

THE VISIT OF PRINCE WALDEMAR OF PRUSSIA TO NEPAL
IN FEBRUARY AND MARCH 1845

Translated by
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Oslo

EDITOR'S NOTE

Prince Waldemar of Prussia visited Ceylon, India and Nepal in 1844-46, and his diary of this journey, edited by Alexander von Humboldt and published posthumously in Berlin in 1853, contains a chapter on Nepal. He visited Nepal, including the Kathmandu Valley and Nuwakot, between February 5th and mid-March 1845, and this is the first English translation of his own account of the visit to Nepal. The expedition surgeon, Dr. W. Hoffmeister, published his account of the journey in 1848. (*Travels in Ceylon and Continental India*, xii, 527 pages, Edinburgh 1848.)

Prince Waldemar's narrative, *Zur Erinnerung an Die Reise Des Prinzen Waldemar von Presson Nach Indian In Den Jahren 1844-46*, consists of two enormously large volumes weighing nearly 18 kilogrammes and measuring 57X42 centimetres (22 X16 inches). Volume I contains 102 pages, 65 plates and 3 maps, Volume II 134 pages, 41 plates and 3 maps. The volumes are apparently quite rare, and after having searched for a set for several years, I came across the two volumes, in very good condition, at a good antiquarian bookseller in the Hague in 1972. After a couple of years I revisited the Netherlands, and an amicable deal was concluded for the purchase of the set.

The English Translation have been completed by Dr. Per Kværne, and the plates have been done, from the original kept in Norway, by Kai Gjølseth, to both of whom special thanks are due for their kind assistance in making this rather unknown account accessible to the readers of *Kailash*. Spellings of places, persons, etc. of the original edition have been retained. Kathmandu, March 1979.

H. K. K.

THE JOURNEY THROUGH HINDUSTAN

From Kalkutta Via Patna, Kathmandu Benares and Delhi to Nani Tāl, January 3rd to May 27th 1845. (Volume I, part 2, p. 12-25).

The kingdom of Nepal or Nipal comprises the mountainous country to the south of the Himalayas, from the River Kali almost to the River Tista, a stretch of country almost 105 miles (i. e. German miles, one mile being 7.5 kilometres, P. K.) long and 20 miles broad, bounded by two foreign territories only: the Chinese territory, viz. Tübet, and the British territory including the protectorates Sikim and Aud. Nepal forms the transition between the Hindostani and the Tübetan peoples, between the votaries of Brahma and those of the Buddha. The most ancient inhabitants of the country are the Newars, to which tribe from the earliest times, the rulers ("mäls") of the country also belonged. However, towards the middle of the last century the dynasty split into three royal houses; one of them called on the radjah of the Gorkhas, a local ruler in the hills of Western Nepal, for help against his cousins. They were overcome and that which so often happens, also happened here: the allies subdued their protégés, and brought not only the land of the Newars, but little by little also, by war and cunning, alliances and marriages, the entire hill country from the Tista to the Sutledj under their sway. Thus the bold Prithwi Narayan passed on the kingdom to his successors in the year 1771, and it is only due to their restless, warlike spirit that they, who still rule over it to-day, in the meantime (1815) have lost a part of it to the west of the Kali, to the British. Since then, the good relations with the latter have been without interruption; they even have an agent at the court of Kathmandu, the residence of the Maharadjah; there, too, is stationed a company of British troops.

The kingdom covers an area of 2,100 square miles,¹ and counts some 2 million inhabitants belonging to different tribes and religious confessions, intermixed with each other in various ways. Regarding the organic life, the land rises in three main stages, from the hot plains of Hindostan to the peaks of the Himalayas covered with eternal snow, each stage being 6-7 miles broad. First of all there is the lower region a few hundred to 3,000 feet high, the first third of which forms the low-lying and most fertile border area of the *tarrai*, once a famous hunting ground for tigers and elephants; the second half consists of wonderful forests of *sāl*-trees, while the third consists of a hilly zone; then follows secondly, the central region of hills from 3-10,000 feet high, which gradually merge into the third, that of the country whose valleys are level, broad and up to 6,000 feet high and whose hills already carry a garment of snow in winter. Thereupon finally follow the high mountains, the highest on earth, likewise a broad but as yet unexplored region with deep and narrow valleys and a few passes which lead, between fields of eternal ice and snow, to the magnificent

1. German miles (P. K.)



DAS THAL VON KATMANDU.

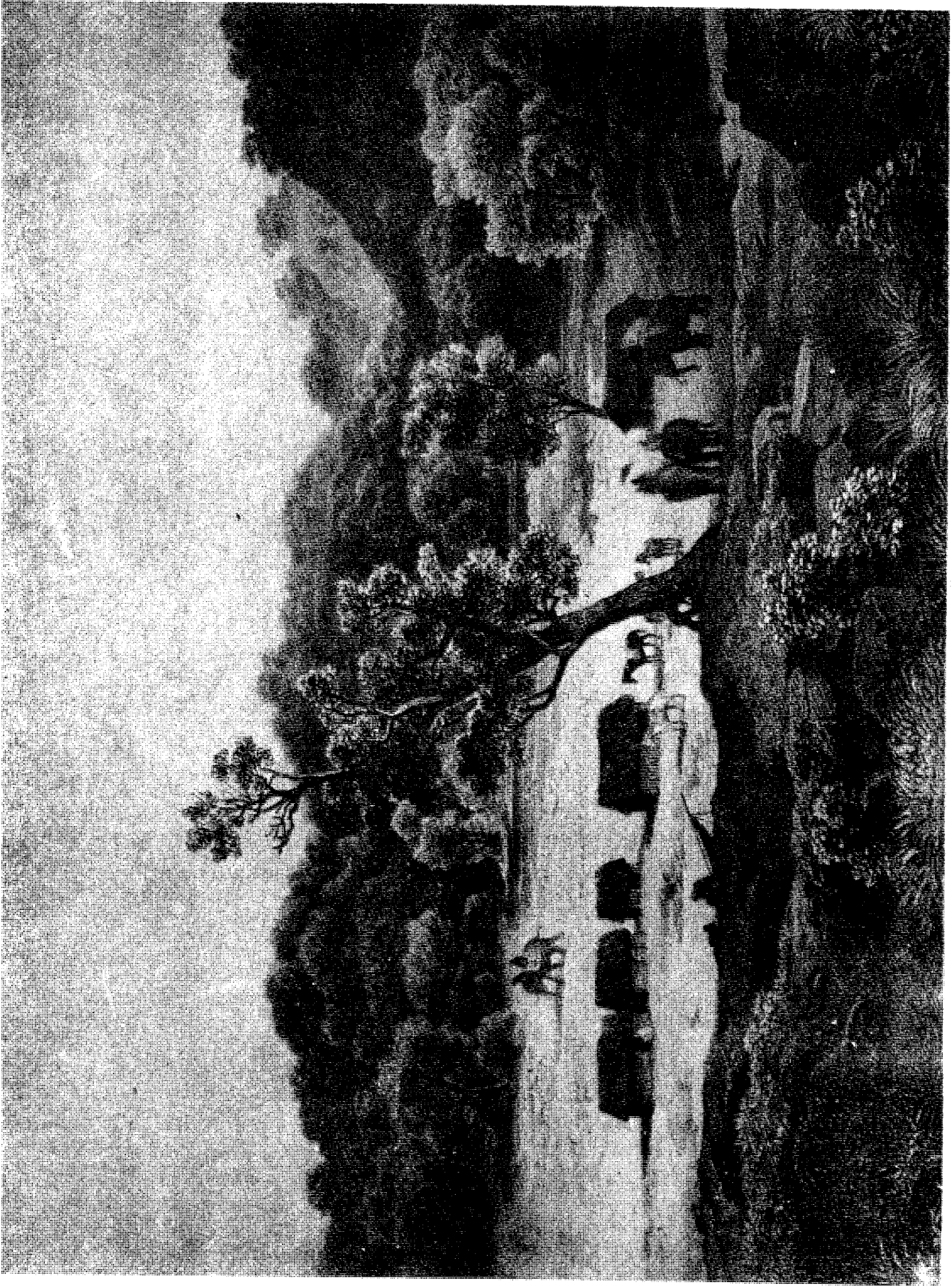
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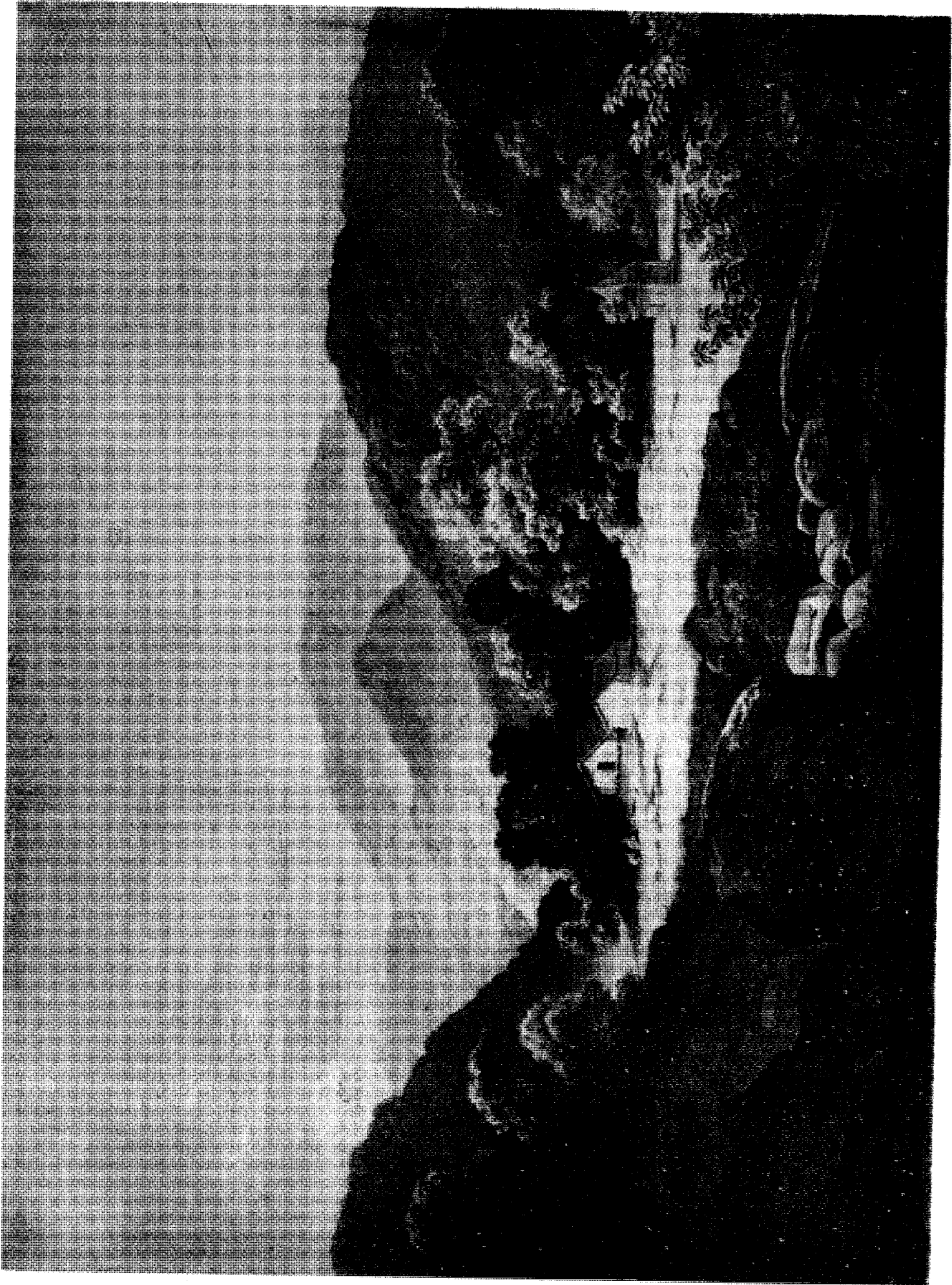
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Bitscheke (Bitschacöte)

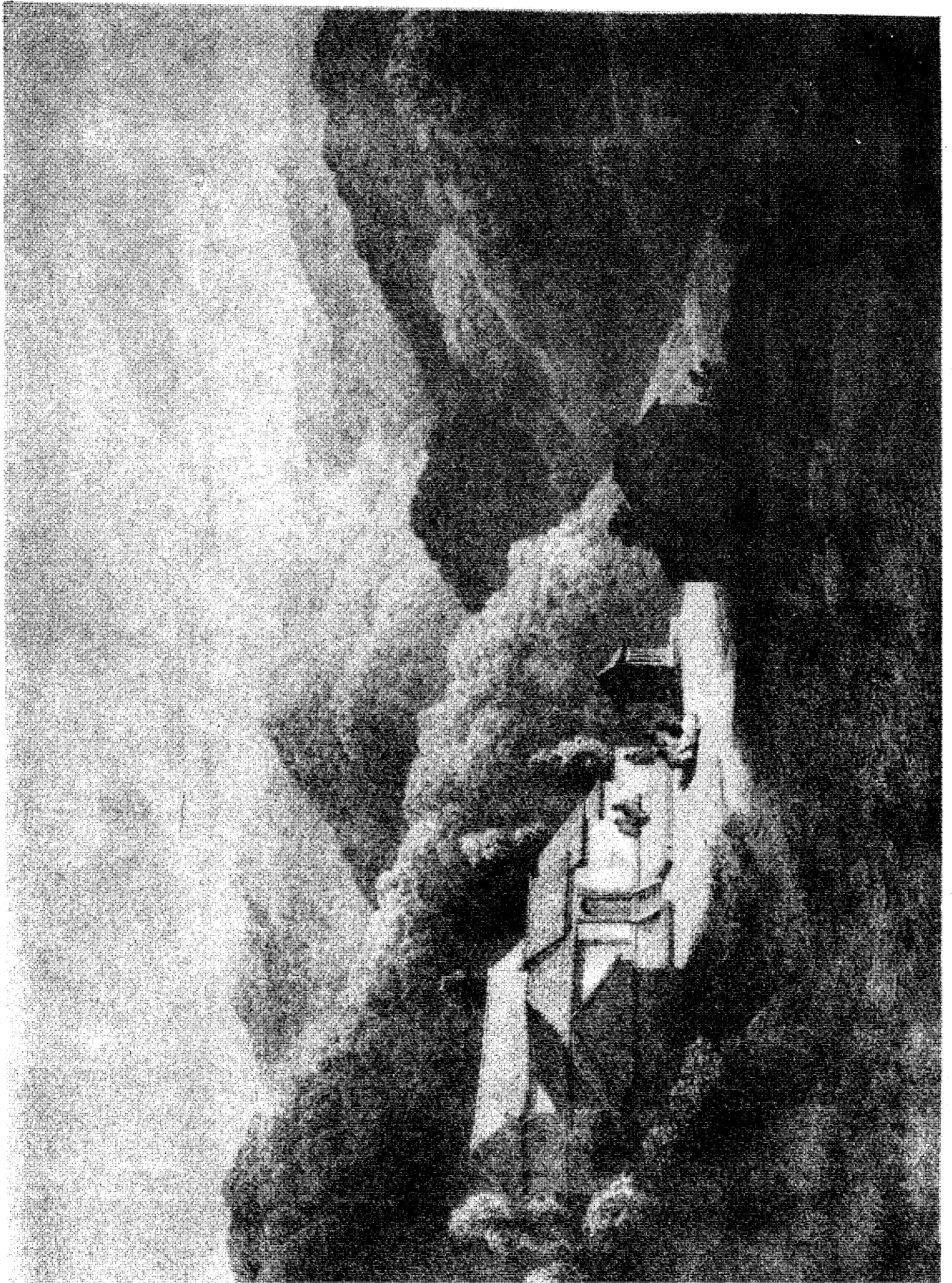


Hettaunda

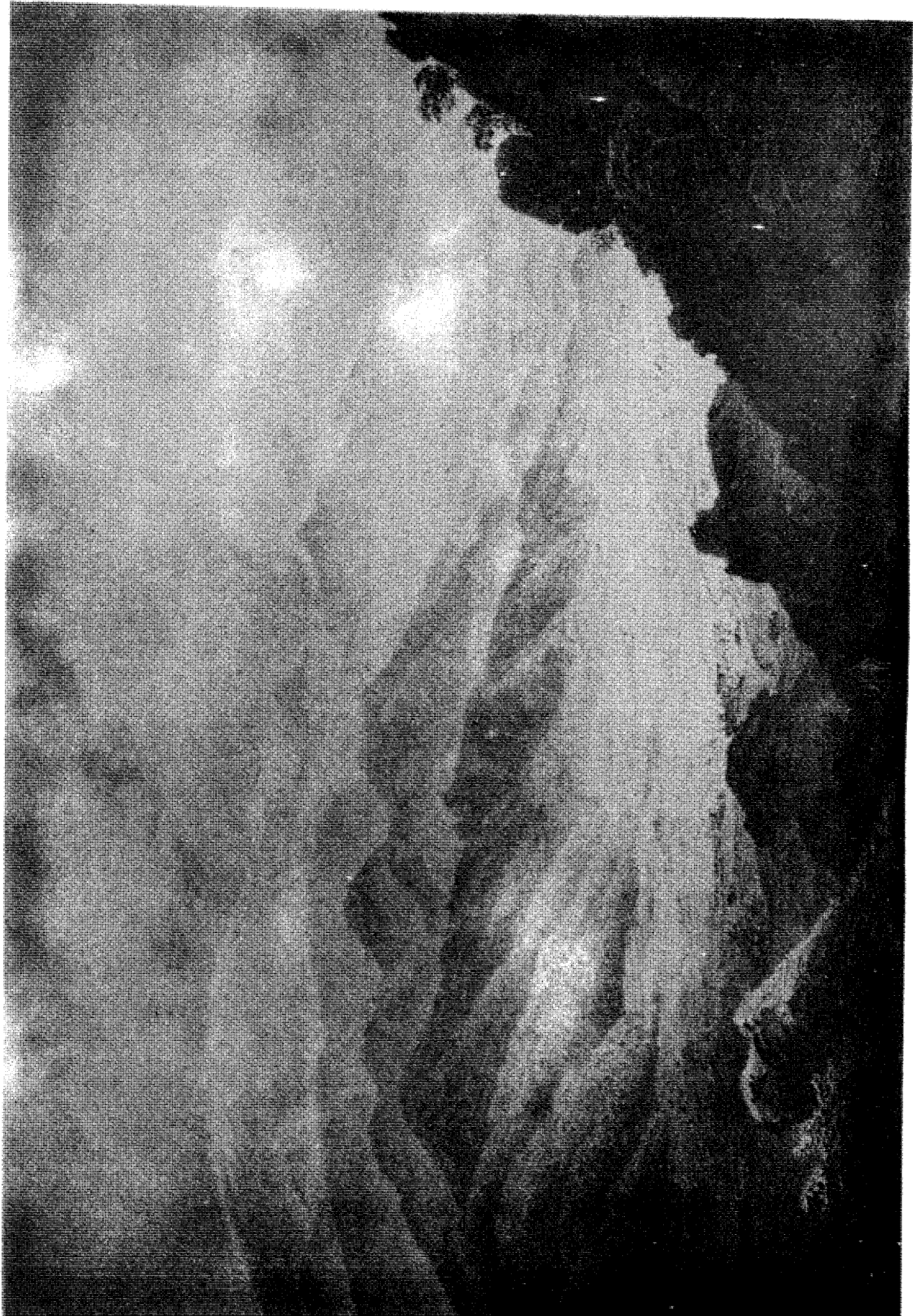


Bempedi (Bimpeddi)





Tschitlong



View of the Katmandu Valley

plateau of Tübet. It was granted Prince *Waldemar* to reach only to the foot of the latter region.

Let us now follow him on his journey. In the frontier post of Bitschko the British resident, Major Lawrence, equipped with four elephants, six ponies and a number of hill palanquins, received the high guest who was not a little pleased to be able to continue the journey on horse-back. The road, which formed the only permitted entry into the little-known, mysterious country, was alive with travellers of all kinds; some of them joined the considerable procession, whose end was formed by a company of Nepalese soldiers serving as a guard of honour.

Thus reinforced, the company reached Hettaunda (see Plate 2) on the 5th,² at noon. There the tents were pitched, and on the following day, "in order to see a rhinoceros", and, if possible, to shoot one, the jungle was traversed on elephants. But the hunt failed; the party returned with small result, and continued the journey early on the 7th, further and further into the hills.

The next stop was Bempedi (see Plate 3) where a new and most interesting companion met the travellers: a young man, Dil Bikram Tappa by name, the nephew of the minister Martabar Singh, whom the King of Nepal had sent to meet the Prince in order to welcome him. Dressed in a black Chinese fur coat and a golden mantle, he rode a spirited dun pony, surrounded by a crowd of servants carrying his umbrella, hookah, sword and bow, and also, in a hill-palanquin, the natch-girls accompanying him. Starting from Bempedi, the Lama Dangra range was crossed by way of Siswa Gorri (see Plate 4), and the little town of Tschiltlong, on the southern slopes of Tschandragiri range, was reached, where the party rested once more (see Plate 5).

On the second morning a two and a half hours' ascent brought the travellers to the summit of the naked and narrow Zanna pass where, however, the overcast and foggy weather did not allow the hoped-for view of the charming valley of Great Nepal; only on the return journey was this the case (see Plate 6). A keen westerly wind, and a temperature of only 4° R,³ and down in the valley, mostly brown fields and leafless trees: it was just like a November morning in the hills of the German homeland. On the top of the pass lies a dilapidated house belonging to the minister, and on solitary knolls a number of small stone redoubts with trenches, all in ruins. A difficult, almost impassable road led so steeply downwards that in only half an hour Thankot (see Plate 1) was reached, and soon thereafter the plain of Kathmandu itself whose numerous rivers and brooks were crossed, partly by means of well-built stone bridges. Even at a distance one could see troops and elephants marched up; Dil Bikram, who already in Thankot had dressed up most elegantly in a Kashmir coat and a pink turban, took

2. February 5th 1845 (P. K.)

3. I. e. Centigrade (P. K.)

the lead on his dun horse immediately behind the company of the Prince. At a quarter of an hour's distance from Kathmandu two beautifully decked tents were pitched; here the party was welcomed with a presentation of arms and music curiously composed by kettle-drums, trumpets, cymbals, horns and bag-pipes, and, with a brilliant entourage, riding a white, gold-harnessed stallion, the premier minister of the Radjah, Martabar Singh, i. e. "Great-hearted Lion", soon appeared, a stately man of fine bearing, with expressive, almost Italian or French features. He wore a golden Chinese coat with every conceivable dragon-arabesque, and carried diamonds, emeralds, pearls and insignia, among them the great medal on which was proclaimed his appointment to minister for life, with power to execute seven persons without accounting for it to anyone. As a sign of his power a sword was carried behind him. Two of his sons followed him and a cousin of the Radjah, all of them overburdened with shining arms, silks and pearls; then some officers in pale red uniforms.

After the flood of compliments and all manner of curious remarks concerning life and death, government, etc. with which he overwhelmed the Prince and caused him great amazement, had exhausted itself, both, together with Major Lawrence, mounted an enormous elephant, and the extraordinary triumphal procession set itself in motion: in front a band of musicians; then riding-ponies, a swarm of officers in Indian costume, but with English epaulettes and-it was unfortunately raining-carrying umbrellas in their hands; then followed a company of soldiers in English uniforms, thereupon some state horses led by the reins and then five or six elephants, splendidly decorated with gold, silver and silk cloth, which carried the Prince and his companions; then more riding-horses and finally again a company of soldiers, all proceeding at a slow pace, and surrounded by a crowd of strange-looking people, who, especially in the very narrow streets of the town, stood packed together shoulder by shoulder. The town itself, through the appearance both of its inhabitants as well as its houses (two or three stories high, built of bricks and with graceful, three-window wooden balconies) made a most favourable impression, which was increased by the many Chinese reminiscences which were everywhere in evidence. In the latter respect the Bhutiyas especially distinguished themselves, with their Mongolian features, felt boots, thick pig-tails and rough felt cloaks, all worn in the same manner by both sexes, while the original inhabitants of the country, the Newars, hardly wore more than a piece of colourful cotton cloth; the *Gorkhas*, however, the conquerers, wore jackets, trousers and even shoes. Among the buildings, the roofs of which everywhere ended in upwards curving corners, the innumerable temples which stand on every streetcorner, in every little square, were particularly conspicuous, with their colossal stone images and their three to four prominently projecting golden roofs, often decked with small bells, which form a quite extraordinary, striking contrast to the style of the domestic houses. In addition, the cobbled streets, provided with gutters, gave Kathmandu a far better

appearance than the travellers had so far found in any Indian town.

The procession passed by the palace of the Radjah (see Plate 10), where some officials, a company of soldiers and even a row of dancing-girls, were lined up to greet it, and continued to the other end of the town about a quarter of an hour's way, to the house of the Resident, a remarkable building in half Gothic, half Greek style, lying on an elevated piece of ground with a wonderful view of the valley and the mountains. Here the minister took his leave with great ceremony and many flowery words.

On the following day, February 10th, an excursion was made to Lalita Patan, or "Patn" for short, the former capital of the valley, situated scarcely half a mile away, and the durbar, already in ruins, was inspected as well as a temple facing it, built with great skill in stone. Reminders of a better past were to be found everywhere, particularly a large number of destroyed houses, as the natives rarely repair a house; rather, anyone who regards himself as man of distinction constructs for himself a new house and lets that of his father decay. Also the rich families here have been killed and extirpated since the intrusion of the Gorkhas.

The next day was spent in a ride to the popular place of pilgrimage of Sambunat (see Plate 12); as a festival was being celebrated, hundreds of pilgrims were met with, particularly women who all wore their hair à la *chinoise*, and who were seen to great advantage in their red and white dress, with magnificent rhododendron flowers in their black hair and wearing heavy make-up. Paspnat, too, another holy place likewise situated on the top of a hill, was visited a few days later, together with Kasatschi, a Buddhist dagoba, by a village which was inhabited by Bhutiyas for several months of the year. The latter were fully dressed, often in quite pretty red trousers, a straight sword at their side and jewelry in their belt, but without any headdress.

The afternoon of the 11th was spent in visiting the barracks which are built, apparently quite serviceably on the four sides of a great square, in two rows. The artillery itself, mostly three- and six-pounders, seemed to be good but the wagons were deficient.

On the 12th of February-it was a beautiful, sunny day-the presentation at the court took place. The son of the minister fetched the Prince and his companions on four elephants whose heads were decorated with tassels of heron's feathers, bells and crescent moons. —"Surely", he wrote to his mother, "so many Prussian uniforms were never seen before to come riding on elephants. We rode, through the town, to the barracks of the troops, where the minister, again on a splendid white horse, and shining with pearls and diamonds, came towards us with sabre drawn. He mounted my elephant and led us, across the barracks square where five regiments were lined up and displayed their truly rare skill in skirmishing, to the arsenal, a very simple house which usually served as the reception-palace, now surrounded by a great crowd of people. It contained munitions and, ostensibly, 36,000 rifles, which were, however, in a rather poor condition. Here we dismounted, and through an orange

garden which served as outer courtyard we reached the front of the house where three young princes, step-brothers of the Maharadjah, from ten to thirteen years old, received the guests, took each of us by the hand and enquired most earnestly about our health. They made a most favourable impression, particularly the oldest who wore a red turban with a silver brooch set with diamonds and bird-of-paradise feathers and a sumptuous long coat of red velvet; an old minister, dressed completely as a Chinese, with long, erect peacock-feathers on a black cap, who seemed to be their tutor, pushing them now to the right, now to the left, indicating the movements to be made. The oldest and the second of these small boys are already married; the oldest, is also already a father. Showing us the way, they went in front, the minister leading myself and Major Lawrence by the hand, while Dil Bikram led Count Oriolla, according to the usual custom here. We now mounted a pitiful staircae, a veritable henroost. After a long ascent we entered the audience-hall on the third floor, a rather large room with wallpaper of a dirty yellow colour; two mirrors in golden frames and four or five hideous clocks were hanging on one wall beside the door, and round about a number of old French prints, among others of Napoleon and the Duke of Wellington, as well as some portraits and other paintings of the natives. To my surprise father and son were together; the minister, too, was not a little proud of having arranged it thus. Both came towards me, and pressed me, according to the custom of the land, to their hearts. Then they sat down on a gold-embroidered couch covered with green velvet, placed at the far end of a small room, and the three young princesses on another couch next to it; the rest of the assembly took their seats on two rows of European arm-chairs along the walls, and I myself at the side of the young Maharadjah. The latter, a youth of fifteen years, who already has three wives, seems to have the reins of government well in his hands. His dress was most sumptuous: a long raiment of gold cloth, rows of pearls around his neck, bracelets and chains of emeralds and brilliants, and a red turban with a beautiful diamond brooch. He looks very much like his father, but is extremely lively and charming, and I can imagine that a spoilt child like him certainly already may be a true tyrant. He takes no notice at all of his father, the the former Maharadjah, who is supposed to be only some thirty years old but looks like a sexagenarian. The latter clad in simple white, only a yellow turban with a diamond brooch, sat, like an old woman weak and silent to his left; and when he once dared to venture a question one could observe the profoundest contempt appear in the son's traits, and his otherwise not unpleasant face showed a most disagreeable and sinister expression.⁴

4. The son had forced the father to transfer all power to him, so that he only borrowed the name; however, nothing was done without his consent. The most extraordinary scenes are said to have taken place between the two in the durbars; thus for instance at the last presentation of the English resident, the son held his father's mouth shut, and said that he alone would speak and negotiate; at another occasion father and son came riding on chieftains to the house of the envoy and fought each other from these curious horses. At the audience described above, however,

Thereupon my gifts were spread out on the floor which was covered with white cloth, and shown forth one by one; they caused much joy and admiration. There were weapons and musical boxes, also some pieces of coloured cloth, which is very rare here. The conversation, to which chiefly Major Lawrence acted as interpreter, was quite lively; mainly it concerned military matters. There was great marvel at the fact that I had served as lieutenant, and that I, like all of us, and even our king, had marched on foot with the regiment. That my father had been at Waterloo, and that several horses had been shot under him there, made a great impression; for the Nepalese, and in particular the Gurkhas, to which the family of the Radjah belongs, are known as a warlike people. Their system of defence is similar to ours; in the case of war all take up arms; thus also the highest officials have a rank in the army.

“As the conversation turned to my journey, the old Radjah asked whether I had also been to Rome. He is said to read, and even be well informed about the European countries, as regards statistics. While we talked, *natsch* girls danced uninterruptedly, to a terribly confused music of kettle-drums, violins and guitars, just like those I described in my last letter from Patnā; downstairs a regimental band likewise played. When one of the dancing-girls was to stop, a shawl was hung over her head and money pressed in her hand, and immediately afterwards another one took her place. They were ugly and unclean.

“Finally, after the audience had lasted about an hour and a half, the gifts for us were carried around. None of us left empty-handed. The minister hung a fragrant chain around my neck, pulled a short Chinese furcoat over my uniform, and set a golden cap, studded with pearls, on my head. Immediately thereafter fragrant oil and betel were carried in, the sign of departure. Both Radjahs distributed it among us, and embraced me. Led the same way as we had come, we went down the stairs and at once mounted, some on horses, some on ponies, and accompanied by the minister we rode down the front of the lined-up artillery and troops being drilled. We then went at a gallop through the town and dismounted at a garden by Martabar’s beautiful palace. Here the uncle of the minister, formerly a man of great rank and honour, lived as a fakir, sitting on a board in front of a small dog-house, surrounded by the most revolting figures of other fakirs. The man, completely shrouded in a yellow garment, small yellow cap on his head, had a pleasant, tranquil expression at peace with himself. He has renounced the world and, as he put it, found happiness in living like the birds, from hand to mouth. I enquired of him whether he engaged in the reading of holy books. ‘No’ he replied, ‘everything which is written, lives within myself’. He is said to be very influential and a great support for his nephews and his entire

their behaviour was most proper; and although a certain excitement and endeavour on the part of each to be taken notice of could be discerned, the father nevertheless was more reserved and posed only a few, but very good, questions, concerning the revenue and other political circumstances of the Prussian State.

family. As we took our leave, our young companion reverently kissed his feet. Finally, the minster showed me a foundry for artillery and also a rifle factory where truly amazing results are achieved with simple means; and he was not a little proud to to present here a clock-maker as well."

On the following day Martabar Singh had organised a hunt in honour of the Prince, to which he himself came riding on an elephant, a crowd of officers and chiefs on horseback, and the young Radjah on the back of one of the chieftains. Thereupon the latter took his seat on a throne of green velvet, in order to see the hunt in all comfort, as his weak constitution did not permit him to fire a gun. A row of noblemen sat around him in a semi-circle. The miserable weakling had the flies kept away with peacock fans, and in order to remove himself from one place to another, he always mounted the back of a chieftain who, puffing and panting, bowed down under the royal burden, "so that", as Prince Waldemar wrote in the letter referred to above, "one's fingers really started twitching thereat". The hunt itself, to which had been detailed a regiment of soldiers, consisted of a great chase to the terrible din of tamtams, trumpets, and cries. The birds, not daring to descend from high in the air to the ground, flew hither and thither, until, exhausted, they were captured. Thus in fact more game was captured than shot: a rich harvest for Dr. Hoffmeister who was kept busy with skinning for three days. The Prince slew a wild boar, Count Gröben two sows.

On the 14th, the visit was made to Martabar which the Prince had promised him. For this purpose he sent his carriage with fine horses but dirty runners, in other words the two extremes of splendour and filth side by side, which is so common in India generally. A crowd of soldiers stood in front of his door, awaiting orders, and the regimental commanders, who were to receive the Prince.

First he showed his guests the temple he had built for various gods, among others for Hanuman, the ape-god, and Ganese, the god of wisdom, both of which seem to be particularly honoured in this valley: then the garden, which surrounded his residence, and finally the residence itself, a building which, previously destroyed, had again been rebuilt by him with the greatest grandeur (see Plate 11). After he had put a map of the valley, and a picture of the young Maharadjah as well as of himself, before the foreigners, he gave them the opportunity to become acquainted with all his treasures, and especially also the manifold talents of his wives and his quite unoriental condescension towards his officers, and, finally, his glorious munificence in the form of a great quantity of gifts, mostly Chinese things which were more brilliant and valuable than those of the Radjah.

Both the following days were spent in excursions to Paspatanat (see above), as well as on the Nagaryung, where, from the Kaulia pass, one had a ravishing view towards Dhawalagiri and its giant neighbours (see Plate 15); and the third day in a visit

to the third capital of the country, Bhatgang, only two miles away from Kathmandu, once the residence of the Newar ruler, and famous as the centre of Brahminic wisdom in Nepal. On the road thither, which in part is paved and leads through a very fertile, densely populated countryside, a great number of small rivers were crossed by means of curious foot-bridges, also a village, Kenia, which has paved streets, but where nevertheless the pigs are regarded as members of the family. Bhatgang itself is a town of 15-20,000 inhabitants, situated in hilly terrain. The old durbar, now in ruins, is a large building beside the golden door of which elephants, tigers, dragons and statues of gods are carved in stone; it is surrounded by an elegant wooden decoration. However, the town is distinguished above all its Nepalese counterparts by its great abundance of temples. Some of them are entirely of stone. The entrances to each storey, to which lead long staircases, are guarded by stone idols of animals and gods. The greatest of Bhatgang's temples is the one of in front of the durbar, constructed in five storeys. Now that the old wall been has pulled down, the town is open; houses fallen down in ruins everywhere show forth a sad picture of decay. The latter condition is not so much due to lack of lime for mortar, nor to the fact that the inhabitants do not build any vaults, but to the fact that they equip everything with parts of wood and in addition do not plaster their houses, whereby they are exposed to the action of the elements. In front of the town there are large water-tanks, surrounded by walls and small temples, and provided on all sides with stairs for descending.

On the 18th of February the Prince undertook a ride towards the south, to where the Bhagmatti breaks through the hills; this valley probably provided excellent access to the high valley of Kathmandu. However, so jealous of information about their mountain passes are the Nepalese, that so far it has not been possible for the investigations of the English to explore more closely the course of the river and the roads leading to its valley. Some scouts sent out by them for this purpose have never returned, and for all foreigners the difficult road over the Tschandragiri mountains, which the Prince too had followed, is the only permitted access.

In spite of Martabar Singh's exquisite politeness towards the high guest, it was not possible to obtain from him permission to push on into the interior of the country and across its borders to Tibet. Refusing this in a most delicate way, he only permitted the Prince to go to Noakôt, but he did promise to do everything in his power to provide information concerning the administration of the country, etc.; he also invited him to a visit on the following day and on this occasion showed him the grave of his father who had been minister for thirty years, lastly during the minority of the father of the present Radjah, but who had finally been murdered and his body thrown to the dogs. Martabar has not failed to revenge himself in the same way on his father's enemies later on. He is an excellent man, albeit somewhat theatrical and very vain, and he obviously dominated the rulers of the land, father and son. Indeed, since the conquest of the country by the present masters, the Gorkhas, the

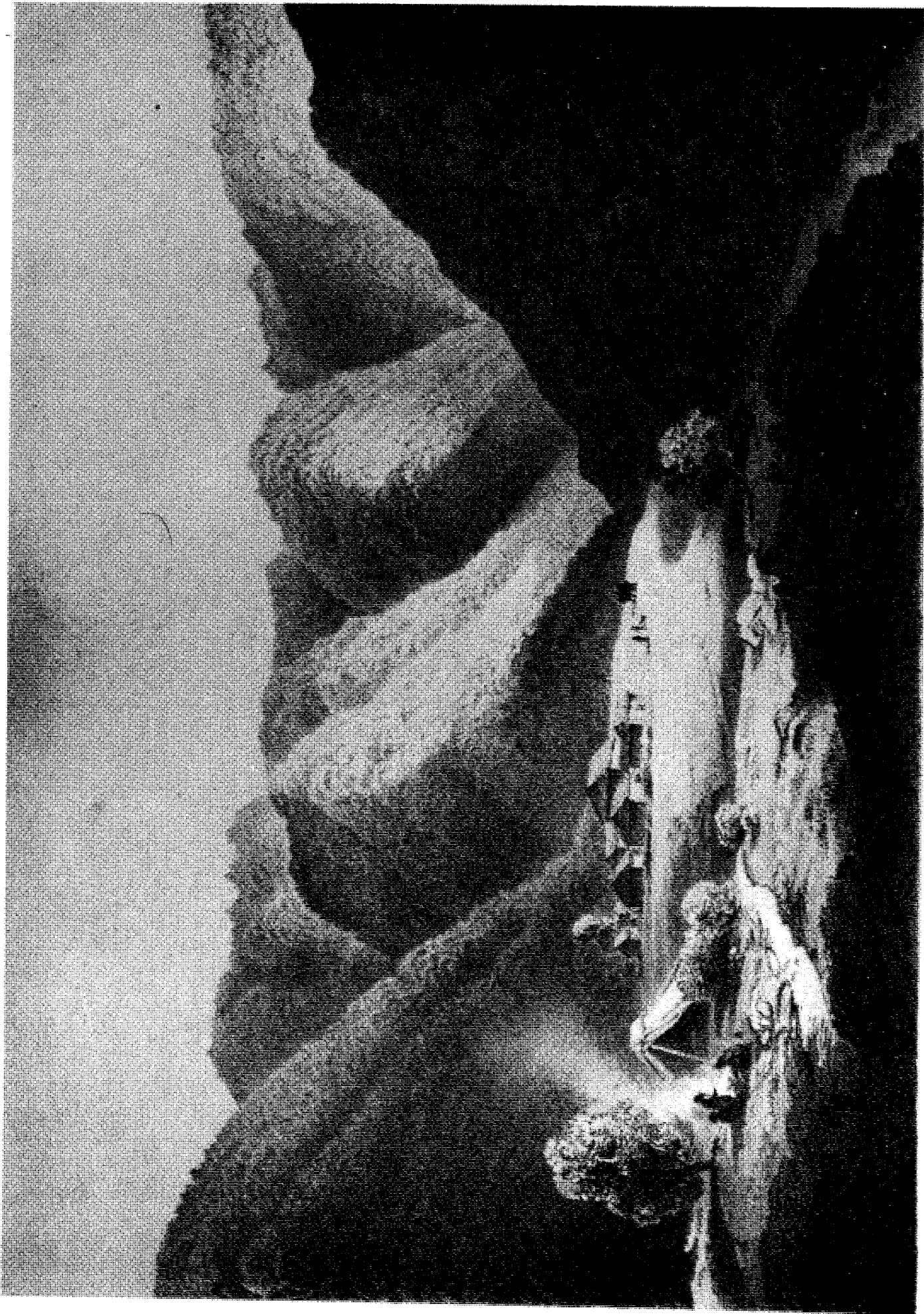
history of the latter and their princes is always closely intertwined with that of their ministers. Nevertheless, in recent times the country has on the whole been ruled quite well; i. e. the predecessor of Martabar's father held the reins of government through a period of twenty years. Also Martabar himself is to be regarded as the real ruler of the country; all power is concentrated in his hands; all rights and all power of the leaders are nothing as compared to his; and yet, the sword hangs above his head, on a thin thread.⁵

On the morning of the 19th there was, in thick fog, the interesting spectacle of a great parade, for the viewing of which chairs were provided. The most surprising thing was to see some quite well drilled regiments.

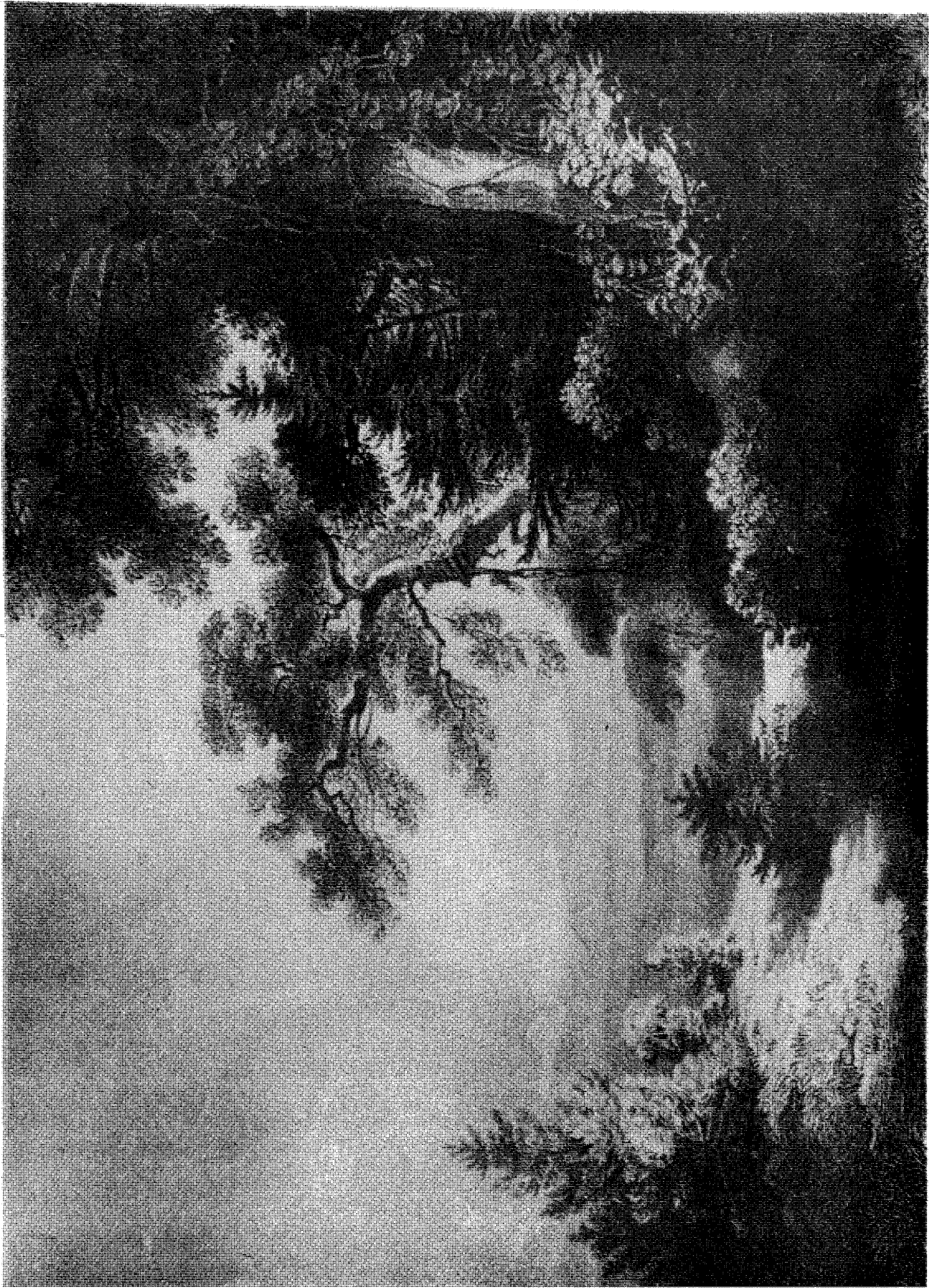
The enquiries which the traveller made concerning the military force of the country disclosed that even in normal times it consisted of 17,000 men, infantry and artillery, but that in three months it can be doubled, and in six months increased three times. All people belonging to the army are paid in the form of allotments of land, on the average only with 6 rupis (4 thialer) a month, and all appointments are as is also the case in the civil administration-only for a year; however, they are frequently prolonged. Also the soldiers when dismissed remain obliged to do service, in other words, a kind of system of territorial militia. The troops are however only drawn from the three tribes of the Khas, Magars and Gurang, whose census in 1839 gave a total of 169,000 adult men. The Newars and the Bhutiyas who live only in the high mountains indulge in peaceful pursuits alone: agriculture and handicraft, and particularly the latter are held in contempt by the more warlike tribes and regarded as cowardly. People vie with each other to do military service, and the minister turns the conscription to his own advantage, in that he only enlists his own followers in the army. The soldiers are courageous and warlike, but have little discipline and are not suited to larger undertakings; an offensive war against the English would be as good as impossible, if only because of the lack of cavalry; whereas the English divisions in Kānpur, Benares and Deinapūr are strongly provided therewith. And in fact it would only be in connection with internal struggles for power that a violation of the borders by one or the other party might be expected.

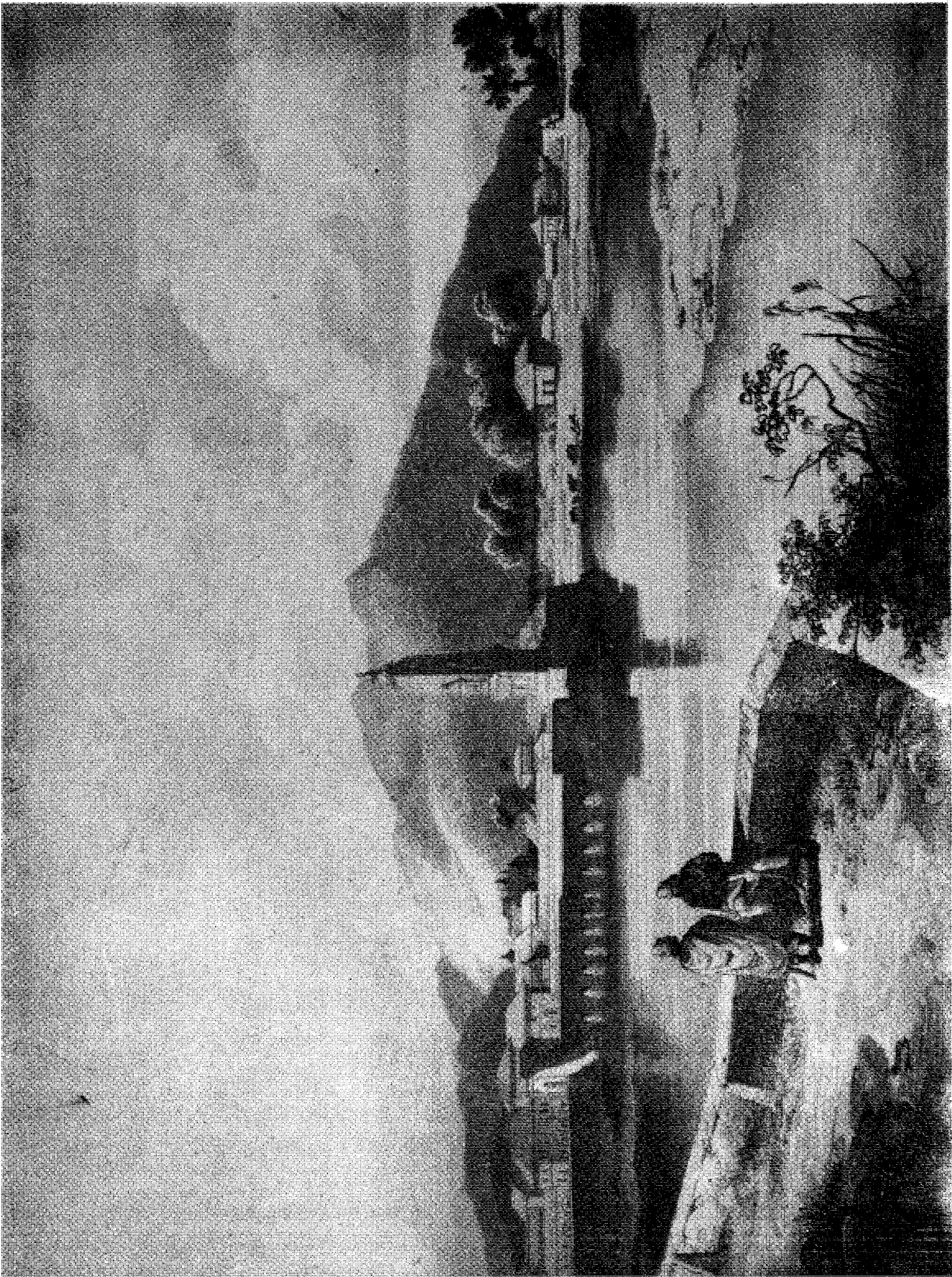
A commissariat does not exist; however, the troops are vigorous and tough. The Englishmen themselves have two regiments of these tribes, and are very satisfied

5. How soon this traveller's observation proved to be true! Soon after, at his arrival in Simla, the Prince received the news that the much dreaded, all-powerful man had been murdered on the orders of the old Radjah ! His own nephew, Djung Bahadur, perpetrated the bloody act, an officer of great ambition and spirit of enterprise, who thereafter was appointed commander-in-chief of the army, and who a year later, after a frightful slaughter which he brought about among the nobles at the court, himself became Prime Minister, and as such in the capacity of envoy extraordinary of his ruler, appeared at the court of Queen Victoria in London in 1850.

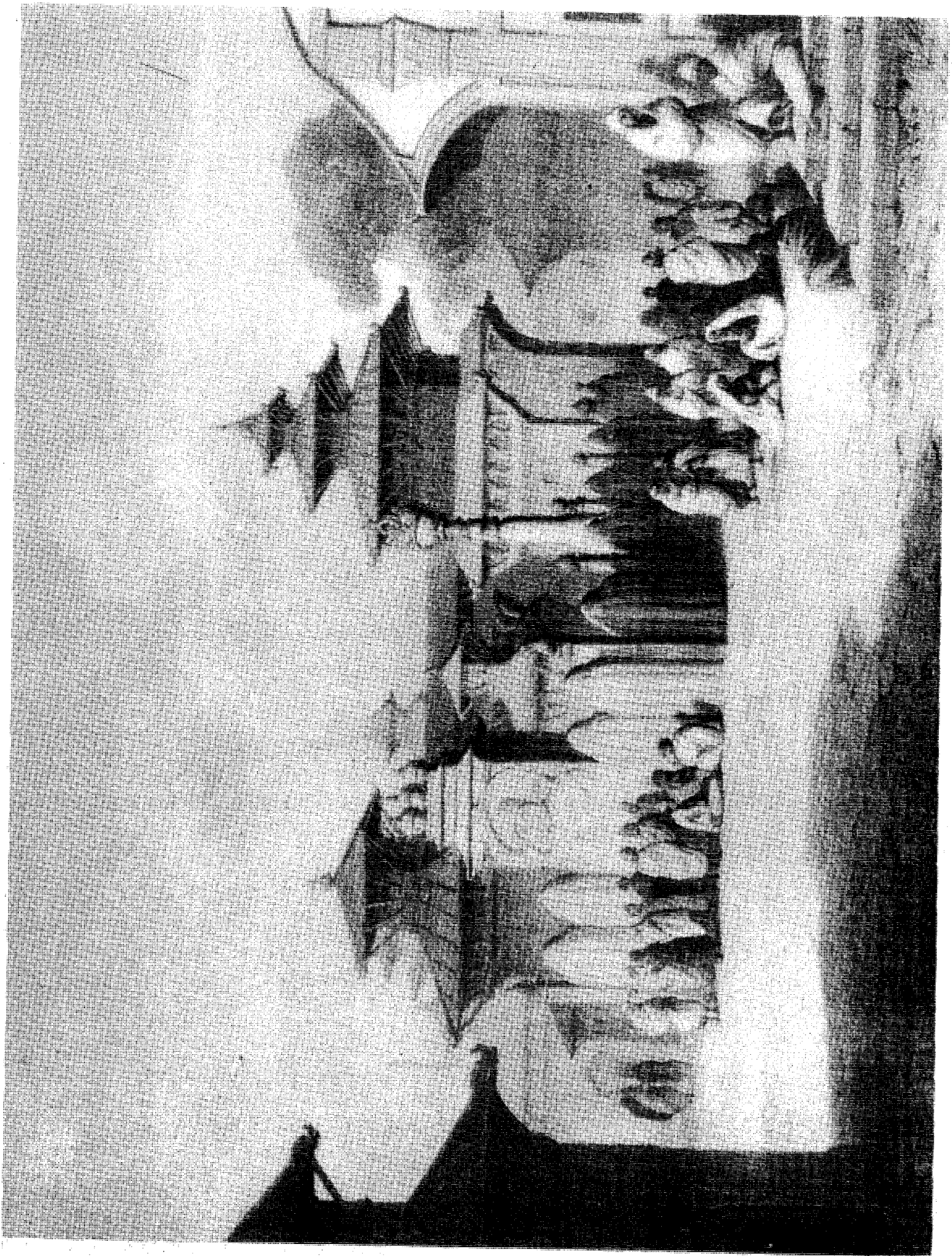


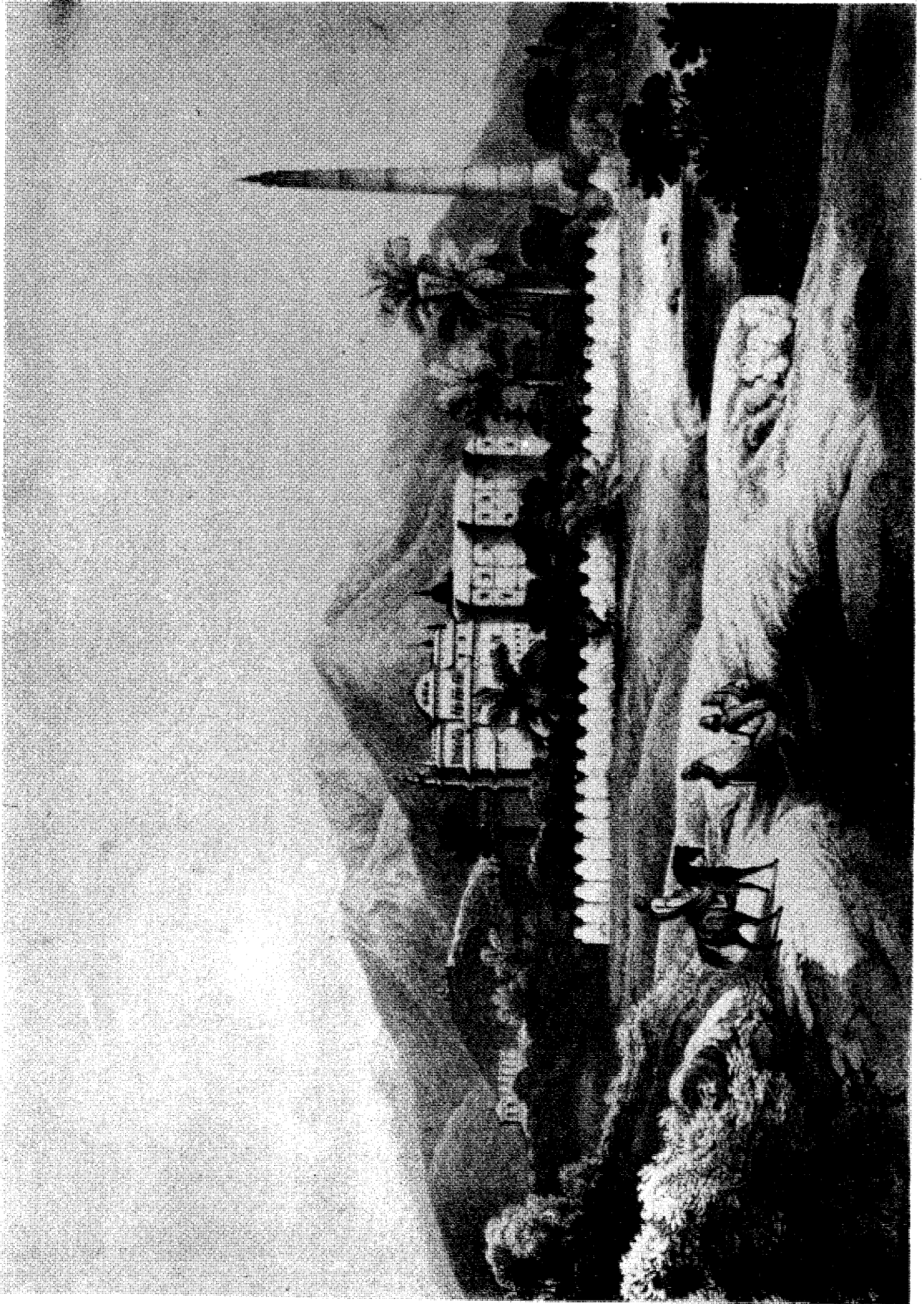
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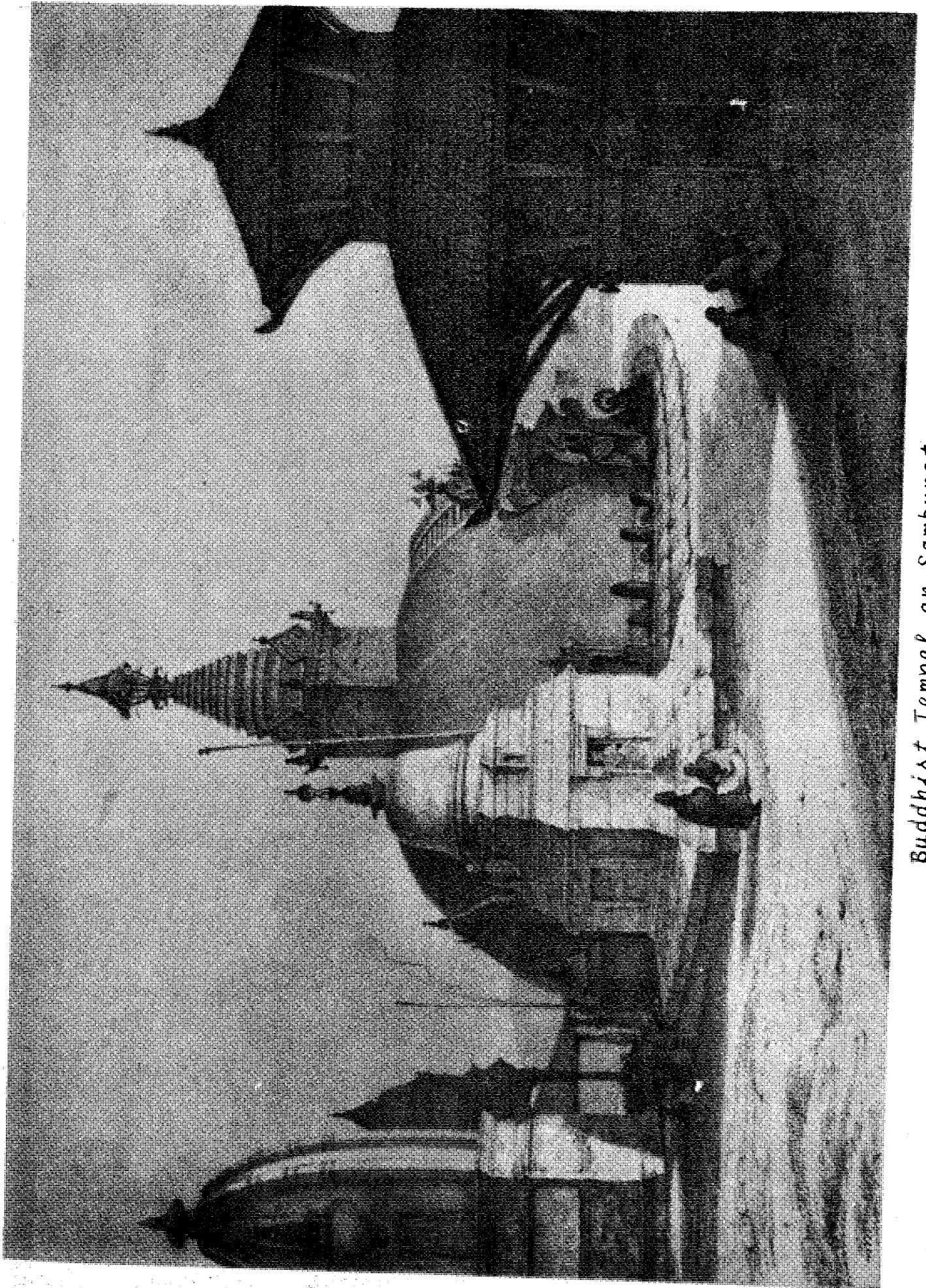


Chini Ke Tal.

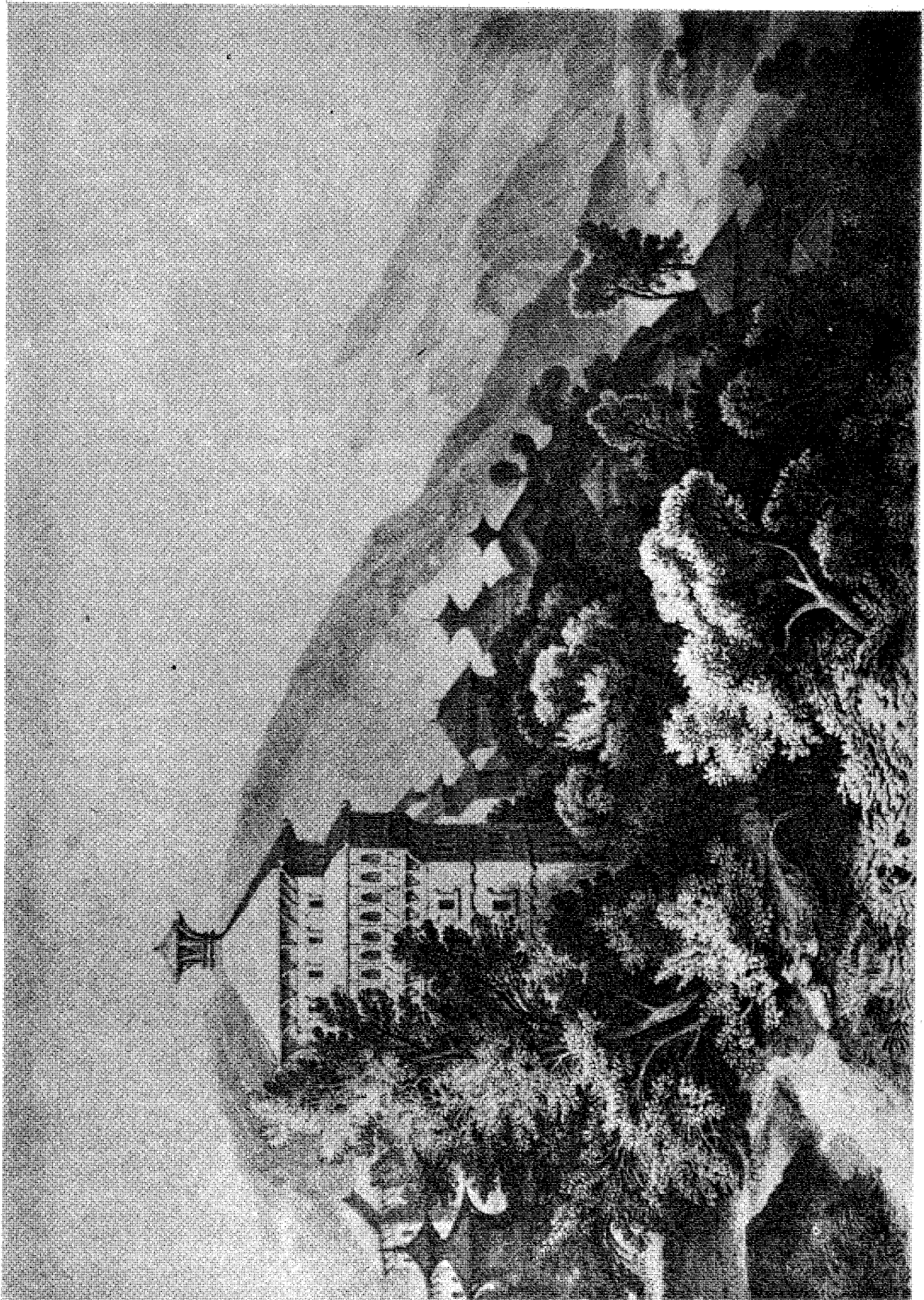




Minister Martaban Singh's House in Katmandu



Buddhist Tempel on Sambunat.



Noakot (Nojacote)



with them. They are powerfully-built, broad-shouldered people, contrasting advantageously with the Hindu sipoys. The artillery, a regiment of 475 men, together with 4 bands and 150 pack animals, is usually in good condition, and has guns, cannon-balls, grape-shot, and hollow projectiles, quite in European style. The powder, for the production of which one must procure saltpeter and sulphur from the plains, as well as the flint-stones, is good enough, but partly spoilt through bad storage. The cannons, of which 140 stand on gun-carriages in the capital, are all pulled by people, and taken to pieces when they are to be transported in the mountains; 16 men carry the cannon and the carriage, and 4-5 men the boxes of ammunition. As remarked above, the carriages are not the best; and particularly on the badly kept roads of the country hardly to be used except in the valley or in position. The infantry carry their guns well, and know well how to handle them. Their dress is mediocre and very different; a Troad bandolier with a cartridge-box and sword hangs over their shoulder. The movements in scattered combat as well as in closed ranks are performed quite well. The men load slowly, each one by himself and in his own way. They do not shoot at a target, so as not to waste the powder.

There are 25 regular and 6 irregular regiments of infantry, consisting on an average of 500 men, armed with 14,382 rifles. The strength of the regiments varies between 90 to 1,500 men. The latter is that consisting of two regiments stationed in Kathmandu, each of which is said to consist of 1 "Sirdar" (general), 2 "Captains" (colonels), 4 "Lieutenants", (majors), 4 "Subahdras" (captains), 10 "Semindars" (Lieutenants), 40 "Howildars" (non-commissioned officers,) 40 "Naiks" (corporals) and 920 sipoys (privates).

About one half of the entire army is stationed in Kathmandu, viz, the artillery regiment with 256 guns, including two 18-pounders, fifteen 12-and forty 6-pounders, the rest 4-and 3-pounders, and 15 regiments of infantry, in all 8,000 men. As for the rest, the army is stationed as follows throughout the country:

| | | | | |
|---------------------|---|---|------------------|--------|
| in Palpa* | | 3 infantry regiments (1,300 men) and 25 guns, | | |
| | | | in all 2,000 men | |
| " Puentna | 1 | " " | (400 ") | " 16 " |
| " Suliana | 1 | " " | (400 ") | " 16 " |
| " Sal Gorri | 2 | " " | (2,000 ") | " 15 " |
| " Samla | 2 | " " | (1,500 ") | 10 " |
| " F. Unpendan Gorri | 1 | " " | (90 ") | " " |
| " Siswa Gorri | 1 | " " | (180 ") | " 4 " |
| " F. Sarpan | 1 | " " | (200 ") | " " |
| " Makwanpur | 1 | " " | (300 ") | " 2 " |

* Names in italics signify small arsenals, those preceded by F. forts. An infantry regiment consists in the two stationed in Samla, as well as the regiment at Mackwanpur, Sondri Gorri and Tschodandi consist of irregulars.

| | | | | | | | | |
|----|-----------------|---|---|---|------|---|---|----|
| in | F. Harriorpur | 1 | " | " | (200 | " | | |
| " | F. Sondri Gorri | 1 | " | " | (300 | " | " | 2 |
| " | F. Dunkota | 1 | " | " | (600 | " | " | 26 |
| " | F. Tschodandi | 1 | " | " | (600 | " | " | 8 |

Of the same rank as the Sirdars or generals, of which there are now eleven in the army, are the Kaoris, both in the civil and the military sector: above them are only the Tschantras, the royal relatives of which at present seven command regiments as "captains".

However, the army is by no means what it once was; the last decades, which have passed by without war, have done it great damage and its old leaders—the last was Randjore Tapa—are now dead.

Concerning the state as such and its population, the following was learnt or observed.

Every five years an embassy is sent to China, which is fed by the Chinese with dog's meat and other forbidden food so that on their return to Noakot they make a three day's stop in order to perform the necessary ablutions and ceremonies, among other things the drinking of a certain quantity of water from the Noya or Noa.

The total revenue of the country is said to amount to 50 lakhs of rupis or 30 million thealer, of which the Tarrai alone provides about a quarter, viz. 12-15 lakhs. The taxes are certainly not too onerous. In other respects, too, the rule of the country is good, and serious crimes, like murder, theft, etc., are rare.

The country has four provinces: Doti, Palpa, Sariana and Nepāl. The latter, the actual Nepal, only comprises the great valley of Kathmandu and the valleys immediately surrounding and is inhabited by the Newars from Dholka in the east to Nagakot in the west. The valley of Kathmandu has an area of not more than 16 square miles, with 250,000 inhabitants who live in 250 towns and villages. The side valleys taken together are probably larger, but are only inhabited by 150,000 souls, so that they can send their surplus produce to Kathmandu. Apart from the 250,000 Newars, another 20,000 are immigrants from the west, and are engaged in the army, the government or the court; they have lived in the valley since Prithvi Narayan conquered the country with his Gurkhas. Five rulers have succeeded the latter up to the present one (1845).

Not less than ten different languages and dialects are said to be spoken in Nepal. Only one of these languages, that of the Khas or Parbatihās (i. e. the highlanders), who penetrated the country in the XIIIth to the XVth century, is Hindu, the other nine are of transhimalayan origin.⁶ However, the Parbitiya is widely spread, particularly

6. According to B. H. Hodgson the Khas are nevertheless to be counted to the Tibetan race, and their language in Nepal is a curious jargon in which Hindi, however, predominates. The century-long stay in this climate and the intermixing with the blood of the southern neighbours may have caused these physical and linguistic changes.

to the west of the Teisul-Ganga, which is also the Brahmanic centre, among the three warrior tribes mentioned above, to one of which, the Khas, the Gorkhas, also belong. To the east of this river the inhabitants are for the most part Buddhists. The main tribe among them, the Newars, who particularly in the towns everywhere form the majority, nevertheless differ considerably from the Tübetan model with regard to religion, in that they do not have the old monastic institution of the latter, but on the contrary have a division into castes and keep several of its doctrines secret from the common crowd. Instead of Lamas they have their own priests, called "Bangra". They wear the holy cord of the Brahmans and burn the dead but at the same time they offer in the temple of Buddha and partake of the flesh of all animals.

According to the hypothesis of Francis Hamilton Buddhism penetrated the country only in the year 33 B. C. In spite of the fact that its votaries as they themselves admit, have adopted a part of the cosmography and chronology of the Brahmans, and although they worship the divine triad of the latter, together with Maha-Kala, Indra, Ganesa, Hanuman and the goddesses Lakschmi and Saraswati, that triad is nevertheless regarded by them only as the servants of the Buddhas. Padma Pani created, so they claim, the sun from one of his eyes, and the moon from the other, Mahadura from his forehead, Brahma from his neck, Vischnu from his breast, Saraswati from his teeth, Woyu from his mouth, Portewi from his feet, Waruna from his navel; then he said to Brahma; be the lord of Satyayana and create; to Vischnu: be the lord of Radjaguna and sustain; to Mahesa: be the lord of Tamaguna and history.⁷

The Newars, the original inhabitants of the country, who are divided into a large number of small tribes (Muri, Kirata, Limbu, Leptscha, etc.), are a highly industrious people, and even in the arts of architecture, sculpture and painting far superior to all their neighbours. However they leave cattle raising and trade more to the Bhutiyas, whom they resemble in almost all respects, apart from other appearances, also as regards the language, which is a dialect of Tubetan. They are quite simply and lightly clothed, according to the custom of the Hindus, from whom this strong and active people differ most advantageously both as to their own appearance and with regard to the cleanliness of their houses.

The Bhutiyas or Bhotiyas, as the Sanskrit name is, while they call themselves Bod-po, i. e. natives of Bod or Tübet, have in fact retained the language and the appearance of their trans-himalayan brothers and are divided into a large number of sub-tribes: Rongbo, Khat, Berpa etc. The Bhutiyas properly speaking, who only inhabit the highest mountains of the country, near the region of eternal snow, are, except for the head, completely clothed. They are a cheerful and good-natured people, but still mostly on a low level of culture, dirty and poor: large, powerful, yellow figures,

7. The reference is to the three basic constituent elements of the universe according to Hindu philosophy: *sattva*, *rajas* and *tamas*. (P. K.)

of a dark colour and wild appearance (almost minding one of the Lapplandres) with black dishevelled hair. Their dress consists of large sheep-skins, red trousers and stockings and a long under-garment; also a straight sword in their belt. They are said to have books, both hand-written and printed, and many of them are said to be able to read.

The Gorkas, finally, the ruling people of this country, clearly belong to a far higher human race than those mentioned hitheron. In no case of trans-himalayan origin, they are characterised by beautiful facial features, and, as bigoted Hindus, being proud of following no other art than that of war they are skilled in the production of arms.

Profiting from the special favour of being allowed to see a part of the interior of the country, concerning which these various particulars had been collected, Prince Waldemar commenced the journey to Noakot on February 20th, in the company of an English officer, Captain Ottley. In six hours the village of Kaulia, and some 500 feet above it, the summit of the pass bearing the same name was reached, where the night was spent in a house belonging to the British resident, and on the second morning at a temperature of 0°R, ⁸ one had the sublime spectacle of seeing the slopes to the east and south-east covered with hard frost and ice, while the distant majestic high peaks of the Himalayas could be seen with their grotesque, wonderful shapes, enveloped in the rosy glow of the morning sun.

When descending the northern side, a group of Bhutiyas were met with from the area of Mustang, curiously clothed, good-natured people who reported the distance from Kathmandu to Bumkôt (not Malebum for which the place is often mistaken), to be 15 days and to Mustang 30 day's journey; and later a great number of porters, mostly women who brought the natural produce of the Noakot valley: pineapple, oranges, betel leaves, sugarcane and the highly prized garlic to the valley of Kathmandu.

By noon the hill of Nakot, with its temples (see Plate 13), had been ascended, and towards evening one had almost again reached the heights of the Kauliya hill, where the Dhawalagiri and the Chayabung illuminated by the deep red light of the setting sun now showed themselves in their full glory (see plate 15). Here the night was spent once more, and on the following forenoon the return journey to Kathmandu was completed, and in the afternoon yet a ride to Bura Nilkent (i. e. Great Blue-Throat, an epithet of Shiva) at a distance of 3-4 miles, a place of pilgrimage at the foot of the northern mountains. It is a court paved with square stones, which contains the holy water in a large square tank; idols of gods are built into the wall, and in the middle of the tank lies a large, black stone image of Vischnu, resting with his head on Sri Naga (the holy snake); an old priest showed the god his reverence by kissing his feet, or by placing his hand on them and then bringing it to his forehead.

8. I. e. Centegrade (P. K.)

On the 23rd a walk led to the spot where the Bhagmatti unites itself with the Bischmatti. There one could, see, as almost everywhere in this valley, a great number of temples (Pattchs) and ghats (stairs leading to the water) also a number of well-fed dogs and many corpses which the holy river carries away; as here, too, only a few inhabitants cremate their dead in the prescribed manner and scatter the ashes in the river. In the evening a display of fireworks took place to celebrate the wedding of an eleven-year old daughter of the Maharadjah with the ten-year old son of the Radjah of Badja, from the western provinces. A great procession went through the town. In the first part, which was opened by music, a regiment of soldiers and a number of servants carrying gifts, a female person caught the attention, veiled and in brilliant clothes; over her head a maidservant held a golden tray with a crown, and another a great screen; she was surrounded by a swarm of singing, finely dressed women wearing red and blue gold embroidered veils, followed by dancing-girls and torch-bearers. Thereupon came music once more, a company of soldiers and, in a similar procession, the bride and her retinue, including a group of comic masks, parrotfaces with long horsehair wigs, Chinese etc., all leaping and dancing; then, carried in a palanquin, the bridegroom, a handsome youth in a beautiful Kashmir shawl, decked with ornaments. He was followed by a procession of all the officers of the garrison, and they in turn were followed, on an enormous elephant, by the three youngest princes in very rich costume; as soon as they caught sight of Prince Waldemar, they descended from their elephant and greeted him. The end was formed by more music and soldiers. After the entire, impressive procession, to the light of torches and the continuous firing of heavily loaded rifles, had made a round through the tightly-packed crowd of on-lookers, who were standing in the streets as well as on the roof tops and in the windows, both parties, that of the bridegroom and that of the bride, began performing a mock-battle on a square, which consisted in throwing at each other sweets and a kind of red powder (hair-powder or rouge) of which people here are very fond, and with which the images of the gods are also painted. A display of fireworks, which really was very good, with squibes, pots-à-feu, suns, Bengal lights, balloons etc., ended the celebration. When dispersing the greatest order and quiet reigned among the people; room was quickly made for the minister everywhere, and the foreigners, too, were shown the greatest politeness and attention.

During the last days of his stay in Kathmandu Prince Waldemar made yet a ride to Kirtapur, the fourth town of the valley on a hill well situated for defence, so that it in fact had been able to withstand the Gorkhas for a whole year, to which the latter retaliated by cutting off the noses of all the inhabitants, men, women and children, after the town had been carried. However, there was no longer anyone to be seen there without noses; only tumbled-down walls, a castle in ruins and so on remained of that event.

Further the Prince attended a mustering of troops, at which the royal pair also appeared, the old Radjah densely surrounded by chieftains, the young in a magnificent dress on a white horse shining with gold. A crowd of sycophants surrounded the young tyrant, who, while the Prince talked with the father, looked about him furiously, made faces or laughed aloud, and could hardly be silenced even by Martabar, who went back and forth and held him by the hand. Thereupon he rode to the court of the minister's palace, where carpets were spread out and chairs set forth, while in the middle of the court a pole had been erected. To this eight buffaloes were tied one after another, and their heads cut off with one blow of the Nepalese national weapon, the "Kora", first by some officers, then by some of the ministers, then by Dil Bikram, and finally by the minister himself who took off his coat woven of peacock feathers and silk, and with the greatest skill cut the body of a one-year old black calf in two. Therewith the spectacle ended; using the back of one of his chiefs as stirrup, the young Radjah dismounted his horse, and bade the Prince farewell.

After Martabar had once more, on the 26th of February, visited the Prince and showed himself in his greatest, truly princely splendour, and at this occasion enumerated all his ranks and honours, his merits, distinctions and riches (his dress alone was worth 40,000 rupies, equalling 27,000 thalers) the return journey was commenced early on the 27th, up to Tschittong in the company of Major Lawrence and the legation doctor Dr. Christie.

The first three nights were spent in Bempedi, Hettaunda and Bitscheko. Here, at Bitscheko, as well as at the subsequent stations viz. from the 3rd to the 5th of March at Bisanli, a tiger hunt was organised (see Plate 14), during eight days, in the company of several Englishmen, and provided with thirty elephants which were placed at his disposal by the Radjahs of Bettaih and of Nepal. However, he succeeded in shooting only two tigers; in addition, some pigs, peacocks and jungle hens were shot. That the result was not more significant was due rather to the indolence and timidity of the guides and lack of familiarity with the terrain, than to lack of game.

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