NANGA PARBAT—KASHMIR

THE FRONTIER PEOPLES OF INDIA

A MISSIONARY SURVEY

by

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FOREWORD

THE World Dominion Survey Series attempts to describe briefly and clearly the situation in the various countries of the world as viewed from the standpoint of the Kingdom of God. About fifty countries and colonies so far have been surveyed.

This Survey was begun some years ago when the author was Convener of the Survey Committee of the Panjab Christian Council. Its scope has been extended to include the whole of the North-Western and Northern Frontiers of India.

During the last twenty-five years the author has resided and travelled in nearly every part of the area surveyed. In order to bring this information up to date he, last winter, re-visited nearly all the areas described here.

Grateful acknowledgment is made for the help given by many missionaries and others. Special thanks are due to the Rev. F. G. Breed, M.A., late of Quetta, the Rev. J. C. Heinrich, B.A., of Rawalpindi, Dr. E. F. Neve, M.D., C.M., F.R.C.S.E., of Srinagar, the Rev. J. A. Alexander, M.A., of Jammu, the Rev. Dr. J. Hutchison of Chamba, the Rev. Benjamin C. Lal, B.Sc., of Simla, Mr. C. T. Wright of Dagshai, the Rev. E. S. Oakley, late of Almora, for his book on Kumaon, Dr. Percy Brown, the author of *Picturesque Nepal*, the Rev. Dr. Graham, C.I.E., and the Rev. G. S. Mill, M.A., B.Sc., of Kalimpong, and the Rev. H. C. Duncan, M.A., of Darjeeling.

The maps have been prepared by Dr. H. Fowler, late of China, and this series is again indebted to the Rev. R. Kilgour, D.D., Editorial Superintendent of the British and Foreign Bible Society, for his contribution on the Bible in the Himalayas.

These mountainous lands present the distinctive problems of the evangelism of Muslims, Buddhists, Hindus and Animists in their most difficult aspects. Progress is

being made in the more accessible regions, but of the total of 22,664 Christians more than half are found in the plains of the North-West Frontier Province and in the Bengal Duars. The comparatively small force of 189 foreign and 734 Indian workers is distributed among the eighteen million people of these regions.

It is hoped that this Survey will lead to greatly increased effort on the part of mission boards and of the Indian Church. Careful consideration of the facts revealed show that many of the most difficult religious, racial, economic and geographical problems of the world have still to be faced and conquered within the confines of the Indian Empire.

ALEXANDER MCLEISH,
Survey Editor.
W. D. Movement.

April 1931.

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TURCOMAN S.S.R.

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CHINESE TURK

35

Herat

Kabul

Khyber Pass

Peshawar

Hunza

Mastij

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SOUTH KASHMIR

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LADAKH

PUNCH

KURRAM

KOHAT

TOCHI

RIASI

UDHAMPUR

MIRPUR

JAMMU

BANNU

Wana

Kandahar

DERA ISMAIL KHAN

R. Indus

R. Jhelum

R. Chenab

R. Ravi

R. Sutlej

BROTA

CHAMBA

LAHUL

KANGRA

KULU

SPITI

MANDI

SUKET

BILASPUR

SIMLA DIST

SIMLA HILL STATES

Simla

Lahore

PUNJAB

Chaman

ZHOB

QUETTA-PISHIN

Quetta

LORALAI

SIBI

SARAWAN

Kalat

CHAGAI

MARI BUGTI

KACHHI

KHARAN

PERSIA

BALUCHISTAN

JHALAWAN

SIBI

SIBI

SIRMUR

DEHRA DUN

GARHWAL

ALMORA

Almora

NAINI TAL

Manasarowar Lake

DELHI

UNITED PROVINCES

NEPAL

RAJPUTANA

MAKRAN

Bela

LAS BELA

Ajmer

Hyderabad

Karachi

R. Indus

R. Ganges

ARABIAN SEA

Scale

50 0 50 100 150 200 250 300

English Statute Miles

CENTRAL INDIA AGENCY

55° 70° 75° 80° 85°

WORLD DOMINION PRESS

80° 85° 90° 95° 100° 105°

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HINESE TURKESTAN

TIBET

CHINA

Manasarowar Lake

Lhasa

R. Sampo

R. Dihang

SADIYA FR. TRACT

Sadiya

GARHWAL

ALMORA

Almora

NAINI TAL

NEPAL

Everest, 29,002

CHUMBI

Kinchinjanga, 28,150

Pamakha

Khatmandu

SIKKIM

Gantok

BHUTAN

BALIPARA FR. TRACT

Darjeeling

PROVINCES

Raxaul

R. Brahmaputra

BURMA

ASSAM

R. Ganges

BENGAL

BIHAR

AGENCY

FRENCH INDO-CHINA

Map of
THE INDIAN FRONTIER

CONTENTS

PART FOUR. APPENDICES

List of Missionary Societies

Illustrations and Maps

INTRODUCTION

THE LAND FRONTIERS OF INDIA AND BURMA stretching for a distance of over four thousand miles from Baluchistan on the Arabian Sea to China and Siam, are exceedingly varied. The frontiers of India itself extend for nearly 2,500 miles. For about another thousand miles the frontier of Burma marches with Tibet and China; south of this, Burma touches part of French Indo-China for a hundred miles, and then marches for six hundred miles with Siam.* On the west, high mountains separate India from the rest of Asia, and on the east are the unexplored and almost inaccessible gorges of the great rivers flowing southwards from Tibet. On the north for nearly fifteen hundred miles extend the most stupendous mountain ranges in the world, with numerous peaks varying from 20,000 to 29,000 feet.

A few difficult passes penetrate to India through this mountain barrier such as the road by way of Gilgit, and that by way of Leh in Kashmir or, again, the Hindustan-Tibet Road along the Sutlej, and the roads down the Khyber and over the passes of the North-West Frontier. The eastern frontier of India has not been exposed to invasion, the advance of peoples from the East having been checked by the hills and jungles separating Burma from India. Only on the west, though defended by great mountain ranges, have immigration, conquest and commerce been able to penetrate through the narrow valleys into India. By way of the rocky tracts of Southern Baluchistan to the Indus delta, or from Afghanistan by way of the Bolan, the Tochi and the Khyber passes or the river valleys of the Gomal, the Kurram and the Kabul, the River Indus has been reached. The greater invasions were those of the prehistoric Aryan period, the march of

*Burma and its frontiers have been dealt with in *Christian Progress in Burma*. Alexander McLeish. Price 2s. 6d. and 3s. 6d. World Dominion Press.

Alexander the Great and the Muslim invasions dating from A.D. 700.

The stretch of frontier on the north-west is formed by a confused mass of mountains extending for about a thousand miles from near Karachi to Chitral in the extreme north. The Afghan border, known as the Durrant Line, follows a tortuous course through or along or below these ranges. That part of this mountainous area which falls on the Indian side of the Durrant Line is divided into the two provinces of Baluchistan and the North-West Frontier Province. The missionary situation prevailing in these two provinces together with that in Kashmir is the subject of the first part of this Survey.

The problem here is that of presenting the Gospel to the restless Muslim tribesmen of these hills and valleys. The challenge of Islam is most acute in backward areas like these, and little has yet been done to interpret the message of Christ to the people. Although in recent years the Muslims of India have become much more conscious of their political and communal interests and much more active in the defence and propagation of their faith, yet there is a greater freedom of individual action and more enquiry regarding and response to the Christian Gospel than ever before.

It has to be remembered that more than one-quarter* of the Muslims of the world live in India, although they form only one-fifth of its population.† While steadily increasing in numbers they are still educationally the most backward community in the country. In the present controversy between the Muslims and Hindus concerning communal political rights the former have shown more open-mindedness than the latter. Heredity and more healthy social customs tell strongly in their favour and the obstacles to be overcome before they can as individuals

*World's Muslim population—240,562,864. India—68,737,233.

†Population of India and Burma, excluding Ceylon—318,942,480.

adopt the Christian faith produce a fine type of Christian character.

The educated Muslim youth to-day shows but little respect for the uneducated moulvie, and the parrot-like repetition of the Koran in Arabic, understood by neither moulvie nor people, is peculiarly futile.* In the villages daily prayers are becoming more and more neglected and the weakness of Islam intellectually and morally is becoming steadily more evident. The education of boys and girls is increasing, but the pressure which has led to this is almost wholly from the side of the Government.

The Aligarh College is an example of a communal effort, but it has laboured under great handicaps and the level of efficiency constantly tends to fall. The inferior position accorded to women is so rooted in the tenets of the faith that there is little hope of progress while that faith remains dominant. All this tends to create indifference to religion and leads to the growth of rationalism. As in Turkey, so here, rationalism has become the only road to social amelioration.

Wherever Muslims are massed together, as in these frontier territories, illiteracy is great and forms a formidable obstacle to evangelism. The efforts of Christian missions to reach the Muslims have always been fitful and half-hearted. On the highest estimate only one-twentieth of the effective evangelistic force in India comes into contact with the Muslim community.

Taking the difference in numbers into account, the effort to reach the Hindus is very much greater than the effort to reach the Muslims, although this disproportion is not quite so great as has been sometimes stated. There is one missionary, although mostly a part-time worker, to every three hundred and ten thousand Muslims, as com-

*The writer has often stood listening to great bodies of Muslims being led in prayer by moulvies, and on enquiry has found that neither speakers nor hearers understood one word. The "moulvie" is the local leader who conducts the regular prayers, reads the Koran and often manages the school.

pared with one to every fifty-seven thousand Hindus. Furthermore, not more than one-tenth of the missionaries in touch with Muslims give their whole time to the work.

The second part of this Survey has been described as the Hindu-Buddhist Frontier. The population of that part of the frontier dealt with in Part I is overwhelmingly Muslim. In Baluchistan it is 91.7 per cent. Muslim; in the North-West Frontier Province, 91.6 per cent.; in Kashmir, 86 per cent.; and in Jammu, 59 per cent. But when the difficult mountain passes which separate Jammu from Chamba are crossed, all trace of the Muslim invasion is lost.

From Chamba to the borders of Nepal, Hindus predominate. Such Muslims as are found there are immigrants only. The hinterland of this section of the frontier marches with Tibet and is largely Buddhist. Lahul presents a fusion of Hinduism with Buddhism; Spiti is wholly Buddhist; Kulu, again, is wholly Hindu; with the exception of the Upper Sutlej Valley which is Buddhist, the Simla Hill States are Hindu; Tehri-Garhwal, Naini Tal, Garhwal and Almora are Hindu.

Although there are many evidences of Buddhist influence and animist beliefs, yet in this region Hinduism has always held its own against Buddhism and Islam, and to-day it still commands the allegiance of the people.

The third part of the Survey deals with that section of the Indian Frontier which is predominantly Buddhist. Nepal is four-fifths Buddhist. The Gurkhas themselves, though Hindu, have been largely influenced by Buddhism. Notwithstanding this, in the neighbouring State of Sikkim the Gurkha immigrants consider themselves Hindus. Hence in this latter State two-thirds of the population are Hindu and only one-third Buddhist. The official religion of Sikkim, however, is Buddhism. Bhutan is wholly Buddhist. The two remaining regions of this section of the Frontier are the Darjeeling District which is pre-

dominantly Hindu, and the Frontier Tracts in North Assam which are animist. In the Darjeeling area nearly one-fifth of the people are Buddhist and one-twentieth animist.

In this long stretch of Frontier, therefore, is to be found the stronghold of Indian Islam on the west, the stronghold of Hinduism in the forests and mountains of Kumaon, and the stronghold of Buddhism in Nepal and Bhutan.

It requires no great effort of imagination to picture the extreme difficulty of the missionary task. The Christian worker is met at once by linguistic difficulties, accentuated by the geographical problems presented by mighty mountains, swift rivers and wide forests; by racial difficulties, legacies from the history of conquest and reconquest in the past; by religious difficulties, increased by memories of recent struggles for existence among a conservative hill people; by economic difficulties due to the poverty of the soil and the long cold winters.

In the face of these cumulative difficulties the Indian Church has made a notable gesture in the life of Sadhu Sundar Singh. He realized as few have done, the dense darkness of the hill-dweller's mind. Weak and ill he journeyed along and over this frontier in order that he might carry the Good News to these remote peoples. It is to be hoped that many of India's sons will follow his example.

PART ONE

THE MUSLIM FRONTIER

Chapter One

BALUCHISTAN

IN THE LAND OF BALUCHISTAN everything—hills, mountains, valleys, plains—everything looks different from what one sees anywhere else. It is like a visit to Mars or the moon. Masses of earth, gravel and stones lie on every side, with no order or method, and for miles are seen stretches of red clay.

Not only in the character of the country but in language and customs Baluchistan is different from its neighbours, bordering as it does on Persia, Afghanistan and India.

Although in area Baluchistan ranks fifth among the Provinces and States of India, yet it is the lowest in density.* In the Native States of Kelat and Las Bela there are only 4.7 persons to the square mile. The British districts, excluding Quetta, have an average of five persons to the square mile, very unequally distributed. Chagai district, which stretches along the Afghanistan border south of Quetta, has only one inhabitant to the square mile. Sibi district has twenty-one and Loralai eleven, a difference in density accounted for by the fact that Sibi is irrigated from the Sind canals, and Loralai has a rainfall of only thirteen inches. The largest population is around Quetta,† the headquarters of the British administration. This district has many advantages, such as a fair rainfall and a snowfall on the neighbouring hills which supplies the well systems. It has also special facilities for irrigation, good roads, a railway, and a large military cantonment provides a market for produce.

The climate of Quetta is not so hot as is sometimes thought, for it is situated at an altitude of 5,500 feet. In

*Area 134,638 sq. miles, population about 800,000.

†Quetta-Pishin district has twenty-six persons to the square mile.

the winter for short periods the cold may be intense, but it is subjected to neither extreme heat nor excessive rains. When the rains come the landscape revives, and roses, larkspur and sweet-peas flourish. Fruit grows well in this district. In the winter when the leaves no longer clothe the trees the outlook is bleak.

Quetta is situated in a broad fertile plain surrounded on all sides by mountains. If the water were properly conserved, sufficient rains fall on these mountains to irrigate the plains. Towards this desirable end, however, little has yet been done. The mountains are barren, but the colours of the rocks and soil, varying through reds, yellows, blacks, blues and whites, are beautiful to behold. These mountains, with their gaunt peaks, sentinel what is now a pleasant valley. The cliffs of Khalifat, on the horizon to the westward, catch the rays of the setting sun and then light into a blaze of scarlet glory.

To-day Quetta is not typical of Baluchistan, though forty years ago it was a rock-strewn valley like most of the country. There are, however, here and there in the province fertile tracts where the staple crops flourish. Some of these areas are as beautiful as anything to be seen in India.

In the middle of the Sibi district, on the right of the railway approaching Sibi lies the Mari-Bugti territory, which is administered by its own chiefs or Newabs. The Mari territory is under Mehrulla Khan, called the Tumandar of Mari. The Bugti tract is ruled efficiently by Newab Mehrab Khan, and has recently come into public notice owing to the discovery of oil there.

The chief centres in British Baluchistan are connected by roads, of which 985 miles are metalled and 2,215 miles unmetalled.

Outside the British administered area are the two Indian States of Kelat and Las Bela. Kelat consists of a federation of tribes under the Khan of Kelat, H.H. Beglar Begi Mir Sir Mahmud Khan, G.C.I.E. The State has six

divisions, the largest of which is Mekran, a sparsely populated district containing two or three persons to the square mile. The six States which go to make up the Kelat federation contain 73,278 square miles with a population of 328,000, averaging only four to the square mile.

On the 4th November, 1926, the Khan issued an order abolishing private ownership of male and female slaves throughout his State. Those who wish to remain with their masters may still do so, but as wage workers. Slavery, under which members of families could be sold separately, had existed in Kelat from very ancient times, and its abolition was the culmination of the long-continued efforts of the administration of Baluchistan to lessen the evil.

The finances of Kelat are now flourishing, and schools, hospitals, roads and buildings are being provided. There are two thousand miles of roads throughout the federated territory, and Mekran and Jhalawan, as compared with only a few years ago, are easy of approach. In Mekran, which reaches to the Persian Gulf, there are now six hundred miles of new roads, which bring its farthest point to within four days' journey of Quetta. This all makes for peace and prosperity. A great deal of self-government exists in Baluchistan, and Sirdars, tribal chiefs and headmen manage local affairs and settle disputes.

Mekran (23,269 square miles), lying on the high road from the west to the east, is a part of Baluchistan around which much interesting history centres. Legendary stories tell of the marches of Cyrus and Semiramis through its rocky wastes, marches which Alexander sought to emulate when he made his famous retreat from India in 325 B.C. At one time the Sassanian power was in possession. Later it was conquered by Rai Chach of Sind, while from the seventh century until the decline of the Khalifat, Arabs were masters of the country. Local tradition relates that, of the indigenous races, the Rinds, Hots and Maliks successively held sway in Mekran

after the Arabs; the Maliks were followed by the Buledeis, who, in turn, were ousted by the Gichkis from India. Owing to internal dissensions, in the middle of the eighteenth century, the Gichkis fell under the suzerainty of Kelat. Its area is great, but it has a very small population (2.5 persons to the square mile).

Las Bela occupies the alluvial valley between the Pab and Hala ranges, extending from the sea to Bok. It is more populous than Kelat, having seven persons to the square mile. The principal chief is Mir Ghulam Mohammed Khan, Jam of Las Bela. The chief races belong to the Brahui, Pathan and Baloch tribes. The Lasis live in this State and number 23,212. The Baloch tribes for the most part inhabit the plains and the Brahui the mountains.

The languages spoken in these two States are Balochi (165,499 speakers), Pashto (537), Brahui (139,836) and Sindhi (Jatki) (105,437). Most of the inhabitants are Sunni Muhammadans (342,561). There are only 323 Shiahs. Zikri Muhammadans number 23,311, Hindus 12,664, and Sikhs 96. There were ten resident Europeans and five Roman Catholic Indians, at the last census.

Most of the people are occupied in wood-cutting and pastoral work. Major Fowle, writing of the occupations of the frontier tribesmen, says:

> " Primeval man is the perfect Jack-of-all-trades; his own butcher, baker, carpenter, blacksmith, house-builder, boat-builder and so forth. The Baluchistan tribes have, of course, advanced beyond the state of primeval man, but they have not yet reached that stage where specialization begins to make its influence seriously felt. In the course of a year a local tribesman may gain his livelihood in a dozen different ways. He cultivates his own patch of land, lends a hand to cultivate the land of his richer neighbour in return for a payment in kind, works as a casual labourer on the

railway, calls himself a 'Jamadar' and provides road coolies for a labour contractor, indulges in a small trading venture down to Sind, and—with the proceeds—buys a few camels and hires them out for Government or other transport. He himself, if asked, will say that he is a 'Zamindar' (agriculturist), this being the most aristocratic of local professions."

With the extension of roads and the consequent opening up of the country more peaceful conditions now prevail. The Government has to keep the peace on four borders: Persia, Afghanistan, Zhob and Waziristan.

On the Persian border the Balochis and the Persians do not love each other, and there is perpetual trouble. The frontier forces of Persia are not efficient, and raids of turbulent tribesmen often take place into Mekran. The Mekran Levy Corps are now responsible for the peace of the border from Koh-i-Malik Siah to the sea.

The Afghan Frontier is still infested by robber gangs who cause much trouble. In the neighbourhood of Chaman the border is not well defined, and this gives rise to local disputes.

On the Zhob border the raids by the Sulaiman Khels lead to much disturbance, but the better organization of the Zhob Levy Corps has hastened the pacification of this frontier, and more advanced posts are being taken up. Here is found a nomad tribe known as the Kakers, occupying 10,000 square miles of the valleys of the Kundar, Zhob and Loralai rivers. Owing to the present more effective control of Waziristan, trouble on this frontier is becoming less, while the Waziris and the Mahsuds are finding other outlets than raiding for their energy.

The policy of Sir Robert Sandeman, the first British ruler of Baluchistan, has been amply justified. It has led to the pacification of all Baluchistan, and peace is maintained along clear-cut frontiers. This frontier policy, which

is likely to be generally adopted, has proved more successful than the close border policy of the North-West Frontier, which, with its non-interference with tribal affairs in the area lying between the administered tracts and the Durrant Line (the actual border of Afghanistan), has contributed to the disturbances which have so long marked that frontier.

Throughout these States the population remains more or less stationary. The recent influenza epidemic, however, and the famine which followed, played great havoc with the people, and as a consequence the population considerably decreased.

Most of the traffic through the Province is by way of the northern valleys. The Bolan Pass leads to the Quetta Plain, whence roads lead to Afghanistan, by way of Pishin or Chaman, or to the north-west along the Zhob Valley. The only railway traverses the Shahrig and Quetta districts of British Baluchistan, leaving the great hinterland unreached. A branch line leads to Chaman on the Afghan Frontier, but no further. Another section runs from Spezano to Duzdab, just within the confines of Persia, but again no further.

In Baluchistan the language problem is a complex one. The number of speakers in each ten thousand of the population is as follows :—

Balochi	2,815
Pashto	2,525
Brahui	1,747
Sindhi	1,232
Western Panjabi	728
Panjabi	442
Western Hindi	203
Other Languages	308
	10,000

Balochi and Pashto belong to the Persian of the eastern branch of the Indo-European family. Western Panjabi and Sindhi belong to the north-western group, and Panjabi and Western Hindi to the central group of the same family. Brahui belongs to the Dravidian family, and is probably the remains of the rearguard of the Dravidian advance into India.

The Brahui number about 160,000 and are settled for the most part in the Kelat area, with Kelat as their capital. The old military confederacy has now broken up, and to-day the Brahui are less homogeneous than the Balochi. There seems to be a danger of these tribes disintegrating and of their becoming absorbed by the Balochi tribes. No final decision on this point is possible, however, as the population is at present more or less stationary.

The population of Baluchistan according to religions in 1921 was as follows:—

Muslims	733,477*
Hindus	51,348
Sikhs	7,741
Christians (Europeans and troops)..	6,693
Others	366

It is clear, therefore, that the problem of Baluchistan is the evangelization of the Muslims, who form 91.7 per cent. of the people, and to this task missions must direct their efforts.

What, however, is the present situation of missionary work in the Province?

The extent of the unoccupied areas should first be noted.

*Distributed in sects as follows :—

Sunni	706,355	Zikri	23,301
Shiah	3,739	Ahl-i-Had ..	18
Ahmadiya	64		

	Area.	Population.
Kelat	73,278	328,000
Las Bela	7,132	50,696
Five British Districts and the Mari-Bugti	49,008	283,566
Unoccupied territory compared with all Baluchistan	129,418	662,262
	134,638	799,344

That is to say, all Baluchistan is unoccupied except the Quetta-Pishin district, in which there are three mission stations, one occupied by two Church of England Societies and two by the Christian and Missionary Alliance.

Missionary work is thus found only where British administration prevails in Quetta and its neighbourhood. There are, however, two dispensaries of the Church Missionary Society at Mastung Road and Dhadar in Kelat State. Apart from this the land may be considered closed. The mountains that surround the capital typify the barriers which surround the inner life of the people, sheltering it from all assaults of an alien faith. A certain number of people trust the foreign doctor to the extent of entering the hospital for treatment, but, if a Muslim patient becomes convinced of the truth of Christianity, the price of open confession is almost certainly death.

The Rev. F. G. Breed, late of Quetta, reporting on the missionary situation to the Panjab Christian Council, quotes a remark in the last Census Report: " Christianity has no adherent among the indigenous population. Indeed, conversion of the tribesmen is not a direct aim of local missionary efforts." "This is a reproach"—says Mr. Breed—"which ought to be dispelled, and to dispel it the following facts are clear:—

1. "The vast preponderance of Islam in Baluchistan suggests that none but men, either themselves from Islam,

or really well versed in the Islamic spirit, should be employed as evangelistic workers.

2. "All workers should speak one of the four main vernaculars of Baluchistan, namely Balochi, Pashto, Brahui or Jatki.

3. "In the districts of British Baluchistan outside Quetta there are several Indian evangelists only, so Balochi and Pashto-speaking reinforcements are required to occupy this great region of 49,008 square miles.

4. "Mission work so far has practically not reached beyond Quetta and its neighbourhood; a great forward movement is called for into the Baluchistan States with their 80,410 square miles.

5. "The land lies open for any one who would be the Apostle to the Zhob or to the Brahuis of Kelat or to any other tribe."

Mr. Breed concludes his report with these words: "Faced by a vast Muhammadan population, the Christian forces in Quetta district are almost exclusively of Hindu origin. The agents are converts from Hinduism or are of families who were Hindus a generation ago. Missionary work there is concentrated upon the shepherding of the immigrants from India, who are mostly the lowly converts of village mass-movement areas, and who come to Baluchistan as camp followers of the regiments, or for work.

"Apart from the senior missionaries, there are no workers specially fitted to be missionaries in outer Baluchistan. Until the missions in British Baluchistan are in a position to employ for their evangelistic work only workers, whether Europeans, Indians or Pathans, who speak the vernaculars and are versed in Islamic thought and traditions, the reproach of the Census Report will remain, that the conversion of the tribesmen is not a direct aim of the local missionary efforts."

The Church Missionary Society, which began work in

1886, conducts a general hospital at Quetta. The work there has suffered much from difficulties of staffing and furloughs of missionaries. It does very important work in creating a friendly atmosphere among the tribesmen, but the evangelistic opportunity so created has never been adequately followed up.

The Church of England Zenana Missionary Society also conducts a women's hospital and a boarding-school for girls in Quetta. This work has suffered from missionary under-staffing, and one doctor, for the most part, has to carry on alone. The hospital has the help of a sub-assistant surgeon and two nurses, part of whose duty is to instruct Indian nurses, of whom there are at present eight in training. Last year there were 912 in-patients, 9,805 out-patients and 22,745 subsequent visits. In addition, 1,130 visits were paid to patients in their homes. All this represents much contact with the people, but the continual difficulties of staffing that these hospitals have had to face have taken away greatly from the efficiency of the work. Allowing for furloughs the total active staff of the Church Missionary Society and the Church of England Zenana Missionary Society rarely exceeds ten.

The Methodist Episcopal Church had a missionary and his wife and one woman worker for a number of years at Sheikh Mandah, just outside Quetta. It also had an out-station at Mach, to the east of Quetta, and another at Chaman, three miles from the Afghan Frontier and eighty miles from Quetta. As the Indian workers were Panjabis, Hindustanis and Gujaratis from elsewhere, the indigenous population was scarcely touched. Work was carried on among Hindus and among the mass-movement Christians who had drifted up from the Panjab in search of work.

In 1929 the Methodist Episcopal Church handed over its work at Sheikh Mandah and Chaman to the *Christian and Missionary Alliance* who have sent two missionaries

and their wives to take charge. Mr. and Mrs. Wylie have had frontier experience at Mardan in the North-West Frontier Province and from the beginning are preparing themselves for work in the Pashto language among the indigenous tribesmen. The mission at all costs is determined to be a mission to the Pashto and Brahui-speaking people and does not intend to carry on or to take up responsibilities for the Indian immigrants. No single mission without a very large staff can do effective work without concentration on a definite objective.

The present stations of the mission have been too much identified with the Indian work at Mach, Chaman, Sheikh Mandah and Quetta, and it may be that the headquarters of the work will have to be changed.* If the objective of reaching the indigenous tribesmen is to be retained, a good deal of courage will be required to give up calls upon the resources and time of the two or three missionaries arising from previous commitments.

The road to the frontier post of Chaman passes through a wide valley and over the Khojak Pass. This is the region of disturbances, due to border-line disputes, to which reference has been made. Work has been carried on among the Christians and others who are servants in the regiments stationed there. There is a dispensary in charge of an Afghan Christian doctor, and also a small school and a Church under its own pastor for a Christian community numbering about two hundred.

The total impact of the ten Europeans and twenty-one Indian workers of the Church of England societies, and the four foreign and nine Indian workers of the Christian and Missionary Alliance upon the indigenous population has so far been very feeble. Public preaching is not allowed in Baluchistan. Individual work in hospitals has resulted in only twelve converts among the Brahui and Pathan Muslims, seven of whom have remained true. The great area of

*It is reported that the headquarters have been changed to Chaman.

129,418 square miles with its 662,262 people living in 3,293 towns and villages must, therefore, be described so far as evangelism is concerned as completely unoccupied. It is to be hoped that the new policy of the Christian and Missionary Alliance may bring about a change in this situation.

It may be asked what are the possibilities of Bible distribution in these areas. Persian and Urdu are the chief languages of those who are literate but these numerically are so far very few. There has recently been a growth in educational facilities. Seventy-six Government schools have been started, seven of which are for girls, with 622 pupils, and sixty-nine for boys with 3,606 pupils. In addition, there are about 200 Muhammadan schools (Muktabs) with 2,651 pupils. Year by year, as an increasing number of literate young people leave the schools, the reading population will grow and opportunities for literature distribution will increase. The Gospels exist in Persian, Urdu, Pashto, Brahui and Balochi.

In whatever way this field is viewed, it is undoubtedly a hard one. It is not only great in mere extent, but very difficult in every other respect, and could easily utilize the full energies of several strong missions. It is reasonable to suggest that the three missions at present at work should be very greatly strengthened and their efforts directed more and more to meet the needs of the unreached Muslim populations.

The whole situation constitutes a special call to the Church of Christ in North India, and Baluchistan will never be really evangelized until that Church takes its full share in the task.

Map of the
MOSLEM FRONTIER
showing Provinces, Mission Stations underlined

Missionary Societies:—

(1)	C.M.A.	(7)	N.W.I.M.
(2)	C.M.S.	(8)	U.P.M.
(3)	C.E.Z.M.S.	(9)	A.G.
(4)	C.A.M.	(10)	C. of S.
(5)	S.U.P.P.	(11)	Mor. M.
(6)	D.P.M.	(12)	S.P.G.

TURCOMAN, S.S.R

KIRGHIZ, A.S.S.R.

CHINESE TURKESTAN

AFGHANISTAN

TIBET

PERSIA

ARABIAN SEA

BOMBAY PRES

UNITED PROVINCES

RAJPUTANA

PUNJAB

KASHMIR

BALUCHISTAN

Chitral

FRONTIER DEPENDENCIES

GILGIT

DIR

SWAT

BAJAUR

MALAKAND

HAZARA

NORTH KASHMIR

SOUTH KASHMIR

LADAKH

Ronda

Shigar (4)

Skardo

Khalatse (11)

Leh (11)

Srinagar (2, 3)

Anantnag (2, 3)

Punch (9)

Rawalpindi

Abbotabad (7, 8)

Haripur (7)

Mardan (4, 6)

Peshawar (2, 3)

Campbellpur

Kohat (5, 6)

KOHAT

KURRAM

Bannu (2)

Jhelum

Jammu (10, 12)

Wazirabad

Lahore

Dera Ismail Khan (2, 3)

Kandahar

Chaman (1)

QUETTA

Sheikh Maidan (1)

Quetta (2, 3)

ZHOB

LORALAI

SIBI

Mach (1)

SARAWAN

Kalat

CHAGAI

KHARAN

KACHHI

MARI BUGTI

Jacobabad

JHALAWAN

MAKRAN

Bela

LAS BELA

Sukkar

Multan

Bahawalpur

R. Kabul

R. Indus

R. Jhelum

R. Chenab

R. Ravi

R. Sutlej

R. Gomal

R. Purali

Scale

50 0 50 100 150 200

English Miles

WORLD DOMINION PRESS

Chapter Two

NORTH-WEST FRONTIER PROVINCE

IN THIS PROVINCE FROM NORTH TO SOUTH there are three well-defined areas parallel to one another and representing different types of relationship to Government. The first is that of the fully administered areas of Hazara, Peshawar, Kohat, Bannu and Dera Ismail Khan, comprising one-third of the area of the Province, and having a population of two and one-quarter million people. The second is made up of five tribal areas of the same names under the Deputy Commissioners of the administered districts, and the third consists of five agencies under their own chiefs.

The agencies are little known but together with the tribal areas they account for more than half of the total population of 5,076,476. They are Malakand (Dir, Swat and Chitral), Khyber, Kurram, Tochi and Wana. The Malakand Agency (population 865,860) consists of a great region of mountains and rivers lying north of Peshawar. The Rivers Chitral, Panjkora and Swat join the Kabul River and drain the area which extends northwards along the Frontier Dependencies of Kashmir.

The Panjkora drains the elevated, almost circular basin of the little principality of Dir, and the more extensive Valley of Bajaur on the west between the Swat and Chitral Valleys. To the west of the Indus from Mastuj to the Kabul River and from the Indus to the Swat watershed an area of 6,000 square miles is occupied by various clans of the Yusufzai tribe. These are the tribesmen who surround the station of Mardan. They have always been more or less turbulent, and would be so again if opportunity occurred. The divisions of the Yusufzai country are Mahaban, Buner, Upper and Lower Swat, Dir and Bajaur.

Chitral, the northernmost part of the agency, became

known during the campaign in 1895. The town of Mastuj is in the same latitude as Hunza in the extreme north of Kashmir, and Chitral, the capital, in the same latitude as Gilgit on the road to Chinese Turkistan. The hilly fastnesses of this country have been rarely visited. The Mehtar of Chitral exercises considerable authority over his wild country, and some kind of organized government can be said to exist.

From Kohistan, at the great bend of the Indus, southwards between the Indus and the Swat Rivers to the borders of the Peshawar district lies the country of Swat, whose ruler is known as the Miangul. He is making his rule felt throughout the districts of Torwal, the Swat Valley, Buner and the valleys toward the Indus which now go to make up his territories.

The outstanding physical feature of the country is the Swat River, a considerable stream, fed by glaciers and snowfields from the mountain range between the Indus and the Hindu Kush. From Kalam, where its head-waters unite, it flows southwards for a hundred and fifty miles before it unites with the Kabul River, its waters thus finding their way to the Indus and the sea. The valley is quite alpine in its upper reaches, but widens out into a fertile plain over sixty miles long.

Kohistan to the north is still unexplored, and that part of it which falls within the Swat Frontier, called Torwal, has only recently come under the rule of the Miangul. The whole region is very inaccessible. Sir Aurel Stein was probably the first Westerner to visit it since the invasion of Alexander the Great.

It was to this inaccessible mountainous region that the population of Swat retired before the great Pathan invasion, and the old Dardic language is still spoken there. Its snow-clad mountains rise to a height of 19,000 feet. To this day traces of Greek and Buddhist influences are to be found in the architecture of the houses.

Immediately south of Torwal two ancient relics of Buddhism, which were regularly visited by pilgrims, have been identified; the one a stone showing the footprints of Buddha with an inscription, and the other a huge boulder showing marks of long-continued local worship.

Further south the valley opens out into a great plain. Its old name, "The Garden" (Uddiyana), used by the Chinese pilgrims in their references to it, shows how they were struck by its beauty and fertility.

The ancient Buddhist remains, here seen everywhere, are evidence that it was a populous and flourishing district. Owing to the favourable climate and the plentiful supply of water for irrigation purposes the agricultural resources of the Swat Valley are great. The surrounding hills are marked by fortified houses, telling of troublous times when the population of the valley fled to them for safety.

Between the watershed of the Swat Valley and the Indus, after crossing over high passes, the Ghorband, Puran and Chakesar Valleys are reached. On a spot between the Ghorband and Chakesar Valleys, above a bend of the Indus, the site of Aornos, mentioned by the Greek historian Arrian, has been identified by Sir Aurel Stein. Here it was that Alexander the Great* (327-26 B.C.) stormed the rocky plateau and overcame its defenders. Further south the ancient sites of Ora and Bazira (the modern Bir-kot) have also been identified.

South of these regions lies Buner, which was visited by Sir Bindon Blood's field force in 1898, and from Amb (the Embolin of the Greeks) the Hazara district can be reached after crossing the Indus.

Conditions have greatly improved, but the whole of the Malakand Agency is still liable to disturbances arising from the feuds which exist between the Pathan tribes inhabiting it.

*Alexander, having passed over the River Kunar into Bajaur (which to-day is inaccessible) crossed the River Panjkora into Lower Swat. He then besieged and took Massaga, Bazira, Ora and Aornos.

Between the Rivers Indus and Jhelum and parallel with the territory of Swat lies the British district of Hazara. This district stretches northward to a westward spur of Nanga Parbat. The Babusar Pass which crosses from Kashmir marks its extreme limit.* The Kaghan Valley, sixty miles long, occupies the north-eastern section. Through it runs the River Kunhar, a tributary of the Jhelum. The alps above and the forests below are reminiscent of many a Swiss scene. Lakes are to be found in the side valleys. Thirty miles down is the wood-built village of Kaghan. The valley is held in *Jaghir* by a family of Syuds who receive fees from the Gujar shepherds on the alps and taxes from the cultivators lower down the valley. These Syuds, or reputed descendants of the Prophets, also collect tithes and alms from the surrounding Pathan and Afghan tribesmen.

Further down the Kunhar River the country of the Swati clans is entered at the town of Balakot. In the Kohistan area to the north there are several large valleys on the banks of the Indus occupied by the Kohistanis, a hardy mountain race. Pattan, Jalkot, Hodar, Tangir and other valleys, each a little world to itself, fall southwards to the Indus. North of Balakot rises the high peak of Musaki Musala, from which the boundary runs by a short cut through valleys occupied by Swati clans to the northern foot of Black Mountain. Opposite this point lies the Chakesar Valley, which has already been referred to as the site of Sir Aurel Stein's discoveries.

These Swati valleys have numerous villages and considerable cultivated areas. The people are practically independent, jealous of their isolation and warlike in their attitude to others. Blood feuds are common between the clans, and British territory is always liable to be invaded by them. Although the inhabitants of these

*A good description of this area is to be found in *Afghan and Pathan*, by George B. Scott, C.I.E., The Mitre Press, London, E.C.3.

HILL SHEPHERD—GUJAR

valleys are now Muslims they were previously Buddhists, or at least their less warlike predecessors were. Buddhist remains are to be found in many places. The Sikhs at one time overran these Swati valleys and levied tribute. Again and again they sent expeditions to collect tribute, but they never really subdued them. The Sikhs, under General Hari Singh, finally overran all the valleys (except Allahi) and murdered every man and boy they could find; they collected the women and girls and, after leaving them among the troops for three days, sold them by auction at fourpence a head. To this day the people of these valleys are ready to give trouble if the opportunity occurs.

The northern slopes of the Black Mountain are occupied by several clans of the Yusufzai, but south lies the town and territory of Amb, the residence of the Chief of the Tannawali tribe, which occupies the Hazara district south of the Swati valleys. This Chief has lands on both sides of the Indus, and has always been loyal to the Indian Government. Neighbours of this tribe are the Pathan tribes, the Dilazaks and Meshiwanis. There are also other non-Pathan tribes akin to the Panjabi tribes of the adjoining district.

In the south of Hazara the hills become lower and encircle on the east and west the broad fertile valley of Haripur. The country is open to the south towards the Indus and is occupied by stalwart Panjabi cultivators. Mission work is carried on at Haripur, but it will be seen how little effect this has had upon the bulk of the inhabitants of a country such as has been here described. The cantonment of Abbottabad, where there is a station of the American United Presbyterian Mission, lies four thousand feet above sea level and is a splendid health resort; the tribes surrounding it are mostly allied to the Panjabis further east. Until subdued they were as wild and lawless as the Pathans themselves, but they have since settled down quietly under British rule.

South-west of Malakand lies the Khyber Agency (population 227,109). The Mohmands occupy the territory north of the Khyber Pass, and the Afridis the pass itself and the area to the south of the Kabul River. Among the Afridis are found the Urakzai, Zaimukht and other clans. Eight clans altogether occupy the valleys of the region. The Afridis are notorious for continual inter-tribal fighting and blood feuds.

Southwards lies the Kurram Valley Agency (population 103,142) where the Pathan tribes are held in order from Fort Parachinar, situated at the end of the road from Kohat by way of Thal. The Safed Koh (15,620 feet) rises above the valley and its slopes provide excellent grazing lands. Here contact is made with the Ghilzais of the Zarmet Valley, and the Mangals of the Khost Valley. The Upper Kurram is occupied by the Jajis, once a turbulent tribe.

The western foothills of the Kohat district are occupied by the Khataks, independent Jowaki and pass Afridis, Urakzai, Zaimukhts, Turis and Waziris, all of whom gave much trouble in the past. The Kohat district itself is mainly occupied by two Pathan tribes, the Khataks and the Bangash. These tribes have acquired a good reputation and have many of the best and fewer of the worst qualities of the Pathan tribesmen. The Bangash tribes occupy the district called Maranzai and belong to the Shiah Muslims. They migrated from the Kurram Valley which was 'settled' by their dependents, the Turis, who had adopted the Shiah faith and had often helped the Shiah Urakzais against their Sunni neighbours.

The Zaimukht tribe of Pathans occupy an area of about 400 square miles on the west of Kohat, and number about 4,000 fighting men. This territory, lying as it does between Kohat and Kurram, has acquired some importance and is now under British protection.

The Tochi and Wana Agencies (populations 138,859

and 150,612) of Waziristan lie in the country behind Bannu and Dera Ismail Khan respectively. Waziristan as a whole consists of a series of river valleys running from west to east and debouching into the plains, a mass of high mountains in the centre from which the rivers are chiefly fed, and a large plateau in the south.* The rivers, from north to south, are the Tochi, the Khaisora, the Skaktu, the Tak Zam and the Gumal. The high mountains consist of a confused mass of ranges with two prominent peaks, Shuidar (10,936 feet) and Pre-Ghal (11,536 feet), and the plateau is called Wano.

Most of the country is very barren. Along the Tochi Valley and on the Wana Plain there are some fertile tracts, otherwise cultivation is confined to little plots of alluvial soil in beds of streams and river valleys. The natural resources are rope and matting work, timber and edible pine nuts. The rainfall is 12 inches in the lower reaches, and rises to 50 inches in the higher ranges.

The hills belong to the Sulaiman system which stretches between the Hindu Kush and the sea and are named after the curious double-peaked mountain—the Takht-i-Sulaiman. A shrine on its summit marks the place where Solomon is said to have allowed his Indian bride to take a last look at her native land. The only other high hills are Pre-Ghal, south of the Kurram Valley, and Zarghum (11,756 feet) near Quetta.

The Waziris, a large Pathan tribe of about 500,000, fall into two main sections, Darwesh-Khel (Waziris proper) and the Mahsuds. The latter are about a quarter of the tribe and live in the most mountainous and central parts of the country. They are a virile, hardy race who, to support themselves, have preyed upon their neighbours and by raiding their property have gradually stolen the land of the Waziris and the Bhattannis. The Bhattannis are a Pathan tribe who live on the edge of the Bannu

*Probably about 6,000 square miles.

district. Another Pathan tribe called the Dawaris is found in the Tochi Valley.

The Indian Government's relations with the Waziris date from the visit of Sir Herbert Edwardes to Bannu and Tank in 1847-8. In 1849, by the annexation of the Panjab, Britain inherited from the Sikhs the onerous responsibility of protecting the settled populations of Dera Ismail Khan and Bannu districts from raids. The history of Waziristan in general, and the Mahsuds in particular, from then onwards is a series of punitive expeditions which culminated in extensive operations in 1919, due to the intolerable state of disorder following the Great War and the third Afghan War.

From 1919 the new phase begins. In 1923 Razmak was permanently occupied, and good roads made from Bannu and Tank. This is a very strategic position on the boundary of the Wazir and Mahsud country, dominating Makin, the home of the fiercest section of the Mahsuds, the Abdullahs. A road has also been built from Jandala to Sarwekei, penetrating the Mahsud country. The opening up of the country has worked miracles.

These new roads enable the Government to hold the country in a loose grip which can be tightened immediately in case of need. They also serve as "carriers of civilization," and are the main factors in improving economic conditions. Military service is given by the tribesmen acting as levies. They find their own weapons and are well paid by the Government. The Mahsuds and Waziris are now living more amicably together and are visiting British India in greater numbers. Schools have been opened in the Mahsud country. All these changes are having a civilizing influence. The new policy in administration now being followed has been a great success and may be extended to other tribal areas.

The population is about 91.6 per cent. Muslim and consists of Pathans, Baluchis, Jats, Kashmiris, Rajputs,

Swats, and others. They are divided into many sects, of which the Sunnis constitute the overwhelming majority, numbering 1,994,898. The Shiahs number 80,200 only. Next come the Ghmadiyas numbering 3,990. The other sects are of no importance.

Many languages and dialects are spoken on the North-West Frontier. Among every 10,000 people the following is the proportion of speakers of the various main languages:—

Pashto (Iranian group)	5,272
Western Panjabi (N.W. group [Lahnda]). ..	4,101
Panjabi } .. .. (Central group) ..	371
Rajasthani }	99
Western Hindi }	55
English	52
Other Languages	50
	10,000

The languages most in use are Pashto and Panjabi, but the dialectical differences are great in various parts of the country.

The Indian Christian population is small, consisting of about three thousand Protestants and two hundred Roman Catholics. The European population, owing mainly to the garrisons, amounts to 10,673.

The total foreign missionary staff is allocated in the five administered districts: Hazara, nine; Peshawar, twenty-one: Bannu, ten; Kohat, three; Dera Ismail Khan, twelve. These workers belong to seven missions: the Church Missionary Society and the Church of England Zenana Missionary Society (32); the American United Presbyterian Church (5); the Central Asian Mission (4); the Danish Pathan Mission (6); the North-West India Mission (4). There are three independent workers at Kohat, and the Young Men's Christian Association has

one worker in Peshawar. The total force is fifty-five.

The Church Missionary Society missionaries are located at Peshawar, Bannu and Dera Ismail Khan, three strategic places which, with their out-stations, form the centre of their activities. Stretched in a line from one end of the Province to the other, they form a chain of hospitals, the work of which benefits many of the tribes of the frontier. The high schools at Dera Ismail Khan and Peshawar, and the college at Peshawar have done a notable work.

The Young Men's Christian Association work is carried on among the troops.

The North-West India Mission with four workers has women's industrial work at Haripur and a hostel at Abbottabad in Hazara. Two of the independent workers carry on work beyond Kohat in co-operation with the *Synod of the United Presbyterian Church of the Panjab.*

The Central Asian Mission and the *Danish Pathan Mission* work at Mardan on the edge of the Peshawar tribal area.

The American United Presbyterian Mission has three workers at Abbottabad and two at Mansehra in Hazara.

This represents the whole missionary force among more than five million people scattered over wild country nearly forty thousand square miles in extent.

The problem of the Frontier has been well described by Mrs. Underhill.*

> "The problem of the Frontier has not changed. It is *how* to evangelize the Muslims of the North Panjab and the Afghan Frontier; and of all the population north of the Jhelum River ninety per cent. are Muslims. It is *how* to gain converts among peoples, virile, strong, splendid, with an independence of character and a fanaticism in religion that effectually prevent any hint of a mass movement in this part of the world.
>
> "The fact remains that the building of an Indigenous

*Church Missionary Review, June 1927.

Church on the Frontier has been practically at a standstill for the last fifty years. There were a number of converts in the old days until approximately 1880. Our churches in these parts are composed of the children of these early converts and their families. Seed continued to be sown as before; missionaries were very busy, but without winning men."

Two reasons for this are given :

"(*a*) When mass movements from among outcaste peoples in different parts of India, including the Panjab, began, then, but for a few isolated individuals, converts from the upper classes stopped.

"(*b*) In the past converts had been adopted by the missions, not by the Church; the missionary was 'father and mother' to them . . . With the growing nationalism and new independence in India that day has long since passed, but there has been nothing constructive put in its place. When converts did come, to know what to do with them was the difficulty. But they rarely came, and each convert was a separate problem. The mission and the foreign missionary were regarded as responsible for converts; the Indian Christians forming the Church took little interest either in getting them, or in providing for them when they 'came out.' Indeed, bazaar preaching and aggressive evangelistic work were in charge of a European missionary, with his trained and paid workers, specialized for the job. The heathen were the mission's work; the Christian community were, on the other hand, the charge of the Indian pastor appointed to the Indian Church. This was the position in most mission stations.

"Of course, this meant that there was always a lack of European missionaries for work among Muslims, and this was felt to be the reason for the fact that there were so few results; and so the problem of how, with merely

a handful of foreign missionaries, to evangelize the millions of Muslims of North India, remained unsolved."

This describes very well the deadlock which exists in many parts of India to-day.

The solution which presented itself to the workers on this frontier has been adopted in other parts of the Indian field, and is well described by the Rev. J. C. Heinrich of the American United Presbyterian Mission:

"We have discovered that the great problem of Islamic evangelization is the preparation of a Church to take care of the harvest and no Church will ever be prepared to take care of the harvest until it takes part in winning that harvest."

Mrs. Underhill discusses the problem of how to get Indian Christians to feel the burden, and asks whether Indian Christians exist in sufficient numbers and with sufficient desire to touch the ninety per cent. Muslim population of North India?

A definite scheme was adopted in order to lay the burden of evangelization upon the Indian Christian community; as a result the work of preaching and the selling of Gospels is now being taken up on a wide scale, and this is proving a most effective means of evangelization. This plan brings about contacts which had become almost impossible for the missionary or his 'agents' to make, and it has been proved to be the only possible way of winning converts. *Once there is a Christian Church* then "every member of the faith should spread it as well as defend it." Where missionaries try to do the work which Indian Christians should be doing, no real progress can be made. Not only do converts fall off, but the Church remains weak and may be a real stumbling-block in the way of further progress. It now becomes the business of the

Church and the missionary to open up new work which everywhere remains to be done in the unoccupied areas. It is now recognised that in such pioneer effort to-day, if the work is to be properly conserved later on, the sympathy and co-operation of the Indian Church must be obtained from the beginning.

Even when Christians cannot speak they can sell a Gospel, and, as Mrs. Underhill points out, "Almost every convert has originally been drawn through buying a Gospel portion." This plan of work has been adopted by all the missions on the Frontier, and regular preaching and selling of Gospels is carried on, culminating annually in a week of special evangelistic effort during which thousands of Bible portions are sold. When, as here, every Christian binds himself to sell books, to join a preaching party and to talk to people wherever possible, and when the women visit the Zenanas to sing and tell Gospel stories, there is real hope that great things will result. It is encouraging to observe that the sweeper Christians, who are by far the largest section in the Christian communities of the Frontier, have done a large part of this work. This, it is pointed out, is work "of inestimable value, in view of the fact that, though the Church Missionary Society works in some of the strategic places along the Frontier—Peshawar, Bannu, Dera Ismail Khan,—yet on all that line there is not a single European missionary qualified in the Frontier vernaculars set apart for evangelistic work alone." There is no doubt that this revival of the evangelistic zeal of the Church, including its lowly sweeper members, gives ground for much hope. The possibilities of the movement now in full swing are unlimited, and constitute a call to prayer to all who have the progress of "the Kingdom" at heart.

These mass-movement Christians who have immigrated from the Panjab in large numbers in search of work are themselves a problem. Originally their numbers were so

great that they were not well taught, and, on leaving home, many of them lapsed into heathenism and nominal Muhammadanism. They talk Panjabi and Urdu, and come from all the mission areas in the Panjab where mass movements have taken place. Those who have attached themselves to the Church in these Frontier areas have surmounted many dangers and difficulties, and form a stronger community than the ordinary mass-movement Church in its home area.

Altogether there are about two thousand of them in about twenty-one stations in this province, and, though attached to the military camps in these places, they are not themselves soldiers. They are employed mostly as sweepers or domestic servants. The various missions have arranged to look after these scattered groups in their respective areas. In some places there are quite large numbers.

The following are some recent computations.*

In the Church Missionary Society area there are 889 in Peshawar City, 108 in Jamrud, 85 at Nowshera, 37 at Charsada, 70 at Landi Kotal, 100 at Bannu, several at Razmak, 190 at Dera Ismail Khan, 44 at Tank and groups at Manzai, Jandala and Sararoga military camps in Waziristan.

In the Synod of the United Presbyterian Church of the Panjab area there are 73 in Kohat, 20 at Thal and 75 at Parachinar.

In the Central Asian Mission area there are 150 at Mardan, 250 at Risalpur, 50 at Malakand and several scattered throughout the district.

These Christians are mostly illiterate, and only two hundred of their children, about one-third of those of school age, are attending school. The aim of the missions is "that every Christian should be able to read the Gospel in his own tongue."

*Use is here made of an article by Mrs. O. Elwin in the *Church Missionary Review* on "Echoes of the Panjab Mass Movement."

It is remarkable that these lowly Christians, in spite of their own needs and limitations, should have entered so heartily upon the evangelistic campaign which has been described.

Indirectly their presence in the camps has provided further opportunities for evangelization, for it has resulted in missionaries and workers obtaining permission from the authorities to visit the camps and hold services at which, not only the Christians are present, but also hundreds of Muslims and Sikhs.

Thus directly and indirectly their presence is an asset of great value, and leads to the Gospel being preached, the Bible being distributed and to the establishment of points of contact which it would be otherwise impossible to make.

This review will have made clear the stupendous nature of the Christian task on these Frontiers, which are, for the most part, still without any Christian witness. The need of the ninety-one per cent. Muslim population is still mostly unmet, and immeasurably greater effort is called for from the Christian Church before these millions are won to the knowledge of the love of Christ.

Chapter Three

KASHMIR AND JAMMU

The Road

THE JOURNEY INTO KASHMIR is one never to be forgotten. Nowadays it is accomplished by motor-car, a rather nerve-racking experience when in the hands of an unimaginative Indian driver. After climbing to the hill station of Murree from Rawalpindi the road descends through the terraced hillside to the River Jhelum and thence up the river-valley to Baramula, where it enters the Vale of Kashmir. From here the house-boat goes leisurely along the Jhelum and the Wolar Lake to Srinagar, or the journey may be continued in the car along the poplar-lined road. This part of the journey, especially in the evening, is unsurpassed in beauty as glimpses are caught of the snowy peaks through the greyish green of the poplar avenue.

"The air, echoing with the songs of birds, is full of the scent of wild flowers. Everywhere there is life, young life, children, lambs, kids, foals. And over everything there hangs a strange sense of the unreal, the ethereal. For Kashmir is a fairyland of peace and contentment, a green jewel set in its encircling band of rock. Flowers, birds and lighthearted people, an ideal spot far from the terrors and turmoils of the world beyond. A land of great trees and short-sprung turf, white blanketed and sun-drenched year by year throughout the centuries, it lies and dreams, wrapped round with the devotional silence of the Himalayas, the vast enfolding stillness of the upper air."*

In the winter the journey is very different. The road up the Jhelum may show many signs of river floods, bridges may have been washed away and the road which has been cut along the steep sides of the valley may be badly

**Statesman*, 1927.

damaged. Some sections may be reduced to one-way traffic, and the steam road-roller and gangs of road repairers may be busily at work. Snow may lie deep on the last eighty miles of the road and cars must find their way along a narrow track through walls of snow piled high on both sides. The temperature will be below zero, but fortunately in winter there is rarely any wind on the Kashmir Plain. The absence of wind results in a heavy mist shrouding the whole landscape. The many waterways are all frozen. Huge icicles hang from the rocks, and the houses are almost buried out of sight. The people go about wrapped in dirty blankets and suffer much from the cold. It is a snowy prospect, almost unrivalled anywhere, and a fitting preparation for the glorious spring which will later cover the valley with a carpet of flowers.

The Valley

Srinagar, a town of Swiss-like chalets with wooden balconies and overhanging wooden roofs, is unique. The numerous water-ways and great river with their many wooden bridges are reminiscent of Venice, while its houses, seen against the snow-clad peaks, recall Switzerland.

Neither people nor city authorities have much idea of cleanliness, and wherever man is found in village or roadside, there filth and evil smells abound.

The embroidery, woodwork, metal and leather work seen in the bazaars give the impression that the industries exist for the visitor, and, to a large extent, this is true. Good work is often wasted on poor cloth and bad wood, and nothing, in the characteristic Indian way, is ever quite finished off. Where the resident Europeans and high officials live and have laid out their own gardens it is seen what a paradise a little order and cleanliness can produce. The existence of even this retreat is threatened to-day by unwise tampering with the river bank.

In spring, the water-ways and fields are unsurpassingly beautiful, and riot in a wealth of colour. In their season purple and white irises cover the whole landscape, while on the water the lotus flowers add lustre to the scene. The snow begins to melt in April and May, and floods are often experienced then. At this time of the year the alps and the hills around are seen in all their grandeur, and visitors begin to take possession of the huts in the higher slopes at Gulmarg and Sonamarg. In June, when the valleys become uncomfortably hot, visitors can also ascend the Lidar or Sind Valley, and make their way across the passes from one valley to the other. This is one of the most delightful trips imaginable.

Beneath the wide-spreading Chanar trees the traveller may rest with some one or other of the snow-clad peaks always in sight to complete the picture. The red precipices of Haramukh, crowned with glistening white, overtop the valley. From the castle-crowned mound of Hari Parbat and the temple-crowned hill of the Takht-i-Suleiman the winding river and fertile fields may be seen spread out, a scene of beauty almost unsurpassed in any part of the world, a Garden of Eden indeed, but without the pristine innocence!

The Land

It is not perhaps generally known how very extensive is the territory of His Highness the Maharajah of Kashmir and Jammu.*

This State, in area,† is nearly as large as Great Britain, seven times the size of Egypt, larger than Hyderabad and about as large as the total area of Mysore, Bikanir, Gwalior and Baroda.

*This section is abridged from the report to the Panjab Christian Council, by Dr. Ernest F. Neve, supplemented by information obtained by the editor on a recent visit.

†Kashmir 8,533 square miles ; Jammu 12,165 square miles; Frontier districts 63,560 square miles.

But there are vast tracts, practically uninhabited, consisting of mountain ranges, upland deserts or even snow-fields. These areas alone comprise three-quarters of the State. The total population is 3,320,518. Where rice can be grown, there the population is dense, averaging one hundred and forty-nine per square mile, and the villages are grouped very closely together. The uplands and tributary valleys are, however, sparsely inhabited. The average density of population for the State is only thirty-nine per square mile.

The villagers of the Jhelum Valley are simple folk, and not at all fanatical. They are almost entirely Muhammadan. Kashmir is a wonderful field for District Mission work. Medical Mission tours in the villages attract daily crowds of two or three hundred people. Indeed, the numbers gathering for treatment are often so great that it is almost impossible to stay many days in one place. In olden days hostility was sometimes manifested, and occasionally, during preaching, the audience would be driven away by village moulvies. This is no longer the case. Dr. Neve records that he has even been allowed to 'bear witness' on the verandah of a mosque, and a Friday congregation issuing from a masjid has settled down outside to hear the Gospel Message and to carry away Christian literature.

Many scattered villages on the Frontier and in outlying mountainous districts have been visited from time to time and the ministry of healing and the proclamation of the Good Tidings have in this way penetrated both the Kashmir Valley and Punch.

Taking the State as a whole, the mass of the population is Muhammadan, their actual number being 2,548,514.* The Hindus, on the other hand, are the ruling race, the Maharajah himself being a Hindu. They occupy most of the important official posts. The Hindus number 669,510,

*Of these, 2,194,503 are Sunnis and 203, 817 Shiahs.

and form about one-fifth of the population, while the Muhammadans form more than two-thirds. In the Kashmir Province alone the proportion of Muhammadans is much higher, being about eighty-six per cent. The city of Srinagar has a population of 139,520. But here, as officials and shopkeepers predominate, and Hindus are comparatively numerous, Muhammadans form only thirty per cent. of its inhabitants.

In Jammu Province, unlike Kashmir, the proportion of Hindus is fairly high (603,746) as compared with Muhammadans (989,644). The latter thus amount to only fifty-nine per cent. of the population.

There are in the whole State, consisting of the Provinces of Jammu and Kashmir, 39,507 Sikhs, 37,685 Buddhists and only 1,634 Christians.* The Sikhs first came from the Panjab during the period of Sikh conquest and rule. They are fairly active and have attracted a considerable number of adherents from the lower strata of Hindu society. In this way, during the last census decade their number increased by 25.8 per cent. compared with an increase of 6.3 among Muhammadans and a decrease of 3.02 among the Hindus.

The most striking religious change, however, shown by the last census is the increase of the Arya Samaj, which during the decade showed the phenomenal rise of 2,160.8 per cent. The decrease in the number of Hindus is related to this, for the Arya Samaj gains have been at the expense of orthodox Hinduism. Indeed, the change has really been an adjustment of Hinduism. It is an interesting circumstance, and shows the tendency towards the spread of reforming movements, and it may be one of the indirect results of the impact of Christianity.

Education is in a somewhat backward condition in the Kashmir Province. The following table† shows the

*See Appendix III for particulars.

†See Appendix III for further particulars.

proportion of literates per thousand, aged five and over:—

Religion	Persons	Males	Females
Christian ..	280	275	286
Sikh	116	189	34
Hindu	70	126	6
Arya	45	66	19
Buddhist ..	35	69	2
Muhammadan ..	12	20	1

A small community of Jains, five hundred and twenty-nine in number, possesses the largest number of literates, seventy-four per cent.

The literacy of Christians, Indian, European and Anglo-Indian, which is 56 per cent., contrasts very favourably with Hindus at 13.2 per cent., Sikhs 22.3 per cent., Buddhists 7.1 per cent. and Muhammadans 2.1 per cent. It must, however, be remembered that the high degree of literacy of Europeans and Anglo-Indians, 95.9 per cent., accounts largely for this. It is interesting to note that in Srinagar all the Indian Christians over five years of age are literate.

In the Jammu Province the Indian Christians, although mostly converts from the depressed classes,* have made good progress in education, and they show seventy-three literates per thousand, which is considerably in excess of the figures for Aryas and Muhammadans.

Educationally the Muhammadans are the most backward in the country, but among them there recently have been signs of progress. The last Census Report, for instance, shows a very considerable increase in the number of Muslim scholars in schools, viz. one hundred and forty-eight per cent. Owing, indeed, to special efforts on the part of the Education Department, literacy during the past decade has increased from eight to twelve per thousand.

*There is a considerable community of the depressed classes in Jammu.

Only a very few Muslims know Arabic. While the Mullahs can recite the Koran they do not understand it. The teaching of the Koran, therefore, is a mechanical performance for teacher and pupil alike.

*Baltistan**

To the west of Ladakh and south of the district of Gilgit, on the banks of the Indus, is situated Skardu, the Balti capital. To the north-east stretch the immense untrodden heights of snow and ice which form the northern boundary of Kashmir and separate it from Russian and Chinese Turkestan. Away to the north-west, beyond the Indus River, lie the practically unknown territories of Kohistan and Chitral (North-West Frontier Province), while between these latter regions and Skardu, well north of the Indus, is the rather better known region lying beyond Gilgit, that of Hunza-Nagar, on the summer road to Central Asia. Here, in the Indus Valley, where Islam and Buddhism meet among its picturesque orchards, and where nature otherwise exhibits her sternest aspect, lies the stone-built town of Skardu.

To those unacquainted with the immense stretches of territory north of the beautiful Kashmir Valley, the location of these far-off places of the earth is not always easy to ascertain. From Srinagar there are two roads which lead to Skardu; the one to Leh over the Zoji La (Pass), which is followed to Kargil for a hundred and twenty miles, and from thence along the Indus for about one hundred miles until Skardu is reached. This is the usual road. Skardu can also be approached, during the summer months only, by following the road to Gilgit, for a hundred miles, to the foot of the Burzil Pass, whence, striking northwards over the Stakpi La (Pass) and across the Deosai tableland, the Indus Valley is reached. This road is only one hun-

*Area 3,317 square miles, population 502,490.

dred and forty miles in length compared with the two hundred and forty by the first route, but it may involve more hardships than the longer route.

The Mongol and Aryan races mingle in the Balti race, and the result is a people of keener intelligence than are usually found among Central Asian races. They are mainly agriculturists. The women as well as the men work in the fields. During the long winter months they pass the time weaving their sheep's wool into the pattoo with which they are clothed. The country is governed by five petty Rajahs, who pay tribute to the Maharajah of Kashmir. In religion they belong mainly to the Shiah sect of Islam, and there is little sympathy between them and their Sunni neighbours in Kashmir proper.

Islam invaded the country from the west, and the Persian and Urdu languages came with it. To-day these languages are used in the Government schools and offices, and by the more educated of the people. Balti, the vernacular of the country, is a dialect of the Tibetan language. Twenty-five years ago, F. Gustafson, of the Scandinavian Alliance Mission, prepared a Balti primer in Persian character, and the Gospels of Matthew, Luke and John and the Acts were printed at Lahore by the Bible Society. After a brief occupation of the Shigar Valley the Swedish Mission was withdrawn. Summer visits were paid by the workers of the *Central Asian Mission* in an endeavour to revive this work, but not till 1924 was it possible for anyone to face the long and trying winter of Baltistan. In the summer of 1924 the Rev. E. Y. Bate, a retired Army chaplain, along with a young fellow-worker, arrived at Skardu, the capital. They visited the district and plans were made for its occupation. A number of workers subsequently tried to work there, but, owing to difficulties of climate and frequent illness, they have not been able to continue long enough to acquire the language or make any real progress.

Until recently two young workers were labouring four days' march apart at Shigar, a place where the Swedish Mission had worked, and Doghoni. There is a primary school at Shigar. The work at Doghoni was brought to an end by the flood of 1929 which destroyed the village. Forty miles north-west of Skardu, on the Gilgit border, a group of five villages at Rondu has been selected as a good centre for medical work. It is hoped that the Mission may be able to open up work there.

This is a typical example of the pioneering work still to be done in hundreds of places on India's frontiers, but how few there are who are attempting it! Islam made its conquests among this people, and shall not Christ also through His servants win them to Himself?

*The Frontier Ilaqas**

The language of the people of the Shingshal Valley and the Upper Hunza Valley is very different from that to the south. It contains many Turkish words. The inhabitants of the part of the country stretching from Gulnut to the passes over the Hindu-Kush (between the Karakoram and the latter), the district called Gujhal, originally came from the Afghan Province of Wakham, and still speak their own dialect.

Kanjut or Hunza (on the south side of the Karakoram below where the Hunza River breaks through the range) is inhabited by the Shin or Dards of the Yeshkun people speaking Burisheski. There is thus found a narrow strip of country inhabited by an Aryan race surrounded on all sides by Mongolians. The true origin of the Hunza and Nagar people has long been a mystery to enthologists. Alexander the Great plays a significant part in their traditions, and the rulers claim descent from him.

Religion occupies but a small place in the daily lives

*Area 14,680 square miles, population 60,991.

of these Muhammadans. They are of the Mulai sect, and acknowledge His Highness the Aga Khan in Bombay as their spiritual chief. Save for the wearing of charms and amulets the people show no signs of the practices of Islam nor do they exhibit any outward signs of religious feeling. Like the Shiahs, they drink country liquor more commonly than do the Sunnis. They are considered by the latter as outside the pale.

Sometimes a mud hut may be seen rather more spacious than the others, with carved wooden door-posts; this they call the Ziarat or place of worship, but it is usually closed. Occasionally a heap of stones crowned with ibex horns and tattered flags marking the burial place of a holy man may be seen.

The women go about freely in the Hunza Valley, but in the side valleys such as the Shingshal they are more secluded, rarely appearing when visitors are about.

Dark and cheerless are the houses in which the long months of winter have to be passed.

No missionary work exists either in Gilgit or the Hunza-Nagar country. When travellers to Kashgar pass this way, visits are usually paid to the Chiefs of Hunza and Nagar. The occupation of the latter used to consist in raiding the caravans passing along the Leh-Turkistan road, but this has been completely stopped, and the States which are poor now receive a subsidy from the Indian Government.

*Ladakh**

Various parts of the Karakoram range on the northern borders of Ladakh have been visited from time to time, but most of it is still unknown territory. The bolder outlines have been mapped, and the courses of various rivers more or less determined. Desolate valleys, almost impenetrable gorges, unscalable cliffs and wild glaciers are

*Area 45,762 square miles, population 183,476.

found everywhere. The caravan route is desolate enough, but expeditions departing from it have to be very well prepared for the journey if they hope to escape disaster. Grass is difficult to obtain for transport animals, and fuel is almost impossible to find. Here is to be found a world in the making, crowned by peaks 26,470 feet in height, such as Gasherbrun (the hidden peak) and K2, the second if not the highest mountain in the world, dwarfing even the surrounding ranges of twenty-two thousand feet. This part of the range has been partly explored by Sir Francis Younghusband, Sir Aurel Stein, and, later, by Major Kenneth Mason and others, and offers an unlimited field for further exploration.

The Moravian Mission carries on work in Ladakh at Leh and Khalatse. For the last fourteen years Dr. and Mrs. A. Reeve Heber have resided at Leh. The villages and hamlets are regularly visited by the evangelists, and the Church grows slowly under its Ladakhi pastor. There is a total congregation of about a hundred Ladakhi Christians, half of whom are communicants. A troop of boy scouts has been organized in the Mission School. The hospital too works steadily, and over eight thousand cases are dealt with annually. A girls' school is also carried on under a Ladakhi woman teacher. The people, however, make little response to the Gospel Message; two young women only have been recently added to the Church.

The other station in Ladakh is Khalatse, where Mr. and Mrs. Kunick carry on a hard uphill work. Indifference, ignorance and self-satisfaction are found everywhere. The lamas are very much opposed to the efforts of the Mission. In the summer season work is carried on among the travellers to and from the interior of Central Asia. Organized medical work exists here also, and leprosy is treated on modern lines. A colporteur carries on work as far as the border of Tibet. This work receives a grant from the National Bible Society of Scotland. There are

several schools for boys and girls, but there is no keenness on the part of the people to avail themselves of the schools. New work has just begun among the Brokpa at Dahanu under Mr. and Mrs. Kunick. It will be interesting to see what success attends this venture. The steadfastness and courage of the Moravian missionaries here is beyond all praise.

The Kashmir Government are now taking more interest in education. A school has been opened at Wakka, and two have been planned in neighbouring villages. The great difficulty is to find teachers. 'Custom' still is supremely powerful in Ladakh. "If a thing is 'custom' that is sufficient; and only too often they prefer to believe any fable rather than the truth."

*Progress in Kashmir South and Jammu**

The Church Missionary Society started a Medical Mission in Kashmir in 1863. There is now a large hospital in Srinagar with two hundred and ninety-eight beds. During the last census decade, an annual average of about 17,212 out-patients were treated, and no less than 42,356 visits were paid to the hospital. In addition to this about 4,500 surgical operations were performed.

How many creeds and nations are represented here! Kashmiri, Muhammadans, men and women in their dirty gowns, predominate. But here also may be seen herdsmen from the hills, tall, pale and melancholy-looking, and usually clothed in dark blue. Kashmiri Hindus and their families are found side by side with Buddhists from Ladakh. From many remote districts around the patients come, sometimes journeying for days and weeks across the passes. The blind with cataract or ophthalmia, the halt and the maimed, the paralysed, or

*This is a summary of Dr. E. F. Neve's report to the Panjab Christian Council, supplemented by information provided by him in January of 1930.

sufferers from diseases of bones and joints, the cancer-stricken, those afflicted with dropsy, lepers and crowds with every variety of surgical ailment, toil up the steps to the waiting-room. The room is soon packed, the patients sitting on the floor, and the door is closed. The babel of voices subsides as the doctor comes in and reads some appropriate passage from the New Testament, which he then explains in simple language, and endeavours to apply to the needs of those before him. This is listened to attentively. There is no opposition. Many, no doubt, are languid and indifferent. But most appear to recognize that the combination of spiritual and physical ministration is fitting. At the close of the address a short prayer is offered. It is by no means infrequent for many of those present to associate themselves in this by saying "Amen" at the close of each petition. Owing to the generosity of many friends both in India and at home most of the beds are endowed, and sufficient funds are received to enable us, with the aid of the large amount received in fees from medical practice, to meet all the hospital expenses without any grant from the Church Missionary Society. Although there have been very few baptisms in connection with the hospital, there has been very remarkable and far-spreading Christian influence. One of the chief Muslim priests told me that a relation of a leading moulvi was ill and had been under the treatment of various medical men. He said: "I advised them to take him to Jesus Christ's hospital, and when he went he speedily recovered." When one of the medical missionaries was ill, on one occasion, prayers were offered for his recovery in the presence of an immense Muhammadan congregation at one of the mosques. When Dr. Arthur Neve died in 1919, as the result of the great strain of prolonged and arduous war work, the sad tidings were announced in one of the chief mosques and many of the audience were in tears. An immense concourse followed the funeral cortège to the grave.

Every year an average of two thousand copies of the Gospels are sold and carried off to the homes of the patients in many different parts of Kashmir. The attitude of the people towards Christianity is unique. Those who come to the hospital know that they will receive Christian instruction there. So far from considering this a reason for not coming, a great many of them welcome the teaching, and not infrequently express their appreciation of the friendly personal interest thus taken in them. In the wards of the hospital, with these thousands of patients constantly in touch with Christian work and Christian teaching, is to be found that very contact of race with race, of Christianity with Muhammadanism and Hinduism, which is needed, and which is essential if the people are to realize the nature of the Christian faith and its claims upon them. The real obstacle to confession of faith with its accompanying outward sign of baptism is the absolute unwillingness of people to cut themselves off from old associations and family ties and the brotherhood of Islam, or, in the case of Hindus, the breaking of caste, and, in both religions, the absolute ostracism which ensues. There is no religious freedom in Kashmir, and official pressure is always exercised against change of religion.

A leper hospital, which was founded by the Mission, is supported by the State. For thirty-six years the interest taken in the lepers and the care bestowed upon them were due to the work of the Mission. In 1926, for political reasons, the hospital was removed from the charge of the Mission.

Similar Medical Mission work is carried on at Anantnag (Islamabad). The average number of indoor patients in that hospital is one hundred and sixty, and the outdoor patients number about seventeen thousand every year.

The Mission Schools of the Church Missionary Society deserve special mention. The numbers on the roll

are 1,477 boys and 129 girls. There are nine schools in Srinagar and district, one of which is a girls' school on similar lines to that conducted by the Rev. C. E. Tyndale-Biscoe and carried on by the Church Missionary Society ladies. But far more important than the number of scholars is the nature of the education, and its enormous influence on education in Kashmir. The Maharajah of Mysore was so struck with the efficiency of the Mission Schools that he asked Mr. Tyndale-Biscoe to send him a teacher to introduce similar methods into the Mysore State. A very competent graduate, a convert from Muhammadanism, was sent, and did important organization work in that enlightened State. Two schools for girls are also carried on in Srinagar by the ladies of the *Church of England Zenana Missionary Society*. This Society has, since 1888, carried on a Zenana Hospital which has now 32 beds and deals with 600 in-patients and 6,000 out-patients annually.

Definite Christian work was commenced by the *Church of Scotland* in the Jammu Province in 1888. Their field of operation is chiefly a score of villages in the Tahsil Sri Ranbir Singhpura and also in Jammu City. The Indian pastor is partly supported by the local Church. There is a Christian Endeavour Society, which was founded in 1912, and a Zenana Christian Endeavour Society, founded in 1919. Two schools are carried on in Jammu City and one in the district at Suchatgarh. This whole work is in charge of one European missionary. The Presbytery of Sialkot has recently sent a worker to reside in the Jammu district.

In 1911 the number of baptized Christians was three hundred and ninety-three. In 1921 it had risen to five hundred and ninety-two, while to-day it is seven hundred. The Kirk Session, which exercises the functions of a *Panchayat*,* meets quarterly for administrative purposes

*"Panchayat" is the name of the village council which usually consists of five members.

and finance. Disputes, quarrels and other difficulties in the Indian Church community are settled by a sub-committee appointed by the Christian Endeavour Society.

"In 1883 a Muhammadan family was travelling from Jammu to Mecca. On the way the father and uncle were attracted by a Christian preacher in a bazaar, and eventually they decided to abandon the Haj in order to study Christianity. After nine months or so they were baptized at Roorki by the Rev. W. Hoppner of the *Society for the Propagation of the Gospel.* They then returned to Jammu, one of them being appointed teacher to his fellow-countrymen. The result was that a succession of pilgrims journeyed to Roorki for further instruction and baptism. In the early 'nineties, Yakub Masih, a son of one of the original converts, was ordained to minister to his own people in Jammu, an office which he still performs."

His Highness the Maharajah sanctioned the erection of a church and pastor's house.

There is a growing desire for Christian instruction. The Rev. Yakub Masih says that deputations have come from villages fifteen to thirty-five miles distant from Jammu asking for "a teacher to enter us into the Christian faith." There is, however, no district worker to follow up these openings.

From many surrounding villages enquirers come into Jammu, but provision to follow them up can only with difficulty be made. The Presbytery of Sialkot of the Church of India, North, is taking steps to do more in co-operation with the Church of Scotland Mission to reach some of these areas. Here is a virgin field where a great welcome is given to the Christian worker. If the work in this area could be properly followed up, there would be an immediate response. The Church conducts an annual evangelistic campaign in which many Gospels are sold and many people preached to. Apart from this work in the Jammu district, the remainder of this State, 11,018 square miles,

with a population of 1,305,425, is unoccupied. *A Pentecostal Mission*, however, has recently occupied Punch in the Jammu Province where there are now four workers.

There is a *Roman Catholic Mission* at Baramula near Srinagar, with a high school and a free dispensary, and also a chapel in Srinagar itself. This work is a small one. The total Roman Catholic community recently numbered seventy, of whom thirty-two were Indian Christians.

With regard to the general influence and progress of Christianity in Kashmir, as in the Panjab, the weighty words of His Excellency the Governor of the Panjab may be quoted: "Above all, let me say this, and I say this with all sincerity, I think that the Missionary Societies whose field of activity lies in this country often experience disappointment that the actual process of conversion to Christianity makes a less rapid advance than their supporters could wish; but I often feel that they overlook the very great contribution which they make to India in another direction. The presence among us of numbers of men and women leading a life of devotion and self-sacrifice, not merely in the cause of religion, but in the cause of education, and in the provision of medical assistance, cannot but be of enormous value to this country."

In spite of the small number of Christians, Christianity has made very substantial progress. The increase since 1891 has been 649.5 per cent. During the last decade it was 67.6 per cent. This is very much greater than the highest incidence of increase among the other religions of the State.

"The Kingdom cometh not with observation." The statistics given here fall very far short of indicating the real progress of Christianity. Its influence is very widespread. There is a general familiarity with the leading Gospel truths which is the result of long-continued evangelization. The friendly attitude of the people and

the absence of fanaticism is noteworthy. There has been a remarkable diminution of hostility to religious teaching. There is, however, still a regrettable absence of religious freedom in the State. There is also invariably a social "boycott" of any who profess their faith in Christ, but there are many who are Christians at heart. There are not a few whose lives show the effect of their belief, and whose conduct is more in accord with the Master's teaching than that of many nominal Christians, both European and Indian. It is a matter of deep regret that the loss to individuals and to the Church, owing to this want of courage, keeps back so many secret believers from openly acknowledging their convictions.

Conclusions

The situation may be briefly summed up as follows. This great region, the greatest in area and lowest in density among the Indian States, is occupied at five points by a few missionaries only. To a large extent they work in the midst of a difficult Muslim population. A challenge is again presented to the Christian Church to revise its ideas that the geographical task of missionary work is in any adequate way being undertaken.

The concentration of the people in cultivated areas makes the problem of reaching them less difficult than it might appear at first sight. There is in the country, as might be expected, the greatest diversity of physical and climatic conditions, and agricultural opportunities vary considerably in each natural division.* In the sub-montane regions and the Jhelum Valley every foot of land grows rice, wheat, maize and other crops. The whole of the Outer Hills division is mountainous country and cultivation depends on an uncertain rainfall and covers a relatively small area.

*See Appendix III (*b*) for the natural divisions of the Kashmir Province.

Plague, smallpox, cholera and influenza cause great mortality. The country is by no means cut off from outside influences. European and Indian visitors come and go in large numbers, and many labourers migrate to the plains of the Panjab when the snow falls in the mountains, returning home in the spring.

Recently the country has not been so prosperous. The forests are still providing a revenue, but otherwise trade is depressed. An electric power house has been established in the Jhelum Valley below Srinagar and the city is well lighted, but the power is not yet being used for industrial development. The silk industry is not in a flourishing condition.

Although much faithful work has been done in the land the extent of the task yet to be faced must be realized. In the Jammu Province (area 12,165 square miles) only two of the seven districts (area 2,774 square miles) are occupied. In the Jammu district there is one missionary of the Church of Scotland, and one Indian pastor and catechist of the Society for the Propagation of the Gospel; while the Punch district has only four workers of the Pentecostal Mission. Kathua (1,023 square miles), Udhampur (4,399 square miles), Riasi (1,833 square miles), Mirpur (1,583 square miles), and Bhadarwah Jagir (553 square miles) are all unoccupied. Visits have been paid to the towns of Kishtwar and Nowshera, but no work has been opened up.

In the Kashmir Province two missionaries of the Central Asian Mission work in Baltistan, Kashmir North (3,317 square miles) and fourteen of the Church Missionary Society in Kashmir South (2,814 square miles), and this only in three places. The Muzaffarabad district (2,402 square miles) is unoccupied.

The Frontier district of Ladakh (45,762 square miles), a long journey from Srinagar, is worked by four missionaries of the Moravian Mission, while in Gilgit, Hunza,

Nagar and the other Frontier Ilaqas, which alone cover an area of 17,798 square miles, nothing is being attempted. Out of the total population of 3,320,518 there are still only 1,429 Protestant Indian Christians and twenty-nine missionaries. A country known and admired for its exquisite beauty by English visitors, a great and needy field, unreached, for the most part, by the Christian missionary—such is Kashmir.

PART TWO

THE HINDU-BUDDHIST FRONTIER

Chapter One

CHAMBA STATE

The Land

THE CHAMBA STATE* is a small Hindu State situated between Jammu and Kulu, the southern boundary being the Hathi Dhar range (5,256 feet) which extends from the south-east corner to the River Ravi. The Ravi, which flows past the capital (Chamba), forms the boundary between lower Jammu and the Chamba State. Immediately behind this range, and nearly parallel with it, is the Dhaula Dhar with peaks from 14,000 to 17,000 feet, and passes 8,000 to 15,000 feet in height. Stretching from the south of Kulu, this range declines in height and ends beyond Dalhousie at the Ravi. Its southern side is precipitous, and its northern side is clothed with dense forests delightful to travel through, especially in the spring.

The next range north of Chamba City is called Pángi, or the Mid-Himalaya snowy range. After separating Kulu from Lahul and Spiti, this range enters Chamba Territory and traverses it from south-east to north-west for about sixty miles. With an elevation of 17,000 feet and passes from 14,328 to 17,000 feet it greatly hinders communication between the two parts of the State. This range can be well seen from Dayankund on the Dhaula Dhar above Dalhousie, thirty or forty miles away, and is an imposing sight. On its south side it is also precipitous, but on the north it gradually descends into the Chandra-Bhaga Valley.

The fourth range, the Inner Himalaya or Zanskar range, forms part of the northern boundary. At its eastern extremity it separates Ladakh from Lahul and Spiti, and, extending to the west, forms the northern boundary of

*Area 3,216 square miles.

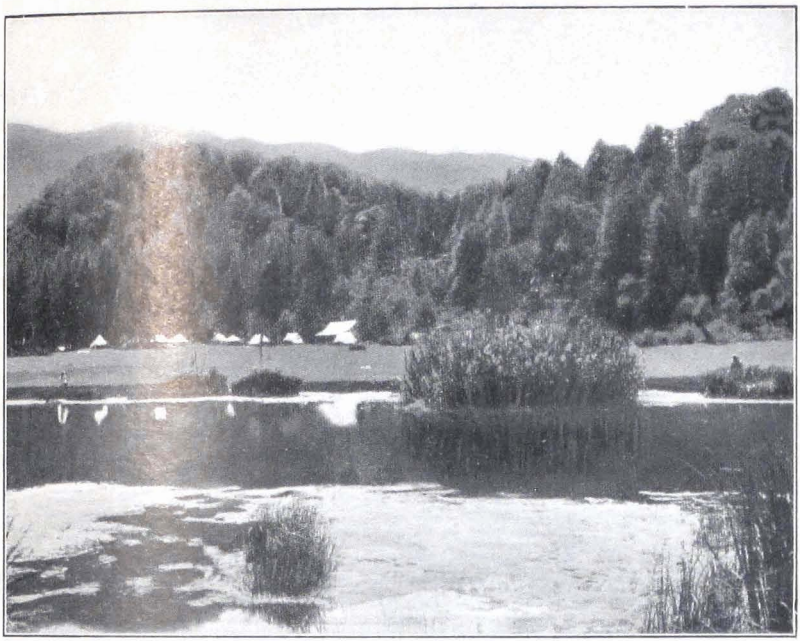
the Kashmir Valley. This too is a magnificent snowy range, having a mean altitude of 18,000 feet with passes 17,000 to 18,000 feet in height, which are always difficult to traverse owing to the size of the permanent glaciers. This range has all the appearance of earth's last barrier, composed as it is of granite and covered with eternal snows.

The region between the Hathi Dhar and the Dhaula Dhar is populous and fertile. It is drained by two tributaries of the River Beas, and is called the Bhattiyat Wizarat. The Ravi and its tributaries drain the region between the Dhaula Dhar and the Pángi ranges. This river valley contains three of the five Wizarats into which the State is divided.

Numerous spurs of these ranges cut up the country in every direction. The Churah Wizarat includes the entire basin of the Siul, the main tributary of the Ravi. The Brahmaur Wizarat to the eastward in the upper valley of Ravi is the oldest portion of the State, and contains the ancient capital. The Chamba Wizarat, in which the present capital is situated, is a triangular area between spurs radiating from the Pángi and meeting the continuation of the spurs of the Dhaula Dhar. The capital is situated on a plateau at the junction of a smaller tributary with the Ravi. It is nineteen miles from the hill station of Dalhousie, and fifty miles from Shahpur on the border of the plains.

The Ravi Valley is fairly open, and communications are good. Below Chamba City it is fertile and well cultivated. Above Chamba, in the Brahmaur Wizarat, the snow lies deep during the winter, and most of the villagers migrate for six months to the lower valleys.

Between the Pángi and the Zanskar ranges quite a different type of country is found. It forms an irregular square with sides about thirty-five miles long. The River Chandrabhaga flows through it for eighty miles of its



KHAJIAR, CHAMBA

WAYSIDE SHRINE

course, and breaks through the Pángi range at Kashtwar. Its course is wild and rugged, and it cannot be forded. The cold grey waters from the melting snows contain no fish. In the winter it can be crossed by snow bridges, and at other times by *Jhailas* or swing bridges. The latter are usually made of the flexible twigs of the willow, and are perilous to cross. Other kinds of bridges exist, but are even more dangerous. The Chandrabhaga eventually joins the Indus as the Chenab.

This area, called Pángi Wizarat, is divided into two parts by a spur of the Zanskar range (Gurdhar), having peaks 21,000 feet high. The north-west district is called Pángi, and the south-eastern Chamba-Lahul. Pángi district cannot be surpassed in grandeur and beauty. Nature appears in her wildest moods, and everything is on a stupendous scale. A great river, mighty precipices, dense forests, grassy slopes of rich pasture, and over all, piled one on another, majestic snow-clad mountains. Its villages are situated where the valley opens out into the beds of old lakes. Only one crop of wheat and barley can be obtained annually, and sheep and cattle are pastured on the slopes during the summer. Snow lies even in the lower valleys for four to five months in the year. When the snow disappears a great migration of shepherds with their flocks takes place from many parts of the State to Pángi.

In Chamba-Lahul the forests are not so dense, and the rainfall is more scanty. Here also only one crop is reaped annually. The principal side valley—the Miyár Nálá—is chiefly inhabited by Tibetans.

Chamba is a land of high snowy passes of great beauty and grandeur, and of rapid rivers. In such a wholly mountainous land, with altitudes varying from 2,000 to 21,000 feet, every kind of climate is to be found. The average rainfall at Dalhousie is eighty-six inches and at Chamba fifty inches. Heavier rains fall in the Beas Valley, but very little in the Pángi Valley.

The climate is one of the finest in India. Dalhousie and Bakloh (now Indian cantonments) are reputed to be the healthiest stations in the Himalayas, while Chamba, although lying low down in the Ravi Valley, is not unhealthy.

Geology

Chamba State exhibits very fully the geological characteristics of the Northern Himalayas generally, and a description of these may serve for that whole region.

Along the southern margin of the Hathi Dhar the Lower Siwálik sandstones, and the striking Upper Siwálik conglomerates are found in contact with the old Himalayan rocks. The line of junction being a reversed fault brings the older rocks above the Tertiary beds. The older rocks in many places along the fault are probably altered basalts. Near Dalhousie the latter are in contact with the quartzite, which gives the whitish appearance to the rocks on Dayankund above Dalhousie. Then follows a thick outcrop of the Carbo-Triassic series, consisting of slates and dark blue limestones. The slate is so abundant that most of the houses on the roads and in the bazaars are slated. Northwards, in contact with these Carbo-Triassic rocks, is found gneissose granite and between these rocks and intrusive granites are often found mica schists and slates. It will be seen at once what a fruitful geological field extending over great areas this presents. The rocks are not fossiliferous (except for a few limestones) and, therefore, to some not very interesting, but to mark how the nature of the strata affects the configuration of the landscape and the character of the flora is a most fascinating occupation for the traveller in these hills. Northwards, while ascending and descending the valleys, these rocks are encountered again and again; conglomerates, limestones, gneissose granite, intrusive dykes of granite, trap, schists, slates, often weathered and bearing signs of glaciation and

erosion of all kinds. Evidence exists on every hand of great upheavals with these older rocks above and the more recent rocks below. They reveal in a wonderful way the operation of the mighty forces which have been at work in the creation of this marvellous range of mountains.

Well may the Indians think of these mountains as the birthplace of the gods, and of the forests as their abode.

Flora and Fauna

The flora and fauna of Chamba are as varied as the climate. In the Ravi Valley, as far up as Chamba, trees and plants of European types are scarcely ever seen, but instead on every hand are found euphorbia, Indian laburnum, thorny acacias and bamboos. Above 4,000 feet less tropical forms appear, such as woods of pinus longifolia, wild olive, clematis and climbing rose. At 6,000 feet oak coppices with scarlet rhododendrons, pieris, indigofera and desmodium begin to take the place of the pine-woods. Above Dalhousie there is a mixed temperate forest, a favourite spot for picnics, in which a Britisher feels very much at home among its firs and pines, holm-oaks, flowering chestnuts, maples, hollies, elms, yews and walnuts. Fine specimens of the deodar may be seen in this forest, especially about Khajiar, half-way to Chamba. Khajiar, with its little loch and floating island, set in a clearing of the great forest which descends upon it on every side, is one of the beauty spots of these mountains and a favourite resort of the European residents of Dalhousie. One of the things which specially draws the attention of visitors is the abundance of ferns. On one road near Dalhousie eighty varieties can be found, and there are altogether 132 varieties in the State.

Characteristic wild animals are found at various altitudes, but most noticeable are the varieties of birds. In one day, if the observer is fortunate, may be seen birds of

many brilliant colours, blue, yellow, red, white, and black and white. Col. Marshall describes 265 species which he observed in Chamba. The golden eagle is to be found in the interior. The great vulture is common (lammergeyer), measuring nine feet across the wings. In the hot weather the weird sad cry of the nightjar (capri mulgus) can be heard in the vicinity of Dalhousie.

History

Chamba State, hidden behind its mountain barriers, has had the good fortune to escape the Muslim invasions which swept away most of the old monuments and records of civilization in North India. Kashmir, the old home of Sanskrit learning, suffered severely at the hands of invaders, and little remains of its pre-Muslim inscriptions and records.

"In Chamba the brazen idols of Meru-varman (700 A.D.) still stand in their ancient shrines of carved cedar wood. Copper-plate records of grants of land issued by the early rulers of Chamba, whose names figure in the *Raja-tarangini* (History of Kashmir), are still preserved by the descendants of the original recipients, who enjoy the gifted lands up to the present day. Chamba, the oldest of the very few Hill States which have survived the turbulent days of Sikh ascendancy, is not only a storehouse of antiquities, but is in itself a relic of the past, invaluable to the student of India's ancient history."*

The inscriptions go back to the sixth and eighth centuries. The copper-plate records of grants of land and temple restorations go back for ten centuries, and are unique, even in India. The earliest plate dates from the time of the reputed founder of Chamba, and was issued in favour of the Narsingh temple in Brahmaur. In the

*Panjab States Gazetteer, Vol. XXII A. Chamba State with Maps. Lahore 1910.

Muhammadan period the plates show that Shivism preceded Vishnavism. The early inscriptions also belong to Shiva temples.

The aboriginal inhabitants were probably what are now the low-castes, and constitute about one-quarter of the population. These are often called Chandal, and among them are the Kolis, Halis and Lohars. Possibly they belong to the first wave of Aryan immigration into India, the Thakurs and Rathis coming next, and finally the Rajputs and Brahmans. The record of happenings in Chamba is bound up with the whole history of North India, and cannot be further enlarged upon here. The story of its long succession of rulers, Thakurs, Ranas and Rajputs, makes interesting reading, extending, as it does, from the middle of the sixth century to the present day, through one practically unbroken record.

The People

In 1901 there was a population of 127,834, and a calculation was then made to show the density of the population in the cultivated areas. To say that the average density of a mountainous country like Chamba is forty-one per square mile conveys no meaning, but when the population is compared with the *actual* inhabited or cultivated area we obtain a truer view of the situation. Under these conditions an average density of forty-four becomes a pressure of rural population in that area of as much as 752 to the square mile.

Wizarat	Population*	Cultivated Area*	Density
Pángi	5,846	4	1,461
Chamba	41,629	46	905
Churah	40,901	48	852
Bhattiyat	35,115	46	763
Brahmaur	4,343	18	261

*These are 1901 figures.

The State has only one town—Chamba (population 6,000). Dalhousie is leased to the Indian Government, and has 6,821 inhabitants. There are 1,670 villages with an average population of seventy-three souls. These villages are found wherever there are areas suitable for cultivation. Occasionally a solitary house may stand on a small patch where there is not room for more. There is always the danger of landslips and, in the Pángi Valley, of avalanches and falling rocks.

The population has steadily increased since 1881, when it was 115,793 as compared with that in 1921 of 141,883. The climate is good and the people sturdy and healthy; yet many diseases are quite common, as for instance malaria in the lower Ravi Valley and in Bhattiyat; goitre in the Beas and Ravi Valleys; venereal diseases and leprosy which are common everywhere. Cholera, plague and smallpox are, however, unknown. Famine also is unknown.

Polygamy is the rule both in town and country. If a man can afford it, two, three or more wives are taken. Divorce simply consists in the man writing out a "bill of divorce" usually for a sum of money paid by another man who wants to marry the woman.

It is impossible in this short survey to describe the many tribes, castes and families of the State. The castes numerically have the following importance:—

Rathis	40 per cent.
Halis	21 per cent.
Brahmans	16 per cent.
Gaddis	12 per cent.
Thakurs	7 per cent.
Rajputs	3 per cent.

Amongst the remaining castes in the State, Chamars, Kolis, Dumas and Lohars are most in evidence.

The religious communities were shown in 1901 as follows:—

Religion	Total Number	Percentage
Hindus	115,878	93.42
Muhammadans	7,536	6.07
Sikhs	183	.06
Buddhists	468	.37
Christians and others ..	100	.08
	124,165	100.00

Hinduism has undergone little change for many centuries, and preserves much of its early character. The Muhammadan invasions of India, as already indicated, practically never reached this mountainous region. Up till recently caste rules were very loosely observed, and except perhaps in Chamba City, much intermingling went on everywhere. Recently, however, a tightening up of caste has been observed, even in far-off Chamba-Lahul.

Dr. Hutchison of the Church of Scotland Mission at Chamba writes:—

> "Of the higher gods of Hinduism, Shiva is universally worshipped all over the hills, with his wife Kali. He is believed to dwell on the snowy peaks in the summer and to retire to the lower and warmer regions in winter. . . . Vishnavism in these hills is of more recent date, not earlier than the tenth century. . . . To-day there are few Vishnu shrines in the State, but Vishnu is the principal idol in the capital which was founded in 920 A.D., and from him the Rajas of Chamba receive the *tikka* (*raj-tilak*) or mark of royalty on the forehead at the time of their installation."

The Brahmans are, of course, the highest in rank. Many of them possess land which is worked for them by Halis.

The Rajputs, although only numbering about 5,000, occupy a prominent position in the State. The ruling house belongs to the Kashyap Rajputs.

The Rathis and Thakurs come next in importance, and make up about one-third of the population. As a hill tribe they are probably older than the Brahmans and Rajputs. These four castes are found everywhere throughout the State.

The Gaddis of Brahmaur also are found across the Dhaula Dhar in Kangra proper. The Gaddis or hillmen include Brahmans, Rajputs, Khatris, Thakurs and Rathis. They have a social system presenting many features peculiar to their habitat, and, although belonging to the Shivas, they also worship Nags, Devis and Birs. In a similar way the Churahis and Pangwalis, Lahulis and Bhattiyats have systems in many ways peculiar to each, but space does not permit fuller reference to these here. Happily the menial classes, once merely serfs, are now much freer.

The Muhammadans are distinguished by names showing, for the most part, their place of origin, Kashmiri, Pathan, Fakir, Sheikh, etc. They are found in and near the capital. The Kashmiris are the most numerous, and are found also in Churah. There is but one mosque in the whole State, and that is situated in Chamba.

Buddhism prevails to a small extent in Lahul, but in a very impure form, and is closely associated with the Nag and Devi cults. These cults are the oldest in the hills, and are probably of aboriginal origin. They have a stronger hold on the minds of the villagers than the later forms of Hinduism. These hill "godlings" are legion, and vary in different villages. The priests are more often Rajputs and Rathis than Brahmans. The image of the serpent is used in connection with the Nag shrines. The Devi (female deity) temples are associated with many stories of the magical power of the goddess. The hills are full of animist beliefs, and the people are fear-ridden and spirit cursed. Male-

volent spirits of all kinds have to be propitiated. Sacrifice must also be made to good spirits. Then there are tutelary gods, mountain spirits, forest spirits, water spirits, ghosts and hobgoblins. Every event has some connection with one spirit or other. Sorcery and witchcraft are frequently met with. It is not difficult to imagine the crop of superstitions which spring from all this, such as unlucky months, days and names, the evil eye, bad omens and dreams. Ancestor worship, practised from primitive times in these hills, is still very common. Stone or wooden boards (pitr) and monolith slabs (dhaji) are visible evidences of this ancient form of worship.

Language

"From a linguistic point of view Chamba is intensely interesting"—writes* Dr. T. Grahame Bailey—"situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. . . . There are six distinct forms of speech found within its borders. . . . In the north-west Churahi (26,859 speakers), in the north-central parts Pangwali (4,156), in the north-east Chamba-Lahuli (1,543), in the south-west Bhateali, in the south-east Bharmauri (Gaddi) (26,361) and round Chamba City in the south-west (north-east of the Bhateali area) the dialect spoken is Chameali (37,433). All these, except Lahuli, belong to Western Pahari (northern group of the Sanskritic Aryan family). Lahuli is classed among the Tibeto-Himalayan languages of the Indo-Chinese family. Bhotia (Tibetan) is found in the upper valleys of the Zangskar range in the extreme north." There is no literature in any of these dialects except Chameali, in which the Gospels and the ten commandments have been printed. Dr. T. Grahame Bailey has given a translation of the Prodigal Son in Chamba-Lahuli in the Chamba Gazetteer.

*Gazetteer.

All the State business with the Parganas is conducted in Chameali, which is also used for private correspondence. The script used in Chamba is called Tankri. Urdu is in use in the Courts, and is fairly well understood in every part of the State. The Kashmiris and Gujars use their own language among themselves, while the Pandits of Chamba City often use Hindi.

The people are mostly illiterate. There are few schools outside of Chamba City, and the total number of pupils is very small. Thus the sale of Gospels is limited, and, as yet, this method of approach cannot be greatly developed. It would be quite a simple matter to put Gospels into the hands of all who can read in the State, if that has not been done long ago.

Missionary Work

The Chamba Mission of the Church of Scotland was founded in 1863 by the Rev. William Ferguson, a minister of the Church of Scotland, who had been a chaplain for some years in the Crimean War and during the Indian Mutiny. The work was carried on by him as an independent Mission for ten years. After spending a winter in two rooms in the palace, in 1864 a valuable site was granted him by Raja Sri Singh for the headquarters of the mission, and on this site the mission houses now stand.

In 1870, on Mr. Ferguson's departure for Scotland on furlough, his place was taken by Mr. E. Downes, an officer in the Royal Artillery, who had resigned his commission for the purpose of engaging in mission work.

Mr. Ferguson returned to Chamba in 1872, and being again under the necessity of leaving India, the mission was in the following year transferred to the Church of Scotland, and Dr. J. Hutchison was sent from Sialkot to take over the work. Mr. Wellesley C. Bailey spent four years here, and the Rev. Wm. Walker was stationed in Chamba

from 1884-1894. From then till the present time Dr. Hutchison has again been in charge.

A handsome church was erected for the use of the Christian community in Chamba, at the cost of the late Raja Sham Singh, who gifted it to the mission. This is unique in the history of Indian missions.

The Christian community consists of about a hundred souls, most of whom live in Chamba City. Some also live in two neighbouring villages. There are now five schools, a Middle Boys' School opened in 1876, a Lower Primary School for boys and girls, two village schools, and a school open only in the hot weather, in Dalhousie. The attendance is 291, of whom six are Christian scholars; the remainder are non-Christians. The staff consists of Dr. Hutchison and two ladies with ten Indian helpers.

General hospital work is carried on in Chamba, and extensive medical itinerations made throughout the State have always been a prominent feature of the work. These latter have extended into the adjoining Jammu Territory, and thereby contact has been established with the Moravian Missions in Ladakh.

Dr. Hutchison writes:—

"An interesting part of our work has been the translation of some parts of the Scriptures into the principal dialect, that of the Capital called Chambiali (or Chameali). The four Gospels and other portions have been printed and published. The script from which the fount of type was taken is the ancient Sanskrit which was in use all over Northern India at one time, but is now confined to the hill tracts. It is similar to the writing in the account books of the Baniyas, but they use only the consonants. It thus has an interesting association with the past. All the old inscriptions in Northern India in copper and stone are in this script, and we have many such in Chamba. It is in use all through the

Western Hills from the Indus to the Sutlej if not further east with local modifications."

There is also a small hospital for women and children in Chamba in charge of a nurse. It was erected in memory of Miss Marmion with money raised in Chamba. The Rajah gave one-third of the total cost, and also provided free electric light and water supply. This generosity was also shown in connection with the building and equipment of the general hospital already mentioned.

The ladies carry on two schools with 151 girls. One school is for high-caste Hindus and the other for Muhammadans.

It will be seen that progress is slow and results are difficult to obtain. The people are still intensely conservative. The work has centred in Chamba City, and, as the other districts are geographically so very cut off by the hills surrounding Chamba Wizarat, the difficulty of effectively impressing any beyond its boundaries can well be imagined.

Regarding the adequacy of missionary occupation, Dr. Hutchison writes:—

"In a mountainous country like this it might take a missionary a whole day to reach a single village, and there are thousands of them in these hills. Our bazaar-preaching has reached many who could not otherwise have been influenced, and many come into touch with us in the hospitals. Still this is only very poor provision for such a vast area. What shall we say of the greater unreached tracts around us? To the north-west the nearest mission stations are Jammu, which is nine days' journey, and Anantnag (Islamabad), which is fourteen days' journey; to the south-east Simla, which is twenty days' journey; to the south Pathankot, which is three or four days' journey over the only good road; to the north Leh in Ladakh, which is thirty-six days'

journey. Even Kyelang in Lahul, the nearest Moravian station, is ten days' journey, with a pass of 17,000 feet between to negotiate. The Jammu district of the mission has an area of 20,000 square miles between the Ravi and the Jhelum and only one missionary."

Thus to-day we must still describe the Wizarats of Bhattiyat, Brahmaur, Churah and Pángi as unoccupied, embracing a population of 100,000, nearly all of whom are Hindus.

After fifty-eight years' work, which he continues to carry on, Dr. Hutchison writes hopefully of the people as follows:

"They win our hearts when we go among them. Always pleasant and good-natured, they will do anything for you if you treat them nicely and kindly. In the hills everything is full of interest, and the interest never wanes any more than the glamour of the mountains, which holds and enthrals all who dwell among them.

"So to be a successful missionary, one must love the mountains themselves as well as the people who dwell among them. Time does not count with us, only eternity, like the hills among which is our home."

Chapter Two

KANGRA DISTRICT

Lahul

BEYOND CHAMBA STATE and further up the Chandra-Bhaga River (the Chandra-Bhaga River lower down becomes the Chenab and flows behind the Pángi mountains to the north of Chamba City) we pass into Lahul, a part of the Kangra district of the Panjab. It is difficult to realize that this region is three degrees of latitude north of Lhasa. The Chandra-Bhaga is formed by the junction of the Chandra and the Bhaga which unite at Thand about sixteen miles from the Chamba border, the united rivers passing through the Lahul Valley known as Patan. Both these rivers rise near one another in the Baralacha Range and, flowing in different directions, enclose most of the 1,764 square miles which make up the territory of Lahul. The Bhaga flows straight to its junction with the Chandra, but the Chandra takes a wide sweep, turning at right angles on its course. The population in 1910 was under eight thousand, but, as the people come and go according to the harvest, this number varies greatly.

Here is a strange little land with a long history of its own. The Chinese traveller Hsüan Tsang in 635 A.D. passed through it. Many contending influences have met in its valleys. These have been principally Tibetan Buddhism by way of Ladakh, and Hinduism from Chamba and Kulu. Until 1846, when Lahul came into the possession of the British, the fight between Mongolian and Hindu influence never ceased. This is seen reflected to-day in racial groups, languages, dialects and religions of this territory.

The oldest races are probably those now represented by two waves of immigration from Kulu in the south—the Lohars and the Dagis. The ruling families are Thakurs

Map of the HINDU-BUDDHIST FRONTIER of the PUNJAB and UNITED PROVINCES

Mission Stations underlined and numbered.

Out Stations staffed by Indian workers dotted.

MISSIONARY SOCIETIES:—

(1) C. OF S.
(2) MOR. M.
(3) M.S.C.C.
(4) C.M.
(5) C.M.M.L.
(6) C.M.S.
(7) S. A.
(8) N.E.P.M.
(9) M.E.C.
(10) S.D.A.
(11) T.A-I-B.

Scale. 0 50 75 100 150 English Miles

74° 76° 78° 80° 82° 32° 30°

K A S H M I R

R. Chenab R. Jhelum R. Ravi R. Beas R. Sutlej R. Ganges R. Chandra R. Bhaga

Jhelum Gujrat Wazirabad Sialkot Gujranwala Narowal Amritsar Lahore Jullundur Ludhiana Patiala Ambala Kalka Jammu (1) JAMMU Chamba (1) CHAMBA Dalhousie (1) Pathankot Palampur (3) Sultanpur (3) KULU Mandi MANDI Suket SUKET Bilaspur BILASPUR Sabathu (5) Dagshai (5) Simla (4, 6) SIMLA HILL STATES and District Nahan (8) SIRMUR Mussoorie Landour Dehra Dun DEHRA DUN Tehri (11) Saharanpur Lakhsar Hurdwar Meerut Moradabad Rampur Bareilly DELHI

PUNJAB

UNITED PROVINCES

LAHUL Patan Kyelang (2) Kaksar

SPITI Dankar

Shipki Pass KUNAWAR Rampur Chini SIMLA HILL STATES BASHAHR Anf (7) Kotgarh (6) Gangotri Mana Pass TEHRI-GARHWAL Kedarnath GARHWAL Milam Nanda Devi Nanda Kot Pauri (9) Chandag Heights (9) Dwarahat (9) Ranikhet (9) ALMORA Almora (9) Naini Tal (9) Katgodam NAINITAL Kotdwara Najibabad Landsdowne (10) Dharchula (9) Pithoragarh (9) Champawat (9)

T I B E T

L. Manasorawar

N E P A L

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of Mongolian origin. Three of these families, the Kolong, Gungrang and Gondla, still retain an influential position. The British Government acts through Thakur Abhai Chand of the Kolong family. This family supported the Kulu Rajahs when they invaded the country late in the seventeenth century, hence its position has become assured.

The two agricultural castes are the Kanets, of Mongolian origin, who mainly inhabit the Bhaga and Chandra Valleys, and the Brahmans, who are of Hindu origin and cultivate the fertile Chandra-Bhaga Valley, known as Patan.

The three dialects of Lahuli commonly spoken have their origin in Mainderi and are only distantly Tibetan: Bunan (Gari), the mother tongue of the Bhaga Valley, has large numbers of Tibetan words; Manchati, which is spoken in Patan, has fewer Tibetan words (twenty-five per cent.); the Rangloi dialect is also found in the Chandra Valley. Urdu has been introduced through contact with the British. "The grammar of Lahuli has an Aryan air about it, although the vocabulary is Tibetan-Himalayan."*

Religion naturally follows race. The oldest faith was undoubtedly the nature worship found underlying all the religions of these hill peoples.

Buddhism first came from India in the eighth century, and to its influence are ascribed the three temples of Guru Gantal, Kangani and Triloknath (in Chamba). Tibetan Buddhism probably arrived about the twelfth century, and had to contend with Hinduism which came through Chamba up the Chandra-Bhaga Valley. This accounts for the strength of the latter in that valley. Today an admixture of Hinduism is seen even in the Bhaga and Chandra Valleys, and in the Patan Valley the faith professed has become half Hinduism, half Buddhism.

The Lahulis have a hard fight to obtain a livelihood.

*Dr. T. Grahame Bailey. *Chamba Dialects*. Chamba State Gazetteer, 1904.

Some trade, mostly wool, from Ladakh passes down the Bhaga Valley and over the Rotung Pass into Kulu. Only .5 per cent. of the land is cultivated, and when heavy snows fall the crops may be largely destroyed. Tibetan and other nomad traders come down also when the passes are open.

The Moravian Mission opened work in this inaccessible region in 1854. Its missionaries Heyde, Pajel and Yaschke exerted great influence, but won few converts. A printing press has produced some valuable literature. The mission is established at Kyelang at the junction of the three valleys referred to. Some touring is done from this centre. Owing to the admixture of religions, caste-law is breaking down and the missionaries can now get closer to the people. Lamaism, also, has been losing hold for long in the faith of the people. There is a growing feeling that the mission exists for something higher than they have yet known. The Government is now responsible for ten schools in Lahul, including the mission school at Kyelang, and most of the twenty-one teachers are Hindus. "It would be well if the missionaries could bring as many Christians as possible into the staff of the Government schools. Otherwise there is the danger that in Lahul the Hindu religion will become stronger." The two Government midwives are Christians.

The Christian congregation is, to a large extent, a colony of Christians from Ladakh, only very few being natives of Lahul itself. Mr. and Mrs. Asboe, of the Moravian Mission, are now at work here.

There is one wildly remote region of the British Empire north of the Baralacha Pass known as the Lingti Plain, and, when the snow melts, its good pasturage attracts shepherds and their flocks. When the snow returns it is deserted. The Yunnan River rises here and eventually joins the Indus. The road to Leh passes through this plain.

If the work of the Moravian Mission could be strengthened, a movement of the people into the Christian Church is not impossible. Their prevailing indifference is at present the great stumbling-block.

Spiti

During the Indian hot-weather season a walking tour in the Himalayas makes an excellent holiday. A few more adventurous than others sometimes arrange a journey which leads them through Spiti. Starting from the Kangra Valley, a road leads over the low passes above Dharmsala, which takes them to Sultanpur, the capital of Kulu. From here the journey northwards leads into Lahul over the Rotung Pass (13,000 feet). Manali in Kulu is the best halting-place for travellers before crossing the pass. On the Lahul side, at the foot of the pass, after one day's journey, the Koksar Rest House is reached. From here the road lies to the right up the Chandra River till the passes on the east are approached. The Morang is the most difficult pass, as the cold Lichu River has to be forded. The easier way is to enter Spiti by the Kunzum Pass. The Lichu joins the River Spiti at Thacha village, which is situated in the fork made by the rivers. Near here is Losar village, one of the highest villages in the world, being situated at the great height of 13,000 feet.

The Valley of Spiti is wide and open forming a gentle slope a mile or two wide down to the river. The River Spiti flows along the valley through shingle beds dotted with dwarf willows and tamarisk. The villages are mere hamlets, and shelter altogether about three thousand people. Everywhere the landscape presents a picture of wild wastes of stone and shale. The average level of the valley is eleven thousand feet. Lower down the valley towards Upper Kunawar on the Sutlej lies Dankhar, the capital, which is situated over twelve thousand feet above

sea level. Here there is an old fort and a bridge suspended a thousand feet above the river. It is not surprising that this is one of the most inaccessible parts of the Indian Empire. The surrounding peaks do not appear to be as high as they are in reality, owing to the high general elevation, but they reach twenty-three thousand feet, the average height being eighteen thousand feet.

As in Lahul, the Indian Government conducts its business through a local chief. In this case he is the Nono of Spiti. The revenue of the country is practically nothing, its resources consisting of a meagre crop of barley and peas. Grazing for sheep and goats is barely sufficient for the needs of the inhabitants. No members of a family can get married except the eldest son, the others must go into the monasteries. There the latter have to be supported by their families. This keeps the population low, for only when an eldest son dies does another son leave the monastery to take his place. This arrangement is strictly enforced by the lamas in their own interests. The valley, if properly cultivated, could support a much greater number than it does. So long as the present system lasts no progress is possible. The monastic system is truly the curse of the country.

The northern area of Spiti, called "The Tsarab", adjoins the Lingti Plain of Lahul, and its waters drain off through it to the Indus. The southern part, however, drains into the Spiti River which joins the Sutlej. The range which separates the two parts is a continuation of the Baralacha Range, and forms the watershed. The tributaries descend into the Spiti through gorges which are often two thousand feet deep and several miles long.

There are monasteries at Pin, Kyi, Dankhar, Tabo and Thanggyud. Other villages are Hansi, Kioto, Kibar, Chango, Somra, Lari and Pok. It is through these latter villages that the approach can be made from Poo (two hundred and twenty-five miles from Simla), a former

station of the Moravian Mission on the Sutlej. The road from Poo leads to the capital, Dankhar. This road is a good specimen of those which penetrate this inaccessible region, the kind of road the author has often traversed in these hills. It begins at Poo and rises in a five hours' climb to the height of eleven thousand feet, traverses the Chuling Pass, and then for eighteen miles there is a descent to Lio, at which point the River Spiti has to be crossed by a wooden bridge. Fifteen miles further on, after having crossed several streams on frail bridges suitable for pedestrians only, Chango is reached. The river is again crossed near the Shalkar fort, and then the road goes over the Lepcha Pass, at an altitude of 13,700 feet. The descent from there is made to Somra on the Spiti River. The river is again crossed and the road, winding up the left bank of the river, after a further two days' march ends at Dankhar.

There are other approaches from further down the Sutlej; the lowest of these is from Wangtu (bridge), a hundred and sixteen miles from Simla, where a path winds over the Bhabeh Pass to Dankhar. Another road branches off at Sugnam (8,000 feet), two hundred miles from Simla on the Sutlej, which crosses over the Namgang Pass to Dankhar, and there is still another from here over the Hangerang Pass (14,354 feet) to Chango on the road from Poo to Dankhar. The descent can be made from Spiti by any of these roads. Except for the contact with those missionaries who once travelled between Poo where the Moravians were, and Kyelang in Lahul, no mission work has been carried on in Spiti. A worker of the mission crossed through it last year and spent some time at Poo. No settled work is conducted there now, however, and these visits are rarely made. The people of Spiti are very conservative, and do not often leave their native valley.

Everywhere Buddhism is dominant and very unpro-

gressive. There is no trace of Hindu influence. As among all these northern hill peoples, there exists great fear of demons, and the flags attached to trees and stones continually bear witness to their superstitious beliefs. The lamas hold the people completely in their power. The arrangement by which each family is connected with the monasteries effectively increases their hold. Every family thus becomes interested in the preservation of their power. When only one in a family can marry, and all the rest go into the monastery, the power of the priests can be readily understood.

Members of the Gibugha sect, which is the largest, do not marry, but those of the Drugpa at the Pin monastery do. Monogamy is the rule in the villages.

The monasteries keep the country poor, as they hold much of the land and secure its revenue. The monks also beg, and the families from which the monks are drawn have in addition to feed them. Hence producers are few and consumers many, and all progress paralysed.

Spiti is a wild desolate spot and only a few visitors have ever seen it. Should the Moravian Mission resume work at Poo on the Sutlej, which it is to be hoped it will do, it could then include Spiti in the field of its operations, lying as it does between Poo and their present work at Kyelang in Lahul.

Kulu

The district of Kulu lies south-west of Lahul and Spiti and between the Chamba and Mandi States. At one point in the south it reaches the Sutlej River opposite Bashahr State, fifty miles from Simla. It has been described as a land flowing with milk and honey. Crossing the Dhaula Dhar range from the Kangra Valley a scene of great beauty is disclosed. The road, after crossing the Dulchi Pass, proceeds by a few easy stages to Sultanpur, the

capital, from which radiate the roads which penetrate the country.

The north road to Maulali at the foot of the Rotung Pass follows the course of the Beas River, which itself rises on the crest of the pass (13,326 feet). Another road leads south to the Simla Hills, and yet another east to the hot springs of Mankaran, a place of pilgrimage. The westward road is the one referred to as entering from Kangra over the Dulchi Pass and is open all the year round. Another pass, the Sirikand, is often buried under deep snows.

The district is divided into four parts, the Waziris of Parol, Lag Sari, Lag Maharaja and Rupe. The Beas flows through the district for sixty miles to where it enters the Mandi State. The eastern half of the district is formed by the tributaries of the Beas—the Parbati, Sainj and Tirthen. From Naggar, not far from the source of the Beas, roads lead to the Parbati Valley and to Thari and Manikaran, or over the Malauna Pass, and along the river to Bharsu. A great suspension bridge crosses the river at the junction with the Parbati, whence a road leads to Bajaura and the plains. There is also a steel-rope bridge at Shamsi and several wooden bridges. Everywhere the scenery is magnificent. Cliffs, gorges and cataracts meet the eye in every river valley. The roar of waters is continually to be heard and forests of pines and deodars, of spruce and hill oaks, are numerous. Here are found the black and brown bear, the ghoral, and the ibex. In the rivers and pools trout abound. A true sportsman's paradise which, however, few ever visit. There are many who think that Kulu compares favourably if it does not even surpass Kashmir in beauty.

Kulu is famous for its fruit-growing. In the spring the wealth of blossom of the pear, apple and cherry-tree and the delicate green of the crops enchant the eye. In the cloudless summer days there is no "weather" to interfere with the work or the pleasure of the inhabitants. It is true

that only sixty square miles are under cultivation, the rest of the land being covered by forests and mountain slopes. Altogether there are forty-two villages, the highest of which is about 9,000 feet above sea level. The average level of cultivation is 5,000 feet and the annual rainfall between thirty and forty inches. The people are practically all Hindus, and the Brahmans of Kulu in the past have done much to maintain Hinduism against Islam and Buddhism. They are a picturesque people, somewhat Mongolian in features, dressed in homespun coats reaching to the knees and bound with a goat's-hair rope. Their long oiled hair surmounted by round caps or pancake hats makes them look almost ridiculous. The women wear waistcoats and trousers with a long overcoat, and display the most startling variety of head-dress. They do much of the field work, grass-cutting and animal-tending, and go about their work with a cheerful and contented air.

The history of this district is the same as that of so many of these Hill States, especially the Rajput States of the Katoch dynasty which preceded the coming of the Gurkhas and the Sikhs. There is a record of twenty-eight princes. In the fifteenth century Rajah Sindh Singh came into power. His family ruled till the beginning of the nineteenth century. Those years contain the usual record of intrigues, assassinations and dynastic quarrels. The Gurkhas carried their conquests along the Sutlej and collected toll from many of the Cis-Sutlej States, such as Kulu. Ranjit Singh in 1809 levied toll on Ajit Singh of Kulu and finally sacked Sultanpur. After the Gurkhas were defeated the principality passed, nominally at least, under the British.

In 1840 the Sikhs again captured the Mandi State and ill-treated the Rajah of Kulu. On their return march, they were ambushed near the Baslas Pass by the incensed people, and massacred to a man. After this the inhabitants fled to the hills and the Sikhs returning divided up the

territory. When the British eventually took administrative possession, a *Tahsil* of the Kangra district of the Panjab was formed out of Kulu, Lahul and Spiti, and Phikur Singh of Rupe was confirmed as Rajah with powers. Rupe is now a Jagir or dependency. Out of centuries of disorder and despotic rule the country passed into peaceful times such as it had never known. A few years ago there were no Christian missionaries within its borders. An effort was at one time made there by the Church Missionary Society, but it was given up. Recently the Missionary Society of the Church of Canada which works near Kangra and Palampur appointed a missionary to this State. Previously its missionaries made frequent tours in Kulu, and it is encouraging to see that at last the mission has determined to occupy this valley.

Chapter Three

THE SIMLA HILLS

THE SIMLA HILL STATES—eighteen in number—form the group lying in the valley of the River Sutlej and to the south-west of Simla. On the east is situated the high wall of the Himalayas which opposite Chini on the upper Sutlej presents a dazzling expanse of snow and glaciers. On the north-west, as already indicated, are the mountainous areas of Spiti and Kulu, while towards the plains the boundary is formed by the Sutlej. On the south-west are the plains of Ambala, and from Kalka the hill railway starts for Simla. Yet again on the south-east lie the district of Dehra Dun and the Native State of Tehri-Garhwal, with which a later chapter deals. The Sutlej is not fordable at any point, but there is a suspension bridge at Wangtu where the Hindustan-Tibet road crosses into Kunawar, and another at Lauri below Narkanda, forty miles beyond Simla.

These Hill States were once probably part of the Katoch kingdom of Jullundur which, after its disruption, continued to be ruled by petty Rajahs till the beginning of the nineteenth century. The Gurkhas overran most of them between 1803 and 1815. In 1815, however, the British expelled the Gurkhas and re-established the previous rulers. Kumaon and Dehra Dun were retained under the British Government, and a part of Keonthal sold to Patiala. The site of the Jutogh cantonment near Simla was obtained by exchange from Patiala. Kasauli and Kalka now belong to the Ambala district.

Simla District

The British district of Simla consists of nine tracts of land scattered throughout the territory of these Hill States.

It has an area of one hundred and one square miles and a population of forty-five thousand, three hundred and twenty-seven. The station of Simla lies on the spurs of the Jakko Hills and is five square miles in area. North-east of Simla, at a distance of thirty-two miles, in the valley of the River Giri lies the pargana* of Kot Khai. The pargana of Kotgarh on the northern spur of the Hattu range overlooks the Sutlej and is fifty miles by road from Simla. Another tract, known as Bharauli, lying between Sabathu and Kiarighat, is eight miles long and from two to six miles wide. The other parts of the Simla district are Jutogh, Sabathu, Solon, Dagshai and Sanawar, all of which are passed on the journey from Simla to Kalka.

The hills on the south and east between the Sutlej and the Tons (a tributary of the Jamnu) meet in the high peak of Chaur (11,982 feet). The whole area is drained by six rivers: the Sutlej, Pabar, Giri, Ganga, Gambhar and Sarsa. The rainfall in Simla is sixty-five inches, and in Kotgarh forty-six. The district has six towns and forty-five villages. The village population is entirely Hindu and uses the Pahari-Hindi language. A large part of this population consists of the agricultural Kanets. Altogether thirty-nine per cent. of the population is engaged in agriculture, and the chief crops are wheat, maize, rice, millet and opium.

Simla is well supplied with hospitals and dispensaries, and there is a Government dispensary also at Kot Khai. Both motor road and railway penetrate to Simla, and beyond lies the Hindustan-Tibet road which leads through Narkanda, at which place the Kulu road branches to the left over the Lauri Bridge into Kumharsain and thence to Sultanpur, the capital of Kulu. The Hindustan-Tibet road at Narkanda has an upper and lower branch, one leading through the famous forest of Bagi and over the ridge to Sarahan, the summer capital of the Bashahr State,

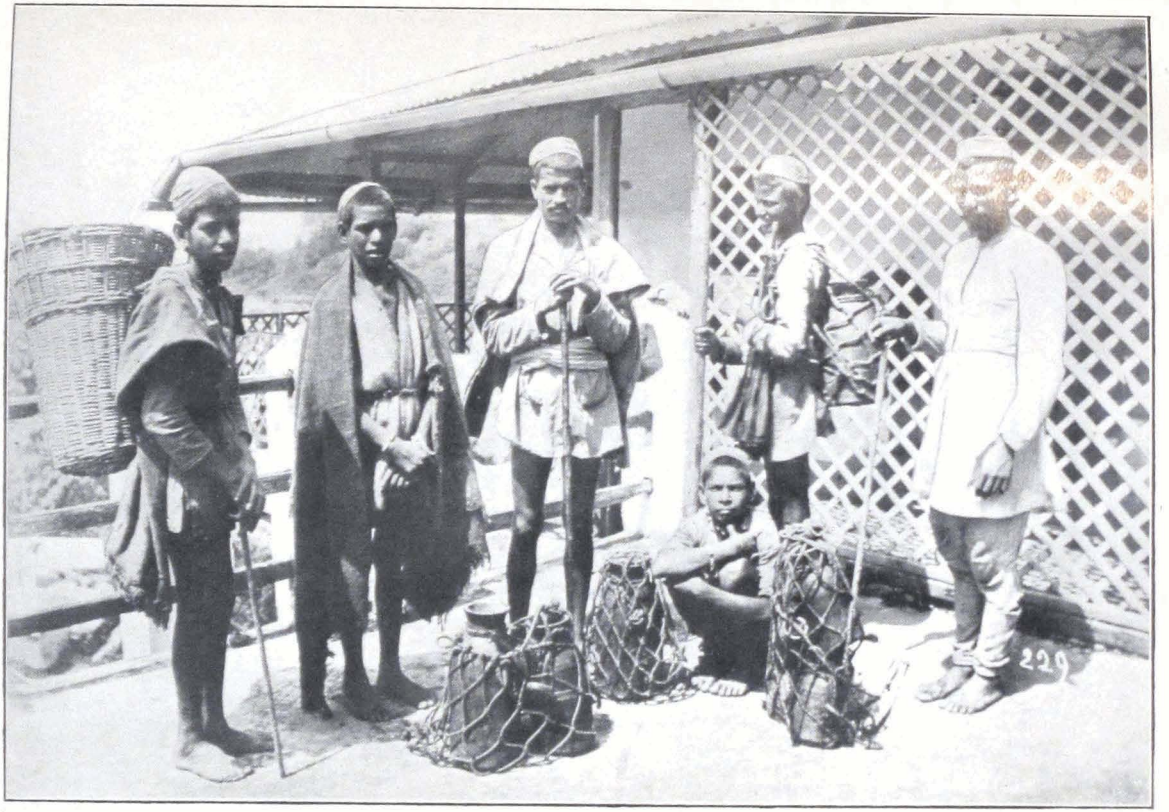
*Small administrative district.

and the other down through Kotgarh, Nirit and Rampur along the River Sutlej to Sarahan. Thereafter the road passes through the forest of Nachar and crosses the Sutlej at Wangtu and thence by way of Chini and Pángi to Poo. It then passes over the Shipki Pass to Gartok in Western Tibet. Poo was for a long time a station of the Moravian Mission.

In the Simla district work was begun by the American Presbyterian Mission in 1837 at Sabathu where it established a leper asylum. This work has now been handed over to the Brethren missionaries, and is under the care of Mr. G. H. Watson. The Church Missionary Society opened up work at Kotgarh in 1844, and the church established there has now its own pastor and is connected with the work of that mission in Simla under the supervision of the Rev. A. B. Chandu Lal, B.Sc. The work of the Church Missionary Society is conducted by four ordained Indian missionaries, two at Simla, one at Kotgarh and one at Sanawar. The total number of Christians is about 460. In Simla there is a Girls' Middle School with seven teachers and one hundred pupils. Attached to it is a small vernacular school with fifteen pupils.

The work in Kotgarh has always centred round the Middle School for Boys. The pastor of the church acts as headmaster and has the assistance of six teachers. There are sixty-eight pupils on the rolls.

> "The great mass of the villages—" writes the Rev. A. B. Chandu Lal—"in this Hill District is still untouched. Where are the men and the money? How far are we evangelizing the hill people (about 450,000)? Perhaps in the Simla bazaar when we stand to preach, there are some hill people who occasionally stand and listen to our message or receive a handbill, but when we have said all this there is nothing more. And how little it is compared to the vast area lying unevangelized. We have no evangel-



MILK CARRIERS—SIMLA HILLS

ist to set apart for this work. All of us clergy have our hands full and we are tied to our respective institutions, and only one day a week given to bazaar preaching! Very little time is given to the direct missionary work of winning the world to Christ. The Church is busy in the struggle for existence and in running parochial organizations, but has it the vision and the hunger to win souls unto salvation?"

An evangelist has since been set to work and so a small beginning has been made to meet this great need.

The Baptist Mission established its headquarters in Simla in 1865, and although the mission has now withdrawn from this area, a small church in Simla still exists.

These missions for many years carried on itineration among the Hill States, but the response was slow and the results to-day are small. The American Presbyterian Mission planted an agricultural colony at Ani in Kumharsain opposite Kotgarh which was eventually handed over to the Salvation Army. The Brethren have another station at Dagshai under Mr. C. T. Wright who tours extensively in the southern States.

Nine or ten workers are engaged among the European and Anglo-Indian communities in Simla, but their work does not call for description here.

Simla Hill States

In the Simla Hills there are nine large and nine small States.

Only in the first of these States has missionary work been seriously attempted. The Moravian Mission established itself at the extreme north of Bashahr in the upper Kunawar district many years ago and had resident missionaries at Chini and Poo on the Sutlej. The Chini station was subsequently handed over to the Salvation

Army and was later abandoned by them. The Poo station has recently had no resident missionaries, and trouble with the Rajah seems to indicate that it will be difficult to re-establish the work there. A pastor from Kyelang in British Lahul recently visited Poo and spent some time there. The people in these upper regions of the Sutlej are Tibetan-speaking. The Church Missionary and Baptist Societies' workers used to tour the lower valley regularly and especially concentrated on the great annual Tibetan fair at Rampur. The writer spent a week with Dr. Jukes and the Rev. J. C. Potter at this fair twenty-four years ago. These missions have now withdrawn their European workers, and any work of this nature must now be done by the Indian Christians of Kotgarh and Simla.

Name	Area square miles	Population	Towns & Villages	Missions
Bashahr	3,881	90,366	86	Moravian M.
Nalagarh	256	46,868	542	Nil
Keonthal	359	47,455	278	,,
Baghal	124	25,099	420	,,
Jubbal	320	25,752	34	,,
Bhajji	96	14,263	51	,,
Kumharsain ..	90	12,227	29	Salvation Army
Baghat	36	9,505	21	Nil
Mahlog	43	8,296	184	,,
Balsan	51	6,137	30	Nil
Dhami	26	4,786	107	,,
Tharoch	67	4,219	4	,,
Kuthar	20	3,841	21	,,
Sangri	16	3,213	5	,,
Kunihar	80	1,945	12	,,
Mangal	12	1,193	14	,,
Bija	4	943	11	,,
Darkoti	8	610	14	,,
18	5,489	306,718	1,863	2 Missions

With the exception of these efforts and of the agricultural colony of the Salvation Army at Ani no other settled missionary work has existed in these eighteen States.

Parts of them are toured from time to time by the workers mentioned in the Simla district stations, but these infrequent visits have little influence on the deep-rooted conservatism of the hill peoples. There are a number of Christians in the forest service. The writer has vivid recollections of a night spent in company with Edmund Chandler, in the Nachar Forest Bungalow, one hundred miles beyond Simla, when, out of the stillness of the dark forest, hymn after hymn resounded from the huts of the forest rangers. It was a thrilling experience and surely prophetic of days yet to come, when hymns of praise shall be heard throughout these dark valleys. The census of 1921 records the number of Christians as one hundred and sixty-four which includes the Europeans and Anglo-Indians, but to-day the Indian Christians alone number one hundred and ninety-three.

The history of all these States is very similar. Before their conquest by the Gurkhas in 1803 their individual history is in the main shrouded in darkness. In 1815 the British expelled the Gurkhas and established the Rajahs in their old States. Since then the incapacity of many chiefs and frequent minorities have brought for various periods not a few of them under the direct control of the Government.

BASHAHR is by far the largest State with its 90,366 inhabitants. Its largest sub-division is Kunawar on the upper reaches of the Sutlej. The two chief towns are Rampur and Sarahan and there are about seventy villages. For over sixty years the Rajah was Shamsher Singh, a man of weak intellect and well known to all who have travelled along the Hindustan-Tibet road. The total revenue is under one lakh, so the State is poor and the people backward. The forests are valuable and have been for long leased to the Indian Government. The Moravian Mission stations were situated in the extreme north of this State.

NALAGARH, sometimes called Hindur, contains a population of about forty-seven thousand. It lies to the west of the Kalka-Simla Railway and borders on the Jullundar district. It grows wheat, barley, maize and the poppy, and has a larger revenue than Bashahr, out of which it pays a tribute of Rs. 5,000 to the Government.

KEONTHAL, the second most populous State, adjoins the Simla station. It has a revenue of Rs. 66,000 and produces grain and opium. In 1815 the Rajah was given paramount authority over the small territories of Koti, Theog, Ghund and Madhan, which pay tribute to him. Rahesh is also a fief and Punnar was conferred upon him in 1823. The latter is an isolated tract with a turbulent population.

BAGHAL has about half the population of Keonthal and is situated twenty miles north of Simla. Its capital is Arki. It has a revenue of half a lakh. The Rajahs claim descent from the Ponwar Rajahs of Rajputana.

JUBBAL. This State was originally subject to Sirmur* but became independent after the expulsion of the Gurkhas. The Rajahs claim descent from the Rathor Rajputs. The capital is Deorha. The State produces wheat, tobacco and opium.

BHAJJI. This State lies on the south bank of the Sutlej and contains the well-known Shali peak (9,623 feet). The Ranas who were Rajputs of Kangra originally conquered this State, but it fell under the Gurkhas in 1803. The capital is Seoni on the Sutlej, famous for its hot springs. The Sutlej is crossed here by a suspension bridge.

KUMHARSAIN. This State lies forty miles east of Simla, near the Hindustan-Tibet road. It was formerly feudatory to Bilaspur but was declared independent in 1815. The best known place in this State is Narkanda (9,016 feet), a favourite resort of residents from Simla. Kumharsain village, the capital, lies on the slope opposite Kotgarh.

*See page 96.

Ani, the Salvation Army agricultural settlement, lies near this village.

BAGHAT. This State lies between Kasauli and Solon which were acquired from it in 1842 and 1863 by the Government for cantonments. Sabathu obtains its water supply from a source in this State. The State has had a chequered career. In 1805 it was in alliance with Bilaspur, when the Gurkhas overran these hills, and so was allowed by them at that time to retain its own territory, but when the British expelled the Gurkhas in 1815, more than one-half of its ancestral lands were made over to Patiala. Its only famous Rana was Dalih Singh, C.I.E., who came to power in 1882.

MAHLOG (Mailog). Its capital, Patta, lies thirty miles south-west of Simla at the foot of the Kasauli Hills. The chiefs come from Ajodhya. It, too, used to pay tribute through Bilaspur to the Moguls, but was occupied by the Gurkhas.

These are the largest of the States in respect of population. Several of the other nine have a greater area, but none of them except Balsan has more than six thousand inhabitants. A few facts as to their location and importance only can be noted here.

BALSAN. This State lies thirty miles east of Simla beyond the Giri River. It is fairly fertile and possesses fine forests of deodar. It was subject to Sirmur prior to 1805 and the Rana traces his descent to the dynasty of that State.

DHAMI lies sixteen miles west of Simla. The founder of this State fled from Rajpura in the Ambala district before the invasion of Muhammad of Ghor in the twelfth century, and at that time conquered Dhami. It was formerly a feudatory of Bilaspur, but became independent on the expulsion of the Gurkhas.

THAROCH (Tiroch). This State lies on the bank of the River Tons. It was formerly part of Simur State. A *Sanad*

of 1819 conferred the State on a Thakur called Jhobu.

KUTHAR. This State lies west of Sabathu. It was founded forty-seven generations ago by a Rajput of Rajaori in Jammu, who fled before the Mogul invaders. It has a revenue of Rs.11,000.

SANGRI lies on the south bank of the Sutlej. It was formerly a dependency of Kulu, but came under the Gurkhas in 1803 and was restored to the Kulu Rajah in 1815. In 1840 Rajah Ajit Singh of Kulu took refuge in Sangri from the Sikhs, and Kulu was lost to his branch of the family. He retained Sangri under British protection.

KUNIHAR. This State lies fifteen miles west of Simla, and was founded by the Raghubansi Rajputs from Aknur in Jammu.

MANGAL. This State was formerly a dependency of Bilaspar, but was declared independent in 1815. The chiefs are Rajputs of the Atri tribe, formerly of Marwar. Its products are grain and opium.

BIJA is a small State of four square miles and less than a thousand inhabitants.

DARKOTI is also a small State of eight square miles with only six hundred inhabitants.

In these eighteen States there is an average of fifty-six persons to the square mile, and when it is remembered that a great part of the territory consists of forests and mountains it will be evident that the people congregated in villages in the fertile valleys and foothill tracts are not specially difficult of access. The mere catalogue of these Hill States suggests the difficulty of their evangelization. Each is a little world by itself.

The greatest obstacle to effective evangelization, however, is the number and variety of dialects in common use. The Deputy Commissioner of Simla has supplied the following particulars for the purposes of this survey:—

"Of the eighteen dialects enumerated fourteen are Aryan and the last four Tibeto-Himalayan. The names in brackets show the districts in which the dialects are spoken.

"Nalagarh has two dialects. (1) *West Nalagarh* almost identical with Panjabi; and (2) *East Nalagarh* (also in Mahlog State), a mixture of Hindi, Baghati, Madneali, etc.; (3) *Baghati* (Baghat, Bija, Kuthar, Bharauli), a dialect of Hindi; (4) *Keonthali* (Arki, Kunihar, Bhajji, Dhami, Simla, Keonthal, Koti, Balsan, Madhan Ghund, Kothai, Darkoti), is not unlike Baghati, but is much more widely spread and influences speech from Arki in the west to beyond Rohru in Bashahr and South Jubbal in the south-west; (5) *Kot Gurui* (Sangri, Kumharsain, Kot Guru, i.e. Kotgarh, North Khaneti), closely resembles the dialect of outer Siraj in Kulu and that of Rampur, Bashahr;* (6) *Jubbal* (Jubbal town and surrounding district) and (7) *South Jubbal* (south of Jubbal State); (8) and (9) are two similar dialects showing Keonthali influence; (10) to (15) are formed in West Bashahr and are called *Kochi* dialects.

These have a general inter-resemblance, but may be divided into Northern and Southern dialects, the Northern resembling Kot Gurui, and the Southern resembling Keonthali.

(10) *Rampuri* (from Kotgarh to Sarahan) resembles Kot Gurui: (11) the dialect of *Surkuli Garh* pargana of Rohru-tahsil is in grammar like Kot Gurui, but in vocabulary more like *Rohru*.

(12) *Baghi* (south and east of Baghi) is like Keonthali; (13) *Rohru* (Rohru and the surrounding district) is like Keonthali, but less so than Baghi; (14) *Kerari* is

*Characteristics of 3, 4, 5: (1) Nouns; singular is almost the same as plural; (2) there is a special feminine 3rd singular pronoun; (3) there is a special pres. auxiliary for negative sentences; (4) changing *Tho* to *Goh*, *gha* to *ganh*, &c., as *gohro*, horse; *ganhr*, house. Baghati greatly dislikes *h*.

spoken in a few villages of the Dodra Kuar district, twenty miles due east of Rohru on the United Provinces border, and is rather a district dialect with some traces of Keonthali influence; (15) to (18) are *Kanauri* dialects of the Tibeto-Himalayan group spoken in upper Bashahr. Kanauri is divided into three distinct dialects: (15) *Lower Kanauri* (from Sarahan to beyond Parinon; (16) *Central Kanauri* (further up the River Sutlej to beyond Chini) and (17) *Upper Kanauri* (still further up into the Tibetan area). (15) and (16) are very interesting dialects owing to the possession of a Munda substratum. They bear a general resemblance to Kanashi, spoken in the village of Malana in Kulu, and to the four dialects of Lahuli in British and Chamba Lahul. They have also a few Aryan words. (18) *The Tibetan* spoken in the east of Bashahr near the Tibetan frontier is a dialect of Western Tibetan.*

This note has been quoted in full in order that all interested in the tribes of the Himalayas may realize the problem of the evangelist. It is obvious that only good linguists should be set aside for this work. Geographical and language difficulties will always beset work in these frontier areas, and the conservatism of the hill people can only be overcome by the very closest contact with them on the part of the missionaries. Intermittent touring is more or less a waste of time, and as few, if any, can read, the sale of the Bible has so far accomplished little. These difficulties partly account for the diminishing efforts put forth by missions in these Hill States to-day. In view of these special difficulties, the need for effective work among them is all the more urgent. Missions have tended to take the line of least resistance, hence to-day is to be witnessed the strange spectacle of mission

*Further particulars will be found in the Royal Asiatic Society Monograph, No. 12, *The Languages of the Northern Himalayas.*

after mission retiring from work which has proved too hard to prosecute with success. Small unsustained efforts will never be sufficient to overcome the conservatism of these hill people. Neither Islam nor Buddhism in the past has made much impression. Hinduism has had a practically unbroken history, and Brahmanism has here its strongholds. Yet to-day it is fear and gross superstition which dominate the minds of the people. The everyday fears which haunt their minds make even the coming of darkness and of sleep a matter of dreadful terror. For the most part they have so far resisted the coming of the light. Persistent and continuous evangelism through close personal contact is the only method which will avail in these Hill States.

Simla Foothill States

Five Native States, which among others, are administered in direct relation to the Government of India by an Agent-General at Lahore also belong to the problem of frontier evangelization presented in this region.

These are:—

	Area	Population	Towns and villages
Bilaspur	448	98,000	955
Suket	420	54,328	284
Sirmur	1,198	140,448	1,013
Mandi	1,200	185,048	166
Totals ..	3,266	477,824	2,418

Bilaspur was overrun by the Gurkhas in 1803, and later, in 1848, when the Panjab was wrested from the Sikhs, the Raja was confirmed in his lands on both sides of the Sutlej. The pargana of Bassi Bachertu was added to this State in 1865. The record of its Rajas has been very chequered. The despotism of these rulers has continually

led to great abuses with the consequent frequent deprivation of powers by the Indian Government. Such happened in this State in 1904. Although Bilaspur has been visited by missionaries on tour, and has 955 villages, no settled work has been done there.

Suket. This State is separated from the Simla Hill States by the Sutlej. It has two hundred and eighty-four villages. The population is nearly wholly Hindu. Suket once included the Mandi State, but in 1330 a branch of the ruling family assumed independence in Mandi. This led to many wars. The Sikhs finally overran it, and by the treaty of Lahore in 1846 it came under the British Government which gave Raja Ngar Sen and his heirs the sovereignty. Here again misgovernment has occasionally led to the deposition of its rulers. Save for the occasional visits of missionaries on tour, no settled work has been done in this State.

Sirmur (Nahan). This State is larger than the previous two, being 50 miles long and 43 miles broad. It lies south of Simla on the west bank of the Jamnu. The lofty Chaur Peak rises on its northern boundary. The south-eastern part consists of the Kiārde Dun Valley; the rest of the area is hilly. Legend surrounds its early history. The first Raja heard of lived about 1095. Nahan, the capital, was founded by Karm Parkesh in 1621. Its history till the Gurkhas and the Sikhs cross the scene records many intertribal wars. The Gurkhas were for long held back, but internal revolts finally led to their entrance, only to be expelled again by the British. The State made great progress under Raja Sir Shamsher Parkash (1856-98). Forced labour was abolished, roads made, revenue and forest settlements carried out, and dispensaries established. There are about a thousand villages. The State is mainly Hindu (97 per cent.), and the language is Western Pahari. Agricultural and forest products are its chief sources of wealth. In the capital, Nahan, secondary education is

carried on by the State which has also established two hospitals and six dispensaries. Only 4.3 per cent. of the people are literate.

The *American Presbyterian Mission* started work in 1895 at Nahan, and this work was carried on intermittently until 1902, when it was handed over to the *Scandinavian Alliance Mission* which placed two missionaries there. These were later withdrawn. In 1900 the *New Zealand Presbyterian Mission* also opened work at Nahan and placed a teacher-evangelist there. About thirteen Christians are connected with the mission nearly all of whom are immigrants. A primary school is carried on with 20 boys and 4 girls on the rolls. The present effort to evangelize its 1,013 villages is altogether inadequate.

Mandi. This State lies north of Suket and west of Kulu. It is somewhat larger than Sirmur, being 54 miles long and 33 wide. It is a mountainous country divided into two by the River Beas, and has been enlarged from time to time by conquest and purchase. The capital, Mandi, was founded in 1527 by Raja Ajbar Sen. Conquest, rebellion and treachery mark the course of the years. The usual succession of Gurkhas, Sikhs and British led to the confirmation of the Raja in 1846. Practically all the population is Hindu, and the language is Mandiali. Half the people belong to the agricultural caste of the Kanets. There are about 20,000 Brahmans, 15,000 Doms, 15,000 Kolis and 12,000 Chamars. The Rajput aristocracy numbers about 6,000. Half the area is under forests and eighteen per cent. only of the remainder is suitable for agriculture. Most of the people (84 per cent.) live by agriculture and the chief crops are rice, maize, pulse, millet and potatoes. The country is well supplied with roads, but with a net revenue of about £20,000, not much can be done for its development. There are a few schools and a small hospital at Mandi.

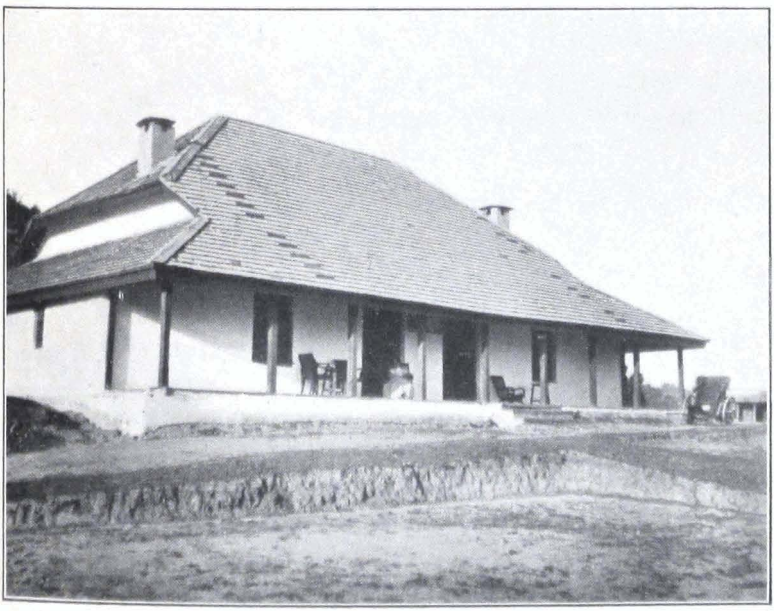
The Church of England in Canada Missionary Society

has recently begun work in this State, and the Salvation Army now has workers here. This work could be co-ordinated with that now established in Southern Kulu by the Canadian Mission. Two roads lead to Kulu over the Bhabu and Dulchi Passes respectively. Simla can be reached from Mandi by way of Suket, the distance being eighty-eight miles.

Patiala. This is a large State only a small part of which lies within the area we are considering. It is scattered about in small tracts, one of which even touches the boundaries of Simla itself. The American Reformed Presbyterian Church established work at Patiala in 1892, and the American Methodist Episcopal Church in 1890. The American Presbyterian Mission has schools at Rampur and Basi. In 1900 the New Zealand Presbyterian Mission began work at Bannu and Rajpur under three married Indian workers. A community of fifty Christians live in eight villages in that neighbourhood. None of these small efforts, however, touch those parts of Patiala which lie within the area of the Simla Hill States and their foothills.

Half a million hill people dwell in the first four of these States in 2,418 villages, and Christian work under Indian workers is carried on at two or three centres in Sirmur and Mandi only. The predominant Hindu population should give unity to missionary efforts, but until missionaries become resident in these States and carry on extensive village evangelism, there is little hope of anything effective being done. It is extremely doubtful whether, as a spear-head of evangelism in these States, the usual type of effort—a primary school for non-Christians under a teacher-evangelist—is worth while. The formation of little village churches as a result of persistent evangelism would appear to be the best line of approach.

TYPICAL HILL DWELLING



DAK BUNGALOW—THEOG

Chapter Four

UNITED PROVINCES, THE KUMAON HILLS

Almora

ALMORA IS A HIMALAYAN DISTRICT of the Kumaon division of the United Provinces. It is approached from the plains through a region of grassy swamps, well known as the Terai, which passes into a forest belt called the Bhabar, skirting the foot of the mountains. The latter rise abruptly from the railway terminus at Katgodam to a height of nine thousand feet. A walk of two or three hours through the Naini Tal district brings the traveller to Bhim Tal, the first stage on the old road to Almora, the capital. The visitor may walk or ride or travel in a "dandi" by this direct hill road to Almora, while hired coolies will carry the luggage on their heads. The motor road by way of Bhawali and the military cantonment of Ranikhet makes a great curve of eighty miles. Most people now travel by the latter road, but the most attractive approach is still the shorter though slower route by Bhim Tal.

The highest point of the first range of hills is Cheena (8,568 feet) above Naini Tal. A magnificent view can be obtained from here looking back to the plains, still only five miles away, over forests of oak, pine and rhododendron to the Bhabar and the Terai beyond. Looking inland, a wonderful scene stretches before us, mountains piled on mountains, intersected by deep ravines; and beyond, on the horizon, the snowy peaks of the great Himalayas. Towards Bhim Tal are seen a cluster of little lakes, Naini Tal, Sat Tal, Malwa Tal and Naukuch Tal. These lakes are quite unique in the Himalayas, and are famous for their good fishing.

After a rapid climb from the Naini Tal motor road the Bhim Tal Dak Bungalow is reached. The road beyond Bhim Tal mounts over the Gagar Range, reaching a height of eight thousand feet. The forest on the Pass is very beautiful, consisting of Chir pine, the ilex (Q. dilatata) and large rhododendron trees. The latter, when in bloom, are always a beautiful sight. From here also a magnificent view can be obtained of the snowy range. A descent is now made to the second Dak Bungalow, below Ramgarh. There are two stages after this leading up and down very steep hill-sides, and finally, from the Kosi valley, an ascent is made up a break-neck forest road to the ridge on which Almora stands.

Almora is seen to be surrounded by an amphitheatre of hills, encircling it, some say, ten times, and beyond is visible the now familiar semi-circle of snows. The western end of this snowy range forms the great mass of Badarinath, "the home of the gods"; next to it is the striking Panch Chule (the five fire-places); then comes the triple peak called Trisul, and to the north towers the great group containing Nanda Kot and Nanda Devi, the latter being the highest mountain in the British Empire (25,600 feet).

Almora has an altitude of five thousand feet, and its pine woods are especially beneficial to consumptive patients. The bazaar is paved, and looks very clean. The Indian Cantonment is near, and the athletic figures of the Gurkha soldiers may often be seen in the bazaar. The people of Almora consist of Brahmans, Baniyas (traders), a few Muhammadan merchants and the Doms. The Doms represent the aboriginals of Kumaon, and are the artisans. They form a distinct community in all the towns and villages of the Almora district. The Almora Brahmans are well-known throughout India. The Government High School and the Ramsay College (Mission) have given many of them a good education, and they are

to be found over all North India occupying important posts.

The Government buildings and Ramsay College are picturesquely situated on the top of the ridge, while the church erected by the London Missionary Society stands at the parting of the ways leading to the north and to the east. The eastern road winds along the hill-sides in the direction of the Nepal Frontier, and from this road the American Methodist Episcopal stations at Champawat, Pithoragarh and Chandag Heights can be reached.

The north road leads up towards the snows. It passes under the pine woods of Hiradungri and along the slopes of Kalimatiya. When the ridge is reached, four miles beyond Almora, a still more glorious view is obtained of the surrounding hills, and of the great snowy mountains ahead.

It is impossible to describe the grandeur of the scene, the deep valleys and tiny villages, the River Kosi dashing so far below along its rocky bed, the many ranges of hills within the forest-clad barrier of mountains, ten thousand feet high, shutting off the plains from view. Then, as the journey is continued northwards, through the thick forests of Binsar, the view of the wonderful snow-clad peaks invites to closer acquaintance.

The northward road now passes under the Binsar Hill, on which stands the former Bungalow of Sir Henry Ramsay, the great Resident of Kumaon. The forests on this hill are of unending charm, and months could be profitably spent traversing their many paths and climbing their pine-clad slopes. On the top there is a beautiful oak and temperate forest, from the highest point of which a very wonderful view of the snows can be obtained.

The road winds along the face of the hill and passes through Gananath, where the Gurkhas were defeated in 1815. These slopes down which the road winds are subject to forest fires, and it is a never-to-be-forgotten

experience to see the scorching flames sweep up the mountain side, and to hear the crash of the forest trees as they fall before them.

The road leads downwards and then along the valley of the Sarju to Bageswar, the centre of the life of this region. The bazaars of this town are full of interest. Its temples stand out conspicuously on the river bank, and there is a quiet peace about the whole scene which charms every visitor. Here pilgrims are to be met on their way to the Holy Lake of Manasarowar in Tibet; their presence lends an added interest to the place. The Dak Bungalow is beautifully situated on the river-side near the end of an iron suspension bridge. In this place the traveller has his last chance to lay in stores for the journey to the snows, to have sharp nails fitted into his boots, and, if he has not got one, to purchase a good stick. In the early morning, mounting a sturdy hill pony, he will wend his way for some miles up the right bank of the Sarju under giant bamboos. Soon the hot valley will give place to the rocky hill-side. People may be met herding animals, but few signs of cultivation will be found. From this point onwards the country is sparsely populated, the people being mostly engaged in pastoral pursuits. Kapkot village is the next stopping place, and the succeeding days' journey is through delightful forest and mountain scenery under great cliffs to the Bhotia village called Loharkhet. Half way to this place the road to the Manasarowar Lake, by way of Milam, leaves the main road on the right.

At Loharkhet coolies must be engaged to take the traveller to the end of the Pindar Valley and back. The road leads to the Pindari Glacier under Nanda Kot at the point where Tibet, Nepal and British India meet. There are travellers' bungalows all the way, including a hut four miles from the left moraine of the glacier. The first stage from Loharkhet leads up the steepest of paths to a height of 10,500 feet where, from Dhankuri, the last and

most magnificent of the views of the snowy range can be obtained. No hill now intervenes between the traveller and the immense snowy barrier. Extending for three-quarters of the horizon, and piercing the clouds, the prospect consists of mass after mass of towering peaks. Nothing more magnificent could be imagined, and it almost baffles description. In comparison, the Swiss Alps sink into insignificance. The beautiful valley of the Pindar lies at the foot of the slope below Dhankuri, and the glacier is only twelve miles away.

The surrounding forests at this point are among the finest of their kind in the Himalayas. Oak, cypress and rhododendron are all covered with moss reminiscent of the long winter, and the turf in the open glades in summer is carpeted with an endless variety of flowers. Descending the mountain side to the Pindar River, the road passes through a "Rosetti" landscape in full being, and, when the roar of the river breaks on the ear, never to be silenced until the valley is left behind, the traveller feels himself to be in an enchanted land. Down the great cliffs descend numerous cascades, many over a thousand feet in height The mountains, as the eye penetrates into the heart of them, tower upwards till they seem almost to meet overhead. Every now and then, as a corner is turned, the traveller catches his breath as some glimpse of a dazzling peak fills for a moment the narrow end of the valley. For seventeen thousand feet above the river (itself 8,000 feet above sea level) tower peaks untrodden by the foot of man. At Khati village the Bhotia people are again encountered. Here the sides of the valley shelter several villages, and the river banks are covered with millet crops, which are all too frequently ruined by hail storms. On the hills the tinkling of bells may be heard where the village boys and girls tend the cattle, goats and sheep. The inhabitants have a superstition that if a villager leaves the valley he will never return, or return only to die. The girls of one

village marry the lads of the next. It is possible to see five generations living in the same house. Many of the families are large. In some cases seven or eight sons with their wives and families occupy a whole group of houses. These people are obviously of Tibetan origin, but now talk a dialect of Hindi. They are popularly called "the blanket men," owing to the one garment which the men wear—a heavy blanket woven by themselves and held in place with a double pin. Whenever the people are met with on the roadside they are occupied in throwing out the spinning bobbin and preparing the thread for their blankets. The women wear the same material draped round them like a skirt.

From this point the narrow part of the valley is entered. It is clothed with dense forests and scarred with long cascades. The rocks ascend in pinnacles to great heights. Ferns, creepers and mosses, sprayed by the many waterfalls, are found on every hand. The road is excavated out of the rocks along the river side, first on one side, then on the other, till Dwali is reached. Here the Pindar is joined by the Kaphini, and the roar of the two rivers makes it difficult to hear anything else.

The next stage (to Phurkia, with an elevation of 9,900 feet) is a short but difficult one, especially if there is much snow. From here, with the help of a guide, the glacier may be reached after four miles' walk over the snow. From a height of 12,500 feet on the upper left moraine the whole glacier may be viewed, and its great ice-falls and tributary glacier identified. To cross it is no easy matter as the Indian guide is usually not much help. The Pindar River may be seen issuing from an ice cave, the location of which changes from time to time. Thirty years ago Mr. Trail, a commissioner of Kumaon, climbed over this glacier by a pass twenty thousand feet high, and so entered the Milam Valley.

In reaching Milam by the road which branches off

beyond Kapkot three villages are passed, Shama, Tejam and Girgaon. There are no travellers' bungalows on this route, and a tent has to be taken. After passing Girgaon the valley of the Goriganga is reached, where is situated a group of Bhotia villages called Mansiari. The valley from here to Milam is called Johar. Beyond Milam the double-saddled Pass of Untadhura leads to Tibet. An easier pass through the Darma Valley also leads into Tibet. The Bhotias there have to pay tribute to Tibet as well as to India, and are mostly employed as carriers of trade goods between the two countries. They are a hardy race, and employ what are practically serfs to cultivate their scanty fields. At Milam there is a glacier larger than, but not so easy of access as, that in the Pindar Valley.

The London Missionary Society had workers among these Bhotia people at Kapkot, Mansiari and Milam. This work is now carried on by the Methodist Episcopal Church. It is hoped that the Tibetan speaking Bhotias of these Milam valleys might, if evangelized, be instrumental in opening up work in Tibet. Sadhu Sundar Singh entered Tibet by this road, and stayed several times in the vicinity of Lake Manasorawar. Much good work can be done among the travellers who pass to and fro. No workers now reside in the Pindar Valley. The central position of Bageswar, situated where four roads meet, makes it of great importance in reaching the whole district, and work has for long been carried on there. To reach a village may, however, be a days' hard walk, and, if the villagers are away, as is often the case, it makes the work of the evangelist very hard and discouraging. There have been a few notable converts. The work of itineration could be greatly strengthened during the short summer months, while keen resident Indian Christian workers shut up in villages for the winter would have a great opportunity.

The Almora Mission, like so many more on the

frontiers of India, owed its origin to the efforts of a Christian layman in this case—Sir Henry Ramsay, for many years Commissioner of the Province, and often called the uncrowned "King of Kumaon." In 1850, together with some Christian officers, he established "The Kumaon Mission." They invited the Rev. J. H. Budden of the London Missionary Society to come from Mirzapore to take charge. Captain Ramsay, as he then was, had already started leper work in 1835 and this and a high school called the Ramsay High School were the first ventures of the mission. Work for women and girls was begun and later developed into a Girls' High School. Out-stations at one time extended all over the district, even into the Pindar Valley.

In 1880, "The Kumaon Mission" became a recognized field of the London Missionary Society. When in 1926 this mission decided to retire to South India, it was in accordance with the desire of Sir Henry Ramsay that the work was handed over to the Methodist Church. The two societies had always worked in close touch and it was fitting that this transfer should take place when one mission had to retire.

Almora is undoubtedly a good centre for the conduct of work in Kumaon and with the outlying schools at Ranikhet, Dwarahat, and Pithoragarh, a good system of Christian education has been built up. The European staff of the Methodist Episcopal Church will need to be greatly strengthened, however, if the district is to be adequately evangelized. Other strategic centres such as Bageswar will require to be staffed as evangelistic headquarters. Outside Almora, although much is being done by Government in the provision of day schools and dispensaries for the people of the district, the educational and medical needs of the district are still great.

The Methodist Episcopal Church has worked since 1874 in Eastern Kumaon in a district called Shor, where,

at Pithoragarh, it has several institutions carried on by the Women's Mission. Pithoragarh is at the junction of the two trade routes leading into Tibet and Nepal.

A notable work among lepers is carried on by Miss Mary Reed, two and a half miles from this station at Chandag Heights. An out-station dispensary is also situated at Champawat, thirty-two miles distant in Kali Kumaon, a place where much trade is carried on between the hills and the plains.

The promising work being carried on at Dharchula on the borders of Nepal is referred to in connection with the chapter on that country.

The Methodist Episcopal Church, therefore, is now the only mission at work in Kumaon. There is a staff of sixteen missionaries in the Almora district.

Naini Tal

The approach to Almora lies through part of the Naini Tal district and has already been described. The hills of the Gagar range rise abruptly to the height of six to seven thousand feet, and the scenery everywhere is very beautiful. Below lies the boulder-strewn Bhabar, and further out, towards the plains, are the moist green Terai forests, the waters of which drain into the River Ramganga. The well-known region of beautiful lakes or Tals already referred to lies behind the first ridge and only a few miles from the plains.

In this wide range of elevations and climatic conditions most of the animals of the plains and hills are to be found. There are computed to be four hundred and fifty species of birds, and the hills are a happy hunting ground for butterfly collectors.

The climate of the Terai and Bhabar is bad, and only the Tharus (16,000) and Boksas (4,000) are able to live there. They are more or less nomadic in their habits.

These foothill districts are also occupied by about 75,000 Muslims and 25,000 Chamars.

The Chinese traveller, Hsüan Tsang, so often quoted, is reputed to have visited the ancient kingdom of Govisāna which probably was situated in the Terai and the Bhabar. Local chiefs for long held power in the hills, and the Muslim conquerors were never able to penetrate beyond the Bhabar. In the seventeenth and eighteenth centuries the Chand Rajas held sway, and some of them paid tribute to the Moguls. Others joined in intrigues which for long periods kept the country in turmoil. The Rohillas, in 1744, invaded the hills, but were soon driven out. From this time the usual record of dissension and intrigue characterizes the history of these regions until the Gurkhas drove out the Chand Rajas in 1790. The Gurkhas in turn were driven out by the British in 1815, and the whole of Kumaon came under the administration of the Government of India.

The population of the hills is almost wholly Hindu, and the principal language spoken is Western Hindi. One-third of the people, however, speak Central Pahari. There is a sprinkling of Nepali-speaking people, and of Bhotias from the borders of Tibet. Two other small tribes are found in the hills, namely, the Naiks, who devote their daughters to prostitution, and the Sauns who are miners.

The people mainly support themselves by agricultural pursuits, and about ten per cent. find employment in general labour. There are a few tea estates on the lower hills, but little tea is now produced. Fruit growing is becoming a more important industry.

Good roads are found everywhere through the forests and along the valleys. A splendid motor road runs across the district from Katgodam, by way of Bhawali and Ranikhet to Almora. This road branches off to the hill station of Naini Tal. This popular station was discovered in 1842

and rapidly became known as a sanatorium. It is the headquarters of the Government and the residence of the Commissioner of Kumaon and the Conservator of Forests. The lake, round which it is built, is dominated by steep hills, the highest of which is Cheena (8,568 feet). It possesses a good water supply and electric light, and is well supplied with hospitals and schools. The hillsides approaching the station are very liable to land-slides, and much damage is caused thereby to the roads during heavy rains.

Mission work exists only in the Tahsil of Naini Tal which has a population of about 45,000 and covers an area of 433 square miles. There are 451 villages within this area, in fifteen of which Christians are found. The remaining 1,069 villages of the district, with their 230,000 inhabitants, are untouched by missions. The density of population in the occupied area of Naini Tal proper is about a hundred to the square mile. Fifty-four square miles only are cultivated, of which thirteen are irrigated.

The Methodist Episcopal Church opened work in Naini Tal in 1858. A large English work is conducted for Europeans and Anglo-Indians by eighteen teachers in the Philander Smith College, and there is also a girls' school with a staff of twenty-two workers.

The Indian work consists of two Boys' and one Girls' vernacular schools situated in the district at Dwarahat and Ranikhet. There are 512 pupils in these schools, of which 125 are girls. Four missionaries are engaged in the district work. The Indian Christian community numbers about one thousand.

It will be seen, therefore, that by far the largest part of this district is still unoccupied, and that under present circumstances it is beyond the power of the Methodist Mission to undertake more responsibilities than it is now carrying.

Garhwal

This district lies parallel to Almora on the west, extending from the plains to the Tibetan frontier, and is approached by a railway which ends at Kotdwara at the foot of the hills. From here the hill station of Lansdowne can be reached by road, and also, fifty-one miles beyond the railway terminus, Pauri, the headquarters of the civil district. This town is situated on the northern slope of the Kandaulia hills at an elevation of 5,390 feet. Compared with Almora or Naini Tal it is a small place having a population of only five hundred.

Ninety-eight per cent. of the inhabitants of Garhwal are Hindus; Muhammadans, Christians and others make up the remainder. It is a district of rugged, steep and rocky hill-sides covered with dense forests and famous above all else for its sacred places. It has well been called the Indian Holy Land, for here are to be found the holiest of all places of pilgrimage—Kedarnath, Badarinath and Bhagirathi, the popular source of the holy River Ganges. Thousands of pilgrims every year throng the roads leading to Kedar and Badari. In these sacred abodes of snow, those deities venerated all over India, the chief of which is Shiva, are reputed to dwell. Kumaon and Garhwal were part of the ancient Hindu Kingdom of Kosala, where the early Aryan immigrants before they spread out over the plains of India, had their home. To this region, so important and sacred in India's story, the thoughts of millions turn and here they find their way in great numbers to worship the Vedic gods. This also gives special importance, among rivers, to the Ganges, for it drains most of this sacred land. The main sources of the river are beyond the first range of mountains, but they come down through the gorges and gather together in Garhwal to form what is the most sacred river in the world. There are those who still make the six years' pilgrimage from

the source to the mouth and back again. Amidst the striking scenery surrounding the peaks and gorges of this region many of the great events in the legendary history of Hinduism are reputed to have taken place. Temples and sacred shrines, rocky paths worn during centuries by the feet of myriads of pilgrims, and all the accompaniments of a mystic creed mediated by priest and Brahman tell the traveller that here the soul of India has through innumerable generations sought satisfaction.

Kedarnath itself is 22,853 feet in height. The route from Hardwar, where the Ganges enters the plains, passes up the course of the Alakananda River (Ganges) by way of Rudraprayag, or if the pilgrim enters from Kumaon the road passes by way of Dwarahat through strikingly beautiful scenery. Eventually he arrives in the Kedar Valley over 11,000 feet above sea level. The suffering of pilgrims from the plains of India can easily be imagined. Although now the once common practice of leaping from the cliffs as an act of devotion, has been suppressed by the Government, the cold and hardships of the journey exact a big toll. The temple of Kedar in the valley is dedicated to the god Shiva, who is said to manifest himself on the snowy peak above. The famous temple of Vishnu and the equally famous hot spring are found at Badari in the valley of the River Alakananda under the peak called Badarinath (22,901 feet). The existence of these famous shrines naturally has a profound influence upon the people of Garhwal where a population of just under half a million is found. Not only the regular priests, but crowds of Yogis, Bairagis and Sanyasis are to be found everywhere. In spite of the fact that there are many simple earnest souls among them, it has to be admitted that the general influence of these men is not purifying or uplifting, and the people of these valleys have become even more difficult to influence than Hill Hindus elsewhere. The outstanding fact is that the vested interests

of a venerable religion hold the people in a tight grasp. There are over seven hundred and sixty temples in Kumaon and Garhwal, of which four hundred and fifty are in Garhwal. The Shiva temples largely predominate (six hundred) over the Vaishnava temples.* In such an atmosphere the work of missions is inevitably difficult.

The Methodist Episcopal Church began its labours at Pauri in 1865 on the invitation of Sir Henry Ramsay and there are now forty-four men and forty-eight women Indian workers in Pauri and district. A married couple and three ladies constitute the European staff. There is a Girls' and a Boys' School. The population is 485,186 and the Christian community between one thousand and two thousand. In the Middle and High School there are four hundred and eighteen boys, and in the Girls' Middle School eighty-six pupils. Six Primary Schools are reported as having two hundred and twenty-two boy pupils. Two small dispensaries are carried on and a strong Sunday School work. In Pauri the Seventh-Day Adventists have a married couple assisted by eight Indian men workers. Practically no Christians except the teachers are reported by the mission. In the Middle School carried on by them, there are one hundred and twenty pupils. This work was started in 1910.

Tehri-Garhwal State

Tehri Garhwal or Independent Garhwal is a Native State situated between Garhwal proper and the Simla Hill States. The capital Tehri is usually approached by a path from Mussooree. The frontiers of this State look down over the Dun and are well known to Europeans who frequent in large numbers the hill stations of Mussooree, Landour, and the Chakrata cantonment situated in Dehra Dun district just outside the State territory. The road

*"Himalayan Districts," E. T. Atkinson (Indian Government Publications).

from Mussooree to Simla passes through Chakrata and thence through the Deodar forests. The State is relatively large with an area of 4,180 square miles and a growing population of 318,414.* There are two thousand four hundred and fifty-six villages but no towns. It is a mountainous land consisting of a series of tangled spurs separated by narrow valleys and radiating from the great mountain barrier (20,000 to 23,000 feet) on the borders of Tibet. Northwards the valleys become wilder and wilder and there the sources both of the Ganges and the Jammu Rivers are to be found. The Ganges (here called Alakananda) forms part of the southern boundary, and the Jamnu forms part of the western boundary. Gangotri and Jamnotri near the sources of these rivers are places of pilgrimage. The usual flora and fauna of these regions, described elsewhere, is to be found here, and snow lies as low as 4,000 feet. Agriculture supports 88 per cent. of the population but covers seventy square miles only. The hill terraces to be seen everywhere tell the story of difficulties overcome and the small alluvial areas in the river beds offer the only alternative cultivable areas. Rice, millet, wheat, potatoes and a little tea are grown. The cattle are small and hardy. The real wealth of the State is in its forests of chir, deodar, sal, oak and pine. There is a good forest service modelled on that of the Indian Government. Besides this there are no industries except blanket-weaving and tanning. Three hundred miles of road, mere bridle tracks, traverse the State. That to Mussooree from Tehri is the best known, as the chief market is found there. The other roads lead from Tehri to Devaprayag, Gangotri and Hardwar. Apart from the forest revenue the main sources of income are from excise duties on country liquor and hemp and from pilgrim taxes. The State supports two hospitals and a number of schools. There is a High School at Tehri. Tehri itself is

*The population in 1881 was only 199,836.

situated on a tongue of land at the junction of the Bhagirathi and the Bheling Rivers. As it is only 2,278 feet above sea level it is uncomfortably hot in summer. The Rajah retires then to his summer palace, nine miles away at Pratapnagar, 8,000 feet above sea level. The literacy of the State is still very low and there is no system of village education apart from a few model schools.

The site of the ancient Hindu city mentioned by the Chinese traveller, Hsüan Tsang, in A.D. 634 has been identified as the small town of Barahat, showing the great importance of this district in former times.

We know little of the history of the State save that Parduman Singh died fighting the Gurkhas and his son was confirmed in the State in 1815 by the British. He gave valuable help in the Mutiny and died in 1859. The family were given a sanad and the right of adoption. The language is Central Pahari and there are the three castes of Rajputs, Brahmans and Doms in the proportion of 3 : 1 : 1. As usual there are a few Tibetan-speaking Bhotias in the north part of the State bordering on Tibet.

A medical-evangelistic work is carried on by Miss Sarah Vrooman, M.D., at Tehri. This independent effort is called the "Tehri Anjuman-i-Basharat." The last census returned only six people as Christians in the State, and it is possible that while faithful witness is being borne, the results are numerically small. Miss Vrooman's work extends to the two neighbouring villages of Sarot and Bhogpur. Save for this effort carried on under difficult conditions and without any guarantee of continuity, no other mission is at work in the State.

It seems strange that in the whole Garhwal district visited by so many Europeans for rest and amusement, and so famous in history and legend as to draw multitudes of pilgrims from every part of India, the efforts of the Christian Church to evangelize this area should be so feeble. In this Kumaon division and its Indian State,

among a population of over one and three-quarter million people, there is only the one large mission which, apart from its English school work in Naini Tal, has twenty-five missionaries. The Seventh-Day Adventists, the Young Men's Christian Association and the Young Women's Christian Association have English work at Lansdowne and Naini Tal. This region is occupied by very similar people and is of a like character to the adjoining region of Nepal. Because it is practically a closed land, great anxiety is manifested in many quarters to find an entrance into Nepal, while at the same time, alongside it, there exists a great field in Kumaon, to occupy which, no British mission shows the very least desire. Though it is a stronghold of Hinduism and presents an open door, there still exists only a feeble witness for Christ quite unworthy of a great world-wide Church.

PART THREE

THE BUDDHIST-HINDU FRONTIER

Chapter One

NEPAL

EAST OF KUMAON, which is the Himalayan District of the United Provinces, lies the land of the Nepalese, stretching along the main Himalayan range for nearly five hundred miles. This beautiful, well-watered country lies between Nanda Devi (25,600 feet) and Kinchinjunga (28,150 feet), and mostly consists of unexplored mountains and valleys. Lacking the good roads which penetrate to the limits of Kumaon, it is mostly unknown to the European. In the west, the mountains and valleys are somewhat similar to those of the Almora District. Containing range upon range of mountains cut by deep valleys, through which flow many rivers,* it presents a picture of striking grandeur. Once seen the view of its mighty snows can never be forgotten.

Looking east from the heights near Nanda Devi, some peaks over twenty-five thousand feet are to be seen and many more over twenty-one thousand feet.† There are few more magnificent sights in India.

At the eastern extremity of Nepal, looking up from Sikkim to the majestic heights of Kinchinjunga (28,150 feet) or Mount Everest (29,002 feet) is a region which for grandeur cannot be surpassed anywhere. There are but few open valleys of any size in Nepal. The largest is the valley in which Khatmandu, the capital, is situated, twenty miles long and about fifteen miles broad, covering two hundred and fifty square miles.

Apart from this valley the people live in villages perched on the hill-sides, and the journey from one village to the next is often a day's hard work. The hillsides are clothed

*A series of rivers each with many tributaries are found from west to east. The Kauriala (Gogon), Rapti, Gandak, Baghmati and the mighty Arun-Kosi River which rises in Tibet and passes between Everest and Kinchinjunga.

†There are 23 peaks over 25,000 feet and 100 over 21,000 feet.

with forests which nearly reach the snow line at twelve thousand feet.

The life of Nepal centres in the valley of Khatmandu. This valley is drained by the River Baghmati, which leaves it at the south-east corner through the only possible exit called Kot-bar. Its average height above sea level is 4,500 feet. Here are the modern and ancient capitals of the State; Khatmandu, the modern capital, shaped like a sword; eight miles to the east is Bhatgaon, shaped like the Chakra (quoit) of Vishnu; two miles to the south lies the ancient capital of Patan, shaped like a conch shell. The various streams which unite to form the Baghmati, water the valley and irrigate the fields. Two miles east of Khatmandu on a hill, is the Buddhist temple of Shumbu-Nath, one of the holiest shrines of Nepal. Eight miles to the west, on another hill, is the Hindu temple of Changu-Narain. Other famous places are the burning ghats of Pashpatti, the temple of Bodhnathi and the gardens of Balaji. There are sixty hamlets in this valley. Pagodas are found on all the high places, and there are said to be two thousand seven hundred and thirty-three shrines. It has been well described as the Holy Valley. The fact that Buddha himself was born on the borders of Bengal in the now overgrown jungles of the Nepal Terai has also to be remembered. This low-lying Terai and long stretch of plain in the north of the United Provinces and Bihar forms a part of the country totally different from the mountainous Nepal which has been described. Here cultivation is carried on largely by peoples mostly belonging to the neighbouring Indian provinces.

Nepal to-day is usually spoken of as independent, but this is true only in a limited sense. Since the Mutiny, it has not been classed as a Native State, but is required to receive a Resident, known as an Envoy; it has undertaken to employ no European in its service without permission, and not to enter into any foreign relations with other

nations. Apart from these restrictions it exercises complete self-government.

The history of the country dates from the fifth century B.C., when Brahmanistic Hinduism prevailed under the Rajahs of the Kirati Dynasty. Buddha is said to have visited the principal valley and there made converts. When Asoka, in 249 B.C., declared Buddhism the religion of India, it had already a firm hold in Nepal. The great king visited the various holy places in the Khatmandu Valley, and in memory of his visit founded Patan, in the centre of which he erected a temple. Later, when the Rajputs overran the valley, Buddhism was still the religion of the people. The Rajput families themselves, although Hindus, did not persecute the Buddhists. The great protagonist of this tolerance was Vikramaditya who lived at the end of the sixth century A.D. and was known as the Alfred the Great of the Hindus.

From A.D. 600 to 1200 the Thakuri Dynasty held sway. During this period Buddhists and Brahmans flourished together. Several lines of rulers succeeded one another, and one family, the "Mulla Rajahs," after reigning for a time, firmly established themselves. The most famous of these was Jaya Sthitu Malla, who reigned for forty-three years. In 1480 he is reputed to have divided the country into three parts and given them to his sons. This is said to be the origin of the three historic capitals, Patan, Bhatgaon and Khatmandu.

For the next three hundred years the history consists of three separate stories, till, in 1769, the State was overrun by the Gurkhas. The latter claimed Rajput descent and had taken refuge from the Muhammadans in the hills of Kumaon to the west of Nepal. For twenty-five years their chief, Prithwi Narayan (1742-1767), carried on a war of conquest, till he, in the latter year, defeated the Newars and entered Khatmandu. The following year he subdued the Newar principalities of Patan and Bhatgaon and laid

the foundation of a dynasty which has lasted till this day. In 1790 an ambitious attempt to invade Tibet met with failure. In 1814 the Gurkhas encountered the British in India, and fighting continued till 1816, when a treaty was concluded and Nepal came under the protection of the British Government.

The most outstanding personality in recent times was Jung Bahadur, a Prime Minister, who, from 1847 to 1877, wisely directed the affairs of the State, and during the Mutiny stood a firm friend to the British. As a reward, a large portion of the Terai was restored to Nepal, and a larger measure of independence granted.

Apart from this, the story of Nepal is a continuous record of the deposition, assassination and sudden death of kings, and of misgovernment and oppression relieved now and then by competent rulers.

The Gurkhas introduced an Aryan and Hindu element into the country. The remainder of the population, about two-thirds, belongs to the Mongolian race and professes Buddhism. The Hinduism of the Gurkhas, however, has been so greatly affected by Buddhism that to-day four-fifths of the population are Buddhists. The Newars, also, throughout their long history, had intermarried with Indian stock. Brahmanism prevailed prior to the coming of Buddhism, and when India cast out Buddhism, Nepal retained it. When Islam overran India it did not reach the fastnesses of Nepal. The result has been a compromise, so that a kind of Brahma-Buddhism is the State religion to-day. It presents a picture of the Middle Ages, of an India before Islam.

In the long history of Nepal, the Gurkhas are, therefore, comparatively new-comers. The story of the country is the story of the Newars. Apart from the intermixture of religions, it might generally be stated that the Gurkhas favour Hinduism and the Newars Buddhism. The Gurkhas are first of all soldiers, and that is where their real

interests lie. There are, however, other races to be found in this country. In the northern valleys, towards Tibet, large numbers of Bhotias (Tibetans) live. In the west, towards Kumaon, dwell Gurungs, Magars, Khas, Thakurs and Gorkhalis. These are mainly Hindu. The Kiratis, Limbus and Lepchas inhabiting the eastern district are of Tibetan origin. Along with the Gurkhas (Gorkhalis) and the Newars,* another tribe, the Murmis (Tibetan origin), occupy the central parts; while in the low-lying districts and in the Terai there are many small tribes of low-caste primitive people such as the Daris, Bhramus, Kumhas, Manjis, Boksas and others, ordinarily simply called Aoulias. Among the forests to the north of Bihar live some small savage tribes known as Chehangs and Kusundus. It is to these that Dr. Percy Brown† refers:

> "Brian Hodgson . . . compiled several scholarly works on the ethnology of the Nepalese . . . and in connection with this research . . . (he wished) to secure one of the wild aborigines of the Terai for the purpose of an interview. His request was courteously acceded to, and a short time after the individual was solemnly produced in a cage."

Apart from the smaller dialects, there are six languages in use in the country. The Newars are the principal agriculturists, craftsmen and tradesmen. They are of an artistic temperament and make skilled workmen. Patan and Bhatgaon are mainly occupied by them, and everywhere evidences of their artistic skill may be seen in the decoration of houses and palaces, temples and shrines.

Practically no medical provision‡ is to be found in the districts. A large military hospital exists in Khatmandu,

*Two-thirds of the Newars are Buddhist and one-third Hindu.

†*Picturesque Nepal*, by Dr. Percy Brown.

‡There is a small hospital at Birganja, and several dispensaries elsewhere, and a policy of extension of medical aid is contemplated.

and there are growing numbers of native practitioners, both Indian and Nepali, trained in Indian medical schools.

The most conspicuous public buildings are the temples to be found in every village. These are built of brick—well made by the Newars—and are pagoda-shaped, roofed with copper, which is sometimes gilded. The streets of the towns and villages are usually narrow, and they, and the open squares, are paved with bricks or stones. A good underground system of sewers exists in the capital.

The low alluvial plains of the Terai are sparsely populated and hence undeveloped and malarial. There are great agricultural possibilities here. Even now, all the products characteristic of the plains are found—cotton, rice, wheat, pulse, sugar-cane, tobacco, opium, indigo, fruits and vegetables. The forests everywhere are full of valuable trees. The Khatmandu Valley produces mainly wheat, maize, barley and oats.

Since 1920, under the late Prime Minister, H.H. the Maharajah Sir Chandra Shum Shere Jung Bahadur Rana (the king, called the Maharaj Dhiraj, does not govern), great progress was made.

Fifty-seven years ago the State placed a limitation on the age of the would-be widow-suicide, and later a law was passed requiring the sanction of the late Prime Minister for "suti." This was annulled in 1920, and "suti" prohibited completely. About this time also the Prime Minister began his campaign against slavery. Slavery was of the domestic type, and the slaves were not on the whole ill-treated. In the majority of instances the slaves were in little worse case than a servant who cannot change his master or his status. They were bought and sold, however, and this breaking up of families was the chief evil.

Many laws had previously been passed to ameliorate the condition of the slaves, but these the Prime Minister deemed insufficient. He argued, also, that slavery had a

degrading effect and made the slaves and their owners less valuable as citizens. It was a great drain on the man power of the country as it resulted in slaves running away to India. It is significant that he based his arguments on moral, patriotic and religious grounds. His appeal was successful; £275,250 were paid as compensation for 51,782 slaves; 4,651 slaves were liberated by their masters without compensation; 1,984 died; 1,342 fled; 114 paid for their own release, thus accounting for the total slave population of 59,873.

Tracts of cultivable land in the hills have been thrown open to the emancipated slaves, and reclamation and clearance works have been started in the Terai. Money has been advanced by the Government to enable this to be done. Out of 15,719 owners only four hundred and sixty-seven desired the retention of slavery, and 1,281 volunteered to release their slaves without compensation. Altogether this has been a remarkable movement, and one which shows that the Gurkhas are a race capable of great progress, and are seeking honestly to remedy such evils. If this principle is adhered to, neither caste-law nor tribal precedence will hinder this active little Hindu State from making progress.

A High School for the sons of well-to-do Nepalese has recently been opened at Khatmandu, but there is no national system of education. The children of the well-to-do are often educated privately by the priests, and sometimes are sent to Patna, Benares and Calcutta.

In February, 1927, the first passenger railway in the country was opened. It runs from Raxaul on the borders of British India to Amlekhganj, twenty-four miles distant, but does not reach any of the important towns of the valley. Wire haulage has been introduced to minimize the necessity of human porterage, by which goods had hitherto been transported.

The State possesses a postal service, and there is a

valuable library of ancient manuscripts. Electricity has been introduced into Khatmandu. In the valley, where the roads are fairly good, motor cars are to be seen everywhere. Only foot-tracks exist elsewhere. "There are no newspapers and no politicians." Although conservative in character, the State cannot be said to be a backward one. A recent visitor says: "It is indeed remarkable to see the amount of contentment and happiness reflected in the faces of the people. In Nepal one sees more smiles in a day than in India in a month."

Grueber and Donville, two Jesuit missionaries, entered Nepal two and a half centuries ago. The then king of Khatmandu permitted them to preach freely. Others followed, notably Reconate, the superior of the Capuchin Order, accompanied by twenty or more priests. Tieffenthaler records that "Paten . . . where 24,000 lamas dwell, and Khatmandu and Batgao (Bhatgaon) possess churches and hospices where the Capuchin missionaries live."

In the eighteenth century this work was extended to Tibet and Bettiah. Paulino mentions that Father Pinna, who was director of the Nepal and Bengal Missions, died here in 1747, after thirty-three years' work. A monument was erected in his honour at Patan, which bore an inscription in Tibetan.

In 1767, when the Gurkha chief, Prithwi Narayan, became master of the valley, he ordered the missionaries to depart. They retired to Bettiah, where they were joined by the Christians expelled from Nepal. There is now a large church and a Roman Catholic community in that district. The Roman Catholics to-day in the Champaran district of Bihar number two thousand four hundred and eighty-one, but do not seem to be increasing. Many of these are descendants of those expelled from Nepal.

Ever since then the Gurkha Dynasty has steadily adhered to the policy of excluding foreigners and Christians, though it is tolerant enough of its Buddhist subjects

and of Muhammadan traders. There are Christian communities of Nepalese in the Darjeeling district and elsewhere, but these are not allowed to settle in Nepal. A good deal of work is carried on among the Nepalese—of whom there are 273,932—resident in British India.

The Church of Scotland has considerable work in Sikkim, along the eastern border of Nepal and throughout the Darjeeling district, in the hill portion of which there are a large number of Nepalese settled. In this area the educational work is almost entirely in the hands of the mission which has over one hundred and forty Primary Schools, two Middle Schools and a High School. The teachers for these schools are trained in the Mission Training School at Kalimpong.

Among the Nepalese of this district the desire for education has grown steadily and they are keen to take advantage of the facilities offered them by the mission schools of the district. In the higher standards the great majority of the pupils are Nepalese. It is the Nepalese of the district who have instituted the movement to raise funds to erect buildings to enable college work to be started in the hills under the mission control, and that they are keenly interested is evidenced by the fact that some Rs. 27,000 have already been raised. In this scheme both the Sikkim and Bhutan authorities have participated as well as the Nepalese.

Throughout this district, too, evangelistic and medical work is carried on from many centres, and the recently established Leper Hospital in Kalimpong draws patients from all of the three closed lands.

The American Methodist Episcopal Church has stations along the western border in Kumaon at Pithoragarh, Chandag Heights and Dharchula. The Assemblies of God Mission works in the Dharbanga district of Bihar near the eastern corner of Nepal. The Australian Nepalese Mission carries on work at Ghorashan, north of Motihari.

The Regions Beyond Missionary Union has stations at Motihari, Harnatar and Raxaul, the railway terminus of the Nepal railway. Further westwards the Assemblies of God Mission has another station at Uska Bazaar. Nearly all this work on the south is among the people of the plains, only occasionally does it touch the Nepalese. Efforts were made to get a colporteur into the country by the late Mr. Carleton, a planter of Bihar, who relates how on one occasion an Indian colporteur obtained a passport and hired a shop in Khatmandu, where he displayed Nepali and Hindi scriptures. He sold many scriptures—three hundred and sixty-one to well-to-do Nepalese, but after a few days he was called to the palace and ordered to sell no more books. He had, therefore, to return again to the Champáran district. In 1913 one of the leading Christians in the Kalimpong area attempted to settle in Nepal with his family, with the deliberate intention of doing missionary work there. He went with his family to Khatmandu, but had only just arrived when he was called to the palace, interviewed by the Maharajah and given a present to enable him to make a speedy return to India.

Another effort to obtain permission to sell Christian Gospels led to the refusal to allow anyone to enter the country, but at the same time the statement was made that "there is, however, no prohibition against the importation of Scriptures, or the possession by private individuals of copies of them for their own use and study."

Many Nepali, Hindi and English Scriptures are now continually being taken into the country.

The annual migration of labourers to the tea gardens—and they come out from Nepal in thousands every year in November and return at the beginning of the hot season—presents an opportunity to the missions on their route to the railhead to 'bear witness', and these people carry back with them into Nepal great numbers of copies of the Scriptures each year. The National Bible Society of

Scotland makes several grants for Scripture distribution to the various missions. The growing and vigorous Christian Church among the Nepalese outside, in time must have a far-reaching influence on the land of their birth.

The coming of the railway to Raxaul has led the Regions Beyond Missionary Union to plan for a mission hospital there, through which it is hoped to reach the people passing backwards and forwards from Nepal. There is no doubt that medical work will be welcomed by the Nepalese for many of them have come to know its value through their contact with the Indian army. Indications of their appreciation of medical missionary work are to be found in many directions.

The work on the Western border of Nepal under Mr. and Mrs. H. E. B. Steiner, of the Methodist Episcopal Church, shows that the medical missionary is likely to receive a welcome. These missionaries are now allowed to cross the frontier freely, and stay as long as they like. On one occasion they were called to treat a relative of a Provincial Governor, and others in high positions also availed themselves of their services. The medical members of two other missions have also been called upon to give medical aid in Western Nepal. Visiting dispensers have several times been allowed entry from the eastern border. It would appear, therefore, that the way is opening up for work, and that the traditional exclusion of everything western is breaking down.

Chapter Two

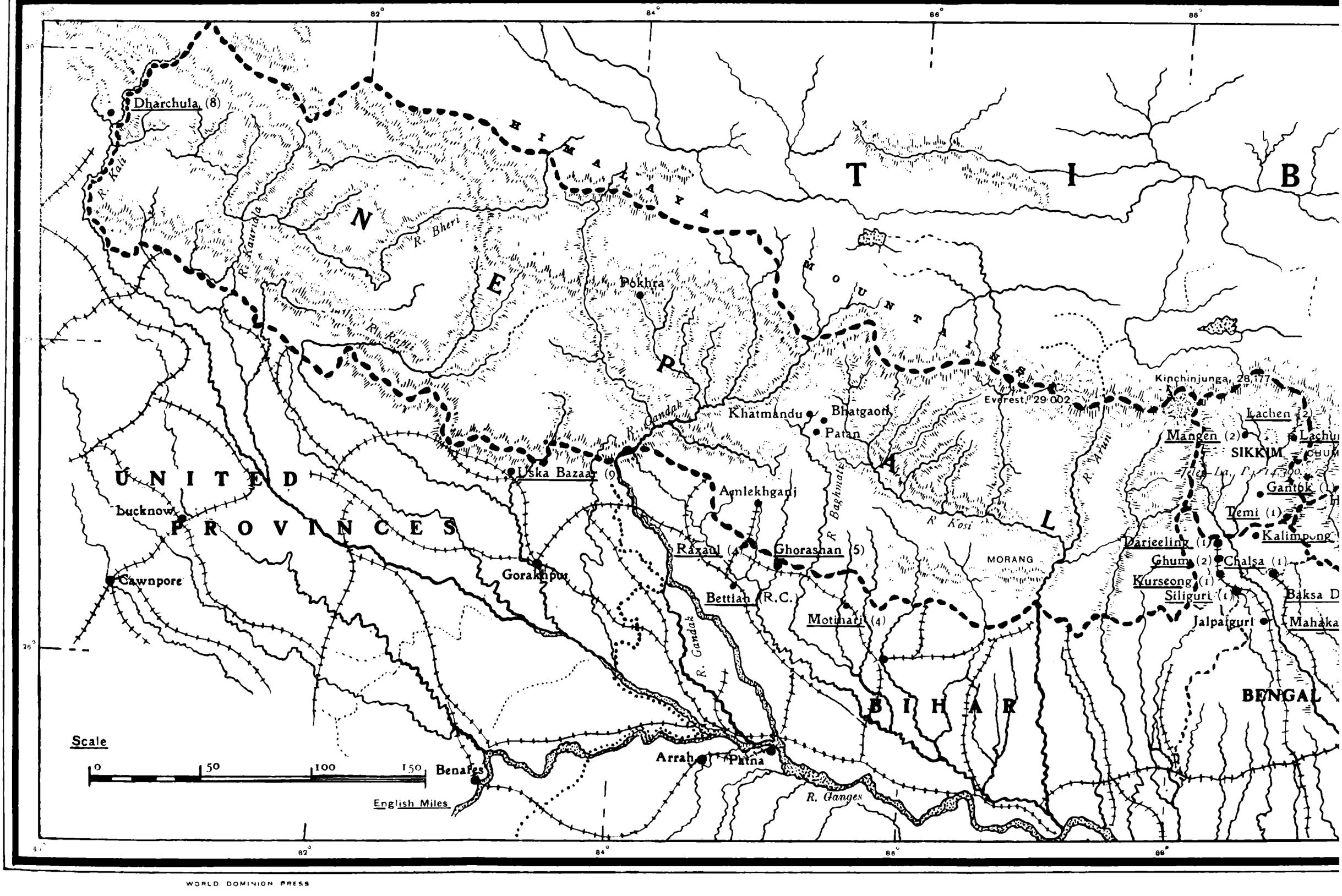
SIKKIM

AN AREA THE SIZE OF PERTHSHIRE IN SCOTLAND is all that is left of the independent kingdom of Sikkim which once included the well-known health resort of Darjeeling. Between invading Gurkhas on the west, Tibetan religious and political forces on the north and the Bhutanese from Bhutan on the east, this little wedge of hills and valleys is now one of the smallest of the Frontier States. Its total area is 2,818 square miles and the population in 1921 was returned as only 81,721, thus showing a density of 29 persons to the square mile.

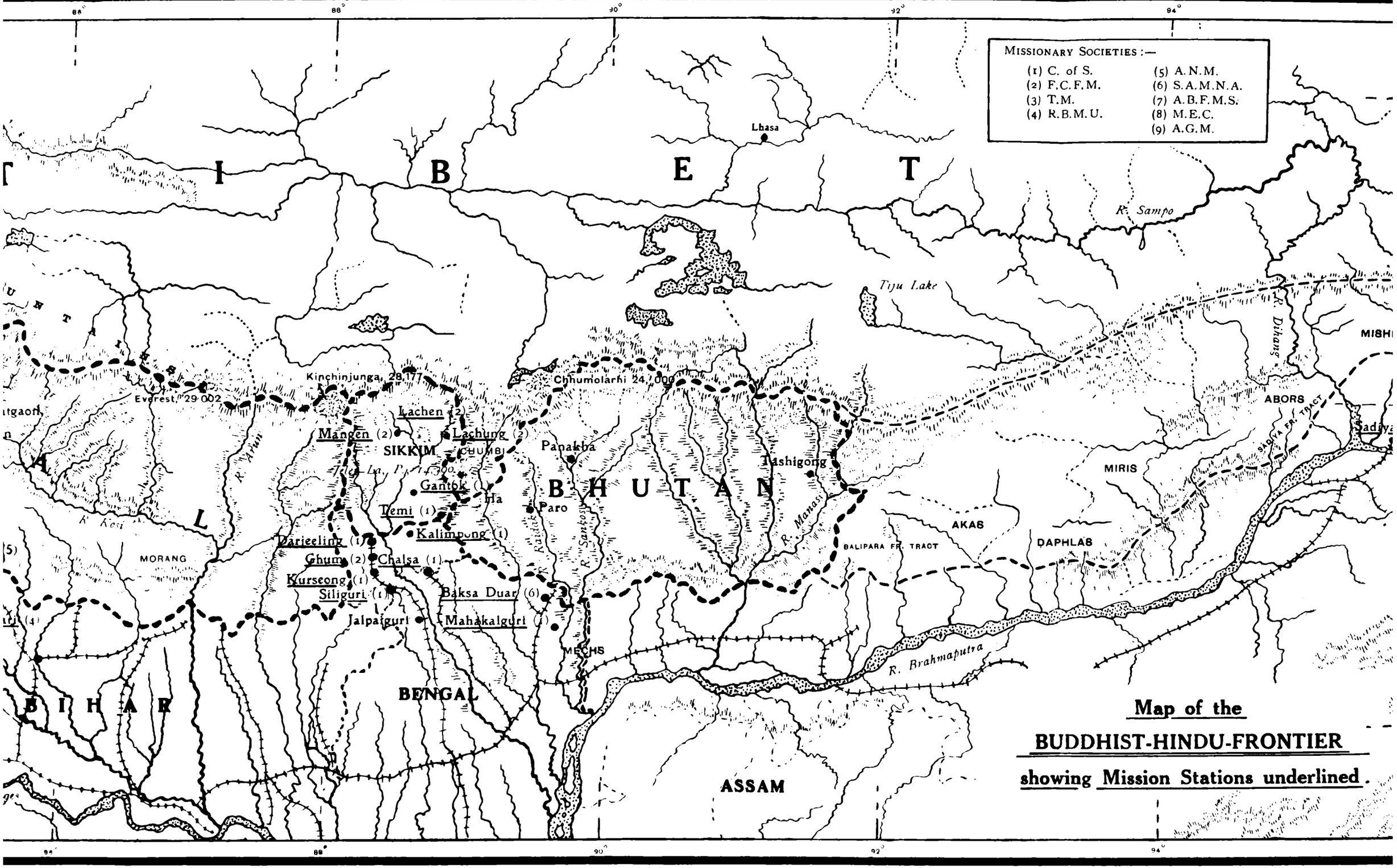
The original inhabitants of the State are the Lepchas or "Rong-pa," that is, ravine folk. The Tibetans call the country Dejong, that is, rice country, for its valleys yielded the grain they could not grow in their higher altitudes.

But the quiet, gentle, peaceable Lepchas had no chance against the pushing Nepalese, either when they were at war with them, as they often were in the seventeenth and eighteenth centuries, or when they met them as rivals in the bazaar or on the farm. It is said that only some eight thousand Lepchas now remain in what was once their own country. Nepalese settlers have found their way all over the land and now number some sixty-five per cent. of the total population.

The influence of Tibet is manifest everywhere. The Rajah on the throne must be of Tibetan origin. The religion of Tibet has permeated the whole country, superimposing upon the ancient animism of the Lepchas the form of Buddhism which is usually described as Lamaism. This is the State religion, though only thirty-five per cent. of the people even nominally profess it. These include the Bhutanese from Bhutan on the east, who, like the Tibetans,



WORLD DOMINION PRESS



Map of the

BUDDHIST-HINDU-FRONTIER

showing Mission Stations underlined.

exercise a considerable influence in the country. Large Lamaist monasteries under the Duk-pa, a Red-Hat sect of Tibet, exist on many of the mountain spurs. The most famous is the Pemiongchi Monastery. At the Tibetan New Year festivities, devil-dancing still takes place there in the ancient form.

The country slopes upward by a succession of hills and long valleys from about one thousand feet above sea-level at the River Rangit, the British boundary, to some sixteen thousand or eighteen thousand feet on the north where it marches with Tibet. There are few villages and no large towns. Even Gangtok, the present capital, is only a large hamlet. Most of the inhabitants are farmers or herdsmen living in little clearances on the hillsides and cultivating not only the land around them but the more fertile level spots occasionally found in the valleys. The hillsides up to ten thousand or twelve thousand feet are still mostly under forest and display exuberant colours in their season of orchid, rhododendron and magnolia. It is said that Sikkim contains in its small area, types of every flora to be found from the tropics to the poles. Myriads of gaudily coloured butterflies and moths abound in many of the valleys. Six hundred species of the former and two thousand of the latter have been recognized.

The main trade routes between India, Tibet and China pass through Sikkim and over the Jalep La (14,390 feet), the Dongkya La and other Himalayan passes. Not only the military expedition to Tibet, but the more peaceful expedition to Mount Everest passed through part of this interesting territory.

The Government is now vested in a Maharajah and his Council under a British Protectorate. The present ruler is His Highness Sir Tashi Nangyal, K.C.I.E.

The country owes much to British political officers like the late Mr. J. Claude White, and Sir Charles Bell who befriended and guided not only the rulers but the common

folk. The principal exports are rice, Indian corn, oranges and woollen cloth.

Education in some form has always been a feature of the Buddhist monasteries. Most families send at least one of their sons for a short time to be trained under the monks. But it was only in 1886 when the Church of Scotland Mission began work in Sikkim that elementary schools were established. The pioneer missionary, the late Rev. William Macfarlane, fixed on this State as the field for the district work of the Scottish Universities' Mission, and now there are about a dozen primary schools scattered across the southern part of the state. Interest in education and an appreciation of its value is growing. The Government have established a high school in Gangtok and have taken an active interest in the proposal at present on foot, to raise money for providing the necessary buildings which would enable the Scottish Universities' Mission in Kalimpong to raise their educational work to college standard. The work of educating the girls of the capital has been begun by the Honourable Mary Scott who is at present in charge of the mission work in Sikkim. The scattered Christian community numbers about four hundred and fifty, and evangelistic work is carried on from a number of centres. An important and rewarding part of the work is that of the catechist-compounders, who have each a dispensary as headquarters and who visit all the neighbouring bazaars to help in the work of combating disease; this side of the work is encouraged by the State and a grant in aid is given to the mission for it. The entrance of Europeans for mission work is still very restricted, but the land is open to Indian Christians.

In the beginning of this century members of the Free Church of Finland organized industrial work in rugs and Tibetan cloth. Most of these missionaries live in the higher altitudes in the north. They too, conduct schools, and are making steady, if slow, progress.

It is computed that there are 407 villages in Sikkim in only thirteen of which the 695 Christians live. Twenty-eight per cent. of the Christians are literate as compared with a general literacy in the country of 12.7 per cent.

Missionaries reside at four centres and number two men, one married and four single women workers. There are about thirty Indian workers. It will be seen therefore that the whole work is confined to a small area only and that there is great scope for extension specially through really efficient Indian workers. A church might well come into existence in Sikkim which would carry the Gospel to the closed lands on its frontiers. Only by faith and prayer of those who realize the possibilities of the situation can such strategic positions be secured for a great forward move. Compared with what remains to be done, only a beginning has yet been made. The magnitude and difficulty of the unfinished task confronting the missionary enterprise in these closed lands constitutes indeed a formidable problem.

Chapter Three

DARJEELING, KALIMPONG AND THE DUARS

BETWEEN NEPAL AND BHUTAN and south of independent Sikkim lie the Darjeeling and Kalimpong districts which, with their respective foothills and jungles known as the Terai and the Duars, form the field of the Church of Scotland Eastern Himalayan Mission. It will be seen at a glance how strategically placed this mission is for work in these areas. The field has often been described as a wedge driven in between Nepal and Bhutan to the border of Tibet. The base of the pyramid is on the plains of Bengal along the foothills eastwards from Nepal, and the apex is the independent Kingdom of Sikkim.

The River Tista divides the mountainous area. Westward lies the Terai which is visited from Kurseong, north of which again lie the Darjeeling district and its out-stations. Eastward is the Duars, in the eastern section of which work is conducted from Mahakalguri, and in the western section from Chalsa. The work in the mountains behind this centres in Kalimpong and its out-stations; directly north of Kalimpong lies Gangtok, the capital of Sikkim.

The scheme of missionary occupation is well planned, but the staff, both European and Indian, is too small to take proper advantage of the opportunities continually presenting themselves. There is a Christian community of nearly ten thousand in the area worked by this mission. With its one hundred and fifty-two schools and the four thousand five hundred and sixty-eight scholars, it is clearly the most successful Christian work yet attempted on the frontiers of India.

The work on the western side is directed from Dar-

jeeling and Kurseong by a staff of two married men and four ladies aided by three ordained Indian workers, and sixty Indian helpers. When it is remembered that the work in the Terai is supervised from Kurseong and that regular English services are conducted at Darjeeling every Sunday, at Kurseong once a month and in the Terai once a month, it is not difficult to see that the staff of workers is too small. As in many other fields it is vitally important that this Christian community of nearly a thousand and a half should bear the main responsibility for adding to their number by their own witness and activities.

Two missionary chaplains, paid for by the planters themselves, work among the planters and Indians in the eastern and western Duars, an area stretching under the mountains of Bhutan. Most successful work is carried on here especially among the Mechis of the eastern Duars. More than half the total Christian community is to be found here. The policy of the mission, that the chaplains to the planters should also be missionaries and learn the native language and so be able to spend most of their time in evangelism, is one to be commended to all other districts where chaplains are at work among European planters and settlers. The planters are thus brought into helpful contact with their employees and the missionary finds full scope for his energies.

The remaining section of this area is worked from Kalimpong where fifteen of the total staff of twenty-seven missionaries reside. This station, standing as it does on the threshold of three closed lands, is uniquely situated. In the midst of a Christian community of three thousand souls scattered throughout the district it possesses a varied school work for boys and girls, many of whom come from among the Tibetans, Nepalese and Bhutanese. Education is carried on up to the High school standard and there is also a large industrial school. A teachers' training

institution provides Christian teachers for the many schools of the Darjeeling and Kalimpong districts. One worker devotes his whole time to Tibetan work and there is a Tibetan church here. The hospital draws its patients from far beyond the surrounding mountains. Recently a leper settlement has been established which is proving of far-reaching benefit. The fact that more than half of the total staff is situated in Kalimpong is fully justified. This, however, leaves only twelve workers for all the other areas which have been described. This obviously is too small a number and there is urgent need for additional workers.

The indigenous Church has been slow to assume responsibility and there are only three self-supporting congregations situated respectively in the principal stations of Darjeeling and Kalimpong. It is clear that much remains to be done in creating a strong church-consciousness and in throwing more and more responsibility upon the Christians so that they may manage their own affairs, and take a greater share in the task of evangelism. The mission on its part is engaged in considering how it can improve the training of workers. It realizes that progress is being hindered because of the lack in the Church of more and better trained workers. Undoubtedly the very greatest contribution which the mission can make in the present situation is to provide a more adequate system of training. This would, moreover, be best achieved in close co-operation with the Indian Church.

An increase of evangelistic work in the districts by both Church and Mission would lead to an increase in the present number of Christians. Why should 10,000 not aim at doubling themselves, as is being attempted now in China? It is largely a matter of wider and more persistent evangelization on the part of the Church and Mission. The strategy of the occupation of the whole area is excellent, and the work accomplished solid and likely to be enduring. The call, however, to advance on all sides is

very urgent, for without such sustained advance there is real danger that Christian initiative and evangelistic zeal may fail to be properly stimulated.

In regard to other Missions, a group of four workers called the Tibetan Mission carries on evangelistic work in the bazaars of Darjeeling, and the Methodist Episcopal Church conducts a European girls' school with a staff of six workers.

The language school of the Bengal and Assam Christian Council for new missionaries is held annually in Darjeeling. At Ghoom, between Darjeeling and Kurseong, several workers of the Free Church of Finland are stationed. They have under their care a church and several schools. The main work of this mission lies in the north of Sikkim.

Relative to other parts of the Himalayas these districts are well occupied by missions, and although much remains to be done the present missions and the church should be able to meet the need.

Chapter Four

BHUTAN

EASTWARDS FROM SIKKIM, and extending to within a hundred and fifty miles of the great bend of the Brahmaputra, lies the picturesque country of Bhutan. In scenery and climate it greatly resembles Nepal. Forest clad mountains stretch in every direction, and deep valleys intersect the country, carrying the rapid mountain torrents down to the Brahmaputra River. Six such rivers cut the land into distinct sections, the largest of which, the River Manas, passes Tashigong, the most easterly town of Bhutan, and hurls itself into the Brahmaputra at Goalpara in Assam. Magnificent waterfalls characterize the rivers, and crag-perched monasteries and forts the mountain heights above. "The prospect"—says Captain Turner—"between abrupt and lofty prominences is inconceivably grand; hills clothed to their very summits with trees, dark and deep glens, and the high tops of mountains lost in clouds, constitute altogether a scene of extraordinary magnificence and sublimity."

If the twenty thousand square miles of this country could be opened up for travel, it might well rival Kashmir itself.

The original inhabitants of Bhutan, the Tephus, were subjugated several centuries ago by a band of military colonists from Tibet.* These military freebooters were to the surrounding peoples what the Scots robber barons were to the English at one time. In retaliation for their various raids into British India, extending over nearly one hundred years, the British Government in 1865 annexed the Bengal and Assam Duars, that is the sub-montane tracts

*The country is said to have been overrun by certain Assam tribes in the twelfth century. The date when Lamaistic Buddhism was introduced is not known, but it was not earlier than the fourteenth century, and probably followed, rather than preceded, the establishment of the Tibetan colonies.

with passes leading to the hills, and what is now the Kalimpong sub-district of Bengal. This annexed territory is often called British Bhutan. In return for this, by way of rent and on condition of good behaviour, a subsidy of Rs.50,000 a year was granted in 1865.

A very ancient form of Government which can be traced from the sixteenth century consists of a dual control by the Dharma Raja, the spiritual head, and the Deb Raja, or temporal ruler.* District rulers divided the country east and west, the chief of these being the Tongsa Penlop and the Penlop of Paro. Whichever was the stronger of these latter usually nominated the Deb Raja. This naturally led to perpetual trouble, and it was only through the military prowess and statesmanship of Ugyen Wangchuck, the Tongsa Penlop and father of the present Maharajah, that the district rule was unified and the Penlop of Paro defeated in 1885. The Tongsa Penlop then became the dominant figure in Bhutan, and began to assert the immunity of Bhutan from interference either from China or Tibet.

In 1904, when Sir Francis Younghusband was planning the expedition to Tibet, Ugyen Wangchuck came to his aid. He accompanied the expedition to Lhasa and assisted in the negotiations. For these services he was created a K.C.I.E.

In 1907 the lamas, officials and laymen of Bhutan agreed to the abolition of the elective office of Deb Raja, and proclaimed Sir Ugyen Wangchuck as Maharajah, and made the office hereditary.

In 1910 a new treaty was negotiated by Sir Charles Bell which raised the subsidy from Rs.50,000 to Rs. 100,000, and the Durbar agreed to take the advice of the British Government in regard to its external relations. The Maharajah became known in India by a visit to

*Some think that this form of Government can be traced to Egypt and to the Summarian civilization of Sind.

Calcutta, when he met the Prince and Princess of Wales, and again in 1911, when he attended the Delhi Coronation Durbar.

The people are lamaistic Buddhists, but a large part of their religious practices consists of the worship of evil spirits. The prevalent form of Buddhism is, therefore, very corrupt. There are about two thousand lamas and many nuns. The monasteries are a conspicuous feature of the landscape.

Agriculture is the main industry although the country possesses in its forests great undeveloped natural resources. In the clearings round the houses and villages, crops of rice, barley, wheat, buckwheat, maize, millet, mustard, chillies, turnips and vegetables are grown. There are few level spaces where extensive cultivation can be carried on. The work of building up fields on steep mountain sides is one calling for continual labour. There is much good land on the lower hills which would be valuable for tea-growing. The little industry which does exist produces articles mainly for home consumption, and consists of coarse blankets, cotton cloths, leather, paper in small quantities, household utensils of wood and copper, spears, arrow-heads and swords. A small trade is carried on with Assam and Bengal in lac, madder, silk and cloth.

The climate varies with the altitude. In a day's march the traveller may pass from summer to winter, and from a cold snow-clad height look down on a valley sweltering in the sun.

Opinions differ greatly regarding the moral and social conditions of the country. Some report that they have never known a people so degraded as the Bhutanese; others, that they are a fine race, although often dirty in their habits and persons. The lower classes are said to be little better than slaves of the higher officials and everywhere, "might is right"; that is indeed the whole and sole law and custom of the land! A certain measure of honesty

among the people is admitted, but it is safe to say that economically, socially and morally, the quarter of a million people of Bhutan are probably the neediest in the whole Himalayan range.

The language of Bhutan is a form of Tibetan, closely related to that prevailing in Sikkim. An inhabitant of Bhutan is called Lho-pa, and his dialect Lho-ka. Outside Bhutan this dialect has been reported from Darjeeling (2,000), Jalpaiguri (2,148), Cooch Behar (131), Sikkim (800). The Tibetan of Lhasa is also spoken by the ruling classes.

Up till now Bhutan is practically a closed land for Christian Missions, and only indirect contact can be established. There is a large congregation and mission dispensary of the Church of Scotland on the western frontier, which exercises a considerable influence in Western Bhutan. The Church of Scotland Mission and Indian Church at Kalimpong have been able to help especially in education and medical work. Several schools have been carried on in Bhutan, and many lads have been educated outside Bhutan. The present Maharajah is interested in education, and developments may be expected.

An interesting work exists among the Bhutanese at Baksa Duar, five miles from the frontier. Baksa is a village of sixty houses, where Bhutanese cultivators and traders to the number of about three hundred live. A lady of the Scandinavian Alliance Mission began work there in 1892. To-day there are two foreign and three Indian workers, and a small school of fifteen children. After thirty-four years, friendly relations and contact with travellers have been established, but there are no Christian Bhutanese in Baksa.

Work is done among the outside Bhutanese by bookshops in Kalimpong, Darjeeling and elsewhere, and by missionaries who meet them on the roads and in the baz-

aars. The people are not quite without a witness. A certain number are being treated at the Leper Hospital of the Church of Scotland at Kalimpong. They are hard to rouse to any interest, and remain for the most part indifferent and incurious. The deadening effect of Buddhism is always in evidence, and little or no progress can be recorded. An interesting account of a recent visit to Bhutan is given by the Rev. Dr. J. A. Graham of Kalimpong. He writes of his visit to the capital, Panakha, to attend the enthronement of the new Maharajah, as follows:—*

"Now that these hills are being unveiled and a peep can be had of the land and its life, we find that in its natural beauty and grandeur, its great valleys and wooded mountains, its cheery kilted highland folk and its mediæval customs, it is a tract which delights the traveller, and is full of interest and promise."

Referring to Sir Ugyen Wangchuck he tells of a visit which he paid to him in 1921, at Pumthong, seven days' journey east of Panakha, on the upper waters of the Manas River.

"I have"—he says—"seldom met one who impressed me more by his manliness, his quiet unassuming dignity, his severe simplicity of life, his anxiety to serve those who were dependent on him, his interest in things in general in so far as his isolated home and limited opportunities allowed him, his generosity and his love of his land and his people.

"He died on March 22nd, 1926, and it was to be present at the installation of his eldest son as his successor that Colonel Bailey, the Political Officer for Sikkim, Tibet and Bhutan (accompanied by the Hon. Mrs. Bailey, Major Vance, I.M.S., and a small escort of soldiers from Gyantse in Tibet under Captain Sangster), proceeded to Panakha, the summer capital of Bhutan, at the end of February, 1927.

*Extracts have been made here from material supplied by Dr. Graham, which appeared in *The Statesman*, Calcutta, 3rd April, 1927, and in the *Kalimpong Homes Magazine*.

"Kumar S. Tobgay Dorji was our guide, philosopher and friend. He is the Deb Zimpon of Bhutan and the Bhutan Agent to the Indian Government. Like his father, the late Rajah Ugyen Dorji (a kinsman of the Maharajah and his chief henchman in unifying Bhutan) he is well known in the Darjeeling district, and a kinder or more unselfish travelling companion it would be hard to find.

"Panakha is not easy of access. There was the choice of two roads—either through Sikkim across the Jalep La (pass 14,390 feet) into Tibet (Chumbi Valley*), and thence over the Kyu and Ha Passes (13,100 feet) in Bhutan to Ha, the Bhutanese home of the Deb Zimpon, or from the south, entering Bhutan at Chamurchi in the Banarhat District of the Duars and thence over the Saili Pass (11,800 feet), which also leads to Ha.

"Those coming from Gyantse in Tibet naturally chose the way through the Chumbi Valley. Colonel Bailey, than whom few Europeans have had more experience of Himalayan travelling, and who with Mrs. Bailey had already travelled right across Bhutan, chose the Chamurchi route. I also followed through Chamurchi.

"The ordinary stages from Duars to Ha are eight, and they are fairly strenuous as there are deep valleys to cross as well as mountains to surmount. From Ha to Panakha there are six stages, during which three considerable passes have to be crossed, as the road leads from valley to valley down which run the sources of the rivers known in the plains as the Raidak and Sankos.

"The abounding hospitality of Bhutan and the artistry of the people were shown by the rest camps they prepared for their visitors. In some cases near a Castle or Jong fairly substantial wooden frame buildings were erected and decorated inside with artistic cloths and painting. Out in the country, bamboo houses were erected and the

*The Chumbi Valley, lying between Sikkim and Bhutan, is a well-watered valley covered with extensive forests. Although part of Tibet, yet it has its own dialect, and preserves customs entirely its own.

whole enclosed by a gracefully laced bamboo fence around which tree tops were planted to give the effect of a forest fringe.

"The Bhutan frontier is a very different place from what it was a few years ago because of the drastic and successful Prohibition Law Order by the Maharajah, enforced within a ten-mile limit along the whole Indian boundary. Formerly, there were many out-still grog shops on the Bhutan side which were centres of evil folk and sources of drunkenness for the Duars tea-garden coolies.

"The Bhutanese cordially agreed to remove the shops and offered to enforce a dry zone of ten miles on receiving an annual compensation of one lakh of rupees from the Indian Government, whose excise revenue in the plains is increased by the removal of the rival shops, and the tea-garden labour is saved from a temptation which helped to destroy its efficiency.

"It is an interesting experiment and may be an object lesson which will lead to a much wider application. Bhutan will not fail to be loyal to its side of the bargain, though it must not be supposed that the Bhutanese are teetotallers outside the ten-mile limit. They are far from that!

"Another important feature of the frontier is that in the lower region the population is almost exclusively Nepalese—those hardy Ghurkas who have overrun Sikkim and the Darjeeling district, and are now moving ever eastward. The Bhutanese themselves do not thrive below five thousand feet, and even that height is too low for them in summer time.

"It is not surprising, therefore, that they reserve all the higher country to themselves, while the Nepalese are free to cultivate the warmer zone, and some of their villages which we passed through showed careful farming.

"Just before we started there had been heavy falls of snow on the mountains, and long before we got to our

highest pass (Saili La) the ground was covered with snow, which increased the difficulties for man and beast by the sinking in the soft snow or by the slipping on the surface of the previous day's melted snow.

"The road over Saili Pass itself was only possible because the Deb Zimpon had sent a staff of men to keep it open with spade and shovel, and to tread it hard under foot. The effect in the sunlight of the snow clinging to the forest trees, rhododendron, pine, larch, spruce, silver fir, was exquisitely beautiful.

"At Ha and at Paro (the next stage further east) we came across specimens of those *Jongs* or castles which embody the feudal system. Each section of the country has its Jong in which the district ruler lives. That at Paro is one of the strongest—a massive stone structure built for strength on the side of the river, supported from behind by three strong towers placed high up the mountain side to guard the roads leading to the Jong.

"Within the walls is housed a large population of officials and servants and soldiers and lamas. Between the two courtyards of the laity and the clergy is the central 'keep,' which is the dominant feature, and towers above the other buildings. The chapel is a large, lofty, handsome and highly decorated apartment.

"There are throughout the land numberless monasteries built on commanding positions, some of them occupying almost inaccessible sites on mountain sides and tops.

"The walls of the ordinary cultivators' houses in the north of the country are built of earth, roofed with long wooden shingles kept down by stones laid on them. They are of two stories with an open attic under the roof for storage and for drying meat. The front wall of the second story is filled in with wood, often decorated, in which the windows are cut in an attractive style, and on one or more of the other walls is often placed an overhanging wooden balcony.

"Our entry into the capital was a wonderful experience. The night before we had encamped at Lometsawa at the head of a valley leading down to the capital, almost ten miles off. For days we had tokens of hearty welcome, and touches of charming hospitality, in the baskets of fruit and messages sent out by the Maharajah to meet us. At intervals in the valley refreshments awaited us. The Dharma Raja (the spiritual ruler of Bhutan) had provided tea (buttered drink more of the nature of soup), and saffron-coloured, buttered and sweetened rice and oranges, about six miles out, and three miles further on, we met two dancers sent by him.

"More artistically dressed figures it is hard to imagine. Bright blue Bokhus (upper garments) to the knee, yellow silken scarves draped across the chest from the shoulders, yellow silken head-dresses bound on the forehead with metal clasps and hanging down the back in graceful folds and lined with red which showed an effective contrast when they began to dance. Long silver-sheathed swords were slung crosswise behind. From the right side hung tassels of blue and red, and from both sides white yaks' tails. Over the face fell a fringe of black cords. In the right hand was a small double hand-drum, beaten by knots on the ends of attached leathern strings. They danced together in front of the procession on the narrow road, with graceful swaying movements of the arms and hands, and, as they revolved with inward swing of the leg, showing wonderfully developed calves, and quick upcast of the bare foot above the knee, they gave a strong suggestion of physical strength and vigour—now turning in unison and then rushing forward or back towards the company.

"In front of them marched, perforce in single file, the band, comprising two drums and two gongs, and two gaily dressed trumpeters (or better "tooters") with long silver horns. Behind the dancers rode Colonel and Mrs. Bailey and the other visitors, and the colour effect was heightened

by the gay colours of the mules' trappings and the red and green uniforms of the syces and chaprassis. And behind came the Frontier Force Rifles and a string of camp followers: all this in the most glorious physical setting.

"The narrow road is cut out of a steep mountain side clothed not with a thick forest but studded park-like with *pinus longifolia* glistening in the soft sunlight; away down below us flowed the river which, on the plains, becomes the Sankos and divides Bengal from Assam, fringed with rice terraces that spoke of fruitful soil and laborious husbandry; at every turn new views presented themselves of vast amphitheatres, formed by the great mountain sides rising all around and here and there crowned with dazzling snow. A mile from Panakha we dismounted at a graceful, circular unroofed bower of branches for rest and refreshments, and the offering of those complimentary salutations which the Bhutanese pay with pretty and pleasing grace!

"Then the Scots among us (not an inconsiderable quota!) had one of the thrills of their lives. Two burly, kilted Bhutanese led for a time the procession with the bagpipes, and seldom could the strains of the 'Cock o' the North' have so stirred the blood of ardent Northerners, one of whom interpreted the impression forcibly by saying: 'I feel as if I could do and dare anything!'

"A second thrill awaited us further down. On the brow of the last turn before we came in sight of Panakha Castle were lined up a number of the Maharajah's soldiers, with our friend Deb Zimpon Tobgay Dorji arrayed in his red official toga in front. Words fail me to describe the blaze and the beauty of that line of brilliant colour and quaint old-world accoutrement of the soldiers, whose Chinese silken dresses, knee deep and girdles at the waist, were of many different hues, blue and scarlet and yellow, green and plum and coral. Their yellow silken head-dresses, which would make a fortune in fashionable

London circles, fell as a protection over neck and shoulders. A circular covered wooden shield, with metal bosses, was slung across the back. Each carried two handsome swords in chased silver sheaths, one for immediate action, and the other wrapped up in an artistic broadcloth bag held in reserve. Colonel Bailey inspected and commended the gloriously brilliant line, and then came the final thrill.

"As we rounded the corner with the combined bands and the troops in blazing silks in front, and the dusky line of Sikh soldiers clad in khaki in our rear, the great mediæval Panakha Jong burst into view, set as it is for strength and safety on a tongue of land at the junction of two rivers, with its high, massive, dominating central keep and its entrances formed by two remarkable cantilever, roofed-in wooden bridges over the two rivers, each guarded at either end by a strong stone tower. In the background were wooded mountains, in parts lit up with patches of snow reflecting the rays of the afternoon sun. As we descended, the road became steep and rough, but the procession did not break. It felt itself to be a living thing conscious of the glory of the hour. Down, down, down we went, riding under the arches of the big approach building, up and down the stone steps leading to and from the bridge, past the Castle to the extensive visitors' Camp, where the Maharajah was waiting to receive us. Huge crowds (for Panakha) lined the roadsides and occupied every available vantage point around and within the Jong, some even clinging to the roof of the central keep.

"And then the final stretch along the straight avenue to the Camp, the people eager and pressing and restless as a British crowd to see a State procession. On dismounting, we walked along a carpeted path to salute the Maharajah, who stood to receive us with his brothers and other close relations. We followed the pretty Bhutanese custom of presenting to them scarves and receiving others in return. A more private reception followed in the central

house of the Camp built for the Political Officer, where His Highness gave us the usual light refreshments. Thereafter he took luncheon with Colonel and Mrs. Bailey, and before the meal was ended the official ice was broken and we were all one happy family.

"In the 'Lands of the Thunderbolt' Lord Ronaldshay, after describing another such procession, fitly describes its effect on British folk: 'The whole ride to Paro was, in fact, dramatic beyond our wildest expectations, and must have provided just such a spectacle as did the concourse of Knights and their Squires which made its way to the meadow at Ashby-de-la-Zouche, made famous by the deeds of chivalry of Ivanhoe, Le Noir Fainéant, and other goodly Knights.'

"We had two restful days at Panakha to get acquainted with the people and the surroundings, before the big ceremony on the 14th of March. At 8.0 a.m. there was an interesting and significant, more private function. Bhutan is in theory a dual monarchy, temporal and spiritual, and there is a 'Dharma' (religious) Rajah as well as the political head. The present Dharma Rajah, a young man of twenty-four named the Shabdung Rimpochi, is too an hereditary ruler, but in a very different sense from the other. He and all who hold his office are supposed re-incarnations of the first Shabdung Rimpochi, who lived hundreds of years ago, and was the founder of the lamaistic religion in Bhutan. He was consequently one of the two chief figures in the proceedings. The Maharajah went to give his recognition to the spiritual ruler within his Kingdom. We followed to a room with an altar in it, but he went alone into an inner room in which it was said there were relics of the first Shabdung Rimpochi, and when he came back to the outer room he was wearing the scarf of his royal state. After an interval the present Shabdung joined him. Both stood before the altar and bowed three times to the ground, after which the Shabdung, standing,

offered a prayer. The Shabdung's mat was then removed to the inner room which the Maharajah and he again entered, and they remained there for a considerable time. In the interval those of us in the outer room (now increased by a number of chief lamas with what looked like black Geneva gowns over their red dresses) were regaled with refreshments. When the Maharajah and the Shabdung re-emerged, they went in procession to the large Hall for the public ceremony.

"From the Camp there came another procession which vied in colour and circumstance with that of the entry into Panakha. If anything, it was more impressive as the Political Officer and those with him were now also in their official uniforms. We dismounted at the main entrance of the Castle, and ascended the broad, steep wooden ladder, which is a feature of the Jongs, to the Eastern Courtyard, and thence to the Hall with the dancers in front. On the raised dais behind an extemporized altar sat the Maharajah and the Shabdung Rimpochi, with Colonel Bailey on the Maharajah's right and the present and former Head Lamas of Panakha on the Shabdung's left. The European guests had seats between the pillars of an aisle at right angles to the dais and opposite to them were a number of richly dressed, important lamas.

"The space between was left free for the offering of homage by the chief people and the presentation of gifts. These indeed were the main items of the function. The Hall was closely packed by people standing, and so was the gallery above, where the sound of the flagellator's whip told of some of the audience requiring to be kept in order! The presents brought by the Political Officer from the Indian Government were first of all presented, and a goodly miscellaneous collection they were. Then the chief officers of the country and the representatives of the lamas, too, brought their offerings in order of precedence, each first of all making obeisance and then flying to its

full the long presentation scarf with a precision gained from much practice and with a grace equal to that displayed by the débutantes at a Western levée. The scarves were then taken by an official and placed in front of the Maharajah. The placing of the actual gifts was not without a dramatic element. A great bundle of cloths would be thrown on the floor with a tremendous thump, and then the assistants with wonderful alacrity would unroll it and cast it on the heap in front so as to display the variety and richness of the contents—the gay silks coming out on the top. And so the great space in front was gradually filled with presents of heterogeneous kind. Bags and bags of grain and bundles of iron, and other more prosaic offerings, were thrown seemingly helter-skelter upon the miscellaneous dump. Baskets of flesh and other edibles added to the grand total, though not to the pleasantness of odour. A number of horses were included in the gifts brought by a kazi representing the Maharajah of the neighbouring State of Sikkim, as well as by others, but those were not represented in the Hall. It was an amazing scene, and intensely interesting to the onlookers as well as thoroughly enjoyed by the officers.

"Colonel Bailey then handed to the Maharajah the insignia of C.I.E., and thereafter the usual congratulations, refreshments, dinners and dances brought to an end a memorable function.

"One came away with a spirit of hopefulness for the future of Bhutan. It is a goodly land, and has great possibilities. In its new ruler it has a young man of twenty-two years of age who, in mind and mien and earnest outlook on life, has it in him to lead his country far on its way to the realization of a noble future. It will be to us a pleasure and privilege to do what in us lies to cheer him on as he undertakes the heavy and anxious burden he will have to bear."

Chapter Five

THE BALIPARA AND SADIYA FRONTIER TRACTS

IT IS NOT GENERALLY REALIZED that between the western frontier of Bhutan and the Brahmaputra River (here called the Dihang) is an almost unknown stretch of two hundred miles of wild mountainous country. This stretch of frontier, known as the Balipara and Sadiya Frontier Tracts, fronts a region of Tibet inhabited by warlike tribes about whom very little is known. This land of mountains is intersected by deep valleys down which rushing rivers debouch into the Assam Valley. The hills behind Balipara are inhabited by the Akas, Daphlas, Miris and others. Those who have approached the plains, although animists, have been to some extent Hinduized, and among the Miris especially the work of evangelization has been making great progress. A mass movement among these people is not improbable.

In the Balipara field of the American Baptist Mission there is one Garo Church and one Mins Church. The Garos are immigrants from the Garo Hills, and the Mins are the Mins of the plains. There is no work anywhere actually among the hills. Miss Firth of the Canadian Christian Mission worked for many years among these tribes which were approachable in the foothills, and her work is now being carried on by Indian Christians of the Baptist Convention.

At Goalpara the Santal Mission of the Northern Churches carries on work with a foreign staff of nine, but again it does not touch the hill peoples. In Balipara in the Darrang district there is an Indian worker of the German Evangelical Lutheran Church. At Tezpur in the same district there is one worker of the Church of Eng-

land, while at Lakhimpur the American Baptists have three workers and the German Evangelical Lutherans one. In the Lakhimpur district is situated Dibrugarh where there are three workers of the Church of England. These missions, however, while near the frontier and well placed for work among the nearer hill peoples, are engaged in work among the people of the plains, both Hindus and Muslims.

The Sadiya frontier tract is still more remote, the village of Sadiya being at the end of the railway. It stands on a high grassy plain surrounded on three sides by hills. The American Baptists maintain a mission here. It has been difficult to keep this station (as well as several of the others mentioned) at full strength owing to straitened finances during recent years. At times only a native worker has been in residence. The Dihang (or Brahmaputra) rushes down near the town from the country of the savage Abors. In 1839 the Khamtis rose and killed off the garrison and Col. White its commander. Government maintains to-day a permanent post in the Dihang Valley at Pasighat. The Abors are treacherous and warlike, and although punished by an expedition of 1912, for the murder of two British officers, it is not considered safe by the political officers to allow anyone to enter the country. This valley was explored in 1913, but was not occupied by the British. No one is allowed to go beyond Pasighat.

In 1927-8 an expedition was organized to visit the valley and started out from Pasighat. Captain F. Kingdon Ward who accompanied the expedition tells the story of this visit.*

"From the narrow shelf where the post crouches between the river and the hills we plunged headlong into the evergreen jungle, and immediately began to climb. The weather was fine, and from the spurs which buttress the lofty hills we had wonderful views up and down the

The Times, 31st January 1929.

corrugated valley. At one point we stood on a bluff overlooking the river and could see fish loafing in the cold green depths two hundred feet below us. On the third day we reached Kebang. The last blockhouse stands in a clearing on the cliff, at the end of the mule path. Just above this point the Dihang widens out and can be crossed by raft, the path continuing up the left bank. From Pasighat for a day's march we had been in administered territory, whence, as far as Kebang, the valley is under loose political control. Yet immediately across the river is independent territory, where savage tribal warfare was being waged within sight and sound at the time of our visit. But no Englishman is allowed to cross the 'inner line' beyond Kebang without an escort.

"It took most of a day to raft the troops, coolies, and supplies across the river, where a perimeter camp was built. On the river bank is the grave of Dr. Gregorson, who, according to the inscription, was murdered 'near this spot' on March 30, 1911. From here onwards we were in 'enemy' territory. The path was so narrow that we had to march in single file, the sepoys with fixed bayonets guarding the long line of transport coolies. Communication between the advance and rear guards was by whistle, but so thick was the jungle that it was impossible to throw out flank guards, except when the column halted. At the foot of the hill on which stands the village of Komsing, screened by clumps of bamboo, screw pines, and jack-fruit, a perimeter camp was established, and here we prepared to spend several days.

"On arrival we were met by the Gams, their lean figures wrapped in scarlet blankets, with cane helmets on their heads and spears in their hands; later we walked up the hill to the village of Komsing.

"Beyond the highest huts there was an open space, and here, in the shade of a solitary tree, the Political Officer held a council with the Gams. It was a striking scene, on

the edge of the Empire, the Political Officer seated in the midst of those white-headed old warriors talking to them easily and persuasively in their own tongue, joking with them, but under the veil of friendship and laughter never failing to impress on them that the displeasure of the *sircar* was not to be lightly incurred; and around the group the sepoy guard stood leaning carelessly on their rifles, alert for the least hint of trouble. Outside the circle of elders, in the hard light, stood the young bucks of the village, fierce-looking men armed with long knives in wooden sheaths, or with bows; and all about wandered *mithan* and pigs and fowls. Close by was a large heap of stones surrounded by a bamboo fence; and on one stone, built into the mound, the following inscription was cut: 'Near this spot was murdered Noel C. Williamson, March 30, 1911.'

"It was a drowsy afternoon and the village, wrapped in sunshine, looked very peaceful. So, too, it may have looked on that fatal March afternoon seventeen years before, when Noel Williamson, eager to unravel the mystery of the falls, was treacherously cut down from behind by Kebang Abors, perhaps at this very spot. The tragedy was made more poignant by the fact that the two officers were murdered on different days, Dr. Gregorson having stayed behind at the ferry with fever. Williamson had been told that from a high spur just ahead he would be able to look down on to the Dihang and with his eye follow its course through the Abor Hills. But with the solution of this age-old problem apparently in sight came the end. His murder paved the way for the unravelling of the riddle, and how far Williamson really was from his goal, at Komsing, only became clear later. It is easy to be wise after the event; even so, no big river that the writer has ever seen looked less like pouring over a cliff than does the Dihang in the Abor Hills. Approaching the great gorge from the Tibetan plateau, however, where the mile-

wide Tsangpo gathers itself up to batter a way through the ring of snow mountains which threatens to envelop it, a different impression is gained. From the profound depths of the gorge one might almost believe that round the next cliff the raging river finally disappeared into a bottomless pit.

"One thinks of the Abors, filtered out from the migrating swarms of Asia by the tangled web of mountain and forest which lies between the cold plateaux of Central Asia and the fertile plains of India, as uncouth savages. Their record is bad; yet they are far from being savages. Even apart from their elaborate religious ceremonies, the outward and visible sign of their sagacity and civilization is to be found in their well-built huts, sometimes six hundred or eight hundred to a village, in their warm, gaily coloured clothing and well-wrought ornaments, their weapons, domestic animals, and agriculture. But in nothing is their skill so manifest as in the construction of bridges. Whereas most of the jungle tribes are content with a single bamboo rope stretched across a lesser river, precariously suspended, from which the traveller, taking his life in his hands, must painfully haul himself from one bank to another, or at best with a cane hammock bridge, the Abor constructs over the mighty Dihang a tubular cane suspension bridge wrought with the cunning of the spider. There is such a bridge below the ferry at Kebang, where the river narrows to about two hundred yards; but the total length of the bridge, allowing for sag and for the overlap up each cliff, is about 800 feet. The bridge is in the form of a narrow hammock, but the central portion is converted into a tube by means of cane rings placed at intervals; and the sense of security thus given is needed, for the wind, driving through the gorge, blows the bridge on to its side, and the whole structure sways and wriggles underfoot like a live thing. Suspended one hundred feet above the river in the middle, thousands of feet of rattan

being used in its construction, this monstrous piece of engineering marks the utmost skill in jungle craft."

How often has it been true that where the soldier and the administrator has failed the Christian missionary has succeeded! In many an island of the South Seas are to be found the graves of those who perished for the Gospel's sake. It may be that similar sacrifice is the only solution of the problem of the Abors. "Who shall go for us?" European or Indian, it matters not, if only the Gospel of the lowly Jesus is preached among and believed by these people, who in turn might easily become bearers of the evangel to the remote fastnesses of these wild mountains.

PART FOUR

APPENDICES

Missionary Societies

The Muslim Frontier :

I. Baluchistan.
II. North-West Frontier Province.
III. Kashmir and Jammu.

The Hindu-Buddhist Frontier :

IV. Chamba State.
V. Kangra District—
(1) Lahul.
(2) Spiti.
(3) Kulu.
VI. Simla Hills—
(1) Simla District.
(2) Simla Hill States.
(3) Simla Foothill States.
VII. United Provinces, the Kumaon Hills—
(1) Almora.
(2) Naini Tal.
(3) Garhwal.
Indian State—
(4) Tehri-Garhwal.

The Buddhist-Hindu Frontier :

VIII. Nepal.
IX. Sikkim.
X. Darjeeling, Kalimpong and the Duars.
XI. Bhutan.
XII. Balipara and Sadiya Frontier Tracts.

XIII. Summary of Statistics.
XIV. Mission Stations.
XV. Roman Catholic Missions.
XVI. The Bible in the Himalayas. *The Rev. R. Kilgour, D.D.*
XVII. Directions for Mission Study Groups.

INDIAN FRONTIER LANDS

Missionary Societies

American Baptist Foreign Missionary Society ..... A.B.F.M.S.
Assemblies of God ..... A.G.
Australian Nepalese Mission ..... A.N.M.
Central Asian Mission ..... C.A.M.
Christian and Missionary Alliance ..... C.M.A.
Christian Missions in Many Lands ..... C.M.M.L.
Church Missionary Society ..... C.M.S.
Church of England Zenana Missionary Society ..... C.E.Z.M.S.
Church of Scotland Mission ..... C. of S.
Danish Pathan Mission ..... D.P.M.
Free Church of Finland Mission ..... F.C.F.M.
Independent ..... Indept.
Methodist Episcopal Church ..... M.E.C.
Missionary Society of the Church of Canada ..... M.S.C.C.
Moravian Mission ..... Mor. M.
New Zealand Presbyterian Mission ..... N.Z.P.M.
North-West India Mission ..... N.-W.I.M.
Regions Beyond Missionary Union ..... R.B.M.U.
Salvation Army ..... S.A.
Scandinavian Alliance Mission of North America ..... S.A.M.N.A.
Seventh-Day Adventists ..... S.D.A.
Society for the Propagation of the Gospel ..... S.P.G.
Synod of the United Presbyterian Church of the Panjab .... S.U.P.P.
Tibetan Mission ..... T.M.
United Presbyterian Church (U.S.A.) ..... U.P.M.

Note on the 1931 Census Figures

The population of India has increased by 10.2 per cent. during the last decade, that is, by 32,508,029. It is interesting to note that this increase has been greater in the native states where it has been 12.3 per cent. than in British India where it has been 9.55 per cent.

These new figures, so far as they affect the areas surveyed in this book, are recorded below. Throughout the book the addition or subtraction of the percentages noted below will correct the 1921 figures used. The increases in certain parts of the North-West Frontier Province have been cancelled by a loss in population of three-quarters of a million in the Peshawar district.

	1931 Population	Increase or Decrease	
			Per cent.
Baluchistan	867,211	+ 67,586	+ 8.4
North-West Frontier Province	4,682,685	− 393,791	− 7.7
Kashmir and Jammu	3,645,339	+ 324,821	+ 9.7
Chamba	146,862	+ 4,995	+ 3.5
Lahul, Spiti and Kulu	80,185	— 600	− 0.74
Simla District	36,848	— 8,479	− 18.7
,, Hill States	431,800	+ 27,082	+ 6.6
,, Foothills	512,425	+ 34,581	+ 7.2
Kumaon District—			
(1) Naini Tal	277,243		
(2) Almora	583,428	+ 102,367	+ 7.8
(3) Garhwal	534,095		
Tehri-Garhwal	349,524	+ 31,110	+ 9.7
Nepal	5,600,000	—	—
Sikkim	81,721	—	—
Darjeeling District and Duars	550,000	+ 50,000	+ 10.0
Bhutan	250,000	—	—
Sadiya	53,279	+ 13,748	+ 5.4
Balipara	5,149	+ 1,830	+ 4.2
Totals	18,700,640	+ 224,160	+ 1.2

THE MUSLIM FRONTIER

APPENDICES I-III

MISSIONARY SOCIETIES AT WORK IN BALUCHISTAN, NORTH-WEST FRONTIER PROVINCE, KASHMIR AND JAMMU

I. *Baluchistan :*

Christian and Missionary Alliance ..... C.M.A.
Church Missionary Society ..... C.M.S.
Church of England Zenana Missionary Society .... C.E.Z.M.S.

II. *North-West Frontier Province :*

Central Asian Mission ..... C.A.M.
Church Missionary Society ..... C.M.S.
Church of England Zenana Missionary Society .... C.E.Z.M.S.
Danish Pathan Mission ..... D.P.M.
Independent ..... Indept.
North-West India Mission ..... N.-W.I.M.
Synod of the United Presbyterian Church, Panjab .... S.U.P.P.
United Presbyterian Church (U.S.A.) ..... U.P.M.

III. *Kashmir and Jammu :*

Assemblies of God ..... A.G.
Central Asian Mission ..... C.A.M.
Church Missionary Society ..... C.M.S.
Church of England Zenana Missionary Society .... C.E.Z.M.S.
Church of Scotland Mission ..... C. of S.
Moravian Mission ..... Mor. M.
Society for the Propagation of the Gospel ..... S.P.G.

APPENDIX I

BALUCHISTAN

(*a*)

District	Area: Sq. Miles.	Population	Density per Sq. M.	Towns	Villages	Work
Las Bela	7,132	50,696	7.1			
Kelat States :						
(*a*) Sarawan ..	5,230	60,000	11.4			
(*b*) Jhalawan ..	20,795	80,000	3.8			
(*c*) Kachhi ..	4,060	90,000	22.1	3	2,187	No Missionary Work
(*d*) Mekran ..	23,269	60,000	2.5			
(*e*) Dombki-Kaheri	1,359	18,000	13.2			
(*f*) Kharan ..	18,565	20,000	1.0			
Total	73,278	328,000	4.4			
British Territory.						
Quetta-Pishin ..	5,220	137,082	26.0	3	406	C.M.S. C.E.Z.M.S. C.M.A.
Loralai	7,525	82,473	10.9			
Zhob	10,315	56,668	5.4			
Bolan	353	3,618	10.2			
Chagai	19,622	21,343	1.0	3	1,100	No Missionary Work
Sibi (Administered) Mari Bugti (Unadministered) ..	11,193	119,464	10.6			
Grand Totals ..	134,638	799,344	5.4	9	3,693	

(*b*)

District	Mission	Date of Origin	Foreign Workers				Indian Workers		
			Men	Wives	Women	Total	Men	Women	Total
Quetta-Pishin (Area, Square Miles: 5,220. Population: 137,082. Density: 26.2)	C.M.S.	1886	2	2	2	6	5	1	6
	C.E.Z.M.S.	1895	—	—	4	4	—	15	15
	C.M.A.	1929	2	2	—	4	5	4	9
	3	—	4	4	6	14	10	20	30

(*c*)

District	Mission	Hospitals or Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
					Boys	Girls		
Quetta-Pishin	C.M.S.	1 H, 1 D	93	2	75	14	1	626
	C.E.Z.M.S.	1 H	80	4	—	96	—	—
	C.M.A.	1 D	—	1	30	—	4	265
	3	2 H, 2 D	173	7	105*	110*	5	891

*60 Christian boys; 14 Christian girls.

APPENDIX II

North-West Frontier Province

(a)

Districts

District	Area: Square Miles	Population	Mission	Date of Origin	Foreign Workers			Indian Workers				Hospitals or Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
					Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
Hazara ..	2,985	622,349	U.P.M.	1921	2	2	1	5	2	2	4	—	—	1	2	23	—	96
			N.-W.I.M.	1919	3	—	1	4	—	—	—	—	—	—	—	—	5	—
Peshawar ..	2,607	907,367	D.P.M.	1903	1	1	4	6	—	14	14	1 H.	77	1	2	26	—	—
			C.M.S.	1854	3	3	2	8	17	—	17	1 H.	113	2	517	—	—	1,000
			C.E.Z.M.S.	1882	—	—	2	2	—	7	7	—	—	2	114	—	—	—
			C.A.M.	1895	2	—	2	4	9	1	10	—	—	3	45	—	8	546
																		1,539*
			Y.M.C.A.	1914	1	—	—	1	—	—	—	—	—	—	—		—	—
Kohat ..	2,694	214,123	S.U.P.P.	—	—	—	—	—	2	—	2	—	—	1	20	—	—	173*
			Indept.	—	1	—	2	3	—	—	—	—	—	—	—	—	—	—
Bannu ..	1,675	246,734	C.M.S.	1865	2	2	6	10	43	5	48	2 H	148	1	416	—	—	98
Dera Ismail Khan ..	3,458	260,767	C.M.S.	1862	4	3	2	9	14	—	14	1 H., 1 D.	48	1	644	—	—	100* 203
																		190*
			C.E.Z.M.S.	1884	—	—	3	3	—	5	5	1 H.	50	—	—	—	—	—
5	13,419	2,251,340	9	—	19	11	25	55	87	34	121	6 H., 1 D	436	12	1,760	49	13	3,945

*Mass-Movement Christians (2,002).

APPENDIX II (*continued*)

(*b*)
Tribal Areas

Division	Population	Missions
Hazara ..	146,656	Nil
Peshawar ..	1,034,015	Nil
Kohat	116,600	Nil
Bannu	11,034	Nil
Dera Ismail Khan ..	31,249	Nil
5	1,339,554	—

(*c*)
Agencies

Division	Population	Missions
Malakand (Dir. Swat. Chitral)	865,860	Nil
Khyber ..	227,109	Nil
Kurram ..	103,142	Nil
Tochi ..	138,859	Nil
Wana	150,612	Nil
5	1,485,582	—

(*d*)
Summary

	Area: Sq. Miles	Population	Density per Sq. M.	Towns	Villages	Christians
(*a*) Districts ..	13,419	2,251,340	168	19	3,356	3,945
(*b*) Tribal Areas ..	25,500	1,339,554	110	—	—	—
(*c*) Agencies ..		1,485,582				
	38,919	5,076,476*	130	19	3,356	3,945

*The 1931 census shows a net decrease of 393,791 or 7·7 per cent. This is due to a decrease of three-quarters of a million in the Peshawar area owing to the recent disturbances.

APPENDIX III

KASHMIR AND JAMMU

(1930)

(*a*)

District	Area: Square Miles	Population	Mission	Date of Origin	Foreign Workers				Indian Workers			Hospitals or Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
					Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
Jammu ..	1,147	334,834	S.P.G.	1884	—	—	—	—	2	—	2	—	—	—	—	—	—	512
			C. of S.	1888	1	1	—	2	4	—	4	—	—	2	220	10	21	700
Kathua ..	1,023	154,209	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Udhampur	4,399	218,261	,,	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Riasi ..	1,833	224,589	,,	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Mirpur ..	1,583	318,971	,,	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Bhadarwah Jagir ..	553	37,614	,,															
Punch Ilaqa	1,627	351,781	A.G.	1929	2	2	—	4	—	—	—	—	—	—	—	—	—	—
Kashmir N.	3,317	502,490	C.A.M.	1916	2	—	—	2	4	—	4	—	—	4	100	—	8	85
Kashmir S.	2,814	688,487	C.M.S.	1863	5	5	4	14	—	—	—	1 H.	298	9	1,477	129	—	38
			C.E.Z.M.S	1888	—	—	3	3	—	11	11	1 H.	32	2	—	97	—	—
Muzaffarabad	2,402	216,109	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Ladakh ..	45,762	183,476	Mor. M.	1857	2	2	—	4	8	4	12	1 H., 1 D.	16	4	40	17	3	94
Gilgit ..	3,118	28,706	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Frontier Ilaqas ..	14,680	60,991	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
13	84,258	3,320,518	7	—	12	10	7	29	18	15	33	3 H., 1 D.	346	21	1,837	253	32	1,429

The population of Kashmir and Jammu according to the 1931 census has increased by 324,821, or about 10 per cent. An addition of 10 per cent. therefore to the above populations will bring these figures up to date.

APPENDIX III (*continued*)

(*b*)

(1) State and Natural Division	Area	Population	Density
Kashmir Province	84,258	3,320,518*	39
Sub-montane Tract	2,613	648,193	248
The Outer Hills	9,552	992,066	104
The Jhelum Valley	8,533	1,407,086	165
The Indus Valley	63,560	273,173	4
	84,258	3,320,518	39

(2) The total number of Christians in Jammu and Kashmir State is 1,634.* These are divided as follows :—

	European	Anglo-Indian	Indian
Presbyterian	13	5	797
Anglican Communion	204	21	283
Protestant (Unsectarian)	11	9	103
Minor Protestant	1	—	65
Methodist	—	—	1
Lutheran Catholic	—	1	—
Roman Catholic	26	12	32
Sect not returned	14	—	36
	269	48	1,317

Christians, therefore, form only .04 per cent. of the population.

(3) This table shows the total number of literates per thousand males :—

Religion	Age 15-20	Age above 20
Christian	243	304
Sikh	204	256
Hindu	158	151
Buddhist	26	93
Mussulman	24	28

*Census 1921 Figures. The 1931 census shows that there has been about ten per cent. increase during the last decade.

HINDU-BUDDHIST FRONTIER

APPENDICES IV-VII

MISSIONARY SOCIETIES AT WORK IN CHAMBA, LAHUL, SPITI, KULU, SIMLA DISTRICT, SIMLA HILL STATES, SIMLA FOOTHILL STATES, ALMORA, NAINI TAL, GARHWAL AND TEHRI-GARHWAL

Chamba :
Church of Scotland ..... C. of S.

Lahul :
Moravian Mission ..... Mor. M.

Spiti :
Nil.

Kulu :
Missionary Society of the Church of Canada ..... M.S.C.C.

Simla District :
Cambridge Mission ..... C.M. (S.P.G.)
Christian Missions in Many Lands ..... C.M.M.L.
Church Missionary Society ..... C.M.S.

Simla Hill States :
Moravian Mission ..... Mor. M.
Salvation Army ..... S.A.

Simla Foothill States :
Missionary Society of the Church of Canada ..... M.S.C.C.
New Zealand Presbyterian Mission ..... N.Z.P.M.

Kumaon Division (U.P.) :
Methodist Episcopal Church ..... M.E.C.
Seventh-Day Adventists ..... S.D.A.

Tehri-Garhwal :
Tehri Anjumàn-i-Basharat ..... T.A.-i-B.

APPENDIX IV

Chamba State

(Area : 3,216 Square Miles. Population : 141,883)†

District	Mission	Date of Origin	Foreign Workers				Indian Workers			Hospitals or Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
			Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
Chamba	C. of S.	1863	1	—	2	3	6	4	10	2 H.	—	5	140*	151*	2	64

*Six of these are Christians. †The population in 1931 shows an increase of 4,995 or 3.5 per cent.

APPENDIX V

Kangra District of the Panjab

District	Area : Square Miles	Population	Density per Square Mile	Mission	Date of Origin	Foreign Workers				Indian Workers			Hospitals or Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
						Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
Lahul ..	1,764	8,000	4.0	Mor. M.	1854	1	1	—	2	3	—	3	—	—	1	16	—	2	66
Spiti ..	2,155	3,231	1.4	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Kulu ..	1,054	68,954	65.4	M.S.C.C.	1929	1	1	—	2	2	—	2	—	—	—	—	—	1	—
3	4,973	80,185*	16.1	2	—	2	2	—	4	5	—	5	—	—	1	16	—	3	66

*The population shows a slight decrease in the 1931 census.

APPENDIX VI

Simla District

District	Area in Square Miles	Population	Density per Square Mile	Mission	Date of Origin	Foreign Workers				Indian Workers			Hospitals and Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
						Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
Simla District	101	45,327	448.7	C.M.M.L.	1916	2	2	—	4	2	—	2	—	—	—	—	—	2	75
				Baptist	1865	—	—	—	—	1	—	1	—	—	—	—	—	—	100
				C.M.S.	1845	—	—	—	—	9	—	9	—	—	1	68	115	3	460
				C.M. (S.P.G.)	1885	—	—	2	2	—	3	3	—	—	1	—	63	—	—
				Y.M.C.A.	—	1	—	—	1	—	—	—	—	—	—	—	—	—	—
				Y.W.C.A.	—	—	—	2	2	—	—	—	—	—	1	—	25	—	—
				6	—	3	2	4	9	12	3	15	—	—	3	68	203	5	635
Simla Hill States :—																			
Bashahr	5,489	404,718	73.37	Mor. M.	—	—	—	—	—	—	—	—	—	—	—	—	—	1	50
Kumharsain				S.A.	—	1	1	1	3	2	—	2	1 D.	—	2	19	11	3	143
				2		1	1	1	3	2	—	2	1 D.	—	2	19	11	4	193
Simla Foothill States :																			
Bilaspur ..	448	98,000	218.7	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Suket ..	420	54,328	129.3	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Sirmur ..	1,198	140,448	117.7	N.Z.P.M.	1900	—	—	—	—	1	1	2	—	—	1	20	4	1	13
Mandi ..	1,200	185,048	154.2	M.S.C.C.	—	—	—	—	—	1	—	1	—	—	—	—	—	1	Pioneer
				S.A.	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	3,266	477,824	145.0	3	—	—	—	—	—	2	1	3	—	—	1	20	4	2	13
Grand Totals	8,856	927,869	104.	10	—	4	3	5	12	16	4	20	1 D.	—	6	107	218	11	841

APPENDIX VII

Kumaon Division of the United Provinces

District	Area in Square Miles	Population †	Density per Square Mile	Mission	Date of Origin	Foreign Workers				Indian Workers			Hospitals and Dispensaries	Beds	Schools	Scholars		Villages* in which Christians live	Christian Community
						Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
Almora ..	5,389	530,338	98.4	M.E.C.	1926	4	3	9	16	65	106	171	1 H, 1 D.	5	18	956	596	40	3,666
Naini Tal ..	2,721	276,876	101.7	M.E.C.	1858	2	1	1	4				—	—	3	387	125	15	
Garhwal ..	5,612	485,186	86.4	M.E.C.	1865	1	1	3	5	44	48	92	2 D.	—	8	640	86	5	1,561
				S.D.A.	1910	1	1	—	2	8	—	8	—	—	1	120	1	1	15
Totals ..	13,722	1,292,400	94.1	2	—	8	6	13	27	117	154	271	1 H., 3 D.	5	30	2,103	808	61	5,242

United Provinces States

Tehri-Garhwal	4,180	318,414	76.1	T.A.-i-B.	—	—	—	2	2	—	3	3	1 H.	—	—	—	—	3	10
Grand Totals	17,902	1,610,814	89.9	3	—	8	6	15	29	117	157	274	2 H., 3 D.	5	30	2,103	808	64	5,252

*Total number of villages. Almora 5,093; Naini Tal 1,344; Garhwal 3,387; Tehri-Garhwal 2,736.
†The 1931 census shows the following increases in population: Almora 53,090; Naini Tal 368; Garhwal 48,909 Tehri-Garhwal 31,110.

THE BUDDHIST-HINDU FRONTIER

APPENDICES VIII-XII

Societies at Work in Nepal, Sikkim, Darjeeling District, Bhutan and Frontier Tracts

VIII. *Nepal (Borders) :*
- Regions Beyond Missionary Union..... R.B.M.U.
- Church of Scotland..... C. of S.
- Australian Nepalese Mission..... A.N.M.

IX. *Sikkim :*
- Church of Scotland..... C. of S.
- Free Church of Finland Mission..... F.C.F.M.

X. *Darjeeling and Kalimpong Districts :*
- Church of Scotland..... C. of S.
- Free Church of Finland Mission..... F.C.F.M.
- Tibetan Mission..... T.M.

XI. *Bhutan (Borders) :*
- Church of Scotland..... C. of S.
- Scandinavian Alliance Mission of North America. S.A.M.N.A.

XII. *Frontier Tracts (Borders) :*
- American Baptist Foreign Missionary Society.... A.B.F.M.S.

APPENDICES VIII-XII

Country	Area in Square Miles	Population	Density per Square Mile	Mission	Date of Origin	Foreign Workers				Indian Workers			Hospitals and Dispensaries	Beds	Schools	Scholars		Villages in which Christians live	Christian Community
						Men	Wives	Women	Total	Men	Women	Total				Boys	Girls		
VIII. Nepal ..	54,000	5,600,000	103.7	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
IX. Sikkim ..	2,818	81,721	29.0	C. of S.	1886	—	—	1	1	24	1	25	7 D.	—	11	388	60	7	445
				F.C.F.M.	1891	2	1	3	6	4	1	5	3 D.	—	1	26	3	6	250
X.		†																	
Darjeeling	* 1,164	500,000	242.9	C. of S.	1830	1	1	3	5	41	15	56	—	—	60	1,359	340	80	766
Kurseong				,,	,,	1	1	1	3	22	18	40	—	—	14	279	382	—	547
				F.C.F.M.	1898	2	1	2	5	6	4	10	—	—	3	60	20	9	80
Kalimpong				T.M.	1899	1	1	2	4	3	—	3	—	—	1	17	5	1	30
				C. of S.		3	3	9	15	68	—	68	1 H., 9 D.	50	68	1,865	—	—	2,913
Duars ..				,,		2	2	—	4	34	—	34	—	—	10	343	—	—	5,145
XI. Bhutan ..	20,000	250,000	12.5	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
XII.		†																	
Balipara and	522	3,819	7.3	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Sadiya	389	39,531	101.6	Nil	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Frontier Tracts																			
6	78,893	6,475,071	79.3	3	—	12	10	21	43	202	39	241	1 H., 19 D.	50	168	4,337	810	103	10,176

*Not including Duars. †For increase of population (1931) see p. 162.

APPENDIX XIII

Introduction to Summary of Statistics

The area of these frontier lands is over four times that of Great Britain and has a population of only eighteen millions. The density of this population varies from 1.4 persons to the square mile in Spiti to 448.7 in the Simla district. It must be remembered, however that the average density in mountainous countries is misleading in that the people are congregated in the valleys and on fertile hillsides. They are thus not so difficult of access as the figures would indicate.

Twenty-one missions are at work in thirty-seven different areas, while four other missions occupy six separate areas on the borderlands of Nepal, Bhutan and the Assam Frontier. The number of missionaries in the different countries varies greatly. In five countries there are only two or three, and only five have more than ten. The two areas of the North-West Frontier and Darjeeling are the best occupied, with fifty-five and thirty-six respectively. The total number of missionaries is one hundred and eighty-nine, or ten to every million of population. This is much less than the average for all India which is seventeen to the million.

The Indian workers number seven hundred and thirty-four, and are for the most part school-teachers. This is one worker to every 25,000 of the population, and there is an average of one Christian to every eight hundred. In areas such as this, with so great a variety of languages and dialects, peoples, castes and religions, situated in very difficult hilly tracts and cut off from the outside world, the number of workers must necessarily be very much greater than in lands where these disabilities are absent. The distribution of these Christians is very unequal, varying from one in every fifty-two people to one in 36,757. Almost half the total number of 22,664 are found in the Darjeeling and Duars area of the Church of Scotland Mission ; nearly one-quarter in the Kumaon district of the Methodist Episcopal Church, and one-fifth in the North-West Frontier Province, thus leaving only about four thousand in the fourteen remaining lands.

It has to be remembered, however, that owing to the predominantly mountainous nature of the country both workers and Christians are segregated and are thus shut off from the major part of the territory, which is unoccupied.

These considerations lead to the conclusion that in those regions where work has been steadily pursued, the results have been good. This can only be said of about one-quarter of the whole area, so that fully three-quarters may be described as still unoccupied by missions or by resident Christians.

The need, therefore, for more missionary effort is amply borne out by this study of the statistics.

Summary of Statistics

	Area in Square Miles	Population	Density per Square Mile	Mission Stations	No. of Missions	Workers		Christian Community	Christians to Population
						Foreign	Indian		
Baluchistan	134,638	799,344	5.4	3	3	14	30	891	1 : 897
North-West Frontier Province	38,919	5,076,476	130.4	7	8	55	121	3,945	1 : 1,286
Kashmir and Jammu	84,258	3,320,518	39.4	8	7	29	33	1,429	1 : 2,323
Chamba	3,216	141,883	43.9	1	1	3	10	64	1 : 2,216
Lahul	1,764	8,000	4.5	1	1	2	3	66	1 : 121
Spiti	2,155	3,231	1.4	—	—	—	—	—	—
Kulu	1,054	68,954	65.4	1	1	2	2	—	—
Simla District	101	45,327	448.7	4	4	9	15	635	1 : 71
Simla Hill States	5,489	404,718	73.7	2	2	3	2	193	1 : 1,449
Simla Foothills	3,266	477,844	145.0	2	2	—	3	13	1 : 36,757
Kumaon	13,722	1,292,400	94.1	9	2	27	271	5,242	1 : 246
Tehri-Garhwal	4,180	318,414	76.1	1	1	2	3	10	1 : 31,841
Nepal	54,000	5,600,000	103.7	(3)*	(3)*	—	—	—	—
Sikkim	2,818	81,721	29.0	5	2	7	30	695	1 : 117
Darjeeling, Duars and Kalimpong	1,164†	500,000	242.9	6	3	36	211	9,481	1 : 52
Bhutan	20,000	250,000	12.5	(2)*	(2)*	—	—	—	—
Frontier Tracts	911	43,350	47.5	(1)*	(1)*	—	—	—	—
17	371,655	18,432,180	49.4	56	21‡	189	734	22,664	1 : 807

*Outside the frontiers of these countries.

†Not including Duars.

‡See Missionary Societies, page 161.

Note: The total population of these areas, according to the 1931 census has increased by 224,160 and is now 18,700,640. This increases the average density to 50.3 persons per square mile. The slight discrepancy in figures of 1921 now used is due to interim alterations in a few totals.

APPENDIX XIV

MISSION STATIONS

(See Maps, pp. 20, 70, 130)

Baluchistan (3)
Quetta, C.M.S., C.E.Z.M.S.
Chaman, C.M.A.
Sheikh Mandah, C.M.A.

North-West Frontier Province (7)
Peshawar, C.M.S., C.E.Z.M.S.
Kohat, S.U.P.P.
Bannu, C.M.S., C.E.Z.M.S.
Dera Ismail Khan, C.M.S., C.E.Z.M.S.
Mardan, C.A.M., D.P.M.
Haripur, N.-W.I.M.
Abbottabad, U.P.M., N.-W.I.M.

Kashmir and Jammu (8)
Srinagar, C.M.S., C.E.Z.M.S.
Ranawari, C.E.Z.M.S.
Shigar, C.A.M.
Anantnag, C.M.S., C.E.Z.M.S.
Khalatse, Mor. M.
Leh, Mor. M.
Jammu, C. of S., S.P.G.
Punch, A.G.

Chamba (1)
Chamba, C. of S.

Lahul (1)
Kyelang, Mor. M.

Kulu (1)
Sultanpur, M.S.C.C.

Simla District (4)
Kotgarh, C.M.S.
Simla, C.M.S., B.M.S., C.M.
Dagshai, C.M.M.L.
Sabathu, C.M.M.L.

Simla Hill States (2)
Ani, S.A.
Poo (Bashahr), Mor. M.

Simla Foothill States (2)
Sirmur (Nahan), N.Z.P.M.
Mandi, M.S.C.C.

United Provinces (*Kumaon Division*) (10)
Almora, M.E.C.
Chandag Heights, M.E.C.
Dharchula, M.E.C.
Pithoragarh, M.E.C.
Champawat, M.E.C.
Naini Tal, M.E.C.
Dwarahat, M.E.C.
(Ranikhet, M.E.C.)
Pauri, M.E.C., S.D.A.
Lansdowne, S.D.A.
Tehri, T.A.-i-B.

Nepal Borders (3)
Raxaul, R.B.M.U.
Ghorashan, A.N.M.
Uska Bazaar, A.G.

Sikkim (5)
La-chen, F.C.F.M.
La-chung, F.C.F.M.
Temi, C. of S.
Mangen, F.C.F.M.
Gantok, C. of S.

Darjeeling and Kalimpong (6)
Darjeeling, C. of S., T.M.
Ghoom, F.C.F.M.
Kurseong, C. of S.
Kalimpong, C. of S.
Malakalguri (E. Duars), C. of S.
Siliguri (W. Duars), C. of S.

Bhutan Borders (2)
Baska Duars, S.A.M.N.A., Chalsa, C. of S.

Sadiya Frontier Tract (1)
Sadiya, A.B.F.M.S.

APPENDIX XV

Roman Catholic Missions

Simla Area

1.	Ordo Fratrum Minorum Capuccinorum ..	12 Priests
2.	Irish Christian Brothers (Dublin)	3 Brothers
3.	Sœurs de Jésus-Marie	44 Sisters
4.	Loreto Sisters. Institute of the Blessed Virgin (Rathfarnham).	
	Total	59

Kafiristan and Kashmir

1.	Societas Missionariorum S. Joseph de Mill Hill	15 Priests
2.	Sœurs de Jésus-Marie	13 Sisters
3.	Institute of Our Lady's Presentation (Cork) ..	16 Sisters
4.	Institut des Francescaines Missionares de Marie	17 Sisters
	Total	61

The Simla area reports 2,461 indigenous Catholics. There are seven stations, thirteen out-stations, thirteen churches and chapels.

The Kafiristan and Kashmir area reports 5,000 indigenous Christians. There are forty-two stations and out-stations with seventeen churches and chapels. Four elementary schools have one hundred and thirty boys and sixty-four girls, while four higher schools have ninety boys and two hundred and forty-three girls. There are five hospitals and dispensaries which report 283,483 treatments. Five orphanages accommodate forty-three boys and sixty-one girls.

APPENDIX XVI

The Bible in the Himalayas

The Rev. R. Kilgour, D.D., Editorial Superintendent of the British and Foreign Bible Society

THE BIBLE HAS BEEN DESCRIBED as the Unfettered Missionary. It reaches where the Christian preacher is forbidden to enter. It knows no boundaries of closed lands. Human agents may be excluded, but the printed page finds its way in. Anti-Christian government in Europe may promulgate laws against it, may even confiscate existing copies; but the history of Christianity abundantly proves that nothing can wholly eradicate its message. In a most marvellous manner the Word of God liveth and abideth for ever.

Nowhere is this more manifest than among those frontier tribes of the Himalayas described in the foregoing pages of this survey. Here is an enormous stretch of hill country whose boundaries march with British India. Land after land is politically sealed. Foreign missionaries

are forbidden to enter; but for many years now the Book has been finding its way over the borders; where, unlike the position of present-day Russia, there is no law prohibiting its entrance. There is a constant coming and going of trade into these countries. The languages on the farther side are the same as those on the Indian frontiers. And in all the principal tongues from west to east there are portions of Holy Scripture now available. Afghanistan, Tibet, Nepal, Bhutan close their doors to Christian preachers: but into every one of them there have entered Gospels and often New Testaments, which have been read in the tongues of these lands. This most important fact must not be lost sight of in considering the advance of Christianity into these closed countries.

Three main problems have been faced ere such Bible penetration has been made possible. First of all the Scriptures have had to be translated; then the versions have had to be reproduced; and thirdly, the books have had to be circulated.

I.—TRANSLATION

Versions of Holy Scripture now exist in all the main languages of this long frontier. In addition to what might be termed the general tongues like Persian, Arabic, Urdu, Hindi, Tibetan, many of which are understood by those possessing some higher education, all the principal tribal tongues now possess some portion of Holy Writ. Beginning at the western side and working over to the east, here is the record up to March 1931.

For Baluchistan there are Gospels in *Balochi*, *Balti*, *Brahui*, and the whole Bible in *Hindi*.

Balochi: The story of this version takes us back to the early days of the nineteenth century. A linguist, poet and orientalist, not a missionary, made the earliest draft. His name was John Leyden. He was one of the staff of the famous College of Fort William in Calcutta. In 1810 he presented his manuscript of St. Mark's Gospel to the Calcutta Corresponding Committee of the British and Foreign Bible Society. After his death in 1811, the Serampore missionaries, those great pioneers, employed their pandits to continue the translation. The tenth Serampore Memoir records that "Three Gospels," probably the first three Gospels, were printed about 1815; but no copies are known to be extant. Nearly seventy years later, a C.M.S. missionary at Dera Ghazi Khan, Arthur Lewis, made a new translation of St. Matthew's Gospel. This was published at Allahabad by the Panjab Auxiliary of the Bible Society in 1884. Five years afterwards another C.M.S. missionary, Mr. T. J. Lee Mayer, of Bannu, whose name we shall meet again, carried on the work, completing the Gospels, Acts, many of the Epistles, Revelation and parts of the Old Testament. Some of these books have passed through more than one edition.

In *Balti*, spoken in North-West Kasmir, F. Gustafson, of the Scandinavian Alliance Mission, made translations of the Gospels of Matthew and John, which were published in 1903 and 1906 respectively. H. C. Robertson, of the Central Asian Mission, with the help of the same

Munshi who assisted in the earlier version, prepared a translation of Acts in 1920.

Brahui, or *Kur Galli*, is another of the tongues spoken in Eastern Baluchistan. Into it Mr. Lee Mayer made a version of St. John which was published both in roman character and in Arabic script in the early years of this century.

Further north we get *Afghani*, or *Pashto*, as the colloquial language of Afghanistan is usually called. Carey and his colleagues published a version of the New Testament in 1818, based upon a translation of the Gospels of St. Matthew and St Mark completed in 1810 at the expense of the British and Foreign Bible Society under the superintendence of the same John Leyden who began translation work in Balochi. The Pentateuch followed in 1824. One thousand copies of each were printed, but no fresh editions were called for. Forty years elapsed ere work was actively undertaken in this language when an entirely fresh translation was made by a marvellous missionary, Isidor Löwenthal, a Christian Jew employed by the American Presbyterian Mission. The well-known C.M.S. missionary, Robert Clark, and H. James, the Commissioner of the Panjab, assisted Mr. Löwenthal in the task. Lee Mayer translated the Psalter in 1882, and became the chief reviser of a committee formed to make a fresh revision of the New Testament which was published in 1890. A special calligraphist was employed to write out the MS. for the Press. His manuscript with all its beautiful ornamented titles was photographed in London and thousands of copies of the attractive book found their way into the bazaars on both sides of the Khyber Pass. The whole Bible was completed in 1895 and similarly published. Many editions of Gospel portions were issued—one as recently as 1928, paid for by a Canadian friend as a memorial of his son who was killed on the Afghan frontier.

The wedge of the North-West Frontier Province, pushing up from Peshawar into Chitral and the Hindu Kush, contains several languages which are all represented by some portion of Scripture. *Panjabi* or *Sikh* has most of the Bible both in Gurmukhi and Persian characters, as well as a form of Panjabi especially adapted for Muhammadans known as *Musalmani Panjabi*, and *Dogri* round Rawalpindi and the borders of Kashmir. Most of the *Panjabi* translation was made by a Government schoolmaster at Amritsar, though the Serampore missionaries had begun an earlier version in 1815, and J. Newton and L. Janvier of the American Presbyterian Mission had translated portions about the middle of last century. The *Dogri* or *Doogra* or *Jumboo* version intended for the North Panjab and Sialkot and Jammu State was published in 1826, but never reprinted.

Lahnda, with many alternative names, *Multani*, *Derawal*, *Jatki*, *Jagdalli*, *Wuch*, *Ooch*, is spoken south of Rawalpindi and on the borders of Kashmir. Here again the Serampore missionaries were the pioneers, producing a New Testament in 1819; but the book had evidently little circulation. Seventy years afterwards the Rev. A. Jukes, of the C.M.S. at Dera Ghazi Khan, made a fresh translation of the Gospels which have had a considerable circulation.

Just last year, 1930, the British and Foreign Bible Society published

another version of St. John's Gospel in the *Hindko* form of *Lahnda*, a dialect used in the Peshawar and Hazara districts, as well as in the trans-Jhelum districts of Jhelum and Rawalpindi. This translation was made by Miss C. L. Robertson, of the Women's Industrial Mission at Haripur, assisted by two Indian pastors and an American United Presbyterian missionary.

Bhatneri is, or was, one of the tongues between Rawalpindi and Amritsar in which the Serampore missionaries made a version of the New Testament. But it was never reprinted and there has not appeared to be any necessity for a fresh translation in this dialect, which is a broken mixture of Panjabi and Rajasthani.

We now reach *Kashmiri* which was given a New Testament by the Serampore missionaries in 1821 and the Old Testament up to II Kings by 1832 printed in the ancient Sarada script; but these versions were not found to be of much practical use. When the C.M.S. opened work in Kashmir in 1882 a new translation was made by T. R. Wade and a catechist named Suleiman who spent six years over the task. Their colleague, J. H. Knowles, completed the Old Testament in 1899. But these versions, too, did not quite fulfil their purpose. Dr. E. F. Neve, therefore, began a fresh translation of the Gospels in 1912, which he completed in 1914.This last translation has passed through many editions and still circulates through Kashmir and beyond. Just last year, 1930, the British and Foreign Bible Society published the first portion of Scripture in *Shina Gurezi* or *Dardi*, St. Mark's Gospel translated by a Christian named Habib Kulu, working at Gurez in the valley of the Kishenjunga River in Kashmir. This book is being circulated by the Central Asian Mission at Mardan.

In the south of Kashmir and in the Chamba State, *Chambiali* is spoken. The first Christian preacher in Chamba was an old Scottish missionary called Ferguson, who in 1863 literally proclaimed the Gospel over the hills and valleys of Chamba by means of a speaking trumpet, which must have produced a weird effect upon his hearers. In Chambiali three Gospels are now available (Matthew, Mark and John), all translated by a veteran Indian pastor, the Rev. Sohan Lall, assisted by an even older veteran missionary, Dr. Hutchison, of the Church of Scotland, who for well nigh sixty years has been the friend of Rajah and coolie in that interesting hill state. St. Matthew was published in 1881. The latest edition of St. Mark's Gospel was issued as recently as 1926. They are all printed in the curious Tankri character.

On Eastern Kashmir we touch the Karakoram mountains and the western frontier of Tibet, with the interesting hill peoples of Lahul, Ladakh and Kanawar, all using Tibetan character in their writing. Dr. A. H. Francke, of the Moravian Mission, Leh, (who died in 1930) and a Ladakhi schoolmaster who after became a pastor, Yoseb Gergan, are the principal translators in all these tongues. They prepared a version of St. Mark in *Ladakhi* in 1905, revised in 1919. In three forms of *Lahuli*, *Bunan* or *Gahri*, spoken on the banks of the Bhaga River, *Manchad* or *Manchati* or *Patni*, spoken both in British and Chamba Lahul, and *Tinan* spoken on the banks of the Chandra River, Dr. Francke prepared versions of St. Mark which were published by the

British and Foreign Bible Society, *Bunan* in 1911, and the other two in 1914. A catechist named Zodpa assisted him in the *Bunan* version.

Kanauri, spoken in Kanawar and Bashahr States in the Sutlej Valley from the junction of Spiti, possesses two Gospels, St. Mark translated by J. T. Bruske, of the Moravian Mission at Chini (and paid for by a special centenary offering from the Church of England congregation at Simla), and St. John translated by Ensign F. Mortimer of the Salvation Army, assisted by a Kanet of Dani, named Thakur Singh.

Further south we come to *Kulu*, spoken in the Kangra district, in which a Gospel has been prepared and will probably be published soon; and to *Garhwali*, *Jaunsari* and *Kumaoni*, all with Gospels. *Garhwali* is represented by two dialects, *Srinagariya* and *Tehri*. In the former the Serampore pioneers published the New Testament in 1827; and J. H. Gill, of the American Methodist Episcopal Church, St. Matthew's Gospel in 1876; but even for the later book there has been little demand. *Tehri* or *Tiri* spoken around Mussoorie has had three versions of St. Matthew's Gospel from 1895 to 1914, the earliest by Thomas Carmichael, a C.M.S. missionary, and the two last by William Greet, of the Tehri Border Village Mission, and his wife. These do not appear to have had any wide circulation. In *Jaunsari* spoken round Dera Dun, T. Carmichael, mentioned above, translated St. Matthew's Gospel in 1895. Another version was published in 1904. *Kumaoni* brings us near to Western Nepal. The Serampore missionaries published the New Testament about 1821, but not till 1876 was there any active circulation. In that year a Hindu pandit, Bhawani Datta Goshi of Chinakhan, Almora, made a version of St. Matthew's Gospel. One of the most interesting translations of Scripture ever published is recorded under *Kumaoni*, "The History of Esther, Queen of the King of Persia," translated and published at the Debating Club Press, Almora, by Ganga Datt Upreti, a non-Christian, "who wished to circulate among his own people some portion of the Bible."

Next comes the great country of Nepal, the land of the gallant Gurkhas. Once more the Serampore missionaries were the first Bible translators. They produced a New Testament in *Nepali* or *Parbatiya*, or *Khas Kura*, as far back as 1821. What happened to most of the copies we know not; but the version was not found to be of practical use in the middle of the century when the Rev. William Start, an Anglican Chaplain who became a Baptist, began an independent mission at Darjeeling. In 1850 the Calcutta Auxiliary of the Bible Society published his new translation of St. Luke, followed by Acts two years later. Then in 1861 C. G. Niebel, one of a band of German missionaries, made a version of these books. The modern translations of the Bible into *Nepali* really begins in 1869, when the Rev. William Macfarlane, of the Church of Scotland Mission, with Ganga Prashad Pradhan, one of the earliest Nepali converts, began the great task. By 1878 Macfarlane was joined by a talented colleague, Archibald Turnbull, who took his place when he passed away. When Turnbull died in 1905 the New Testament had been completed, and one or two of the Old Testament books begun. His place was taken by the writer of this monograph, under whom the Bible was completed in 1914. Ganga Prashad Pradhan, now a revered

pastor in Darjeeling, was the colleague of all three. To him is due the greatest credit of putting the whole Bible into his mother tongue. From my own experience of nearly twenty years on the Nepal frontier, during which I sold thousands of copies of Scripture, I know that Gospel portions and New Testaments in large numbers have found their way across the border into Nepal. One daring colporteur about fifteen years ago sold a copy in a bazaar to one of the Nepalese Princesses.

Palpa, a Nepali dialect spoken on the western side of Nepal, was given a New Testament by the Serampore missionaries, but there has never been any necessity for reprinting or revising this version, as *Nepali* is not only the Court language but the tongue of the common people.

Our geographical survey has now brought us as far East as the wedge of which Darjeeling is the centre, pushing up into Nepal on the west, Sikkim and Tibet at the north, and Bhutan on the east. The Tibetan element is, of course, the strongest language force in the north and east. But in the Darjeeling hills and in Sikkim there are many speaking the tongue of the aborigines, called *Lepcha* or *Rong*. For them, Messrs. Start and Niebel, mentioned above under Nepali, made the first version, St. Matthew's Gospel, in 1845. Four years later they translated St. John, Genesis and part of Exodus. These were printed at Calcutta in the old Lepcha script, at the expense of the Bible Society. By 1908 there was a considerable Lepcha Christian community, especially in Kalimpong and Dyongshi. A Lepcha pastor, assisted by David Macdonald, of whom we shall hear under Tibetan, and the Rev. J. A. Graham (Moderator of the Church of Scotland, 1931) made a version of St. Luke's Gospel. These Gospels have frequently been reprinted.

The great language of *Tibetan*, with its own Buddhist literature, is spoken with various dialectical differences, from Kashmir to the north of Assam; but the Tibetan of Lhasa is taken as the standard both of classical and vernacular speech. The Moravian missionaries at Leh, Jaeschke, A. W. Heyde and Mrs. Heyde, F. A. Redslob, and latterly Dr. A. H. Francke, have been principally responsible for the Bible translations. Then in 1903 a Revision Committee was appointed, on which were representatives of Eastern Tibetan, among them J. F. Frederickson, of the Scandinavian Alliance Mission, H. Graham Sandberg, an Anglican chaplain, and David Macdonald, an elder in Darjeeling, afterwards interpreter on the Lhasa expedition and later British trade agent for Tibet, who has lived many years in the country and is a personal friend of the Dalai Lama. They produced a new version which has had a wide circulation wherever Tibetan is spoken. Dr. Francke began the translation of the Old Testament in 1905 and had published up to II Chronicles ere he died in 1930, leaving the remainder in draft. This is being prepared for the Press by Bishop Peter and Mr. Macdonald at the present time. It is interesting to note that a version of St. John's Gospel in Tibetan was published by Roman Catholic missionaries in 1898.

On the extreme east of this long frontier we come to the north of Assam and the northern point of Burma. The hill languages on these borders are *Aka* or *Akha*, akin to the Lolo group in the Southern Shan States, *Dafla* and *Abor-Miri* (for the Abors and the Miris speak prac-

tically the same tongue). No scripture has yet been put into *Aka*, but the matter has been under consideration. In *Dafla* a few chapters of St. John were translated several years ago, but though the Bible Society has frequently urged during a generation the printing of a Gospel, the missionaries do not consider it necessary. St. John has been translated into *Abor-Miri* by the Rev. J. Selander of the A.B.F.M.S. and printing has been sanctioned. Border languages such as *Mikir* and *Singpho* or *Northern Kachin* have, the former, the New Testament, and the latter, Luke, John and Acts.

Now that we have mentioned all the languages of the countries of this survey which possess some portion of Holy Scripture, we may refer to one or two features of this Bible translation work.

First of all we cannot fail to be struck with the remarkable provision of Scripture versions in so many of the languages of this long frontier, not merely in those like *Pashto* reaching some ten millions, but even in the speech of small tribes like *Lepcha*, numbering only a few thousand people.

Then we cannot help admiring the long vision of the pioneers at Serampore. In all the principal tongues of this vast Himalaya district they had published versions, often complete New Testaments, in the early days of last century. We have recorded no fewer than eleven in the preceding pages. Even if they were of little practical use in later days, they at least "blazed the trail."

Next we would draw attention to the great number, who have at least shared, and more often taken the larger share, in putting the Gospel message into their own mother tongue. Habib Kulu in *Shina*, *Gurezi*, Suleiman in *Kashmiri*, Sohan Lall in *Chambiali*, Yoseb Gergan in *Ladakhi*, *Lahuli* and *Tibetan*, Thakur Singh in *Kanauri*, Zodpa in *Bunan*, Ganga Prashad Pradhan in *Nepali*, Dyongshi in *Lepcha*, B. D. Goshi and G. Datt Upreti in *Kumaoni*.

We would further note that in most of these instances the actual work of translation was the voluntary gift of the translators; though it must be added, that in other Indian languages used also in these fields, e.g. Urdu and Hindi, with their many revisions, the Bible Society has gladly borne heavy editorial charges as well as the expense of publication.

II.—PRINTING AND PUBLICATION

After a translation is made it has to be printed and published. This needs finance, organisation and trade arrangements. Almost all these many books we have named have been published at the expense of the British and Foreign Bible Society. Some of them have been printed from type, others written out and lithographed or photographed. No fewer than nine forms of characters have been used in this region alone, Arabic, Persian, Gurmukhi, Sarada, Landa, Tankri, Tibetan, Lepcha as well as Roman. Some editions have been printed in Calcutta, others in Allahabad, Ludhiana, Honk Kong, Amritsar, as well as in London. In some cases only a few hundreds of copies were required, in others, thousands and tens of thousands. All have to be paid for as they are produced, for paper binding, as well as composition and printing, all cost money, far more money than will be recouped by the sales. For

example, an edition of St. Mark's Gospel in Nepali, twenty thousand copies cost £110 9s. 6d., that is, in cheapest binding, 14 pies (about 1¼d. each); but they are sold at 3 pies (one farthing), and even from this there is a discount to missionaries and colporteurs of 12 per cent. and of 25 per cent. to depots and bookshops; and the Bible Society bears the expense of packing and freight on the orders. Stocks have to be kept in the Bible Depots and staffs supported to deal with all orders. The colporteurs, the missionaries and other distributors of Scripture, draw all their supplies from the depots of the British and Foreign Bible Society, which puts at their disposal, and as near as possible to the spot where they are required, at these exceptionally generous terms, the books which are needed.

III.—CIRCULATION

It is not enough to translate or even to publish. Books must be distributed. In this work, colporteurs specially supported, missionaries of all the Protestant Churches, pastors, catechists, teachers, traders taking books as part of their ware, have all had a share. All the books are sold at a price far below their actual cost to the Society. Only in exceptional cases are they given away.

It would be quite impossible to supply figures showing how many of these copies have actually crossed the frontiers, but it is certain they are very numerous. For example, the Panjab Auxiliary of the British and Foreign Bible Society has depots at Palampur, Simla, Gullundur and Baluchistan. Its colportage sales last year, 1930, numbered 46,500, an increase of over 10,000. At Quetta, young men of the 6th Quetta (Christian) Scout Troop played music outside the Church Missionary Society Hospital to attract the crowd, and then sold about 800 books. The Rev. G. Sinker sold 25,000 copies in Bannu city, "one copy per household."

The North India Auxiliary quotes under the title of "On the Borders of Forbidden Lands" the following letter from a missionary: "Hundreds of Testaments and Gospel portions are annually sold or, in some cases, given away free by the colporteurs who are travelling to and from Tibet, Nepal and Garhwal, and we are much indebted to the British and Foreign Bible Society for the three colporteurs employed in this mission, in this remote part of the Himalayas, and without whose help these Gospels would never have been circulated in these regions beyond. This year has been one in which we have found people from around here, and elsewhere as well, showing an increased desire to obtain the Word of God, which they much appreciate in their own language."

The Bible Society Report for 1930 gave an interesting account of visits paid by three colporteurs from Berenag on the frontier, inside Nepal itself, selling on their tours, "twenty per cent. more Gospels in Hindi, Nepali and Tibetan than they did in the preceding year." The Regions Beyond Mission at Raxaul reports many copies of books having entered with their returned patients.

The Bengal Auxiliary reports in 1930:—

"*In Tibet.*—By the appointment of David Gyatso work among Tib-

etans has been carried on for three months. It is based on Lachung, Sikkim, and is superintended by Miss Doig, Free Church of Finland Mission. The Tibetan border has been crossed in the wake of shepherds and herdsmen. The colporteur finds it difficult to dispose of more than two or three Gospels each day in exchange for wool or food. Tibetan St. Mark in Tibetan style has proved attractive.

"*In Bhutan.*—Colporteur P. Samuel La, who lives at Buxa Duar, travels on the average one hundred and fifty miles every month, most of it in visiting places in Bhutan, even so far as Panakha, the capital of the country. He has established friendly relations with abbots of monasteries. In one of the latter every lama took a copy which helped to make up his sales to 1,500 copies in the year."

The National Bible Society of Scotland reports that they support one colporteur at Chaman, Baluchistan, under the Christian and Missionary Alliance, and that over 4,000 Scriptures were sold in 1929, a good many of which were conveyed across the border into Afghanistan. The same Society has given grants to the Moravian Mission at Ladakh, Kashmir. The Scottish Society support a colporteur at Sabathu under the Brethren in the Simla Hill States, and another under the Methodist Episcopal Church of U.S.A. in the Almora district. A grant has been given to the same mission at Dharchula on the western borders of Nepal, and Gospels have been provided to the Regions Beyond Mission at Motihari on the south of the same closed land. In the Kalimpong sub-district a colporteur is supported by the Scottish Society for work among Tibetans, and a grant has been made to the Moravian Mission for the distribution of Scriptures amongst travellers from Tibet to Leh.

When we recall the quotation from Mrs. Underhill given on page 33 of this survey, that "Almost every convert has originally been drawn through buying a Gospel portion," and many similar testimonies, Bible lovers and distributors take fresh courage. They remember that on the frontiers of this long stretch of the Himalayas, as in many other closed lands, God's Word is still, as we said at the outset, 'The Unfettered Missionary,' that can and does go right in where the human preacher cannot yet secure an entrance. And all these copies of His Own Word must certainly play their part in opening these nations to God's Own Truth.

APPENDIX XVII

Directions for Mission Study Groups

These surveys are prepared not only in order to obtain a comprehensive idea of the mission work being carried on, but also to give a clear conception of the unfinished task of evangelization. Towards this end it is necessary to have a clear impression of the background. A study of the nature of the country, its peoples, history, languages, occupations, communications, health conditions, education and religions are all necessary for this purpose.

With this picture in mind students will be prepared to estimate the extent and value of present missionary effort embracing all the Christian forces at work, with special reference to the Native Church. The chief questions which should be asked regarding missions are : How far have they been successful in planting a living indigenous Church, which is self-governing, self-propagating and self-supporting? How far is the task of the evangelization of the whole country being planned with a view to its speedy accomplishment?

Without territorial surveys such questions as these cannot be answered, and, without taking into account *all* the facts, no policy or plan for extension can be formulated.

Merely to look at the work of one mission tells us little as to the actual situation in the country concerned. We must have a really comprehensive idea of all the relevant facts. The world vision of Jesus and the world task He set before His disciples demand this.

The following list of questions will help groups to arrive at just such an understanding of the whole situation. All the questions do not necessarily apply to every area surveyed.

The group having decided which country shall be studied should determine how many meetings can be given to it, and then divide the questions among its members. When the group meets, the answers prepared by the various members will help to direct discussion.

The questions can be conveniently grouped under the following heads :—

Country :

What kind of country is it ?
Is it desert, pasture-land, mountain or forest ?
Has it a sea coast with ports, navigable rivers, railways, good roads ?
What do you know about the climate ?
How are the towns and villages distributed ?

People :

Where do the people live ?
What proportion of them are readily accessible by rail, road, river or coast ?
What do you know of the economic conditions generally ?
Are the people poor or prosperous ?
If prosperous, how do they spend their money ?
What are the possibilities of agricultural, industrial or commercial development ?
How do you think such development will affect the life of the people ?
Are the industries and the commerce in the hands of foreigners or natives ?
What part do the people take in their own government ?
How does the poverty or wealth of the country affect the character and outlook of the people ?

Language :

How many languages are there ?

Do the languages belong to one or to many groups ?
Is there one or more dominant language ?
Into how many languages has the Bible or any portion of it been translated ?
How many languages have been reduced to writing ?
Are the missionaries working with languages into which the Bible has not been translated ?

Health and Sanitation :

What are the health conditions of the country ?
Does Government make any medical provision for the needs of the people ?
Would medical-missionary work be a useful evangelistic method ?
What should mission policy be in this connection ?*

Education :

What is the educational situation ?
What is the extent of literacy ?
What place should the native Church take in any educational programme ? †
What is Christian education ?‡
What attitude should missions adopt towards educational work ?
What should be the relation of missions to Government in educational (school) matters ?

Religion :

What are the religions of the country ?
What is their relative strength ?
What do you know of the influence of these religions and of the customs associated with them ?

Present Missionary Work :

Where are the missionaries ?
What are the missionaries doing ?
How many missions are there ?
How are they distributed in relation to (*a*) the extent of the country and the accessibility of the people ? (*b*) the number and density of the population ?
Is there overlapping among missions ?
Does the present distribution of workers seem to you to be satisfactory ?
Are the missions co-operating as they might ?
Are more missions necessary ?

**Basic Principles in Educational and Medical Work.* Price 6d. (World Dominion Press.)

†*Basic Principles in Educational and Medical Work.* Price 6d. (World Dominion Press.)

‡*Education in the Native Church.* Roland Allen. Price 6d. (World Dominion Press.)

*Native Church :**

How many Christians are there, and what is their proportion to the population ?

What is an Indigenous Church ?†

Is there an Indigenous Church ?

Is self-support merely a financial matter ?

Does the Church give evidence that it feels its responsibility for the evangelization of the country ?

Is there any evidence in this survey that the Church has been from the beginning self-governing, self-propagating and self-supporting?

Has mission control hindered native Church development?

If missions were suddenly withdrawn what do you think would happen to the Church ?

What are the activities‡ of missions and of the Church, and how far are they contributing towards increased spiritual purity and power ?

Evangelistic Work :

How many paid native workers are there ?

What is your idea about paying natives to preach the Gospel to their fellows ? Is this the best way of creating an indigenous Church ?

Are the missionaries making evangelism their primary aim ?

It is said that some missionaries do not know the language well—how do you think this would affect evangelism ?

Have the native Christians any literature for spiritual help ?

Are the missionaries using any special means in building up the Christians in their new life ?

What is the native Church doing in face of the problem of evangelization ?

The Unfinished Task :

What is the extent of the unfinished task ?

What proposals or plans can be advanced with a view to its speedy completion ?

Are the missionaries sufficiently mobile ?

When should missionaries leave old stations and establish new ones ?

Are the following factors favourable or unfavourable to further evangelization ?—

(*a*) Physical features of the country, etc. : (1) Coasts, rivers, mountains ; (2) climate ; (3) communications.

(*b*) The location and density of the people.

(*c*) Racial characteristics.

(*d*) Their history and present religions.

(*e*) The extent of foreign Government and trade.

(*f*) The attitude of Governments to missions.

*See World Dominion Press publications :—(1) *Church Planting* (4d.) ; (2) *The Establishment of the Church in the Mission Field* (6d.) ; (3) *The Spontaneous Expansion of the Church* (3s. 6d.).

†*The Indigenous Church*. S. J. W. Clark (6d.) (World Dominion Press.)

‡*Mission Activities*. Roland Allen. (1s.) (World Dominion Press.)

(*g*) The extent and nature of the work of the Roman Catholic Church.
(*h*) The number and difficulty of the languages.
(*i*) The life and witness of the Christians in the field.
(*j*) The methods employed by missions at work.
(*k*) The relations between the races.

Conclusions :

In view of the religious state of the people and the extent of the unfinished task, what is the greatest contribution which the missions can make ?

Is it more missionaries ? Can there be too many missionaries ?
Is it more and higher education ?
Is it more money ?
Is it a definite spiritual inspiration ?

Can you draft a brief statement which would set forth what you think to be the most urgent needs of the situation you have studied ?

If you were asked what to pray for in this field, what are the things which would at once come into your mind ?

Does the need of this country make any appeal to you personally ?

Do present missionary methods and the state of the indigenous Church offer hope of evangelizing the country in this generation ?

What is the relative urgency of the need of this field compared with others which you have studied ?

INDEX

C.

D.

I.

J.

K.

L.

M.

S.

T.

U.

V.