

VOLUME XXXVIII

NUMBER FOUR

THE NATIONAL GEOGRAPHIC MAGAZINE

OCTOBER, 1920

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PUBLISHED BY THE
NATIONAL GEOGRAPHIC SOCIETY

HUBBARD MEMORIAL HALL
WASHINGTON, D.C.

\$3.50 A YEAR

35c. THE COPY



NEPAL: A LITTLE-KNOWN KINGDOM

By JOHN CLAUDE WHITE

AUTHOR OF "LHASA, THE WORLD'S STRANGEST CAPITAL," "CASTLES IN THE AIR," AND "UNKNOWN BHUTAN"

With Photographs by the Author

AMONG the Himalayan Mountains, of which it owns a fair portion, including Mount Everest, the highest mountain in the world, is the Kingdom of Nepal. Often heard of, it is one of the native Asian States of which least is known.

With the exception of the British Resident and a few European officials who live in the Residency grounds at Khatmandu, the capital, no one is allowed to visit the country without a special permit issued by the Durbar. When the pass or permit has been obtained, visitors are obliged to travel by one particular route and are not allowed to go beyond the Valley of Khatmandu, a tract of country about 15 miles wide by 20 miles long, surrounded by high mountains.

The road into Nepal for its entire length is purposely kept in a bad state of repair by the Durbar and runs over quite unnecessarily difficult country, the idea being that the worse the road the more difficult it would be for attacking troops to enter the country. On one occasion, when coming up from the plains, I returned to Khatmandu by a fairly good road, turning off near Chitlong and entering the valley close to Patan. The Gurkha "escort," which always accompanies Europeans on any journey in Nepal, had temporarily left me, and, seeing the road, I rode in quite easily before the escort discovered I had left Chitlong.

So I found that there was this much

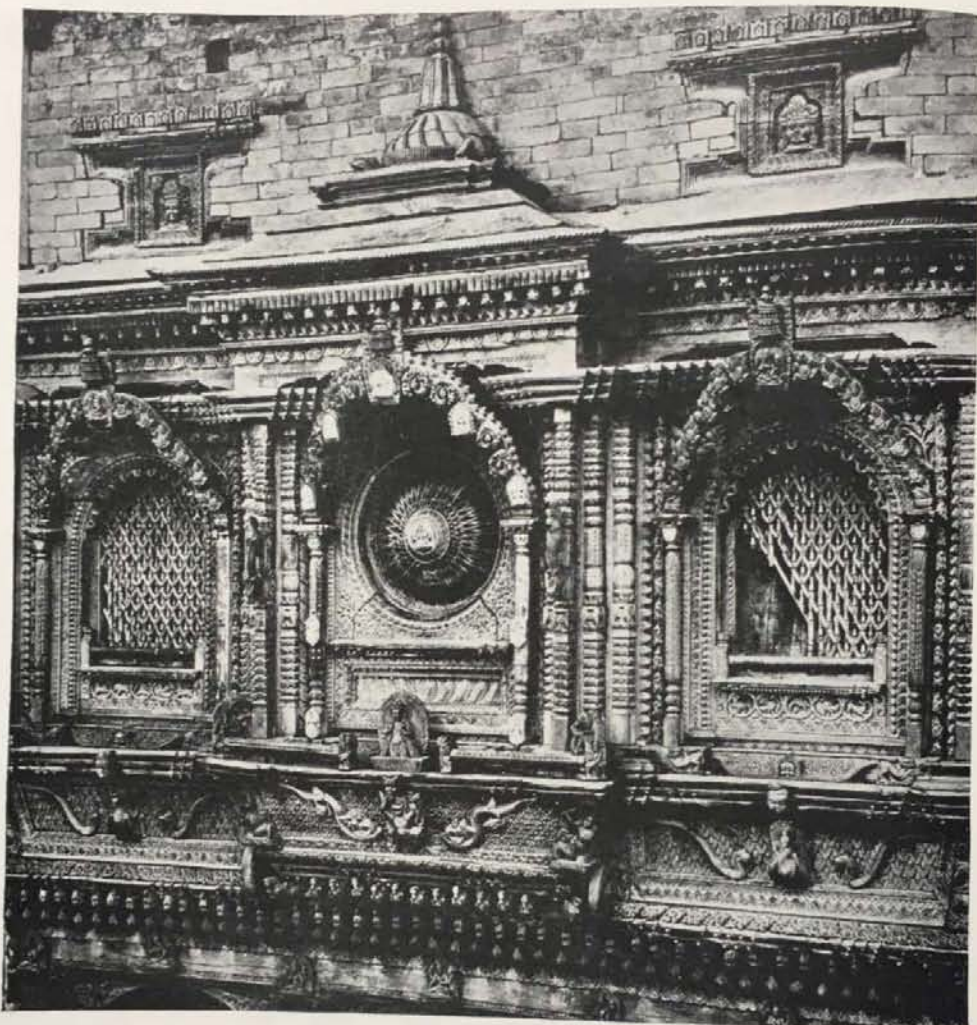
good road, at any rate, and I believe there is a good road all the way to the plains of India down the valley of the Baghmutti, but no Europeans are allowed to travel on it.

A TURBULENT, ACTIVE, PROLIFIC PEOPLE

The Nepalese are a prolific people of very great energy and activity, eager to make the most of any opportunity which offers itself. The population is increasing so fast that outlets have to be found, and the trend of emigration now is to follow the foothills along Bhutan and into Assam.

They make good settlers, though somewhat turbulent, bring their manners and customs and religion with them, and do not intermarry with the people of the countries in which they settle. They require a very firm hand to keep them in order in the lands of their adoption. It is quite within the bounds of possibility that, in the near future, from sheer force of numbers, they will become the dominating race in Bhutan, the Bhutanese being few in number and a race which apparently is on the wane.

The Nepalese are a fighting people, have an excellent army and organization, and are fond of show, both in military display and in their religious festivals. The latter are very numerous and in fact seem to be interminable. The women take a prominent part in most of them.



WONDERFUL CARVED WINDOW IN TEMPLE OF SWAYAMBU HILL, WHERE THE EYE
ALMOST TIRES OF THE INTRICATE DESIGN

To the casual observer Newar architecture often may seem over-elaborate, tediously ornate. To the student it is as expressive of this oldest Nepal civilization as a Roman arch or a Greek temple. Every iota of the complicated design has a meaning—generally a religious significance. Its very intricacy is expressive of a people of many races, whose tongues today are as those of ancient Babel.

Some of the semi-military pageants end in the massacre of hundreds of buffaloes and indescribable scenes of blood and dead animals. In one such ceremony, known as the blessing of the colors, the commander-in-chief dips his hands in a bowl of blood and clasps each banner in turn, thus imprinting on each the mark of bloody hands. The scene is somewhat revolting, but probably has its use in keeping up a martial spirit in the army.

Other processions are very picturesque, flowers, flags, and banners playing a prominent part.

FEMININE FASHIONS IN NEPAL

The Nepalese women wear yards upon yards—sometimes as many as a hundred—of fine muslin plaited to form a huge fan-shaped bunch in front, the back being quite tight. When a lady of rank drives in her barouche she completely

fills the carriage with her voluminous skirt of brilliant hue. Above the skirt a vivid little tight-fitting jacket, usually of velvet, is worn; the hair is dressed in a peculiar knot in front, above the forehead, and fastened to one side by an enormous gold plaque with a jeweled center. A heavy gold necklace and gold bangles complete her jewelry. Every imaginable shade is used—purple, pale blue, green, carmine, orange, white, yellow, turquoise, and deep red—and the effect is wonderful.

At the time of state ceremonies the streets are filled with processions of elephants in gorgeous trappings, horses and ponies, brilliant military uniforms, and the usual crowd of good-natured, pleasure-loving people, the whole against the background of the old temples and natural surroundings making a wonderful spectacle.

A YEAR SPENT IN NEPAL

I spent a year in Nepal, where I was sent officially, and have seen the lovely valley in its many changing aspects at different seasons—pale green with growing rice, golden at harvest time, white with blossom in the spring, and brown and bare in the short winter months, but always beautiful. My stay also enabled me to become acquainted to some extent with the manners and customs of the people.

The journey into Nepal is not an easy one, and at the time of my visit the railway only ran as far as Segowlie, whence the journey of sixteen miles to Raxoul was continued in a carriage lent by a hospitable planter at whose house the night was spent.

Here the difficulties began, and the journey as far as Hetowrah, through the Terai and outer hills, was accomplished on horseback or in a palanquin carried by bearers.

At first there is a track through the forest, but as soon as the outer hills are reached the road loses itself in the bed of a stream, up which the bearers pick their way with difficulty over and among great boulders.

At Hetowrah the Rapti River is reached, a pretty mountain stream, and we changed from horses and palanquins to sturdy little hill ponies and dandis, a

sort of chair carried by hillmen. From there onward the road or, rather, track passes through lovely scenery and through the villages of Bichiakoh, Nimbuatar to Bimphidi, where there are some magnificent cotton trees, covered in the spring with large, brilliant red flowers, and on over the Sisagarhi Pass to Marku and Chitlong, prosperous little villages, whose inhabitants take their produce to Khatmandu on market days, thinking nothing of the long tramp there and back of over forty miles.

WHERE "BAD ROADS" IS A NATIONAL DOCTRINE

The official road then goes over the very rough track across the Chandragiri Pass and down the almost impassable road on the other side into the Nepal Valley. The last portion of the descent is down a long staircase of roughly placed blocks of stone, and it is marvellous how the laden men and ponies keep their footing on it.

From Chandragiri Pass there is a beautiful view down into the valley, studded with numerous towns and villages and surrounded on all sides by mountains, while to the north tower the everlasting snowy peaks of Gosainthan and Dayabung.

From the foot of the pass an excellent carriage road into the town of Khatmandu runs through the valley teeming with people, towns, palaces, temples, and innumerable shrines. There are miles of such good carriage roads within the valley, mostly constructed in Jung Bahadur's time, and carriages and pairs and occasionally a four-in-hand are constantly used by the palace people.

In this valley, where the shrines alone are said to number more than 2,700, the buildings present an amazing diversity of form, derived from many sources—Egyptian, as shown in the typical form of the windows and doorways finely adapted to local traditions; Persian, Babylonian, Indo-Aryan, and even Nestorian in some of the designs.

It is necessary, before describing any of these, however, to give some account of the religion of this people in order to show its intimate connection with the artistic treatment of the temples, shrines, and even private buildings.

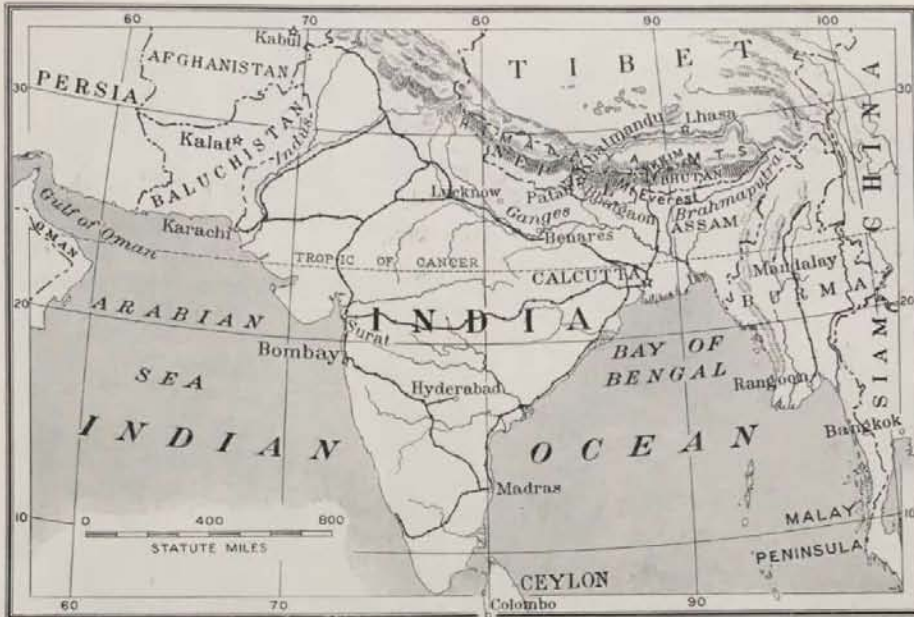


IMAGE OF THE GODDESS KALI IN THE KHATMANDU MARKET-PLACE

A procession of women to honor this image is a feature of the ten-day festival known as the Durga Puja. While the men are engaged in military maneuvers, the women march in what might be mistaken for a visiting firemen's parade to the square, headed by a representative from the royal household, walking under a huge red umbrella. The costumes are bizarre, vivid in coloring, tinsel-bedecked, and the women's faces are liberally daubed with vermilion.

NEPAL: A LITTLE-KNOWN KINGDOM

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Drawn by A. H. Bumstead

MAP SHOWING THE GEOGRAPHICAL RELATION OF NEPAL TO INDIA, BURMA, KASHMIR, AND TIBET

The kingdom of Nepal has an area comparable to the combined areas of New York and Connecticut.

The inhabitants of Nepal are collectively known as "Paharias," or "Dwellers in the Hills," and are divided into innumerable castes, of which the principal among the Gurkhas, now the dominant race, are as follows in the order of social precedence:

The following are known as high caste:

1. Brahmans, who eat rice cooked only by members of their own caste. They drink water from the hands of members of castes Nos. 2 to 19.
2. Surngasi, who eat rice cooked by Brahmans, Thakuris, and Khas only. They drink water from the hands of all castes up to No. 19.
3. Thakuri, who eat rice cooked by Brahmans only. They drink water from hands of all members of all castes up to 19.
4. Khas or Chitsi, who eat rice cooked by Brahmans and Thakuris only and drink water from hands of all members of castes Nos. 2 to 19.

The intermediate castes run from 5 to

19, inclusive, and the lower castes from 20 to 24, inclusive.

The five castes from 20 to 24 do not have Brahmans as priests. Their priests are members of their own castes. They have no dealings of any kind with castes 1 to 20. They must leave the road on the approach of a member of castes Nos. 1 to 19 and call out to give warning of their approach. They may not enter the courtyards of temples.

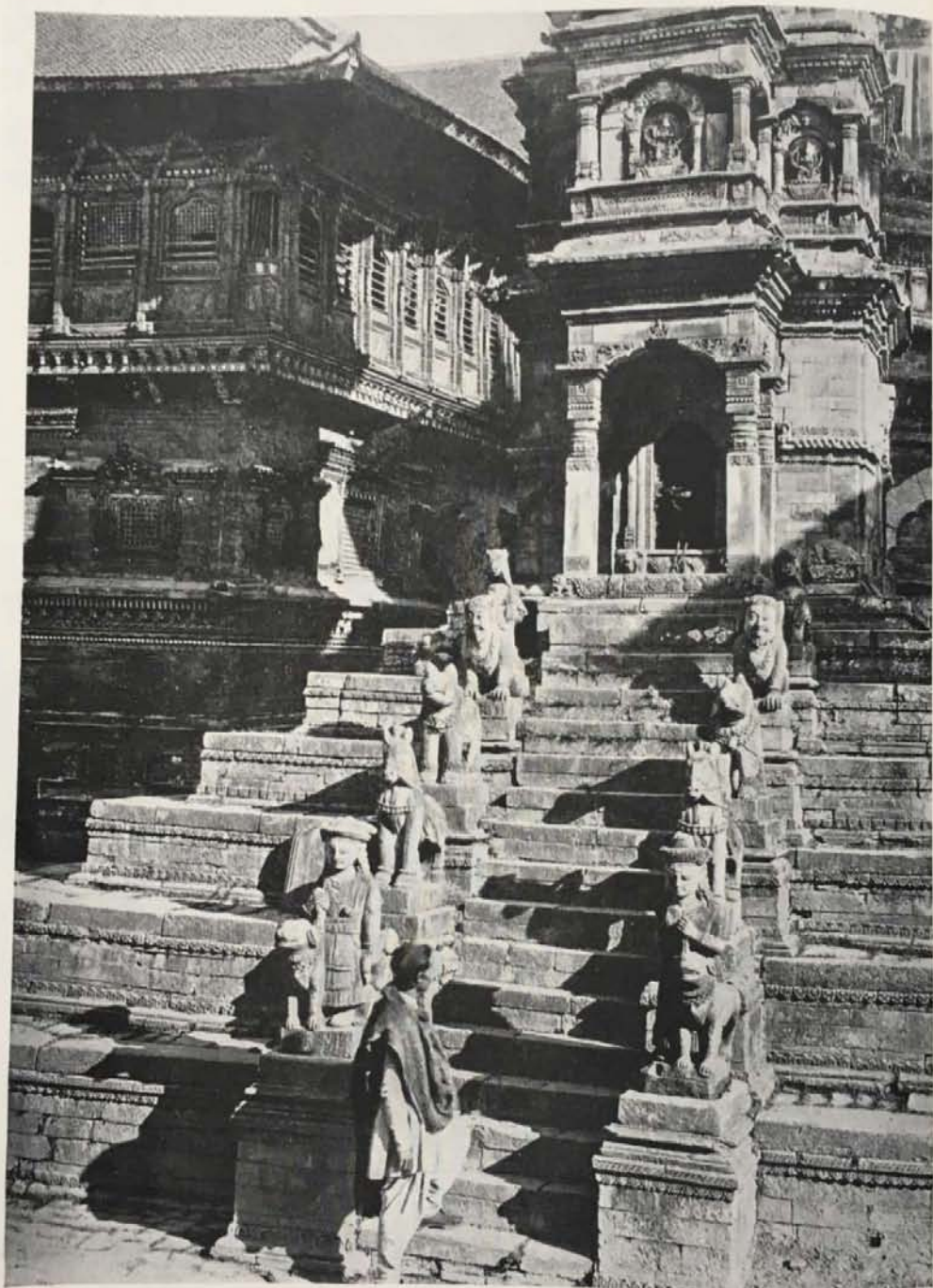
The Bantor, Danuar, and Draï tribes belong to the plains, and no one knows how to classify them in respect to social precedence.

RECRUITING FOR ARMY IS RESTRICTED TO CERTAIN CLASSES

Recruiting for the British and Nepalese armies is carried on only from certain of these castes. In addition to these, there are among the Newars, or conquered people, 41 castes and subcastes.

Then all trades are subdivided into castes—masons, carpenters, potters, etc.

It can be imagined that, with such a



STEPS WITH CARVED FIGURES OF MEN AND ANIMALS, LEADING TO AN ELABORATELY CARVED HOUSE IN BHATGAON

As nature abhors a vacuum, so the Nepalese seem to avoid a smooth surface. Even steps are relieved by carved figures. They excel in wood and metal-work; their stone carving is apt to be more crude. Despite this profusion of decoration, their architecture does not suggest the "gingerbread" type, but rather the delicate intricacy of a Belgian cathedral.

medley of castes, the placing of the people by any outsider is almost, if not quite, an impossibility, and these Hill people are far more strict in their caste rules than any of their so-called coreligionists (Hindus) in the plains. I say "so-called" advisedly, for though the bulk of the people profess the Brahman or Hindu religion, so many of the older forms of Tantric worship and of Buddhism have been retained and have so great a hold on their imagination that it would now be more correct to call them Brahma-Buddhists.

ANCIENT TANTRIC RITES SHOW IN
 CARVINGS

With a large substratum of Tantric rites appearing in many of their forms and ceremonies, the same influence is found in the carvings in the temples, some of which are gross, and even immoral, although only in a few instances is this very apparent.

So, to look with understanding at the varied and beautiful buildings, it must be remembered that the workers have derived their inspiration from a large number of sources and have adapted their ideas to their immediate surroundings with marvelous effect.

In the structural features of their architecture and its ornamentation, in their sacred utensils, arms and armor, in their household implements, vestments, jewelry, everything, there is a similarity and special form which runs through all these eastern Himalayan States. The opinion of Sir George Birdwood, the great authority on such matters, is as follows concerning the source:

"It is a matter of some conjecture where this civilization springs from.

The traditions of the yellow, or Turanian, races of central Asia point to the west as the place of their genesis, as those of the white, or Aryan, races of Europe, Persia, and India point to the east, the common center from whence all these races took their exodus eastward and westward being somewhere round about the Caspian and Black seas.

"Chinese tradition names Tibet as the cradle of the race, which remained there for some centuries before moving into China. It thus comes that Chinese art

has an Accadian source, and the stream of commerce, which has from the remotest antiquity crossed Asia from the Mediterranean to the Yellow Sea, has modified this by its inclusion with that of the Hamites, Greeks, and even Nestorians and that of Cathay.

"Egyptian art, which is to be traced throughout the whole of Turanian Asia, has thus penetrated into the remotest recesses of the Himalayas, and has helped to mold the buildings, both of brick and stone, the regal residences and strongholds, the houses and domestic arts of these remote and shut-in States in the heart of the Himalayas."

In some ways the arts of these States resemble very closely those of southern India, and this may be accounted for by the fact that they both escaped the Mohammedan invasion. They have retained unbroken to this day their arts as produced before the Mogul conquests of northern India. Tradition has added many a touch of local character born of people living amid lovely surroundings and having an artistic temperament as well as a religion which to them is still a living one, the incidents of which they love to depict magnificently.

AN INGENIOUS METHOD OF FORTIFICATION

The most striking buildings of Nepal's comparatively modern capital, Khatmandu, are, perhaps, those composing the Durbar Palace, with its many quadrangles and pagoda-shaped roofs, full of chambers and courts with small communicating doors easily closed, which enable the inhabitants to defend themselves in case of political disturbances, which are not infrequent. Some of the windows are very fine and there are some striking bits of wood-carving.

The Royal Temple of the Goddess Taleju, the protectress of the ruling family of Nepal, is the finest in the Durbar group and is kept exclusively for the use of the royal family.

Bim Sens Tower, a building nearly 200 feet in height, stands out above the other buildings in the city. It is merely a tower, with no particular meaning, although the Nepalese have a legend that the great Jung Bahadur leaped on horseback from the top and was uninjured.



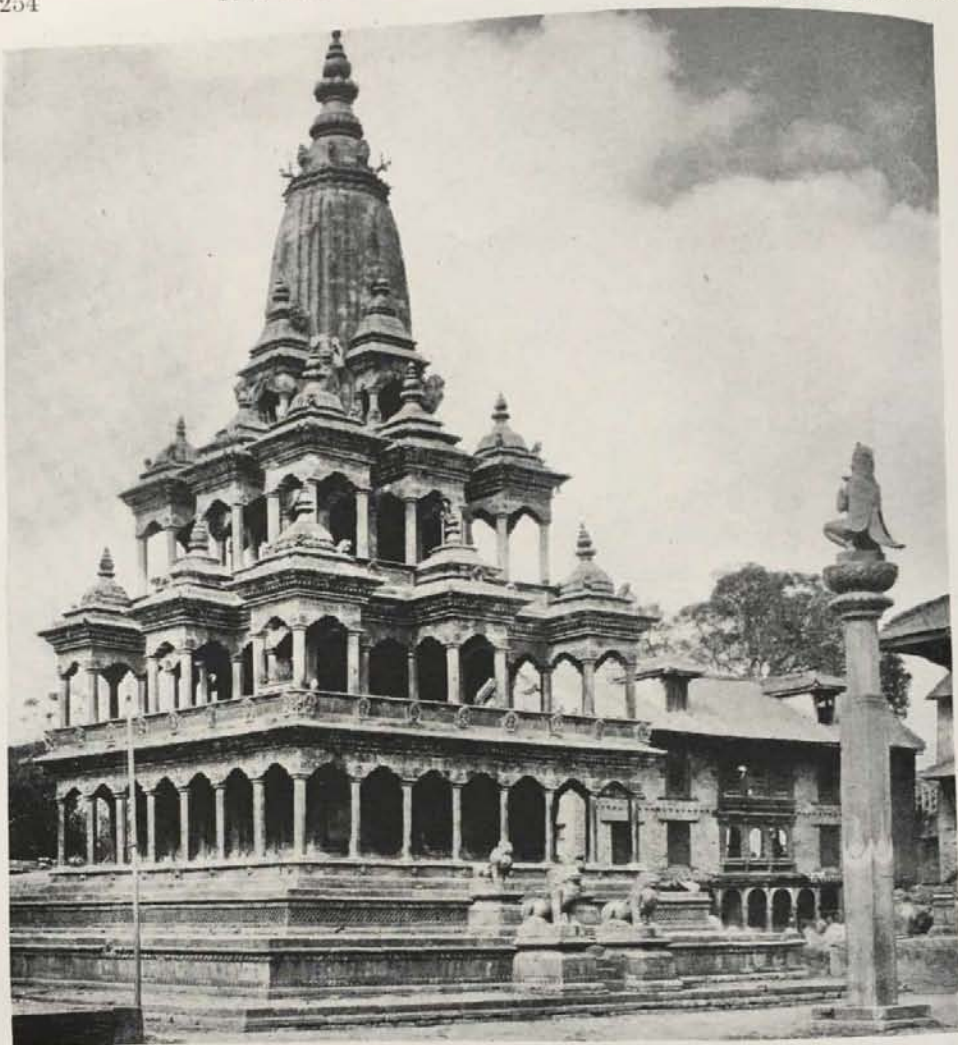
RANI OF NEPAL AND HER LADIES-IN-WAITING

The Hungarian peasant woman requires two dozen or so petticoats for a gala occasion; a belle of Nepal demands balloon-like trousers containing as many yards of material. The women have large brown eyes, and their blackening of the lids adds a suggestion of languor. A tight-fitting, bright-colored jacket is worn above the voluminous trousers. The hair is parted in the back and done in two plaits which hang down in front.



CHINESE EMBASSY AT KATHMANDU: NEPAL, INDIA

Clamped between India and Tibet, it was inevitable that Nepal should clash with them, but surprising that after her disagreements with both she should have maintained a record of amity with two civilizations as different from hers as they are from each other. The Nepalese sought to invade Tibet in 1790, but were driven back to their own borders.



VIEW OF RADHA KRISHNA TEMPLE

Nepal architecture, while distinctive, abounds in traces of earlier civilizations, and its composite sources are being studied by ethnologists (see page 251); but the layman might guess at two recognized influences—that of Egypt in the pyramid-like outlines of such temples as this, and the Chinese origin of the pagoda-like examples, such as the Changu-Narain (see page 258). Tall posts, which suggest totem poles, surmounted by human or animal figures, are generally to be found in the vicinity of shrines and temples.

The modern palaces, although containing valuable collections of various objects of art, are of very little interest externally, with no architectural features of note. It seems a pity that they should have been so built amid the surrounding wealth of picturesque buildings.

The old buildings are built of fine red brick with hair joints, leaving no mortar visible, and the ornamentation is generally

of molded bricks of the same red color, although sometimes a terra-cotta tone is used. "Sal," which turns almost black from weathering, is used for woodwork. The roofs are of red corrugated tiles set in mud, with elaborate, grotesque finials. The combination of red brickwork, toned down and weathered by age to a delightful color, with the dark wood used for the overhanging windows and doorways,



SOME OF THE ALTAR UTENSILS FROM THE TALUNG MONASTERY: SIKKIM

Note the thigh-bone trumpet with a "Dorji" carved on it.

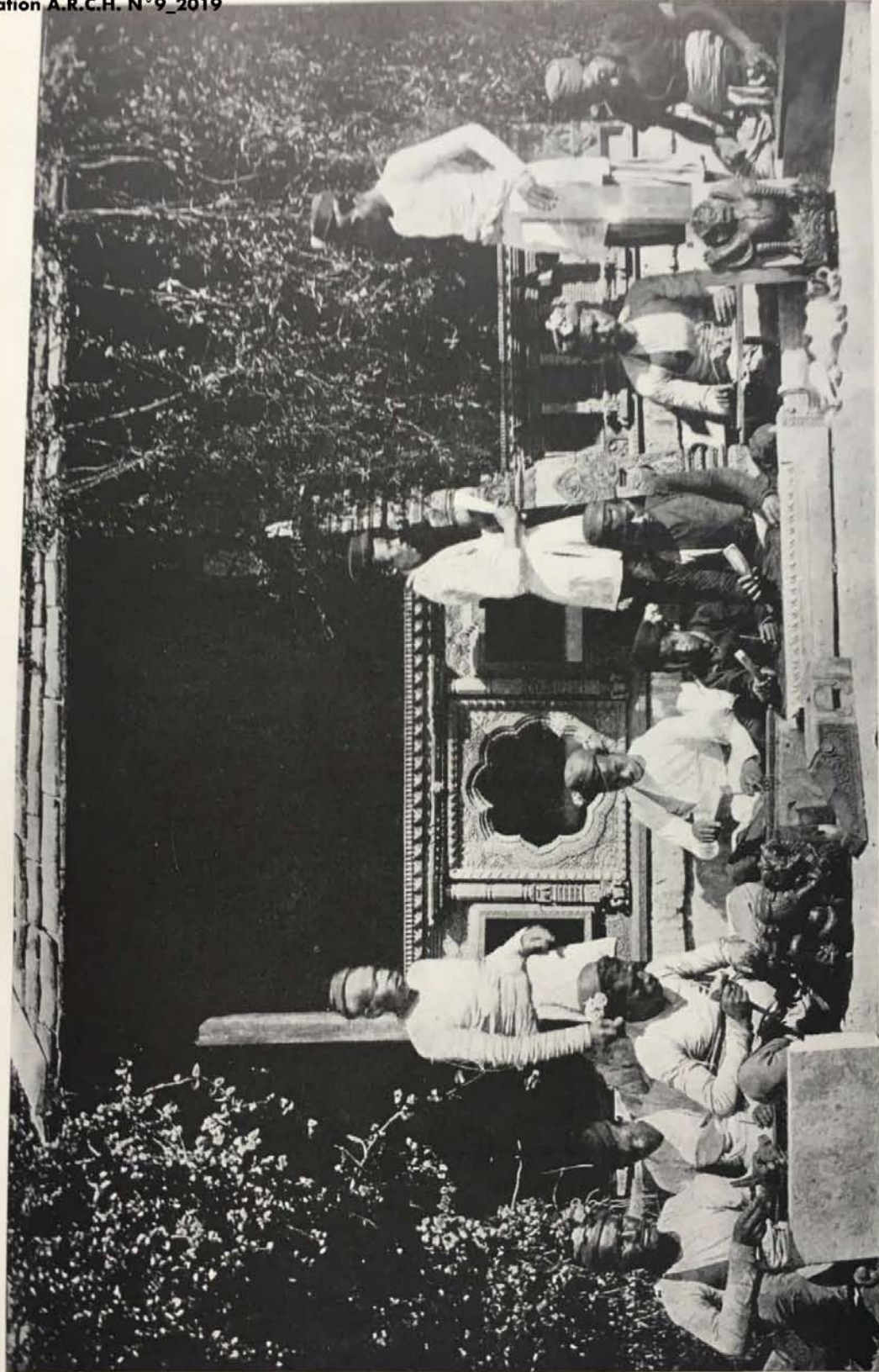
produces a most picturesque effect, relieved from monotony or sombreness here and there with some brilliant coloring and the sparkle and glitter of the brass and copper repoussé work with which most of the doorways are ornamented.

BHATGAON, A CITY OF ARCHITECTURAL JEWELS

Bhatgaon, one of the oldest Newar capitals, lies about seven miles southeast of Khatmandu, and, with its numerous temples, shrines, and statues, all of the greatest architectural value, it is even more interesting than the capital.

Through winding, crowded, dirty streets, with wooden colonnades overhung by the balconies of old houses, one reaches the central square, on all sides of which buildings have been erected with the most picturesque irregularity, the finest among them being the Durbar Hall, with its magnificent doorway of brick and embossed copper gilt, built in the reign of Bhupatindra Mall. This doorway is one of the finest pieces of work in Nepal and on it is depicted the whole symbolism of the Hindu and Buddhist religions.

Facing the doorway is the statue of Raja Bhupatindra Mall, an extremely



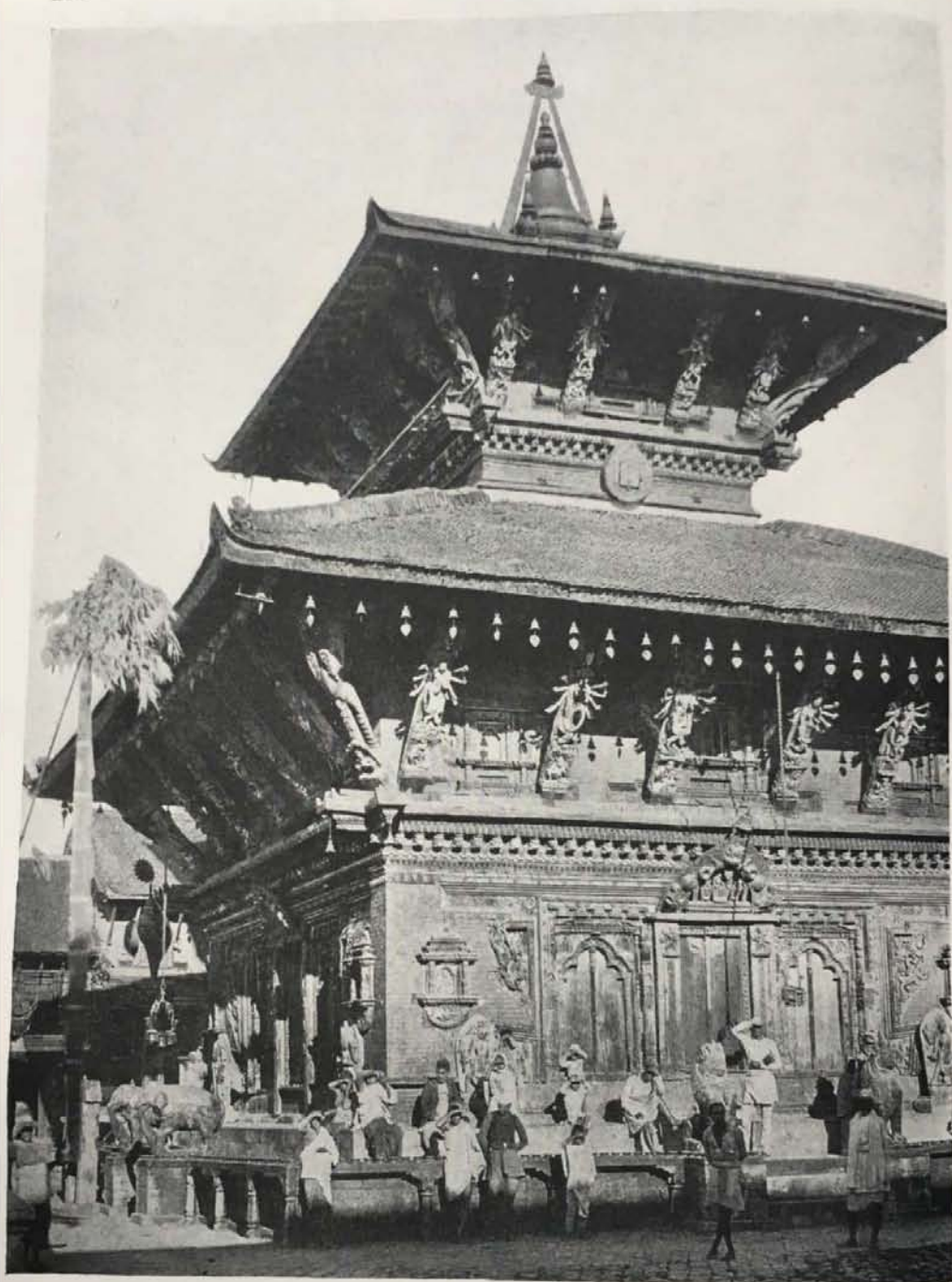
GROUP OF NEPALESE CARVERS

The Nepal wood-carver applies his art principally to the adornment of every available scrap of wood in buildings. If there is room, he usually employs a mythological character as the center of his design. The wood he prefers is "sal," a variety which turns black with weathering.



BATHERS IN THE SACRED RIVER

Grim at times is the Bagmutti, with the groans of the dying, brought many miles for their final penance, and lit with the funeral pyres of the dead, who are cremated on its banks. But the usual morning scene is more suggestive of a gay watering place; for here the swarthy men and the olive-skinned women, dressed in bright colors and wearing flowers in their hair, come to bathe—a ceremony that has both a religious and a sanitary motive.



A VIEW OF THE VISHNU TEMPLE OF CHANGU-NARAIN

By a swing around nearly fifty miles in the vicinity of Khatmandu the pious pilgrim may visit the four shrines of Narain. The Changu shrine is the most frequented. Climbing the seemingly endless stairs is an essential part of the tribute to this deity, but the worshiper must be careful to avoid one step, which bears the sacred emblem of The Eye. Note the leaning figures beneath projecting eaves of the roof. By these the Nepal architect seeks to avoid a top-heavy effect which otherwise might result from the massive coverings he uses.

well executed figure in bronze, seated on a boldly designed pedestal of stone on a square pillar about 20 feet in height, with the royal umbrella rising above the figure.

Close by is the Ujatpola Deval, or Temple of Five Hagis, which stands on five platforms up which a flight of steps leads to the entrance. This stairway is guarded by five enormous pairs of figures carved in stone, the lowest pair being two giant wrestlers; above them two elephants ten times as strong as the men; above two lions ten times as strong as the elephants; next, two dragons ten times as strong as the lions, and finally two deities, most powerful of all.

In this square is also the Taumari Tol, dedicated to the Goddess Bhawani. The shrine in front has two magnificent brass dragons, one on each side, decorated with great splashes of vermilion. The brickwork is covered with brass plates deeply embossed, and on each side, on a lotus pillar, is a copper gilt lion holding a banner. This building has quaint and grotesque moldings painted in most vivid colors and lattice windows made of strips of gilt metal, the whole presenting a kaleidoscopic effect in the brilliant sunshine.

NEPAL'S LARGEST CITY A SLEEPY PLACE

Patan was the old Newar capital, where Buddhism was the accepted religion of the country before the invasion of the Gurkhas. Although the largest town in Nepal, it is a quiet, sleepy place, much of it falling into ruins, but still most picturesque. It stands in the center of the beautiful valley, against a background of green mountains and snowy peaks—a network of narrow, twisting little streets packed full of shrines, temples, and pagodas, many of them deserted and falling into ruins, but still with exquisite bits of carving and wonderful doorways of all shapes and sizes and wonderful designs.

Many of Patan's buildings are decorated with sheets of embossed copper gilt and everywhere the shrines are guarded by pairs of fearsome animals of enormous size. Carved stone pillars are surmounted by animals, birds, or fish modeled in metal; bells of all sizes are everywhere, and huge lotus thrones in bronze hold bronze Thunder Bolts, or Dorgis.

Kirtipur and Niakot are smaller cities, which, despite the evidences of decay on every hand, are full of beautiful and interesting buildings and shrines.

THE HOLY CENTER OF NEPAL

Pashpati is the holy center of Nepal, to which tens of thousands of pilgrims flock during the few days, once a year, when the country is thrown open. The roads are then one long, unending crowd of men and women, old and young, chanting as they go, "Pashpati nath ke-Jai." Its shrines and temples are clustered on the banks of the holy Baghmutti River, and there the dying are brought to end their days. To these Hindu it is a place as holy as is Benares to the plains men, and to die there, with the sacred water lapping their feet, means passing to everlasting peace.

The town is most picturesquely situated, the stream issuing from a narrow, beautifully wooded gorge and the golden roofs of the pagodas among the fresh greenery forming a lovely picture, enlivened throughout the morning hours by the constant stream of brilliantly dressed men and women coming to perform their religious ablutions before entering upon the day's work.

The Temple of Changu-Narain is situated on a spur of a mountain about eight miles to the east of Khatmandu and is reached by a winding path of stone steps, to climb which is part of the pilgrimage. It is one of the finest temples in Nepal, a veritable treasure-house of relics, its courtyard full of wonderful stone pillars and statues, the cloisters with exquisite carvings in many places richly colored and everywhere flashing sheets of hammered metal; brass and copper gilt beaten into every possible form—birds, beasts, fishes, dragons—standing out on a background of conventional design; bells everywhere; brass umbrellas, the emblems of royalty; great brazen and stone beasts crouching on all sides.

THE LEGEND OF THE GOD WITH THE TERRIBLE THIRST

The water garden of Balajee is a most fascinating spot, a mile or two outside Khatmandu, at the end of a long, shady avenue of trees. It is much frequented by the townspeople in the cool of the



ELABORATE WOOD-CARVING ON TEMPLE AT BHATGAON

The general use of the wooden lintel in Nepalese building gives the wood-carver his golden opportunity and the Nepal structures a distinctive character. Perhaps nowhere else are windows and doors so generally found that have been treated so ornately. Note, too, the intricate lattice-work pattern in the aperture. Small pieces of wood are dovetailed with tedious skill and patience to form the numerous designs employed.



STREET SCENE IN PATAN: A MUNICIPAL TREASURE-HOUSE OF ART AND HISTORY

Time, siege, and loss of its status as a capital have worked havoc with Patan; yet a full measure of its rich architecture, religious shrines and symbols, and old landmarks have survived all these ravages. A feature of its buildings is the decoration of many of the façades with sheets of embossed copper gilt.



TEMPLE IN BHATGAON SHOWING SEATED FIGURE OF BHUPATINDRA MALL, IN BRONZE ON CARVED PILLAR AND FINE BRONZE BELL

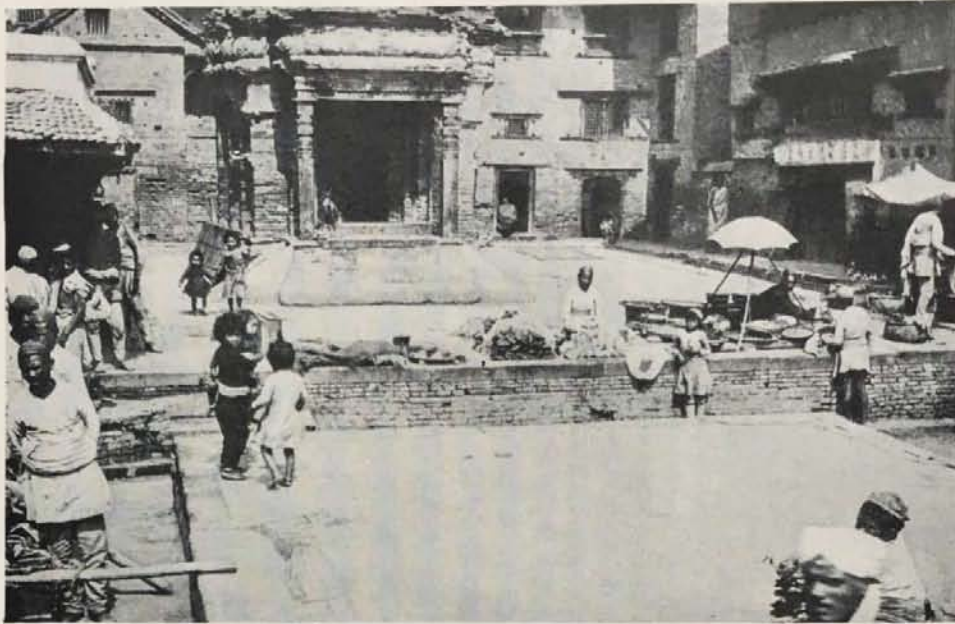
The Nepal builder's custom is to memorialize the patron, or some other prominent person of the period, by a statue on a tall pedestal near the structure he erects. In the case of the Durbar Hall of Bhatgaon a metal effigy was conceived in honor of the greatest of the city's rulers, whose image looks down upon one of the most beautiful buildings in all Nepal.

evening. The fresh spring water is collected in a number of terraced pools one above the other, clear as crystal and reflecting the green of the surrounding trees and bamboos. Along the supporting wall of the lowest pool is a row of about twenty dragon-head spouts, some enormous, others smaller, but all beautifully carved and executed, from which clear water splashes into a tank beneath.

Balajee has its own religious significance, found in a small tank on one side, near a temple decorated with Tantric carvings. Under the water lies a carved stone figure of Narain, about ten feet long, with a hood of cobra heads just rising above the water. It reclines on a stone bed with four carved stone posts, rising one from each corner, evidently at one time the support of a canopy. Fish dart here and there in the clear water which gently flows over it.

Narain is the creator Brahma, so called from *Nara* (waters) and *Ajana* (place of motion). At one time he suffered the most excruciating thirst, having drunk poison from the sea, and to assuage this he repaired to Gosainthan, in the snowy regions of the Himalayas, where, striking the mountain with his trident, he caused three streams of water to flow, forming a lake. Pious pilgrims fancy they can see the god lying in his bed of snakes. The tradition is that if ever the ruling king of Nepal visits this lake his death will immediately follow.

The great Buddhist stupa of Bodhnath, one of the oldest Buddhist temples in the valley, is a striking example of another form of shrine. The dome-shaped Chaitya rests on a semi-spherical mound surmounted by the square base of a spire capped by a golden umbrella, while great pairs of eyes have for a thousand years



A STREET SCENE OF KHATMANDU

In a Nepal city a public square is as invariable as is a common or green in a New England town. This square always contains the "darbar," or royal palace, and on the remaining sides usually are to be found shrines and temples. From it radiate irregular streets, and presently other thoroughfares will converge with these to form lesser squares—a method of city planning suggestive of that in our own National Capital. The streets, even when squalid, have an alluring quality, with their carved doorways, archways through which one glimpses a courtyard, and innumerable idols festooned with flowers.

and more looked out calmly and serenely to each of the four quarters of the globe from underneath the overhanging eaves.

Equally famous is Swayambunath, another temple of the same type and even richer and more frequented. It is most picturesquely situated on the top of a wooded hill approached by a steep, almost perpendicular, flight of 500 steps and closely surrounded by smaller shrines, each in its own way a gem of architecture and carving. In front of the temple is the gigantic Dorgee, or Thunderbolt of Indra, resting on a carved stone pedestal. Thousands of pilgrims from all countries flock to this, a Holy of Holies to the Buddhists.

THE NEPALESE EXCEL IN METAL-WORK

The art of the Nepalese, or, properly speaking, the Newars, is worthy of special consideration. It was the Newars who brought art to its highest state of perfection, and their influence has ex-

tended through these hills into Sikkim, Bhutan, and Tibet. Indian influence has penetrated from the south with the advance of Buddhism and has spread through the hills, along the Brahmaputra Valley, to Lhasa. On the other hand, Chinese influence is also strong and there has been intercourse with that country for many centuries.

Nepal probably excels in metal-work and wood carving, though followed very closely by Sikkim, Bhutan, and Tibet.

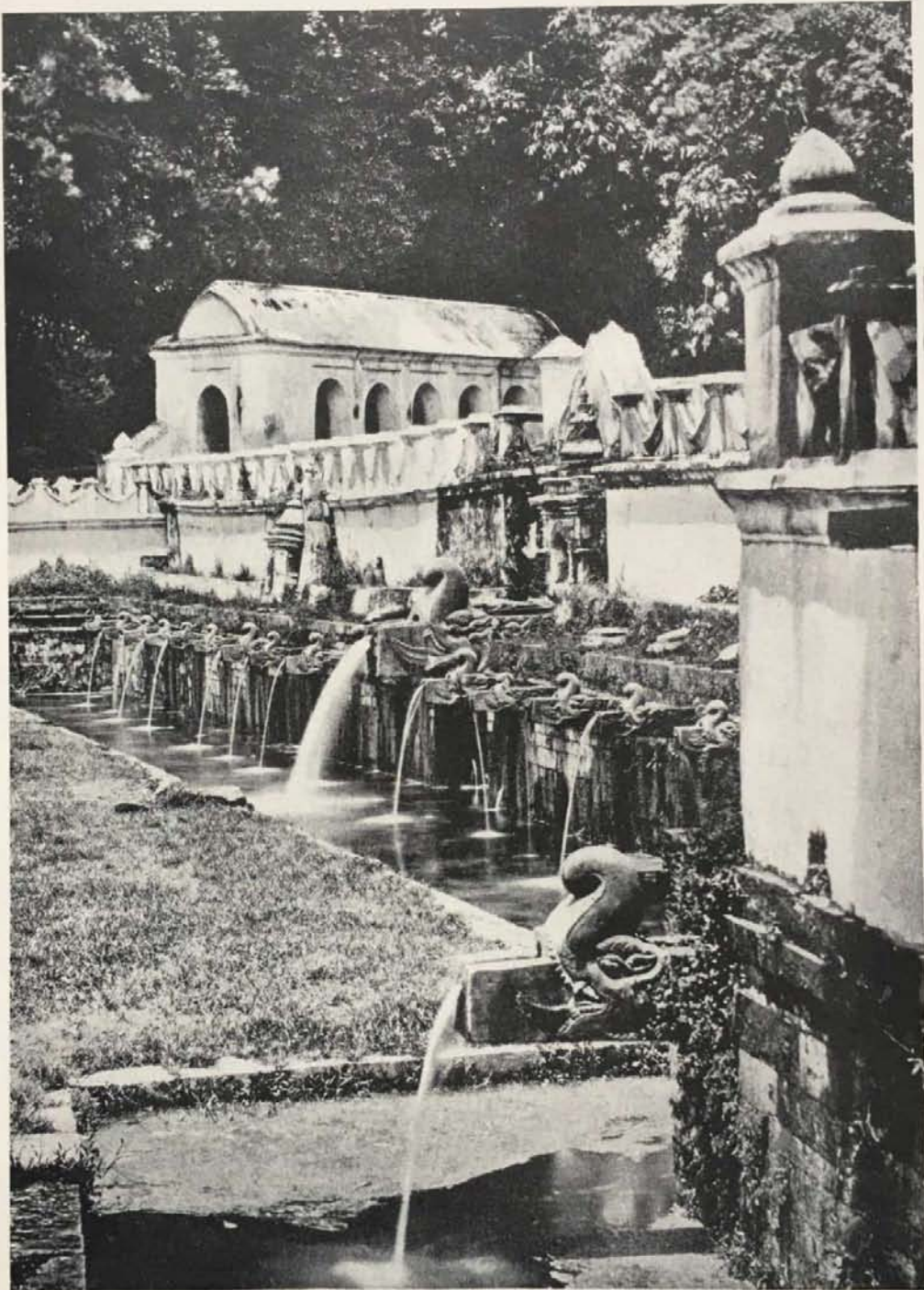
In their architecture, the Newars have distinctly drawn upon China, as shown in their pagoda-shaped temples, while in Sikkim, Bhutan, and Tibet the buildings suggest an even earlier period, possibly that of Egypt.

In their metal-work all these countries follow the same method. For beaten-work, the metal employed, whether copper, brass, silver, or gold, is first hammered to the required thickness, then shaped on a mold made of lac. It is then



STEPS LEADING FROM THE HOLY BAGHMUTTI RIVER TO THE TEMPLE AT PASHPATI

Once a year Nepal is thrown open to visitors and multitudes flock to Pashpati. Temples and shrines of this holy place cluster along the Baghmutti River, where the dying aspire to pass away as the sacred waters lap their feet. To the casual sightseer the place has a rare beauty of architecture and setting, aside from its religious significance.



BALAJEE, WHERE NARAIN, THE MOSES OF THE BUDDHISTS, SMOTE A MOUNTAIN TO BRING FORTH WATER FOR HIS TERRIBLE THIRST

Today the crystal spring water at this hallowed spot is collected in terraced pools, and provides a shrine, a beauty spot, and an evening resort for residents of Khatmandu.



MISTY MORNING IN NEPAL JUNGLE

From the Nepal forests comes valuable timber, especially the "sal" employed so extensively in wood-carving; and there, too, the Nepalese hunt the bear, the buffalo, and the rhinoceros. The primitive mode of bear-hunting was to bind the left arm with a blanket, grasp a club with the right hand, clutch with the teeth the "kukri," a heavy knife with a seemingly infinite variety of uses, and to sally forth for a hand-to-paw encounter. When the bear was about to close, the hunter clubbed him on the nose and, while the animal still was dazed, dispatched him with the knife.



CEREMONY AT KHATMANDU IN HONOR OF A CHINESE EMBASSY



BUSY NEPAL STREETS KNOW NO SPEED LAWS NOR TRAFFIC POLICEMEN

Vehicles are almost unknown except in Khatmandu, and animal carriers are rare, for the country long ago launched a bad-roads movement as its major military protection. A considerable export trade is borne almost wholly on the backs of natives, who are accustomed to surprising loads, up to 300 or 400 pounds. For lighter town cartage, coolies use bamboo poles, as in this street scene in Bhatgaon.



HUNUARGAN DHOKA DURBAR

Nepal is a rare repository of Buddhist and Hindu lore, to be studied in images such as these. First ruled by the Brahmans of the Hindu faith, Buddhism was introduced, as in India; but Nepal did not abandon the old faith as India did. Rather, the religions were combined. Neither did the Mohammedans, who later planted their religion in India, influence Nepal in any degree.



GROUP OF SHRINES AT SWAYAMBUNATH, ONE OF THE HOLY CITIES OF NEPAL.

Adherents of Buddhism and Hinduism are about equally divided among the estimated 5,200,000 population of the country. Nepal yielded to the painstaking study of Brian Houghton Hodgson, former British resident at Nepal, some of the most valuable manuscripts now existent concerning Buddhism. The isolation of Nepal and its even, arid climate combined to preserve records of unique historic value.



THE MARKET-PLACE OF KATHMANDU

The present capital is the Chicago of Nepal. It lacks the mellow age of Bhatgaon and Patan; but it is more colorful, busier, and more modern. It has been described as a "medley of tumbled wood-carving, brass grotesques sprawling over uneven pavements, quaint over-shadowing roofs surmounting rich red brickwork, and ever and about a moving variegated crowd, the whole combination in its confusion of decoration, buildings, and people presenting a scene of unrivaled orientalism."

rubbed over with wet clay, leaving a thin layer on the surface. On this the pattern is drawn or scratched and then hammered with various home-made instruments till the required relief is obtained. If the relief is to be high, the filling is removed from the metal and the process continued on the back, again turned, and the final finish put on. When gilding is required, an amalgam of gold and quicksilver is placed on the baser metal. The quicksilver is burned off and the deposit of gold is burnished with an agate.

The Nepalese combinations of copper or brass with silver are very fine, the salient parts in the silver often being picked out with gold.

PREPARING MODELS FOR METAL CASTING

In the work of casting, a model is made of wax and first thickly coated with a mixture of clay, cow dung, and charcoal. When the first coating is dry a second

coating of the same substance, mixed with chopped straw, is applied, to give the required stability. The wax is then melted out and when the mold is perfectly dry the molten metal is run in. Some very excellent results are obtained, the detail and delicacy of pattern being wonderful. These methods are used for building ornamentation and altar utensils as well as for articles for domestic use.

Some excellent weapons, especially the kukri, a knife worn universally by the Nepalese, are made, and the better specimens are often chased and inlaid with gold. They also make good koras, or sacrificial knives.

Nepalese wood-carving is extraordinarily beautiful and ornate. Every scrap of wood is carved in some manner; the struts upholding the eaves of shrines represent satyrs and dragons, while windows and doors are examples of the most elaborate and minute workmanship of every

conceivable design. The verandas and overhanging balconies are highly ornamented and the work on some of the pillars is very bold and striking.

In weaving, the natives are deficient, the only cloth made being a coarse cotton of no artistic value.

In the neighboring State of Sikkim excellent metal-work is produced. The Sikkim wood carving is also good, but not comparable to that of Nepal.

The Bhutan metal-work is excellent, especially the swords, the wrought iron being hammered out after each of a succession of heatings and reheating in charcoal and eventually becoming a mild steel. These weapons are sheathed in most artistic silver and gold scabbards.

Some of the dagger sheaths are made of beautifully worked and pierced silver, with dragon patterns running through and beneath the open-work.

BHUTANESE SKILLED IN CLOTH-MAKING

The Bhutanese also make excellent cloths, both of cotton and silk fabric, and many of them are of exceptional quality as well as artistic design. Their wood-carving is on the same lines as that of Sikkim.

The teapot (see page 278) is an excellent piece of work and came from Lhasa. It was part of the property of the late Regent, who was in power when the present Delai Lama came of age. He was detected in using evil spells against the Delai Lama, and consequently was first degraded and eventually sewn into a skin and thrown into the Kychu River, his possessions being confiscated and sold, and the writer was lucky enough to obtain some of the articles, including this teapot.

The feudal system, which has prevailed among these hills for many years, is in a measure responsible for much of the artistic work of the natives, for it enables a man to put his whole energy into his work. He has no care about food or housing; it is to his master's and his own advantage to produce the most artistic work possible. Time is of no account and he has no occasion to work at high pressure or to work when the spirit does not move him.

All this tends to the creation of objects

in which the artist can put his individuality.

The early history of Nepal is obscure and the outer world had but few relations with it prior to 1767.

NEPAL INVADIED BY THE GURKHAS

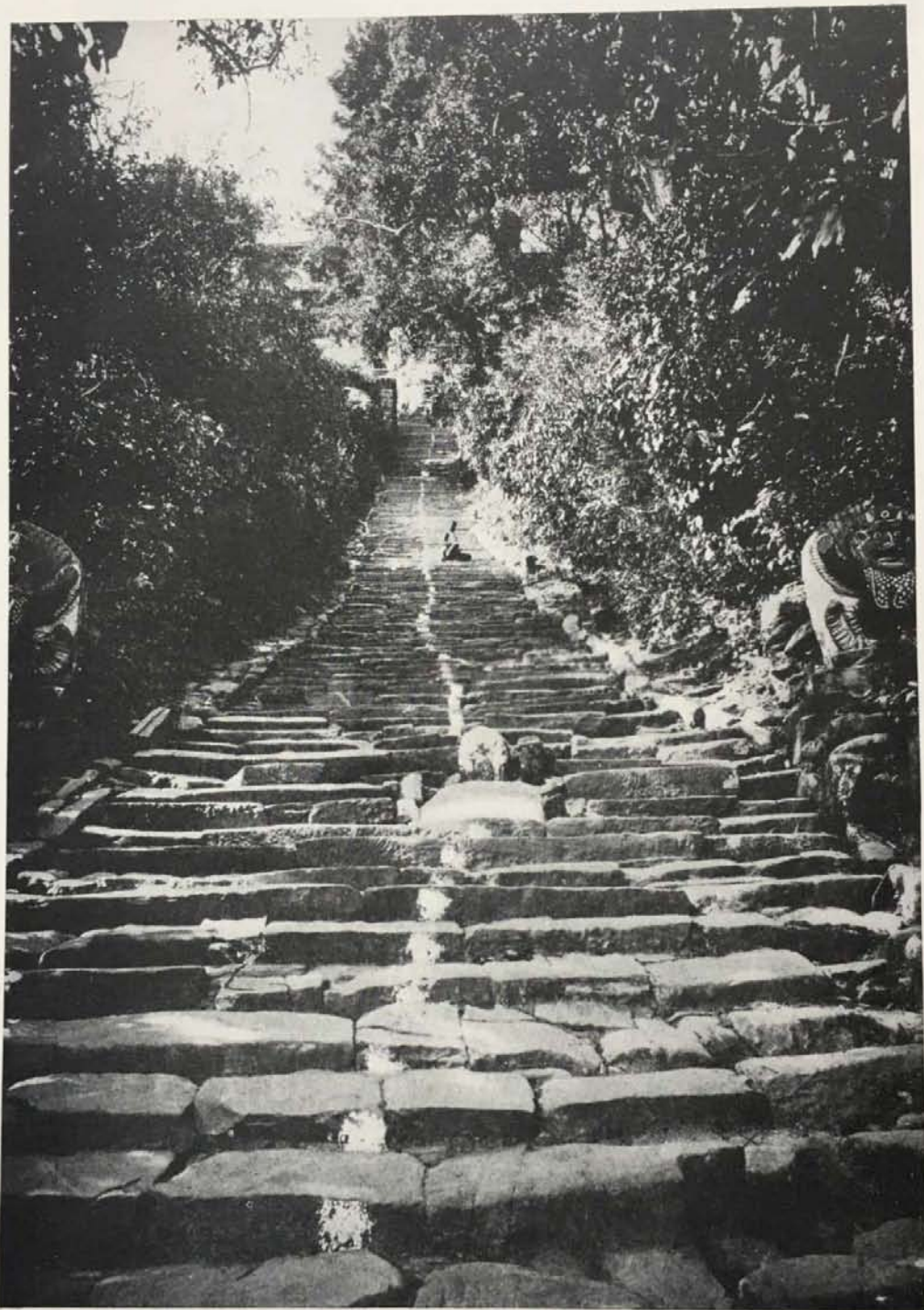
In that year the Gurkhas, who claim descent from the Rajputs, a fighting race in northern India, invaded the Valley of Nepal under Prithi Narayain, and the Newar Rajah of Nepal appealed to the British for assistance. His prayer was granted and Captain Kinlock was despatched to his assistance in command of a small military force. Unfortunately, he commenced his journey in the rainy season, and fever attacked his men and himself to such an extent in the Terai, always notorious for its unhealthful conditions, that he was compelled to return, and the Newar dynasty, unable to withstand the warlike Gurkhas, was extinguished.

In 1792, after the Gurkhas, now firmly established as the ruling people, had plundered the temple of Digarchi in Tibet, the Chinese sent an army to punish them; and this they did to such good effect that the Nepalese were obliged to conclude a treaty with the Chinese general within a few miles of their own capital. In order to commemorate this victory of the Chinese over the Nepalese, a pillar was erected in Lhasa, where it still remains.

In 1814, after much provocation on the part of the Nepalese, who laid claim to land in the plains of India, war was declared on them by the East India Company, and at its conclusion, in 1815, the Treaty of Segowlie was signed and Brian Hodgson was appointed to be the first Resident at the Nepalese Court.

MOST OF NEPAL'S MAHARAJAHS DIE SUSPICIOUSLY YOUNG

From this time onward, as it doubtless was before, had we known about it, the history of Nepal is one long chronicle of bloodshed and treachery. The different factions, each desirous of obtaining power and equally callous as to the means used to obtain it, stopped at nothing. The post of Minister to the Maharajah was eagerly sought, the Maharajahs being,



THE FINAL TEST OF PIOUS PILGRIM'S ENDURANCE AT SWAYAMBUNATH

In Nepal the pilgrimage still is as dominant as in the days of the Crusades. The last stage of the worshiper's journey usually consists of steps, and the revered Swayambunath, atop a wooded hill, is reached by a flight of 500 steps.



A TEMPLED, VENICE-LIKE VISTA ALONG THE GANGES OF NEPAL

In the Valley of Khatmandu alone are some 2,700 shrines. Many of them are elaborate temples, such as this of Pashpatinath, built along the banks of the sacred river, Baghmutti. The sick are brought to be dipped in the waters of this stream and on its banks the dead are cremated. Formerly the widow would jump into the fire as it consumed her husband's body, but this practice (sati, or suttee) has been abandoned except in remote regions.



THE THUNDER-GOD: A HOLY OF HOLIES AMONG HINDUS OF NEPAL

This gigantic Dorgee, or Thunderbolt of Indra, mecca of pilgrims from far beyond Nepal's borders, represents the Thunder-God of Hindu mythology, whose function was to transfix the demon who held back the rain, and thus bring about refreshing showers. It is situated at the top of 500 steps before the temple Swayambunath.



MAHARAJA DEB SHAMSHEIR'S STATE VISIT TO PATAN

Life in a Nepalese city seems to the uninitiated just one Mardi Gras after another. A dignitary's visit is the occasion of a special holiday while there would be more red-ink dates than black were the festivals designated as on an occidental calendar. There are ten national celebrations and numerous other local and religious observances. Some last a week, one ten days, and not only the attendance, but the part each person plays is regulated by rigid custom. One family, for generations, will have danced, another provided music, a third will have built vehicles to be used for the gods, and so on.



STREET SCENE IN PATAN, THE LOUVAIN OF NEPAL

Eight years before our Declaration of Independence was signed Patan was taken by the Gurkhas, and, as in Belgian cities in 1914, plunder, barbarity, and vandalism ensued. Though Patan is a Nepal metropolis, it never recovered, and today broken shrines, shattered arches, and mutilated monuments are to be seen at every turn. Of its streets Hodgson quaintly said: "It is often requisite to walk heedfully . . . lest, perchance, you break your shins against an image of a Buddha."



ARTISTRY OF THE BORDER STATES (SEE PAGE 272)

Top row, from left: Water bottle in iron inlaid silver, Tibet; teapot, Tibet; hat ornament, copper-gilt set turquoises, Tibet; teapot, Sikkim; image, Tibet; cover for porcelain cup, Tibet; bell, Tibet; dorji, Bhutan; pair of cymbals, Tibet. Center: Wood-carved book back, gilt. Bottom row: Enamel cup, charms, silver butter lamp, set four copper-gilt Buddhist emblems, Buddha, given to author by the *Thi Rimpoche in Lhasa*; bell, Bhutan; butter lamp, Tibet; cup cover and stand, Sikkim.



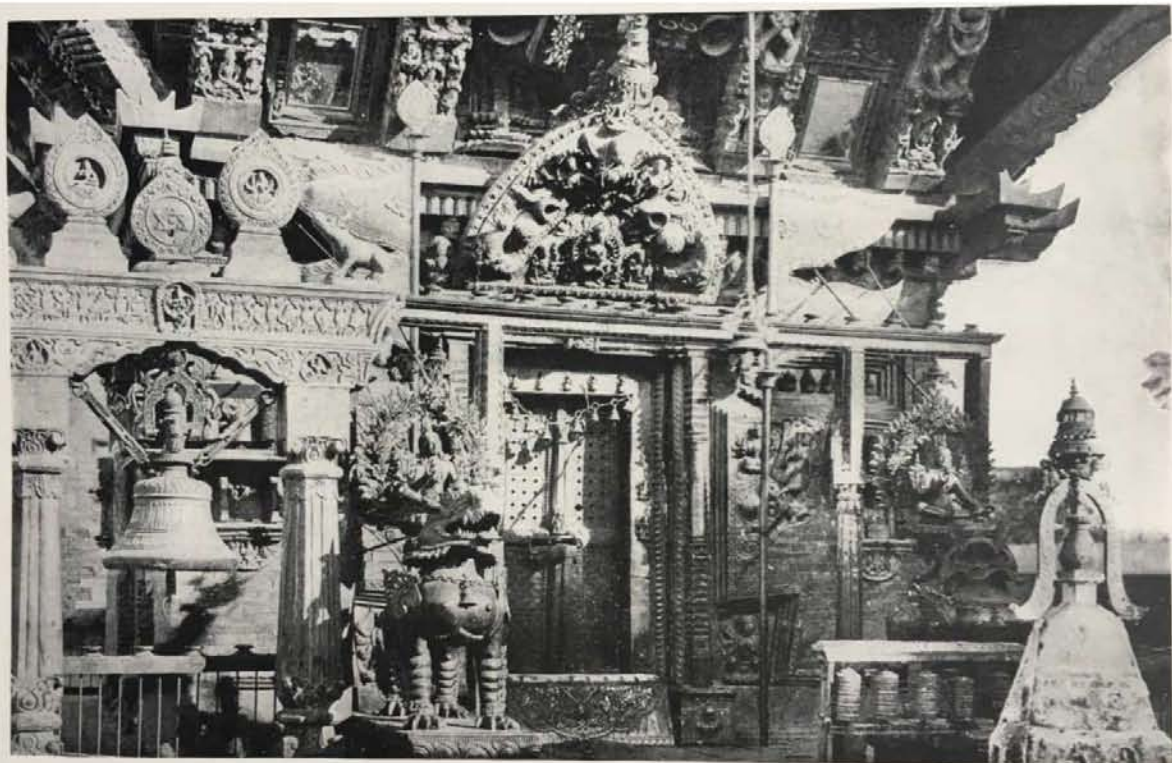
GROUP OF NEPALESE LADIES

Nepal (also Nipal) is an independent State on the southern slope of the Himalayas, bounded by Tibet on the north, by Sikkim and Bengal on the east, and by Bengal and the United Provinces of British India on the south and west. The Nepalese are considered to be a Mongolic people, with large infusions of Dravidian and Aryan blood—a hybrid race of Mongolian and Caucasian mixture. The typical representatives of the Nepalese are the Gurkhas, whose Aryan ancestors from Rajputana mixed with the aborigines.

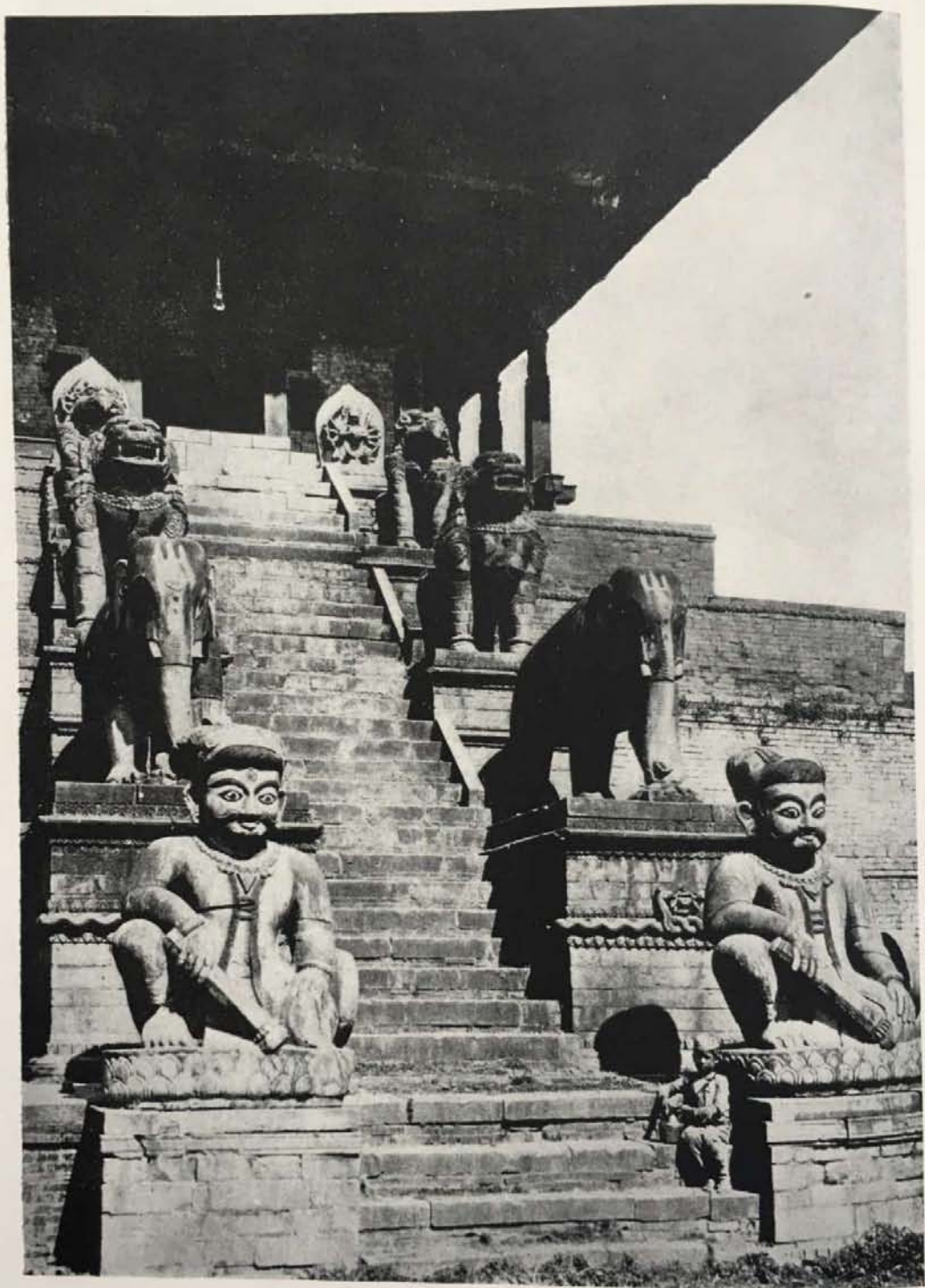


ART AND CHILDREN IN EVIDENCE EVEN IN THE MARKET-PLACE OF KATHMANDU

The prolific art of Nepal knows no conservation; it pervades the marts of trade as generally as it does temples and homes. This buoyant energy, further exemplified in the rapid increase of population—for a glance at this picture will show that race suicide is not a Nepalese problem—explains why Nepal natives seek an outlet along the foothills of Bhutan and into Assam.



EXAMPLE OF FINE CARVING IN WOOD AND STONE, SHOWING BRONZE "SINGIS," OR DOGS, GUARDING A TEMPLE GATE, PATAN



FIGURES AND STEPS LEADING TO THE TEMPLE OF THE FIVE HAGIS AT BHATGAON
 On the lower steps are represented "The Wrestlers," the Samsons of Newar tradition, each
 supposed to possess ten times the strength of an ordinary man.

even to the present day, mere puppets in their ministers' hands. Most of them die suspiciously young and before they can take the reins of government into their own hands.

Internal intrigues and persistent hostility on the part of the Gurkhas toward the British Government continued till the year 1846, when Jung Bahadur, a remarkable man, became Prime Minister, a post he retained till his death, in 1877. During his tenure of office Nepal enjoyed comparative peace, and after his visit to England in 1850 the bearing of the Nepal Durbar became more friendly.

In 1854 the Nepalese again invaded Tibet, and shortly after a treaty was concluded by which the Tibetans agreed to pay Nepal an annual sum of ₹100,000 (\$33,000), but hostilities in a minor degree were carried on till 1883.

At the time of the Indian Mutiny, in 1857, the Nepalese rendered great assistance to the British Government, and as a reward the whole of the territory in the Terai, forfeited in the war of 1814, was restored to them.

HUNTING GROUND FOR ROYALTY

In 1876 the Prince of Wales, afterward King Edward VII, visited the Nepal Terai on a shooting expedition and was entertained by Jung Bahadur's brother, General Dhir Shamshere Rana Bahadur.

After Jung Bahadur's death there were the usual successional intrigues, some peaceful and some accompanied by much bloodshed, till in 1901 General Chunder Shumshere Jung Rana Bahadur was appointed Prime Minister. He visited India twice, England once, and was made Knight Grand Commander of the Star of India in 1905.

In 1904 the Nepal Durbar received the thanks of the Government of India for the correct and very friendly attitude adopted during the British Mission to Lhasa.

His Majesty the King Emperor visited the Nepal Terai on a shooting expedition in 1912, after the Delhi Durbar, and had excellent big-game shooting. Sumptuous camps were prepared and roads were made in all directions through the jungle.

Nepal maintains a well-drilled and efficient army of about 32,000 infantry and

2,500 artillery, with about 100 serviceable and 150 unserviceable guns. The Maharajah is not permitted to have any intercourse with Europeans, and should the Resident or any official have occasion to interview him it is always in the presence of some Nepalese official.

The Kingdom of Nepal is to be found between latitude 27° 30' and 30° north and longitude 80° and 88° east. In the south it runs for some distance into the plains of India, along the Terai, or flat ground, at the foot of the hills, its area embracing about 54,000 square miles.

In consequence of Nepal's excessive seclusion, the internal administration has remained almost entirely unaffected by European influence or ideas.

VALLEY ONCE WAS LAKE

In the Valley of Khatmandu itself, called by the natives Nepal, and covering about 300 square miles, are situated the modern capital of Khatmandu and the old and much more picturesque capitals of Patan and Bhatgaon. At some time in the remote past this valley was a lake, and the erosion of the vast accumulation of water must eventually have cut for itself an outlet through the barrier of mountains to the south. Gradually there was left bare the rich alluvial deposit now drained by three rivers—the Baghmutti, Vishnumatti, and Manchera.

These rivers have cut deep channels, through which they make their way till, converging in a narrow gorge, they finally find their outlet to the plains of India as the Baghmutti.

This old lake bed forms an expanse of the most fertile soil, industriously cultivated from end to end, on which is grown a succession of many and varied crops throughout the year.

Old legends also hand down the tale that the valley was in early days filled with water, and attribute its drying up to the miraculous power of one Manju Sri, of whom it is related that he smote the mountain with his sword, thus making the cutting by which the lake was drained and the valley became fit for habitation.

The population of the valley is about 500,000, of which the town of Khatmandu contains 30,000.