

IN
QUEST OF GAME

A Sportsman's Manual for Game
Shooting in Kulu, Lahoul and
Ladak to the Tso Morari Lake.

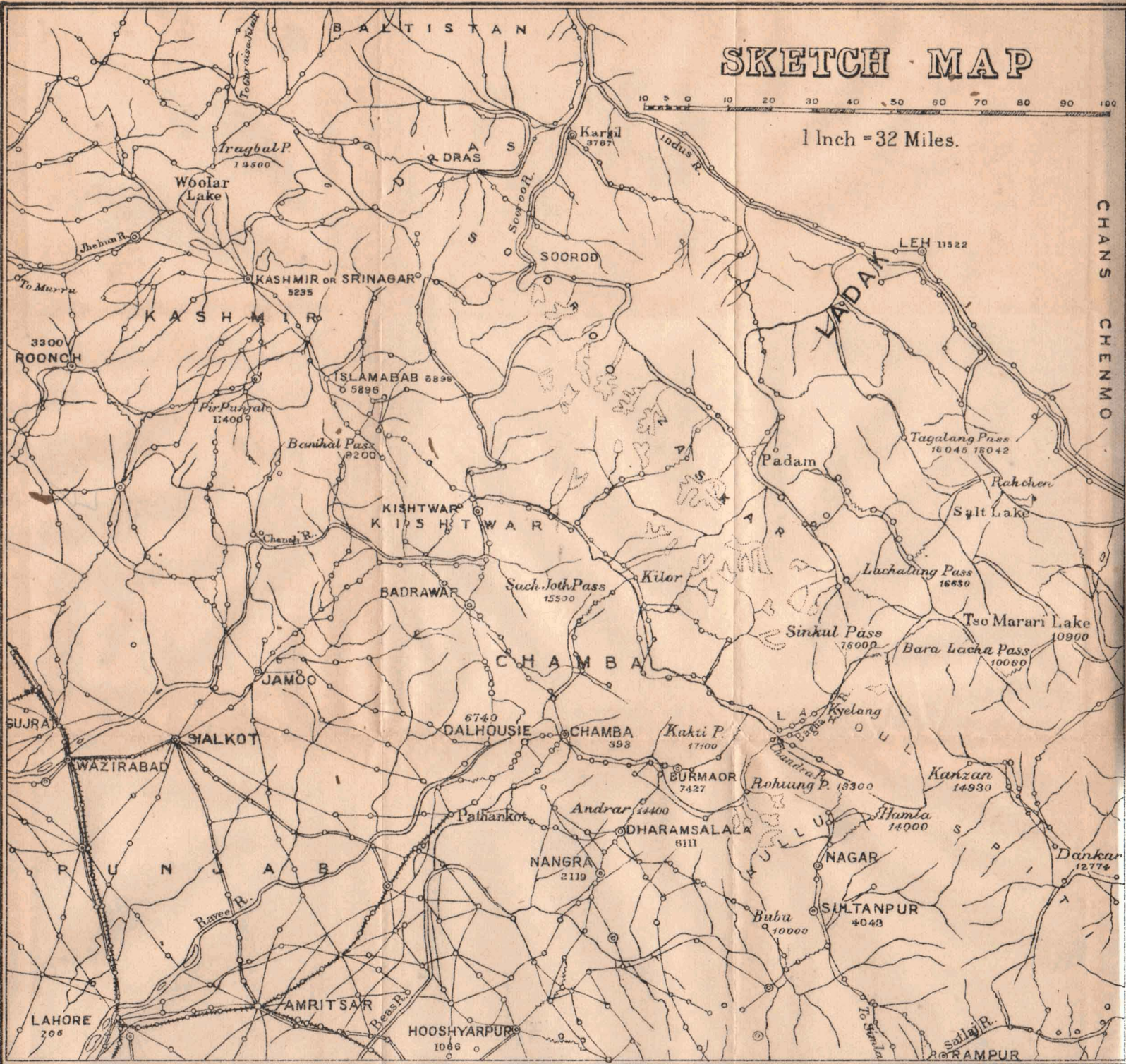
BY
LIEUT. COL. R. H. TYACKE



SKETCH MAP

10 20 30 40 50 60 70 80 90 100

1 Inch = 32 Miles.



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By

LIEUT.-COL. R. H. TYACKE

Late H. M. 98th and 34th Regiments

With

Notes on Shooting in Spiti, Bara
Bagahal, Chamba and Kashmir,

and

A Detailed Description of Sport
in more than 130 Nalas

CALCUTTA AND SIMLA
THACKER, SPINK & CO
1927

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Calcutta and Published by C. F. Hooper, of Thacker,
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THIS REVISED EDITION I DEDICATE TO
MY WIFE

THE BEST SHOOTING PAL A MAN
EVER HAD, AND WHO
HAS ACCOMPANIED ME IN ALL
MY SHOOTING EXPEDITIONS
AND HAS OFTEN ADDED TO THE BAG.

REVIEWS OF THE BOOK.

“We have seldom seen so much information compressed into so small a space. It is impossible to do full justice to the author's painstaking work, but as it appeals to all classes we commend it to the general public as a highly interesting brochure.”—*Indian Field*.

“Every page is full of good advice based on sound practical experience of the districts described, and the game found in each. Besides this practical pabulum for the young sportsman the book contains also anecdotes of some of Col. Tyacke's many shoots.”—*Englishman*.

Those who wish to shoot in the Kangra District, or right up to Ladakh, could not do better than to get that interesting and well-written little book by Colonel Tyacke, the most practical work ever penned by a Himalayan sportsman. The excerpt from “*The Guide to Dharmsala, the Kangra Valley and Kulu*.” By J. Fitzgerald Lee.

P R E F A C E.

When first arriving in India, many years ago, and wishing to know something of the big game shooting to be got in the glorious Himalayas, I remember how very useful I found Ward's "Sportsman's Guide to Kashmir and Ladak"; and now that I have had some experience of the Himalayas myself, I consider it not impossible that a more or less detailed account of the sport to be got in Kulu, Lahoul, and Ladak to the Tso Morari Lake, with Notes on shooting in Kashmir, Chamba, Bara Bagahal, and Spiti, about which countries I am able to give some practical hints, may be found equally useful to others.

This small book, however, is intended principally for the assistance of those to whom shooting in the Himalayas is a novelty.

Since the "Guide" was first written, so many changes have taken place, owing

to altered conditions of travel, the issuing of new rules by government, and by residents in native states, that I have thought it well to bring it up to date.

Generally speaking, I regret to say the changes have not been in favour of the sportsmen. Which is a pity!

I am also adding to this edition a few photographs, but they are principally of Kulu, Spiti and Lahoul. Kashmir and Chamba are so well known that pictures would not appear to be necessary.

In these days, thanks to the motor cars, all the above countries can be easily visited by any man with three months' leave; though, of course, the more leave he can get, the better chance he will have of making a bag.

It is to help men who are pressed for time, that I publish my experiences, in order that those who like to benefit by them may move at once to the most likely places for a shot, instead of wasting half their leave in wandering about in search of a good nala, or endeavouring to pick up some information from the residents in, or nearest residents to,

the country in which they intend to shoot, and from whom, by reason of the great jealousy that always exists where shooting is concerned, they are not likely to get much help.

If I succeed in any small way in rendering assistance to others, as I should wish to be assisted myself when visiting a strange country, my object will have been attained.

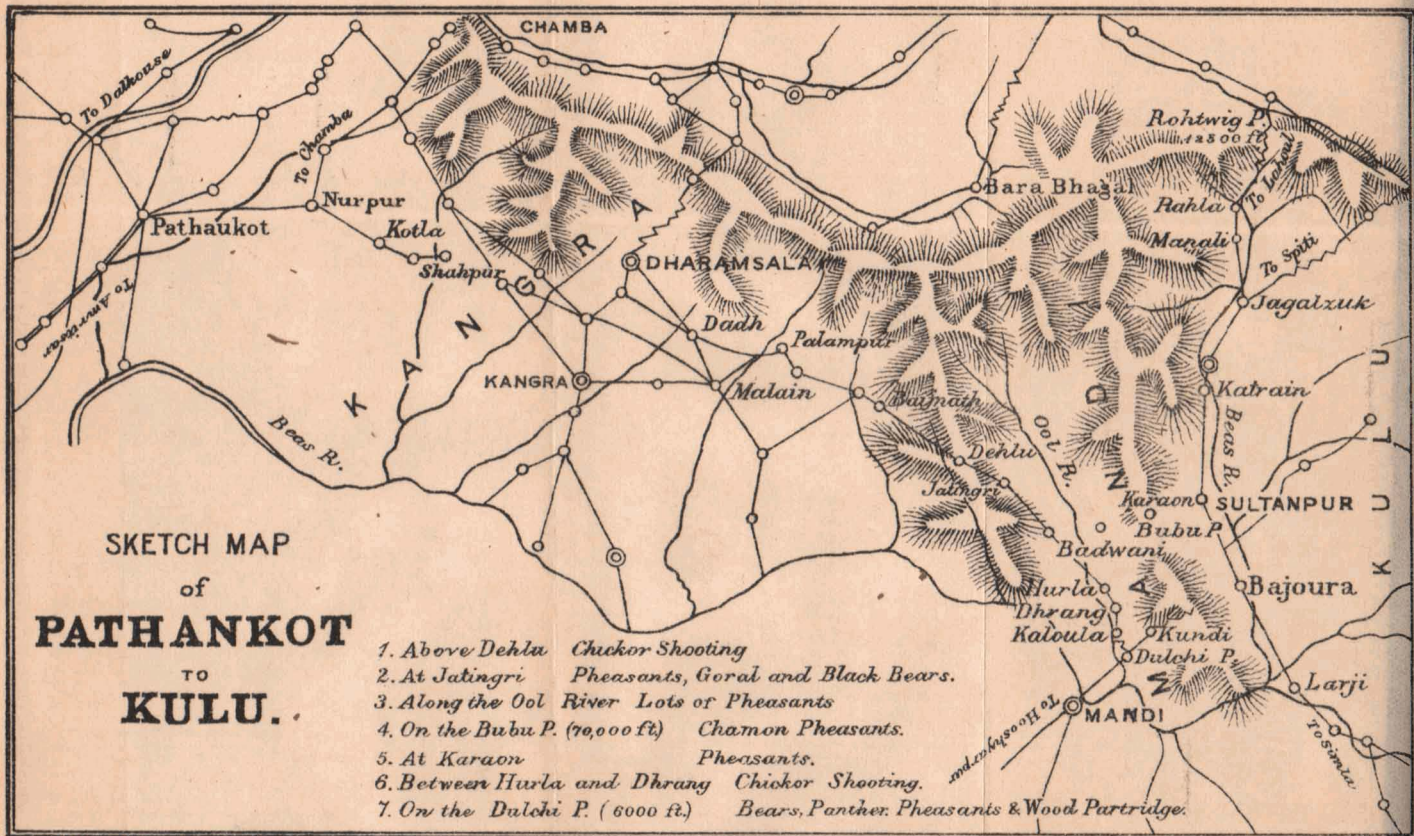
R. H. T.

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IN QUEST OF GAME.

GENERAL INFORMATION.

A glance at the sketch map at the commencement of the book will at once show the position of the different countries. Suffice it, therefore, to say with regard to them, that they are all under British jurisdiction or British influence.

Cost of a trip.—As, however, no country would go to war without first considering the cost thereof, so, I presume, no man would start on a shooting expedition without first considering whether the cost of it would be within his means. I will, therefore, give a general idea of what may be expected, when visiting the different countries treated of, from the time that railroad is left. Costs are always altering, but those given are reliable for 1927.

Countries how reached.—Kulu, Lahoul, Spiti, Bara Bagahal and Ladak are approached by Simla, Jullundhur, Pathankot, or Kalka and Bilaspur; Chamba, by Pathankot alone, and Kashmir, usually by Rawalpindi and Murree: I will take Kulu first.

The distance is, as nearly as possible, the same from Simla, Jullundhur, Pathankot, or

Kalka, viz., 12 to 14 marches. There are Dâk Bungalows or Rest Houses as far as 'Patseo' in Lahoul, but none in Spiti: for the occupation of Rest Houses in Kulu, a note should be sent to the Sub-divisional Officer. There is at present a ridiculous order that travellers are not to be given any supplies by the Tehsildars, after a stay of 3 days. I hope this will soon be cancelled. The bungalows are, generally speaking, ill-found and deficient of many necessary articles and not too clean. There are always good Camping grounds near by and I think a tent is often preferable.

The state of the bungalows depends, of course, on who the responsible official, i.e., the Sub-divisional Officer may be.

Mules.—Mules or ponies are now obligatory, as the Deputy Commissioner has issued orders that coolies are not to be supplied to travellers, and if they are obtained under private arrangement, they are to receive a minimum wage of 8 annas per day. Short distances and the rate per 'parao' is 1 anna a mile plus 'dustoori' to the lambardar. A mule load is 2 maunds and a cooly load 50 lbs. In the crop season coolies are authorized to charge considerably more than 1 anna a mile, and they are allowed to charge half rates, if ordered, and not made use of, for every day they are detained.

Since I first marched into Kulu, a motor service has been started, which runs as far as Bajnath, the centre journey from Pathankot

taking about 5 hours. The charge for a motor car (private) for the whole distance is Rs. 91. A seat in the Mail Motor Car being Rs. 20-8 for a day, and for heavy baggage in the motor lorry Rs. 5 a maund. Application for cars or seats should be made to Manager, Clive Motor Company, Pathankot.

The motor car now runs as far as Mandi, but I am not sure what the fare is beyond Baijnath. For baggage, it is Rs. 8-8 per maund.

To ride in an ekka with comfort, unlace the seat for half its length and sit upright with feet in the well, and cushions or rugs behind. The ekka will carry 2 maunds of kit without inconvenience to yourself, but never try to ride in an ekka with another man if comfort is a consideration.

The Bubu and Dulchi Passes.—There are two approaches to Kulu from the south; one by the Bubu Pass 10,000 ft. and the other by the Dulchi Pass 6,000 ft. The former is the favourite, as it is very easy, and there is a saving of 2 marches, but it is not generally open till May, and is often closed by snow in November.

For the Bubu Pass, turn to the left, about 4 miles beyond Dehlu, and a march of some 7 miles more will land you at the Rest House at Jatingri. For the Dulchi Pass, *vide* routes at end of book.

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Kulu, Spiti and Lahoul came under British rule in 1846, after the first Sikh War. The religion of the people is, generally, Hinduism in Kulu, Hindu-Buddhism in Lahoul, and Buddhism in Spiti. The population is roughly 60,000: viz., Kulu, 50,000; Spiti, 3,000; and Lahoul, 7,000. In Kulu, polygamy is practised, and in Spiti and Lahoul polyandry. The women of Kulu are often very pretty, and not, generally speaking, very moral. The plain gold ring (balu) worn through the nose is the badge of married women; the other nose ornament in the shape of a leaf (bulak) may be worn by maids or married women, but never by widows. The women of Lahoul are generally plain, and the women of Spiti hideous. The men of Kulu are of the ordinary Hill type, and of Spiti and Lahoul, Mongolian.

A Word about the Kulu People in General !

Some 50 years ago a Captain Harcourt was Assistant Commissioner in Kulu, and his description of them, as he found them then, is absolutely true at the present day. He says of them "Their indifference to truth, their want of a sense of responsibility, their loose morality, stamp them as a class in whose favour not much can be advanced! ignorant, lazy, deceitful, and dissolute! In Kulu, unless the authorities are ever on the alert, the traveller might starve before the zamindars would stir to assist him.

When speaking of Kulu, it is well to bear in mind, that there are three divisions of the country: viz., Kulu Proper, Seoraj and Rupi. Kulu Proper extends from Larji to the Roh-tung Pass. Seoraj, from Larji to the bridge across the Sutlej at Luri. Outer Seoraj from Bunjar, over the Basleo Pass to the Sutlej, and Rupi, which is really the Manikarn Nalas, and is chiefly the property of the Rai of Kulu. Licenses for shooting are given for Kulu including Rupi, and for Seoraj, including outer Seoraj.

From long experience my opinion of the Kulu zamindar is the same. He is more favourably situated than any zamindar of the same class in the whole of India. He enjoys a superb climate, where famine is unknown, gathering his two crops a year, having unlimited pasturage for his flocks and herds, is very lightly taxed. Half his life is spent at Melas in drunkenness and debauchery, and yet successive Deputy Commissioners and Assistant Commissioners who administer the country, never cease to confer new favours on them. Why?

The prevalent disease, throughout the valley is Venereal, but one comes across many cases of Malarial fever, and Goitre is also frequently met with which is not to be wondered at, for the water they drink comes principally from mountain streams, and this though beautifully clear, and inviting to the eye, is full of decayed vegetable matter.

In the countries of which I treat the following game will be found:—

Game.—Wild Sheep—The Ovis Ammon, Oorial and Burrhel. Wild Goats—Ibex, Markhor and Tahr. Deer—The Stag, Barking Deer and Musk Deer. Goat Antelopes—The Goral and Serow. Furred Animals—Red and Black Bears, Panthers, Snow Leopards, etc.

Authorities.—As it is often important when travelling in unaccustomed lands to know to whom to apply in case of difficulty, I will make a short reference to the chief authorities in Kulu, Spiti and Lahoul. Ladak is under Kashmir, and Kashmir itself and Chamba are under their own Rajahs. Kulu, Spiti and Lahoul are all in the Kangra District, over which there is a Deputy Commissioner living at Dharmsala. Subordinate to him is a Sub-divisional Officer living at Nagar in Kulu. In Kulu Proper there is a Tehsildar living at Bunjar, beneath whom are the negees of Kothis and the lambardars of villages. There are Police-stations in Sultanpur and Bunjar. In Spiti the head official is the 'Nono' who lives at Dhankar; under him are lambardars of Kothis and lambardars of villages. The former supply coolies to travellers and are superior to the lambardars of villages; all the lambardars are called 'Gatpos.' The Rai of Kulu is a minor, but can fine up to Rs. 10 on the Criminal Side. He cannot speak Hindustani.

The 'Nono' of Spiti is an Honorary Magistrate, but has no civil powers, and can only fine up to Rs. 10 on the Criminal Side. He cannot speak Hindustani.

In Lahoul the absolute monarch of the country is the Chief Thakur. There are several other Thakurs in Lahoul, but none of them take any part in the administration of the country. The Chief Thakur lives at Kulong, but his court (the Tehsil) is at Kyelang. He is an Honorary Magistrate, and has the powers of a Magistrate of the Second Class. He is Negee, Tehsildar, and Wazir, for the whole valley. Under him are the lambardars of Kothis. The four Kothis of Rangloi or the Chandra Valley providing coolies for the Rohtung Pass, and the ten Kothis of Gara and Pattan, or the Bagha Valley, and the Chenab Valley providing coolies for the Bara Larcha, Sinkul and Kukti Passes. Coolies have to be taken from Kyelang for several marches if the traveller is going towards Ladak or Zanshar, and the custom at present is, for the lambardar to demand 'dustoori' for the total number of coolies taken for the total number of marches; that is to say, if the traveller demands twelve coolies from Kyelang to Rukchen which is 9 marches, the lambardar demands 'dustoori' for 108 coolies, instead of for 12; I doubt the legality of this, and the question ought to be decided. It is a question also whether the number of extra coolies they are allowed to

demand for carrying nine days' provisions for the entire party, would be for 12 cooly loads, 4 extra or 6 extra? This should also be decided. This has, I hear, since been decided in favour of the lambardar. The justice of the decision I fail to see.

USEFUL HINTS.

Experience.—*Experientia docet.*—But if you have no experience, it is often beneficial to make use of the experience of others. I therefore jot down a few hints for the benefit of those who are about to start on their first shooting trip to the Himalayas.

Language.—Learn as much Hindustani as you can, not with a view to becoming interpreter in the language, but because you will find it of enormous assistance to you when shikaring. Without a knowledge of Hindustani you are at the mercy of shikaries and coolies. With a knowledge of the language you take your proper place as manager and organizer of everything.

Money.—If going into out-of-the-way places remember that Currency Notes are useless. In Lahoul and Spiti, for instance, no one will look at them, and they will not be accepted at Kyelang, either at the Post Office or Tehsil. Take, therefore, a good supply of silver, specially small change, or you may be delayed for weeks whilst the precious rupees are coming to you.

Ammunition.—Take plenty of ammunition with you; it can be purchased from a Mussulman in Sultanpur who has a license to sell, but the supply is always very limited, and very unreliable. This Mussulman is also a watch-maker.

When on the subject of ammunition, there are some special bullets sold by the well-known gunmakers, Messrs. Lyon and Lyon, of Calcutta, called 'Rotary Bullets,' which can be used with choke barrels. I speak from experience, for I have tried them with my own guns, both of which are full choke in both barrels. The shooting up to 70 yards was good, and the wound made by the bullet, appalling. I recommend them as most useful to have in one's possession, at all events, as a stand-by, in case of accident to a rifle. I had no idea, until I tried it, that it was possible to make such good shooting from a smooth bore. For close quarters, such as bolting a bear or a panther from a cave, and for any snap-shot, I should prefer a gun, with these bullets, to a rifle. Messrs. Lyon and Lyon have introduced a gun for use with this bullet with flush back-sights, which I hear has proved successful.

For a panther at close quarters nothing can beat buckshot, 9 pellets to the charge, especially if you can get at the head or neck.

Goggles.—Take goggles for self and servant for high snow passes—also a Balaclava cap. In the absence of goggles, it will be found an admirable plan to paint thickly beneath the eyes and over the bridge of the nose with charcoal. I strongly recommend a note to be made of this, for the sake of servants and coolies, especially the latter, who are seldom

provided with any protection, excepting perhaps the branches of fir.

As a change from the everlasting chupatties made with dirty hands, try scones! Take an 8-oz. bottle of cream of tartar and a 4-oz. bottle of bicarbonate of soda, and mix 2 egg spoonfuls of cream of tartar and 1 egg spoon of the soda with three-quarter of a pound of flour, and 1 egg spoon of salt, all together with milk; roll the dough, and cut into 3-corner shapes, and bake in a frying pan over a very hot charcoal or ash-fire, the saucepan covered with a sheet of tin, which must also be covered with red hot ashes. In five or six minutes they are ready. One tablespoonful of Paisley flour to 3 or 4 ordinary flour, a salt spoon of salt and a little butter, if you have any, make excellent scones.

Three tablespoonfuls of flour moderately heaped up, are as nearly as possible quarter of a pound.

Kodaks.—If keen on photography take a Kodak, you will never get a better chance of your pictures than Kulu. If a good picture of snow is wanted, take only at, or nearly as possible, to 12 noon on a bright day, in May, June or July, no snow picture can be taken, so as to bring out the snow, except “instantaneous.” With a telephoto lens, some magnificent pictures could be taken, but the difficulty is to fix them to an ordinary camera, and in any case, a stand would be necessary.

Chills.—When you get into the hills, avoid chills at first, or you will be laid up with liver or something worse. You may laugh, but I have known of scores of cases. There is no fear after you have been in the hills a few weeks. It is the first and sudden change from the plains that causes danger.

Luxuries.—With regard to food, carry as little as possible. I look upon tea, sugar, porridge and rice for emergencies as the only luxuries necessary. Cocoa is good as it is often impossible to get milk. Pressed vegetables are good, as often you cannot get potatoes. Candles and matches are often not procurable. Some tins of soup containing about 20 tubes are very portable and useful for an emergency meal. The only fault I find with them is that they are rather too salt. If making soup from Indian game, such as antelope, chinkara, burrhel, barking deer, etc., always roast the meat first, and make your soup of the cooked meat. All Indian pheasants and partridges (except the hen moonal) are more or less dry and tasteless. Stuff them liberally with breadcrumbs, sage and onions (if you can get them), otherwise cook them with bacon or curry them. Some people like 'high' game! I don't! but then perhaps I am peculiar, for neither do I like bad eggs or bad oysters.

Tents.—An 80-lb. tent is quite sufficient for a bachelor, but it must be a strong one, and I should not recommend anything smaller.

It is a great mistake to travel in unnecessary discomfort. For a married man a 10' \times 10' Kashmir tent with bathroom and walled-in verandah, which can be used as a sitting-room. If intensely cold, a hole made in the ground under the tent, and filled occasionally with hot ashes from camp-fire, or cooking-fire, makes a tent quite comfortable. Cover with a large flat stone.

Living in Kulu for a long time I was able to have a regular encampment of several tents high up in the mountains, from which expeditions could be made for sport with one small tent.

Remember hooks with leather straps for hanging things on tent poles. Whether it is better to have tent poles in 2 pieces for convenience of transport, or not, is a matter of opinion.

Rifles.—Take care that you have a good rifle when after big game. You cannot expect to get many shots; hence the importance of having a weapon that you can thoroughly rely on.

Never buy a cheap rifle by an obscure maker. Far better consult the *Pioneer* or *Statesman* and buy from a *sahib* going home a rifle that has a good name on it. A good rifle is to a shootist, what a good pony is to a polo player.

I always use a .355 Manlicher Schonauer (take down model) it is a delightful weapon with a bore big enough for anything to be

met with in the Himalayas and small enough for a long shot at Ibex or Burrhel.

Field Glasses.—A pair of good field glasses are also of the greatest importance. You cannot walk up big game as you would walk up partridges at home, and it is necessary to use your eyes to save your legs. With good glasses and a little practice you can tell in a moment whether Ibex seen in the far distance are worth going after or not; with bad ones you must use your legs and get nearer. In the huge mountains of the Himalayas, Ibex, Bears, or what not, look like little specks on the hill-sides, and without good glasses you are terribly handicapped. Never, therefore, start on a shooting expedition without good ones, which, like good guns and rifles, always have well-known names upon them. If purchasing the new prism glasses, I recommend for sporting purposes $\times 8$ diameters and not $\times 12$, which latter have a much smaller field and require to be held steadier.

Servants.—Before starting secure a good servant, by which I mean a man who can make himself generally useful, and, above everything, has a good constitution.

It is better that a servant should be a bit of a 'budmash,' and a strong healthy man, than that he should be a 'gharib' man with a weak constitution. You cannot shoot in the Himalayas without experiencing extremes of cold and undergoing a certain amount of hardship, which your servant will suffer equally,

or to a greater extent than yourself, and if he falls sick, you will be greatly put about.

Select a good man therefore, and take care of him; see that he has a good and serviceable tent to sleep in, no matter how small, so long as it is warranted to keep out the wet and a certain amount of cold. Give him woollen socks for the snow, a puttoo suit, a pair of goggles, and do your best to keep him in health.

Maps.—Maps are very cheap, and of great assistance when shooting in a strange country. Ordnance Maps can be procured from the Surveyor-General, Wood Street, Calcutta, by official letter. For particular sheets, apply for a Key Map, or send latitude and longitude, or from Messrs. Thacker, Spink & Co., Calcutta.

Shooting Boots.—Have two good pairs of shooting boots for the march, and take care that they are good, for you cannot get them repaired. They are useless without hob-nails.

Puttoo Over-socks.—Provide yourself before starting with puttoo over-socks to be worn in addition to worsted socks with grass shoes. Three or four pairs will be sufficient for a three months' trip. They are procurable from many merchants in Srinagar, Kashmir. Send sock for a pattern. They cost about 12 annas a pair. With worsted socks only and grass shoes you are likely to get sore feet. When ordering, remember to state whether

you require them with or without the divided toe, as if over-socks are made thus, the woollen socks or stockings must also be made with the divided toe, as made to suit the grass shoes of Kashmir. For Kulu, Lahoul and Spiti excellent worsted socks and stockings are made by the girls at the Moravian Mission, Lahoul and from a sweeper named Gahaya in the Bazaar at Sultanpur.

Grass Shoes.—I cannot too forcibly impress on sportsmen the enormous advantage of wearing the grass shoe of the country in which they may be shooting. It gives a better hold on any ground than any European boot that was ever invented, and can be replaced at a moment's notice. In Kashmir, shikaries always carry rice-grass rope with them and make shoes as required. In other countries you buy the grass shoes ready-made and carry them with you. If over a pair of worsted socks, a pair of puttoo socks that lace up the front are worn, the feet will never get chafed and never feel cold, even after walking through snow and slush. In snow your feet will be subject to frostbite with leather boots, but with worsted socks, puttoo socks and grass shoes, never. In Kulu, grass shoes are only made 5 or 6 inches long to cover toes and half sole of foot, so that they do not do for Europeans. Get, therefore, if possible 'poolahs' from Seoraj at 8 annas a pair. For snow and for Himalayan shooting you *must* use the grass shoes of the country. Write to

Naib Tehsildar of Plach, Kulu, for them, and send paper pattern of foot, but order at least a dozen pairs, as natives never make 2 pairs exactly the same size, and about half your order will be useless.

Walking Up-hill.—When walking up-hill, always try to walk as much as possible on the flat of the foot, instead of the toes; when you get used to it, it is a great relief. Watch! and you will never see a true hillman walking on his toes, however steep the ascent may be.

Heavy Baggage.—If money is an object, and heavy baggage is sent to the furthest point by goods train, send at least a month before you start yourself. Remember that Indian trains are veritable creepers. Consign to Station-master, and send him money to announce its arrival by telegram.

Never send rifles by goods train.

Liquors: Tobacco.—Few men who go in for shikar carry any liquors with them, and indeed with the healthy out-door life you lead, and the delicious clear cold water found nearly everywhere you are better without them; and if you have strength of purpose to forego tobacco altogether, so much the better. At great altitudes, the air is so rarified, that respiration is often difficult, and the difficulty is undoubtedly increased by the frequent use of tobacco.

Camp-bed.—Do not be induced to take a waterproof sheet only, and sleep on the

ground. It is not necessary. Camp-beds are cheap, and can be procured weighing only a few pounds. It is far healthier to sleep off the ground. If intensely cold, however, and one has not a mattress for the camp-bed, to sleep on the ground will be found warmer, but doing so has its disadvantages.

Cooking Pots.—Do not take copper ‘degchies’ for cooking; they have the advantage of strength, but the disadvantage of requiring to be constantly ‘kalaied,’ and it is extremely difficult in these countries to find anyone who can do it. Block tin pots are therefore preferable, and better still aluminium, which is cheap.

A camp oven can also be made of a kerosene oil tin with stout galvanized wires passed through the tin one-third of the way up to hold the dishes that are to be cooked. A cover must be made for the tin, which acts as a door. Red hot ashes are placed above and below the tin, when used for cooking, and when not so employed, the tin can be made use of for carrying stores.

Haversacks and Water-bottles.—Soldier’s haversacks are very useful for carrying cartridges or odds and ends in, and the leather-covered soda-water bottle, with sling, for water would be hard to beat.

Sporting Dogs for the Himalayas.—Highly-trained pointers and setters are useless for Himalayan shooting. What is wanted are good working spaniels that retrieve; and if

you value them, never trust them in the jungle after pheasants without spiked collars, if panthers are about. If getting dogs from England and intending to breed from them, select those that are very low in the leg, as all animals bred in India run to leg. Cuthbertson and Harper, of Calcutta, supplied me with very good spiked collars; but I had to file down the spikes.

Tarpaulins.—For those who are luxuriously inclined, I strongly recommend a tarpaulin for the bottom of the tent—provided with one, you are dry under all circumstances, and they keep out ticks to a certain extent. I have heard that King cocoanut oil rubbed round the wrists and ankles will keep these pests off the body. The King cocoanut abounds in Ceylon; the oil can be got from Colombo. Nearly all the flat places on these mountain meadows, or thaches, are sheep folds, and ticks are terribly in evidence.

Paraffin oil rubbed on the face and hands will keep off mosquitoes and sandflies, and is not half so unpleasant a remedy as might be supposed. Keating's Powder, "Flit" and "Flytox" are useful.

Waterproof Sheets.—Always take a waterproof sheet for your bedding, not only for protection from wet, but also, and more especially, for protection from the vermin, for which Hill men are remarkable.

Odds and Ends.—In the way of odds and ends take with you a couple of good skinning

knives, waterproof covers for gun and rifle, a good, strong khud stick, not too heavy, a compass, some string, some one anna stamped envelopes (in the metropolis of Lahoul I have been sometimes weeks without being able to purchase a stamp), and I should certainly take a Whitaker's Almanack, enlarged edition. There is an enormous amount of useful information in it; and it is an advantage to know that the more you read it, the better informed you are on many countries and many useful subjects. It is not heavy, and is well worth the carriage. A compass will be found very useful if caught in a snow-storm at the top of a pass. In such a storm, the inclination is to go round and round, and without a compass one is soon bewildered. An aneroid barometer is useful for getting approximate altitudes, but as a weather glass is, in these latitudes, of little value.

For the weather, you may take it almost as a certainty, that so long as the wind blows steadily upwards during the day, say from 9 till 4, and steadily downwards at night, the weather will remain fine. If it varies, look out for a change, for it will surely come.

CAMPS.

Never pitch your tents in a place where there is any chance of an avalanche coming down. Several lives have been lost by doing so.

Never pitch your tents in a hollow. In the mountains a trickling stream becomes a mighty torrent in a few hours; and if this happens in the night, a good portion of your kit may be damaged, or even swept away.

Never pitch your tents close to a village, if you can find a place at a reasonable distance from it.

The Hill people suffer much from small-pox; they are notoriously unclean, and the villages are always liberally supplied with dogs, who never lose a chance of visiting encampments during the night and take away whatever they can find, often destroying trophies of the chase. All of these evils can be avoided, by avoiding the villages, and I would add, avoid those places or thaches where sheep have actually been folded, for they are always alive with ticks. Unfortunately, however, they are generally the only places level enough to pitch a tent.

In case of snow, be careful to have it constantly swept off the outer 'fly' of the tent, or you will soon find yourself minus a ridge-pole, which it will be impossible to replace.

Immediately your camp is pitched, have trenches dug round your tent, unless you are fond of night work. Your servants will never do it unless ordered, and you yourself may be deceived by the appearance of the weather; but storms in the hills are frequent, give little warning of their approach, and generally come at night.

In bad weather send your tents on first, and give them to the strongest coolies, this is especially necessary in Lahoul where coolies supplied are generally women. Attend to this personally, when women, as well as men come for loads, for unless checked, the men will always give the women the heaviest and most difficult things to carry and amongst these, tent poles, especially if not jointed, rank first.

Advice to Beginners.—My advice to beginners is, do not be induced to travel in the greatest possible discomfort when shooting. To be comfortable, without luxury, costs very little more than being uncomfortable, and there is no advantage whatever in discomfort. I lately met a young fellow who was on his way to Changchenmo with the 'inside fly' of a tent only, to sleep and live under, and it was so old that it would probably be blown to rags, before he reached Leh. He had only one cooking-pot, a tin tea-pot being occasionally used as a substitute for a second. He had run out of tea at the commencement of his journey. He had no table or chair, and

no bath, and said that he had only tubbed three times in two months! Now, where is the sense of all this discomfort?

A Bath.—To travel without a bath is inexcusable. It is easy to procure a light zinc one, have a wooden cover made for it, and a strap to go round it, or a basket-work interior. In any case, it would carry a large portion of your necessary kit, and you would never be without that most delightful and health-giving luxury, a cold tub. In the absence of a tub, a hole dug in the ground with a waterproof sheet placed in it, and filled with water, is a good substitute. I always have with me an india-rubber bath, weighing about 31 lbs., for emergencies.

Kulu is remarkable for its delicious fruit. I have never tasted better peaches than are grown in the lower portions of the valley. It is unfortunate that owing to transport difficulties, it is not possible to get an outside market for them. Apricots grow wild in great profusion, but the fruit is stringy, and not of much account. The Black bear finds the wild pear (Shegl) irresistible in the autumn months.

The apples and pears are, of course, renowned throughout India. The best, are grown in the upper portion of the valley and the Banon brothers of Manali orchards and the Hall Estate at Nagar send out, I think, the best.

The late Colonel Rennick built himself a summer residence at Nagar, which, for fineness of position, thoughtful planning, and superior finish to the minutest detail, would compare favourably with the best houses in Simla. This property now belongs to H. H. the Rajah of Mandi, who also owns the famous orchards.

GAME LAWS.

There are no game laws for small game in the Kangra District, beyond that which prohibits the shooting of game birds between the 1st March and 15th September. It is possible that in view of the great difficulty of enforcing them in the mountainous district, none are necessary. If, however, any means can be devised between the Executive Officer and Forest Officer to stop the shooting of birds during the breeding season, and to stop netting and trapping, much good will be done.

For big game.—There are certain rules laid down, in that the female of the wild goat and wild sheep are not to be killed. No Ibex to be shot with horns less than 30 inches. No red bear may be shot after 1st July till 1st October and the number of each species that may be killed, is limited. Red Bear 2, Ibex 3, Burrhel 3, Tahr 3. Black Bears and panthers are unprotected. There are also general rules for the preservation of game throughout the Punjab, which it would be well to study. Musk deer are preserved.

Special provision should be made to prevent the wanton destruction of game by native shikaries, and for the preservation of musk deer from netting and snaring. The latter most necessary.

Many moonals are killed after heavy snow-fall! they alight on soft snow, and being very

heavy birds, cannot find in the soft snow a sufficiently hard spot to take off, to renew their flight, and can be knocked down with sticks.

The close season for game birds is from 1st March to 15th September, and the Deputy Commissioner of the District considers it desirable that Deer, Wild Sheep and Goats, Barking Deer, Goral, Serow, Tahr, Musk Deer, Burrhel and Ibex, etc., shall not be shot during the breeding season, viz., 15th March to 15th September.

The closing of particular Nalas for shooting has been tried in order to provide a sanctuary for game, but they were never closed for grazing as well, and therefore the scheme was useless. It is not the firing of a dozen shots annually in a Nala that drives away the game, but the constant presence of huge flocks of sheep and goats and herds of ponies (all the zamindars send their ponies on to the thaches in the summer) which leave not a blade of grass behind them for wild animals to feed on.

There has been a talk of dividing the country into beats, but to my mind, it would not act, as some Nalas hold bears only, some ibex only, and some burrhel only, and so a man who wanted burrhel would not care to be put into a Nala that held only bears, but he would have to take whatever beat he was posted to.

With regard to the shooting of Deer, Wild Sheep and Goats, if that portion of the Deputy

Commissioner's order were acted up to, there would be no opening for sportsmen in these countries, and it would amount to a close season for these animals *in perpetuo*. I cannot understand this. He cannot mean the females, as their lives would, of course, be protected under all circumstances.

Of late years great inconvenience has been caused by the 'kurroo' hunters that one comes across in the highest hills. 'Kurroo' is a small bitter root, that is in great demand in the plains, to aid digestion, and it commands a high price. The Lahoulis and Bhuttias have found this out, and come into the country in May and June, in large numbers to hunt for it. It not infrequently happens that, having put up your glasses to look at what you imagine to be an ibex or a bear, you find instead that you have covered a 'kurroo' hunter, and your sport for the day is over.

This 'kurroo' collecting is actually illegal, but it goes on merrily, and no steps are taken to stop it. Kurroo is of the Gentic family.

With regard to the size of heads, there has been much controversy as to what should and what should not be shot. It is a hard question to decide, but if shooting men would make it a rule never wilfully to shoot a head smaller than they have already secured, not much harm can be done, e.g., a man who had never shot an ibex, would, in my opinion, be quite justified in shooting a head of 30 inches,

whereas a man who had already shot a 40 inches would not.

It may be laid down that the following are the limits to the size of heads that any sportsman is likely to get, and if he succeeds in reaching this limit, he may be esteemed very fortunate:—

Ibex	..	..	50 inches.
Markhor	..	..	50 "
Tahr (Kurt)	..	..	14 "
Serow	..	..	12 "
Oorial	..	..	32 "
Goral	..	..	9 "
Ovis ammon	..	..	48 "
Burrhel	..	..	26 "
Barking Deer	..	..	8 "
Thibetan Antelope	..	..	28 "
Ravine Deer	..	..	14 "

The Kashmir game laws lay down as shootable heads: Markhor, 40 ins., Ibex, 35 ins., Ovis ammon, 35 ins., Sharpu, 24 ins., Burrhel, 23 ins.

For recording measurements of animals in the field. If circumstances permit, proceed as follows:—

Length.—Pull the nose and the tail so as to get them as nearly as possible in a straight line. Mark with 4 pegs, one at this end of nose, and at end of tail, one at root of tail, and the fourth at nape of neck behind the ears.

Height at Shoulder.—Place the leg and paw in a standing position and place a peg at the top of the wither, and measure carefully. Standing height (*a*) with extended paw (*b*) with spread paw, as well as length of fore and hind legs from pegs at the stomach line.

The entries in game book should be as follows:—

1. Straight length from nose to tip of tail.

2. Length a long curve to root of tail.

3. Length of tail.

4. Length of head to nape of neck.

5. Girth, upper arms.

6. Girth, forearm.

7. Girth, body.

8. Girth, head.

1. Height at hindquarters.

2. Height at shoulder

3. Length of foreleg.

4. Length of hind leg.

5. Height cleaned.

6. Height not cleaned.

7. Cleaned skull, length, breadth, height, weights.

Give also sex, estimated age, condition of teeth, locality and condition as copied from Rowland Wards' book.

KULU.

Residents in Kulu.

At Bajoura, 9 miles below Sultanpur, at the bottom of the valley is the fine estate of the late Colonel Rennick, now the property of Late Hira Lal of Mandi. Opposite the Gahr house the Beas can be crossed, for sporting purposes, on a 'sana' (blown out buffalo skin).

At Bandrole, 6 miles above Sultanpur, are the apple and pear orchards of Mr. Lee.

At Aramgahr, 8 miles above Sultanpur, will be found some tea gardens, and apple orchards.

At Dobi, 10 miles, you come to the fruit-gardens and estate of Mr. Donald, whose name is well-known throughout the Punjab for the excellent fruit that his gardens produce. He has now built himself a house on the Nagar side of the valley, and Dobi is to let also a smaller house near Nagar, called 'The Cottage.'

A Katrain above the Dâk Bungalow is the winter residence of the late Mr. Mackay, a bright cheerful house with good view, and good shooting close around.

Nearly opposite Katrain on the left bank of the Beas and about 1,000 ft. above it, and visible for many miles round, stands Nagar Castle. The Castle is said to harbour a



SKETCH MAP
of

KULU.

With routes to Lahoul & Spiti from Simla.
"Sungha" bridges marked thus.

ghost—the ghost of a Ranee of Kulu, who committed suicide by throwing herself over the balcony, because her spouse had signified his intention of taking the life of a strolling minstrel to whom he thought she was paying too marked attention.

It contains also a small temple where the people were formerly tried by the 'goat test,'* and is an interesting building, and would answer very well for offices and kutchery, but is, I think, too old to be used as an abode for Europeans; it strikes me as being unhealthy, and the water-supply is undoubtedly bad. It is an appallingly cold house in winter. It has now been repaired, and is called the Sessions House, but it is also used as a Rest House for travellers.

Distant half a mile, and some 300 feet above it, at the extreme edge of a ridge jutting out from the Chaki Nala, is the house that the late Colonel Rennick built for himself for the summer, now the property of H. H. The Rajah of Mandi. The situation is good; there is always a cold breeze down the Nala, and the drinking-water comes from a delicious spring about 300 yards above the house; this

* In the 'goat test,' the prosecutor and defendant both appear before the temple, each with his own goat. Prayers are repeated, and at a given sign the goats are released; whichever goat walks first into the temple, wins the case for his master. If neither walks in they try again until one does go in.

water will doubtless be brought into the house by iron pipes some day! Within a couple of hundred yards, is a house that belonged to the late General Osborne, Indian Army, who was buried in this garden. It is now the residence of the Sub-divisional Officer in Kulu. General Osborne was a good specimen of the fine old English gentleman, and he was loved by everyone in the valley.

At the head of the valley, facing due south, with a grand view, is the residence of the late Captain Banon, Indian Army and now belonging to the three sons, who are well known as the Banon brothers, for the excellent fruit they sell. The soil of this orchard is so good, that it produces most excellent fruit, and the apples and pears grown by them, and by the Hall Estate at Nagar, I consider the best in the valley. Apples grown at the higher elevations in the valley, keep much better than those grown lower down, and are far more juicy.

Five hundred feet above, and distant one mile from the river is 'Dunbar House,' the summer house of the late Mr. Mackay. I regret to say that since this small book was first published, this fine old shikarry and sterling good fellow has passed away. Many are the benefits that I have derived from his experience and advice, and much enjoyment have I derived from his many thrilling yarns. I myself buried the poor fellow opposite the Dâk Bungalow at Manali, a spot that he

dearly loved, in November 1894. To my mind, Dunbar House occupies the best situation in the valley. It is quite private, commands beautiful views, has a grand lawn in front, a fine orchard, and the climate is invigorating to a degree.

It has unfortunately been allowed to go to ruin, and has not been occupied for years.

The Game of Kulu.

Kulu Game.—The following game is found in Kulu:—Red Bear, Black Bear, Panther, Burrhel, Ibex, Serow, Barking Deer, Kurt, Gora and Musk Deer; and of small game Golind, Moonall, Argus, Cheer, Koklas, and Kalij Pheasants, Black, Wood, and Chickor Partridges, Duck, Snipe, Woodcock and an occasional Quail, and the Golind or Snow Pheasant.

“Mr. Hicky names six varieties of Panthers, of which we will take the Hill Panther, and the Snow Panther or Leopard. The Hill Panther is very compactly, and muscularly built with very little superfluous fat or flesh, yet of exceptionally large size and weight. Their colour is generally darker to correspond with their darker surroundings. One peculiarity which they have is, that no matter what their size, their feet are very small and compact.” With this description I agree, except that I have not noticed the smallness of feet: perhaps other sportsmen have?

Snow Panther or Leopard.—“ Exactly the same species of animal; of the same size and weight, with the only difference that its coat has assimilated by nature with its surroundings.” Here again my experience has been that the average size and weight of the Snow Leopard is much less than the average size and weight of the Hill Panther.

I shot a very fine Panther close to my house a few years ago, and as it was the largest I had ever seen, from amongst over 20 shot, I got a man who was visiting the valley at the time to certify to the measurement, and here is a copy of the certificate. “ Certified that I was present, when a Panther shot by Colonel R. H. Tyacke on the 21st December, was measured, when pegged out for curing. The skin measured 9 feet 4 inches.” (Sd.) W. H. Young, Late Manager, Bank of Tarapaca, Valparaiso. Of course it should have been measured on the field, when shot, in the orthodox manner, but unfortunately, I neglected to do so.

Panthers.—Panthers are very plentiful throughout the valley, and create great havoc amongst sheep, goats, and unfortunately sahibs' dogs; I have myself had four carried off in one year, only one of which I succeeded in saving from death.

Black Bears.—Black Bears are found in almost every nala; but as the country is so densely wooded, they are not often shot, excepting during the month of August, when

they cannot resist the Indian corn in its green state, and fall an easy victim to the rifle of the sportsman. Since 1892, a reward of Rs. 8 has been sanctioned by Government for the destruction of Black Bears, and the following is (or was) the form of certificate, required from sahibs shooting them, who wished to claim the reward.

“Certified that I have shot, and am entitled to the Government reward for full-grown, or half-grown Black Bears, the skins of which have been so treated, as to prevent their being presented for reward a second time.”

With above send receipt for amount claimed, if for over Rs. 20, a stamped receipt, to the Sub-divisional Officer, Kulu.

A Government reward of Rs. 8 is also given for the destruction of Panthers.

In 1920 the reward paid for Black Bears was Rs. 25, and for Panthers 8, and in 1921 rewards were paid for 29 Black Bears, and 4 Panthers.

If a Panther is lying wounded, and there is any doubt about him being stone dead, always approach from behind, so that if alive, he must turn round to go for you, for Panthers are past masters at lying “doggo.”

Red Bears.—Red Bears are plentiful in the upper valleys, but are seldom found below 9,000 feet. As soon as the young wild carrots commence to sprout on the thaches, they are bound to come for them. Watch also the crows, which follow bears digging, as they

follow the plough at home, and often give Mr. Bruin away.

Burrhel.—Burrhel are found at the head of the Parbatti Nala, also in the Jagatzuk, Sainj and Tirthan Nalas.

Ibex.—Ibex are found in the Parbatti, Solung, Hamta and Manali Nalas, and in several other nalas, which are seldom visited, but I have never seen any good heads, though I know that there are some high up in the Hamta.

I do not think any head has ever been seen in Kulu, above 45".

Serow.—Serow are sometimes found in the upper nalas of Kulu, but are very rare.

Barking Deer.—Barking Deer were plentiful in all nalas at the lower end of the valley, but are not found above 5,000 ft. Owing to trapping and netting they are now practically extinct.

Kurt or Tahr.—Kurt or Tahr are found at the upper end of the valley, and are fairly plentiful.

Musk Deer.—Musk Deer have, of late, become scarce, as the value of the musk pod is too great a temptation for the Kulu native sportsmen. A law was passed in 1895 making it almost criminal to shoot Musk Deer. They were plentiful before the law was passed, whereas now they are seldom seen. So much for game laws, without gamekeepers. As a matter of fact, they are still netted

everywhere, and the culprits are never brought to justice!

I am of opinion that it should be permitted to shoot one Musk Deer to each license, by which no harm would be done. All the harm is done by netting, and since Mr. Howell's time no effort has been made by successive Sub-divisional Officers, to stop it.

Goral.—Goral were plentiful everywhere up to 7,000 ft., and there are some good heads amongst them. They are still to be found at Larji and Kelat in considerable numbers.

Scarcity of Game in Kulu.—Much is heard of the scarcity of small game in Kulu in the present day as compared with what it was a few years ago, and it is not difficult to account for this scarcity of game when one takes into account the manifold enemies the poor birds have to contend with.

An Explanation.—Every evening Pheasants are potted in the trees as they retire to roost, and Chickor are slaughtered frequently as they sit huddled together on a rock in the cold mornings. Quantities are destroyed in nets, caught in traps, or shot as they are feeding along a narrow line of corn, carefully laid down in a likely spot, and watched by a concealed sportsman (?) Then during the breeding season numbers of eggs are taken, either to eat, or to be wantonly destroyed, but the shooting of birds in the breeding season, which is just the season that licenses are

issued to zamindars for the protection of their crops, is the great curse.

Young birds, especially Chickor, are captured and sold in the different bazaars, where they are purchased for fighting purposes, to amuse fat and lazy natives, who delight in watching the poor creatures maim each other, though they would rather deliver their immortal souls to purgatory than fight themselves.

Besides this, I regret to say that there are some European residents in the valley who are quite capable of shooting for themselves, who either provide the natives with powder and shot to go and shoot for them, or else purchase the birds when shot.

In addition to all this, there are the birds' natural enemies, all of which abound—the Fox, the Jackal, Stoat, Weasel, Hawk, Kite, etc. With such a host to contend against, it is, to me at least, by no means surprising that the small game is decreasing. But for all these evils, except, perhaps, for the last named, which presents difficulties, there are remedies to be found.

The trouble is, that these licenses for the protection of crops are issued during the breeding season, and that is the time that all the damage is done.

The order is, that the licencees must hand in their guns to the Treasury on the 1st November and to satisfy the order any old shooting iron is handed in, but in very many

cases, a good gun is kept back for poaching. Nobody is ever caught at the game but the practice exists, and as it is India, and no big officials come to shoot in Kulu, nobody cares.

In the first place, I would invite the hearty co-operation of the Forest officials and their subordinates, who appear to be the only persons empowered to act, to put down poaching, that is to say, to bring to justice all persons shooting without a license, robbing nests, snaring, etc. Licenses are at present granted with a sparing hand, but in a country like Kulu, poaching is bound to flourish. If the Forest Officer would only move, I am quite sure, that if backed up by the Assistant Commissioner, much good could be done. Imprisonment without the option of a fine in one or two cases, would stop it. If guns are considered necessary for the protection of crops, flocks and herds, it is not right that the zamindars should be charged for any license whatever; they should be exempted, as farmers at home are exempted from paying a license for sheep dogs. On the other hand, if they are carried for the purpose of killing game, the price is absurdly small.

With regard to the employment of natives, by the residents to shoot for them, the remedy is in the hands of the latter. So minimise the ill-effect of poaching. The Pheasants of Kulu are the "Golind" found only on the highest mountains. The "Moonal," the hen-bird of which is the Kutri or Karari. They are

fairly numerous in many nalas but at altitudes over 10,000 ft. unless driven down by heavy snow.

The "Cheer" Pheasant is found in only a few nalas, he is a grand bird, and the only Himalayan Pheasant that I know with the long tail.

The "Koklas" is fairly plentiful in many nalas above 8,000 ft.

The "Tragopan," or "Crimson-horned Pheasant," often but incorrectly called the "Argus," is found whenever the "Koklas" is found.

The 'Kalij' is common everywhere from 3,000 to 7,000 ft.

SUPPLIES.

Difficulties in Kulu.—Supplies, by which I mean the ordinary necessaries of life, such as firewood, meat, flour, milk, etc., are plentiful and are only hard to procure when the official who issues orders on this head, instead of being a sound strong man, only thinks that he is. The Kulu people are an independent and truculent race, and have been greatly spoiled in the past by different administrators, for reasons best known to themselves. They will neither carry a load for you, nor supply you with the merest necessaries of life, except under compulsion.

The order has now gone forth, that no coolies are to be supplied to travellers, and in Sultanpur no grass is to be supplied by the Tehsildar, for animals, and at the other stages, the prices laid down for wood, charcoal and grass are ridiculous. There are unlimited supplies of each throughout the valley, and why the charge for them to travellers should have been enhanced within the past year or two, by anything up to 300 per cent. God only knows. There is also an order which is absolutely senseless, that after a stay of three days, the Tehkidar is to stop supplies to travellers, although the bungalow may not be wanted by anyone else.

A word with regard to 'Milk.' The custom is, for the lambardar to take a 'lota' round

to the different zamindars, and collect what is required, by driblets, a little from each, so that by the time it reaches the consumer, it is a good useful blend, and probably well stocked with typhoid germs, of course tinned milk cannot compare with fresh, but in this case, I should prefer it.

Money.—With regard to money—there is a native banker at Sultanpur; Pohlu Mull Mela Mull where the traveller can cash his cheques (the charge is two per cent.), and obtain what money he requires.

Wines, etc.—There is also a store attached to the banking establishment, but Lala Ram Nath holds the license for sale of wines and spirits.

Fowls and Eggs.—Rarely procurable.

Vegetables.—Excepting potatoes and onions not procurable, often not even onions.

SHIKARIS.

Shikaris.—So many men offer their services as shikaris, who are quite unworthy of the name, that it is well to bear in mind the following points: (1) The shikari's duty is to show the way over country that you are probably entirely unacquainted with. (2) He is to give you the use of his experienced eyes in spotting game. (3) He is by his knowledge of the ground to bring you within shooting distance of game, and then his duty ceases temporarily when the game is bagged. (4) He is responsible for skinning and rough cleaning trophies, and the care of them by night, which is very important. I wonder if the officer who grants the licenses ever thinks of asking these men, what they think their duties are? I believe that now, a licensee *must* have a so-called shikari, who is held responsible that no undersized heads, or females are shot. Information on this subject can be obtained from the Conservator of Forests, Kulu. Owing to the dearth of competent shikaris, men visiting the valley for sport, are nearly, always taken to the same nalas, as these gentlemen with the courtesy title of shikari, never take the trouble to find out where game is, and are generally ignorant of the country beyond the proximity of their own villages. There are many nalas in Kulu besides those which are usually shot over,

that hold game, but are never tried, because these shikaris know nothing about them. The favourite dodge of these shikaris is, if they get hold of a man who has done no big game shooting in the Himalayas, to urge him to shoot at an impossible distance, at which of course he misses, and then to return to their villages and say, I took the sahib up to within 15 yards of the ibex, bear, or whatever it may be, and he missed!

The pay of these shikaris is, I believe, one Rupee a day, but you will be worried for more, and you will find that if there is a 'Mela' within 20 miles you will be left to your own resources for some days, on the excuse that his grandmother's aunt, or some other remote relation has died suddenly, and that he must go to attend to her obsequies. He will return at his leisure, and probably drunk! I give a list of some of those having the courtesy title; or rather who call themselves shikaris, but I cannot say which have been granted licenses, as that rests with the Conservator of Forests.

"Moti," Manali.

"Renvo," Manali.

"Lakshu," Manali.

"Gillu," Manali.

"Biku," Dungri.

"Jitu," Shilleen.

"Thurn," Jagatzuk.

"Nuntoo," Shial.

"Teuchloo," Solung.

- "Jocki," Pulga, Parbatti Nala.
 "Kundloo," Pulga, Parbatti Nala.
 "Khoblu," Pulga, Parbatti Nala.
 "Mandas," Dhar, Tirthan Nala.
 "Dhobi," Jagatzuk.
 "Khemi Ram," Tung Saraj.
 "Eetoo," Pulga.
 "Sheri," Hunipur.
 "Teetoo," Sujla.

How to Approach Game.—As there are no real shikaris in some of these countries, you will often have to make your own arrangements for getting up to game. For those who are unaccustomed to the business, I lay it down as a rule, always shoot up-hill for Bears, because the wind always blows down in the hills, morning and evening, which is the only time for shooting. The talk about Bears charging down-hill is all rot! If you want to shoot big game, you will be only too glad to run the risk of a charge of Bears, Tigers, Panthers, Bison, or anything else. Whilst on the subject of charging, my theory is that all wild beasts when they leave their lairs, have it firmly impressed on the brain what to do in case of sudden danger. They have a place of safety to make for in view, and this spot they will surely make for, when disturbed. Supposing that it is situated due east from the place where they are suddenly come upon, you may approach them from any other point of the compass than east, and they will move away from you, but if approached from

the east, they will come straight for you, and you will probably think that you have been charged, whereas you were simply in the direct line of their retreat to safety. Excepting under most exceptional circumstances, wild animals will not charge human beings; but my remarks do not of course refer to animals wounded or with cubs. For game of the Wild Goat and Wild Sheep class, take every advantage of the wind, and approach from the same level if possible, if not, from above, never from below, as these animals make such good use of their eyes that it is almost impossible to get near them from below, but they seldom look upwards. Do not be induced to shoot at an animal that is lying down, unless at very close quarters, for it generally means a miss, or worse still, a wound—which is cruelty.

For Bear shooting, the best time is, daylight till 8 or 9 o'clock, and again after 4 p.m. For Ibex, early morning, when they will be seen moving about feeding, and so are easy to find, whereas in the middle of the day when they are resting, they are hard to locate. Mornings are generally fine, and the wind steady, and if there is a change in the weather, it will come in the afternoon.

For small game shoot up-hill.—For Pheasant and Chickor shooting, always shoot up-hill, as the birds invariably fly down.

Kulu names for different game, animals and birds.—For the convenience of those who

are unacquainted with Kulu, I give the Kulu names for the different game, animals and birds:—

<i>Black Bear</i>	..	Kala or Cheeta Balu.
<i>Red Bear</i>	..	Lal Balu.
<i>Panther</i>	..	Mirg or Brāg.
<i>Ibex</i>	..	Tangrole.
<i>Burrhel</i>	..	Myatu.
<i>Serow</i>	..	Yamoo.
<i>Musk Deer</i>	..	Beena.
<i>Goral</i>	..	Bun Bakri.
<i>Tahr</i>	..	Kurt.
<i>Barking Deer</i>	..	Kakur.
<i>Moonal</i>	..	(Male) Moonal.
<i>Moonal</i>	..	(Female) Karari or Kutri.
<i>Argus (Tragopan)</i>	..	Jeerjurana.
<i>Koklas</i>	..	Koakta.
<i>Kalij</i>	..	Kaleyshur.
<i>Cheer</i>	..	Chaman.
<i>Woodcock</i>	..	Sum Kokri.
<i>Chickor</i>	..	Chuckoor.
<i>Wolf</i>	..	Ruh or Shunkal.

When coming across the ‘nishans’ or pugs of Bears, you can tell whether they are of black or red, by the shape. The pugs of the forefeet of the Red Bear, are shorter, and wider than those of the Black Bear, and the mark of their long claws can be easily seen, especially on snow, about half an inch to an inch in front of the toes, also remark that the “nishans’ or markings made by Red Bears are

deep, close together, and covering a considerable area. If the 'nishans' are small and scattered, they are of the Black Bear.

Preservation of skins.—The preserving of skins, until sufficiently dry to be sent down country, will be found a difficulty, as the only people who are likely to accompany you are 'Kaneits,' and they imagine themselves too high caste to manipulate a skin; and if you endeavour to force them, they will desert you. The usual custom has been to send the skin, immediately it is taken off the animal, to the nearest Moochee, and if, having shot the animal, you do not particularly value the skin, this plan answers; but if you want to keep your trophy, on no account do so, or it will certainly be destroyed. I myself lost several valuable skins in this manner before I learnt better.

Avoid Moochees.—The Moochee will take the skin, put it on one side until it is his pleasure to commence work, by which time maggots have got at it, the hair has slipped, and the skin is worthless. You will then recover your skin by what I call value-payable post; that is to say, the Moochee will demand payment before the skin is sent, and when it reaches you it will be too late to move in the matter; for on enquiry you will find that your friend has gone for change of air to Kangra, or elsewhere, his home will know him not, and life is too short to enter into a correspondence for the sake of a few rupees.

The only thing to be done therefore is to dry the skin yourself with what help you can get, and my recipe for this will be found later. I can however recommend a Moochee living at Barsan, at the head of the Bundrole Nala, for skins that are of no particular value. Do not send the skin to him, make him come to you.

The Claws of the Red Bear.—It sometimes happens that when a Bear is shot, the skin is found to be of little value, or it may be damaged in drying, or by dogs. Before, however, throwing away the skin of a Red Bear, cut off the two fore paws, the claws are generally of considerable length, and when artistically screwed on to nice flat pieces of wood with a hinge in the centre to enable them to fold, they make admirable stick racks. If the claws are cut so that a little of the red hair remains attached to them, it adds to the appearance. The claws of the Black Bear take an excellent polish, but they are too small for making stick racks.

The Skinning of Big Game.—As the sportsman in these countries cannot rely on either shikaris or coolies to assist him in any way in the skinning of his game, or the drying of his skins, a few words on the subject may not be out of place. Firstly: When the animal is shot, lay it on its back, and with the skinning knife (of which the sportsman should always have two or three) cut from the middle of the mouth (lower jaw) right down the centre of the body to the tail, and if the animal is a

long-tailed animal, continue the incision through the centre of the tail to the tip; but take great care in cutting down the belly, not to cut deep, or the blood from the flesh and the filth from the intestines will damage the skin.

Legs.—Having cut the centre line, cut at right-angles from it down the inside of the forearm through the arm-pit, and on through the centre of the leg to the pad, or to the centre of the hoof. Act similarly with the hind legs, and then commence to strip the skin from the body. Be very careful that the skin is stretched evenly, under your own supervision, so that when firmly fastened to the ground the arms and legs may be squarely extended, and exactly at the same angle on either side of the body, for as it is stretched and dried in the first instance, so it will remain for ever afterwards. All is simple enough, with the exception of the mouth, eyes, ears, and claws; but with these great care is necessary, or the skin may be irreparably disfigured.

Lips, Eyes, Ears, Claws.—The lips must be cut off close to the gums. Care must be taken not to damage the eye-lids, the ears must be cut off close to the skull, the pad must be cut away, and the last joint of the foot—that joint which appears to be part of the claw, but is not—must be cut laterally, and the bone removed, so that the claw only remains attached to the skin. Turn the ears

inside out, and cut away the cartilage as far as possible, as it is difficult to dry; remove all fat from eyes, nostrils and lips, and take care to clean the skin of the head well, as there will always be a lot of blood about it.

The ears are undoubtedly the most difficult part, the difficulty being to know how much of the cartilage to cut away. If too much is cut away, it spoils the set of the ears when the skin is cured, and if too little, the ears do not dry sufficiently, and the hair slips before the skin reaches the furrier and in consequence, its appearance is greatly marred. When preserving the heads of Tigers, Panthers and Bears, remember that the teeth must be encased in wax to prevent them splitting.

Drying the skin; Pegging out.—When the skin is entirely removed from the carcass, place it on a flat dry place on the ground, hair downwards and peg out with wooden pegs. Take care that the pegs are not too large; they should be about the size of an ordinary lead pencil and three-quarter the length, and made of hard wood, well sharpened.

Bradawl.—It is best to use a bradawl to make a hole for the peg as the hammering of a wooden peg through a thick skin is likely to tear it. Fifty or sixty pegs will be required for a large skin; and when pegging out, the skin should be stretched as far as it will go, without tearing.

Flies.—When finally pegged out, if flies are troublesome, paint the skin over with spirits

of turpentine, or, failing that, with paraffin oil, to keep them off it, then with the skinning knives remove every bit of fat and superfluous flesh. There will be no difficulty about the body; but particular attention must be paid to the legs, chiefly the claws, and to the head, especially eyes, nostrils, lips and ears. Keating's insect powder is excellent for keeping off flies.

Commence to peg out at nose and tail, which must be in a perfectly straight line, and the remaining pegs should be put in, alternately right side then left side, so as to keep the skin exactly in the same shape on both sides.

Wood ashes: Round stones.—Remove fat and sinews from about the claws; and when you consider that you have removed everything possible with the knife, cover the skin completely with wood ashes, which must be quite cold (oak-wood ashes are the best) and with round stones commence to rub the ashes well into the skin, renewing from time to time, and throwing dirty ashes aside. The ashes act in a peculiar manner on the fat that remains on the skin, and it soon begins to come off. The body is easy, so leave that till last, but give all attention to the same parts as before.

Burnt Alum.—After some hours' rubbing, and when satisfied that sufficient work has been done with ashes, brush them off, and cover the skin with powdered burnt alum, which also rub in with round stones. Unless

the air is heavily laden with moisture, it will soon cause the skin to dry. Avoid drying in the sun.

Care of skin by night.—One day will not be sufficient to dry the skin; at night therefore, take the pegs out of the ground, not out of the skin, roll the skin up, and place it in a safe place (beware of jungle dogs), and in the morning peg out again, sprinkle with burnt alum, and leave to dry; but *on no account* put the skin in the sun either to clean or to dry, or the heat will cause the fat to sink into the skin, and the hair will slip, wherever this takes place, not immediately, but in the course of a few weeks or months, according to the amount of fat that has melted through.

After the skin has been removed if it is a valuable one, it should be sent off at once, to your furrier, but if a Black Bear, or skin that is of small value as a trophy, the Moochi at Barsan before mentioned, will cure very fairly and cheaply.

Wash in cold water and hang in shade for an hour, then peg out and rub into the skin (for very large skins) five seers 'phitkiri' (alum), one tola arsenical soap, and five seers 'dahee' (sour milk) mixed together. The rubbing to be continued for six hours. When the skin is nearly dry, turn over with hair upwards and rub over the head, neck, and ears, a mixture of half a seer of sour milk and 10 tolas of alum, care being taken to make the

ears stand. Never permit skin to remain in the onset rays of the sun.

Mixtures as above in the same proportion for smaller animals.

Ward's recipe for arsenical soap is—one part arsenic, one part soap. Cut into shreds and boil. Mix well, and just before it cools, add a little turpentine.

Another recipe is—camphor 5 drachms; arsenic 4 ounces; white soap 4 ounces; carbonate of potash, 12 ounces; flaked lime 4 ounces. Mix and make into a soft paste, with a little water. As I have dogs, I never use arsenical soaps for fear of accidents.

The skin can be rough cured sufficiently well for the furrier, with wood ashes (not fir) and alum.

Carbolic Acid.—When the skin is fairly dry, a solution of white crystal carbolic acid and water (forty parts of water to one of carbolic) sprinkled over it is an excellent dressing. Do not fail to make incisions in the lips when drying the skin and rub in alum, or they will dry much slower than the remainder.

When sending skins to the furrier, do not fail to put your own private mark on them, or you will quite likely find that you have a skin returned to you that never belonged to you, and it will not generally be a better one! There is a very practical little pamphlet recently published by Messrs. Oakes & Co., Taxidermists, Bombay, called "Jungle Taxidermy," which should prove very useful to

sportsmen, for it is very explicit, and the process simple.

The Nalas of Kulu.

Remember that to secure the shooting nights in a nala, you must be first in the nala. The pitching of a tent in it, if you are not yourself present gives you no title, and if you find a tent pitched without an owner present somewhere in the nala you have a perfect night to strike it, and claim the shooting.

All the principal nalas of Kulu are now overrun by sheep, goats, and ponies, the number of which increases every year. Early in the year the sheep do not do much harm, as they come up to the grazing grounds during the day and are driven down every evening to manure the fields, but ponies are the devil! for they remain all night on the grazing ground, with the result that the game animals go elsewhere. You may travel over the snow, and on what appear to be impracticable paths for miles, get to your camp, and think you are all right, but the ponies will have found your trail, followed you up, and the next morning, you will find half a dozen or more quietly grazing around your tent.

Kandi Nala.—Commencing at Bajoura, which is at the bottom of the valley and nine miles south of Sultanpur, we have the nala leading up to the Dulchi Pass. There is much

traffic up this nala; and although there are always Black Bears in it from August onward, there are not enough of them to make it worth while going after them. It is, however, prolific in Panthers and the most dangerous nala in Kulu for dogs. Near Kandi, at the top of the pass, which, however, is in Mandi,* Goral are plentiful, and close to the Bungalow Kalij Pheasants and Wood Partridges abound. Not long ago, a Lahouli shot five Goral here in one day. This is the only place in the valley where the beautiful Wood Partridges are found, and it is quite worth while to remain here for a couple of days to pick up a few specimens, provided it is not the close season. At the bottom of the nala, above Bajoura, and on the left bank of the stream, there was some good Chickor shooting; and higher up on the same side of the nala Goral will be found. On the right bank of the stream and below Bajoura towards Mandi, there is some excellent Black Partridge shooting; in fact all round Bajoura the Black Partridge shooting is excellent. Some four miles above Bajoura, towards Sultanpur, is a village called Muzganw, round about which is some fair Chickor shooting, and the walking is the easiest I have ever experienced. There is another place some 800 feet above it, called Kokan, where a good mixed bag of Chickor and Pheasants might be got.

* Shooting in the Mandi State is closed till 1929.

There is swamp by the roadside two miles from Bajoura on the way to Sultanpur, where there are always Wood-cock when they are down, and there are always Duck between the Bajoura Dâk Bungalow and the river in September, October, March, and April, when they are migrating to, and from, the plains of India. The only trouble is, that in their flight they follow the centre of the river and when shot, fall into it, and are lost.

Parbatti Nala.—Four miles above Bajoura, on the Sultanpur road, is the Duff Bridge, the only iron bridge in Kulu, except a new suspension bridge just built to cross the river at Raisen. For the Forest Bungalow at Bhuin, and the Parbatti Nala, cross the Duff Bridge. The first march takes you to Chang, the second to Jherri, the third to Manikurn, 5,500 ft. above the sea, and the fourth to Pulga, at the head of the nala, four miles above which encamp for Burrhel shooting. There are also plenty of Red Bear on both sides of Pulga, 7,734 ft. above the sea-level. This nala was the favourite shooting ground of the late Rai of Kulu; and as he was nearly always there, I never tried it myself. It is, however, one of the best nalas in Kulu, as it is the only one that is not overrun with sheep, and the Chickor shooting in the autumn is first class.

There are some remarkable hot springs at Manikurn, and a Dâk Bungalow, and at Jherri and Pulga, Forest Bungalows (now rest-

houses). The water of the hot springs is boiling. In the Dâk Bungalow at Manikurn, there is a tank into which hot water can be turned at pleasure. The springs dried temporarily at the time of the earthquake, but are now in full swing again.

Near Manikurn are some supposed silver mines. I say 'supposed' because they do not seem to pay for the expense of working. They offer a chance, however, to company promoters, if there are any amongst my readers.

In the lower parts of the nala there are plenty of Chickor.

Panani Nala.—Above Sultanpur, four miles on the left bank of the Beas, is the Panani Nala. Ascend the hill, and enter the nala above the villages of Seobagh and Banogi. It is somewhat in the shape of a horse-shoe, and always holds the earliest Black Bear of the year. It is remarkable also for the number of Tragopan Pheasants it holds. The entrance to the nala proper is some hundreds of feet above the road.

Bilindi Nala.—Two miles beyond Panani on the same side of the river, is the Bilindi Nala, a favourite nala for hanking in the autumn, when it is a sure find for Black Bears, if there are any acorns on the oak-trees. In some years, the trees are bare of acorns and the nala is bare of Bears. Goral and Barking Deer were also be found in this nala, but not now.

Kois Nala.—A mile above the Bilindi is the Kois Nala which was undoubtedly the best in the lower part of the Kulu Valley for sport. About a mile from the entrance it branches into two directions, that to the right retaining the name of the Kois, and that to the left going by the name of the Tundla Nala. Both are good, but I think the Kois is the best; and I have seldom been up it without getting a shot at a Bear, a Panther, Goral, or Barking Deer. I have also once seen a Serow in this nala. In addition to big game, both nalas are well stocked with Moonal, Tragopan, Koklas and Kalij Pheasants, especially the latter, which swarm in the lower parts. It is, however, one of the dangerous nalas for dogs on account of Panthers. Since writing the above large tracts in the centre of the nala have been put under cultivation and in the winter months, the nala is overrun with Lahoulis in search of wood, and of grass for their ponies, and the shooting has, in consequence, suffered greatly.

Krarsu Nala.—Two miles further on, on the same side, is a small nala called the Krarsu Nala, which always holds Pheasants and was a sure find for a Barking Deer, now spoilt for shooting by extensive cultivation, and there are no Barking Deer.

I may as well say here that a hank on a large scale in Kulu is nothing but vanity and vexation of spirit, for a Kulu man has no more idea of sport than a worm; he will take your

money for beating, but unless driven himself, will do no more; it is useless therefore to employ more men than you can yourself superintend. The whole hill-side, from the Kois to the Raogi Nala, at the Raison Bridge, is good for Pheasant shooting but Barking Deer have been trapped and poached out of existence.

Raogi Nala: Chaki Nala.—There is nothing much in the Raogi Nala. Nor is there anything worth going after between it and the Chaki Nala on the other side of the village of Nagar. In this there are plenty of Pheasants. On the cultivation at either side, around the villages of Rumssoo on the left bank, and Komarti, Bultar, Raman, and Brahee on the right bank, there are heaps of Chickor; and, at the head of the nala, there are some fine Kurt.

Jagatzuk Nala.—The next nala of any importance is the Doangnu or Jagatzuk Nala, 9 miles beyond the village of Nagar. This is the first or rather lowest nala in which Red Bears are found. Early in the year before the sheep get into it, a shot at one or more would be a certainty; but the sheep soon get into it, and then all idea of sport is at an end. There are Ibex at the head, but it is an extremely difficult nala to negotiate in its upper portions. There are also some fine Tahr.

Hamta Nala.—Two miles beyond Jagatzuk is the entrance to the Hamta Nala, the road to Spiti, and the best nala in Kulu for Bears, Ibex, and Kurt, on the left bank of the Beas.

It was famous for holding a Bear that has long been known as the Elephant Bear on account of his great size. He has been fired at several times, but always got off with his life. Natives who went after him armed, ran away as soon as they saw him; and asserted that the sahibs did the same; and that the Bear was possessed of a devil, and would never be shot. They said he thought nothing of killing thirty sheep in a single night when on the job, but they do not say if he ate them all. He, I know, accounted for the lives of two or more shepherds. Camp at Chimju, above Chika.

Curiously enough when in England in answer to an advertisement in the *Field*, of a brace of retrievers that I had for sale, I received a letter from Mr. Hennessey, a well-known Yorkshire sportsman, in which he asked me if I was the Colonel Tyacke who wrote *The Sportsman's Manual*, and going on to say, "if you are, you may be interested to know that three years ago I shot a Bear, commonly believed to be the Elephant Bear of the Hamta Nala. He was weighed at Colonel Rennick's, but were I to tell you his weight, you would hardly credit it. His skull, however, which I have in my possession, is larger in every way than any mentioned in Ward's book, and is about as large as the skull of a grizzly."

About 4 miles up the river on the right bank of the stream, some huge precipices will be seen, and about these precipices there are

large numbers of Kurt, and amongst them some grand heads. Higher up the nala, beyond the last stage on the road to Spiti, and where the nala bifurcates, are the Ibex, and I believe the only Ibex with decent heads to be found in Kulu. The names of the smaller nalas leading out of the Hamta are the Pigangneru, Kræka Nala and Putoori Nala.

On the other side go to Safur Thach, under which are Kurt, and where you have a magnificent view of the whole Hamta Nala.

Beyond the Hamta Nala, there is nothing much until one goes to Rahla, the last stage on the road between Kulu and Lahoul at the foot of the Rohtung Pass.

The Rahla Rest-house belongs to the P. W. D., and the stage has now been changed to Kothi 2 miles nearer to Manali. This rest-house is in a magnificent situation, but it makes the march over the Rothung Pass to Koksar, which was always an arduous one, 2 miles longer.

Bashist.—About Bashist, midway between the two places, there are some more remarkable hot springs. Temperature of water 110° F., and almost touching the hot spring is a stream of cold water, temperature 56° F.! Close by is a temple dedicated to St. Bashist. The sportsman will find some fair Chickor shooting.

Above Bashist, pitch camp on Bayee, Zollur, or Moria Doog Thaches. The best places for

Bears are Dodur Naga Doog, and Mathi Thaches.

Rahla.—One-and-a-half hours above Rahla, and far away to the right of the road to Lahoul, are one or two 'thaches' (thaches are places where sheep have been folded) which always hold a few Red Bears, and it is quite worth while trying them if on the way to Lahoul, and not pressed for time.

Opposite Rahla, and on the left hand side of the Lahoul Road, are some precipices good for Kurt, and here, also, it is more than likely to come across a Red Bear. At the top of the pass, two miles in the direction of Spiti, is the Sagu Nala, said to hold good Ibex.

Sorbari Nala.—On the right bank of the Beas there are no nalas of importance between Bajoura and Sultanpur, excepting the Khud Nala, up which, about Kumand, there is good Goral shooting. Running into Sultanpur from the direction of the Babu Pass, we have the Sorbari Nala. It is a large and imposing nala. There are, however, plenty of Pheasants about Karaon, and beyond it to the top of the pass, and round about 'Doogi lug' Bears and Ibex.

Bandrole Nala.—Six miles above Sultanpur is the Bandrole Nala, near the top of which is the village of Barsan, and although good for Pheasants, I do not think it holds anything else.

Raisen Nala.—Two miles higher up the valley we come to the Raisen Nala, which is

a dense forest on the right bank of the stream running through it, and unfortunately well furnished with Panthers. Here I lost two dogs, one my own, and one the property of the late Mr. Minniken, who had kindly lent it to me; and although the nala swarmed with Pheasants, I never visited it again. On the cultivated fields above the stream on the left bank there are a few Chickor, and in August and September there are plenty of Black Bears.

Dobi Nala.—Two miles above Raisen is the Dobi Nala, famous for its Black Bears, for its Pheasant shooting on the right bank of the river, and for its Chickor shooting on the left, the best places being Maiha and Damchin. This nala is the best in Kulu for Chaman Pheasants.

Baragranw Nala.—Five miles beyond Dobi we come to the Baragranw Nala, which is undoubtedly the best nala for sport on the right bank of the Beas. I do not count the Solung as that is on the Beas Kund. It is the lowest on that side of the Beas where Red Bears are found, and Shegli, at the head of the nala, is certainly one of the best places for Red Bears in Kulu. For this shooting encamp on the Korshu Thach, and you will not be disappointed. There is another camping ground on the Manali side, but I do not think it is so favourable. There is an objection, however, to the Korshu Thach, and that is that it is on a decided slope.

Ligin.—On the hill-side between Baragranw and Manali are the villages of Bran and Ligin, and around these villages in every direction there are swarms of Chickor; the walking is difficult, but the shooting splendid. There are also many Black Bears, and it is not uncommon to walk them up when after Chickor. In October, it is one of the finest shooting places in the valley, for you have the Chickor shooting, the chance of a Black Bear every day, the Red Bear shooting at Shegli, 1,500 ft. above you, and round about the highest cultivation on the hill-side, some 700 ft. above the village of Ligin, is the best Moonal shooting in the whole valley. At Shegli try the Mailee Trashee, Nara, and Tookoo Thaches in a north-west direction, with a thach below called Nakora, and in a north-east direction try Bagrari, Dzola, Jummo, Lora Nundoru, and Bhagee Thaches.

Kelat.—On the hill-side above Kelat, which is 8 miles above the Kathrain Dâk Bungalow, are many Goral, and here it is quite possible to organize a hank, but only in the winter months, when the animals are driven down by the snow. Do not, however, be induced to engage a lot of coolies for hanking. Here also are hot springs close to the road.

Kunyal.—Between Kelat and Manali there is good Chickor shooting especially about the village of Kunyal. On the side opposite the village and hidden from it by a wooded mound, is a large thach called Shagadug, very high

up, which always holds Red Bears in the autumn. It is generally left alone, as the sheep feed on the village side, and are driven down at night to manure the fields.

Manali or Monalsu Nala.—Next we come to the Manali Nala, where there are Red and Black Bears, Ibex and Kurt. In May 1906, a resident at Manali starting in the morning and returning to his house in the evening, shot an Ibex of 35", a Kurt of 12" and saw two Red Bears.

On the Larbardooq Thach above Dungri, overlooking the Manali Thach, one of the Banon brothers had a curious experience. He walked on to the thach and came across a Black Bear asleep, which he shot. Not frightened by the shot, a brace of Red Bears immediately walked on to the thach, one of which he shot, the other bolted, but within a few minutes returned, presumably to look for his pal, which had been shot, he fired at this one and I am not sure if he bagged it, I have forgotten. He told me this story himself and it seemed to me to be such an extraordinary occurrence that I think it worth recording. At the head of the Manali Nala is Doorni Thach, which would be well worth a visit, if the shepherds have not arrived.

Kshal Nala.—Three miles above Manali is the Kshal Nala, holding both Black and Red Bears during the spring and autumn.

Chenag Nala.—One mile beyond this we come to the Chenag Nala, one of the most

picturesque in the valley, seldom shot over, and a certain find for both Black and Red Bears. If the favourite places are already filled, viz., the Hamta, Solung and Shegli, I strongly recommend this nala; and am sure that if a month were spent in it, Red and Black Bears and Kurt would be bagged.

Solung Nala.—Three miles above the Chenag Nala we come to the finest nala in the whole valley—the Solung. It is some six miles long, with several nalas running out of it, every one of which is likely to hold game. It is very easy and the camping grounds are excellent; it is full of springs of delicious water; and no matter how bad the weather may be, you are always sheltered.

The first camping ground is near the entrance to the nala, at the Snake Temple, but this is, in my opinion, too low for sport; the second is at the foot of the Akli Nala; and the third at Dhundi, some five miles up, at the junction of the Shire and Pulchani Nalas. At the head of the Pulchani Nala is snowy peak B. 19,462 ft., and at the head of the Shire Nala snowy peak M. 20,365 ft.

Dhundi Thach is to my mind the most beautiful to camp on, in the whole of Kulu.

The small valleys running out of the Solung are on the right bank of the stream, a large nala running upwards from the Snake Temple, called the 'Serahi Gahr' is good for Red Bears early in the season and also holds Ibex. Above it are the Akli, Pindari, and

Pulchani Nalas. On the left bank, the Ghirat, Shelagahru, Rowlagaru, and Shire Nalas. At the head of the Rowlagaru Nala I have seen some heads, I am prepared to wager, are over 40 inches, later, I got a couple in this nala, measuring 39 ins. and 41 ins.

A sad accident occurred when leaving this nala, and coming down to the main river. The cooly carrying my rifle slipped on the snow and let it fall into the river, and it was washed away for ever. The cooly's only regret was that he also lost his 'topi,' which costs about 4 annas!

I also saw some good game Ibex in the Shire Nala, but was unable to go after them for the same reason as above, and having no other rifle I left the nala in disgust early in June.

The nalas require little description; they are all good for Red Bears, and the Pindari is best for Musk Deer, and the Shire for Ibex. At the extreme head of Shelagharu Nala is a spot called Billee, where there are always Ibex and Kurt, and amongst the latter a veritable patriarch which I have failed to bag. Two dhippies (small bridges) will be required to enable you to shoot both sides of the river—one just above the second camping place, and one at the junction of the two streams at Dhundi, as the snow bridges are not reliable after May, though in 1891, I crossed the river miles below it on the snow, on the 1st July. The villagers used to build dhippies for Rs. 5

and now they would probably ask for Rs. 50.

If in the Solung Nala, pay a visit to the Solung village, to see the famous deodar, whose dimensions are, at 18 ins. above the ground, 54 ft., and at 6 ft. above the ground, 39 ft. In the hollow of the trunk 60 lambs can be housed.

In a late year, the sheep get up to Dhundi about the first week in June; in an early year, the second week in May.

Only the principal nalas have been referred to, but there are numerous others, many of which certainly hold game, but I do not know the names. It is here, of course, that a *good* shikari would come in, for if he took any pride in his name, he would know them all.

The names of many of these nalas are as near as I could get them, from the natives, pronunciation.

A Shooting Expedition.

Some years ago, I was in Kulu with my wife. It was our first visit to the Himalayas, and we devoted our whole attention to Bear shooting. We had two or three very good days' sport; and to those who intend to try the same country, a short description of them may not prove uninteresting.

It was on May 6th, when on our way to a new encampment in the Kshal Nala, where we hoped to find some Red Bears, we were met by a cooly who told us that a Black Bear

and two cubs were then feeding in the nala about one mile above the spot, where we intended to pitch our tents. We did not want Black Bears, but as the year was exceedingly late, and up till then we had not come across a single Red Bear, we decided to go after them.

We were not long in finding them. They were feeding up a small nala leading out of the main one, and were on the opposite side of the ravine to ourselves. After deliberating a few minutes as to how to get at them, we crossed over, and commenced the stalk. When last seen, they were feeding behind a slight rise in the ground, for which we made.

When we had nearly reached the place, as it seemed a good chance for 'E.' I stopped, and signed to her to pass me, and get a first shot. But there was an awkward piece of rock to be surmounted, and she handed her rifle to her cooly to hold while she crossed. Hardly had she done so, however, when I heard a tremendous grunt just above us. I glanced up, and saw the old Bear facing us within ten yards, and looking nasty. So without any hesitation, I fired, and she fell down the cliff within three yards of where we were.

Thinking her dead we now turned our attention to the cubs who had bolted along the ledge of an almost perpendicular rock. I knocked them both over, one after the other. They were fine large cubs, I should think,

nearly two years old. Then, turning round, I saw the old Bear, who had recovered herself in a marvellous manner, coming up the hill at us. 'E.' saw her, too, and fired, sending her head over heels down the mountain side towards the river. The usually mighty torrent was still entirely covered with snow, excepting in one small place, and into this hole, of course, as luck would have it the Bear fell. I went down and looked at the place, and decided that we had lost her. We went back for the cubs, picked them up, and placed them in a safe spot, whence we could send back and fetch them later. Then we set off again towards camp, disappointed to think that we had lost the biggest of the three.

We were walking along the frozen snow which covered the ice-bound river, and had just reached another hole in it, when an exclamation from the cooly made us look towards the hole. 'Sahib!' he cried, 'Dekho! dekho!' and sure enough just as we came up to the hole out floated the old Bear, still alive, and looking exactly like a black seal. 'E.' quick as thought, fired again, and hit her in the back of the neck, killing her. Luckily she had floated to the side where the water was shallow, and we were able to seize and secure her at once. The whole affair was a great piece of luck, for she was carried by the current under the snow for at least 300 yards. Had she been dead, would never have got through; but having some life left in her she

succeeded in scrambling over all the obstacles she met with on her way, and in floating out at the actual moment when we were passing.

On another day, I had very good fun. We had had awful weather; but the evening of the day was magnificent, so I decided to go out the following morning. 'E.' was not well enough to accompany me, and I left the tent alone at 3-30 a.m., and started up the nala in the dark. Just at daybreak, a couple of Red Bears crossed the snow immediately in front of me, at a distance of not more than 80 yards; but the snow was in hummocks, and I saw them but for a moment. I climbed to the top of the nearest mound, expecting to catch sight of them, but they had vanished completely.

I was very vexed, thinking that I had lost my chance; but as it was so early, I persevered in following their pugs, until I lost all trace of them at a large sunny spot, where the snow had completely melted away. I might have picked up the pugs again, if I had taken the trouble, but I argued that they must have sniffed us; and if that was the case, they would have gone miles before stopping, so I took no trouble to pick up the trail.

About 6 a.m., I got out of the forest, and reached a place which had been cleared by an avalanche, and there, not more than 120 yards from me, I saw a fine Red Bear and cub feeding.

I was in a good place for a shot and fired at the mother first; she turned over, fell on to a projecting rock, and then bounded off it like a ball some 300 or 400 ft. on to the snow below.

The cub bolted up the hill; but I knocked him over with my left, and he fell into a small bush, some 10 ft. below, and there stuck.

The difficulty now was how to secure them. They were only to be reached across a most dangerous slope of loose shale, at such an angle that it was hardly firm, and over smooth rocks, slippery as glass from water trickling over it. I decided to go for the old Bear first, and so went back into the forest, and made my way down till I judged that I was about level with her; then I emerged on to the landslip again to see how it looked from there. Fortunately the Bear lay not far off; and as the snow afforded a good foothold, we were able to reach her.

We covered her with branches as a protection from the vultures and the sun, and then turned our attention to the cub. To cross the avalanche was impossible, but it appeared practicable to reach him from above and push him out of the bush, when he would fall straight down to the river, and then lodge in the snow by which it was covered.

We had descended so far that he was now 1,500 ft. above us, and as I took it, that the cooly was fonder of climbing than I was, I sent him off to do the job, and remained below eating snow, for I was terribly thirsty. He

got above the landslip by again going through the forest, crossed above the avalanche to the far side, when by means of a ledge of rock he reached the Bear, and gave it a shove, and down it came. I eventually managed to get both Bears together, and reached camp shortly after 9 o'clock. Four hours later the skins were brought in. The cub was about two years old and in splendid fur; the mother, though larger, was rather damaged by the fall.

About 3 in the afternoon we started off again for a place we had named "Lookout Hill," about 1,000 ft. above our camp, and commanding a grand view of most of the favourite feeding grounds on the opposite side of the nala. After sitting there for about two hours, 'E.' suddenly turned to me and said: 'I see a most enormous bear!' I had a look at him through my glasses, and he appeared to be a real beauty. He was well up the mountain on the other side of the river; but I thought I might reach him before dark, so set off at once on the run.

After an hour's hard climb I was delighted to see him feeding still in the same place, and now only about 400 ft. above me. The noise made by mountain torrent greatly assisted my approach, and eventually I got within 80 yards of him, and drew a bead on his shoulder. He rolled over, but I had hit him a little too far forward, and his shoulder only was broken.

He was making off slowly, when a second bullet in the back settled him.

This was a magnificent Bear, with a coat simply perfect. I had the skin mounted with the head, and gave it away. I had now got three Red Bears in one day, and three Black on another day, and I was satisfied that there were plenty in the country; and I have given these accounts to prove to my readers that such is the case.

I will give an account of one more stalk, and I have done.

'E.' always went out with me, and always found the game, as her eyes were far better than mine, or even than the hillmen who accompanied us. Still she had so far had no chance of getting a shot. Her day, however, came at last.

It was June 9th; I had been out all the morning alone, and had returned to camp without seeing anything. We were preparing to start again, about 4 p.m., when a cooly came running up to the tent, saying that some men I had sent up the nala to fell a tree across the river had seen a large Red Bear on the Dhundi Thach, some five miles away. I am generally sceptical about news brought in this way, and thought it too far to go so late in the day, on such a chance; so I set out in another direction after some Bear's track. I had come across in the morning, leaving 'E.,' as I imagined, to go again to "Lookout Hill." I did not come across anything, and returned

to camp after dark, to find 'E.' to my great surprise, absent without leave! Upon inquiries I found that she had taken her rifle and one cooly, and had gone up the river.

I guessed what she was up to, and must confess that I was not a little nervous, but it was too late to do anything then. Long after dark she returned, and told her tale.

Believing the news of the Bear, and vexed that I did not, she determined to go after him herself, without telling me anything about it. She took her cooly, Doogloo by name, and hurried up the river bank. The climb was not difficult, but lay over snow and slush over and under much *débris* that had been brought down to the river by snow falling from above. Then two not inconsiderable streams had to be crossed, over which 'Doogloo' carried her on his back. But the greatest difficulty was the crossing of a snow bridge which we had indeed made use of but a few days before, but which I knew was on the point of falling in, and, for that reason, had sent men up to fell a tree to replace it. As this had not been accomplished, however, I felt not a little anxious when I reflected that 'E.' must inevitably cross by this snow bridge. Most providentially, however, it held; but the next day it had vanished.

'E.' reached the thach about 6 p.m., but there was no sign of the Bear. She walked round it, and was on the point of giving up,

when she stopped to have a last look round before leaving. She then became aware of something moving in the jungle on the far side, and called Doogloo's attention to it. He pronounced the object a Pheasant scratching up the ground, but 'E.' would have none of that; and on moving on a few paces, saw that it was a Bear on his back, rolling. Then came the stalk which she had to arrange for herself, but managed admirably, and succeeded in getting within 30 yards of him, not without difficulty, for the wind that evening was changeable. He was grazing behind a small hillock; and when 'E.' ascended it, she saw him just below her. She got her shot, and knocked the Bear over, but did not kill him, which is not to be wondered at, when one takes into account how extraordinarily tenacious of life these animals are, and that she was armed only with a 400-bore rifle. Following his trail through the jungle, 'E.' finally gave him his *coup de grâce* by a shot through the head, when at a distance of only five yards. Fortunately, he was so sick that he did not go for her, or Doogloo would most surely have bolted. When brought into camp on the following morning he measured 6 ft. 1 in., and when stretched for drying he was 6 ft. 8 in. and across the forearms 7 ft. He was the finest Bear shot during the season, and had a magnificent coat of gold tipped with silver grey. I can only add—Bravo 'E.'!

These measurements I consider good for a Himalayan Bear, but would be nothing for a grizzly, the measurements of one of which, sent to me by an American friend, I have now before me. They are, nose to tail 9 ft. and from one hind foot across to claws of fore-foot on opposite side, 16 ft. !

As all stalks are pretty much alike, a description of one stalk only after Ibex, will suffice. With my prismatic binoculars I spotted a herd of Ibex, and searching around found that there were three (what appeared to be fine heads).

They were too far away to offer any hope of a shot on that day, so I decided to wait until the following morning. I started early, as it is well to spot Ibex when they are feeding, later, when they are resting for the day, they are very difficult to locate. Judging by the curve of the horns, I thought they would be worth going after, so I made preparation for the attempt. I knew that it was useless to approach them from below, moreover I could see their sentinels posted round the main herd, I had therefore to study the position to see how I could get above them without being spotted myself. From a distance the approach often seems easy, but not knowing the lie of the land, one is, as likely as not, after a climb of some thousands of feet to find oneself up against an impossible barrier of snow, or a precipice, and still out of range and this means, retracing one's steps, and a

loss of much valuable time, so it is well to consult one's shikari, who, unless you are yourself a born mountaineer, is far more likely to know where the ascent is practicable than you are. Between us, we came to a decision, and after a climb of about 2 hours, found ourselves at a spot above the herd nearly level with the three males. So far, so good, but I had still another 400 or 500 yards to go before I could get a shot. We started, and down came the snow. Bitterly cold, I lay down hoping it would stop, but it did not, so after a couple of hours, I could stand it no longer, and had to give it up, and descend. The next day late, I found the herd at some distance from where I had first seen them, but on the face of a precipice that I could not possibly manage, so after waiting some hours to see if they would change their position, I gave it up. The following two days were so bad that I made no attempt. When the weather cleared, I went after them again, and late in the day, I found that they had shifted to an adjacent nala, and it was too dark to go after them. The next day, I went in the direction of the new feeding ground, but I could not get near enough for a shot. Two more days passed, on one of which they got sight of me, and moved off. On the summits of these mountains, the wind is always a trouble, for it is continually shifting. On the other day the snow came down and deprived me of a chance. At last the luck turned. I found

them feeding on a slope, under a ridge about 50 feet high, which was just right. I made for a spot well above the old bucks, and hidden by the ridge, slid down until I was within 80 yards of them, I peeped over the barrier and got the two largest. Both rolled down the mountain side; one was held up by the horns sticking in the snow, but the other rolled on until he disappeared over a precipice. The next day, I went to look for him, and aided by the vultures who were already at work, soon found him, but unfortunately one horn was missing, smashed presumably by a rock in the fall and I never found it.

Kinloch says, "If you get one good head in a month, you are lucky," and I agree.

Formerly there was no Government reward for the destruction of poor Bruin. Neither Black Bears nor Red appeared to me to be over-plentiful, and I felt rather sorry than otherwise when I bagged one. I do not see what harm they do: they will eat a little Indian-corn now and again in the season, but that can be prevented if the lazy loons to whom the fields belong will only take the trouble to watch them during the night; the watching would only last about a fortnight, for Bears will not touch it excepting when the milk is in the grain. It is very unusual for Bears to attack human beings, and most cases which do occur can be accounted for, Women gathering sticks in the jungle are the principal victims, for they generally come

across them when asleep, in the thick jungle, but two cases that I can quote have come to my personal knowledge—one, in which a man in the jungle, went up to a hollow tree, and knocked out the ashes of his pipe, a Black Bear was at home rushed out and killed him. Another case was a cooly of my own, who was gathering wood, and came across a Bear and cub, the mother charged him, but he threw himself flat on the ground, and she passed over him. It is really the safest thing to do, for Bears always stand up to attack, and make for the scalp, but it takes some pluck under such circumstances, to take things lying down.

Since 1892, a Government reward of eight rupees has been offered for the destruction of the poor animals, and I suppose their days are numbered; for my experience of a Kulu man is that he would sell his wife for half that sum!

Woodcock Shooting.

Woodcock Shooting: A Year's Bag.—Kulu is famous for its Woodcock shooting, not because Woodcock are found in any great numbers, but because there are so few places in India where they are met with, that any district where the sportsman can go out and hear the exciting shout 'Mark Cock,' at once becomes famous. Do not, however, expect to make a bag, such a bag I mean as one can get on the Coast of Albania, especially in the

Gulf of Arta, where, with a party, I have shot a hundred couple in three days; for here in Kulu it would take just four years to get as many. The number to be found in the Bihals * bordering the River Beas, depends on the severity of the winter. If the snowfall is heavy, they come down, and if slight, they remain on the many marshy places to be found high up in the mountains.

Woodcock Breed in the Country.—The only Cock in Kulu are bred in the country. Of this fact I am positive, as I have come across numbers of them high up the nalas in the breeding season when I have been after Bears, etc.; and as they are not birds of passage as in Europe, every bird shot leaves one less to breed. I had a curious experience when Cock shooting in the Raisen Nala. There had been heavy snow, and there were plenty of Cock about. I put up one and got him with my right barrel, when, within 20 yards of me a Gooral jumped out of a bush, and I got him with my left. It was quite low down in the nala, and I can only suppose that the Gooral had been driven down by a Panther; had the snow been the cause, more would have been seen. Anyhow it was remarkable to get a Woodcock and a Gooral right and left.

You will find when shooting Cock in Kulu that you will come across a brown coloured bird which is the one usually met with, and

* Bihals are marshes bordering the River Beas.

also occasionally a lighter and heavier bird, these latter are generally only met with, when there has been heavy snow. Query—are they a different species, or have they migrated into the valley, or is the difference in colour merely a matter of age ?

Best Places for Cock Shooting.—For the information of any one who wants a shot, I will now proceed to enumerate the most likely places. They are seldom found lower down the valley than Sultanpur, so I will commence from there. Around the village—I can hardly call it a town—are several marshes on both banks of the Sorbari stream, and down to the River Beas, which always hold a few Cocks. These birds most probably come from the Sorbari Nala, part of the way up which runs the road over the Bubu Pass. I have never shot in this nala, but should recommend it to be tried.

Six miles beyond Sultanpur is the Bandrole Nala, at the mouth of which there are always a few birds.

Nearly opposite Bandrole is the mouth of the Kois Nala; and from here to the Raisen Bridge, is an excellent walk through marshes, where there are always one or two Cocks, and where a gun would be sure to get half-a-dozen or more Pheasants. Alas! this year 1926, the Barking Deer is no more. He has been exterminated by poachers. A pity.

Two miles beyond Bandrole are the Aramgahr Marshes, which is a sure find, if there

is a bird anywhere in the valley. Try both sides of the road, and a small stream running parallel to the road, and between it and the river.

There are also 'Bihals' near Manali that are sure to hold Cock, and the wet jungle below the Katrain Rest-house is first rate after heavy snow.

Fifty yards beyond the bridge on the same side of the Beas is the entrance to the Raisen Nala; commence from the road, and shoot up for about half-a-mile. A copse just above the water-mills, and through which runs a 'Kool' (water-course), is the favourite place.

Half-a-mile beyond this, on the Manali Road, is a small copse with marsh, where, if the Cocks are down, you will always find one or two. Beyond this, there are several places that look as if they must hold birds, but I have never come across any.

Now go back, cross the Raisen Bridge, and walk along the road which is high above the river for about a mile, then drop down into the marshes, at a spot where there is a water-mill, and there is a chance of a Cock everywhere up to the Nagar Bridge, after heavy snowfall, a distance of about four miles, and you will also pick up some Pheasants. The chief charm to me in shooting on these flats is that you can work your dogs without any chance of their being carried off by Panthers, which is the great drawback to all shooting on the hillsides.

The only other place on the right bank of the river, that I have come across Woodcock above the Nagar Bridge, is somewhere about the 17th milestone on the right bank of the Beas, where a copse skirts the road for some distance. Above this copse there are rice-fields, and it is consequently always wet; it is never shot over and whenever I have tried it, I have always found four or five Cocks in it, and many Pheasants. Beyond these rice-fields, in the direction of the village of Bran, there is some excellent Chickor shooting.

Cock are occasionally found in the Kundi Nala on the way down from the Dulchi Pass.

As Cock shooting can only be enjoyed in the winter, to shoot them you must live in the valley.

I give here the Kulu names for the different months of the year, and also of a few of the principal trees, as they will be constantly referred to by coolies and shikaris, when you are shooting in the valley.

January.	Māgh.
February.	Phāgun.
March.	Chait.
April.	Bishāk.
May.	Jeth.
June.	Hār.
July.	Sāwan.
August.	Bhādon.
September.	Soj.
October.	Kātik.

November.
December.

Maksor.
Pōsh.

The first of each of their months commences at about the 15th of the same month in our calendar, e.g., 'Jeth' month commences on the 15th May, and so on.

Deodar.

Keloo.

Pine.

Chil.

Silver Fir.

Tos.

Blue Pine.

Koil.

Spruce.

Rai.

Cypress.

Devidar.

Alder.

Kosh.

Walnut.

Akhrōt.

Horse Chesnut.

Khanoor.

Common Oak.

Bāhn.

Fodder Oak.

Mohru or Korshu.

Wild Pear.

Shēgl.

Apricot.

Sari.

Box.

Shamshāad.

Ash.

Angu.

Poplar.

Phals.

Sycamore.

Mandur.

Elm.

Mān.

Birch.

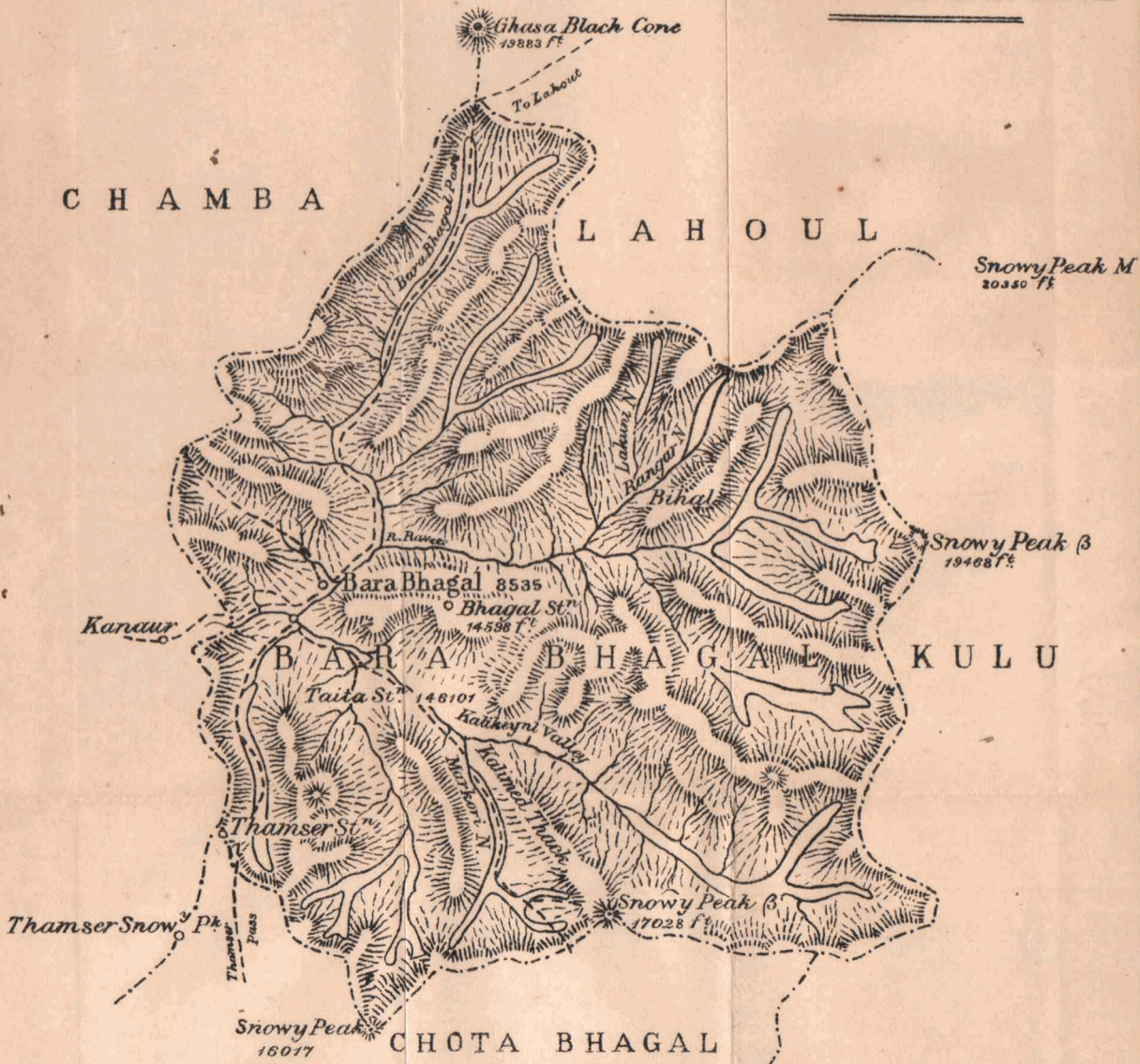
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You will be astonished to find that nearly every cooly knows the name of almost every kind of tree, and also of most of the plants and grasses that grow wild.

Bara Bagahal.

Bara Bagahal, by reason of its position in the midst of the country of which I am

SKETCH MAP
of
BARA BHAGAL



writing, is worthy of a few remarks. It is bounded on the north by Lahoul, on the south by Chota Bagahal, on the east by Kulu, and on the west by Chamba, and is the country which gives its origin to the River Ravi, of Punjab renown. It is surrounded on the north, south and east by glaciers, from the melting snows of which the river is fed. On the south are peaks of 16,000 and 17,000 ft., on the east one of 20,000 ft., and the entire mountain range on the north is not less than 18,000 ft. The chief village, Bara Bagahal, is 8,500 ft., and the climate is superb. The country is very sparsely populated, and is practically treeless.

In such a country and with such surroundings, game ought to abound. Owing, I presume, partly to its being so little known, and partly to its being more or less difficult of access, it is seldom visited by sportsmen from down-country, though the regiments stationed at Dharmsala give it a turn now and again. It is a very small country, with well-defined boundaries, and I wonder they do not get the Government to let them the shooting of it outright for a nominal rental, and preserve it for themselves. It would not be much larger than two or three good-sized Scotch deer forests running together.

Bara Bagahal is approached from the Kangra Valley, over the Thamser Pass from Chamba, from Kulu, and from Lahoul.

There are regular roads from the two former places. From Kulu there is no road, but an easy pass, the way to which is up the Dobi Nala. It is frequently made use of by shepherds, and presents no difficulties. Once over the pass you land in the Kaliheyne Nala in Bagahal, and are on the shooting ground.

From Lahoul, the country is entered by the Bara Bagahal Pass, which, however, is extremely difficult, and I do not think has been used for years, even by those hardy mountaineers, the Guddis, with their sheep.

There are at least eight or ten miles of glacier to be encountered, and of late this glacier has assumed such shapes, in places, that a rope is in constant requisition to get over it.

Bara Bagahal holds Ibex, Red Bears, Tahr, Gooral and Musk Deer, and of small game, great numbers of Golind (Snow Pheasant), Koklas, Moonal and, of course, Chickor. There are no 'Chir' or Khalij Pheasants.

The sheep get into the country through Chamba early in May, and from Kangra over the Thamser Pass late in the same month.

The best nalas are the Rai-i-gar, which is the source of the Ravi; Kaliheyne and Asan.

The Laluni, on the left bank of the river, is the best place for Snow Pheasant.

The Markori, in which are both Ibex and Bears.

There are shikaris to be had in the village of Bara Bagahal, as well as coolies, but it is

well to be furnished with a 'Purwana' from the Tehsildar of Palampur, to help in getting coolies.

I do not know the names of any shikaris, but the Bara Bagahalis are great poachers, so many would probably be useful.

Supplies are difficult and should all be taken in from Baijnath, or Palampur.

The Kaliheyne Valley and the Bara Bagahal Pass Valley. Both of these latter hold many Musk Deer.

Favourite thaches to camp at are the Kahmed Thach, and the Lanuni Thach.

I do not know of any shikaris, but the Bagahalis know their small country well, and there is no difficulty in finding a substitute for a shikari.

Bara Bagahal I claim to be worth a visit. My experience is that men are too fond of going year after year, one after another, to the same old spots, and are surprised that they do not pick up good heads and return loaded with skins; but a moment's reflection must tell them that 40-inch horns are not born with the Ibex, and that Bears do not bring forth litters of cubs at a time; and that, therefore, there is a limit to their number. Yet you find the same nalas, in the same places, occupied every year, and few attempts made to explore new ground. Probably, because there are no real shikaris to take men to new places, or, in many cases, because having only short leave, men cannot afford the time to make

discoveries, and so prefer to go where they feel *sure* they will see something to shoot.

To beginners—and there must always be plenty of these in a country like India, since regiments are constantly coming out in relief, and civilians are yearly being replaced by Indians or young hands from home—it appears to me that it would be far more sensible for them to gain their spurs, or, perhaps, I should say, experience, in a country where there is plenty of game, such as the countries of which I write, and where they have consequently a better chance of gaining that experience, than to rush off in their first years to Astor or Changchenmo, where at the most, they cannot expect to get more than two or three chances. If new to the work, they will probably make a mess of it.

I have known men walk into a nala, have a look round, walk out again, and in the most barefaced manner, tell you that they have tried it, and that there is nothing in it. I have known them walk in and out of nala after nala, in the same way, and no game having come out to welcome them, assert that there is nothing in the country, whereas they have probably left behind them enough game to keep them occupied during the whole of their leave.

If they had read Kinloch's book, they would have learnt that, according to that fine old shikari, a man who gets one really good

head in a month's hard work, should consider himself well repaid for his trouble!

The game rules for Kangra are the same as for Kulu, and apply to the whole of the district of which Bara Bagahal is one of the principal hill shooting tracts.

Since writing the above, I am informed by a sportsman who has recently visited the country that there is not much to be had there. But this is not the opinion of Mr. Hanson of the India Survey Department, who says he came across plenty of game. There is no doubt, however, that the country is badly poached.

SPITI.

General Description.

Spiti is approached from Kulu by the Hamta Pass 14,800 ft., and from the starting place in Kulu to the first inhabited spot in Spiti, Losar, is five marches. For those who are unacquainted with it, I give a description of the route; but it must be remembered that no person is permitted to enter Spiti for sport, or otherwise, without the written permission of the Assistant Commissioner, Kulu, and this permission only authorizes travelling in certain parts of the country.

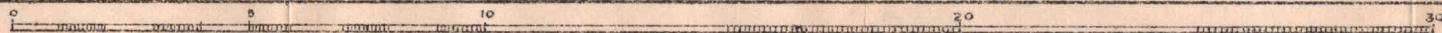
To travel beyond, permission must be obtained from the Government of India.

Spiti was annexed to the British Empire in 1846, but only came under the direct management of the Assistant Commissioner, Kulu, in 1849. The inhabitants are Bhots. The entire population is about 3,000, and the language Thibetan.

The Hamta Pass, though much higher than the Rohtung, is easier to cross, and also safer, for it is not subject to the furious gales that make the crossing of the Rohtung Pass so difficult. From the summit, the snow views are superb, but very different to the sylvan beauty of the Kulu Valley. The view from the Baralacha, although a considerably higher pass, is limited by reason of the higher mountains that surround it.

ROUTE MAP - "KULU" TO "SPITI"

C



From Jagatzuk, which is the starting place in Kulu, to Chika at the foot of the pass is eleven miles. You pass through the villages of Prini and Hamta from which the pass takes its name, and continue up the left bank of the Raini River to Chika; the road is good, and the scenery beautiful. You can camp anywhere above the Hamta village with a chance of a shot. The precipices on the right bank of the river hold some grand Kurt. The encamping ground at Chika is good and level.

From Chika to Chahtru is a long nine miles. You reach the top of the pass at six miles from Chika. The ascent is not very steep. The view from the top is splendid, especially of the glaciers.

Chahtru, at the bottom of the pass, is in Lahoul; it is on the River Chandra, and exactly opposite Old Koksar on the right bank of the river. Turning from here to the left and going along the left bank of the river for six miles, you come to where the Sungha Bridge formerly stood, opposite the Koksar Rest-house, on the Kulu-Lahoul Road. This bridge is now demolished, and another built four miles lower down.

From Chahtru to Puti Runi is eight miles, a hard march, as the road is over rocks and boulders brought down from above by avalanches.

From Puti Runi to the next camping ground, Karcha, is nearly ten miles. During

this march the Shigri Glacier and Chota-Shigri moraine are crossed, and close to Puti Runi a rapid torrent comes down the Chota-Shigri Valley.

The Shigri Glacier is remarkable from the fact that some eighty years since, it burst from the mountains above, and bringing down millions of tons of *débris* with it, completely dammed up the Chandra River, which remained so dammed for some months before it burst through the barrier. Enormous damage was, of course, done, but the accounts vary so much that I am afraid to give any version of it.

From Karcha to Losar is twelve miles. During this march, the Kankzam Pass, 14,950 ft., is crossed, the ascent and descent of which are comparatively easy, as the gradients are not great. At the commencement of the march a rapid stream has to be forded, and the earlier in the day it is negotiated, the less water you will find, and the safer it will be. The top of the pass is four miles from Karcha, and eight miles from Losar. It is the boundary between Spiti and Lahoul. At Losar you discharge coolies brought from Kulu. The village is on the Spiti River, which is here fed by three or four considerable mountain torrents. Losar is 13,500 ft. above the level of the sea, and there are some charming camping grounds around the village.

From Losar to Koito is about ten miles. Immediately after leaving Losar, the Spiti

River has to be forded, and for this, as well as all other rivers in Spiti that have to be forded, the earlier in the day it is done the better.

After crossing the river, the remainder of the road is simple, though there is one deep ravine to be traversed.

From the village of Koito to Kibar is eleven miles. At four miles cross the Lagudarsi River. At six miles, where the river takes a turn to the left, you leave it and continue marching south-east. About $1\frac{1}{2}$ miles from Kibar cross the Parilunghi River; the ascent and descent of the ravine through which this river flows are very steep and trying. You cross by a wooden bridge. Here are some water-mills for grinding corn, and here may be seen an erection of stones dedicated to the five elements: earth, iron, air, fire, and water.

Kibar to Kaja is eight miles. At the third mile you pass the Ki Monastery, said to be 800 years old. It is picturesquely situated on a small hill, and is the largest and most important in Spiti.

From Kaja to Dankhar is rather under 15 miles. At the fourth mile cross the Shilla River, and three miles from Dankhar cross the Lingti River by a wooden bridge; ponies must ford. Dankhar is the capital of Spiti and rejoices in a fort and a monastery. It is 12,774 ft. above the sea, built on a spur which juts out from the main range, and has a most

quaint and dangerous-looking appearance. Above the village is what they call the fort, and below it the monastery. Water is all brought from below. The 'Nono,' or King of Spiti, lives here, but he is nothing like such a king in Spiti, as the Chief Thakur is in Lahoul.

Dankhar to Pu, eight miles. About half-way pass Mani; on the opposite side of river the road passing through Mani leads over a high pass into Koonawur. Pu is comparatively warm, and around the village you will find the pencil cedar and several pollard willow-trees. Here will also be seen the praying wind-mills, or prayer-wheels, turned by the wind.

Pu to Lari, a short ten miles. At $2\frac{1}{2}$ miles, pass the Taboo Monastery. About half-way some dangerous-looking rapids on the Spiti River. The Taboo Monastery is said to have been erected in a single night! Lari is the last village in Spiti.

From Losar to Ladak cross the Spiti River and camp at Shitkar, a short march. From Shitkar cross Balamo Pass to Chandra Dal. Thence to Topo Yokma. From Topo Yokma to Topo Goma. In this march cross the Topo Yokma River. From Topo Yokma to Kinling for Ladak, and to Zingzingbar for Lahoul; in either case you cross the Bara Lacha.

The above is a description of the country sufficient for the sportsman, and what does it amount to? To get into the country, two

considerable passes have to be crossed, which early in the year may delay the sportsman for weeks, as the snowfall on the first—the Hamta—is very great, and coolies cannot be got to face it. The glacier streams are often barely fordable, and always dangerous. All supplies have to be carried from Kulu for five marches, which greatly increases the cost of an expedition. The only game found are Ibex and Burrhel (*Ovis Ammon*, though sometimes found, do not breed in the country). I have never heard of any extraordinary heads being bagged, though I know that all the principal nalas have been frequently tried.

It is a question, therefore, whether the sportsman would not find more convenient spots for this class of shooting than Spiti. There are no shikaris, and I suppose it would be unnatural to expect any in a country where the female population is far in excess of the male, and where the younger sons of every household are brought up to the profession of monks, and spend their lives in a monastery.

The many rivers in Spiti with their off-shoots are a cause of much inconvenience to sportsmen, on account of their very steep banks the rapidity of their waters, and the paucity of bridges. There are only two in the country which can be crossed by beasts of burthen; everywhere else the rivers must be forded, and the danger of the fords is often great.

The disadvantages of shooting in Spiti are: Firstly, that not a soul in the country, from the

Nono downwards, can speak a word of Hindustani, so that an interpreter becomes necessary, and an interpreter on a shikaring expedition would be as much out of place as an umbrella.

Secondly, there being no men in the country with shikaring instincts, it is hard to get any reliable information.

There are no game birds in Spiti except the Golind.

Thirdly, that when settled in a nala for sport, or out looking for game, you are constantly disturbed by people in search of brushwood, and firewood. They go immense heights, and no place seems free from them, unless you go so far away from the habitable portion of the country that supplies become a source of anxiety.

And fourthly, that the passes leading to the country are generally so blocked with snow, that considerable difficulty is likely to be experienced in getting into it during, at least, the first month of the leave season. The difficulty lies in the coolies, whom the governing authorities will not oblige to attempt the passes until, in the opinion of the lambardars, they are practically open. Sportsmen have been detained at the foot of the Hamta and Rohtung Passes for a fortnight or more, before they could get the coolies to face it.

The advantages, on the other hand, are that the country, lately at all events, has not been heavily tried, that it may be said of Spiti as of Lahoul that every nala holds Ibex.

The Nalas of Spiti.—The best nala in the country is the Kibber Nala in which are Ibex, Burrhel, and occasionally Ovis Ammon. It cannot be said that the latter breed in the country, and it is more than probable that they come into it only in severe winters in search of food, and return to their own side of the mountains south of the Tso Morari Lake when the snow has sufficiently melted to admit of their doing so. After a severe winter, however, there is a great chance of getting a shot at these magnificent sheep in the Kibber Nala. I do not know that they have ever been seen in any other nala.

The Kioto Nala is good for Ibex.

The hills above Dankhar and the Singu Nala for Burrhel.

The Ratang Nala for Ibex.

If shooting in the Kioto Nala, one used to ask for 'Nagpo' shikari, who lives at the village of Kioto. This nala is good for Burrhel and as it is seldom visited, is probably as good as the Kibber Nala.

And a small nala running out of the Parahio up the Peen Valley, and above the village of Kaga for Ibex. Up this nala there is a salt lick, near which you will be almost certain of a shot at any time.

The above are the best nalas in the country, or perhaps, I should say, the best known, though game would undoubtedly be come across in many others.

Peculiarities of Spiti.—That the people of Spiti are Buddhists is manifestly apparent as soon as you enter the country, from the Manipanis on the road, the prayer-wheels in the hands of so many, the prayer-drums, the praying wind-mills, the chortens, and the sacred or praying flags which you see everywhere.

The head priest of the Buddhist religion in Spiti is called the Gelong, and the condition of his election is that he must have visited Tashi, Humpoo, or Lhasa.

As in Lahoul so in Spiti polyandry is the custom, i.e., a woman when she marries a man, is married also, to all his brothers; but I believe the custom is dying out.

The dress of the people for men and women—and the dresses are pretty much alike—is a long loose coat of homespun put-too, fastened at the waist by a sash, a skull cap, and boots fastened below the knee. The boots have untanned leather soles, and cloth tops; a pair is worth buying as a curio. Neither men nor women wear pantaloons; and when crossing a river both sexes take off their boots and tuck up their coats as high as the waist. The men wear necklets of turquoise, coral and amber, and almost invariably carry an iron pipe.

You will be struck in Spiti by the absence of all kinds of trees, and in the Upper Valley, by the almost entire absence of vegetation; and excepting close round the villages, the country has a barren and uninviting aspect.

In some places, however, notably about Dankhar, you will find the dog rose in fair abundance, and also the good old yellow English gorse! Here and there, where there is plenty of water, the pollard willow is planted.

The houses are peculiar, being two or three stories high, flat-roofed, and the corners generally ornamented with yaks' tails; but, perhaps, the most notable peculiarity of the houses is, that they are provided with W. C.'s.

The people make much 'Chāng,' a kind of beer, and drink freely.

The only cattle in the country are Yaks. Do not attempt to cross a bridge on these brutes, they object to bridges, and, as soon as they approach one, will make a dash for the river and be into it before you know where you are.

The food of the people is generally parched barley, which they eat made into gruel, or cram into their mouths in the dry state, and wash it down with tea. Every man carries in the breast of his coat, and next the skin, a small wooden cup for eating and drinking out of. I do not know if these cups are held in high estimation in Spiti, but in Ladak, sometimes, they are above price; possessing, it is believed, the power to destroy the effects of all kinds of poison. I am not sure what the wood is; it looks like birch. The cups are lined with silver and are well worth buying if you can get them. Price, from Rs. 8 upwards. It is sometimes possible to pick up

some really fine yaks' tails, the pure white being the most valuable. Also occasionally prayer-wheels, but here again, see that they contain the sacred writings within them. If you see women wearing huge blocks of amber, buy them, if you can persuade the women to sell. Wash them with boiling water and soda, and then file them with a very fine file. The brown colour, which is only caused by years of dirt and sweat will disappear, and will have a valuable piece of really genuine amber.

The men of Spiti are great gamblers, and are generally armed with dice. Both men and women are exceedingly ugly, but they are a wonderfully cheery race. Do not, however, gamble with them with dice, for the heathen Chinee is rampant, and dice are not infrequently loaded.

The Spiti people are remarkably clever at iron and steel work; they also turn out some fine pashmina.

Spiti ponies are renowned, and a little business may be combined with pleasure when in the country by looking out for good ones which can usually be picked up cheap, and selling them again in Simla. They are undersized, but very handsome ponies, up to great weight, and perfect over bad roads, so that they are of considerable value as hill ponies.

A larger class of pony, and consequently better calculated for long men or tall ladies, comes from Chumarti, two marches out of Spiti towards Thibet.

In Lahoul, some excellent Zanskar ponies can often be picked up from traders at ridiculously cheap prices. These ponies have got quite a name of late, and are in great demand. The late Thakur, Devi Chand, had several and was always ready to do a deal, though it would, of course, be somewhat cheaper to buy them from the traders themselves, first hand. The place to camp to meet the traders, is, Patseo, where there are huge grazing grounds; it is two-and-a-half marches from Kyelang, and there is a rest-house there.

All the hill ponies that I have come across from these countries are remarkably free from vice, or any tricks of kicking, shying, or rearing, which adds considerably to their value for work on narrow hill roads. So remarkably quiet are they that they must be very much better treated here than ponies are in the plains. Their powers of endurance are very great and they will eat anything, but are so inured to cold that I fancy they would be as unsuitable to the plains as Ibex! The Spiti people are very proud of their ponies, and will not part with the best, which are always hidden away on the approach of a sahib, and they especially fear the enumeration officer. Mares they will never part with.

A beautiful Spiti pony that my wife had was sold when she left for England. The pony was taken down to the plains and soon died.

CHAMBA.

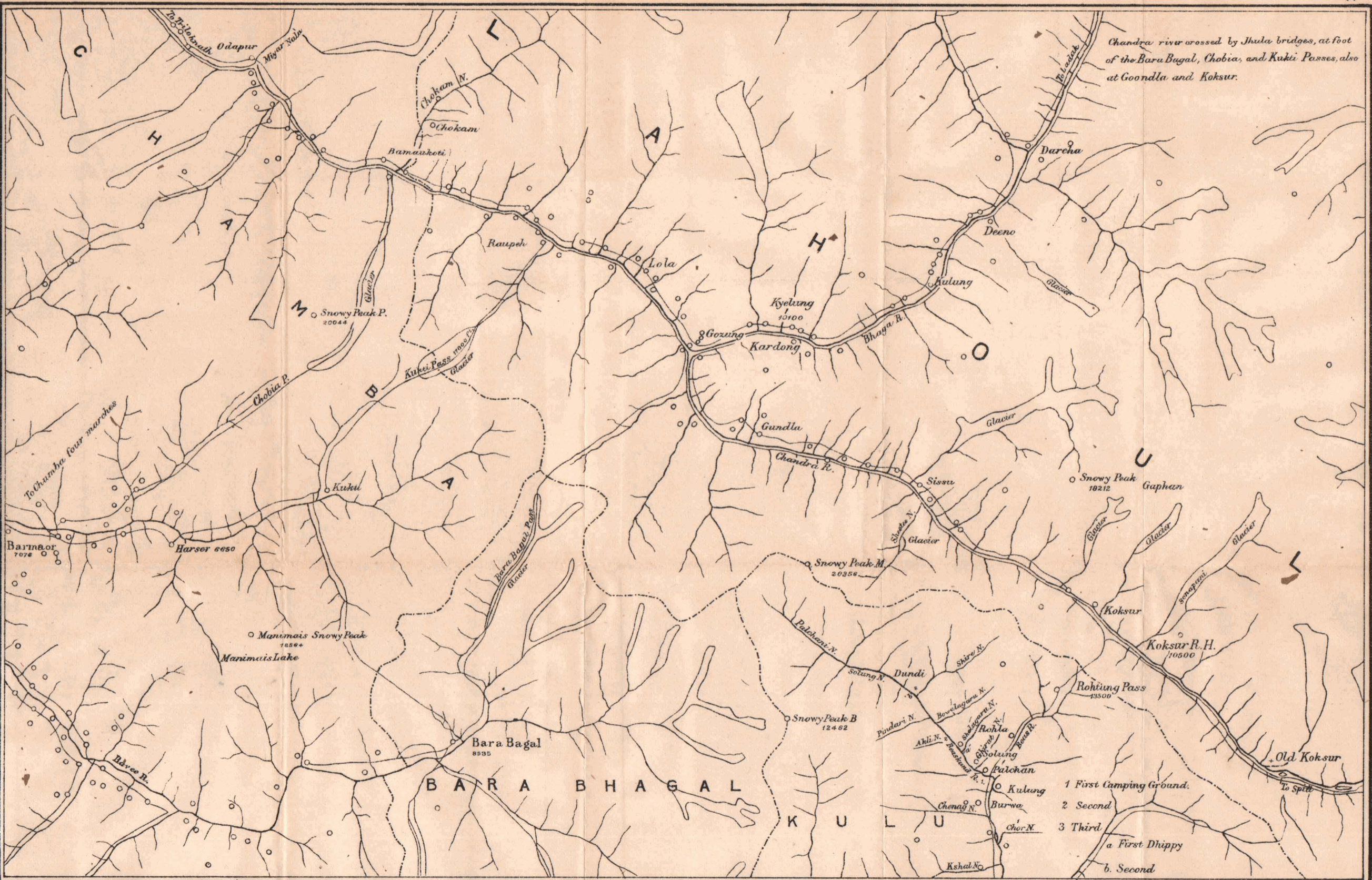
Chamba is extremely easy of approach, since the railway runs to Pathankot, a motor car runs to Dalhousie, and a long march of 19 miles takes you to Chamba, the capital of the State.

Between Dalhousie and Chamba is a camping ground called Kajiar. It is a large meadow with a lake in the centre and surrounded by magnificent forests, at an elevation of over 9,000 ft. above the sea. I have travelled much in Kashmir, and in many parts of the Himalayas, and consider Kajiar one of the most beautiful spots to be found in these most beautiful mountains.

If calling on H. H. The Rajah, an appointment can be made through the Chief Secretary, and a book is kept at the Palace in which visitors can write their names.

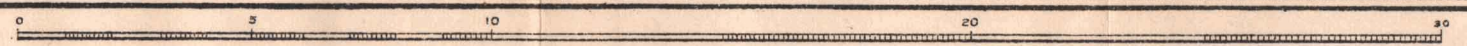
Three or four miles beyond Kajiar you look down on to Chamba, some 3,000 or 4,000 ft. below, and distant by the zig-zag road six miles.

At and around Kajiar, and along the road as far as this point one can get Pheasants, and early in the morning or late in the afternoon,



Chandra river crossed by Jhula bridges, at foot of the Bara Bagal, Chobia, and Kukti Passes, also at Goondla and Koksul.

- 1 First Camping Ground.
- 2 Second
- 3 Third
- a First Dhippy
- b. Second



you will find them feeding on the roadside, but they are very difficult to bring to bag, without good dogs.

Shooting in the Chamba State is prohibited without a permit, I therefore give a résumé of the rules dated 1926:—

The shooting is divided into blocks, of which there are 29, and for these “permits” are issued yearly.

There is no limit to the number of small game permits issued. Of the 29 open blocks, 12 are in the Pangli Wazarat, 7 in the Churah Wazarat, and 10 in the Bharmaw Wazarat. This information may be of use to those wishing to apply for any particular block, if available. The great objection to the block system is that some blocks may not contain the particular species that is wanted.

The closed blocks in 1926 are:

Sunch.	Badra.	Tiari.
Soar.	Kukti.	Chamba.
Chanju.	Thanitar.	Bhandal.
Hul.	Chanauta.	Alwas.
		Manjir.

Close season of Partridge from March 15th to September 15th, and for Pheasants from March 1st to October 1st. Applications for permits to be made to Major Hodgson, and sportsmen are requested to fill up a register with number of animals and birds shot.

There is a small hill to the west of the capital and close to it, where there are plenty

of Goral, and where the Rajahs of Chamba used sometimes to ask their particular friends to join in a hunt.

An Anecdote.—I remember, when I was there many years ago, a griffin who came from Calcutta and swaggered a great deal, about his big game shooting, but usually travelled about in a dandy, was asked to shoot over this preserve. Extensive preparations were made to test him. A tame goat was taken to the top of the hill in the early morning, and when all the guns were posted, at a given signal, the goat was let go, and to the consternation of the plotters, it came tearing down the hill, bleating hideously. They feared that he would see now that it was a joke; nevertheless they began to loose off their blank cartridges, for they were loaded with blank only. The goat passed on close to our friend, who was loaded with ball and, when within a few yards of him it stopped, he shot it dead. Then the band began to play and loud and long was the laughter that ensued. Our friend was made to pay a handsome sum to the owner of the goat, and it was remarked that after that day, his Ibez stories were not so racy as before.

Chamba was, and I have no doubt again is, since it is more or less preserved, one of the best countries in the Himalayas for Bears. I knew a Forest Officer who was located there some years ago, who, in the few years that

he was in the country, accounted for Bears, Black and Red, in hundreds.

The Chamba Bears are said to be larger than those in the other parts of the Himalayas, but I doubt it.

The sportsman will also find in Chamba, Ibex, Tahr, Musk Deer, Barasingha, Serow, Goral, etc., and the Pheasant and Chickor shooting are remarkable.

One great advantage of Chamba is, that you experience no difficulty whatever in the matter of supplies; thanks to the courtesy of the officials.

When in the capital of Chamba, if time to spare, make a visit to the Chatri Forest, up the Siul River, a tributary of the Ravi, to see the manner in which railway sleepers are cut in the forest, and are brought down to the river by shoots to be floated down to the plains. It is well worth a visit.

The following is a list of registered shikaris for the season 1926:

Labha.	Raffal.	Bir.
Lala.	Gilja.	Parja.
Bhikham..	Raghu.	Mahajan.
Sarban.	Das.	Mansa.
Molam.	Bhaudari.	Dharma.
Sagar.	Kanair.	Kamla.

There is no authorized scale of pay for shikaris. A burra shikari gets not less than Rs. 30 per mensem, plus rations, on and beyond the high passes.

Shikaris and Coolies.

Shikaris.—A registered list of shikaris is kept by the Rajah's Forest Officer.

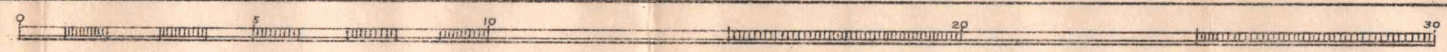
With a copy of the Rules for shooting in Chamba you will find the number of the different species that may be shot under authority of a license, as also the close season for big and small game, limit as to size of heads, what animals are protected, rules re. beating for game and special rules for shooting in Chamba Lahoul. A description of the Chokain Nala in Chamba Lahoul, in the chapter on Lahoul. It is undoubtedly a good one, but if I mistake not, it is in British Lahoul.

Roughly speaking the pay of coolies per 'parao' may be put down as 1 anna a mile, but over passes special rates are laid down. All correspondence regarding supply of transport must be addressed to Postmaster-General, Chamba, to whom also all complaints regarding supply of coolies must be sent.

Coolies detained for any reason after being ordered, must be paid 4 annas a day for days on which they are idle. The load of a cooly is 32 seers, but for a pass 24 seers.

Now, with regard to the principal nalas and shooting places in Chamba; but recollect that many of them are closed under the Revised Rules of 1926.

In the east, commencing at the foot of the Kukti Pass, you have Ibex, Red Bears, and Tahr.



Over the river at Harser, and near Bilinu, you will find Goral.

Between Harser and Burmaor, plenty of Black Bears.

Above Houlas you will find Goral, and the best Tahr shooting in this direction is in the Chobia Nala.

To the north, the best nala in the whole of Chamba is, I believe, the Mangli Nala, but it is almost sure to be reserved by His Highness.

Around Baira you get both Tahr and Goral. Up the nala towards the Cheni Pass the Tahr shooting is excellent.

Around Debri Koti are Red Bears, and up the Chandru Nala good Tahr. The Chandru Nala is very bad going.

Near Haile is excellent for both Red Bears and Kurt, and the camping ground is in a truly lovely spot.

Tisa is good for Goral and Black Bears.

The Tikri Nala for Bears and Serow. The Mangere Valley for Red Bears and Tahr.

To the north-west is the Baundel Valley leading into Badrawar. Here are Black and Red Bears, and at the head of the valley Barasingha. The ridge above Baundel is specially good for Red Bears.

In Chamba and La'houl, the Miyar Nala is a very favourite one, but before going there ascertain that it is not reserved.

In Pangli try the Sauch and Kilar Nalas.

From Lahoul to Chamba, over the Kukti Pass, is a very trying march, early in the season. The pass itself is 17,400 ft., and the path on the Chamba side lies for many miles over a glacier which after fresh snow is dangerous, as the numerous crevices are then lightly covered. A man lost his khansamah down one of these a few years ago. He was never seen afterwards. From the end of May to September, there are no difficulties, and thousands of sheep are driven over the Lahoul grazing grounds.

From Kyelang to Lota is a short march of eight miles, all down-hill, along the right bank of the Bagha River for the first four miles, and afterwards along the right bank of the Chandra Bagha or Chenab.

Between Lotah and Rupeh, the next march, a 'jhula' bridge has to be crossed; which, if in bad repair, is very jumpy work.

The next march is from Rupeh to Kukti, but it is almost impossible to do it in one day, at least for the coolies, as the pass has to be surmounted, and the distance is 25 miles. There are no regular camping grounds between the two places; you encamp therefore wherever you like, or, rather, wherever you can find a flat place for your tents. The only flat places are usually sheep-folds, and if the year is advanced, they will be found literally alive with ticks. Which is not pleasant.

The pass on the Lahoul side is like a wall with a rise of 7,000 ft. from the 'jhula' bridge

over the Chandra Bagha. The descent on the Chamba side is more gradual, and presents no difficulties, after the glacier is crossed. If you halt below the glacier, you are in good position for sport. Ibex, Tahr, and Bears; lower still you will find good Goral shooting.

The "Kilta."

There is no shooting on the Lahoul side. On the Chamba side of the pass the scenery is simply lovely, but the road is unfortunately difficult, as it is impracticable for ponies. Ladies have been carried over in Kiltas, in the same way that children are often carried in some out-of-the-way hill stations. A piece is cut out of one side of the Kilta, and a seat made, the legs hanging down, and the Kilta is carried by a stalwart hillman, with two or three reliefs. As this mode of travel is only suitable for very slim ladies, there is another, which I consider far better, namely, a dhurrie tied on to a bamboo, and carried by two coolies, but here again, it would not be suitable for heavy-weights. But why bring ladies to these places?

Crossing from the Chamba side, when you arrive at Kukti, if it is early in the season, all sorts of difficulties will be represented to you about the pass, and a favourite dodge is to try and persuade you that the Kukti Pass is at the time impassable, but that the Chobia and Chinia Passes are open. Not infrequently a sportsman believes this, and marches off

to try either the one or the other. This is all done to gain time, for the coolies naturally object to crossing a pass 17,400 ft. above the sea early in the season when there is much snow, though as a matter of fact, given fine weather, it is far safer then than it would be later in the season, when the crevices have once opened, and been again covered by a light fall of snow.

If you are persuaded to try the Chobia or Chinia Pass, you will succeed with great difficulty in getting near to the top, and then you will be stopped by an impassable wall of ice. In short, if the Kukti Pass is not open, the others most certainly are not.

The coolies are fully alive to the dangers of the crevices on the glacier when they are hidden, and will funk, and not unlikely refuse to go on, unless you yourself show the way.

The pay of each cooly is Rs. 3-8 for the pass, and the load is 32 lbs.

On arrival in Chamba you will be provided, on application with the rules for occupation of the State rest-houses of which there are 27. Remember that it is by the courtesy of the State officials that you are permitted to occupy these rest-houses, and that if required for their use, you will be given 12 hours' notice to leave. Remember also that after 24 hours the rest-houses must be vacated if required by other travellers, and above all that they must be left clean. Many travellers, especially if accompanied by ladies, think it

a hardship to be disturbed, but they have only to countermarch the position and put themselves in the place of those who require accommodation and they cannot fail to see the justice of the rule.

Meet the new-comers and see if some bunda-bust cannot be arrived at for doubling up, and do not lie 'doggo' and wait for a request to turn out.

You will also, on application, be supplied with a copy of the rules for supply and transport. Study them carefully.

If in Chamba in September, there is an annual Mela held on the village green, at which the Rajah presides. It is a very picturesque function and well worth seeing.

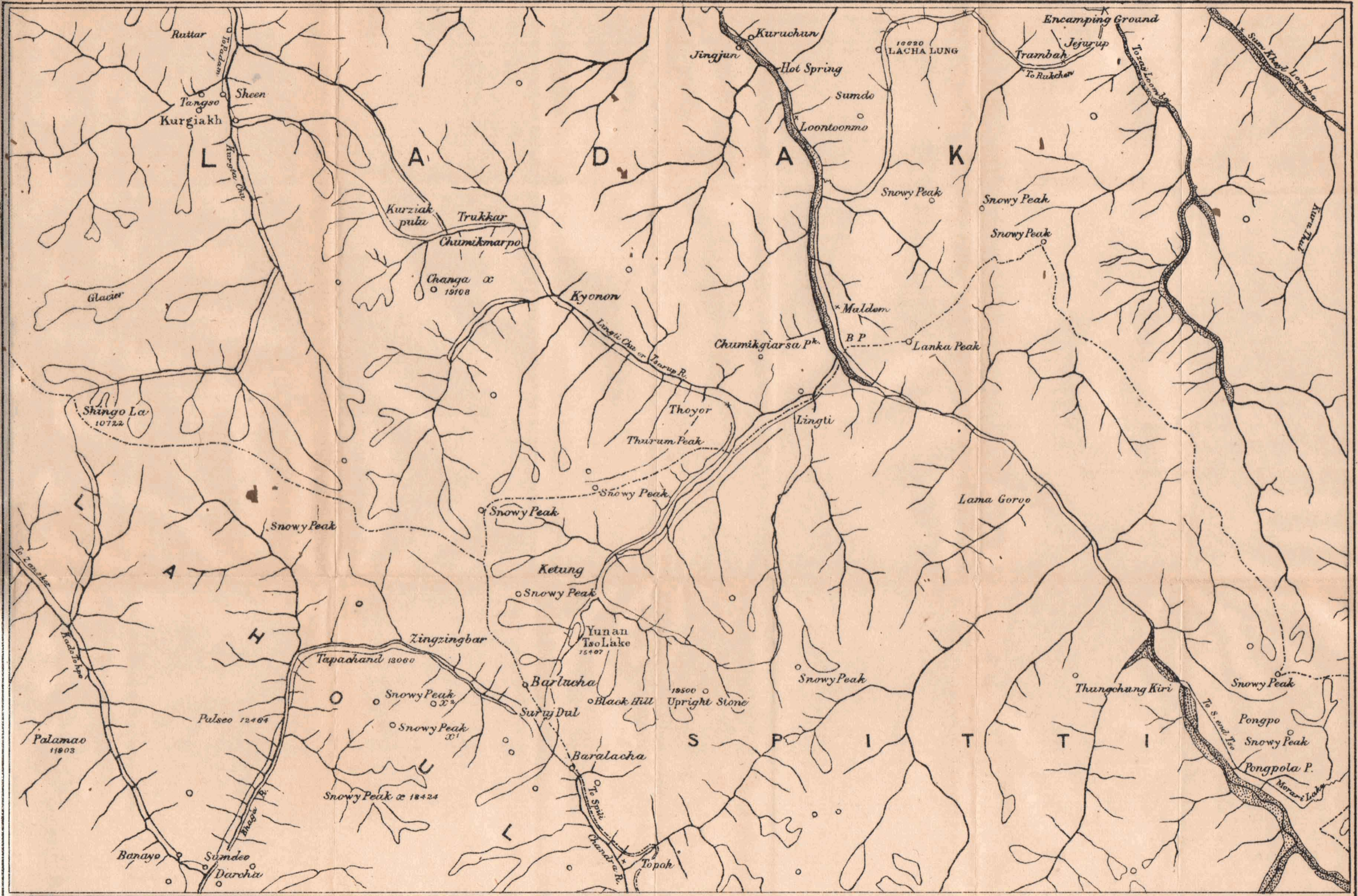
It would be hard to witness such a queer collection of hill costumes anywhere else.

LAHOUL.

General Description.

The Rohtung Pass.—Lahoul is entered from Kulu by the Rohtung Pass, 13,500 ft. The pass is a dangerous one, on account of the terrific gales to which it is subjected. On one occasion, something like 200 men perished in a snowstorm in a single night. It was not the snow alone but the wind, which, combined with the snow, it was impossible to face; they caved in and were frozen to death. My readers, however, need have no fear of such a catastrophe, for they are not likely to cross the pass earlier than May or later than September, within which period, although they will find the wind, they will be safe from any heavy fall of snow. Near the summit is the so-called source of the Beas River, and half a mile away to the left a lake of nearly half a mile in circumference, which is held to be sacred, and is annually visited by many devout Hindus for bathing.

With regard to the source of the Beas River, my impression is that the true source of the river is not the tiny spring at the head of the Rohtung Pass, but a glacier-fed lake at the head of the Beas kund branch of the Solung Nala. The volume of water from this lake is far greater than that sent down from the head of the Rohtung Pass.



Should be Passed Early.—The wind is always bad between 9 a.m. and sunset, and the pass should therefore be negotiated in the early hours of the morning. The rise from Rahla on the Kulu side to the top is 4,500 ft., the drop from the top to Kuksur, on the Lahoul side, about 3,000 ft. The top of the pass is the line of demarcation between Kulu and Lahoul.

A First View of Lahoul.—When once this line is passed, you are as it were in a new world. The cultivated fields, the forests, and the warm air from the plains are left behind, and you enter a country without trees, with scant vegetation, and sparsely inhabited, a country of rock, glacier, and blue sky, but a country with a climate that it would be hard to beat anywhere. Do not attempt the high passes without coloured goggles to protect the eyes. Start hours before daylight, if the pass is a difficult one, and carry tincture of opium, a drop or two of which (diluted) in the eye, if suffering from snow-blindness, will give immediate relief. When marching in Lahoul, in July or August, it is best to start at daylight, or put off the start until 10 or 11 o'clock, when the wind gets up, as before this, say between 7-30 and 10, the heat is intense, although the elevation is over 10,000 ft., but when the day wind sets in, marching is pleasant enough. Save for the dust.

Visit a Monastery.—Whilst in Lahoul, I should recommend a visit to a monastery or

'gonpa.' There is nothing much to see, and if you have seen one, you will have seen all; but it is a Buddhist country, and my creed is: 'Always see as much as you can for your money.'

'Châng' and Lahoul 'Whisky.'—They make in the country 'Châng,' a kind of beer, and 'Whisky'; the latter is five annas a bottle. Taste both, but do not rely on the latter to replace your 'Fine old Highland malt.'

'Manipanis.'—The long walls seen along the roads throughout the country and covered with stones, on which are religious inscriptions, are called 'manipanis.' People have no objection to your taking a small stone with inscription, if you want one as a curio.

The Curios of Lahoul.—Get a 'Mani,' or prayer-wheel, taking care that you get the writing inside the cylinder, the '*Om mani padmi hum*' repeated hundreds of times, also a 'Dorje,' 'Delu,' 'Phurpa' and 'Preear,' etc.; all of these are usually worn, or carried by the lamas. The 'Kir Kitze,' or silver cup, that married Lahoul women wear on their heads is quaint and worth having, as also is the 'Pèrâk' or head ornament covered with rough turquoise, worn by Thibetan women, but this is more easily picked up in Spiti than Lahoul. They cost from 30 to 100 rupees.

Ask also for silver-lined wooden bowls which all Lahoulis carry and use for a

drinking cup, plate and dish; it is the only feeding utensil they carry.

Nuns or 'Chummoos.'—You will meet a lot of young things walking about with red caps, and hair cut short. You will take them for boys, but they are girls; Nuns, called in the country, 'Chummoo.' I do not know what becomes of them, but I never saw an old 'Chummoo!' As it is the custom of the country in Spiti for all younger sons to go into a monastery, so it is the custom of the country in Lahoul for all the younger daughters to become nuns, not nuns as we are accustomed to understand the word, but nuns who live at home, and work in the fields during the summer, and return to their monasteries in the winter. Some of them are very good-looking, and, I believe, they have high old times in the monasteries.

Scandals not unnaturally sometimes occur, when the lama concerned is punished for his share in it by having to provide a feast for all the rest of the lamas in his monastery.

Lamas.—These lamas, the clergy of the land, have no very high moral standard. They not infrequently get mixed up in intrigues with the nuns, and have a decided taste for strong drink, as is often evidenced by their unsteady gait when walking along the high roads, returning from religious functions. I have passed one of these gentlemen riding along a road in Lahoul so drunk that he had to be held on his pony, and yet, all his

countrymen who meet him, knelt before him, and got what they considered his blessings as he passed. Queer thing religion!

Kyelang, 10,500 ft., the capital of the country, consists of three or four bunnias' shops only, and these are generally closed from October till May; a Post Office, which also is closed during the same months; and a four-roomed Dâk Bungalow. There is also a branch of the Moravian Mission, presided over now in 1926 by the Rev. Peter. It is also the Headquarters of Thakur Amir Chand, who is Commissioner, Tehsildar, Police Officer, and practical King of the country.

Here you come across that useful hybrid between a yak and common cow, the 'Zho.' The country is too cold for the common cow, and too warm for the yak to flourish. As a matter of fact, the latter are never seen below Patseo, which is 13,000 ft.

A View of Fifteen Glaciers.—From the top of the Shakur Nala, above Kyelang, there is a magnificent view of many miles of mountains, and no less than fifteen different glaciers. Here also you will find much Edelweis.

Demon Worshippers.—In Lahoul, wherever Ibex horns are seen piled up on the tops of houses in the shape of chimneys, the inhabitants are demon worshippers.

Lahoul, a Healthy Country.—Lahoul is essentially a healthy country, and is not subject to epidemics. There is always some small-pox, but it seldom occurs excepting in

the winter months, when the inhabitants are much confined to their dirty houses through stress of weather, and owing to recent vaccination it is never so bad as formerly. In Lahoul the surroundings of the villages are far and away cleaner than in Kulu, or villages on the plains. They have ideas on sanitation that a Kulu man would never dream of. Lahoulis will eat the flesh of almost any animal, whatever the cause of death may have been, but will not assist in the crime of slaughtering anything.

A Pencil Cedar Forest.—Between Kyelang and Kulong up the Gaha Valley is a pencil cedar forest, at least a so-called forest, but the trees are few and far between.

The Pollard Willow.—The only other tree of any account in the valley is the willow (pollard) which is planted freely everywhere; it is used for firewood, and the leaves of it, extensively for fodder, when grass is short. You will also find in Lahoul a few blue pines and birch trees.

Sunday Services at Kyelang.—There is a service at the Mission morning and evening on Sundays, at which Rev. Peter is very pleased to see any Europeans that may be passing through the valley.

Flies.—Know that Lahoul, although remarkably free from the common house-fly, swarms with blue-bottles, and for the preservation of meat, muslin or gauze bags are *absolutely* necessary.

The Game of Lahoul.

The following game is found in Lahoul:-- Ibex, everywhere. Brown Bears, in two or three nalas only.

Snow Leopards are far more common now than formerly, and may be found in any nala: there is difficulty in getting 'Khabr.' The Snow Leopard may be met with in almost every nala. We once owned a Snow Leopard cub, given to my wife by the Thakur of Lahoul, in which country we were shooting. It was about the size of a kitten when she got it, and was with difficulty reared by means of a sponge dipped in milk. After some months we were going to Japan to give it to the wife of a Forest Officer who later, sold it to the Zoological Gardens in England for £200; when in England, a year later, we saw it at the Zoo, and it still bore the name "Moti" (pearl) which we had given it. Alas! it soon succumbed to the climate of England, much to the regret of its keeper, who had become very fond of it, for it always remained tame.

I know of only one case of a Snow Leopard being shot in Kulu, though they are quite common over the pass, in Lahoul. It was a few years ago at Manali, at the head of the valley. One morning in winter the villagers reported to Mr. (now Captain Banon) that a Snow Leopard had got into the shed where his sheep were, and killed several, but that they had managed to

shut him in. Captain Banon went down with a gun, took a slate off the roof, and firing down, killed the leopard. It is extraordinary for one of these animals to be found so low down (6,500 ft.) or even in Kulu at all, and I have never been able to account for it.

Not long ago, the skins of these beautiful animals could be purchased in Lahoul for from Rs. 15 to Rs. 20, now they are hard to get for Rs. 100.

To get a shot at a Snow Leopard you must have luck. I was once after Ibex, and not having spotted them from my coign of vantage, I sent my cooly to another place to see if he could see them from there—when I rejoined him at dark, he said “sahib, if you had only come with me, a Snow Leopard came and stood within 20 yards of me for quite 5 minutes.” When I arrived, of course, he had disappeared.

But the chance of getting a shot is very small; in fact, the only chance is to come across one doing a stalk on his own account, when you are yourself after Ibex, or, if one of them has been killing sheep, to get a report of the kill. But the sportsman will find that although he may offer large rewards, he will seldom, I may say, never, get a Lahouli to bring him the information he wants. I have heard several reasons why they object to doing so, the two most probable being, firstly, that they believe the Snow Leopards, as all other animals, contain the soul of a departed

human being (for they are bigoted Buddhists) and so wish to avoid even participating in the taking of life; and, secondly, that they are afraid if they show the sahibs where a Snow Leopard is, they will be seized by them, to accompany them on a shooting trip in the higher mountains after Ibex, a job which, not being shikaris, they cordially detest. The real reason is probably a mixture of these two.

Wolves.—There are Wolves in Lahoul, but it is impossible to say where they are most likely to be met with. They are both grey and black in colour. The latter are very rare; the only country I know of in which they are at all common is Rupshu.

Musk Deer.—Musk Deer are found occasionally wherever there are birch forests. The most likely place I know for a shot is on the steep banks on the left of the River Chandra, immediately in front of the old Koksar rest-house.

Marmots.—There is a small kind of Marmot which is common, but hard to get. Their skins are not valuable.

Foxes are plentiful, and carry the most beautiful coats. The natives catch several in the winter, and the skins could be purchased from eight to twelve annas a piece. Unfortunately, for those who want these skins, the Lahoulis have now found out their value, and they are hard to get, and very expensive. I

recommend their purchase for rugs, for which 16 to 20 skins would be required.

Sable.—The Sable is also found in some of the upper villages of the Bagha Valley, during a heavy winter, but I have never seen a skin, though I know some were sent to Simla a short time ago. What price they fetched I have not heard, but if the Thakurs have found out the value of the skins, I am sorry for the Sables!

There is also the little 'Mouse Hare' ('*Lagomyo Ladaciensis*') generally called, erroneously, the tailless rat; it is a beautiful little creature and easily domesticated, but will not live in a warm country. If two or three are placed in a box together, they fight as ferociously as Cock Quail. It is curious, as 5 minutes after being captured, they will eat out of your hand.

Small Game.—Chickor are numerous wherever there is cultivation, throughout the Chandra and Bagha Valleys, the best place in Lahoul being probably above and around the villages of Sissu and Goondla, in the Chandra Valley, and around the villages of Gumrang and Darcha in the Bagha Valley. The Golind or Snow Pheasant is common above 12,000 to 13,000 ft., but they are wild, and the sportsman would have a better chance with a pea rifle than with a gun. They are magnificent birds, and should be protected as far as possible, but I am afraid many nests are robbed

during the breeding season by shepherds who take their flocks to the highest pastures.

Chikor's nests are robbed in hundreds for the sake of the eggs, but there are plenty of birds, and there is no one to shoot them, so I suppose it is not necessary specially to legislate for their protection.

Lahoul swarms with pigeons, of which there are, I think, three varieties: the Snow Pigeon, the Blue Rock, and another that goes by the name of the Thibetan Blue Rock.

Shikaris.—Unfortunately, indispensable over new and difficult ground. The men who call themselves shikaris in Lahoul, are a superior race of men to those who call themselves by the same name in Kulu, but that is not saying much, and they are as useless as the Kulu men at preparing a skin for the furrier: however, as the principal game is Ibex, you must perforce have a man with you who knows the country.

I do not expect that any of them would take service now for less than Re. 1|- or Re. 1|8 a day.

Thibetan Names for Game Animals and Birds.—To assist sportsmen, the Lahouli or Thibetan names for the different kinds of game are:—

<i>Ibex</i>	..	Skeyn or Kiu.
<i>Bear</i>	..	Wampu.
<i>Wolf</i>	..	Shanku.
<i>Snow Leopard</i>	..	Shun.

<i>Fox</i>	..	Goānu or Háche.
<i>Golind (or Snow Pheasant)</i>		Kirding.
<i>Chickor</i>	..	Chukor.
<i>Ovis Ammon</i>	..	Nyān.
<i>Thibetan Ravine Deer</i>	..	Goa.
<i>Thibetan Antelope</i>	..	Tcho.
<i>Burrhel</i>	..	Napoo.

The Nalas of Lahoul.

The Principal Nalas of Lahoul: Ibex in every Nala, except when Snow Leopards are found.—There are few nalas in Lahoul that can be really pointed out as first-class, but there is this advantage that, it is said, every nala in Lahoul holds Ibex, and although I shall only give the names of a few of the best, it is by no means certain that the big heads will be found in them, because of late years, Snow Leopards, which formerly, though plentiful in Ladak and the surrounding countries, were unknown in Lahoul, are now found in several nalas; they wander about, and wherever they are, the Ibex are not.

A sportsman shooting in one of the best nalas, met with no success. He searched the small unnamed nalas, on either side for some distance, and in one of these he came across the big heads. They had evidently been driven out of the larger nala by Snow Leopards, or perhaps, Wolves, which are now frequently met with in the country.

Red Bears seldom met with: Black Bears never.—There are only two or three nalas

that are known to hold Bears, though they may be occasionally met with in others. Black Bears are unknown. The best places for Red Bears are on the opposite side of the Chandra River to the road, at Sissu, and also above Purana Koksar.

Lahoul not much shot over.—Now Lahoul is very little shot over. Nearly every sportsman that comes into the country, simply rushes through it for the better known hunting fields of Rukshu and Ladak, especially for the Tso Morari Lake, and Changchemno beyond Leh, but in a country that holds so many Ibex as Lahoul, there must be some grand heads, but few are shot and they cannot all be killed by avalanches, Snow Leopards and Wolves. That there are big heads is evidenced by the splendid horns one sees collected on the tops of the houses of some of the zamindars. I have measured some 44 ins.

If the Gaddis have arrived in the country, the difficulty of milk, when shooting away from the 'paraos,' can generally be overcome by applying to them. There will usually be a flock of goats and sheep within a 'short distance of the shooting grounds, and the Gaddis will give milk in exchange for tea! I have, however, never induced them to accept money payments. They are very decent men as a rule, and if asked, would keep their flocks away from your favourite places for a reasonable time without demur. Their girdles of

goat's hair, which are invariably made for them by their wives and women, they are especially proud of. The girdles are of immense length, and are very difficult to buy. They are sometimes 40 yards long.

These Gaddis could give valuable information about sport, for they go with their flocks, immense heights, but many have religious scruples about the killing of animals whatever the cause may be, they are generally very reluctant to give it.

Purana Koksar.—Fourteen miles above the new Koksar rest-house, up the right bank of the Chandra River, is Purana Koksar, a deserted village, after which the nala is named. It is one of the best nalas in Lahoul and holds Brown Bears as well as Ibex. The Bears I expect come across the Hamta Pass from Kulu. The most favourable chance for them is a 'thach' about four miles from the entrance. There are excellent camping grounds, but no supplies. If the Ibex are not in Purana Koksar Nala, they will almost certainly be in the Dardafur Nala, where they go for the salt spilt by the sheep, when being salted. Road very bad. No wood or supplies.

Sonapani Nala.—Immediately behind the Koksar rest-house is the Sonapani Nala, so-called from the beautiful glacier at its head, which is so well viewed from the top of the Rohtung Pass. It is an exceedingly easy nala to walk until the glacier is reached, and there

are always Brown Bears in it, and also fine Ibex. The Damphu Nala is good for both.

Some three miles from the entrance is a huge bund stretching right across the valley, evidently formed some centuries ago by the overflow of the mud lake formed beneath the glacier. Behind, the bund has, in August, the appearance of a miniature Arctic sea; it is dotted over with numerous ice or snow bergs, detached from the glacier above. It is strikingly beautiful. The Ibex will be found on the grassy slopes to the right and left of the glacier.

Sissu Nala.—Behind the camping ground and village of Sissu is the Sissu Nala, which is also a favourite one for both Ibex and Bears. It runs back for many miles, and is seldom shot over.

There are, without doubt, Ibex in every nala between Koksar and Sissu.

Sheetee Nala.—Between Sissu and Goondla, but on the opposite site of the river, is the famous Sheetee Nala. The approach to it is from the bottom of the Rohtung Pass. Do not cross the bridge, but keep along the left bank of the river for about ten miles; the road is difficult, because it is only a path, and is often carried away by avalanches. If already on the right bank of the river, it can be got at by crossing a 'jhula' bridge at Goondla, but this way to the nala is extremely difficult, and I should recommend returning

to Koksar, where there is a 'pucca' bridge. The bridge is four miles lower down the river than the rest-house.

The Sheetee Nala held more Bears than any other nala in Lahoul, the Bears coming over from Bara Bagahal. It is also supposed to hold the best Ibex, and is the general favourite. When shooting in this nala, the small nalas on either side should be invariably looked up, especially if there are any Snow Leopards about.

Chokam Nala.—Instead of turning up where the Bagha joins the Chandra River, keep straight on, and encamp at Lotā, and the next day go straight into the nala, 20 miles, or camp at Jurma. There are several Bears in the nala besides Ibex, and it is from here that the Bears that are occasionally seen in the Beeling Nala come from. It was formerly considered one of the best nalas in Lahoul for Ibex, but it has not such a good reputation now, which is attributed to the Snow Leopards that have recently appeared there and driven the Ibex elsewhere. If late in the season, camp about 12 miles up the nala.

The Shamsha Nala on the Triloknath Road beyond Lota holds Bears, and I have seen Ibex, at the head of the nala, but did not get a shot, or get near enough to speak positively as to their size.

The Beeling Nala.—The Beeling Nala immediately behind Kyelang has a herd of Ibex in it, and a 46 in. was picked up in 1920.

There are also Snow Leopards in this, and in the adjoining nalas, and they do considerable damage.

With Snow Leopards in the nala it is impossible to find the Ibex. There is a good camping ground with good water, just beyond the Kyelang Gong thach, four or five miles from the entrance.

The Nil Ghar Nala is good for both Ibex and Bears, and the Gaddis' sheep do not reach it till the middle of July.

Kulmo Nala is also good for Ibex and Red Bears.

The Muling Nalas.—The Muling Nalas, just before the junction of the Chandra with the Bagha River, are both of them sure to hold game; they are on the left bank of the Chandra. From Koksar keep along the right bank through Sissu and Goodla, and cross over by the 'jhula' bridge, nearly opposite the nalas. 'Gunga' informed me they had not been shot over for years. I have shot over these two nalas years ago, and found Ibex, but none big enough to call a trophy. One of the Mulings should, I think, be called the Shipting Nala. The village at the entrance is called Shipting, but the village of Ghusa, though some miles distant, has the grazing rights in it.

To return to Koksar. If going viâ the Roh-tung Pass from Kulu to Spiti do not cross the bridge at Koksar, but keep up the left

bank of the river; there is no road, and it is not practicable for riding.

Nearly due north of Koksor, is snowy cone Gaphan, 19,722 ft. In fine weather this cone can be seen from all parts of the upper portion of the Kulu Valley, when looking towards the Rohtung Pass.

The Ladak Road from Koksor; Koksor to Sissu.—From Koksor to Sissu, is a march of ten miles, with a great deal of winding round the openings to nalas, and crossing of different streams that run into the Chandra; the road is good, however, and all the streams bridged; the scenery is grand, and the length of the march is hardly noticed. At Sissu, there is a rest-house, and a pretty little camping ground between the village and the river. Just before reaching Sissu, and on the opposite side of the river, you see the opening to the Sheetee Nala, one of the best in Lahoul, also a grand waterfall.

Below the camping ground some still water always holds Duck and Teal in April and September.

For Chukor try the cultivated ground on the west side of Sissu, under the cliff.

Between Sissu and Goondla the Bora Nag Nala is passed; ask your Lahouli coolies to tell you the story attached to it.

Bunnias will be found at Koksor, Sissu, Goondla and Kyelang during the season from May and October. There is, however, no

“nerrick,” and their charges are variable from day to day, and always extortionate.

Sissu to Goondla.—From Sissu to Goondla is a short march of eight miles; the road is high above the river, and several maidans are crossed that are heavily cultivated.

The Thakur's House at Goondla.—At Goondla is the house of one of the Thakurs of Lahoul. It is a striking-looking edifice by reason of its many stories, and its many colours; they have apparently commenced to white and colour-wash it periodically, but have never had sufficient material to go over the whole house, so that it has the appearance of Joseph's Coat.

The Goondla Precipice.—Opposite Goondla is a remarkable precipice said to rise 11,500 ft. sheer from the bed of the river. I have not measured it myself, and accept the statement.

Wedged between the peaks forming two sides of this precipice, a glacier has formed, the outer edges of which are constantly giving way during the months of July and August. These detached portions fall into a deep chasm below, which faces due north, and here a second glacier is formed at an extraordinarily low elevation, not more than 11,000 ft. above sea-level.

Goondla to Kyelang.—From Goondla to Kyelang is ten miles, and an easy march; there is only one ascent and descent of any importance, and that is just before reaching

the junction of the Bagha with the Chandra River, six miles from Goondla and four from Kyelang. The Bagha is crossed by a good sungha bridge, and the road then proceeds up the right bank of the river, and the valley soon opens out, and you see much cultivation; willow-trees are planted everywhere, and you pass through some groves of them. They are most valuable, being used as fire-wood, and the leaves being used as fodder when all else fails. Every bit of cultivation in Lahoul must be irrigated to produce a crop, so that the whole country is intersected with water-courses, and with this water always at hand the pollard willow grows luxuriantly.

Kyelang.—Kyelang, the metropolis *par excellence* of Lahoul, is not an imposing village; it consists of seven households, and is of the same sealed pattern as the remainder, the only difference being that it possesses a Tehsil: such a Tehsil! and three bannias' shops generally without bannias. At Kyelang, however, you will find the Moravian Mission presided over by Rev. Peter, whom I have not had the pleasure of meeting.

The Mission Socks, Stockings, etc.—You can procure from the Mission the best and strongest socks, stockings, gloves, and Balaclava caps that I have ever seen for the money. Take my advice,—‘buy.’ If procurable, buy also some potatoes, which in Lahoul are excellent.

Tent-Pegs Supplied Gratis.—At all stages between Koksar and Kyelang, tent-pegs are supplied to travellers free, on application to the Lambardar. This is done on account of the difficulty of getting wood.

Kyelang to Jispa is $13\frac{1}{4}$ miles, where there is a good rest-house, and fine scenery.

The Home of the King of Lahoul.—Here is the residence of *the* Thakur of Lahoul, an Honorary Magistrate, and absolute monarch of the country.

There are Ibex in Yochi Nala, near Darcha. Jispa to Patseo $10\frac{1}{2}$ miles.

The Last Village in Lahoul.—Darcha is the last inhabited village in Lahoul; beyond this is more or less desert. Here is good Chickor shooting, if the Bagha River is crossed by a 'jhula' bridge in the direction of Milang Nala. There is one room in the serai for Europeans.

For Zanskar leave the road just before reaching Darcha, and proceed up the Kodo Tokpa Valley, crossing the Singo La Pass, 16,722 ft. The marches are long and the road bad. Late in the year, the many glacier streams to be crossed are inconvenient, if not dangerous. Four marches from Kargcokh on the Zanskar side of the pass is the Phoktal Gonpa, where is good Ibex ground and here are two nalas both holding Burrhel. Make Phoktal Gonpa also the starting point for the Zanskar Ibex ground. Hereabout (to his shame) some years ago I met a man who had slaughtered thirteen Ibex from 12 inches

upwards, with one doe! The only two decent heads he had, were, I was told, purchased! These are the men that make game laws necessary, but thank God, there are very few of them!

Jispa to Patseo.—Jispa to Patseo, $10\frac{1}{2}$ miles. There is a good grazing ground, and travellers or rather traders from Thibet congregate here, and are met by traders from down-country. A great trade is done in wool, borax, corn, salt, etc., and a fair is held annually in June and July.

Patseo.—The Thibetan traders can hardly be induced to come lower than this for fear of the heat, though the elevation is 12,500 ft. There is a P. W. D. rest-house here. Ibex are found in the Panshe, Kotri and Biurachi Nalas.

The chief trade on the Lahoul-Ladakh Road is in pushmina, borax, carpets and rugs from Turkestan, most of which find their way to Amritsar.

It is not a nice place to encamp at, in consequence of the great numbers of the unwashed that are collected together, the smell, the barking of dogs, the braying of donkeys, and the shouting of drunken men (and Thibetans are good at drink) not being conducive to comfort or sleep. It is the best camping ground throughout the march, nevertheless it is better to go on to Zingzingbar, four miles further, which is the recognized halting place.

Zingzingbar.—At Zingzingbar, there is an old serai with no roof, and no other accommodation. From Zingzingbar to Spiti, the marches are to Topogongma (roughly) fourteen miles, to Zokhma eight miles, to Chandra Lake thirteen miles, and Losar twelve miles. It is a dreary trying road.

Suraj Dul.—Three or four miles beyond Zingzingbar, is a place called Suraj Dul at the foot of the pass, where there is an old serai; but it would be of no use to Europeans for various reasons. The Suraj Dul, or Sun Lake, is remarkable by reason of its great height above sea-level, and for its weird beauty.

Zingzingbar to Kinling.—*The Bara Larcha.* The next march is to Kinling, 11 miles, when the Bara Larcha is crossed, 16,300 ft. The ascent is gradual, and it is consequently a very easy pass, unless there is much fresh snow.

The view from the top, looking backwards, is magnificent, and looking forward you appear to have come into another new world.

Kinling to Lingti.—From Kinling to Lingti is 15 miles, and a hard march; and after crossing the Bara Larcha the coolies often plead exhaustion and refuse to go the whole distance, but claim a halt about half-way. After Lingti you are out of British territory.

Lingti to Sumdoo.—From Lingti to Sumdoo is 14 miles. Sumdoo is at the foot of the Langa Lacha. The inhabitants of the regions now entered, including Ladakh, Spiti, Zan-

skar, and Rupshu are called "Bots." By the Thibetans themselves they are called Bods, and their land Bodland.

They all look to the Dalai Lama at Lhasa as their sovereign. When travelling amongst these people tobacco goes a long way, and the purchase of two or three seers for distribution, as occasion requires, will be found to be money well spent. Also cheap Europe-made knives, and small looking glasses, which cost one or two annas.

The Tsarup River.—During this march the Tsarup River has to be crossed. It is not bridged, and is said to be unfordable after 12 noon during the summer months, which rather adds to the excitement, for those who happen to be late. Tsarup is one of the principal affluents of the Indus.

Pang to Sumchoo.—*Three Rivers to Cross.* The next march is to Pang or Sumchoo; in the last mile of the march three rivers have to be crossed, the Sumgal, Darcha, and Pang. The best halting place is across the latter, as then you have done with the rivers.

Thibetan Hares.—At Pang you first come across Thibetan Hares, of which there are large quantities. They are, however, too wary to allow of a shot with a gun, and the only chance is with a pea rifle. They are bluish in colour, and not unlike the Scotch Hare, the male being smaller than the female. They are not bad eating, and make excellent soup.

Pang to Rukchen.—*A long and tedious march.* The last march before a change of coolies is from Pang to Rukchen. A rise of 500 ft. brings you to a barren plain, and you have before you a long and monotonous march over shifting sands.

The 'Kyelang' of Thibet.—On this plain for first time you will come across the Kyang or wild Ass of Thibet (*Equus humionus*). Although they are a nuisance to sportsmen, by giving the show away it would be a shame to shoot one. They are only in twos and threes here, but in Rudok you will see them in hundreds. They are by no means wild. The march from Pang to Rukchen is 17 miles.

At Rukchen, H. H. the Maharajah of Kashmir at one time issued orders that, on application from sahibs, a goat-herd with his flock was to accompany them on shooting expeditions to supply them with milk. The goat-herdmen received as payment the price only of amount of milk consumed. I do not know if this rule is still in force. Enquiries should be made as it is important.

From Rukchen branch off to north-west for Choosal, for six marches distant, for Ovis Ammon ground. Cross the Indus at Chumarthang, and proceed over the Tissa, or Thaloda Pass.

Pigeons.—Between Kyelang and Rukchen, you will come across three kinds of pigeon. Up to Darcha the Blue Rock, to the Bara

Larcha, the Snow Pigeon, and after that the Thibetan Blue Rock.

Yak Transport.—After Rukchen only Yaks are available for transport. It is six marches on to Leh, but I do not propose to go further than the Tso Morari Lake, from which it is distant two long marches. Yaks are paid for at the rate of four annas for each cooly load, two or three of which they can carry, or if by the month, at the rate of nine or ten rupees. In the latter case, keep the Yaks in the camp, and send back and forward to the nearest villages for supplies if they run short.

Rukchen to Tso Morari Lake: The Polo Konkar Pass.—From Rukchen to Tso Morari, cross the low bridge to the east, and march to the foot of the Polo Konkar Pass, but remember, if the winter snowfall has been light, there will be no water.

Peldo.—Thence a long march will take you to Peldo at the north-eastern corner of the lake, where there is a Bhuttia encampment.

You will find green grass plentiful all along the road where snow has melted, excepting between Lingti and Pang.

Fuel on the Road and at the Camping Ground.—The only fuel available, if the supply you bring with you runs short, excepting the droppings of animals, is the root of a bush called 'Depsing,' pronounced 'Jupsung,' and a tamarisk called 'Oomba.'

Supplies beyond Rukchen.—Now with regard to supplies at and after Rukchen. All

requirements for servants can be procured there, and at all Bhuttia encampments thereafter. For yourself you can purchase sheep anywhere, and for milk you drive a small herd of goats with you and pay for the milk, according to the amount you consume, at the rate of one anna a seer. The fuel that I have mentioned, Depsing and Oomba, are now procurable everywhere.

The Climate: Black Sand Flies.—The only objection to the climate is the glare and the fierce wind that always blows. If this wind fails, be not too happy, as it often means an approaching snow-storm, and unless it blows the usual gale, do not attempt to walk along the shores of the Tso Morari Lake, or you will be eaten alive by black sand flies. A Balaclava cap worn during the day will save the face, and prevent many sleepless nights.

The Tso Morari Lake.—The Lake is a lovely blue, and, although fed by numerous streams of melted snow, has no visible outlet. It is 15 miles long, and there is a Bhuttia encampment at each end.

The Bhuttias.—The Bhuttias are a peaceable race, though not inclined to shikar. Their chief characteristic is that they are nearly always drunk in the evening, and if carrying loads for you, are often drunk at the beginning and always at the end of a march. The liquor they brew themselves.

Fish at Darcha and in the Tsarup River.—I have neglected to mention that at Darcha

you can get fish, and also in the Tsarup River. The fish are a kind of trout, and good to eat, not *all* bones. I once met a sahib who signified his intention of getting some fish there and sending them to his wife in Kulu, a distance of seven marches, and at the time referred to, the temperature in Kulu registered between 80° and 90° in the shade! The fish ought to have been tender when they got there.

The Burrhel Nalas of Zanskar.—If time is no object, and you want some Burrhel when passing Zanskar on the way to Leh, the best nalas for them are the Sarchup, Lingti Deb-sing, and Zara.

The Tso Morari Nalas.—To return to the Tso Morari Lake. Half a march beyond the Bhuttia encampment at Peldo you come to the Lunglung Nala, and close to it, and further south the Shapgo Nala. These are the two best about the lake for *Ovis Ammon* which are pretty sure to be found in either the one or the other. Then try all the small nalas down the west side of the lake. There are none on the other side.

Take a Bhuttia Guide.—Take a Thibetan herdsman from the Bhuttia encampment to show the way.

Thibetan Ravine Deer.—After having secured an *Ovis Ammon*, try for a Thibetan Ravine Deer, the best places for which are to the south-east of Hanle, or around Ooti, two marches from Peldo at the head of the lake.

Thibetan Antelope.—Having exhausted the district, the best thing would be to go on to Changchemno for Thibetan Antelope.

An Alternative Route to Tso Morari.—An alternative route to the Tso Morari Lake is to go up the valley of the Tsarup from Lingti, and come in at the south-end of the Lake, cross the Pangpola Pass. This route is seldom taken, though it is undoubtedly good for sport.

Road from Rukchen to Leh.—To continue the journey beyond Rukchen to Leh: the marches are Rukchen to Debring 14 miles; to Gya 16 miles; to Upshee 14 miles. If early in the season, Burrhel will be found close to Gya. An easy march all downhill. Here you first touch the Indus. To Marzalang 9 miles; to Chushot 12 miles. Here cross the Indus. Chushot to Leh 9 miles. From Marsalang to Leh, a very hot march in deep sand.

Lama Dance.

There is an annual festival held at the monastery at Kyelang in Lahoul, called the 'Lama Dance.' It is seen in no other country excepting Thibet, and as it is well worth seeing once, and it may happen that a sportsman is delayed in Lahoul, about the time that the tamasha takes place, a few words in description of it may not be out of place.

Many centuries ago there lived at Lhassa, in Thibet, a king named Langa Dharma, who harassed the Buddhists in every possible way,

and did his utmost to drive them from the country.

A certain monk was expelled from a monastery close to Lhasa, and in consequence vowed vengeance against Langa Dharma. He circumvented him in the following manner. He procured a black pony, and whitewashed it; he then proceeded to Lhasa, where he was fortunate enough to find the King in the act of reading a proclamation from the Emperor of China in the public market-place. He seized the opportunity, and being armed with a bow and arrow went behind him and shot him dead. He fled at once in the direction of the river which he forded, and in doing so the whitewash came off the pony, and he became black again. The monk was pursued, but when his pursuers overtook him, they did not recognize him, as they were looking for a man on a white pony, and so he escaped.

The Buddhists looked upon it that King Langa Dharma was sent by the King of the Demons for their annihilation, and it is to commemorate their victory over the Demons, that the annual Lama Dance is held.

The play takes place usually towards the end of June at the Gonpa or Monastery about 1,500 ft. above Kyelang, on a little greenward immediately in front of the entrance. It consists of five acts, each of about half-an-hour's duration. In the first are introduced Demons in hideous masks, afterwards the

supposed ashes of Langa Dharma, are brought on to the stage, and duly execrated; then come the gods, dressed in imitation 'kincob' which, if real, would be invaluable. They wear Dolly Varden hats, which look well over their beards and moustaches. Finally, the gods fight the Demons and overcome them, and the play is concluded. The band consists of the two principal Lamas playing cymbals, and two men and two boys playing tom-toms (sacred drums). The scenery surrounded as one is by glaciers, is lovely, the dresses are gorgeous, the play itself is unlike anything to be seen elsewhere, the spectators, their dress, and manners are interesting, and, as I said before, I say again, the whole tamasha is worth seeing once.

The climate of Lahoul is perfect. You may go into the country feeling a worm, and after a fortnight or more, come out feeling like a buck rat!

KASHMIR.

So much has been written about Kashmir that I will not attempt to do more than give some information for the benefit of those who want to get a shot or two during their short leave. To save them the necessity of wandering about, and wasting time endeavouring to fix upon a likely spot, I will assist them by pointing out a few places, visiting which they are sure not to be disappointed. The ruler of the country is the Maharajah Sir Hari Singh, Rajput Dogra Hindu, but the inhabitants of Kashmir Proper are almost exclusively Mussalman, and of its dependencies, Buddhists.

There are 3 entrances to the country by motor but it is still possible to march in over the Pir Punjab from Gujrat viâ Bhimber, the old Moghul Imperial route, but this is seldom done now, as although the most beautiful way into Kashmir, the 'bandabast' necessary for it is difficult.

By Rawalpindi, Murree, and the cart-road to Baramula;

By Jummoo, and motor the Post Road over the Banihal Pass; and

By Hassan Abdal, and Abbottabad joining the Rawalpindi motor road at Domel.

Of these the Rawalpindi-Murree Road is the quickest and there is a motor mail and motor car from Rawalpindi. The Banihal

route is the nicest, as you avoid the traffic of the Murree route, and the Abbottabad route is too far north to suit most people, but is useful in winter when the Murree route is closed by snow.

For those selecting the Rawalpindi-Murree-Baramula route, the following will be useful; the distances are:—

Rawalpindi	to	Murree	39	miles.
Murree	„	Kohala	27	„
Kohala	„	Dulai	12	„
Dulai	„	Domel	10	„
Domel	„	Garhi	13	„
Garhi	„	Chokoti	21	„
Chokoti	„	Uri	14	„
Uri	„	Rampur	13	„
Rampur	„	Baramula	14	„
Baramula	„	Srinagar	35	„

Ekka to Baramula, Rs. 26, taking six or seven days.

Special motor from: Rawalpindi to Srinagar Rs. 100 to Rs. 200: taking 1 or 2 days, exclusive of halts. Seat in motor letter van Rs. 30 to Rs. 40.

Allowance of baggage 30 seers, any other baggage Rs. 8 to Rs. 10 a maund. Seat in motor parcel lorry Rs. 12 to Rs. 15: may take 2 or 3 days. Baggage by this conveyance Rs. 6 to Rs. 8 a maund.

Motor Tonga Mail Agents, The Royal Motor Mail Service, Rawalpindi.

There are also several other good motor companies, the best of which are Messrs. Chirag Din & Sons, The Punjab Motor Service, and Messrs. Radha Kishen & Sons.

When in Kashmir, those who wish to live on river or lake can hire furnished house boats from Rs. 80 to Rs. 200 a month including a cook, boat and a shikara, and a crew of 1 or 2 men and a woman. A matted doonga boat with a cook, boat and shikara, and a crew of 1 or 2 can be hired for Rs. 50 to Rs. 60 a month.

Cheaper arrangements can be made if the boat is taken for a longer time.

The necessary servants are a cook, a bearer khit, a masalchi, bhisti, and sweeper. All servants can be procured locally, but it is advisable to bring one bearer, or khit bearer with one. In addition to their pay, vasod allowance is given (according to the rates laid down by the Durbar) when going beyond Srinagar and its environs.

The boat-owner usually likes to provide domestic servants, from his extensive family circle, and this is, perhaps, the best way in the end, to ensure peace and comfort, though no boat-owner can oblige one to employ himself, or his relations in this way. There is a Hotel (Nedma) and several boarding houses in Srinagar, where one can stay, whilst making arrangements. There are also several Agents in Srinagar, who make all arrangements for boats, tents, provisions, servants, etc., before one's arrival, if instructed by

letter, or after one's arrival, on personal application.

Don't forget to bring mosquito curtains.

Riding ponies can be hired for Re. 1 a day.

Provide yourself with a copy of *The Rules for Visitors to Kashmir*.

There are also extensive Rules with regard to fishing, reserved waters, licenses, penalties, etc., and without a copy of these Game Laws and Rules, no man should attempt to shoot or fish.

Game Laws for Kashmir I hold to be necessary, the only objection to them being that they may lead to abuse, in the direction that I have previously hinted at. Let us hope that it may not be so.

For general information, but making allowance for the upward tendency, I recommend Dr. Neve's excellent *Handbook to Kashmir*, which I recommend to every visitor to the country. I have travelled a good deal in the Himalayas, and can confidently assert that there is no country equal to Kashmir in the varied beauty of its scenery, and no country where a visitor in my day, whether a simple traveller or a sportsman, was treated with greater consideration by the authorities. No portion of the country was reserved, and no restrictions were put on shooting, as none were required. I suppose, however, that the greater facilities for getting into the country, and the consequent large increase of visitors, has rendered a change necessary, and there

are now voluminous Rules for visitors, and Game Laws for the Kashmir and Jammoo States. I leave alone the Rules for visitors, and the Game Laws are too bulky to give in detail; I will therefore give only a summary of them, whether they have been compiled wholly and solely for the preservation of game, or one-third in the interest of game preservation, and two-thirds to give the officials in Kashmir facilities that others cannot get to kill game I will leave it for those who are shooting in the country in the future to judge.

There are general laws for the Kashmir territory, including Astor, Ladakh, Zanskar, Baltistan, Kargil, Dras and Suru, and there are rules for shooting in the Astor shooting district of the Gilgit Agency and also rules for shooting in the Kajnag and Kafir Kund. There are a large number of State Reserves, Jagir lands, and a great many nalas are closed altogether to sportsmen, other than officials.

The season for big-game shooting in the case of Astor and the Kajnag and Kafir Kund is divided into two periods, viz., from the 15th April to the 15th July, and the 16th July to the 15th October, and the number of guns is limited to ten for each period. For the first period passes are given according to arrival of applicant in Kashmir. For the second period applications may be made in advance to the Secretary of Game Preservation Department, Kashmir. The number of heads

that may be shot is laid down, and also the size of shootable heads. The license costs Rs. 125, excepting for Black Bears, Leopards and Pigs for which it is Rs. 10. It is also necessary to take out a Rs. 30 license for permission to shoot at a single Musk Deer, and a license to shoot small game costs Rs. 50.

Shikaris are licensed and subject to heavy penalties if they fail to report infringement of the Game Laws and Rules on the part of their employers.

License holders are requested to return their licenses on expiry or before leaving the country, with a statement of the number of animals killed.

The Maharajah-in-Council may relax any of these rules. For the benefit of those who have only a short time at their disposal, and want a Black Bear or two, I give here some nalas where Bears will be found, but study the Game Rules to see that they are not on the Prohibited List! In two months' leave, it would be hardly possible to get more than a Bear or two. Of these there are plenty round the Woolar Lake, so take a boat, and proceed to a place called Ziarat at the west end of the lake. Here enquire if there are any Bears on the small wooded hillock, on which the Ziarat stands; I once got three out of it. If driving, place guns on that side which faces inland; the other sides are protected by the village, by the lake, and on the south side is a maidan which Bears would not

face. Before driving! if Bears are said to be there, watch morning and evening from below, and if they come out, you will probably get a shot and be saved the trouble of a "hank."

If no Bears there, proceed up the Kunos Nala and encamp. Up this nala is the road to Rampur and Rajpore, two villages on a small plain surrounded by forests, and about 1,000 ft. above the lake. It is a perfect place for an encampment, very quiet, lots of good water, plenty of shade, and level paths for walking and riding through the plentiful pine forests. The plain is covered with apple and pear trees, and it is a noted place for Bear shooting in the autumn, but not before, so we return to the Kunos Nala. By walking up and down the road which is on the left side, you get a fine view of the opposite and wooded side, and a couple of days in the early morning and evening will tell you whether the nala holds anything or not. If the season is late and the jungle is thick, you will often discover the Bears by watching the particular trees on which you know they must be feeding at the season, and for the benefit of those who have not studied the matter. I subjoin a list of the different things that Black Bears will probably be found to be feeding on during the several months from March to November.

From March 15th to April 15th, grass.

Long rank grass that gives them a good

mouthful, and 'grubs' found under stones, especially on sheep-folds.

From April 15th to May 15th, leaves, buds and young fruit of the apricot.

From May 15th to June 1st, grass. Between these dates the apricots are too far advanced, and no fruits are ripe.

From June 1st to July 10th, mulberries.

From July 11th to July 31st, apricots.

From August 1st to August 20th, Indian corn.

From August 20th to September 30th, apples and pears.

From October 1st to November 1st, walnuts.

From November 1st and after, hawthorn berries and grass.

I have observed them carefully during four visits to Kashmir, and am sure that my observations will be found correct.

For Red Bears, there is a weed called by the Kashmiris 'Harvat Napoor'; it has a yellow flower and rank scent, and when in flower, the Red Bears find it simply irresistible, and where it grows in any quantities, it is always well to look for 'nishans,' and if found, to watch, morning and evening for a shot.

From Kunos go along the northern shore of the lake till you come to Ishtung, and camp opposite to the entrance to the nala, and some distance from it. There are always Black Bears in this nala, and generally red. Between it and Kunos there are two or three excellent small nalas that, for some

unaccountable reason, always seem to hold one or two Red Bears. These can be shot either from Kunos or Ishtung; I should advise the latter, as by camping there you hold the Ishtung Nala, which is an excellent one, and also all the country leading up to Nagmarg where there is plenty of shooting.

I believe most of the land bordering the Woolar Lake on the north is now taken up as a government Ruteh. In any case be careful and make enquiries.

At the head of the Ishtung Nala, looking down on Rampur and Rajpore, are some small tanks in which Bears are very fond of bathing, and an early visit to them would not improbably result in a shot at a Red Bear. Why these few nalas, which are very low down, should nearly always hold Red Bears I never could understand, but they do, and if shot early in the season, their coats, though not so white as those shot at higher altitudes, are generally in excellent condition. It was in one of these nalas that I shot the largest Red Bear I have ever seen. It measured over 7 ft. when stretched for drying, though the exact measurement I have forgotten.

From Ishtung, for Black Bears, I should go inland to Winyalpoora, a village at the entrance to the nala leading into Lolab, and around which are several small nalas which usually hold game. All may now be reserved, or shot out. I can only answer for where they used to be in abundance and may be

still. If any Bears are about, many days may be spent hereabouts, for it is a grand place for seeing. It is especially good when the Indian corn is ready. I say ready, not ripe, as Bears will not touch it excepting when the grain is in the milky state.

From Winyalpoora go to Malinganw, above which, about a mile or a mile-and-a-half, you come to the entrance to two excellent nalas, which always hold Black Bear. I have seen five feeding on the hillside at one and the same time, all full grown, and within a circumference of one mile. It is quite worth while halting here for some days.

Leading up to the nalas from the village are deep and broad ravines, full of fruit-trees, in which there are always Black Bear when the fruit is ripe. It is too thick to see them, but I have two or three times seen them outside when coming home in the evening. Have a rifle always ready.

A mile beyond Malinganw is Mukam, also or 4,000 ft. above the lake, is a favourite with sheep. At the head of this nala, 3,000 or 4,000 feet above the lake, is a favourite place for Barasingha; it is worth trying before the 15th April. In March they are always low down feeding on young grass, and have not then cast their horns. Next comes Tarkarpoora, and beyond it a village called Unaganw. Above this village are half a dozen small nalas which are never without Bears.

Camp under the willow-trees near the rice-fields, half a mile below the entrance to the nala. There is a good spring of icy-cold water close by. The apricots at this village are delicious, and a 'Goojur' lives near who supplies the best fresh butter I have ever tasted out of England.

At the entrance to the nala is a hillock, from the top of which a good general view is obtained of all the nalas, and with field glasses you will be saved much walking. The ridge between the Unaganw and Tarkarpoora Nalas is also a good place to look out from, as it commands both nalas.

Five miles beyond Unaganw, and below the road to Tragbal, is the entrance to the Kral-poorah Nala, a famous one, and in it a halt of some days may be made with advantage. Pitch camp at first at the entrance to the nala, near the village; afterwards about two miles higher up. The road up the nala commands a good view of the hillside and offshoots on the right bank of the stream, and it is a good plan to walk as far as possible in the evening when you are almost sure to see a Bear.

Opposite to it and across the Bandipoor stream is the village of Ahun around which there are plenty of Bears, but owing to the dense forest they are difficult to see, and the best time for this place is when the Indian corn is ready. It has also the disadvantage of facing due west, so that the sun gets off

it very late, and the Bears come out correspondingly late in the evening.

Four miles up the Bandipoora Nala is a place called Atawat; here camp under a magnificent walnut-tree at the junction of two streams. It is a lovely spot, and there are always Bears in both nalas.

Between Bandipoora and Atawat, about $2\frac{1}{2}$ miles below the latter, and on the same side of the river as the road, are one or two very tight nalas like deep water-courses, with huge rocks at the head. These nalas are full of wild apricot-trees, and Bears are always there, or thereabouts when the fruit is ripe.

Returning from Atawat we come to the Bandipoora Nala, one of the most famous in lower Kashmir, and a favourite one for Barasingha shooting in September, when the Stags are calling.

From Bandipoora, and still skirting the lake to the eastward, is the Erin Nala, and beyond it several smaller nalas where Bears are said to be plentiful; but I do not recommend this side of the lake, as all the nalas face west, and Bears do not come out before the sun is off them, and then it is quickly dark. Erin is now a State Rukh.

Should, therefore, the nalas to the right from Kunos and around the north shore of the lake have been tried previous to your arrival, march from Kunos into Hamel or better still, from Baramula, go in your boat up the Pohru River into this district, and try

all the nalas butting on to the plain, and then in the direction of Utter.

There is a place called *Shuzwa*, somewhere due north of Sopoor, and eight or ten miles from it; it is at the mouth of a narrow nala with precipitous sides. At the entrance is a shrine, and from this shrine can be seen, on the opposite side of the nala, a copse or jungle of some six or eight acres; this copse generally holds a Bear or two. Four miles up the nala is Imburzilwar. Here camp, as there is good shooting ground all round. The camping ground is on the left bank of the stream. To the right, some 800 ft. above the plain, is a plateau, so covered with fruit-trees, that it might almost be called an orchard, and it must be a first-rate place for Bears in the autumn. I have only visited it in the spring, but I have always found Red Bears there. It is, however, a sheep-run, and when the sheep get on to it the Bears leave. If you find the sheep there, you have only to go higher up, and you will find them in the forests above. Barasingha will also be found here in the late autumn.

From Imburzilwar go down again to a village called Zöller, where there is a very good nala, and where some days can be spent. From Zöller to Dragomula and thence up into the mountains, where the camping grounds are lovely, and there is always a chance of a shot.

Supposing a man does not care for Black Bear shooting, but wants some Red Bears, and has not much time at his disposal, then, provided the principal nalas of the Sindh Valley are occupied, or on the Prohibited List, or if late in the season, I would recommend Tilail. It is easy to get at, the country is very open, and Bears are easily seen. Supplies are everywhere abundant.

Go direct to Bandipoora, and camp at Nauganw, three miles from the lake on the road to Tragbal. Here halt, and collect supplies—flour, rice, grass-rope for grass shoes, etc., and give the order for coolies who will take you on for a couple of days and across the pass.

I recommend two or three coolies at Rs. 10 or Rs. 12 a month to be attached to the camp, to collect supplies, go to Srinagar for the Dâk, or to do any odd jobs.

The first march from Nauganw is Tragbal, about 2,000 ft. below the top of the pass. There is a Serai here, but it is always too filthy to allow of Europeans making use of it; you must therefore camp. There is often a Bear wandering about here, and if full of superfluous energy, a walk in the evening may be rewarded with a shot.

From Tragbal you cross the Rajdiangan Pass; it is of no height, being something under 12,000 ft., but the top of the pass is three miles long, and carries snow till pretty late in the year, especially after a severe winter.

An early start is necessary if you wish to avoid much discomfort. By an early start, I do not mean a start after an early breakfast, but a start somewhere about 3 a.m. The ascent to the top from the camping ground takes some time for the coolies, and if the sun gets any power whilst you are on the pass, you risk snow-blindness for yourself, your servants, and coolies. The piercing cold wind, which always gets up an hour or two after the sun, takes the skin off your face, lips, and nose, and if late, the sun melts the upper crust of the snow, you sink knee-deep at every step and take five or six hours to do what would have taken you one only if you had got out of bed betimes. Moreover, as the day advances, there is always a chance of foul weather and a snow-storm if in March, or the beginning of April, would cause you serious inconvenience.

The descent on the far side of the pass is very steep, and if there is plenty of snow, you can toboggan down slope after slope at the rate of a hunt.

There is a hut at Zudkoso, half-way down on the other side, but if early in the year, it is almost certain to be under snow. The last time I went that way, in April, the top of the roof only was visible. If it is covered, you must go on to Guraie, about four miles further on. Tragbal to Guraie is a long and trying march. Thence to Kanzlewan is about eight miles. Here you first touch the

Kinchenjunga River, and close to here you turn off for the Gugai Nala, a very favourite one, and generally found occupied very early in the season.

From Kanzlewan to Näil is about four miles. Here is a nice halting ground immediately in front of huge precipices, or if no halt is made here, then on to Gurais, eight miles. On reaching the bridge over the river, the turn to the right takes you to Gurais, that to the left to a village called, I think, Wampura, above which there are two good nalas which it might be worth while to have a look at.

From Gurais you march to Sorawan at the foot of the pass into Tilail. The pass is 12,500 ft. and very steep on the Tilail side, where also much sliding down can be done if plenty of snow. For this march also a very early start should be made, as on the Tilail side of the pass the descent is so steep that there are often considerable avalanches, and the ground should be got over as quickly as possible.

The first village touched at the bottom of the pass is Bernai, distant about 16 miles from Sorawan. There are Musk Deer here, but I do not think anything else.

When in the Tilail Valley, all the nalas, excepting the Lohn, lie on the right bank of the river, and are named as follows, in the order given, going up-stream:—*Kilishaie*, *Zadgai*, *Satian*, *Nur*, *Budganze*, *Soordaab*, *Buglindoor*,

Husseinganw, Malinganw, Budarb, Gujran and Abdullan.

The very best of these is the Satian Nala, as it always holds Red Bears, is full of Musk Deer, and possesses a salt lick at which even a lady could shoot an Ibex. After having feasted for some time on young green grass, Ibex cannot resist salt, when they can get at it, and are bound to visit the salt lick time after time, even after being fired at.

Excepting the Abdullan Nala at the end of the valley, the remainder are small, and are seldom tried. If, however, you fail to secure the Satian Nala, and find the Lohn Nala, which is the next best, occupied, I strongly recommend any one to try all the small nalas. The Nur Nala is especially good; I got three Red Bears and a Musk Deer out of it when I last visited it; my shikaris, however, robbed me of the musk out of the musk pod. Here I may as well caution all those to whom the musk pod is a novelty, of the precautions that must be taken when a 'Kustoora' is shot to prevent their shikaris and coolies from extracting the musk from the pod. It is of considerable value, and they will rob you of it if they possibly can.

The Lohn Nala is on the left bank of the river, and you must encamp near a village named Wazrin Thal. The village is close to the bridge, and between the Satian and Nur Nalas. From here you have a climb every morning of about 1,000 ft. to the top of the

ridge looking down on the nala. Walk along the ridge, and if any Bears are about, they cannot escape you. The left side of the nala is densely wooded, the right side clear, and the Bears come from the wooded side to feed in the open.

There are also Ibex in the Lohn Nala, and good shooting to be had on Raman, the peak at the head of the nala. I consider that this nala will afford quite a month's shooting. I have spent two weeks in it, and had good sport.

You are now fairly landed in Tilail Valley with all the information that I can give.

It is an undoubtedly good spot for Ibex, Red Bears and Musk Deer, and with hard work you shall be well repaid for the visit, but you must be up daily before the sun, for it is at the witching hour of daylight that you will have the best chance of a shot.

Whilst in Tilail, you cannot fail to remark the sun rise on the Nunga Parbat, 26,900 ft., and from here like a sugar loaf. This mountain which I will call the Queen of the Himalayas, is never seen to better advantage than from Tilail. It rises from a range of some 18,000 ft. and so for 8,000 ft. of its height stands alone, and the pink colouring it gets from the first touch of the sun on its summit in the early morning when the rest of the world is in semi-darkness is lovely beyond description. I have had the good fortune to see most of the high mountains of this

beautiful world, but never have I seen one that could approach the Nunga Parbat for grandeur.

To the south of Wardwan and due east of Kishtwar lies the Padar country. It is a portion of Kashmir that is seldom visited and merits a short description.

It is most easily approached from Kishtwar. To the north-east of the country are the famous sapphire mines, whence, only a few years ago, these precious gems were exported into Kulu and Lahoul and offered for sale as common blue flints for a mere song; and were rejected as worthless. When their value was discovered, when it was too late, great was the lamentation that went up throughout the land and to say "Sapphire" to a resident in Kulu was equivalent to saying "Rats."

From Kishtwar march up the Chandra River to Golabgahr, where there is a Fort or "Mati," thence up the Bostan River which flows into the Chandra. The whole valley is good for sport, especially the Bijooa and Danlong Nalas.

The sapphire mines are near a place called Samjam, but it is doubtful if permission would be granted to visit them. Permission was always refused a few years ago.

Maxim for those who visit the valley of Kashmir:—Never, under any circumstances, allow a Kashmiri tradesman to send you *anything* of great or little value by value-payable

post or you will rue the day. Remember that you have been warned.

Shikaris in Kashmir.—Of shikaris there are hundreds, at least men who call themselves such. Most of them are unworthy of the name, and the really good ones, I suppose, you could count on the fingers of one hand. I have, however, a certain amount of respect for the Kashmir shikari, not so much as a shikari, but as a useful man. I have found out from experience how little men in other parts of the Himalayas who rejoice in the name know of their work, and how utterly useless they are generally. A Kashmiri knows how to, and will, prepare skins for you without giving you the slightest trouble in the matter; men in other parts know not how, and will not try to learn, and you must do the work yourself or lose your skins and heads. The Kashmiri is a Mussulman, whereas the others are Hindus, which I suppose, has something to say to it. A Kashmiri will make himself generally useful about camp, he will put up your tents, get you supplies and get coolies! A Hindu who attaches himself to you as a shikari will do absolutely nothing, and is generally so mild in his demeanour that he is unable even to get you supplies or coolies. To sum up then, I recommend every one to take a Kashmiri to save himself trouble, especially with skins, but when shooting in other parts of the Himalayas (excepting after Ibex), never take one, but trust to a volunteer

from the nearest village who will know far better where the game is, can show the way, and will not prove half as costly.

Names of the principal shikaris at the present time, can be obtained from the preservation game depôt.

When travelling between Srinagar and Leh visit the Hemis Monastery, once famous with regard to the "True Life of Christ" said to have been discovered there.

Stern custom has settled the wage of a head shikari at Rs. 35 at least (but the really good ones can demand their own price), and an assistant shikari at Rs. 20 in addition to their food; they will clamour for tea, ghee, snuff, and other luxuries. The wage is absurdly high, and was, of course, originally intended for the very best only, but all now claim it. The assistant shikari, too, is notoriously a fraud, but every effort will be made to induce you to take one. Besides shikaris or assistant shikaris you will require four or five permanent coolies at Rs. 10 a month or more.

These Kashmiri shikaris having had so much intercourse with different sahibs, are full of lies about the different trips that they have made with them, and the different experiences they have had. They will naturally be most loud in the praise of that sahib who has given them most. It generally happens that amongst the many 'chits' that they possess, one or more will be found from

an acquaintance or friend about whose sport in Kashmir you are anxious to know, and they will be delighted to tell you everything, drawing largely on their nimble imaginations.

After dinner, or in bad weather, I used frequently to send for my shikari and while away an hour or more talking to him about his country, his village, occupations in winter, his different sporting expeditions, or to make arrangement for my own shikar on the following or next fine day.

When travelling in the lower districts of Kashmir, mosquito nets are necessary.

It will be remarked that Kashmir is no longer a cheap place to live in!

TROPHIES.

On the Preserving of Trophies.—It is often a difficulty, when trophies are procured, to know the best and cheapest way of saving them. It is rather a hard problem, but I can, at all events, give my readers the benefit of my experience. Firstly, I will treat of skins of minor value, such as: Black Bears, Ibex, Barasingha, Black Buck, Chinkara, etc.; secondly, to skins of greater value as: Tiger, Panther, Snow Leopard, Burrhel, etc.; and all good heads. The Musk Deer, I exclude, as I believe the secret of preserving the skin in such a manner that the bristles will not come out after a very short time, belongs to a future age. For the Musk Pod: Cut it off yourself, and when cut off, turn inside out with the hairs, inwards, tie firmly and hang in a safe place to dry. The drier the musk the stronger it smells. Be careful that it is not stolen but also that it is not tampered with in any way, as it is very valuable.

The skins which belong to the first list (but I must not include amongst Black Bears, the Sloth Bear), being of comparatively small value, excepting perhaps to the sportsman who shot them, he will wish to have cured in the best manner possible, at the lowest possible cost. Those comprising the second list are of considerable market value in addition to the value set upon them by the

sportsman by whom they have been bagged, and the cost of preserving them in the best possible manner will not be a matter of so much consideration. I therefore append a list of the Native and European furriers that I know of in India and of a few Naturalists at home, and the sportsman can decide himself to whom he will consign his trophies.

Probably the best man to go to now, in India, is Van Ingen, Taxidermist, Mysore, S. I. Others are Officer Ward and Co., Cawnpore; Mr. Hulton, Taxidermist, Patiala State; Officer in charge, Sappers and Miners Workshops, Roorkee, U. P.; Theodore & Co., Taxidermists, Mysore, S. I.; and Babbon & Co., Taxidermists, Becongong, Cawnpore.

Manner of Packing.—Cure them in the first instance as I have already described, then anoint freely with spirits of turpentine, and roll tightly, taking care that the skin does not touch the hair which can be prevented by placing newspapers between; if sent singly, sew up in 'dusooti,' and send to agents in Bombay, requesting them to pack in waterproof before forwarding to England. If heads are sent for many skins together, they must, of course, be sent in boxes, and should be tin-covered by agents in Bombay, before being forwarded to England.

Alum? Spirits of Turpentine.—Every sportsman should have with him in the jungle a certain amount of Alum, and a few bottles of Spirits of Turpentine. In the absence of the

latter, Paraffin Oil or Keating's Insect Powder will keep off flies and insects for a time.

'**Dusooti.**'—Some 'dusooti' for packing and sending off skins is also advisable; for when ready to go down country, it is a nuisance to have to carry them about, and the sooner they are attended to the better. Many skins and heads are destroyed, by men young at the work, failing to carry about a small amount of preservatives.

Curing of Heads.—*Extract from Ward's Book.*—With regard to the head, as this requires especial care, I cannot do better than quote *in extenso* from Rowland Ward's book. He says:—

"Heads with antlers or horns are prepared for preservation either in the naked bone, or to be set up to imitate living nature. For this last, care must be taken to take the skin off the whole neck. Make the incision up the back of the neck, over the head between the ears until the horns are reached; if they are wide apart, cut between them right and left, carrying the incision round the burr of each horn. In separating the skin from the burr, the knife should be used neatly with a plunging action of the point, so that not a particle of hair or skin be sacrificed at this part. In clearing the scalp be very careful not to let the knife injure the skin. The greatest skill must be used with the eyes, nostrils, and ears. The delicate skin round the eye is nearly hairless; it must, on no account, be jagged or torn. In treating the nostrils and upper lip, operate from inside the mouth; sever the lip neatly high up the gum, over the teeth; and in like manner detach the lip below. The skin will present in these portions a particular thickness into which, from the inside, a neat incision must be carried all along, so that the preservative may penetrate and be carefully rubbed

into the cut to the end that these parts may be saved properly. The alum process is best. Clean the skin well of all fat, and rub in alum but not on the outside of the nose, and hang up to dry. If any chance of short hair round the eyes and nostrils slipping, apply alum judiciously there. Be sure to save the lower jaw.

“For preservation in the bone, the flesh may be roughly taken off, and the skull be cleaned by boiling, by maceration in a stream, or by burying for a proper time in an anthill.

“Be sure and keep the specimen from dogs or other animals.

“In regard to the ears, when the skin is off, and you have separated the cartilage close to the bone, trim it neatly with scissors but do not cut away too much or you will leave an unsightly hole. Next insert the thumb and finger from the inside so as to separate the inner from the outer skin, forming as it were a flat bag; do not carry this separation too near the edges. Into the division preservative must be carefully put. Some horns (as *Ovis Ammon*) have bearers, or bony core, from which the horns may be detached and packed separately; in this instance the skull should be kept, and so much of the ‘bearers’ as seems superfluous may be removed.”

Perhaps it would be as well to add that the quickest way to remove the horns from the cores or bearers is to soak them in water for two or three days. If it is intended to preserve the head in the naked bone, do not boil it, or the grease will get into the bone and discolour it. Take out the brains however, and as much flesh as possible and then hang in a place where ants, crows, or wasps, can clean it for you. A coating of two parts chalk and one part alum made into a paste, is a good thing to put on after the skull has been hung up for about a week.

Curing Skins at Home.—*Extract from the "Pioneer."*—For those who may wish to try a little 'furriery' on their own part, I add a copy of a cutting from the *Pioneer*, of some date in May 1892, but to carry out the instructions it contains would be impossible in the jungle, and it is evidently intended for trial in Cantonments only. It says:—

"Soak the skin in a saturated solution of alum for a time, which depends on the size of the skin. For the skin of a 'Chital' four days and nights will be sufficient, but a Tiger or Bear skin may require ten. After soaking, stretch the skin in some straw in the shade, and cover it thickly with a paste made of powdered chalk and bran mixed with buttermilk, and leave it for twenty-four hours. When dry, brush off the paste, and set men to work to knead the skin with the hands, and pare off any membrane left after skinning.

"The softness of the skin, when prepared, depends on the thoroughness of this kneading and paring. If owing to heat the skin dries too quickly, or if the fat has not been got out of it entirely, the soaking, etc., may be repeated. It is of great importance that when the skin is taken off the animal, it should be washed thoroughly and freed of blood and dirt in alum water if possible. The skin should be stretched in the shade and not too tightly."—(Sd.) G. A.

The Head of the Tahr.—*N. B.*—With 'Kurt' (Tahr) preserve the skin of the head and neck. The head is nothing of a trophy without the patriarchal beard.

There is another process of curing skins called the "white process," which is very simple and quite good enough for skins of small value.

First.—Soak *the skin* in water for 24 hours, then place in a pan of hot water and alum, enough to cover it, adding a few drops of carbolic acid. The water should not be too hot, and the skin should be left in the liquor for 24 hours.

Second.—Stretch the skin hair down on a board, and put on it a paste of one part alum and two parts chalk finely powdered. When this is dry, beat it off, and put on some more when the skin seems to contain grease. After this, move the skin from the board, and the more it is rubbed the softer it will get. Employ a native to do the rubbing and pay him by results.

APPENDIX.

NOTES ON RELIGION AND CUSTOMS.

FOR those who are shooting in Spiti, Lahoul and Ladakh, a few words on the religion of those countries cannot fail to be of interest. I give, therefore, a very brief account of the Buddhism, or as it should be rather called, the 'Lamaism,' as it is practised there. The notes that I give are largely taken from the two most reliable books on Buddhism and Lamaism existing, viz., "Buddhism in its connection with Brahmanism and Hinduism," by Monier Williams, and "The Buddhism of Thibet, or Lamaism," by Colonel Waddell, of the Bengal Army, with some remarks, the result of my own experience.

Buddhism, as originally taught, held out prospects of *Nirvhana* (the soulless state) to a selected few only. Lamaism extends this prospect to all who hold its tenets, and on this account it soon became popular. It bears scarcely any resemblance to original Buddhism as found in Ceylon, Burma, China, or Japan, and is defined as a priestly mixture of Mysticism, Magic and Demonology, overlaid with a thin veneer of Buddhism.

SECTS OF LAMAS.—There are several sects of Lamas, but the only two that it is necessary to notice, are the 'Gelugpa' or Yellow Sect, and the 'Nin-ma-pa' or Red Sect, always distinguishable by the yellow and red caps which they respectively wear. The Gelugpa sect are celibates, and practise a purer morality than the Red Sect, and from this sect spring the Dalai or Grand Lamas, or Priest Kings, who still rule the country, from their until lately inaccessible fortress at Lhassa. The Nin-ma-pa, or Red Sect, are neither celibates nor abstainers, and are more deeply tinged with pre-Buddhist practices. They are commonly, but wrongly supposed to belong to the Dugpa Sect.

THE LAMAS, immoral and dissolute as they are, are held in extraordinary veneration by the people. I have seen myself a Lama with sufficient alcohol in him to drive an 8 horse-power motor car, and so drunk that he had to be held on his pony by two men, laying his hands on and, I hope, blessing people that he met in the road, all of whom, as he approached, knelt down to receive him. The reason for this great reverence, I attribute to the fact that, all believing in the doctrine of Metempsychosis, are persuaded that a Lama in any future state can be nothing lower than a Lama! Whereas laymen may be re-born even lower than the animals! Moreover, every Lama is supposed to have about him some attribute of Buddha.

Every lay family gives one son to the Church as a tax, but there is an unlimited supply of volunteers.

To judge of the popularity of Lamaism, it is estimated that in Ladakh, there is one Lama to every six, and in Spiti, one to every seven of the population.

The Lamas are the principal landowners, and if they do not actually own the fields, they supply the seed and claim 25% of the crop. They are also moneylenders, so that they have the whole country in their grip.

THE DALAI LAMA.—The Dalai Lamaship is not hereditary, as is sometimes supposed, but the successor to a deceased Dalai Lama is selected by lot, or under instructions from the State Oracle at Na-Ch'un. He is ordained head of the Lamaist Church, and at the age of 18 assumes temporal power, previously carried out by a Regent.

“OM MANI PADME HUM.”—The formula, or mystic sentence ‘Om Mani padme hum’ in these countries dates from the 13th century only. The origin of it is not known, but Monier Williams describes it as a doing of homage to the self-generative power supposed to inhere in the Universe. The literal meaning of the sentence is vague.

PRAYER WHEELS are simply metal cylinders, containing a scroll on which the above formula is printed or written hundreds or thousands of times. The wheel

turns on a pivot fixed in a handle, and each revolution (always from left to right) is considered equivalent to the repetition of the formula, the number of times that it is printed on the scroll. These prayer cylinders are also set up as mills to be turned by wind or water, and as drums, on a central pivot to be turned by passers-by.

Prayer wheels are called 'Moniponis.'

PRAYER FLAGS.—The white flags or rags seen at the corners of temples and elsewhere, with printed matter on them, are termed Prayer or Luck Flags, and are held to be peculiarly efficacious in warding off the ghosts and demons that haunt the atmosphere.

THE DORJE is a metal instrument shaped to represent the thunderbolt of Indra. The original is supposed to have fallen direct from Indra's heaven, and is preserved in a monastery near Lhasa. It is part of the equipment of every Lama, and is used for exorcising or driving away evil spirits. Belief in its efficacy to procure good fortune is also universal.

THE PHURPA is a magical weapon, shaped as a three-edged dagger, the handle being a Dorje surmounted by carvings of the heads of the three most powerful Dragsheds. It is said to be highly efficacious in illness, when the Lama perambulates the house where sickness is, turning the point in all directions to drive away the demon causing it.

THE DRILBU or Prayer Bell is employed for daily ceremonies, accompanying the repetition and chanting of prayers. It usually has half a Dorje for a handle, and is supposed to keep off evil spirits during worship, and to attract the attention of the Being worshipped.

ROSARIES are made of wood, pebbles, berries, etc., and consist of 108 beads. One hundred and eight, because Buddha's foot was supposed to have that number of marks on it. A few more are, however, usually added, for omissions during telling, or loss of beads. The telling of the bead is called Tan-ce, which means to purr like a cat, which the mumbling of the teller much resembles. Rosaries made of the bones of a holy Lama

are priceless. The Rosary is held in the right hand, the beads being moved by the left.

AMULETS.—The use of these is universal. They are carried as receptacles for relics of saints, or for prayer formulas, and are composed of wood, bone, or metal—of the latter, sometimes silver.

In the illustration, will be seen, above, on the left, the Drilbu, or Prayer Bell, and images of Buddha and deceased holy Lamas.

The slab in the centre, is the omnipotent 'Om Mani padme hum,' in the Thibetan characters. Below it carvings on wood representing the different demons and animals that bring sickness or misfortune—a piece of dough is pressed on to the selected demon, an impression taken, and after prayers or curses, as the case may be, the dough impression is thrown away, and the trouble is said to be immediately overcome, unless the person prescribed for, is so absolutely wicked, that not even the solicitations of a holy Lama can avail. This is the excuse given in case of failure, and readily believed. Below is a kirkitze before referred to, worn on the top of the head by married women, and behind it the silver lined feeding cup, two different shaped amulets, the "Dorji" or thunderbolt of Indra, and to the right of the "Mani poni" another holy Lama, the "Phurpa," or three-edged dagger, and on the extreme right, the Prayer Wheel.

MANIS.—The long walls covered with stones, on which is the everlasting "Om Mani," etc., are called 'Manis!' They are supposed to have been originally built by convicted offenders, in expiation of their misdeeds. The stones are carved by the Lamas in the winter, and from them, they are purchased by the country-people, and placed on the Manis in fulfilment of a vow, or in support of a prayer. Manis must always be passed by the devout on the right hand.

CHORTENS OR STUPAS.—The dome-shaped erections so often seen about monasteries, in fields, or elsewhere, are called 'Chortens' or 'Stupas,' and are receptacles for

offerings to commemorate the visits of Lama saints, or are erected as cenotaphs over deceased holy Lamas.

TSA TSAS.—After the death of a great person, the body is burned, and after cremation the calcined bones are collected by the presiding Lama, and either buried, or pounded and made up into a paste with an equal amount of clay, flour and ghee, on which an image of Buddha is constructed for worship. These little cakes are called 'Tsa Tsas.'

MARRIAGE.—Marriages have no religious character, and the celibate Lamas take no part in their celebration. They, however, fix auspicious days, and receive offerings in return. An astrologer is necessary, and the principal ceremony consists in a feast given by the bridegroom to all relations, friends, and neighbours. After the ceremony, the maiden is lawfully married, not only to the bridegroom, but to all his brothers, provided he has not more than three. The children of the marriage are always held to be the children of the eldest.

SICKNESS.—In sickness, the only doctors are the Lamas whose theory is, that there are 140 maladies to which human beings are liable, most of which are caused by devils. An attempt is first made to combat these devils, by the Lama circumambulating the house containing the sick person, armed with his 'phurpa,' which he brandishes in all directions to kill or scare them away. This failing, they resort to the only medicines which they use, viz., the name of a remedy written on a piece of paper, and swallowed by the patient, as a pill, or a concoction made of the bones of some pious Lama deceased, and made into a paste with a little water. At the time these medicines are administered, the doctor Lamas recite prayers, and receive payment in accordance with the social status of the patient.

EPIDEMIC SICKNESS.—In epidemic sickness, it is not unusual to find an infected village entirely surrounded by a thick hedge of thorns, which the people believe is effectual to keep away the devils that are wandering about bearing sickness with them.

DEATH.—At death, the bodies of grand Lamas are embalmed, and preserved in 'stupas.' Other Lamas are burned, but not necessarily embalmed. With the laity, the bodies are burned, if the relations are rich enough to afford wood, if not, they are exposed in fields, or on mountain tops, or in ravines, only occasionally covered with stones, and there they are devoured by dogs, wolves, vultures, and other animals. In some monasteries dogs are kept for the purpose of devouring bodies, which are cut up piece meal and thrown at them, but such a refined ending is preserved for those only who can afford to pay the Lamas for the services of their sacred dogs.

At death, the body is not touched until the soul has been extracted by a Lama, who usually pulls a few hairs out of the crown of the head of the corpse to make a path for the spirit to escape; he then, with prayers, directs the spirit how to avoid the dangers that will beset it on the way to the Western Paradise, and the ceremony is over.

FOOD.—The food of the people of Lahoul and Spiti consists mainly of 'Tsampa,' which is barley baked and then ground, and it is eaten with tea made of brick tea, which usually comes from China. It is mixed with all sorts of different ingredients and is especially liked. European tea planters do not know the secret and so cannot sell their tea to them except in small quantities, and so lose their chance of a big trade. This brick tea is flavoured with salt and ghee, instead of sugar. Mutton and goat's flesh is seldom eaten.

USEFUL INFORMATION.

In countries where there are no doctors it is almost incumbent on a man to consider himself responsible for the health of his servants and followers, even if he be utterly callous as to his own, and to carry with him certain simple drugs, and to know how to use them, for the common ailments or accidents that all are liable to when on a shooting expedition.

I append, therefore, a list of drugs, some of which, I think, should form part of the equipment of any man on a shooting trip, who knows that he will be away from medical aid for some months.

Where possible, medicines in Tabloid form are the best, because of their portability, the length of time that they will keep good, and because each bottle of Tabloids contains directions as to the dose, and thus the weighing out and possibility of error is avoided.

To commence with those that are used for the curing of skins before sending to the furrier.

Alum.—The manner of its use for skins, I have already referred to, but it may also be used as a hæmodynamic, in doses of 5 grains given every hour until bleeding stops. As a gargle, made into a weak solution for sore throat, and for bathing the hands and feet for chilblains.

Burnt Alum may also be used generally for the same purposes, and is preferable to common alum for the drying of skins. It may be safely used in small quantities to clear muddy water, 30 grains of alum is a good emetic.

Spirits of Turpentine.—In addition to its value for the preservation of skins from the ravages of moths and insects, is also of considerable medicinal value.

In doses of 20 to 30 drops 2 or 3 times a day, for rheumatism—from 10 to 20 drops as a diuretic. In doses of 30 drops to an ounce of water, for Typhoid fever. In the form of liniment for bruises, sprains and chilblains. It gives immediate relief, when applied quickly, from burns. Is invaluable applied externally for sore throat, blisters, corns, etc., and is especially useful when applied to the joints of doubtful bedsteads.

Arsenical Soap.—Although most useful for the preservation of skins, is so highly poisonous that I do not recommend its use, especially if dogs are about. The component parts of this soap, I have referred to elsewhere.

Carbolic Acid.—A very caustic disinfectant and irritant, when used in the crude state. It should always be used as the caustic for dog bites, or the bites or scratches of other animals. When diluted as 1 in 40, it is the best antiseptic lotion for washing out wounds, etc.

Well diluted, say 1 in 80 or 100, it is a good mouth-wash for sore gums or painful teeth—but it must not be swallowed. Diluted as 1 in 40, it is excellent for skins.

Keating's Powder.—Always useful; for a short time it will keep flies off skins that are being dried, and if peppered about a room, and especially on all the windows, it will very soon clear the room of those arch fiends—house flies. All insects hate it, and it is quite harmless to animals generally.

Blocks of Camphor are good for keeping insects from clothes, or to keep about the person, when infectious diseases are about. When passing through particularly foul-smelling villages, or bazaars, a piece held to the nose is a great relief. Don't keep them anywhere near cigars.

Spirits of camphor is useful in the earlier stages of catarrh and in cholera, 6 drops should be taken on sugar every 20 minutes.

Castor Oil.—The surest and safest of purgatives, but bulky. The best lubricant for shooting boots. But do not oil the sewing, as oil dissolves the shoemaker's wax in which the threads are soaked.

Cascara Sagrada.—As made up by Parke, Davis & Co., of New York, and called "Cascara Evacuant," is not unpleasant to take, and is very portable, as the dose is small, and a small bottle will last a trip. It keeps well, and does not gripe.

Chlorodyne.—Most useful and too well known to need any comment.

Dover's Powder.—Ten grains of the powder, contain one grain of opium. It is a valuable and harmless

sedative, and most useful in diarrhœa and dysentery, and a common cold.

Maximum dose for an adult, 15 grains. To induce perspiration in bad fever cases, give 10 grains Dover's powder, 10 grains phenacetin, and 10 grains quinine.

Essence of Ginger.—Most useful in cases of gripes, but do not give it undiluted, or you make the patient jump.

Powdered ginger and bicarbonate of soda is good for indigestion caused by eating under-cooked chapatties.

Ipecacuanha is best in the shape of powder, as it does not keep well in the liquid form. It ranks first amongst vegetable emetics, and is recognized as being the most valuable of medicines in cases of dysentery.

Dose, as an emetic 30 grains; as an expectorant, a small teaspoonful in a cup of warm water, with a pinch of soda, and a little glycerine, to sip occasionally.

Sal Volatile.—Useful in faintness, and as a pick-me-up generally.

Tincture of Opium.—Commonly called Laudanum, is invaluable for relieving pain, and calming the system after severe accidents, the dose being anything up to 30 drops, it being well known that natives can take much more, without harm to themselves than Europeans.

It is useful to give horses in cases of gripes, when an ounce (two tablespoonfuls) will do them no harm. It is also useful for toothache, as a liniment, and for the eyes (diluted) in cases of snow blindness.

Permanganate of Potash.—Most useful to have in the crystal form in cases of poisoning, and also for purifying water and specially for a mouth wash. A saltspoonful in a pint of water is sufficient and a dash of this in a toothglass is sufficient.

Mustard Leaves.—As a mustard plaster will often save an illness, and you may not have sufficient mustard with you, to make one, carry some mustard leaves (Rigolettos); they are equally good, cheap, portable, and do not deteriorate, if kept dry.

Quinine.—On no account travel without it. Take a 2-ounce bottle as well as Tabloids. Keep dry.

Sweet Spirits of Nitre.—Most useful as a sudorific. Dose 10 to 30 drops in a little water every hour, until perspiration comes.

Borax.—Is used as an antiseptic for mouth-washes and gargles, strength about 1 in 20, or the weight of 4 tolas (rupees) to a pint of water.

Boracic Acid.—In powder is frequently used for the preservation of meat, butter, milk, etc., and is excellent for wounds and sores.

Vaseline.—Useful for chapped face and hands, to oil guns and rifles, and for many other purposes.

The Musk Pod.—If you shoot a Musk Deer, remember that the musk pod is not only of great value as the basis of most perfumes, but is extensively used by natives of the hills of India, as an antispasmodic and stimulant! Even the wealthiest natives, if they know that you have a pod, will implore you to spare them some musk, as a medicine, rather than as a scent. The pod is the navel of the Musk Deer. The sac of the navel is filled with small grains, which is the musk, and these grains are often taken out by shikaris. So you must watch them carefully. The musk is very valuable.

Take with you in Tabloid form.—**Soda mint, quinine and aspirin**, which now takes the place of phenacetin, or antipyrine.

Soda mint is good in case of indigestion caused by eating unwholesome chapatties, or anything else.

Sticking plaster, some lint, and a piece of flannel may all come in useful.

It is not suggested that all these drugs should be taken, but a small selection might usefully be made, when visiting countries which may be 100 miles from a doctor.

Cholera.—If attacked by diarrhœa, when cholera is about, attend to it at once. It is not safe in India to travel without some kind of medicine to check diarrhœa

promptly. Rest and keep warm. Use acid drinks. Never go with the stomach empty. Add permanganate of potash to drinking water to give it a pink tint. If diarrhœa continues, try 6 drops of Rubini's spirits of camphor on sugar every 20 minutes.

Dysentery.—Eat nothing but rice, or broth until you can see a doctor, and avoid spirits. If you can get it, take concentrated solution of Epsom salts, in teaspoonful doses, every hour, until straining ceases.

For toothache.—If the tooth is hollow, roll a piece of cotton-wool on to a pointed match, and clean the cavity well. Then take another piece of cotton-wool, dip into pure carbolic acid, press it into the cavity and leave it, pressing a third piece of the wool on the top of it to keep it in its place. Take at the same time 30 grains of aspirin in a little spirit and water, and good size toothbrush.

Small-pox.—Be vaccinated. Small-pox is always prevalent in a greater or less degree in the Himalayas.

When a doctor's prescription is made up, enquire how long it will remain good? Many medicines, especially in a hot climate are valueless after a few weeks or even days. Take your medicines, when they cannot be readily replaced, in glass-stoppered bottles, and see that the stoppers are properly fastened down.

An Antiseptic is that which prevents animal substances from becoming putrified.

Anodyne, or narcotic, or sedative, that which eases pain and procures sleep.

Antidote.—A medicine to counteract the effects of poison.

Diuretic—Medicine which acts on the kidneys and bladder.

Hepatic.—Relating to the liver.

Sudorific.—Producing perspiration.

For the bite of Snakes.—If possible, cut out the place bitten! Place the bitten part in warm water and

rub in crystals of permanganate of potash. But before anything else, *bind tightly* above the bitten part to prevent the poison spreading. Give freely whisky (neat), or other spirit, and opiates.

For the bite of Mad Dogs.—Apply pure carbolic acid immediately, and use practically the same treatment as above.

For the stings of Scorpions.—Rub the part with vinegar.

Burns and Scalds.—Cover with some oil, or grease at once, use laudanum, and cover the affected part with cotton-wool, to keep away the air; or immerse the part in a strong solution of bicarbonate of soda and water.

ANTIDOTES FOR POISONS.

Arsenic.—Give an emetic of mustard and salt, a tablespoonful of each, and follow with plenty of butter and milk.

Carbolic Acid.—Give freely, flour and water drinks, or oil.

Nitrate of Silver (Lunar Caustic).—Give salt and water.

Strychnine.—Give emetic of mustard, and plenty of warm water.

Sulphuric Acid.—Soap dissolved in water, every two or three minutes.

Saltpetre.—Give milk, or white of eggs, in large quantities.

Verdigris.—The using of copper degchies improperly kalaied, causes violent pains in the stomach with diarrhœa. Give milk in large quantities, white of eggs, sugared water and opiates. On no account vinegar in any form.

Opium (Laudanum).—Give strong coffee, followed by mustard and warm water. The poisoned person must be kept continually walking, to prevent sleep. Give permanganate of potash as early as possible after the emetic. If amount of opium taken is not known, dissolve about six or eight grains of permanganate in a tumbler of water, and give by the mouth. This can be repeated in half an hour if vomiting has occurred after the first draught.

Ptomaine Poisoning.—Give a salt and water emetic at once. Then give an opiate of half a teaspoonful of laudanum in one ounce of water, to quiet the stomach followed by stimulants for depression.

Failing all other remedies, it is always safe in case of poison, to give an emetic of mustard and warm water.

WEIGHTS, ETC.

1 Rupee = 1 tola = 180 grains = 3 drachms.

An 8-anna piece = $\frac{1}{2}$ tola = 90 grains = $1\frac{1}{2}$ drams,
&c., &c.

1 Chittack = 5 tolas = 2 ounces.

8 Chittacks = 40 tolas = 1 lb.

1 Seer = 80 tolas = 2 lbs.

1 Seer also = 1 quart.

AIR PRESSURE AT DIFFERENT ALTITUDES.

At sea-level atmospheric pressure	is	15 $\frac{1}{2}$	lb.
„ 5,000 ft.	„	12 $\frac{1}{2}$	„
„ 8,000 ft.	„	11 $\frac{1}{2}$	„
„ 10,000 ft.	„	10 $\frac{1}{2}$	„
„ 16,000 ft.	„	8 $\frac{1}{2}$	„

At great altitudes to counteract the effect of mountain sickness, Dr. Joshua Duke recommends chlorate of potash; a pinch of the salt, placed on the tongue, every two or three hours or oftener.

2 Tablespoonful = 1 oz.

20 oz. = 1 Pint.

1 oz. = 2 $\frac{1}{2}$ Tolas.

1 Silver Rupee = 1 Tola.

A Pathar or Nâp in kullu is—

Of Indian corn = $1\frac{1}{2}$ Seers *pucca*.

„ Barley = 1 Seer 2 Chittacks.

„ Wheat = 1 Seer 6 Chittacks.

„ Rice = 1 Seer 6 Chittacks.

A Kutcha Seer is 32 Tolas.

When purchasing, find out whether a *pucca* or *kutcha* seer is meant.

ROUTES.

PATHANKOT TO LAHOUL.

	Miles.
KANGRA: Pathankôt to Nurpur	16
Nurpur to Kotla	14
Kotla to Shahpur	12
Shahpur to Kangra	13
Kangra to Malain	12
Malain to Palampur	10
Palampur to Baijnath	9
Baijnath to Dehlu	13
(Pass Goma Salt Mines on this march)	
At 4 miles beyond Dehlu, a road to the left leads to Jatingri.	
MANDI: Dehlu to Jatingri	14
Jatingri to Badwani	14
Badwani to Karaon	10
(Cross Bubu Pass, 10,000ft.)	
KULU: Karaon to Sultanpur, 4,086ft.	8
Sultanpur to Katrain, 4,826ft.	12
Katraain to Manali, 6,302ft.	13
Manali to Rahla, 8,853ft.	9
Rahla to Koksar, 10,300ft.	10
Kulu to Mandi—a new road and constantly out of repair.	
From Larji to Passdoh 15 miles. It is an awkward march, because one has to cross the Bridge over the Beas at 2½ miles from Larji, and to go on to Lsar Mandi one must come back to the Bridge to get to the right bank of the river, on which the Mandi road is.	

	Miles.
LAHOUL: Koksar to Sissu, 10,153ft. ..	12
Sissu to Gundla, 10,282ft. ..	8
Gundla to Kyelang, 10,352ft. ..	10
(Between Kyelang and Leh, there are generally no supplies. All arrangements must be made at Kyelang.)	
Kyelang to Jispa (Rest House)* ..	13½
Jispa to Patseo (Rest House)* ..	12
Patseo to Zingzingbar, 13,000ft. ..	5½
Zingzingbar to Kinling, 15,120ft. ..	14
(Cross Baralarcha Pass, 16,300ft.)	
Kinling to Lingti, 13,950ft. ..	17
Sumdo, 15,522ft. ..	18
Sumkizal, 15,200ft. ..	15
Rukchan, 15,374ft. ..	18
LAHOUL: Debring, 15,776ft. ..	14
Gya, 13,156ft. ..	16
(Cross Lachalung Pass, 16,600ft.)	
Ubshi, 11,395ft. ..	12
Machalong, 11,500ft. ..	11
(Cross Tazalung Pass, 17,500ft.)	
Chushot, 10,745ft. ..	12
Leh, 11,532ft. ..	10
Umballa to Kalka—	Rail.
Kalka to Badi ..	10
NALAGAHR	
STATE:	
Nalagahr ..	10
Koondloo ..	7
Soarghat ..	12
Bilaspur ..	10
SUKET	
STATE:	
Dihur ..	13
(Cross Sütlej by Ferry.)	
Suket ..	12

* The Rest House at Patseo is the last on the road to Leh.

Miles.

MANDI
STATE:

Mandi	..	..	..	14
Kataoula	..	..	..	15

KULU
STATE:

Bajoura	..	..	..	15
(Cross Dulchi Pass,	7,000ft.)			
Sultanpur	..	..	..	9

SIMLA TO KULU.

LAHOUL:	Simla to Theog, 7,453ft.	..	..	17
	Theog to Matiana, 7,897ft.		..	11
	Matiana to Narkanda, 9,182ft.		..	11
	Narkanda to Kotagahr 10 miles. Dak Bungalow, Mission and Church 6,500ft.			
	Narkanda to Luri, 5,200ft.		..	14
	Luri to Ani (Rest House, 4,100ft.)		..	15
KULU:	Ani to Kanag (Rest House, 8,300ft.)			9
	Kanag to Shoja (Rest House, 8,800ft.)			7
	Shoja to Bunjar (Rest House, 5,000ft.)			10
	Bunjar to Larji (Rest House, 3,160ft.)			12
	Larji to Bajoura, 3,597ft.		..	12
	Bajoura to Sultanpur, 4,086ft.		..	9

KULU TO SPITI.

KULU:	Sultanpur to Naggar, 5,800ft.		..	14
	Sultanpur to Katrain, 4,826ft.		..	12
	Katrain to Jagatzuk	..	..	13
	Jagatzuk to Chika	..	..	11
	Chika to Chahtru	..	..	9
	(Cross Hamta Pass, 14,000ft.)			
	Chahtru to Puti Runi	..	..	8
LAHOUL:	Puti Runi to Karcha	..	..	9
	Karcha to Losar	..	..	12

(Cross Kangzam Pass, 14,950ft.)

		Miles.
SPITI:	Losar to Kioto	9
	Kioto to Kibar	11
	Kibar to Kaja	8
	Kaja to Dankhar	15
	Dankhar to Pu	8
	Pu to Lari	10

LAHOUL TO SPITI, *viâ* BARALACHA PASS.

Distances	Losar to Chandra Lake ..	12
only ap-	Chandra Lake to Topoyokma ..	13
proxi-	Topoyokma to Topogongma ..	6
mate.	Topogongma to Zingzingbar ..	14

(Cross Baralarcha Pass, 16,300ft.)

LAHOUL TO CHAMBA, OVER KUKTI PASS.

Kyelang to Lota	8
Lota to Rupeh	25
Rupeh to Kukti	

(Cross Kukti Pass, 17,400ft.)

Kukti to Harser	12
Harser to Barmaor	10
Barmaor to Houlas	10
Houlas to Chitrala	14
Chitrala to Rukh	10
Rukh to Chamba	10

HOOSHYARPUR TO DHARMSALA.

Jullundhur to Hooshyarpur	24
Hooshyarpur to Gugrat	18
Gugrat to Piriwain	12
Piriwain to Dehra	11
Dehra to Ranital	13
Ranital to Kangra	11
Kangra to Dhannah	14

HOOSHYARPUR TO KULU.

Hooshyarpur to Pandgaud, "Serai"	16
Pandgaud to Ursa, Rest Houses, no Servants	8

HOOSHYARPUR TO KULU—(continued)

	Miles
Ursa to Borsa, Rest Houses, no Servants ..	18
Borsa to Agar Do. ..	12
Agar to Bamla Do. ..	18
Bamla to Gulma Do. ..	12
Gulma to Mandi Do. ..	11

KULU TO THE SUTLEJ VALLEY.

Sultanpur to Bajoura	9
Bajoura to Larji	12
Larji to Bunjar	8
Bunjar to Batard	15
Batard to Serahn 1st, No Rest House ..	10
Serahn 1st to Arsu	9
Arsu to Rampur	9
Rampur to Gonra	9
Gonra to Serahn 2nd	10
Serahn 2nd to Tranda	14
(43 miles from here, at Chilku, is Burrhel ground.)	
Tranda to Nachar	11
Nachar to Wangtu Bridge	3
(Wangtu Bridge to Dankhar in Spiti 70 miles. In this march cross Babe Pass, 15,300ft.)	
Wangtu Bridge to Oornee	12
Oornee to Rogi	9
Rogi to Pangi	11
Pangi to Rarang	8
Rarang to Jangi	8

FROM SRINAGAR TO LEH.

Srinagar to Ganderbal	14
Ganderbal to Kanzam	11
Kanzam to Gond	14
Gond to Gagangair	9
Gagangair to Sonamerg	10
Sonamerg to Baltal	9
Baltal to Matiyun	15

(Cross Zogi La Pass, 11,300ft.)

FROM SRINAGAR TO LEH—(*continued*).

				Miles
Matiyun to Dras	..	..	..	12
Dras to Tashganw	..	..	..	15
Tashganw to Chanaganw		..	..	15
Chanaganw to Kargil	..	..	..	8
Kargil to Lochan	..	..	..	13
Lochan to Mulbeek	..	..	..	11
Mulbeek to Kharbu	..	..	..	15
(Cross Namzika Pass, 13,000ft.)				
Kharbu to Lama Yuru		..	..	15
(Cross Fotu La Pass, 13,446ft.)				
Lama Yuru to Kulsi	12
Kulsi to Hemis	15
Hemis to Bazgo	17
Bazgo to Leh	21

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