

**TOURING**  
*in*  
**SIKKIM and TIBET**

*By*  
**DAVID MACDONALD**

*Late British Trade Agent,  
Gyantse and Yatung,  
Tibet.*



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Late British Trade Agent,  
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Author of  
"The Land of the Lama" "Twenty Years in Tibet"  
and "Tibetan Folk Tales"



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## PREFACE

In the following pages will be found hints to the intending tourist in the Darjeeling Hills, in Sikkim, and in Tibet. These notes are the result of personal experience of the writer and members of his family, who, resident in Tibet and Sikkim for many years, have experience of practically every possible tour that the visitor is likely to make.

Since the publication of the most recent Guide Book to these Hills, conditions and prices have considerably altered, and these facts, together with repeated requests from friends and travellers who have passed through Kalimpong, form the excuse for the present pamphlet.

Realising that in a volume of the present size many points of interest to the individual must necessarily be omitted, the author wishes to inform any intending tourist that he will be pleased, on request, to give any further information that may be of use in particular cases.

The writer takes this opportunity to acknowledge the invaluable help which he received in matters of editing and production from his daughter, Mrs. Annie Perry, Himalayan Hotel, Kalimpong, and from his son, Mr. David Ian Macdonald, B.A., who kindly undertook the revision. The writer also thanks Messrs Thacker Spink & Co., Limited, Publishers and Booksellers, Calcutta, for without their kind encouragement, this pamphlet would never have been published.

KALIMPONG, BENGAL,  
*1st August, 1943.*

David Macdonald.

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# TOURING IN SIKKIM AND TIBET

## THE SIKKIM STATE

Sikkim, or De-jong, as it is known to the neighbouring peoples, is a small protected Native State lying to the north of the Darjeeling District of Bengal.

It forms a wedge between its two larger neighbours, Bhutan and Nepal, on the east and west, while to the north lies the great Tibetan plateau.

Sikkim measures only 65 miles from north to south, and 45 miles from east to west, but within its narrow confines is to be found some of the finest mountain and ravine scenery in the world.

The Kangchenjunga group of mountains alone repays the traveller for his trouble in penetrating to its foot. Everest lies without the boundaries of Sikkim, but is visible from several viewpoints along certain of the recognised tours. From certain vantage points in Sikkim, one can gaze on sheer slopes of mountain sides some 22,000 feet in depth, a gigantic mass of the earth's

surface whose feet lie in deep gorges, while its summit pierces the skies.

Within the Sikkim frontiers are experienced climatic conditions ranging from tropical, to arctic, with appropriate flora and fauna. On the uplands, the air is clean and fresh, blown straight off the snows, and to the jaded dweller in the steamy plains of India, no finer holiday can be made than an excursion into the heart of these mountains.

Describing a tour made towards the end of the rains, J. Claude White, a former Political Officer in Sikkim, writes:—

‘The foliage of the trees and the undergrowth is magnificent, most of the flowering shrubs and creepers are at their best, everything looks fresh, and the colouring, when the sun breaks through the clouds, is wonderful. Each leaf and bit of moss sparkles as though set in diamonds, the air is filled with clouds of butterflies of every imaginable colour.

The near distance is brilliant, while the middle and far distances shade in blues and purples to deep indigo, and when a glimpse of the snows is obtained, at the head of some valley, they stand out, an almost supernatural vision of ethereal beauty, the whole picture made up of the softest of tints, not to be equalled in any other part of the world.

The cloud effects are marvellous, the vapour seems to boil up out of the deep valleys, as out of some huge cauldron, taking the most fantastic



shapes, and an endless variety of colours as it catches the sun's rays. Then suddenly everything is blotted out into a monotonous grey, as though such sights were too grand for human eyes, until a sudden puff of wind blows aside the veil of mist, and discloses again the lovely panorama.'

Sikkim, owing to its proximity to the great Kangchenjunga range, and the lie of its innumerable valleys, experiences a very wet rainy season, the fall varying from 60 inches in the north, to over 200 inches per annum in the south. Darjeeling has an annual rainfall of 120 inches, Kalimpong only 80.

Sikkim is drained by the river Teesta and its tributaries, in fact it is nothing more than the catchment area for this river system. The chief affluents of the Teesta are the Lachen and Lachung rivers, which join to form the main river, the Rungeet, which forms the Sikkin-Darjeeling frontier, and the Rongni.

The valley of the Teesta is magnificent, a deep cut gorge, called by some visitors the 'Trossachs of the Himalayas'. The river, when in flood, is a wonderful and awe-inspiring sight.

The mountain system which forms Sikkim consists of two great spurs, jutting out from the main watershed of the Himalayas, which lies actually within Tibet. These two spurs, known as the Chola and the Singelela on the east and the west respectively, run roughly from north to south, and are more or less parallel.



They themselves are again cut up into innumerable cross valleys, running in every conceivable direction, each valley having its own drainage stream. In the rains, some of these small side streams become raging torrents, but as soon as the rain stops, they quickly resume their normal size.

A peculiarity of this part of the Himalayas is that there are no dunes or low foot hills. The mountains run abruptly down to the plains, and then stop short. A very good example of this is to be seen at Sevoke, a station on the Teesta Valley Extension of the Darjeeling Himalayan Railway. Here the Teesta suddenly debouches on to the Dooars, literally 'Doors', the famous tea district of Bengal. At this spot, even when within a few hundred yards of the plains, one has no conception of their proximity.

## TIBET



Tibet is an absolutely different country from Sikkim, as regards scenery. The Chumbi Valley, of course, lying on the southern side of the great Himalayan Divide, presents much the same physical characteristics as Sikkim, to which country, geographically speaking, it belongs.

Once on the plateau, however, the scene is completely changed. Wooded slopes and deep valleys give place to a series of flat basin-like plains, obviously old lake beds, separated by low ranges of weathered hills. These latter, of course, are low only in comparison with the plains they border.

Along the trade route followed by the tourist, however, the eye is held for several days of the march by the immense mountain mass of Chomo-lhari, the Queen of the Divine Hills, a mountain sacred to all Tibetans.

The fascination of Tibet lies in its utter bleakness and wildness, and also in its, at present, unspoiled and unsophisticated people.

Once the traveller has climbed on to the plateau, not a bush, let alone a tree, breaks the monotony of the windswept plains, until he reaches the town of Gyantse. Only a few stunted willows are to be found in sheltered places where they are prized as providing wind-breaks to the local people when the latter are picknicking.



a form of diversion of which the Tibetans are very fond.

### The People

The earliest known inhabitants of the Darjeeling District and Sikkim were the Lepchas, or Rong, the 'ravine folk', as they style themselves.

Their origin is obscure, but they are of pronounced Mongolian type, and some authorities state that they probably migrated in very early times from Assam or Burma.

At the present day they number only some six or seven thousand, and are gradually growing less, owing to their being ousted from their native forests by the more pushful Nepalese cultivator, who is immigrating from Nepal into Sikkim in ever increasing numbers. The Nepalese, being a cultivator, is responsible for the deforestation which is driving the Lepcha out. A peculiar trait of the Nepalese is that he can never resist felling a tree, wherever it may be, if excuse offers.

The Lepchas are of a shy retiring nature, preferring to live in out-of-the-way jungles and forests. They are improvident, and greatly addicted to strong liquor, which, like other hill-tribes, they brew from locally grown millet.

Every Lepcha is a born naturalist, and living as they do in the forests, they know the habits of every beast and bird, and make first-rate collectors. They have a name for every living

thing, including plants, which is found in their country.

As private servants, especially as cooks, they excel, provided they can keep from the bottle, and many of them, especially in the Darjeeling District, have taken up this kind of work.

Though outwardly professing Buddhism, they are at heart confirmed animists, worshipping the spirits of mountain, forest and river. Small in stature and seemingly not robust, yet they have immense powers of endurance and are tireless on the march.

Nowadays, the great bulk of the people of the Darjeeling District are Nepalese, with a sprinkling of what may be called Darjeeling Tibetans, Lepchas, and Sherpas, the former being the descendants of refugees at various times from Tibet.

In Sikkim the upper classes and the landed proprietors, known as Kazis, are mainly of Tibetan origin, the royal family of the State also hailing from that country. The first king was, it is true, Lepcha, but constant intermarriage with Tibetans, from among whom the Maharaja always selects his bride, has practically eliminated all trace of the original Lepcha blood. In Sikkim also, as already mentioned, the great bulk of the inhabitants are Nepalese immigrants.

It is a regrettable fact that most of these are in the hands of the Marwaris, who seem to penetrate everywhere where there is anything to be



made out of money-lending. One sees them even in the Trade Marts of Tibet, although they are not at present tolerated in Lhasa itself.

The Nepalese, indeed, all the hill people, are notoriously improvident, and for immediate accommodation in money matters, will pledge their property at most exorbitant rates of interest. Marriages, celebration of pujas, and on such like occasions, the unfortunate cultivator falls into the hands of the Jews of India.

At present, the policy of Tibet for the Tibetans, is strictly enforced, and other nationals are not allowed to own land therein. Nepalese traders have, however, of recent years been getting more and more hold on the petty trade of the larger towns. The wool trade, the most important item in exports from Tibet, is largely in the hands of the Marwaris, who finance the various Tibetan wool-dealers.

While Sikkim is possibly not so priest-ridden as Tibet, owing to the large number of Nepalese in the former country, yet even there the Lamas wield considerable influence, both in the conduct of State affairs, and among the Buddhist, or rather Lamaist section of the people. They play on the intense superstition of their ignorant and child-like followers, and in many things completely control the latter.

### **Brief Historical Note**

Sikkim was settled by the Lepchas at some time prior to the twelfth century A.D. The

present ruling dynasty, claiming descent from Thri Srong De Tsan, one of the most famous of Tibetan warrior kings, who ruled in pre-Lamaist days, gained their powers somewhen around 1300 A.D.

1641 saw their conversion, by missionary lamas from Tibet, to Buddhism, and the then chief, or gyalpo, was consecrated as king.

The present Maharaja, Sir Tashi Namgyal, K.C.I.E., K.C.S.I., is the eleventh in direct descent from this first consecrated king.

In the years 1700-1706, Sikkim was overrun by the Bhutanese, who were only expelled with Tibetan aid, and from that time, up to 1888, the latter Power exercised great influence at the Court of her small neighbour. Towards the end of the eighteenth century, Sikkim was again invaded, this time by the Gurkhas, who stripped from her what is now the Nepalese province of Limbuana, besides certain other territory.

Following aggression in Tibet, however, in 1792, the Nepalese were defeated by a Chinese army, called to their aid by the Tibetans, and Sikkim received some of her lands back, but not all. During this invasion of Tibet, the Gurkhas sacked Shigatse, the second city of the Lamas, but were forced later to conclude a humiliating peace outside the walls of their capital, Khatmandu.

Sikkim, however, continued to pay tribute to Nepal until 1815, and only after the defeat of the Gurkhas by the British in that year, were



the Terai and Western Sikkim finally handed back to their rightful owners, the Sikkim Raj.

Internecine quarrelling and acts of hostility towards British subjects, culminating in the arrest and ill-treatment of Messrs. Hooker and Campbell, brought retribution at various times in the form of annexation of territory by the Government of India. Thus was the present Darjeeling District acquired, though in the beginning, the sanitarium of Darjeeling was opened on land rented from the Sikkim Raj.

In 1861, Sikkimese territory was limited by treaty to north of the Rungeet, though it was not until 1888, however, that Sikkim was brought into the position of a protected Native State, and the influence of Tibet within her borders finally eradicated. This was brought about by the penetration of a Tibetan force into Sikkimese territory to a place called Lingtu, below Gnatong, where the remains of their fort are still to be seen. Refusal to withdraw, and to recognise the Sikkim boundaries established by a Frontier Commission, brought down on the Tibetans a force despatched by the Government of India, which drove them from Lingtu, across the Jelap Pass, and down into the Chumbi Valley.

Since that time, relations between Sikkim and the Government of India, have been cordial, especially in recent years.

Association with India has been of the greatest benefit to Sikkim and to her people, who are secured from invasions and annexation by

her neighbours, and assured of peace. The development of the country, though this will naturally be slow, has been begun by the opening up of better communications.

As a matter of fact, owing to transport difficulties, Sikkim can never become really wealthy, but British administration has saved her from a state of complete insolvency.

Nowadays, all internal affairs have been handed over to the Maharaja, while its foreign relations only are controlled by the Government of India. The latter has, since 1888, stationed a Political Officer at Gangtok, the capital.

### Tibet

Relations between India and Tibet are very friendly. Tibet is ruled by the Dalai Lama, assisted by a council of four Chief Ministers, or Shap-pes, and a Prime Minister, or Si-Lön. Local administration is in the hands of Jongpens, or District Magistrates, the trade route over which European visitors travel being jointly administered by British and Tibetan Trade Agents.

Tibet is becoming more important day by day. She is placed between India and China and this will naturally have an effect on her way of life and thought. The background and development is too involved to detail in this work, but those who are interested, will find an account in my book, 'The Land of the Lama.'

### Religion

The state religion of both Sikkim and Tibet is Lamaism, a form of Buddhism. Lamaism has travelled far from the faith laid down by Gautama Buddha, and is now a combination of Hinduism and Animism with very little of the pure faith left. The bulk of the Nepalese profess Hinduism, a few being Buddhists, and these latter are spiritually subject to the Lamaist Church.

Prominent features of the countryside in Sikkim and Tibet are the numerous gompas, or monasteries. These are almost invariably situated in the most picturesque and commanding positions, wherever possible, on the face of a mountain slope.

Religion enters very largely into the everyday life of the people, and they have lavished much time and skill on the interior decoration of some of their temples, while valuable altar vessels and silken hangings testify to the generosity of pious Lamaists.

Tibetan monasteries are, as a rule, larger than those in Sikkim, in which state the most important is that of Pema-yangtse. The institution, which only accepts candidates for the priesthood from the upper classes, is, unfortunately, very modern in appearance, its beauty being marred by a corrugated iron roof, a testimony to the march of progress in the Himalayas!

Monasteries were, according to the Lamaist precepts, originally built in out-of-the-way places,



but in the course of years, considerable villages have grown up around most of the more important ones, especially in Sikkim.

The maintainance of the monasteries forms a great drag on the lay portion of the population, for the lamas are non-productive, and have to be fed and clothed by their lay fellow-countrymen. In Tibet, no less than one-sixth of the adult male population are priests. The people put up with this state of affairs partly on account of their superstition, and partly because practically every family in the land has at least one member, a lama.

Monastery buildings usually conform to a more or less standard design, consisting of a main hall for worship, containing the altar and library, with a porch, in which are to be found the effigies of the Four Guardian Kings of the quarters. In the larger institutions, numerous side chapels open off the main temple hall.

The dwellings of the lamas are grouped around the central building, lay followers being housed outside the temple compound proper, in small godowns. Some monasteries are single, others double-storied. A prominent feature of many of them is a huge prayer wheel placed in the porch, sometimes containing millions of prayers, which ascend heavenwards at each revolution. Occasionally one sees the sacred number of 108 small prayer-wheels placed round the outer wall of the main hall. Pious Lamaists walk round the building in the proper direction;

expense. One maund weight should suffice for this when animal transport is taken, while one coolie in eight should be allotted for the same purpose

On marches which go over 12000 feet, and always in Tibet, it is advisable to mount the cook and the bearer, as otherwise they lag behind, and do not reach the bungalows ahead of their employers, as is necessary if comfort is desired.

With mule transport, as the loads grow lighter owing to consumption of food, animals become available for mounting the servants without engaging extra mules.

For riding purposes mules or ponies are available, and there is little to choose between them. Mules if anything have the preference.

It is not advisable for people straight up from the Plains to undertake a purely walking tour, for should sore feet result, or stiffness set in or the effect of strenuous exercise at great heights affect the heart, the entire pleasure of the trip may be spoiled. A good plan is to walk down hill and if inclined, along the level, and to ride up hill. On some of the tours one climbs several thousand feet in the course of a few miles, and assistance for these places is really necessary.

Pack mules are hired out in teams of from six to ten animals, and each team is in charge of two muleteers. In the writer's opinion mules are more satisfactory than ponies for riding purposes, the only objection being that no separate syce is sent with each riding mule. Should

it become necessary, however, to have the mules held during a halt, the tiffin coolie can do this. If travellers bring their own saddlery, it should be remembered that the mules and ponies are small, seldom over twelve hands, and that cruppers are necessary, as they have little in the way of withers to prevent the saddle from slipping forward on down grades.

Maximum rates for transport are as below : —

|             |     |                    |
|-------------|-----|--------------------|
| Riding pony | ... | Rs. 6/- per stage. |
| Riding mule | ... | Rs. 6/- per stage. |
| Pack mule   | ... | Rs. 4/- per stage. |
| Coolie      | ... | Rs. 3/- per stage. |

The government coolies that are mentioned in other guidebooks as obtainable at As. -/10/- and As. -/12/- per day are not satisfactory. Application for these is made through the local authorities, and the various villages have to supply the men, who do not go further than one stage from their homes. Such labour is practically forced, and delay always occurs in collecting the coolies at each stage.

### Clothing

Little extra in the way of clothing beyond what the traveller already possesses is necessary, except in the depth of winter in northern Sikkim. Plenty of bedding should be taken, as one can be miserable if cold at night. Sheets make for comfort and should be taken.

A sufficient supply of clean underclothing



emergency, a doctor can, as a rule, be sent out to parties who are held up by accident or sickness, on information being sent in by runners.

|             |   |
|-------------|---|
| DARJEELING. | Hospitals and doctors.                        |
| KALIMPONG.  | Several doctors (Men and Women) and hospital. |
| GANGTOK.    | Civil Surgeon and hospital.                   |
| PEDONG.     | Sub-Assistant Surgeon and dispensary.         |
| YATUNG.     | Sub-Assistant Surgeon and hospital.           |
| GYANTSE.    | Military Surgeon and hospital.                |

### Mountain Sickness

Mountain sickness is liable to overtake some travellers, strong equally as much as weak, but it is very seldom experienced at heights below 12000 feet.

When it does occur, the symptoms are usually a dull heavy feeling, a headache, loss of appetite and sickness. A dose of aspirin and a rest will, as a rule, put the matter right.

In extreme cases, however, marked by severe pains in the head, continual sickness and depression, the only remedy is to descend to lower elevations, and this should be done at once.

Mountain sickness can to a great extent be avoided by not overdoing things in the matter of too long marches, climbing and so forth, until somewhat acclimatised to the rare atmosphere.

### Sirdars and Interpreters

A knowledge of Hindustani or Nepalese will render the service of an interpreter unnecessary in Sikkim or the Darjeeling District, but parties who have no member speaking either of these tongues are recommended to take a Sirdar or interpreter who can speak English to deal with coolies, chowkidars, etc.

In Tibet, an interpreter is necessary, as without being able to get into touch with the Tibetans along the road a lot of the interest of a trip will be missed.

An interpreter, who will also supervise the muleteers and servants, will expect Rs. 5/- per day, and the expenses of his riding animal, another Rs. 3/- daily. He should speak English well, and also Tibetan, Hindustani and Nepalese.

Experienced men, speaking, reading, and writing all the above languages, may be obtained through the Himalayan Hotel, Kalimpong, which guarantees their efficiency and knowledge of the country and people.

Except in the case of large parties taking a considerable number of coolies, a Sirdar is unnecessary, as the supervision of the men can easily be done by a member of the party. A Sirdar's wages will be about Rs. 4/- per day.

### Glare Glasses

Glare glasses should be taken on every trip, and should always be used when there is snow about in any large patches.

various arts and crafts, such as carpentry, leather work, carpet making, and embroidery. These Industries are also well worth a visit.

Standing out against the hillside, the weathered pile of the Macfarlane Memorial Church, with its belfry, affords a landmark for miles around, and is the first object that strikes the eye when approaching Kalimpong from the Plains. The Mission house is situated immediately below this church.

The Bazaar lies along and below the saddle connecting the hills of Deolo and Rinkingpong. In the main street will be found good general shops, run by Indians, at which almost everything necessary for the visitor and the tourist can be purchased. Prices are about one anna in the rupee dearer than Calcutta. Saturdays and Wednesdays are the big bazaar days, when the people flock in from the countryside to sell their produce and to make their purchases of the necessaries they cannot grow themselves. On these days the bazaar is a kaleidoscope of moving colours, for the women especially on their brightest saris and shawls for these occasions. Kalimpong is possibly the most cosmopolitan of hill stations in the Himalayas. Here one meets Tibetans, Mongolians, Chinese, Burmese, Nepalis, Lepchas, Bhutanese, Marwaris, Ladakis, Bengalis, Beharis, Punjabis, Kabulis, and Europeans, and every shade between.

There are a few curio shops, but interesting souvenirs and sometimes really good pieces can



be picked up in the Junk shops run by Chinese and Tibetans.

Next the Bazaar, at the foot of Rinkingpong Hill, are the Police Station, the Post and Telegraph Office, the Town Hall, and the Kutcherry and Treasury. There are now four Banks in Kalimpong, known as KUEVER BANK, LTD., BANK OF CHINA, CENTRAL BANK OF INDIA, LTD., and DAS BANK, LTD., but the Himalayan Hotel will cash approved cheques on payment of the usual commission. These cheques must be on Calcutta Banks. The Dak-Bungalow is situated near the Kutcherry on the main motor road to Rinkingpong. On the approach road, at the 8th mile, will be seen the St. Joseph's Convent Girls' School, maintained by a French Order of nuns from Chandernagore. Small boys are also taken here. Both boarders and day scholars are accepted.

On the slopes of Rinkingpong will be seen numerous private residences, whose number is increasing yearly, especially now that certain stringent building restrictions have been removed. Rinkingpong can never become congested, as Darjeeling, as Government forbids the erection of more than one residence in each plot, which is roughly at least an acre in extent.

A new school for European girls and boys under ten years of age has been opened at Hilltop in Rinkingpong by Mrs. Leffler in 1940 and is flourishing under her able supervision and an efficient staff of European teachers.

especially in the sun, and there was at one time a scheme to harness the waters falling from the lake, and instituting a big hydro-electric plant, to supply northern Bengal with power. At present the plan has been dropped, at any rate for the time being.

The road between Changu and Karponang is in places merely a ledge hewn out of the rock face of the gigantic cliffs, hundreds of feet above the brawling torrent. Some parts of the road are badly washed away in the rains, while in the winter this path is entirely closed after heavy snow. Near Karponang, the next halt, are several pretty waterfalls.

Karponang is a very fine new bungalow, and here the traveller will be very comfortable. The road from here to Gantok gradually descends through forest for five miles, after which it becomes a cart road and so continues on to Gangtok, with fields and villages on either side. The road comes out immediately below the Gangtok dak bungalow.

Gangtok, the capital of Sikkim, is not an impressive town, and is at present painfully in the making. It is very scattered, from the British Residency at one end to the Palace at the other. The bazaar lies below the ridge on which the latter is placed. The town, if it can so be called, is lit by electricity. There is a High School, named after the present Maharaja Sir Tashi Namgyal, supervised by a British Head Master, and a Mission Girls' School, started by

the Hon. Miss Mary Scott, D.D., a devoted missionary who has laboured for many years among the people of Sikkim. She has now retired and settled down in Kalimpong. The girls' school is now supervised by the Reverend Mr. and Mrs. J. Fairservice of the University's Mission of the Church of Scotland, and there is now a church at Gantok where the Christians can worship on Sundays.

If time is a consideration the traveller may motor, in the dry weather, from Gantok to Sili-guri or Kalimpong in the one day. If he decides to continue his trek however, he drops to a point on the Gangtok-Rungpo Road, some three miles below the former place.

Here the path to Pakyong will be seen branching off to the left, the descent continuing to the Roro River, which is crossed at the village of Suram Se. A mile further on another river, the Takcham, is crossed, and the Rongni yet another mile on. From here the road climbs to the 4th mile from the Gangtok road, where a mani wall and some graves are to be seen in a clearing in the forest. Another 4 miles brings the traveller to the resthouse of Pakyong. Looking back one can see Gangtok defined on its ridge. Nearby is the Kartok Monastery, well worth a visit.

The next day's march takes the traveller to Rhenock. Leaving the Pakyong dak bungalow the path drops steadily for  $5\frac{1}{2}$  miles to where the Roro Chu runs into the Rungpo River. Crossing



Still climbing, the Oma La is surmounted, from the top of which is a magnificent view of Everest and Makalu. Crossing several more passes, the track, descending, passes the Tagmo Tso, where lunch may be eaten. From the Tagmo Tso to Migothang is  $4\frac{1}{2}$  miles, mostly through rhododendron forest.

Most of the march to the next camp, Nayathang, lies along the Nepal-Sikkim Frontier, a distance of about  $14\frac{1}{2}$  miles. The march begins with a climb to Lempharam, 13,700 feet above sea level, and then drops to the Senden Pass. For the next eight miles the road switchbacks, with one or two steep descents and ascents. Numerous gots, or yak stations are passed, and the track ends with a drop down into Nayathang.

The next day's march takes the traveller back into the Darjeeling District, the Sikkim Frontier being crossed at Chiabanjam, 6 miles from Nayathang over rough going. Here the ponies may be picked up, and the remaining 6 miles to Phalut done on their backs. At Chiabanjam is a cairn marking the spot where Nepal, Sikkim and British India meet. From Phalut wonderful views are to be obtained.

Sandakphu lies  $12\frac{1}{2}$  miles from Phalut, and for the first mile the path zig-zags down the mountain side and continues on up and down for  $3\frac{1}{2}$  miles, whence the last view of Phalut is obtained. Eight miles of switchbacking, ending with a short climb, brings the traveller to the Sandakphu bungalow, near which is a good specimen of the

prayer wall or mendong. The view from Sandakphu, on a clear morning, is considered by some to be one of the finest in the world. Mount Everest can be seen from here.

Five miles brings the tourist to Kala Pokhri, the Black Pool, and another nine, the whole trek being of the switchback order, bring the Tonglu bungalow in sight. The going is fairly good most of the way. From Tonglu, Darjeeling is distinctly visible, as well as Kangchenjunga and the mountains in the same group. The next day, a long descent brings the traveller to Manibanjan, and after a corresponding ascent, through Simana, the tourist has arrived in Jorepokri, where a halt will be made in the dak bungalow, a mile and a half above the village of Sukiapokri, whence it is only a march of 7 miles to Ghoom or Jorebungalow, passing en route the well known picnic spot of Ghoom Rock. A halt for the night may be made at either of the two hotels in Ghoom, the Pines, or the Balaclava.

From Ghoom the road runs more or less level for three miles, and then gradually drops to the 6th milepost from the village, where the broad road to the abandoned cantonment of Takdah will be noticed leading off to the right. The path to Rangiroon Forest bungalow will also be seen running away down to the left. Continuing on the road remains broad for another two miles, when it becomes a very good pony track. Lopchu dak bungalow is passed at the 10th milepost from Ghoom, and a descent of another 7

