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THE GATES OF THIBET.

A BIRD'S EYE VIEW

OF

INDEPENDENT SIKKIM,
BRITISH BHOOTAN AND THE DOOARS

AS

A DOORGA POOJAH TRIP.

BY

J. A. H. LOUIS, F.R.G.S.,

BARRISTER-AT-LAW,

MEMBER OF THE BUDDHIST TEXT SOCIETY OF INDIA.

CALCUTTA:

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3-4, PORTUGUESE CHURCH STREET,

1894.

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The Tourists as Red Lamas.

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Tamas—Gala Dress.

THE GATES OF HELL

A BIRD'S EYE VIEW

BY J. W. WATSON

CHAPTER I

The first thing I noticed when I stepped out of the plane was a sense of relief. The air was fresh, the ground was solid, and the world was finally within reach. I had spent the last few hours in the cramped quarters of a commercial jet, and now I was standing on the tarmac, looking out over the vast expanse of the airport.

The terminal building was a massive structure of steel and glass, its windows reflecting the bright sunlight. A line of people was waiting for me, their faces lit up with smiles. I felt a sense of accomplishment, a sense of having reached my destination. I had done it. I had made it.

As I walked through the terminal, I noticed a sign that read "GATES OF HELL". I had never heard of it before, but it seemed familiar. I had a feeling that I had been here before, that I had been part of something big, something important. I had a sense of destiny, a sense of purpose. I was here for a reason. I was here to make a difference.

THE GATES OF THIBET.

A BIRD'S EYE VIEW

OF

BRITISH BHOOTAN & INDEPENDENT SIKKHM.

CHAPTER I.

HIMALAYAN SCENERY.

The Start—Wealth and population of the Himalayas—Darjeeling our Starting point—Macaulay's Lay of Lachen—Jore Bungalow—Himalayan scenery—Tea in the Darjeeling District—The road to Pashok—Rungaroom Valley, forest and farm—The Ticca—Costumes of the peasantry—A Poojah-day in Pashok Village.—

LES GRANDS SOMMETS.

Il^s ne rapportent rien et ne sont pas utiles
Il^s n'ont que leur beauté, je le sais c'est bien peu
Mais moi je les préfère aux champs gras et fertiles
Qui sont si loin du Ciel qu'on y voit jamais Dieu.

TH. GAUTHIER.

Indescribably magnificent, indeed, are the Sikkhim Himalayas, the land of snows, of lovely forests, of warm and fertile valleys, roaring torrents and peaceful lakes; but they have more than the barren beauty attributed to lofty summits by the French poet. There are mines of wealth for dwellers in the plains enfeebled by hard work and summer heat; Eh, and mines of wealth too, unopened as yet or undeveloped

in the rich and fertile soil of the valleys and hill sides, hidden in the flanks of picturesque mountains ; mines of pleasure, in their glorious scenery, mines of knowledge and learning, in the quaint religions and ancient folk-lore of its sparse but very mixed and interesting population of Thibetans or Bhootyas as the Buddhist descendants of Thibetans are called, a race of herculean strength and muscle ; of Hindu Nepalese settlers, enduring and industrious cultivators, who take up and till the flower of the land ; of picturesque, good looking but superstitious and lazy Lepchas, the original inhabitants of the Province,—all merry, peace-loving, honest and hospitable races, making up, with the sprinkling of Marwaree and Mahomedan traders, Christian missionaries of different nationalities, English, French, Scotch, Scandinavians, sitting as it were at the gates of the promised land of Thibet, with a few officials and European merchants and with the English soldiers at Gnatong and the native garrison at Guntok, as varied a collection of men as the most fastidious of comparative ethnologists could desire ; treasures of delight also in the study of its gorgeous flora, of its fauna and of its gloriously glittering insect world. It was to have a glimpse at all these, to inhale the health-restoring, bracing mountain breezes that two weary workers from Calcutta selected Sikkhim as the object of a too short Poojah trip, for a first salaam, as to one of them, a last farewell, as to the other, to the snowy summits of Kinchanjunga, Everest and if possible Chumulharhi itself from the portals of the Jeylap. We wanted to touch at least, if we could not yet explore, that wondrous land of mystery which no white man can enter at present—the land of the Lamas.

The results have so surpassed our dreams of enjoyment, that it would be selfish were we not to tell what we have seen, and raise a desire in others to enjoy what we have enjoyed, to study further the half-hidden treasures which we could only glance or guess at, and to help in the development and progress, in the opening up, I should say, of one of the most favoured provinces in Her Majesty's dominions.

Of the wonderful little steam tramway which takes the traveller up from the plains there have been many descriptions. Every one has heard of the social delights of the Capua of Bengal, of the glorious views of the snows to be had *occasionally* from the pleasure capital of

the Himalayas, of Senchul, and the distant sight of Everest which one may get, if the Clerk of the weather permits. I shall say nothing therefore of Darjeeling, our starting point, or of a very pleasant preliminary pic-nic to Senchul and Tiger Hill, but plunge at once *in medias res* and take the reader with me:

To breathe the air of Sikkhim free,
 To wander by her purling rills ;
 And seek the beauty of her hills,
 The blueness of her sky.

These lines came so naturally and appropriately to the tip of my pen from Colman Macaulay's Lay of Lachen, that I could not help quoting them as a tribute to the memory of one who knew and loved Sikkhim and knew its people well, and who, had he lived and had his way, would, long ere this, have opened the Sikkhim gates of Thibet for friendly, political and commercial intercourse and enterprize to India and to the World.

It was a lovely day when we started from Darjeeling, on good hill ponies, with our little caravan of servants and coolies for luggage and provisions. The snows had been visible in the early morning after several days of almost incessant rain, and all the mechanism of light and shade, of rolling mist, skipping clouds and sunshine was at play, which makes Darjeeling look so beautiful from the Jellapahar road, while a gorgeous rainbow, omen of the perfect weather we were to enjoy in our 18 days ramble, enriched the sky and formed an iridescent archway of varied hues, fitting portal to the fairy land that lay beyond.

A few short gallops soon brought us to Jore Bungalow and the picturesque valley of the Rungaroon, dotted with many coloured patches of cultivation, potatoe fields, market farms, and the tea gardens and planters' bungalows, which of late years have so altered and improved the scenery in the Darjeeling District—all inlaid in the darker foliage of the forest.

Some years ago, as one crept up to Darjeeling before the tramway was constructed and even for a few years after, one would notice, as a striking point of difference between the Alps and the Himalayas, the monotonous grandeur of the latter. The eye missed the coquettish villages and their church steeples, the farm yards, the flocks and their shepherds, the winding paths, the thousand and one features in short

which make of Switzerland and the Tyrol an ever varying series of pretty pictures.

The difference in the latitude, the greater elevation of the snow line, account for much of this, but the paucity of inhabitants and the want of cultivation, for a good deal more. Now the smiling tea-gardens, with their grass-bordered reservoirs, their quaintly perched up coolie lines and factory buildings, with attendant bazaars, have done much to cure this once wild and dull uniformity.

In the Darjeeling hill district alone there are now 85 gardens and the area under tea cultivation exceeds 30,000 acres, yielding tea at an average rate of 240 lbs. per acre. The district has grown not only rich but picturesque in the extreme.

The distance between Darjeeling and Pashok, our first halting place, is about 16 miles, and from Jore Bungalow the road almost continuously descends, with many windings, from an elevation of 7,000 feet above sea level to a little more than 3,000, but, the gradients are well managed, and, so easy is the descent, that it is possible to ride the whole way without taxing the ponies' knees over much. The road now plunged into the cool shades of the Rungaroon forest with its lofty moss-clad trees, its wealth of orchids and pretty undergrowth of ferns. We passed the flocks of the Rungaroon sheep and cattle farm, and, at a sharp turning of the road where the forest was thickest, we caught a glimpse of a red pheasant, but it was a glimpse and nothing more. As we found out afterwards, game in the Himalayan forests carefully avoid the beaten paths of man, however solitary they may look, and it is impossible to get any sport unless one gets at the more secluded spots with time enough at one's disposal to seek and wait for game.

The road was a broad, well-kept one, an ideal road in fact for a good canter, and our syces were soon left a long way behind. Then came the puzzle at one or two cross-roads to know which one to take. A little waiting, however, for a stray way-farer, in spots lovely enough to render all impatience impossible and to rest our ponies, solved the difficulty; the right path was shown to us and we went our way merrily. We met afterwards at Pashok the Forest Officer who had himself noticed the want of one or two sign posts to indicate the way and they will be all there for the benefit of those who follow us.

Coming out again into the open we found ourselves among tea bushes and passed files of gaily clad Nepalese evidently on pleasure bent, for this was one of the great days of the Poojah and their objective was the recreation ground of the factory, where swings, merry-go-rounds and other amusements had been set up by the Manager. It keeps the people near their work, he told us afterwards, and creates a good understanding with the villages around.

A good many of the women wore the Ticca, not a mere dab of red or yellow paint put on above the nose by a brahmin as in Bengal, but an emblem of filial allegiance and family affection. It consists of a number of grains of rice glued all over the forehead by the heads of families or clans, and long journeys are made at this time of the year by the Nepalese settlers in Darjeeling, Bhootan and Sikkim, to their ancestral homes in Nepal, to receive, from the hands of the chiefs of their tribe or family, the Ticca and their blessing. The rice is allowed to remain until it drops off of its own accord, and, as ablutions and soap are not popular institutions, a considerable time often elapses before the visible signs of this interesting family function can disappear altogether.

Mountaineers, as a rule, have an eye for the picturesque in their own costumes, and we were struck, on reaching the scene of the festivities, at the display of more than ordinary affluence : rich woollen striped materials, in all sorts of gaudy hues for skirts, gaily coloured velvets for jackets and bodices, silken kerchiefs and long necklets of gold and silver coins, seemed to be the order of the day among the women, every thing bright, shining and new, speaking volumes for the remunerative character of coolie labour on the hill gardens.

The day was a genial and bright one, the back-ground of hills and lofty mountains displayed every shade of the brightest green, and the festive scene and gay costumes brought back to the mind some of those pretty representations of Italian villages on the drop scenes of our theatres. I say on the drop scenes of our theatres, because, in sunny Italy, the poor peasants do not, as a matter of fact, enjoy so much of the good things of life as the mountaineers of Pashok. There were no beggars, no signs of poverty or want or overwork, discernible, such as are to be met with everywhere in these hard

times in our old Europe, and all the faces wore happy and contented expressions.

It is possible that Murwa beer may have contributed a good bit to the merriment of the day, and we were told also that these good people will pinch and save for 2 or 3 months in order to provide the bright raiment which adorns them on this day of the year, and which they wear, afterwards, like the rice grains of the Ticca, until it drops off; but Murwa beer is a very innocent beverage, and, although the gay costumes of to-day will not look so bright after a few months, they will be renewed in due time, and there is many a community of working men who would be glad to have the comforts of life, and the pleasures of such a Pooja day, as that which the population of the Pashok group of villages have enjoyed this year, under the paternal auspices of the Pashok Tea Company, Limited.

A short ride brought us from the recreation ground to the Manager's bungalow. The way had been long, the pace was good and the wind bracing, our midway tiffin seemed a thing of long ago and we were quite ready to enjoy and to appreciate that which we found was awaiting us at Pashok, the right royal hospitality of a Planter's abode, and better still, the welcome of a friend.



Teesta Suspension Bridge.

TEESTA BRIDGE, MARCH 1911

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CHAPTER II.

PASHOK.

Pashok Gardens—View of the Runjeet—Imported foreign plants and trees—
The Cinchona industry—Absinthe Shrubs—Brick-tea—The Sikkim-Thibet
Convention of 1890-93—Mulberry and Silk—The meeting of the waters.

There is not in the wide world a valley so sweet
As that vale in whose bosom the bright waters meet.
Oh! the last rays of feeling and life must depart
Ere the bloom of that valley shall fade from my heart.

MOORE.

The Pashok Tea Gardens and the Manager's bungalow are at an elevation of about 4,000 feet in that specially favoured belt in the Himalayas (between 3,500 and 5,000 feet), where all advantages, as to health, of a hill climate are coupled with those as to fertility, rainfall, and the richness of vegetation, of the climate of the plains and the Terai. Tea grows luxuriantly and of good quality. The Pashok Tea Company, therefore, pays good dividends, and there is health, affluence and a pleasant life for the garden coolies and employés, as illustrated by the Poojah festival described in the last chapter—good sport, too, in the forest which extends to the banks of the Runjeet and the Teesta. A few yards from the bungalow at view-point, the eye plunges down to the Runjeet some 800 feet only above sea level, and then soars up to the snows of Kinchinjunga, embracing thus a vertical panorama of more than 29,000 feet. It was a clear morning when we witnessed it, and I had hoped to preserve for my readers a phototype of the scene, but alas for the

accidents of photography ; a spoilt developer damaged the plate, and the privilege, of reproducing this unique bit of landscape, is thus bequeathed to some of those who will follow after us.

We were shown, in the house garden, specimens of imported trees and plants from all parts of the world ; there were plantains, as in the plains, the pretty wild cherry tree with avenues of which the visitor to Darjeeling is familiar, the Eucalyptus from Australia, the India-Rubber tree, the three varieties of Cinchona and the *Cariota urens* or whalebone tree from America, a handsome palm of much value yielding a fibre of great strength, worked up, in the New World, into a material which replaces whalebone, while, from its trunk, a succulent sago is extracted.

Cinchona, which was introduced in the Himalayas so far back as 1862, by Doctor Anderson, grows well at this elevation, and there was, in connection with the Pashok Concern, a Cinchona plantation at Nimbong which has lately been sold to Government.

For the purposes of exportation, it is impossible for Planters in the Darjeeling District to compete with the Java quinine and bark, which is there a monopoly of the Government of Netherlands-India. The Dutch still enforce the *corvée* in their colonies, and, by means of the cheap labour thus obtained, compete, with overwhelming advantages, against Indian Cinchona on the markets of Europe.

As regards local consumption, however, the Government Cinchona plantations of the Darjeeling District, and the Febrifuge Factory are a success ; the pice packets of febrifuge, sold at all the Mofussil post offices in India, being a great boon to the people. In the Annual Report of the Government Cinchona plantation and Cinchona Factory in Bengal for 1892, it is shown that 285,560 *lbs.* of dry bark was collected during the year, and that there was issued from the factory 3,713 *lbs.* of Sulphate of Quinine and 4,725 *lbs.* of Cinchona Febrifuge of the value of Rs. 1,09,321, giving a net profit of about Rs. 8,000. During 1893, the rainfall having been much heavier, the yield and the profits will also be larger ; the area under cultivation being about 2,250 acres and the number of trees in the open plantations 3,149,971 of the quinine-yielding and 1,220,000 of the febrifuge-yielding sorts.

I give these figures and remarks only to show that the Cinchona industry is now firmly established in the Sikkim Himalayas, that there

is a fair demand and outlet for the article in India itself, and that under circumstances of cheaper labour, or of a less keen competition from Netherlands-India, which may occur any day, the cultivation of Cinchona and the manufacture of quinine and febrifuge, may become a large and paying industry in Sikkim and British Bhootan. Experience on the Government plantations in the Minigpoo, Sittong and Runjung divisions, has established the superiority of the Cinchona Calisaya Ledgeriana, as a quinine-yielding plant, over the three other varieties which have been cultivated ; and, with the nurseries in existence as a nucleus, Government and the Planters will now be in a position to take advantage of any fluctuations on the quinine markets of Europe when they occur, and to extend the plantations rapidly on a remunerative basis.

We noticed, for the first time, at Pashok, the *artemisia vulgaris* or wormwood plant, whose fragrant leaves and flowers cover the hill sides in Sikkim and British Bhootan up to an elevation of 8,000 feet. It is now neglected and treated as jungle, but, if its oil were distilled and exported, there would be enough of the plant in its wild state in Sikkim alone, to supply all the soap factories of the world and plenty to spare for the manufacture of absinthe. Oil of wormwood fetches a good price, and its manufacture would probably be a highly remunerative industry. It grows to a height of 8 to 10 feet, the full grown stems are sufficiently thick to make a good walking cane, and a handful of leaves and buds, stripped from the plant by passing the hand along the stems, as one rides up the mountain paths, yields a refreshing and strengthening fragrance. It rests one from fatigue and sharpens appetite, the stimulating odour of absinthe, in fact, in a mild form. It is also much relished as food by locusts when flights of these pests alight upon these districts ; and its presence in abundance saves the cinchona and tea from their visitation.

We were shown also over the factory buildings and machinery, all of the latest and best description for rolling, drying, sifting, sorting and packing the leaf. We were inducted into the mysteries of the making of flowery Pekoe, Orange Pekoe, Pekoe-Souchong and Souchong ; and, more interesting, perhaps, on account of their novelty, we were allowed a peep at some experiments going on for the preparation of brick-tea suited to the Thibetan taste and largely used also and much prized in Central Asia and all over the Russias, under the name of Caravan tea.

At the Kalimpong Mela, held on the 29th of November last, the enterprising Manager of Pashok and Convener of the tea section, Mr. J. L. Lister, offered two prizes for the best specimens of this kind of tea manufactured in India. It is astonishing that, with the Thibet market at our doors, and the fact, that a considerable quantity of this article is imported from China through Thibet and meets with a ready sale in the Darjeeling District, in Sikkim and in British Bhootan, at 10½ ans. per lb. and upwards, we have not yet succeeded in producing, from our own tea bushes, an article to compete with this commodity of Chinese manufacture which has to be brought into British territory all the way from Ta-Tsien-loo, and to cross the whole of Thibet before it reaches the bazaars of Sikkim and the Darjeeling market. This will appear all the more extraordinary when the fact is made known that it can be produced out of the waste, so to say, of our gardens, during the off season when labour is plentiful, and without diminishing by a single pound the quantity of tea available for export to Europe.

It is true that the immense development and extension of the tea industry since 1861, the opening of new gardens, the all-absorbing subject of improvements in the machinery employed in the cultivation and manufacture of tea during that period, the fight with blights and insect pests and the necessity for cheap production and improved qualities to successfully compete with China on the markets of Europe, have taken up all the time, energy and ingenuity of the Planters, but now that the additional subject of brick-tea is receiving the attention which it deserves, this reproach of a neglected opportunity will not lay long at our doors.

In a pamphlet, written by the Rev. Fr. Desgodins, at the instance of the Government of Bengal, a minute description of the process of preparation adopted in the Chinese Province of Se-Tchuen is given, and, for the valuable information it contains, that little book, procurable at the Bengal Secretariat Press, should be in the hands of every planter.

Brick-tea is made from the prunings and the coarse leaves which escape plucking, and it would thus utilise the very rubbish and leavings of our plantations. The manufacturing must of course be proceeded with, while the prunings and leaves are fresh gathered, and the true degree of fermentation is necessarily the secret of success.

The Chinese dig two pits in some part of their compound. Into one of these they pile up the prunings, *i.e.*, the fresh little branches, cut off with their leaves, in small pieces of about 2 or 3 inches long ; in the other, they pile up the coarse green leaves plucked up from the bushes. Others pile up the whole, prunings and leaves in the same pit, and separate the wood or branches afterwards. If these materials are not moist enough, they sprinkle a little water on the successive layers, which they press down with their feet, in order to make the heap compact, and prevent, by so doing, as much as possible, air from remaining between the leaves inside the pits. When the pits are full, they cover them with mats, planks, cloth or blankets to prevent contact with the atmosphere. Soon after, natural fermentation begins, and must last from 5 to 8 days. It heats the whole mass which becomes of a brown colour in the centre and at the bottom, whilst the upper part remains of a rather light yellow. The proper degree of fermentation cannot be ascertained from examining the surface, the centre of the heap must be examined to see whether the leaves have become properly heated and tinged with a rich brown colour much like Burmah Cigars of the deepest brown hue, without being, however, burnt by the heat or rotted by over moisture. To a planter accustomed to watch the withering of the leaf and acquainted with the proper colour assumed by the leaf, at the point when fermentation should be stopped, it will be easy, with a little practice, to arrive at the proper degree of fermentation required, but there is a way of testing this, for which purpose about 2 bottles of pure water should be poured into a kettle and then a handful of loose fermented dried tea leaves. Cover the pot and boil for about a quarter of an hour or 20 minutes. Then with a large spoon or ladle take up some of the leaves and juice and pour back into the kettle. If the leaves have been properly fermented the juice should be of a brown nearly chestnut colour with a strong smell and taste, as if forest detritus had been boiled instead of tea ; the darker the juice, the stronger the smell at that stage of preparation, the better is the tea for the Thibetan taste and market.

As soon as the fermentation has come to a proper point, the yellow leaves on the surface should be put aside or piled up anew to be submitted to a further fermentation.

The tea thus obtained should then be thoroughly dried and stored up ready for packing into bricks.

For packing, the tea should be separated into quantities of $4\frac{2}{10}$ pound English, and sprinkled with a little rice water, *i. e.*, the water which has been used for the first ebullition of rice, the kanjee-panee of Bengal. It is then forced down into wooden moulds by means of a crow-bar acting as a lever, or a press somewhat in the style of a letter copying press.

After a little while the bricks are taken out of the moulds and allowed to dry under shelter. When perfectly dried, each brick of tea is wrapped up in double sheets of oiled paper, and they are packed by fours into mats of split bamboos ready for despatch.

There are 5 standards or qualities of brick-tea prepared for the Thibetan market, sorted according to the more or less perfect degree of fermentation and the greater or lesser admixture of wood with the leaves. The staple brick or 3rd standard called Guié-pa by the Thibetans and Pa-chang Kin by the Chinese is by far the most generally used in Thibet, not only as beverage, but as a staple of trade and as the common money of traders, and it is therefore most important that tea of that quality should be made up of the exact weight. Although the Indian Rupee and local coin are much used, men still bargain in Thibet by stipulating so many bricks or packets (of four bricks) of tea. They say: "This sword has cost three bricks; this horse is worth 20 packets" and even the wages of workmen and servants are reckoned in so many bricks or packets of tea. Bricks of that standard are never weighed but counted while tea of other standards of quality, inferior and superior, is weighed and not counted, when used as a medium of exchange.—The Guié-pa is made of leaves with a few tops of small branches, well fermented and of a dark yellow colour.

This description has been recast from the Abbé Desgodins' pamphlet on tea with his kind permission, and I would take this opportunity of recording my sincere acknowledgments for the valuable information derived from him either in personal converse during our two visits to Pedong, or from his valuable French book on Thibet, or his pamphlet on brick-tea to which I would refer the planter for a more complete description of the four other standards of that tea.

Fr. Desgodins' long experience and thorough knowledge of Thibet,

China and Sikkim makes him the highest living authority on those countries, and it is much to his credit and large-hearted desinterestedness that he is always ready and willing to impart his immense fund of knowledge to whoever it may be in any way advantageous.

It is a grave error on the part of Government to have, in the recent treaty about Thibet, yielded to China in the matter of their demand for the exclusion of Indian tea from Thibet for a period of five years, and it is remarkable also that that is also practically the duration of the commercial convention, if it can be so-called, which was signed at Darjeeling on the 5th of December last. At the same time the manufacture of brick-tea is yet in its infancy in our gardens, and there will be a sufficient débouché for all that we can produce in that period for local consumption among the native population in the Districts of Darjeeling, British Bhootan, Independant Sikkim and Nepal, as well as on the markets of Oodalguree and Sudyra in Assam ; then at Nyneetal, Simla, Rampoor in Bushire and Central Asia ; while at the expiration of the 5 years our Planters will probably be in a position to compete advantageously with the brick-tea from Ta-Tsien-loo. It has been computed that Thibet can easily absorb 8 lakhs of Rupees worth of Indian brick-tea, and this market, at our very doors, is one which ought not to be lightly neglected or abandoned, without a struggle, to our wily Chinese competitors. I shall refer again to that convention in another Chapter and give, in Appendix IV, the text of the original convention of the 17th of March 1890, and of the additional articles signed on the 5th December 1893, which form part of it.

During that period of 5 years also, the tea will become known to Thibetan travellers who visit the border districts for trade, or other purposes, and a demand will set in from Thibet as soon as its importation is allowed. It is probable that some of the tea will be smuggled in by Thibetan travellers, especially of the best qualities, for tea is the aristocratic beverage in their country. "Come and drink tea" is the equivalent of "come to dinner" with us, and smuggled goods, with the zest attached of an official prohibition, are appreciated in all countries and especially among the Mongolian races, as we have seen, in the case of opium in China, in olden times. Should any tea so smuggled be confiscated at the frontier, it will, according to the custom of the

country, be sold for the benefit of the Custom-House officers, and that will be an additional advertisement. It is a far cry from Ta-Tsien-loo to Shigatze ; and Thibet must eventually take its tea from the nearest and best market which is India. The open trade will follow smuggling, and it will do so as soon as open trade is permitted on reasonable terms.

At present, although the treaty is liable to revision after 5 years, it has been attempted by the Chinese representatives to handicap the future by a stipulation that it shall then be admitted on payment of a rate of duty not exceeding that at which Chinese tea is imported into England. This would be a strong hindrance if not altogether prohibitive, but this is a stipulation altogether opposed to the trading traditions of the Thibetans who are free traders par excellence. Chinese tea enters Thibet free of duty and why should not Indian tea. This is a stipulation which, if Thibet is allowed to have a voice in the matter, will not be maintained after the 5 years are over, and there is no reason therefore why the manufacture of brick tea should not continue to receive the attention which it is already beginning to attract.

Another plant we observed in the Pashok Gardens was the mulberry tree, to be found also in a wild state on the hill sides. The long rainy season so fatal to silk worms would render it impossible to exploit the multivoltine silkworm of Bengal, but the univoltine bombyx mori, yielding cocoons three times as rich in silk as the Multivoltine and of better quality, would thrive and pay well as an annual crop, provided that the silkworm eggs be sent to pass the hot months and to hibernate in such a place, for instance, as Gnatong.

Experiments on those lines are already being made at the Government Cinchona plantations by Mr. Gammie, and at Kalimpong by native christian cultivators. "La soie c'est de l'or" is an old saying that has been realised in all silk producing countries for the wealth it brings to all concerned ; and this rich produce is one which we should add also to the long list, making up the hitherto undeveloped wealth, of the Sikkim Himalayas.

Morning was now far advanced, our train of coolies had started in advance and we had reluctantly to take leave of our host. So we shouldered our guns and with the ponies following at a little distance

we plunged again into the Forest road for another attempt at a little Shikar. The results were as disappointing as they had been the day before. We had to reach Kalimpong early, if possible, and we could not follow into the jungle the game that we started.

A couple miles down from the factory we passed the Travellers' Bungalow, and, at a discreet distance from it, a little pavillion with a few rustic seats commanding a view of the meeting of the waters of the Runjeet and the Teesta. I do not know to whom we owe this charming rest harbour, perhaps to the Lieutenant-Governor, to whose good taste we are indebted for the Rissoon Forest Bungalow and for many good things in Darjeeling, but it was pleasant to rest there in the solemn silence of the forest, heightened rather than disturbed by the soft murmur of rills and springs and the languid call of birds overhead, with just sunshine enough struggling through the leaves to point the green undergrowth with silver sheen. Then, through the trees in the valley below, we gaze on the green crystal stream of the Runjeet and the stronger murky current of the Teesta, meeting and floating down side by side as two lovers might, for a long, long way, until their waters shall finally mingle and be one, the mighty Teesta of the plains to be lost in its turn in the mightier Berhampootra. Time is not wasted in a half hour's contemplation of such a scene. The Travellers' Bungalow below Pashok is feasible as a two days pic-nic or Honeymoon ramble from Darjeeling, and the pavillion, as a weird, unmatched trysting place, seems built for two, to echo in fit adaptation of the song of the Bard of Erin :

Sweet vale of the Teesta ! How calm could I rest,
 In thy bosom of shade with the friend I love best ;
 Where the storms that we feel in this cold world should cease,
 And our hearts like the waters be mingled in peace.

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CHAPTER III.

BRITISH BHOOTAN.

Down to the Teesta—Forest produce—Road-cess and Excise—Pakdundees—The Suspension Bridge—Orange groves—British Bhootan—The treaty of December 1865—Exclusion of tea from British Bhootan and Sikkim—The old road and the new—First view of Kalimpong.

Connais tu le pays ou fleurit l'Oranger
Le pays des fruits d'or et des roses vermeilles
Où la brise est plus douce et l'oiseau plus léger
Où dans chaque saison butinent les abeilles
C'est là.....

MIGNON.

With many a twist and turn by the road, on by stiff descents in very jungly pakdundees, sometimes through long patches of tea cultivation with a hedge of gigantic cactus some ten feet high on each side of the road, sometimes through the thick forest, our objective is now the Teesta itself.

Forests in the Darjeeling District and British Bhootan, were it not for the belt of unhealthy Terai jungle at the foot of the hills which forms part of the Division, would be the paradise of the Forest Department. The wealth of growing timber is great: Sal, Sissoo, Toon, and at the higher elevations, oak, wild chestnut, yew, mountain ash, larch, pines and other trees abound, while, of minor produce, bamboos, oranges, honey and wax, gums and rosins, gutta percha, wood for fuel, thatching grass and grazing rents, form part of the produce collected and disposed of by the Forest Department which has its head-quarters at Kalimpong. These districts contribute a very considerable proportion

of the surplus of 4 lakhs which the forests of Bengal yield to the Imperial Exchequer, but more than that amount could easily be derived from the Darjeeling and Teesta Divisions alone, could the Government only realise the fact that an increase in the forest establishment, now admittedly weak in the higher grades, would mean an increase of profits and revenue. We have highly trained and intelligent forest officers, but they are too few for the vast areas confided to their charge, and they are not perhaps allowed a sufficiently free hand in matters which would be of considerable benefit. Indents of timber for public works purposes are made only just when they are wanted, and the result is the employment of *cutcha* timber which cannot last, especially when used for the construction of bridges in the extremely hot and damp valleys of the District. A bridge under these conditions may not last more than 3 or 4 years, and in the course of our tour we came across a striking illustration of this in a rather handsome bridge between Guntok and Pakyong which had collapsed the day before our arrival, simply because the timber had become thoroughly rotten. At the bottom of the valleys the heat is always intense, the evaporation from the streams very great and the atmosphere saturated with moisture. Iron is the only material suited for bridges in such localities, while if depôts were formed for stacking and maturing logs at some suitable centre in the plains, a good price could be realised from the timber of these divisions. Now that iron has, for very similar reasons and because of its cheapness, practically come into general use for Railway sleepers, wood can no longer compete with it, but there would always be a good market for well-seasoned timber in all the large towns of Bengal.

Then again the jurisdiction of the Forest Department only extends over the Darjeeling District and British Bhootan, *i. e.*, to the Rushet Chhu, a little beyond Pedong, and the forests of Sikkim are unprotected. The result is a great wasting of the forests by Nepalese settlers and local shepherds, and an unfettered exportation of pine planking of the *Abies Webbia* into Thibet by the inhabitants of the Lachung Valley who shape the timber with no other appliances than the axe and wedge. These planks are exported into Thibet with other goods, such as bamboos, rice and local dye stuffs, on yaks, who bring back in exchange, salt, barley, blankets and other commodities of Thibetan origin.

Roads also, and especially bridges, which must precede all further developments of the wealth and trade of the Sikkhim Himalayas, do not receive sufficiently liberal grants. In the budget for the current year for instance, Rs. 5,000 only has, I believe, been allowed for improvements on the all-important Teesta Valley road. This is utterly insufficient for the head of the great trade route of the near future, from Julpigoree to Thibet by the Lachen Valley and the Kongralama pass, and this is all the more to be wondered at, because of the heavy road-cess levied in the Darjeeling District, equal in amount to the land revenue itself, and further supplemented by the excise duty on local drinks. This latter tax is necessarily unpopular and not always levied in a pleasant manner. We heard of an instance of this which came near to mar the pleasures of the Pashok poojah day. Mountaineers are a hospitable race. They like, on such an occasion as that, to offer a glass of something strong to friends who came from a distance, to participate in the day's festivities, and there may be sometimes a tendency to have more of the "crature" in the house, for private use, than is permitted by rather stringent excise regulations. We heard of an instance of a domiciliary visit by a native excise officer to satisfy himself whether there had or had not been such a breach of the law, at a time, and under circumstances, which might have been very forcibly resented by less peaceable people.

There is an unfortunate but well-known tendency in native officers of inferior rank, who are entrusted with authority, to exercise it harshly and sometimes illegally, or to listen to the denunciations, often untrue, of enemies. It would therefore be a very good thing if the *trop de zèle* or venality of such inferior officers were subjected to wholesome check, by some supervision or jurisdiction over them by Honorary Magistrates, to hear and dispose of complaints against such abuses of authority.

As we descended lower and lower into the narrow valley, the damp heat became terrific and very oppressive. I dare say we felt it all the more because of the contrast between the bracing air of Darjeeling, at an elevation of nearly 7,000 feet, which we had inhaled on the previous morning, and the changed conditions in the atmosphere, at the elevation of only 800 feet, at which we then were ; but,

apart from that, the secret of the suffocating heat of the lower valleys in Sikkim, is the general disposition of the hill ranges from east to west. The sun thus beats, the whole day long, on both the slopes leading down to the stream, and on to the stream itself, causing excessive evaporation. This accounts also for the astonishing fertility and luxuriance of vegetation.

Our tribulations were increased by trusting to a particular Pakdundee, or short cut, thinking it would shorten the way to the suspension bridge. It proved but a track used by cattle to get at the water, and we found ourselves amongst huge boulders, impenetrable jungle and legions of leeches. We had to retrace our steps on foot, of course, the best way we could, and with some difficulty, as our ponies had followed the road. But, at last, the fine iron suspension bridge was reached, and we were glad of a rest, of some fresh air, a good view of the stream and some delicious juicy oranges bought on the spot, as our own supplies were far away ahead. The morale of this little adventure in this: Trust not to Pakdundees unless the issue of them is visible in the distance, or unless they are well known to your guides. Speaking of oranges, we were struck at their cheapness and abundance, and, were some of the better varieties imported and systematically cultivated, I have no doubt that, as a commercial speculation, the orange groves of Sikkim would rival those of Florida, either as an article of exportation or for the manufacture of orange water, candied peel and preserves.

On the other side of the Teesta we were in British Bhootan, the hill territory on the left bank of the Teesta formerly belonging to Bhootan and finally ceded to us, with the 18 Doars of Bengal and Assam, by the treaty of the 11th November 1865, during the Viceroyalty of Sir John Lawrence.

British Bhootan has an area of about 280 square miles only, and the two townships, of any importance in it, are Kalimpong and Pedong.

It is so far back as in 1773 that we first came in conflict with Bhootan. An expedition had to be sent against the Rajah for the relief of our ally, the Maharajah of Cooch Behar, whose territory had been invaded, and who had himself been carried off into their mountain fastnesses as a prisoner by the Bhootanese. The Maharajah of

Cooch Behar was released, the Bhootanese were pursued into their own country, but, on the friendly intercession of the Regent of Thibet,* who was then on the best of terms with the Government of India, generous terms were granted to the Rajah of Bhootan, and he escaped the consequences of his acts of aggression by signing a treaty, agreeing to pay an annual tribute of five Tangan horses to the British Government, and promising never again to make excursions into British territory.

Afterwards, however, on our annexation of Assam, all sorts of complications arose and raids were frequent by the Bhootanese. Then, again, they were generously dealt with, and a heavy rental paid to them for portions of the Dooars, leased by the British, for the purpose of securing friendly relations. The Bhootanese, however, an exception to the peacefully disposed races of men who inhabit the Himalayas, are cruel, turbulent and quarrelsome. Our leniency was taken for weakness, and raids, plunder and the kidnapping of British subjects into slavery, were of frequent occurrence. Reprisals were made on our side, and arrangements entered into; but these were systematically disregarded, and the culminating outrage took place when our envoy, the Hon'ble Sir Ashley Eden, was taken prisoner at Punakha, the capital of Bhootan, on the 13th of March 1864. The Minister, Tongsar Penlow, who had usurped the Government, and into whose hands the Deb and Dhurma Rajahs were mere puppets, subjected our Mission to gross insults, and extorted by force, from Sir Ashley Eden, the signature of a treaty for the surrender of all runaway slaves who had taken refuge in British territory, and for the surrender, also, of certain territories including the Assam Doars.

* The letter of the Teshoo Lama who was governing Thibet as Regent during the minority of the Delai Lama is a remarkable document still preserved in the archives of the Government of India. The envoys who brought it were Poorungeer Goossain, a Hindu Pilgrim, and Paima a Thibetan, bearers of presents to the Governor General, amongst which were sheets of gilt Russia Leather stamped with the Russian Eagle. This shows how extended were the commercial relations of Thibet in those days. The letter represented the Bhootanese as a rude and ignorant race, and it concluded in these words: "I have reprimanded the Deb Rajah for his past conduct, and I have admonished him to desist from his evil practices in future, and to be submissive to you in all things. I am persuaded he will conform to the advice which I have given him, and it will be necessary that you treat him with compassion and clemency. As for my part, I am but a Faqueer; and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of all mankind, and especially for the peace and happiness of the inhabitants of this country, and I do now, with my head uncovered, entreat that you will cease from all hostilities against the Deb in future."

This extorted agreement was at once repudiated by the Viceroy, and, as a punishment for the outrage upon our envoy, the Ambari Fallakota Talook and the Kalimpong District or British Bhootan, as it is now called, were declared to be permanently annexed to the British Dominions. The payment of revenue to Bhootan from the Assam Dooars was stopped for ever, and the Bhootan Government was informed that, if the demands of the British Government were not complied with by the 1st of September 1864, such further measures, as might appear necessary, would be adopted. The Bengal Dooars were, in pursuance of this, occupied, in force, by British troops, and then the Bhootanese sought terms of peace. The two British guns which had been lost at Dewangiri were given up, the extorted treaty was returned, an apology made for the insult offered to the British Government, in the person of their envoy, the 18 dooars opening into Assam and Bengal with the Talook of Ambari Fallakota, and the hill territory on the left bank of the Teesta, were ceded for ever to the British Government, and, as a return for the revenue of these districts, the British Government bound themselves to pay to Bhootan an annual sum of Rs. 25,000, to be raised, in three years, to a maximum of Rs. 50,000.

Provisions for the mutual extradition of offenders were made in Article VI of the treaty, and, by Article IX, free trade was established between the two countries, and it was declared that Bhootanese subjects, residing in British territories, shall have equal justice with British subjects, and that British subjects, residing in Bhootan, shall have equal justice with the subjects of the Bhootan Government.

British Bhootan now forms part of the Darjeeling District for certain purposes, but there is this difference, that grants of land for the purpose of tea cultivation are not made in British Bhootan nor in the territories of the Protectorate of Independent Sikkim, which is practically British territory.

I have, in the course of our tour, asked everywhere for information as to the *raison d'être* of this state of things, and sought, in vain, for some explanation of this exceedingly strange exclusion of an agricultural industry, for which the land is eminently adapted, and which would bring great wealth into the district. Nothing, however, could I elicit in any quarter beyond the assertion of the fact, that it was reserved for

the natives! But then the population is so sparse that there are really no natives for whom the land can be said to be so reserved, and the only people who avail themselves of this Reserve are Nepalese immigrants, while the Nepal Government excludes English subjects from their own territory. Even as regards the Nepalese, I had a long conversation with one of the leading Nepalese in Sikkhim, a man of some position and of more than ordinary intelligence, and he clearly expressed an opinion that the Nepalese themselves who have settled in the district would welcome and be much benefited by the introduction of the tea bush and the Tea-planter's capital. They would find close to their homesteads remunerative employment for themselves and their cattle, and a ready sale for their produce, while their relatives from Nepal, who would come to work on the tea gardens, would find with them a home which they would enrich by their presence. The Lamas too would rejoice, as, the greater the wealth of the district, the greater also would be their share of it. The Government revenue, the road-cess would be increased greatly and therewith the means of improving communications, which are at the very root of every possible development in a country like Sikkhim.

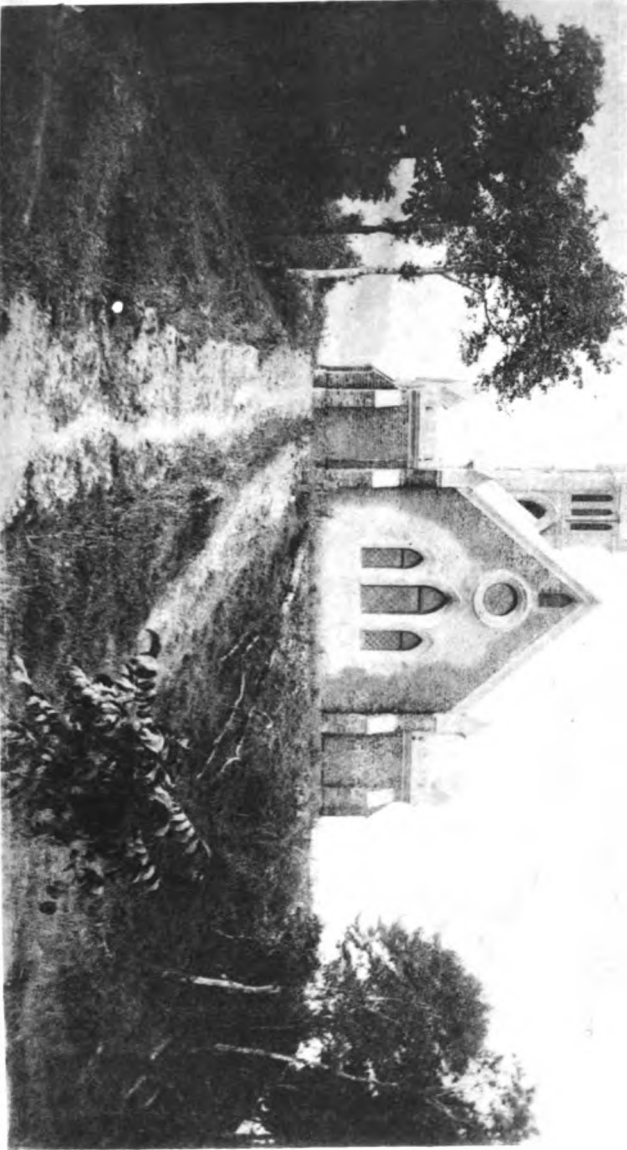
The climate, the rainfall, and nature of the soil, would make the growth of tea as healthy a pursuit as it is in the Darjeeling District, as paying as it is in the Dooars. A glance at the affluence of the people on the tea gardens of Darjeeling, at their comparative poverty in British Bhootan and Sikkhim, bear out this view, while the excellent and thoroughly friendly relations between Darjeeling planters and their Lepcha and Nepalese labourers, should dispel any fears, if any have ever existed, of possible complications arising with the native population out of the introduction of the tea industry. Planters are Englishmen and gentlemen, their presence, a stage nearer to the frontier of Thibet, would go a long way towards accustoming our timid neighbours, from beyond the border, to the presence of our countrymen, and towards convincing them, in the end, by closer contact, that we are not the demons painted by interested Chinamen in their frightened imaginations. The meaning of the *Pax Britannica* would be revealed to them when they see, close to their own frontier, missionaries of every denomination and Buddhist monasteries, side by side, living in peace; agriculture developed, and an advantageous trade created, in which they could participate. The

Thibetans are keen traders ; they would understand and appreciate these things, and their prejudices would be lessened or overcome. In the good old days of the venerable John Company, all independent Englishmen were rival traders, interlopers, to be discouraged and hunted out. A relic of this feeling did survive as between officials and planters before the mutinies of 1857 ; but surely the traditions of that antediluvian era have long faded away, as far as this particular prejudice is concerned, and the time has, I think, now come when Tea planters should have free and full access to these favoured districts.

I am afraid I have made a very wide digression from the narrative of our little adventures upon the road, but we are only Poojah wanderers trying to wander with our eyes and ears open, to give, I am afraid, in a very imperfect form, the vivid impressions which strike the mind of observing tourists on a first visit to fresh fields and pastures new ; to let the reader wander with me, see what I have seen, hear what I have heard, think as I have thought ; to criticise and to suggest ; and I should rejoice, if in the incoherent materials thus thrown together, a stray criticism should prove of some utility, or a stray grain of information or suggestion should take root and bear fruits of usefulness.

There are two roads from the Teesta suspension bridge to Kalimpong, the new cart-road of ten miles, broad, with many zigzags, but easy gradients, and the old road of six miles only, and exceedingly picturesque, but in places a mere track of the Pakdundee family, and, after the heavy rain of the last few days, not over safe to ride. We selected the latter, and after ascending a thousand feet or so, the air became light, bracing, enjoyable. We soon forgot the sufferings of the morning in the hot valley below. The ascent was stiff as we had to rise something like 3,000 feet in the six miles ; but in the Himalayas, it is easier, pleasanter perhaps I should say, to ascend than to descend ; the ascents are done in the saddle, the descents on foot. Our sure-footed little nags were quite at home on the very verge of perpendicular khuds, on the narrowest, most slippery paths, and the panorama unfolding before us was of exceeding beauty. Rounding a spur, the MacFarlane memorial Church, the pretty white bungalows dotting the hill sides which

form the settlement of Kalimpong burst into view across a deep valley, golden with ripening crops of rice, millet, Indian Corn and farm produce. An hour later we were riding through the busy Bazaar and into the snug little house temporarily occupied by Mr. MacAra, whose guest we were to be during our stay in Kalimpong.



The MacFarlane Memorial Church—Kalimpong.

CHAPTER IV.

THE
SCHOOL BUILDING, AND THE
SCHOOL, AT
MELBORNE, NEW ZEALAND.

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The building of the school at Melburn was undertaken at the request of the Hon. the Secretary of the Scotch Kirk Mission, and the Scotch Kirk Mission, supported by the Women's Guild of the same denomination, to the effect that a school should be established in the Scotch Kirk Mission building, which had been built in 1851, and was at that time a two-story building, and was divided into two parts, one part for male pupils and the other for female pupils, and two parts for the teachers and the school-keeper. The building was capable of containing 220 scholars, and was fitted up for the purpose. The building was completed and opened on the 15th of August, 1880, and the school was opened on the 1st of September, 1880, when the building was approaching completion, when we visited it. The building was situated on a gentle slope, extending from the top of the hill down to the beach of the Teasdale River. The building was a fine specimen of the Scotch Kirk Mission style, and the view of the valley from the front of the building was very beautiful.



CHAPTER IV.

KALIMPONG.

Head-Quarters of the Scotch-Kirk Missions—Climate—Kalimpong as a trade centre—The Teesta Valley and Lachen-Lachung trade-route—The Am-Mochoo road to Yatong and Lassa—Trade under the Treaty—The trade of Thibet—The Kalimpong Mela.

It's guid to be merry and wise,
It's guid to be honest and true,
It's guid to support Caledonia's cause,
And bide by the buff and the blue.

BURNS.

Kalimpong means *assembly of Ministers*, a fit name, as it appears, for the Head-Quarters of the Scotch Kirk Missions. There is a Medical Mission, supported by the Women's guild of Scotland, in charge of Dr. Ponder. A fine new hospital has lately been erected in connection with this branch of Mission work, at a cost of 7,000 Rupees. It contains two wards for male patients at the South end of the building, and two wards for female patients at the North end, all lofty, well ventilated rooms, capable of containing 22 adult patients, and 4 cots for children, or more, if necessary. There is to be a dispensary, consulting and operation rooms in the centre, and, on the upper floor, a set of quarters for the resident nurses. The hospital building, which was approaching completion when we visited it, is of stone, prettily situated on a gentle slope, extending down for over 2,000 feet to the Rilli, an affluent of the Teesta River. From the verandah is a splendid view of the valley in front, bounded by the range of hills

which lie immediately to the North of the Western Dooars, while, from a ridge behind the hospital, the Teesta and Rungeet Valleys, and a series of hill ranges, terminating in the line of perpetual snows, offer a very magnificent spectacle. More than a thousand out-patients attend the dispensary for medicines monthly, and the Catechists of the Mission get regular supplies of medicines to take with them to their villages.

It is intended also to establish a medical school for Lepcha and Nepalese boys, to teach them the rudiments of compounding drugs, and train them up to the standard of the Government Examination for compounders. There is sure to be ample demand for such compounders, speaking the Paharee languages, in the Tea estates of the adjoining districts and of the Dooars, and this school will provide an honorable career for many of the boys who have received their first education in the elementary schools of the Mission.*

Then there is a Special Mission to Independent Sikkim supported by the Scotch Universities. The Rev. M. J. MacAra, B. D., who has been set apart and sent out for this work, has established himself at Chidam, some 20 miles from Kalimpong in the district assigned to him.

Lastly, there is the more important Guild Mission, supported by the Young Men's Guilds Conference in Scotland, and originally founded by the Rev. W. MacFarlane in 1870. It is now presided over and energetically worked by the Rev. J. A. Graham, M. A., whose ministrations, assisted by an enthusiastic and efficient native staff of 10 catechists and 17 school teachers, extend through the whole of British Bhootan and the Dooars, in 10 parish stations, each with a place for divine worship and a school.

* In a primitive province where, among the principal sources of wealth, are Cattle and pasturages, where the rinderpest occasionally desolates the land and almost annihilates existing flocks as in 1891, and where the people readily adopt more advanced modes of cure, the introduction of a class of men conversant with the rudiments of Veterinary science, would be hailed with joy, and do immense good.

In Mr. Gammie's paper, on the Lachen and Lachung Valleys, occurs this passage, speaking of Yeumtong: "A few yaks were grazing, the sole survivors of large herds almost annihilated by an epidemic of rinderpest, which raged during the previous year."

"This great calamity had impoverished the inhabitants of the valley, as, for the greater part of the year, they depend for sustenance on the curds and cheese made from the milk yielded by their flocks."

This gives an idea of the havoc to be prevented, and if, in the Kalimpong school for apothecaries and compounders, some practical knowledge of veterinary surgery were imparted, it would prove a great boon to the people.

There is, besides, at the Kalimpong Head-Quarters, an Anglo-Hindu School, a Normal School, evening classes and Sunday Schools. The Kalimpong Sunday School has a list of 6 teachers, and the 14 boys of the Normal School go out in pairs on Sundays, to conduct small Sunday classes within a radius of a few miles. The attendance at the Mission day schools is 429 boys and 89 girls, or a total of 518 pupils.

The Mission also supports a colporteur for the distribution and sale of copies of the Bible and religious tracts, and the organisation of the Church is such that the Native Christian Community which numbers now some 1,200 in the Kalimpong District, is in a fair way of supporting its own schools and Catechists, by the purchase of tracts of land, to be held as glebe lands by the parishes, and by direct contributions. It speaks well for the sincerity and earnestness of the Native community that they are themselves supporting a Native Evangelist to carry the work of the Mission into independent Bhootan and preach the Gospel there.

Kalimpong is at an altitude of 4,000 feet, and, as at Pashok, the climate is simply delightful. European children grow as rosy, strong and sinewy as they would in bonnie Scotland, and English annuals grow to double their customary height. There was a vine growing luxuriantly over the front of Mr. MacAra's bungalow, and, lower down in the garden, a ginger hedge, in full bloom, growing to a height of about 4 feet. There were sample Tea bushes for house consumption, mute witnesses of the success of Tea, if its cultivation was once allowed as a commercial enterprise in the district, and we tasted, for the first time at Kalimpong, the delicious tree tomato, imported from America. It resembles an egg as to shape, and the rind is grey in colour and hard, but inside, the fruit has the colour, taste and all the characteristics of the tomatoe, though perhaps of a richer flavour. It makes excellent tarts and puddings, and is very fine eating raw, either with salt and pepper or with sugar.

We were told also that experiments are now being made for the acclimatisation of the silkworm. The hill tops are almost flat, the slopes more gentle than at Darjeeling, and the site is eminently fitted for the building of a large town. Besides the Missionary establishments, there is a Postal and a Telegraph Office. The Forest Department has here the Head-Quarters of a large division, but the greatest import-

ance of Kalimpong consists, perhaps, in its being a trade centre of the commerce with independent Bhootan, and with Thibet, such as it is at present, through the Chumbi Valley. It is, as such, that Kalimpong is susceptible of great developments, and destined, perhaps, to become a place of greater importance, from a commercial point of view, than Darjeeling itself.

There are already two English merchants who have establishments here, and a number of Hindu, Mahomedans, and Marwaree traders, with places of business in the Bazaar, for the purchase of local produce, and an exchange trade with the Newars from Thibet.

The route over the Jeylap pass and through the Chumbi Valley, in which also the Yatong trade mart, to be opened in May, is situated, is the only one now really open to trade, but there is another, and perhaps a better one, which would tap at the same time the rich upper valleys of Sikkim, and open up a direct trade with Shigatze, *via*, Kambajung, through the Kongro Lama and Donkya passes. I mean the road by the Teesta and the Lachen or Lachung Valleys. As soon as this route would be open, a great portion of the trade between India and Thibet, which now passes through Nepal, would flow in this more direct line, and Kalimpong would at once grow vastly in importance. There is already at Lamateng on the Lachen, and at Yeumtong, a large grazing station on the Lachung, a considerable trade carried on across the frontier in pine planks, bamboos, rice and dye stuffs, such as the leaves of *Symplocos* and the roots of the *Rubia cordifolia*, all articles of local growth in Lachung Herds of yaks may be seen every day going over the pass with those commodities, and bringing back, in exchange, loads of salt, blankets and other commodities.

Lamateng is at an elevation of 8,880 feet, and leads to the Kongrolama pass, open for 9 months of the year. Kambajong is reached in three marches from Lamateng, and there are only 6 marches more to Shigatse, the Chef-lieu of the wool producing districts of Thibet. Yeumtong is at an elevation of 11,900 feet. It affords good grazing grounds for yaks and leads to the Donkya, a pass more difficult than the Kongrolama, being very steep on the Thibet side, and it does not keep open so long as the Kongrolama.

Strange to say, the missing link in the chain of communication for

this important route is in our own territory. There are at present no roads and especially no bridges to connect the Lower and the Upper valleys of Sikkim, and yet the distance to be traversed is hardly 50 miles between Tumlong and the Lachen. Road-making, in which the inhabitants would willingly help, is inexpensive in those parts, three or four iron, suspension, or lattice-girder bridges, of no great length, would be all that is required, and the whole cost of road and bridges would probably be under Rs. 80,000.

It seems a pity that, for the sake of such a comparatively insignificant sum as this, so important an avenue of trade should be left unopened, and such interesting and rich regions as the valleys of the Upper Teesta should remain practically unknown and undeveloped. There are, in the vicinity of Yeumtong, and above it, at Momay-Samdong, hot mineral springs of great curative powers. Possibly in this Upper Engadine of the Himalayas some site might be found, better fitted for a Sanatorium than Darjeeling itself, because of the lesser rainfall, and a little encouragement in the way indicated would make very important trade marts of Lamateng and Yeumtong. Darjeeling is after all but a pleasure city, with no trade other than that which has been created to supply its own needs, and if the Darjeeling Tramway has paid, with nothing but that local traffic, and the requirements of the Tea planters, there is no reason why a Railway up the Teesta Valley should not be still more remunerative. After the road, as suggested above, has been constructed, and shown signs of what traffic is to be expected, there would probably be no great difficulty in persuading the Rothschilds, to whom we owe the Bengal Central Railway and the Dooars Railway to carry on the line from Dam-Dim up the Teesta and Lachen Valleys.

I should perhaps have explained at the outset that the Lachen and Lachung are the two rivers which, by their Junction, at Choongtam* form the Teesta, the Lachung having its source in the small lakes in Sikkim, South of the Donkya Pass, and the Lachen at the foot

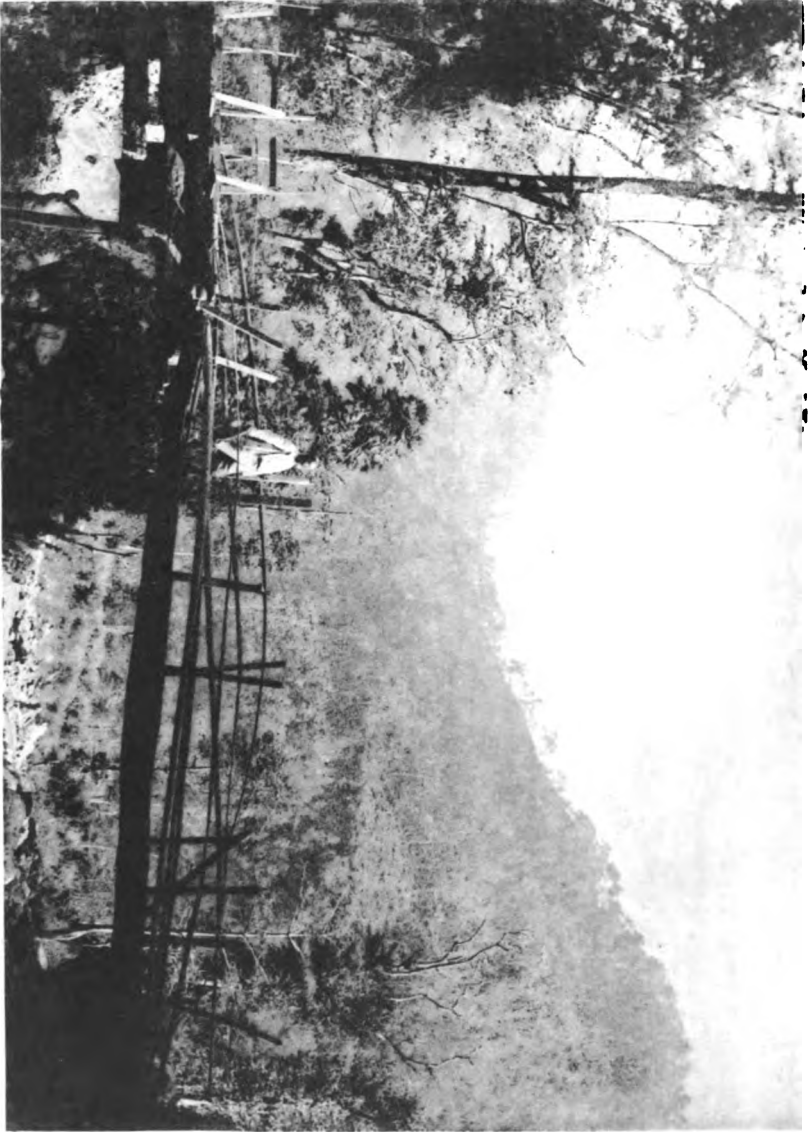
* Near Choongtam or Cheungtung a remarkable transition from tropical to temperate vegetation takes place with no palpable increase of elevation. Mr Gammie names in his paper many plants growing here which illustrate this change of climate, due probably to the close vicinity of the high mountain range which separates the Lachen and Lachung valleys, and whose watershed feeds the two rivers. The hill above Cheungtung ascends abruptly to 10,000 feet, and is almost entirely clad with grass alone.

of the Kongrolama on Thibetan territory. That is the real source of the Teesta, which, like all our big Indian Rivers except the Ganges, take their rise in the Thibet Plateaus. All the places mentioned have been marked from the best information available, in the sketch map at the end of these pages, and it will be easy for the reader to follow my remarks.

The Lachen valley route would be the most direct to Shigatze; but to Lassa, the shortest and the easiest route from Calcutta would be a continuation of the Dooars Railway from Ramsahai Hat to Luckhee Dooar*, and thence by the valley of the Tursa and the Am-Mochoo to Yatong, our new trade mart in the Chumbi valley. It is true that this line would pass through parts of Independent Bhootan and that the lawlessness and misrule prevailing in that country would seem to be, at first sight, insurmountable obstacles. This is, however, not so. We have already a guarantee for the good behaviour of the Bhootanese Durbar in the rent which we pay to them for the Bengal Dooars,† and a Company, obtaining a concession from the Government of India for this line, would probably be able, better than the Government itself, to strike a good bargain with the Durbar and the subordinate Penlows through whose districts the line would pass, in an annual payment which would include the right of way, the price of the necessary land and protection for the line. The Bhootanese although a race of lawless freebooters, and the most degraded of Himalayan races, are peculiarly amenable to the argument of the Rupee, and could be convinced of the advantages derivable by them from the passage of this line of rail through a comparatively insignificant corner of their territory. The Engineering difficulties of that line would be easily surmountable, and I can adduce, as evidence, unanswerable in support of this project, the words of Sir Ashley Eden, in the report of his mission to Punakha (the summer Capital of Bhootan) in 1864, in which he says, writing from his encampment on the banks of the

* Or to continue the Cooch Behar Railway now under construction to Luckhee Dooar.

† The Bengal administration report says:—"The relations of the Bengal Government with Bhootan have continued to be of a friendly character, the Tongsar Penlow and his relatives remain in power, and under his ascendancy the country enjoys the advantage of a settled Government."



Bridge over the Ronko between Pekyong and Guntok.

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Am-Mochoo :—" If the country had been in any hands but those " of the Bhootanese, a road into Thibet would have been taken up " this valley and would have opened communication with the plains, " *avoiding all snow passes.*"

No survey of this line has yet been made for Railway purposes, but there would be no difficulty in having the country through which it would pass, examined, and estimates prepared. In skilful hands and with the countenance of the Government of Bengal, the negotiations for the necessary concession from the Bhootan Durbar would, no doubt, be conducted to a satisfactory issue.

It will be appropriate now to consider the treaty with China having reference to Thibet, to which I have already alluded, and to say a few words on the trade of Thibet, and on what our trade with that country would be, if it was once fairly and honestly open to commercial enterprize.

First, then, about the treaty which has been hanging fire so long, and was only completed on the 5th of December last, in so unsatisfactory a manner.

There is no doubt that, in ancient times, when Thibet was a large and powerful Kingdom, it had constant intercourse and close relations with India. So late even as in 1773, friendly intercourse subsisted between the Governments of India and Lassa, as illustrated by the incident about Bhootan, already noticed in the last Chapter, and by the subsequent missions of Bogle and Turner to Lassa. Many historical monuments, the Buddhist religion itself, which originated in India, Thibetan coins bearing Sanscrit inscriptions up to the year 1703, and many other things prove this also very clearly. But pressure from without and dissensions within resulted in circumscribing very greatly the dominion of Thibet. Sikkhim and Bhootan became practically independent at a very early date, under the schism of the red Lamas in Sikkhim and the Dhurma Rajahs in Bhootan. A Prince of the Manchoo Dynasty first conquered Thibet in 1640. It was subsequently surrendered to the Grand Lama by that Emperor's son, in gratitude for prophecies announcing the final triumph of the Manchoo Dynasty in China; but afterwards disputes arose, and a war occurred, and, in 1703,

Thibet was finally subjugated by a Chinese Army, and the present form of Government established. Thibetan coinage thenceforward ceased, and was replaced with coins still struck at Lhassa, but with the name of the Chinese Emperor, and the year of his reign, in Thibetan characters. Chinese garrisons were placed and are still maintained on the principal points of the road to Lhassa, at Lhassa itself, and up to the Frontier of Nepal; the Thibetan provinces of Ta-Tsien-Loo, Chamanto and several others on the Chinese side were wholly annexed to China, Chinese suzerainty was firmly established over what was left of Thibet, or what we now call Thibet proper, and the management of all foreign relations passed into the hands of the Chinese. It is true that all matters of local Government are left to the Lamas and to the Thibetan civil officials, it is true also, that the Emperor of China pays a large sum to the monasteries for their prayers, and that the Chinese garrison receives pay from China, but this is fully made up in many ways from Thibet itself, while the election of the Grand Lama has to be confirmed at Peking, and he is practically subordinate to the two Chinese Legates at Lhassa, who are the real political rulers of the country.

Finally, after the last war between Nepal and Thibet, the province of Ladak had to be ceded to Cashmere, and the Lamas have thus realised that every contact with the outer world meant a narrowing of their power and dominion. They fear especially those nations who proselytise by the sword and whose missionaries are most active. It was after the Mahomedan conquest of India that the intercourse between Thibet and this country practically ceased, while the intimate alliance which once existed between Thibet and Nepal came to an end with the conquest of the Gurkhas who are Hindoos by religion. It was felt that the difficulties of their mountain passes and the strict exclusion of foreigners, was their truest protection and the surest way to maintain what they most prize, the freedom of worship in their own particular way. This spirit of strict exclusion has become the traditional policy of the country.

On the other hand, China has, at present, almost a monopoly of the trade with Thibet; she supplies its wants, in tea and other articles, and drains it of all exportable goods. It is therefore to the interest of

China to keep the country closed to all other nations, and to carefully foster among the Thibetans, that idea of isolation from all except their Chinese masters, and the restrictions even, of the trade with Nepal, to the medium of the Newars.

It is therefore their joint interest, and they act jointly in keeping carefully out of the country all knowledge of modern forms of Government, all enlightening missionary enterprise, all foreign trade. This is forcibly illustrated in a letter once sent officially by the two Chinese Legates at Lhasa to some French Missionaries who, supported by the French Embassy at Peking, sought to enforce the terms of the Treaty of Tientsin for access into Thibet. Purporting to represent the views of the Thibetan authorities, they said :—

“These Provinces are consecrated to supplication and prayers. The yellow religion, founded on justice and reason, has been followed for many centuries. No foreign religion must be preached in these regions, *and the people must have no intercourse with people of other countries.*”

These are plainer words than we usually get from the crafty diplomacy of the Celestial Empire, but they let out the truth, and to this day, the treaty of Tientsin has remained a dead letter, so far as Thibet is concerned. Official passports have been given from Peking, but secret instructions have been sent to render them of no value ; and explorers, missionaries and merchants have alike sought in vain to enter the forbidden country.

Now what have we experienced in the negotiations of the last three years : When the convention between Great Britain and China, relating to Sikkhim and Thibet, was signed by Lord Lansdowne in March 1890, after the Gnatong and Jeylap Campaign (see Appendix IV), it was admitted by China that the British Government, whose protectorate over the Sikkhim State was then recognised, should have direct and exclusive control over the internal administration and foreign relations of that State, and that, except through, or with the permission of the British Government, neither the Ruler of the State, nor any of its officers, should enter into official relations of any kind, formal or informal, with any other country. The boundary between Sikkhim and Thibet was also settled, but there were three questions left for subsequent determination :—

1st.—The question of providing increased facilities for trade across the Sikkhim-Thibet frontier.

2nd.—The question of pasturage by Thibetan shepherds on the Sikkhim side.

3rd.—The method in which official communications, between the British authorities in India, and the authorities in Thibet, should be conducted.

It was to settle these questions that Mr. Hart, as Commissioner for China, and Mr. Paul, as Commissioner for Great Britain, were appointed under Clause 7 of the Convention, which stipulated that, within 6 months of its ratification, such commissioners should be so appointed to meet and discuss these three questions. The deliberations lasted three years, and on the arrival at Darjeeling of Ho Chang Jung, an Amban of Chinese Nationality, as Chief Commissioner for China, the present agreement, which is to form part of the original Convention, was finally arrived at, as the result of these deliberations.

The first point noticeable, is the total absence in it, as well as in the original Convention, of any acquiescence on the part of Thibet itself, of any representation of the Thibetan power and authorities ; and yet, the war, which ended in this very peculiar treaty, was supposed to be, not with China, but with Thibet. The acts of aggression which necessitated the campaign of 1888; we were told, were acts of the Thibetan authorities, who, it seems, have the magic power of becoming visible or invisible, real or unreal, at the sweet pleasure of their Chinese friends, and who have thus, under the Ægis of China, secured immunity for the past, and irresponsibility for the future. Naturally enough, in the present state of relations between China and Thibet, Thibet has been altogether ignored in the course of the negotiations, but China does not acknowledge and is not saddled, as she should be, with responsibility for the acts of her vassal and protégé. Then, what has happened during the four years that have elapsed between the 17th of March 1890 and the 5th of December 1893 ? The Thibetans have had practically all they wanted on the question of pasturages ; and, on the other hand, all trade, as between Thibet and India, has been more closely prohibited than ever, while the clause of the convention, which provided for non-interference with Sikkhim, has been deliberately violated on the Thibet side. Attempts to foment disturbances in Sikkhim have been frustrated only by the

vigilance and firmness of our frontier authorities, while tamperings with the Rajah of Sikkhim have occurred, culminating in his attempted flight into Thibet, and necessitating, on our part, his practical incarceration at Kurseong. For none of these things does China accept any responsibility, and no act of apology for the past, or of bonâ fide acquiescence in the present arrangements, has been obtained from the Thibetan authorities themselves.

The last occasion on which there has been any direct intercourse between Thibetan and English Officials was the interview between Mr. Colman Macaulay, as representative of the Bengal Government, and the Jongpen of Kambajong in 1884, on the snowy plains of Giagong. The only account of that mission, and of the memorable interview at its conclusion, which has been allowed into the light of publicity, is Macaulay's "Lay of Lachen," but there, it was made very clear that the action of China and the opposing interests of the Lamas, were the only obstacles to that free intercourse with Thibet, which the people and the Civil Government of that country themselves desire, and to which we are clearly entitled under the terms of the Treaty of Tientsin.

We have had, therefore, to contend once more, and we shall still have to contend, with that double dealing on the part of China which has partly nullified the Tientsin Treaty. Concessions are made on paper, friendly assurances are received from the Government of Peking, and then they are nullified afterwards by secret instructions, only too well obeyed at Lhasa. Missionaries in China once obtained copies of these secret instructions, and brought upon their heads the wrath of the Chinese by making them known, but the written documents are hardly needed as evidence. The results afford sufficient indications everywhere of the line followed. Thibet is masked in diplomatic intercourse, and then secretly supported and instigated afterwards, in acts of hostility or aggression.

As to the abject and complete submission exacted by China from Thibet,* it is well illustrated in the Thibetan word "Lasola." "Very

* In further illustration of this, an incident may be mentioned, which occurred some years ago at Shigatze, when one of the Lhasa Ambans was on a tour of inspection of the Thibetan and Chinese garrisons. He exacted a sum per day, as a personal allowance to himself, of about £75, which had to be levied there and then from the people. After a while the burden became intolerable and the Amban was mobbed and wounded with a stone. He was promptly rescued and loyally supported by the civil authorities, but still he insisted on holding them responsible, and on a commission being sent from Lhasa to punish them. The result was, that the two Jongpens or District Governors

well, well done," the formula in which alone the Government of Lhasa is permitted to acknowledge all orders, all intimations of acts done, or of treaties entered into, by the Imperial Government, and yet, when difficulties shall arise under the convention, instigated most probably by the Chinese themselves, we shall probably be told in the blandest of tones by our Chinese friends: "These brutes of Thibetans will not obey us, we would like to help you, to promote your trade with Thibet and protect you, but they will listen to nothing, and what can we do, we Chinese, in our small numbers, against these masses of Lamas who incite the people and force our hands," &c., &c. This is the comedy which has been played, the same old song which has been sung into the ears of England and France for the last 30 years, and surely we ought to know the tune by now. We have been well tired out in three years of delays in these last negotiations, and the Chinese have obtained all they wanted by excluding Indian Tea from Thibet for 5 years at least, and by the selection of Yatong as a trade mart and as the residence of the officer who shall be appointed to watch over the condition of British trade and the interests of British traders at that place.

Yatong is situated in the Chumbi Valley near Richingong (see map). It has yet, as a matter of fact to be reclaimed in order to be suited for a settlement; and that such a place should have been selected and accepted on our side, as a trade mart, is almost incomprehensible. As a place of very minor trade importance, it will be possible for efforts to be successfully made, to practically prevent all lucrative trade and to worry our Resident into the renunciation of advantages which shall be made less than nominal. The Nepalese once had a political representative at Lhasa, but his life was made so miserable that he was glad to apply to leave the place, and no one was ever sent afterwards. No doubt, the same thing will be tried with us, and much will depend upon the strength of character of the officer who will be appointed to that important trust. Tea was the one article which could have made India a necessity for Thibet, and we should have insisted

were degraded and heavily fined, while inferior officers were sentenced, some of them to wear the Chinese Cangue for a term of years, and others so cruelly flogged, that one of their number, one of the wealthiest men in Shigatze, died shortly after the infliction of the punishment.

on a real trade centre as the exchange mart with India. Gyantze for instance would have been very suitable, and would probably have been selected, had the Chinese been acting in good faith. It is a place of some commercial importance at a distance of about 80 miles, or 7 marches only, from the Indian Frontier, and from it there are trade routes branching to Lhasa and to the lacustrine district of Nagartse on the one side, and to Shigatze on the other. The profits which the Thibetan and Chinese merchants on the spot would have realised from the trade would have been to us a guarantee of success. Under all these circumstances the advantages gained under the treaty would appear to be reduced to very microscopic proportions.

Notwithstanding all this, there may be still much to be done even at Yatong, if traders can be attracted to it, and if no obstacle be put in the way of their frequenting the place. This is much to be feared, and everything will depend upon the political officer to be selected for that special duty. The Chinese and Thibetans are always ready to acknowledge the doctrine of accomplished facts, and a courteous, but firm and unyielding assertion and exercise of all our rights is the only secret of success with them. This is what the late Mr. Colman Macaulay understood so well when he very courteously, but very firmly, and with such satisfactory results, insisted upon the Jongpen of Kambajong attending upon him at Giagong. It is a man of his stamp that the Government should select as our representative at Yatong. He should be of sufficient rank and sufficient ability to command respect and influence, and be possessed, if possible, of special knowledge to help and advise, if need be, the firms who might be induced to send representatives or goods to this new trade-mart. The convention as it stands, deals purely with boundaries and with commerce. It leaves untouched all questions relating to rights of travel for ordinary tourists, missionaries or savants ; all questions of extradition. It might have been desirable that advantage should have been taken of this opportunity to arrange something more definite in all these things, in order to avoid all possible complications in future, but as nothing has been done, we are left to our rights, perhaps neglected hitherto, but still existing, and of full force, under the Treaty of Tientsin. We must hope for more pleasant relations with Thibet as extended

commercial intercourse is gradually established, to the advantage of both countries, and the day may not be far distant, perhaps when the Thibetan people and the Thibetan and Chinese Government, will realise as a political truth, that they will enjoy greater security from outside interference, better guarantees of peace, and better protection from attack by any nation, if they no longer attempt to deny unto others those rights of travel, trade and settlement, subject to the laws of the land, which they themselves enjoy in all countries, and which may be taken now as forming part of the modern law of nations throughout the universe. Under the terms of the new convention, Yatong is placed on exactly the same footing as the ports and inland towns opened to British trade by the Treaty of Tientsin. It would perhaps have been better if this had been stated in so many words in the document itself, but at any rate it seems absolutely necessary that the officer sent to Yatong should have, in view of many things in the Tientsin Treaty, the rank and powers of a Consul, in order to solve or avoid all possible difficulties and complications, and to insure the fair and advantageous working of the convention.

The question of the trade of Thibet, and of the trade which might be established between that country and India is a vast one. It should hardly form part of the programme of study in a short pleasure trip like ours, but it was the subject of conversation with many, Thibetans and others, on our way. A few pages upon it, gathered here and there from very reliable sources, written and unwritten, will perhaps not come amiss at the present moment.

There is little to be learnt from official documents ; the only record of the trade with Nepal, Thibet, Sikkhim and Bhootan is that kept at 38 registering stations on the northern frontier of Bengal, and the grand total of imports and exports for the last 3 years is for :—

	1890-91.	1891-92.	1892-93.
	Rs.	Rs.	Rs.
Nepal	2,21,79,431	1,98,54,627	1,75,00,970
Thibet and Sikkim	6,54,487	11,68,423	10,05,146
Bhootan	3,67,271	3,19,740	2,92,665
TOTAL	2,32,01,189	2,13,42,790	1,87,98,781

Showing a material decrease in the volume of trade in the last two years. These returns are however very incomplete and imperfect, as the number of stations is insufficient, and much, in the most valuable articles, escapes registration even at the stations. This is so especially as regards Sikkhim and Thibet. The only registration stations for this trade are Runjit, Pedong and Laba; and for the trade with Thibet, apart from that of Sikkim, Pedong, in British Bhootan, is the only station. A considerable portion of the trade escapes registration by passing through other routes, and no record whatever is kept of the trade I have mentioned, between Lamateng and Yeumtong in Sikkhim, and the Kambajong district of Thibet.

As recorded at Pedong, the principal articles imported from Thibet are :—

	For 1892-93.
	Rs.
Horses, ponies, mules, sheep and goats, &c., value	19,709
Musk	18,492
Dyeing materials	590
Shell lac	728
Provisions	2,066
Chinese Silks	529
Brick Tea	2,849
Raw Wool	2,48,930
Manufactured Wool	7,495
Yak tails	48,180
Silver	1,100

Gold, none registered in 1892-83, but in the previous year, there had been an importation of gold of the value of Rs. 2,88,000.

There are also imported, though in unimportant quantities, at present, drugs, porcelain, hides and skins, precious stones, spices and other goods.

The principal articles exported to Thibet are as registered :—

	In 1892-93.
	Rs.
Piece-goods (European)	90,487
Do. (Indian)	400

Twist and Yarn	...	...	...	...	5,859
Indigo	...	...	...	...	10,446
Dyeing materials	...	...	...	...	2,016
Earthenware	...	...	...	...	3,666
Rice, grain and vegetables	...	...	...	..	3,245
Skins of Sheep and small animals	...	...	...	...	882
Coral and precious stones	...	...	...	...	260
Brass and copper	...	...	...	..	12,704
Iron and other metals	...	...	...	...	4,671
Oils	...	...	...	...	1,004
Paints and Colours	...	...	...	...	2,843
Provisions	...	...	...	...	3,710
Manufactured Indian Silks	...	...	...	...	1,523
Sugar and spices	...	...	...	...	1,095
Tobacco	...	...	...	...	20,467
European Woollen goods	...	...	...	...	40,803
Miscellaneous Raw Materials	...	...	...	...	3,505
Miscellaneous goods manufactured	...	...	...	...	16,473
Silver	...	...	...	...	6,110

These figures of the trade through the Jeylap pass are not complete or trustworthy, but such as they are, and comparing them with those of former years, which it is not necessary to give here in detail, they show a marked decline in all articles of import and export, except wool, the trade in which is increasing in rapid strides, and bids fair, if encouraged, to become of considerable importance. The figures for Wool imports from Thibet being—

in 1890-91	1891-92	1892-93
Rs. 64,829	Rs. 1,77,305	Rs. 2,48,930

We met all along our route, files of mules and ponies laden with raw wool, and we could have gathered a bale of it from tufts that had caught from the packs on to the bushes, on the road side. The trade in this article for the current year bids fair, therefore, to greatly exceed in quantity the figures of former years.

A maund of raw wool costs Rs. 4-8 at Shigatse. Its transport to Kalimpong costs about Rs. 3-8, and one may imagine, from the price of

this staple on the Calcutta market, whether the trade is a profitable one to those concerned.

Two articles of export into Thibet also show an encouraging increase. They are European cotton piece-goods and woollen manufactures as follows :—

	1890-91.	1891-92.	1892-93.
	Rs.	Rs.	Rs.
Cotton piece-goods ...	69,554	72,077	90,487
Woollen manufactures ...	28,500	31,925	40,803

It must be remembered that the trade between India and Nepal, which as given above, amounts to an average of about 2 crores a year, consists to an appreciable extent of indirect trade with Thibet, although it is not distinguishable in the returns. The Nepalese levy on their Thibetan frontier a duty of 15 per cent. on Indigo, 10 per cent. on ponies and Tanguan horses, 5 per cent. on cotton and woollen goods, and on many other articles of import and export ; two rupees a seer on musk and 2 per cent. on diamonds, pearls, coral, Delhi jade and turquoises, but gold passes duty free.

When the Teesta-Lachen-Lachung route through the Donkya and KongroLama Passes is open, there will be no necessity for using the Nepal route, and the Nepalese duty will be saved.

The distance from the Donkya to Shigatse is only one-third of that from Shigatse to Katmandu, the capital of Nepal ; and competition with the Donkya route on the part of the Nepalese, would be out of the question, as it is seven marches from Katmandu to the Thibetan frontier at Khansar, and it costs 15 rupees more for the conveyance of a load of goods from Khansar to Shigatse.

It is computed by native traders that when the Kongrolama pass is open, and when the present system of obstruction to Indian trade is removed, the trade of Thibet must exceed that of Nepal, several fold.

This, I believe to be no exaggerated estimate, and it would be far exceeded if we have once a Railway up the Teesta Valley, which would bring the great cities of Thibet, for the purposes of their export trade, much nearer the sea than the Ta-Tsien-loo route through China.

The Thibetans are not only keen traders but free traders in their notions, and it is considered by them barbarous and dishonest to lay any restriction on free commercial intercourse by the levying of duties. They differ in this from the Chinese and Nepalese, although, for the purpose of excluding foreign trade from the Indian side, the Jongpens of Phari and Kirong have been authorised to levy a duty of 10 per cent in kind on all imported goods. This is in connection with the stringent orders issued from time to time, by the Regent of Lhassa, upon the frontier Jongpens, to close up the passes, but this is so repugnant to local instincts that no very strict account, of the revenues derived from this source, is taken from them by the authorities at Lhassa.

The name "merchant," I have heard it said, is a sacred word to the Thibetans, and trade is highly honoured. The population of Thibet may be divided thus:—

1st, Civil officials ; 2nd, Lamas or more properly monks, as the higher grades only are entitled to be called Lamas ; 3rd, the people who may be subdivided into 2 classes, viz., the herdsmen or Dok-pas (Dok meaning pasturage or grazing station), who mostly live in tents and raise cattle, and the Pyo-pas or cultivators ; 4th, the Newars or aboriginal inhabitants of Nepal, professing the Buddhist religion, who are travelling traders ; 5th, the Chinese settled in the country ; and 6th, the mendicants, but all are, more or less, engaged in trade, home and foreign. The Grand Lama's Government sends large caravans annually, guarded by armed men, to the different centres of trade in Western and Northern China, for Chinese commodities, such as tea, silk fabrics, Chinaware, &c., and sell them to their subjects at extraordinarily high rates. The official, who ekes out his uncertain pay by trading, and takes advantage of his position to get goods cheap and sell them dear, the monks and monasteries, a great portion of whose incomes is derived from loans of cereals and money to the people, at usurious rates, and from the commercial transactions of some of their order entrusted with capital to make purchases and sell raw produce in China ; the herdsmen who own large flocks and trade in them ; the agriculturists, always ready to give a warm welcome to foreign traders of all nationalities, and serve as their brokers ; the Newars who carry on the trade with Nepal and India, and even the mendicants

who, as pedlars, go about with donkey loads of goods of small value and represent in Thibet the coster and his moke.

Then, besides the Chinese, there are caravans of Buddhist Mongolians who come every year to Lhasa, across the desert at great risk, danger and suffering to themselves, but in their case trade is but a secondary consideration; a pilgrimage to Lhasa's holy shrine is the real source of the enthusiasm which leads them to brave the perils of the journey.

The trade routes through China are also not free from dangers, especially to Western China, infested as they are by robbers, bands of whom are merchants themselves, and entering Thibet, as such, watch the movements of caravans about to start, accompany them, and afterwards rob them when they reach the solitudes of Kham and Gyarong. Hence it is that private traders in great numbers accompany the Government caravans for protection; and yet all the goods which they undertake such long journeys to procure, would be obtainable in perfect security and in much less time in Calcutta than at Peking or Ta-Tsien-loo, if they can once be persuaded that commercial intercourse with India will not entail any chance of the annexation of their country. This is, to speak plainly, what they dread at present, and our difficulties will be over as soon as this ridiculous fear is overcome.

The seasons in Thibet are such that only one crop a year can be raised of barley, wheat or buckwheat, and, in some provinces, millet and Indian corn. It takes only four months from sowing on to harvest. On the approach of winter also, a large quantity of cattle is slaughtered and preserved in a frozen state, for use during the whole of the winter months. This effects a great economy of fodder at a time when grazing is impossible, and fodder of great value; and during this long period of enforced *far niente*, as far as the land is concerned, the women are busy at the simple woollen manufactures of the country, such as felt, blanketing and cloth of wool, goat's and yak's hair. The men are then eager to employ their leisure in the pursuit of trade. In the countries adjoining Thibet, winter is milder and the rains then cease. It is thus that winter has become the trade season of the Thibetans.

The principal articles of export from Thibet are gold, raw wool, borax, salt, rhubarb, musk, live stock, hides, skins, furs and horns. It is estimated that between 10 and 15 lakhs in gold is taken away annually by the Newars of Nepal alone, and it is impossible to estimate the quantity exported to China.

Thibet is perhaps the richest gold country in the world. Its resources in this respect are practically inexhaustible, and to this day they have been practically untouched.

Almost every river and rivulet in the country carries gold dust, and it is by washing of the gold-laden sand alone, that all the gold now produced in Thibet is derived. Quartz crushing and digging for metallic ores is unknown and strictly forbidden. There are stringent laws forbidding under the severest penalties the digging of the ground for metals, and it has grown into a deeply ingrained national prejudice that this should not be done. It is true that the people have no idea whatever of the wealth to be gained by scientific mining. Even as to gold washing, a very large number of those engaged in that pursuit are Chinese adventurers reckless, and profligate, who waste their earnings, become an easy prey for robbers, and are decimated among themselves by murder, lawlessness and disease. Prejudices arising from ignorance are, however, easily overcome by example, and by a forcible illustration of results obtainable. This, I often experienced during long years of residence in the Mofussil in India.

Tell a native of any improved method, or instruct him to do anything that he is not accustomed to, and he will answer at once "No, it can't be done, I cannot do it, my forefathers never did it, and I must not." Do not argue then, but do it before him, show results, and the instinct of imitation, which is strong within them, and common to all oriental and primitive races, will do the rest. So it would be with the Thibetans as to mining, if they once saw what could be done by Europeans resident in the country, and working on their own account. Missionaries in Thibet and the adjoining districts of China have gathered valuable information on the gold tracts of Thibet, and we know from their writings that the geological formation of the country is altogether different from that of the advanced ranges of the Himalayas.

The real Himalayas begin only beyond Sikkhim ; and in Thibet the friable mica schist and sand-stones of Sikkhim are replaced by harder rocks of granite, slate, marble and gold bearing quartz. Thibet is perhaps unconscious of the great wealth which lies almost under its very feet, and like the miser sitting over his hoards of gold, spends grudgingly only the dust at the surface carried by the scanty rains into the sands of the rivers. The word *Ka* in Thibetan means mine, or rather a locality where mineral ores are to be found, for of mines proper, or working mines, as I have said before, there are now none at all, thus *Ser-ka* would mean gold mine, *Kia-ka*, iron mine, *Tsa-ka*, salt mine. In Chinese, the word "*Chang*" has the same meaning and in looking over native maps, or missionary maps of China and Thibet, a good deal of information is derivable in noticing these terminations to names of villages and districts.

It is near the sources, and some way down the great rivers rising in Thibet, that auriferous quartz is most abundant. Some of the districts in question are under absolute Chinese control, but inhabited by wild lawless tribes, who themselves possess no knowledge of mining or its value. Existing records give the following:—

In the basin of the *Yang-tse-Kiang* : Two days above Bathang on the north, among the wild tribe of Sangayona, a very rich gold mine ; south of Bathang on the western banks of the *Yang-tse-Kiang*, in a vast and flourishing region under the Yu-nan Government, gold bearing quartz in abundance.

In the basin of the *Lantsang Krang* or *Upper Mekong* :—

On the right bank : 1 gold, 3 silver, 2 Mercury, 1 copper and 7 rock salt mines.*

GOLD.	SILVER.	MERCURY.	COPPER.	SALT.
At Ngue-tsa-oua.	At Jao-Konan-pe-ma ,, Ta-me-ty-chang ,, Lao-chang.	At Chemento ,, Sin-chang.	At Malong chang.	Tsien-ul-tsin, Che-men-tsin. Se-tsin, Loma-tsin, Loma-ou- tsin, Yelongcheon Lakinmin,

On the left bank :

14 gold, 2 gold and iron, 1 gold and sulphur, 8 silver, 1 mercury, 1 silver and mercury, mercury and lead, 1 mercury and iron, 1 silver and copper, 2 copper and 4 iron mines including the mine at Kianka, which yields iron of a very superior quality akin to natural steel, and several salt mines and gold sand washings.*

On the banks of the Lon-tsekiang or Salween :

36 places are named in the 9 districts of that region, as gold bearing, some of them being auriferous tracts extending over miles and miles, especially in the Somo and Moupin districts, and gold sands,

GOLD AT :	SILVER AT :	MERCURY AT :	COPPER AT :
Humo-lo, Sintchang, Laotchang, Yang-pin, Siao kontien, Peki suin, Pa lo, Chouen Kiao, Kangpon, Kiong, Moutin, Donggarong, Losi onan, and Longta- ho, a mine of excessive abun- dance,	Siao-kou-lo, Ta patchang, Ta kon tchang, Ta kon ty tchang, Kia kong tchang, Atan tze, Pao tchang, Pe tee.	Peto,	Su sue tcheng. Lon tang chang,
		MERCURY AND IRON AT :	IRON AT :
		Lotong,	A-oua-lo, Djra ni ra, Kiang ka, Ho kiutcheou,
	SILVER AND MERCURY AT :	GOLD AND SULPHUR AT :	SALT AT :
	To-y-chang,	Napo,	Tsa-ka,
	SILVER, MERCURY AND LEAD AT :	GOLD AND IRON AT :	
	Ye-tche,	Hona-kiao. Tchrou pa-long.	
	SILVER AND COPPER AT :	GOLD SANDS AT :	
	Peni ou tchang,	Kale che chapa, Tse re tong, Gognia,	

in almost all the rivers, 15 silver mines, 1 of mercury, 2 silver and copper, 3 iron, and 2 copper mines.*

This list is far from exhaustive, as it includes only the localities visited by Missionaries, and one may easily imagine what the resources of the country must be, in the precious metals.

I may add one fact which is of interest as bearing upon the great puzzle of the day : the currency question, and as explaining the large quantity of Indian Rupees in circulation in Thibet, and it is this, that the Nepalese Government encourages the importation of gold and prohibits that of silver into Nepal from Thibet, while it encourages the exportation of silver ; the result being that a large quantity of Indian silver coin finds its way into Thibet through Nepal, and that much Thibetan gold finds its way to Nepal through the Newar traders. We have evidently something to learn yet, even from our Nepalese neighbours.†

I have said enough of the wool trade to show that it is capable of great developments. Of other articles, the finest borax and musk

GOLD AT :		SILVER AT :	IRON AT :
Chan lan. Do ker la. Nabon. Reon. Ho kion ka. Theuni. Krakioung. Scmo. Kiotey. Yuko. Ladzi. Tchala. Mounia. Oua-se. Kon-yu. Thao-kio. Pienpa. Ta pen chan. Tapienlion. Kodza.	Kiang tsong. Hangui. Langpa. Siao chony keou. Ya ko lorg. Si kiat chay. So tse kang. Lang tan. Kao ho pa. Yang sen. Tatche keou. Ho che ky. Ye mao pin. Yen tsin kong. Ten tche keon. Ma kouang keou Yao tse. Kin keouty. Eul lang miao.	Kio na tong. Bonga, Bara kang. Ta ta gia pa. Ta ponla. Tao-oula, Siao keou, Ta yeun pao, Ta keou, Kouanin gay, Han yen keou, Mi lay keon, Hong chang tin, Ta chony keou, Ta chen keou.	Kia-yu kiao. Sang garang,
		SILVER AND COPPER AT :	
		Yong tchang, San tchia keou.	Ha eul. Mo tse keou.

† The Nepalese Government has during the last few months purchased a good deal of silver in Calcutta, and the profits of the transaction must be great in exchanging it with gold in Thibet, where the fluctuating proportion in the value of the two metals is hardly known.

in the world are of Thibetan provenance, but the price of these commodities on the markets of Europe is much enhanced by the length of the route to the Chinese sea ports from which they are shipped, and they suffer much by adulteration at the hands of Chinese traders who mix bullock's blood with the musk. The fine furs of Thibet are all absorbed by China ; the principal are the fur of the lynx, panther, leopard, silver fox, three-coloured fox, otter, wolf, and Thibetan squirrel.

The trade in all these would be immensely stimulated, once a trade-route through India is established, and the list of European goods exported to Thibet is susceptible of an increase as unlimited as is the wealth of Thibet properly developed.

The country is certainly worthy of greater attention than has hitherto been paid by the Rulers of India to the development of our relations with it. In the Hindu Shastras it is called the land of the Yakshas or Custodians of riches and precious things, the retreat of Kuvera the God of wealth. The Thibetans are not, in their relations with foreigners, insolent like the Chinese, or prejudiced like the Hindus, they are a polite and calculating class of men, who regard Englishmen as beings of superior intelligence. It depends therefore entirely upon ourselves how long we shall permit the wily Chinaman to close that interesting country to us, and it would not probably be difficult by diplomatic skill and firmness to induce that response from Thibet to the many overtures of friendship made by our Government, to which we are entitled. The interests of science, civilisation and humanity demand this at our hands. Once in alliance with England the independence of Thibet in the future would be assured.

Russia will, in time, make advances towards Thibet from Kokand and Yarkand, and woe to the country if it is not, when that time arrives, in a position to take care of itself by progress attained in the meanwhile, by friendly alliances, and by established commercial relations with other countries.

I have strayed far from Kalimpong, and I must now return to it to notice the annual Mela and exhibition of agricultural and dairy produce started three years ago, and which has proved such a great success. Great preparations were being made for it at the time of our visit. Prizes,

given by Officials and Planters of the Darjeeling district, are awarded by a Committee of experts, for cattle, ponies, sheep, goats, of the best Nepalese, Thibetan and Sikkhim breeds; for cereals, sugarcane, vegetables, flowers, cheese, butter, honey, cloth and other articles of local manufacture, and for improved agricultural implements. The Forest Department also exhibit a collection of local forest products.

The fair was held this year on the 28th and 29th of November, and was attended by immense crowds of native mountaineers bent on a two days enjoyment. The women, as at Pashok, making a great show of gaudy coloured dresses, necklaces of coins, turquoises and amber, gold amulets, studded with turquoises, and enormous gold beads; for there was, at the Kalimpong fair, the additional incentive of 6 prizes given to the best dressed man and woman in Lepcha, Nepalese and Bhutia costumes. There were also more than 60 English visitors from the Darjeeling district and from Calcutta, and plenty of amusements provided for all, in addition to the more serious business of the fair.

The programme included Bhutia, Nepali and Limbu dances, and, among the 15 items of athletic sports, there were a bow and arrow competition, a greasy pole, a tug of war, a girls' race, a women's race and a flat race for small children. The proceedings were opened with a speech by Mr. Greer, the Deputy Commissioner of Darjeeling, translated into Nepalese by Mr. Graham; God save the Queen was sung, and a salute of 31 guns fired by the mountain battery from Jellapahar, brought up for the occasion. The cattle show was very fair and showed signs of recovery from the epidemic of rinder-pest which had devastated the district a year ago, and a good incentive had been given to the show by an announcement made a long time previous, that Government would purchase a large number of mules. Captain Grey of the Commissariat Department had no difficulty in selecting a hundred good animals out of the numbers sent to the fair.

An interesting section of the exhibition was that of machinery for silk reeling, and agricultural instruments of English manufacture. Great advance in agriculture has been brought about by the Nepalese who came into the district with the English, and as neither the Nepalese nor the local mountaineers have any conservative prejudices to obstruct progress, the Kalimpong Mela has already been the means of

introducing into the district the sugarcane crushing mills which have been such a success in Behar, improved ploughs and other implements.

Many exhibits were also shown in the Tea section, and a professional Tea-taster had been brought from Calcutta, to act as judge, in awarding the prizes.*

There is no hotel now at Kalimpong, but the newly built hospital was used as a guest house, and the charming hospitality of Mrs. Graham and the other residents of Kalimpong was equal to the occasion. Things were made very pleasant for the numerous English visitors, and besides the amusements on the Mela ground, there was a Magic Lantern Exhibition on the Tennis Courts, a Garden party at Mrs. French, a Concert at Mrs. Korb's and a tennis tournament.

I can only regret that the time of our visit did not coincide exactly with the date of the fair, and that we could only hear the particulars of this interesting function afterwards, from friends who had the good fortune of being there.

The Kalimpong Mela will be a powerful agent in developing local trade and agriculture, and there is every reason to hope that year by year it will grow with the growth of Kalimpong as a trade centre. It bids fair to become the national festival of British Bhootan.

* The prizes awarded in this section were,—

For Hill teas: 1st Prize, Mr. F. Buckley of Chamong.

2nd Prizes, Messrs. H. L. Crossman of Mim, Mr. J. L. Lister of Pashok and Mr. C. Bald of Badamtan.

For Doocars teas: 1st Prize, Mr. W. Goss of Bullabaree.

2nd Prize, Mr. A. Oliver of Nagrakata.

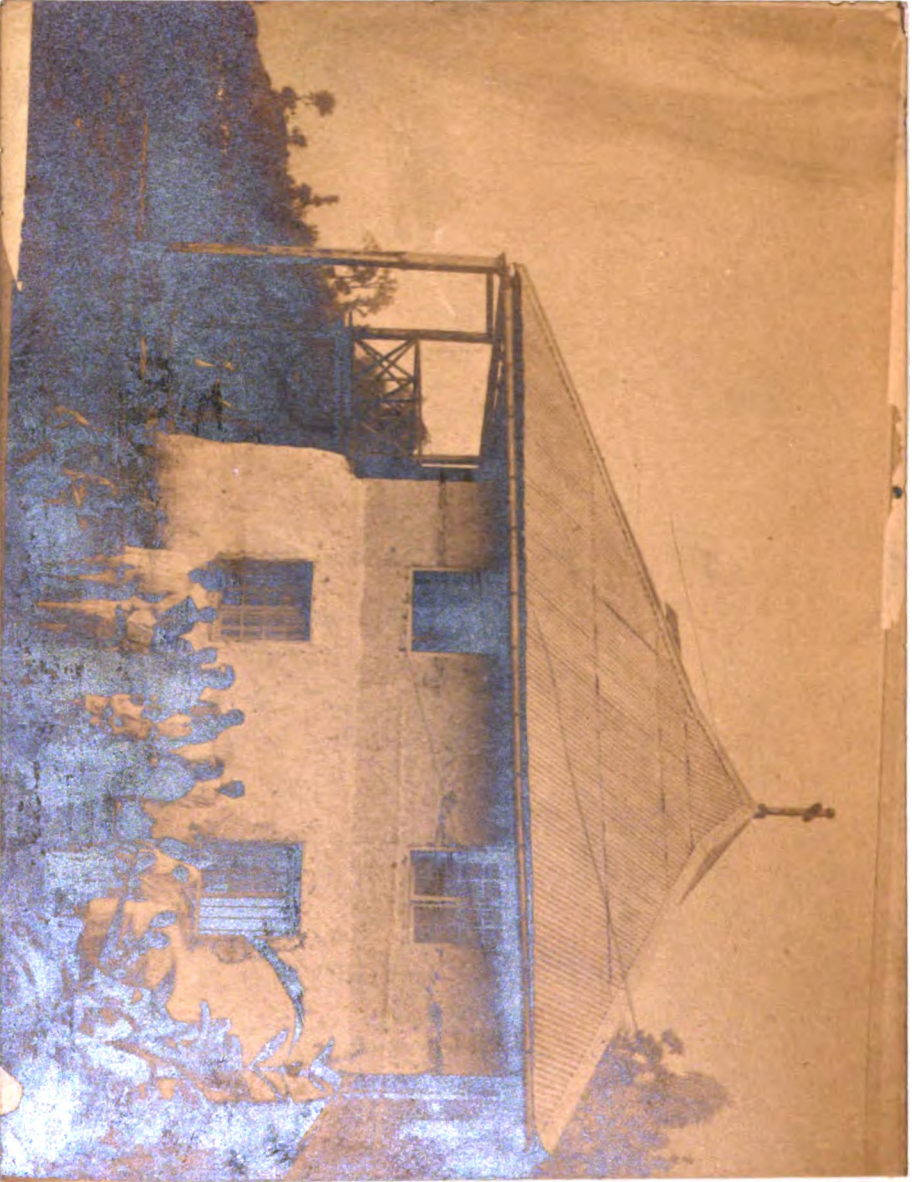
For Fancy teas: *vis.*, teas of an exceptionally fine character:

1st Prize, Mr. W. Goss of Bullabaree.

2nd Prize, Mr. J. Evans of Nee deem.

For Brick teas: 1st Prize, Mr. J. L. Lister of Pashok.

2nd Prize, Mrs. Keane of Maharancee.



The Presbyterian—Pedong.

CHAPTER V.

PEDONG.

The Road—Arrival at Pedong—Government Establishments—Trade—The Shadow of the Cross—The Presbytery—The Mission to Western Thibet—The Buddhist Monastery—Butter flowers—Musical instruments of Buddhist worship—The horses of the wind—

Faith is the substance of things hoped for,
The evidence of things not seen,

HEBREWS XI.

It is an enjoyable ride of 13 miles only, between Kalimpong and Pedong. The road is good, bordered now with fragrant absinthe shrubs, now with fields of buck-wheat, millet, or Indian corn, anon through a lovely forest, full of wild flowers, with here and there, the dwellings of Lepcha and Nepalese cultivators, snug and comfortable, some of them, and others less so, but all picturesquely perched upon the hill sides. We arrived laden with flowers that we could not help gathering as we went, because of their beauty, and this was one of the many occasions on our tour on which we regretted to have come unprepared for the making of an entomological collection. The number, the variety and the beauty of the butterflies we passed that morning, on our way, would have sufficed to stock a museum. A few nets in the hands of our coolies and syces, a few boxes for their reception and preservation, would have secured for

us entomological treasures of great value, without an instant retarding us.

Townships in the Himalayas are very straggling affairs; each homestead, each establishment, stands on ground originally reclaimed from the virgin forest or jungle, and Pedong is an agglomeration of this sort. We crossed the bazaar, almost deserted, as it was not market day, and, in the distance, clear, on the blue sky above, and soaring over the chapel and humble presbytery, there was the Cross under the shadow of which we were to rest for the night, and enjoy the genial and instructive hospitality of the Rev. Fr. Desgodins, the Pro-Vicar apostolic in charge of the Roman Catholic Mission to Western Thibet.

Pedong in British Bhootan is at an elevation of 4,770 feet; all that can be desired therefore in the way of climate. Since the campaign of 1888 it has assumed considerable importance, as the victualling basis for the advanced post in the Gnatong snows. A commodious traveller's bungalow has been built by Government; there are Commissariat Store Godowns, and the officers of that Department have there their Head-Quarters. There are post and Telegraph offices, an office for the registration of the trade with Sikkhim and Thibet, a Buddhist monastery, a bazaar and a market place.

The trade carried on here in Thibetan wool and other articles is considerable, though not on such a scale as at Kalimpong, where the larger traders have established themselves. The vicinity of Rhenok also, an important market on the other side of the Rushett Chhu in Sikkhim, tends to deprive Pedong of much of the commercial importance it would otherwise possess, as at Rhenok two trade-roads bifurcate, one to Gnatong and the Chumbi Valley, and the other to Tumlong, the capital of Sikkhim. It forms therefore a very convenient trading centre.

It was in 1855, shortly after the murder by some Michmi tribesmen of Messrs. Krick and Bourry, two Missionaries who were attempting to enter Thibet on the south, by way of Upper Assam, that Fr. Desgodins was sent out to reinforce the Mission. Arriving in India shortly before the mutinies, he first visited Darjeeling in 1856 with the intention of proceeding to his destination through the kingdom of Sikkhim. The Rajah, courteously enough, but very firmly, refused him permission to do so. On his way to Simla, to effect an entrance, if possible, by

way of Ladak, he found the whole country ablaze, the mutineers were then in the full flush of their sanguinary but brief successes, and he was one of the besieged in the Agra Fort during that eventful period. Pushing on to Simla, and thence to Chinee, as soon as the way was open, he and another Missionary, Fr. Bernard, penetrated as far as Khanam, on Thibetan soil, when peremptory orders were received from the Bishop at the Head-Quarters of the Mission in China, to abandon all attempts to enter Thibet by way of Northern India, and to join the other priests of the Mission on the Chinese side.

The labours of Fr. Desgodins in Eastern Thibet, for a period of 22 years, his captivity, the persecutions and dangers he endured, the successful establishment of a large Christian settlement at Bonga, the subsequent destruction of that settlement by the Lamas, and his adventures with Chinese officials, are matters of history. It would be out of place to dwell on them here, interesting though they be. It was not till 1882 that it was resolved at Rome to renew former efforts towards Thibet on the Indian side, and Fr. Desgodins, with the title of Pro-Vicar, was again sent out for that purpose. The site of the present Head-Quarters of the Mission at Pedong was selected, a grant of 3 acres of land obtained from Government at the usual rent, the present buildings were commenced, and, on the 7th of April 1883, the cross was erected on the roof of the modest chapel of the Pedong Mission, bearing this inscription in Thibetan characters "Sacred Heart of Jesus bless these people."

The ecclesiastical jurisdiction of the Pedong Mission extends only over the small territory of British Bhootan and the two Thibetan districts of Chumbi or Pharizong, and of Towang. The Darjeeling district and Sikkhim have been assigned at Rome to the Jesuits of Calcutta, and Independent Bhootan to the Vicariate apostolic of Central Bengal of the Milan Mission. This arrangement gives to the Western Thibet Missionaries a foot-hold under the protection of the English flag, among a Thibetan speaking population, *en rapport* with their two districts in Thibet Proper, until the gates of the sealed kingdom shall be opened to their efforts, and to those of Missionaries of all other denominations. Will the treaty, signed on the 5th of December last, read with that of Tien-Tsin, and with the Cheefoo convention, have the effect of so

opening it, is yet to be demonstrated by events in the near future. There is, however, this inconvenience in this apportionment as to jurisdiction, that the Government, when it requires the services of a Chaplain for the Roman Catholic soldiers at Gnatong, cannot avail itself of the establishments at Pedong, and has to send all the way to the Jesuit fathers at Darjeeling at much greater expense. It has also the further inconvenience of preventing the Missionaries at Pedong from working among the Sikkhimites at their very doors, while the Jesuits cannot spare from their numbers, and have not, as a matter of fact, any Missionaries in Independent Sikkhim, which is a part of their jurisdiction.

Under all these circumstances and with the very small pecuniary resources at their disposal, the field of work of the Pedong Missionaries is necessarily circumscribed, and yet the two parishes of Pedong and Maria Bustee comprise an area of 280 square miles, and what has been achieved in these few years is marvellous. The present presbytery has been built, a neat structure 33 feet square and 84 feet high. On the ground-floor, on the left, is the little chapel dedicated to the Sacred Heart of Jesus, in the centre a vestibule and the staircase under which is the vestry, opening into the chapel; on the right two rooms, one a dining-room, used also as a school-room and the other a store room. On the first floor, four rooms used as bed-rooms, guest and school-rooms, a wide verandah on each floor and, under the corrugated iron roof, a vast loft very useful for the storage of provisions. This and two smaller buildings, for the dispensary and orphanage, constitute the establishment at Pedong itself. Then, at a distance of 8 miles in the Rissoom Forest at Maria Bustee, a substantial and capacious new church is being constructed, and a Christian village founded on a grant of 680 acres of land given by the Forest Department for the settlement of Christian families.

We had unfortunately not the time to visit Maria Bustee, but the fine stone church on the hill side opposite Pedong was distinctly visible, and formed a salient and picturesque land-mark on the scenery. The Pro-Vicar is aided in his labours by two Missionaries, Fr. Hervagault who has special charge of the Maria Bustee parish, and Fr. Dou  nel.

Besides his Mission work Fr. Desgodins has found periods of leisure, during his laborious life in China and in India, to compile a

large Thibetan Dictionary, six times re-copied, added to and revised, which will shortly be published at the printing press of the Mission in Hong-Kong. He has prepared catechisms, prayer books and tracts in Thibetan, lithographed in thousands of copies with his own hands, for the use of the Mission on the Chinese and Indian sides. These, with a large book in French, replete with scientific, geographical and other information on Thibet and China, and many contributions to the periodical press, English and French, on this vast subject, form the record of a life of gigantic labours which will endure long after the worthy Missionary has passed away.

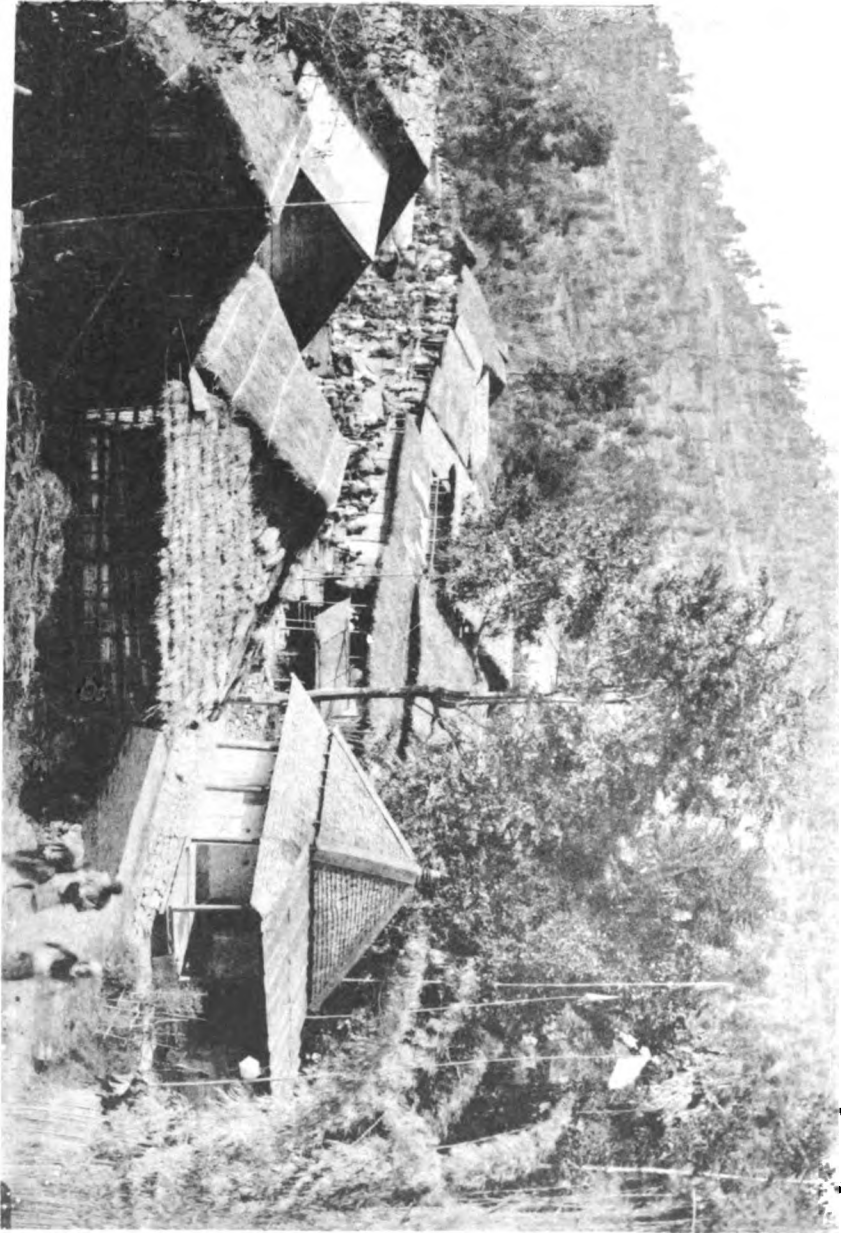
Frs. Hervagault and Douènel are also occupied in the compilation of a Nepalese Dictionary which is fast approaching completion.

The races amongst whom the Missionaries are at work are Nepalese, Thibetans, Bhootias of Thibetan descent, and Lepchas. The Nepalese are Hindus, though not of so impracticable a character as the Hindus of the plains, but the others are men without caste prejudices, peace loving, amenable to conviction and good influences, quiet, meditative, and with vague aspirations after a more satisfying form of religion. Contact with the Mission therefore means, in many cases, conversion; whether that contact be established by simple engagement as labourers on the buildings and lands of the Mission or otherwise.

But, as I have already observed, the Mission is, in this respect, at a very great disadvantage, and its pecuniary resources are altogether inadequate. The contributions of the Société des Missions Etrangères is very small, and so is the help given, however willing and generous in itself, by native converts, and it is only the devoted self-abnegation of the Missionaries that has enabled them to achieve what has been done already. It would naturally be thought that the congregations of richer adjoining districts would help in the work, but little is known of what goes on at Pedong, and, *causâ jurisdictione*, the Missionaries are precluded from *seeking* that assistance from the wealthier congregations of Darjeeling and Calcutta. I think, however that I commit no breach of confidence in mentioning the fact that there is at Pedong a postal money order office in case some well disposed Roman Catholic families should feel inclined to send spontaneously some contributions to their Missionaries at Pedong.

We found awaiting us at the Presbytery our Calcutta and Home letters, always welcome, *en voyage*, when one has been deprived for some days, of communication with the outer world. A large portion of the night was therefore spent in private correspondence and in taking notes of all the information we had derived during the day. In the morning we took a few photos and Frs. Desgodins and Douènel kindly accompanied us to visit the Buddhist Monastery or Gonpa. It had formerly stood, we learnt, on the top of the hill, in a position commanding the road, but as the Lamas had, in times of hostilities, assisted the Bhootias against us, it was removed to the present site. A money grant was however made, and assistance given by the Tendong Rajah at Darjeeling, which enabled the monks to rebuild it with advantage. The building is, therefore, a neat substantial one and the pictures on the walls are very fresh and rich, with much gilding and bright colours. Fr. Desgodins kindly explained all these to us, and I shall refer again to them in describing our visit to the larger Monastery at Tumlong. There was no service going on at the time of our visit, and we had therefore a good opportunity of inspecting the making of butter flowers which, with other offerings of water, incense, burning lamps, &c., &c., are placed before the statues of the Buddhas. We also examined the library, the vestments, some of them in the shape of mitres and capes, and the musical instruments made of human tibia bones, horns, shells, gongs, bells, cymbals and drums, with the hideous noises of which we were already familiar. We saw some of the wooden blocks engraved with prayers, with which are made the long printed banners fixed on the length of high poles in front of all Monasteries or Lamas' houses, the horses of the wind, as they are called in the country, it being supposed that the breeze, as it causes the printed cloth to flutter, carries off the prayers over the land at the speed of swift horses. We passed also on our way back the primitive butchery, the ground reeking with the gore of pigs, sheep, goats and bullocks, slaughtered, cut up and retailed to the consumers on the spot, for the Bhutias and Lepchas are heavy meat eaters.

We then returned to the Presbytery, and after a substantial breakfast and carrying away the pleasantest Souvenirs of our visit, we cantered merrily through the forest to the banks of the Russett Chhu which forms the boundary between British Bhootan and independent Sikkhim.



Rhenok Bazar.

THE HISTORY OF THE

REIGN OF

GEORGE III.

IN THE YEAR 1760.

BY

JOHN BURNET, ESQ.

OF LINCOLN'S INN.

IN TWO VOLUMES.

LONDON,

Printed by R. DODD, in Pall-mall.

MDCCLX.

1760.

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CHAPTER VI.

INDEPENDENT-SIKKHYM—GNATONG.

Boundaries—Climate and Geography—Rhenok—Ari—Bhootia ponies—Sedongchen Bungalow—The Jeylook—Ruins of Thibetan stockade at Lingtu—The Gnatong Valley and Fort.

In pace, ut sapiens, aptarit idonea bello.

HORACE.

Independent Sikkhyim in which we now enter is a tumbled mass of mountain spurs and deep valleys, 60 miles broad and covering an area of 2,818 square miles, wooded up to an altitude of 12,000 feet. It is bounded *on the North and North East* by a political line following the lesser spur of the Donkya to the Jeylap, *viz.*, the Thibetan frontier; *on the West* by Nepal and the Darjeeling District, itself a part in olden times of the Kingdom of Sikkhyim, and the original portion of which was made over to us as a free gift for a sanatarium in 1835,* *on the South East* by independent Bhootan, the frontier line being marked by the De-Chhu or Dek-Chhu river with its source in Mount Gipmochi; and *on the South* by those sections of the rivers Ramman, Runjeet, Teesta and Rishi or Rushett Chhu which form the boundary of British Bhootan.

* The first idea of a sanatarium at Darjeeling originated in a report by Captain Lloyd who in 1828 accompanied by Mr. J. W. Grant, the Commercial Resident at Maldah, went to Rinchingpung, on deputation by the Governor-General's Agent for the North-Eastern Frontier, to settle some boundary disputes between Sikkhyim and Nepal. This report demonstrated the advantages of Darjeeling as a sanatarium for Bengal and the Government consented to enter into negotiations for its acquisition upon fair terms. A favourable opportunity occurred in 1835 when valuable aid was given to the Rajah in the matter of the raids by the Lepcha refugees, and the Rajah in return made a free grant of the tract of land on which Darjeeling has been built (see chap. VIII).

The Province of Sikkhim, geographically considered, as the catchment of the Teesta and its affluents, down to the plains, would include not only the Darjeeling District but British Bhootan also, which, in fact, originally belonged to Sikkhim until annexed in 1706 by Bhootan, from whose hands it passed into ours, as narrated in Chapter III.

The Darjeeling District, Independent Sikkhim and British Bhootan are therefore one as regards climate, *viz.*, an advanced section of the Eastern Himalayas which receives, unchecked, across the plains, the South winds from the sea, laden with vapours. These are condensed in the cooler atmosphere of the mountains, absorbed in part and for a while by forest vegetation, and returned into the sea from whence they came, fertilising on their passage in mighty rivers, the plains of Central and Eastern Bengal. It is therefore the rainiest and dampest part of the Himalayas, very different from the drier climate of the Himalayas of the west, or from the calmer and colder regions in these huge mountains which form the inner plateaux of Thibet. From some points on the way to Darjeeling, and especially from Lingtu on the road to Gnatong, a magnificent panorama is unfolded of almost the whole of the Province extending over 2 or 300 miles far away into the plains below on the one hand, and on the other to the highest snowy summits, with intervening mountain tops innumerable, covered with green forest.

The principal centres in Sikkhim are Tumlong, the old Capital, Guntok, the present political Capital, Gnatong, our fortified frontier outpost near the Jeylap, and the monasteries of Pemayanchi, Phodong Namchi, Ramtek, Rubdenchi, Tassiding and others of less importance, a few trading and grazing villages on the Lachen and Lachung rivers, and Rhenok, at which we are to halt for tiffin at mid-day.

I shall refer again to some of these places as we pass them, and say something of the political organisation of the country in dealing with Guntok, and of its religions in our halt at the Phodong Monastery near Tumlong. It will be sufficient now to refer to its population, for a general idea of the races we shall meet, and of the wonderful progress of the Province, under a British Protectorate, as illustrated in the growing number of its inhabitants.

Some years ago the population of Independent Sikkhim was

estimated at 7,000 only and it is so given in Hunter's gazetteer, but the census of 1891 gives the following figures :—

Lepchas	...	...	5,762
Bhutias and Thibetan	...	...	4,894
Limbu and other Nepalese	...	...	19,802

Giving a total of ... 30,458

a number which has since largely increased.

There are two points worthy of remark in these figures: *1st* that this increase is due almost entirely to Nepalese immigration, and *2nd*, as to the character of the population as a whole.

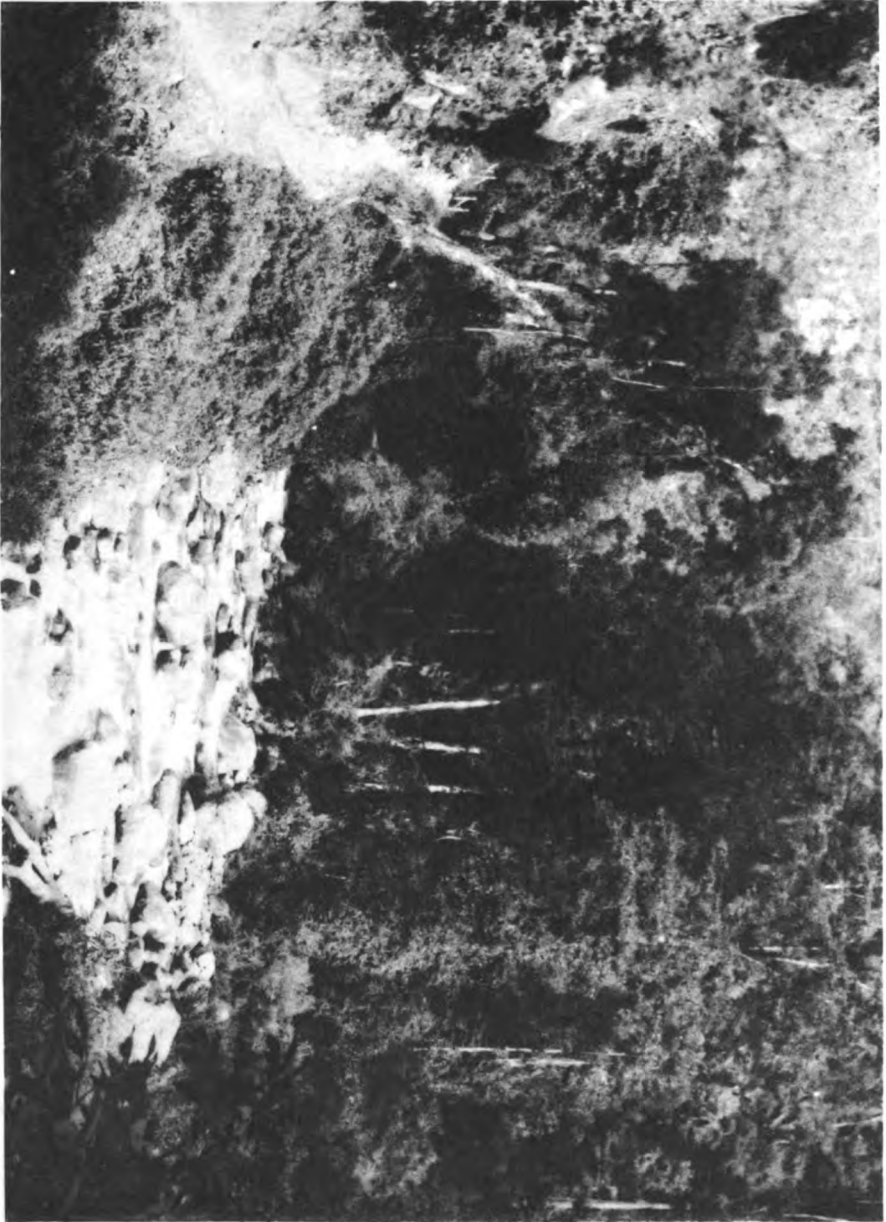
It speaks volumes for the peaceable and orderly disposition of these mountain races, and of our Thibetan neighbours, that the only garrisons we have in the whole of this vast territory, are the 108 English soldiers in the fort of Gnatong and a couple of companies of Pathans at Guntok. Traders travel with valuable goods, women may be met with in the wildest and most solitary of mountain paths with collars of gold coins and other valuable jewellery, fearlessly displayed, in their sense of security; our luggage, our stores, for nearly a whole month, were all over the hills, on the back of solitary coolies, as they very often were separated from their companions, in long trying marches through tangled pakdundeas; and not a single article, not a single rupee's worth of stores, did we lose in the course of our tour. The feeling that remains at the end of it is that one is certainly safer as to person and property in the forest wildernesses of Sikkhim, than in sundry parts of civilized Christian London or of gay Paris.

A few miles and we passed through Rhenok. Our illustrations represent the Rhenok Bazaar on market day, and a group including the Kazeer of Rhenok and Chunder Bir Kazeer, a Nepalese official who has the superintendence of the copper mines and is entrusted with the collection of Government revenue in a number of villages. These photos were taken on the occasion of our 3rd visit to Rhenok, on the way back from Guntok. I shall refer to them again when we come to that portion of our journey, but I would observe this, at the outset, that Rhenok would seem to be much better adapted than Pedong as a trade registering station. The trade to Thibet and that to the interior of Sikkhim, now lumped together in the returns, could be here separated at the bifurcation of the roads.

After tiffin we rode up to Ari where a comfortable rest bungalow for travellers has lately been completed.

The bungalow is very much in the wood, just a clearing of a few acres around it, and very steep hill sides, but it is perched up at the pleasant elevation of 4,500 feet. The ascent from the Rishi Chhu had therefore been a stiff one, and we were glad of some rest for our ponies, glad also to find at Ari two other travellers from Gnatong. One a tourist hailing from Assam, who had come like ourselves to have a view at the Thibet frontier, and who was then on his return journey to Darjeeling. His adventures at the Jeylap pass were to us a salutary warning, for he had been two days laid up with snow blindness at Gnatong, as the result of venturing without blue goggles into the land of snow beyond. The other, the Garrison Doctor of Gnatong, out in search of new specimens for his herbarium. It rained hard during the night but the day rose bright and fair. This was the only serious shower we had during the whole of our tour, and our hardy Bhutea ponies, who, we found had the full benefit of it, unsheltered, were none the worse for the night's exposure. It is wonderful what these brave little animals will do and endure. They are so diminutive in size, but there must be steel springs within their little limbs ; they carry merrily a 13 stone rider like myself, over 12 to 18 miles every day, negotiate the most difficult and narrowest of rugged paths, the stiffest ascents ; they revel, even if the road is broad, in treading on the very brink of precipices, pick their way over slippery boulders like performing goats, and when, at the end of the day's work, the syces are still far behind, and you off saddle, they just select a cosy spot for a good roll and browse away contentedly on the hill sides, impervious apparently to rain or cold, keep together and never attempt to run away.

We had before us another stiff ride of 14 miles to Sedongchen, as it was necessary first to descend more than 3,000 feet to the Rongli, then to ascend 6,000 to Sedongchen, and the zigzags to make the gradients less hard were utterly innumerable. The Doctor, who was returning to Gnatong, was to be our companion on the way up, and I should here record my great obligation to him first for his valuable contribution to these pages in Appendix I., on the flora of the Upper Himalayas and for all the information which his long stay in these regions, his thorough



Torrent and bridle path on the way to Sedongchen.

The morning of the 10th we were
 started at 7 o'clock for
 the mountains. The day
 was a very beautiful one.
 The sun shone brightly
 and the wind was just
 what we needed. We
 started at 7 o'clock and
 reached the mountains at
 12 o'clock. The mountains
 were very high and
 we had to climb for
 several hours. The
 view from the top was
 very beautiful. We
 saw the mountains
 and the sea. The
 view was very
 beautiful. We
 stayed in a small
 hut. The hut was
 very comfortable.
 We had a very good
 dinner. The food was
 very good. We
 had a very good
 night's sleep.
 We started at 7
 o'clock and reached
 the mountains at
 12 o'clock. The
 mountains were
 very high and
 we had to climb
 for several hours.
 The view from the
 top was very
 beautiful. We saw
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 The view from
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 We saw the
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 hut was very
 comfortable. We
 had a very good
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 was very good.
 We had a very
 good night's
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Our collection of bones was
 very large. We
 had a very good
 dinner. The food
 was very good.
 We had a very
 good night's
 sleep. We started
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 12 o'clock. The
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 The view from
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 We had a very
 good night's
 sleep.

knowledge of the botany of these parts enabled him to place at our disposal during a two days very pleasant and interesting ride. Late in the afternoon we reached Sedongchen, but it was not till some hours later that our coolies and servants arrived thoroughly done up. The Chowkeedar had in the meanwhile lighted good fires in our rooms, and our Chef de Cuisine was not long in setting before us a very tolerable dinner, the precursor as at Ari, of a well deserved night's rest. The elevation of Sedongchen is 7,000 feet and we had more than 5,000 feet further to ascend before we could reach Gnatong. On the way, the character of the vegetation rapidly changed, wormwood had altogether disappeared and we were now well into the special region of the Rodhodendrons, unfortunately not in flower at that season of the year, the bamboos gradually dwarfed down to the size of a small shrub, then the pines and firs appeared. The Jeylook at an elevation of about 8,000 feet is a particularly beautiful crest from the variety of the growth of orchids, creepers, ferns and mountain flowers. Then came Lingtu, whose summit we had not to climb, thanks to the fine new road constructed around it by Mr. White. There the temperature fell sensibly, there were icicles depending from the rocks and mountain sides but still the sun was warm, when we were not enveloped in mist, and we were glad to divest ourselves of some of our warm things while walking. We passed the ruins of the fort and barracks erected by the Thibetans on their invasion of 1886-88. A few stakes and standing timbers are all that is left of these structures. An hour later we heard the report of the rifles of the Gnatong garrison, at target practice, and red uniforms and white faces greeted our sight again, as we entered the fort by the main or Lingtu gate.

Our caravan of coolies was, as usual a good way behind, but there were no Bazaars, no shops for the sale of Murwa wine or arrack to tempt them to loiter, in the bleak regions we had now entered, and they soon joined us. We settled ourselves in the Travellers' Bungalow as our Head Quarters for the next two nights. It is within the Fort, and boasts of a corrugated iron roof but it has only two small rooms, and the furniture or rather the absence of it, the defective fire stoves, and the very primitive substitutes for chairs and other things, are signs of the out of the way and inaccessible position of this frontier outpost.

We had tiffin on our arrival at the officers' mess at the Doctor's invitation and an hour later we received a written invitation from Captain Darrah and the officers of the garrison who had elected us honorary members of the Mess during our stay. To these courtesies we owe much of the pleasure and comfort of our visit.

The fort, or more properly stockade, is a quadrangular enclosure of pointed timber stakes about 12 feet high, with an embankment inside for a line of musketry fire from the top of the palissade. The main entrance faces Lingtu on the South-West corner, and on the North-Eastern angle is the gun park, a bastion on which two mountain guns can be, at a moment's notice, mounted in a position commanding the Tukola pass and the road to it, as also the road to the Pemberingo pass into Bhootan.—The road to the Tukola may be seen on our phototype winding up on the gentle grassy slope of the Tukola spurs opposite the fort, and across the Gnatong river.—It is up this slope that the Derbyshire Regiment advanced to storm the Thibetan position at the Tukola in 1888, and it is since known as the Derby Downs. The Northern side of the Fort enclosure is on the edge of the steep declivity leading to and commanding the three small bridges over the Gnatong river.—On the South the ground deflects for about half a mile to the foot of the pine clad heights. It forms thus a valley or ledge, midway up the mountain, at an altitude of 12,030 feet. In the lowest part of the deflection an artificial lake has been negotiated by damming up at a certain point the natural watershed of the mountain. This lake protects the South-Western angle of the stockade from a sudden rush; it gives the garrison a plentiful supply of good water, and it affords healthful recreation as a skating surface in winter. On the little plain alongside of it is the parade ground.

On the East, where the slope up the range is most abrupt, are targets for rifle and mountain gun practice, the hill side forming excellent natural butts, while in the distance are palissaded boxes, where a few men can be placed as outposts, to observe any approaching enemy.

On the South is the Bazaar and the road to Lingtu towards which the ground again rises.

On three sides therefore of this ladle-shaped hanging valley are

gentle slopes to the mountain top, and on the fourth, the declivity already mentioned leading to the Gnatong river.

The Gnatong fort is consequently well placed strategically to command the Thibet and Bhootan roads, and it is of sufficient strength as against any advancing force from those quarters, armed as it would be at present.—It is indeed in this adaptation of local forms of defensive works that lies the secret of our successes and of the comparative cheapness of our expeditions against aboriginal races. In Africa we construct zerebas, we laager at the Cape, and in Lushai land and Sikkhim we adopt the timber stockade as the natives themselves do. The structures inside the fort are mostly of wood, the cold is intense and a big blaze on the hearth most acceptable. Fires are therefore of frequent occurrence. The sentry on the bastion then gives the alarm, the garrison forms in an instant a line to the lake with buckets, and the fire is soon extinguished. Such incidents would be awkward however, if an enemy was sitting outside, and this is the weak point of a strategically very strong position.

It would perhaps have been wiser and safer against possible eventualities of this sort, if Gnatong had been built of less easily destructible materials, but sufficient for the day is the evil thereof. Financial considerations, there as elsewhere, are allowed to hamper our action, and unfortunately also, to invite those disasters and sacrifices of brave lives with which, from different parts of the Globe, we are occasionally startled and aroused into spasmodic action and lavish expenditure. There are some 40 or 50 houses closely packed inside the Fort, for barracks, hospitals, stores, officers' quarters, the travellers' bungalow, post and telegraph offices, &c., &c. We find ourselves traversing Rotton Row, Chancery Lane, Hyde Park Corner, Maud Grove and the like, for the heart of the British soldier, in these remote and desolate confines of the Empire, will turn to thoughts of Home and Country, and it is thus that the narrow lanes in the Gnatong fort have been exalted in local nomenclature.

On our arrival the valley of Gnatong was clad in the sombre green and brown hues of advanced autumn, a few days later, as shown in our phototype, it wore the bridal white of the first winter snows, for, chameleon like, each season brings forth a total change of the pre-

dominant *couleur locale*. In early spring, light yellow, for primroses in the merrie month, and as the badge of a premier outpost of the primrose league, cover the hill sides with a golden mantle, made richer still with the darker shades of other yellow plants.

In the summer it becomes purple, scarlet, pink and white with the *Rhododendrons*, variagated still further with a large variety of other flowers. It turns to blue in August with the blooms of the *Cyananthus lobatus*. Then September is the fruit and berry season, the flowers disappear, and later on the leaves begin to fall, the sombre hues of autumn replace the gay summer colours, and are succeeded, in the long winter months, by the white of the snows, enveloping the Upper Himalayas as in a shroud, until the beginning of a late spring in May.

From the paper on the flora of Gnatong and the surrounding hills in the Appendix, it will be seen how rich these regions are, not only in lovely flowers, but also, valuable medicinal and other useful plants. But the list given by Dr. Cummins is far from exhaustive of the botanical wealth of the Upper Himalayas. The climate changes with almost every valley, according to the greater or lesser rainfall ; several additional plants are named in a study of the flora of the Lachen and Lachung valleys by Mr. Gammie,* which do not grow around Gnatong, such for instance as the Apricot and Peach, imported from Thibet and the *Picrorhiza Kurrooa*, much esteemed as a febrifuge, while other parts of Upper Sikkhim have yet to be explored by botanists.—Some of the plants now gathered at great elevations, in their wild state only, might be grown systematically with advantage, for the purposes of commerce, and some species, such as *Dichroa febrifuga*, *Picrorhiza Kurrooa*, *Chrysosplenium alternifolium*, and *Houttuynia cordata*, with known medicinal properties, but now little used, might be employed in malignant fevers, such as the Doocars' fever for instance, where quinine is not satisfactory, and in affections of the chest and lungs. Some valuable specifics would no doubt be found among them, and be the means of saving many lives.—Others, which it might pay to cultivate, are dye plants such as the *symplocos* and *Rubia cordifolia*, already exported

* A copy of this paper may be procured from the Superintendent, Botanical Garden, Calcutta.



Gnatong.

THE HISTORY OF THE UNITED STATES

...the first of these was the ...
 ...the second was the ...
 ...the third was the ...
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 ...the nineteenth was the ...
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 ...the twenty-sixth was the ...
 ...the twenty-seventh was the ...
 ...the twenty-eighth was the ...
 ...the twenty-ninth was the ...
 ...the thirtieth was the ...

...the thirty-first was the ...
 ...the thirty-second was the ...
 ...the thirty-third was the ...
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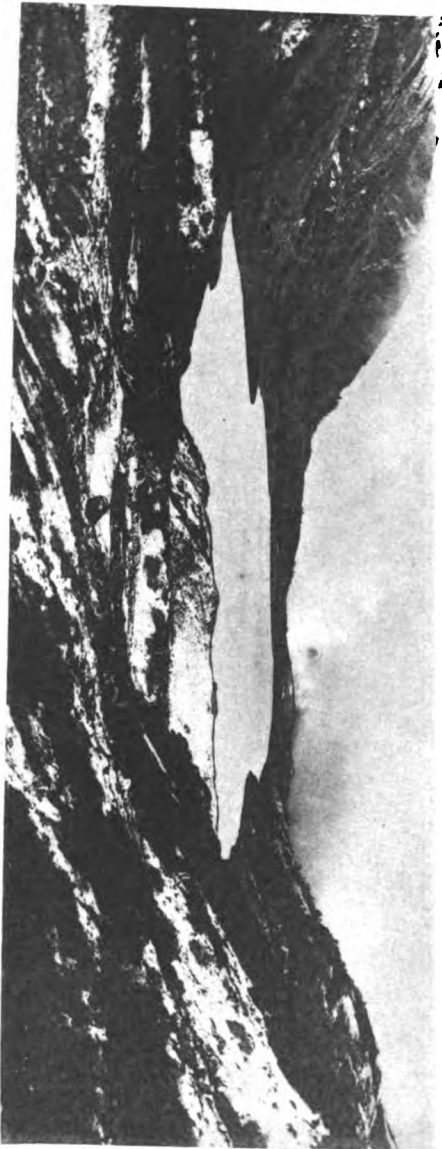
as such to Thibet, and others again, useful in various ways, such as the *Allium Himalayensis* or garlic varieties, used by the Bhootias as a specific against the physical discomforts produced at great elevations by the rarefaction of the air, as it imparts caloric into the system and facilitates breathing; juniper berries, poppies of different sorts; aromatic plants, succulent pot herbs, and among them many varieties of rhubarb including the gigantic *Rheum nobile* which gives both food and drink, having a quantity of pure water in its stem, an edible stalk much appreciated by Thibetan gourmands and Sikkhim shepherds, and magnificent yellow flowers. This plant grows up to an altitude of 17,000 feet above sea level.

The edelweiss so sought after in Europe, as the Queen of Alpine flowers, is mentioned by Dr. Cummins as common both at the Jeylap and Pemberingo passes.

During the negotiations which ended in the Convention of the 5th of December, it was at one time in contemplation to remove the Gnatong garrison, or to replace it by a police force. It is a fortunate thing that this very Chinese demand was not acceded to. The moral effect of the presence of a few English soldiers at this outpost, on our Thibetan friends, is all important, and affords a salutary protection from border depredations. The Thibetans are peaceable and honest enough, but it appears that cattle lifting has an attraction irresistible to highland races, and a good deal of that was going on prior to the military occupation of Gnatong. The Sikkhim shepherds, our subjects, who speak of the Thibetans as great budmashes, can now graze their flocks in peace, and without fear of undue appreciation of their kine from over the border. We must not forget also, that this abandonment of a post which has so effectually awed them, would surely have been interpreted by the Thibetans as a sign of weakness, and that it might have cost us dear to regain our prestige. It was after the abandonment of the Macaulay mission in 1886, that the acts of aggression and invasion occurred, which necessitated the Campaign of 1888, and the episodes of Dr. Hooker's imprisonment in Sikkhim, or of the treatment of Sir Ashley Eden's mission to Panakha are three lessons which we should not forget in gauging the probable effects of our acts on these mountaineers. We should be slow to undo the good that has

been done by our occupation of Gnatong in 1888. It may be that, when the other passes are more used, it will become possible to reduce our garrison here, but it will be necessary then, to establish two or three small posts at other spots, and to keep a larger force at Guntok, while it will always be essential to our prestige that the posts nearest the frontier, should consist of English soldiers.

Lake Bedantzo—The Bedemmere of Macaulay's "Lays of Iochera."





CHAPTER VII.

THE JEYLAP-LA.

The Tukola Pass—Snow-balling—Beddenmere—Tent-hill—Ascent to the Jeylap pass—Mist and snow—The Chumbi Valley—Chumu-Lha-ri.—A possible Railway.—Return to Gnatong—A romance of the frontier—Tobaggooning—Fauna and sport in the Upper Himalayas—Sedongchen revisited—The rubus ellipticus—Ari, Rhenok and Pakyong—The broken bridge—Arrival at Guntok.—

Hitherto shalt thou come and no further.

Job.

On the morning of the 26th of October we started for our excursion to the Jeylap-la, the ultima thule of our tour in this direction. We had originally intended to push on into the Chumbi Valley, in disguise if necessary, but had to abandon this part of our plan. It would have been undesirable, during the pendency of the Treaty negotiations, that tourists should be allowed across the frontier, and we had been asked to proceed no further. There is no rest bungalow at the Jeylap, we had to return to Gnatong for the night, and as our servants and coolies were exhausted and needed a day's rest, we started in light marching order, *i. e.*, with our syces only, and two coolies for the photographic apparatus and a substantial tiffin; one of the coolies who had been to the pass before serving as guide. We descended to and crossed the Gnatong river, went up the Derby Downs and on to the Tukola Pass. The Pass itself is a mere echancrure in the mountain top, and there we found the scattered stones of what had been the wall erected by the Thibetans, as a defensive work, stormed by the Derbyshire Regiment in

the last campaign. On the other side, snow was lying three inches thick, not fresh and soft, but hard, two-days-old snow ; but still snow it was, and having not seen any for some years, we could not, for auld lang syne, resist the tempting opportunity of a little snow balling. One gets from this spot a beautiful view of Kinchinjunga and of the Chola range. The day, however was too far advanced already, clouds half veiled the snowy outlines, and spoiled the photo. we attempted to take.—For some miles, the road, or what there was of it, was most difficult, a mere track in fact, a mixture of boulders, black mud, ice and snow. We were wading sometimes in swampy tarns, sometimes picking our way, as best we could, on slippery paths, just a few inches broad, with a precipice on one side, and a wall-like hill on the other. Emotional passages like these, however, were few and short, our ponies were quite up to them, and it was seldom that we had to dismount for a very stiff downward bit.—We descended into the Kapup Valley, crossed the swamp at the bottom, with some difficulty, as our ponies sank deep into the icy mire. On our right was lake Bedentzo or Bedangchu, the Beddenmere of Macaulay's Lay of Lachen, the largest lake, we were told, in independent Sikkhim ; on our left Mount Kapup or Koboo ; and crossing another mountain, we found ourselves at the foot of Tent-hill, as it is called, from its shape and striking resemblance to a huge round tent, especially when clothed with snow down almost to its very foot, as it then was. It is planted in a cheery valley all sunshine at the time, with a limpid torrent running through it, under a little rustic bridge. We rested and had tiffin here, admiring the wild weird scenery around us, for we had passed the limit of fuel ; nothing but rocks and boulders and rugged mountains, the valley itself covered with a warm brown or reddish growth of moss and herbaceous plants, snow upon the slopes, and in the near background, the gorge which forms the beginning of the ascent we had yet to climb to get to the Jeylap.

On we went for a last pull up. At first the road was execrable—stones flung haphazard, any how, to make or rather to indicate the road and obstruct our progress ; further on, the path again became a mixture of snow and black mud, on and on still ascending.—A little higher up stones and mud disappear and make way for

a carpet of immaculate white, at our feet; snow on our right and on our left, snow everywhere getting deeper as we ascended, but our guide knew the way, aided by a few footprints left by wool traders and their mules. The distress of rarefied air, the fatigue of the ascent, the *mal de montagne* in short, began to manifest itself, and we did not know till afterwards what relief we could have experienced from a few bulbs of Himalayan garlic. At a certain point we were obliged to leave our ponies behind in charge of the syces and continue on foot. We had reached then an elevation of 14,000 feet, with clouds enveloping us, and anon lifting and disclosing the blue sky above and the Jeylap Pass in the distance. It was evident that the mist had closed the view across into the Chumbi Valley and that there was no chance of its clearing that day. I was done up with the tramp in the snow and the difficulty of breathing, and as there was nothing to be seen further on, I rested on a rock while my younger companion went on to set foot into the pass itself, on Thibetan soil. I remained there alone, enjoying the scene of indescribable grandeur, solitude and silence around me. It is impossible unless one has felt them, to realise the experiences of these high altitudes. The earth itself seems absorbed into the infinity of space; a dark blue sky, dazzling white snow, and grey moving mist intermingling with sky and snow, as if snowy slopes and summits, and mist had detached themselves from the earth below to join hands with the ethereal vault above; so pure, in the unwonted transparency of the rarefied atmosphere, and seemingly so near and descending, as if attracted by the magnetic power of the mountains. Then the solemnity of the absolute stillness around! No life exists there, no breath of breeze, no sound of rustling leaf, nought but a sublime nothingness of sound, an all absorbing silence which seems to transport one into regions of peace unknown, not of this world.

Hark! how the sacred calm that breathes around
 Bids every fierce tumultuous passion cease
 In still small accents, whispering from the ground
 A grateful earnest of eternal peace.

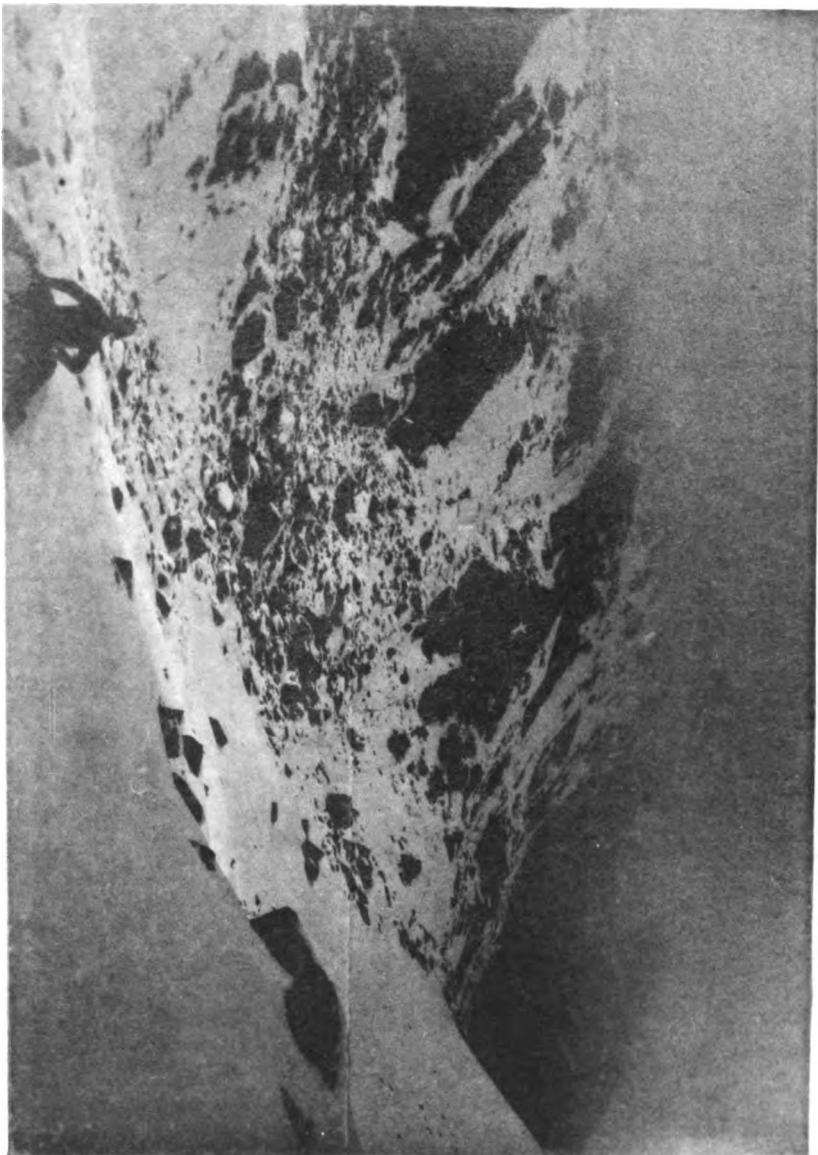
The exquisite words of Gray's elegy seemed to rise and float as a vision into the deep silence, speaking to the inner heart, and in its delicious

contemplation I could realise, if not explain, what had given rise in the mind of the contemplative Buddhist, to the idea of the Nirvana, as a happy state of absorbing and exclusive contemplation and meditation.

I dare say there are moments, at this very spot, in which it is susceptible of a very different mood of sublimity ; when the heavens are angered, the storm rages, thunder and lightning roar and glisten over head and under foot, in a depth of several thousand feet of clouds, between it and the plains, with accompaniment of rolling boulders, landslips and avalanches, in all the tumultuous majesty of the elements unchained. I remember once, some years ago, at Suuduk-foo, witnessing, with a clear sky overhead, a storm that raged in the cloudland at our feet, with thunder and lightning plunging into the invisible Nepal Valley below. It was a grand, never to be forgotten experience, to be soaring thus above the thunder, and it is so that in their different aspects and at different seasons, the Himalayas show forth, in a forcible and sublime degree, the majesty of Creation. I could have remained here long absorbed in peaceful and highly enjoyable reverie, but the return of my friend aroused me, and it was necessary to hasten back to be, if possible, at Gnatong before the night set in. I was thoroughly rested, and we began our march in the snow, which was here knee deep and more, if we deviated at all from the beaten track.

It was not, it is true, possible for us on this occasion, to penetrate into the Chumbi Valley, but it is no longer the terra incognita of former days. Our troops went there in 1888, and it has since been visited under one pretence or another, or on the sly, by many. We know that beyond the curtain of mist that stood before us, and once across the Jeylap Pass, the climate totally changes. The rainfall in Chumbi is something like one-eighth only of what it is in Sikkhim ; the valley is at an elevation of 9,000 feet, but the climate is warm and dry, and the finest weather prevails there, while Darjeeling and Sikkhim are flooded with rain, or filled with reeking mist. At present the track in the forest leading into Chumbi is strewn with huge boulders, the descent is steep and difficult, but teeming with game, and after a few miles, grassy downs, and flowering trees, the limpid stream of the

Snows and mist at the Jeylap.



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... ..

Mochu, some 200 feet in width, and the village of Rinchingong are reached.

The houses of the peasantry are substantial stone buildings 2 or 3 stories high, roofed with slate. The valley itself is about a mile in width, with the river and its numerous islets in the centre, eminently fertile everywhere, and highly cultivated, with fields of corn and barley, while there are rich pasturages on the hill slopes around it, dotted all over with clumps of fruit and other trees, a varied, rich vegetation, quite different from that of Sikkhim. There is good fishing to be had in the river, and the whole of the valley is in fact a lovely bit of smiling landscape, terminating on every side in snow clad mountain tops. Pervading it all is said to be, by those who had the privilege of visiting it, an air of affluence and bien-être to which the interior of Sikkhim, rich as it is, can bear no comparison whatever. Such is the country in which stands Yatong, the newly opened trade mart, and it rests now with our merchants to make of it a little Eldorado, where their friends from Calcutta will find a summer abode free from rain and mist, far surpassing in everything that is delicious in the way of climate, the advantages of Darjeeling. Sunrise at the Jeylap must be very grand indeed, but the distance from Gnatong is too great to reach it sufficiently early; and yet the view is one, as we were told, of such surpassing beauty that it is worth while to come here with tents to enjoy it. Besides all the glories of sunrise at such elevations, there is the contrast between the bleak stony valleys on the Sikkhim side, and the smiling land of Thibet on the other, while among the high snowpeaks visible are Kinchinjunga, far away in Nepal on the one hand, and Chumu Lha Rhi, on the frontier of Bhootan, on the other, standing as a sentinel of ice on the grassy downs of Thibet. Chumu Lha Rhi has been nicknamed the Sugar Loaf mountain, from its shape, and the fact that the well-defined snow line gives it the appearance of having a sugar icing on its conical top. The meaning of the word in the vernacular is however very different: Chumu* means great lady or Nun, Lha, spirit, and Rhi, mountain, *i. e.*, the mountain of the sainted Lady or Tutelary spirit, guarding, on the Bhootan side, as the high mountains are supposed to do, the frontiers of Thibet.

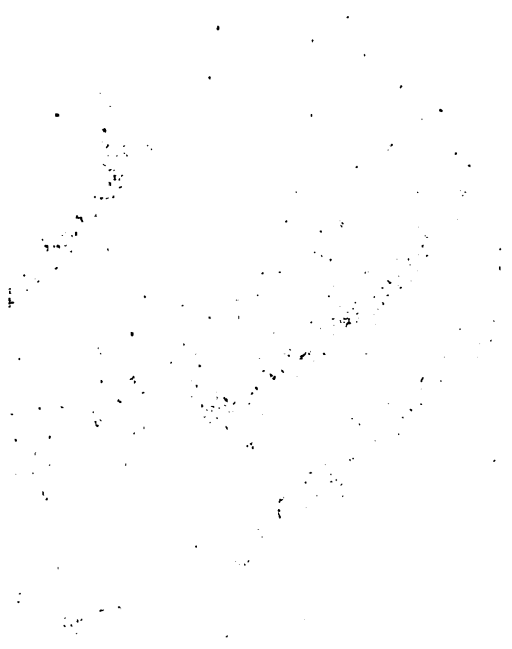
* Chumu means Nun, but alas for the laxity of the rule in the Thibetan convents, the word Chumu has come to be used in a sense which carries with it anything but an odour of sanctity.

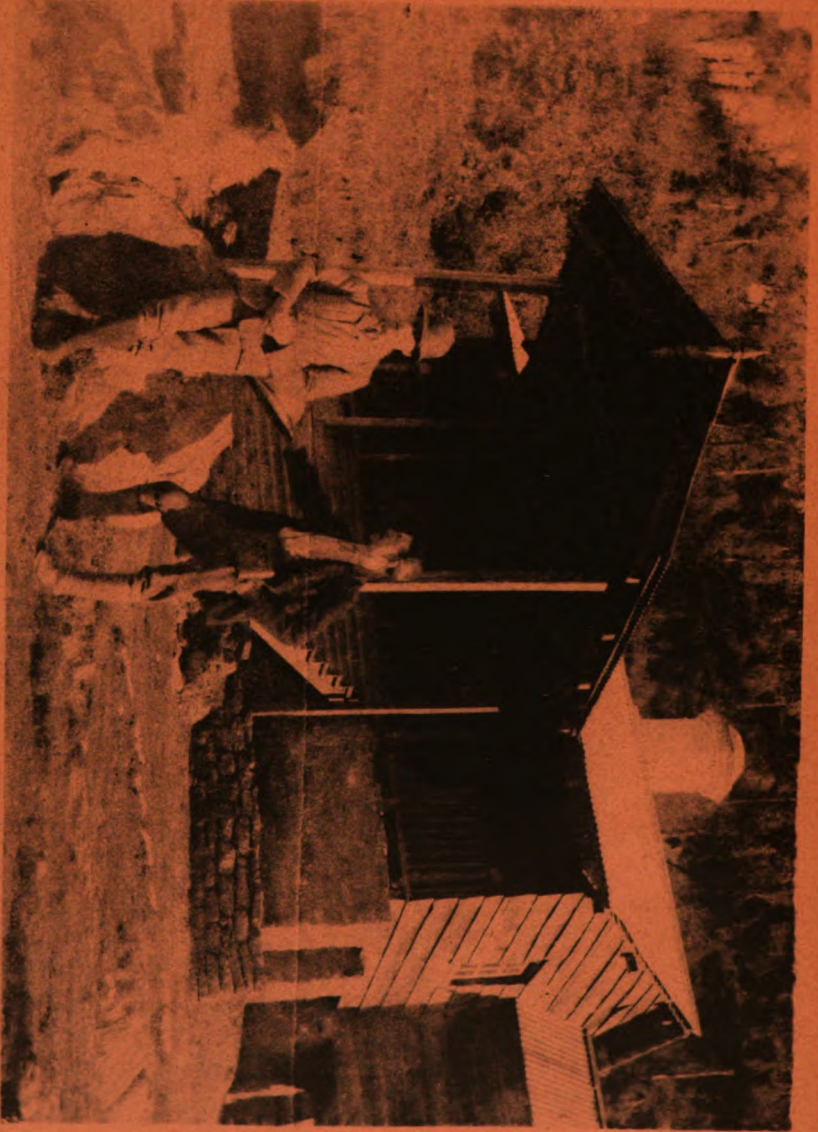
One of the two rest bungalows towards Yatong will however be quite close to the Jeylap, on the Thibet side, and it will be possible thence, to get at the pass in time for sunrise.

If it has been possible to carry a mountain railway to Darjeeling, without a single tunnel, it would be neither difficult nor very costly, with a little tunnelling, and by keeping the line at a mesne level for the purpose of avoiding expensive bridges, to construct a broad-gauge Railway for trade up to Gnatong and Tent-hill, and the cost of a tunnel under the Jeylap, though serious, would not be prohibitive. The passes would then be vanquished, and permanent communication established between India and Thibet. It will be for our engineers to decide whether the *first* Railway line should go *via* Gnatong or by way of the Lachen or Lachung valleys, and it may be found after surveys made, that the Donkya would perhaps prove by reason of the very abruptness of its slopes, the least costly to pierce, having regard to the length of tunnel required. But there is no reason why in the distant, though perhaps not very distant future, both lines, and one *via* Bhootan and the Mochu valley, should not be made, the first with Shigatse, the other two with Lhassa, as their objective. Were we in America, and not in India, there is no doubt that these three lines would soon be in existence.

Time was short before sunset so we now hastened on, as it would have been awkward to be benighted in this inhospitable region, and on such paths as we had to traverse. With all our efforts however, we only managed to reach the crest of the Tukola at dark. We had no lights, and had to scramble down as best we could and on foot, to the Gnatong river, stumbling at ever step and frequently falling down with the rolling stones and boulders. However, we safely accomplished the descent, found our ponies waiting across the Gnatong river, and as the moon had then risen, we were able to canter merrily up, just in time for a good dinner at mess, and a rubber of whist afterwards.

We had taken the precaution to wear our blue goggles, and we therefore suffered no worse consequences of our excursion to the dazzling snows of the Jeylap, than a slight peeling of noses and cheeks.





Sadongchen Bungalow

The excitement of the day, on our return to the Fort, was a telegram received from Kalimpong, announcing the escape of a soldier who was being conveyed to Darjeeling as a prisoner, under sentence of a Court Martial. As the episode is not without its little tinge of romance, I may be excused if I lift a corner of the curtain that hangs over this little frontier drama. Sometime previous to our arrival it appears that the regimental chest was robbed of something like Rs. 2,000, and a soldier was arrested on suspicion. Pending trial, however, he managed to escape into Thibet, but was brought back to the frontier by the local authorities, at the request of the Commanding Officer at Gnatong. A Court Martial was duly held, under the Presidency of an officer sent up specially from Darjeeling, and then came the mysterious disappearance from Kalimpong. Of the money no trace has been, or ever will be found, but the story goes that a fair maid from Thibet who had fallen in love with the stalwart Britisher, accompanied him into the Chumbi Valley on his first escape, obtaining for him a temporary welcome. She followed him back afterwards into British territory, hovered near his places of confinement, watched her opportunities, and at Kalimpong, with the assistance of some Thibetan friends, dug a gallery under the walls of the house which serves there as a prison, and taking advantage of some confusion at the changing of the Gnatong and Darjeeling escorts, rescued her friend and baffled the vigilance of the double guard. That little maid's devotion and ingenuity certainly was worthy of the heroine of a nobler cause, and perhaps deserved some success.

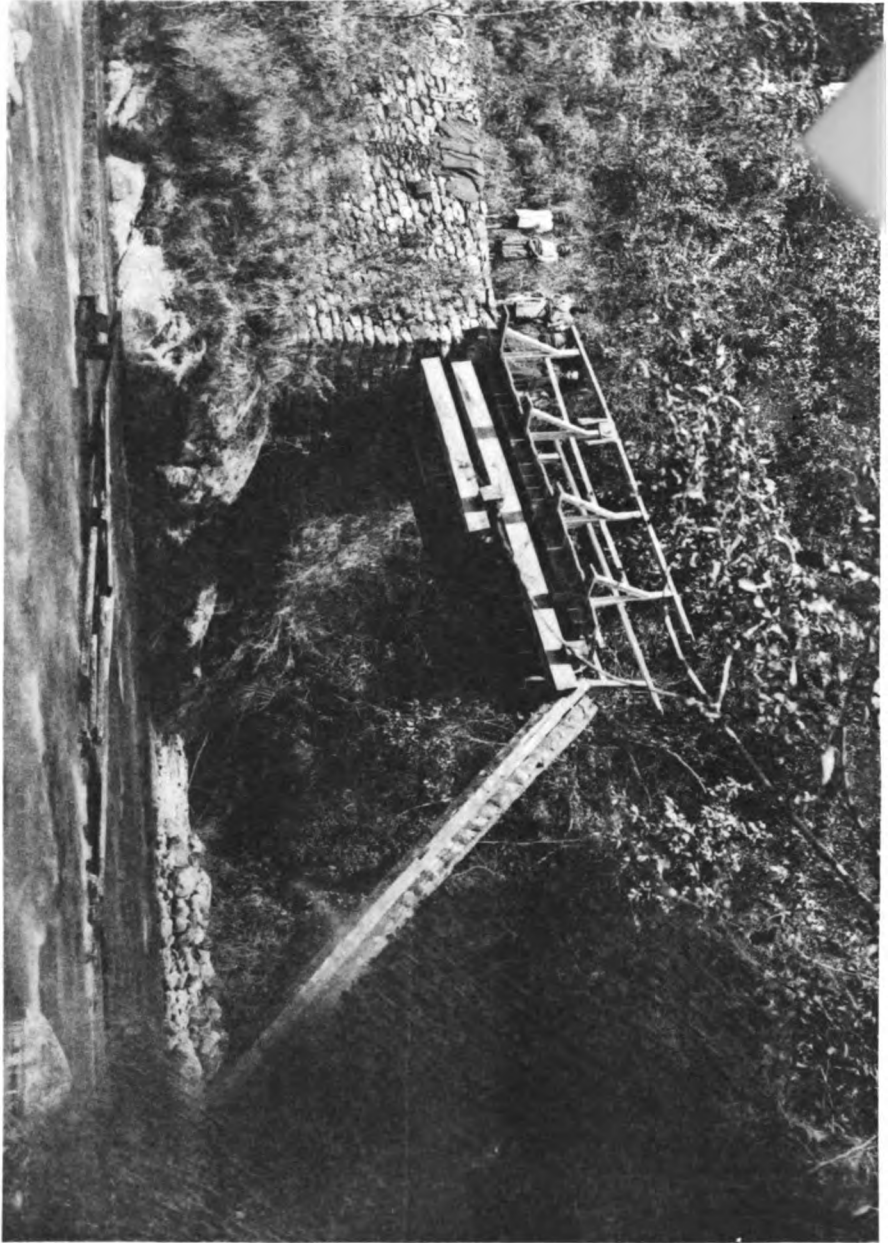
Kalimpong, of all the places on the way to Darjeeling, was just an ideal place for an escape, and that once accomplished, discovery and recapture, with Thibetan friends about the district, was an impossibility. On the march, the escort would have been on the alert, but when the prisoner was safe within the walls of a gaol, and a double escort around him, none would have dreamt of the possibility of his getting away, and hence the cleverness of the rescue.

On our return journey through Sikkhim, British Bhootan and the Dooars, we found that telegrams had been despatched everywhere, men had been sent in search, the police was on the alert, but no trace was found of the fugitives. None will ever be, but perhaps, after

many years, when time shall have passed the sponge of forgiveness over the incident, and Thibet shall be open to travellers, Tommy and the Bhootya maid, or their descendants, may be discovered again in some secluded valley, or fair island of the lacustrine district, increased and multiplied in numbers, like the mutineers of the "Bounty" on Pitcairn island, but with little Tommies in the garb of holy Lamas, whirling their wheels of prayer, and devoutly reciting Om mane Pe me Houm. Some of them will then be able to relate the sequel of this little story, and say whether the original Tommy was really the man who broke the bank at Gnatong or no.

We would fain have remained a few days longer, for a chance shot at some of the big game in the solitudes around, and on this subject, sportsmen with more leisure than ourselves, will find interesting indications on the fauna and sport in the Upper Himalayas in Appendix II,* kindly contributed by Lient. Vickers of the Gnatong garrison. A few days' sport under his guidance would have been thoroughly enjoyable. We might have had a chance also, of a little tobagonning and skating, rare enough in India to be noted when found, and enjoyed. The place is not therefore without its pleasures and occupations, even in winter, and not so cut off from the outer world as it would seem at a first glance. Relays of Dak runners 3 to six miles apart, according to the nature of the road, bring post bags at the double from Darjeeling in 24 hours, a distance of 60 miles, and the telegraph wire is another bond of union with the civilized world. Letters come regularly and speedily and the Mess is well supplied with books and periodicals. There is a boat on the lake in summer, and tobagonning on the snow-covered slopes is great fun, as there are wee protruding bits of rock that send sometimes the sledge and occupants flying all over the place. We would have wished also to take a few more views and enjoyed

* Among the animals named by Lient. Vickers is the Goomcher or tailless rat. Mr. Gammie on his paper on Lachong mentions a curious superstition among the natives, that the killing of one of these is certain to be followed by storms of snow or rain according to the season of the year, and so strong is this belief, that he had in deference to it, and to the many instances of personal experience related to him in corroboration, to refrain from procuring specimens. These little animals are, on account of this immunity, very numerous at great elevations, and we saw several hopping gaily among the Bodhodendrons. The Thibetans are also reminded of the near approach of winter, when they observe these rats busy in the preparation of the snug winter quarters they construct for themselves.



Broken Bridge on the Roro Chhu.

nearer the breeding cove, but
 Very reluctantly we had to
 pleasant but brief visit. It
 us in pursuit of a Laxman, while
 while we meant to report on
 prey no longer on the beach.
 The tide between Chitong and
 interesting in Sikkim, owing to
 vegetation at the varied elevations
 palatable and refreshing relative
 our cooking noticed it as
 for us. It proved to be the best
 sugar and ginet over them
 at least, none were
 two elegantly on their way
 had come first, and taken part
 both in the banquet. We had
 However we continued our
 and a pleasant evening was
 concluded with fruit and
 then at parting, our guides
 were back at Ari, but the
 ground after passing all
 and

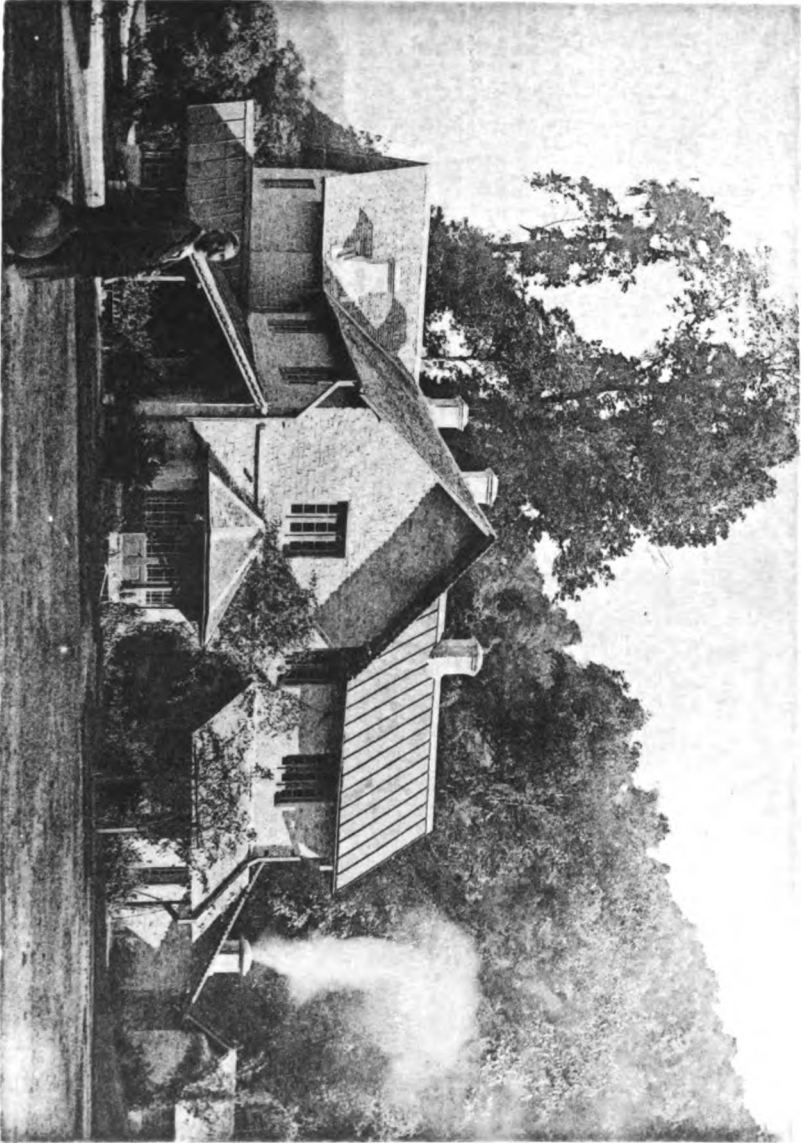
From Rhenok the aspect of the
 entered that series of delightful
 Sikkim, with rice fields, plantains, and
 vegetation. We stopped for the night
 an altitude of 4700 feet, at
 miles, the next day brought
 Independent Sikkim, the
 the way to it, as we came to the
 bridge mentioned already in
 deep in the ruins. It was
 it, but the current was
 anticipated the pleasure of
 easy cliff in a sheltered

longer the bracing cold, but we were bound inexorably to time. Very reluctantly we had to take leave of our hosts, after a very pleasant, but too short visit. Lieutenant Vickers left a few minutes before us in pursuit of a Lamm-geyer in another direction, and after a while we heard the report of his rifle. That bird will probably prey no longer on the lambs and kids of the Gnatong shepherds. The ride between Gnatong and Sedongchen is one of the most interesting in Sikkhim, owing to the very abrupt changes in the vegetation at the varied elevations. Near Sedongchen we found a very palatable and refreshing red berry of the raspberry sort, and as our coolies noticed that we liked it, they gathered a large quantity for us. It proved to be the berry of the *rubus ellipticus* and with sugar and claret over them, made a very excellent dessert dish at breakfast next morning. We found at the Sedongchen Bungalow two clergymen on their way to Gnatong and the Jeylap la. They had come first, and taken possession of two rooms and the two beds in the bungalow. We had one little room left and no beds. However we combined our Commissariat resources, had a good dinner and a pleasant evening together, in our room (as it was not encumbered with furniture), and as a token of good-will we gave them at parting, our goggles for the Jeylap. The next night we were back at Ari, but the following day we were to break new ground after passing Rhenok, and travel northwards.

From Rhenok the aspect of the country changed again, and we entered that series of delicious valleys lying in the heart centre of Sikkhim, with rice fields, plantains and all the richness of subtropical vegetation. We stopped for the night at the Pakyong Bungalow, at an altitude of 4,700 feet, 12 miles from Ari. A ride of 12 more miles, the next day brought us to Guntok, the defacto capital of Independent Sikkhim, the cradle of the Namgyel Dynasty, and on the way to it, as we came to the Roro Chu, we found the broken bridge mentioned already in Chapter III. The Roro is broad and deep in the rains. It was at this season shallow enough to ford it, but the current was rapid and strewn with boulders. We already anticipated the pleasure of wading through, but while we were taking a cosy tiffin in a sheltered nook, on the dry part of the bed of the

stream, our coolies managed to put up a temporary bridge over the boulders, with the debris of the broken bridge. This passerelle of beams and planks can be seen in our phototype, and on this we crossed the Roro dry shod, after taking a photo. of the spot.





The Residency—Guntok.

CHAPTER VIII.

GUNTOK.

The old Palace—The Residency and Park—Historical Sketch—The Namgyel Dynasty—Guru Tashe—The Thibet-cum-China war with Nepal—Our political relations with Sikkhim—Expulsion of the Nepalese by British Arms—Ingratitude of the Rajah—Imprisonment of Drs. Campbell and Hooker.—Thibetan and Chinese intrigues—Thothub Namgyel and his predecessors—The Pagla Dewan—The Campaign of 1888—Mr. White and the present system of administration under the Protectorate.

There's a Divinity that shapes our ends
Rough-hew them how we will.

HAMLET, ACT V.

A long ascent from the Roro Chu brought us to Guntok at an elevation of 6,100 feet. There is a good deal of similarity in the positions of Guntok and Kalimpong, both are equally favoured by nature and climate, equally beautiful as regards scenery. There are the same gentle slopes, well suited for building sites, the same picturesque appearance. The Rajahs of Sikkhim had here a residence in the same style and much resembling the Palace at Tumlong, but the building is old and unsafe, and now partly used as a telegraph office. Dotted over the hillside, are 20 or 30 houses, the Officers' bungalows, the Sepoy lines, a monastery, a bazaar, a dispensary where hundreds of patients flock every month; and, on another eminence, surrounded by a little park and beautiful gardens, the Residency of the Political Officer, Mr. White, whose guests we were to be. Detained on duty at Darjeeling, he very kindly placed his house at our disposal, and we enjoyed there all the comfort

and luxury, little expected in these out of the way regions, of a well found english mansion, a pleasant contrast to the roughing we had to undergo at the Rest bungalows.

The Government of Sikkhim is at present carried on at Guntok by a Council of Notables presided over by Mr. White, the British Political Agent, in the absence of Rajah Thothub Namgyel detained for political reasons at Kurseong.

I should now say a few words on the history of Independent Sikkhim, in brief explanation of the present political organisation of the country under our Protectorate. Sikkhim was called by the Thibetans, Demojong or the Province of rice, as the country whence they derived this commodity, which does not grow in Thibet, and is there esteemed a great luxury. The Lepchas, or aboriginal inhabitants, call it Rong, while Sikkhim is an appellation of Nepalese origin meaning new Palace. In the beginning of the 17th century three Lamas of the red brotherhood, came from Thibet into Sikkhim to convert the people to Buddhist doctrines. They found at Guntok the great grandson of one Guru Tashe, a Thibetan, whose noble family was connected with the ruling dynasty of China. Guru Tashe had gone once to Sakya,* gained there the title of "Lord of 10,000 heroes" and married the daughter of the Hierarch. They selected and invested this young man, king of Sikkhim, at Yoksam in 1641.

Phuntso Namgyel or Penchoo Namgay, the great grandson of Guru Tashe, thus became the first Rajah of the Namgyel Dynasty.

The Kingdom of Sikkhim included in those times the Chumbi Valley and British Bhootan, but the latter was conquered by the Bhootanese in 1706. The Nepalese on their side, had invaded portions of Sikkhim, and at the conclusion of the Thibet-cum-China war with Nepal, the Rajah Chug-Phui Namgyel being then a minor and a fugitive, and all things in great confusion, the Chinese and Thibetans, in a settlement of boundaries, gave up the Teesta to the Nepalese, as the south boundary of Sikkhim, and up to 1814 the Rajahs of Sikkhim paid

* It is recorded of Guru Tashe that from Sakya he proceeded to Chumbi where he built a house, the site of which alone remains, to the north of the present palace. He had 3 sons, Lang Morab, (the Ploughman), Kya-borab (the Swindler), born at Chumbi, and Mipon-rab, (Leader of men) born at Pyakchen, the grandfather of Penchoo Namgay. Guru Tashe himself, remained at Chumbi, but the three sons eventually settled at Guntok, where Penchoo Namgay was found by the 3 Lamas.

tribute to Nepal for that portion of their territory. The Chumbi Valley was annexed by Thibet, and the personal estates of the Sikkhim Rajah in Thibet Proper were confiscated. The boundary between Sikkhim and Thibet was, as at present, the Chola-Jeylap range, and Sikkhim became thus a sort of buffer state between Thibet and Nepal.

Our relations with the Sikkhim State date from the beginning of the present century. The Gurkhas who, ever since their conquest of Nepal, had been raiding into Sikkhim, and had established themselves firmly up to the Teesta, were looting monasteries, and, among other acts of wanton vandalism, had burnt the invaluable Library at Pemayonchi. We were then at war with Nepal for encroachments on British Territory, and the Rajah of Sikkhim sought our aid. This was granted, and in 1814 the Nepalese were driven out by a British force ; the whole of Sikkhim west of the Teesta, to the Machi river,* was freed from the Gurkha Yoke and restored to the Namgyel Dynasty, as feudatories of the East India Company. Tumlong became the capital. The Rajah built there his palace, and made it his permanent residence.

From that time unto this day, the country has enjoyed immunity from attack by the Nepalese ; there has been peace and security in the land, and the Rajahs could have enjoyed for ever complete independence and prosperity in alliance with Her Majesty's Government, had they remained as loyal and true to their obligations as we were ourselves.

But to enter into some necessary detail : In 1825 and subsequent years, the British Government protected the Sikkhim Rajah on occasions of boundary disputes with Nepal, and of raids by Sikkhimite Lepchas who had taken refuge into Nepal, after the execution of a prime minister named Hbah Lu, by order of the Rajah ; and in 1835 the Rajah, out of gratitude, and having heard that the English Governor of Bengal desired a hill sanatorium, made a free gift of the Darjeeling tract to the British Government. For this gift he afterwards received, in return, a pension of Rs. 6,000 a year.

For more than 30 years, since the British arms had expelled the Nepalese from their country, the Rajahs of Sikkhim were on the best of terms with us, but about the year 1847 evil influences seem to have been

* See Treaty of 10th February 1817.

at work in the Councils of the Rajah. The benefits conferred upon the Country and upon the Rajahs themselves by the British, were forgotten, our generosity was taken for weakness, and a course of ingratitude, insolent aggression, disloyalty and intrigue, was entered upon, which necessitated our interference, and culminated afterwards in the establishment of a British Protectorate and the detention of the Rajah at Kurseong.

At about that time, the Darjeeling District had prospered and grown under British rule; the population, computed at 100 souls in 1839, had risen in 1849 to 10,000, chiefly by immigration from Nepal, Sikkhim and Bhootan, as the result of liberal grants of land, of the demand for labour in the station itself, and in tea gardens; and as a natural consequence also, of the establishment of free Institutions, while in the neighbouring States slavery still prevailed.

With the Nepalese, who have more advanced and liberal ideas on the subject, we had no difficulty. They soon came to understand the justice of the principle that a slave who had been ill-treated by exacting masters, and sought the protection of the British Flag, should become a free man, as soon as his foot was on British soil. It was otherwise, however, with Sikkhim and Bhootan, and I have already related how this controversy ended as far as Bhootan is concerned. As regards Sikkhim, British subjects were occasionally kidnapped into slavery, and Dr. Campbell, the Superintendent of Darjeeling, was constantly importuned by the Maharajah of Sikkhim and his Dewan, to obtain a convention similar to that which existed between Sikkhim and Bhootan for a mutual exchange of runaway slaves. This, of course, was an impossibility, and in 1849, when Drs. Campbell and Hooker were travelling in Sikkhim as the guests and friends of the Rajah's Government, they were suddenly seized, made prisoners and kept as hostages. It was then attempted by threats to extort from Dr. Campbell, as representing the British Government, a treaty for the surrender of escaped slaves. The Rajah or rather his Dewan, Dewan Nimgay, surnamed the Pagla Dewan, who was the prime mover in this affair, was, however, foiled by a declaration of Drs. Campbell and Hooker, that any concessions so extorted would not be confirmed by Government, and by another declaration by the

Governor-General that the Maharajah's own head should answer for it, if a hair of the head of Dr. Campbell or Dr. Hooker were hurt. The prisoners were eventually released on the 24th of December 1849, but no reparation, no apology, had been made for this act of treachery and ingratitude, and for the insult offered to the Suzerain Power ; so in February 1850, a punitive expedition crossed the Great Runjeet into Sikkhim. The result was the stoppage of the annual grant of Rs. 6,000 to the Maharajah, and the annexation of the Sikkhim Terai, and the portion of the Sikkhim hills bounded by the Ramman river on the north, the Great Runjeet and the Teesta on the east, and by the Nepal frontier on the west. The Dewan was also ostensibly dismissed from office, and matters proceeded smoothly and well for many years. Intrigues by the dismissed Dewan continued, however, to create more mischief, the lesson taught was in time forgotten, and after two aggravated cases of kidnapping of British subjects had occurred in 1860, a British force under Lieutenant-Colonel Gawler had to enter Sikkhim again, and a new treaty was concluded in 1861, by Sir Ashley Eden. In 1862, the then Rajah Sikyong Namgyel regained our favour ; the annual allowance of Rs. 6,000 was renewed, increased afterwards to Rs. 9,000 in 1868, and to Rs. 12,000 in 1873. He died in 1874 and was succeeded by the present Rajah, Thothub Namgyel.

Thothub Namgyel is the 9th of his line, and I give here for reference, the names of his predecessors, and the approximate dates of their reigns :—

1. **Phun-tso-Namgyel**, commonly called **Penchoo Namgay**, the first Rajah, born 1604, ascended the Guddee in 1641.
2. **Ten-Sung Namgyel**, born in 1644.
3. **Cha-Dhor-Namgyel**, born in 1686.
4. **Gyur-me-Namgyel**, born in 1707.
5. **Namgyel Phun-Too**, ascended to Guddee in 1734.
6. **Ten-zin-Namgyel**, born 1769, died in 1793.
7. **Chug-Phui Namgyel**, born in 1785, died in 1863.
8. **Sikyong Namgyel**, born in 1809, died in 1874.
9. **Thothub Namgyel** (the present Rajah), son of **Chug-Phui** and half-brother of **Sikyong Namgyel**, born in 1860, ascended the Guddee in April 1874.

Thothub Namgyel was invited to be present at the Imperial Assemblage at Delhi, on the 1st January 1877, but as he was unable to attend, his banner, medal and ring were presented to him at Tumlong, by Sir John Edgar, who was then the Deputy Commissioner of Darjeeling.

During the reign of this unfortunate and misguided prince, the Pagla Dewan (Dewan Nimgay) who, after his dismissal in 1850, had established himself in Thibet, remained, by his intrigues, a thorn in the politics of Sikkhim, up to his death which occurred only in 1888. This man had married first, an illegitimate daughter of Rajah Chug-Phui Namgyel, and afterwards a daughter of that Rajah by Menchi Ranee, the mother of Thothub ; he was thoroughly anti-English in feeling and conduct, and favoured the succession to the Guddee of Tindle Namgyel, a son of the Dowager Ranee Menchi and of Dewan Changzed Karpo, whom she had married after the Rajah's death. In this scheme of succession to the Guddee he was unsuccessful, but he cleverly managed to gain powerful influences in Thibet, and over Thothub himself, through his mother Ranee Menchi.

Thothub on the death of his half-brother and predecessor Rajah Sikyong, had married his widow, Ranee Pending, and by her had three children. Sometime after her death, which occurred in 1880, he was induced or forced by the old Ranee and the Pagla Dewan, to marry a Thibetan girl who was already the wife of Tindle ; polyandry being an established institution both in Sikkhim and in Thibet. This lady, who had already two children by Tindle, is the present Ranee.

To her baneful ascendancy over the weak minded Thothub, and to the intrigues of the Pagla Dewan and his Thibetan or Chinese friends, are attributable all the troubles of the last fifteen years. By these influences two secret treaties were entered into between the Rajah and the Thibetan-cum-chinese authorities on Thibetan territory, one at Giantze in 1879, when the Rajah's vanity was flattered by investing him with a Chinese button of the first rank, and the other at Gyaling in 1887. The very factum of these treaties is a violation of the Rajah's obligations towards the Government of India, and a proof, if any additional proof were needed, of the duplicity of the Chinese in their political relations with us. These treaties are inoperative and valueless as a matter of fact, but

they constituted nevertheless an important factor in the attempts made to foment troubles in Sikkhim, and in the Thibetan invasion of 1886-88.

Much good had been done as regards Thibet, by Mr. Macaulay's interview with the Jongpen of Kambajong in 1884. A thrilling adventure befell the Mission on the night prior to that interview. Mr. Macaulay, the special envoy and bearer of a letter from the Lieutenant-Governor of Bengal to the Grand Lama, and with him Mr. (now Sir Griffith) Evans, Mr. A. W. Paul, and Major Evans Gordon, had, after a long march, reached the wild snowy waste of Giagong at sunset. Their train of coolies, exhausted with the fatigue of a long day, at this great altitude, had halted some ten miles behind. Retreat was impossible in the dark night, as it would have been impossible to discern and keep to the track, knee deep and more in snow. They were bound to the spot without shelter, without food or drink, without fire-wood or proper covering. The moment was critical and no help seemed near. It would have been impossible to walk about all night in the narrow space cleared of the snow, to ward off benumbing sleep and death. The fate of so many of Napoleon's host during the retreat from Moscow seemed to stare them in the face. Some hours passed thus in unpleasant suspense, but at last, at about eleven, some lanterns were seen approaching in the distance. They were borne by a few coolies with loads of fire-wood and blankets, who had been coaxed or compelled to push on by Baboo Surut Chunder Dass, who was with the Mission as a Political attaché. Blazing fires were soon lighted and the gallant little band was saved.

In the morning, the camp equipage arrived, and soon after, the Jongpen, or District Governor of Kambajong, made his appearance over the Kongrolama Pass.

It will be sufficient, for the purposes of this brief narrative, to relate this interview in the words of Mr. Macaulay's "Lay of Lachen"—

Down Kongrolama's snowy waste
The Yáka with stately movement paced
And five score swordsmen's weapons glanced
As Kamba's chieftain grave, advanced,

The Mystic Chorton* past.
And in Macaulay's tent that day
In high Durbar and bright array
With Welcome glad and presents fair

* Chorton or Cheyting. A small pyramid of stone erected in memory of some sainted Lama.

Was Bengal's greeting told.
 And Kamba's Lord did oft declare
 That Thibet's people fain would dare
 The dangers of the road, to see

Victoria's Empire rich and rare,
 Of mighty Tara* regent She,
 And with her happy people free,
 Would friendly converse hold.

Next day with many a greeting kind
 And many a pledge of friendship true
 They parted ; and the wondrous blue
 Of Thibet's sky was left behind.

Following up this first political success, another and more important Mission, also conducted by Mr. Macaulay, was to proceed to Lassa in 1886. All things were ready, a suitable escort had been selected and sent to Sikkhim, and Mr. Macaulay was about to start. This was, however, soon after the conquest of Upper Burma ; we had become the neighbours of China on the Burmese frontier ; negotiations were in progress for the delimitation of that frontier, and as the Chinese are ever anxious to keep Thibet hermetically sealed to us, they asked in the course of these negotiations, that Mr. Macaulay should not go to Lassa. We unfortunately consented to abandon the Mission at the request of China.

As soon as this occurred, the intrigues of the Pagla Dewan bore their full fruit ; we were, it was believed in Thibet, intimidated by China, and the result was the hostile occupation of Lingtu by a Thibetan force. The Rajah was at that time at his Summer Palace at Chumbi, in Thibet. He had gone there, it is true, with the knowledge of the British Government, to facilitate the progress of the Macaulay Mission, but on the assumption of a hostile attitude by the Thibetans, he continued to remain at Chumbi, notwithstanding the remonstrances of the Government of India and the stoppage of his pension. He, however, returned to Guntok in December 1887.

In March 1888, the Sikkhim expeditionary Force, under General Graham, was sent against Lingtu which the Thibetans were compelled to evacuate. Resistance at the Tukola and at the Jeylap was overcome after a short and sharp fight, and the Thibetan host was pursued into the Chumbi Valley.

Now that the issue of war had been tried in vain, Chinese diplomatists appeared again upon the scene. We gave up the further pursuit of

* Tara—The spirit of Wisdom worshipped by Northern Buddhists.



The Interview at Giagong.
Major Gen. Green, with Chinese, Gao Tibetan officials
with Utsatshay, the English
at Giagong.

advantages already gained, and negotiations were opened, which ended in the Conventions of the 17th March 1890 and 5th December 1893, already fully referred to.

The Rajah's conduct after the war was not satisfactory, and the administration languished. Mr. J. C. White of the Public Works Department was therefore appointed as Political Officer at Guntok, to advise and assist the Rajah in the Government of the Province, and preside over the Council ; but the Rajah abstained from all share in the administration, lived constantly at Rubdenchi, refused to return to Guntok at the request of his Council, and finally in 1892, attempted to abscond into Thibet *via* Nepal. He was, however, stopped and escorted back into British Territory by the Nepalese authorities.

In this conduct of the Rajah we witness the astounding spectacle of a Ruler, sullenly refusing to take any part in the Government of his country, refusing to reside in his Capital, and attempting even to abscond into foreign territory. There can be no doubt that this strange line of action is due to foreign intrigue, and to a notion perhaps, however absurd it may be, that matters would thus be brought to a dead lock.

To this day his attitude remains unchanged ; he has refused to write to his eldest son, Tchoda Namgyel, who is still in Thibet, to return to Guntok, and he exercises his influence to keep the boy away. His younger son, Chotal, who is recognised as the Avatar or Incarnation of the founder of the Phodong Monastery in Tumlong, is now being educated with the family of Rajah Tenduk in Darjeeling, and is allowed to make occasional visits into Sikkhim.

One wonders, in the face of all this, at the patience of Government, and there is, perhaps, no colonising country in the world, who would not, in this state of affairs, have resorted to annexation, pure and simple.

On the other hand, the Council has given to the Political Officer most loyal and eager support. It is composed of the leading men of the land : Lamas, Kazis and others, men of sense, intelligence and love of their Country. With their help, reforms have been introduced, the poll tax on men and large cattle has been replaced by a tax on cultivated land, a system of Survey Settlement has been established ; the revenue collected by the Kazis and the Haldars under them has been gradually expanding, and so has the forest revenue derived from tea

planters who are allowed to cut toon for tea chests, and the excise duty on liquor shops.

Figures in these matters are more eloquent than words, and the following table will show the ratio of progress since the establishment of the present arrangements :—

	1889.	1890.	1891.	1892.
	Rs.	Rs.	Rs.	Rs.
Land revenue	13,585	14,121	29,294	31,438
Excise	1,448	3,331	3,783	2,280
Forests	2,752	5,281	3,946	2,353
Miscellaneous	2,551	1,952	5,838	6,542
Balance from preceding year ...	...	7,366	15,401	5,796
TOTAL ...	20,336	32,051	58,262	48,409

The selection of Mr. White, as Political Officer, has proved a happy one, not only because of the administrative talents and the firm though conciliatory spirit which have won for him the respect and loyal support of all, but because also of his technical knowledge as a Civil Engineer in a country like Sikkhim, where means of communication were practically non-existent. During his rule, paramount importance has been rightly given in the budget, to this first element in the development of trade and agriculture, and a large proportion of the revenue is devoted to this end. New roads have been opened and bridges over the principal streams have been constructed, or are awaiting construction, as funds become available. I have already spoken of the new road round Lingtu, which saves one a considerable amount of toil. This road, and those to Guntok and Tumlong, are the result of a careful study of details in the selection of the line followed, and of the new departure adopted in view of avoiding unnecessary ascents and descents, *viz.*, to place the roadway, as much as possible, at an elevation such as to save a good deal of bridging over the smaller streamlets, thus minimising expense of construction and the risk of landslips. The Lachen-Lachung trade route to which I have referred, has, I have been told, been the subject already at his hands of a careful survey; the new rest-houses everywhere, are placed at elevations which render them pleasant dwelling places, and they are built so as to ensure an

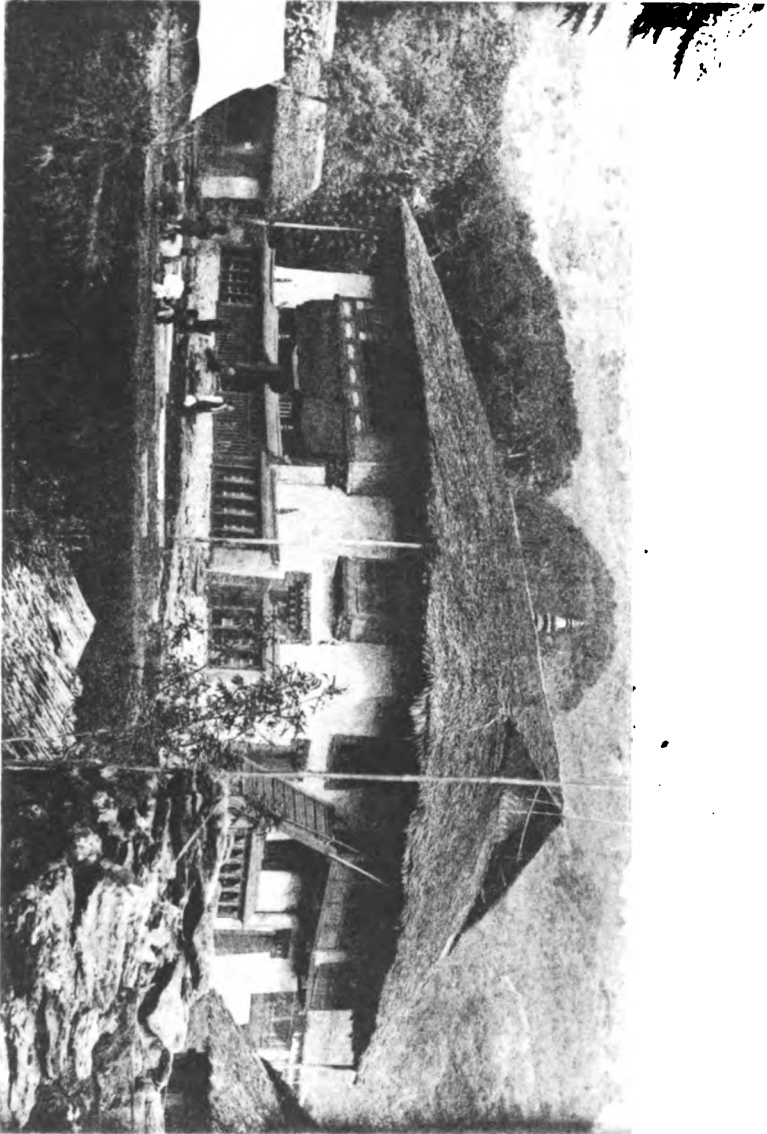
amount of comparative comfort utterly unknown in the old bungalows. It is, however, and principally, in the successful engrafting of English principles of Government upon the organisation which he found existing in the State, that Mr. White, as Political officer, has won the favourable testimony, the enthusiastic adhesion, I may say, of the inhabitants. Slavery has disappeared, without any ostentatious process of manumission, or legislative coercion, quietly, by the mere presence and prestige of the British flag, and the firmness of the administration. Men who were slaves before, remain in the service of their old masters when they choose, and when the masters are good and just, as voluntary servants, but they know that they are free, and bondsmen no longer. The Lamas, at first hostile to the new system, find their privileges, their religious belief respected, and they also have been converted to admiration of our rule, while the people enjoy an amount of security and growing prosperity recognised and appreciated by them. Nepalese immigrants come in large and increasing numbers every year, the Council of Regency gives to the Political Officer a loyal and intelligent support, and order reigns in the land. These are good results since the establishment of the Protectorate in its present form, in 1889, and augur well for amicable relations with Thibet, under the convention of the 5th of December last, if they should be left in the same hands.

Trade is rapidly growing with improved roads, and the Province only awaits the removal of the restrictions on tea planting, and the introduction of capital for planting and other industries, to become as wealthy and prosperous as the Darjeeling District itself. We found in the course of our tour many natives, either Lamas or traders, speaking Hindustanee fairly well. This enabled us to gather much information; their testimony being thus added to, and confirming that of our own eyes.

The administrative organisation of the Province is singularly simple and free from embarrassing complications. The Kazis, in addition to collecting the revenue, settle disputes and dispense justice among the people, according to the law of the land, but the Code of Sikkhim is of the most primitive, and consists of 16 laws only, more perhaps in the nature of precepts or injunctions. All males capable of bearing arms are bound to render Military Service in case of war, there are instructions how to defend a fort and how to behave in front of an enemy, it

provides for the fulfilment of contracts, blood money, &c., leaving to the Kazis a patriarchal jurisdiction, based on common sense, equity, good conscience and due regard for the customs and feelings of the people ; unlimited discretion and prompt settlement in all matters, unfettered by technicalities. This is sufficient for these simple people and the simplicity of the transactions they engage in. No necessity has, therefore, been felt so far, for the introduction of our more complicated forms of law and rules of procedure.

The present arrangements for the Government of Sikkhim seem to work satisfactorily and well, and no change is contemplated until the elder son of the Rajah returns from Thibet, or until the Rajah has shown himself more amenable to reason, and more loyal to the counsels of the Suzerain Power.

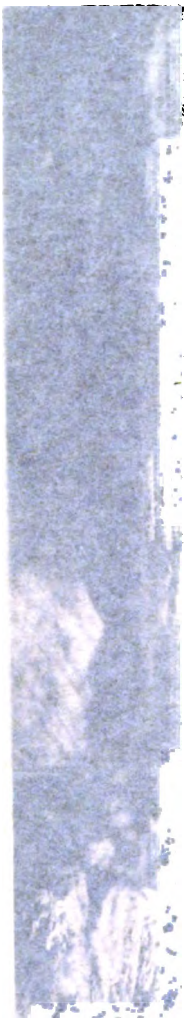


Buddhist Monastery—Tumlong—and our tent.

The first of these is the fact that the
 atmosphere is not a uniform medium.
 The density of the air varies with the
 height above the surface of the earth.
 The temperature also varies with the
 height, and the refractive index of the
 air varies with the temperature and
 the density.

The second of these is the fact that
 the light rays are not parallel.
 They are curved towards the earth's
 surface.

We have seen that the light rays
 are curved towards the earth's
 surface. This is due to the fact
 that the refractive index of the
 atmosphere varies with the height.
 The refractive index is greater
 near the surface of the earth
 and decreases as the height
 increases.



CHAPTER IX.

TUMLONG.

The crest of Penlong—Bridge over the Dik-chu—The Gompa at Tumlong—Interview with Phodong Lama—Murwa wine—A dinner menu—Religions of Sikkim—Buddhism—The 10 Commandments—The legend of Senrab-Mi-Vo—Red and yellow Lamas—Cycle of existences—Prayer wheels.—Om-Mane-Peme-Houm—The annual Festival—The song of the Reed—Buddhist monuments—Lepchas and Lepcha customs—Nepalese Hinduism—Marriages and burials among the Khambus and Limbus—A Nepalese abode—The Rajah's palace—The return journey—Pachi Kani copper mines—Rhenok on market day—Pedong revisited.

Black spirits and white,
Red spirits and grey,
Mingle, Mingle, Mingle
Ye that mingle may.

THE WITCH, ACT V.

We had to traverse seventeen miles of picturesque country between Guntok and Tumlong. The road was good for the first few miles to the crest of Penlong, and from this point a lovely and very extended view is to be had. No vestige of mist or cloud was there to intercept it, and we had thence a first sight of Tumlong, looking ever so small in the distance, but distinct as the daintiest of miniatures in the clear atmosphere.

From Penlong the path became rocky and difficult, descending rapidly towards a torrent whose foaming waters were rushing with great uproar among rocks and huge rounded boulders. This water course, a branch of the Dikchu, was encased at this point in a narrow

bed, between two steep hill sides, covered with thick jungle from the top to the water's edge, a sylvan scene wild and weird, but green, bright and pleasant to the eye.

I had no idea when we started on our journey that among other feats, we should have to go in for slack rope performances, but the crossing of this torrent was very much in the nature of one. The bridge over it consists of two stone buttresses on the hill sides, a good way up, and I imagine quite beyond the reach of any rise of the river during the rains. To the buttresses are made fast five wire cables, about an inch in diameter, supporting a roadway of planks about four feet wide. Four more cables of about the same thickness, two on each side, form the railings, and are attached to the planking by thin stanchions some six or eight feet apart. The length of the bridge over the chasm is, I should say some 120 feet, dipping considerably in the centre. It is not a bad imitation altogether, of the cane bridges still to be met with, here and there in Sikkhim. In due time, I dare say, this structure will be replaced by something more substantial and less emotional, when funds are available. In the meanwhile it answers the purpose, but even our plucky little ponies did not like the look of it. As you set foot upon this bridge it bends to one side, then to the other at the next step, it dips with your weight, and the portion of the bridge in front rises up. There is a motion as of rolling and pitching, which grows in intensity as you advance. It attains the height of liveliness in the middle, and if another person should happen to be on the bridge at the same time, there arises a complication of oscillations in every possible direction, baffling utterly all powers of description. One is glad to hold on by the wire railings, and it is not advisable to cross more than one pony and syce at a time, as it would be quite possible for the animal, if frightened, to slip under the railings into the foam and rocks below. It was a relief to see our ponies and luggage safely over, and we resumed our march towards Tumlong.

It was dusk when we dismounted in the little square in front of the monastery, where our tent had been pitched. We expected to find in the Capital of Sikkhim a town of some importance with Bazaars and shops and many residences, but it was not so. The monastery with a few houses clustered round it, a Rest Bungalow in course of construction,

and a few more dwellings dispersed on the surrounding hill sides, with perhaps a look of a little more than ordinary comfort, and that was all. Whatever Tumlong may have been when the Rajahs made it their principal Residence, it has evidently dwindled down very much in its proportions, and possesses apparently no commercial importance whatever. At the moment of our arrival the call of trumpet horns, drums and other instruments in chaotic, deafening cacaphony, was summoning the monks to evening service. We saw them troop into the Gompa, already lighted up with a hundred or more of little lampions filled with rape seed oil or melted butter, giving a rather brilliant light. The monks sat in two rows on each side of a passage left in the centre between a double line of 4 or 6 carved wooden pillars, in the form of a short nave or avenue, towards the statues of the Buddhas and the altar, if I may so call the long bench on which are deposited offerings of water, fruits, butter flowers, bells, lamps, censers, brass statuettes, evidently of Sivaite origin, and other implements and noisy instruments used in the ceremonies of the Lamaic ritual. A peculiarity of these halls of ceremonies is their disposition. The statues of the Buddhas and the altar are placed against the wall in the width of the building as if, for instance, in our Churches, the altar were placed on the side and not at the end of the nave. The result is therefore a very short nave between the pillars, very wide aisles and a large space on each side of the statues of the Buddhas, occupied usually by shelved alcoves, containing the library and vestments of the monastery.

The monks were seated not facing the altar but facing each other, lining the passage within the pillars, and there were two more rows of monks and novices at the lower end of, and at right angles to, the lines in the nave, leaving thus two empty square spaces, filled up, no doubt, when the monks assemble in larger numbers at the three great festivals of the year. Some of the monks had before them a copy, on stout narrow bands of paper, of the text that was being half chanted, half recited by all, in a dull monotone.

On the seat of honour, near the altar, clad in gorgeous vestments, was the young living Buddha who draws for the monastery the homage and the bounty of the people. Near him, or facing him, the Lamas and senior monks, and so on lower down, in order of sanctity or seniority.

We viewed with interest this form of worship, and after a few minutes came out, so as not to intrude longer than we could help on the devotions of the Lamas.

The service however was a short one, and as soon as it was ended the Head Lama came to pay us a visit. We received him in front of our tent, and had with him a long and interesting conversation in Hindustanee. Some attendants placed before us two chongas or long jars made of hollow bamboos, like those in which milk is brought for sale at Darjeeling. These contained tepid murwa wine,* which we had to sip through long reeds; a comforting beverage not unlike mild mulled claret, very acceptable and invigorating after our long ride. Nay more, it has a quickening exhilarating effect like good wine, it unties the tongues of the naturally silent, justifying thus the Thibetan proverb: "He that drinks is the king of speech, when he speaks all hear."

The Phodang† Lama, as he is called, from being attached to, and in the vicinity of the Rajah's Court and palace, is a venerable looking personage who has played a not unimportant part in the political events of the last few years, in Sikkhim. A man of some learning, sagacity and shrewd intelligence, he understood from the very first that a loyal adherence to the Suzerain Power was the best way of securing the greatest benefits to the people, and to preserve for them, and for the monasteries over which he ruled, those

* Murwa from which this beverage is prepared is a kind of millet, the *Eleusine corocana* which grows in bushy tufts and not in gracefully pending ears as the cognate species. Unlike other cereals, it can wait for some time to be reaped, as the grains adhere closely to the ear, and do not readily fall off. It is grown largely in Japan also, but for the seed only, and is a different species from the millet grown in Europe.

The wine is prepared by boiling a large quantity of the grain in just sufficient water, so that it may not burn, and the water may be all absorbed. It is then placed in a dark room in a heap with some roots, fresh date juice or other substance to induce fermentation, and covered over with plantain or fern leaves. On the 4th day it is taken out, dried, and put up in baskets, and may be thus kept a month for use, as required.

The wine is made by placing about 2 lbs. of the prepared murwa in a bamboo tube or jar, and pouring boiling water on it. In the centre of the jar a long reed is placed, going to the bottom of it and protruding a couple of feet above it; and a cover is put on, with a hole in it, for the reed. The drink is then ready to be sipped thro' the reed. The jar may be refilled twice with hot water, for weaker but still very palatable decoctions. The fresher the murwa, the sweeter the drink. Towards the end of the month it becomes bitter and strong, more resembling beer than wine.

The Thibetans give plenty of this drink to their children to whom it is said to impart strength and rosy cheeks. I would recommend it as a temperance drink.

† Phodong=Court.—The Monastery here, is for the same reason called the Phodong Gompa. Gompa=Monastery.

advantages which the disloyalty of the Rajah had endangered. He was the counterpoise, at it were, to the intrigues of the Pagla Dewan. Through his influence over the Lamas, and with his assistance and that of a few leading men, who like himself, really understand and represent the interests of the people, the Political Agent was enabled to successfully carry into effect the new land settlement, to bring about a good understanding between the Nepalese immigrants and the aboriginal Lepchas and Bhootyas, and to introduce those reforms which have so contributed to the rapid progress and growing prosperity of the Province. Speaking of the negotiations then going on for the convention with China which has since been signed at Darjeeling, he spoke in no hesitating language of the benefits, both to Thibet and to Sikkhim, which a *bonâ fide* good understanding would bring in its train, of the calamities in the way of stoppages of trade and possible conflicts, which a continuance of the present state of affairs would engender, and he regretted the foreign influences, the misrepresentations, which had brought about the present distrust. If his voice could be heard in Thibet, as it is in Sikkhim, our task would be made easier. It will, in due time, be so heard, when means of communication and intercourse become less difficult, and I am glad of this opportunity of placing on record the sentiments of true loyalty and intelligent devotion to our cause uttered by him, in simple good faith, and without any notion on his part that there was a chiel at his side, taking notes.

Some more offerings were brought to us of milk, fruit, butter and eggs ; we gave our friend, as a souvenir, a couple of bottles of claret, all that we could spare, as we had left our heavy luggage at Guntok, and regretfully we took leave of him, as he was to start early in the morning for Darjeeling, and we would have no opportunity of seeing him again.

To our tent then we retired to look after our dinner, always an important event, after a long ride, to men on holiday rambles. Our servants needed rest, so we had left them at Guntok, and had come to Tumlong with four coolies only, and no cook. I have said nothing hitherto of our Commissariat arrangements, but it is as well to show intending tourists

that even in the wilds of Sikkhim, with Himalayan appetites, and the paucity of locally obtainable supplies, it is possible with a little foresight, not to suffer much from hunger and thirst. Former experience had enabled us to make tolerably complete arrangements, and I will give for once our dinner menu :

POTAGE.

Hotch potch (preserved, warmed on spirit lamp.)

FISH.

Salmon (preserved.)

JOINT.

Roast ducks (cold, brought from Guntok.)

VEGETABLES.

Carrots (preserved) and baked potatoes.

SECOND COURSE.

Anchovies and hard boiled eggs (presented by the Lama.)

DESSERT.

American peaches and biscuits.

Moistened with Claret, a cup of coffee (made by ourselves in a spirit cafetière,) and kummel.

Surely this was enough, and good enough, even for a fastidious gourmand.

Our coolies boiled the eggs, washed all plates and dishes, and passed them to us under the flap of the tent. We disposed of our little feast, astride on a narrow bench, with the Photo. box between us, as a table, and two candles stuck on it some how. It is thus that we managed our dinner, in the Capital of Sikkhim, under difficulties.

The day had been, as to weather, a most exhilarating, enjoyable one. There was no fatigue at the end of it, and I sat up long, reviewing and jotting down all that we had seen or heard, since the commencement of our tour, on the religions of the land. Here, under the walls of one of the first Buddhist monasteries of Sikkhim, is a fitting spot to say a few words on this all absorbing subject.

The predominant religion, in Sikkhim, is Buddhism, as evidenced

by the numerous monasteries to be seen everywhere, and the prevalence of the Thibetan language. Then there are the Nepalese, who are Hindus, and the aboriginal inhabitants of the land, the Lepchas, who altho' partially converted to Buddhism, still cling to old superstitions and old forms of fetichism or demonolatry. I shall deal with Buddhism first :

It has been a fashionable cry, for some years past, to say that Christianity has probably derived some of its doctrines, some of its traditions, ceremonies and vestments, from Buddhism, because of the one fact that Buddha lived and preached some 600 years before the Advent of Christ. This would be all very well if Buddhism, as practised to-day in Thibet, Sikkhim, and I might add, in Thibet and Sikkhim only, was the Bhuddism of the time of Gautama Buddha, but it is a far cry to the Thibetan Gompas of our time, from the days of the Topes of Sanchi, from the Viharas and the Dagobas of these ancient times, the progressive architecture of which came, by accident or otherwise, to assume in subsequent centuries, a form resembling in some respects, the architecture of our own churches. There are differences and a distance not to be bridged over, between primitive Buddhism, and the present religion of Thibet and Sikkhim. Buddha, as a reformer, rose and preached against the Idolatries of a degenerate Hinduism, and the corruption of the day ; he substituted to metempsychosis pure and simple, the theory of the circle of existences ; he seems, in the fervour of his reformation, to have eliminated, not only Idolatry and Idolatrous practices, but all idea even, of a Supreme Being ; but he practised asceticism ; he taught self abnegation, and his moral doctrines, his system of philosophy and morality, as to the duties of man to man, was comparatively pure, and might have been taken, as far as his main moral precepts are concerned, as well from a purified Hinduism, as from Judaism and the law of Moses. He was an ascetic, but not a monk, monastic institutions, censers, vestments and a ritual, such as are at present in use in Thibet and Sikkhim, were unknown and undreamt of, in his time.

We know, on the other hand, that in the early days of Christianity, preachers went forth into the far East ; that there were Christians in India and Ceylon in the 6th century, that a Bishop sat at the Council of Nicœa in 325 A. D., who styled himself the Metropolitan of Persia and

the Great India, while Pantoenus of Alexandria, during his Mission to India, in the second century, found there a Hebrew Gospel of St. Matthew.

It has also been ascertained that the earlier Pali manuscripts contain nothing as to miracles having occurred at the time at Buddha's birth, as to his having descended from Heaven to be conceived in the world of men, or as to other fables by means of which it has been attempted to establish an analogy between the events of his life, and of Christ's. The original texts, in fact, say but little about the personal history of Buddha; and the stories as to the beautiful palaces built for him by Buddha's father (a petty Rajah of Upper India), are subsequent in date, and savour too much of imaginary romance and exaggeration to be worthy of a moment's consideration.

It is shown also, by ancient writings in the monasteries of Thibet, that Buddhism was introduced into the Country, only in the 2nd century after Christ, and monastic institutions in the 7th century, during the reign of Song-tsen-gam-po, the thirty second King of Thibet, and the fortieth incarnation of Buddha.

The forms of the vestments used by the Lamas resemble more those of the Greek than of the Roman rite, and it is highly probable that vestments and ritual, and monastic institutions, were imported into Thibet by Nestorian Monks, who are known to have introduced themselves and flourished in Thibet, in very early times.

The first introduction of Christianity and of Buddhism in Thibet would seem therefore to have been almost coeval; but of Christianity what is there left? Its faith, its inspiration, its doctrines have disappeared. From its precepts, the most important commandments, those relating to the duties and adoration of Man to the Most High, have been eliminated, and we have the strange spectacle of a ceremonial bereft of all meaning, of all the grandeur of its symbolism, engrafted upon a system of atheistic philosophy, not untinged with a revival of more ancient forms of fetichism and demonolatry, with a belief in evil spirits, and in the practices in full prevalence for their propitiation or exorcism.

Such seems to be Thibetan Buddhism of the present day, if Buddhism it can still properly be called. Buddha relinquished even his one wife and child for a life of asceticism; while in Thibet, polyandry, polygamy, marriages for a period of years, and some ancient practices

and rites of hospitality, common to Himalayan tribes, and probably anterior to Buddhism itself, which have been so quaintly described by Marco Polo, in his travels among the Siah Posh Kafirs, still prevail, and are in vogue up to this day. These are certainly not recognised in Buddha's doctrines, and utterly repugnant to all our own notions of honour, of homage to the fairer Sex, or of the sanctity and dignity of the marriage tie.

I should be careful, however, not to create an impression that Buddhism in its inception, was a pure and acceptable religion. It is often fondly argued in the study of the systems of past religious beliefs, or of religions in a state of degeneracy and decay, that they did, at the beginning, completely realise our ideal of what a pure and perfect religious system should be. This is a common error born either, as with us, of the enthusiasm of study, or, with others, such as the Hindus, of an inborn veneration for ancestral beliefs, manifested in preconising, as it is often attempted to do, the purity and perfection of ancient Hindu doctrines.

Would it not be more reasonable and more prudent, to conclude that the perfect edifice, which we would fain discover in our researches, has in reality never gone much beyond the stage of progress of which evidence is available; that it has, in fact, remained unfinished from the very first, as built by human hands, and that Buddha, like Mahomed, like the Sikh reformers and so many others, has only striven, though nobly striven, in his endeavours and in the circumstances under which he lived, after that which is not in the power of the human mind to accomplish. Buddha preached, but he left behind him no writings of his own, and it is not unfair to suppose that the compilers of the first Pali texts, and the commentators which followed, may not always have correctly represented that which would have fallen from Buddha himself, if he had reduced his doctrines to writing. It must be remembered that he and they were deeply imbued with the tenets of the Hindu mythology; that they lived in the midst of a community practising Hinduism, and we find, as a result, the retention of such doctrines as that of the numerous Hindu hells, considerably reduced by a few, while there are superadded to the teachings of suppressed egoism, exalted altruism and the mastery of the passions which the Buddhist

doctrines contain, the dogmas of re-incarnation, the system of the cycle of existences, the assertion of a knowledge of previous births, the *Purva Jumanu Smriti*, as the result of meditation and a pure life, and the belief in spirits and genii, utterly inconsistent as it may seem, with the idea of exclusion and denial of the existence of a Supreme Being.

There is no doubt that in the course of its propagation over different parts of Asia, Buddhism has had the complaisance of amalgamating to a considerable degree with religions already established. This, doubtless, has been one of the reasons for its extensive and welcome acceptance, but the natural result has been such fundamental modifications of the original doctrine, that the true Buddhism of Sakhya Mouni no longer exists anywhere at the present day, neither in practice, nor even in the sacred writings, which have been accommodated, in their several versions to the ideas of each sect, of each people, of each religion, with which, in the course of centuries, it has come in contract. In India, Buddhism has altogether disappeared and Brahmanism has re-asserted itself, in China it has amalgamated with the moral and philosophical doctrines of Confucius and the veneration of ancestors. To this class all the learned men, all the Mandarins belong, and it constitutes perhaps the nearest approach to primitive Buddhism, such as we would like to fancy it, in its purest shape. In Thibet, there are at least a dozen different sects of Buddhism, ruled by different chief monasteries, each with a large number of subordinate monasteries. In Ceylon and Burma there are differences again, from the Buddhisms of China or of Thibet, and as an instance of the adaptation of Buddhist texts to all possible requirements, I would cite the Pali manuscript recently discovered in Ladak, purporting to give a history of Christ, in which the period between the flight into Egypt and the active, preaching portion of Christ's life is ingeniously bridged over by a voyage into Thibet! an attempt, no doubt, to re-absorb into Buddhism some of the earlier converts to Christianity, retaining, at the same time, the outward ceremonies and vestments which had so struck the imagination of the people.

It is futile therefore to speak of Buddhism as a homogenous whole, or of any derivation, in Christianity, of Bhuddist doctrines or ceremo-

39। कथापि नानुवृत्तिं द्वौ देवैरेव वर्तमानौ।

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Om mani padme hum।

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nials. I will therefore only attempt to give a short outline of Bhudism, as it is to be found at present, in Sikkhim and Thibet.

The fac-simile given in the Thibetan language and in French of the Buddhist ten commandments, shows the moral precepts of Himalayan Buddhism as recognised in theory, and I say in theory, for even in the monasteries, the mode of life and usages are little in accordance with this decalogue. There is besides no mention in it of the Divinity, nothing as to the duties to parents or persons in authority. Everything is put in the negative form, and such as it is, the Thibetan decalogue is not unlike, and might well have been taken from the six last commandments of the Law of Moses. It runs thus :—

1. Not to take life.
2. Not to take what has not been given.
3. Not to do dishonest or impure actions.
4. Not to utter untruths.
5. Not to speak insulting words and curses.
6. Not to utter vain and useless words.
7. Not to calumniate.
8. Not to envy.
9. Not to entertain thoughts of doing harm unto others.
10. Not to cast eyes at impure things.

Ten sins are recognized as corresponding to these commandments, and there are ten great perfections or virtues inculcated :—

1. Alms giving.
2. The observation of rules.
3. Patience.
4. Diligence.
5. Constancy of mind.
6. The study of science.
7. Ingenuity in finding means.
8. Good thoughts.
9. Strength.
10. Wisdom.

It is possible that the observation of natural facts, such as inherited talents, inherited *penchants*, the physical resemblance between parents and children, the return of matter in the world of plants to new life,

the evaporation and re-condensation of water, the fact of general reproduction, of evolution as studied by Darwin, and the Revelation as to the resurrection of the dead in the Judaic dispensation, may have given rise to the Hindu doctrine of Metempsychosis and to the Buddhist idea of the cycle of existences. In these things, is to be found, at all events, some explanation of the origin of those doctrines.

The many sects of Buddhism in Thibet and Sikkhim resolve themselves into three main divisions.

1. The Peun-Bo or Bon sect, the pre-Buddhistic religion of Thibet, supposed to have been founded about 250 years before Christ, and afterwards absorbed in, and assimilated into Buddhism, by the adoption of monastic institutions and other matters.

2. The sect of the Red Lamas or DookPas supposed to have been founded in or about the year 758 of our era. The monks of this sect can marry and wear a reddish brown costume.

3. The sect of Yellow Lamas or GueLoukPas, of more recent origin, in which the monks are bound to celibacy. This sect is the one recognised by the Chinese Government, and may be called perhaps the State or dominant sect in Thibet.

The legend as to the origin of the Bon religion, is that it was founded by Senrab-Mi-Vo, of the royal race of Mû, in the Province of Shân-Shun in Western Thibet. In early youth, Senrab is said to have acquired various languages and learnt the practice of medicine and many sciences. At the age of thirteen he was married, in succession, to many beautiful Princesses, among them the daughter of Kongtse, the Emperor of China, and the daughters of many demi-gods, becoming possessed eventually of 336 wives, by whom he had many children. At thirty-three, satiated with all worldly pleasures, he commenced the life of a holy man, and after gaining supernatural powers, visited the Paradise of Indra. There he obtained the faculty of discrimination, that most remarkable instinct in the King of Swans, by which he draws pure milk from a mixture of milk and water.

At that time he performed the asceticism of birds, living on a single grain of rice and a drop of milk and water, and he arrived thus at the first stage of contemplation. Thereafter descending into the abodes of the four guardian spirits of the world, in the flanks of Mount Sumeru, he sought the companionship of Hunuman,

King of Monkeys, subjected himself to further ascetic practices, and gained the Second Sanya or stage of contemplation. Returning to his native land, he dwelt in the flower garden of Metoglin and, by various ascetic practices, contemplation and incantations, brought all demons, spirits and many classes of demi-gods to come under his power, and to serve him as their Lord. They worshipped him, and paced around him with offerings in their hands, in profound veneration, and he used in the hours of the day to be transformed into the appearance of the beautiful bird called San San.

Having secured to himself the higher powers of magic and miracles, he propitiated the Bon God called Sen-lha-o-kar (The God with white radiance) to become his tutelary Deity. Henceforth he relaxed his ascetic exertions and took part in the happiness and misery of living beings, but he had all godly powers, and possessed a golden cycle, with 8 spokes, which he rode when he wished to travel to different parts of the world, his four disciples, called Yimdun Sodans, occupying the 4 cardinal spokes, and four boy pupils, the remaining spokes. His favourite attendant was a dwarf called Ser-gyi Tsug-phu, who rode in advance on a turquoise-coloured dragon, with lightning speed, illuminating the sky with a bright effulgence. A band of demi-gods with musical instruments and censers walked by his side, and his system of mythology comprised an army of 700,000 demi-gods and genii.

In Thibet he taught how to invoke the Gods, and to dance the White Devils' dance, the invocation of the goddess of luck, the offering of drink to spirits, the manner of disposing of the dead, the way of drawing out the consciousness of the dead, to avert evil omens, and to practise necromancy. In this manner he converted twelve countries, including China, and he is said to have cured many cases of leprosy in a miraculous manner.

He worked in the cause of humanity by preaching these precepts, and explaining to his followers that all things were unreal. He died at the age of 92, leaving behind him prophecies as to the progress and downfall of his religion and its division into many sects. It is said that at the time of his death his body

turned into a luminous mass, of the form of the white letter A, and vanished without leaving any remains.

Senrab is represented as having a white complexion, and dressed as the Padma Sambhava of the Ninma Buddhists, wearing the crown of Vaisravana, holding in his right hand a magic box, and in his left the turquoise-swastika, and he sits in a half cross legged style.* *Se none vero*, the legend of Senrab, is at any rate interesting and *ben trovato*.

From the close relations and free intercourse which are known to have existed in ancient times between India and Thibet, it is exceedingly probable that the Bon religion was but a form of Hinduism, as it prevailed in Thibet before the introduction of Buddhism. The doctrines of Gautama Buddha, there, as in India, gained in the course of time, numerous adherents, and on the introduction of monastic institutions, they were adopted by the remaining followers of the Bon sect, probably for the sake of the power and influence over the people, derivable by teachers of religion, from their union into monastic communities. The Bon or Peun-Bo, as they are also called, have therefore their Lamas, their monks and their *Gompas* or monasteries, of which there are many in the little Kingdoms of Pomi and Kong-Pon, and in the western parts of Thibet. They have instead of the Om mane pe me houn of the other sects, a special invocation of their own in eight syllables : Oum-ma-tri-mou-ye-sa-leh-don, the meaning of which has yet to be unravelled, and the highest of their Lamas assert a belief, as part of their doctrine, in a Supreme Being whom they call Keun-tou-zong-po, which means The Excellent, the Infinitely Good, a Creator; but with whom they associate a female creative Principle or Divinity, the Yom-Ki-long-Kin-mo. To the union of these two divine principles, they ascribe, as a result, their numberless idolatrous mythology, mankind and the world.

The Gue-look-pas or Yellow Lamas have, as their chief, the Tuleh Lama of Lhassa. Their monasteries are the wealthiest. As the officially recognised sect, they have a power and influence paramount

* This is but an abridgment of the legend; a full and interesting translation of which, by Surut Chandra Dass, is to be found in the Journal of the Buddhist Text Society of India, Vol I., Part I.

even to that of the civil authorities, which they use for the purpose of exacting all they can from the people. They were at the outset, in the 14th century, a sort of reformation as against the marriages or immoral practices of the Red Lamas, but this is centuries ago. The Yellow sect is now such that there is very little left of the indications of a life devoted to religion in their monasteries, and it is a matter of notoriety that the people who live in the neighbourhood of monasteries are the lowest and most depraved. There are still among them a small number of learned men, and some monasteries are better than others, but the bulk of the lower grades of monks are ignorant and greedy, and use the meaningless ceremonies, the music and the incantations practised in the homes of the people, for the purposes only, of levying for themselves and the monasteries a *Droit de Prière*.

The Thibetans have a saying that "*Tho' Devotees are many, Saints are few*" It would be a difficult task to discover even the few, and there is a little incident connected with the discovery of the present Taleh Lama which illustrates this : an oracle was consulted who said that the new incarnation would be discovered by a monk of perfectly pure morals. Thibet was searched all over, but no monk was found answering that description, until at last, the oracle was consulted again, and solved the difficulty by naming a particular monk, and also the place where the new incarnation would be found.

It must be borne in mind that a Thibetan monastery hardly represents what we are accustomed to associate with this word. There is no life in common in the one building, no religious monastic obligations for those at a distance, beyond the duty of assembling on certain days of the year for their ceremonies, dances and feasts, and of contributing to the purse of the institution a certain proportion of what they collect from the people or earn in their own pursuits. Each Lama, each monk dwells apart from the others ; some are poor and some exceedingly wealthy, while the poorer ones enter even into the domestic, menial service of their richer brethren. They each have their own houses, large or small ; if large, they will let a portion of it to other monks, but

even then, they mess separately according to their means. A monastery is therefore only an agglomeration of houses, forming narrow lanes in the vicinity of the Gompa, or dispersed on the hill sides around, at distances sometimes of several miles ; the monks engage in trade, follow handicrafts, cultivate a certain quantity of land, or travel about the country for the performance of certain noisy ceremonies among the people, and attendance at funerals.

The hope that buoys up the Buddhist in his faith, is that of a rebirth in a better condition of life, purchased at the price of acts of abnegation, of sufferings endured in the present state of existence, and of alms to the Lamas. Thus a poor man's solace in his misery, is the hope of being reborn a rich man ; the ambitious hope for honours and power in their next life, women hope to become men, and the learned for greater knowledge and perfection towards eventual absorption into Nirvana ; their Heavens and Hells being but intermediate stages to all this, for a temporary expiation of the balance of sins over good actions in the past life, or a like enjoyment, for a time, of heavenly pleasures, in proportion to the balance of good deeds over evil ones, until the reward for this balance of good works has been enjoyed and exhausted.

We saw at the Tumlong Gompa, a picture of the cycle of existences, similar to the one we had observed at Pedong, and it appears that, with slight modifications, this picture is to be found in all the Buddhist monasteries of Sikkhim and Thibet, and its contents form the basis and material for all, or almost all, the pictorial ornamentations in the remainder of the building. Its origin is apparently very ancient ; it is evidently a relic either of Indian Buddhism or ancient Hinduism, for a fragment of one of these has been found in India, in the caves of Ajunta. Atisha in the 11th century is supposed to have introduced it into Thibet. Metempsychosis and re-birth, a system of many Heavens and many Hells, are common to Hinduism and to Buddhism. Whether this representation of the cycle of the existences originated in the one or the other creed, it is meant to be a realistic representation, in a pictorial form, of the perpetuity of existence of the life-endowed spirit, and of its transformation and successive incarnations into all the different forms of living beings. It is placed as it is,

in a prominent position in every monastery to excite, in the younger monks and in the people, a desire for knowledge of this fundamental doctrine, inviting and suggestive of inquiry and explanation. Buddha himself is supposed to have delineated it with grains of rice while teaching his disciples on the threshing floor of a rice field. It consists of a large disc clutched by a horned monster between his teeth at the top, and between the claws of his four feet at the sides. All that is seen therefore of the monster is the upper portion of the face and head, and the claws. Outside of this disc, and on a level with the monster's head are, on the right a figure of Chenresi or Avalokita, the Tutelary spirit of Thibet, and on the left, a figure of Buddha, who by his virtues, is believed to have worked himself out of the cycle of existences into Nirvana.

What strikes one at first sight is that the pictures in the 12 compartments into which the outer rim (about four fingers wide) of the disc is divided, must be some Indian representation of the signs of the Zodiac, but this is not so, and this was the error fallen into by the discoverer of the fragment in the caves of Ajunta. The Buddhist monks give the following explanation of the whole disc :

In the centre, as a sort of axle to this wheel of life, are three figures : a cock, a serpent and a pig, running after one another and representing the three cardinal sins, or causes of all evil deeds ; the cock as the emblem of lust, ambition, evil desires ; the serpent, of passion, anger and hate ; the pig of ignorance and stupidity.

The disc is divided into six sections or compartments, by lines radiating from the centre to the circumference ; each section representing one of the regions into which a human being can be reborn :

1. The Heaven of the Lhas or spirits.
2. The world of men.
3. The region of imperfect spirits.
4. The animal kingdom.
5. The world of tantalised beings.
6. The Hells of which there are eighteen, the most terrible being the Naraka, as there are also six classes of Heavens, the highest of which is Nirvana. In some monasteries the centre of the picture is empty.

as representing Nirvana, and the three emblems of sin do not appear. These are probably of the early Buddhistic period ; and the most ancient, like the one at Ajunta, do not contain the two figures of Buddha and Avalokita.

The six classes of Heavens are :—

1. The sensual Heavens, or Heavens of the Devaloka, of which there are six. These seem to contain the Gods of the Hindu Mithology.

2. The unsensual Heavens, or Heavens of the Brahmlokha, of which there are sixteen ; these seem to contain ascetics and men of holy lives.

3. The Heavens of the A-rupá, or formless spirits, of which there are four.

4. The Heaven of the Jin-as.

5. The Akanishta

6. The Nirvana.

The twelve pictures in the outer rim, are meant to represent the different phases and causes of human existence ; they are :—

1. A blind woman groping her way : Ignorance, Weakness.

2. A potter and his wheel at work, and broken pots : Fragility of the results of human labour.

3. A monkey eating fruit :—First knowledge, taste, consciousness.

4. A ship with a man on it. Sometimes a sickman and a Doctor : Travels, the imparting and acquisition of knowledge.

5. An empty mansion or Fort : Solid results of human labour.

6. A pair of Lovers kissing : First union of man and woman.

7. An arrow entering a man's eye : Physical suffering, accidents and the vicissitudes of life.

8. A man drinking wine : Pleasures of life, Intoxication.

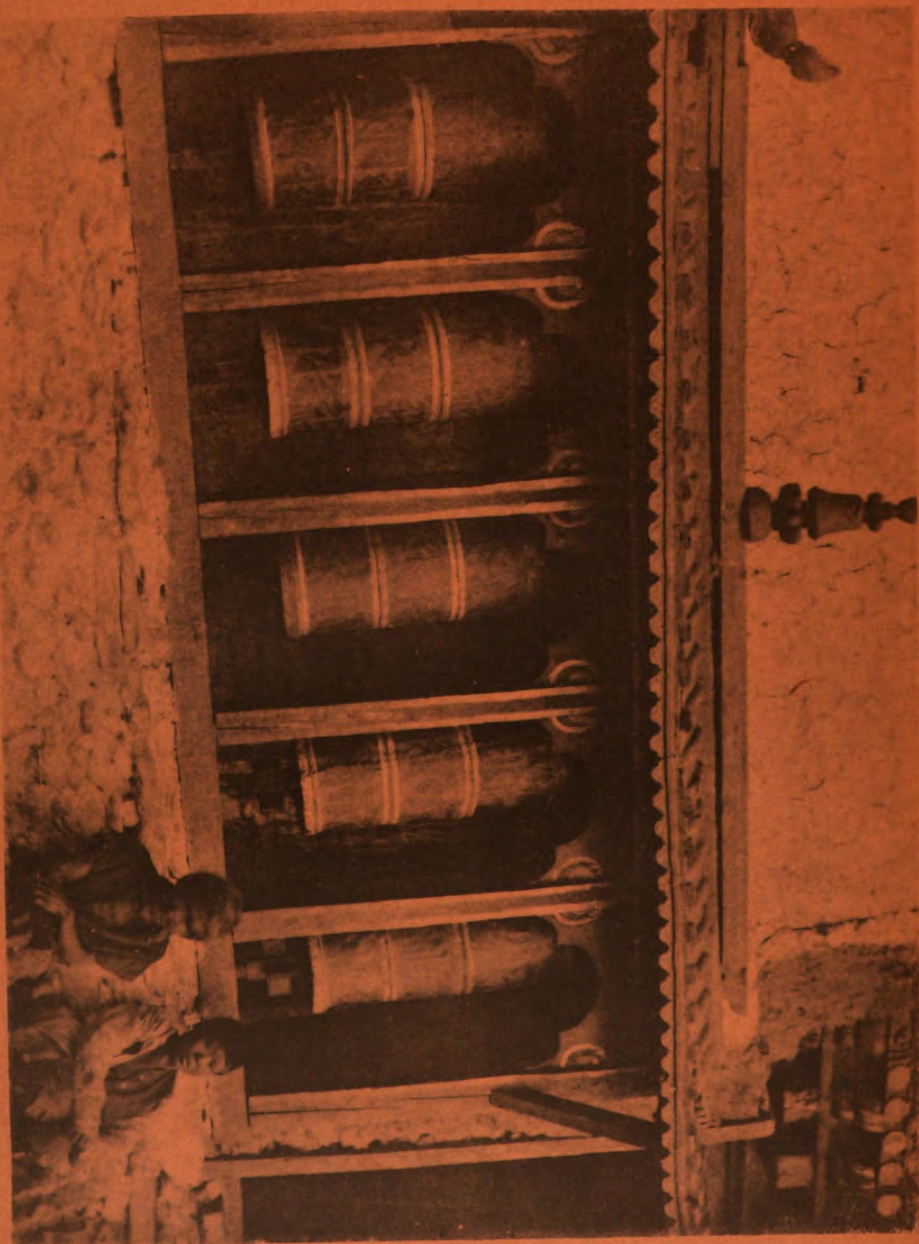
9. A man of mature age gathering fruit : Results of labour, Acquisition of wealth.

10. A woman enceinte : Continuity of existence.

11. The birth of twins : The advent of man and woman in a new life.

12. A corpse carried off : Death and Transition to a new existence.

The interpretation of the symbols varies with almost every Buddhist monk who ventures on an explanation of them, for with



Prayer Wheels.

Buddhist symbolism it is very much a case of *tot homines, tot sententiae*, and this fact illustrates the many changes which this system of religion has undergone in the course of centuries. The explanation given above is one, however, very generally accepted, and it must be admitted that such a series of symbols lends itself very readily to the efforts of individual imagination. There are differences also, in some parts of the picture, in different monasteries, and at different periods; so at Ajunta, the disc is divided into eight instead of six sections, and it has been interpreted by some authorities to be, not a representation of the cycle of existences generally, but of the many re-incarnations of Buddha himself, according to the tales in the Jataka.

Another striking object in the Gompa was the prayer wheel. Almost everybody has seen the hand prayer wheel, very much in shape, like a baby's rattle, which is the inseparable companion of the Buddhist devotee, but in monasteries these wheels are large fixtures, and there are rows of them let into the outer wall, others forming a railing to the verandah, and a gigantic one in the verandah itself, so that walking along, an impulse may be given with the hand to the spindle-like shaft of each of them, and a vast number of prayers may be thus evolved. Inside the drum of these prayer wheels are block printed bands of paper with texts and incantations, and on the outside, in gilt or yellow letters, the ever recurring "Om mane Pe me houm."

As to this mystic phrase or prayer, if prayer it might be called, it is a curious thing that Buddhists themselves are not agreed as to its true meaning. The Cheebo Lama of Sikkim, who ought to be a high authority on the subject, explained it to Sir Ashley Eden as representing, in its six syllables, the six sections of the cycle of existences. This may be its symbolical explanation, and it is so given in some ancient manuscripts, but the meaning of the four words is generally accepted to be :

Om=Veneration.

Mane=Jewel (religious belief).

Pudme (pronounced Pe-me)=in the Lotus flower, *i. e.*, the world.

Hoom=Refuge.

i. e., My Refuge (or salvation, if the Buddhist idea of a future

world was the same as ours) is the veneration of religion in this world ; and it was probably meant at the inception, as a sort of profession of faith, a protestation against, a recantation of the idolatrous beliefs of Hinduism, and an adherence to the philosophical tenets inculcated by Gautama Buddha ; it is a sort of imitation of the invocations of the Hindus to their Gods, such as the “ Kreshno—Radha,” “ Ram Ram,” “ Gunga ma-ee ke jae,” and the like, according to the different sects ; a pious ejaculation in fact, of which we find modern counterparts in the Kalema of the Arabs, or the Trappists’ greeting to each other when they meet, “ Frère il faut mourir—mourir il faut ” which breaks the monotony of their vow of silence.

But the modern Buddhist does not trouble himself much about the interpretation of the sacred formula. It is sufficient that it has been transmitted to him from generation to generation, as good and salutary to be repeated as often as possible, and he firmly believes in the supernatural powers it possesses, to preserve from evil, from misfortunes and from sin, and as meritorious in the highest degree ; so we find it engraved on the stones of their mendongs,* printed on the banners flying alongside of their dwellings and monasteries, inside and outside of their prayer wheels, in the halls of ceremonies, and we hear it repeated by everyone, everywhere, in telling their chaplets of 108 beads, in turning their prayer wheels, or without these accessories, all day and all night. In long solitary journeys it breaks the monotony of the road, it relieves the temper under circumstances when people of other nations would indulge in profane expressions, and it sets in motion the somewhat vacant minds of the general run of the mountain population, with a very small modicum of mental exertion, while the belief in the power and efficacy of the incantation certainly acts for them as a solace and consolation in the difficulties and vicissitudes of their simple lives. It has that charm of the supernatural, which will cling to the mind in all ages, and especially with simple mountaineer races. In that sense the repetition of the formula certainly does some good.

* The mendongs are long low walls, erected on solitary spots, by the road side, with rows of square slabs of stone or slate engraved with the sacred formula. Om mane Pe-me Houn in Sanscrit or Thibetan. Near the mendong is sometimes to be found a small stone hut which travellers may use as a shelter for the night.

While we were at Tumlong, some of the monks were busy with carpenters' tools borrowed from the Guntok Residency, erecting sheds for the great annual festival which was to take place some twenty days after our visit. For that festival the monks muster in their full numbers at the monastery, and the people flock in, in thousands from the surrounding country. It is then that the religious procession takes place in which the monks dress in their most splendid vestments, resembling much in shape and materials those of some Christian churches; carry banners and burn juniper and other fragrant leaves such as those of the Rhododendron anthopogan, as incense in silver censers. The Gyaltzen, (in Sanscrit, Dhvaja) or Cylindrical Royal Standard of Northern Buddhism, is carried aloft, and among the religious and semi-religious ceremonies then performed, is the dance in masks, by monks of inferior degree, who, in their disguises, are supposed to represent the tutelary spirits of the Great Mountains. This dance is, no doubt, a relic of the Bon ritual of pre-Buddhistic origin, and in the course of it, during the intervals of rest, after the most energetic and quaint of terpsichorean efforts, the performers sit down, and libations of murwa wine are indulged in, with songs ad hoc, in praise of the beverage and of the reed through which it is imbibed.

THE SONG OF THE REED.*

O! reed of the land of Tsarry
 Grown for the brave and the merry,
 Through thee we sip the drink divine.
 To wit and songs our souls inoline,
 Thou art indeed a magic wand,
 For princely lips or princely hand.
*Say O! Reed of Tsarry country
 Didst thou dream of such glory
 In the tarns of Tsarry.*

Or shaped as a swift arrow,
 Swifter than the bird on the wing,
 For mountain game or deadly foe,
 In Royal chase or valiant fight
 Quick death and victory dealing
 In thy sure unerring flight.
*Say, O! Reed of Tsarry country
 Couldst thou reap such high glory
 In the tarns of Tsarry?*

* The reed is used for imbibing murwa wine, for arrow shafts, and as a staff for the banner of the grand Lama.

Or when at *Potala's shrine
 The Holy Lama doth entwine
 His revered and sainted banner
 To thy nervous slender stem,
 Proud bearer thou! of such a gem
 The gem in the lotus flower,

*O! Reed of Tsarry country
 Go back to the tarns of Tsarry
 Tell the tale of this high glory.*

In every monastery there is a superior or Head Lama, who has assistants under him appointed, some to enforce discipline and obedience to the rules, others as treasurers, to look after the wealth and revenues. Then there are several degrees in the monkish hierarchy, beginning with the novice who, under the guidance of a *gergan* or teacher, has, in the course of two or three years, to learn by heart 125 short leaves of the sacred texts. The reciting of these and the answer to certain formal questions as to his parentage and past life, form the test of his admission as *Tapa* or novice monk. Some time after, he is subjected to the tonsure when a new name is given to him, and titles or surnames recording the rank of his family or ancestors. This is followed by a three days feast of rice, tea, biscuits, cakes and barley flour, by some special religious services and the presentation of silver coins by the parents or guardians of the young monk. Later on, he is ordained to the rank or order of *Genen* or *Getshul*, which he receives sitting on his insteps with the feet touching each other and the joined palms of his hands resting on the joined knees, twice repeating the sacred formula : " I take refuge in Buddha, in Dhurma and in Sangha, *i. e.*, the doctrines of Buddha, the practice of virtue, and the monastic organisation. He takes at the same time certain vows, and is afterwards eligible to promotion in the higher degrees and higher offices of monastic life, such as that of *Khanpo* or superior of a dependent Gompa. The lands belonging to monasteries pay no revenue to Government, either in Thibet or in Sikkhim, but in Sikkhim, if the monastery takes possession of lands in satisfaction of a mortgage debt, that land still remains subject to the payment of revenue, but it is paid by the former

* Potala Palace is the residence at Lassa, of the Grand Lama, whose presence is reached by 13 flights of steep wooden stairs.





Buddhist procession—Tumlong.

owner, the cultivator, who generally farms the land for a portion of the produce, yielding the rest to the monastery.

Some of the monks occupy a portion of their time in making copies of the sacred texts, or in printing from wooden blocks the calico banners for the Gompas and their own houses, or the papers for the interior of the prayer wheels, and the gergans teach the novice monks and children intended for monastic life, how to read and write, and recite the obligatory texts and formulas ; but there seems to be no organisation in existence for the education of the people. The monks confine themselves, as regards the population on whom they live, to the performance of the services at the Gompas, and of services at their houses for marriages and funerals, the exorcism or propitiation of evil spirits, &c., with much beating of drums, blowing of horns and reciting of texts, utterly unintelligible to the uninitiated. Hence the profound ignorance of the people, and their readiness to follow and adopt the tenets of the particular monastery which establishes itself among them. Their imaginations are worked upon and satisfied in the rites they witness ; the more unintelligible and the more noisy, the greater also is the awe with which they are inspired, the readiness with which they believe in their efficacy and truth ; they are given some simple rules of conduct which accord with local notions, and the mode of their simple lives, and they ask for no more. Where ignorance is bliss why should they seek for more wisdom or more knowledge, or involve their minds in the doubts and confusion arising out of theological studies or religious polemics. The Sikkhimites and Thibetans are naturally indolent and have the bumps of obedience, credulity and reverence strongly developed. It results from this, and from the state of their knowledge or rather want of knowledge in religious matters, that they listen not unwillingly to the voice of the Missionary. This, the Lamas have discovered, and hence their opposition in Thibet, to the entrance of Christian Missionaries, whom they regard as dangerous competitors.

Besides the Gompas, there are three kinds of religious monuments that came under our notice : the Cheytings and the Mendongs, of which I have already spoken, and the Chortons or Dobongs. The latter are merely heaps of stones of all sizes, within a square

enclosure of larger stones, with a flagstaff and rags, and prayer bands attached. It is reckoned a meritorious practice for travellers, as they ascend the mountains, to carry up a stone to add to the Dobong, and the larger the stone, the greater the distance from which it is brought, the greater also the merit gained. Some pious monks when travelling from one convent to another, make, on reaching the Dobongs on the passes and high mountains, symbolical offerings to the mountain spirits, of flour and wine, or dust, if wine is not available, which they sprinkle upon the ground while burning incense, and repeating incantations such as this :

Oh ! Tutelar Lamas, soaring in the skies
 Ye guardians of Dharma and Lords of wealth,
 Ye spirits and mountain Deities,
 Together with your trains, pray accept
 This offering of incense, flour and drink.

THE LEPCHAS, who are now a small minority of the total population, are supposed to be the aboriginal inhabitants of Sikkhim. From their features, however, they appear to be rather the result of intermarriages between the Aryan races of the plains, and the trans-Himalayan Mongols. They have the strong muscular frame of the mountaineer, regular features of the indo-germanic type, with traces of the Mongolian, and fair complexions; they wear flowing and often curly locks, long moustaches, and are on the whole a really good-looking set of people, quiet and indolent, but withal merry and true, as a rule, to their word and engagements. They are pleasant companions to travel with, and if in affluent circumstances, like to have their picturesque costume made of rich and showy materials. The Lepcha knows of no caste restrictions, distinctions or prejudices; he is the gentleman of the Himalayas, and as such, averse to manual labour, but place into his hands a mandoline, or mount him on a prancing steed, with lance in hand, and you will have a not unfaithful picture of the Cavalier or Troubadour of the middle ages. In religion he adheres, if possible, to the ancient fetichism or demonolatriy of his ancestors; he is a firm believer in evil spirits, and in the necessity of propitiating them. Many of the ceremonies of Sikkhim Buddhism for the propitiation or subjugation of evil spirits, are no doubt of Lepcha origin. On the other hand, he has also a strong facility of assimilation to his surround-

ings, in the matter of religious beliefs, and it is thus that a great many of them have become Buddhists, pure and simple, and have become absorbed in the population of Thibetan descent. If you travel in the Himalayas with a Lepcha sardar and Bhootya coolies, you will have no trouble at all. On this occasion we had a Bhootya sardar, and the little trouble we had occasionally with the coolies in the distribution of loads and other small matters, at starting for the day's march, would have been avoided with a Lepcha leader, and saved us some time parleying. A Lepcha would have commanded greater respect and had more influence.

Early, almost infant marriages prevail among the Lepchas, as also polygamy and polyandry. The first marriage, at about the age of twelve, is arranged by the parents; the children themselves having little to do with the preliminary arrangements. The process is this: The father of the boy having cast his eye on a young girl whom he thinks suitable, sends a friend or agent, not to the father of the girl, but to a relative or friend of the family, who communicates with the father and these two personages settle between themselves all matters of detail, referring frequently to their respective principals, the fathers of the boy and girl, in the course of the negotiations. The formal consent of the children is then taken, and the day of the wedding is fixed. Generally the father of the boy has to present an ox to the father of the girl, and the latter provides the rice and drink for the wedding feast. On the day appointed, the bridegroom, dressed in his best garments, proceeds with his agent and the ox, but without his parents, to the bride's house. The agent formally presents the bridegroom elect who takes his seat by the bride. Friends are called in as witnesses, and the ceremony of marriage takes place. It consists, in the main, in joining the children's hands, while one of the witnesses deputed to that effect, solemnly declares this to be a token of union as man and wife, and that if one of the contracting parties should ever leave the other, to marry some one else, without his or her consent, he should pay a certain sum then named, and fixed according to the means of the parties. All present respond: "We are witness to this."

This done the wedding feast commences, and the bridegroom remains for three days in his father-in-law's house, and returns home for

three days. At the end of these three days, he goes to claim his wife, still accompanied by the agent only. The father of the bride hands over her trousseau, and such household goods and money as are hers, or given to her as wedding presents, and the married couple depart accompanied by the two agents. The bride's agent presents her to the bridegroom's parents and after receiving from them presents and household furniture, the newly married couple go to their own abode. It is only then, that the parents of the boy and girl exchange visits and congratulations.

It is in cases of illness that the Lepcha's credulity and superstition are most strongly illustrated. They administer such mountain herbs as they know of, as medicines, but their faith is in the sorcerer. A sorcerer is called in, who declares the illness attributable to the displeasure of a certain evil spirit, whom he names, and that the spirit requires to be appeased by the blood of some animal designated by him, cattle, sheep, goat or poultry, which, of course, after the sacrifice, becomes the property of the sorcerer, together with the knife and all things used in the performance of the rite. If the patient gets well, the sorcerer's reputation is enhanced, and he gets some presents besides; if he does not mend, another sorcerer is called in, who asserts that the wrong spirit has been sacrificed to. He names another, and the same process has to be repeated, out of the farm stock of the family.

The Lepchas either bury or cremate their dead, according to the custom of each family, but when a death occurs the Lamas are called in, and the body is placed in a cane coffin or basket. All night the Lamas recite prayers with much beating of drums and blowing of horns and trumpets. As a test, the Lama, or the Chief Lama, if there are several, plucks out some hair from the dead man's head, and if it comes out easily, this is accepted as a sign that the person is really dead. On the following morning, the body, in the basket, is taken out of the house through a hole made in the floor, (the houses are generally built on pillars or wooden posts) and accompanied to the grave or funeral pyre, as the case may be, by the Lamas. Four times the body is carried round and then placed on the top of the wood pile. The principal male relatives in their turn, go four times round, sprinkling the wood and the coffin with water, and four men with torches set fire to the four corners. The Lamas at a distance, continue to recite prayers

and, with a ladle at the end of a long pole, occasionally pour butter or oil on the burning mass, to activate the flames.

When the body has been thoroughly cremated, every one returns to the house, where a funeral feast has been prepared, and the Lamas receive the fees for their services.

THE NEPALESE IMMIGRANTS now far outnumber the Bhootyas or Lepchas. They first came in, in large numbers, on the annexation of British Bhootan in 1865. Nepal, although it still possesses vast jungle tracts that might be brought under cultivation, is comparatively over populated, and the overflow of the population finds its way into our Gurkha regiments, to our tea plantations in the Darjeeling District, and as settlers in British Bhootan and Sikkhim. The Government of Nepal rather encourages this, and wisely so. Our pensioned Gurkha sepoy, on return to their homes, make fine drill Sergeants and form a valuable reserve for the Nepalese army, while those who have been successful as traders, labourers or settlers in Thibet, or in British Territory, are brought back by the love of the country of their birth, which is strong within them, laden with the wealth they have acquired in other lands. It is an axiom in Political Economy, that the wealth of a nation is the aggregate wealth of its individual citizens. The Rulers of Nepal have evidently felt and realised its truth, and the country grows in affluence and prosperity from the wealth so acquired by its absent children. The Nepalese are good cultivators, and to them are due many improvements in the agriculture of Sikkhim. Industrious also, and eager after gain, they make good labourers in tea gardens, but they are improvident, inclined to borrow money if they can, and to spend it. Hopeless indebtedness in their own country, is the cause of the migration of many families to fresh fields and pastures new, into British Territory. To this cause also, and to the exhaustion of the soil which they never think of manuring, is to be attributed the abandonment of their grants, after a few years, and a fresh migration to other spots. These last remarks apply to cultivators only; traders and labourers in tea gardens generally gain and earn enough to remit or take their savings with them to their native country.*

* A third and not unfrequent cause of these migrations, which make of the Nepalese almost a nomadic race, is the death of a child in the house; the dwelling, after such a calamity,

In religion they are almost all Hindus, and as such divided into many castes, but a general feature in Nepalese Hinduism, is the veneration, the cult I should say, of ancestors, and the sanctity of the family tie. Of this I have already given an illustration in describing the custom of the Ticca. They differ also in many respects from the Hindus of the plains; those of the Khambu caste for instance, of whom there are a large number in Sikkhim, do not cremate, but bury their dead with sundry quaint ceremonies; they prepare a rough coffin which is carried with a long wisp of straw over it, to a suitable spot for burial, by some of the male members of the family, or by friends; a near relative heads the procession with a white flag, another carries some live embers and a third some rice, Indian corn and a chicken, to feed the hungry spirit of the dead on his awakening. The coffin is placed in a shallow grave, all present, as this is done, vigorously shouting to the spirit to go to its ancestors and be happy. There is a superstition among them, that the Spirit of Death always takes his victims by twos, in the same family, and the wisp of straw over the coffin, is to cheat him into the belief that it is a second dead body. When the grave is filled, the flag is planted over it, the food thrown on it, and the wisp of straw is burned; the wooden handles of the tools used in preparing the coffin and digging the grave, are thrown upon it, as well as the Kukree or Goorkha knife, after breaking its edge against a stone. All present then adjourn to a stream for a bath of purification, and, on re-entering the house, have to tread on a bit of burning cloth, to prevent the evil spirits who attend at funerals, from following them in.

Another numerous caste of Nepalese in Sikkhim are the Limbus. They are one of the low castes, but their marriage customs and rites are interesting. They consult astrologers, there is a courtship, then the lovers meet and enter into a contest of song in the presence of a female friend, who receives from the young man a present of a couple of Rupees to declare that he has sung the best song; he thus *wins* the maiden's hand, which he at once takes into his, they are then considered duly betrothed, and the maid accompanies her lover to his house. At the subsequent marriage festival, at the bridegroom's house, he beats a drum,

is thought unlucky and must be abandoned, sometimes with the land itself. But their dwellings are of no great value, and there seems to be no desire among them, for the acquisition of permanent rights in land, as in Bengal.

to the sound of which the bride dances, others joining in the dance of which she forms the central figure. Then appears a *Phedangba* or priest, who ties the knot with this formula or *monstro*: "According to the commands handed down from ancient times, and the customs of our patriarchs, we bind our son and daughter to day in marriage." On this, the bride and bridegroom, who have been holding in their hands a cock and hen, join hands, they give the fowls to the priest for sacrifice, and the drawing of omens from their blood, and finally the bridegroom marks the bride's forehead with vermillion. The friends and relations who assemble at the feast, each bring a present of a basket of rice and a bottle of *murwa*, and there is much merry making. The next morning the priest says to the newly married couple: "You two should henceforth live as husband and wife, as long as you live on this earth;" and they submissively respond: "We will do as you command."

But this is not the conclusion, for, after these ceremonies, the bride returns to her parents, whose simulated anger has to be propitiated with offerings, among which is always a bottle of arrack, the carcase of a pig and a coin. Sums of money are given to the village officials and Elders, as marriage fees, white cotton scarves are distributed to all, and when all this is done, the bride is finally handed to her husband by her parents.

The higher castes, as in Bengal, are the Brahmins or priests and the Chattryas or warriors, to which caste the reigning family of Nepal belongs. These are the strictest observers of Hindu customs. Other castes are as numerous almost, as there are avocations or tribes, and I will only cite the Gooroos, Sadoos, Limbus, Khambus, Koosundas, Soonars, Sarkis, Domes, Kamis and Cherbas; and there are also the Puhari Bhootyias, and the Newars or traders, the aboriginal inhabitants of Nepal, who are Buddhists.

Among the Nepalese Hindus, Polyandry is not practised but Polygamy prevails, and marriages are always between people of the same caste. The first marriage is generally an infant marriage, in which the father of the boy selects a suitable little girl for his son, then a very full ceremony of marriage is gone through, and the bridegroom is carried to the bride's house in a kind of hammock, slung on to a pole; the whole being covered with a bright red cloth. A Brahmin presides at the

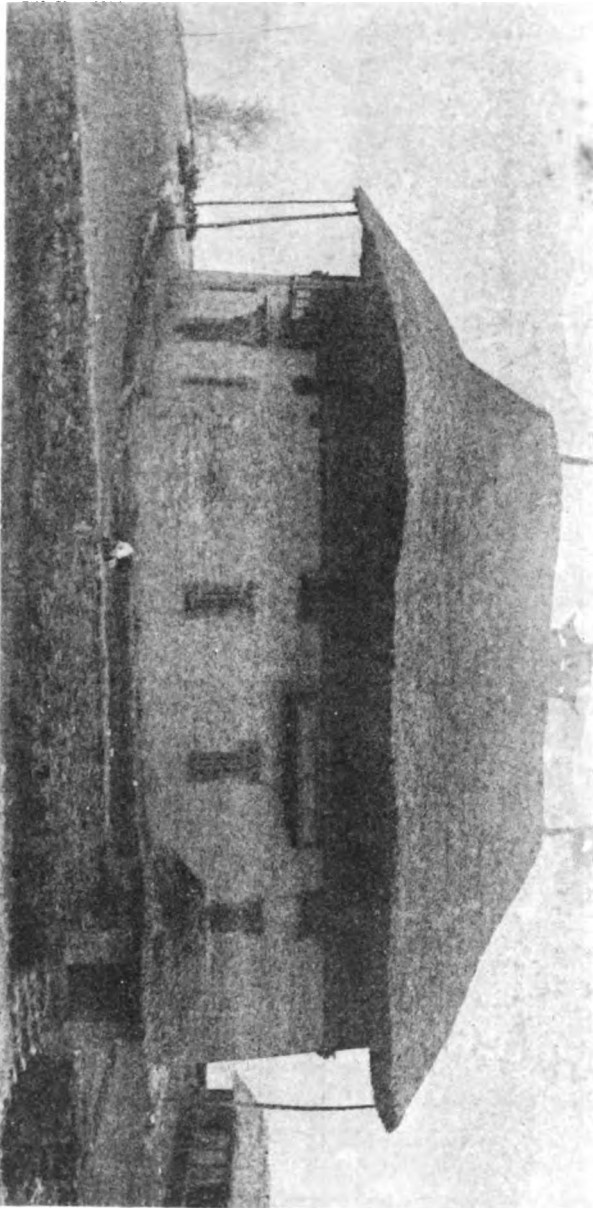
ceremony, who, among other things, hands to the bride and bridegroom a piece of cloth with a knot at both ends ; they each take hold of one of the knots and dance round. Their hands are then joined, or rather superposed, without touching, and the Brahmin pours water over them. This concludes the ceremony. It is followed by the wedding feast, and, on the day following, the bride is taken to her husband's house with much pomp and circumstance. In cases of sickness the Nepalese, like the Lepcha, is a firm believer in sorcery, and has recourse to the same sacrifices of farm stock for the propitiation of evil spirits.

A Nepalese abode in Sikkhim is a very simple thatched structure, built with a dozen or so of wooden posts. The walls are of split bamboo plastered over with mud. There is only one large room, a small portion of which, called *Bharar*, is partitioned off, for women and children. The large room itself has three recognised divisions : 1st, the *Mool Ochchen*, where the family bed is placed ; 2nd, the *Poinso*, for relatives and friends, and 3rd, the *Modyeri*, for travellers of the same caste. There is also a verandah or *Painri* in which hospitality is offered to travellers of different castes or different religions, who may not, of course, enter the room where caste people take their food. The light penetrates into the house only by the door, or by small openings made into the walls and called *Jals*.

All the Nepalese are meat eaters, though the higher castes limit themselves to goat and sheep's flesh, but all are strict in not eating with people of a different caste.

In the morning at dawn, we went up to the Rajah's Palace about a mile distant. It is a building very much like the Gompa, except that it has on its thatched roof, the gilt pavillion, chinese in shape, which indicates a Royal residence. The grounds of the Palace are surrounded by a thick low wall with a gateway on the west. The windows of the lower floor, where the Rajah's guards and officials used to be quartered, are loopholed for musketry ; and there are some good carvings in the woodwork on the upper floor, but now the Palace is untenanted.

From the parapet overlooking the valley, one gets a fine view of the country round. We searched, but searched in vain, for the house in which Drs. Campbell and Hooker had been imprisoned ; we saw the Cheyting ; mentioned by Dr. Hooker, and the site of the house was shown to us, but



The Palace—Tumlong.

1914

it had been, we were told, demolished long ago, as of evil omen, as bad luck and troubles had come to the country from the incarceration within its walls, of the two distinguished Englishmen.

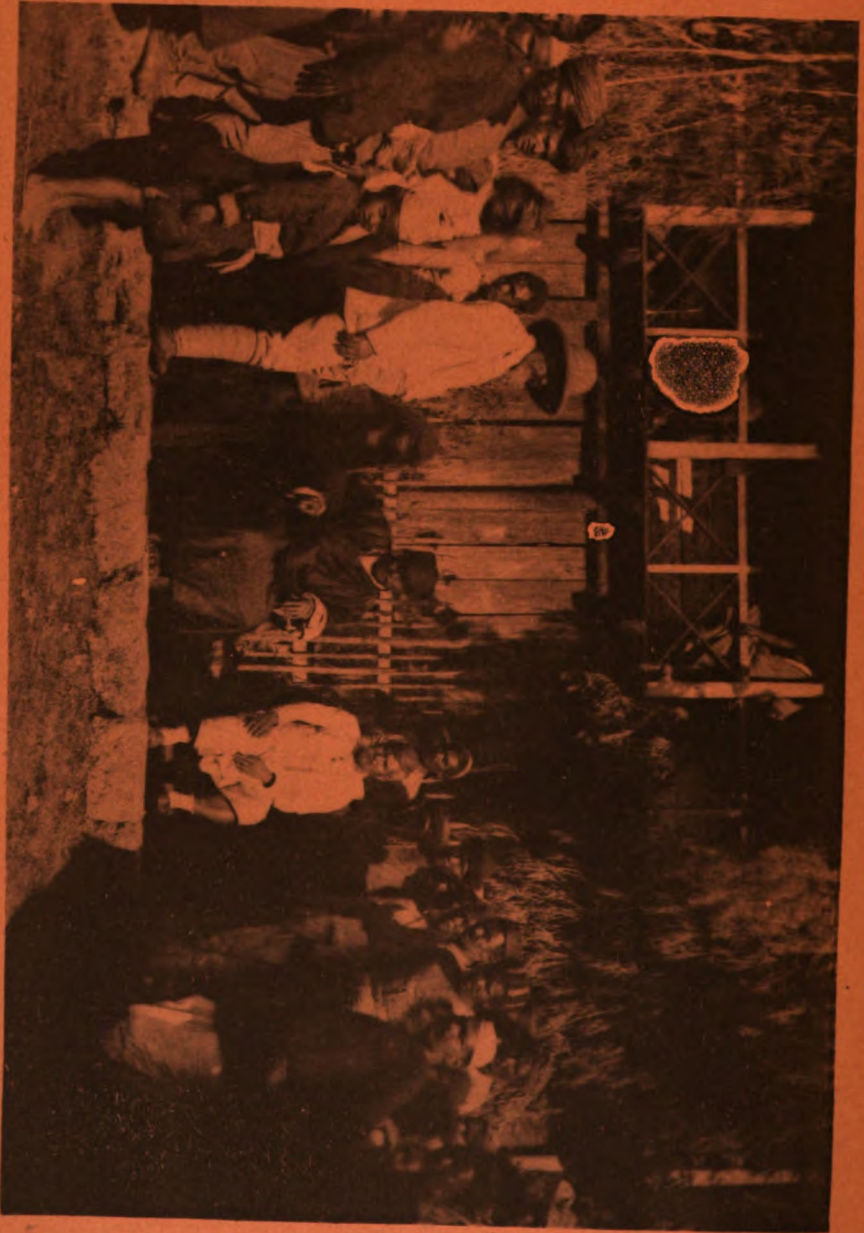
The empty Palace offered a melancholy spectacle, and, passing in review the destinies of Sikkhim and its Rulers, one could not help contrasting its history with that of the neighbouring Raj of Cooch Behar. There is a point of departure common to both. It was some years before the Rajahs of Sikkhim were freed from Nepalese invasions, that the Rajah of Cooch Behar was liberated from captivity in Bhootan, and his country restored to him, freed for ever from the Bhootanese. The Treaty then existing was very much on the same terms as that with Sikkhim; it guaranteed to the Rajah of Cooch Behar the integrity of his dominions and protection from foreign invasions and interference; but what has happened since? In the case of Cooch Behar, not a single revision of that Treaty, which dates so far back as the year 1773, has been found necessary, no cloud of disagreement has ever passed over the friendly relations and intimate alliance between the Maharajahs of Cooch Behar and the British Government, and the original Treaty stands to this day, as a monument of the loyalty and good faith of the two contracting parties. I have already shown how different it has been with Sikkhim; and if the Rajah of Sikkhim were to pay a visit to the Capital and State of Cooch Behar, what would he see? a magnificent Palace, splendid public offices and public institutions, a fine college, numerous schools, a well organised administration, a contented and prosperous population, a railway in course of construction, and a Maharajah beloved of his subjects and one of the most enlightened and justly honoured of Indian Princes; in a word the results of more than a century of peaceful progress and constant improvement. Yet Sikkhim is a larger, a fairer, and a richer country by far, than Cooch Behar, and one cannot help contrasting with sadness at heart, as far as Sikkhim and its ancient Royal House are concerned, the wasted opportunities on the one side, and the glorious results of staunch loyalty and enlightened rule on the other.

We had been accompanied to the Palace by two or three lads, students preparing evidently for monastic life. They put to us many intelligent questions about Photography and other things, in broken

Hindustanee, and tried to repeat some phrases of our conversation. I happened to reply to one of Monsieur Jambon's questions with a line from a French song. One of the lads made such a good attempt at imitating both words and tune, that I repeated it several times, till he had mastered it. Future visitors to Tumlong, who will follow on our track, will probably be regaled with that scrap of an old French romance, and such improvements in it, as time shall have worked on the memory of the young Lama. . .

I shall pass over the little incidents of our return to Guntok and Pakyong except one which impressed me. It was the uncommon loveliness of the spot at which we made our halt for tiffin on the way to Pakyong. It was only one of hundreds like it, in the vales of Central Sikkhim; just a limpid brook running down the mountain side, across the road, a few rocks picturesquely disposed on the brink of it, but such a graceful, artistic assemblage of trees and ferns and flowers, such perfect play of light amongst them all, and such delightfully pure and bracing air. Our coolies had arranged themselves on the rocks, passing to us glasses of water from the brook, and dividing fairly among themselves, with their long Kokree knives, the scraps we gave them from our tiffin. One of them had manufactured out of a reed picked up on the very spot, a sort of flageolet, on which he played, while the others sang one of their weird mountain tunes. The scene was quite Idyllic, their laughter and song rang so clear and merry in the stillness around, harmonised so with the surroundings, and framed in so fittingly into our halt of half an hour, that I cannot help attempting a record of it. I wish I could impart at the same time, some of the full sense of enjoyment and bien-être we derived from it.

Beyond Pakyong, we stopped for a while at the Pachi Kani Copper Mines. The Superintendent, Chunder Bir, has there a residence, and hearing that we were to pass through, had prepared for us some manifestations of courteous welcome. The floor of the verandah in which we were invited to rest, had been strewn over with small branches of the absinthe shrub, pleasant to the eye and shedding a quite exhilarating fragrance, some bands of printed chintz had been hung round, two chairs placed for us draped with red cloth, and on a bench in front of them, some refreshments in the shape



Group at Phoenix Bazaar.

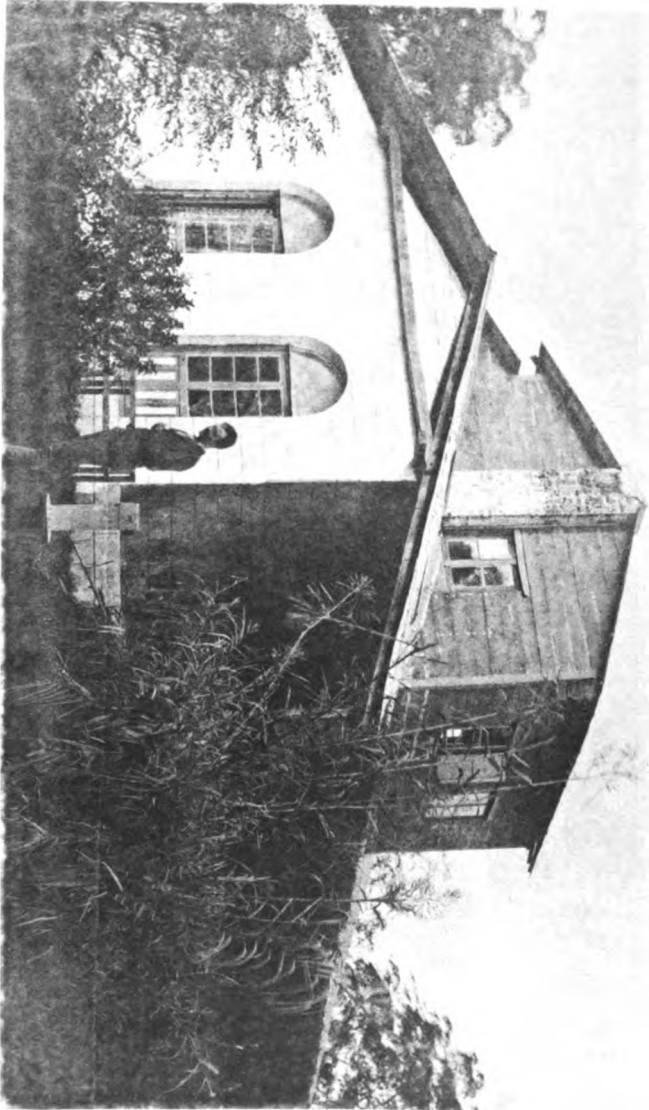
of milk and fruit. We partook of some of these, and then were taken over the mining village. These mines once produced about 100 maunds of copper per month and formed an important source of revenue to the Rajahs of Sikkhim ; the village counted then more than 500 miners' homesteads. Landslips have since obstructed the entrances of the galleries, and the mines are now practically closed, something like 80 or 100 homesteads only, remaining. A little work, however, is still being done, but on an insignificant scale for the present, and the small quantity of copper that is produced finds a ready sale in Nepal. The method of production adopted is of the most primitive. The galleries are not carried to a greater distance than 20 to 100 feet, and never sufficiently protected against collapse of the sides during the rains. The smelting of the ore is effected in the miners' own huts. The ore is placed in a hole with a lot of charcoal, a pair of small bellows of untanned goat's hides, are made to play through a tube under the fire ; the metal is separated and falls to the bottom, and it is then gathered in rough cakes and delivered at the Superintendent's Office, at rates agreed upon.

It is not astonishing, with this method of working, that so little is achieved, but the copper is there, and at many other places in Sikkhim ; rich lodes have lately been found in the valleys of the Rungpo and the Rungeet, and only await to be worked on more modern principles to yield handsomely. Chunder Bir was not at the mines himself, having had to go to Rhenok on business, as it was market day, and we met him there a couple of hours later.

Considering the small number of habitations to be seen on the hill sides, one wonders where the vast numbers of people come from, whom we saw assembled at the Rhenok Bazaar. Some must come from long distances, and as the crowd renews itself every couple of hours or so, there must be thousands who visit Rhenok on market day. Chunder Bir asked us to rest awhile at the new house he has had built for himself here, and offered us some very large oranges, the finest we had seen in Sikkhim. When we came, he was at the house of the Rhenok Kazee just opposite his own, a Bhootya gentleman who likes evidently to be clad in gorgeous garments and to sip *Murva* wine, as it was very difficult to coax him away from that occupation to come down

stairs and have his likeness taken. He and Chunder Bir are the two seated figures who form the centre of the group in the Rhenok Bazaar. The friendship of these two men is an indication of the good understanding which now exists between the Bhootyas and the Nepalese. This had not always been so, for at the outset, there had been much jealousy and many misunderstandings between the two races ; the very spot on which they were now in peaceful converse having been the scene of a somewhat serious fight in 1880, when the long Thibetan knife on one side, and the Kokree of the Nepalese on the other, made many victims. With Chunder Bir, we had a long conversation, and we derived from him much information as to the system of administration in Sikkhim. He himself collects land revenue to the extent of Rupees 13,000, and superintends the Copper Mines. He is an active, intelligent little Nepalese, and, from the influence he evidently possesses in the Province, must be of great assistance to the Political Officer. I shall ever remember with pleasure the spontaneous courtesy which he displayed towards us, as mere wandering tourists.

That evening we were back at Pedong, and had the pleasure of a few hours more with Fr. Desgodins and his coadjutors Fr. Douènel, whom we had met before, and Fr. Hervagault, who had come on a visit to Pedong from Maria Bustee with some of his native converts.



Bullabaree Tea Garden—Assistant's Bungalow.

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CHAPTER X.

THE TERAI AND THE DOOARS.

Departure from Pedong—The Rissoom Forest—Benighted—A coolie down the Khud—The Bungalow at last—Pasheting—Difficulties at starting—Change of coolies at Ambik—Somari Hât—Down in the plains again—The Elephant Forest—Khedda operations and Mela Shikar—Minglas—Bullabaree—The Terai Malaria—Tea in the Dooars—Bhootya Tea—Mal Bazaar—Julpigoree—Last view of Kinchinjunga:

Down the yawning steep he rode
That led to Hela's dread abode.

THE DESCENT OF ODIN.

Instead of returning by way of Darjeeling, as we had come, we decided to descend into the plains by another route, and to avoid also the Teesta Valley Road and Silliguree, so as to see something of the dreaded Terai and Dooars, and of the wealthy tea plantations of those unhealthy Districts. For a few miles from Pedong to the Rissoom Bungalow, we had to traverse that most beautiful of Sikkhim woodlands, the Rissoom Forest, for it is at that elevation, *i. e.*, between 4 and 6,000 feet, that forest scenery displays its greatest beauties; gigantic trees in all stages of growth and of decay, clad with beautiful white moss, covered with flowering creepers, clasped in the killing embrace of parasites growing upon their life sap, or adorned with the loveliest orchids, and a rich undergrowth of varied ferns, vieing with each other in the delicacy and grace of their bright foliage; a forest also, growing on many hill sides, with all the incidents of occasional precipices to be skirted with prudence, rocks of fantastic shapes surging up at all sorts of unexpected spots, cascades, limpid springs, and occasionally,

on reaching a mountain crest or rounding a corner, a lovely view of many valleys and of the snowy giants of the Himalayas in the distance. The Rissoom Bungalow is built on such a spot, at an elevation of 6,410 feet. The grandest panorama in Sikkhim, of the snowy ranges, is here displayed. One seems to be surrounded with snowy summits, but with immense, innumerable dark valleys between, and the usual wondrous play of light and mist amongst them all. Sir Ashley Eden, in his wanderings in Sikkhim, discovered this spot, and admired it so, that he had the Bungalow built for the public convenience. It is spacious, well furnished, surrounded with a garden full of roses and lovely flowers, and there it stands in its charming seclusion, with doors always open and a Chowkidar in attendance, to welcome the passing tourist or the fever-stricken Planter from the plains, in search of health-restoring mountain air. To the artist, the collecting botanist, sportsman or entomologist, it would be a delicious retreat in which a few days might be spent with very satisfactory results.

After a halt of an hour for tiffin we regretfully resumed our way towards the plains. The road to Pasheting descends almost continually, though in easy gradients, with a few light ascents and some level stretches ; but Pasheting was further than we expected, and within a few miles of our destination night overtook us. In the darkness we missed the Bungalow which is built some little distance off the road. We did not expect to be thus benighted, and we had no lanterns, not even a box of matches with us, and as there was no moon, the thick foliage over head rendered the obscurity complete. We realised, after awhile, that we must have passed the Bungalow, and that we were fairly lost in the forest, with the prospect of wandering in it perhaps the whole night, at the mercy of any of its fourfooted denizens, whom we would meet thus at a disadvantage. We had to dismount and hold the bridles of our horses loosely, so as to let them pick the path which we could not see, lead us in fact, to avoid going down the Khud. For some time we went on in this way, and at last we saw a light in the distance and made for it. It came from three Nepalese traders cooking under a rock, where evidently they intended to pass the night. From them we ascertained that we had really missed the Bungalow, and come a mile or so beyond it.

A bargain was soon struck for one of them to show us the way back, and we remounted, with the guide leading in front of my horse. On the way we met some of our coolies and servants who, like ourselves, had overshot the Bungalow; they fell in and joined our little procession, a pretty long one now, as we had to go in single file. But our adventures were not yet at an end; after a few minutes we heard a shriek behind us, and a great rattle of crockery and metals. It was one of our coolies who had fallen down the Khud, and with him a small trunk and our tiffin basket containing, amongst other things, a fine gigot of lamb ready roasted, which our friends at Pedong had thoughtfully offered us at starting, as a contribution to our dinner menu at Pasheting. My faithful Calcutta servant, Abdool, who had been to us invaluable on our tour, was a man of resource; he had in his pocket a box of matches and a bit of candle; with the help of these, the coolie was soon rescued, none the worse for his roll down of 30 feet or so, as there were plenty of small bushes to break the fall, and he came up laughing. The two packages were found, and a few minutes later we were at the Bungalow. Bonfires were lighted to show the way to the bulk of our coolies, who were still far behind, and we were soon enjoying comfortably, our last dinner in the hills.

A fresh set of coolies from the Bullabaree Tea Garden were to meet us at Pasheting, but they had not arrived, and we had great difficulty the next morning in inducing our hill men to resume their loads and to go on till we should meet the other set. Hill people have an idea that if they set foot on the unhealthy soil, and expose themselves to the heat of the plains, they must inevitably die. However, after a great deal of talk, in which the magic word *Buksheesh* had frequently to come in, they were induced to go on. The descent from Pasheting is almost continuous, steep, and difficult in some places, so we had to do the greater part of it on foot. We passed close to, though not in sight of Daling, an abandoned Bhootanese Fort, now in ruins, and close also to the Nimbong Coal Mines; but it would have cost us a day's delay to do Daling and Nimbong, and it was of course not to be thought of.

Soon after tiffin we met our new coolies near Ambiok, and the exchange of loads was made on the roadside under a clump of trees,

where we made a short halt to allow all the straggling coolies to come up. The new men were Coles from Nagpore working on the Dooars Gardens.

What a contrast between the old set and the new, as they sat, the hill men on our right, the others on our left, in a long line on the roadside! The hill men and women of immense strength, with merry faces, fair complexions, broad chests and well formed sinewy limbs, carrying their loads upon their backs, strapped to the forehead with a long strap of plaited cane; the men from the plains, intensely dark, cadaverously thin, with morose countenances, looking as if there was no strength or life in them, and carrying their loads in banghys. The banghy is an apparatus familiar to all travellers in the interior of Bengal; it consists of a springy piece of bamboo about 5 feet long, placed over the right or left shoulder, at each end of which a package is slung in a net work of rope. In this way, however, they carry almost as much as a hill coolie, and they trot over the ground at a nimble pace enough, in the plains. All the packages were counted and found correct. We dismissed all our hill people, ponies and syces, with Buckshees, and they started at once on their return journey to Darjeeling. We, in the opposite direction, on foot, to Somari Hât, which was now not far off, and where horses from Bullabaree were awaiting us. A Planter, whom we met on the way, however, lent us a horse, which we rode alternately.

It was dusk when we arrived at Somari Hât where the Terai and Dooars, *i. e.*, the plains, really begin. Our coolies objected to go further, as a forest had to be traversed teeming with wild elephants, tigers and other big game. On the other hand, there is no Bungalow at Somari Hât; it is in the very heart of the Terai, and a night spent in the Bazaar sheds meant an almost certain attack of that deadly Terai fever which carried off Lady Canning on her way to Darjeeling, and so many other victims, in the olden days before the Railway enabled one to rush through the unhealthy belt of country in the day time; and when a halt for the night, at the foot of the hills, was an unavoidable necessity; for there, the Demon of malaria reigns supreme. We determined therefore, to push on to Bullabaree, our original destination, and we induced, or rather compelled our coolies

to go on, so we started all together. Our syces knew the path through the forest well, our horses could pick their way among the tangled roots under foot, and, as far as we were concerned, progress was comfortable enough.

The coolies kept up a sufficient noise to frighten all the wild animals in creation, but the night was a moonless one, the forest foliage was thicker even than that in Pasheting, we had to ride with bridles loose on our horses necks, and the *Selva oscura* of Dante must have been child's play to the pitch darkness through which we had to wend our way. Once, on getting at a clearing where the sky and a few stars were visible, two large elephants were seen moving on merrily in front of our line, evidently appreciating the strains of the *Marseillaise* or *Rule Britannia*, one of which my friend and I were singing at the time, as an accompaniment to the shouts of our coolies. The forest was, however, only three miles wide at this point, and we were soon through. On emerging from it we came in sight of the Minglas Factory. At the door was the District Doctor and his Tum Tum. He very kindly offered to drive us on, as far as Ranicherra, whither he was himself going, and our horses were accordingly sent ahead to let them have some advance. We were asked to come in and were hospitably offered the usual peg, so necessary in the Dooars, as a destroyer of the malaria bacillus, and a few minutes later we were on our way again.

After almost a month in the hills, where such a thing as a wheeled conveyance is never seen, it was quite a treat to be driven at a smart pace over a good level road, in a cosy little trap, with a fresh and fast Burmah pony, and we certainly enjoyed it greatly. At Ranicherra we were invited to stay to dinner, which was then on the table, and a pleasant hour was passed at Mr. Mackay's hospitable board, where we had a first opportunity of learning much about tea gardens in the Dooars, and of saying a few words on the experiences of our journey. After dinner we mounted again for the remaining two miles of our day's work, and at 11 o'clock we were at Bullabaree, under the roof of my young friend Mr. J. L. Smart, at whose invitation we had adopted the Dooars route for our return to Calcutta.

The Elephant Forest which we had traversed between Somari

Hât and Minglas, is one of the most valuable of Government preserves for the capture of wild elephants, and it will give an idea of their abundance when I mention that in the year's operations, 118 of these useful animals were successfully captured. This is, I believe, the largest figure ever attained in one District and in one year; the total reached in the preceding year having been only 73 full grown elephants and 12 calves; and the elephants from this, the Julpigoree-Terai Forest are esteemed the most valuable for Shikaree purposes.

The usual method of capture in the Dacca and Chittagong Divisions in Bengal, in Mysore and other Indian Districts, is to construct Kheddahs, *i. e.*, gigantic timber stockades, in which the herds are driven by beaters. After a few days' confinement and starvation, tame elephants are sent into the enclosure with their Mahouts; the wild ones are chained, and eventually brought out of the enclosure by an escort of domesticated female elephants, trained to that work, who belabour them well into good behaviour. After a few days, the process of taming is completed and they enter the Queen's service as life members, either in the Commissariat, the Transport Department or the Elephant Batteries, or, mayhap, are ignominiously sold to Rajahs or private individuals for Shikar or the Timber trade.

In Julpigoree, the method of capture adopted by Government is somewhat different. The Khedda system, although right royal sport, and yielding a considerable revenue, is comparatively expensive, and in 1888 the depredations of the wild elephants in this District were so great, that the Government, unable to spare its Khedda establishments from other Districts, determined to adopt for Julpigoree the Mela Shikar, or system of capture by noosing, as practised in Nepal and by the Assamese, and it has proved thoroughly successful under the management of Mr. Savi, the present Superintendent. The number of animals captured has been greater every year, and this plan has the additional advantage of not risking the entire depopulation of a forest, as in the Kheddahs whole herds are driven in, while with the Mela Shikar system, only the medium and small sized elephants are captured and the rest escape.

Elephants are one of the most important products of the forests of Bengal, and their capture is a Government monopoly. It is

therefore strictly forbidden to shoot or capture them, and they are protected by provisions in the Forest Laws, and by a Special Statute.* Elephants are thus royal game in the Lawyers' sense of the word, and owe allegiance to the Queen alone.

Besides elephants, the forest abounds with rhinoceros, tigers, leopards, hogs, deer, bears, peacocks, jungle fowl, snipes, florikan, and many varieties of pigeons and parrots ; in fact game of every description ; a sporting paradise, if only the ground were more practicable and the fever less to be dreaded.

The Dooars, the portions of them at least that we traversed, are a beautiful country—to look at—an undulating plain with many streams flowing through it, good roads, trim and flourishing tea gardens, dotted here and there with well built factories, substantial, comfortable Bungalows and good flower and vegetable gardens around them. On the horizon, the fringe of Terai jungle, the blue Himalayan mountains, so tinged with the imperceptible light mist ever rising from the plains, and a clear cloudless sky overhead. It is true that in the rainy season it assumes a very different appearance, when the heavy rain hides everything in the distance, renders the roads almost impassable, makes everything musty and damp, and when the Dooars' fever claims its largest number of victims. But we were there in the dry and comparatively healthy season, everything looked its best, and it was indeed a sunny, smiling garden landscape. The soil is the richest in Bengal, well adapted for tea cultivation, and specially so for cotton ; it grows jute and rice well, and in fact all the crops usually cultivated in Bengal.

But if it is the richest and most fertile, it is alas ! also the unhealthiest tract of country within the Dominions of the Lieutenant-Governor of Bengal, or perhaps in the world. There is, in that narrow irregular belt, immediately at the foot of the mountains, a slight depression as the result of the strong downward rush of waters and vegetable detritus from the hills, forming for itself a sort of bed or resting place, as it were, before the accumulated mass of waters succeeds, with difficulty, in forcing for itself a passage through the slightly higher formations of silt and alluvial clay,

* Act VI of 1879.

into the many streams that flow through the Dooars, and thence into the bigger rivers of the plains. In the folds of that natural depression there is ever going on, an active organic fermentation, as the result of a combination of extreme moisture and extreme heat, among innumerable generations of dead leaves and decaying vegetable matter. It is in these swamps of the Terai that malarious exhalations and the fever bacillus are produced, as in a gigantic laboratory, very much in the same way as I remember to have seen the cholera bacillus cultivated in beds of gelatine by the Doctors on the Cholera Commission. Its production, or that of poisonous floating microbes, is further favoured as the south winds from the sea and the plains are arrested by the first ranges of the Himalayas.

These local circumstances, and the over exuberance of vegetation combined, result in a series of interesting phenomena on which it is necessary to dwell awhile, to study and understand, if possible, the causes of unhealthiness to men, of the Terai.

Plants and trees are organic beings deprived of volition and of motion except for the strict purposes of their growth and reproduction, but they live and breathe, they digest, they select, absorb and assimilate the liquids and gases around them in a wondrous way, and they move in the sense of their growth upwards into the air, downwards into the earth. In the Terai, with an excess of water in the ground, with great heat and the saturation of the air with moisture, the vegetal kingdom, as it is solemnly called, is transformed into the most unruly of Republics. There is a superabundance of all the elements of nutrition for plants, and they assume in their developments, proportions unknown elsewhere ; they grow and decay in utter confusion and profusion, crowd upon each other, or as creepers and orchids, live and prey upon the ready distilled life sap of their neighbours, playing a very havoc upon the elements of the air in which they live. This is not exactly the way I would put it, if I were writing a dry treatise on botany, but the premises are true nevertheless, and I wish forcibly to illustrate the effect of this state of affairs upon the lower strata of the atmosphere, upon its chemical composition and the formation of malaria. For that purpose it is necessary to take into consideration the air currents, the growth of plants and the all important chemical action and transform-

ations which lie at the root of all the evil. The wind currents, as they more southward and upwards, yield their moisture in the constant downpours of the rainy season, and as they strike the steep wall-like mountain slopes abutting onto the plains, and as the purer air rises up, an appreciable quantity of the heavier carbonic acid, as it strikes the mountain side, descends and adds to the quantities of that gas already there. That is again increased by the absorption in the process of respiration of this luxuriant growth, of an immense quantity of oxygen, the setting free of a certain quantity of nitrogen and the production of a further quantity of carbonic acid. It is true that in the day time, by the action of light, the plants absorb, as their food, a certain quantity of carbon from the stores of carbonic acid around them, setting free and emitting a somewhat large quantity of oxygen. The quantity of oxygen thus liberated, is not, however, sufficient to compensate for that which is absorbed, but it does account for the comparative healthiness of daylight hours, in which the dangers of the Terai are known to be greatly minimised, and for the great unhealthiness of the night. It would seem to follow, that where there is, as we have here, an overcrowding of vegetation, there is also an absorption of oxygen, a production and setting free of considerable quantities of carbonic acid and nitrogen, an alteration of the air of a somewhat similar nature to that which occurs in confined and crowded spaces, and which, acting on decomposed vegetable matter and aided by heat and moisture, becomes highly favourable to the production of malaria; a disturbance in short on the ground surface, of the proportions and conditions in which air is healthy to breathe. It has been recorded by Saussure, a French Chemist, that the rain water as it traverses the air charges itself with carbonic acid which it brings with it to the ground, purifying the atmosphere and accounting for the lighter feeling of the air we breathe after a good shower of rain, and for its heaviness before. This accounts also for the well known fact that the waters of the Terai marshes hold in suspense a quantity of mephitic gases and free carbonic acid, and it must follow that the air immediately at the surface of the water or of the ground, contains also an inordinate quantity of carbonic acid. I wish I could have had with me the necessary apparatus and the time for a complete test and analysis of the air on the ground surface of

the Terai, but the fact of the presence here of an inordinate quantity of carbonic acid, and of its comparative rarity at great elevations is clearly shown by a circumstance patent to all who have travelled in the Himalayas, and that is the gradual stunting, as one ascends, of those quick growing plants which absorb a large quantity of carbon for their almost visible growth. Carbon is the food of plants as oxygen is their life, and if we take the bamboo for instance, as the most striking illustration available, we find it assuming in the Terai, gigantic proportions as to height and circumference of stem, but it decreases in size in inverse ratio to the elevation, until at 10,000 feet, we meet it again as a very small shrub indeed.

Malaria, we know, is rampant on the surface ; it attaches itself probably to globules of carbonic acid, travelling with them, entering with them into, and contaminating the waters on its passage, seeking beds for its propagation, and at night, when the principle of the diffusion of gases is at its maximum of activity, by reason of the cosmic forces then at work, when the earth breathes as it were, instead of absorbing, the microbes of malaria and the heavier gases associated with them, rise up to a certain height, and are inhaled with fatal effect in the lungs of man. Lastly, we have the fact that there can be no appreciable quantity of Ozone in the atmosphere of the Terai, as the existence of this great purifier is hardly compatible with heated and moist surroundings.

The air currents from the plains, thus checked by the hill sides, and modified in the manner I have attempted to describe, are wafted about, and as a sort of back under current, charged with the deleterious gases and poisonous microbes of the lower levels, carry with them towards the plains, first, the virus in its greatest intensity, which produces the swiftly fatal fever of the Terai, then the slightly less intense, though hardly less forgiving miasma of the Dooars fever, and further down into the plains, the dreaded, although comparatively less violent poison of that jungle fever, which prevails in certain Districts nearest to the Terai, travelling in waves at different periods, far into the plains of Bengal, destroying or decimating whole villages ; the poisonous current thus formed being, I believe, the same right through, but differing in intensity as it gets further and further away from the original point of production.

On a careful study of the panorama of the Terai, the Dooars,

and the plains, which is discernible from the line of Railway on the way to Darjeeling, and from the heights of Lingtu, when the whole country is spread out at one's feet as on a gigantic map, one realises, from the sinuosities of the rivers and water courses in the Dooars, the difficulties under which the waters from the hills, have to excavate channels for themselves in the resisting spongy soil and if I am right in thus localising the principal birth place of malaria, and in describing the process of its formation, it now remains for our Engineers, Doctors and Botanists to deal with it at its fountain-head, by helping the drainage of the Dooars with judicious canalisation, by the abundant planting of crops and trees, which are known as absorbants or repellants of malaria, (probably from the fact that they absorb in the process of their growth a large quantity of carbon and nitrogen) and by other means of neutralisation and disinfection, known already to science, or to be discovered in the special study of this interesting and vastly important subject, affecting as it does, the sanitation of the whole of Bengal.

A great deal has been done in the way of scientific research, as regards the bacillus of cholera and the virus of hydrophobia, on the path first indicated by Jenner, and so successfully followed up since, by Pasteur and others; and it seems strange that in a country like India, where malarious fever is a scourge in the land of no inconsiderable magnitude, claiming victims in thousands every year, we should yet know so little about the bacillus of jungle fever, or the floating microbe of malaria, the mode of their formation and dissemination, their affinities, their antipathies, their absorbants and their antidotes. This is a question for serious study with the microscope, in a well organised laboratory, and much light would probably be thrown upon the subject by rescarches as to the relations undoubtedly existing between the floating microbe of the air and the bacillus in the water, for we know that both air and water in localities affected, are poisoned with malaria, that fever may be caught by simply inhaling the night air, and that the water also is infected and is itself capable of giving the fever. A close examination, under a powerful microscope, would probably disclose the developments and transformations of the microbe of the air as it gets into the water, where it probably finds further

nourishment and propagates itself. We have, already valuable data and information available in the experiences of the past, on which to act as the basis of further study in this field of humanitarian research.

We know for instance, that insalubrity in districts where jungle fever has, or had its abode, is in inverse ratio to the area under cultivation, and that there are tracts in Assam and in Bengal, formerly most unhealthy, where the fever has been driven out by cultivation and good drainage, that is to say, by replacing the over exuberance of jungle growth and its effects upon the surrounding atmosphere, by regular crops ; we know that malarious exhalations do not float over a certain height, but roll as it were on the surface of the soil, and that they rise from the ground, only under certain atmospheric conditions, such as the stillness of the air, and mostly at night ; we know that there are certain trees and plants such as the Eucalyptus, the castor oil plant (*ricinus communis*) the sun flower and many others reputed as being absorbants and repellants of malaria ; we know that quinine is not a satisfactory specific, and that there are other febrifuges growing in the Himalayas themselves, the curative properties of which have not been sufficiently studied ; and I have tried to expound above a theory as to the formation of fever germs.

The remedies therefore seem to suggest themselves, and among them would be :

1. Canalisation for drainage purposes.
2. The speedy reclamation and cultivation on a large scale, of lands now covered by elephant-grass, jungle and marsh. The land itself is rich beyond compare, it has been reported by District officers and agricultural experts as eminently fitted for cotton crops of the best description ; the clearing of the land for cultivation is the simple and inexpensive process of setting fire to the high grass in the dry season, while the level nature of the ground renders it eminently adapted for cultivation by means of steam appliances and improved agricultural implements, so largely used in the plains of America, for the culture of large areas with a minimum of human labour.
3. The building of bungalows on pillars or piles, so that the malaria may flow under the floor, and not roll up the steps into the very bed rooms, as it now does.

4. The planting by the Forest Department, of belts and clumps of Eucalyptus (in itself a valuable tree) in the Terai, and the extensive cultivation around the bungalows of plants, that are known to be good repellants or absorbants of malaria.

5. The adoption by planters, who have often in the manufacturing season to be out at all hours of the night, between the Bungalow and the Factory, of respirators such as are used at Home in foggy weather, but protecting the nostrils as well as the mouth, and slightly impregnated with eucalyptus, camphor or other repellent of malaria.

6. The careful study of the medicinal plants of the Himalayas in view of the discovery of a more satisfactory specific than quinine or cinchona, and,

7. If my theory happens to be correct, as to the part played by the Oxygen and Nitrogen of the air and by free carbonic acid in the formation of malaria, if it is a fact, that Oxygen is absorbed in very large quantities by the over luxuriance of vegetation and organic fermentation in decaying vegetable matter in the Terai, and that free Nitrogen and carbonic acid act as vehicles for the conveyance and dissemination of the fever microbe, it would follow, almost as a matter of course, that Oxygen or perhaps Ozone would probably prove to be valuable specifics, or at all events afford very considerable relief in Dooars' fever. Doses of pure Oxygen inhaled at intervals, or applied to the pores of the skin by oxygenated vapour baths, or otherwise, would either destroy or be inconsistent with the existence of the fever microbe into the system, while waters ærated with Oxygen might be the very best thing for anti-fever pegs in the Dooars. There might be some little difficulty in the preparation of the waters, because of the lightness and compressibility of Oxygen, but there would be means of overcoming this. Of course, it would be more expensive than *belatee pancee*, but there is no doubt that Oxygenated waters would, in any event, prove an exhilarating and health-giving beverage in the heavy atmosphere of Bengal.

These suggestions, thus roughly thrown in, would have to be further considered and elaborated, but we know, that there is not a factory in the Terai and the Dooars, where more than one Assistant or Manager has not fallen a victim to the fever; we know that the death

rate, from fever alone, among the natives in the Silliguree Terai District, amounted to 41·7 per mille as registered in 1892, and that the real percentage was probably a much higher one.*

The time has therefore come when the question of the sanitary reclamation of the Dooars should be taken in hand seriously and systematically. There is no reason for instance, why annual health conferences should not be held, say at Julpigoree, in the race week, as probably the most convenient time and place, composed of Doctors, Engineers, Officials, Forest Officers and Planters, who would place before their colleagues, the results of their labours and researches during the year, and discuss measures of sanitation, resolutions and recommendations for the use and guidance of Government, of Planters and the owners of the Tea gardens.

When one comes into the Dooars, direct from British Bhootan and Sikkhim, and after seeing there the magnificent lands that could be made available for Tea in healthy localities, one wonders why our young countrymen are thus sacrificed in hundreds, in the Dooars, and why Sikkhim and British Bhootan have not been opened long ago to Tea cultivation. We must hope that they will be so soon, but land in the Dooars is too valuable, our vested interests in these Districts are now too important, for the thought of abandonment to be even entertained, and we shall yet want every acre of land available in Sikkhim, in the Dooars, and in Assam to meet the ever increasing demand for Indian Tea, and the natural developments of the Tea Industry.

A few figures will show this at a glance. In 1861, the quantity of Tea exported from India, was 1,250,000 lbs. ; in 1891-92, it reached a total of 120,149,407 lbs., an increase in 30 years of one hundred fold ; in 1861, all the Tea exported was for England, and in 1891-92, 111 million pounds out of the 120 millions was still for the United Kingdom. For America, the export of Indian Tea was 2,291 lbs. only, in 1869, and in 1891-92, it reached 83,405 lbs. It shows this, that a start has been made, and that America with a much larger population than the United Kingdom, is now in the same position as England was 25 years ago, as

* A letter from a Planter in the Terai just received as this Chapter is going to press, contains the following passage: " My predecessor young S. was off the living list with fever in 24 hours, one of our Tea makers died the other day after two days' fever, the number of deaths this month (the letter is dated 21st June 1894) is seven, and up to date, in this year, we have had 63, counting men women and children, in this garden alone. "

regards Indian Tea, *viz.*, a taste created and a demand for the article, which must go on increasing with giant strides within the next few years, and soon reach, for American consumption, the figure of a hundred million lbs. or more. The same process has already begun in Australia, where the consumption was only 8,598 lbs. in 1869, and reached 5,203,995 lbs. in 1891-92.

We must bear in mind also, that the greatest tea consuming country in the world, *viz.* Russia does not take at present a single pound of Indian tea, and is apparently waiting until we can manufacture brick-tea suited to the taste and to the purses of the Moujiks, and until the Czar's Government reduces the prohibitory duty† now imposed upon teas at its European ports and across its European land frontier. We shall have to double the area under Tea in Bengal, in Assam and in Ceylon to keep up with this demand, and these figures show that the Tea Industry rapidly expanding, though it has been in India, is as yet very far from having attained its highest point of developement.‡

Before I leave the Tea question, I should give a description of the way in which the Thibetans and Sikkhimites make Tea, as we saw it prepared before us by an old Bhootya Ayah specially requested to demonstrate the process to us by friends at Darjeeling: The requisite quantity of brick Tea is well boiled in a small quantity of water, with a small bit of soda, then the decoction with more boiling water is put into a churn with a good lump of butter, and salt to season, and well churned for a few minutes. This is served hot with milk, and if taken with Thibetan bread pellets or "Ba," made of barley meal, or with English biscuits, it forms an invigorating, nourishing compound, not unlike a French soupe maigre. I liked it well enough, and had two cups of it, but tastes differ, and my more fastidious young companion did not approve of it at all.

† That duty is now ten times greater than that levied on overland Brick-Tea from China, and might well form the subject of diplomatic representations.

‡ Since the above was written the figures for 1892-93 have become available. They show a decrease of Tea exports of six million pounds as compared with the preceding year. This was due to the partial failure of the crop and a late season, but the result has been that stocks of Indian Tea in the countries of consumption have been very nearly exhausted, and at the beginning of 1894 there was an eager demand and good prices offered. The present season 1894-95 promises to be a bumper one, but having regard to the steadily increasing annual demand of the last ten years, and on calculations based upon the figures of that increase, it would appear that even if the quantity available for export this year, should reach a total of 180 millions of pounds, it will all be eagerly absorbed without involving a decline in prices. These are comforting facts for the Tea industry, to be drawn from the dry array of figures in the annual report of the Calcutta Chamber of Commerce.

When brick Tea is not available, the Bhootyas substitute for it other leaves from the Sikkhim forests. A friend very kindly made a collection of these for us, and among them are the *Gualtheria pyrolæfolia*, the *Photinea integrifolia*, the *Andromeda* and *Vaccinium* which are also mentioned in Sir J. D. Hooker's *Himalayan Journals*, and they are no doubt the best liked, but when not procurable, or in insufficient quantity, the natives fall back upon other plants, such as the *Loranthus scurrula*, the *Pentapteryagium Serpens*, the *Vitis Himalayana*, and if necessary, to make up quantity, the leaf of the Himalayan oak or maple (*Quercus lamellosa* and *Acer Caudatum*). If the blend happens to be a happy one, it still makes, with the help of some spices and the usual butter and salt, a tolerably savoury and nourishing compound.

It may be useful to persons interested in Tea Estates and to Capitalists who may desire to obtain grants of land for the cultivation of tea, cotton or other crops on a large scale, to know the main features and conditions of grants obtainable from Government in the Western-Doors of Julpaiguri, Darjeeling, Chittagong, the Hill Tracts of Chittagong, Palamow and Lohardugga, where waste lands capable of being leased exist, and these terms would probably be applied to British Bhootan and Independent Sikkhim as soon as the restriction to the cultivation of tea is removed. They are given in the note at foot,*

* 1. Each lot applied for must be compact, and not contain ordinarily more than 800 acres, but on special grounds, the Commissioner may sanction grants up to 1,000 acres, the Board of Revenue up to 1,200; while grants in excess of the latter limit require the sanction of Government.

2. In all cases above the 800 acre limit, the applicant must give guarantees that he possesses the requisite capital for working such a large area.

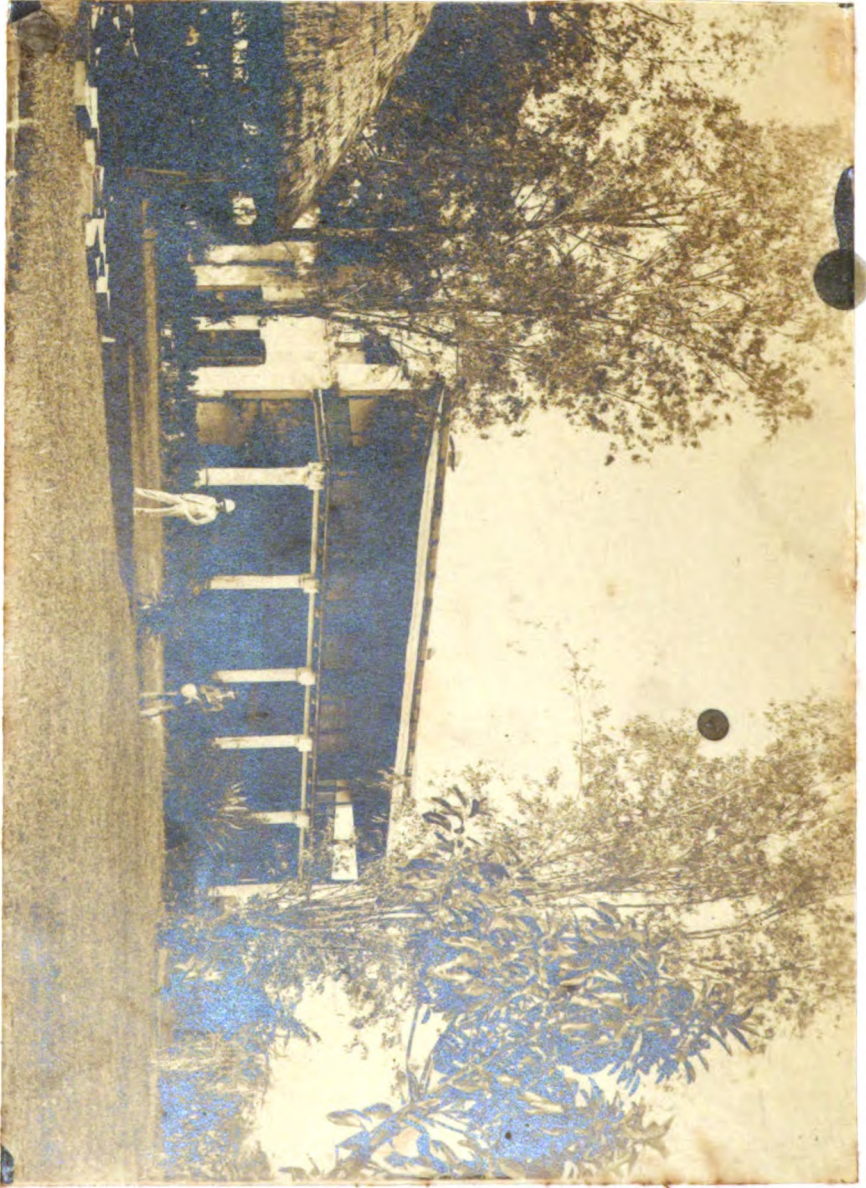
3. The owner of an 800 acre grant can apply for a second grant if he has complied with the clearance and other conditions of the preliminary lease of the first grant, and tea lease holders may obtain arable grants contiguous to their tea lots.

4. Inquiry and survey at the expense of the applicant must ordinarily precede the grant of a lease.

5. A preliminary 5 years lease is granted rent-free for the first year, and at progressive rents for the rest of the term.

6. The rights conveyed are heritable and transferable, provided that the whole lot is transferred, that clearance conditions are observed, that the transfer is registered, and a registration fee paid.

7. The right of Government to minerals and quarries, and to payment for valuable trees on the grant, and the right of the public to fisheries, and a right of way along the banks of navigable streams, are reserved, while provision is made for public access to springs of water on the land leased, when necessary to insure a supply to persons residing in the vicinity, for the construction and maintenance of proper boundary marks, for the presence of the lessee himself or of a resident manager on the grant, for reports of births and deaths of residents on the area granted, for information as to the progress and outturn of cultivation, for the acquisition by Government of any land required for public purposes free of cost, except by proportionate reduction in the rent, and by the payment of the value of any



Puliabaree—Manager's Bungalow.

This part of the document discusses the various aspects of the project, including the methodology used, the data collected, and the results obtained. The methodology section describes the experimental design and the procedures followed. The data section presents the results of the experiments, and the results section discusses the findings and their implications.

The methodology used in this study was a combination of qualitative and quantitative methods. The qualitative methods included interviews, focus groups, and content analysis. The quantitative methods included surveys, questionnaires, and statistical analysis. The data collected from these methods were analyzed to identify patterns and trends.

The results of the study show that there is a significant relationship between the variables studied. The findings suggest that the factors identified in the study have a positive impact on the outcome. The implications of these findings are discussed in the results section.

The study also highlights the need for further research in this area. The limitations of the study are discussed, and suggestions are provided for future studies. The conclusions of the study are summarized, and the overall findings are presented.

In conclusion, this study has provided valuable insights into the relationship between the variables studied. The findings have important implications for the field and for practice. Further research is needed to explore these relationships in more detail.

and it is possible that special and better terms still, might be obtained from Government, if an offer were made for the reclamation of large areas for the cultivation of cotton or other crops by steam appliances, with a view to the speedy sanitation of the Dooars. With the Dooars Railway passing thro' the very heart of a large unreclaimed District, to bring up farm stock and machinery, and to carry away the produce of the lands to the best markets, it would probably be a paying enterprise to select and take up large tracts of land for such purposes, and they could afterwards, as labour becomes procurable with less difficulty, and the District more healthy be planted with tea.

There is no doubt that in due time the Dooars will become a healthy as well as a wealthy District, but many lives have been and will be yet sacrificed. All honour then, to the young planters, who, as the pioneers of reclamation, stand firm at their post and unflinchingly confront an obscure death, pluckily and with a stern sense of duty to be done and danger to be met, worthy of the most glorious of battle fields. To them and to the memory of those who have fallen will be due the credit of what the Dooars will be in a few years, and we must not forget in the meanwhile, that it is a matter of sacred public duty to all concerned, to do all that can possibly be done, to accelerate and aid in the sanitary reclamation of the Dooars.

My companion had to return to his office in Calcutta by the next day's train. I remained a day longer at Bullabaree to rest and take a few more notes. There is good snipe shooting to be had here in the season and big game literally swarms in the Terai Forest, but the jungle

improvements in the land taken up, also for dealing with excess lands found in the possession of the lessee.

8. Grantees can club or amalgamate their grants by transfers, duly registered, on payment of the prescribed fee.

9. If, after inspection during the term of the preliminary lease, 15 per cent. of the total area shall have been brought under cultivation, and actually bears tea plants, the lessee is entitled to a renewal for a term of 30 years, and to similar renewals in perpetuity, provided that Government may fix the rent on certain specified conditions on each renewal; that the renewed lease be heritable and transferable in whole or in part with due sanction and after proper registry; and that all the other conditions of the preliminary lease hold good.

10. Failure to comply with any of the conditions renders the lessee liable to forfeit his lease; and failure to comply with the clearance conditions of his preliminary lease reduces him, if he is allowed to continue, to the status of a tenant-at-will, the term of grace being limited to three years, within which, if he clears 15 per cent. of the total area, he may obtain a renewed lease.

is too thick to get at it easily, and Planters are too busy to do much in the way of Shikar. A stray tiger or leopard, however, pays visits occasionally to the factories, to snatch a pony or so from the stables, or cattle from the sheds, but on return to its quarry, he is expected and duly disposed of.

On the following day, I rode to the Mal Bazar Station of the new Dooars Railway, accompanied by my host, and took train for Julpaiguri.

This little Railway now under construction by the Rothschilds, will be one of the great factors in the reclamation of the Dooars. At every station passed by the train, there were large quantities of goods awaiting transport, exposed at present to the weather as the station sheds were not yet ready. This shows that the line will pay well, when completed, but the difficulties were great, that had to be overcome in making it, owing to the unhealthiness of the tract through which it passes. All the labour for the work had to be imported, and on more than one occasion the whole of the coolies dispersed, panic-stricken at the prevalence of fever and the heavy mortality among them. It was found impossible in the face of these difficulties, to open the line for traffic in April 1893, in terms of the contract with the Secretary of State, and the Promoters had to apply for an extension till the 15th of June 1894. For miles and miles the train passed through a region covered with tall, impenetrable elephant-grass awaiting only the action of fire and of the steam plough, to be converted into jute or cotton prairies, or smiling tea gardens.

A couple of hours later I was at Julpaiguri, the terminus of this Railway, on the banks of the Teesta, here a mile or more in width. It has to be crossed in country ferries and the process occupies some time, as many sand banks have to be turned. It was sunset then, and seated at the stern of the boat, I could enjoy a last and glorious view of Kinchinjunga. From this point the *echancrure* in the intervening mountains must be continuous and considerable, for the giant mountain loomed bigger than I had ever seen it from other places. The snows indeed, seemed to reach down to the line of horizon, on a solid broad base, and the summits to soar high up into the sky. The sunset that day was a gorgeous one; the

ruddy glow of the rays of the setting sun were reflected from the waters and sands of the Teesta into the sky on long bands of white clouds, forming bright ruby and mother of pearl stripes, and throwing in their turn, soft violet tints on to the snows of Kinchinjunga, until wrapped in evening mist and night's dark mantle, the grand old mountain gradually disappeared altogether.

On the Julpaiguri side of the river, was a long line of Elephants recently captured, strongly tethered and at their evening meal, reflecting perhaps, for elephants are undoubtedly intelligent enough to reflect, on the forest of their birth, and on the strangeness and vicissitudes of their present position and new ways of life.

There was an hour to spare for a substantial dinner at the Dâk Bungalow, and then the mail train rushed in, to whirl me back to Calcutta.

CHAPTER XI.

CONCLUSIONS.

The Gates of Thibet—Our relations with Thibet and China—Concurrent opinions—Thibetan character.—Trade advances of other powers towards Thibet—Russia and the transcaspien Railway—France's progress in Indo-China.—Farewell to the Himalayas.

THE GATES OF THIBET. A LEGEND OF THE JEYLAP—LA.

High stand the gates of the mystic land
Mantled in rocks and mist and snow;
No guards parade in fierce array,
No battlements frowning stand
To warn or drive away.
But sunbeams bright are there to show
The Pass open and free to all,
By God's own will,
For ALL the world
Unto ALL men in heritage,
Hath God given, His Glory to unfold,
In all climes, in every age.

But far below these portals fair
Demons jealous and defiant
Flying thro' the ambient air
Keep watch stealthy and vigilant,
The coming footsteps to arrest
Of the Pioneer from the far far west;
For higher up they may not go,
Their Domains are the Regions below.

The Demon of jungle fever
With ghastly mien and staggering gait
In deadly Terai lies in wait
The fearless Pioneer to deter.
The spirits of the dread avalanche,
Of the Khud and roaring torrents,
Of the storm and of the Forest
In hideous masks, as Goblins dance
And together in weird array advance
His journey to arrest.
And Demons of superstition too
In Monkish garb of brown or yellow hue
Thro' horns and shells and Tibia trumpets blow
A most Hellish Hullabaloo.

The Dragon green of jealousy
With flapping wing and lashing tail
An evil spirit brings, that of Diplomacy
Whose wiles 'tis certain never fail,
With buttons, round goggles and a long pigtail !
From flowery Cathay, He surely seems to hail. . . .
With bated breath and whispers low
Poisoned words from his lips do flow
In timid Lama's awe-struck ear
Or trusting Thibet maiden's heart
Filling both with woeful fear
Through incantations of his magic art,
And turning to the Pioneer says he :
I'm Lord of the Promised land avaunt with thee !

But fear not the Ghostly throng
Powerless all against hearts true and strong
Who bring light and wealth and blessings manifold.
They'll yield, as enchanted castles of old
By magic and sorcery guarded,
Did yield to Knights brave and bold.

For thee, Science has cleverly conquered
The spirits of the Rugged way
With sturdy strokes of honest spades ;
And fair nymphs now, from forest glades
Thy path adorn with ferns and orchid spray.

Thine the Iron Horse rushing past
Swifter far than fever laden blast,
The ghostly threats all unheeding,
Of the baffled dread Terai King.

And St George has a Dragon slain
More fearfull still in might and main
Than the monster from the Flowery land
Who dares this day in thy path to stand.

For Thibet hears the truth at last
And words of welcome that gladden
Are heard anon from both Monk and Maiden.
In scorn they flout the Dragon with laughter
A loud guffaw a merry blast.....
The Demon has lost his power !
And with a woeful plaintive wail,
A spiteful wag of his long pig tail
And a thundering thud,
Dragon and Rider vanish to re-appear,
In China-glaze a picture queer
On the Punch bowl of the Yatong Club.

Advance fear nought, for now we know
That on the heights of Sikkhim free
On the Jeylap gates of the Promised land
There soars in Welcome on High,
Ever onward the way to show,
The Banner fair of old England.

I have endeavoured in these pages to show what the real obstacles are, to our entrance into Thibet as friends, and for the purposes of trade ; to unveil the duplicity of Chinese Diplomacy, and to prove that there is no opposition from the Thibetans themselves, other than that which is fostered and encouraged by misrepresentations and direct orders from China. The Thibetans are timid, humane and hospitable, and they are keen traders as well. It is true that the Lamas grind the the people down with usury and religious exactions, but they are not otherwise unkind to them, and the hospitality of the monasteries is open, even to Missionaries, although they are perhaps regarded as dangerous competitors. And then, would the Lamas, who have in their hands the bulk of the Country's trade, *willingly* pay a high price for Chinese Tea while they could get a better article from India, and at half the cost. The Tea question was the stumbling block in the negociations which ended so unsatisfactorily in the Darjeeling convention of the 5th of December last. We were induced to give in on that point, but that was surely an objection not of Thibetan, but of pure Chinese origin. Then again as to Missionaries, no personal violence was ever offered to any of them

in Thibet proper. Messrs. Krick and Bourry were murdered by lawless Abors, and not by Thibetans; Miss Annie Taylor went almost up to Lassa and was shown everywhere the greatest courtesy and consideration by the Thibetans themselves, although turned back eventually by orders from the Chinese authorities at Lassa. True, the Roman Catholic Mission at Bonga was destroyed, but the Missionaries were spared, and there is little doubt that the wanton destruction of that very flourishing settlement was instigated by the Chinese; while in China, how often has it not happened, as long as it was safe to do so with impunity, that Christian communities and the Missionaries among them, have been massacred wholesale. Travellers and Savants, who have attempted to enter Thibet on the Chinese side, are unanimous as to the little comedy that is played, the means that are adopted by the Chinese to arrest them and turn them back, and to make them believe, at the same time, that the opposition comes, not from them, but from the Thibetans. All are unanimous also, in their eulogy of the Thibetan character, notwithstanding the peculiar institutions which make their civilization so very different from ours. Woman occupies a high place in Thibet, and one of the results has been Polyandry, just as in countries where the weaker sex is under the most abject subjection, polygamy prevails; and there are peculiarities, or abuses passing strange in their monastic system; but even as regards Polyandry, it prevails almost exclusively amongst brothers of the same family, and the *raison d'être* of its existence is given apologetically by the Thibetans themselves, as arising from a desire to avoid the division of family property, as the children of the several brothers are brothers to each other, on the mother's side, and continue to live as a joint family in the strictest Hindu sense of the word; but for all that, the Thibetan character is full of good and noble traits. Miss Annie Taylor, who has been much among them, both on the Chinese and Sikkhim side, says: "I have nothing but praise to give the Thibetans for their chivalry and kindness. "Setting aside their raiding proclivities,* (of which, after all, in "earlier times, we have had lively examples on our own borders), "they are hospitable, friendly, trustworthy, and by no means averse "to intercourse with Europeans. In simplicity and naïveness, more

* Miss Taylor speaks here of certain clans, who, in the wildernesses on the Chinese borders, live as professional brigands, on the plunder of Caravans.

“especially, these people form a striking contrast to most Asiatic races. Although the Lamas, for political reasons, do not wish to see us in their country, it is the Chinese who force Thibet, though this country is only partly tributary to them, to so jealously guard her frontiers, and this principally for their own trade interests; nor do they hesitate to do all they can to impede any intercourse between the Thibetans and Europeans, and to raise bad blood.”

Count d'Alviella also, a distinguished traveller and keen observer, who visited Sikkhim a few years ago, expresses himself thus: “On sait que, d'après les Autorités du Thibet la fermeture de cette province aux étrangers est due exclusivement à des ordres envoyés de Pékin par le Gouvernement Chinois. A Pékin, au contraire, on répond aux Anglais que c'est uniquement le fait des Lamas et des fonctionnaires Thibetains;” and he mentions a letter obtained by Mr. Edgar, the then Commissioner of Darjeeling, written by the Chinese Ambans at Lassa, to the Rajah of Sikkhim in 1873, à propos of a contemplated visit of the Commissioner of Darjeeling to the Rajah at his Thibetan Country Seat, at Chumbi, in which they said: “Your state of Sikkhim borders on Thibet. You know our wishes and our policy. You are bound to prevent the English from crossing our frontier. Yet it is entirely your fault—thanks to the roads which you have made for them in Sikkhim—that they have conceived this project. If you continue to act thus, it will not be good for you. Henceforth you must fulfil your obligations and obey the commands of Grand Lama Rimbochay and those of the twelfth Emperor of China.” The Sikkhim Rajah is evidently instructed there in the principles enunciated also in the secret treaties of Galing and Gyantze. There is no doubt that between his Thibet-cum-Chinese friends on one side, who command him to exclude us from Thibet, and his duties as our Vassal on the other, he was not in a very pleasant position. There is no doubt also, that he has acted throughout on the Thibet-Chinese side, and that he has done, and is still doing, all that he can possibly do against us. Mr. A. Little of Shanghai, a Fellow of the Royal Geographical Society, who travelled not long ago in Thibet, holds the Thibetans generally in high esteem, and expresses an opinion, that although the Chinese appear to have very little real power in the Country, they have

sufficient influence at any rate, to keep it closed to Europeans, and indeed, to all foreigners, and he says: "The Thibetans are not prejudiced against foreigners, and were it not for the oppression of the Lamas, and the fear the latter entertain that the influx of Europeans would destroy their hold over the people, Thibet would be as pleasant and easy a country to travel in as any in Europe."

I could multiply quotations from other travellers, but I have said enough to show that the time has now come, when we are entitled to say to China, that her little game of duplicity has been unveiled, and that we claim at her hands, dealings more frank and more honest.

And then there are these further considerations:—How long can Thibet itself be deceived into a renunciation of her legitimate rights, advantages and aspirations? How long will our patience bear this obstinate and wrongful exclusion of our trade? Is China strong enough to enforce upon Thibet, if Thibet should be no longer willing to endure it, this unjust renunciation and exclusion? and lastly—Is not China bound in honour, in gratitude to England, and for its own interests, to make an entire change of front in her policy with regard to these matters?

There is no doubt that in Thibet there exists now a strong under-current of reactionary opinion opposed to the Suzerainty of China, to the grinding oppression of the Lamas; an under-current, representing the aspirations of the people towards the fulfilment of its own instincts for commercial development and free intercourse with the civilization of the outer world. It is the language of this, perhaps unorganised as yet, but rapidly growing party among the laity of Thibet, that was spoken unguardedly, in the fervour of the moment, by the Jongpen of Kambagong to Mr. Macaulay; and both the Chinese and the Lamas must realise that if they do not satisfy in time the just cravings and legitimate yearnings of the people, a time may come when the only solution of the entanglement will be the total overthrow of their power and influence; while on the other hand, friendship with England, and a little more consideration for the feelings and the rights of the people, would be the best way of securing for themselves the safety and continuance of those privileges, which they so value.

China might also remember that the present Dynasty would

probably not be on the throne, were it not for the sword of General Gordon at the time of the Taiping rebellion ; that its Customs revenues would not be what they are were it not for their English superintendents ; that it may yet feel the need of an English leader to subdue the present rebellion in Manchuria, and lastly, that, as the Suzerain Power, it would probably reap the lion's share of the benefits accruing from a *bonâ fide* opening of trade, as between India and Thibet. It is therefore in China's own interests, to say nothing of our rights, that Thibet be fully and honestly open to free intercourse with India and with the world.

On our side, we might also bear in mind that there are other gates into Thibet than the Jeylap and other Sikkhim Passes, and that there are other suitors awooing for the trade of that rich and undeveloped country. On the North, Russia is advancing through Asia with steady, irresistible strides ; on the South-East, France is actively trying to establish commercial relations with Thibet through its possessions on the Mekong and Indo China, by way of the Chinese Provinces of Yunan and Sze Chuen ; and we should remember the little fable of the turtle and the hare. In the race between the two, the hare had but a little distance to traverse and could move the swiftest ; but we know the result. We are quite close to the great marts of Thibet, with no deserts to cross, no difficult countries to traverse, with trade routes ready made, and swift means of transport at our disposal ; yet, have we not been for many years exactly where we are now, waiting for the spirit to move us to make a start, and allowing the Thibetans, or rather the Chinese, insolently to tell us :—Your goods, your traders, your tourists even, shall not set foot on Thibetan soil ! The Russian turtle was far, far away on the sands of the Caspian at Baku, but it has moved : a regular service of Steamers now plies on that inland sea ; Turkestan has been conquered and assimilated as an integral part of the Great Muscovite Empire, the best fighting material of Turkestan (and it is there excellent and plentiful) has been enrolled in the Russian army, and General Anenkoff's strategic line of Railway now runs from Mikailoff on the Caspian to Merv, across the desert of Khiva, to Charjui on the Amoo Daria, then to Samarkand, and ere long no doubt, to Marghilan.

There is an old Persian saying : *Hindustan—Gulistan, Turkestan—Goristan*,* which will recur to my mind on contemplating this gigantic Railway conception, which runs parallel to, and commands the frontiers of Persia, of Afghanistan and the Pamirs, and which would enable Russia to concentrate, if need be, large forces from the Caucasus and from Russia Proper, by way of the Amoo Darya ; and I can hardly help saying in the words of an old street song : “ Is it all for Turkestan, no fear ! ”

Russian goods carried by caravans that bring brick-tea and Thibetan gold in return, permeate already all the markets of Thibet, through Kashgar and Yarkand. The turtle has indeed been moving ! And we know that the advance of Russia is never for commercial purposes alone, but for conquest *plus* commerce—a commerce imposed in her own goods, and excluding that of other nations.

France, on the other hand, seeks like ourselves, the establishment of legitimate commercial relations in which other nations can freely participate. British capital and British merchants are wisely welcome in French Colonies. The French have now established, since the 17th of October 1893, a service of river steamers on the Sonkoi or Red River, running in four days from Hanoi to Loakai on the borders of Yunan. Mr. Haas, the French Consul at Hang Keao, is now on a Commercial Mission in the Province of Sze Chuen, for the purpose of attracting the commerce of Western China to the French possessions in Tonkin, and a Railway is in course of construction, from Hanoi to Hue, crossing at the Tam-Diep Pass, the heights of Phukyang which separate Annam from Tonkin. As regards the French, we can say in all good will and perfect sincerity, all honour and all success to their enterprize.

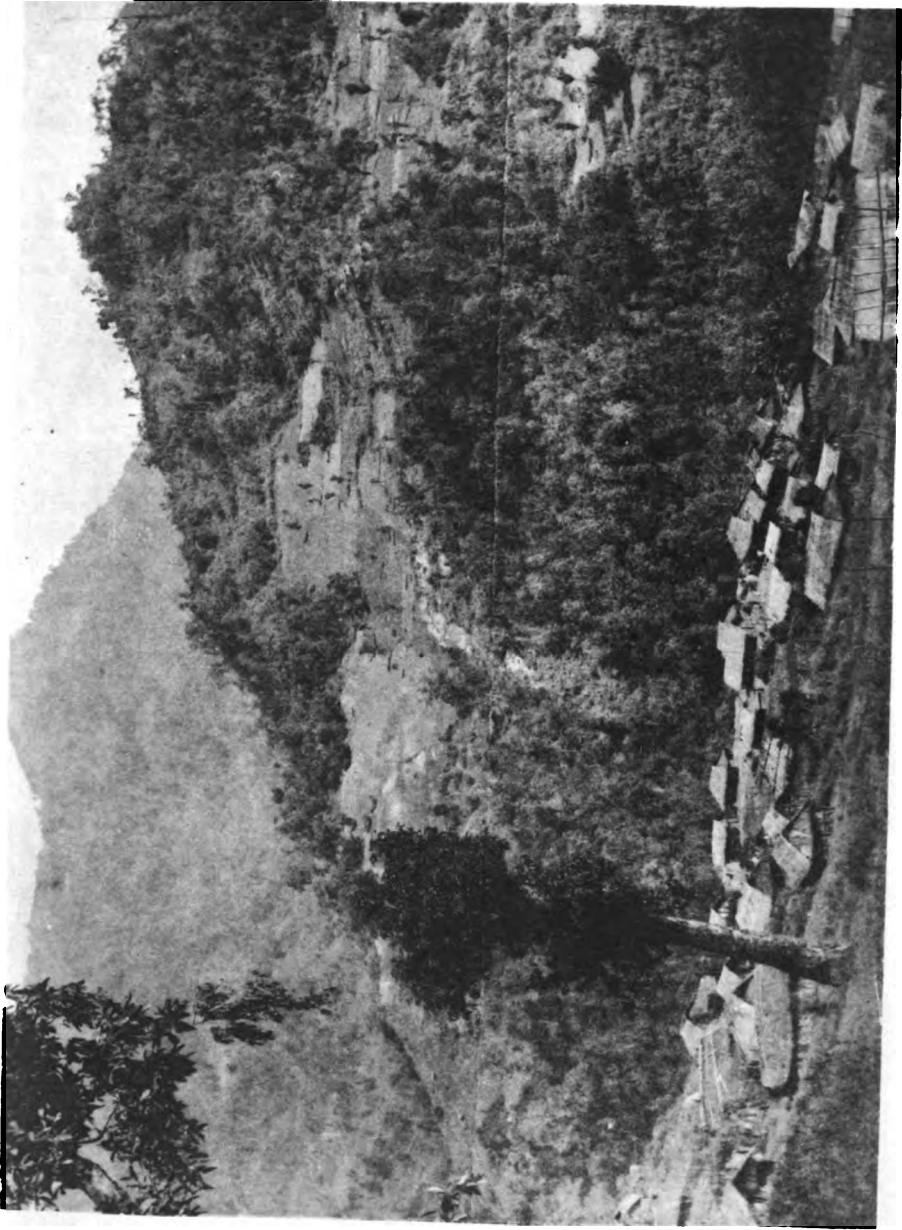
As regards Russia, looking at our strength and at the distances and difficulties she has yet to overcome, we can afford to look with complacency at the great strategic Railway ribbon stretching now across the whole of Turkestan, and at the hosts behind it, without any of the alarms of Russophobia. At the same time, there is no reason why the hare should indulge in too long a nap, or why we should overlook or neglect our own opportunities and the advantages of our position ; our nearest Railway Station at Silliguree being only 85

* India—a Rose garden, Turkestan—a graveyard.

miles distant from the Thibet Frontier at the Jeylap, and not more than 280 miles from Lassa.

I cannot conclude without recording my deep obligation to Sri Sarut Chunder Dass for the valuable information I had from him about the trade, the customs and the resources of Thibet. He has travelled among the Thibetans as one of them, as a Buddhist in full sympathy with their interesting religion, justly renowned and honoured both in Thibet and at Pekin for his great learning. A narrative of his several journeys to Thibet and of his interview with the Grand Lama at Lassa will shortly be published under the auspices of the Royal Geographical Society, and edited by Mr. Rockhill, himself a distinguished traveller, and it will be no doubt, the book of greatest authority on the Land of the Lamas.

I must now say a long and regretful farewell to the Himalayas. It has been my endeavour to show forth their resources, and how the rock may be smitten and forced to yield the wealth that lies beneath ; I have tried to draw attention to the many useful medicinal plants growing at great altitudes, and to indicate those that could be utilised, grown, or acclimatised in the lower elevations ; such as absinthe, Gutta Percha, for which a very large and increasing demand exists with the daily developments of electricity all over the world, oranges, the best varieties of which from all parts of the world would, I am sure, if imported, grow well and pay magnificently in Lower Sikkhim, and Eucalyptus in the Terai for the purposes of sanitation ; I have pointed out the possible routes into Thibet from this part of India and given a short sketch of what the trade with that mysterious country could be. I have said a few words on the malaria of the Terai, not simply from a bird's eye view of the country as we passed through it, but as the result of many moments of anxious thought upon the subject, during a sojourn of 38 years in Bengal, a few of which were spent in some of its most unhealthy Districts. A flood of light has been thrown on previous knowledge by this visit—short as it has been—to the lower valleys of Sikkhim, the Terai and the Dooars ; things have been made clear to me that were before seen through a mist only, and I should rejoice greatly if effect could be given to some of the suggestions it has occurred to me to



Village at the Pachi-Kani Copper Mines.

make, for the sanitary reclamation of the Terai and the Dooars, and if, as a result, some valuable lives might be saved or prolonged. I have endeavoured to give some description of Himalayan scenery, but in this I am conscious of utter failure. No photograph, no painting, even by the best artists, no word-picture can give even a remote idea of the beauty and grandeur of the Himalayas, of the magnificence of distances, of depths and heights, and of the sense of satisfying enjoyment which pervades one's whole being in their contemplation. There are spots, still far below their unrealisable lofty summits, whence, far into the plains, the kingdoms of the earth seem spread at our feet, and the world of snows and peaks and abysses, with moving mists, ever changing cloud combinations, and ever varying play of light and shadows, form a living picture utterly *insaisissable*. I can only say to the reader : " Go and see and enjoy for thyself."

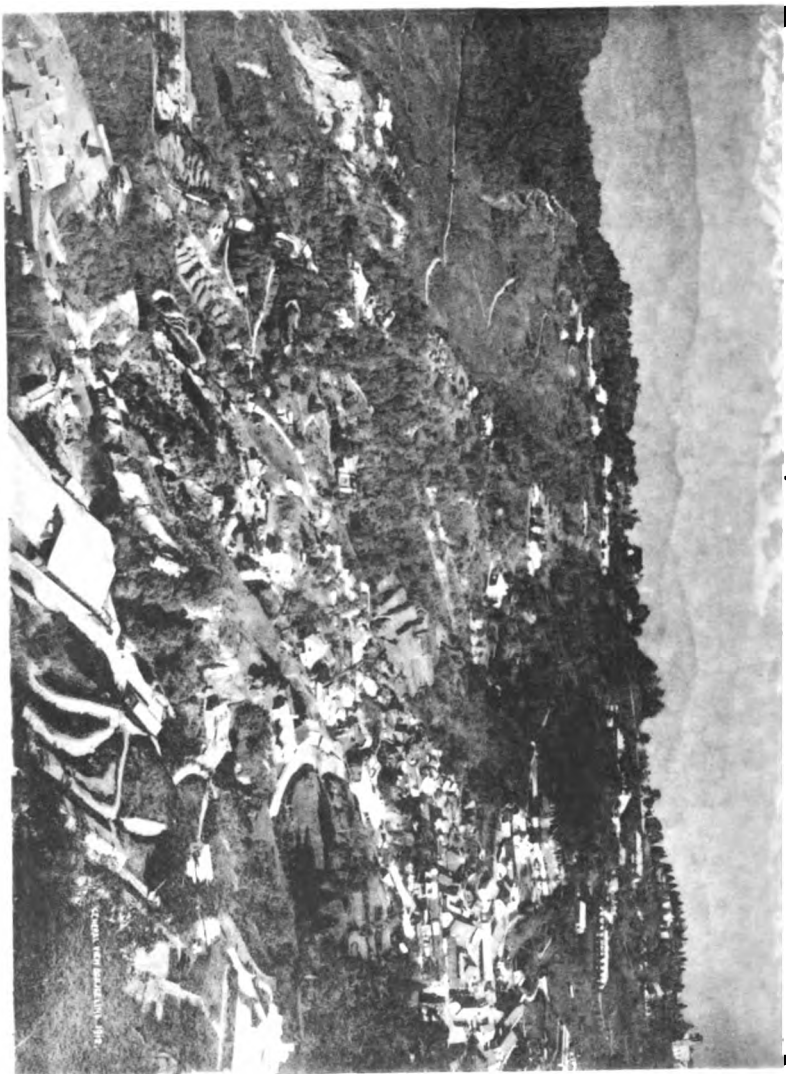
But I have had a pleasant holiday with a charming companion, possessing a vivid appreciation of the beautiful, and ready to admire, with all the fervour of youth, the glorious scenery through which we passed ; a keen observer, and one whose wit and buoyant spirits were ever there to make light our little difficulties and enliven our long rides. We have breathed together the life-giving and healthful mountain breezes ; the hill sides have echoed our laughter and our songs. May it be our lot to be together again in other holiday rambles, or better still, in more serious explorations.

These pages have been put together as a record of the state of the country and things political at the time of our visit, to serve the purposes of comparison with what may be, after a few years of progress ; and for myself, and those who have gone over the same ground, as a written souvenir, to be perused again and to refresh our memories in those days to come, of which the Bard of Ireland has so well said :

When time, who steals our years away,
Shall steal our pleasures too,
Then memory of the past will stay,
And half our joys renew.

THE END.

Darjeeling—Our starting point.



A short sketch .

SP. 177

1813.

The following are the principal
products of the country, and
the principal articles of commerce.
The principal vegetable products
which are raised are to be found in the
mountainous parts. *Pinus strobus*, with its
resin, the principal articles of commerce
from which yellow pine is derived, and
the principal articles of commerce
Quercus alba, with its
Castanea sativa, *Rhus glabra*, &c.
The principal New England
products are *P. S.*, *S.*, &c.
The principal articles of commerce
and the principal articles of commerce
are to be found in the
mountainous parts. The principal
articles of commerce to be found
in the mountainous parts are
the principal articles of commerce
to be found in the mountainous parts.

APPENDIX I.

A short sketch of the Flora of Gnatong and surrounding hills.

BY DR. H. A. CUMMINS.

The Flora of Gnatong and the surrounding hills presents, in spite of the severity of the climate, a considerable variety of plants: space permits of my mentioning only a few of the most remarkable species.

The spring-time is very late, commencing about the end of May. A few hardy plants are to be found in April, growing in places where the snow has melted. *Primula petiolaris*, with its stalkless or shortly stalked purple flowers, grows abundantly, as also *oxygraphis glacialis*, a small plant with yellow flowers which colour the hill sides. *Anemone obtusiloba* has white and purple flowers, and grows all around Gnatong. *Gentiana quadrifaria*, with its small blue flowers appears; species of *Potentilla* and *Ranunculus* are also to be found.

During May and June, the primulas appear in great numbers. *Primula glabra* and *P. Sapphirina* are very common. These plants have pretty little flowers growing on stalks which are about $1\frac{1}{2}$ inches high, and arise from a rosette of leaves. The flowers vary in colour from purple to white. These species are to be found on all the hills around Gnatong, but do not seem to go below 12,000 feet altitude. *Primula pusilla*, which is very similar in appearance, grows near the Jeylap Pass and on a few of the neighbouring hills. *Primula Kingii* and *P. Elwesiana* are also common. The former grows in the valley south of the Fort and near the

Bidangchu* lake. It has a pretty claret coloured corolla. The latter has a blue-purple corolla and the scape is very brittle. *Primula Capitata* grows in the swamp at the eastern side of the Bidangchu lake. The heads are dense flowered and very mealy, the corollas being purple.

Primula Sikkimensis, with its golden yellow flowers, is to be found ; when many of these plants grow in proximity the air becomes sweetly scented.

Primula involucrata, *P. denticulata* and *P. Stuartii* are common. The flowers of the last named make acres of land appear purple. *Primula Soldanelloides* and *P. Stirtoniana* grow on the eastern side of the Pemberingo Pass, at an elevation of about 14,000 feet. The latter has a single white drooping flower, large when compared with the size of the plant.

Lloydia Serotina has a pretty yellow flower, somewhat resembling a snow drop in shape. This plant grows in quantities at altitudes varying from 12,000 to 15,000 feet. *Androsace sarmentosa* is to be found near the top of the Pemberingo Pass.

Amongst the many species of *Corydalis* which occur, *Corydalis cachemiriana* is the first to flower. The flowers are blue, usually two or three in the inflorescence, each being a little more than $\frac{1}{2}$ inch long. The flowers of most of the other species are yellow, with purple tips. Two species of *Fritillaria* can be found, and are as a rule one-flowered. One species has a purple perianth, that of the other being greenish with purple markings. Several kinds of *Arisæma* are to be seen. The small green species of this genus, which is very common, is said to be poisonous.

The *Rhododendrons* are in full bloom during these months. *Rhododendron Campanulatum* has purple flowers, *R. Fulgens*—scarlet, *R. Hodgsoni*—rose-coloured, *R. Anthopogon*—white, *R. Virgatum*—purple, *R. Nivale*—rose-red, *R. Wightii*—yellow, *R. Falconeri*—cream-coloured, and *R. Cinnabarinum*—brick-red, with a narrow-tubed corolla. *R. Virgatum* grows near the Jeylap Pass. *R. Nivale* and *R. Anthopogon*, both small shrubs, have a most unpleasant smell. *R. Cinnabarinum* is found on Lingtu. The effect of these shrubs in flower is very beautiful.

Bryocarpum Himalaicum.—A plant of the primrose order grows

* Or Bedantzo.

on Lingtu. Each plant has a single, large, yellow drooping flower. *Gypsophylla Cerastioides* is very abundant, the flowers are coloured lilac with purple veins. This plant appears to flower from May until August. *Caltha Scapiosa* and *C. palustris* grow abundantly. The former makes the Gnatong valley yellow with its flowers. *Lagotis Spectabilis* is abundant, it generally grows in the beds of streams or marshy places, in company with *Cochlearea Scapiflora*. Several kinds of terrestrial orchids are to be found, consisting chiefly of species of *Habenaria*. *Orchis Chusua* with purple, white-spotted flowers, is ubiquitous. *Gaultheria trichophylla* grows plentifully. The blue-black, berry-like fruit is eaten by the natives. *Cassiope Selaginoides*, which resembles ordinary heath, whitens several hill-sides with its flowers. *Saussurea gossypiphora* is a peculiar plant, growing from about 13,000 feet elevation to greater heights. This plant resembles a ball of wool, the flower being contained in the hollow centre of the ball, which measures from one to five inches in diameter. When the flower has expanded, a hole forms in the top of the ball, and numerous insects gain admission by whose means, evidently, fertilization is effected. At about 14,000 feet altitude, the remarkable *Rheum nobile* is found. The height of this plant when full grown is nearly 5 feet. The stalk is thick and hollow, the lower part of its cavity containing water. The greenish flowers grow from this stalk, the whole being enclosed by greenish yellow bracts which give the plant a more or less conical appearance, and render it conspicuous at great distances from whence it may be seen dotting the hill sides. The cooked or uncooked stalks are eaten by the natives. At about 14,300 feet altitude, the *Swertia Multicaulis* makes its appearance. This plant has numerous, purple, four-petalled flowers, growing from the top of the root-stock. The root is eaten by the natives. *Swertia Hookeri* grows around Gnatong. It is a conspicuous plant, growing to a height of about five feet. The stem is purple and the flowers which grow in whorls are of a greenish colour. The roots are used as a tonic medicine. The roots of *Gentiana Stylophora* are supposed to have similar properties and are of a like appearance, being a bright yellow colour on section. The flower of the *Gentiana Stylophora* is of a dirty green colour, almost bell-shaped and nearly four inches long. In consistence, it is succulent, and covered over with a slimy secretion.

Chrysosplenium Alternifolium grows in the short valley leading north from Gnatong. It is believed by the natives to have most marked febrifugal properties, and is much valued by them as a medicine. A trial of different preparations of this plant in hospitals might lead to happy results in the treatment of malarial distempers. The golden coloured leaves below the inflorescence make this plant conspicuous. It grows in streams and on marshy ground. *Scopolia lurida* is to be found. Its leaves are said to possess properties similar to the "deadly nightshade." Aconite grows commonly. *Aconitum ferox* seems to be the most usual species. The juice from the roots, mixed with what appears to be earth, is used for poisoning arrows. This mixture is smeared over the points and lower part of the shaft of each arrow, to which it imparts a dirty brown colour. The spurge (*Euphorbia himalayensis*) grows in great quantities. The golden yellow colour it possesses in the early part of the year, changes in autumn to dark red. The white milky juice of this plant is poisonous.

During the months of July and August, the appearance of the vegetation changes considerably. The various kinds of poppy come into flower. *Meconopsis Nepalensis* and *Cathcartia villosa* are the most handsome of these plants. The former is ubiquitous. The whole plant is about 5 feet in height, and has golden yellow flowers about 3 inches in diameter. The leaves are light green and covered with golden yellow hairs. The latter plant, somewhat similar in appearance, grows in considerable quantities down the valley north of the Fort and on Lingtu. *Meconopsis Simplicifolia* is also to be found growing plentifully. *Meconopsis horridula* grows in the Jeylap Pass and a few other places. It has a purple flower and the greenish stem is covered with black prickles.

Pedicularis tubiflora, with its yellow flowers, grows plentifully in the marshy ground south of the Fort, the drier spots being covered with *P. Siphonantha* which has rose-coloured flowers. The most conspicuous species of *Pedicularis* is *P. Megalantha*, which has large purple flowers.

Pedicularis Clarkei and *P. trichoglossa* are fine plants ; the former grows near Gnatong. Both plants are to be found in the valley leading to the Pemberingo Pass. The upper lip of the corolla of *P. trichoglossa* is covered with purple wool. The flowers of both species are

purple and the plants stand from one to two feet in height. *Pedicularis excelsa* is a very handsome species, with rose coloured flowers, it grows on Lingtu at about 10,000 feet altitude. Several other species of *pedicularis* occur.

Rheum acuminatum grows all around Gnatong. It makes a wholesome conserve. The young sprouts of *Polygonatum Verticillatum* are eaten by the natives. *Polygonatum Hookeri*, *Smilacina pallida* and *streptopus simplex* occur, (the last named has pretty white flowers) at about 12,000 feet altitude. *Smilacina oleracea* grows luxuriantly and shows a beautiful purple inflorescence, measuring as much as 1½ feet, the whole plant being about 5 feet high. This plant is a "favourite pot-herb with the Lepchas of Sikkim."

Pines form the greater part of the forests at altitudes from 9,000 to 13,000 feet. *Abies Webbiana* seems to be the most frequent species. The junipers around Gnatong are stunted, not growing above 3 or 4 feet in height.

Towards the end of August, the different species of *Cyananthus* come into flower. *C. lobatus* with light blue flowers covers the hill sides.

C. pedunculatus grows at a slightly higher elevation than the species just mentioned. The flowers are of a darker blue and in shape more tubular. *C. inflatus* is inconspicuous but remarkable for the size of its calyx. The hill, which the road leading to the Pemberingo Pass traverses, about three miles from Gnatong, is covered with *Potentilla coriandrifolia*. The petals of the flower of this plant have the outer part of the limb white; the inner part, also the ovaries and stamens being of a dark reddish-purple.

Crepis glomerulata, a plant somewhat resembling *Saussurea gossypiphora* is also to be found on this hill. The stem varies in height from two inches to one foot, being club-shaped, hollow, and covered with brownish wool. The yellow flowers project outwards through the wool and are not enclosed in a hollow woolly case as occurs in *Saussurea gossypiphora*. *Cremanthodium reniforme* grows abundantly and *C. Hookeri* is to be found on the Pemberingo Pass. Both plants have yellow drooping flowers.

Geum elatum, a handsome plant, grows on the Pemberingo Pass and on the hills east of the pass. The petals are of a golden yellow colour.

The white flowered *Clematis montana* is very common near Gnatong. *Potentilla fruticosa* and *Berberis vulgaris* grow plentifully. Both are shrubs reaching a height of about 5 feet. The flowers are yellow. *Berberis vulgaris* forms tracts of jungle which are very difficult to traverse, owing to the sharp, tripartite spines with which this plant is provided. The fruits are edible but bitter. The 'Spikenard' (*Nardostachys jatamansi*) is present in large quantities. The species of *Allium* are much eaten by the natives. The properties of these plants appear to be similar to ordinary garlic.

The mountain rose is common. Several species of foetid *Codonopsis* grow. *Viburnum stellulatum* grows on Lingtu. *Iris Nepalensis* is common near Gnatong. The large flowers are blue with yellow markings. The blue flowered *Erigeron multiradiatus* is also to be found. *Cortia Hookeri* is a remarkable umbelliferous plant. I have only found it at an elevation of about 15,000 feet, between the Jeylap and Pemberingo Passes. It is stemless and forms a kind of cushion on the ground.

The 'Edelweis' (*Leontopodium alpinum*) is common on the Jeylap and Pemberingo Passes.

Crawfordia speciosa, with large blue flowers, is plentiful from an altitude of 10,000 feet on Lingtu, to Sedongchen. The 'Eye-bright' (*Euphrasia officinalis*) is common, as also *Brunella vulgaris*. Both are identical with European plants. Species of *Saxifraga*, *Parnassia*, *Rubus*, *Epilobium*, *Veronica*, *Scrofularia*, *Spiræa Impatiens*, *Taraxacum*, *Arenaria*, *Anchusa*, *Anaphalis*, *Dipsacus*, *Anisochilus*, *Lobelia*, *Cnicus*, *Utricularia*, *Ranunculus*, *Rumex*, *Pyrus*, *Prunus*, *Polygonum*, &c., are to be found.

In September most of the plants are in fruit, and by the end of October, only a few hardy species of *Swertia* and *Gentiana* are in flower. *Gentiana ornata* and *G. depressa*, each with blue flowers, those of the latter being larger, are to be found. *G. depressa* does not grow much below 14,000 feet altitude.

All the gentianas which grow here, except perhaps *G. tenella*, are irritable. The flowers open in the Sunshine and close when the weather is cloudy or when the flower is plucked. The movements of the stamens of the species of *Saxifraga* and *Parnassia* are remarkable and easily observed.

From November to April, the growth of vegetation has practically ceased. About the only plants which flower at this time, are species of *Gentiana Quadrifaria* which seems to be able to withstand about 20° of frost and *Primula petiolaris*.

Near Rongli Chu, *Houttuynia Cordata* grows. The Thibetans say that when this plant is put into impure water, the water is purified and becomes fit for drinking purposes.

Morina polyphylla, a thistle-like plant, grows on the last spur of the Tukola ridge before it dips into the Dichu Valley, at an altitude of 13,500 feet. The calyx of this plant is marcescent, and acts as a float for the dispersion of the seeds. At about 11,000 feet altitude, bamboos grow plentifully. This year they were in flower over large tracts of the hills forming the Dichu Valley. The young bamboo shoots pulled out of the sheaths are eaten cooked or uncooked by the natives. They are not unpleasant to the taste and help to keep off hunger, when eaten uncooked.

All the names of plants mentioned are taken out of the "Flora of British India" Hooker. I state this because I have not quoted the names of Authors.

APPENDIX II.

Note on the Fauna and Sport in the Upper Himalayas.

BY LIEUTENANT C. VICKERS.

I have been asked to give a short account of what sport may be obtained by the visitor to the Jeylap La Pass, on the Sikhim-Tibet frontier, for the purpose of completing what I am sure will prove an interesting pamphlet, having as its object the inducing of others to follow the energetic example of its author, to take a holiday among the Rhododendrons, and crisp, health-bearing breezes of the Sikhim highlands. Sikhim, as it now stands, is a poor country for sport, as most of us understand the term, and my aim can only be to let the traveller know what he may expect, should he be inclined to halt a day and shoulder his gun.

With such a succession of variety in the forests with which the hills are clothed thickly up to 12,000 feet, the reader may not be surprised that the scant knowledge of the Sikhim fauna as here set out, should be the outcome of a whole year's observation of a keen lover of gun and rifle.

These somewhat lengthy remarks, by way of preface, at an end, I will come back as it were, to my "muttons."

Bears of two species are found in the medium valleys along the Jeylap-Darjeeling route, and should the traveller be passing about the time of the maize ripening, in the small jungle-girt *khets*, he cannot fail to hear sad tales of the nightly visits of these furry marauders; and love of sport combining with some feelings of humanity, he will assuredly feel inclined to assist the poor inhabitants to rid them of these pests.

There is little chance however of doing so. To "lay up" at night in a *machān* or tree overlooking the corn, may, in moonlight, reward the sportsman with the sight of the quarry, and at least he will have the pleasure of hearing the feeder, smashing down the stalks to reach the ear, which he devours with gusto, just as a pig chewing chesnuts.

At dawn, the traces of this repast will be clear and often pointed out by the lonely little human brats, posted by economical parents to watch their crop, from a raised platform, and, by means of various, but in all cases useless, devices, to scare the bears; and I have often, with varying success, followed the trail for hours by means of native shikaries, but a man with a natural loathing of leeches had better not attempt this.

It is the small blue bear that usually gets himself disliked by these means. The larger variety resorts to higher elevations, feeding their young on bamboo shoots, and later on with different bulbous roots. These frequently "snatch" a lamb or stray sheep from the neighbouring fold, and "Khabar" has often been brought to me of nightly attacks, but I have never caught a "red handed" offender in the act.

I know of an authenticated case of a bear attacking, unprovoked, a native, and inflicting some ugly souvenirs, before submitting to the argument of the long knife or *bān*, thrust down his throat.

I do not think either of these 2 species of bear hibernates here.

Up to 9,000 feet "Serow" are numerous in some portions of the jungle, especially in bamboo growth near rivulets. The only way to obtain a specimen is for your man to mark down a Serow in his lair or "form" and approaching softly, shoot him if you can! Occasionally, when after small game, one puts up a Serow, hearing him crash through the thicket; having found his seat make a note of it, and pay a special visit.

The natives call the Serow *Thār*, which is quite another animal, not at all common, and found only in a few localities on more open ground than the Serow.

Following up the small stream below Sedongchen, is a good place for Serow, the ground being thickly covered with their dung. The

Serow is not much of a trophy, having short horns rarely over 10 inches long, but eat fairly well.

Gooral are found too in certain places, as on open craggy spots, along the valley of some torrent. On the right bank of the Rongli, two miles below Lingtam, a shot may be got, at the decided risk of a fall of nearly 1,000 feet into the valley below.

On the approach of winter, with its deep snow and biting winds, Burhel are found feeding on the left of the Jalap, on the south slopes of a peculiarly steep and tent-shaped hill, being driven down by stress of hunger from the more lofty and rugged peaks, north and south of the Jeylap and Pemberingo Passes.

A 450 express is of course necessary to bag a good head, but by dint of stalking, I have knocked several inferior ones with slugs, principally for the sake of their meat, needless to say preferable to commissariat beef! The old Buck always feeds apart from his herd and is very "hoshyar." They resemble a sheep rather than deer, in appearance and texture of coat.

Muskdeer, called by natives Kusturick literally swarm above 10,000 feet, but so cute and retiring are they, in their rocky fastnesses, that I have never bagged one, nor met a native who has.

They are frequently snared for the musk of commerce, and the method employed is identical with that for pheasants, viz., a sharp pine-clad ridge is chosen, along it for some hundreds of paces a rough hedge is thrown up, unpassable except at certain places where a rope noose attached to a bent sapling is arranged to catch the animal, who disturbs some simple mechanism on his way through the opening, thus releasing the sapling from the catch. The hill shepherds often employ their spare time in constructing these traps.

The texture and colour of the hair of the muskdeer is very remarkable, resembling pigs' bristles, as also are the two tusks projecting down from the upper jaws, which serve as a means of procuring food from beneath the frozen snow.

They are nomadic in their habits, and their tracks can be seen in the snow from one range of hills to another. I think this last closes the list of deer to be had at the higher altitudes, though in the debateable ground near Bomtso and the Cholamu Lake, Goa or the

graceful Tibetan Antelope has been shot, and *Ovis Ammon* were seen by Dr. Hooker in the neighbourhood of the Donkia La.

In the warm valleys, barking deer or "Khakur" are very numerous, in spite of the heavy toll levied on their numbers by the natives who hunt them down with keen scented dogs: the unlucky deer do not take a straight line across country, but circle round and keep to their beaten tracks; here the hunters provided with old firearms, and bows with poison-tipped arrows, await their arrival, which is heralded by the music of the pariah pack, or by the tinkling of the bells of these who run mute. If the sportsman gets the chance, he cannot do better than join one of these "parties de chasse."

The Khakur is an elegant, true nut brown little beast, the male carrying dwarf horns. The meat is tender but quite flavourless.

The grand Sikhim stag, with his branching antlers is not found in Sikhim now, though ample proof of its having roamed the khuds about lake Bedentzo, is evident from bits of shed horn found occasionally. The Lepchas have a tradition, that galled by the havoc caused by these animals among the crops, their fathers formed a line and drove every deer over "the border and far away." A proceeding which those acquainted with the practicability of the country, look aslant at. Any how, none are nearer than the ridges near Chumbi in Tibet, and 500 rupees will not obtain a good pair of horns.

While the traveller is at Pedong, he should try for wild pigs, often seen down towards the Rishi stream. Large monkeys are found here in some number, but I do not advocate "potting" these, though they are not sacred.

Pedong is a good place for jungle fowl but these are very shy and run like greased lightning.

I come now to feathered game. The Monaul pheasant gives the best sport, and affords a good meal for six persons. To "localize" this handsome bird, reference must be made to the season. In winter, it will be found on the slopes facing the midday sun, where it can scratch through the snow to rout for grubs about the leaves, &c., and frequenting as it does, certain known spots, may often be shot so employed. They work up the hill in the hot hours and fly down to roost. When spring and the rains come, and also the shepherds from

below with their sheep, etc., who leave the jungles, now infested with leeches, to feed their flocks on the patches of rich pastures towards the hill tops, the Monaul are driven higher still, up among the stony tracks, near the summit of the hills, where they breed and remain as long as they can get water to drink, but the frosts soon cut off this supply, once the rains have finished.

Fine shooting it is, when they are flushed in such positions, sweeping down rapidly to the forests below.

They have a habit of sitting on a prominent rock to whistle, and take to wing with much screaming, when disturbed.

Should their tracks be observed in the snow, by following these up, a clever right and left can often be obtained.

It is very seldom that the Sikkhim blood pheasant, or tragopan, erroneously called the argus pheasant, can be induced to take wing, and it runs with great rapidity through the tangled undergrowth. So there is little sport to be had from their pursuit, unless it be following them up in snow, and moreover the blood pheasant is the most unpleasant bird, when cooked, that I know of, being very tough and muddy in taste. Large quantities are caught by the natives in traps.

Some very good shooting—requiring a more than usual spicing of exertion—is afforded by the snow partridge. This handsome bird is, in appearance, a cross between the British grouse and the red legged partridge, having red feet and legs uncovered with feathers and a red bill, with chocolate breast; the feathers of the back and rump are clean white, with broad defined bars of rich black.

They are gregarious, and to be found not lower than 14,000 feet, among the large loose boulders, collected together close under the tops of the rugged peaks. They are occasionally found in the Jeylap Pass where I have shot them. One requires a man to assist, as the birds, if approached from below run up, chattering famously, and uttering their cry of "Queek," "Queek;" and unless your native is there to head them, and send them down over the gun, you would have a very stern chase indeed, and miss in the end from being blown. Of course, should the sportsman feel so inclined, he could often bag the whole covey sitting, as they frequently assemble together on a rock, to survey. They are very good eating.

Another bird peculiar to the lofty pastures, is the snow pigeon, seen in flocks from sunrise to about 10 A. M., feeding on the high pastures. They are piebald, black and blue-grey in plumage, and as large as our blue rock. I have seen large flocks on the Dokala Pass, to the south of the Jeylap, and in the Kupup Valley. When the sun is up they depart, and I fancy, sun themselves on the inaccessible rocks, as I have never seen any after about 10 A. M.

The toothsome green pigeon is shot up to 6,000 feet, in the rains, as they are then feeding on the berries. Two varieties of wood pigeon are met with near Sedongchen, besides innumerable doves, a little lower down.

When the hot weather begins in the plains, ducks passing over to Tibet and further north still, often stay some days on the hill-side tarns, by the Jeylap; they are Brahminy, Pintail and Teal.

Let not the shooter despise the poor Brahminy, as whatever he may feed on lower down, he is a wholesome mouthful when shot up here.

The visitor will not fail to observe the majestic soarings of the Lamn-geyer or Bearded Vulture, and admire the rich gold on the head of some, and the glossy black on that of others. The expanse of wing is often nine feet from tip to tip. These birds can carry off a large quantity of pellets, 9 to the ounce, without even a bad result on their equilibrium.

The ubiquitous crow is here, of course, and as full of caws (no joke intended). Large flocks of the chough or red-legged and crimson billed crow, are to be seen on the Yâk pastures, and the jet black raven attracts the eye by his hoarse croak.

Snow leopards and wolves are said to have been heard of near Gipmochi in particular. I have been there, without meeting even footprints.

The handsome silver fox is common, and is heard barking on the clear frosty nights of winter.

Packs of wild dogs roam about the low valleys, occasionally chasing cattle, but as a rule confining themselves to the deer in the jungle. A friend told me how he saw a pack of about a dozen, passing a certain bungalow, on the trail of some animal.

The wool traders are very thoughtless as to the care of

their dogs, which in consequence often run wild, but are quite distinct from the packs abovementioned ; they both reside in the jungles.

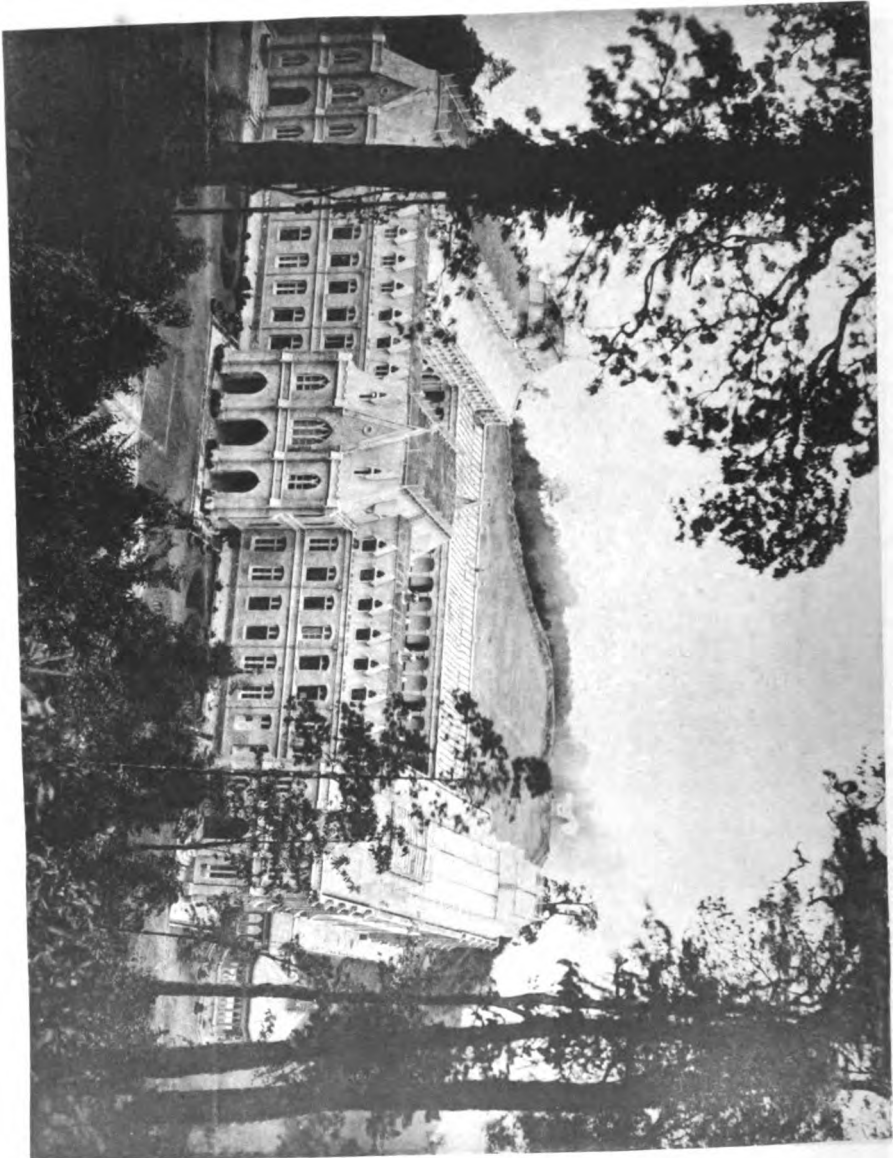
A peculiar animal, technically known as *Ailurus fulgens*, a mixture of Squirrel and Bear is found in the rocky valleys, climbing trees with facility and living on smaller animals. It is as large as a big cat ; the species is peculiar to the Himalayas.

The large solitary snipe, spend the whole year up along the marshy shores of the little tarns, but in open weather it is useless seeking them in such places by day, when they lie hidden, high and dry, among the boulders, and are put up with difficulty. They are always very easy to bring down. In the rains, when the country around is nearly under water, they may be found on the pastures, along with the cattle, high above any permanently marshy spots. When camping out at high elevations, they may be heard flying round, overhead at night, and apparently in considerable numbers. The Alpine marmot is common among the moraines, but sleeps most of the year.

A singular little rodent is the "Goomcher," something like a tail-less rat ; it burrows on sunny slopes, and among rocks, and is supposed to have migrated from beyond Tibet. It is known to collect a store of fine grass, dry it in the sun, and finally stack it for winter use in small ricks, and travellers are often indebted to these little hay-makers for forage, when their horses might perish for the want of it.

I have transgressed into the province of natural history, for, as I have said, there is very little sport in these parts.

I may close with saying that if the traveller gets a chance of two barrels into one of the large flocks of mountain finches, feeding in clouds on the cleared spots, and has the result cooked on toast, he may easily delude himself into thinking he is tasting artificially fed ortolans.



St. Joseph's College.—North Point.

At Jorh

As we approached the
mountainous North Indian
hills, you then were there
and also the young man
I had seen at the
predecessor of the...

It is a pleasant surprise
we reached the hillside
the magnificent of hills and
some of the same mountains. If
for the *part* we found some of the
mountain of Dajonig. In
V. Hunter teams who had
worked for the young man
covered, and from his hills
buildings we had an excellent
inspect more in detail...

lected and a great number
had to be served coffee
perfectly. From London
wondered at the people
and riding we
persevera...
or gently...

APPENDIX III.

St. Joseph's College, North-Point.

As this splendid establishment has been opened at a comparatively recent date, and North-Point is at some distance from Darjeeling proper, hidden by Birch Hill Park from the eye of the casual tourist, I shall not apologise for giving in a booklet which professes not to treat of Darjeeling, a short account of an excursion we made to the institution presided over by the Rev. Fr. Neut.

It is a pleasant shady walk round Birch Hill to North-Point, and as we reached the little pavillon known, I believe, as Edgar's folly, the magnificent pile of buildings of St. Joseph's College was before us, surrounded by spacious gardens, cricket, parade and tennis grounds. In the *parloir* we found some fine albums with views of the college and of Darjeeling, but better still of cricket, football and Volunteer teams who had already won renown and begun a goodly record for the young institution. After a few minutes, Father Neut entered, and from his lips we heard the interesting history of the fine buildings we had admired from without, and which we were about to inspect more in detail under his guidance. How the site was originally selected and a grant obtained from Government, how the mountain top had to be shaved to form the fine plateau, in the centre of which, on a perfectly firm foundation, the gothic pile now stands, and as we wondered at the immense sums which must have been spent upon the undertaking, we heard and admired what enterprise, energy and perseverance in personal devoted exertions can do. The land was originally granted by Government for Rs. 12,000. That was reduced

afterwards by half, and then a well deserved grant-in-aid from the Educational Department obtained to cover that amount ; the stone for the building was quarried from the ground itself, and timber is to be had at moderate rates in the Forest District of Darjeeling. Then a lay brother of the Order possessed evidently of great talent as an architect and builder, designed and erected the whole structure without the intervention of contractors. When Father Neut took over charge, the building was yet far from complete, the stoves and heating apparatus had not arrived from Calcutta, and there was for him a period of great hardships and anxiety, but the results obtained are his reward ; the college was eventually opened in February 1892 and has undoubtedly before it a great and useful future.

It was recreation time when we emerged into the inner quadrangle where the boys were at play. Darjeeling, said Doctor Hooker, is the paradise of children, and no better illustration of the fact could be found than the rosy cheeks and happy countenances of the young and merry crowd around us, in contrast with the pale faces we had left behind, but a few days before, in Calcutta. The quickening influences of a tropical latitude, the cold of a great altitude above sea level, the healthy, bracing mountain breezes, the elevating effect on the young mind of the scenery around them, all tend to form children as sinewy, as manly and as healthy as in any locality in old Europe, aye and as clever and learned too, when our schools and colleges in the hills shall, as they soon will be, sufficiently appreciated and patronised to maintain educational staffs, of the very highest order. This is a consoling fact when the ever-dwindling rupee threatens to preclude all possibility of sending our children home for their education, or of going there ourselves. "India fara de se" is the motto which our hill schools will adopt, as a solution of our difficulty, and Darjeeling has been hitherto renowned as the healthiest, as well as the prettiest, of our hill stations.

All round the inner court or quadrangle in which we were, runs a peristyle or inner varandah, supported by 56 fine stone pillars ; this forms a welcome addition to the playground, a wholesome shelter from rain or mist or snow, when the weather is otherwise mild enough to allow of open air exercise. On the four sides of the quadrangle are class rooms, a spacious refectory, the kitchens, a well appointed gymnasium and a large hall where on cold and rainy days the boys

take rest and recreation from more serious studies in wood carving, fret work, miniature ship building and the preparation of entomological collections. The wheels and tools provided for fret work are of a very perfect description, many boys have attained very artistic proficiency in this kind of work, and we saw some specimens of their skill which will form pleasing souvenirs of their school days, and valuable presents much appreciated by parents and friends at home. On this floor also, is the ingenious arrangement by which some thirty boys at a time, can enjoy the luxury of a hot water bath, each in a separate compartment. A system of heated air flues, passes through all the bathing tubs, and brings the water to the required temperature in a few minutes, at a trifling cost.

In the refectory the dinner was being laid on the table as we passed through, and very savoury and tempting it looked. The boys have chota haziri at 7 in the morning, breakfast at 11, dinner at 3-30 P. M., supper at 8, and the menus shown to us, wrested from us the remark that in our school boy days we were not so sumptuously fed ; but in the Himalayas it appears, under the stimulating effects of bracing air and hard work, appetites attain dimensions as gigantic as the hills themselves, and quite unattainable in the crowded schools of big cities at home. Then we ascended the palatial staircase which leads to the second and third floors.

On the second floor, is the Chapel, with a good harmonium, a fine altar, and an oil painting of St. Francis. In this, the Roman Catholic boys attend mass every morning at 6-30, while the Protestant and Armenian boys are allowed to go to Darjeeling on Sundays, to their own Church service ; the authorities of the college pledging themselves strictly in the prospectus, not to interfere with the religious convictions of their pupils.

There are also, on this floor, a number of class rooms, a laboratory for the study of chemistry and a fair nucleus of instruments for the study of Physical Science, a library well supplied with light literature and poetical works, a theatre with a pretty little stage and all necessary appliances in the way of wings and scenery, and close to it, the infirmary and dispensary, untenanted at the time of our visit, but well prepared for all emergencies. On the third floor, are immense dormitories with long rows of neat beds and bedding, a separate lavatory, and the whole well warmed and ventilated.

There is accommodation in the college for more than 300 boys, though at present, there are only 120 or so, with a large teaching staff of 15 professors.

It will no doubt be filled to over-flowing ere long, when the powers of the teaching staff, the curriculum of studies and the general programme of the college becomes known and appreciated. It is intended to compete eventually with the best and highest educational establishments in Europe. The climate of Darjeeling is perhaps the best in the world, as a stimulant for brain work, and there is no reason why it should not successfully so compete. Already boys have been prepared for the Entrance Examination to the Rurki College, for the examinations of the Calcutta University, and for the local examinations of the London University. French, German and Italian are included in the ordinary terms and elementary drawing is compulsory in the lower classes.

St. Joseph's College is a branch, so to say, of St. Xavier's College in Calcutta, and the parent institution has sent this offspring to the hills, to grow under more favourable circumstances, and perhaps to surpass it some day, in magnitude and importance. I happened, shortly after my return from Sikkim, to be present at the Distribution of Prizes at St. Xavier's College. This interesting function was held under a gigantic *shamiana* in the playground and in the presence of some 2,000 spectators. Before the Distribution, there was a very effective theatrical performance by the boys with all the stage accessories of gorgeous costumes and excellent make up ; but more interesting still were the facts I gathered, from an address presented by one of the senior students, to Sir Charles Elliott, the Lieutenant-Governor of Bengal, who presided on that occasion.

It appears that there were, on the rolls of the institution, 701 pupils, day-scholars or boarders, and that out of the senior classes 38 passed at the last Entrance Examination of the Calcutta University, while, in the College Department, 30 passed the F. A. Examination, and 17 took the B. A. degree, one of them taking honours in Science and the 2nd place on the list. It was also noted that two Ex-pupils had this year been posted to the Civil Service of Bengal, after going through the usual course of training in England. In athletic sports,

the Viceroy's medal for rifle shooting, the Presidency Athletic Challenge Shield and the Trades Association Football Cup had been among the trophies won by the St. Xavier boys in the course of the year.

These facts augur well for the success of the institution at North-Point.

As I have already noticed, the boys of North-Point have, in the short period which has elapsed since the foundation of the College distinguished themselves in athletic sports and games ; they have a Cadet Company which has been praised for good drill at the annual inspection of the Darjeeling Volunteer Corps by General Lance, and has carried prizes at the Rifle range, while a musical band has been started, which has already made very fair progress and has been heard on several occasions by visitors to Darjeeling.

After this interesting visit, we were able to return by a shorter and better road ; the broad new thoroughfare, which now leads to the Leborg recreation grounds, picturesque too, as it passes through the quaintly terraced station cemetery, which it cuts in two, and by the side of the Loretto Convent, the Archbishop's palace, recently built, also the Secretariat buildings, the New Courts, some pretty bits of jungle and a tea plantaton evidently encroached upon for the construction of the road ; the most level roadway perhaps in Darjeeling, drivable throughout and on which we shall probably see at no very distant date, a well appointed omnibus to convey day scholars to St. Joseph's College. But the way to North-Point is longer from Darjeeling than one would think, and I would advise visitors who intend to do it on foot to start early and not miss their tiffin at Darjeeling, else they would spend, as we did, a hungry and thirsty afternoon, well compensated however by the pleasure and interest of our visit to the college.

APPENDIX IV.

Treaties and conventions with China relating to Tibet.

CONVENTION BETWEEN GREAT BRITAIN AND CHINA, RELATING TO SIKKIM AND TIBET, DATED CALCUTTA, 17TH MARCH 1890.

Whereas Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, and His Majesty the Emperor of China, are sincerely desirous to maintain and perpetuate the relations of friendship and good understanding which now exist between their respective Empires ; and whereas recent occurrences have tended towards a disturbance of the said relations, and it is desirable to clearly define and permanently settle certain matters connected with the boundary between Sikkim and Tibet, Her Britannic Majesty, and His Majesty the Emperor of China, have resolved to conclude a Convention on this subject, and have for this purpose, named Plenipotentiaries, that is to say :—

Her Majesty the Queen of Great Britain and Ireland, His Excellency the Most Hon'ble Henry Charles Keith, Petty Fitzmaurice, G. M. S. I., G. C. M. G., G. M. I. E., Marquess of Lansdowne, Viceroy and Governor-General of India, and His Majesty the Emperor of China, His Excellency Shêng Tai, Imperial Associate, Resident in Tibet, Military Deputy Lieutenant-Governor, Who, having met and communicated to each other their full powers, and finding these to be in proper form, have agreed in the following Convention, in eight Articles :—

(1) The boundary of Sikkim and Tibet shall be the crest of the mountain range separating the waters flowing into the Sikkim Teesta

and its affluents, from the waters flowing into the Tibetan Mochu, and northwards into other rivers of Tibet. The line commences at Mount Gipmochi on the Bhutan frontier, and follows the abovementioned water parting to the point where it meets Nepal territory.

(2) It is admitted that the British Government, whose Protectorate over the Sikkim State, is hereby recognised, has direct and exclusive control over the internal administration and foreign relations of that State, and except through and with the permission of the British Government, neither the Ruler of the State, nor any of its officers, shall have official relations of any kind, formal or informal, with any other country.

(3) The Government of Great Britain and Ireland and the Government of China engage reciprocally to respect the boundary as defined in Article (1), and to prevent acts of aggression from their respective sides of the frontier.

(4) The question of providing increased facilities for trade across the Sikkim-Tibet frontier will hereafter be discussed, with a view to a mutually satisfactory arrangement by the High Contracting Powers.

(5) The question of pasturage on the Sikkim side of the frontier is reserved for further examination and future adjustment.

(6) The High Contracting Powers reserve for discussion and arrangement, the method in which official communications between the British authorities in India, and the authorities in Tibet, shall be conducted.

(7) Two Joint Commissioners shall, within six months from the ratification of this Convention, be appointed, one by the British Government in India, the other by the Chinese Resident in Tibet. The said Commissioners shall meet and discuss the questions which, by the last three preceding Articles, have been reserved.

(8) The present convention shall be ratified, and the ratifications shall be exchanged in London, as soon as possible after the date of the signature thereof.

In witness whereof the respective negotiators have signed the same and affixed thereunto the seals of their arms.

Done in quadruplicate at Calcutta, this seventeenth day of March in the year of our Lord one thousand eight hundred and ninety, cor-

responding with the Chinese date, the twenty-second day of the second moon of the sixteenth year of Kuang Hsu.

SEAL.

(Sd.) LANSDOWNE.

Chinese
Seal &
Signature.

REGULATIONS, SIGNED AT DARJEELING ON THE 5TH OF DECEMBER 1893, REGARDING TRADE, COMMUNICATION, AND PASTURAGE TO BE APPENDED TO THE SIKKIM-TIBET CONVENTION OF 1890.

I.—A trade-mart shall be established at Yatong on the Tibetan side of the frontier, and shall be open to all British subjects for purposes of trade from the first day of May 1894. The Government of India shall be free to send officers to reside at Yatong, to watch the conditions of British trade at that mart.

II.—British subjects trading at Yatong shall be at liberty to travel freely to and fro between the frontier and Yatong, to reside at Yatong, and to rent houses and godowns for their own accommodation and the storage of their goods. The Chinese Government undertake that suitable buildings for the above purposes shall be provided for British subjects, and also that a special and fitting residence shall be provided for the officer or officers appointed by the Government of India under Regulation I, to reside at Yatong. British subjects shall be at liberty to sell their goods to whomsoever they please, to purchase native commodities in kind or in money, to hire transport of any kind, and in general to conduct their business transactions in conformity with local usage, and without any vexatious restrictions. Such British subjects shall receive efficient protection for their persons and property. At Lang-jo and Ta-chun, between the frontier and Yatong, where rest-houses have been built by the Tibetan authorities, British subjects can break their journey in consideration of a daily rent.

III.—Import and export trade in the following articles—arms, ammunition, military stores, salt, liquors, and intoxicating or narcotic drugs,—may, at the option of either Government, be entirely prohibited, or permitted only on such conditions as either Government, on their own side, may think fit to impose.

IV.—Goods, other than goods of the descriptions enumerated in Regulation III, entering Tibet from British India, across the Sikkim-Tibet frontier, or *vice versa*, whatever their origin, shall be exempt from duty for a period of five years, commencing from the date of the opening of Yatong to trade ; but after the expiration of this term, if found desirable, a tariff may be mutually agreed upon and enforced.

Indian tea may be imported into Tibet at a rate of duty not exceeding that at which Chinese tea is imported into England, but trade in Indian tea shall not be engaged in during the five years for which other commodities are exempt.

V.—All goods on arrival at Yatong, whether from British India or from Tibet, must be reported at the Customs Station there, for examination, and the report must give full particulars of the description, quantity, and value of the goods.

VI.—In the event of trade disputes arising between British and Chinese or Tibetan subjects in Tibet, they shall be enquired into and settled in personal conference, by the Political Officer for Sikkim and the Chinese Frontier Officer. The object of personal conference being to ascertain facts and do justice ; where there is a divergence of views, the law of the country to which the defendant belongs shall guide.

VII.—Despatches from the Government of India to the Chinese Imperial Resident in Tibet, shall be handed over by
Communication. the Political Officer for Sikkim to the Chinese Frontier Officer, who will forward them by special courier.

Despatches from the Chinese Imperial Resident in Tibet to the Government of India will be handed over by the Chinese Frontier Officer to the Political Officer for Sikkim, who will forward them as quickly as possible.

VIII.—Despatches between the Chinese and Indian officials must be treated with due respect, and couriers will be assisted in passing to and fro by the officers of each Government.

IX.—After the expiration of one year from the date of the opening
Pasturage. of Yatong, such Tibetans as continue to graze their cattle in Sikkim will be subject to such Regulations as the British Government may from time to time enact for the general

conduct of grazing in Sikkim. Due notice will be given of such Regulations.

General Articles.

I.—In the event of disagreement between the Political Officer for Sikkim and the Chinese Frontier Officer, each official shall report the matter to his immediate superior, who, in turn, if a settlement is not arrived at between them, shall refer such matter to their respective Governments for disposal.

II.—After the lapse of five years from the date on which these Regulations shall come into force, and on six months' notice given by either party, these Regulations shall be subject to revision by Commissioners appointed on both sides for this purpose, who shall be empowered to decide on and adopt such amendments and extensions as experience shall prove to be desirable.

III.—It having been stipulated that Joint Commissioners should be appointed by the British and Chinese Governments under the seventh article of the Sikkim-Tibet Convention, to meet and discuss, with a view to the final settlement of the questions reserved under articles 4, 5 and 6 of the said Convention ; and the Commissioners thus appointed having met and discussed the questions referred to, namely, Trade, Communication and Pasturage, have been further appointed to sign the agreement in nine Regulations and three general articles, now arrived at, and to declare that the said nine Regulations and the three general articles form part of the Convention itself.

In witness whereof, the respective Commissioners have hereto subscribed their names.

Done in quadruplicate at Darjeeling, this 5th day of December, in the year one thousand eight hundred and ninety-three, corresponding with the Chinese date, the 28th day of the 10th moon of the 19th year of Kuang Hsü.

Signed :—



HO CHANG-JUNG,
JAMES H. HART,
Chinese Commissioners.

Signed :—



A. W. PAUL,
British Commissioner.

EXTRACT FROM THE TREATY OF TIEN-TSIN, DATED THE 26TH OF JUNE 1858, AND RATIFIED AT PEKIN ON THE 24TH OCTOBER 1860.

Article VIII.—The Christian Religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it there fore, shall alike be entitled to the protection of the Chinese authorities, nor, shall any such, peaceably pursuing their calling, and not offending against the law, be persecuted or interfered with.

Article IX.—British subjects are hereby authorised to travel, for their pleasure or for purposes of trade, to all parts of the interior, under passports which will be issued by their consuls, and countersigned by the local authorities. These passports, if demanded, must be produced for examination in the localities passed through. If the passport be not irregular, the bearer will be allowed to proceed, and no opposition shall be offered to his hiring persons, or hiring vessels for the carriage of his baggage or merchandise. If he be without a passport, or if he commit any offence against the law, he shall be handed over to the nearest consul for punishment, but he must not be subjected to any ill-usage in excess of necessary restraint. No passport need be applied for by persons going on excursions from the ports open to trade, to a distance not exceeding 100 li, and for a period not exceeding 5 days.

The provisions of this article do not apply to crews of ships, for the due restraint of whom regulations will be drawn up, by the consul and the local authorities.

To Nanking, and other cities disturbed by persons in arms against the Government, no pass shall be given, until they shall have been re-captured.

Under Rule 8 of an agreement entered into at Shanghai, on the 8th of November 1858, an amendment was enacted to Article IX above quoted, as follows :—

Rule 8. Foreign trade under passports. It is agreed that Article IX of the Treaty of Tien-Tsin shall not be interpreted as authorising British subjects to enter the capital city of Peking for purposes of trade.

NOTE :—This is the only limitation to the provisions of Article IX of the Treaty of Tien-Tsin, of the 26th June 1858.

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OUR ITINERAIRE FROM DARJEELING.

1st day	Darjeeling to Pashok 16 miles.
2nd "	Pashok to Kalimpong 14 "
3rd "	Kalimpong to Pedong 13 "
4th "	Pedong to Ari <i>viá</i> Rhenok 10 "
5th "	Ari to Sedongchen 14 "
6th "	Sedongchen to Gnatong 9 "
7th "	Gnatong to the Jeylap-La, and back 16 "
8th "	Gnatong to Sedongchen 9 "
9th "	Sedongchen to Ari 14 "
10th "	Ari to Pakyong 12 "
11th "	Pakyong to Guntok 12 "
12th "	Guntok to Tumlong 17 "
13th "	Tumlong to Guntok 17 "
14th "	Guntok to Pakyong 12 "
15th "	Pakyong to Pedong <i>viá</i> Rhenok 16 "
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