

**NEPAL
AND
THE NEPALESE**

LIEUT. COL. G.H.D. GIMLETTE
(Indian Medical Services)

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Introduction

In the historiography of Nepal the present work entitled *Nepal and the Napalese* written by Lt. Col. G.H.D. Gimlette, C.I.E. published by H.F. & G. Witherby, London, 1928, is one of the most authentic and useful works. Some Residency people had published valuable works which give us first hand information on various aspects *i.e.* social, economic, political, cultural, sociological, anthropological, fauna and flora, topography etc. of the time.

Very interestingly, some of the very useful books were written by Residency Surgeons like Daniel Wright (*History of Nepal*, London, Cambridge University Press, 1877), H.A. Oldfield (*Sketches from Nepal* Vols. 2 London ; W.H. Allen and Co. 1880), and the present author also.

Lt. Col. G.H.D. Gimlette was a Residency Surgeon at Kathmandu who stayed in Kathmandu from November 1883 to June 9, 1887 A.D., during which period many important events took place. Most important one was the *Coup* of Bir Shamsher and his brothers against their uncle *Sir 3 Maharaj* and Prime Minister Ranauddip Singh on Sunday, November 22, 1885 A.D., where he was working as the Officiating Resident. Gimlette has written on the basis of his personal experience in this way : “On Sunday, November 22nd, 1885 everything was as usual ; a batch of recruits was sent for examination.....
..... and (I) went out for a ride in the afternoon. The situation seemed quiet and peaceful, but the die storm was brewing. At about nine p.m. the noise of a tumult

arose in the direction of Narayan Hitti, with much musketry firing and shortly afterwards the assembly was wounded in all sides.....”.

Dr. Gimlette was a medical officer who used to treat the patients including local Nepalese not only in the Residency but also used to visit the Royal Palace and the Rana families for medical treatment. As such he could collect much information and know the ins and outs of the big shorts of the country, one such example was the disease of Bhim Shamsher (Prime Minister of Nepal from 1929—1932), Gimlette had written that Bhim Shamsher suffered from phthisis from which the latter could not recover which, according to his great grand daughter Sri Rukmini Rana, was not known to his family members. But some of the then courtiers knew of it. He had reported many valuable information which were possible just because he was a doctor.

Gimlette was a very untiring and bold person who was much interested in journeys. The most interesting one was his record journey to Suguali from Kathmandu, a distance of ninety seven miles which he covered within thirteen hours twenty five minutes. In his own words Gimlette had written “Thirteen and a half hours ; it really was a record”.

Having discussed a bit about the author, let us now assess Gimlette’s accounts about the country, people, festivals, politics etc. about which he had written on the basis of his own personal experiences. The accounts he wrote on the basis of what he had heard or read are questionable. Although most of his personal experiences are first hand information, certain questions may be raised on them also.

Describing the temperature of Kathmandu Valley Gimlette had written that the highest temperature was 80 to 82 degree fahrenheit = 27—28 celsius and the lowest 27 degree fahrenheit approximately 0 degree celsius. Hamilton had also recorded 82 degree fahrenheit on 17th and 20th July 1802 as the highest temperature of Kathmandu and the lowest 31 degree

fahrenheit on dawn of January 12, 1803 in his famous book *An Account of the Kingdom of Nepal*, Edinburgh, 1819 A.D. In April and May, 1989 the temperature of Kathmandu Valley went up to 36.7 degree celsius, an unusual one in the history of Kathmandu. Otherwise nowadays has 31-33 degree celsius as the highest temperature and - 2 degree celsius as the lowest. Thus one can conclude that Kathmandu is having an extreme now.

Regarding the population Gimlette had written that the Kathmandu Valley had 400,000 to 500,000 population ; Kathmandu (town) had 60,000, Lalitpur and Bhaktapur 50,000. According to 1920 census report Kathmandu had 108,805. Patan 104,928, Bhaktapur 93,176 and Kathmandu Valley 367,010 population.¹ Gimlette's information about the population of the valley appears to be exaggerated. We have information that the three capital towns (Kathmandu, Lalitpur and Bhaktapur) were fortified for the defence during the medieval period. Gimlette has also mentioned this as well as the extension of the proper town in this way : "The length of the city (Kathmandu) is about a mile, and its breadth about one third of a mile....."

"Kathmandu is said to have been founded in the year 723 ; until comparatively recent days it was surrounded by a high wall and had thirty two gateways. A few of the latter are still standing, but all traces of the wall have disappeared".

This account is very important on as it has given us an authentic idea of the extension of the then capital. A local contemporary writer had also given almost the same account of the extension of the then capital town.² The date of the

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1. Perceval London, *Nepal Vol. I (Reprint)*, Kathmandu : Ratna Pustak Bhandar, 1976, pp. 257-58.
 2. Bhuvan Singh, *Maharga Nivaran*, edited by Devi Chandra Shrestha, Kathmandu : Nepal Ra Esiyali Adhyayan Samsthana, B.S. 2030, p. 9.

foundation of Kathmandu *i.e.* 723 is controversial. The available local source has given the credit of founding the town to King Gunakamadev (C. 942-1008 A.D.)³ About the fortification of the town a local scholar Dhanavajra Vajracharya has also given an account that all the three capital towns of the Kathmandu Valley were fortified during the medieval period.⁴ So far we have scanty contemporary account of the fortification of Kantipur. So this account is a very important evidence of the fortification of the town.

According to the author, upto that time outcaste people were not permitted to reside within the city. He has written in this way: "No outcastes, such as Chamars, Dhobis, Mehters, are allowed to live within the city limits; all such people occupy the subarbs. Though the walls are gone their sites are still the boundary".

The orthodox Hindu tradition did not permit the lower caste people (untouchables), although they are the Hindus, to live together with the high caste people since the days yore. Since Nepal is a Hindu state and all the laws and traditions were based on the Hindu laws, the outcastes were not allowed to reside within the city area.

The sanitary condition of the town was so miserable by Daniel Wright in his book. Gimlette has written: "The filth of the city is the abominable. Along the sides of the streets and lanes which are paved with brick or stone, lie

3. Bikrama Jit Hasrat (ed), *History of Nepal*, Hosiarpur : V.V. Research Institute Press, 1970, p. 46 and Daniel Wright (ed) *History of Nepal*, Calcutta : Sushil Gupta (India) Private Ltd., 1958, p. 92.

4. Dhanavajra Vajracharya, "Mallakalama Desharakshya Ko Vyavastha Ra Teshaprati Praja Ko Kartavya". (Management of the defence of the country during the Malla period and the people's duty on it), *Purnima*, A Historical Journal No. 2, pp. 23-26.

deep gutters a foot or eighteen inches wide and of about the same depth, filled with stagnants, stinking black mud, into which every sort of refuse finds its way. These gutters are never the roughly cleansed. The foundation of the city must be saturated with the filth of more than a thousand years". Daniel Wright, who was also a Residency Surgeon in 1850 A.D. had written about the horrible drainage system and sanitation in this way : " the whole town (Kathmandu) is very dirty. In every lane there is a stagnant ditch, full of putrid mud, and no attempt is ever made to clean these thoroughly. The streets, it is true, are swept in the centre, and the part of the filth is carried off by the sellers of manure ; but to clean the drains would now be impossible without knocking down the entire city as the whole ground is saturated with filth In short, from the sanitary point of view, Kathmandu may be said to be build on the dunghill in the middle of latrines".⁵

Both the foreigners had written the above account on the basis of what they had seen. During the medieval period the towns were not that filthy, as at that time there was active people's participation in many aspects of life. The drainage system was well maintained. It was the responsibility of the people to maintain the town in a proper way. There were trustees which paid for the sweepers also. But since the unification of Nepal specially from the beginning of the 19th century, people's role in the administration and polity was almost ignored and militarisation was given top priority and the people refrained from public works also. Everything became the responsibility of the government. The government employee sweepers, as mentioned by Wright, used to sweep only the centre of the road and the drainage system was neglected. Naturally it resulted in a horrible condition of the sanitation of the town.

Gimlette has given an interesting account of the cultivation and agricultural products of the country. He has written

5. Daniel Wright, *History of Nepal*, p, 7,

that the people of Kathmandu were very hard working and had made the best use of every yard of land. In spite of it, the product of the valley did not meet the need. So food grains had to be imported from the nearby districts. Gimlette has written : "Every available square yard of the valley is under cultivation, and the sides of the hills are formed into terraced fields wherever possible ; yet in order to supply the needs of so dense a population, large quantities of grain have to be brought in from surrounding districts".

The farmers of the Kathmandu Valley were very hard working people. So they kept themselves busy in the cultivation throughout the year. Moreover, every possible part of land was brought under cultivation. The geographical feature and conditions of the country induced not only the people of Kathmandu Valley but also of the hilly region to toil much for cultivation. It was said that in the days yore. The people of the remote high hills used to sow seeds on the steep hills with their loins tied with rope, which was held strongly by a few people sitting on the top of the mountains. The person (who used to sow the seed) used to go down the steep mountain holding the rope (tied on his loin) by one hand ; he used to dig the holes on the mountain by another hand and used to sow the seeds by mouth which was full of the seeds. Being a foreigner Gimlette was not permitted to travel in the interior parts of Nepal. So he did not know about it. He described on the basis of whatever he had observed by himself. He did not have interest in collecting information from others as F.B. Hamilton and B.H. Hodgson did.

Gimlette, as had seen only the Kathmandu Valley and some of the peripherial area like Nuwakot, Kakani, Godawari etc., had very limited knowledge about the Nepalese. He has written thus : "As a rule all classes of population are well nourished and clothed, as well as comfortably housed ; there is very little absolute poverty, and there are few beggars besides religious mendicants".

Gimlette seems to have been much impressed by the art, architecture and sculpture of the Newars. His remarks about the Newars' skill in art, architecture and sculpture are quite correct. Nepal had many principalities, some of which were very rich, richer than those of the three principalities of the Kathmandu Valley. But the Kathmandu Valley surpassed all the principalities in these aspects as is evidenced by the various artistic temples, palaces and other buildings in the Kathmandu Valley. When Rama Shah, King of Gorkha (1609-36 A.D.) constructed a palace in Gorkha, he had not only invited the carpenters, masons, sculptors but also imported the bricks from Lalitpur. Thanks to the interest of the Malla Kings of the Kathmandu Valley, skill of the Newar artisans and King Jayasthiti Malla (who introduced professional casteism among the Newars) which made Kathmandu Valley so rich in art, architecture, sculpture and literature. In appreciation of the Newars' arts, Gimlette has written : "Most of the carving is black with age. It is all the works of the Newars, who now cannot afford either large or richly ornamented houses. The Gorkhalis do not care about it and the art is fast dying out. This beautiful wood carving and the pagoda shaped temples are the most distinctive and special features of the towns of Nepal. These temples are striking not only from their form but from their multitude ; the streets and squares seem half full of them".

The Rana rulers started constructing many palatial buildings without any aesthetic sense. The construction of such big palaces neither encouraged the indigenous artisans nor did it contribute to the development of the Nepalese art, architecture and sculpture. The Rana places were decorated with the European goods right from the bolt of a door to the chandelier, in which the Ranas seemed to have taken much pride. The indigenous industry *i.e.* art, architecture and sculpture, was totally ignored, affecting the Nepalese economy to a large extent. Naturally, Gimlette had written "the art is fast dying out". About the palatial mansion of Jung

Bahadur, Gimlette records his own impression which is as follows : "All these modern Gorkhali edifices are in the same styles surpassing the old Newar buildings in size but far inferior in beauty, the architecture being of no particular style but a mixture of many, the result being staring ugliness".

Gimlette has given a new field of information about the atrocities committed by the Gorkhalis (Prithvinarayan Shah) in Lalitpur which no contemporary writers had written to that way. He has written : "It (Patan) suffered most severely of all the cities by the Gorkhali conquest ; its nobles were put to death, their estates as well as those of the temples and monasteries confiscated, and the whole town thoroughly plundered. Patan has never recovered, and many of its houses and temples are in ruins".

The nobles *i.e.* six *Pradhans* of Patan were put to death for their notoriety and their estates were also confiscated. But the account of the thorough plunder of the temples, monasteries and the whole town is an information which Father Joseph of Rovato (well known as Father Giuseppe), who has residing at Kathmandu during the period of the Gorkha conquest of the Valley, had not mentioned. Joseph has written only this much about it : "..... passing in triumph the city (Patan) amidst immense number of soldiers, who composed his train, entered the royal palace, which had been prepared for his reception, in the mean time parties of soldiers broke open the houses of the nobility, seized all their effects, and threw the inhabitants of the city into the utmost consternation. After having caused all the nobles who were in the power to be put to death, or rather their bodies to be mangled in a horrid manner, he (Prithvinarayan Shah) departed with a design of besieging Bhatgan..."⁶

Here Rovato had not mentioned the thorough plunder of

6. Colonel Kirkpatrick, *An Account of the Kingdom of the Nepal* (Reprint) New Delhi : Manjusri Publishing House, 1969, Appendix No. III p. 385.

the property of the temples, monasteries and the whole town. No doubt, a breaking into the houses of nobles who had shown their loyalty to the Gorkha King and seizing their property, naturally dismayed the whole people of Patan. But no sources authenticise the plunder of the temples, monasteries and the whole town. The information of Gimlette appears to be wrong.

The description of the various races inhabiting Nepal is very well written. He has written about so many races like Newars, Khasas, Magars, Gurungs, Lepchas, Kiratas, and others. He had rightly mentioned that the Kusundas and Chepangs were two almost extinct tribes. He had also very rightly written, "The country is a happy hunting-ground for the Brahman, as being the only really independent Hindu Raj", because Nepal was very much Hinduised during the Rana period. Fairs and festivals are also well narrated, although he did not have much indepth knowledge about them. Selection of the Living Goodess *Kumari* is clearly narrated, which no foreigners had ever done. Upto this time living Goddess *Kumari* is much revered by all the Nepalese right from the King (Malla or Shah) to the people.

Gimlette has meticulously described the trade, agriculture and revenue of Nepal. He has rightly mentioned that the British attempt to divert the trade route via Darjeeling had upto that time (1887 A.D.) met with scanty success. The people who carried trade in Tibet were the Newars about whom Gimlette had written that about three thousand Newar merchants were dwelling in Lhasa. Details of the export and import of goods from Tibet and India are given ; but he has had not mentioned the volume of trade. But a document dated 1902-03 A.D. available in Indian National Archives, New Delhi, mentions that the amount of export exceeded that of import from India. Regarding the mineral resources Gimlette has written : "Nepal is very rich in iron and copper and a good deal of coarse hardware is manufactured, some for export, the mechanics are all Newars ; they are fairly skillful, particularly in making bells, which find a ready sale in plains".

Gimlette has written that the flimsy Indian and British cotton cloths were rapidly taking the place of the local made cloths. The availability of better and cheaper foreign textile goods naturally affected the local production. Gradually the people gave up the cottage industry and depended more and more on foreign goods. The dependency developed to such an extent that Nepal virtually was reduced to an undeclared economic colony of British India. The then rulers were also very much responsible for that which had impoverished the country to a large extent.

With regard to the various intrigues and counter-intrigues of the country Gimlette has rightly mentioned "The government of the country is, to use a hackneyed expression, a despotism tempered by assassination". He had witnessed the *coup* of 1885 in which Prime Minister Ranauddip Singh, Jagat Jang (Jang Bahadur Rana's first son), Yuddha Pratap Jang (son of Jagat Jung) and a few others were killed and Bir Shamsher became the Prime Minister of Nepal. Although he did not describe the circumstances leading to the *coup* which he could have done, his description of the persons (Royal family members and others) who had taken shelter out of the fear of being killed, the attempts made by Khadga Shamsher (younger brother of Bir Shamsher) and others to take the refugees back, the security measures taken by Bir Shamsher for the safety of his life, and other aspects of the *coup* are well narrated ; of that he could have given an analytical account which he did not. But his information about the expulsion of Khadga Shamsher has given us evidence that Khadga Shamsher had not plotted to confine Bir Shamsher at a Saraswati *pooja* ; the story was much circulated in Nepal after the expulsion of Khadga Shamsher.

There are self contradictory information about Khadga Shamsher by Gimlette from the following accounts : "Khadga or Kharak Shamsher appeared to be the best informed and most capable..... .."

"Khadga (or Kharak) on the contrary was always well to the front, a typical Gorkhali, plausible and deceitful ; the weak

point in his character was his overwhelming self conceit, and it eventually brought him to grief. He was a much more able man than his elder brother (Bir Shamsher) in other respects”.

“Khudga was by far the ablest of the family, but was handicapped by conceit and arrogance, and consequently intensely disliked by the army and the people. He had been, ever since the revolution, inclined to set himself up against his eldest brother, boasting that was the master mind that had planned and executed the coup. On the day of his downfall he received an urgent message to the effect that the Maharaja wished to see him at once on a matter of great importance. Suspecting nothing, he ordered a horse and galloped off to Narayan Hitti. As soon as he had dismounted there he was seized, put in chains, hustled into a palki, surrounded by a strong guard and carried off over the hills to the west”.

Gimlette has wrongly mentioned the *coup* as the revolution. Some where he has mentioned Khadga Shamsher as deceitful, arrogant and disliked by the army and the people and willing to become the Prime Minister dethroning his elder brother. In reality Khadga was quite popular among the civil and military officers who used to go to Khadga Shamsher instead of going to the Prime Minister for *Chakari* (to pay respect and show loyalty). So out of fury Bir dismissed many of the staff who were loyal to Khadga. Khadga was quite capable and dashing. Bir Shamsher was scared of him. He was afraid that he might meet the same fate as did his uncle. Moreover, Bir Shamsher, after becoming *Sri 3 Maharaj* and Prime Minister, declared his concubine, Top Kumari, a woman of lower caste Nakami (ironsmith)⁷ as the

7. Purushottam Rana denies it. He had written that it was the wrong rumour spread by Ranbir Jung, a son of Jang Bahadur Rana, who revolted against his cousin brother Prime Minister Bir Shamsher. Ranbir had taken refuge in British India from where he revolted against Bir, Purushottam Shamsher JBR—*Sri 3 Haruko Tathya Virtanta*, Varanasi; Parambir Shamsher J.B. Rana, B.S. 2047, p. 242.

Kanchha Maharani (youngest queen) ; the legitimate became the *Jetha Maharani* (eldest queen). Khadga Shamsher did not show respect to the *Kanchha Maharani* due to an elder sister-in-law and *Maharani* as she was of low birth. Dev and Chandra Shamshers, being clever and docile, showed all respect and used to smoke the same hubble-bubble which the *Kanchha Maharani* had smoked. Khadga did not do that on the basis of the caste system. If these things had annoyed Bir, *Kanchha Maharani* was infuriated and seemed to have poisoned the ears of Bir. Thus the popularity, capability and smartness of Khadga, the phobia of Bir and the fury of *Kanchha Maharani* led to the expulsion of Khadga Shamsher. Nepalese history contains many such examples and many competent patriots had met the tragic end of their lives.

Gimlette has clearly mentioned the clash between British Resident Girdlestone and the Shamshers (Bir and his brothers). Girdlestone was personally attached to Ranauddip Singh and sons of Jang Bahadur. He was much annoyed with the Shamshers for their treatment to Ranauddip and Jang Bahadur's sons.

“One day Khudga Shamsher brought him (Bhim) to the Residency to ask the Resident for some letters of introduction (to go, to Bombay for medical treatment). Girdlestone was in one of his most ungracious moods, and refused on the ground that he did not know Bhim Shamshere”.

In the history of diplomatic relations between Nepal and British India many a times there were such misunderstandings and misgivings. It depended on many factors like nature of the Residents and the Nepal authorities situation etc.

Gimlette has very correctly written that Bhimsen Thapa's supposed suicide was really a murder.

Besides many important informations, some of which were written in a diary type (account of everyday), Gimlette had also committed some errors which are as follows ;

Gimlette has mentioned the existence of four separate state in the Kathmandu Valley but in reality there were only three states—Kantipur, Lalitpur, and Bhaktapur. Kirtipur was never a separate state. This mistake was committed by Col. Kirkpatrick also in his book.

Gimlette had written that the Newar (Kalla) *Rajas* were overthrown by the Gorkhalis in 1767 but in fact the Gorkhalis completed the conquest of the Malla kingdoms in 1769.

His account of Jang Bahadur's administration for 39 years is wrong. Jang Bahadur ruled the country from 1846-1877 A.D.

Regarding the history of the medieval period also Gimlette had committed many errors. Hara Singh Dev, the last king of Simraonarh, is wrongly mentioned as the founder of the Malla dynasty of the Kathmandu Valley. Jaya Yakshya Malla is also wrongly reported to have died in 1568 A.D. ; in reality he had died in 1482 A.D. Gimlette has followed the account of the division of the Kathmandu Valley as mentioned by Kirkpatrick. This account is also quite questionable.

Tejnarsinha, the last Malla king of Lalitpur, is erroneously spelled Tejpur Singh.

The Khas tribe is wrongly mentioned as *Khasnu* (to fall). The Khas is not only the offsprings of the union of high caste Hindus (father) and lower caste (mother) as mentioned by Gimlette. It was a tribe since days yore.

Similarly the information regarding Christian missionaries coming to Nepal through Tibet from China is also wrong. The missionaries initially went to Tibet from western side but later they went to Tibet via Nepal as their accounts published by Luciano Petech have revealed.⁸ Only two missionaries had come to Nepal from China in 17th century.

8. Luciano Petech (ed)—*I Missionary Italiani Tibet E NEL Nepal*
Vol. II Parts 1-7, Rome : La Liberia Dello State, 1953.

Prithvinarayan Shah had not died in 1774 as Gimlette had mentioned. He had died in 1775.

Gimlette's account that Rana Bahadur Shah murdered his uncle Bahadur Shah is well proved by the recent research work.⁹ Subarnaprabha (mother of Ranaudit Shah) is wrongly mentioned as a slave girl. Tripurasundari was not the senior *Rani* of Rana Bahadur Shah ; rather she was the youngest queen who worked as the regent of Nepal from 1806 to 1832 A.D. She had also not accompanied Rana Bahadur Shah to Varanasi. Gimlette mistook Subarnaparabha for Rajrajeswori, the princess of Gulmi. Kantivati, the mother of Girvan Yuddha had died of Tuberculosis, not of smallpox as written by the author. Rana Bahadur Shah was killed in 1806 not in 1804. Gimlette has wrongly mentioned that prince Surendra had instigated the murder of Gagan Singh. These are some of the errors Gimlette had committed in his work.

To conclude, this book is one of the outstanding works in the historiography of Nepal. Gimlette must be appreciated for his sincere, scholarly work which has thrown much light on the subject.

Anmol Publications Pvt. Ltd. has done a commendable job in reprinting this valuable work. I am very much thankful to M/s Anmol Publications Pvt. Ltd. to provide me an opportunity to write the Introduction of the book. I am sure that many scholars will be much benefitted by this reprint.

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9. Bhadra Ratna Bajracharya, *Bahadur Shah : The Regent of Nepal*, Delhi, Anmol Publications, 1992, pp. 49-53.

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PART I

1

Brief Geographical Sketch

DESCRIPTION OF THE NEPAL VALLEY, TOWNS AND VILLAGES

Nepal is a narrow strip of mountainous country adjoining the north-eastern frontier of British India. It is about five hundred miles in length and has an average breadth of one hundred and twenty. Its area is about six thousand square miles. On the north it is separated from Tibet by the lofty snowy mountains of the Himalayas, on the east it touches Sikhim, on the west the British Hill Province of Kumaon, and on the south, Behar and Oudh. By far the greater portion of the country lies in the hills, but on the south between a low range of sandstone hills called the Chiriyaghata and the British Frontier, is a long narrow belt of country known as Terai, consisting partly of sal forest and partly of level cultivated land; the average width of the Terai is about twenty miles. Europeans are excluded from the mountainous regions with the exception of the valley of Nepal Proper, in which the capital is situated, four small valleys adjoining it, and the road from the plains leading to them. To visit even this limited area special permission is required, and the traveller in it is carefully watched. The Nepalese are not so particular about the Terai, and shooting parties are occasionally allowed to enter it, if

provided with passes from the Durbar. It is only about that small portion of the hills above mentioned that we possess accurate information ; all we know of the other extensive districts lying in them, is gathered from the reports of native explorers. Oldfield gives a long description, according to which the country within the hills consists of three natural divisions formed by lofty mountain ranges, running at right angles to the main line of the Himalayas. These ranges form the basins of three large rivers, into which converge innumerable mountain streams ; the country between them being broken up by lower hills with intervening valleys varying in extent. The three basins are those of :

1. The Karnali or Gogra river in the west.
2. The Gandak in the centre, and
3. The Kosi, in the east.

Besides them is a fourth, politically the most important, that of the Bagmati, the valley of Nepal Proper, lying between the basins of the Gandak and the Kosi.

The basin of the Karnali or Gogra, called by the former name in the hills and by the latter in the plains, is divided into two by the River Kali, which as well as the Rapti join the Gogra in British India before it flows into the Ganges. The Kali forms the western boundary between Kumaon and Nepal. The basin of the Karnali on the Nepalese side contains the modern provinces of Jumla, Doti and Salyan, each having a chief town of the same name ; it formerly consisted of twenty-two small principalities, known as the Baisia, all tributary to the Raja of Jumla. The town of Peuthana or Piuthana is situated about the centre of this district, it is one of the principal Nepalese arsenals, and is celebrated for its sword and kukri blades.

The central division is known as the Sapt Gandaki, from the seven rivers which unite to form the Gandak ; the most easterly of these is the Trisulganga, which rises in a large lake, sacred to Mahadeo, near the summit of Mount Gosainthan,

and flows through the Nyakot Valley. This central division originally comprised, besides the kingdom of Gorkha, twenty-four petty states known as the Choubisia all, as well as the Baisia, tributary to Jumla. The modern provinces are Malibrun in the north-west, Khachi in the south-west, Palpa, including Batoul, in the south, and Gorkha in the north-west. The city of Gorkha, formerly so famous, is situated on the Hanuman-banjang mountain, the peak of which can be seen from the top of Sheopuri ; it has long lost its importance, and the durbar is said to be in a ruinous condition. Gorkha is twenty-six kilometres from Kathmandu. South-west of Gorkha is the valley of Pokhra, larger than that of Nepal, with a capital of the same name ; the town is large and populous, and is celebrated for its manufactures in copper. Numerous valleys called duns run along the north of the lowest or sandstone range, and parallel to it similar, no doubt, to our Dehra Dun but said to be uncultivated. A continuous road runs across the central and western divisions of the country starting from Kathmandu through Nyakot. It is called the Military Road, and light guns can be carried along it.

The eastern of the three great basins is that of the River Kosi, known as the Sapt Kosi ; here again seven small rivers converge to form the main stream. This division touches Sikhim on the east and Nepal Proper on the west ; it is divided by the river Aran, one of the seven. The country on its west bank to the River Dud Kosi, another of the seven, is that of the Kirantis, a low-caste hill tribe. On the east bank is Limbuna, the country of a tribe very similar to the Kirantis ; Limbuna extends to Sikhim, and originally belonged to that country, having been taken by the Gorkhas after their conquest of Nepal. In 1788 the Gorkhalis partially conquered Sikhim, but were eventually obliged to retire. In 1808 three were Nepalese troops at Darjeeling.

The fourth natural division, the most important though the smallest, and from which in modern times the whole country has been named, is Nepal Proper. It consists of a densely populated central valley together with five smaller subsidiary

ones, usually considered with it, namely, Banepa the east, Duna Baisia and Kulpu Baisia on the west. Nyakot on the north and Chitlong on the south ; the road from the plains passes through this last named valley.

The outline of the central valley, which lies directly south of the snow-capped Gosainthan, is irregularly oval ; the long diameter running from north-west to south-east is about sixteen miles in length, and the short diameter from twelve to fifteen miles. The inhabited area is about 300 square miles, and the elevation is 4,500 feet above sea level. A circle of hills surrounds it on all sides, their elevation varying from 500 to 4,800 above the surface of the valley and from 5,000 to 9,300 above sea level. The names of the most prominent peaks are, on the north, Sheopuri, having on its west side Kaulia and Kukani, and on its east Manichur. The Sangla pass lies between Sheopuri and Kukani. On the east of the valley is Mount Mahadeo Pokhra, in the south-west corner Phulchok, the highest. Between Mahadeo Pokhra and Phulchok is the pass leading to Banepa. On the south are Mahabarat, Champa, Devi and Chandragiri, over which passes the road to the plains. To the west is Deochok, and in the north-west corner Nagarjun, a fine, large hill which juts out considerable into the valley. All these mountains are well-wooded with rhododendrons, oaks and champas. The vegetation is always much more luxuriant on the northern slope than on the southern. The ascents in most cases are fairly easy, except those on the north side of Chandragiri and the south of Kukani. The tall peaks are all connected by lower ridges, and shut in the valley so closely on every side that only one narrow outlet remains in the south-east corner between Mahabarat and Chandragiri, through which the River Baghmati escapes in its course towards the plains. This river carries off the whole drainage of the valley ; it rises in Mount Sheopuri, the source being called Baghduar, and flows from north to south-east. It passes in succession through the gorge of Gaokarn, which divides one of the Sheopuri, then south of Bodhnath and through Pashpathi, having the wood on one side, and the temples and town on the other—the banks are here very high, and the channel narrow—next, between Patan

and Kathmandu, just below which city it receives the Vishnumati. Soon after the junction it flows through another deep and narrow gorge below the town of Chobbar, and finally leaves the valley at the spot already described. Several extensive and well-built stone ghats line the bank of the Baghmati in different places, especially near Kathmandu. The Vishnumati, the next largest river, also rises in Sheopuri and flows southwards past Balaji, Swayambunath and Kathmandu to join the Baghmati. Both these rivers receive numerous tributaries, among them, the Badrimati and the Subanumati run into the Vishnumati, and the Dhobi Kola, Manura, and Hanumanmati run into the Baghmati.

The surface of the valley is divided into portions of two different levels, the higher called Tars and the lower Baisiyas ; through the latter the rivers flow. There is in some places a considerable difference in the levels of adjacent Tars and Baisiyas, as much as eighty to one hundred feet. It is most densely populated, for besides containing there large cities, Kathmandu the capital, Patan and Bhatgaon, each formerly the capital of a separate kingdom, there are many towns and large villages, as well as great number of smaller villages, and hamlets ; in addition the open country is dotted with single houses. The population is estimated by the Nepalese at half a million, and must be at least 400,000. Every available square yard of the valley is under cultivation, and the sides of the hills are formed into terraced fields wherever possible ; yet in order to supply the needs of so dense a population, large quantities of grain have to be brought in from surrounding districts.

The climate is temperate, resembling that of the south of Europe, except for the far greater humidity ; the average yearly rainfall is 59,9 inches, three quarters of which falls between June 1st and September 30th. The average yearly mean temperature is 61 degrees, during the hottest months ; the highest in the house with doors and windows open is 80 degrees to 82 degrees, and punkahs are unnecessary. In winter heavy morning mists, lasting till nine or ten o'clock, fill the valley ; hoar frosts are

forequent and the thermometer sometimes falls December to 27 degrees at night.

As rule all classes of the population are well nourished and clothed, as well as comfortably housed ; there is very little absolute poverty, and there are few beggars besides religious mendicants.

The soil is mainly composed of alluvial deposit, debris from the surrounding hills. Sand is generally distributed through the soil, even where it is of the nature of clay, and lime is almost entirely absent. The valley is said to have been originally a lake, from which the water was drained by supernatural agency.

The capital town, Kathmandu, is situated towards the west of the valley in the angle formed by the junction of the Rivers Baghmati and Vishnumati, closer to the latter, its west side being on the vary bank of the river. The length of the city is about a mile, a its breadh about one third of a mile. The city has had many names before its present one, Manja Patan – from Manjusri, its traditional founder—Yindisi, and Kantipur. Kathmandu means a building of wood, and this name is derived from such a building, very old, erected in 1956 as a lodging-house for Sadus, and still used for that purpose, which stands in the centre of the city. Kathmandu is said to have been founded in the year 723 ; until comparatively recent days it was surrounded by a high wall and had thirtytwo gateways. A few of the latter are still standing, but all traces of the wall have disappeared. Irregularly situated about the city are a number of squares or open places, paved with bricks of tiles, thirty two in all, varying in size as well as in shape ; these are connected by the network of narrow streets and lanes which run in all directions ; the main street lines nearly north and south. The fifth of the city is abominable. Along the sides of the streets and lanes, which are paved with brick or stone, lie deep gutters a food or eighteen inches wide and of about the same depth, filled with stagnant, stinking black mud, into which every sort of refuse finds its way. These gutters are never thoroughly

cleansed. The foundations of the city must be saturated with the filth of more than a thousand years.

In the city itself, the houses are two, three or four stories high and built of brick ; the roofs are tiled, with projecting eaves, sloping downwards. In the suburbs the houses become smaller and have thatched roofs. The general plan of the house in the city is that of a quadrangle with a central courtyard, the condition of which is at least as filthy as that of the streets. The ground floor is generally occupied by domestic animals, buffaloes, goats, etc., who add their share to the general mess. The interiors of the houses are divided into small, low rooms, the floors connected by step-ladders and small trap-doors ; they are generally overcrowded and ill ventilated. The street front of the house usually has for its lowest floor an open verandah with a raised floor, a central passage leading to the door of the quadrangle. From the second floor often projects a wooden balcony with latticed windows, which sometimes slope outwards towards the eaves ; the other windows also have wooden lattices, either movable or fixed. All this woodwork and the wooden pillars of the verandah, the frames of the doors and window, the balconies and their supports, the lattices and the struts supporting the eaves are, especially in the older houses, most elaborately carved with subjects from Hindu mythology, both deities and demons, grotesque monsters, animals, birds, reptiles, flowers, etc.. all most skilfully and artistically grouped. These lattices are of various patterns of fretwork, a common form being a peacock with extended tail. Most of the carving is black with age. It is all the work of the Newars, who now cannot afford either large or richly ornamented houses. The Gorkhalis do not care about it and the art is fast dying out. This beautiful wood carving and the pagoda-shaped temples are the most distinctive and special features of the towns in Nepal. These temples are striking not only from their form but their multitude ; the streets and squares seem half full of them. There are besides several Buddhist chaityas in the city. The two largest are called Kathisambu—standing in a square court surrounded by double storied building—and Buddhmandal, in the Laghan

Tol square ; both are in a ruinous condition. Besides the temples there are innumerable shrines along the sides of the streets and squares most of them dedicated to Bhairab or Bhowani, consisting generally of an alto relief image of the deity; cut in stone ; the most notable is the Kala Bhairab, a huge repulsive image near the durbar, coloured black, picked out with red and white.

The durbar or king's palace is situated at about the centre of the city ; it is an irregular and rambling conglomeration of buildings, arranged according to no settled plan in squares, as many as forty or fifty, connected by doorways and containing within its precincts, numerous temples of the prevailing pagoda type. The west front is open to the street ; close to the low entrance door is a figure painted red of Hanuman surmounted by umbrella; from this, the door is called Hanuman Dhoka (i.e. Hanuman Door) and the whole palace is commonly known as The Hanuman Dhoka. The original building or collection of buildings was constructed by the Newars, and has been added to, and improved by the Gorkhals, a modern addition being a narrow building at the southern end having as its second story the dubar room.

In front of the western side of the durbar is an irregular open space crowded with pagoda temples, the wood carving of which has, in most instances, been ruined by coats of paint plastered over it by the Gorkhals. The largest of the temples in the vicinity of the durbar is Talleju, a lofty five-storied pagoda on the north side of the durbar. In front of some of the temples are tall pillars surmounted by kneeling figures facing the temple, often that of Garur, sometimes of former kings.

The squares are generally used for markets ; fruit, vegetables, flowers and an endless variety of articles are sold, and the scene in the early morning is bright and lively, crowds of people filling the squares and the most frequented thoroughfares. Near the palace is a very large bell supported by stone pillars; like all such bells the sound is produced by striking the chapper against

the sides of the bell. Not far off in an open building are two enormous kettledrums.

No outcastes, such as Chamars, Dhobis, Mehters, are allowed to live within the city limits; all such people occupy the suburbs. Though the walls are gone their sites are still the boundary.

The water supply is mostly from springs or dharas situated in different parts of the city; the palace contains two or three within its precincts. The mouths of these springs are, as a rule, below the level of the surface, and generally open into an open square space, the floors and walls of which are paved and faced with stone flags; steps lead down into the water, which sometimes comes from quaintly fashioned spouts.

Besides the houses already described, there are several large modern ones in the city, built by the Gorkhali Sirdars—ugly and uninteresting.

The population of Kathmaudu is about 60,000. Outside the city on the east is an extensive parade ground, called the Tundi Khel, originally made by the celebrated minister Bhim Sen; it has recently been very much improved and is now of the same level throughout. On one side it is partly skirted by an avenue of bokain trees. Between the city and the parade ground is a large house in the Gorkhali style, which was Bhim Sen's residence; it is now inhabited by the Mahila Sahib, great uncle of the King and other connections of the Royal Family. Here, too, is the Darera, a tall minaret like column 250 feet high, built of masonry also erected by Bhim Sen, presumably as a monument to himself. On the south side of the Tundi Khel, separated from it by the skirting road, is a large modern Hindu temple of brick and plaster, whitewashed all over, built by Jang Bahadur; on the four corners of the roof below the dome are four gilt griffins rampant, and in front of the temple, on a tall pillar, is a small gift statue of Jang himself.

The road on this side of the parade ground, about a mile south-east of the city, leads to Thapathali, Jang Bahadur's

palace, now inhabited by his sons and one of his grandsons. It is a huge pile of whitewashed, barrack-like buildings, four or five stories high, arranged in squares, with glass windows and Venetian shutters painted green. All these modern Gorkhali edifices are in the same style, surpassing the old Newar buildings in size but far inferior in beauty; the architecture being of no particular style but a mixture of many, the result being staring ugliness. One invariable feature is a long narrow durbar or reception room, furnished and decorated in gaudy European style, and ornamented with impossible pictures, chandeliers and mirrors, often with an absurd collection of European articles of dress or for domestic use, arranged as great curiosities on tables along the wall. The rest of the interior is occupied by small rooms, long and narrow in shape, with intricate staircases and passages connecting the various stories and apartments.

It said that in his last years, Jang slept in a different part of Thapathali every night, and that nobody except himself knew where he intended to spend the night. One can easily understand how difficult it would be to find him!

North east of the city is a large and very ancient tank, The Ranipokhri, built by one of the Newar Kings, Pertab Mall; on the south side of it is a stone elephant with stone effigies of Pertab Mall mounted on its back. Trial by immersion used formerly to be carried out in this tank. In the centre of it, is a modern temple reached by a bridge, built by Jang Bahadur, who also built the present brick wall round it. Near the tank is a small temple dedicated to Narain, with a spring of water called Narain Hitti, and close to it are the mansions of the present Prime Minister and the Commander-in-Chief adjoining each other; huge buildings, scrupulously whitewashed and in the usual Gorkhali style and bad taste.

Lying north of Kathmandu is the suburb of Timmail, which contains several large houses occupied by different Sirdars. A small parade ground still farther north, separates Timmail from the British Residency, situated on high ground a

mile to the north of the city. It is said that the site was originally assigned by the Durbar in 1816 as being the most undesirable spot to be found near the capital—barren, desolate and haunted. It is now richly wooded, and the grounds are among the most beautiful in India. A high road from the hills to the north, leading to Narain Hitti and Kathmandu, runs through the Residency limits, and along it during the day, there is a considerable amount of traffic; this road divides the Residency grounds from the lines of the escort and parade ground. On three sides the plateau occupied by the Residency and lines slopes away to low-lying rice fields.

West of the city across the Vishnumati is the Artillery parade ground with barrack and gunsheds along its sides. On the south west is a large square building in which is stored a vast number of small arms, besides a most interesting collection of weapons, swords, knives, daggers and armour, of which a good deal was looted from Lucknow in the mutiny.

Near Thapathali, a good bridge across the Beghmati leads towards Patan, some two miles from Kathmandu. This is an ancient Newar city, the general characteristics being the same as those of the capital. It suffered most severely of all the cities by the Gorkhali conquest: its nobles were put to death, their estates as well as those of the temples and monasteries confiscated, and the whole town thoroughly plundered. Patan has never recovered, and many of its houses and temples are in ruins. The streets are, in general, wider than those of Kathmandu, and the town covers a greater area, but the population, almost entirely Newar, is smaller and less prosperous. The bulk of the inhabitants are artisans and artificers; the majority of them find work in Kathmandu and other places, returning to their homes at night, consequently Patan presents a half deserted appearance. It has still many attractions, and the picture presented by the large irregular open space in the centre of the city would be hard to beat for quaint impressive beauty. On one side is the west front of the ancient palace, covered with most elaborate wood carving, black with age, a lofty pagoda temple rising from its centre. Facing the durbar is a long row of temples, nearly all brick pagodas, one, the most beautiful of all

being, however, built of stone, conical in shape the high central dome surrounded by rows, one above the other, of pavilions and open corridors. Facing two of the temples opposite the durbar front are two tall monoliths, one surmounted by an image of Garur, the other by the figure of some long departed king, shaded by a canopy of serpents. The durbar is on the same plan as that of Kathmandu, a rambling collection of courts opening into one another; a great part of it is in ruins.

Patan was formerly essentially a Buddhist city, and contains many of the orthodox Buddhist chaityas, some of which are said to have been built by the great Asoka. Another indication of the old religion is the large number of vihars or monasteries which the city contains within its limits—monasteries now no longer, but inhabited by Newars of the Banra or priestly class who have to work hard for their living. These vihars are quadrangles, communicating with the streets by gateways, the sides formed of well built double storied houses, all in the most approved style of Newar architecture.

The finest wood carving is to be found in Patan, for the most part grotesque, but bold and spirited in design, artistic in arrangement and elaborate in detail.

A large parade ground lies to the south east of the town, which is garrisoned by 1,540 or 2,000 Gorkhali troops. The population is said to be about 30,000.

The third large town, Bhatgaon, is situated towards the east of the valley, only three miles from the surrounding circle of hills. It is about nine miles from Kathmandu, and is reached by a good road; half way between the two towns on this road is a large village called Timmi, the speciality of which is the manufacture of earthenware. There are also two smaller ones named Nadi and Budi. Bhatgaon is built on high ground with a good drainage on all sides. It was more fortunate at the time of the Gorkhali conquest than Patan, as the old king of the time was more or less an ally of Prithwi Narayan, and the inhabitants were almost entirely Hindus; consequently the town

was leniently dealt with, as Patan was. To this day the result of the difference of treatment is evident, and Bhatgaon is much more prosperous in appearance than its sister city; the streets and temples are in better repair and plumage, and there is more life and stir about the place, less however, than the busy hum of the capital. The durbar, situated in the northern quarter of the town, has a very fine front facing one of the squares; it has a splendid entrance known as. "The Golden Gate," built in 1754, of gilded brass, most elaborately ornamented. The main features of the city are similar to those of Patan and Kathmandu. The most noticeable of the temples is a tall five storied pagoda, the Nyatapola Dewal. There are very few Buddhist temples or shrines in the city, and these are of an insignificant character. There are several large tanks outside the city on the south and west, the most noticeable is the Siddhi Pokhri, surrounded by a wall with four gateways built by the Mulla King Pertab Singh who has left his mark in so many places. Near it is a small house for the use of the British Resident. West of the city is a parade ground; Bhatgaon is garrisoned by about 2,500 troops. The population is said to be 55,000.

Next in size, power and importance to the above mentioned cities, comes Kirtipur, about three miles west of Patan, on the crest of one of a chain of low hills which stretch across the south west corner of the valley. It is elevated about 250 feet above the general level, and occupies a very strong defensive position. Kirtipur was the first town to fall into the hands of the Gorkhalis, but only after it had sustained three sieges. After, its downfall it became to a great extent deserted, and is now in a more dilapidated and ruined condition than even Patan; only Newars live in the town and the population does not exceed 4,000. It contains a durbar, i.e., royal residence, and of course many temples, the majority of which are in a ruined condition. A few are, however, still kept up, notably a pagoda temple dedicated to Bhairab.

The above mentioned towns were in old days the capitals of four separate kingdoms; besides them the valley contains a

very large number of villages, large and small. West of Kirtipur, at the foot of Chandragiri, is the small town or large village of Thankot, from where a driving road leads to Kathmandu.

Close to Kirtipur to the south, on an elevated portion of the same ridge, is a small town named Chobahal or Chobbar: just below it the Boghmati rushes through a narrow gorge, crossed by a bridge.

Some miles south of Chobbar, high up on the hillside above the Baghmati just before it escapes from the valley, is a small village named Phurphing of some importance from the fact that a track over the hills connects it with Chitiong, an alternative route to that Chandragiri. In this corner of the valley is the small town of Champagaon, close to a dense wood in which a few woodcock are always to be found in the winter. Charmingly situated at the foot of Mount Phulchok, is a spring named Godavari, esteemed most sacred and supposed to communicate by an underground passage with the river of the same name in Madras. Several temples and a few houses are built near it. Godavari is a most delightful spot to camp at; in the season it is a favourite haunt of the solitary snipe.

Three miles from Kathmandu to the north-west on the River Baghmati, is the sacred town of Pashpati, abounding in temples and holy shrines, to pay their devotions, at which a constant stream of people may daily be seen wending their way along a narrow paved road which leads from Kathmandu.

Four miles east of Pashpati is the village of Changu or Changu Narain from a temple dedicated to Narain. Near it, is another called Lunku, and four miles west of this on the Baghmati where it passes through a gorges is Gaukarna; both are accounted very holy places.

About a mile north of Pashpati and four from Kathmandu, is a large village called Bodhnath, built round an immense Buddhist chaitya, very highly esteemed by the Thibetans.

Very picturesquely situated on a hill about a mile and a half west of Kathmandu, is the important Buddhist temple called Simbhunath, which will be more fully described hereafter. In the vicinity of Kathmandu, close to the foot of Mount Nagarjun, is a small village called Balaji or Chota Nilkhent, from a shrine dedicated to Narayan or Vishnu: here there is a recumbent stone figure of the god in a tank, a copy on a reduced scale of another figure at a shrine named Bara Nilkhent at the foot of Mount Sheopuri in the north of the valley. The road leading from the city to Balaji is bordered by fine willow trees.

The above are almost all the villages in the valley to deserve description. There are besides, on the road between Kathmandu and Pashpati, a number of small villages, Nausagar, Nandigaon, Harigaon, Chambihiar and Deo Patan, unimportant, except as having been the scenes of events in the mythological history of the valley.

2

Description of the Various Races Inhabiting Nepal

The Gorkhalis are the military and dominant class ; the great majority of them are Khas, some claiming to be Rajputs of pure descent.

The Khas, although not, strictly speaking entitled to the honour, have been, since their origin, ranked with the second order of Hinduism, the Kshatriya. Owing to their mixed descent the Gorkhalis have no very marked type of feature, but they are far less Turanian in appearance than the other inhabitants of Nepal, and often have handsome Rajput features. They are as a rule slightly made men, often tall and, except the aristocracy, temperate and hardy. Gorkhalis are passionately devoted to arms, and the object of their ambition is to serve in the Nepal army ; failing this, they occupy themselves in agriculture, but without any great display of industry. Hindus by profession and descent, they are less scrupulous in observances of the minor points of the ceremonial law than the Hindus of plains, remaining, however, quite as bigoted on the main principles. Caste in Nepal is upheld by the law of the country, and offences against it are severely punished in the courts ; one general rule is that every Hindu not only may, but must on no account refuse to, take water from the hand of any other Hindu ; outcastes such as Dhobis, Mehters, etc., excepted. As

a matter of expediency Bhotiyas and other worshippers of Buddha were included as Caste Hindus by Sir Jang Bahadur. Indeed, the orthodoxy of the Nepal Hindu, for many reasons, is considered at Benares to be of the most doubtful character. The Khas language is a dialect of Hindu, and is a lingua franca throughout the different tribes of Nepal.

Marriage customs are similar to those of Hindus of the plains. The race is subdivided into numerous tribes, the members of which intermarry. A Khas, however, may not marry in his own clan. Brian Hodgson gives twelve of those divisions, viz : Thapa, Bishnyat, Bhandari Khurki, Khunka, Adhikari, Bhisht, Kunwur, Baniah, Dani, Gbarti and Khattri, of these there are numerous families or clans, one belonging to the last subdivision being Panre, a typical Brahman name. Apropos of the origin of the Khas tribe he relates an authentic anecdote told him at Kathmandu.

“In the reign of Ramsah of Gorkha, an ancestor of the present dynasty of Nepal, an ambassador was sent from the Durbar of Gorkha to that of Mewar to exhibit the Gorkhali Raja’s pedigree and to claim recognition of alleged kindred. The head of the renowned Sesodias, somewhat staggered with the pedigree, seemed inclined to admit the relationship, when it was suggested to him to question the ambassador about his own caste as a sort of test for the orthodoxy, or otherwise of the notions of caste entertained in the far distant, and as had always at Chitor and Udaypur been supposed, barbarous Himalayas. The ambassador, a Khas, who had announced himself as belonging to the martial tribe or Kshatriya, thus pressed, was now obliged to admit that he was nevertheless a Panre, which being the indubitable cognomen of a tribe of the sacred order of Hinduism, his mission was courteously dismissed without further inquiry.”

Buchanan Hamilton formed but a poor opinion of the Gorkhals. He writes : “These mountain Hindus appear to me a deceitful and treacherous people, cruel and arrogant towards those in their power, and abjectly mean towards those from

whom they except favours," and described their men of rank as drunkards and debauchees. In his time there were few Khas to be found west of Garwhal and the Hindus there were considered to be much purer than those of the east of the country. Polygamy is common ; some of the wealthy have many wives. The strict purdah system which obtains in Hindustan is not followed in Nepal. Even the ladies of the Court drive about with uncovered faces.

The Gorkhali costume consists of a white or blue cotton jacket and pyjams, in winter padded with cotton ; round the waist they wear a substantial kammarband, in which is stuck a kukri ; headdress is usually a small turban similar to the Rajput one ; they sometimes wear a pugri or a skull cap. The dress of the woman is peculiar and characteristic, mainly on account of the manner in which the "Dhoti" forming the skirt is arranged. It consists of a plain length of cloth or muslin gathered up in pleats in front, the loose ends being brought round to the back and tucked in at the waist ; the bulk of the garment thus formed is in front, where it touches the ground—behind it reaches only to the knee ; beneath this, ladies of the upper classes and their servants, whose skirt is of voluminous proportions, containing sixty or eighty yards of muslin, wear loose, baggy Turkish trousers, tight at the ankles. The rest of the dress consist of a bodice with tight sleeves, a broad kammarband and a light sari or shawl. Their heads are uncovered, except by ornaments. The Gorkhali women wear their hair in a long pigtail plated with cotton or silk cords ending in a tassel in which is some times set a jewelled pendant.

Besides rice, the Gorkhalis eat a good deal of meat, chiefly goats, which are imported from the plains. The upper classes are very fond of game, and a large staff of shikaris is kept up to supply the tables of the Minister and Royal Family.

Those of the Gorkhalis who claim to be of Rajput descent are known as Ekthariahs and Thakuris. There is little doubt, however, that all classes have a large mixture of "Hill" blood.

The Newars are a race of mixed Indian and Turanian origin, the latter element predominating ; they form the bulk of the inhabitants of Nepal Proper. The dynasty of Newar Rajas, as before related, was overthrown by the Gorkhals in 1767 after a long and desultory war ; their cities were looted and the jaghirs of their temples confiscated. The trade and agriculture of Nepal are still in the hands of the Newars. They are industrious on working days, but indulge in very numerous holidays. Roughly speaking, two thirds profess Buddhism and one third Hinduism. It is probable that the earliest inhabitants of the valley were entirely Turanian and that immigrants from the plains mixed with them, some of these being Hindus but the majority Buddhists. The Newars themselves deny a tradition by which they are supposed to be all descendants of immigrants from Gar Samaran in Tirhoot, and support one according to which Buddhism was introduced into Nepal from Thibet by Manjusri, the patron saint of the country, and which further states that when Sakya Sinha visited the country with a numerous following he already found the tenets of the religion he preached established there. Sakya Sinha died 543 B.C. According to Oldfield, Buddhism was only introduced into Thibet 70 B.C., and did not become the settled religion until the seventh century of our era. In several passages, however, he says that Buddhism was introduced into Nepal from Thibet. Buddhist Newars are known as Buddhimargi ; they are divided into three classes, namely :

1. Banhras, with nine subdivisions, from one of which, the Gubharju, the superior order of priesthood, is recruited, and from another, the Bhikshu, the inferior order. Besides supplying priests, the Banhras are workers in metal, carpenters, plasterers, etc.

2. Udas, with seven subdivisions are merchants, workers in metal and stone, carpenters, tilers and bakers.

3. A class, who worship openly in Hindu temples as well as at Buddhist shrines and are therefore heterodox. Of this class there are thirty sub-divisions, including Jaffus or agricul-

tourists comprising half of the total number of Newars, painters, carpenters, workers in iron, etc.

There are besides the above, eight classes of out-castes, such as Dhobis, Mehters, etc., etc.

Pure Buddhism does not exist, and caste distinctions are universal among all Newars. Even Class 1, the Banhras, worship certain Hindu deities. Monasteries long ago declined and celibacy ceased. Buddhism is indeed rapidly dying out, and doubtless after the lapse of not many years will be entirely replaced by Hindum.

Hindu Newars are known as Sheo-Margi, and are divided into fourteen classes, grouped into the ordinary Hindu divisions of Brahmans, Kashatriyas, Vaisyas and Sudras. One class of Kshatriyas, the Mulla, is supposed to represent the last Newar dynasty, the sovereigns of which were Hindus, as had been those of several dynasties.

The Newars are of a cheerful and careless disposition, more fitted for peace occupations than for arms, although they made a gallant stand against the Gorkhalis for many years. A tribe inhabiting the hills near the valley, called Nagarkotis, are said to be Newars, and make good soldiers.

As a rule a Newar has but one wife at a time, but the marriage tie is readily dissolved, being in reality no tie at all, but a matter of mutual agreement, the parties to which live together as long as they feel mutually inclined. A Newar girl is married when a child with much ceremony to a bael fruit, representing a certain god. Whenever she feels inclined to quit her subsequently acquired human husband, she has only to put two bael fruits in his bed, and may then leave his house without further notice. She is supposed never to become a widow, and is at liberty to choose another partner after the death of her first. The above easy custom has of late years been discouraged by the government, particularly by Jang Bahadur. A husband is now able to proceed in the law courts against a wife who has left him, and the man with whom she has run away. This,

however, from motives of modesty or shyness, he seldom does, preferring as a rule to look out for a new mate. It is still common enough for a Newar husband to turn of a wife of whom he is tired, the discarded lady returning to her father's house, or looking out for a more constant lover.

Notwithstanding these sadly irregular ideas on the subject of matrimonial responsibilities, the Newars are decidedly a happy people ; they especially excel as agriculturists and work most diligently in the fields, raising two crops a year, the principal one being rice in the rainy season. The though is little used, the trenching being done by a Kodali of peculiar make.

Before the Gorkha conquest the Newars were a cultured artistic people, and the very numerous monasteries within the walls of their cities were houses of learning where Buddhist philosophy was studied by succeeding generations of shaven monks, and its literature stored and copied long ages after it had ceased to have interest for the learned in Hindustan.

Brian Hodgson, the versatile genius who spent more than twenty years of his life, commencing from 1821, as Resident at Kathmandu—years spent in deep study and research—discovered in Nepal, and obtained copies of, nearly all of the original Buddhist scriptures, written in Sanskrit in the Ranja character, a local modification of Deva-nagri. The Newar language is still spoken by the Newars, in spite of the Gorkhali supremacy, and the gendral adoption of their language, Parbattia, a Hindi dialect. Newari is almost without doubt of Thibetan origin, but contains a large admixture of Sanskrit words : the character is a modification of Nagri.

Enough remains of the old wood and stone carving of the Newars to prove the artistic qualities of their race. Since the Gorkha conquest and the supremacy of an illetrate and wholly barbarous people, the cultivation of the fine arts has been more and more neglected. Newars cannot afford to decorate their houses and other buildings as in the old days, and Gorkhalis prefer whitewash and green paint.

The numerous holidays of the Newars have been before alluded to ; their minor festivals are innumerable, and there is not a day in the year in which streams of laughing Newar women, clean and tidy in their best clothes, may not be seen on their way to various shrines and temples, bearing offerings of flowers, vegetables and grain. The men rather reserve their energies for the more important feasts ; facts are not popular !

The main article of food among the Newars is rice ; they eat also the flesh of buffaloes, goats, sheep, ducks, and fowls, as well as vegetables. They are very fond of garlic and radishes ; the latter are buried in the ground until they ferment and become half rotten, then dried and stored ; the smell of this delicacy is indescribable. A spirit called rakshi, distilled from rice, is in general use, but, except on the occasions of festivals and rice transplanting, drunkenness is not common.

The old national dress of the Newars, which is still commonly worn by the Banhra class, consists of a tight jacket, joined at the waist to a long kilted skirt of white cotton cloth, cover which is worn a kammaband. The great majority, however, now dress like the Gorkhalis, the poorest dispensing with the pyjamas and wearing only a waist cloth and jacket. The characteristic Newar head-dress is a small quilted cap of peculiar shape. The Banhras, besides generally wearing the old "chivara" and "nivasa," always have their heads.

Newar women dress like their Gorkhali sisters. The arrangement of the hair, however, is different ; the Newarnis gather it into a sausage-shaped knob like an unpadded chignon, instead of the pigtail in favour among the women of other tribes.

The tribe next in importance is the Magars, a hill people whose original seat, The Boramungraunthor, was Satahung Payang, Bhiskot, Dhor, Garahung, Risung, Ghirung, Galmi, Argha, Khachi, Murikot and Isma, the central and lower parts of the mountains between the River Rapti (of Gorakpur) and the Marichangdi. They have now become more or less scattered throughout Nepal, and the army is largely recruited from them. They are of a decidedly Tartar type of feature, and speak a

language which may almost be considered a dialect of the Thibetan tongue, the large majority speak also Parbattia, the language of the Gorkhalis, and particularly those who have obtained military service, have adopted to a great extent Gorkhali habits and feelings.

Originally Buddhists (?), they early threw in their lot with the rising house of Gorkha and adopted Hinduism. Buchanan says that, before becoming Hindus, they had priests of their own tribe called Damis, and seem to have worshipped chiefly ghosts ; he writes of them as having eagerly welcomed the immigrants from the plains. They do not wear the sacred thread and occupy an undefined sort of rank between the second and third of the Hindu orders. They do not eat buffalo meat or village pigs—though Wright says they do—but are inclined to be lax in their observances of ceremonial, and are rather given to drunkenness. The tribe has three subdivisions, Rana, Thapa, and Alya ; these are again divided into numerous clans or families.

As regards marriage, no Magar will give his daughter to a social inferior, or will take money in exchange for her. They are most particular to avoid marrying with a member of the clan to which they themselves belong, and never intermarry with any other hill tribe ; the remarriage of widows is not permitted.

The Gurungs, a tribe similar to the Magars, came originally from a line of country between them and the snows. They are powerful, sturdy men with a strongly marked Turanian cast of feature, and approach the Thibetan type in appearance and habits more nearly than their southern neighbour. The tribe is pastoral and possesses large flocks of sheep, from the wool of which they make coarse blankets. They are, however, a brave and warlike people. Gurungs resemble Magars closely in social customs ; their Hinduism is even less orthodox than that of the latter. As lately as Buchanan's time they still followed Lamaism. They eat buffalo and village pig (Wright says they do not eat pig), and drink spirits freely. Their Gurung language is still,

spoken, and closely resembles that of the Magars with some differences of dialect.

The tribe is divided into numerous clans, which, with certain exceptions, intermarry. A Gurung will not marry with a girl belonging to the same clan as himself, or one belonging to any other tribe. Gurungs and Magras eat together freely while bachelors; after marriage certain restrictions are observed. The tribe does not wear the sacred thread, and is considered somewhat inferior to the Magar in point of caste. Gurungs are freely admitted into the Nepal army, some regiments being composed entirely of them; in these and in the Magar regiments the officers up to the rank of captain are also of the same tribes. Our own Gorkha regiments are composed almost entirely of Magars and Gurungs, the recruiting officers preferring them to any other tribe. Their fighting qualities have been tested on many a hard fought field, while their cheery good temper and even their careless way make them general favourites.

The following tribes are so very similar that a general description may serve for them all.

1. Kachar Bhotiyas or Kath or Siena Bhotiyas. 2. Sunwars. 3. Murmis. 4. Kirantis. 5. Limbus. 6. Lepchas.

The first, the Cis Nivean Bhotiyas, inhabit the extreme northern boundary of the country, living close up to the snows. The name of Kath Bhotiyas originates from a tradition that a Bhotiya dynasty once reigned in Kathmandu, and that of Siena from the reproach brought against them by the Gorkhalis, that they eat oxen that have died a natural death, being prevented from killing the sacred animal. They Sunwars are found north of the Gurungs, near and among the Bhotiyas. The Murmis inhabit the mountains in the vicinity and east of the valley of Nepal Proper.

Farther east between the great valley and Sikhim is the home of the Kirantis and Limbus, while the Lepchas inhabit the borders of Sikhim, and are the aboriginal inhabitants of that country. A small number of men belonging to some of these

tribes are admitted into the Nepal army. There is one regiment of Kirantis and two or three of Limbus ; the latter have been tried in our regiments, but are troublesome from their unwillingness to submit to regular discipline ; they are brave, active little men.

All the above tribes now profess Brahmanism, which has been forced upon them by the Gorkhalis since their conquest of the Nepal Valley, and gradual acquisition of the country between it and Sikhim. They are obliged to abstain from killing cows and to accept Brahmans as their spiritual guides, but their Hinduism does not go much further than this. The Bhotiyas and Lepchas and probably some of the others, really believe in Lamaism, and nearly all bury their dead'. Limbus are said by Balfour to burn their dead, and to fire a gun to warn the gods at the moment of death of the tribe.

They are all evidently of northern origin and Kalmuk in appearance, "phlegmatic, slow in intellect and feeling, but good humoured, cheerful, and tractable though somewhat impatient of continuous toil." Their girls are married at maturity, though early betrothals occasionally take place. Their ideas with regard to morality are lax ; many unions take place without the ceremony, and female chastity before marriage is little heeded. Drunkenness is common and all the tribes are very dirty in their personal habits. Crime is not at all common, and truth is much more regarded than in the plains of India.

The Chepang and Kusunda are two almost extinct tribes, of whom an interesting description has been written by Brian Hodgson. The few scattered numbers that remain inhabit the dense forests of the central region of Nepal to the westward of the valley, and are as near to what is usually called the state of nature as anything in human shape can be, living on wild fruits and the produce of the chase, and in dwellings made from the boughs of trees. The physical condition of the few Chepangs that Hodgson saw indicated the innutritious quality of their food. He mentions also a third tribe, the Haigus, resembling in every way the Chepangs and Kusundas. He was at a loss to account for the origin of these degenerate people until, after

obtaining a limited vocabulary of their language, he was able to trace it to the Lhopas of Bhutan. The sole information I could obtain about the Chepangs was that they still exist.

The low, hot valleys of Nepal, such as Nyakot, are inhabited by various tribes, considered by Hodgson—the greatest authority on the ethnology of the Himalayas—to be akin to the aboriginal ordinary Indian stock, and to have no affinity with the Turnaian mountain races. The only tribes I heard of as inhabiting these valleys, besides the ordinary Parbattia tribes and Newars, are those which he enumerates, viz: Denwars, Daris, Brahmus, Kumhas, Kaswar and Botia. The last two are collectively termed Manjhis. These people are of miserably poor physique, but enjoy a very remarkably immunity from malaria. They call themselves Hindus and speak the Khas language; they do not intermarry and affect to be distinct races. They inhabit huts of unhewn stone or wattled walls and are agriculturists, potters and fishermen. The manners and customs of all five tribes have a general resemblance, though there are a few differences of usage. The priests of the Manjhis are the old men of the tribe. Denwar prists are their daughters' husbands and sisters' sons. They will not eat pulse dressed by Brahmans, but rice, if there be ghee in it, they will. Daris or Dahis, Kumas and Brahmus will not eat rice dressed by Brahmans under any circumstances, but will eat other food prepared by them. None of the five races have any written language.

The Nepal Terai, in the most deadly situations, is inhabited with impunity all the year round by two tribes similar to those last mentioned, viz: Tharus and Boksas. The Tharus have charge as mahouts, etc., of the large number of tame elephants kept by the Durbar for purposes of shikar in the Terai.

A certain number of Mussulmans, Indians, Kashmiris, and Iranis, chiefly merchants, are settled at Kathmandu. They are treated with a fair amount of consideration by the Durbar,

although it would be considered contamination for even such doubtful Hindus as the Nepalese to eat, drink or marry with a Mussulman or Christian ; still they are good enough to recognize a superiority in them over outcastes ! Mussulmans and Christians have been and are, they say, royal races, and therefore, in a sense, almost equal to themselves, though certain, of course, of damnation hereafter ! If a caste Hinu loses his caste in Nepal, he always becomes a Mussulman.

No reference to the different races in Nepal would be in any way complete, without some allusion to the highest class of all. The country is a happy hunting-ground for the Brahman, as being the only really independent Hindu raj. Not only native but plains Brahmans also, find themselves fully appreciated here. The class has great influence as may be imagined, and lands in all parts of the country are assigned to members of it, more especially to Gurus and Purohits. The High Priest of Raj Guru is an important and well paid state official and appears at all Durbars and ceremonials in gorgeous raiment. Nepal Brahmans are divided by Brian Hodgson into ninety-four families or Stirpes. There is also a class known as Jaisi Brahmans, descendants of Brahmans and concubines, widows of their own class. Legitimate Brahmans are all Upadyhas. The life of the sacred class is sacred, and cannot be taken for any offence. The most severe punishments that can be inflicted are degradation from caste and imprisonment for life. A method of getting rid of a Brahman whose existence is inconvenient to people in high places, however, exists, namely his deportation to some malarious district in the Terai, where he is not likely to survive for long. Besides acting as priests and astrologers, many Brahmans are engaged in cultivation. They never, as in the plans, enter the army.

3

Religious Festivals, Temples, Etc.

The religious beliefs of the various tribes have already been briefly referred to. The form of Hinduism almost universally followed is Shivaism, temples dedicated to, and worshippers of Vishnu being very few. A favourite deity is Bhairab, an impersonation of Shiva or Mahadeo, and his consort Bhairabi, Kali, or Bhowani, in the rites of whose worship the sacrifice of living animals and a liberal display of blood is the prominent feature. There are some minor peculiarities in caste rules in Nepal; for instance, a Nepal Hindu may take water from Telis and Kalwars (spirit makers)—this is not allowed in the plains. Impurity from births lasts eleven days, from deaths thirteen days. The frontal bone of a deceased person of position is usually sent to Benares. The bearer must go on foot and reach the city within ten days of the death; it is supposed that the benefit obtained is the same as if the deceased had died in Benares.

Sati survived in Nepal long after it had been put down in the plains, and may even still occur in out-of-the-way parts of country. Jang Bahadur discouraged the practice, introducing several restrictions in spite of much opposition on the part of priests and Brahmans. The horrors of the self-immolation were lessened, or at least shortened, by the placing of explosives in

the ears and under the head of the voluntary victim. Even Jang Bahadur could not prohibit Sati altogether, and when his own death took place in 1877, three of his wives and two concubines sacrificed themselves. This occurred in the Terai, not far from the British frontier. The custom has, however, fallen into disuse, and cases must be now very rare. Pashpati, on the banks of the Baghmati, used to be the favourite scene of the tragedy.

Nepal Buddhism, as has been already stated, is far from pure ; even Newars, professing to be altogether Buddhists, worship Hindu gods in Hindu temples and most carefully observe Hindu festivals as well as their own. The number of Newar festivals is extra-ordinary. Fortunately many are local, and the minor ones are not observed by all, otherwise the people would have no time to do anything at all, but celebrate anniversaries and commemorations, ceremonies of adoration and propitiation and so on.

The Gorkhali list is a much shorter one than that of the Newars, and they differ but little from the natives of Hindustan either in the number of their festivals or manner of celebrating them. The most important are :

1. Rakhi Purnima, on the last day of Sawan, coloured threads are tied on the wrists of their followers by Brahmans who receive presents. Parties on this occasion make a pilgrimage to Mount Gosainthan where a rock in the centre of the Lake Nilkhent (blue throat) supposed to represent Shiva, is the object of special veneration. At or about this time, a limited number of sepoy's belonging to the Resident's escort are permitted by the Durbar to make this pilgrimage. They are absent ten or twelve days.

2. Jami Aṣṭhmi, the anniversary of the birth of Krishna takes place in Bhadon.

3. Dassera, is the most important of all the Hindu celebrations in Nepal. It is held in the month of Kuar in honour of Durga, one of the forms of the Consort of Shiva, and

lasts ten days. An immense number of animals, buffaloes, goats and fowls are sacrificed to the deity, whose shrines and temples are literally bathed in gore. Durga is essentially the goddess of war, and in Nepal the army are especially zealous in doing her honour. Nepalese regimental colours have an image or symbol of this deity on the top of the pole, and on the principal day of the festival, the ninth, much worship is paid to them. Military display is, in fact, the most prominent feature of the Dassera in Nepal. On the seventh day a grand review is held of all the troops in the valley, ten to twelve thousand men being generally on the ground. They are drawn up in an immense hollow square, lining the sides of the Thandi Khel parade ground at Kathmandu, the artillery one side, and the infantry the other three. The King, Prime Minister, members and connections of the Royal Family, usually the Resident and perhaps other guests from the Residency, are posted in the centre of the ground on a raised circular earthwork platform, surrounding a large tree, from which position a full view of the whole spectacle is commanded. As soon as all the distinguished spectators have arrived on the ground, the order to commence firing is given, and a *feu de joie* runs along the infantry ranks, the artillery promptly follow suit, and the firing quickly becomes independent and indiscriminate, all hands blazing away as fast as they can reload their rifles and guns. The din is deafening, and the ground is soon covered with a thick pall of smoke ; this *ta page d'enfer* continues for nearly half an hour, until all the ammunition available has been blown off and only the smoke remains. The Resident then takes leave, the parade is dismissed and the slow is over. There is a story to the effect than on the first occasion of this demonstration, after the conquest of the Nepal Valley by the Gorkhalis, the Newars and other uninitiated tribes left their homes and fled to the surrounding hills in the utmost alarm ; small blame to them if the row then was anything like it is now !

The great sacrifice of buffaloes and goats takes place on the ninth day, or rather on the night of the eighth, and morning of the ninth, when many thousand animals are slaughtered, and

the temples run with their blood. Every shrine of the goddess has its votaries who bring various offerings according to their means ; nearly everyone, even among the poorest, can provide a cock or a duck to be decapitated on this auspicious occasion to the honour and glory of Durga. The soldiery are again well to the front, and in each regiment large numbers of buffaloes are sacrificed. The headquarters of all the corps stationed at the capital are at large double-storied building situated in the centre of Kathmandu, called the Kot. This building also contains the celebrated Military Council Chamber ; it has a large courtyard attached to it, and in this courtyard the sacrifices of the seven Kathmandu regiments are carried out. The colours decorated with garlands of flowers are grouped at one end of the square, and up to them the victims one by one are led. After having been hurriedly dedicated to Durga and sprinkled with lustral water, the buffalo is secured to a post by the head, the forehead drawn against the wood in such a manner as to put the neck well on the stretch. The donor or one of his friends, a soldier or officer of the regiment to the colours of which the sacrifice is offered, now quickly steps forward and cuts off the head of the animal with, almost in every case, a single stroke of the kukri. The skill displayed in the use of this weapon is very great as the men wielding it are seldom very powerfully made ; raising himself to his full height the Gorkhali, with right arm uplifted, stands lightly poised for a few seconds, his body inclined towards the right, its weight supported on the right foot, the toes only of the left touching the ground, the blow is then delivered like lightning, and very seldom fails. Besides the kukri, a heavy curved sword, the blade of which expands to a fan-like shape at the extremity, called a kora, is sometimes used, but the kukri is the favourite weapon. In addition to the men slaughtering the buffaloes, others are engaged in chopping off the heads of goats as fast as they can be brought up. As the animals fall, the bodies are dragged aside to make room for other victims, and are left for the time lying about the courtyard, the pavement of which is covered with pools of blood. This, be it well understood, is holy ground, and European visitors to the gory spectacle must not set foot on it ; they are obliged to edge very gingerly along close to the wall until the

raised verandah, where chairs are placed for them, can be reached. The sacrifices continue for many hours, until, in fact, all the animals available have been despatched, all the while a fusillade is kept up by a number of soldiers in the square, and posted in balconies, who fire off their muskets as fast as they can be loaded. Bands are also playing, and the din is incessant.

The Newars method of sacrificing buffaloes is excessively brutal ; it has been described at length by Oldfield, and need not be further alluded to here.

Another feature of the Dassera is the "Panjanni," the close of one annual period of service and the commencement of another. All soldiers and state servants are enlisted and appointed for one year only, and must be re-enlisted and re-engaged on the first day of the Dassera. The custom also applies to a less extent to private service. It times of political unrest, advantage is very often taken of the opportunity to weed out men suspected of disaffection towards the authorities, and an aspiring General will take care that the regiments under his command are filled with his own adherents only. The last day of the Dassera is devoted to durbars.

4. Dewali, a festival in honour of Lakshmi, the goddess of wealth, follows closely on the Dassera, commencing on the 15th of the month Kartik, and lasting five days. The celebration differs little from that of the same festival in the plains of India, the streets and houses are illuminated at night, and the people indulge in a general gamble. This last feature is more pronounced than in India, the gambling goes on publicly, the streets and roads being occupied by groups of players intent on their game.

5. Basant Panjami, this festival is in honour of the goddess Saraswati ; the celebration does not differ from that in the plains.

6. Holi, this festival in honour of Krishna is also celebrated much as it is in the plains. There is an eight days' holiday, during which singing, practical joking, and throwing of

red powder go on. In front of the palace in Kathmandu, a tall wooden post is erected, adorned with flags and streamers, which on the last night of the Holi is taken down, removed outside the city and burnt. While it is in position, red powder is thrown over it by bystanders. This post is supposed to represent an effigy of the female demon Putana, who tried to murder the infant Krishna by giving him her poisoned nipples to suck. Another account states its burning to be an oblation of fire, instituted to circumvent another female Rahsha named Dundha, giving to entering houses and tormenting children.

A ceremonial visit is paid by the Resident to the Maharajadhi-raj during the Holi, and it formerly was the custom for him and the Maharaja each to throw a ball of red powder at the wooden post above described, after the formal part of the Durbar was over, this being the signal for the commencement of a general and indiscriminate throwing of abir at one another by those present. Of late years, however, this undignified participation in the sports of the Holi by the British representative has been declined, and the visit is now merely an ordinary formal durbar. Mr. Girdlestone was, I believe, the first Resident who refused to have anything to do with the powder throwing.

7. Sheoratri, in honour of Shiva, lasts one day only, the first of Phagun. The temple of Shiva at Pashpati is visited and the linga worshipped; the pilgrims also bathe in the sacred Baghmati. Not only do all the Hindus, from highest to lowest, in the valley, visit Pashpati on this day, but thousands of pilgrims from the plains of India flock to this particularly sacred shrine. For a few days before and after the festival, the road over the passes leading to the valley is thrown open, and all restrictions to the coming and going of travellers removed. During these days the narrow paths are blocked by a crowd of all ages and sexes, many of whom die of exhaustion by the roadside. It is said that as many as 20,000 people come up annually from India to this festival.

The above are purely Hindu festivals and commonly observed all over India. As already stated, the number of Newar festivals is enormous, the great majority being festivals of minor importance and observed by only a few. The following are the chief festivals peculiar, I believe, to Nepal. Most of them are of Newar origin, but many are participated in by Gorkhalis and other tribes; the majority are in honour of Hindu deities, though some are supposed to be purely Buddhist; there is, however, no pure Buddhism in Nepal. With the commencement of the Newar year, the first of Baisakh, commences also their most important festival.

1. The Great Machendra Jatra, in honour of the par excellence patron saint, or rather protecting deity, of the Newar people. Machendra is regarded as an impersonation of Padma Pani, the fourth divine Buddhisatwa. The legend concerning him relates that at some long bygone period, a drought was caused by the Saint Gorakhnath, who considering himself slighted by the inhabitants of the valley, shut up the nine nags in a mound, upon which he took his seat and remained immovable, keeping off the rain for twelve years as a punishment. At last it was revealed to Bar Deva, the King of Bhatgaon, that the drought could only be put an end to by the presence in Nepal of Machendra, otherwise called Aryavalokiteswara Padma Pani Buddhisatwa, the fourth Buddhisatwa, who resided on Mount Rapotal, and a deputation of three, consisting of the king's father, Narinda Devi, who had retired from the world into a vihar or monastery, his guru or spiritual guide named Bandhudatta, and a Mali carrying a kalas or water pot, forthwith waited on Machendra. After a great amount of trouble in overcoming the opposition of various gods and devils, they succeeded in bringing him back with them in the form of a bee shut up in the kalas. On the return of the deputation with Machendranath, Gorakhnath descended from the mound and did homage, rain fell in torrents and the country was saved. Machendra was at once adopted as the patron deity of Nepal, and an annual jatra instituted in his honour. Two temples were dedicated to him, one at Bogmati on the banks of the Baghmati, where he first rested on entering the valley, and the

other in the Gantihar at Patan, which town was chosen as the scene of his jatra. A tree under which he had rested to the south of Patan was henceforth considered holy, and a stone Mandal erected under it, as well as a shrine in honour of the deity's mother. This tree goes by the name of Narinda Devi, who was instrumental in bringing Machendra to Nepal, and who worshipped him on his arrival beneath it.

The image of the god is a rude wooden figure about three feet high painted bright red, the special colour of the fourth divine Buddha, Buddisakti and Buddhisatwa. It remains half the year at Bogmati and the other half at Patan where the jatra takes place—a complicated and lengthy affair. Early in the month of Baisakh, after the full moon, the business commences by Machendra being taken out of his Patan temple, and carried in a little gilt litter to Narinda's tree, where he is unrobed and carefully washed in the presence of a large crowd of devotees. On this occasion he is escorted by a company of soldiers, and the sword of the king is presented to him. The washing over, he is taken back to his temple, exposed to the rays of the sun, freshly painted and again dressed. This occupies ten days, at the end of which time he is replaced in his shrine for six days and the ceremonies of "daskarma" are performed. In the meantime a rath or car has been prepared, a ponderous structure, the due manufacture of which requires much care and consideration. It is put together afresh every year by a particular class of Newars, and consists of a platform supported by four immense wheels, on which is erected a shrine covered with plates of gilt copper; above the shrine to a height of sixty feet, rises a column composed of bamboo and green branches of trees, covering to a pinnacle and decorated with flowers, garlands and streamers. This erection is surmounted by an image of the sixth Buddha shaded by a gilt chattar, and above all is tied a bunch of green boughs; the arrangement, as may be imagined, is very top heavy, and requires the support of guy ropes on either side. In front of the car projects a long heavy pole or shaft attached to the axles, curved upwards in front and terminated by a gilt head of Kartotoz, the king of the Nagas. The wheels are ornamented with the eyes of Shiva; this is an

example of how Hinduism has become mixed with Buddhism in even purely Buddhist festivals. To the pole and beams of the car are fastened the ropes by which it is dragged. The rath is put together outside the city, near one of the four mound temples built by Asoka. A smaller car is prepared inside the city for Machendra's Sanu or satellite, Minathu Dharmaraj, who is moreover his nephew, and accompanies him in his triumphant progress.

On the appointed day, the first of Baisakh Sudi, the cars being ready, the figures of Machendra and his Sanu are carried in gilt litters and placed in them ; the figure of the Sanu is a small one only a foot high. The cars are then dragged through Patan to Narinda's tree by relays of worshippers, a hundred or more at a time, passing between closely packed lines of spectators. Men pull the large car and boys the small one. In front of the houses along the line of route images of lesser divinities are displayed, the idea being that they are present to do honour to the great Machendra. The progress consists of three stages, each supposed to occupy one day. Accidents or a breakdown or two cause delays, but in any case a halt of one night must be made at each of the two places appointed in Patan, one near the durbar, and the other at the Sunhara or golden spring in the east quarter of the city. During each halt of one night there is feasting, buffaloes are sacrificed, and general puja and rejoicings go on. When the car has reached the tree to the south of the city, it has to be dragged round it three times, and a halt of two nights is made here. Next, by two stages, it is taken back to an open space outside the city to the east, called Puriya Tal, where it remains for twenty days or so, until the auspicious moment having been fixed upon, dragged off to its final resting place, a spot called Subluchya to the north of the city ; here it remains for four days, on the last of which the festival winds up with a grand ceremony, the Gudrijatra. Machendra is publicly undressed and his shirt exhibited to the people by a priest from all sides of the car, after which he is again placed in the Khat or litter, and carried off in procession with priests chanting and

swinging censers, to Bogmati about three or four miles off, there to remain for half of the next year; when six months have passed he is again taken to Patan. Every twelfth year the proceedings are varied; Machendra does not go to the Patan temple at all, but is carried from Bogmati in the large rath, does his usual rounds, and is dragged back to Bogmati still in the large rath. The country between the two towns being very rough and broken up, the travelling is difficult in places. This last took place in 1883.

2. The next festival of importance on the Newar list, contemporaneous indeed with that last described, as it commences on the first of Baisakh, is the Bhairab Jatra in honour of Bhairab and Bhairabi, incarnations of Mahadeo and Parvati, Hindu deities, but much respected and propitiated by Buddhi Marji as well as Sheo Marji Newars. The female divinity is, of course, the same under another name; she has many, as the Durga so specially worshipped by the Gorkhalis at the Dassera, and the main feature is the same in both celebrations – a very copious flow of gore, more than sufficient indeed to satisfy even “Toddie”—“bluggy as eveayfink !”

Bhairab has many temples throughout Nepal ; images of him are also to be seen along the sides of the streets in every town and village, notably the particularly hideous one in Kathmandu, painted black and red with glaring white eyeballs, known as “Kala Bhairb.” The worship of Shiva in this form goes on during Baisakh more or less all over the country, but the town of Bhatgaon is particularly the scene of the Newar Bhairab Jatra. A large linge, a tall beam of wood, is erected in front of the principal temple of the god, images of him and Bhairabi are dragged through the streets on raths, and finally drawn up near the linga, where for two days animals are sacrificed, and the deities are worshipped.

At about the same time as that of the Bhatgaon festival or a little before it, are two others of noticeable importance in honour of the same divinities, one at Kathmandu.

3. The Neta Devi Jatra. This takes place at night at the temple from which the jatra is named, and is marked by the most horrible and disgusting orgies. A number of masked dancers, Jaffu Newars, represent various deities, Bhairab and Bhairabi among others, and are named Dharmis. These men, drunk both with rakshi and religious mania, fling themselves on the sacrificed buffaloes and drink the warm blood as it flows from the divided vessels, in such quantities, that their stomachs become visibly distended, and sometimes even reject the blood swallowed, which is then collected and deemed especially sacred.

Buchanan was told by a Newar attached to his establishment, that on such occasions, at that time, the blood as well as rakshi was drunk by the masks from human skulls; moreover, that every twelve years a great sacrifice was made by the King to Devi, consisting of two men of thread wearing classes, two buffaloes, two goats, two rams, two cocks, two ducks, and two fishes, that the human victims were intoxicated and then their throats cut by the Bhairabi mask. His informant declared, that on the occasion of the last great sacrifice, the one preceding the date of his story, he had himself officiated as Bhairabi and with his own hand cut the throats of the men sacrificed. There can be little doubt, that until within recent years, human beings were occasionally sacrificed to Devi in the Himalayan countries; indeed Wright, in his book, mentions two cases in which corpses with cut throats were found in the morning on the steps of the Kala Bhaitab image in Kathmandu; they were supposed to be those of suicides, but the circumstances appeared most suspicious.

The other of the two Bhairabi festivals above referred to is known as :

4. The Devi Jutra, and takes place at a spot called Devi Ghat, situated in the Nyakot Valley at the junction of the Trissulganga and Tadi rivers. The shrine of the goddess, which must be submerged during the flood of the rains here, merely consists of a large heap of stones surrounded by a rough timber enclosure. On the occasion of the festival the image of Bhairabi

or Devi is brought to Devi Ghat from her temple at Nyakot, a town some three or four miles distant on a hill, well above flood level. The same orgies as those of the Kathmandu festival take place on an even larger scale. Drunken Newar masks dance furiously and drink the blood of sacrificed animals; at the conclusion of the jatra, which lasts five days, the image of Devi is carried back to the temple at Nyakot.

5. Bajra Jogini Jatra. In honour of a goddess of that name worshipped by both Buddhists and Hindus. Her temple is on Mount Manichur, near the large village of Sanku, where the jatra takes place in the month of Baisakh. The image of the goddess is carried in procession through the streets of Sanku.

6. Siti Jatra. This is now nothing but a stone-throwing match between two parties of boys, which takes place in Jeth on the banks of the Vishnumati between Kathmandu and Swayambunath. In bygone days this used to be a very serious affray with very little "festival" about it, except a certain amount of preliminary feasting. Buchanan speaks of it as lasting fifteen days when he was in the country, the opposing parties being taken from the north and south end of the city. For the first fourteen the stone-throwing was confined to boys, but on the fifteenth men turned out also and there was a regular fight, lives being almost always lost; prisoners were kept until the end of the combat, then "carried off in triumph by the victors, confined until the morning, and then released"; but in days earlier still their fate was to be put to death with buffalo bones at the adjoining temple of the goddess Kanheshwari. Buchanan mentions that in his time the bones were still brought into the field, though their use had been discontinued. The origin of this barbarous custom is not clear. According to one account Kathmandu was at one time subject to two rajas, and the constant fighting between their followers was thus commemorated. According to another the combat was meant to commemorate a contest between a son of Mahadeo and a Rakhsha; while according to the native history translated for Wright, it was instituted by Raja Guna Kama Deva, the founder

of Kathmandu, in A D. 723, to whom Su Skandaswarni appeared in a dream, directing him to assemble the boys of the city and cause them to play at Siti (stone throwing). Jang Bahadur ordered the discontinuance of the festival, on account of an accident to Mr. Colvin, the Resident who was struck by a stone while looking on.

7. Ganthia Karn. Takes place in Sawan and commemorates the expulsion of a demon of that name from the valley. The Newar boys make a straw effigy which they drag about the city, beat and burn in the evening.

8. Banra Jatras. These feasts are given from time to time by wealthy Newars to the Banras, or Buddhist priests. They are supposed to take place in the months of Baisakh, Sawan, Kartik, and Magh, but owing to the comparative poverty of the Newars community at the present day, are not of such frequent occurrence as they formerly were. Oldfield gives an elaborate description of one which he witnessed, given at Kathmandu in 1855, to all the Banras of the valley. I saw one in 1885 at Patan. The Newars decorate the fronts of their houses with pictures of the most varied description; in front of them all along the line of procession a space is railed off, inside of which the women who are the dispensers of the feast sit, the Banras pass along the lines of women and receive from each portions of grain, fruits, flowers, sweet meats, etc., which are placed in baskets or bags as they are received. The feast may be either a general one given by the entire community, or the whole expense may be defrayed by some private individual; in the latter case, however, other Newars usually also contribute by sending with their women offerings of grain, etc. When the feast is given by a private individual, the procession starts from his house, in front of which a platform is erected on which various religious ceremonies are performed. At night the whole scene of the jatra is illuminated, feasting and rejoicing kept up till a late hour.

9. Nag Panchami. This festival celebrates a contest between Garur and one of the Nags; it takes place in Sawan.

The priests pretend that the stone image of Garur at Changu Narain perspires on the occasion.

10. Gai Jatra takes place in Bhadon, and is joined in by both Buddhimargi and Sheomargi Newars; like many others of their festivals it has lost a great deal of its former importance, and consists now merely of masked dancing and singing. An image of the cow is carried in procession through the streets of the cities, on the first day of Bhadon. All Newars who have lost members of their families by death during the year send representatives to form part of the procession of masks who are supposed to represent cows. On subsequent days various religious ceremonies are carried out in the Buddhist vihars at Patan, which are visited by Buddhist Newars from all parts of the valley, bringing offerings to the shrines.

11. Bagh Jatra. This is really part of the Gai Jatra, and takes place on the day following the procession in honour of the cow at Kathmandu; the masks are supposed to represent tigers.

12. Indra Jatra. Of all the Newar festivals, this comes next in importance to the great Machendra Jatra. It is as the name implies mainly in honour of Indra, images of whom are displayed all over Kathmandu while the jatra lasts; but other deities are also worshipped, particularly Devi Kumari in the person of a little girl, chosen from among certain Banra families, who represents the goddess. It is said that during the reign of the last Newar Raja of the Mulla dynasty a hundred and fifty years ago, a little Banra girl was seized with convulsions, and that in her lucid intervals she declared herself an incarnation of Devi. In order to put an end to the excitement caused by this occurrence, the Raja turned the family of the possessed child out of the city and seized their property. A few hours afterwards, however, the Rani was attacked in exactly the same way, to the great consternation of the Raja, who hastened to acknowledge the little girl as an incarnation of Devi. An annual jatra was instituted in her honour and a jagir set aside to defray its expenses. This jagir is about the

only one of its kind that the Gorkha conquerors have not either entirely confiscated or very considerably reduced. After a long reign of thirtynine years, this Raja was deprived of his throne by the Gorkhals during the celebration of this very jatra.

The successors of the original Kumari are carefully chosen from among the descendants of the family, in which the first incarnation was supposed to have taken place. The child must be good looking, and free from any kind of blemish or physical defect; her courage, too, is tested in various ways. She is placed by herself in dark and lonely places, shut up in a room with the bleeding carcases of animals that have been offered as sacrifices and wakened from sleep by bogies. Should she bear all these trials unmoved, she is considered worthy of the highest honour that can befall a Newar maiden. It is true that the fortitude shown is not so wonderful as might at first sight appear, for, the situation being one of some profit as well as honour, the parents of candidates put them into training from their earliest years, and gradually accustom them to horrible sights. The Kumari serves for two or three years until she is of marriageable age, when another selection is made. Associated with her are two boys representing sons of Bhairab or Mahadeo; they are, however, of very second rate importance, being considered only attendants or guardians of the incarnate Devi, who is actually worshipped as a deity. The girl and the two boys have a house near the palace told off to them, in which they live as long as they continue to hold office, and besides appearing at different festivals are every year, during the Indra Jatra, dragged round the town in procession, enshrined in raths similar to those used at the Machendra Jatra, but smaller and without the towering erection of bamboos and boughs. The Gorkhals not only countenance but encourage and participate in this festival, as it commemorates their capture of Kathmandu. A desultory warfare had been going on within the narrow limits of the valley for several years before the invaders met with much success. At last it happened that their army, under Prithwi Narayan, was besieging the capital when the Indra Jatra came round; the careless Newars celebrated

their feast as usual, and on the night of the most important day, when the crisis of riot and rejoicing had been reached, their city was betrayed into the hands of the Gorkhali Raja.

The principal scene of the Indra Jatra is the irregular open space in front of the palace at Kathmandu; it lasts for eight days, during which there is universal holiday. Every evening the people flock to this part of the city to see the spectacle, which lasts till a late hour. On the first day a high linga or flag staff is erected close to the palace and ornamented with flags, the streets are illuminated and a masquerade by professional Newar dancers is carried on in the open air every evening until the end of the jatra.

The Kumari dragged in her rath and preceded by her two attendants, makes a progress through different quarters of the city on the third, fourth and seventh days, starting from in front of the durbar in the morning, and returning to the same place in the evening. On the first day the sword of the King is presented to her, and remains on the car during the festival. It is supposed to be sheathed while the King happens to be present, but is carried uncovered at other times. When the car reaches the durbar on returning from its first trip, the throne is brought out and placed before it, and the Maharaj-adhi-raj makes offerings to the Kumari, his example being followed by the whole of the Sirdars. A royal salute is fired from the artillery parade ground at this moment; it is supposed to be the exact anniversary of the acquisition of the sovereignty of Nepal by the King of Gorkha, on that same night in the year 1768. The Newars, most of whom were drunk, on their return to the palace with the Kumari's car, found Prithwi Narayan seated on the Gaddhi instead of their own king, who had fled. The Gorkalis, in the confusion, had entered the city and found little difficulty in obtaining complete possession of it. History relates that the new Raja worshipped the Kumari, and ordered that the jatra should proceed as if nothing had happened to interrupt it. As likely as not, the easy-going Newars were quite ready to proceed with the tamasha ! The scene in the square in front of

the durbar on any evening of the Indra Jatra is curious and interesting. A blaze of illumination, torches, red lights and fireworks, light up the buildings of the palace and surrounding pagoda-like temples; picturesque in the extreme by daylight, and rendered more so by this play of light and shade. The square itself, the steps of the temples, windows and balconies round, are crammed with people, who, though mostly half drunk, are kept in fairly good order by police and soldiers, one or two armed patrols marching up and down to enforce good behaviour if necessary, and to keep a little clear space for the Sirdars who are moving about on foot and on elephants. Mummers in an extraordinary variety of grotesque masks and costumes form the front ranks of the crowd, and groups of them are scattered about among the spectators, dancing, singing, and carrying on all kinds of tomfoolery. The night's tamasha ends with the sacrifice of a buffalo to Bhairab, conducted by the Newars with their usual brutality. The unfortunate animal, supposed to be the personification of evil and treated accordingly, is dragged to a part of the square near where the raths are standing, then let loose, chased hither and thither and tortured with fireworks and torches, one of the masked men, armed with a tulwar, taking cuts at the poor brute's neck as he charges about. At last the buffalo falls, the head is quickly hacked off, and the Bhairab and Bhairabi masks swallow the blood as it flows. The scene is horribly disgusting, and the appearance of these men, mad with drink and religious excitement, smeared and dripping with blood from head to foot, far more devilish than human.

13. Swayambu Mela. This festival is to celebrate the birthday of Swayambu, the Supreme Adi Buddha, and takes place in the month of Kuar. The principal scene of the feast is at Sambunath; the covering with which the gift shrine of the temple has been protected during the rains is removed, with the usual accompaniment of elaborate puja. The day is similarly observed at the other Buddhist temples in the valley.

14. Khicha Puja. This absurd custom is followed by the Newars in Kartik. Dogs are worshipped and decorated with

garlands; there are days for worshipped other animals, even frogs.

15. **Bhai Puja.** This also takes place in Kartik; the Newar women visit their brothers, wash their feet, and put tikas on their foreheads. The Khicha Puja and the Bhai Puja are really part of the Dewali.

16. **Festival of Narayan at Nilkhent.** Narayan or Vishnu is worshipped by Buddhists as well as Hindus in Nepal, though not to the same extent as Shiva. The principal shrine of the god in the valley is at Nilkhent at the foot of Mount Sheopuri, where a huge stone figure lies recumbent on a bed of serpents in the middle of a tank full of clear spring water. The figure has all the symbols of Vishnu and yet is called Mahadeo: it is said to be a copy of the figure of Shiva at Gosainthan, which no European has ever seen. The annual festival at Nilkhent takes place in Kartik; the image is decorated with garlands of flowers, and the marks, characteristic of Vishnu, are painted on the forehead and chest. Pilgrims to the shrine worship the idol and present offerings of rice and flowers.

17. **Bala Chaturdasi.** The scene of this festival is the wood opposite Pashpati, on the other side of the Baghmati, called in mythology, Mrigasthali; the worshippers scatter their offerings of rice, sweetmeats, etc., on the ground among the trees.

18. **Kartik Purnima.** On the first day of this month a number of devout Newar women repair to the temple of Pashpati and remain there until the last, observing a strict fast; they are supposed to drink only the water with which the image or symbol of Mahadeo is bathed; on the last day of the month there are illuminations and feastings at Pashpati.

19. **Ganesh Chauth,** takes place on the 4th of Magh in honour of the god of wisdom, fasting and worship during the day, feasting at night.

20. **Magh Purnima.** A certain number of Newars bathe in the Bhagmati every day during this month, and at the end of

it are carried in procession to temples. "They are carried in ornamental dolis', lying on their backs with lighted chirags on their chests, arms and legs. As most of them wear green spectacles to protect their eyes from the sparks, the sight is rather mirth-provoking. Behind the dolis follow other bathers, bearing on their heads earthen water-pots perforated with innumerable straws, through which the water escapes; passers-by catch a few drops and sprinkle them on their foreheads."—(Wright.)

21. **Small Machendra Jatra.** A somewhat mixed festival in honour of Machendra, considered on this occasion as identified with Samantabhadra, the first divine Buddhisatwa. The scene is Kathmahdu, and the time the month of Chait. A car containing an image of Samantabhadra is dragged through the city in four stages, each lasting one day. The car is much smaller than the one used at the Patan festival; it has an image of Bhairab for a figure-head. The Hindu festival of Ram Naumi goes on simultaneously with the lesser Machendra Jatra.

22. **Ghora Jatra.** The scene of this festival is the big parade ground outside Kathmandu on the 15th of Chait; all officers of the army, or other officials owning horses, gallop them past the Maharaj-adhi-raj attended by the Sirdars and notables of the state. Nobody seems to know the origin of the custom.

23. **Festival of Narayan at Balaji, in Chait, the end of the Newar year.** Balaji is a very prettily situated shrine at the foot of Mount Nagarjun, not far from the Residency, approached by an avenue of willow trees. According to tradition and for some forgotten reason the King of Nepal is not allowed to visit Nilkhent and join in the worship of Narayan there. To compensate him for this disadvantage, many years ago Balaji was instituted, built, and endowed by his subjects. There are here, a summer-house residence, temple, and tanks of beautifully clear water, one of which contains a copy on a smaller scale of the Nilkhent Narayan. The tanks are overshadowed by trees, and peopled by a colony of tame mahseer,

who flock to the brink to be fed, and will submit to be tickled. The spring water, clear as crystal, escapes from the tanks by a series of dharas or spouts with quaint gargoyle mouths. At the Balaji festival, crowds of Newars, chiefly women, assemble to pay their devotions to the image of Narayan and to bathe beneath the water-spouts. Some go farther and ascend Mount Nagarjun to worship at a small shrine near its summit.

The above list comprises all the festivals described or mentioned by both Oldfield and Wright, and the selection could not, I think, be improved upon. I was, while in Nepal, an eye-witness to nearly all of them. There are, of course, very many other unimportant ones; Kirkpatrick names sixteen, but the greater number of them seem to have been discontinued. The Indra and Machendra jatras are included in his list, and also the task of visiting all the shrines in the valley, 2,733 in number, during four months of the Baisakh to Sawan, which is, I believe, still sometimes undertaken.

The temples in Nepal form a special feature of the country, not only from their multitude, but from the quaint and unusual form of the great majority. Next to the magnificent scenery, they would, I think, strike a visitor to the country more than anything else he would see in it.

The temples are of three kinds :

1. Pagoda-shaped, generally Hindu, a very few being Buddhist.
2. Conical-domed, nearly always Hindu, a few only being Buddhist.
3. Chaityas or Buddhist Mound temples.

There are also a few of modern erection on the plan of the commonly seen temple in India with the rounded Mahomedan style of dome, plastered and white-washed; Jang Bahadur is said to be responsible for them, and they deserve no further notice. The first class are the most interesting, differing entirely from any temples seen in the plains; there is a small one at

Benares, built by and belonging to the Nepalese, no other that I ever heard of. They are all of Newar construction, and exhibit the admirable and artistic style of Newar architecture, being strongly built of good red bricks and massive, well-seasoned timbers, ornamented with the most elaborate carving. These temples have from two to five stories, square in shape, each one smaller than the one below it; the highest being obtusely pyramidal and surmounted by a gilt pinnacle. At the junction of the stories are sloping roofs, running round all four sides of the building, with the corners turned up; these roofs are of tin, covered with gilded copper or brass, and are supported by struts or short wooden supports which slope upwards from the upright walls to the edges of their sloping roofs. The struts are nearly always most elaborately, and generally grotesquely, carved with images of deities, demons, or dragons; sometimes the carvings are most obscene. Wright was told that such carvings were considered protections from lightning; I never could discover that even such an improbable reason was believed in; my inquiries always met with the reply that the builders of the temples probably thought they would amuse the public. These obscenities are also occasionally seen on the struts of powahs (travellers' rest-houses), even on private houses, and on the front of the old Newar palace at Bhatgaon; they are seldom seen except on the struts. The lower story is surrounded by a verandah, the wooden pillars of which are usually most beautifully carved. The temples are often raised on a masonry base, sometimes consisting of several platforms diminishing in size from the lowest, and often corresponding in number to that of the stories of the building. The eaves are generally hung with little brass bells, the clappers of which are much longer than the bells themselves, and end in little flat, leaf-shaped plates of metal, which catch the breeze and cause the bells to tinkle. Most of the older temples have displayed, hanging to the struts of the second story, above the first roof, an extraordinary collection of articles, which have been either offered, or appropriated from the estates of people dying without heirs, in the neighbourhood of the temple. Utensils of all kinds, pots and pans, weapons, kukris and others, spinning-wheels, musical instruments, looking-glasses, ornaments and

even buffalo horns. The custom has now apparently ceased, as no recent additions to these miscellaneous wares seem to have been made. The lower story is the shrine of the idol, the upper ones being store-rooms for "properties," etc.

The second class of temple characterized by a conical pillar-like dome, though less quaint and picturesque than the pagoda, is far more graceful. The style is similar to that of some old temples in the plains of India; sometimes the dome alone rises from a raised platform, but its lower portion is, as a rule, surrounded by a colonnade or by a series of small chattris or pavilions. These temples are generally built of stone, and are nearly all Hindu; a few are Buddhist, notably a very beautiful one in Patan dedicated to Sakya Singha, which is built of brick.

The third class, that of the Buddhist mound temples, has of course, many examples in different parts of India; but there can be no locality in which so many are to be found as that of the Nepal Valley. It is said to contain as many as two thousand. The great majority are, however, very small—mere funera, monuments grouped together in large numbers.

The distinguishing feature of the Buddhist Chaitya is the garbh or mound, usually a solid dome or hemisphere of masonry, which is built over a small, strong chamber of brick and stone, and round a massive beam of wood fixed upright in the centre of the foundation of the chamber. The hemisphere reaches to about half the height of the central beam which projects above it, the top is somewhat flattened, and on it is, first the "toran," a square capital built round the beam, the eyes of Buddha, long, narrow and oblique, being painted on all four sides of it. Above the toran comes the spire, which is either round and conical, or square and pyramidal; it invariably consists of thirteen separate divisions, emblematic of the thirteen Buddhist heavens. The round conical form of spire is most common; it is composed of thirteen circular wooden platforms, built round the central beam, diminishing in size from below upwards, and separated from each other by distinct and equal intervals; the edges are covered with plates of copper

gilt. Finally, the whole edifice is crowned by a well shaped ornamental pinnacle, called the kalas, which is also copper gilt. Sometimes a canopy or chattra is round the base of the pinnacle, which rests by wooden supports on the upper segment of the spire. The central masonry chamber has nine compartments; the central one is occupied by the base of the upright beam. In the remaining eight, before the chamber was closed, were placed certain particular kinds of wood and grain, and a number of images of the Buddhas, their Shaktis and Satwas besides those of Sakya or other saints. When the chaitya was of a memorial or funeral character, human relics used to be also deposited in the chamber. The solid dome may spring directly from the basement, or it may have a narrow plinth. The basement itself varies, but usually consists of a series of three terraces rising one above the other.

Round the base of the hemisphere are four niches forming shrines, one towards each point of the compass. Sometimes there is a fifth placed close to the right side of the east shrine; these niches are occupied by figures of the divine Buddhas. When there are only four, Vairoohana, the first, is supposed to be enthroned in the central chamber, and presides over the whole building. Midway between the four shrines are smaller ones sacred to the Buddhisaktis, sometimes five. There is usually a circular paved pathway all round the base of the garbh; in it are set at intervals mandals, circular carved slabs of stone and small depressions at certain spots for "Hom." The temples are generally enclosed in a courtyard or square in which are a number of small chaityas and sometimes shrines to some of the Hindu deities. Close to all large temples there is always a vihar or monastery opening into the surrounding square.

The Hindu temples are so numerous that only a few of the principal ones can be especially noticed.

The most sacred of all is that of Shiva at Pashpati, a small town on the banks of the Baghmati three miles north-east of Kathmandu. This is the most holy spot, in the eyes of Hindus, in Nepal; its fame is widely spread far beyond the

borders of the country, and at the annual festivals of the Sheoratri, thousands of pilgrims flock from the plains to Pashpati. The Baghmati, too, is the most sacred of Nepalese rivers, and the object of pious Hindus is to die partly immersed in its waters and be cremated on its banks, at Pashpati is possible. No European is allowed to approach even the enclosure in which the principal temple stands, but it can be well seen from the opposite bank of the river. It is of the pagoda type, with copper-gilt roofs, fine silver doors, and beautifully carved windows! the front is approached by a double flight of steps guarded by four lions, and in the courtyard are a large copper-gilt Nanda, a large bell, and various shrines and images. The shrine of the temple itself is occupied by a four-faced linga.

Besides the principal temple, there are a large number of others in a line with it along the west bank of the river, which is lined with paved steps and crossed by two small artistically designed, the architecture of which is similar to that of the temples. Here, too, are several stone platforms for burning the dead, one exclusively for the use of the Royal Family, and a spot is shown where Satis formerly took place.

Across the river is a thickly-wooded hill called Mrigasthali; in it also are many small temples, besides a large modern one built by Jang Bahadur.

Kathmandu being the seat of the Gorkhali Government, the old Newar Hindu temples, particularly those near the durbar, are in a much better state of repair than those of the other cities. Unfortunately their beautiful wood carving is in too many instances disfigured by thick coats of paint. They are all of the pagoda type ; the largest, adjoining the durbar, is that called Talleju, sacred to Toolaji Bhowani, used only by the Royal Family. Human sacrifice is said to have been offered by Prithwi Narayan in this temple (Buchanan, p. 211).

Outside the city, by the side of the road which skirts the parade ground, is a small, very old temple called Mahenkal,

one of the names of Shiva, popular among both Hindus and Buddhists.

In Patan, there are a large number of Hindu temples in the vicinity of the durbar; the largest and finest of them facing it. Most are of the pagoda type, but one, the most beautiful in my opinion in the valley, is of the conical dome class, the lofty central dome surrounded by a square pillared corridor considerably elevated above the level of the street, and approached by two flights of steps; above the corridor are three tiers of graceful open pavilions, three upon each side in each row. The whole structure is of finely carved stone, and the general effect very imposing indeed.

At Bhatgaon there is, among a vast number of others, one very conscious Hindu temple, built in 1703 by Bhupat Indra Mall, the last but one of the Newar kings of Bhatgaon, in honour of the Iswari of the Tantra Shastras. In it he placed secretly "a deity of the Tantra Shastra who rides on Yama raj, whom no one is permitted to see, and who is therefore kept concealed." No one, except the priests, is to this day allowed to enter this temple, and the name of the deity is kept secret. It is pagoda-shaped, five stories high, and rests on a base composed of five square platforms diminishing in size from below upwards. The steps leading to the door are flanked by five pairs of statues, one pair on each platform. The lowest represents two famous wrestlers named Jyamulla and Phatta, each supposed to be ten times as strong as an ordinary man; above them are elephants ten times as strong as the wrestlers; then come lions ten times as strong as the elephants; next griffins ten times as strong as the lions, and highest of all, on either side of the door itself, two female Dawarpals, minor deities, one a Baghini with the head of a tiger, the other a Sighini with the head of a dragon; each has the body of a woman; they are supposed to be ten times as strong as the griffins. The temple is covered with very handsome wood carving, and certainly is one of the finest in the valley; it is called the Nyatpola Dewal.

Kirtipur contains a large four-storied pagoda temple dedicated to Bhairab—the god is represented in it in the form of a tiger; many worshippers from other parts of the valley attend this temple. On the outskirts of the same town there is a small shrine of Ganesh with a very handsome stone gateway. Other shrines of this deity are at Bhatgaon, Sanku, Kathmandu and Chobber. At Changu, a small village eight miles east of Kathmandu, there is a temple dedicated to Narayan, the fee for admission to which is a tola of gold; the speculator may, however, for this bring in as many of his friends as he likes. There are three other shrines of Narayan at small villages in the valley, to visit them all in one day is a religious exercise of great merit; the distance is said to be twenty-two kilometres.

The above are a few of the most important Hindu temples. As Kirkpatrick says, there are almost as many as there are houses.

The most important Buddhist temple in the valley is that of Swambunath, dedicated to the supreme or Addhi Buddha. Addhi Buddha means "Supreme Intelligence," Swayambhu "Self Existent." The date of the foundation of the temple is unknown, but it was probably built during the lifetime or soon after the death of Sakya Muni, who, according to legend, made a pilgrimage to the Nepal Valley attended by a numerous band of disciples, to whom he made an address on the spot where the temple was afterwards built. It is situated on an isolated, thickly-wooded hill, 250 to 300 feet above the level of the valley, about a mile and a half west of Kathmandu, from which it is approached by two paved roads; the Vishnumati being crossed by small bridges. The hill has two summits, on the eastern of which this temple stands; it is reached from the foot of the hill by a flight of stone steps four or five hundred in number. At the bottom of the staircase is a colossal image of Buddha; about two-thirds of the way up, where the flights of steps becomes steeper, are a pair of images of Garur, one on either side, and clustered at the base of the hill, as well as along the course of the ascent, are a large number of small chaityas of various shapes. The hill is supposed to have on it

at least two hundred of those little temples, most of which are of the funeral class. At the top of the steps is a cylindrical stone monument or pedestal, some three feet high, supporting a large copper gilt Vajra, five feet long; this symbol which, as Wright says, is like a double-headed sceptre, is supposed to represent the thunderbolt of Indra which was taken from him by Buddha, according to the Buddhists of course. The plinth of the pedestal, the correct designation of which is a dhatu mandal, is divided into twelve compartments, in each of which is sculptured the image of an animal representing one of the months of the Buddhist year, and called after it.

The main temple is a typical Buddhist chaitya; the base of the mound is sixty feet in diameter and its height thirty; the spire and pinnacle are very richly gilt. The chaitya is surrounded and enclosed by a variety of temples, shrines, small chaityas, and other buildings; among them on opposite sides, are a pair of conical domed temples built of brick, dedicated to the Buddhisaktis, and a two-roofed pagoda temple dedicated to Sitla, the goddess of smallpox, a Hindu deity adopted by the Buddhists. The temple is provided with praying wheels for the use of the Bhotiyas; Newars never use them. On the western side there is a powah, *i.e.*, resting-place for pilgrims, a two-storied building in which the sacred fire is kept constantly burning by a family of Lamas from Lhasa. It consists of a small wick floating on the surface of melted ghee contained in a large copper cauldron; this flame is regarded with the greatest veneration. In the room in which the sacred fire is burning, are stored books and manuscripts, implements of worship, small images of Buddha, and models of chaityas.

Besides the very numerous collection of temples and shrines, there are upon this summit of the hill, many houses inhabited by Buddhist Newars and priests. On the western summit of the hill is a memorial chaitya dedicated to Manjusri, a mortal Buddhisatwa or saint, much esteemed in Nepal. According to tradition the cleft in the hills, still called "Kotbar" or the swordcut, by which the Baghmati leaves the valley, supposed to have been formerly a lake, was made by a

blow from the sword of Manjusri, who, after the water had drained away, settled in Nepal, founded the shrine of Pashpati, raised its wooded hill, and finally raised this hill adjoining that of Swayambhu, upon which he took up his abode. His temple is a very popular one. Manjusri is said to have introduced the Buddhist religion to Nepal from Thibet.

Next in importance to Swambhunath among the Buddhist temples and much larger than it is Bodnath, of a different character, however, according to Cunningham's classification, being memorial instead of dedicatory. It is situated in the centre of a small village of the same name three miles from Kathmandu. This temple is really a Thibetan one, and is run from Lhassa ; the Newars neither worship at it nor assist in the necessary annual repairs which are carried out by Bhotiya pilgrims. The chaitya is said to have been erected over the grave of a celebrated Lama named Kasha, who came many ages ago on a pilgrimage from Lhassa and died at this spot. The proper designation of the temple and the one always used by the Bhotiyas is Kasha Chait. The garbh or hemispherical mound is forty-five feet in height and its base is ninety feet in diameter ; it rests on a broad basement consisting of three platforms diminishing in size from below upwards, and is surmounted by a brick toran with the eyes of Buddha on all four sides. The spire differs from that of Swayambunath in being of masonry covered with copper gilt plates ; it is square instead of round, but consists of the orthodox thirteen divisions, each smaller than the one below. Above the spire are a gilt canopy and pinnacle ; the total height of the temple from the ground, according to Oldfield, is 135 feet. On the north side of the lowest platform are two small detached buildings, in one of which is an enormous paying wheel or revolving cylinder, containing a roll of paper on which is written many thousands of times, the Buddhist incantation "Om Mani Padma Hom" ; the other contains some images of Buddha. All round the plinth of the lowest platform are niches containing stone relief images of Buddha, and fixed Manis or praying wheels, which the worshippers twirl as they perambulate the temple. The whole structure is enclosed by a large square, the sides formed by

brick houses. On the north is a large powah in which, as at Swayambunath, the sacred fire is kept alight. The village is the resting-place during the winter of the Thibetan pilgrims who come down to Nepal, with the double object of paying their devotions at this shrine, and trading Thibet products against those of Nepal and Europe.

There are two noticeable dedicatory chaityas in Kathmandu, Budhmandal and Kathisambu, both in a more or less ruinous condition. The former is situated in the middle of an old vihar called Laghan Tal ; it is built of stone and stands on a square basement of two masonry platforms ; it has the usual four shrines at the base of the garbh. Kathisambu has a basement of three platforms ; the garbh is built of brick.

The temple of the lesser Machendra, memorial in character in Kathmandu, is pagoda-shaped with two stories only ; it is situated near the centre of the city.

At Patan there are five large chaitya dedicatory temples, all said to have been built by Asoka. One, exactly in the centre of the city, and the others outside at the four cardinal points ; owing to the subsequent spread of the city the northern temple is now included within its suburbs. These chaityas are much more primitive in structure than the others in the valley. The garbh has no basement ; it is surmounted by a square masonry toran, the spire being merely a square pyramid of brickwork in thirteen sections, crowned by a small stone linga ; above the spire is a ladder-like wooden erection which occasionally supports a cloth chattra. The southern chaitya is much the largest.

There are two small chaityas also supposed to have been erected by Asoka, one at Patan and one at Kirtipur ; both are called Chillandeo. According to Oldfield, they are of much more recent date than that of Asokais era. They are much more elaborate than the five chaityas above mentioned. There

are also at Patan two celebrated memorial Buddhist temples. One, that of the Great Machendra, is pagoda-shaped, of three stories, standing on a square basement, in very good repair, having a substantial endowment which has been spared by the Gorkhalis. Oldfield considers that in all probability both the original temples of Machendra were chaityas, which having fallen into disrepair were replaced by these in the Hindu style. The second is a very remarkable temple, conical dome-shaped, sacred to Sakya Lingha ; it is built of brick covered with a hard red composition. This temple is about seventy-five feet high ; it is situated in a small quadrangle and much shut in by the surrounding houses ; it is covered with most elaborate carving, cut deep into the brick. There are said to be nine thousand representations of Buddha on its walls. It is called by the Newars Mahabuddh.

One other noticeable chaitya dedicated to Adhi Buddha remains to be mentioned ; it is called Dandeo and it situated near the village of Deo Patan, north of Pashpati. According to Oldfield it is comparatively modern, having been erected not more than two hundred years ago. It is of the usual type with a toran and lofty spire, no basement beyond a narrow plinth, and the base of the hemisphere has the usual shrines containing images to the divine Buddhas and symbols of the Buddhi-saktis.

Subsidiary to the Buddhist temples of importance are the vihars, quadrangles which were originally monasteries, now inhabited by Banhra Newar families who follow their hereditary callings in them. In general, the buildings surrounding the squares are double storied, well and strongly built of good red brick, the woodwork elaborately carved. Some of them are set apart as storerooms for the properties of the temple to which the vihar appertains, and for the habitations of its priests. Patan, the principal seat of Nepal Buddhism, contains the largest number of vihars, fifteen principal ones, besides many numerous offshoots. Kathmandu has eight large ones besides a large number of extensions ; a vihar always encloses one chaitya at

least, and has a shrine of Sakya Singha and those of Ganesh and Mahenkal at the entrance.

The most important vihars in Patan are the Gahar Vihar, the Anko Vihar, the Epi Tandu Vihar, the Hak Vihar and the No Vihar. Oldfield describes them all at length.

4

Trade, Agriculture and Revenue

Trade, as Brain Hodgson wrote, has been carried on by the Newars from earliest times, between the plains of India on one hand and those of Thibet on the other, and still remains in their hands, shared only by a small number of Mussulman traders, some of whom have been settled in Kathmandu for generations.

Commercial intercourse between Nepal and India is undoubtedly much restricted by the heavy Custom duties imposed by the Durbar, who are not sufficiently enlightened to understand the advantage of a more liberal policy. Nevertheless, the bulk of such articles of European manufacture as reach Thibet from India, passes through Nepal; and attempts to divert this trade to the Darjeeling route have hitherto met with but scanty success.

There is a large colony of Newar merchants, said to number three thousand but probably less, at Lhasa, where also is stationed a representative of the Nepalese Government. Communication between Kathmandu and Lhasa is freely maintained, except during the months when the passes are blocked by snow. The journey occupies about thirty days. As a rule the Newars do not settle permanently in Thibet, but make a stay of some five or six years if fairly successful in business; if not, their exile may be indefinitely prolonged.

The principal goods exploited to Thibet are European broadcloths and cutlery—especially the former—small mirrors, precious stones such as pearls, emeralds, diamonds and coral, coloured glass beads, indigo, opium, spices, certain drugs, and rice in small quantities.

From Thibet are received : gold, salt, borax, musk, drugs, ponies, chouris (i.e., Yaktails), Bhotiya blankets, furs and China silks in small quantities. From the Nepal Kachar (the district close to the snows) come down paper made from Daphne—very tough and durable—drugs—especially aconite—sheep and goats. The salt and borax are brought down loaded on sheeps' backs, each carrying thirty to forty pounds.

There are many passes over the Himalayas, the principal being, in order from west to east, Takla Kar or Yari, Mestang, Kerong, Kuti, Hatia and Wallang. The third and fourth of these are the nearest to Lhasa and hence the most frequented ; they lie on either side of the Gosainthan mountain. Kuti is the most direct of all, and most of the traffic lies along it ; it is, however, impassable for ponies, which are all brought by Kerong. Merchandise is carried over these passes on men's backs, and owing to the difficulties of the road the loads have to be light ones, comparatively speaking, averaging one maund, whereas a lusty Kachar Bhotiya will carry two over the passes into the Nepal Valley from the plains.

Besides the articles mentioned as exports to Thibet, Nepal receives a great variety of merchandise from India such as, cotton goods of all kinds, chintz, muslins plain and embroidered, glass and hardware, furniture and other articles of luxury, goats and buffaloes for food, horses, tin, lead and zinc ; exporting, besides the Thibet and Kachar products, copper vessels, bells, and from the rich Terai, large quantities of grain, timber and forest products.

Nepal is very rich in iron and copper, and a good deal of coarse hardware is manufactured, some for export. The mechanics are all Newars ; they are fairly skilful, particularly in making bells, which find a ready sale in the plains. Cotton

cloth is also made for use in the country, very stout and durable, but the cheaper, more flimsy Indian and European cotton cloths are rapidly taking the place of the native-made article.

Agriculture is very generally followed by all classes, except of course, traders, and soldiers actually serving in the army. As regards the densely populated valley itself, every available foot of ground is utilized, the sides of the hills being terraced as high as possible. Rice is the most important crop, and during the rains the valley becomes one great rice field. Many kinds are cultivated, but there are two chief divisions of these, viz, the Gaya or upland rice, the fields of which are not submerged, nor is it transplanted ; it is sown about the middle of May and ripens early in September ; and the Puya or lowland rice, the transplantation of which is an occasion of much festivity and liquoring-up on the part of those employed. It takes place in June and the crop is reaped in the last half of October. Part of the Puya rice is converted into "Hakua" ; it is collected into heaps, which are then covered with clods of wet earth, the rice is left thus covered for eight or ten days until it has fermented, when the heaps are opened and the rice spread out and dried. Besides rice, Indian corn is grown in the rains, chiefly in the hills surrounding the valley, also red and yellow pepper, and in the cold weather, wheat, potatoes, radishes and other vegetables. The fields are freely manured, and have spread over them a black alluvial peaty substance called Koncha, wherever it is obtainable, mixed with a greyish-blue clay called by the Newars Ong Shigulay ; this substance is probably of vegetable origin impregnated with iron. The plough is little used, the trenching being nearly all done by hand with a short-handled khodali or spade.

Owing to its very dense population, enough food for the inhabitants is not produced in the valley itself, and large quantities of grain are brought in from the surrounding hills.

Besides the celebrated pepper, another Nepal specially is

the large Cardomom, which is grown in extensive gardens in different parts of the valley, near the foot of the hills, in shady, well-watered corners.

Colonel Kirkpatrick estimated the revenue of the country in 1793 at thirty-two lakhs. Dr. Wright in 1877 put it at ninety-six : from that to a hundred lakhs must be near the mark.

The Terai is by far the most lucrative source of revenue derived from the sal forests, customs, land duty, fines and various monopolies.

Appended is a note showing the different terms on which land is held, prepared by the head clerk of the Residents' office.

MEMO

1. *Suna Cirta*. This kind of land is obtained in the first instance on purchase, and the right of selling it at any time remains optional with the purchaser.

First class of this kind of land costs Rs. 50s. Nepalese for 1 Ropni (a piece approximately 40 cubits square). The annual tax paid to Government for 1 Ropni is 16 gundas.

Second class costs approximately Nepalese Rs. 37½ for 1 Ropni. The annual tax to Government being 12 gundas per Ropni.

Third class costs approximately Nepalese Rs. 25s. per Ropni. The annual tax being 8 gundas.

Fourth class costs approximately Nepalese Rs. 18¾ per Ropni. The annual tax being 4 gundas.

2. *Rai Kar*. This kind of land is held by jagirdars. The holder of this land gets from the cultivators half the produce in kind, the other half being appropriated by the cultivators. No additional tax is paid to Government.

3. *Kush Birla.* Land made over in charity to Brahmans. The produce of this land is divided in halves between the Brahmans holding it and the cultivators tilling it.
4. *Chap.* A free gift like No. 3 with the exception that No. 3 is particularly given to Brahmans and priests, whereas this kind of land can be given to any person for a service. No tax is paid to Government.
5. *Mana Chawal.* A piece of land given by the Government to the nearest relative of an extinct Raja family. The produce of the land is enjoyed by the relative as long as he lives. There is a life pension on the jajer system. No tax is paid to Government. After the death of the holder the land lapses to Government.

5

Constitution and Laws

The Government of the country is, to use a hackneyed expression, a "despotism tempered by assassination." The Prime Minister is absolute ruler, and all the high appointments in the army are held by members of his family. Pure civilians, it may be noticed, are held in small esteem, and all administrative posts of whatever nature are filled by Generals, Colonels, and so on.

In the days of Prithwi Narayan, and subsequently when Colonel Kirkpatrick visited the country, the State officials were: One Chautria, the nearest relation to the King and considered Prime Minister, four Kajis, four Sirdars, two Kurdars or Secretaries, one Kappardar or Storekeeper, and one Kazanchi, forming the Bhuradar or Council.

Kirkpatrick states that in his time, high offices were confined to thirty-six Gorkhali clans, six only having claim to that of Kaji.

According to Buchanan, when a man had been elevated to be a Chautria, Kaji or Sirdar, all his brothers also assumed that title, which thus came to be a sort of family name, particularly in the case of the Chautrias.

The office of Prime Minister has long ceased to be the right of members or relations of the Royal Family, and the few

persons remaining who bear the title of Chauntia have now no office at all. The four Kajis are now represented by the four "Commanding Generals," the title having lost its original significance is still held by a few families. "Sirdars" have been modernized into "Colonels," and their number has multiplied considerably. Nowadays the person next in authority to the Prime Minister is the Commander-in Chief, then come the four Generals commanding the forces of the west, east, north and south, the western command being by far the most important. After them rank an indefinite number of Generals, consisting of the remaining sons of Jang Bahadur and some of his nephews. It must always be understood that the duties of the above are not merely military ; they carry on the administration of the State, some being in charge of the various departments. The Colonels also in many instances are employed on civil duties.

The outlying districts are in charge of Soubahs, who collect the revenue, administer justice and are the policy of their districts. One peculiar feature of the Nepal Constitution is that all State appointments, down to that of private soldier, are made for one year only, and are annually renewed at the pleasure of the Minister at the Dassera. Officials and soldiers are paid by grants of land, which they either cultivate themselves or let to others. A few of the more recently raised regiments are paid in cash, and some are paid in kind, receiving a certain quantity of grain, for the disposal of which they make their own arrangements.

Nepal, though practically entirely independent, is nominally tributary to China, and a mission bearing presents is despatched overland by way of Lhasa every five years, taking six months to accomplish the journey. It starts in June, halts for month and a half at Lhasa, and reaches Peking in January. The Prime Minister holds a Chinese title and decoration, which was first bestowed on Jang Bahadur, and afterwards on his successor Runodeep Singh ; a mission of Chinese officials coming from Lhasa to Kathmandu to invest him with it. This dependence on China dates from 1772, when a Chinese army invaded Nepal to punish an expedition of plunder into Tibet

by the Nepalese. The Chinese were in overwhelming strength, and, driving the Nepal army before them, advanced as far as Nyakot. The Nepalese then made an abject submission and acknowledged China as a suzerain power.

The treaty which ended the war with the British in 1816 contained no such acknowledgement; theoretically Nepal is absolutely independent of us, and we have no right of interference in its internal affairs. The Durbar has, however, a very wholesome respect for its powerful neighbour, and its foreign policy is absolutely controlled by us. The Nepalese know well that the influence of the British Government is a very much more important factor in their politics than the shadowy suzerainty of China. At the same time, the show of complete independence is scrupulously maintained. The Resident at Kathmandu is nothing more than a Consul, the medium of correspondence between the two governments, and the guardian of the interests of British subjects in Nepal. He has nothing to say whatever in the domestic affairs of Nepal. His position moreover is not a particularly dignified one; Europeans are not allowed to enter Nepal territory, though occasionally shooting parties are vouchsafed a pass to spend a month or two in certain parts of the Nepal Terai, generally in the district known as the Nya Mulk, ended by us after the Mutiny as a reward for Jang Bahadur's services. But as regards the hills the prohibition is absolute, and the Resident is scarcely more exempt from it than anybody else. He and his staff, now only the Residency Surgeon (*ex officio*, Assistant Resident), office, and escort, a company of Poorhceahs commanded by a Subadar, are free of the road from the plains, the valley in which the capital is situated, and the five small subsidiary valleys; but from every other part of the country the representative of His Majesty is rigidly excluded. Visitors to the Residency must be provided with a pass, and due notice of their coming must be given to the Durbar, otherwise they would be stopped at Sesaghari, the fort at the summit of the first high pass leading to the valley.

A guard of Nepalese sepoy is stationed on the road between the Residency and the city of Kathmandu, commanded

by an officer, styled the orderly officer, who is the medium of communication between the Residency Surgeon and the Durbar. Every precaution is taken to prevent any direct dealing between the Residency and the people of this country. No Nepalese subject would venture or seek an interview with the Resident without the permission of the Durbar ; even to ask for such permission would bring one under suspicion and into disfavour. A close watch is kept upon all the inhabitants of the Residency by the guard, and a daily report made of their movements and doings to the Minister. Until quite recently, whenever the Resident left the Residency limits, even for an evening walk, two sepoys, or Mookiyas, as they are called in Nepal, would be told off from the guard to follow him. It was only on energetic protest from the present Resident, Mr. Girdlestone, that the practice was discontinued. The men and native officers of the British escort are equally prohibited from motive about the country; on one occasion only in the year, are a certain number allowed to go on a pilgrimage to Gosainthan. The Nepalese make no secret of their reason for maintaining this policy of exclusion ; their object is simply to preserve their independence. They say that if missionaries, traders and shooting parties were to roam at will through the hills. quarrels would inevitably occur ; and after their experience in 1815 they want no more quarrels with us. Moreover, they seem convinced that we covet their country, and wish that we should know as little as possible about its geography and topography. The answer invariably given to requests which are occasionally made for travellers to march through the Nepal hills, is that the inhabitants are so uncivilized and fanatical that Europeans would not be safe among them. This an absolute misrepresentation ; the only obstruction that travellers would meet with would be from officials, by the Durbaris orders ; the people are law abiding, and perfectly friendly. I have on more than one occasion talked on the subject with Sir Runodeep Singh ; he always said: "Sahib, we do not wish to lose our country ; it is only through the forbearance of the British Government that we have been able to keep up this policy, and as they have acquiesced for seventy years, it would not be fair for them to make us throw

open the country now." That is the Nepalese view of the matter, a mistaken one of course, but not without a show of reason.

The duties of the Resident at the Court of Kathmandu are not onerous, the place is practically a sinecure. Some questions of extradition, boundary disputes, occasional trade reports, and, the most important matter of all, the supply of recruits for our Gorkha regiments, are the only ones to occupy his office hours.

Justice is, on the whole, administered with tolerable fairness, though the very low salaries paid to the judges expose them to temptations towards bribery and corruption. It is inevitable that Brahmans and persons in high position should be to some extent favoured ; still a right of appeal to the Minister is open to all, and is freely taken advantage of.

There are four principal tribunals at Kathmandu, the names and functions of which are as follows : Ithapali, in which disputes about Government land let to private persons, grants of property for religious purposes, matters of life and death, and assaults, are dealt with. Koteling, in which cases of theft, disputes about private land, lending and borrowing transactions in which land, houses, gold or silver articles are mortgaged, are tried. Dhansar, which deals with offences against caste, or the rules regarding food and water. Taksar, in which are tried cases of adultery and those of lending and borrowing in which note of hand only is taken. These courts sit all the year round except during the Dassera and Dewali. The officials of each are the Ditha or judge, assisted by a Bichari, with a Jemadar Chuprassis, etc.

Punchayets are common in civil disputes, and the old laws of Jay Sithi are still followed in cases in which Newars are concerned. The Ditha often advises that disputes should be settled according to old customs ; appeals can be made to the Civil Courts from Punchayets. Questions affecting caste are settled by the Dharma Adhikari, now the Raj Guru ; the two offices were not always identical, as it sometimes happened that the Guru was not a clever Pundit.

The headmen of villages, called Duarias, have certain powers to administer slight punishments and to keep the peace ; they also collect the revenue in their own communities.

In the matter of inheritance, the property is divided among the legitimate sons, the eldest getting rather more than the others, but the youngest having first choice of the remaining shares. "Jetha ko chori Kancha ko roje (*i.e.*, khushi)." Illegitimate children are also provided for ; daughters have no right of inheritance, but if unmarried at the death of their father, have a dowry set aside for them. Married sons can remain in the paternal dwelling as long as they like.

In criminal cases a confession is always necessary, and must somehow be extorted from the offender. Trial by ordeal was an old custom which has now for many years been abandoned. A favourite form of this test was the trial by immersion, which used to take place in a large tank at Kathmandu, called the Rani Pokhri. The accused and accuser or their representatives standing in the water, at a given signal plunged their heads below the surface ; whichever succeeded in keeping under longest was considered to have right on his side ; a ludicrous ceremony, followed, however, by serious results for the loser. The old code of punishments was brutal and savage, and included death by hanging, cutting the throat, decapitation, flaying alive, or beating to death ; also mutilation, degradation by delivering the whole family to the lowest classes, selling as slaves, banishment and confiscation of the estate of the whole family. Torture was common, and although the lives of women could not be taken, they were commonly imprisoned for life and tortured by being shut up in chambers full of fumes of burning capsicum, and in another brutal and indescribable fashion. Brahmans could not be put to death, but for serious, generally political offences, they were publicly degraded by having the flesh of swine thrust into their mouths, turned out of the country, or imprisoned for life. Jang Bahadur, after his visit to England, abolished by law a great many of these punishments. Death by hanging or decapitation with the kukri is now only

awarded for murder, cow killing, treason or desertion in time of war ; other crimes are punished by imprisonment and fines.

Adultery among Gorkhalis, though no doubt common enough, is a dangerous indiscretion. In old days the injured husband was expected, even in cases where he had grounds for suspicion only to avenge the disgrace by cutting down the seducer with his kukri, on the first opportunity ; he would then cut off his wife's nose and turn her out of his house. This licence was commonly abused, and Jang Bahadur introduced certain reforms of the custom. The crime has now to be proved in the law courts ; this done, the culprit is led to some public place and given a few yards start : the husband pursuing him, armed with a kukri, is allowed to have three cuts with it : the victim, although he sometimes escapes with his life, has little chance of escaping altogether, for the husband is allowed to employ the assistance of friends, who stand about and impede the criminal's flight, though they are not permitted to lay hold of trip him up. I knew of several cases while in Nepal where the full penalty was exacted, and had as a patient in the dispensary one sorely wounded victim of it. Such is, however, one sorely wounded victim of it. Such is, however, the degeneracy of the times, that at the present day a Gorkhali, whose wife has deceived him, will often waive his privilege of bloody vengeance and accept a substantial fine as a salve for his wounded honour.

Offences against caste are very severely punished, and are yet so common that they prove the observance of its rules to be more a concession to custom than the result of private conviction. If an outcaste allows a Hindu unwittingly to take food and water from his hands, he is liable to be imprisoned for life or sold as a slave. The relations between the sexes are also governed by caste rules. Theoretically, if a Hindu forfeits his or her caste by accident or otherwise, the whole nation becomes impure : for instance, if a Hindu woman be caught with a Mussulman and the fact become publicly known, the argument is that she may have given water to some Hindu, being herself impure, who may have done the same to others, unaware of

what had befallen him and so on. A public and general ceremony of purification called Prayaschit then becomes necessary ; the ruler of the country bathes in the Baghmati, and expiatory prayers and exercises are performed by Brahmans, who profit largely, as rayaschit, whether national or individual, is an expensive affair.

The last occasion of a national purification of which I have been able to find a distinct record, was during Captain Knox's Mission, but doubtless it has often happened since, and might be considered necessary to-morrow, always provided that the theoretical impurity were sufficiently public and generally known. I have seen enough of the higher classes at least, to know that there is much hypocrisy mixed with their profession, and that they would not hesitate to break the rules of their caste if inclined, so long as they were secured against detection. Out-castes are not allowed to live within the city of Kathmandu, and although the walls have in most places disappeared, their site forms a limit beyond which these lower forms of humanity must dwell. As far as physical impurity or dirt goes, there is not much to choose between the city and its outskirts.

Domestic slavery is still in full force in the country, Wright estimated the total number of slaves at twenty to thirty thousand. Nowadays it is asserted that the supply is kept up only from the children of slaves, but according to low, persons may still be sold into slavery for certain crimes, and I know of many instances in which children have been sold by their parents. In the cold weather the Kachar Bhotias frequently bring down girls for this very purpose. Male slaves are called Ketas, and female, who are much more numerous, Ketis. They are employed as attendants in ordinary household duties, wood and grass-cutting, etc. In Buchanan's time the price of a male slave was thirty silver mohurs, of a female thirty to forty. All ranks were then sold in punishments, and even people of good family, in need, sold their children ; at that time most of the slaves were born free. He described all the Ketis as prostitutes. even those belonging to the Palace were then allowed more liberty than they have now, and so little was given the majority

for support that they were obliged to be unchaste. Ketis of the Court had some special privileges and considerable influence ; they attended the Queen as a bodyguard armed with swords and some astride on horse back. Slaves of private persons he said were ill-fed and hardly wrought. There has been an improvement since then ; slaves are well treated and seem a happy and contented class ; they are often manumitted and are then called Pargharti. According to Wright, if a female slave has a child by her master she may claim her freedom. Occasionally Ketis are manumitted when quite young, and may then make a regular marriage, but as a rule their morals are exceedingly loose ; those of the palaces find lovers among the male attendants and soldiers, and are sometimes advanced to the dignity of concubines to their owners, not infrequently rivalling successfully the Ranis and legitimate wives in their masters' affections. Wright gives the price of a female slave 150 to 200 rupees, and of a male 100 to 150. My experience accords with this ; I believe, however, that adults are now very seldom sold, changing hands only, as a rule, on the occasion of division of property after the death of the head of a household. The downfall and disgrace of a political character, accompanied as it usually is by his banishment, is a real misfortune for his establishment of Ketas and Ketis, who are thrown upon the world to get their living as best they may, excepting those who may be appropriated by the Minister or his relations.

6

History of The Rajput Dynasties of Nepal

PROPER BEFORE THE GORKHALI CONQUEST

The early history of Nepal Proper before the Gorkhali conquest is involved in the greatest obscurity, and mixed with the wildest mythology.

The earliest mentioned dynasty is that of Nymuni, from whom the country is said to derive its name ; during this dynasty it is probable that Sakhya introduced the Buddhist religion from India some time about the middle of the sixth century B.C. Asoka, King of Magadha, to whom Buddhism owed so much, according to tradition visited the country in the third century B.C., founded the city of Patan, and built the four mound temples or shrines which still bear his name. In the history of Nepal, translated for Wright, Sakya Munni and Asoka are said to have visited Nepal during the Kiranti dynasty, the former during the reign of the seventh Raja, and the latter during that of the fourteenth. Buchanan estimates the era of Nymuni as commencing A.D. 33 "or nearly about the time the Sakhya introduced the doctrine of the Buddhas into these mountainous regions" ; this is an obvious anachronism.

The descendants, eight in number, of Nymuni, after reigning for an indefinite period, were driven out by a Rajput

named Bhul Singh descended from Mehip Gopal; the name of the latter implies that this family, like that of the former dynasty, were Ahirs. Bhul Singh was succeeded by two descendants, after which his dynasty was replaced by that of the Kirantis of whom twenty-seven princes are recorded. (Wright's history gives twenty-nine). The Kirantis in their turn gave way to Nevesit (in Wright's history Nimikha), a Chetri of the Surajbansi race, thirty-three of whose descendants ruled. These princes had Sanskrit names, though Kirkpatrick describes them as Bhotiyas, and says that after being expelled by the Newars, they were called Khat Bhotiyat. from Kathmandu; their family name seems to have been Barmah or Varma, and their religion was Buddhism. After them the descendants of Nymuni or Ahirs, who adopted the family name of Gupt, again ruled for a few generations. when the Barmahs recovered the kingdom, and forty-six of their family reigned in succession. The last but three of these kings left three sons who ruled in succession, but all died without male heirs, One left a daughter named Satya Nyeka Devi, who married Hari Chandra Deo Raja of Benares, and left a daughter Raj Lakshmi; this daughter became Queen of Nepal, but was deposed by a relation named Jai Deb. The latter had only reigned a few days when he was expelled by Hurr Singh Deo, Raja of Semrour Gar, capital of Mithila, the modern Tirhoot, who had been driven out of his own dominions by the Mahomedans. Hurr Singh Deo was of the prosperity of Bamdeb of the Surajbansi princes of Oudh. His invasion of Nepal occurred in 1322, and he founded that Mull dynasty which ruled in the country until the Gorkhali conquest in 1768, Hurr Singh Deo's ancestors are said to have acquired a footing in Nepal before 1322; according to Buchanan, the Newars entirely reject the story that this Raja was the founder of the Mull dynasty. He states also that the people of Mithila, in which Gar Semrour is situated, deny that Hurr Singh ever left their country. Buchanan was inclined to believe the Mull family descended from the Varms, and thinks that the Queen Raj Lakshmi, under the influence of her father, the Raja of Benares, introduced such changes among the Newars that they became completely divided from the more northern division of the population, who retained the name of Khat Bhotiyas.

In the history translated for Dr. Wright, the account differs from that of other authorities in some particulars : the Kirantis are said to have been followed by a Somanbansi whose four successors were followed by the Surajbansi of whom there were thirty-one ; the last was succeeded by Vikramjit, who founded a new dynasty but left no son, and was succeeded by a Rajput who had married the daughter of the Surajbansi. This dynasty comprised eight rulers, and was followed by that of the Vais Thakuri, five in number, who are said to have been expelled by a descendant of the family preceding them. Of this, the eighth dynasty, there were twelve members, the tenth, eleventh, and twelfth having the title of Mull. They were expelled by a Raja called Nanya Deva, who brought among his troops, Newars, mentioned for the first time. The kings of this dynasty were six. They were succeeded by the Vais Thakuris, who ruled for the second time, for two hundred and twenty-five years. Nepal was then invaded by Hurr Singh Deva of Adjo-dhya, who founded a dynasty of four kings ; the last having no male heir, gave his daughter in marriage to a descendant of the Mull kings of the eighth dynasty, who succeed him.

According to Kirkpatrick, the seventh, and according to Wright's history, the eighth in succession from Hari Singh Deo, was Jai Eksha Mull, who largely extended his kingdom by conquest, and is said to have conquered MounG Gy and Tirhoot, towards the south, Gorkha towards the west, and Sikarjoug towards the north. These districts, however, are not referred to in accounts of the division of the kingdom among his sons, so that probably the conquests were not permanent.

Jai Eksha died about 1568, leaving three sons, among whom the territories of their father were divided as follow :

Rai Mull, the eldest, received Bhatgaon, bounded on the west by the Baghmati, on the north by Kutu, on the east by Sangu, and on the south by the forest of Medina Mull, which was south of Chitlong, and separated the Newar kingdom from that of Makwanpur.

To Ran Mull, the second son, was given Banepa, a valley east of Bhatgaon, the territory subject to him being bounded, north, by Sangachuk, on the west by Sanga, east by the Kosi and south by the Medina Mull forest.

To Ruttan Mull, the third son, was apportioned Kathmandu, bounded on the east by the Baghmati, on the west by the Trisulgunga, on the south by the northern boundary of Patan.

A daughter of Jai Eksha's obtained Patan, bounded south by the forest of Medina Mull, west by the mountains of Lamadanda, east by the Baghmati, and north by the southern boundary of Kathmandu. Within the valley the possessions of Patan principality were the largest, beyond the valley those of Bhatgaon. Banepa was soon absorbed in the principality of Bhatgaon, but for the next two hundred years, the three cities of Kathmandu, Patan and Bhatgaon, with the lands pertaining to them, were ruled by separate princes all belonging to the same family. Sometimes one branch held the supremacy, sometimes another ; as a general rule the eldest, that of Bhatgaon seems to have been the most important when the Gorkha conquest occurred.

Even prior to the time of Jai Eksha, Bhatgaon, Patan and Kathmandu seem to have sometimes had separated rulers. Ranjit Muli, seventh in descent from Rai Mull was King of Bhatgaon. Internecine quarrels were the immediate cause of the extinction of the Surajbansi race of Newar kings, all of whom were Hindus, although they treated their Buddhist subjects with toleration and even encouragement.

Prithwi Narayan allowed none of the Royal Family to survive the conquest.

Origin and History of the Khas Race and of the House of Gorkha

A Fairly well defined distinction exists between the so-called original inhabitants of the country and Hindu immigrants, the latter being the founders of the house of Gorkha, and their descendants known as Gorkhalis or Parbatyas. The earlier advents of Hindus from the plains are wrapped in obscurity, and no certain information is to be obtained regarding them. Bhim Sen, the son of Pandu, a personage who flourished about 1500 or 1400 B.C., is supposed to have penetrated the hills, and introduced a certain measure of civilization; he is regarded as a divinity, and is now a favourite object of worship to the Newars. The next recorded mention or tradition relating to colonists from the plains refers to a very considerably later period. Todd, in the annals of Rajasthan on the authority of the bard Chand of Delhi, speaks of a prince of Chitor whose name is not given, as the founder of the Gorkhas. Samarsi, a celebrated Rana of Chitor, combined with the Hindu King of Delhi to resist a Mahomedan invasion of Hindustan by Shabudin of Ghazni, who had been treacherously invited by the King of Canouj, prompted by jealousy of his powerful neighbours. Samarsi was killed in the battle which decided the first great permanent Mahomedan conquest of India. Before leaving Chitor to oppose the invader, he appointed his second and

favourite son to act as his deputy in superssion of his legitimate heir; this step led to family dissensions, and a younger son of Samarsi on this occasion, A.D. 1193, "or on the subsequent fall of Chitor," fled to Nepal. The alternative is confusing, and destroys the value of the record.

The first great "Fall of Chitor" took place in 1303 or 1306, more than a hundred years after the death of Samarsi; this could not, therefore, have been the fall of Chitor alluded to by Chand. It would seem, however, that Chitor was lost to the Sesodhyas sometime between A.D. 1225 and 1275, for it is recorded of Bhonsi, one of the Ranas who reigned at this period, that he recovered Chitor. Todd in other places refers to a son of Samarsi as the founder of the Gorkha kingdom, and repeats that he fled from Chitor in consequence of family quarrels. The authorities from which he compiled his annals incline the reader to trust their general accuracy : the genealogical rolls of the Bards, manuscripts in the Rana's library, the commentaries of Baber and Jehanger, and the Institutes of Akhber, as well as documents from other authentic sources, formed his field of research during sixteen years. Nepalese traditions relating to the origin of the royal families of Gorkha and other hill kingdoms are also somewhat conflicting. Buchanan gathered from one Hariballah, a Brahman in the service of the Garwhal Raja, the following account :

Asanti, a descendant of Shalivahana, supposed to have lived A.D. 1000 or 1100, established a kingdom having for its capital Karuvirpur, a town near Almora. This Shalivahana could not be the prince after whom an era is named, who flourished at a far earlier period. Counting a generation as thirty years, the date of Hariballah's Shalivahana would be 760-790 or 860 890 instead of A.D. 78. His descendants are supposed to have been styled Suryabansi Rajputs, which would indicate their ancestor's birthplace to have been Kanouj or Adjodhya. Asanti's kingdom is said to have stretched from Pesaur to Morang, many barbarous chiefs being tributary to him. Dissensions are said to have gradually weakened this kingdom, which in the reign of Akhbar was overthrown by the

petty chief of Kumaon, who claimed to be of the Chandrabansi race. Buchanan mentions another account which he received from the Mahant of the convent of Ayodhya, to the effect that a prince of the Sesodhya tribe named Chaturbhiya, founded a kingdom in Kumaon and Yumila, subsequently to the fall of Chitor in 1303 or 1306. Buchanan says that if this tradition be true there could not have been more than twenty five generations between Chaturbhiya and the date at which he wrote, 1803, while the Brahmans of Nepal make fifty or sixty to have elapsed since the time of Asanti. Buchanan seeks to reconcile the two accounts by supposing Chaturbhiya to have married into the family of one of Asanti's descendants.

The commonly received tradition in the country is that a kingdom was founded by colonists from Chitor, after its first fall. In Dow's *Ferishta* there is a similar story; the data should be 1303 or 1306 when Allahudin took Chitor. Buchanan states that he heard this version from Sadhu Ram, a purdhit of the Palpa Raja, and Sawar Bahadur, uncle to the same prince.

In the native history of Nepal translated for Dr. Wright, there is a chapter specially devoted to the descent of the Gorkha Royal Family. According to it the siege of Chitor, which preceded the flight of a prince of Mewar to the hills, was occasioned by the endeavour of the Mahomedan Emperor to obtain a princess of Mewar; this corresponds to the history of Allahudin's siege, but the Nepales history mentions Akhbar as the Emperor, and the date given Saka 1417. A.D. 1495 corresponds to neither the seige of Allahudin nor that of Akhbar. This account speaks of the founder of Gorkha being a descendant of Salihana Micha Khan, son of Bhupal Rana, nephew of Udaybam Rana who founded Udeypore, evidently Oodey Singh in whose reign Chitor was taken by Akhbar. With this exception, the names given in the Nepal annals of the Mewar Ranas do not correspond in any instance to those given in more authentic histories.

Buchanan only speaks of another family pretending to have descended from the Ranas of Chitor, who occupied for

some time a great extent of country east, south and west of Nepal Proper (p.129). The capital of this kingdom seems to have been originally the fort of Makanpur, but gradually the state extended towards the west into the country of the Magars and Gurungs, and the sixth in descent from the founder, Rudra Sen, assumed the title of Raja of Palpa. His son, Makanda Sen, governed a large kingdom, but divided it between his four sons, Manik, the eldest, retaining Palpa, Bhringgu the second, taking Tannahung, Arjun, the third, Rajpur on the banks of the Gandak, where the family first settled, and Lohanga, the fourth, Makanpur. Another account omits the name of Arjun, calls Manik the second son, and states that the eldest son was Binayak, who received the territory now called Butwal. Lohanaga seems to have increased his territory by conquest, and founded a large kingdom in the Morang, which quarrels among his descendants soon divided, and west of the Kosi a separate state was formed under Sabassen, who left two sons, Mahapati, who succeeded to the country east of the Kamala, and Manik, who ruled west of that river. A further division of the principality into three shares, viz., east of Kosi, between Kosi and Kamala, and west of Kamala, soon took place. In 1774, the Gorkhas, having previously conquered the middle principality, attacked the one east of the Kosi, and expelled the infant prince said to have been subsequently poisoned by Prithwi Narayan.

Manik, who after the death of Suba Sen ruled west of the Ramala, was succeeded by his eldest son Hankarra, whose sister Prithwi Narayan married in 1761. The latter attacked his brother-in-law and took possession of his territory, putting to death the chief persons who resisted him by hanging, beheading or flaying alive.

It may safely be concluded that it is a matter of impossibility to trace the origin of the present Royal Family of Nepal; its founder was probably a Rajput prince, and he might have come from Chitor.

There is no doubt that, as the Mahomedan power exten-

ded itself from the twelfth century when Shabudin conquered Delhi, through succeeding centuries, numbers of fugitives from the plains of India sought a refuge in the Himalayas from servitude and religious persecution. Many of these immigrants were Rajputs, but the great majority were Brahmans, who had more reason to fear the effects of Moslem bigotry. They were well received by the Turanian inhabitants of the country, took service under the rulers, and it would seem by their superior ability gradually supplanted them until there came to be a confederacy of forty six states, all ruled by princes claiming to be Rajputs and all subject nominally to one principality, that of Jumila. Both the Brahman and Rajput immigrants, but especially the former impelled by the force of circumstances, soon formed connections with the women of the hill tribes among whom they found themselves. These people were warlike, free and independent, but sunk to the lowest depths of superstition and savagery. Their touch should have been contamination to the pharisaical Brahmans, but the law of necessity proved stronger than that of the Shastras, and the immigrants salved their conscience by converting their partners to Hinduism, and proselytizing among the tribes from which they took them, who in a characteristically easy manner soon generally adopted the new religion, rejecting, many of its irksome regulations of caste and laws of ceremonial. The Brahmans carried their connection with the hill tribes from motives of policy to a far greater extent than the Rajputs, who as soldiers had less reason and inclination to sue for asylum and protection. The conversion of the hill tribes was, however, absolutely necessary to the Brahman refugees in order to secure the pre-eminence of their sacred order, and that influence and power, for which ambition has at all times prompted them to intrigue. The bargain was not all on one side, for the converts insisted on certain privileges for themselves, and the offspring of the unions formed between their women and the Hindus. Thus a new caste was formed, to which the name of Khas was given from the word khasnu, to fall. The children of Brahman and hill parents, or of Rajput and hill parents, retained the Brahman or Rajput patronymic, claimed to rank in the Kshatrya or military order, and were invested with the sacred thread.

From them brand the converts has sprung the present dominant military class in Nepal.

The population of these early petty states would seem, therefore, to have consisted of Rajputs or Thakuris of more or less pure descent, of Khærs, of the original tribes, such as Magars, Gurungs, Son wars, etc.—forced by the superior aptitude and capacity of the immigrants to acknowledge their supremacy—and of Brahmans. The ruler being always a Rajput.

The insignificance of these petty principalities may be gathered from the description Buchana gives of one of them, Garahung, the capital of which consisted of only some sixty or seventy huts surrounding the chief's castle which was built of brick. This was, of course, one of the most insignificant. Satahung had as its chief "town" a collection of two hundred and fifty thatched huts besides the chief's stronghold, while Gorkha, a more recently formed state, had a capital consisting of two thousand dwellings.

The founders of the house of Gorkha, whose origin is alluded to above, first settled at West Noayakot. situated in the Palpa district. Noayakot was a very unimportant state. Buchanan describes its founder as Mincha, one of two brothers who had been reclaimed from barbarism by the Brahmans. The other brother, entirely ignoring the claimed Chitor origin of the family, and remaining in his impure unconverted condition, he calls Khancha, and describes his branch of the family as possessing Bhirkot, Dhor and Garahung. The history of Nepal translated for Dr. Wright states that the founder of the house of Gorkha was named Mincha Khan, and so far confirms Buchanan's account. From Noayakot the family spread northwards. A collateral obtained the principality of Satahung, and others those of Kaski and Lamjung—according to Buchanan—while the history makes these Rajas of Kaski and Lamjung, direct descendants of those of Noayakot. A younger brother of the Lamjung Raja, Drabya Sahi, separated himself from his elder brother, and established the kingdom of Gorkha, said by Buchaman before this to have formed part of Lamjung.

According to the history it was ruled by a Khas Raja of the Khadka tribe, who is said to have been killed by Drabya Sahi. Both accounts agree in naming the latter as the first King of Gorkha. The capital of the state, called by the same name, is said to be situated on a high hill ; in Buchanan's time it contained two thousand houses besides the durbar, and the temple of Goraknath, the presiding deity.

Sixth (or ninth according to the history) in descent from Drabya Sahi came Nirphubal, who is said to have added to his dignity by procuring in marriage daughters of the Palpa and Malibrun States ; with the accession of his eldest son, the renowned Prithwi Narayan, the first authentic history of Gorkha commences. This prince succeeded in 1742 and died in 1774. Boundless ambition and energy seem to have been his chief characteristics ; while possessing the virtues of courage, judgment, kindness and liberality towards his friends and followers, towards opponents and enemies he exhibited the most barbarous inhumanity, and his most important conquests were mainly the result of the basest treachery.

A story is told of his having visited Benares in his youth, and there murdering some custom-house officers who had offended him ; he managed to escape to the hills and was kindly received and sheltered by the Raja of Palpa, his cousin, Makunda Sen II. This kindness he repaid soon after succeeding to Gorkha, by attacking three dependencies of Palpa, Gajarkot, Rising and Ghiring. Makunda, however, quickly expelled him from these districts. The whole of Prithwi Narayan's life seems to have been spent in war ; his greatest exploit was the conquest of Nepal, the operations against which country were, however, of a somewhat desultory character, as they are said by Kirkpatrick to have occupied twenty years, the country not being finally conquered until 1768. Prithwi Narayan, early in his career before or subsequently to his accession, seems to have lived at Bhatgaon for three years as a guest of the king of that place, Ranjit Mull, and during his stay, a Bhairabi prophesied that he would become the future ruler of Nepal.

His first step towards the east was the acquisition of East Nyakot and Bailkot, a village to the south of it, and from this position he commenced intriguing against the principalities of which the valley was composed. At this period, Nepal Proper was divided into the kingdoms of Bhatgaon ruled by Ranjit Mull, Kathmandu and Kantipur by Jai Prakash, and Patan by Raja Prakash Mull. The last died without an heir, and disputes as to the succession at once arose. The Pradhans of Patan elected first the Raja of Bhatgaon, then changed him for Jaya Prakash of Kantipur, who was in turn expelled after a short rule. The Sirdars of Patan next offered the throne to Prithwi Narayan, who deputed his brother Dalmardan Sah to govern the town and district. The latter, once installed, declared himself independent, and seems even to have carried on war against his brother. Jaya Prakash of Kantipur appears also to have been in a chronic state of warfare against Prithwi Narayan, and even once expelled him from Nyakot for a time.

The nobles of Patan, who seem to have been difficult to satisfy in the matter of a ruler, soon deposed Dalmardan Sah, and elected a man of royal origin called Tezpur Singh as their king. Oldfield speaks of Dalmardan Sah's son being alive in 1854. His eyesight, when a child, was destroyed by Ran Bahadur in order to disqualify him as a claimant to the throne to which he was legally entitled, Ran Bahadur's heir being illegitimate.

The next event was a quarrel between Ranjit Mull of Bhatgaon and the Kings of Patan and Kantipur. The Bhatgaon king invoked the assistance of Prithwi Narayan, who thereupon commenced active operations against the valley of Nepal, quickly obtained possession of the mountains surrounding, and established small forts upon them, the remains of which are still to be seen. The Gorkhali army continued to blockade the valley in a desultory way for many years.

Prithwi Narayan had married the sister of the Raja of the western division of the old Makwanpur kingdom, and while

carrying on his operations against Nepal, found leisure to dethrone and imprison his brother-in-law, and to add this portion of Makwanpur to Gorkha. This occurred in 1761. Immediately afterwards he descended with his army from the hills and laid siege to Kirtipur for the first time. The inhabitants called to their aid Jaya Prakash who, marching against Prithwi Narayan, severely defeated him, and the Gorkhalis fled from the valley. Jaya Prakash was elected ruler of Kirtipur, which had previous been subject to Patan, but created many enemies by putting some of the chief men of the city to death, and degrading others ; one, Danuvanta, a noble of Patan, was led through the city in a woman's dress, and subsequently revenged himself by deserting to the Gorkhalis.

Prithwi Narayan now endeavoured to starve the Newars into submission by the strictness of his blockade, and supplemented his measures in this direction by intrigue. For the purpose of creating dissension he is said by Father Guiseppe to have employed two thousand Brahmans ! Thinking after a time that their manoeuvres had been successful in establishing a party favourable to him, he again advanced against Kirtipur, was again defeated and obliged to retire from the valley. A quarrel with Lanjung next occupied his attention for some time ; that being arranged, Prithwi Narayan besieged Kirtipur for the third time, and after a long siege of six or seven months gained the town by the treachery of some of the Newar Sirjars, particularly that of the aforesaid Danuvanta.

Induced finally to yield by promises of an amnesty, the unfortunate inhabitants were treated by the Gorkhalis with the greatest barbarity, the noses and lips of all the males, except those who could play on wind instruments, being cut off. Some of Colonel Kirkpatrick's proters, when he entered the country some thirty years after, had been thus mutilated.

Prithwi Narayan next proceeded against Patan, or Lalit Patan as it was then called. The kings of the three cities had in the meantime petitioned the British for assistance, and in 1767 a small party under Captain Kinloch were sent into the Teraj. This created a diversion for a time, but owing to the

deadliness of the climate Kinloch had to retire ; the Gorkhali army at once returned, and this time laid siege to Kathmandu. Intrigue was freely employed by the Gorkhalis ; Brahmans from their camp are said by Father Guiseppe to have entered the city every night. At length, during the celebration of the Indra Jatra 1768, Gorkhalis marched into Kathmandu at night, and owing to the confusion of the festival, encountered little resistance

Jaya Prakash fled to Patan with a few troops. That city was at once invested by Prithwi Narayan, and soon was, through the treachery of some of the principal inhabitants, surrendered to the Gorkhalis, who plundered and massacred its inhabitants with their usual brutality. Six Pradhans or nobles are mentioned in the history as having handed over Patan to Prithwi Narayan, who rewarded their treachery by putting them to death, except one who escaped to Benares.

At this period a Christian mission was settled at Patan, headed by Father Guiseppe ; they were allowed by Prithwi Narayan to retire unhurt with their converts to Betthia. The Mission is said to have reached Nepal from China, through Thibet. The Kings of Kathmandu and Patan managed to escape to Bhatgaon, and there held out for a short time, but this town also soon fell into the hands of Prithwi Narayan, and again intrigue, false promises and treachery seem to have been the chief means employed by him.

Jaya Prakash was wounded in the final assault and died after a few days of his wound. Ranjit Mull of Bhatgaon, being old and infirm, was allowed to retire to Benares, and Tezpur Singh, the Raja of Patan, was kept in irons until his death. Prithwi Narayan now assumed the title of King of Nepal, and the whole country at once submitted to him, the unfortunate Newars suffering every atrocity at the hands of the Gorkhalis and every member of their royal house being ruthlessly put to death.

After conquering Nepal, the restless Prithwi Narayan endeavoured to extend his dominions west-ward, but in 1769 was severely defeated by the forces of Tannahung, and in this direction he entirely failed. A few years afterwards, having somewhat recovered from this check, he turned his attention to the middle and eastern divisions of the old kingdom of Makwanpur, which lay to the east, south, and west of the Nepal Valley ; the western division had already fallen into his hands.

In 1773 he attacked Karna Sen, the ruler of the middle division of this country, a tract lying between the Rivers Kamala and Kosi, and annexed his territory. Karna Sen fled across the Kosi, and was placed on the throne of the eastern division of Makwanpur by a Kiranti chief named Budhkarna, at whose instigation the former ruler named Kamdatt had been murdered. Karna Sen died shortly afterwards, leaving a widow and a son five years of age. On the pretext of punishing the murder of Kamdatt, the Gorkhalis invaded the Morang, and added it also to their quickly growing kingdom.

The widow and child of Karna Sen fled to the Company's territory. Prithwi Narayan, fearing that the boy might one day return to dispute his kingdom, employed one of his favourite agents, a Brahman, who, having gained the confidence of the mother under pretence of inoculating the child for smallpox, used poison instead of the virus of the disease. This murder with which he was credited, and of which he was probably guilty, was the last act of Prithwi Narayan's foreign policy, for he died in the same year 1774.

During his operations against the remains of the Makwanpur kingdom, the Gorkhalis overran the country of the Kirantis and Limbus and extended their frontier to the border of Sikhim.

Prithwi Narayan was succeeded by his son, Singha Pertab, who occupied himself in extending his kingdom towards the

east, and also conquered the western state of Tannahung, Someswar, Upadrong and Jogimara. The Raja of Tannahung, either at this period or subsequently, fled to Ramnagar which is still held by his descendants as feudatories to the British Government.

Singha Pertab died in 1777 (by some accounts in 1775), and was succeeded by his infant son Ran Bahadur. A brother Singha Pertab, Bahadur Sah, who had lived in exile during the former reign, returned and established himself as Regent ; constant quarrel, however, took place between him and the young king's mother, and he was again driven into exile, the Rani Rajendra Lakshmi becoming Regent. This lady was possessed of extraordinary energy and ability. She improved the army and added to the kingdom the states of Palpa, Kaski and Gurrumkote. Palpa, however, does not seem to have entirely lost its independence until later. On the death of Rajendra Lakshmi, Bahadur Sah returned and again became Regent, During his period of power he was actively engaged in extending the boundaries of the State westward, and is said to have conquered all the Chaubisia and Baisia states, either entirely annexing their territories or rendering them feudatory. The Chaubisia lay immediately west of Gorkha ; their names were :

Lamjung	W. Nyakot
Malibrun or Purbut	Dharkot
Pokhra and Kaskhi	Paisung
Ghering	Tarki
Gulmi	Gulkot
Isma	Garrahung
Argha	Rising
Piuthana	Palpa
Tannuhung	Khachi
Satahang or Lattahung	Chilli
Bharkot	Dang
Dhoar	Gorkha

Khungu and Bhingri were two small states lying among the Chaubisia, but not included among them.

The Baisia lay to the west of the above ; their names were :

Jumla	Darimera or Dharma
Acham	Bamphi
Roalpa	Ghoria Kot
Dalu Dailek	Satatala
Saliana	Cham
Kalagaon	Musikot
Gajur	Balhung
Jajarkote	Doti
Rugam	Jehari
Malaneta or Maliyanta	Gutane

Kirkpatrick mentions two Musikots and two Salianas which would complete the list to forty-six. Very considerable discrepancy exists with regard to these petty principalities, and it is doubtful with regard to some whether they belonged to the Chaubisia or Baisia. Gorkha is omitted by Kirkpatrick from the list, but added by Buchanan. All were ruled by nominal Rajputs and all owned the supremacy of Jumia in old days.

Bahadur Sah married a daughter of the Palpa Raja's and obtained his assistance in subduing the neighbouring states. The young King Ran Bahadur, was married to a daughter of the Gulmi Raja. The commander of the Nepalese forces in these wars to the west was Damodar Panre, a gallant and distinguished soldier. During the same period Nepal was extending eastward, and subdued for a time the Sikhim Bhotiyas.

Towards the north the Gorkhalis, after several years of encroachment on Thibetan territory, advanced to Digarchi or Teslu Lumbo, plundered the convent and carried off a large

booty. To avenge this aggression a large Chinese army advanced southwards, and crossed the Himalyas, defeating the Gorkhalis in several battles. The last stand was made at Khatria, a few days' march from Diabung, where the Nepalese army was finally defeated. The Chinese Commander-in-Chief, Thang, remained at Diabung, but a portion of his army descended into the valley of the Trisulgunga and were encamped at Nyakot in September, 1792.

The Nepal Durbar had applied to the Governor-General, Lord Cornwallis, for assistance against the Chinese as soon as as they were threatened by invasion. Owing to the friendly relations existing between the Company and China, Lord Cornwallis declined the Durbar's request, but offered to send an ambassador to mediate between the armies. The Nepalese agreed and Colonel Kirkpatrick was deputed to Nepal.

Before his arrival, however, or even departure from Patna, the Nepalese had concluded a dishonourable peace with the Chinese commander, the terms of which were never clearly known, and the invaders had retired. To this day Nepal owes a nominal allegiance to the Emperor of China as suzerain, and a five-yearly embassy is sent with presents.

Although the main object of his mission had thus been lost, Colonel Kirkpatrick was directed to proceed in order to endeavour to arrange a commercial treaty. The treaty had already been arranged in March, 1792, but even thus early the Durbar showed no inclination to act up to it. Colonel Kirkpatrick arrived at Kathmandu in March, 1793 ; he and his party were the first Englishmen who had ever entered the country. He remained only a few weeks at Kathmandu and Nyakot, was received courteously by Bahanur Sah, but was obliged to return without having accomplished any arrangements with the Durbar.

In 1795 the young King Ram Bahadur, who had been kept in a condition of ignorance and encouraged in every vice, suddenly threw off his leading strings, imprisoned and murdered

his uncle, Bahadur Sah, and assumed the government of the country. In the meantime Damodar Panre had continued the conquests to the west and had subdued Kumaon. Ran Bahadur governed with great cruelty and tyranny until 1800, when he was declared insane and compelled to abdicate by Damodar Panre, who had become Minister.

Ran Bahadur had two sons, one by a Brahmini Girvan Youdh Bikram Sah, and another by an exslave girl, Ranudit Sah ; both were really illegitimate. His senior Rani, Tripuri Sundari, the daughter of the Gulmi Raja, was childless : she accompanied Ran Bahadur into exile at Benares. The infant Girvan Bikram was placed on the throne ; and his own mother, the Brahmini, having died of smallpox, the second Rani was declared Regent with Damodar Panre as Minister.

In order to avert the death of his Brahmini to whom he was greatly attached, Ran Bahadur had made large offerings at shrines of Devi. After she died he revenged himself by desecrating the temples and images of the goddess. Talleju, some small temples near Simbunath, and others near Pashpati were defiled, and worship in them forbidden.

In 1801 a second treaty of commerce and alliance was negotiated with the British Government, and Captain Knox was sent to Nepal as Resident, arriving at Kathmandu in 1802. Soon after his arrival the senior Rani, Tripuri Sundari, having been brutally treated by Ran Bahadur, resolved to return to Nepal and assert her right to the Regency. Her approach caused great alarm to the junior Rani, who hurriedly concluded the treaty with Knox. She was unable to prevent the return of her rival, a courageous and high-spirited woman, who was well received and installed as Regent by the troops. Tripuri Sundari was decidedly opposed to the British alliance. Damodar Panre quickly lost his influence, and Knox was treated so cavalierly by Durbar that he retired to the plains in 1803, the second treaty becoming a dead letter.

Ran Bahadur, encouraged to return by his senior Rani, at once left Benares and made his way to Nepal accompanied

by Bhim Sen Thappa, an able young soldier who had acquired much influence over him. Damodar Panre advanced with a large body of troops to oppose the ex-Raja, but was deserted by them and brought back to the capital in chains. Ran Bahadur, finding that his son was still considered as the reigning prince, contended himself with the position of Regent, and adopted the title of Swami. Bhim Sen became Minister, and Damodar Panre, with his son and adherents, was beheaded.

One of Ran Bahadur's first acts after his return was to inveigle his brother-in-law, Prithwi Pal, to Kathmandu where he was kept in confinement, Bhim Sen, not only seizing finally the state of Palpa but advancing his troops into Botwal, seized on some Terai lands under the British protection. Ran Bahadur's cruelty and tyranny soon caused fresh conspiracies against him, and in 1804 he was killed in Durbar by his half-brother, Sher Bahadur, who was immediately after cut down by Bal Nur Singh Konwar, father of Jang Bahadur. Bhim Sen at once had the young prince Girwan Youdh Bikram again proclaimed king, with was himself as Minister and Maharani Tripuri Sundari as Regent. The unfortunate Palpa Raja, Prithvi Pal, in confinement at Kathmandu was murdered, and his widow and son fled from Palpa to Gorakhpur. On the same day, that of Ran Bahadur's death, were killed by Bhim Sen's orders, Bidur Sah Chauntria, Narsingh Kaji, Tribhuvan and some fifty military officers.

After Ran Bahadur's return from Benares, Bara Amar Singh "the hero of Malaun," a brave and skilful general, was sent in command of the western army ; this command was confirmed by Bhim Sen after Ran Bahadur's death. The original titles in Nepal were Kaji corresponding to General or Commanding General, and Sirdar corresponding to Colonel. Amar Singh quickly completed the conquest of Kumaon, Garwhal (the capital of which state was Srinugar), and Sirmoor, extending the border of Nepal almost to the banks of the Sutlej. Here, however, he came into collision with Ranjit Singh and Rani was declared Regent with Damodar Panre as Minister.

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Flushed by conquest the Gorkhas commenced or rather extended a series of encroachments on British territory which had been going on for some years, and were deaf to all remonstrances. At last in November, 1814, war was declared by the British. During the first campaign our forces, under Generals Marley, Wood and Gillespie, suffered several reverses, and Gillespie was killed before a small fort at Kalunga. These reverses seem to have been due partly to the incapacity of the Commanders and partly to ignorance of the country, and an under-estimation of the enemy. Ochterlony, operating in the hills to the west, was entirely successful, and drove the Nepalese out of Sirmoor, Garhwal, and Kumaon across the Kali River. He was opposed by Amar Singh and found him a worthy antagonist, the Nepalese General being finally overpowered by numbers.

Negotiations were commenced for peace, but the Nepaleses, after first concluding a treaty, repudiated it, and hostilities were commenced from Segaulie in the following year. The British army was now commanded by Ochterlony, who advanced through the Terai to Bechiakoh. The Nepalese army occupied a very strong position on the Cheriaghata ; this was turned by Ochterlony, who captured the fort of Makwanpur some thirty-five miles south of Kathmandu, and routed the Gorkhalis.

The original treaty was now signed, being presented to the British General by the Nepalese envoy on his knees ! By it all the territory west of the Kali and the greater part of the Terai was ceded to British India, and the Durbar agreed to receive a permanent Resident at the capital. Shortly afterwards a large portion of the Terai, the value of which was considerably under-estimated, was restored to Nepal. The Hon. E. Gardiner was the first British Resident at Kathmandu, where he arrived in 1816. His suite consisted of an Assistant-Resident, a surgeon, and two British military officers with an escort of two companies of Sepoys ; this establishment has been gradually reduced to the present strength. Six months after Mr. Gardiner's arrival the Maharaja Girwan Youdh Bikram died of smallpox, one Rani and six female attendants becoming Sati at his funeral. His infant son, Hajendra Bikram Sah, was placed on the Gaddi, the Rani Tripuri Sundari and Bhim Sen Thappa remaining respectively Regent and Minister. Oldfield remarks : "The long succession of minorities from 1775 to 1830 favoured the rise of eminent military ministers such as Bahadur Sah, Damodar Panre and Bhim Sen Thappa. Ran Bahadur was an infant on his accession to the throne in 1775 (1777 ?). Joh Bikram Sah, 1805, and Rajendra Bikram Sah, 1816, were also infants on their accession to the throne." Since the rise of Jang Bahadur to power in 1846, not a vestige of power has remained in the hands of the reigning prince, although his title has been further glorified to that of Maharajadhiraj. The present King (1887) now a lad of twelve, succeeded to the Gaddi at the age of six years.

Bhim Sen, after the war with the British, carried on the government of the country with great vigour and ability, ably seconded by the Maharani Tripuri Sundari, who was his firm supporter until her death in 1832, from which period the Minister's influence began to decline. Under Bhim Sen's administration, the revenues of Nepal were considerably increased and the standing army improved, and brought up from Mr. Gardiner's estimate of 10,000 to 15,000, about its present strength. Much progress was made in the arsenals and military workshops.

Short after the war the Durbar is said to have intrigued against us with China, with the object of renewing hostilities and expelling the Resident. Nothing, however, came of their overtures.

Up to 1832 the King seems to have interfered little in State affairs, abandoning himself to vicious pursuits. After the death of Tripuri Sundari, however, a party hostile to Bhim Sen Thappa formed, or rather reformed; it was composed chiefly of Panres, descendants of those put to death by Bhim Sen in 1804 or 1805, and with the support of the senior Rani they succeeded in prejudicing the Maharaja against him. The Minister's most important adherent at this time was Martabar Singh Thappa, his nephew and his brother, Ranbir Singh Thappa, had joined the league against him, and subsequently became a Sadhu. In November, 1835, Martabar Singh was sent on a complimentary mission to Calcutta and received with much distinction. Two years later the plots against the Minister came to a head. Falsely accused of having poisoned an infant son of the Maharaja's, Bhim Sen, Martabar Singh, Ranbir Singh and their families were dismissed from office, imprisoned and it is said, tortured. Ranjang Panre, the son of Damodar Panre, was restored to all the possessions and honours held by his father and made Minister. His sudden rise to power alarmed other prominent nobles, and in 1838, through the intercession of the junior Rani, Bhim Sen and his nephew were released and pardoned. Shortly after, Martabar Singh was sent on a secret mission to Ranjit Singh who, however, repudiated his intrigues

and handed him over to the British Government, by whom he was kept under surveillance. Bhim Sen never recovered power; although Ranjang Panre was dismissed from the Ministry, the post was bestowed on a Brahman names Ragonath Pandit, and in 1839 the charge against the old chief was renewed by his enemies, the Panres, who had obtained every appointment of importance except that of Prime Minister, Ranjang being Commander-in-Chief. Early in 1839, the importunities of the senior Rani prevailed and Ranjang Panre was created Minister. Bhim Sen was again cast into prison and treated with every cruelty and indignity. Threats were made of exposing his female relations and handing them over to the soldiers ; it was said that, driven to desperation, he inflicted a wound upon himself in prison with a kukri, of which he shortly died ; there was, however, suspicion at the time that this supposed suicide was really murder. The vengeance of the Panres was not even yet satiated, for the corpse their fallen enemy was dragged through the city, denied all funeral rites and flung on a heap of rubbish on the banks of the Vishnumati.

Fearful atrocities were perpetrated in order to elicit evidence against the Thappa party, but in vain, The two Court Baidis were the most wretched of the victims : one, a Brahman, was burned on the forehead with hot irons until the brain was exposed, and on the cheek till the bone was laid bare, the other, a Newar, was impaled and his heart cut out while he still lived. I believe the Nepalese to be capable of such savagery to the present day. During the next two years the Panres continued in office ; intrigues were as usual rife, but with the support of the junior Rani they hold their own.

About this period the Dubar began to exhibit itself in a very unfriendly light towards the British Government, intriguing industriously with Burmah and other powers in India against us. Encroachments were as of old made on our territory and a second war seemed imminent. In 1838 the attitude of the Durbar was so threatening that a corps of observation under Colonel Oglander was established on the frontier ; this brought the Durbar to its senses for a time. In 1840 a serious mutiny

broke out among the troops at Kathmandu, who were exasperated by unjust retrenchments in their pay. The army demanded war against the English and proposed the destruction of the Residency as a preliminary ; their grievances being redressed, however, the demands for war were dropped. In the meantime Colonel Oglander's crops having been removed, the intrigues against us and aggression on the frontier were recommenced, and in 1840 another crop of observation under Colonel Oliver was despatched to the frontier. The Durbar yielded, and acting on the strong advice of the British Government, the Maharaja dismissed the Panes from office. Colonel Oliver's brigade remained on the frontier until February, 1842.

In 1841 the senior Maharani died on her way to the plains ; accusations of having poisoned her were freely bandied about, and the Maharaja, having heard that he had been accused of instigating the death of his wife, by some newspapers in the plains, came up to the Residency with the Heir Apparent to demand satisfaction. For some reason connected with certain religious ceremonies, the Court happened to be at the time debarred the use of horses, and the chieftains appeared riding on saddle men. After using most intemperate language towards the Resident, for which he afterwards apologized, the Maharaja turned on his son and abused him in offensive terms the abuse was freely returned, and the quarrel coming even to blows, the two princes rolled off their two-legged steeds in the mud at the gate of the Residency.

The Maharaja at this time seems to have lapsed into a condition of almost imbecility ; he insisted on endeavouring to carry on the government himself and threw the affairs of the State into confusion. The Heir Apparent, a lad of vicious and cruel disposition, completely free control, indulged in all kinds of delivery ; and matters became so bad that all parties combined and interfered to effect changes, embodied in a document which the Maharaja was compelled to sign. By it the chief authority in the State was assigned to the surviving Maharani Lakshmi Devi, an ambitious and unscrupulous

woman, whose main object in life was to dispossess the Heir Apparent and his two brothers of their rights, and substitute the elder of her two sons as heir to the throne. The Panres, though out of office, continued to exercise considerable and mischievous influence. They had attached themselves mainly to the party of the Heir Apparent, and the Chauntrias, who had succeeded them in office, were equally opposed to the designs of the Maharani; consequently she determined on the overthrow of both these families and soon accomplished the return of Martabar Singh Thappa from exile and to power. He was received with much favour by the army and population generally, and was attended on his return by his nephew on the mother's side, Kaji Jang Bahadur, then an energetic and ambitious young man who quickly rose to considerable prominence.

Martabar Singh at once demanded vengeance on the authors of his Uncle Bhim Sen's downfall and death, and of his down exile. A re-investigation of the whole affairs took place and the Panres were condemned to death. Kurban Panre, Indar Bir Thappa, Ramban Thappa (two deserters from their own party to that of the Panres), and Kanak Singh Mahat, the chief justice who condemned Bhim Sen, were beheaded, Bodman Kaki was deprived of his lips and nose, and Bansraj Basriat of his nose; more than forty other Panres, with their adherents, were banished and their property confiscated. Such are the measures which even to the present day usually accompany a change of Ministry in Nepal.

The Heir Apparent, Surendra Bikram Sah, now became more than ever outrageous and violent in his conduct, and expressed his intention of forcing his father to abdicate. In this he was supported by Martabar Singh, who became Minister in 1843, some months after his return to Nepal and a sort of partial abdication was eventually extorted.

From his support of the Heir Apparent, Martabar Singh incurred the hostility of both the Maharaja and Maharani, and his nephew Jang Bahadur, secretly intrigued with the latter

against him. In the height of his power and apparent popularity Martabar Singh was murdered on May 17th, 1845. Hurriedly summoned at night by the Maharaja, on entering the room where Rajendra Bikram and the Maharani were sitting, he was fired at from a trellised balcony or screen at the end of the room and killed ; it subsequently transpired that Jang was the murderer. The body was let down by a rope from the window, and dragged by an elephant to Pashpati, where it was burned. So secretly was the affair carried out that for some few days nobody knew what had become of the Minister. Gagan Singh and Kulman Singh Thappa are said to have been associated with Jung in murder. Subsequent to Martabar Singh's death a Ministry was composed of Fath Jung Chauntria as Prime Minister, Abhiman Rana and Dalbanjan Panre, with Gagan Singh, a paramour of the Queen's, who had been raised by her from the humble position of a Khwassia or Chobdar to be a General and Commander-in-Chief. Jung Bahadur being suspected of adherence to Heir Apparent was excluded from office, but became a General with command of three regiments.

The open and disgraceful nature of the Maharani's amour with Gagan Singh, led to the latter's murder, which was instigated by the Heir Apparent and his brother, Opendra Bikram, who procured a Brahman, Lal Jha, to shoot Gagan Singh ; this he did from the window of a house adjoining that of his victim. On the same night followed the Kot massacre which established Jang Bahadur's power. The subsequent history of the country is practically that of the Rana family.

History of the Rana Family

The Ranas, called originally Konwars, claim to have come direct from Chitor at the same time as the Royal Family of Nepal. They admit that by intermarriage with hill tribes they had lost a good deal of the original purity of their blood, but since 1856 have married only with pure Rajput families, or such as pass for pure Rajput families, in Nepal, an arrangement made by Jung Bahadur on receiving the title of Maharaja. There is no doubt but that are really one of the subdivisions of the Khas tribe previously referred to.

A probably apochryphal genealogy of the Rana family was compiled about 1846 by order of Jang Bahadur. According to it, Ram Krishna was the son of Ahiram Konwar (the first of the family to take service with Prithwi Narayan), who was the son of Raut Konwar, the son of Rana Sinha or Sing, said to be the son of Fakhat Sinha Rana, nephew of Tatta Rana, the Rana of Chitor. Prithwi Narayan reigned from 1742 to 1774 ; Rana Sinha is said to have escaped from the fall of Chitor. Supposing the last great fall of Chitor to be referred to (1568) this leaves a gap of two hundred years between the arrival of Rana Sinha in the hills, and the event of his grandon's taking service with Prithwi Narayan, six generations only are given to cover a period of two hundred and fifty-two years, 1568-1820.

The first ancestor of whose achievements record is found is Sirdar Ram Krishna Rana, who commanded the forces of Gorkha in the war with the Chaubisia and Baisia Rajas in the reign of Prithwi Narayan. His son, Sirdar Ranjit Rana, distinguished himself in the wars of Kangra and left three sons, from whom are descended the present Rana family. The eldest son, Balnar Singh, cut down and killed on the spot the assassin of the ex-king Ran Bahadur in 1807 (about) immediately after the murder, and for this service obtained honours and jajirs, the privilege of wearing his shield in the presence of the sovereign, and the title of Kaji which was declared to be hereditary in his family. Another account states that Ranjit Rama was the first Kaji in the family and that Balnar Singh succeeded to the title on his father's death.

Balnar Singh's issue were the celebrated band of brothers, Jang Bahadur, Bam Bahadur, Badrinar Singh, Krishnu Bahadur, Runodeep Singh, Jaggat Shamshere (and Bakhat Bir Singh, who was half-brother to the others, took no interest in affairs, and was a person of small importance). Jang Bahadur was the eldest, early attracting notice by his capacity. He made his first prominent step in political matters by joining his uncle Martabar Singh, on his return from exile in 1843, and so rapidly advanced in influence as to be in a short time on terms of rivalry with his uncle, whom he assassinated on May 17th, 1845, by order of the King, Rajendra Bikram Sah. In the following year on September 14th, acting, as he asserted, by the written orders of the Queen (orders given in revenge for the murder of her paramour, Gagan Singh, which had taken place a few hours before, with the connivance of the Prime Minister, Fath Jang Chaenitra, and other Ministers), Jung Bahadur and his brothers perpetrated the Kot massacre in which thirty or forty Sirdars of rank were killed, and almost every person whose power in the state they had reason to fear were removed from the path of the Rana family. The title of Rana was assumed by Jung Bahadur in 1846. The name must not be confounded with that of the Magar Rana tribe. The persons of importance killed at the Kot during the night were Fateh Jang Chauntria and his son, Kharak Bikram Sah, Abhiman Singh Rana, Dal-

banjan Singh Panre, Ranjore Singh Thappa, son of Amar Singh, and Sirdar Bhowani Singh killed on the road to Patan in the presence of the King.

Jang Bahadur at once became Prime Minister, and distributed every office and emolument among his own relations and adherents. Soon after, a conspiracy headed by Bhir Dhoj Basniat and with the knowledge of the Queen, with whom Jang Bahadur had broken. was discovered and promptly suppressed by the summary slaughter of fourteen or fifteen of the conspirators, all Basniats. Bhir Dhoj was shot in the street by Rana Mir Adhikari at a sign from Jang Bahadur who was present. Jang's next step was to exile the Queen and her two sons to Benars, where she still lives (1883). The name of Queen Lakshmi Devi is to this day notorious in Nepal for wickedness. Soon after, he deposed the King in favour of his son, Surendra Bikram Sah. Rajendra Bikram left for Benares with the Maharani accompanied by a number of exiles, amongst whom were Guru Pershad Chauntria and Rughnath Pandit. From Benares he returned to Segowli and began to intrigue against Jang Bahadur. A party of refugees at Bettiah induced the King to join them, and crossing the frontier, encamped at Alu in the Terai. Here they were attacked by Sanak Singh, sent from Nepal with a regiment, and dispersed, the ex-King being brought back a peisoner to Kathmandu; Guru Persad, Bir Bikram Sah, Jagat Bam Pandit and Raghunath Pandit escaped to Benares. The old King lived under surveillance for many years, and survived his son, dying in 1882.

Jang Bahadur's power was now firmly established, and he remained *de facto* ruler of the country until his death. In 1850 he visited England; on his return in 1851 a serious conspiracy was discovered, in which two of his brothers, Bam Bahadur and and Badrinar Singh, were implicated; the former confessed the plot and was pardoned; little or no bloodshed took place. Jang professing himself unable to save the lives, or at least the eyesight of certain of the prisoners, asked the Governor-General to take charge of and confine them as political prisoners in British India; after some delay the Governor-General consented,

and three of the chief offenders were confined in Allahabad Fort until 1854, when, at the request of the Nepalese Government, they were at once handed back to the Durbar; one died in the fort during his confinement. Badrinar Singh was partially forgiven and sent to Palpa, one of the western provinces of which his son, Kedarnar Singh, then a lad of twelve or fourteen, was made Governor. The King's brother, Opendra Bikram Sah, was implicated, and also confined in Allahabad as a state prisoner; he too was pardoned soon after his return, and still lives, but is insane and wanders about in the guise of a Sadhu.

Jang Bahadur, to strengthen his power, arranged inter-marriages between his own and the Royal Family, marrying the King's daughter to his oldest son, Jagat Jang, and three of his daughters to the Heir Apparent, Trilok Bikram Sah. Other conspiracies were discovered against his power in 1852 and two in 1857, but the people concerned in them were of low rank, and the plots were easily suppressed without much bloodshed; in the last, however, ten or twelve persons, chiefly Basniats, were summarily executed.

In 1854 disputes arose between the Durbar and the Thibetans, consequent on the ill-treatment and plunder of the Nepalese mission to China; these disputes culminated in war in 1855, which was prosecuted with varying success on both sides. No quarter was given, and severe bloody engagements took place on the Thibet frontier. The Nepalese were unable to penetrate beyond Kuti Kerong and Junga, though on the whole they had the best of the fighting. Peace was finally concluded on March 25th, 1857; the Thibetans agreeing to pay a yearly tribute of 10,000 Rs. and to receive a Nepalese official at Lhasa to protect the subjects of his Government; import duties on goods from Nepal were to be remitted.

On August 6th, 1856, Jang Bahadur suddenly resigned the office of Prime Minister, and on the same date a Sannud was issued by the King or Maharaj-adhi-raj as he was now called, conferring on him the title of Maharaja with independent sovereignty over the provinces of Khasi and Lamjung,

with reversion to his heirs from offspring to offspring; the Sannud also conferred absolute control over the foreign and internal policy of the country, empowering him to prevent the King himself and his Ministers from acts of oppression or imprudence in foreign policy.

The same Sannud which conferred on Jang Bahadur the title of Maharaja established also the roll of the Mookhtari (order of succession to the office of Prime Minister) by which Jang Bahadur's surviving brothers were to hold office in order of seniority, the last to be succeeded by Jang's eldest son, Jaggat Jang, who is mentioned by name in the document. Although no further details are given in the Sannud, the arrangement among the Rana family provided for seniority in this roll according to age: in this manner also they hold rank in the army: the Minister is succeeded, or should be succeeded, by the Commander-in-Chief, the Generals below him, all getting a step in rank when a change takes place in the Premiership; illegitimate children are not included in the roll. Members of the Rana family convicted of conspiracy against its head, besides imprisonment for five years are struck out of the roll, but may be reinstated by the Minister should he think proper to do so.

There is reason to suppose that Jang Bahadur made the arrangement of the Sannud, passing over his son in favour of his brothers, because the son at that time was a minor, only twelve years old, fearing the chances of confusion should he succeed to the Ministership while still a boy; but that in after life, Jaggat Jang, having come to years of discretion and shown considerable ability, his father was only preventing from naming him as his successor from fear of family quarrels.

It was the opinion of Colonel Ramsay, who was at the time Resident, that Jang Bahadur entertained schemes of overturning the dynasty and establishing himself as de jure ruler of Nepal; he put in one of his brothers, Bam Bahadur, as Minister but at the same time wished the privileges and authority of the office to remain his own, his brother to execute the duties, subject to his approval. The Resident firmly declined to have

any political dealings with Jang in his new and anomalous position, greatly to the latter's mortification, and Bam Bahadur dying shortly after, he resumed his former position as Minister, which office has thus come to have the title of Maharaja attached to it.

In 1857 there was discovered a plot on the part of a jemadar of a Gurung regiment to assassinate Jang. A general parade was ordered, and in case of necessity, it was first contemplated to destroy the Gurungs *en masse* by artillery. The jemadar was produced and his guilt proved, upon which his comrades suddenly fell on him, and cut him to pieces.

Jang Bahadur showed his powers of sagacity and foresight by espousing our cause during the Mutiny, in opposition, it is said, to the views of all his brothers and the other chiefs. Dere Shamshere, the present Commander-in-Chief, was prominent in advocating a directly opposite policy. Jang's authority prevailed, and an army commanded by himself with Runodeep as second in command took part in the siege of Lucknow. Owing to their indiscipline and the fancied independence of their leader, who would brook no sort of control, the real assistance afforded by the Nepalese Army was inconsiderable, but the moral effect of their support was said to have been of value. A large strip of the Terai north of Oudh still known as the "Nyamulk" was bestowed on Nepal as a reward, Jang was made a G.C.B. and G.C.S.I., and his brother Runodeep, K.C.S.I. Many of the fugitive rebels took refuge in Nepal, including the Nana, who is supposed to have died in the Terai; his wives lived for a long time near Thapathali where Brijis Kadr, son of the Oudh Begum still (1886) resides; Bala Rao's widow died at Kathmandu in 1886.

Jang Bahadur's power in Nepal was too firmly established to be shaken, and after the suppression of the conspiracy in November, 1857, he continued in office unmolested, though in constant fear of assassination, until his death on February 7th, 1877, which took place at Pathargatha in the Terai on the banks of the Baghmati. Three Ranis became Sati in spite of alleged attempts at discussion on the part of the three surviving

brothers. In 1876 Jang had proposed to revisit England, and had got as far as Bombay when he met with an accident which caused his return.¹

¹With the conquest of Lucknow the necessity for further aid from the force under Jang Bahadur appears to have ceased. It was determined by the respective chiefs that the whole of the Gorkhas should forthwith commence their homeward march, taking with them the plunder they had acquired during their short campaign, and on the 23rd of the month the Maharja, with one brigade of his army, took leave of the Commander-in-Chief at Lucknow and proceeded towards Allahabad, for the purpose of making a complimentary visit to the Governor-General, then at that city. The remainder of the Nepalese force marched on the following day *en route* for Fyzabad. The wild and impetuous behaviour of these auxiliaries rendered their departure a relief to the European troops in more respects than one, but the fact of their return homewards was thus graciously announced by the British Commander-in-Chief, in the following despatch to the Governor-General :

“Camp, Lucknow,
“March, 1958

“My Lord,—I have the honour to report to your lordship the departure of His Highness Jang Bahadur from the camp before Lucknow. I desire to take this opportunity to express my thanks to His Highness for the assistance rendered to me during the late operations by him and his gallant troops. I found the utmost willingness on his part to accede to any desire of mine during the progress of the siege, and found that His Highness was pleased to justify his words, that he was happy to be serving under my command. His troops have proved themselves worthy of their commanders, and it will doubtless be a happiness to them hereafter that they were associated with the British arms for the reduction of that great city of Lucknow.

According to the Roll, Ruuodeep Singh succeeded to the Premiership, Jaggat Shamshere became Commander-in-Chief, and Dere Shamshere, Commander of the western forces. Contrary to the terms of the Sannud, Runodeep Singh insisted that

“My best thanks are due to the Special Commissioner Brigadier-General MacGregor, C.B., the medium of communication between His Highness and myself. I beg to recommend him and the British officers serving under his orders to the favourable considerations of your lordship.

“I have the honour to be, my lord, with the greatest respect, your lordship’s most obedient and humble servant,

“C. Campbell,

“General, Commander-in-Chief.”

The Gorkhas, who required a vast deal of assistance in the way of carriage and provisions before they were able to join the British force before Lucknow, experienced nearly as much difficulty in retiring on their own frontier as they had on advancing from it. From the 26th of March to the 12th of April they continued at Nawabgange, twenty miles to the north-east of Lucknow, where their services were not required, and they continued to draw heavily both on the commissariat and the treasury. They were with their followers, about 15,000 strong, and had with them 4,000 carts laden with plunder. The country was swarming with insurgents, and the peasantry, as well as the men in arms, cast longing eyes towards the wealth that was about to be carried off, and were anxious to relieve the unwelcome intruders of incumbrances they were scarcely able to protect. This state of affairs and occasional repeated applications to the Commander-in-Chief for an English force to aid them in getting out of the country with their booty, was productive of much annoyance, as interfering with the arrangements for the ensuing campaign. That Sir Colin was heartily tired of his unmanageable auxiliaries is evident from the tone of the following telegram transmitted by his excellency to the

the provinces of Khaski and Lamjung and the title of Maharaja should go with the Premiership. Jaggat Jang fiercely protested but without avail; this was the commencement of the dissension

Governor-General during the halt of the force at Nawabgange :

“Lucknow,
“April 6th, 1858.

“The Gorkha force went to Nawabgange at no solicitation of mine. The Maharaja offered to clear the country in its neighbourhood, and gave us to understand he should go home by way of Fyzabad. All this seeming advantageous, I acquiesced willingly in his move to Newabgange. Since the Gorkhas have been there, the British officer in charge has expressed much alarm for the safety of the force. I have always had troops in readiness to support it. A retreat by Bairan ghat would not be nearly so good for our interests as a movement by Fyzabad, but it is possible the Gorkhas may fear the latter. Sir James Outram had employed Maun Sing to make it safe for them and maintain the bridge. I do not wish to be in any way responsible for their movements; perhaps it may be better that they should go home as suggested by your lordship. It is not in my power to spare British troops to act in concert with them, with respect to the most recent arrangements.”

Renewed applications for aid to enable the Gorkhas to proceed in safety eventually induced the Commander-in-Chief to accede to the wish of the British officer at their headquarters, and on the 11th of April, General Sir Hope Grant with a column, consisting of Her Majesty's 7th Hussars, a battalion of the Rice Brigade, Her Majesty's 38th Regiment and the 1st Bengal Fusiliers, with an ample train of artillery, was despatched to Lucknow to clear the way for the Gorkha army, which was so embarrassed with camp followers and plunder as to be utterly unable to pursue its way home in safety. This column, having cleared the route to Ramnugger, about sixty miles from Lucknow, left the Gorkhas to pursue the remainder of the homeward march by themselves, and returned to Lucknow on

between him and his uncles. On the death of Jaggat Shamshere in 1879 another cause of quarrel arose between them, Dere Shamshere becoming Commander-in-Chief wished to retain the position of Commander of the western forces, even offering the office of Commander-in-Chief to Jaggat Jang. The Commander of the western forces, the bulk of the army, is brought more directly in contact with the troops, and the uncles feared the increase of Jaggat Jang's influence among them; this time, however, he insisted on, and obtained his right.

the 24th of the month, having had two or three sharp skirmishes with struggling parties of the enemy in the course of their progress across the country.

Whatever may have been the personal feeling of Jang Bahadur, as regards the Government in India, it is evident by the following account of the reception of Her Majesty's proclamation in Nepal that the sentiments of the Nepalese Court were of a friendly description towards the British nation and its Sovereign, from whom the king had personally received marks of attention during his extraordinary mission to the Court of Queen Victoria. The reception is thus described by an officer attached to the English Resident at Kathmandu :

“On the 4th of December, a full Durbar was held at Kathmandu by the Maharaj-adhi-raj (or King) of Nepal, to receive, through the Assistant Resident, Captain Byers, a khurecta from the Governor-General, enclosing the Queen's proclamation, together with his own. The durbar was unusually crowded with all the officers of State. When the Assistant Resident, having in a short speech to the King mentioned the subject of the khurecta, presented it enclosed in a case of kinkab, or cloth of gold, His Highness expressed how much he was gratified at the intelligence of Her Majesty's assumption of the Government of India, and added that in a few days a grand parade of all the troops should be held to do every honour to the change of rule, at the same time inviting the Assistant Resident to be present. Accordingly, on the 7th of the month, the troops,

The Heir Apparent, Trilok Bikram Sah,¹ died on March

amounting to 13,500, were assembled on the Tundi Khel parade ground. They were disposed in the form of two parallelograms, the one within the other, with the exception of the artillery, who were drawn up on one flank, with 100 pieces of cannon ranged in a semi circle. The Assistant Resident, who was accompanied by Dr. Oldfield, honorary assistant and medical officer, was received by the troops with the usual honours, and was then conducted by the Maharaja Jang Bahadur to the centre, where the brothers of the Prime Minister, together with the principal officers, were all drawn up in a distinct line. His Highness, according to a Nepalese custom, when paying a military compliment to an absent personage, now elevated his sheathed sword above his head, to represent Her Most Gracious Majesty, and having given a short abstract of the proclamation announcing the transfer of Government within the Anglo Indian territories, he directed the officers to explain to their men the purpose for which they were assembled. He then drew his sword and exclaimed, 'Salute the Queen of England!' The trumpets sounded 'the present,' the troops presented arms, the Prime Minister and officers dropped their swords, and four bands stationed together struck up 'God Save the Queen.' The officers then joined their regiments, the two lines, as above described, faced outwards, and each man being supplied with ten rounds of blank cartridge, commenced a 'feu de joie', which was well maintained. The outer line fired from right to left, the inner from left to right, thus the running fires crossed each other like the smoke of two railway trains as they flash by from opposite directions, and produced a striking effect. This having ended, a signal was given, and the artillery opened fire in salvos of ten guns each, which were continued until 1,000 rounds had been expended. Thus ended this demonstration of the friendly feeling of the Government of Nepal towards the British crown." — Ball's "Indian Mutiny."

1. Sah is a corruption of Shah, a title conferred as a compliment by the Mahomedan ruler of Delhi or assumed by the Gorkha kings.

30th, 1878. He was a young man of thirty or thirty one, of some ability and energy of character. It was suspected that he had plotted with the malcontent Jaggat Jang to usurp the throne and set up Jaggat Jang as his Minister; the circumstances of his death were most suspicious and rumours of poison were freely circulated. The Residency Surgeon, Dr. Scully, who was in charge of the Residency Office at the time, seems to have shared the suspicions against Jaggat Jang, as well as those regarding the death of the Crown Prince.

At this time extraordinary precautions were taken by Runodeep Singh and Dere Shamshere to ensure the succession as Heir Apparent of Trilok Bikram Sah's infant son, their own grand nephew. It was feared that Narindra Bikram Sah, brother to Trilok, might put in a claim to the throne, and that being of purer blood his pretensions might have had weight in the country. The same apprehensions were evidently held on the death of the Maharaj adhi-raj Surendra Bikram Sah on May 17th, 1881. Extra-ordinary military precautions were taken, and Jaggat Jang was again suspected of sinister designs. If he entertained any, the prompt action of his uncles lefts him no chance of success. The present Maharaj-adhi-raj, then a child of six years old, was placed on the throne; the Prime Minister being practically Regent during his minority. In the event of his dying without heirs the arrangement was that his Queen—should one survive him—was to succeed. Failing a Queen, the daughter and only other legitimate child of Trilok Bikram Sah was the next heir (her mother, the Jetha Maharani, was a refugee in the Residency in November, 1885) and after her, should she die childless, the grandson of Jang Bahadur and of Surendra Bikram Sah on the mother's side, Youdh Pertab Jang, son of Jaggat Jang.

The Rana family by keeping almost every single office and State emolument in their own hands had embittered and estranged every other family of note in the country, This discontent came to a head in January, 1812, when a widely spread conspiracy of Thappas, Bistas, Basniats and Panres,

comprising several descendants of Martabar Singh, the Prime Minister, murdered in 1845, and of other former Prime Ministers, was discovered on the very eve of its intended outbreak.

The objects of the conspiracy were the lives of Runodeep Singh and Dere Shamshere, and the usurpation of the throne by Prince Narindra Bikram Sah. At the same time the extermination of every member of the Rana family was resolved upon. Two prominent members of this family were, however, implicated in the plot, Padam Jang, third surviving son of Jang Bahadur, and Bambir Bikram, son of Bam Bahadur, while a third, Jaggat Jang, then absent in India, was strongly suspected. Runodeep Singh was away in the Terai, and was to have been killed by some of the conspirators who accompanied his camp.

Dere Shamshere and other Sirdars were to have been murdered in the Military Council Chamber, at the next periodical meeting held there, by explosive bombs, parties being stationed outside to cut down any who escaped the explosion. The plot was betrayed by Lieutenat Utter shoj Singh, a grandson of Gagan Singh; his father had revealed a similar conspiracy to Jang Bahadur in 1857. The conspirators were punished with the utmost barbarity by Runodeep Singh and Dere Shamshere; the former seems to have utterly lost his head through fear, and was only too ready to act on any suggestion of his more resolute brother. Twenty-three persons were beheaded, some being sentenced to lose their lives by three, four or five blows of the kukri, according to the extent of their implication in the conspiracy. Prisoners were tortured to extort confession in the most savage and indiscriminate manner, and a reign of terror for the time prevailed. Five Colonels were among those executed, the others being all military officers of lower ranks. As regards the treatment of the Prince and the two members of the Rana family, there was at first some indecision. Dere Shamshere is said to have urged that Padam Jang and Bambir Bikram should be put to death, and a vote was taken of the assembled Sirdars at Narain Hitti, before whom

the culprits were produced in chains; prompted before hand by Dere Shamshere, the unanimous opinion was in favour of capital punishment, when the Bari Mararani of Runodeep Singh came out on the balcony above and threw down a paper by which the privilege of saving the life of a political prisoner had been bestowed upon her by the Crown ; upon this the meeting broke up. The eyesight of the prisoners was next threatened, and the Resident, who had done all in his power to stay bloodshed, suggested an application as in 1851 to the British Government to keep them as political prisoners. The Viceroy assented to this, and Narindra Bikram Sah and Bambir Bikram were eventually imprisoned, first at Chunar and afterwards at Ootacamund.

Padam Jang was removed to Nyakot as a prisoner, but a few months after was brought back to Kathmandu, fully pardoned and reinstated in every way. The names of the principal conspirators who were executed are : Colonel Inder Singh, Colonel Sri Bikram Singh Tappa, Colonel Birman Singh Basniat, Colonel Amrit Singh Adikari, Colonel Amar Bikram Thappa, Major Sansar Bikram Thappa, Major Shamshere Jang Thappa, Major Sungrame Soor Bista, Captain Nur Bahadur Bista, Captain Bhoj raj Bista, Captain Baktawan Sahi (son-in law of J.B.'s), Adjutant Banka, Samur Bikram Thap.

Inder Singh was the highest in rank who suffered; he, and his brother Sanak Singh, who commanded at the affair of Alu, at the time when Jang Bahadur first established his power, were the sons of Persuram Singh, a general who distinguished himself in the Botwal war; his sister was married to Jang, and was the mother of Jaggat Jang, Jeet Jang, and the senior Maharani of Trilok Bikram Sah. He was taken out for execution on January 16th, recalled for renewed examination, but revealing nothing fresh, was again led away and beheaded. Amrit Singh, who was brought back from the place of execution with him, was reprieved for two or three days, but he also was eventually put to death. Sri Bikram Singh Tappa was a grandson of Martabar Singh; Amar Bikram and Sansar Bikram were his grand nephews, and sons of Til Bikram. Birman Singh Basniat

was a grandson of Koolman Singh. Koolman Singh and Pershad Singh were sons of Kabir Singh Basniat, surnamed Raja on account of bravery in wars to the west. Pershad Singh's daughter; is Ranbir Jang's mother. Sungrame Soor, Nur Bahadur and Bhojraj were brothers; the first named was leading spirit of the conspiracy, and was put to death with the greatest possible brutality—he was first compelled to witness the execution of his two younger brothers, standing but a pace or two from them, and then, having been reminded with insults and abuse that his house was extinct, was himself beheaded by repeated blows of a blunt kukri.

Jaggat Jang, who was in India at the time of the discovery of the plot, was summoned to return by his uncles, and started from Calcutta. On nearing the frontier, however, he heard that armed parties were in readiness for his reception with orders to kill him should he resist capture; fearing that he had been tried and condemned beforehand, he retraced his steps, and refused to return to Nepal unless all accusations against him were withdrawn. The evidence against J.J. was never asked for by the Resident or Government. It seems, however, to have been somewhat vague; his name was not included in the list of the conspirators which found in the possession of one of them, and the Minister voluntarily on one occasion told the Resident that he was implicated by the confessions of some of the prisoners. As these confessions had been elicited by torture they could have been of little value; the well known opposition and unfriendly feeling on the part of Jaggat Jang towards his uncles made them anxious to establish his guilt at any price. Shortly afterwards the Resident was informed that it was considered proved, owing to his refusal to return and take his trial, and that he had been dismissed from the service of the State and all his property confiscated. Jaggat Jang then took a most injudicious course : he wrote numerous letters to the Resident and to the British Government imploring their intervention on his behalf; the contents of these letters or of some of them were communicated to the Durbar, and served to incense Sir Runodeep Singh further against the writer. An application was next made by the Durbar to Government asking it to

supervise the movements of Jaggat Jang and prevent him from intriguing; the reply was to the effect that if Jaggat Jang was to be kept from intriguing, an allowance sufficient for his maintenance should be made by the Durbar. The Durbar at first refused, but on being pressed, offered in the name of Jaggat Jang's son to make him an allowance of Rs. 700 a month, and to take over and maintain the majority of his family who were all with him in India. Jaggat Jang refused this offer, and eventually an allowance of 1,000 a month was made him by the British Government, and he took up his abode at Muttra.

Whether Jaggat Jang actually was concerned in this conspiracy or not, is a question which can probably never be settled. Bambir Bikram was at least privy to it, for when arrested he declared that he was on the point of revealing it to the Commander in Chief. Padam Jang was undoubtedly implicated, for when, three years afterwards, a refugee in the Residency, he admitted and even boasted of his guilt. The Prince Narindra Bikram was also no doubt an accomplice; he is a man of vicious propensities and not over strong intellect.

Two Maharanis, widows of Trilok Bikram Sah, representing the palace interest and of considerable influence in political matters, were said to be incensed against Runodeep Singh and Dere Shamshere for their sanguinary severity, particularly on account of the execution of Inder Singh, brother of the mother of one of them. When I came to Nepal, the political situation, as regards the position of the different parties, was as follows : Runodeep Singh the Minister, naturally amiable and rather weak in character but subject to fits of caprice and passion, was entirely under the influence of his brother, Dere Shamshere; he was superstitious and priest ridden, very anxious about the state of his soul, and put the duties of religious far above those of State. Both brothers were said to be very unpopular in the army and country generally, on account of their avarice and extortion, Dere Shamshere's large family of sons were kept in a state of severe discipline by their stern father. Most of them were still at school, or under tuition, and

all were prevented from wasting their in debauchery and idleness. The most able of these youths was Khudga Shamshere, the second, who was being pushed forward by his father to positions of trust in the State and employed as a spy on the actions of the Minister, who treated all Dere Shamshere's sons almost as his own ; the houses of the two brothers adjoined, and there was constant intercourse between them.

The sons of Jang Bahadur on the other hand held aloof and were regarded with suspicion by their uncles ; they were nearly all young men, very wealthy and mostly given to intemperance and debauchery of all kinds. They lived as well as Youth Pertab Jang, a grandson of Jang's, at Thapathali, two miles or so from Narain Hitti, the residence of the Minister and Commander-in-Chief. Another prominent noble was Kedarnar Singh, son of Badrinar Singh, the brother of Jang Bahadur who conspired against him ; he was a well educated, intelligent man and a good English scholar. At that time he was somewhat under a cloud owing to an accusation of peculation in the timber department brought against him by Dere Shamshere, of whom he stood in great awe, as did all the chiefs in the country. In consequence of this charge he had been obliged to disgorge several lakhs, and lived very quietly. His brother, Dhojnar Singh, had been adopted by the Minister, but seemed unlikely to make any make in the country ; he was also a victim to brandy.

Amar Jang and Popenra Jang, two sons of another of J.B.'s brothers, completed the list of prominent members of the Rana family ; the elder was said to be a young man of some ability, but the younger was subject to attacks of melancholy, said to have been due to abuse of opium.

Kesar Singh Thappa, a brother-in-law of Dere Shamshere's, possessed great influence with both brothers, and a Kaji named Luchmi Baggat was a much trusted adviser of the Minister's. The two Maharanis, the Jetha Maharani, and the mother of the King, seemed quite reconciled to their uncle the Minister, and with the young Maharaj-adhi-raj lived

more in his house at Narain Hitti than at the palace in the city.

Jaggat Jang in exile was biding his time, and no doubt plotting to return to Nepal on the death of his uncles, both of whom were advanced in years, and of broken constitution. For the time things seemed quiet ; the severity with which the last conspiracy was put down would serve to discourage further attempts, but the whole history of the country is one of a succession of bloody struggles for power on the part of contending parties, in which the mass of the population takes little or no share.

PART II

Personal Experiences

In June, 1883, I received an offer of the Residency Surgeoncy at Kathmandu, and being "unemployed" and with only four years' service, gladly accepted a permanent appointment, with at the same time the mistiest ideas as to Nepal in general and the capital in particular. None of my friends appeared to be much wiser, and Nepal seemed to be to the majority terra incognita, notwithstanding the fact that at least two descriptive works had been published in recent years by former Residency Surgeons. The man I was to succeed, a very senior officer soon about to retire from the service, did not wish to be relieved until the cold weather, fearing to pass through the Terai until the malarial season had well passed. In the meantime I was sent on special duty to Egypt where the cholera epidemic of 1883 was raging, and adding to the confusion and disorder in that unfortunate country. Returning from this expedition on October 30th I found orders at Bombay directing me to join my new appointment. From the burning heat of Upper Egypt to the cold of the Himalayas—Thebes to Kathmandu—was a quite complete transition. I travelled leisurely up country to Segowli, where the railway part of my journey ended, and found there the 6th B.C., old friends who received me every kindly. I halted a few days, during which I was taken over to Lalseriah, the nearest indigo factory managed by J.J. Macleod (Jimmy), and met a good many planters, all jolly fellows. Life in Tirhoot and Chumparun was still very like India of fifty years ago in the good fellowship, open-handed hospitality, and open air existence that prevailed; the railway

just opened will soon change a good deal of the character of the district. All my bandobast for the road up at last completed, I left Segowli on November 14th with a feeling of having my back to civilization and my face to the wilds, rode out sixteen miles over a bad enough kutchra road, past Moorla factory half-way to Hurdeea, the last factory near the frontier, managed then by "Mike" Hudson, a very good little fellow ; dined and started after dinner by palki on my long road. The frontier at Ruksoul, marked by the River Sareswa, is crossed about three miles from Hurdeea. I slept very comfortably until, awakened at Semrabasa, on the edge of the sal forest by the process of changing bearers. the old lot clamouring for bakshish, and the whole crew jabbering and screaming at each other, as is the habit of such.

I reached Bechiakoh, a village on the other side of the forest, here only eight miles across, about eight a.m., where the road passed into the dry bed of a mountain torrent, thickly strewn with stones and boulders ; picturesque, as the hills began to rise on either side, but uncommonly bad going. Six miles from Bechiakoh brought us to Chiriaghata, the first low range of hills, over which a narrow pass of the same name leads. This pass looks as if cut through the hill, the side of which rises on either hand ; it is common enough in the cold weather to find the road completely blocked by a string of bullock carts ; as they cannot turn there is nothing for it but to wait or try to scramble past them, The Nepalese held Chiriaghata in force during the war of 1816, but it was turned during the night by Ochterlony's army, who subsequently drove the enemy from all their positions. As noon Hetoura was reached, a village with a large powah or rest-house most picturesquely situated with the hills on either side of the bed of the River Rapti rising in the background. From here the scenery becomes most beautiful ; a good road, which shows signs of fairly skilful engineering, follows the windings of the Rapti, elevated above it a hundred feet or so in some places, thickly wooded hills rising on each side. The road continued good to Nimbutar, another small village and powah, beyond which it had utterly gone to

the bad ; the river was crossed and recrossed by primitive bridges, composed of branches laid over stones in the bed of the stream and covered with earth and small stones. Bimpedi was the next place reached, a rather large village, at the foot of the first high pass which proved a stiff one. I started to walk up it, but being tired with my walk from Chiriaghata, was carried in a dandy for which I had exchanged the palki at Hetoura. It was now dark and the path was steep and difficult; more than two hours elapsed before I reached the rest-house at Sesaghari where I was to pass the night. I learned to do the ascent on foot in less than half the time after a while. Sesaghari is situated not far from the top of the pass on the brow of a projecting hill ; there is a small and insignificant fort there, over which the Nepalese make a good deal of fuss, never allowing any European to enter it ; one can see into every corner of the enclosure from the side of the hill above without any trouble ; the place is commanded by heights on all sides. The cold at Sesaghari was rather severe, or at any rate I felt it much after coming from a hot climate. Dinner, etc., had been sent out from Kathmandu ; the place itself produces nothing, except perhaps the ubiquitous moorghi ; a big wood fire was very comfortable.

Too tired to make an early start the next morning, I did not leave until eight. A short climb brought me to the top of the pass, where one gets a magnificent view of the hills, becoming smaller and smaller towards the south until lost in the plains ; while to the north the towering snows can just be seen, intervening hills shutting out the perfect view. The descent of the north side of the pass is long but scarcely tedious; the beauty of the scene at every turn serves as sufficient distraction, particularly when viewed for the first time. At the foot of the hill runs a small stream, the Mar khu, the course of which is followed by the road, here a mere stony path crossing and recrossing the bright, clear waters of the stream by means of the same rough bridges seen over the Rapti ; high hills with precipitous sides rise on either side of the valley. The sun had by this time become warm, and I refreshed myself by a dip in

the river, at a spot where it formed a sort of pool ; the water felt icy cold and I was soon out of it. At the head of the valley we came to the small village and powah of Markhoo ; the road then ascends and winds over a series of low, barren-looking hills called the Ekdunta, and enters the valley of Chitlong, where we halted for tiffin. The valley seemed cultivated over every available square yard and thickly populated. In front of us now rose the Chandragiri range, which had to be surmounted before Nepal was entered. The pass is pretty stiff, but nothing like Sesaghari. I struggled nearly to the top, then had to give in and be carried the remaining distance.

From the top of the pass the view was magnificent beyond any words of mine to describe. At one's feet lay the valley of Nepal Proper, a country to which a certain amount of mystery, from the exclusive character of its rulers, must needs attach—the number of Englishmen who had ever grazed on the scene before me must be a very limited one. From this height 2,500, or more above its level, the valley appears fairly flat ; the terracing of the sides of the hills and elevated spots, for purposes of cultivation, gives a peculiar general effect.¹ The whole surface seemed thickly dotted with villages and hamlets, besides two or three large towns which were visible : the rivers show as silver winding streaks all converging to one stream,

¹Kirkpatrick writes : “From hence the eye not only expatiates on the waving valley of Nepal, beautifully and thickly dotted with villages and abundantly chequered with rich fields fertilized by numerous meandering streams, but also embraces on every side a wide expanse of charming and diversified country. It is the landscape in front, however, that most powerfully attracts the attention—the scenery in this direction rising to an amphitheatre and exhibiting to the delighted view the cities and numberless temples of the valley below, the stupendous mountains of Sheopuri, the still super-towering Jib Jibia clothed to its snow-capped peak with pendulous forests, and finally, the gigantic Himalayas forming the majestic background to this wonderful and sublime picture.”

which flows towards the south-east corner. Hills shut in the valley on all sides, one or two higher, but most of them lower than the one on which I was standing. In the background rise range after range of hills, higher and higher behind each other, terminating in the snowy Himalayas. Nowhere else, I think, can such a view of the snows be seen ; it was a sight which could not but impress the least impressionable. The panorama stretched across the sky from west to east, commencing from Dewalgiri and ending in a magnificent peak, which I was told was Kinchinjunga, and included Yassa Diabung, Gosainthan and Everest, the highest mountains in the world ; very little can be seen of Everest, just the summit of the highest peak. The line of snows seen from here and from other hills round the valley covers five hundred miles in extent. One turned away with real reluctance from such a scene, but there was still some distance to travel, and I made the best of my way down the pass. The descent on this side is much steeper and rougher than on the other, and one's knees shook before the bottom was reached ; every now and then a turn in the path showed glimpses of the view I had admired from the top. As is usually the case in the Himalayas, the northern side of the hill is much more thickly wooded than the southern.

At Thankote, a village near the foot of the pass, I found a pony, and was soon rattling over a good road towards Kathmandu ; the little gee seemed to know the way and turned off through the town of his own accord. As it was then dusk one could not see much of the beauties of Kathmandu, but the pagoda-like buildings looked weird and picturesque in the dim light, and the stench, more powerful than any I had hitherto encountered in any part of the East, formed a feature which forced itself on one's notice in spite of the darkness. I inquired the way to the "Lines"—by which name the Residency is always known—and succeeded in getting answers from a few passers-by who happened to understand Hindustani or were down-country men : the casual and independent bearing of the people here formed a striking contrast to that of the mild Hindu. After traversing a network of narrow streets and lanes, I reached an open road and was soon in the Residency and

being hospitably welcomed by Dr. B., whom I had come to relieve.

The next morning I took over charge and strolled about the limits of the Residency ; together with the Sepoys' lines, clerks' houses, etc., it forms a little colony. The buildings are well situated on a piece of high ground very well wooded, chiefly by tall pines, about a mile and a half from the city, towards which a road from the hills to the north runs right through our territory, separating the lines of the escort from the houses and grounds. Just then building operations were in full swing ; the old Residency, built in 1816, and the Surgeon's house, had been condemned and new ones were being built by the P.W.D., at a great expense, owing to the difficulty of obtaining materials and the high cost of carriage of everything brought from the plains. The dispensary is close behind the Surgeon's house, well appointed and in good order. It is well attended in the cold weather when crowds of hill people come in. They are, however, unsatisfactory patients, as they can seldom be induced to stop for more than one day ; and patients after undergoing severe operations will frequently decamp during the night with the help of their friends. Numbers of Thibetans are among our cold weather clients ; they principally come to be vaccinated, and seem to appreciate fully the efficacy of the operation.

When I arrived the European population consisted of Major Wilson, who had been Acting Resident for three months, Dr. Browne—both of whom were leaving the next day—Mr. White, C.E., superintending the new buildings, and his wife and child. The Resident usually spends the cold weather in a tour along the frontier settling boundary questions, and Mr. Girdleston, who had just come out from leave, would probably not be up for four months or so.

In the afternoon Major Wilson went to take leave of the young King or Maharaj-adhi raj,¹ as he is called, and I accompanied him to be introduced. We drove to the palace in the city, and were met at the door by Dere Shamshere, the

Commander-in-Chief, and his son, General Khudga Shamshere, who led us up a narrow staircase to the long durbar room on the first floor, at the end of which His Highness was seated on rather a handsome couch which served as a throne, heavily decorated with silver and surmounted by a group of nine silver serpents which formed a kind of canopy. The Maharaj-adhiraj was at that time about eight years old, a particularly handsome little fellow with an oval face and Rajput features. He was dressed in white with the characteristic head-dress worn by Nepalese Sirdars of high rank, a closely fitting cap surrounded by a roll or band of silver or gold embroidery, from which precious stones were suspended, so as to resemble a small turban, in the front of which is fastened a tall bird of paradise plume. The young King's was simply a mass of jewels, pearls, emeralds and diamonds, and must have been a considerable weight for his juvenile brow. He shook hands with us very gracefully but hardly spoke during the interview.

Dere Shamshere and his son were both remarkable looking men. The former was about fifty-five, with an upright carriage and a manner of some dignity. His features were somewhat of Tartar type, explained by the fact that his family, though claiming to be of Rajput origin, had intermarried with hill tribes; their expression was one of great determination, and when in repose suggested a cruel disposition. He was dressed in an undress general's uniform with the Nepalese jewelled head-dress and looked every inch a soldier. His son, a man of twenty-six or so, but looking much younger, resembled his father in feature and figure. His face was perfectly smooth and his general appearance rather attractive. He sported a pincez, spoke English fluently, and was particularly courteous in his manner, showing decided *savoir faire*. He also was in undress uniform.

The interview over, we drove with similar objects in view—he to say farewell, and I to be introduced, to Narain Hitti, the residence of Sir Runodeep Singh.

The old Minister had been seriously ill, and was still weak and feeble. He resembled his brother as far as a general family

likeness went, but had not his upright carriage and determined look. The old gentleman did not lack dignity, and his manner was most pleasing. After a short conversation on indifferent subjects we took leave. Major Wilson was offered a kukri as a souvenir, but declined it as his acceptance would have been contrary to the custom prescribed for political officers. The Minister in Nepal is called Maharaja, a title which sometimes leads to his being confused with the nominal ruler. The actual power of the country rests in the hands of one family—the Rana—the members of which fill every office of importance in the army and state. Civil posts are held in little estimation; all the Chief Sirdars are styled Generals or Colonels. The Minister, also Commander-in-Chief of the army, deposes his military functions to the next chief in seniority who bears also the title of the office.

The next day, November 18th, Major Wilson and Dr. Browne left for the plains. I saw them off, and proceeded to inspect the dispensary. There are a few beds available for the general population, besides the wards for sick men of the escort, and a number of outpatients attend daily; there seemed to be the making of a surgical practice.

In the afternoon Mrs. White and I played tennis against the Subedar and one of the men of the escort to whom the Resident had taught the game, and this we frequently did on the days that followed. White and I often went out shooting in the rice fields, and to the valley of the Manora, where there is a big house belonging to Jaggat Jang, Jang Bahadur's eldest surviving son; this house is now unoccupied, the owner being in exile in British India. Now and then we went to Champagaon, a Newar village ten miles off, close to which there is a thick wood that generally holds a few woodcock in the cold weather. The road to Champagaon passes through Patna, and the wonderful old town was of never-failing interest.

Picnic expeditions of the whole party including Miss White, aged six who tore along with us on a very small pony, were also frequent and delightful. Our first was to Swayambunath; the four or five hundred stone steps lead up through the

trees with which the hill is thickly covered. The ascent is at first easy, but every steep towards the top ; quite a stiff climb. We inspected it all thoroughly, and were ourselves objects of interest to the Newar visitors and worshippers. This temple is especially venerated by the Buddhist Newars ; Bhotiyas come here also, but are more attached to Bodnath. The view from the top of the hill is as fine as that from Chandragiri, the valley, hills and snowy range forming a panorama indescribably fine.

A very favourite ride or walk was to Balaji, that charming sheltered corner at the foot of Mount Nagarajun, where little Belry White delighted in feeding the very tame fish. We very often went to Pashpati,¹ and to the wood beyond it on the other side of the river. Numberless are the tragedies of which this sacred spot has been the scene ; there always seemed to me to be an atmosphere of horror and death about the place, notwithstanding the beauty of its surroundings.

¹Oliphant writes of Pashpati : "We ascended the hill immediately under which the temple is situated, and were charmed with the lovely prospect which it commanded. On the top and clothing with its brilliant colours, a gentle slope was the grove sacred to Siva, divided by the equally sacred Baghmati from the temple we had just visited and into which we now looked down. The Baghmati was crossed by two narrow Chinese-looking bridges, resembling those we have such frequent opportunities of admiring on the willow pattern plates. It is at this sacred spot that devout Hindus wish to die with their feet in the water. Here it is that the bodies of the great are burnt. Martabar Singh was reduced to ashes at the end of the bridge, and, so was the Rani not three months before my visit, together with two favourite female slaves, whose society she did not wish to relinquish. Beyond this interesting foreground stretched the luxuriant valley, its gentle slopes and eminences terraced to their summits, which were often crowned by some old fortified Newar town. The terraces, tinged with the brilliant green of the young crops, rose one above the other to the base of the walls, while beneath, the Baghmati wound its tortuous course to the romantic gorge in the mountains through

One day we explored the city of Kathmandu, and searched for the finest examples of the fascinating Newar wood-carving.

The old Residency Surgeon's house was quickly demolished, and I went to live in the new one built alongside the old, with the Whites. The new Residency was far from completion. I was told that the old building was an unsightly edifice in the ginger-bread Gothic style. A new garden had to be planned and made in the grounds of the Surgeon's house, and the superintendence of the operations gave plenty of occupation; water had to be pumped up from a much lower level. I cut down a pine tree and lopped others on the edge of the parade ground to get a view of the snows from the dining room of the new house. In the clear atmosphere at this time of the year they showed splendidly, and seemed nearer than they really are; White made me an outline sketch of the whole range. By the middle of December we had hard frosts every night, and for some hours of the forenoon the valley was filled with mist. On December 8th White went to Segowli to expedite materials for the new Residency, reposing there; he returned before Christmas, when Santa Claus visited us for Beryl's benefit.

Very soon after my arrival I began to be consulted professionally by members of the nobility, who always sent a carriage to bring me to their residences. My first patient was a small princess at the palace, six years old, whose royal nose had been broken ten months before by a fall, rather an unsatis-

which it leaves this favoured valley to traverse lazily the uninteresting plains of upper India. A peak of the gigantic Himaleh bursting through the bank of clouds which had hitherto obscured it, reared its snow-capped summit far up towards the skies, and completed this noble prospect."

Martabar Singh was murdered by his nephew, Jang Bahadur. The body was flung out of a window and dragged along the road to Pashpati. The two slave girls were burnt alive on the Rani's funeral pile in 1850.

factory case to begin with; I fitted a gutta-percha mould and advised that an apparatus should be obtained from Weiss, but after that I heard no more about her. My next patient was the Rani of General Deb Shamshere, the fourth legitimate son of Dere Shamshere, the Commander-in-Chief; she was seriously ill for ten days, but completely recovered. I paid her about a dozen visits. She was a very pretty and vivacious little lady, and Deb seemed much attached to her. At the same time I was consulted by Bhim Shamshere, Dere's sixth legitimate son, and soon afterwards attended the Rani of General Youdh Pertab Jang, grandson of Jang Bahadur, who lived at Thapathali. I paid her several visits during three weeks; on the last occasion I unfortunately noticed something I had suspected, but which it was not intended that I should see, and I was not asked to visit her again. In the course of these professional visits I became acquainted with most of Jang's and Dere Shamshere's sons. I liked some of them better than others, but Dr. Wright's description fits nearly all. Khudga or Kharak Shamshere appeared to be the best informed and most capable, and Ranbir Jang the least unattractive.

The expeditions to places of interest in the valley continued. One day White and I rode out to Changu Narain. The densely wooded ravines near the village sometimes hold woodcock, but we did not see a single one on that occasion. On the way we passed through Bodnath, the haunt of Bhotiya pilgrims from the northern boundary of Nepal; their homes are close up to the snows, and they only venture down in the valley during the winter months.

The Bhotiyas are sturdy, powerfully built people, probably the dirtiest in the world. Men and women dress alike in red woollen gowns with woollen gaiters and cloth shoes soled with felt; these garments are never removed until the owners die, when they are passed on to girls and boys, by whom they are worn tucked up, tucks being let out as the wearers increase in stature. Bhotiyas are ruddy of countenance; most have apple cheeks on a ground of brown, the actual tint of which is never

seen. Brian Hodgson once heavily bribed a mother to allow him to wash her child, who yelled most lustily during the operation; when he came to the actual skin it was found to be quite fair. The pilgrims combine trade with piety, bringing down large flocks of sheep and goats; the sheep are laden mostly with rock salt, and are guarded by fine big mastiffs; they are sold in the valley as well as their loads. Other articles brought down for sale or barter are blankets, woollen cloth, yak's tails, turquoises and other stones. Bhotiyas drink hard, but are merry in their cups, and, on the whole, peaceful inoffensive folk.

Another very successful picnic was to Kirtipur, in old days one of the four Newar capital towns, defended by its inhabitants with great bravery against the Gorkhalis, and only taken by treachery at the end of its third siege. The town, now in a sadly dilapidated condition, stands upon a hill, and formerly was almost impregnable. The approach is by a winding road upon the north-east face. The ruins of the durbar are upon a little hill at the western end of the town; a steep flight of steps lead to them. We visited Chowbahal, the gorge and the bridge on the same day.

On January 18th, 1884, the Maharaja, Sir Runodeep Singh, came to see the new Residency. White and I received him. The old gentleman was very amiable and took great interest.

On February 3rd White got news of his transfer to a railway survey at Bhagalpur; a sad blow for me, I shall be left here alone. On the 7th the Whites and I went for a picnic up to the Resident's Hill House at Kukani; it is single storied, of local construction, but quite weather-proof and comfortable, situated at the top of the pass between Mounts Sheopuri and Kukani, close to the road leading from the valley to Nyakot, Gorkha and Thibet. We rode six miles to the foot of the first hill, and then had a stiff climb of another six. In clear weather there is a magnificent view of Mount Yassa, and of the whole

snowy range; unfortunately it was cloudy that day and we got no view at all.

On the 25th the Whites left for the plains. I went with them as far as Sesaghari. We all stayed at the rest-house there for the night; it was bitterly cold. On the following day I returned to Kathmandu very much alone, and did the journey in six hours; I took ten when coming up for the first time.

I was still attending Bhim Shamshere and also a Rani at Narain Hitti; the visits paid to them varied the monotony. This is a very beautiful valley, but not a place to live alone in. I made the best of it by riding about to places of interest, most of which I had seen by that time. One day I went to Bhatgaon and thoroughly explored it; the magnificent gilded door of the durbar, and the Nyatapola Dewal, with its steps guarded by pairs of strong men, elephants, lions and goddesses, are the most interesting features of the town.

On March 31st Girdlestone, the Resident, with his wife and her maid, arrived. He had been in camp in the Terai since November, and had marched up slowly from Segowli, being delayed by Mrs. Girdlestone's illness; she suffered frequently from bad neuralgia. They camped on the parade ground, having declined an invitation to share my house.

On April 10th Colonel Venour arrived from Fyzabad, to inspect the escort; he put up with me and stayed ten days. I took him to see most of the show places. On the 16th there was a review of the Nepalese troops on the Tundi Khel for his benefit; it was rather a fine sight, thirteen to fourteen thousand troops marched past.

On April 23rd Edmund Barrow, his wife and infant arrived on a visit to me. They had a terrible journey from Segowli, having been caught in a storm, and had to stay at Nimbutar on the night of the 21st without food, and drenched to the skin. E.B. was then in the Q.M.G.'s Department at Simla. He was adjutant of the 7th B.N.I. when first I joined that regiment, and is a very close friend. As soon as my visitors

had recovered from the exposure and fatigue of their journey, we spent many pleasant days in expeditions to different parts of the valley. One day ascending Mount Nagarjun, a fairly stiff climb, we had bad luck; the day clouded over and there was no view from the summit to speak of. On May 1st the Resident held a durbar at which Barrow and I duly attended.

On May 8th we were invited to the wedding of the Maharaja's grandson, a brilliant affair, the great feature being the procession after dark; walking in it were hundreds of domestic slave girls in their voluminous, brightly-coloured muslin skirts. We were on elephants and had a good view of the show.

On the 7th the Girdlestones went to stay in Bambir Bikram's house at Patan, lent to them by the Durbar, the owner being in exile.

At this time another quarrel arose between the Thibetans and the Nepalese, and war was declared between the two countries. On May 11th four regiments started for Kerong and Kuti under Padam Jang, a son of Jang Bahadur's. Barrow and I rode out to Balaji to see the start which was a very straggling, go-as-you-please one. A salute to the departing General was fired at four p.m.

On the 15th Mrs. Barrow, E.B. and I started on an expedition to Bhatgaon for the ascent of Mount Mahadeo Pokhri, and put up for the night at the Resident's house near the Siddhi Pokhri. It was raining heavily on the following morning, and the ascent was in consequence postponed; in the evening we thoroughly explored Bhatgaon. On the 17th we started at eight-thirty, and reached the top of Mahadeo Pokhri at eleven-thirty; again we were disappointed; the day was cloudy and there was no view of the snows. We returned to Kathmandu on the 18th.

On May 25th Barrow and I started on an expedition to Nyakot. We reached Kukani quite comfortably in four hours, and stayed there for the night. Leaving at seven a.m. the next morning we descended to Chitrali Powah, reached at seven-thirty, halted there for breakfast, and went on at one p.m., reaching Devi Ghat at four-thirty p.m. Here the Trisul and the Tadi rivers join; no European is allowed to cross the former. The town of Nyakot is situated on a ridge equidistant from the two rivers; it is a small town consisting of one street only, a durbar, temples, and about a hundred houses built of fine dark red bricks in the pagoda style; all are now dilapidated and practically deserted. In former days Nyakot was the winter residence of the Gorkhali Court, but for seventy years the Court has not left Kathmandu. There is another durbar on the banks of the Tadi, and some dilapidated houses also near the river.

We made but a short stay, and soon started to climb back to Chitrali Powah, reached at seven-forty-five. A tent had been pitched there, and we halted for the night. Next morning we had a very stiff climb of three hours to Rani Powah where we met our ponies, and reached Kukani in about another hour, halted there until four p.m., and finally arrived at Kathmandu at eight p.m. tired out.

On May 30th we rode out to Phurphing with the object of seeing something of the road from that place to Chitlong, an alternative route to that over the Chandragiri pass; it is a rugged road, now very little used. Oliphant entered Nepal by it in 1850 in Jang Bahadur's company on the occasion of his return from England. Barrow was most anxious to explore it as far as it was possible to do so without offending the Durbar. We left Kathmandu at seven a.m., reached Phurphing at ten a.m., had to wait there for nearly an hour for a Mooka, then on to the top of the ridge in front for an hour. After one hour's halt, on along the road to Thamba Khana, in opposition to the wishes of our Mooka we went as far as the ridge overlooking Ekdanta, turned back at three p.m., and reached Phurphing at

six. The road for the greater part lay through thick forest. We camped for the night, and rode in the next morning.

On June 1st news came of peace between Nepal and Thibet.

On June 2nd Paul and Thompson of the 6th B.C. arrived from Segowli on a visit to me. On the 3rd we all went to a parade on the Tundi Khel of Kedhrnar Singh's division, and on the 4th there was a Durbar at the palace which we all attended.

The Barrows left on the 6th; to my sorrow; their visit had been a great pleasure to me. On the 7th the Girdlestones came in from Patan and put up with me, the Residency being still unfinished.

On the 8th, having been lent an elephant, I took Paul and Thompson to see the Machendra Jatra, and on the 9th they left for Segowli. On the same day I was sent for to see Runodeep Singh's Bari Maharani; it was a rather hopeless case I was afraid. I attended the old lady for rather more than a month; she was no better at the end of the time; my advice was not followed, and often I was not asked to see her for four or five days in succession, then a carriage would be sent every day for four five days. I remonstrated once with vigour, and the young Shamsheres were full of apologies, but of course the same thing happening again soon after.

On July 8th I was asked to see the Rani of Jeet Jang at Thapathali, who was in a critical condition. I am glad to say she recovered completely. I saw this lady again twenty-three years afterwards at Hyderabad; she, her son and other members of the family had then been in exile for many years.

On July 18th I was consulted by the Commander-in-Chief, Dere Shamshere, who was suffering from a painful complaint from which he quite recovered. I visited him for ten days; once the Resident came with me to see him as a friend.

On August 8th I was asked to see two of Jeet Jang's children, and attended them for ten days. In the course of these professional visits I met a good many of the members of the Thapathali and Narain Hitti families, and by that time knew them quite well.

On September 3rd the first Durbar to take place at the new Residency was held with great eclat, and on the 8th the Resident and I attended a Durbar in the city, and looked on at the Indra Jatra. On the same day I was sent for to see the little Maharaj-adhi-raj; there was not much the matter with him; and he was all right in two or three days. On the 15th the Girdlestons went to live at the new Residency.

On September 14th I went to see Dere Shamshere again; Girdlestone came with me. This he was very seriously ill, and I did not think he would recover. I paid him a few visits but his conditions did not improve, and on the 24th he sent a message to say that he intended to put himself in the hands of the baidas. On October 13th we heard that his condition was hopeless, and he was removed to Pashpati. Preparations to prevent any disturbance were made, and six regiments were kept under arms. On the 15th he died, Sati was prevented. According to custom the Resident and I kept within Residency limits for three days.

Dere Shamshere was the youngest of Jang Bahadur's brothers, and a devoted adherent of the head of the family. The eldest brother, Bakht Bir Sing, seems to have been a nonentity and never in league with "the seven." Dere Shamshere was more like Jang than any of the others in many of his qualities; he was active, resolute, able, absolutely fearless and unscrupulous. He was, however, far behind Jang intellectually, had none of his elder's liberal enlightenment, and remained conservative and bigoted to his end. In the Kot massacre of 1846 he was well to the front, though only a boy of sixteen, and cut down Karak Bikram Sah, the son of Fath Jang Chauntia, who had, a moment before, been wounded by Jang. Dere Shamshere accompanied Jang Bahadur to England

in 1850. Laurence Oliphant, who was Jang's guest in Nepal in 1850, met them at Colombo, and took a great fancy to Dere, then about twenty years old. He described him as the most jovial, light-hearted and thoroughly unselfish being imaginable, brave as a lion, and full of amusing conversation.¹ When I knew him, thirty-four years later, Dere Shamshere was a dour, taciturn man prematurely aged, weary of the cares of State, and sated with the pleasures of life; he was more feared than loved by those about him, but could be dignified and courteous. He was anti-English to the core, obstructive and stubborn in his dealings with our Government in which his name did not always appear. In the war with Thibet of 1854-56, a desperate struggle in which the Nepalese were

¹Oliphant wrote of Dere Shamshere : "He was in his manner more thoroughly English than any native I ever knew, and both in appearance and disposition looked as if he was an Anglo-Saxon who had been dyed by mistake. When in Europe he used to dress like an Englishman and in company with his brother, the Minister Sahib, in similar attire, patronized Vauxhall, Cremorne and other places of fashionable resort usually frequented by such fast men as they showed themselves to be. Like Jang, he used to say he could not bear the abominable screeching at the opera and consequently never made his appearance until the commencement of the ballet, which was much more in their line." Oliphant was enthusiastic about Dere's activity and strength, and also wrote : "My especial favourite of them all was Colonel Dere Shamshere, whose thoroughly frank and amiable disposition endeared him to everyone, while his courage and daring commanded universal respect. I know of no one I would rather have by my side in a row than the young Colonel, and his brother Jang evidently thought so too when he close him to assist in the capture of the conspirators in the attempt upon his life. Cheerful and lively, his merry laugh might be heard in the midst of a knot of his admirers to whom he was relating some amusing anecdote, while his shrewd remarks were the result of keen observation and proved his intellect to be by no means of a low order."

obliged to make every effort of which they were capable, Dere Shamshere held important commands, and earned great distinction. He was on Jang Bahadur's staff as Personal Assistant in 1858 when a Nepalese army came to India to aid in suppressing the Mutiny.

Dere Shamshere left seventeen sons of whom ten were legitimate, Bir Shamshere, Khudga Shamshere, Ram Shamshere, Dev Shamshere, Chandra Shamshere, Bhim Shamshere, Fetteh Shamshere, Lalit Shamshere, Jit Shamshere, and Jedhu Shamshere. Khudga, Dev, Chandra and Bhim are sons of the same mother, Ram and Lalit are of the same mother, Fetteh and Jit are of the same mother. Damber Shamshere is the eldest of the illegitimate sons.

Bir was educated at Doveton College. Calcutta ; he was not particularly intellectual, and had a very imperfect knowledge of English ; consequently on the few occasions of a social character when Residency and Durbar met, he kept rather in the background. Events proved, however, that his character was resolute and determined. Khudga (or Kharak) on the contrary was always well to the front, a typical Gorkhali, plausible and deceitful ; the weak point in his character was his overwhelming self-conceit, and it eventually brought him to grief. He was a much more able man than his elder brother in other respects. Ram was a hopeless drunkard, the only one of the family. Dev was an amiable little lad, of course as avaricious as the rest of them, without much ability or strength of character. Chandra was a very wily young man, decidedly clever and capable. When I went to Nepal he was too young to take a prominent part in affairs, but developed rapidly ; he spoke English well. Bhim was a chronic invalid and not of much account. The others, when I knew them, were too young to be of much importance. Lalit was an epileptic. Damber was a strong, resolute person, and cheery withal ; he had a considerable resemblance to his father.

On October 31st I went out to camp at Godaveri for two or three days, hoping to get some pheasants. My camping

ground was a very pleasant one in the enclosure of a ruined house built by Jang Bahadur. The valley and hills round it are practically denuded of game by shikaris employed by the Sirdars to keep their table supplied with game. In the course of two days' hard work in the glens and on the slopes I only caught a glimpse of one khali as he passed through the jungle. On November 2nd I ascended Phulchok, a climb of three hours; at the summit of the peak are shrines of Bhairabi and Mahenkhal, also one of Manjusri at which a large collection of khirka (? spindle thread machine) handles is seen; these have been offered by Newar girls as soon as they have learnt to spin.

On November 8th Miss Swaine, part owner of indigo factories in Behar, and Blechynden of Hurdeea arrived on a visit, the former to the Residency, the latter to me, and on the following day Bendall, a Sanskrit professor at the British Museum, who is searching for palm leaf manuscripts and inscriptions. The advent of one visitor was an event at Kathmandu, that of three caused excitement. Miss Swaine unfortunately fell ill and had to return to the plains out of the cold. Blechynden and I accompanied her as far as Bechiakoh; from there she went on alone and I stayed most uncomfortably in the powah, riding to Hurdeea on the following day, November 15th. I then was given unofficial leave by the Resident, met my brother from H.M.S. *Euryalus*, and spent a month visiting friends in the plains. On December 17th I left Hurdeea on the return journey at three-thirty a.m., missed my way in the dark twice outside Semrabasa, reached Bimpedi at noon, and Sesaghari at one-forty p.m., breakfasted, left at two-thirty, reached Thambakhana at four, Chitlong at five-twenty, the top of Chandragiri at six-thirty and Thankote at eight-fifteen; awful work coming down in the dark. At Thankote I found that the syce had taken in my last pony, thinking that I was not coming; there was nothing for it but to walk in, and I reached my home at ten-fifty p.m., very tired. By this time the Sanskrit scholar, Bendall, had left most unwillingly, and Hernle, a P.W.D. Engineer, was in the travellers' bungalow on a visit of inspection of the buildings.

About the middle of December Sir Runodeep Singh left Kathmandu on a shooting expedition to the Terai, taking with him the Maharaj-adhi-raj, the whole of the court and almost all the prominent Sirdars in the country, thereby reducing the possibility of intrigues during his absence to a minimum. Kedarnar Singh, who is an old and tried adherent of his uncle's, was left in charge of affairs at the capital.

The early part of 1885 was uneventful. On January 9th a French savant, Dr. Gustave Le Bon, who had been a medical officer in the army of the Republic, arrived to study the architecture of the country. He was an eccentric individual and amusing, but he gave us a great deal of trouble during his visit.

On the 15th the Resident left for his tour in the Terai, leaving me in charge of the Residency and of Mrs. Girdlestone. The life was monotonous and lonely, but the climate at this season is glorious, and I found occupation in various ways, excursions and shooting trips, which included another camp at beautiful Godaveri. The escort had to be put through a course of musketry and there was a certain amount of work at the dispensary. Towards the end of the month a change in the plans of the Maharaja having taken his camp in the direction of the unhealthy district of Chitawan, it was thought advisable for the little Maharaj-adhi-raj to return to Kathmandu in charge of the Commander-in-Chief and some of the Sirdars. Immediately after his arrival there, a Durbar was held, with a salute of twenty-two guns, for the purpose of receiving a mission from the Emperor of China which had arrived a few days previously, its object being to congratulate the young king on his accession and to present an appendage for his throne called a gajour, which is usually sent by the Chinese Government to each ruler of Nepal on the occasion of his coronation. The gajour is a small, dome-shaped ornament made of gold set with jewels, and is placed on the top of the throne. The mission was composed of four members headed by an official of the rank of Talwey. He seemed to have been detached from the suite of the Chinese

Resident at Lhasa, from which place the mission travelled by the Kerong and Raswagin route, the journey occupying six weeks. The most prominent ornament in the jewelled head-dress of the Nepalese Prime Minister is a large ruby and plume of peacocks' feathers, the insignia of the order of Thonglin-Pima Ko-Kang-Wang-Syang, bestowed on Jang Bahadur in 1878 by the Emperor of China and inherited by his successors.

On February 12th the Sheoratri mela at Pashpati was attended as usual by crowds of pilgrims from the plains as well as worshipping inhabitants of the valley.

Many of the Sirdars continued to consult me about frequent visits to Narain Hitti and Thapathali as well as to the houses of other important chiefs. Among my patients were Jeet Jang, the Rani of Bir Shamshere, Dev Shamshere, Lalit Shamshere, Tez Bahadur, Bakht Jang, Kedarnar Singh's children, the sister of the Minister, Sir Runodeep Singh and his Bari Maharani. Once when visiting the last named old lady, I was shown into the room in which she was to receive me, a little too soon ; perhaps her toilette was not quite completed for she was not there, but shortly arrived riding pick-a-back on a stalwart keti who was equipped with a curious little saddle strapped to her back. My patient, in her billows of muslin, was dumped on to a pile of cushions at the end of the room. The general effect of the importation was most amusing.

By long established custom a certain amount of ceremony was connected with the Residency Surgeon's professional visits to the palaces. A carriage was always sent to fetch him, he was accompanied by the orderly officer and met at the door by a Sirdar who accompanied him upstairs. At one time the young Shamsheres at Narain Hitti began to neglect this duty and in other ways showed themselves discourteous, consequently as soon as an opportunity occurred I took them to task rather sharply. I never had reason to complain anain, but it would seem that I was never forgiven and that Chandra Shamshere in particular cherished animosity against me.

Jeet Jang had become very deaf, the result of chronic inflammation of his middle ears, and had more than once consulted me about it. There was no difficulty in diagnosing the cause, and I considered that although a complete cure could not be expected, improvement would result from long continued treatment. On March 2nd he agreed to submit to a course which was to last three months, and I commenced to visit and treat him every second or third day, except when he could find a plausible excuse to put me off. The treatment was necessarily rather unpleasant, not very, but sufficient for a Nepalese Sirdar to consider himself a martyr in undergoing it.

Almost immediately after Dere Shamshere's death intrigues to secure the return of the exile Jaggat Jang began. He left Muttra for the frontier, but probably finding that his plans were not ripe, returned. Female influence on his behalf was being actively worked by his sisters, the Mahila and Jetha Maharanis, widows of Trilok Bikram Sah, and also by the Bari Maharani of Sir Runodeep Singh. In January or February, 1885, he received letters from his sisters telling him that if he would return at that time the Minister would receive him well. The Jetha Maharani told me that these letters were shown by Jaggat Jang to Sir Alfred Lyall at Benares. Shortly after receiving them he left Muttra for the second time, but was stopped at Benares by the civil authorities pending instructions from the Government of India, who caused an inquiry to be made from the Minister as to when and where Jaggat Jang could be taken over from a British officer on the frontier. This message was sent on to me by the Resident with instructions to see the Minister and obtain an answer to it. Sir Runodeep Singh at first suggested that I should see a General instead of himself, but I declined. He then sent to say that he was ill, but eventually saw me on March 5th and I telegraphed his reply to the Resident, which was to the effect that as Jaggat Jang was not a political prisoner in charge of the British Government, the Durbar could not take him over from one of its officers, but that the frontier officials had their instructions and were prepared for him whenever and wherever he might make his appearance.

On March 28th the Resident returned to Kathmandu from camp, and on his recommendation Jaggat Jang was allowed free movement by the British authorities. On April 6th he made his appearance in Nepal and gave himself up to the frontier guard at Barewa. He was put in chains by the guard and hurried up to Kathmandu, where he arrived on April 9th, and at first confined in the artillery barracks, then removed to his own house at Manora, where his chains were taken off. He was allowed one interview with his brothers, and I afterwards found out that subsequently he had several with the Minister at night. It is pretty certain that Sir Runodeep Singh intended eventually to reinstate him. His family arrived from the plains during September and October, and orders were issued early in November for his deportation to remain on probation for two or three years.

On March 25th three generals, Kharak Singh, Dhojnar Singh and Kesar Singh left for Rawal Pindi to attend the manoeuvres as guests of the Government of India. They reached Semrabasa in twelve hours and Segowli in twenty-three.

On the same day a great function took place on the Tundi Khel, the unveiling by the Maharaj-adhi-raj of bronze equestrian statues of Jang Bahadur, and of the present Minister. I attended as representative of the British Government. On different sides of the parade ground appropriate sites had been chosen for the pedestals destined to support the images of the prancing steeds and their chieftain riders. The time for the ceremony was the most auspicious moment that could be discovered by the royal astrologers. The statues arrived nearly two years ago and public curiosity was at first exercised about them ; they remained, however, carefully muffled, the very outlines concealed from vulgar gaze ; curiosity gave way to indifference and this in turn to intense excitement as the eventful day approached. The centre of the Tundi Khel was in former days ornamented by a monument to Jang Bahadur, created by himself, of home manufacture, and in a very different style to the present one. Of such importance was the completion of this original mem-

orial deemed, that an anniversary mela was instituted to commemorate the occasion. Traders in the city were ordered to pitch tents on the parade ground, and gambling was permitted for two days and nights during which a paroxysm of festivity prevailed. *Tempora mutantur*—the monument of home manufacture was displaced by the spirit of progress, and its components have found a less prominent resting-place at the temple on the south side of the Tundi Khel, where the brozen image of Jang Bahadur, in an attitude of devotion, faces the door and four appalling dragons guard the corners, a grotesque, contrast to the works of British art that have succeeded them.

With the removal of the monument, its mela fell into abeyance and had been discontinued for some few years, to be revived with increased spirit on this day of days, when the road skirting the parade ground was again lined with the booths and tents of an alfresco bazaar, and a lively trade in pan and sweetmeats, dispensed by more or less seductive damsels, went briskly on. Circles of reckless gamblers squatted behind the tents, too absorbed in their game to take much interest in the great business of the hour. A gaily-dressed crowd filled the way and thronged every corner from which a view could be obtained. Troops lined the road leading from the durbar, and on the Tundi Khel itself were paraded 12,000 men, well-drilled, well-disciplined, but poorly armed soldiers; better fighting material could scarcely be found anywhere in the East. Guns were posted at various points of advantage, flags and colours floated in the breeze, and bands of music discoursed strains of an impartial nature. Drawn up on one side were the vehicles in which the aristocracy had driven to the scene of action, an array of barouches, broughams, phaetons, palki gharries, buggies and nondescripts, in itself no small feature of the show.

The auspicious and carefully timed moment approached, a stir ran through the crowd and the troops stood to attention, steady as so many rock. The royal sowari then made its appearance, a large travelling carriage flying the royal standard, drawn by six horses with gorgeous trappings and postillions,

followed by a larger char-a-bane, and surrounded by outriders and escort, drove quickly on to the parade ground and up to the statue to be first unveiled ; a royal salute shook the air and from the roof descended the little Maharaja-adhi-raj with the Prime Minister and their retinue. They were received by the Commander-in-Chief, General Jeet Jang Rana Bahadur, and his staff, all in the fullest of full dress, and conducted to a small platform facing the statue. The two large carriages in which were seated a number of ladies drew up at a little distance. The Gorkhalis have never adopted the Mahomedan custom of shutting up their women like birds in a cage, and women's rights are much more recognized in Nepal than in some other parts of India. Silence was then proclaimed, and the Maharaj-adhiraj handed his speech to the Prime Minister, who handed it to the Commander-in-Chief, who, standing on the platform, read it aloud in the Parbatti tongue as follows :

“This is the statue of His Excellency the Maharaja Sir Jang Bahadur Rana, G.C.B., G.C.S.I” Thong-lin-Pima-Ko-Kang-Wang-Syang, Prime Minister and Commander-in-Chief, the great-grandson of Sirdar Ram Krishnu Rana, who was placed in command in the war which took place between the Gorkhas and the neighbouring Rajas of Chaubisia, and Baisia, on account of some differences between them and the reigning king, His Highness the Maharaj Adhiraj Srithwi Narayan Sah ; and who conquered those countries and annexed the same to the Gorka State ; and the grandson of Sirdar Ranjit Rana who showed great valour in the war of Kangra and Batoul ; and the son of Kazi Balmar Singha Rana, who, when Shere Bahadur assassinated His Highness the Maharaj Adhiraj Ran Bahadur Sah, killed him on the spot.

“I, with the greatest pleasure, open this statue to the public view at this auspicious moment.

“Sir Jang Bahadur was born on Wednesday, Ashur Sudhi 4th day, Sambat 1873, at Kathmandu. He was appointed in 1886 at the age of thirteen years as Subadar, and was gradually promoted for his valour and intellect, and in 1903 succeeded to

the high post of Prime Minister. Having visited many countries since the year Sambat 1906, and seeing the works of renowned Emperors and acquiring great experience from his travels, he introduced those things which had been found most good and useful into this country.

“Formerly capital punishment was awarded for eighty-four crimes and great injustice inflicted on poor subjects in this country. His Excellency, therefore, framed rules and made laws for the better management of the affairs of the State and administration of justice. Since then the country and the army have been greatly improved.

“This nobleman in Sambat 1912, subdued Thibet and concluded a treaty of peace, binding Thibet to pay a tribute yearly to the Nepal Government, and stopping the payment from that time, of taxes or dues levied on goods imported by Nepalese traders into Thibet, and appointed an official of high rank as representative with suitable powers to protect Nepalese subjects in lieu of the headman or Naikya of merchants.

“In Sambat 1914, when the native armies mutinied and killed the helpless women and children of British officers, he thought not to remain idle while such outrageous sin was being committed. At his suggestion the Nepalese Government gave assistance in that perilous time to the British in which he himself took part, and fighting many battles with the mutineers obtained victories. Subsequently, having joined with the British forces, he retook Lucknow from the rebels. The country adjoining Oudh, which the British took in Sambat 1872, was given back to Nepal in acknowledgment of this Minister’s services during the mutiny, and for regaining possession of Lucknow.

“In recognition of the meritorious services mentioned above, the Durar, in Sambat 1913, granted the estates called Khaski and Lamjung, and conferred on him the distinction of Maharaja with the title of Mudati Prochand Bhij Dande, etc.. and the British Government very kindly, in Sambat 1916, bestowed on him the title of G.C.B. ; and the Emperor of China in 1927 conferred the title of Thonglin-Pima Ko-King-Wang-

Syang. The British Government again, in Sambat 1930, favoured him with the great distinction of G.C.S.I.

“Form 1903 to 1933, he showed great real in all his actions and carried on his duties as Prime Minister most satisfactorily ; he strengthened the root of friendship that subsisted between the British and Nepal Governments and framed rules and organized systems for carrying on the administration, which proved most beneficial to the Durbar and the public at large.

“On the 12th day of Phalgun Sudy 1933 (Gobindoudasy), it was the will of Almighty God to take him away from us, and he departed on the banks of the Baghmati River at Pathar Gatta.

“His Highness may grandfather, Maharaj Adhiraj Surendra Bikram Sah, when living, ordered that a statue of such a brave, faithful, and intelligent Minister should be built as a memorial ; this statue has been made in puruance of that order, but as his Highness has meanwhile left this world for the next and better one, it has devolved upon me to put is up, and I have done so with the greatest pleasure in order that the people of this country may be enabled now and in future, to have before them the figure of this brave and wise Minister ; and I have every reason to believe that future Prime Ministers will taken equal iterest in the public welfare, in the hope that their services may in like manner be recognized and rewarded.’.

To this speech the Prime Minister replied :

“It is, I have no doubt, known to your Highness, the officers, notable men, and all subjects here present on this happy occasion, that my late brother Maharaja Sir Jang Bahadur was always faithful to his Government, and undertook the responsibility of many most important affairs and, moreover, moreover, made excellent arragemnts to strengthen friendship between the British and Nepal Governments to maintain it for the future. We, the officers, and all the subjects at large are

very glad that your Highness, in recognition of the past services of my late brother, has been pleased to put up this, statue for which act of kindness we unanimously offer your Highness our heartfelt thanks and we all pray to the Almighty God that he may be pleased to prolong the life of your Highness to enable your Highness to improve the country, protect the subjects, and keep the army at ease.

“As your Highness has been graciously pleased so to recognize meritorious service. I certain a great hope that future Prime Ministers will also offer similar excellent and faithful service to this Government, and will endeavour to increase the existing friendship between it and the British Government.”

A light covering had replaced the old familiar swaddling clothes, and a string connected with it was handed to the little King who tugged away vigorously and, with a little superunmerary assistance, the statue at last appeared to view, a spirited and will-exceuted work, representing the late Maharaja mounted and sword in hand, in an attitude very similar to that of the statue of Outram in Calcutta ; the features were modelled from a photograph take at Bombay shortly before his death, and the likeness is sid to be excellent.

The unveiling was the signal for a general salute and furious ‘few de joic’ then a short inspection of the statute by the royal party has followed by a hurried adjournment to statute No. 2 ; auspicious moments wait for no man and the most accommodating strologers cannot stretch them indefinitely. Sir Runodeep Singh, having modestly retired, a corresponding ceremony was gone through. The Commander-in-Chief read for the Maharaj-adhi-raj the following speech :

“Sir Runodeep Singh Rana Bahadur, K.C.S.I., was associated with Sir Jang Bahadur Rana, and took an active part in all his excellent actious. He has established for himself a good name, and acquired great fame. In the war of Sambat 1912, with Thibet, he was appointed Minister of War, and owing to his management the Nepalese were victorious. He

accompanied Sir Jang Bahadur when the mutiny took place in British territory and acted as second-in-command of the force, for which service the British Government conferred on him the distinction of K.C.S.I. On the death of the Commander-in-Chief, Krishna Bahadur Road, in Sambat 1920, the duties of that office fell on this nobleman. Immediately after assuming charge of it, he instituted various reforms in the different departments and issued regulations making certain alterations in and additions to the rules made by Sir Jang Bahadur, with a view to the more expeditious despatch of public business. By the new system an officer holding any post is able to close his accounts the moment he may be relieved of it, and in case of his death, his heirs, administrators and executors are saved all trouble, and a saving to Government of several lakhs has resulted. He has besides passed an Act regulating the disposal of cases in which subjects of the British Government are concerned. After his assumption of the post of Prime Minister, and succession to the estate of Khaski and Lamjung, with the title of Maharaja attached to them, the Chinese Emperor thought that he deserved the title bestowed on the late Sir Jang Bahadur, and has accordingly conferred on him also the same distinction with the insignia. This benevolent Minister has taken steps to pay compensation, or to give other lands, in place of those resumed from the Devtahs and Brahmans, and has thus saved the Durbar from the guilt of this sinful action ; he is always, it should be noticed, prepared for virtuous deeds.

“In Sambat 1939, the Bhutia Bandu Lamas very unjustly plundered the property of the Nepalese merchants engaged in trade in Thibet, and it was found difficult to settle the dispute, at the same time maintaining our own position, without resort to war ; but by the wise and judicious conduct and negotiations of this Minister, a Commission assembled on the frontier, consisting of Kazis of high position, of Thibetan authorities and of officers of the Chinese representative stationed at Lhasa designated Phafungs and Talweys. The Thibetans, admitting that they were in the wrong, entered into an agreement to pay the losses of the injured merchants with interest, and signed and sealed the same in the presence of the Chinese official before

mentioned. This reflects great credit on the Minister, and is worthy of high praise ; he has established the claims put forward without the loss of human life and money, and without subjecting the people to the hardships of a war. With a view of enabling the people of this country to look on the representation of this wise and brave Minister in future, I have put this statue, and I have every reason to believe that future Prime Ministers may be encouraged to show zeal in the interests of the public, and do excellent and praiseworthy actions, in the hope that their services may be likewise recognized and rewarded."

This finished, the Commande-in-Chief produced another speech and read on his own account :

"It is a fact well known to your Highness, the noblemen, bharadurs, and all the subjects present, that His Excellency, my uncle, Sir Runodeep Singh Rana Bahadur, the present Prime Minister, has done much good to this country, and has performed numerous brave and praiseworthy actions. We, the bharadurs and others present on this happy occasion, have much pleasure in seeing that your Highness, in recognition of the meritorious services rendered by His Excellency, has been pleased to put up this statue, for which we beg to offer our best and heartfelt thanks to your Highness, and as your Highness has thus rewarded distinguished service, I sincerely hope that future Prime Ministers will be encouraged to emulate such an excellent and faithful example."

Another string was then pulled, and the effigy of Sir Runodeep Singh was revealed, mounted on his favourite charger, rampant, in the act of taking a leap over a dismounted gun.

The proceedings terminated with more saluting, and the decoration of the statues with red powder and garlands, while offerings of rice and flowers were laid before them.

When the veil of darkness closed over the scene, illuminations relieved the obscurity, the homely chiragh twinkled on post and rail, the gamblers resumed their games and made a heavy night of it ; joy was universal, except among the losers !

The statues were modelled by Mr. R. Brock, R.A., and the cost, including that of carriage from England, was estimated at 70,000 rupees. Bringing them over the hills was a heavy business, and many unfortunate coolies paid their contributions towards perpetrating the memories of the two great men, in the shape of broken limbs and crushed bodies.

For several days after they were unveiled, crowds of people surrounded the statues, and the wonder of the untutored Bhutia and simple Pahari, as to how they were made, has probably not yet been solved.

On April 12th Colonel Venour arrived from Fyzabad for the annual inspection of the escort. He stayed only three days this time.

About this time, correspondence began on the subject of the Indo-Colonial Exhibition to be held in London next year, and I was requested to undertake the preparation and despatch of the Nepal exhibits. The space to be allotted for the Nepal "Court" was a small corner, the front and side to consist of screens. I decided to make these as typical as possible, that the front should be an entrance arch, surmounted by a peacock lattice of bosi wood, and that the side would be the front of a pati or verandah of sal wood with the usual stone blocks for the foundations of the pillars. All to be exact copies of the best pieces of carving I could find in Kathmandu and Patna. Later on I was specially asked by Dr. Watt to make a collection of indigenous drugs, particularly of aconites, and by Mr. Purdon Clark to make a collection of old brass work.

Towards the end of April the Machendra Jatra was in full progress, and I rode out several times to Patna to see it and take notes. The proceedings on the last day are the most important of all, and are known as the Gudri Jatra. The people assembled in many thousands ; a holiday is a holiday in Nepal, and no one, however poor, would do a stroke of work for love or maney on the last day of the Machendra Jatra. Dressed in bright array the people streamed in from the fields and country

round, a merry crowd, intent on devotion and amusement. Patna and the suburbs were thronged, and on the open ground where the car was standing, a vast and closely packed multitude was gathered together. The scene, viewed from an elephant, was picturesque in the extreme, the effect enhanced by the background of the high hills which surround the valley. In the crowd the fun was fast and furious, due din deafening, every musical instrument of torture was being thumped or blown into with vigour ; on all sides feasting was in full swing, and friends from a distance were being hospitably entertained in picnic fashion. Here and there were little circles formed round musicians and professional dancers whose performances were rapturously applauded, rakshi circulated freely, and occasionally might be seen a festive Newar in a state of collapse, happily and peacefully drunk ; drunkenness is, however, quite exceptional. The Newars, though partial enough to a tot, do not often drink to excess, even on the occasion of a mela ; but at the time of rice transplatation, when paddling about in the mud and water, they consider rakshi at short intervals absolutely necessary to keep up their spirits. The Gorkhali aristocracy, being of course Hindus, are not worshippers of Machendra, but a few Sirdars were present as spectators, moving about among the people on horseback, or in buggies, and several elephants carried people connected with the Durbar. Haughty Yogis from Hindustan, clothed in self-righteousness, ashes, and yellow paint, stalked through the midst of the turmoil so unmoved and absorbed in contemplation of probably nothing at all, that they scarcely seemed to notice the throng around them ! One of these holy gentlemen might be seen leaping and howling like a maniac : his peance, whatever it might have been, was accomplished, yells intended for expression of religious joy, burst from his lips, and sympathizing friends pat him on the back and howl in concert. As the people pass and repass the cars they throw rice and flowers over them in handfuls and struggle eagerly for flowers blessed by the priests attending on the god, or which had formed part of the decorations of the cars.

In a pati or verandah, a rating-place near the car, is standing the Kumari with her attendants. This celebrity is a

little girl about seven years old chosen from some Banra family, and supposed to represent Devi Kumari. During her term of office she is worshipped as a deity, and particularly at another festival the Indra Jatra. At the Machendra Jatra she does not take a prominent part in the proceedings, merely receiving the salutations and occasional offerings of the people. At last the supreme moment arrived, the little gilded khat appeared, carried by Banras, and was brought in front of the large rath, towards which the attention of all was then concentrated, the people pressing forward in that direction until they became a tightly wedged mass. The Banras, all with closely shorn, uncovered heads, were dressed in loose crimson-coloured robes. Any men of other castes who may have been sitting on it left the car, and the Banras proceeded to strip the figure, carefully packing up his garments with all the paraphernalia of worship. At last the shirt was removed, and held up by a priest from all sides of the car to be seen by the people. It was a small, dark-coloured garment, embroidered with gold, and seemed to be almost dropping to pieces from age. At the right of the relic an excited number ran through the crowd, hitherto hushed and still. They salaamed or prostrated themselves on the ground with joined hands, muttering an invocation or prayer for protection.

The object of displaying the deity's last garment was said to be to show the people that he remained poor, taking nothing away from them. His attendants, however, made up for his forbearance and pouched everything they could get in the way of offerings. When the shirt had also been carefully stowed away, the figure itself was taken from the shrine on the rath, and placed in the litter by the Banras. The excitement at this juncture became intense: showers of rice and flowers were flung over Machendra, devotional gestures were redoubled, and all eagerly pushed forward to catch sight of the idol and throw their offerings on it. The khat was now taken up, and a procession formed. A company of Sepoys, as a guard of honour, led the way; the god was preceded and followed by tonsured priests, swinging censers and carrying lamps lighted from the sacred flame of Buddha at Swayambunath, which is never

allowed to go out, bells were tinkled, and a monotonous chant, not at all unpleading to the ear, was kept up as they moved off. This part of the proceedings reminded one irresistibly of the Roman Catholic and Greek Church ceremonial. As the procession passed between the lines of people, salaams and invocations proceeded from all lips. There were a few Thibetans among those assembled, who, as the shrine approached, reverently removed their caps, and stood bareheaded until it had passed.

It was by this time evening, and the procession slowly passed away in the dusk from Patna, the twinkling lights gradually grew fainter, and the chant died away in the distance. The small rath was dragged off to the Sanu's own proper temple in the city, and the crowd slowly dispersed, much edified and comforted, feeling secure under the protection of their patron saint Machendra, until the succeeding year should bring him among them again.

On April 27th I was sent for in a hurry to see the Rani of General Damber Jang, the most important and able of Dere Shamshere's illegitimate sons. The trouble was one with which I had successfully dealt on two or three former occasions in the cases of other Ranis, and I am sure that if I had been allowed to treat her continuously, that she would have recovered ; but I saw her only once more on the following day, and she died a week later.

In January, 1884, a recommendation was made by the offer in charge of the political prisoners at Ootacamund, Prince Narindra Bikrim Sah and Bambir Bikram, that a wife each should be forwarded to them as some amorous irregularities on the part of the Prince had given rise to much trouble. The Resident, on this, suggested to the Foreign Department that as two years had elapsed and matters seemed to have arranged themselves, the Durbar would probably be willing to receive back the prisoners, and was told to sound the Minister. The Durbar immediately replied that they would be glad to take them, and asked when they could be handed over at the frontier; this was in May, 1884. Negotiations, however, went on for a

whole year, and it was not until May, 1885, that the prisoners were made over. Government asked for a pledge from the Durbar that the prisoners would be humanely treated on their return, and the prisoners themselves were unwilling to return without it. The Durbar refused and quoted the precedent of 1851, which political prisoners in similar circumstances were at once handed over on the request of the Durbar. Eventually a verbal expression was accepted from the Minister of his intention to treat the prisoners well if they behaved well. They were put under mild restraint after their return to Nepal and not in any way ill used.

About this time, the British Government decided to raise second battalions of the five existing Gorkha regiments, and the Durbar was asked for the first time to assist in recruiting, which hitherto it had only tolerated and never officially recognized. The headquarters of our recruiting parties had always been in British India at Gorakhpur, and the recruits were rather regarded by the Durbar as run aways. On May 3rd I accompanied the Resident to an interview with the Minister and took notes of the discussion on the subject. Eventually the Durbar agreed to assist openly, but with great reluctance, and for a long time their help was only half-hearted.

On May 14th I went with the Resident at six a.m. to see a very big parade of troops on the Tundi Khel. Ranbir Jang was with us, and apropos of some complimentary remarks by us on the appearance and bearing of the infantry—said with a beaming smile: “When they get in with the kukri, then they are very nice!” There were twenty-six regiments of infantry in six brigades on parade, 13,000 to 14,000 in all, armed with Enfields, and two or three thousand Sniders of local manufacture are said to be available. The artillery consisted of a mule battery of six guns; the mules of five more batteries not yet fully equipped (the guns were small brass three pounders), and six batteries of field artillery each of six brass guns, six, seven, and nine pounders. After the march past, two Gurung regiments advanced in line to the saluting point and went through the manual and exercise; the words of command were given in

English; an addition to the manual exercise was "Thanks to God," on which order every rifle held by the stock was lifted high above the head and held there for several seconds. The proceedings were terminated by a speech from Mr. Girdlestone and a reply by Ranbir Jang.

About this time Girdlestone accepted the appointment of Resident at Mysore; he was to act there for nine months, and Colonel Berkeley from Baroda arrived on May 20th to take his place. In accordance with custom General Dhojnar Singh and I met him at Thankote, and conducted him to a Durbar held in a large Shamiana outside the city on the banks of the Vishnumati, where he was received by the Minister, and thence to the Residency. Colonel Berkeley's son Sackville, a lad about twenty years old, was with his father; he was waiting for an appointment in the police.

On June 1st another very big parade of troops was held for the new Resident's benefit. The Minister was overpoweringly civil to him. General Padam Jang fell off his horse.

On June 11th Jeet Jang asked me to recommend him change of air to a British hill station; it looked as if he did not like the political situation in his native country and wanted to be away out of trouble.

About the middle of May, a few cases of cholera occurred in the city, and the number increased after the first fall of rain until there were, by the 12th, ten or twelve deaths daily. On the 14th there was a sudden outbreak in the Hanuman Dhoka Palace, and twenty-three people, most of them ketis, died within a few hours. A great scare ensued, and all the inmates of the palace scattered in various directions; they were in number three to four hundred, and were distributed to the durbars of Patan and Bhatgaon and other places in the valley. Several cases subsequently occurred among these scattered parties which served as fresh centres of the disease. On the same day between fifty and sixty deaths were reported from the city. At the beginning of June a large number of troops, sixteen or eighteen thousand, were collected in the valley; they had not been allowed to go

off to their homes for the usual annual furlough, on account of a possibility that the British Government might ask for their services on the north west frontier. Cases of cholera appeared among them, and they were dispersed to their homes.

Once attacked, the treatment received by the patient from those around him left him little chance of recovery. As soon as the symptoms had declared themselves, the sufferer was hurried off to the ghats on the banks of the Baghmati, and laid in some *pati* (*veranah*), often on the ground with no bedding or covering of any kind; his friends generally sat by him, sleeping, cooking, and eating their food until death appeared near, when the moribund would be taken to the edge of the water, and his legs to the knees, placed in the stream. Occasionally, the watchers becoming impatient, this last ceremony of happy despatch would be hastened with the object of expediting the termination of their task. I frequently saw people still breathing who had been lying thus partly immersed for perhaps an hour. In one case, which had promised well, the patient was found to have been placed in the water, and was taken out of it by my hospital assistant; she lived for three days afterwards, but eventually died from the effects of the exposure. Some unfortunates, when attacked, were just brought to the bank of the river and there abandoned.

The dead, in the case of those whose relatives could afford it, were burned on the ghats in full view of the sick lying there, but the bodies of the poor and low castes were thrown into the middle of the shallow river by hundreds, and again pulled to the banks by dogs and jackals. The epidemic continued through June with little intermission; in Kathmandu the daily mortality was fifty or sixty. On June 29th, after heavy rain had fallen day for a week, the temperature rose to 96 degrees, and the deaths reached a hundred, and the same number was reported for several days. The first week in July was rather cooler, and there was a slight intermission in the cholera, but it soon became as bad as ever, and during the second and third weeks of the month the lower parts of the city were decimated. During the last week the epidemic rapidly declined and the death rate

came down to twenty or thirty daily. It hung on, gradually decreasing through August and finally disappeared early in September. In the meanwhile the epidemic had spread to the other large towns, all over the valley and through the hills. Cases began to occur about the middle of June in Patan, and in a very short time the mortality was as great as that in the capital. A week or two later the disease broke out in Bhatgaon, and heavy mortality continued there for some time after it had commenced to subside in Kathmandu.

The soldiers who had dispersed to their homes on furlough, early in June, scattered in all directions except south; very many were attacked on the road, and their head dresses and accoutrements, the property of the State, were brought into Kathmandu. This dispersion was followed by the appearance of the disease simultaneously in many different quarters. The total mortality in the whole valley was said by the Durbar to be ten thousand; it is possible that from certain motives of policy this number was an intentionally exaggerated estimate, but it is certain that the total loss of life was frightfully great.

From the commencement of the epidemic, urgent representations were made to the Durbar from the Residency, of the desirability of erecting some temporary hospitals for the reception and treatment of cholera cases; they were entirely disregarded, as might have been expected. At last they were induced to give the lower storey of a small house in the city to serve as a dispensary from which medicines might be issued to all who chose to apply for them; but I failed to obtain any place into which patients could be admitted and treated continuously. A few were seen in their own houses, and I made a daily visitation from June 21st to August 26th to the ghats by the river, and made attempts, tolerated by the Durbar, to treat the cases lying there. The register shows a total of nine hundred and nine persons treated in this manner, or to whom medicines were sent from the dispensary; but superstition, ignorance and indifference, were all combined against the sick.

It was a subject for congratulation that the disease did

not invade the Residency lines; this was no doubt to be attributed to the superior hygienic conditions that prevailed there. The risks of infection were great. Cholera was prevalent in hamlets and isolated dwellings within a few hundred yards of the lines, and corpses of men who had died from the disease were often found thrown into nullahs within a short distance. The Sepoys of the escort were forbidden to visit the city during the epidemic, and so were also the servants and followers belonging to the Residency, but otherwise no attempt at isolation was made.

The exhibition work was greatly interfered with by the cholera epidemic, but was nevertheless well in hand by the beginning of July. The carvers all belonged to Patan; they did not like coming the long distance, and made the most of any excuse for a day off.

On August 13th 1885 I examined the first batch of recruits collected by the Durbar for our new Gorkha battalions. Out of forty-six only ten were sound and fit for service.

On September 3rd I sent off the Compounder of the Residency Hospital, a Nepalese, to Gosainthan to collect specimens of aconites for the botanical section of the exhibition. He was away about a fortnight and returned with a quite interesting collection.

On the 9th I examined another batch of the Durbar's recruits and was only able to pass a quarter of them; it was evident that there was no intention of producing good men at that time.

On the 19th I went with the Resident, Colonel Berkeley, and his son to stay at the hill house at Kukani for a week. The weather was bad for most of the time, but one day we had a good view of Yassa, one of the grandest of the Himalayas; we seemed in the clear air to be quite close to the snow-covered mountain.

On September 26th Sackville Berkeley and I went by invitation to see the Indra Jatra, to the Hanuman Dhoka Durbar,

in the city squares round which the tamasha had been going on for a week. We left our ponies in the stableyard, and mounting an elephant placed ready for us, emerged through a gate-way into the square lit by a dazzling blaze of torches, illuminations of red and white lights and fireworks. The din was deafening. The open space round the rambling durbar was crammed with people, kept in fairly good order by police and soldiers, one or two patrols marching up and down to check disturbances if necessary. The crowd, though noisy enough and somewhat drunken, was fairly well behaved. The front line of it was formed of masked dancers, many disguised as women, but really all were men; the masks were, some hideous, others comical, all grotesque - animals, demons, sahibs (at least one), and deities Bhairab, Bhairabi, etc. Two or three bands, all playing different tunes, contributed to the general din. The palace windows were all lit up, and the long balcony in front of the durbar room was full of Ketis tremendously got up, with a number of small boys and girls, sprigs of notability amongst them, and the little King in the centre.

Dismounting from our elephants, we were greeted most cordially by Ranbir Jang and about twenty of the younger Sirdars, all in high spirits, and inclined to be larky; hand-shaking got through, the party started round to see the fun, Ranbir Jang took me in tow, Dev Shamshere looked after Berkeley, and the rest followed. It was a curious scene: we walked all round the outside of the palace looking at the mummers, some of whom were funny enough: at the corner opposite the Hanuman Dhokas, four Gurung Sepoys, two got up as women, did a dance for our edification, a lively performance, very different to the nautch of the plains, much more abandon. On the way back we stopped opposite an image of Bhairab at one of the corners of the palace, uncovered for this occasion only. The idol was a huge head raised some ten feet from the ground; it represented the god of destruction in his most savage mood, rolling eyes, and a mouth from ear to ear, furnished with teeth, or rather, tusks, capable of devouring creation; a brass tube fitted with a tap projected from between the two rows of "ivories," and Ranbir Jang explained with anima-

tion that the idol was full of "wine," i.e., rakshi, which would flow when the tap was turned, 'pro bono publico.' In suspected that my young friend had been indulging in a few tots himself. He asked if I would like to see the fountain at work, and on giving a signal, a hellis blast was blown from some long copper trumpets, the tap was turned, sure enough out came the rakshi, and a mob of low caste Newars, men and women, were in a moment scrambling for free drink: the artistic way in which the liquor was caught in eager joined hands and conducted into gaping, thirsty mouths was refreshing to behold.

Leaving these misguided people to lay the foundation of a headache for tomorrow, we passed on to the next attraction, a circus, of all things in the world. This was an innovation indeed. A regular ring had been made in the widest part of the square with tan, trapezes in the centre, all in the most approved style. It was the first public appearance of the troupe, and their performance the outcome of six months' practice. The sporting proprietors, two Mahomedans from Mysore, were supported by about a dozen Nepalese men and small boys, their pupils, all got up in tights and spangles. The equestrian part of the performance was tame. The stud consisted of one old gee, and his tricks were few, but the tumbling and acrobatic business was really very good; one little chap about as high as a table did wonders. A pale-faced sportsman attired in a coat and trousers with a large solar topi, representing an "Englishman," did duty as clown, but his jokes were feeble, and he shortly subsided altogether. Ranbir Jang was amusing. At one feat, a double somersault or something of the kind, he sang out "I can do that," and explained that his "papa," Jang Bahadur, after his return from England, "taught us Ball kinds of fun." I asked him if he had seen Wilson's circus in Calcutta, and what he thought of Victoria Cook, the Queen of the Arena, and in a most vivacious manner he replied, "Yes, many times, wasn't she a nice girl." Youdh Pertab joined us while we were looking on, and for a short time Bir Shamshere; the latter looked very glum and was rather sulky, his departure seemed to lift a wet blanket from my young friends. After watching the tumbling for some while, there was a stir and excite-

ment in the crowd behind us, and an unfortunate buffalo about to be sacrificed to Bhairab was dragged along. The Sirdars who were with us all protested that what was about to take place was very cruel, and did not meet with their more refined approval at all, but that they were obliged to countenance old custom. It was in fact the case that Newars alone were concerned in the brutality that followed.

We now again got on elephants, Berkeley, Harak Jang and Dev Shamshere on one, and Ranbir Jang, Youdh Pertab and I on another. This raised us not far below the elevation of the balcony where the Ketis were standing, and Mr. Ranbir Jang suddenly startled me by remarking, "Now, Doctor, you have not seen any fair faces for some time. Look up, now is your chance." It was a most unexpected invitation, and not absolutely necessary, as I was quite capable of appreciating beauty at any time without one. Some of the girls were really very good-looking indeed, and though perfectly demure and proper in their behaviour, did not seem in the least to disapprove of the admiration their appearance evoked from those on our elephant. The two generals thought it no end of a joke, every now and then giving me a nudge and nearly choking with laughter. I asked who the young ladies were, rather a useless question, as I knew perfectly well they were not real ladies. Ranbir Jang said, with another laugh and a sly dog expression, that they were "Maids of Honour"; this is the euphemism generally employed to describe court slave girls.

The wretched buffalo was now brought forward to a part of the square in front of the raths on which three Banra children, the Kumari, representing Devi Kumari, and two Kumars representing Ganesh and Mahenkal, had been dragged about the city during the last few days. The poor beast had a log of wood hung round his neck to which crackers and other fireworks were fastened. The ropes by which he had been led were then united, and a lot of masked devils began to torment him, shoving lighted torches and fireworks into his face until he must have been nearly blinded. All this failed in the object of infuriating the victim, whose only purpose was to escape from

his persecutors, and taking advantage of a slight lull, he made a bolt down a narrow street, knocking down two or three men in his flight; he was followed by a hue and cry, and by the elephants, but after going a short way the latter returned to the palace. All this time fireworks had been let off in all directions, magnesium and red lights at intervals lit up the scene and the "fair faces" at intervals; the elephants stood the fire wonderfully well. Ranbir Jang kept yelling like a lunatic to make the mahout go nearer to it until the sparks fell over us and into the howdah. At last he decided quite unreasonably that the elephant was not a good one, and we climbed on to another, during which manoeuvre I nearly fell to the ground to our friends' great amusement. The buffalo having been captured was then brought back to the square and again tortured with fireworks for a time. Soon a man armed with a short tulwar made his appearance and proceeded to hack at the wretched animal's neck as he charged about trying to find another loophole of escape, but a blazing torch in his face turned him back at every corner. The sword was blunt or the executioner inexperienced, for only flesh wounds resulted from his blows, and the buffalo, mad with pain and fright, suddenly made a vigorous charge into the crowd, knocked over a lot of people, and fled down a lane. He got such a start this time that it was considered useless to follow him, and Ranbir Jang ordered that another should be brought out. The delay gave us an interval for conversation and pleasantries on the part of the generals. The elephant was standing near a corner of the balcony, when Ranbir Jang suddenly said to me, "Look to your back." I looked and found that we were only a foot or two from a pair of very bright eyes regarding us with interest; however, my turning round broke the charm, for a purdah was promptly drawn across between the pillars.

The second buffalo was now dragged along, and as it was getting late he had short shrift. After a little preliminary torture with fire, a masked kasai went at him with the same blunt tulwar. The poor brute ran about without uttering a sound, escape was impossible this time, and after receiving

about a dozen blows, he fell, the human brutes sprang on the body and the head was soon hacked off. Then followed a horribly disgusting performance. The masks representing Bhairab and Bhairabi knelt down in turn, and eagerly applying their lips to the divided blood vessels, swallowed the blood as it flowed until, in fact, it ceased to flow. Not content with this display of brutality they then devoured large pieces of warm and bloody flesh, which was cut for them by one of their supporters. The loathsome appearance of these two men I shall never forget : half frantic with religious excitement and rakshi, they imagined themselves actually possessed by the deities they represented, and feasted with avidity on the sacrifice thus offered to them. Smearred from head to foot with the blood which dripped from their fingers, long tangled hair hanging about their eyes, and bodies which seemed actually swollen with the amount of blood and flesh they had swallowed, they certainly looked more like incarnate devils than the peaceful rustics they were in everyday life. The nobility seemed really somewhat ashamed of this part of the business, and repeatedly told us that it was entirely a Newar custom, and that they were far from approving of it. Everything was now over, and after thanking our friends for their courtesy and taking leave of them, we jogged home through a beautiful moonlight night.

The ceremonial visits paid twice yearly came off as usual on September 25th. The Minister visited the Resident on the 27th, the Resident visited the Maharaj-adhi-raj at the Hanuman Dhoka Palace and on October 5th the Resident visited the Minister at Narain Hitti.

On October 8th the little King was suddenly taken very ill by an attack of appendicitis, and I was sent for twice to see him; he had a high temperature and a rapid pulse, and was occasionally delirious. I attended him daily for a fortnight. The symptoms subsided and he seemed quite well, but on the 31st, having been allowed to overeat, he had a relapse, not of a very

serious nature this time, and he again recovered in about a fortnight.

On October 8th I went with the Berkeleys to see the armoury on the artillery parade ground—an interesting collection. Many of the arms were part of the loot from Lucknow, and there was a British colour taken from one of the seregiments that mutinied in 1857. On the 10th we were taken over the arsenal at Nikkhu, where arms and accoutrements are manufactured for the army in rather a primitive manner; two Sniderrifles were turned out every day, the rifling being done laboriously by hand.

On the 17th young Berkeley and I went to see the Dassera sacrifices of buffaloes at the Kot. We were received by Kharak Shamshere. None of the Shamshere brothers officiated as they were supposed to be still in mourning.

On the 30th Hoffmann, the photographer from Calcutta, and his assistant arrived, having been a week on the road from Segowli. The object of his visit was nominally to take photographs for the exhibition, but he really came to make money by taking portraits. He stayed in the valley for several months, and made a very good thing for himself out of it.

At this time a proposal was made that a contingent of Nepalese troops should attend the Camp of Exercise shortly to be held at Delhi. It was jumped at by the Durbar, and on the 29th the Minister came to talk over arrangements with the Resident. Having recognized the inevitable about this time, the Durbar began to show signs of a disposition to help in earnest about the recruiting. On November 4th Kharak Shamshere and Kedarnar Singh came to the Residency to talk over the matter with the Resident; they tried to make out that the Durbar had been discouraged by my wholesale rejections of the recruits who had been collected, but it was explained to them that the British Government did not enlist as soldiers the maimed, the halt and the blind, nor decrepit old men nor weakly boys. Eventually, promises to do better in future were made.

On November 5th Colonel Berkeley left for his camp at Segowli, whence he was to make a tour in the Terai during the cold weather, and his son went with him. I accompanied them as far as Chitlong; my return from there to the Residency was done in two hours and a quarter, the ascent of Chandragiri took me only fifty-two minutes. I was thus left in sole charge of the Residency with plenty to occupy my time. More recruits began to come in, and of a better stamp; one day I was able to pass forty-eight out of a batch of seventy-nine, and dully attested them.

The exhibition collections were approaching completion and packing operations commenced; the things really did Nepal credit. Among them I had got together a very fine lot of old brass lamps and vessels of various kinds, many of them sold to me from temples where they had been in use for many generations. The collection of drugs, too, was a good one, 161 specimens altogether; all had to be carefully labelled and described. There were also collections of agricultural implements, musical instruments, clothed figures representing ethnological types, more than fifty articles in domestic use, and also specimens of food peculiar to the country. All the different kinds of Nepal paper so justly celebrated for its tough and durable quality were represented; it is manufactured from the bark of three different species of daphne, *D. Papyracea*, *D. Longifolia* and *D. Wallichii*, and also from *Edgeworthi Gardeneri*, the last named producing the finest whitish paper; it is made by the cisalpine Bhotiyas who inhabit the mountains between Nepal Proper and Thibet. The barks of the different species are generally mixed together, that of *D. Papyracea* being seldom used alone except for cordage, Shosho, arbadi shedbarwar or letbarwa are names given by the Bhotiyas to the daphne shrubs; kaghati, bara kaghati and chota kaghati are names also used, but all seem to be somewhat loosely applied. The apparatus for manufacture is of the rudest description, and it is a matter for surprise that such large sheets of paper as those forwarded for exhibition can be turned out. Slips of the inner bark of the shrubs are first boiled for about half an hour in a solution of wood ashes until they are quite soft, they are then pounded to

a pulp in a pestle and mortar, the pulp is next mixed with a little water and vigorously churned with a wooden instrument in an open-mouthed vessel, and when considered sufficiently soft and homogeneous is placed in a sieve with wide meshes, which is laid on a frame made with wooden sides and a cloth bottom, floating on the surface of a cistern of water. Agitation of the frame causes the finer portion of the pulp to pass through the sieve and spread itself over the cloth bottom of the frame, the sieve is removed, and a little more manipulation renders the pulp uniform. The frame is then removed from the water, which drains off through the cloth and the pulp is dried near a fire; it is sometimes polished with a smooth piece of wood. The paper sells in the Kathmandu bazaar at the rate of six annas for twenty-four large sheets.

Besides the final classification and packing of these numerous articles, a series of photographs had to be taken of the various types of the population, temples and other buildings and places of interest. I had not an idle moment.

On November 12th I received an urgent message from the Resident, about the contingent for the Camp of Exercise, to be communicated to the Minister whom I saw in the afternoon. It was settled that 3,000 picked troops were to go; they were collected at the capital, and on the 16th I saw Sir Runodeep Singh about this and the matter of recruiting.

On the 18th I got the sides of the Nepal Court for the exhibition put together and erected on the escort parade ground; the carving is as fine as any I have seen. On the afternoon of the 19th the Minister came to see it; the old gentleman was most friendly, and seemed to be greatly pleased with this court and all the other exhibits I showed him. His assurances about recruiting were very welcome and I think genuine. Up to that time the Durbar, pursuing its national policy of jealous exclusiveness, not only had afforded no assistance, but there was every reason to believe, had opposed by every means in its power the enlistment of its subjects in our service. So little was known of what passed in the country beyond the narrow limits

of the valley in which Kathmandu is situated, that without displaying overt opposition the Durbar had been able, by intimidation and threats, to interfere with our supply of recruits. It was out of its power to stop the supply altogether, even if it had dared. Every cold weather many thousands of Nepalese of all tribes carry produce across the border into British territory to the frontier markets, where they encounter our recruiting parties, the headquarter station for whom was, and probably still is, at Gorakhpur, and thus several hundred men are obtained yearly which suffice to fill the gaps caused by invaliding, etc., and to keep the regiments that exist up to strength. Notwithstanding the jealousy with which the Nepalese Government had viewed our Gorkha regiments, it was quite alive to the advantages of having well trained men to act as drill instructors, and nearly all those who act for it in that capacity are our pensioners. Moreover, many a smart young soldier visiting his home on furlough was induced by a combination of persuasion and gentle pressure to cut his name from the roll of his regiment and take service under the paternal Government of his own country. When the Government of India resolved to raise five new battalions of Gorkhali troops, it became evident that the large number of men required at once could not be raised without the co-operation of the Durbar, who were tackled on the subject for the first time and showed extreme distaste for the services required from it.

On Sunday, November 22nd, 1885, everything was as usual ; a batch of recruits was sent for examination, but I told the orderly officer to bring them again on the following day, and went out for a ride in the afternoon. The situation seemed quiet and peaceful, but a dire storm was brewing. At about nine p.m. the noise of a tumult arose in the direction of Narain Hitti, with much musketry firing, and shortly afterwards the assembly was sounded on all sides, and seventeen guns were fired on the artillery parade ground. I sent out two men of the escort towards the city to make inquiries. At about ten-thirty, before they returned, General Kedarnar Singh and his brother, Dhojnar Singh, the adopted son of the Minister , Sir Runodcep

Singh, his son, Colonel Dhernur Singh, a boy of fourteen, Captain Ram Bikram Sah, the Maharaja's grand-nephew, Colonel Gambir Singh, a close adherent of the Maharaja's, and Captain Bal Badar Khadka, with the orderly officer, came running breathless to my house and said, as soon as they could speak, that they had come by the Maharaja's last order to seek protection in our lines, that a conspiracy had broken out and that the Maharaja was dead. They were accompanied by about a score of followers, and all were armed with reflex and tulwars. I left them for the time to give orders to the escort, posted double sentries round the lines, and a section at the sentry gate of the Residency, all provided with ball cartridges.

Bal Bahadur, the orderly officer, followed me, and one of his own men running up called him, by order of the Maharaj-adhi-raj. to the palace. On returning to my house I heard the following story from Kedarnar Singh, who told me that one of the refugees, Ram Bikram Sah, had witnessed what happened. The Maharaja was lying down in a small room when four of his nephews, Kharak Shamshere, Bir Shamshere, Ran Shamshere, and Damber Shamshere, came in and pretended to show him a new rifle. The Maharaja looked up and was shot in the head, first by Damber Shamshere, then by Kharak Shamshere; Ran Shamshere, the drunkard, also fired but missed the Maharaja. A keti who was in the room was killed by one of the shots. Bir Shamshere, the eldest brother, followed the others into the room but did not fire. They said that the orderly officer and the one-eyed private secretary were in the room when the murder was committed, and ran as fast as they could from the spot. The Jetha Maharani was also in the room; she too ran, and meeting Dhojnar Singh in the passage, told him that the Maharaja's last words were "My family should run to the lines, I am done for." When Dhojnar Singh reached the room the Maharaja was dead. He escaped from the house and in the courtyard was fired at by the Shamsheres, who were then leaving Narain Hitti in a carriage taking with them the little Maharaj-adhi-raj and the Queen Mother. He said that several bullets struck the wall close to him, but none hit him. The brothers had not long finished what they had to tell me when

Ranbir Jang and Padam Jang, sons of Jang Bahadur, came running bare-footed and bare-headed from the lines with a few armed followers. They had very little to say except that being alarmed they ran for the lines ; they did not know all that had happened until they met Redarnar and Dhojnar Singh. Another son of Jang Bahadur, Harak, started from Thapathali with Ranbir, but missed him and the direction of the Residency when running across the fields in the dark. Fearful of capture he turned north and fled into the mountains, reached Bhot Sipa, a district on the border of Thibet, from whence after many weeks, undergoing great hardships, he made his way to Darjeeling. The orderly officer, when I made inquiries from him, declared he had not left his house at the entrance to the Residency limit since early in the evening, and that the first news he had was on the arrival of Kedarnar Singh and Dhojnar Singh ; this I believed at the time to be a lie ; he looked frightened almost out of his life, and it was impossible that a man in his position could have remained in his house while such a disturbance was going on close to it. I saw no more of him that night. The refugees afterwards told me that he was used by the conspirators to "open the door," by going to Narain Hitti under the pretext of urgent business connected with the Residency. Under ordinary circumstances the Minister's private apartments were closed before nine o'clock, and nobody, not even any of the nephews, admitted unless on a matter of extreme urgency. Any message from the Residency was considered to be most urgent, and the orderly officer could always obtain admittance by bringing such a message or any information. There could be no doubt about his presence in the room when the Minister was murdered.

We heard shortly that Bir Shamshere had been proclaimed Minister, and that the salute of seventeen guns heard from the artillery parade ground was intended to announce the event.

Abhut twelve-thirty the batch of refugees in my house was added to by the arrival of the Jetha Maharani who had been a witness, as mentioned above, of the Maharaja's murder. She came accompanied by four slave girls, carried by one of

them in Nepalese fashion, the whole party weeping and lamenting loudly. The lady told me that she was the daughter-in-law of the late King of Nepal, the grandfather of the present Maharaj-adhi-raj, that after the Minister had been killed her life was threatened, one of the conspirators telling another to shoot her, that she jumped over the staircase and so escaped ; her ankle was very badly sprained in doing so. She begged for protection and shelter. The situation was of great delicacy, and I suggested that she and her attendants should go into the Residency second clerk's house which was empty. This did not suit her at all, for she would not be separated from her made relations, one of whom was her brother by the same mother. Under the circumstances I could not help letting her stay in the house ; it was not advisable to send the generals when to the second clerk's house, as it was quite on the edge of the lines, and there might have been an attack if the opposite party had discovered their whereabouts. I had an anxious night, not the least cause of anxiety being the chance of another fair fugitive's arrival ; this I narrowly escaped, for Chidibidi Maya, Ranbir Jang's sister, actually started for the Residency, but lost her way over the paddy fields. I was thankful that she did not turn up. I only heard the story from one party, but the account of the Maharaja's murder was confirmed in almost every particular by the Jetha Maharani before she had held any communication with the generals.

I was very much afraid that the Bari Maharani and some of the other wives would have become Sati before it was possible to make any remonstrance ; the orderly officer was not to be found and I could not well leave the Residency. However, I sent urgent messages by the Jemadar Mathur Singh and a Havildar of Mookeas. I had heard that the Bari Maharani had taken a vow to become Sati, and judging from what I knew of the old lady's character, I thought it most probable that she would do so.

At four-thirty a.m. on the 23rd, Colonel Dalbanjan Thappa, with the orderly officer and the one-eyed secretary, came with a message and yaddasht from the Durbar. I received

them in the Residency, the yaddasht enclosed was translated and little more was said ; the trio were subdued in manner, and it struck me, ashamed of their errand, at least as nearly ashamed as a Nepali could be. As they were rising to go they said that Kedarnar Singh, Dhojnar Singh, Ranbir Jang and Padam Jang, who had taken refuge here, ran no risk of their lives, and would be well treated if they gave themselves up and did no further mischief. No request in any shape was made at this interview that I should give them up. I said that the Sirdars, who had sought the protection of the lines, were free to go or to remain as they pleased, but that pending orders from the Resident or Government, I should not hand them over against their will. In answer to my questions I was told that Sati would not be permitted, and that no other Sirdars's life had been taken.

About nine a.m. I had another visit from the orderly officer, who informed me that he had a message to Padma Jang from the Maharaj-adhi-raj ; we were in the Residency, and I sent for Padam Jang to come there from my house. While he was coming the orderly officer, who had quite recovered his glib self-possession, told me that Ranbir Jang (one of the refugees) had shot one of the men sent to bring him before the Maharaj-adhi-raj, that Jaggat Jang (the eldest son of Jang Bahadur who was under restraint at Manora) had killed a man, and had been shot, that Youdh Pertab Jang, eldest son of Jaggat Jang had also killed a man and had been shot, that the Maharaj-adhi-raj offered a pardon to Kedarnar Singh, Dhojnar Singh and Padam Jang, if they would return immediately to the Durbar, or that, if they wished, they would be allowed to retire into British territory. I thought it better to leave the orderly officer to deliver his message to Padam Jang without a witness, and left them together for about a quarter of an hour. Padam Jang told me afterwards that the message was in substance what the orderly officer told me. The pardon is only conditional on the immediately leaving the Residency, and as far as I understood, was not offered to Ranbir Jang, who consequently felt a long way the most uncomfortable of the party ; he most strenuously denied having shot anybody, and said that he only

just escaped from Thapathali before the party sent after him reached his house ; he arrived here with his brother, Padam Jang, and the latter also declared that no encounter took place between them and any body of men, and that not a shot was fired by their party during the night.

Besides Harak Jang another Sirdar, Amar Jang, escaped ; he was accused of having shot a man. He and Ranbir Jang are the two most feared by the party in power.

Two of the first party of fugitives who arrived the night before sneaked out and gave themselves up, Colonel Gambir Singh, a most evil-looking ruffian, and Captain Bir Bahadur.

The Jetha Maharani, whom I saw several times in the day, asked me to inform the Viceroy that she had thrown herself on the protection of the British Government, and petitioned him to allow her to cross into British territory. This I told her must, of course, be a matter of arrangement between the Indian and Nepalese Governments.

The murder of the old man seemed to have been the most brutal and heartless of even any previous ones in the annals of Nepal. It was perpetrated by the hands of his nephews, whom he had always treated as sons, and loaded with favours and gifts of large sums of money.

At four p.m. the orderly officer was again at the Residency, and read to the generals a message from the new Maharaja Bir Shamsheer; it had a sanguinary tone to my mind, as after accusing them of crimes against the Government, it went on to state that if they chose to come at once and make submission to the new regime, they would be allowed to go with their families under a guard to some sacred place on the banks of the Gandak and remain there. A significant hint followed as to what would be their fate should they delay in coming in. They all declined to accept the terms offered. Kedarnar Singh told me that the place indicated is a mere jungle, and that he is sure the guard who accompanied them would have orders to settle them on the road. They renewed their request to be allowed retire into British territory.

At six p.m. one of the leading Maharanis, Kancha Maya, who is called the Bagh Princess, and is a widow of the Maharajadhi-raj, and sister by the same mother to Padam Jang, came to the Residency sentry gate in a carriage and Bal Bahadur, the orderly officer, came to me with a message from her asking to see her brother. I went to the gate and found the carriage there surrounded by a company of Nepalese Sepoys with fixed bayonets, partly inside our limits ; their presence was a piece of insolence under the circumstances, and without much ceremony I ordered them to be removed fifty paces to the rear. Damber Shamshere, the nephew who fired first at Sir Runo-deep Singh, was on the box ; I did not speak to him, and he followed his Seypoys after a minute or two. Padam Jang is rather a chicken-hearted Gorkhali, and the Jemadar who was sent to fetch him from my house had a good deal of trouble in persuading him to venture so near his enemies. At last he came, but pulled up under a tree some distance short of the carriage, and until assured that Damber Shamshere had retired, and that nobody remained in the carriage besides his sister, a slave girl, and the coachman, would he advance any further. It was dark, and perhaps there was some justification for his funk. although I assured him that he was perfectly safe inside the Residency limits, etc., etc. When he did approach, it was with a rush ; he suddenly linked his arm in mine and dragged me to the side of the carriage with him. The Maharani weeping floods' bent out and embraced her brother with effusion, this embrace owing to Padma Jang's indiscretion in lying hold of, me, I very nearly shared. After disengaging myself from this embarrassing position, I heard a long conversation between the pair, and gathered that she was trying to persuade him to get into the carriage and go back with her, but my cautious friend did not see it, and I think he was wise in his generation. After some half an hour of this the lady asked to see the three others, and they were sent for. Two declined to appear, but Kedarnar Singh, about the most rational member of the party, came, and another long talk went on. They told her that it was their fixed determination to go down to British territory, if they could manage it, and that nothing would induce them to throw themselves on the mercy of Bir

Shamsher. Her Ladyship, who was said to be a woman of great influence in the country, at length took her departure, and nothing further transpired that night.

A salute of seventeen guns was fired during the forenoon in honour of the new Commander-in-Chief, Khudga Shamshere, and another of nineteen in the evening in honour of the new Minister and Maharaja Bir Shamshere.

On the 24th I was sorely hustled by messages from the Durbar and by the refugees, and had difficulty in getting reports written to the Resident, who was still at Segowli awaiting orders from Government. At ten a.m. Colonel Lal Singh, an old officer who went with Jang Bahadur to England, the Durbar Munshi, and the orderly officer, came with a kharita from the Durbar for the Viceroy. I had the copy translated and sent it to the Resident, the kharita itself I retained. A conversation followed the handing over of the kharita, which was, of course, in the name of the Maharaja-adhi-raj (aged ten), and stated that in consequence of the late Sir Runodeep Singh having conspired with Jaggat Jang and his brothers, Kedarnar Singh, Dhojnar Singh and Amar Singh, against the sovereignty, and having determined to ruin those who had been his hearty well-wishers, he had come by his death, and General Bir Shamshere Jang Rana as a fit and proper person, had been appointed Minister and Maharaja in his place.

Colonel Lal Singh declared that the murders of Runodeep Singh and Jaggat Jang met with the approval of all the Sirdars (I suppose he meant those remaining), the army and the people, as well as of the Maharaj-adhi-raj, and the Queen Mother; that Youdh Pertab Jang was killed because he resisted the party sent to arrest him; that everything was now quiet, and that things would go on as usual. They seem to have dropped the story about Jaggat Jang and Ranbir Jang having shot men; it was absurd as regards the former, who was a close prisoner at the time of his death, without arms of any description. Lal Singh said, which was of course true, that such revolutions had often occurred before in the history of Nepal, but that whereas

on former occasions many people had been killed, this time only three lives had been taken, and that the Durbar thought this very creditable. Curious logic and not quite true. Some of those they most desired to slay had escaped them, and at least twenty bodies of those slain were burned at Pashpati on the 23rd.

I took upon myself to say that I was sure that the Government would hear with great regret of the death of Sir Runodeep Singh, who had been an ally of ours for so many years and had received a title and decoration from us, also that as matters stood, if the party at present in power to conciliate the British Government, they could not make a better beginning than by dealing with justice and leniency towards the generals who had sought protection under the British flag. I pressed the above strongly. The Colonel replied that their lives and property would be respected if they came in at once; but that if they hesitated longer they would have to take the consequences (not mentioned but to be inferred), that the Durbar proposed to expel them from this part of the country to the western hills, where they would be allowed to remain unmolested. I asked when an answer to the refugees' request to be allowed to retire into British territory would be received, and said that so far they were firm in their determination not to trust themselves to those who had killed their relations. They replied that the Mahaaraja was considering the matter. I thought that this would be the best solution of the difficulty, and firmly believed that Kedarnar Singh, Dhojnar Singh and Ranbir Jang would be put out of the way quietly should they fall into Bir Shamsere's hands. Padam Jang was such a poor creature and had such influence in his favour among the Court ladies that he was, I thought, in little danger.

At three p.m. the orderly officer again presented himself, and interviewed Padam Jang and the Jetha Maharani. The lady declined to see him unless I was also present. The Durbar offered to restore her to her former position, should she return at once, but said that if she delayed longer she would have to take the consequences (not indicated). The Maharani replied

that she wished to be allowed to retire to Benares, and would not trust herself in the Shamshere's hands. She held the second place in point of rank among the ladies of Nepal, and should the then Maharaj-adhi-raj have died without heirs, her daughter, according to Nepalese law, would have succeeded to the gadi. I all along told the fugitives that I could hold out no hopes of interference on their behalf by our Government, further than such as might be necessary to save their lives, but I did hope that something might be done for this poor woman who was certain to be degraded to the position of a slave girl if she returned to the Durbar at that time. No great thing !

I believed, and was in fact certain, that a word from the Viceroy, at that juncture, would have been accepted as law by the new Government of Nepal, not only as regarded the Jetha Maharaj, but also as regarded the others; I mean in the matter of their being allowed to cross into India unhurt.

During the afternoon of the 24th, Colonel Chitra Dhoj Shah came with the orderly officer to the Residency to induce his son, the young Chauntia, to return with him. After some talk the lad consented, but Dhojnar Singh's son, a boy of thirteen, came up at that juncture, and told him that the Maharani did not wish him to leave her, upon which he withdrew his consent. The Chauntia boy was a witness of the murder, and she wished him to tell the Resident the story. I went off to the lady and explained to her, that I had heard his testimony and that the Resident would consider that sufficient, upon which she withdrew her objection, and the youngster left with his father, first writing a statement to me to the effect that he went willingly and in no fear of his life.

After dark on this day the party of refugees moved from my house to that of the second clerk, who was absent with the Resident's camp. I was able to lend the Jetha Maharani a saddle for the keti who carried her, which I had made as a curiosity.

On the 25th I was busy writing all the forenoon, At noon the orderly officer, Bal Bahadur, came to ask if Khudga Shamshere could have an interview with me

and Padam Jang, and if arrangements would be made for his safety in the Residency. He came at four p.m. and held a long conversation with me and with the refugees, of which I took notes. Colonels Kesar Singh and Kula Pershad came with him, so also did Colonel Gambir Singh, he was, however, requested by me to take his departure, for the following reason which was explained to General Khudga Shamseere. The said Colonel had on the night of the 22nd fled to the Residency with Generals Kedarnar Singh and Dhojnar Singh and asked for protection. He was given to understand that, like the others, it would be afforded him, also that he was free to leave when he chose. After remaining through the night in the Residency Surgeon's house, he thought proper to sneak out of the lines in the early morning with his head muffled in a chudder, without giving any notice of his intention in a straightforward manner, or acknowledging the hospitality he had received. Considering such conduct unmannerly and unbecomings, I said that I could not receive Colonel Gambir Singh nor acknowledge him in any way. He then left, Dhojnar Singh was prevented by indisposition from attending at the conference. Kharak Shamshere's demeanour was what might have been expected of him; he remarked that they were sorry for the painful necessity which had obliged them to act as they had done, but appeared quite pleased with himself and his new position. He said that the measures taken by the party now in power were unavoidable in order to save their own lives, which would have been in danger had Jaggat Jang been reinstated, as the late Maharaja had Sir Runodeep Singh, influenced by his wife, had intended. As regards the refugees, General Padam Jang was freely promised life, liberty, the restoration of his property, and permission to retire from the country with all his family, should he wish to do so, on the simple condition that he should return with him, Khudga Shamshere, to the Durbar, and submit himself to the Maharaj-adhi-raj and the new Minister. This, after some hesitation, Padam Jang agreed to do, writing a statement to the effect that he trusted the word of his relation, General Khudga Shamshere, and left the Residency willingly and in no fear of his life.

With reference to the other refugees, I said that while it was my duty carefully to avoid implying any interference on the part of the British Government on their behalf, further than such as might be necessary to save their lives, still as, fearing themselves in danger they had fled to the Residency and had asked for and obtained protection under the British flag, I was sure that my Government would be extremely displeased should they be subsequently dealt with in any way short of justice and leniency, that, as the new Government of Nepal would probably wish to earn the good opinion of the British Government, they could not make a better beginning than by granting to their political opponents, life and property. That, as far as I was concerned, I only asked from each refugee a written statement that he went willingly and in no fear of his life, and from the Durbar an authenticated copy of any agreement that they might come to with the fugitives for the information of His Excellency, The Viceroy. Kharak Shamshere then stated that the new Government was willing to allow the three generals referred to permission to retire into British territory, provided they first made a written agreement not to intrigue during their exile in any way whatsoever. Copies of the agreement to be forwarded to both British and Nepalese Governments. That should they go, the Government of India would be asked, as an act of friendship and kindness towards the Durbar, to supervise their movements and not to countenance their intriguing near the frontier. That they would be allowed to take their families and property with them, and would receive in addition such maintenance from the Nepal Durbar as it might consider proper. As regards General Dhojnar Singh, the Durbar wished him to remain in Nepalese territory, taking his family and mother, the Bari Maharani, widow of Sir Runodeep Singh, to some sacred place on the banks of the Gandak, but that they would not oppose his retiring to the plains on the same terms as the others, taking only his wife and children. General Kedarnar Singh expressed his willingness to furnish the Durbar with the document asked for, and stated that he was willing to return with General Khudga Shamshere to the Durbar, but that as his brother Dhojnar Singh was not present, he asked for

time to consider the terms. General Ranbir Jang made the same request; this was agreed to by General Khudga Shamshere.

As regards the Jetha Maharani, also a refugee in the Residency lines. I remarked that a letter had been read to her in my presence the day before from the Durbar, in which the following expression was used: "You, being one of the great Maharanis of Nepal: abandoning shame fled to the British Residency." That I had heard this expression with much displeasure and regret, as it implied that some disgrace necessarily attached itself to the lady in consequence of her having thrown herself on British protection, that as she had been treated with the greatest possible respect, and that as the greatest possible care had been taken to ensure her strict privacy, and to avoid her caste rules being in any way violated, the imputation was unfounded, and that I must request that it be immediately withdrawn. Khudga Shamshere stated that the view taken of the sentence referred to was a mistaken one, that what was meant was that it was a disgrace on her part to flee anywhere without real cause that he was sure every respect had been paid to her in the Residency, that no blame would be imputed to her for having gone there, and that the Durbar would be ready to apologize for the expression having been used.

I then said that I hoped the Durbar would give the Residency a written statement to the effect that the lady, after leaving the Residency, would still be treated as became her rank, and in no way disgraced. Khudga Shamshere replied that the Maharani had been one of their most active enemies, and had conspired against the Maharaj-adhi-raj, consequently, that she could not expect to be restored to any power in the State, but that her honour would not be interfered with in any way, and that her social position would be the same as before. A place would be appointed for her to live in, and a sum allotted for her to live on. A copy of the terms offered her should be given to the Residency. He also stated that the present revolution was entirely the result of the machinations of the Jetha

Maharani, and the Bari Maharani of Sir Runodeep Singh, to restore Jaggat Jang to power.

A question was asked with regard to the followers of the refugee Sirdars who had taken refuge in the Residency limits. Khudga Shamshare replied that their lives would be spared, but that they would be dismissed from service and sent away out of this part of Nepal to their homes. It was agreed that if the three generals were willing on consideration to draw up the agreement required, that copies should be sent to the Durbar on the following morning, and that should they, during the day, wish to return to the Durbar, a carriage should be sent to convey them to their homes, with a guard to protect them from violence; not to show that they were prisoners.

Padam Jang, after signing his agreement, left with Khudga Shamshre. The matter now stood thus. Two of the remaining refugees were willing to accept the Durbar's terms, and would probably leave in a day or two; they hesitated, however, to leave the Jetha Maharani, who by the way was neither old nor ill favoured. She declares that she would poison herself without further ado, should she be given over to the Durbar. Dhojnar Singh was unwilling to leave the country without his mother by adoption, the Bari Maharani. The Durbar accused these two ladies of being the cause of all the mischief, and are, I heard, treating the old one very harshly. They propose to send her up to some quiet place near the snows with two maid-servants and a guard of soldiers, and will not at present hear of her going to British India with Dhojnar. His argument was that his mother by adoption had sworn to become Sati, and was now only prevented by force: under these circumstances it would be impossible in Nepal, against religion and custom, for her to live as one of his family, and that when exiled to their Bhutia Village, he would probably be unable to prevent her unpleasant intention. Whereas in British territory the circumstances were different, and all would be well. The old woman had been a patient of mine, and I did not think she would live very long.

Six or eight hundred soldiers in scattered parties could be seen surrounding the Residency at a respectable distance, in order to prevent any of the generals, and others who had escaped, from making their way in. Those already there worried me more than the Durbar ; it was impossible to keep them to any point under discussion ; they changed their minds a dozen times during the day, and bored me to death with long yarns of the most irrelevant nature.

On the 24th liberal bakshish was distributed to all the troops in Kathmandu, and it was said that they looted some traders' warehouses in the city. On the 25th a parade was held, Bir Shamshere took the M.D.R. to it, a proclamation was made, and twenty-one guns fired.

On the 26th I was very busy writing, and getting declarations out of the refugees, including the Maharani. I sent the papers to the Durbar by the orderly officer in the afternoon, and heard from the Resident that he was on his way up.

On the 27th I had a visit from Balban Singh in the afternoon, making certain objections to some words of the notes, which I corrected, as they were of slight importance. Some alterations in the refugees' agreements were also demanded.

On the 28th Colonel Berkeley, the Resident, arrived from Segowli, and saw the refugee Sirdars at the Residency. They all wept, and some even kneeled to him ; it was not an edifying spectacle.

On the afternoon of the following day, we both went to visit the Jetha Maharani, and there was another tearful scene. On the 30th Kancha Maya and Chidibidi Maya drove to the Residency and had a long interview with their brother. Ranbir Jang Colonel Berkely and I were present at it. They succeeded in getting a promise from him to give himself up to the Durbar in two days' time.

On December 1st Padam Jang was brought to take leave of us, having been allowed to leave the country and settle

in British India with his family and portable property, one thousand two hundred coolie loads. The Shamsheres had extorted a confession of guilt from him. This, however, could not have worried Padam Jang much, so long as he saved his skin and property. On the 2nd Ranbir Jang gave himself up to the Durbar, and left the Residency in a very apprehensive state of mind.

News arrived of Amar Jang's capture not far from the frontier ; very bad luck for him. I went for a ride that day as far as Patan. Everything seemed quiet.

On the 5th I had a very long conversation with Kedarnar Singh, who was suffering from an attack of dysentery. He was affected almost to tears when he spoke of the late Maharaja, for whom he evidently had a very genuine regard, and gave me some details of his career.

Sir Runodeep Singh was born on 15 Baisakh dudi, 1881 (A.D. 1824). He was the sixth son of Kaji Balnar Singh ; became a captain in the army at the age of twenty-one ; in the Kot massacre killed Geopershad Sah Chauntria ; was concerned in the capture of the ex-King Rajendra Bikram at Alu ; in the war with Thibet was the General-in-Charge of Ordnance and Commissariat ; in the Mutiny was Second-in Command of the Nepal army ; became Commander-in-Chief in S. 1920 (A.D. 1863), and on the death of Jang Bahadur on 12 Phagun Sudhi S. 1933 (A.D. 1876), Prime Minister and Maharaja of Khaski and Lamjung with the Chinese title of Thonglin Pima-ko-Kang-Syang. He carried out many reforms in the civil administration of the country ; introduced a system of accounts in the Revenue Department, improved the laws, insisted on justice for the poor, and protected Brahmans, carrying out Jang Bahadur's intention by restoring to them lands which had been confiscated by Ran Bahadur.

By this time further details of the conspiracy had come to light, and showed how skilfully the Shamsheres had prepared their plans to strike at the opportune moment. As already

stated, it had been arranged that a contingent of Nepales troops should attend the Delhi Camp of Exercise ; the selection of them was entrusted to Bir Shamshere, and he chose four regiments—Bajr Bahadur, Kali Baksh, Purana Gorakh and Kali Bahadur, with the Moidal Dal Bettery, all of which he had carefully cultivated, and filled with his own adherents; he knew that to a man they were devoted to his interests. This force had been ordered to assemble in readiness to march to the plains on the evening of November 22nd, and ten rounds of ball ammunition were served out to each man. Immediately after the murder of Sir Runodeep Singh at Narain Hitti, the Shamsheres at full speed carried off the little Maharaj-adhi-raj and his mother to Bagh, the residence of the Princess Kancha Maya, and left them there, strongly guarded. The conspirators then proceeded to the parade ground, and Bir Shamshere addressed his four regiments, already fallen in, told them that the Maharaja had been murdered by Ranbir Jang and that he himself had become Prime Minister. Partis of trustworthy men were quickly told off to dispose of the Sirdars of the opposite side, One of the brothers with the Shamshere body-guard, and a company, went off to Manora, and shot Jaggat Jang and his son. The former was asleep, and the door of his room was broken open ; the son, hearing the noise, came out and was also shot. Another brother and two companies went to Thapathali ; Ranbir Jang and Padam Jang just escaped in time ; Youdh Pertap Jang and some of his followers were shot in the road. The younger sons of Jang Bahadur were captured and carried off.

As soon as these arrangements had been completed, the assembly was sounded for the remainder of the Kathmandu garrison to come together ; this consisted of the Devi Dutt, Sri Nath, Nya Gorakh Singh Nath, Nur Singh Dul, Bhairemeh, Limbu and Jangi regiments. Their attitude was doubtful, but being without ammunition they could do nothing. Three days later, the revolution being then 'fail accompli', and promises of largely increased pay having been made, they were also trusted with ball cartridges. It was generally believe for two days that the Minister had been killed by Ranbir Jang. There could be

no doubt about the Queen Mother and her sister, Kancha Maya, having been accomplices in the conspiracy. Kedarnar Singh compared them to Lady Macbeth, the Jetha Maharani to Cleopatra, and Khudga Shamshere to Brutus. He hoped that his enemy, Kancha Maya, the Bagh Princess, who certainly looked capable of any crime, might, like Lady Macbeth, see blood, etc. ! We heard that on the afternoon preceding the outbreak, the Queen Mother returned from an expedition to Pashpati, where she had gone to perform puja to Kali, in order to ensure success in an enterprises she was about to undertake. In a furious rage because no generals had accompanied her, she complained to the Maharaja, who was very angry, fined the whole lot ten rupees each, and shut them up in his guard-room until the money was forthcoming. I also heard that the old man used sometimes to fine the Bari Maharani twenty rupees when offended with her, and order the messenger to bring back the money in his hand.

During this conversation, and on other occasions, we talked about the Mutiny, and Kedarnar Singh assured me that the Nana did die of malaria in the Terai ; he himself was there at the time, and close to the rebels' camp.

Ranbir Jang was brought to take leave of us on the 5th. He was to start on the following day for the plains with his family and some of his property. He had made a solemn vow not to intrigue against the Shamsheres, a vow which he had not the least intention of keeping, as subsequent events showed.

On the thirteenth day after Sir Runodeep Singh's death, Bir Shamshere went to Pashpathi, escorted by two regiments, to do puja in accordance with the prescribed ceremonies of mourning ; all of which were conscientiously carried out by him and his brothers.

December 9th was a day of great activity on the part of the new Durbar. The Maharaja-adhi-raj was brought from Bagh, where he had been kept since the night of November 22nd, to the Hanuman Dhoka. A Durbar was held, at which

Bir Shamshere and Khudga Shamshere were formally invested with their titles and killats ; Bir Shamshere afterward paraded through the city on an elephant.

The new Minister being naturally most anxious to propitiate the Government of India, large numbers of recruits were sent in daily, and the greater part of my time was occupied in examining them and rejecting a majority.

I had also a fair amount of work still to do in ticketing, cataloguing and packing articles for the exhibition, On the 11th Kedarnar Singh, who had left our protection on the 7th, came, or rather was brought, to take leave of us prior to his departure for British India. Amar Jang was brought in on the 7th in chains, and his brother, Popenhra Jang, was sent off to Gandak on the same day.

Another event of the 11th was the arrival of a telegram from the Viceroy, directing the Durbar to allow the Jetha Maharani to proceed to British India ; on receipt of which communication they caved in at once. Nothing then remained but to arrange the order of her going. Dhojnar Singh had remained in the Residency in attendanee on Her Highness. The lady, though very charming and friendly to me, was a little difficult, insisting on various conditions which the Durbar was unwilling to concede. On the 14th a deputation consisting of the Gurujee, old Ran Singh, a Purohit, Balban Singh and the orderly officer waited upon her and endeavoured to bring her to what they considered reason, without the slightest effect. Colonel Berkeley and I were present at the interview ; the attitude taken by the deputation brought on them a "telling off" from the Resident.

On the following day the Durbar gave in about the Bari Maharani of Sir Runodeep Singh ; she was to be allowed to accompany Dhojnar Singh to British India. The result of the negotiations, therefore, was that the refugees obtained all that they had asked for.

On the 19th there was a new sensation ; Prince Narindra Bikram Sah, uncle of the Maharaj-adi-raj who had at one time been an exile in British India, and under surveillance since his return to Nepal, made, his way to the Residency and demanded protection which he did not in the least require. This was almost the last straw for the Resident, who was greatly annoyed ; he could do nothing with the fugitive who persisted in declaring his life to be in danger, and in demanding to be sent to British India, where he was, on the last occasion of his stay there, great nuisance from his habits of debauchery and general misbehaviour. However, on the following day I took him in hand, and succeeded in convincing him that his wisest course would be to say sorry and go back to his home. Khudga Shamshere came in the evening and took him away in a dog-cart. He is a person of no importance whatever.

The Jetha Maharani was resolute in refusing to put herself into the hands of the Durbar, or to be treated by them in any way as a prisoner ; she demanded to be permitted to go direct from the Residency to Segowli, and to travel in state as she always had done, with a general in attendance, and a guard of honour. Eventually she got her way ; she started from the Residency in great style in an open landau with her ketis and a general on the box, on December 23rd. It was a business seeing the party off. At the same time Dhojnar Singh left the Residency for his house to settle his affairs. So we were at last rid of the lot.

Two days afterwards Dhojnar was brought to take leave of us, and left for the plains with his family and the old Bari Maharani. We heard of the Jetha Maharani's departure from Chitlong, and also of Jeet Jang's family, the Durbar having adopted our suggestion to send them down to him.

On the 24th Colonel Berkeley inspected on our parade grounds two hundred recruits I had passed for the new second battalions of our Gorkha regiments, after having examined twice or three times that number sent by the Durbar. This was my principal occupation at that time ; it continued daily for several months.

On January 27th I was given leave to go to Calcutta afor a few days ; left Kathmandu at three a.m. and reached Hurdeah at six p.m., having been delayed several times on the way. At Calcutta I found the Jetha and Bari Maharanis, and the other refugees except Padam Jang, who had gone to settle at Allahabad ; there was little sympathy between him and the rest of the Jang and Nar families. On February 1st I took the Jetha Maharani, escorted by Kedarnar Singh, Ranbir Jang and two ketis, got up in all their finery, to visit Lady Dufferin, and interpreted for them. Her Excellency was exceedingly kind. The Jetha, after having solemnly promised that she would not present any written petition, of course, did so ; Lady Dufferin after some hesitation took the document, asking me to tell the Maharani that she must not expect that it would be even considered.

I spent a good deal of time with Dr. Watt during my stay at Calcutta over exhibition work. The Maharani lent me two ketis and two Mookeas to pose as models for figures in clay to be placed in the Nepal Court.

At this time Coleman Macaulay was planning a mission to Thibet to improve commercial relations with that country, and to establish direct trade with Lhassa through Darjeeling. The Nepal Durbar, though professing to approve of the scheme, without doubt intrigued secretly with the Thibetans against it. I was most anxious to go with the mission, but the Thibetans refused to receive it, and made preparations to resist its progress by force. The matter was therefore dropped for the time.

I never saw the Maharanis or other refugees again, except Ranbir Jang once.

On the 11th I was back in Nepal examining recruits, and swore in a hundred and forty.

On the 19th the Resident and I attended a Durbar at the Hanuman Dhoka Palace, the first since the revolution. It was strange to miss the old Maharaja and so many of those we had been accustomed to meet there. On the 22nd there was another

Durbar at Narain Hitti. Normal relations are now formally re-established between the Residency and the Durbar.

On February 26th I was sent for to see the Queen Mother who was suffering from severe neuralgia. I attended her off and on for more than a month ; she completely recovered. Chidibidi Maya and Kancha Maya were usually in attendance, also, of course, a general, most often Damber Shamshere.

On March 30th Colonel Berkeley, who had been appointed Resident at Baroda, left for the plains, and I was again temporarily incharge of the Residency.

On April 2nd a conspiracy against the party in power was discovered, and twenty-four suspected persons were seized and imprisoned. A report came in next day that seven were on their way to execution. I wrote a strong letter to Bir Shamshere advising him against undue severity. He replied, declaring that only two had been put to death, but it was fairly certain that others had been taken to Gorkha and Palpa and beheaded there. On the 7th Major Wilson arrived and took charge.

On the 12th Colonel Bartleman arrived for the annual inspection of the escort, bringing with him Captain Short as his orderly officer. They stayed for nearly a fortnight and saw the places of greatest interest in the valley. While they were with us, the marriage of the Maharaj-adhi-raj was celebrated with great magnificence. We took part on elephants in the two processions of nobles with their retainers and servants, slave girls and troops—one on the 20th from Narain Hitti to Thapathali, and the other on the 21st from Thapathali to Narain Hitti. Starting at eight p.m., it took three hours to get from one palace to another at a foot's pace with frequent halts. On the second day a review of 20,000 troops was held with a *feu de joie*, independent firing, and artillery salutes lasting an hour. Another on the 22nd with fireworks *ad libilum*. I reproduce an account of the affair which I wrote for the *Pioneer* at the time,

“The marriage of His Highness the Maharaj-adhi-raj of Nepal, which has been a subject of considerable consideration for the last two years, has at last been celebrated with great eclat.

“For reasons into which it is not necessary to enter, some difficulty has been experienced in obtaining a suitable bride, or rather brides, for the custom of the country demands that youthful royalty should be united to two consorts at the same time. The usual course followed is that one should be a daughter of a Hill Raja, and the other chosen from some Rajput family in the plains. In the present instance, however, both the future Maharanis belong to Hindustan, one coming Sukhet, and the other from some district in the Punjab.

“The brides-elect, with their fathers, arrived a few days before the ceremony, and were installed at Thapathali, at present the residence of the Commander-in-Chief, and some of his brothers. Other guests from the plains, who were but few in number, were at the same time welcomed and accommodated. All the troops in the country were summoned to the capital, and poured into Kathmandu from all sides, until, including militia, there were probably nearly thirty thousand assembled to do honour to the great occasion. The tributary Rajas of the Chaubisia and Baisia, or their representatives, were also wedding guests. On April 18th all work was suspended in the public offices, and the preliminary ceremony of ‘Syaie Pata’ took place in the early morning. This is the formal intimation, of the auspicious moment fixed upon by the astrologers for the marriage, to the bride’s family ; and consisted of a procession composed of Sirdars, officials, and ketis, or slave girls, bearing presents in the shape of clothes and dainty dishes, from the bridegroom to the brides, and as little happens in Nepal without a salute, this procession was consequently honoured by twenty-one guns—a commencement of the reckless expenditure of gunpowder which was to follow during the next few days. The 19th was occupied by preparations. The route of the procession from the King’s Palace at Narain Hitti to Thapathali, a distance of some two miles, was lined on both sides by a triple

row of bamboos, carrying chiraghs at short intervals, and supported by stout posts surmounted by gaily coloured flags and streamers and hung with Chinese lanterns. Triumphant arches were erected at all the principal points along the road, some of which bore illuminated mottoes and devices such as 'welcome,' the royal crown, coat of arms, etc.. the humble but effective chiragh being arranged over all, wherever room could be found for it.

“On the 20th the actual festivities commenced by the procession of the bridegroom from his own house to that of the brides. It was headed by the troops who began to move off about three o'clock in the afternoon from Narain Hitti ; the whole army took part in the function, and four or five hours elapsed before the last of them had left the starting-place. Dusk had been fixed upon as the auspicious time for the Maharaj-adhi-raj to cross the threshold, that peaceful and happy hour so enjoyed by the pious Hindu, when the labours of the day are over, the heat of the sun is succeeded by the coolness of evening, and the rejoicing cowherds and cowherdresses milk their cows, warbling ditties in praise of the lotus eyed Krishna. Between seven and eight o'clock illuminations and torches were lit up, and the procession proper began to be marshalled in the large square in front of the palace ; as soon as the carefully-timed moment arrived, the young King, who is a particularly handsome boy, richly dressed in the robes of a Rajput Chieftain, emerged from the gate of the palace and took his seat in a silver palki, handsomely chased and ornamented. His appearance was the signal for royal salutes, independent firing vigorously sustained, bursts of fireworks, ascent of fire balloons, redoubled tom-toming and piping, and every demonstration of the wildest joy. The part of the procession in front of the palki now began slowly to move off, and the remainder, which had until now filled the square, an apparently hopelessly confused crowd of caparisoned elephants, curveting horses, glistening bayonets and energetic musicians, were gradually brought into their proper positions in the line.

“The procession was a brave and interesting show. After the last of the bulk of the army, which had filled the line of way for several hours, came some eccentricity in the shape of artificial animals on wheels, elephants, camels, and other fearsome looking beasts ; then cars bearing images of deities such as Mahadeo and his consorts ; and next, a rude representation of a railway train on the engine of which, in the place usually occupied by the driver, was somewhat incongruously perched Ganesh. This part of the display finished with cars on which were erected, very transparently, artificial gardens of fruit trees and flowers. Next came assabardars, bhalabardars, Newar musicians in full song and melody, colours, the elephant battery, cavalry, and detachments of infantry taken from different regiments for independent firing, a part of their duty which they fulfilled with zeal. Then came a long line of elephants, carrying Rajas, Gurus, Zamindars and other celebrities, among them in costly raiment being Brijis Kadr, son of the late Begum of Oudh, who lives at Kathmandu, a pensioner in a very small way of the Nepal Durbar. The elephants were followed by singers, and then by the civil officers of Government on foot, Nizamti, Khurdars, Mukhyas, Naib Mukhyas, school masters, Pundits, etc., all dressed uniformly in costumers carefully prescribed, and varying in texture and richness according to the rank of the wearers. Next, more elephants, bands of music, assa and choubardars, chobdars and chuprassies. Then came some important functionaries, the Bhar Theki, carries of such symbolic and propitious elements as curds, plantains, sugar-cane, and fish, the last enclosed in gilt cases shaped to represent the real article. After the Bhar Theki and preceding the palki of the Maharaj-adhi-raj, walked in pairs a dazzling array of four hundred ketis or slave girls, in the midst of whom was borne the sacred kalas, a brass vessel filled with holy water and covered with flowers and decorations. The nominal bearer of the kalas, was the senior female member of the royal household, who walked in front, holding broad gold embroidered streamers attached to the kalas, while a man behind her actually carried the sacred vessel and held it aloft above the head of the privileged keti. The position of the kalas bearer is one of great honour, for as long as the wedding lasts

she eats before even those of the most exalted rank, and shares the wedding chamber of the happy trio. The lady who filled the office on this occasion seemed to feel to the full the dignity of her position ; she was dressed from head to foot in cloth of gold, and marched along with proud and stately gait at the head of her attendants. The ketis, or, to give them their more euphonic title, the 'maids of honour,' were recruited from the households of different Sirdars, each detachment uniformly and handsomely dressed in shades of mauve, pink, maize, blue, white, or sea green, and wearing garlands of flowers twined in their raven locks. The Nepalese lady's costume is more adapted for sitting than walking, and the damsels appeared to have some difficulty in disposing of their voluminous skirts of billowy muslin. Notwithstanding this little inconvenience, they seemed more than satisfied with their personal appearance, and conscious of being the admired of all beholders. After the Maharaj-adhi-raj came two empty palkis intended to bring back the juvenile brides. A commanding general was in attendance on His Highness, whose palki was closely surrounded by the bodyguard and a detachment of the rifle regiment. Next followed more assa and choubardars, more detachments of the rifle regiment with their band, the escort of the Resident and the mounted bodyguard of the Minister, preceding the Resident and the Minister who occupied the same howdah, and were followed by an elephant carrying two or three British officers who were guests at the Residency. The remainder of the procession consisted of a long line of elephants for the accommodation of members of the Royal Family, the Raj Gurn, and other Gurus and personages, interrupted by guards and detachments of infantry ; towards the end were carried sundry huge chests, containing dresses and jewellery for the brides, carefully guarded ; and the whole was closed by the mule battery and the Ganesh Dul Regiment.

“This long procession moved but slowly, and the bridegroom's palki was upwards of three hours on the road between the two houses. The police were reinforced by two or three regiments of soldiers, and the most perfect order was maintained. Both sides of the illuminated way were packed with

crowds of Newar women and children, who filled the windows, steps of the temples and other points of advantage. The male population was not strongly represented, and was kept by the police at a distance from the route. Guards of honour stationed at intervals fired volleys as the kalas reached them, and fireworks were loosed off on all sides as the palki passed. While the procession wound along one side of the big parade ground, a great display of rockets, Catherine wheels, etc., was kept up on the opposite edge of the ground, the intervening distance adding to the brilliant effect. Whole regiments of Newar musicians were posted here and there, and their drums, cymbals, trumpets and pipes combined to produce a deafening din. At one part of the road where the procession passed through an avenue of Cape lilacs, the scene was particularly imposing, for the road was but partially lighted by illuminations and torches, and the play of light and shade on the long slowly moving line of elephants and troops stretching as far as one could see in front and behind, produced a most striking effect.

There was here for a time, a merciful cessation of the discord of native music, and for a few minutes the only sound was the chorus of the girls singing in front of the palki. A regimental band, however, soon broke the romantic charm of the moment with such everyday airs as that of the 'Old and Young Obadiahs', and the lady suspected of having 'Gone to be a Mormonite,' and one soon again emerged into the blaze of fireworks and the din of tom-toms. Thapathali was at last reached, to the great relief of all assisting in the processions, as midnight was fast approaching. The advanced guards and elephants passed right through the square in front of the Commander-in-Chief's house without disorder, and found their way out through some of the roads and passages winding through the extensive pile of buildings of which Thapathali is composed. The rearguard was halted and the bridegroom's palki advancing to the centre of the square was joined by the kalas and surrounded by a hollow square formed by the four or five hundred maids of honour who had preceded it; these were again surrounded at an interval of ten or twenty yards by a

line of soldiers, and spectators privileged to enter, filled every corner of the square. When all were in position, a second kalas on the part of the brides was brought out from the house, and, accompanied by its attendants, was carried into the circle; then an interchange of offerings between the two sacred vessels was made while some short religious ceremonies were carried on by the Raj Guru and his assistants. The brides' kalas was next carried in procession three times round the group formed by the kctis who sang during its progress; after the third circuit all the actors in this part of the ceremony fled under the porch and disappeared into the building; a salute of a hundred and one guns celebrating the moment when the young King met his brides for the first time. The spectacle of the proceedings in the square, as seen from an upper story of Thapathali, was interesting in the extreme; the grouping and movements of those who took part in them were artistic and effective, and the waving torch-light lent picturesqueness to the scene. The enterprising managers of some of our theatres, so much given to spectacular display, might have gathered many a hint of opera or pantomime, had they been present.

“The further ceremonies carried on inside the house were invisible to profane eyes, and, except a selected few, the assemblage broke up and the troops marched off to their camping-grounds. The actual ceremony was fixed for daybreak, and at early dawn salutes of twenty-one guns announced the different stages reached. All the troops that could be spared from other duties were drawn up in a hollow square, a double row of columns facing outwards. Along the sides of the Tundi Khel parade ground—probably some 20,000 men were on the ground—and at about eight o'clock, the conclusion of the ceremony having been signalled, a *feu de joie* was fired by them, followed by independent firing lasting an hour. This, with the assistance of artillery, made a very respectable demonstration, and if noise and smoke could ensure the newly married young people happiness, they ought to enjoy a large share.

“On the evening of the 21st the procession returned to Narain Hitti, in much the same order, the two palkis following

that of the Maharaj-adhi-raj being this time occupied by the child-brides, and the place of the Minister taken by the Commander-in-Chief. When the Durbar was reached the bands played the Nepalese hymn of victory (a somewhat monotonous and lugubrious composition), with an accompaniment of more salutes, more fireworks, and fire balloons, more independent firing and more tom-toming. Joy was supposed to have reached its climax. A similar scene to the one of the preceding night was enacted in the square of the palace, and as the space was larger, the spectacle was even more imposing. The young King was greeted by his relations and by the Minister, who entered the circle with his retinue, the kalas was worshipped and some of its holy water sprinkled over the brides and bridegroom, after which it was again carried three times round the assembly, the kalas bearer deporting herself more proudly than ever, and the show, as far as outsiders were concerned, was over for the night.

“On the following afternoon a grand review was held on the parade ground, all the troops marching past their youthful sovereign, who seemed pretty well tired out by all he had gone through, and uncommonly glad when a royal salute terminated the proceedings. At dusk another display of fireworks came off on the banks of the Rani Pokhri, a large tank near the city, which was prettily illuminated. Although the Crystal Palace and Mr. Brock were scarcely rivalled, still the crowds of spectators seemed suitably impressed and gratified. The next day the militia and mofussil regiments began to disperse to their respective stations, and Kathmandu soon resumed its ordinary appearance and equanimity. None of his subjects are, however, likely to forget that His Highness the Maharaj-adhi-raj is now a married potentate.”

On May 13th Wilson and I started on an expedition, taking tents with us, to Nyakot and the hills on the north-west and west of the valley. We left the Residency at four p.m. and reached Kukani at seven; the night was very cold. On the following day we started from Kukani at nine a.m. for Kaulia, where we breakfasted and afterwards explored the whole of the

hill We got back to Kukani at six p.m. The next morning we ascended the hill between Kukani and Sheopuri, breakfasted on the top and returned to Kukani in the evening.

On the 17th we left Kukani for Nyakot at seven-thirty a.m., reached Chitrali Powah at seven-forty, and Tadi Powah at eleven-twenty, where we breakfasted in the powah, and went up to Nyakot in the afternoon. Wilson, who was very keen on such surveying as he found possible, and is anxious to correct the positions of the hills and other points as marked on the maps that then existed, spent hours in taking angles, a proceeding regarded with much suspicion by the guard of Nepalese soldiers who accompanied us. We returned from camp at Chitrali Powah in the evening. There was a heavy thunderstorm during the night, and the tents were thoroughly soaked; this delayed our start in the morning, and we did not leave camp until nine a.m. We then followed along a very troublesome track, round ravines to Makaichor, where we breakfasted, and then continued down the bed of the river until we hit the "New" or "Military" road, ascended it for some distance and camped. It was a first rate road with an easy gradient, we were able to ride ponies the whole way along it, reaching the top in two hours; the following morning we rode leisurely down to the Residency in another two hours.

On June 18th we started on a second expedition in the direction of Mahadeo Pokhri, spent the first night at Bhatgaon and camped for the succeeding five at Nagarkot. It rained in torrents most of the time; I did not greatly enjoy the situation, but Wilson took a lot of angles and was much pleased.

On July 2nd we again went to Kukani in pursuit of angles, and stayed there five days in the Resident's house. It was by this time very hot and steamy, and the ascent on foot was rather trying.

On the 10th another conspiracy was discovered. About twenty men were seized, among them two colonels, also several women; they were badly mal-treated, but we did not hear of any executions this time.

On July 13th Mr. Girdlestone returned from his officiating appointment at Mysore and proceeded to the over charge from Wilson. It was the first time that delivery and taking over charge, since the establishment of the Residency in 1816, had occurred at the capital. All previous transfers had taken place at Segowli or in camp elsewhere. There were for a time two "Kings of Brentford," and the Durbar was in doubt about the etiquette to be observed, until the procedure following in the case of an arriving and a departing Viceroy of India was remembered, and it was decreed that equal honours were to be paid to both Girdlestone and Wilson, until the latter had passed the Nepal frontier.

Girdlestone had been Resident in Nepal for sixteen years, and as the result of his isolated existence in a position of some authority, had become exceedingly self-centred. He had also conceived a very much higher estimate of the importance of the Resident at the Court of Nepal than that held by the Government of India, and the world at large. Nothing so exciting as the recent revolution had occurred during the whole of his tenure of office, and although most generous in his appreciation of my conduct during the crisis, he could not quite conceal his regret that he had not been on the spot to deal with it. He had been a great personal friend of Jang Bahadur's, and cordially disliked the Shamshere family, who in return detested him thoroughly. He was constantly on the look out for slights and signs of hostility; they on the other hand suspected him of strong sympathy with the exiled party, and wishes for their reinstatement. Consequently relations between Residency and Durbar became strained, and at last a deadlock in the recruiting arrangements arrived. Girdlestone at short intervals wrote long despatches to the Government of India, and was mortified at the insufficient notice, in his opinion, that was taken of them. Early in September, to my intense delight, he decided to send me on a "Mission" to Simla to verbally represent his views. Comprehensive and lengthy instructions were handed to me in writing - my own writing, as I had to copy them and leave behind the valuable original document—in addition to so much instruction by word of mouth, that I

began to feel like a plenipotentiary empowered to arrange a treaty with some foreign power.

The Monsoon was at its height, and the road very difficult in places; it was, moreover, necessary to get through the Terai in one day, the danger of malaria in its worst form commenced with nightfall. I left the Residency at seven-fifteen on September 10th and reached Thankote at eight-thirty; even this portion of the way, supposed to be a driving road, had been much cut up by the rain, and the going was bad. The climb over Chandra-giri was difficult and took me two hours, coming down the pass was particularly nasty work, slippery, and in places running water to wade; rain was falling heavily. The Nepalese guard at Chitlong actually tried to stop me—me, the Plenipotentiary! It took until one-thirty p.m. to reach Thambakhana; the river Markhu had to be crossed seven or eight times, the water being up to the pony's girths and running strong. I reached Sesaghari at two-forty-five p.m. very tired and wet to the skin, stayed there for the night suffering from bad toothache which prevented me from sleeping, left at eight-forty-five a.m., and reached Bimpedi, the foot of the pass, at nine-thirty, with boots split to pieces and feet cut by the wet leather. The road was very bad in places to Bainsadwar, where I crossed the Samra by a high rope bridge; on to Karrah twelve-fifteen p.m. and Bechiakoh at three-fifteen. The road was fearful, the river was in flood and had to be crossed more than twenty times. I got to Semrabasa at four-fifteen and Persowni at seven, so tired that I lay at full length in the mud while the fresh pony was being brought out and saddled, finally arrived at Hurduah at ten p.m. exhausted and drenched. It had been a hard day.

The heat of the plains was trying after the hills, and the journey to Simla from Segowli long and tedious. At that time there was no railway beyond Umballa, and from thence onwards the travelling was by palkigharry and tonga. I reached Simla on the afternoon of the 16th, reported my arrival at the Foreign Office on the following morning, and had an hour's talk with Mortimer Durand, the Foreign Secretary, who began

to appreciate the difficulties in the Nepal situation, seemed perplexed, and not at all certain what should be done. It was a question as to how much pressure should be put on the Durbar in order to bring it to reason about facilities for recruiting. I remained at Simla until October 22nd, quite content to be there; it was a most enjoyable time. The Lockhart mission had just returned from their adventurous travels in Chitral, Hunza and Kafiristan. Barrow, Woodthorpe and Giles, I.M.S., the other three members, were all there, so also was Ney Elias, the Central Asia explorer, and some members of the Afghan Boundary Commission who had recently returned, among them Havelock Charles, I.M.S. It was most interesting to hear the experiences of all these men, and I spent many hours listening to them. Ney Elias particularly won my admiration, and I contracted a strong friendship with him, which lasted until his untimely death a few years later. It was a very great pleasure, too, to meet my old friend Edmund Barrow again, and I had many long talks with him; the Lockhart mission had some hairbreadth escapes in Hunza Nagar and Kafiristan.

I was sent for by Lord Roberts, then Commander-in-Chief, and had a long interview with him; he was of course deeply interested in the recruiting question, and asked for all the information I could give him. I also saw General Chesney, the military Member of Council, who wanted to know all about it, and was rather shocked to hear the amount of money that had already been spent at Kathmandu in bounties and rationing. Mackenzie Wallace, the Viceroy's Private Secretary, was another who talked with me for a long time one day about Nepal affairs.

On the 28th at a ball at Barnes Court, the official residence of the Lieutenant-Governor of the Punjab, I met Durand, who told me that Girdlestone had tried to start a scare by telegraphing frantically in cipher, that there was danger of an attack on the Residency, and that he himself was in danger of assassination. Durand asked me if I thought there was anything in it, and I could only say that in my opinion there could

not be the slightest foundation for such alarms. On the following day I chased the Foreign Secretary from place to place; he was playing cricket, and I did not catch him until the evening, when I asked if I should return at once to Nepal, and was told that it was not considered necessary, and that I was wanted at Simla for the present. I telegraphed to Girdlestone accordingly, and the scare passed off.

On October 1st I had an interview with the Viceroy, Lord Dufferin. His Excellency was very gracious, but did not say much about politics. On the evening of the same day I was a guest at one of his periodical little dinners of eight, to which only men who had something worth hearing to say, while His Excellency listened, were invited. The others were, Sir Theodore Hope, Colonel Tanner, the celebrated Surveyor, Woodthorpe, Ney Elias, Tupper, a rising Punjab civilian, and Dalbiac, a sporting gunner; no one else was present. During dinner Lord Dufferin accused me of trying to persuade him to annex Nepal, but that he was too busy with Burma. I had not done anything of the sort.

The time at Simla passed very pleasantly; there was plenty of gaiety, dances, dinner parties, picnics, garden parties, theatricals and so on. I know a large number of people, and enjoyed life thoroughly; occasionally I was wanted at the Foreign Office and at other offices. Lord William Beresford, then Viceroy's Military Secretary, was very kind, and saw that I missed none of the Government House entertainments. I dined with him one evening, and a delightfully merry party it was. I was able to give Chevenix Trench, who was to be at Gorakhpur as recruiting officer next season, much useful information. On the 18th I had a long talk with Cunningham at the Foreign Office, and was told that I could go back as soon as I liked, and that the recruiting question was to be left in abeyance for the present. On the 20th Durand saw me and gave me final instructions.

From Simla I went to Dehra Dun, the Headquarters of the 2nd Gorkhas, and was most hospitably received by Colonel

Beecher, commanding the new 2nd battalion, and by Mrs. Beecher. I saw all the men I had recruited at Kathmandu. A very great change had already taken place in their appearance and bearing, and the progress made with training had been marvellous : these tittle men take to soldiering like duck to water. I was entrusted with a large consignment of letters to relations and friends in Nepal, in reply to those I had brought with me.

I got back to Kathmaudu on November 2nd and found the Residency quite safe ; Girdlestone was really very fit for him, considering that he had suffered from indigestion and hypochondria for many years, but he was full to fears of assassination, of which there was not the very smallest danger.

On the 6th I paid a visit to the Maharaja, and got some little concession out of him about exhibition matters and payments, also about delivery of the Dehra letters. He was not in good spirits, and I endeavoured to reassure him generall. His younger brother, Bhim Shamshere, about this time consulted me about his health, and put himself under my treatment ; he had developed phthisis and did not improve. After some weeks it was decided that he should go to Bombay for a change. One day Khudga Shamshere brought him to the Residency to ask the Resident for some letters of introduction. Girdlestone was in one of his most ungracious moods, and refused on the ground that he did not know Bhim Shamshere !

On December 1st some Nepal Bhotiyas were caught at night, breaking open one of the graves in the Residency Cemetery, in search of treasure they imagined to be buried in it ; they drew kukris to resist capture, but were secured by men of the escort and handed over to the Durbar for punishment.

On the 6th I distributed the letters I had brought from Dehra to men of the Nepalese Army who had been collected by the Maharaja, in his presence. It seemed to me that he looked at each recipient with suspicion.

Mrs. Girdlestone arrived from Calcutta on the 15th and Girdlestone, having decided not to camp this cold wheather,

gave me unofficial leave to go off for three weeks, and I made preparations for a record journey to Segowli. I left the Residency at two-fifty a.m. on the 28th, reached Thankote at three-five, Chitlong five, Thambakhana six-thirty, Sesaghari seven-forty-five, Bimpedi eight-fifteen, breakfasted there and left at eight-forty-five, Bainsadwar nine-thirty, Karrah ten-fifteen, Bechiakoh eleven-thirty, Sundabasa twelve-thirty p.m. Tajpur one-thirty. Hurdeeah two-thirty, left two-forty-five and reached Segowli at four-fifteen. Thirteen and a half hours ; it really was a record. I had twelve ponies, but of course went over the two passes, Thankote to Chitlong, and Thambakhana to Bimpedi on foot. The distance is ninety seven miles. The return journey on January 19th and 20th was a particularly disagreeable one, on account of bad weather, rain, hail and bitter cold at Sesaghari and Chandragiri. On this occasion I rode across the high wooden bridge at Thambakhana, an unnecessary and foolish thing to do ; the wood was wet and silppery which increased the danger. Jang Bahadur had done it once ; I suppose that fact inspired me.

Early in February, Khudga Shamshere, who had become insufferably arrogant of late, proposed to visit Calcutta in his capacity of Commander-in-Chief of the Nepal Army, and requested to be officially received there, but the Viceroy declined the honour.

Ranbir Jang, entirely regardless of his solemn engagement, had been for some time engaged in intrigues against the Shamsheres, and as they said "haunted the frontier." On February 23rd he was arrested at Motihari by Worsely, the magistrate, on a charge of levying war against Nepal. It was not quite fair play, for although there could not be much doubt about his intention, he was not raising troops in British territory. He was shortly released, but the Shamsheres were very jubilant.

February 16th was Queen Victoria's Jubilee Day. It was celebrated by a parade of the escort and a *feu de joie* ; there was also a review of Nepalese troops in the afternoon, which the

Resident and I attended. In the evening there was a Durbar at the Residency ; the Minister, Commander-in-Chief and twenty-four others were present. We adjourned to see illuminations and fireworks ; all went off successfully.

Early in March Girdlestone made up his mind to go down and meet the Viceroy at Durbungha, to talk about Nepal affairs. He left for the plains on the 12th, leaving me in charge.

I had for some time been attending, professionally, Dev Shamshere and some of his children. At noon on the 13th I was sent for in a hurry, to go to Thapathali and vaccinate some of the children, as small-pox had appeared there. I also vaccinated some of Khudga Shamshere's family, saw and talked to him. At five p.m. Colonel Lal Singh came up to the Residency to tell me that Khudga Shamshere had been sent off to Doti, and Ran Shamshere appointed Commander in-Chief in his place. I subsequently heard that a conspiracy against Bir Shamshere had been discovered ; Khudga was by far the ablest of the family, but was handicapped by conceit and arrogance, and consequently intensely disliked by the army and people. He had been, over since the revolution, inclined to set himself up against his eldest brother, boasting that his was the master mind that had planned and executed the coup. On the day of his downfall he received an urgent message to the effect that the Maharaja wished to see him at once on a matter of great importance. Suspecting nothing, he ordered a horse and galloped off to Narain Hitti. As soon he had dismounted there he was seized, put in chains, hustled into a palki, surrounded by a strong guard and carried off over the hills to the west. This is the tale as I heard it. Anyhow, he disappeared from Kathmandu that afternoon, never to reappear there. His close adherent, Kesar Singh, was sent off with him. The Bagh Princes, Kancha Maya, was with equal promptitude made a prisoner and sent off in another direction ; the Queen Mother was not deported but was treated with great harshness ; both these ladies were close allies of their cousin Khudga. It was

not generally believed that any conspiracy actually existed ; it is, however, more than probable that one was contemplated. Khudga Shamshere's mortification must have been deepened by the reflection that the brother whom he thought far inferior to himself in State craft, had seen through and foiled him. After a time Khudga escaped from Doti to British India, and may be living there still.

On the following day I went to Thapathali and found Dev Shamshere in great grief, in fact in tears ; he was much attached to Khudga and freely expressed to me his sorrow at what had happened. Girdlestone came back in a great hurry, but everything was over and settled when he arrived. I went with him to interview Bir Shamshere, but that gentleman had his tail up and intimated that it was his business. So it was, and we were really well rid of Khudga.

I had for a very long time been tired of life in this isolated valley ; the monotony and boredom became beyond words to describe. I had visited and revisited many times every spot of interest in it, and the contemplation magnificent scenery all by oneself did not fill life at my age. It had been considered necessary that I should remain at Kathmandu throughout the cold weather instead of accompanying the Resident in his camping tour on the frontier, and for many months at a time I had lived absolutely alone. Girdlestone was a man much older than I was and he had been for many years a recluse by inclination ; we were very good friends, but had scarcely any tastes in common, and often did not meet for days. I had been persecuting my friends at headquarters for a transfer to some other appointment under the Foreign Department, and was to have gone either to Bagdad or the Central India Horse, when my health broke down completely and on April 30th I applied for leave to go to England. We knew that it was hopeless to expect another commissioned officer to relieve me, as the service was undermanned, but Girdlestone very kindly consented to take an assistant surgeon temporarily. I believe we thought I should die on his hands, and indeed it was not improbable. I suffered from intermittent fever, no doubt malarial, but no doctor can satis-

factorily diagnose or treat his own case ; there were also troublesome complications, and very soon I was so weak that I could scarcely stand, and was confined to bed almost entirely for six weeks. About the middle of May I went up to Kukani for a change, improved considerably there, but was still very weak indeed.

On the 18th a special message came from Girdlestone to say that the Commander-in-Chief, Ran Shamshere the drunkard, was dangerously ill and not expected to live. I had to offer to go down and see him and my offer was accepted by the Minister. On the 19th I had myself carried down, but could do nothing for poor Ran Shamshere ; his case was hopeless, and on the 20th he died.

My leave was sanctioned on May 20th but the relieving officer did not arrive until June 7th. On the 8th I paid farewell visits to the Maharaj-adhi-raj and Maharaja, and on the 9th left Nepal for good. A crowd assembled to see me off. Girdlestone had ordered the escort to parade, and I was honoured by a general salute.

By the time I reached Aden I was quite well and strong again.

Appendix

During 1887, attempts were made by the exiled sons of Jang Bahadur to accomplish a counter revolution. Early in June of that year some Sepoys and others bearing proclamations with the seal of Ranbir Jang endeavoured to stir up the inhabitants of the Duncoota district and threatened the treasury. They were quickly suppressed, and four men were handed.

The second affair was on a larger scale : four regiments stationed at Palpa showed signs of disaffection. Colonel Tez Bahadur, who commanded at that place, quickly disarmed those in opposition and captured several important persons without bloodshed ; among them was Dul Bikram Jang, second son of Jeet Jang, the exiled Commander-in-Chief. The captives were sent to Kathmandu in bamboo cages.

In December, 1887, Ranbir Jang crossed the frontier from British India with a few unarmed followers, seized a guardhouse or houses at some of the outposts and secured arms and ammunition.

He was joined by adherents to his cause in Nepal, to the number of, it was said, 2,000, but this number was probably an exaggeration. The small town of Kallia was occupied, but as soon as Durbar troops, despatched from Kathmandu, arrived on the scene, a skirmish resulted in the flight and dispersal of the insurgents. Ranbir Jang disappeared for a time, and soon returned to British India.

Bir Shamshere remained in power until his death after a few hours illness in March, 1901. Dev Shamshere succeeded him as Minister, but in June of the same year was dispossessed and exiled by his brother, Chandra Shamshere. The latter cultivated good relations with the Government of India, was made a G.C.S.I., in 1908 visited England as a guest of the Government, was invested with the G.C.B. by the King and made a Major-General in the British Army and Honorary-Colonel of the 4th Gorkhas.