, also two of 32 by 10½ inches, one of 32 by 10, one of 33 by 11 and of 34 by 11 inches, in addition to the huge horn which was shot by Gasha, a shikari, near Leh in 1881; this measured 36¼ by 11¾ inches. What may be called an average head is often asked. The piles of horns which are seen all over Ladak have

numbers between 25 and 27 inches with a girth of 9 to 10 ins., and this probably is about the measurement of an average ram's horn:

Horns vary a good deal in shape; the big $36\frac{1}{4}$ inch head curved round under the cheeks. The edges of some horns are much more rounded than in others.

The Sharpoo appears to feel the hot sun of Ladak far less than most animals, and may be seen grazing late in the morning; even after they have lain down, they are often not settled for the day, but rise, graze a little, and move off to some other ravine.

The Burhel (Ovis nahura) The Narpoo. Na and Sna of Ladak. If a census of the Himalayan game could be held, I think the burhel would top the list, and most certainly they would do so in Ladak and Zaskar. In May try far up the Koh-loma; the animals which frequented the lower ground below and near Montol have been shot out or driven away (see Chapter XVIII), also go over a good deal of the ground near Gogra and in the Changlung valley in Changchenmo. The Sumda foo, and thence along route No. 14. Over the Tagalang and to the ground near the Tsokr Chumo (see route No. 11, and 12). The country towards the Tiri-foo and westwards in the direction of Gya. The nullahs joining the Shyok, north of Leh; the upper ravines draining into the Nubra. The Sasseer and many other places hold large flocks of this sheep.

Hardy and excessively active, apparently impervious to cold, the burhel or blue sheep rarely comes down from the mountains; consequently its numbers are not so constantly thinned by shikaries as are the Sharpoo. On the other hand, avalanches account for a great many; the ounce, the wild dog and the wolf kill large quantities. The biggest rams I have seen were not in Kashmir or its dependant districts. I give what I considered as an average size from measurement made of a full grown ram killed in Ladak.

Ht. at shoulder.	Length.	Weight.	Length and girth of horn.
34 inches.	54 inches.	138 lbs.	24 by 11 inches.

The heaviest I have scaled in Kashmir territory was 150lbs., but have seen this weight exceeded on the Sulej.

The largest horn I have seen was 31 by 12 inches. On three occasions I have picked up horns of over 29 inches, and I have seen others of 29 inches long by $11\frac{1}{2}$ to 12 inches in girth, but most sportsmen will have to be satisfied with 27 inch horns. The burhel on the Khardong and Sasseer appear to have very

thick horns which abruptly end in a point. The horns are nearly rounded at the base, fairly smooth curving upwards for a little, but not rising far above the head, then have a long curve downwards and backwards: they are very heavy for their size. The female has very small horns.

An old ram has a very pretty skin in winter, of a slate color mixed with grey; a black stripe runs right down the front of the hind legs, and partly so on the fore, and between the grey slate of the upper portions and the white on the stomach, there is also black on the chest and a dark blaze down the face.

The black chest is a sure sign of a male, and as I before wrote is a great help in telling the rams from the ewes in a hazy light. As long as burhel do not see you, they seem only to be confused by the sound of a rifle, and are often uncertain what to do; it is not at all uncommon to get two or three or even more at a stalk if the sportsman is well placed before firing the first shot.

Burhel ascend very high, and are found at 16,000 to 17,000 feet in summer, often lying amongst loose stones. They are, however, generally met with from 12,000 to 15,000 feet sometimes in large herds, and rarely in smaller numbers than ten or twelve. No instance of a hybrid between this sheep and the Sharpoo has ever been recorded. That the two species do not interbreed is not surprising, for the burhel is as much a goat as a sheep in many details; that ewe sharpoo and a male nyan should once or so interbreed is perhaps not very astonishing; but that this should occur often is very peculiar.

In the early autumn I have seen sharpoo and narpoos on the same grazing ground; and on the hills above Drogulika actually killed them right and left.

GOATS.

Genus capra. First in point of interest of all hill game comes *the ibex* (*Capra Sibirica*) known by its Kashmir name, *kheyl* to all shikaris. *Skyn* is the Ladaki name, *Mayar* in Astor.

Enough has been written in the many shooting routes to guide the visitor to all the Baltistan nullahs. Soroo and the Wardwan, the nullahs adjoining the Sind, and the head of the Liddar have been overshot. In the valley of the Kishangunga good heads are scarce. Now that Gilgit is closed, and the Duchkut or Duchnar, Shelter, and other Astor ravines are also taboed; I should, if in want of large heads, go to Baltistan, provided I happened to be one of the first to cross the Zogi-la; failing this, it would be better to go to Ladak, and if time was

not pressing, to visit the Shyok tributaries and the distant Nubra, the Kundun, and other comparatively virgin ground.

There are a very few places left open to the sportsmen, where he can secure a good bag of presentable horns, say from 35 to 40 inches in length. I have received many letters asking what is a fair sized head to kill? If I remember rightly, it was at a meeting held in Kashmir, before the first game laws were passed, that 30 inches was mentioned as the minimum sized horn at which a shot should be fired. No rule could possibly be enforced, hence it is useless to make one, the matter can only be left to the good taste of sportsmen; they will doubtless soon cease to care for small horns if they can only get big ones, and bigger than 30 inches are generally obtainable. My own idea is that 35 inches is a size no one need be ashamed of; between 35 and 40 inches is a good head, 40 to 45 very good, and above 45 decidedly rare.

Measurements of a full-grown male from the Wardwan, also of a very large one.

Ht. at shoulder.	Length of body.	Tail.	Weight.	Horns.
38 inches.	54 inches.	8	188 lbs.	40 × 11 ins.
Nearly 40 "	56 "	8	208 "	48 × 10 "

A female stood 32 inches, scaled 104 lbs., and had horns of 10 inches.

Horns from Kashmir Dominions.

Length.	Girth.	Locality from whence obtained.
52 ins.	11½ ins.	Gilgit (nullah not known).
51 "	10½ "	Baltistan (Indus valley).
51 "	... "	Do. above Khapalu (picked up).
50 "	... "	Shot in Baltistan (nullah not known).
50 "	11½ "	Kriashnai Wardwan (years ago).
50 "	10 "	Tilail (shot many years ago (about 1868).
50 "	10 "	Goomber (picked up in 1881).
49 "	11 "	Lidarwat (about 1869).
48 "	12 "	Kriashnai (Wurdwan).
48 "	10 "	Boonji nullah in 1887 (picked up, I believe).
48 "	10 "	Kulsi (Ladak road in 1881).
46 × 12½ ins.		Kriashnai in 1880.
45 × 13 "		Do. do.
46 × 11 "		Duchkut in 1886.

Horns from outside Kashmir Dominions.

56 × Ins.	Tugdumbash Pamirs (see remarks).
54 × 11½ "	I am not sure when this was shot, but I think above Gilgit District (the measurements were given to me).

52 × 10 Ins. }
 48 × 10 " } —These three heads came from the Pamirs.
 48 × 10 " }

These are measurements from the pick of many hundreds

of horns. Regarding the 56-inch head, this was carefully measured, by two well-known travellers, and in order that no mistake should occur, I wrote lately to ask one of these gentlemen. His reply came two days ago and is, "The ibex head was in the snow on the Tugdumbash; it had evidently been killed by wolves, the horns measured 56 inches."

The best months for following this sport are April and May:— June also is fairly good. Then the ibex descend in the mornings and evenings to crop the green grass, which shoots forth as soon as the snow is melted. It is heart-breaking work walking up and down the mountain sides in July and August. The whole country is open for the animals to roam over, and nothing but the most wonderful luck will give a good bag at that season.

When once a good head has been seen, do not be in a hurry to give in. Ibex, if not frightened, stop long in the vicinity of the same feeding ground; and in the end, patience and careful stalking will often prove successful. In a well stocked ravine, I know of few descriptions of sport where luck enters less into the field than in ibex-shooting in May. Patience and steady shooting are what are necessary. A man does not require to be a first-rate walker or a really brilliant shot during that season; but he does require to be enduring, and not too eager about getting up at once to his game.

A herd containing females is much harder to approach than one consisting only of bucks, for the way in which a female will stand as sentinel on some commanding rock is aggravating beyond description. The sight of the ibex is very keen; their hearing and powers of scent must be taken into account, so an approach down wind or indeed from below is out of the question. If I were given my choice, I would sooner make my stalk so as to arrive at the same level, as the ibex then run upwards, and often afford a succession of shots; whereas, if approached from above, they bolt off down hill, and do not turn upwards again until out of shot.

Ibex are very gregarious in their habits. The rutting season is in the late autumn months, and the kids, frequently twins, are born in May and June.

Ibex shooting is, perhaps, still the best sport to be obtained; how long they will stand the strain put on them by the ever-increasing number of sportsmen and improved rifles it is hard to say, but they will, if fairly dealt with, give sport for many years to come. It is a great pity that half the Wardwan, Soroo and Ladak nullahs cannot be closed for a few years,

and all ground on the Astor river and the nullahs draining direct into the Indus thrown open.

The coloring of a buck is liable to great variations. Some are *very* dark brown, others red brown, pale brown and even greyish; there is a dark line of brown on the back and the legs are always dark colored, so is the beard except in very old specimens when it is gizzled. In the early spring a buck looks almost a dirty white in the distance.

The markhor (*Capra Falconeri*); *Markhor* of Kashmir, *Raché* of Ladak, *Boom* in parts of Astor.

This grand looking wild goat is found in four varieties in or adjacent to India.

1st, the Pirpanjal. 2nd, the Astor. 3rd, the Trans-Indus, or Suleiman. 4th, the Cabul.

In Kashmir the first two are found. The Pirpanjal variety extends into the Kajnag and Chapter XXII deals with the shooting grounds. It has been said that "so few large heads are left, the pursuit of the Pirpanjal variety can scarcely be included amongst the sports of Kashmir." This is rather too strong. Unless the nullahs are visited at the end of November and the beginning of December when the pairing is going on, it is very difficult to make an approximate guess as to the number of large bucks. Doubtless they live greatly in the forest, and when there disturbed, they make for the most inaccessible cliffs, from which they do not move downwards until the pairing season. There are, I believe, some good heads left in the Kajnag and Shamshibri hills, but very few in the Panjal. From these latter mountains I have not seen any heads over 45 inches since 1880. This variety of markhor stands about 40 inches at the shoulder, and I have a measurement of one killed in Malangan cliffs that was 42 inches; I have always been most careful in my measurements, but this appears big, and I may possibly have made a mistake.

Horns of 59, 56, 53½, 53, 51, and 50, have been killed in Kajnag within the last few years; but many of the bigger heads are not so handsome as the thicker and shorter ones. A 45-inch horn was one of the best looking I have come across. The horns have generally two-and-a-half spirals.

The Astor variety.—Doubtless the officers of the Gilgit garrison could tell of some magnificent heads shot in that province. I do not think any horn under 45 inches can be considered good; it certainly *would* not have been a few years ago, and there is probably a great proportion of 45-inch markhor than 40-inch ibex. The

following are the largest I have noted ; a single horn of 63 and another of 61 inches. I have measured several of 50 inches or thereabouts and three as follows :—

Length.	Girth.	Divergency.
52 inches.	12½ inches.	43 inches.
53 "	11 "	45 "
54 "	11 "	40 "

I weighed a big buck in Dumoot, it was 240 lbs. and stood 41 inches, and I have certainly seen larger animals in Astor. The curves of the horns are often very bold, and the divergence at the tips great, the massiveness is shown to advantage by the single twist. A very curious looking horn was picked up in Astor ; it rose from the skull for about a foot, in the usual way, then curved outwards for over a foot, then downwards and outwards, and ended in a sharp point which turned upwards. One I secured had one ordinary shape. 50 inch horn ; the second, after rising for 15 inches, stood out sideways and almost horizontally from the head and was as long as the other horn. This animal must have found the deformed horn greatly in the way when amongst the cliffs.

Some of the Kajnag heads are very like those of the Kabul variety. The Kabul heads carry long horns with often rather more than two spirals. I do not happen to have come on heads of any very great size, but they run as long as 60 inches.

The Suleiman variety.—36 inches is the longest horn I have come across, and this is, I expect, very near the record. They are shaped like a screw, and the head I refer to had 3½ turns ; when measured round the curve, the length was fully 50 inches, but no sportsman ever adopts this method in the Suleiman, the horns in Pishin and Quetta are again different ; the spirals being far less contracted, and the form of the Kabul head being approached. I saw a large one in 1891, that was exactly like a head I got from Shamshibri.

The pace a herd will come, when rushing down the steep hills and rocks to their feeding grounds, is wonderful ; this is as evening approaches. Markhor are found in countries that are adjacent to low-lying hills not exceeding about 7,000 ft., for they do not rejoice in extreme cold, and descend in the winters. In this they are unlike the ibex, which, until tempted from their snowy abode by the green grass in the spring time, live on the high hill sides. Markhor are gregarious and sometimes congregate in fair sized flocks, but the small males and females are somewhat apart from the old bucks. In their winter coat of grey they are often difficult to see, as they stand motionless amongst the rocks. Again when the under-fleece has

been shed and the animal presents a reddish appearance, they are still more difficult to discern in the dried up grass: when in the forest, the difficulties are still further increased as they are then generally lying down. The black beard and masses of lighter colored hair on the neck and breast add greatly to the beauty of the trophy; the shikari should therefore be warned not to cut the throat from ear to ear, but to leave the full length of the neck skin intact.

The females are insignificant looking creature, with horns of about 10 or 11 inches.

Owing to rules now in force, there is very little ground over which the markhor hunter can wander; he is practically limited to some of the ravines which drain into the Indus *between* Skardu and Haramosh, and to the Pirpanjal, Kajuag and adjacent mountains of Shamshibri.

The Tehr or *tahr* (*Hemitragus jemlaicus*). The *kras* of Kashmiris. *The kurt* in parts of Kishtwar.

Try the ground below Maru Wardwan and the valley of the Chenab between Kishtwar and Lidraee (see Route No. 29, Kishtwar to Durwas), also see Chapter XIX, where the eastern end of the Wardwan is described. Again (see Chapter XXII), on the Pirpanjal mountains *tehr* are found in the same ravines as the markhor. This goat is not common in many parts of Kashmir, and had better be sought for in Chumba and the Panjal Himalayas.

The measurements of a large "*Jhula*" which is the name given to the male in the N. W. Provinces are—

Ht.	Length—horns to boot of tail.	Tail with hair.	Horns.
38.	52 inches.	8	13½ inches.

I have seen several pairs of horns between 14 and 15 inches, but none over 13½ inches from Kashmir territory; and certainly should not go to that country for a *tehr*. Unless in the vicinity of the lower Wardwan, after pursuing ibex, it is scarcely worth while to trouble about *tehr*, for special leave ought to be obtained to travel in Kishtwar, and there is very little other ground worth a visit.

As a "show" trophy, the head, unless artistically set up, does not look well: the beauty depends on the long mane and masses of hair on the neck and breast.

The coloring is dark brown, almost black in old bucks, but some are much redder and of paler shades of brown.

The female is small, those I have seen were pale brown in color, the horns about 9 inches long. The tehr or kras goes on to the very worst ground, and will sometimes take up its stand on a solitary high rock on the sky line where it is impossible to stalk. A numdah soled chuplee is an excellent foot covering to wear when after tehr or gooral. A double-sole of thick numdah is sewn tightly on to a piece of thin leather, and if kept well rubbed with soap will last for some days.

CHAPTER XXIX.

UNGULATA CONTINUED.

The serow—The goral—Thibetan antelope and gazelle— gazelles of Persia and Turkistan and of the Mongolia.—*The deer* (The Kashmir stag and Maral stag)—The Barking deer—Musk deers—The wild boar.

The *family Bovidæ* includes the capricorns, goat antelopes, the antelopes and gazelles.

The serow (*Nemorhædus bubalinus*).—The *Ramu* of Kashmir is found in rocky forests, but is nowhere common. Like all animals that graze, the green grass attracts it in the spring time, and entices this shy, forest loving animal to enter the open glades where the hot sun has melted the snow and forced the young grass into growth. *Phak, Oruposh* in the Sind, between *Sullur* and *Versorrin* in the Liddar, near *Notoboog* and any secluded ravine of about 7,000 to 9,000 elevation where rock and jungle are found may contain a serow. There are always two or three at the head of Narastan glen, and in Lam (Chapter IX).

The Wangut and Chettengool are now reserves, so also is Shalimar, all three hold a few serow; but these ravines have never recovered the slaughter which took place in 1886, when the serow were driven with dogs, and clubbed to death in the heavy snow. The hills bordering the Jhelum valley between *Garhi* and *Chakoti* are tenanted by serow, gooral, and barking deer, but not in any large numbers. The valley of the Chandra-Baga in Kishtwar and parts of Jammu are more suited to serow and gooral than the Kashmir province. Having made a good many measurements before coming to the Maharaja's dominions, I have made none of late years, but the serow does not in the various localities differ much in size. I give what may be considered an average male; the female was very small and out of condition, but had exceptionally long horns.

Sex.	Ht. at shoulder.	Weight.	Length of horns.
Male.	38	190 lbs.	10 inches.
Female.	33	130 "	10 "

The longest horns I have secured were 12 inches; I have *heard* of a pair of 14 inches, but cannot vouch for the measurement being correct.

The general appearance of this animal is ungainly, the coloring ugly, for the black coarse haired head and neck and grey back merge into a dirty red on the sides, chest and hind quarters. The stomach is whitish, so is the chin and the inside of the hind-quarters, the outside is rusty red.

Solitary in its habits, and seldom seen even in pairs, living in dark sequestered glens, the pursuit of the serow is not worth the labor involved. When wounded, this animal will readily charge dogs, and instances are recorded of its rushing at men when hard-pressed. Probably not more than three or four serows are yearly shot by visitors to "the Vale." The young are born in May and June; a kid caught in the latter month could scarcely have been many days old. I mention this, as naturalists have differed on the subject.

The Goral (Cemas Goral) the *Pij*, *Pijur*, or *Ront* of Kashmir is but little known to most of the shikaris. The Jhelum valley, also that of the Chenab, and the outer ranges of the hills of the "Pir route" hold goral. Having shot numbers in the Siwaliks, near Mussoorie, Chakrata and Simla, I have never deemed it worth while to go after Goral in Kashmir territory.

The following are the sizes of two very large animals with exceptionally good heads from Rampore and Kumaon.

Height:	Weight.	Length of Horns.
28	63 lbs.	8 inches.
28	58 "	8½ "

The females are smaller; they sometimes have horns of 5 to 6 inches, but as a rule they have thin horns. The sexes are much alike. I have heard of longer horns than 8½ inches, but the two pairs mentioned were the best out of many hundreds I have seen in temples and collections. The goral affords excellent sport, feeding late in the day, and is not easily frightened away from hill sides, where it finds suitable food, it can be successfully followed by those who have but little time to look for game, and are dependent on information supplied by their shikaries. An unpretentious greyish brown little animal with a rusty shade on the limbs, and a dark line on each leg, it requires good eyesight to make it out at long distances,

and when lying down its coloring is a great safeguard; but frequently the goral seals its own doom by the habit of uttering a hiss when disturbed, and stamping with its fore-feet.

It is never seen in flocks, though often several will be within a radius of a mile; they feed apart, generally quite solitary, or at most in pairs, although capable of going over the very steepest ground, and quite at home on precipice, they come on to the sloping hill sides to graze. After wet weather they are fond of standing on ridges to sun themselves; they appear to dislike cold and do not ascend to any great elevations descending as low as 2,000 ft., and are rarely found above 9,000 ft.

The *genus antelope* found in the Maharaja's territory, strictly speaking, includes the *black buck*, but as this animal is confined to the plains below Jammu, it cannot be shot by visitors. The Nilghai is considered sacred.

Thibetan Antelope. Locality—the Changchenmo and the Karakoram. That has become of the long horned bucks? They seem to have nearly all gone from the Changchenmo: seldom are they now obtained over 20 inches. I reproduce most of what I formerly wrote, and the reader should refer to the "tour of the Changchenmo" for further information Cemas Hodgsoni, or as now designated Pantholops Hodgsoni, it is the *Chiru* or *Choos* of the Ladaki shikaris, the *Haran* of Kashmiris.

The measurements of three good specimens are:—

Height.	Weight.	Length of horns.	Where shot.
37 inches.	85 lbs.	24 inches.	Under Demjorla.
36 "	85 "	26½ "	Kyam Changchenmo.
37 "	90 "	24 "	Kieu-la.

In one or two books on Ladak shooting the *average* is put at 27 to 28 inches but, 22 inches is nearer the mark. I have seen horns of 27½ inches.

The chiru is only found at high altitudes; the lowest I have met with it was at 14,800, and the highest between 18,000 and 19,000 feet. From the stony plains between Pamzal and Kyam up to the Kepsangla (leading into, or rather in, Lhasa territory), up the ravines on the right and left bank of the Changchenmo, near Gogra, at the head of the Kugrang nullah, and as far east as the Mipal-looma, antelope at certain seasons of the year are plentiful. In June they go to near Gogra; in July higher up the ravine.

During the spring and summer months the sexes keep much apart. Some nullahs seem only to hold females, notably between Kepsang (the one near Radha, *not* the pass) and the Changchenmo. All I saw under the Changlung and on the

plain beyond in June, 1881, were either females or very small bucks. The Kieun-la and Ning-rhi are the best places I know of.

The color is a yellowish white, some specimens being of a reddish hue. The muzzle is dark in color, broad and excessively ugly. The females are hornless and are much smaller than the males. The coat is more like wool than hair, and at the time that Europeans generally reach Thibet the skin is useless, for the wool comes off at the slightest touch. The hide itself is excessively thin and tears easily.

The chiru does not seem to have a very happy time of it, for its skin is perforated by the grubs of a fly, and are found in the spring months in dozens, mostly on the hind quarters. Evidently they are a source of great annoyance to the animal, for the antelopes may often be seen suddenly to rise and, after twitching their hind quarters, to scour over the plains. The Tartars declare that, as soon as the animal becomes fat, these grubs entirely disappear. The grub does not penetrate into the flesh, and the meat is not at all bad eating, it makes first-rate soup.

The breeding season is later than that of most of the Thibet animals. I saw no young ones before the end of June. Although plentiful, the Thibetan antelope is very difficult to approach on fairly open ground, and most shots will have to be fired at 250 yards. If the ground is favorable for stalking, no difficulty will be met with, but on the ordinary plains it is trying work crawling along inch by inch. Early in the season the antelope can sometimes be crawled up to on very open ground, but they will not stand if the sportsman gets on to his hands and knees. The shooter's coat should have double cloth from the elbow to the wrist, and the knees of the knickerbockers should be patched, or they will wear out in a very few stalks. Another warning I would give. When pushing the rifle in front, be careful that no small pebbles get into the barrel, or a nasty scour down the barrel will be the result when you fire.

This is a sport which palls on one, and after a few days the sportsman is apt to get careless and not be sufficiently patient. The Tartars declare that this Antelope can be approached down wind as easily as against it. Believe it if you like, but do not try it often, or you will find yourself turning your back on Changchenmo with one or two pairs of horns only.

The chiru is, however, much more plentiful on the ground I have mentioned in some years than it is in others. Being migratory animals, the localities visited depend on variations of weather, and on the state of the grazing.

The Tibetan Gazelle (*Gazella picticaudata*). *The Goa*.—Try the country to the north of the Tsokr Chumoo also towards Hanle.

General coloring: a grey yellow merging into white, below the tail blackish surrounded by white: some males are redder than others, and in winter the coat is fawn colored. It is a very pretty skin; a rug made of several is worth keeping. I have no detailed measurements, the notes made were lost; but bucks measured for me stood 23 to 24 inches. Horns I have, are 11, 12, 13, 13½ inches, and these are by no means large, as I have heard of 14 and 15 inches, and am told that the record is over this length. The horns bend outwards, curving backwards and are closely ringed; the tips curve forward but not inwards, in all the specimens I have come across.

Less shy than most Tibetan game, they are fairly easy to shoot when once found, but not being very plentiful it is difficult to get information as to their exact whereabouts. They are however said to be wilder than they were a few years ago.

The Persian Gazelle (*G. Subgutturosa*). *The Djeran*.—This gazelle differs in its structure from the Tibetan species, but to sportsmen the chief distinctions are in the coloring; the grey or fawn on the back abruptly joins the white of the lower portions of the body, and the horns curve inwards at the top. Mr. Blanford describes the shape: "Viewed from the side, the curve is S. shaped but slight." The Persian gazelle was formerly to be got up the Surkhab river above Pishin, but one obtained in 1884 had tips to the horns which scarcely converged at all; the animal was bigger than the goa; standing 26 inches at the shoulder. This gazelle extends into Afghanistan and Turkistan. Colonel Biddulph killed one of the first specimens secured, on the road between Kashgar and Maralbashi, 50 miles west of the latter place. Mr. Ney Elias shot a gazelle "south of the Gobi desert," and gave the horns to Blyth. The buck stood 27½ inches at the shoulder. In a letter kindly sent to me this traveller narrated that the Chinese called the gazelle, "Hwang Yang" or yellow goat, and that he (Mr. Elias) had found large herds of about four or five hundred from the northern bend of the yellow river to the Altai mountains, and that it "also existed all over Eastern Mongolia." Blyth classified the animal as "*G. Gutturosa*." The horns of the specimen killed in Mongolia had the "tips turned inwards sharply towards one another." The height of this gazelle exceeds by 1½ inches at the shoulder; the largest Chinkara (*G. Bennetti*) that I have measured, but the Mongolian and Persian animals are I expect

only varieties. The Persian gazelle, the Maral stag and Ovis Poli are only referred to, as the horns are now and again to be seen in Kashmir and more often in Ladak, to which place the traders occasionally bring them. These animals also interest those who obtain passports to Yarkand and the neighbouring provinces.

This concludes the descriptions of the game which inhabit the distant provinces of Kashmir, and of those bordering there on. We now come to the Cervidæ.

The Kashmir Stag (*Cervus Kashmirianus*). *The Hangal or Barasingh* of Kashmir.—A shikari who knows every pool and pathway is now a necessity. Get the best man you can and be guided by him as to the most likely locality. Now-a-days it is heavy odds against any one being successful in the calling season without the local talent being enlisted, and to get this you must engage a shikari. The shepherd, and goat herd have driven the barasingh away from its former resorts, and many have left Kashmir for the nullahs leading into the Chandra Baga valley, and others have gone to steep rocky glens. In 1893, I saw stags climbing amongst rocky ground which was more suited to ibex than the deer tribe. The stags that do return to the Kashmir vale come later than they did; and have taken to new paths leading through ground which the goatherd does not frequent. Seldom do they now call before October 1st, whilst in former years the calling was from September 20th to October 20th. I should now put it at October 5th to well into November, after the pairing is over, all the finer stags depart to sequestered glens at 8,000 to 9,000 ft. elevation, or go into "reserves;" from these fastnesses they do not return until heavy snow falls, when they work gradually downwards. The hardier and older deer take up their winter quarters at 6,000 to 7,000 ft., whilst the smaller ones descend a little lower: but as long as there is any vegetation above the snow, they eat the buds off the bushes and shelter under rocks at these elevations. An abnormal snow-fall like that of 1894-95 obliges the stags to descend a little.

The *call* or *roar* is sometimes very gruff and loud, frequently ending in a low moan, at other times it is far shriller, sounding at first as if the animal was catching its breath, and then comes a prolonged deep whistling noise which almost approaches to a squeal. Very various are the sounds, the dull moan as if the animal is in pain, is generally uttered by a big stag lying down, and is often very hard to localise. The squeal is often, but not invariably the call of a pricket. Hear-

ing at the same time the roar and the shriller noise I should go for the animal that roared. Some correspondence has taken place in the *Asian*; and the call of the red deer and of the barasingh is noted as one of the distinctive qualities of each. Having heard both animals, I cannot say that the call is by any means the same: but the barasingh undoubtedly does make a loud squealing noise, at times much prolonged, and it also has a gruff roar. I cannot remember having ever seen a royal head with distinct cups on both horns, and looking for this I have inspected hundreds of heads in furriers' shops, and in the Maharaja's collections in Jammu and in Srinagar. I have turned over heaps and heaps of horns that were brought in when "tribute heads" were exacted, and have only once or twice seen the regular cup on the beam and that only on single horns. Most royals are ragged, irregular looking heads: the normal horn is five pointed, the brow antler is nearly always much shorter than the bez. *Cervus affinis* is completely out of our beat, it hails from outside British India; the largest horns of this grand deer (the *Shou*) that I have seen measured 54 inches, that is 6 inches longer than any Kashmir stag's horn I have seen.

The *Maralbashi* stag, which is also closely allied to both the preceding animals if not identical, inhabits the jungles eastward of Yarkand. Horns are frequently brought down: and last year I had the pleasure of inspecting some that were recently shot. The longest horns I have come upon were 40 inches; they were bought in the Yarkand bazaar. In the calling season the ground is too wet for sport as this stag gets into marshes; in the frost the noise of the foot-fall makes an approach almost impossible. Report says that the antlers are often large: I cannot get any information which tends to prove this; but if I ever come on any undoubtedly large measurements of *C. Maral*, they shall be added to a new edition of this Guide.

To return to the barasingh. Thanks to the Maharaja's game laws, the destruction of this grand animal has been arrested in time to prevent annihilation; and for this all sportsmen owe many thanks. Few Indian Princes give the facilities for sport that are accorded in Kashmir to British officers.

The winter driving and the sale of horns is stopped, and we may confidently look forward to an increase in the deer, but as long as the goat herds wander over the summer retreats, and the constant chopping of the axes is heard, there can

never be any great number of deer. The goats and the axe drive them further away towards Chumba.

Exceptionally heads good are:—

Length of horns.	Girth above brow	Divergency at tips.		No. of times.
		Greatest	Least.	
45 and 46	7	50	52	12
46	8	56	29	13
47	$7\frac{3}{4}$	...	...	10
48	$7\frac{1}{4}$	...	...	10

A royal from Dandwar is the handsomest head I have seen; the horns were 45 and 46 inches. Two grand tenpointers from the Sind, each had 47 inches. A large stag stands 48 to 50 inches at the shoulder, measures about 7 feet and weighs 400 lbs. as he falls, that is not gralloched.

The coloring is in summer very rufous, in the autumn the back is reddish brown with a brown stomach and white disc round the tail, dark hair being next to this. In winter the coat becomes more brown throughout, the hair very thick and close, and a dense mass of hair forms a mane, and falls on the neck.

The Barking Deer. (Cervulous Muntjac).—Sportsmen who reverence their copy of Jerdon's work will know this deer as C. Aureus. With it we have but little to do. I saw one which must have come over the Pir range, driven out of the Achibal reserve, but have never *seen another in the Vale*, or above Chakoti in the Jhelum valley. It frequents the outer ranges of Kashmir dominions from the foot of the hills to about 8000 ft., I give measurements of the pick of nearly a hundred.

Height.	Weight.	Length of Horns.
26	40	$7\frac{1}{2}$ inches.
26	37	$7\frac{1}{2}$ "

They vary a good deal in size, and in some parts of India do not seem to exceed 23 inches. A female stands about 23 inches and weighs about 30 lbs. The largest horns I have seen measured 8 inches, omitting of course the pedicel were 8 inches; they were in Gurwal nailed to a temple doorwall. A good horn is 5 inches long. The coloring is red chesnut. Throat, chin and belly and tail underneath white, inside the hind legs whitish.

The Spotted Deer (Axis Maculata or Cervus Axis) is or at any rate was preserved in a shooting rukh at Jammu. So its existence must be noted; as however the visitor will not even see this deer, let us pass on to the next species.

The Musk Deer (*Moschus Moschiferus*).—*Roos* of Kashmir. This animal nominally comes under the protection of the game laws, but it is a far cry to the Wurdwan and to Tilail, too far for this protection to be of much avail. Formerly it was very plentiful, but now is rarely seen. The shikari with his nets, dogs, and gun loaded with slugs has been too much for the musk deer.

A solitary little beast, which lives in the forests and given by nature a "cold-proof" coating of long, coarse close hair (Blanford remarks resembling pith) it is the victim of its own musk pod, which is steadily causing its extinction.

It varies in coloring; most of those in Kashmir are on the back a yellowish brown, mottled with grey, the inside of the long hair is whitish. The belly is paler than the back, in some almost white, and quite so inside the thighs. The Kashmir animal is small and rarely has a musk pod which contains more than half to three quarters of an ounce. Like the Gazelle it is higher at the croup than at the shoulder. The measurements of a large male shot in the Wurdwan being 22 and 20 inches at the croup and shoulder; weight 28 lbs. In Kumaon and near Mussoorie I have weighed others of 35 lbs. and have many measurements exceeding the height given. The canine teeth of the male, which are 2 inches long, can often be seen by the sportsman before firing, and when not seen it is better to let the animal go, for the female is little use. The skin, owing to the extreme brittleness of the hair, is difficult to keep in good order.

Both musk deer and barking deer are good eating. Young musk deer are easily tamed, but are very difficult to feed, requiring a variety of leaves and buds. They are born in May and June and grow very quickly. They are widely distributed over the Himalayan mountains at elevations from 7,000 to 11,000 feet and occasionally higher. The collector of specimens will easily obtain a head to stuff outside Kashmir dominions and should respect the game laws.

Family Suidæ. The *Wild Boar* (*Sus Cristatus*) ascends high amongst the mountains, going to the extreme edge of the forest, but in winter coming into the ravines which intersect the lower *tablelands*. There it falls a victim to the Doqras and sepoys; as a rule they are small, rarely standing over 31 to 32 inches. Report says that the wild pigs of Kashmir are the offspring of tame animals which the swine hating Mahomedans induced Goolab Singh to turn out of Srinagar. Probably there were always wild pig in the mountains, for they are plentiful in Jammu and on the outside ranges.

It would be very good fun to hunt the boars with dogs in winter time, but in the summer this would not answer, the quarry would be hard to find, and as then it is in forests, it would be impossible to stop the dogs from running hinds and fawns.

Monkeys I have not alluded to, as they do not concern the sportsman, they are common in many parts. The Lungurs are sometimes shot for the sake of their skins.

CHAPTER XXX

GAME BIRDS.

THE *Thibetan Sand Grouse* (*Syrrhaptes tibetanus*).—Found in the Changchenmo, Karakorum and other parts of Ladak. They are often absurdly tame, and are good eating, coming in very usefully as a change of diet. This is the only representative of the sand grouse that I have come upon in Kashmir dominions.

Pheasants. *The monal* (*Lophophorus impeyanus*) is in all the wooded hills at elevations of 9,000 to 11,000 feet in summer. Descends in severe winter to about 6,000 feet, where it falls a victim to the shikaris, birds of prey and foxes. In the autumn, when collected in glens where the seeds of the balsam abound, and currants are ripe, a few can be shot; but as a rule, the monal is left unmolested, for it is chiefly met with when the pursuit of larger game is in hand; at times it is very much in the way, as the loud whistling made by the bird when flushed is apt to put other game on the alert. The Kashmir name is *Soonal*.

The Western Tragopan (*Cerionis melanocephalus*).—This is the mis-named Argus of sportsmen (the true Argus has seldom been shot by Europeans, and can scarcely be classed as an Indian bird; it hails from Malay and Siam). In Kashmir I have come on the western Tragopan (or as it is sometimes called the Simla horned pheasant) in Nowboog-nai, also in Kishtwar and in the Shamshibri hills. Nowhere common, it is rarely shot. The Kashmiri name is *Rung-Rawal*.

The Koklass (*Pucrasia Macrolopha*)—Scattered in small numbers through the woods, it can frequently be heard calling in the morning, and the harsh crowing sound soon becomes familiar. It is generally found in the forest glens near water; in the winter they come fairly low down, and can there be shot over dogs, but there are too few to make it worthwhile spending much time over these pheasants; in our own hills this is different, and koklass shooting is good fun. During the months of January and February I spent a good deal of time after pheasants in Kashmir, but only killed 21 monal and

koklass, a number I have known two guns obtain in one day in Kumaon. In Kashmir the koklass is called *Wan-koka*.

The Cheer pheasant (*Phasianus Wallichi*).—Not found on the Kashmir side of the Pir-panjal range; but is reported from the southern slopes of those mountains, it is common in Kishtwar.

The Kalij (*Euplocamus albocristatus*).—Common on the Murree road from Kohala to Uri, but does not come into the actual valley of Kashmir. Common in Kishtwar.

Snow Cocks. *The Himalayan Snow Cock*, or *Ram-chukor* (*Tetraogallus Himalayensis*).—Found at attitudes of about 12,000 to 16,000 feet or even higher. Very common in the Gilgit district and in most of the stony hills. I have frequently caught the chicks and have had them for some time. Kashmiri *Gour-kako*.

The Thibetan Snow Cock (*Tetraogallus tibetanus*).—I have shot this bird on the mountains which border the Chang-chenmo, but it is not common in Ladak. I have never seen it below 16,000 feet elevation.

Partridges, &c. *The Snow Partridge* (*Lerwa nivicola*). A bird rarely met with in Kashmir, although fairly plentiful in many of the Himalayan mountains. They are to be found in Rupchu, and I have been shewn skins of birds which were brought from near Tankse.

The Black Partridge or *Francolin* (*Francolinus Vulgaris*).—This bird is fairly common on the Srinagar-Murree route, but does not frequent Kashmir proper.

The Chukor (*Caccabis Chukor*).—This is the only game bird which is at all abundant in Kashmir. It has decreased in numbers owing to poaching devices, and the extreme severity of the winters of 1893-94 and 1894-95. The young birds are scarcely fit to shoot until September 15th, and should be left in peace after February 15th; they have now become so scarce that I do not propose to aid anyone in finding out the best ground. In severe winters they suffer greatly, and are not worth eating after they drop below 16 or 17 oz. in weight. If chukor shooting is again to become worth having, the destruction of vermin and a close season are necessary.*

The Grey Partridge (*Ortygornis pondicerianus*) is confined to the flat country near Jammu.

The Thibetan Partridge (*Perdix hodgsoniæ*).—The only place where I know of this bird being found is between Tankse

* A close season has now been established from *March 15th to September 15th*.

and the Thatoo-la, but doubtless it can be found on other passes near the Indus.

Quail. *The grey quail* (*Coturnix communis*).—In some seasons these quail visit the Vale in May. There are more in the fields which border the Pohru river and near Baramulla than in other parts. I have bagged 7½ couple close to Srinagar in an hour's shooting, but there are as a rule no great number of these birds in Kashmir. Big bags were made in 1896.

The rain quail or black breasted quail *C. coromandelica*.—Occasionally visits the western end of the valley.

With the exception of the chukor, the land birds are scarcely worth following, but the duck shooting is often very good. There are two ways of following this sport:—(1) By hiding in the rushes and long grass which grows in many of the jheels, and using boats to rouse the ducks. Sometimes decoys are placed in open water, bordered by rushes, which conceal the shooter's boat; at other times the sportsman simply hides and trusts to the chance of the birds flying round him. (2) By gently paddling a boat about the jheel and firing at such ducks as rise from the grass, or by lying full length in the boat and making a careful approach to those birds which are in the open water. For the open water a choke bore and big shot are necessary, or else a punt gun; I have known large bags of duck and geese made with a full choke 8 bore and No. 1 or B shot. I have myself used with moderate success a 4-bore with a charge of 10½ drams of No. 4 Curtis and Harvey powder with 3¼ oz. of No. 3 for small duck, and 3½ oz. of No. 1 for Mallard or Gadwall; at geese A. shot is effective.

Very large bags of duck have been made on the reserved jheels at Hokra; about 100 ducks are frequently killed in a day by a shooting party using ordinary shoulder guns. On the unreserved waters the waterfowl are very wild, but with careful management, such as building boat screens, and using decoys (which can be made of wood and painted), it is quite possible to kill 500 to 1,000 head during an open winter.

On the Wular lake the birds are too wild even for the punt gunner, and the geese can only be approached when on the mud flats, at dawn.

List of Water-birds that afford sport.

The Demoiselle Crane (*Anthropoides Virgo*).—The Karkarra is seldom shot, but is found in considerable numbers in parts of the valley; they may be seen flying from the large jheels, morning and evening, but in the day-time they get on to the swampy ground in the Palhallan direction, and on other extensive

marshes which border the Anchar lake, where they cannot be approached. In the spring time they settle in the river beds on the southern side of the valley. Probably not half a dozen are yearly killed. The Kashmiris sometimes call this bird "*Hilan*," but many know the name *Kulung*.

The Swan is very rare, and never remains long, occasionally two or three pitch on the Wular lake. They are most likely *Cygnus-olor*, the common domesticated swan of our home ornamental waters.

Geese are winter visitors coming in October and leaving in March. They are continually harried by the shikaris, and are as wild as can well be imagined. During the day they frequent the open water of the lakes, and feed at night on the mud flats, and in the fields; many hundred can be seen on the marshes near Bunnyar and Ningl, but are far too cute to allow of an approach; the gunner can do little with an ordinary 12-bore, but a full choke 10 or 8-bore may now and again be effectively used. A small mud shelter can be built on the feeding ground, and if not occupied for three or four days, the birds will get accustomed to it; even then very few shots will be obtained. By laying boards on the mud, and putting down a thick layer of grass on them, a dry waiting place can be made on the edges of the Wular, and geese killed as they fly from their grazing grounds at dawn. What a hustling and fluttering they make, when the gunner jumps up, having waited until the flock is well over him, and how well they know that they are delivered into his hands! Such a moment is a great triumph but it does not often come off.

The *grey lag* (*Anser cinereus*) is the only variety which visits Kashmir. The barred headed goose (*A. Indicus*) breeds in Ladak, but apparently does not come to the vale. Once only have I seen the dwarf goose (*A. Erythropus*); one shot out of a flock of four in 1893 weighed exactly 4lbs, whereas many of the grey geese are over 7lbs.; at home 9 to 10lbs. is not at all rare. Kashmiri *Ans*.

The list of ducks comprises *the Brahminy duck or Ruddy Sheldrake* (*Casarca rutila*).—It breeds in Ladak and the neighbouring districts; comparatively few of them winter in Kashmir.

The Shoveller (*Spatula clypeata*).—Neither of the above are worth cooking; but the Shoveller comes well to decoys and is greatly appreciated by the boatmen. Kashmiri *Houk*.

The Mallard (*Anas boschas*).—This is the commonest duck in Kashmir; it arrives in October, and many stay on until April,

and a few pairs breed in the valley; possibly these are weakly birds. The male is the Niluj female. *Thuj*.

Almost equal in numbers to the mallard, *Gadwall* (*Chanas streperus*) are to be found in immense flocks, they come well over the decoys, and when one has been shot, the mate will often fly round; the quickly uttered quack frequently tells of the approach of Gadwall, for it is a noisy duck, and puts the concealed gunner on the alert; I have never found the Gadwall's eggs in any part of Ladak or Kashmir; early in the season it is a good table bird. Kashmiri *Budan*.

The Pintail (*Dafla acuta*) arrives late and leaves in March; a first rate bird to eat, fairly easy to approach until once or twice disturbed, when it flies high. I have often seen them sit among the decoys; as a rule, they frequent open water; I have known the Pintail to breed on the Anchar lake, but this must be very exceptional. Kashmiri *Sok*.

The Wigeon (*Mareca penelope*).—A few are killed every year on the lakes and in the larger jheels. I remember once killing at one shot from a 4-bore a Wigeon, a Mallard, a Gadwall, and a White eyed pochard; this was on the ice when the Wular was almost entirely frozen over.

The Common Teal (*Querquedula crecca*) frequents the shallow edges of the jheels in thousands, is the first to arrive and the last to depart. Kashmiri *Keus*.

The blue winged Teal (*Querquedula ciria*) is not very plentiful, and is often a late arrival. There are many more birds at the western than eastern end of the valley. A few of the common Teal remain to breed, but I have never seen the blue winged variety after April.

The Pochard or dun bird (*Fuligula ferina*) is found in some of the jheels.

The red crested Pochard (*Fuligula rufina*) is one of the handsomest and also well flavoured ducks; it is also fairly easy to get near. Towards the middle of the winter, they are common, and often settle on the Jhelum. *The white eyed Pochard* (*Fuligula myroca*) is a permanent resident. The eggs are continually taken by the fishermen. It is eatable until December, after which it is very fishy in flavour. *The tufted Pochard* (*Fuligula cristata*) is chiefly found in small flocks on the Wular; it is generally a worthless bird.

The golden Eye (*Clangula glaucum*).—This duck is not uncommon on the lakes, but seldom visits the jheels.

The stiff tailed duck (*Erismatura leucocephala*) is rarely met with. During the winters I have been in Kashmir, I have only killed 4 or 5.

The Smew (*Mergellus albellus*) occasionally comes on to the Wular. I have found the young broods on the Shyok river.

The Goosander (*Mergus Merganser*) is rare, and like the Smew utterly uneatable.

Once I have seen a specimen of the *marbled Teal* (*Querquedula angustirostis*).—This bird was shot by a friend, and sent to me.

The Woodcock (*Scolopax rusticola*).—The woodcock breeds in Kashmir; but is seldom shot in the winter; they are found chiefly under Gulmurg, and in the Sind.

Snipe—*The solitary snipe* (*Gallinago solitaria*).—Common in most of the small streams in secluded places. Rarely more than one couple can be got in the same vicinity. In October I have flushed it close under the snow.

The common or fantail snipe (*Gallinago cœlestis*).—I do not think the pintail variety (*G. Sthenura*) extends to Kashmir. Snipe arrive in August, and leave in April and May; some however stop to breed. *The jack snipe* (*Gallinago gallinula*) not very plentiful. *The painted snipe* (*Rhynchœa capensis*) breeds in Kashmir.

The Crested Lapwing (*Vanellus cristatus*) is found on all the marsh land, and is worth shooting for the table.

There are many other water birds such as herons, coots, including the purple coot (*porphyrio poliocephalus*), water hens, rails, sandpipers, &c., but they do not interest the sportsman.

CHAPTER XXXI.

HINTS ON PRESERVING HORNS AND SKINS FROM DECAY.

ALL the horns of the antelopes, goats and sheep are very apt to be pierced through and destroyed by insects. The reason is this : between the sheath and the core there is a great deal of blood and other matter. Few people take the trouble to take the horn off this core ; the matter putrifies and the grubs are born, and speedily destroy the beauty of the specimen.

Unless you see the horns taken off with your own eyes, do not believe that the Srinagar *moochees* have done it.

When the horns have been loosened by the *moochees*, I invariably adopt the same plan. It has answered well ; so I give it for the information of my readers who can try it or not as they like.

Take off the horn and pour into it kerosine oil, taking care not to let the oil touch the outside of the horn, as it blackens it, and spoils the natural color. After the oil has remained in a few seconds, empty it out into another horn. Next with a saw cut off the top of the core ; it will be found to be composed of a cellular substance. Into these cells put plugs of wool or old cloth soaked in kerosine oil, or else in turpentine. Close the openings of the cells with wax if turpentine is employed. Round the core wrap some native cotton thread in order to make the sheath fit tightly : and with ordinary care the head should keep for ever. If it is intended to have the horn set up by an English taxidermist, doing anything more than cleaning the core is useless.

In some of the damper parts of India, where it is difficult to keep horns at all, it is advisable to varnish them, but not with any substance which would discolor them. I always use the most colorless spirit varnish I can get, and then dilute it with an equal bulk of turpentine. It evaporates, but can be put on yearly if necessary.

It is a mistake to polish a horn ; it spoils its value as a specimen and creates a false impression of nature. A bison's

horns look pretty when polished, but amongst a collection it renders them out of place.

Never boil a skull ; remove the flesh with a knife, then let maceration do the rest. It is a tedious business to clean the skull by letting it macerate in water, but it is the only way to make the bone look well.

Stag's heads having solid horns are easily preserved. Nothing more is necessary than to remove all dirt and other matter from them. When obtained slightly covered with velvet let them dry a little, rub in some kerosine oil, and set the velvet on fire with a match. It is a better plan than stripping off the velvet by hand. If the points have not set hard, it remains with the sportsman to settle whether they are worth keeping or not ; I should say decidedly not, unless as a memento of some very memorable stalk or drive.

Skins are easiest tanned if they have never been dried at all, but if the furrier lives at any distance, they must be dried, but never do so in the sun. If there is no shade available, put up some blankets over them during the mid-day hours. If dried in the forests, see that it is not done under a resinous fir, or at any rate that no resin touches the hair.

Be very careful that all fatty matter is removed from bear skins ; once the fat has thoroughly soaked into the skin, the Indian dressers cannot remove it, and the skin remains hard and unpliant.

When bear skins are sent in from a distance, more specially if in a dry climate and a scorching sun, cover the fleshy side with birch bark or cloth. Of course wrap the skin up so that the hair is not injured.

Head skins are often troublesome to deal with. I have warned the lucky possessor of good specimens to be sure and leave on plenty of the neck skin. This is more specially necessary in the case of markhor, oorial, ther, and maned or bearded animals in general. The eyes and lips require very careful skinning, and in hot climates arsenical soap, turpentine or some other preservative is required. In cold climates, alum, well rubbed into the fleshy portions, is sufficient. Beware of wood ashes ; many a skin is spoilt by the coolies taking ashes from the fire before they have cooled down.

The Kashmir shikaris are too fond of overstretching the head skin by inserting a bow of willow wood to keep it from shrivelling up. The ends of this bow should be tied together

with string, or the pressure exerted by the wood to regain its natural shape stretches the mouth and eye openings beyond remedy.

When skinning the head, make the incision along the back of the neck, not below the chin.

If you really care for making a collection, you cannot do better than buy Mr. Rowland Ward's treatise on the subjects.

I would sooner have one head of each variety of game artistically set up, and the remainder with simply the skull and horns, than any number "stuffed;" but it is very difficult to keep set-up heads in India from spoiling.

It is scarcely worth while to tan skins yourself; the furriers will, if they do not use salt, probably do it better and as cheap. Any really cared-for specimens should be at once sent to England.

In the plains, the teeth of tigers or leopards must be encased in wax, or they will split when exposed to the air and sun. This remark only applies to the hot and dry months.

The following recipes may be found useful. They are borrowed from various books and letters:—

1.—*Arsenical Paste.*

Arsenic in very fine powder by weight	...	1	part.
Soap cut into shreds and boiled	...	2	parts.
Mix well and when nearly cool add turpentine.			

2.—*Solution for washing over skins in hot weather before sending to the tanners.*

Carbolic Acid	...	1	part.
Water	...	10	parts.

Paint on with a brush.

3.—*Cobblers' Wax.*

Resin by weight	...	8	parts.
Bees Wax	...	1	part.
Pitch	...	4	parts.
Mutton Fat	...	2	"

Simmer for half an hour, and then pour into cold water and thoroughly mix having first greased the hands.

4.—*For prevention of rust on iron or steel.*

Camphor by weight	...	...	...	1	part.
Hog's Lard	...	...	...	30	parts.

5.—*For boots.*

Castor Oil	...	...	...	2	parts.
Mutton Fat	...	...	...	2	"
Bees Wax	...	...	...	½	part.

Linseed oil, if used, is apt to destroy the sewing of the boot. Resin may be used instead of the wax, but care should be taken to let the castor oil and fat cool to a certain extent before adding it to the mixture. For dressing sambhur skin, the castor oil is not so effective as linseed oil.



THE END.