

## II.—Some further particulars of the country of Siccim, and of its inhabitants, the Lepchas and Bhôtias.

To the Editor of Gleanings in Science.

Sir,

The late account by Captain Herbert, of his visit to Darjiling, which appeared in Nos. 15 and 16, of the GLEANINGS, induced me to turn to some memoranda I made of an excursion into the same country to Nágri, in the year 1825. Should you deem them interesting or deserving a place in your periodical, I place them at your disposal. I would only premise, that I made the excursion alone, with no object in view but my own diversion, and the satisfaction of my curiosity to see something of a people and country, of which I had heard much.

I am, Sir,

Your obedient servant,  
J. T.

### *Notes of an Excursion to Nágri, in the Siccim country, in the year 1825.*

The route to Titalia is so well known as to need no remark, further than a notice of the celebrated ruins of Parwah, with a view to some points on which I would beg leave to differ from the author of the *Visit to Darjiling*. We learn from Stewart's *History of Bengal*, that from about A. H. 750 to 800, Parwah (or more correctly Panduah) was the capital of the Mahomedan kings of Bengal, who rendered themselves independent of the supreme government at Delhi, in the decay of the Affghan dynasty. From the same authority we learn, that the Adinah Mosque, the ruins of which are still an object of great curiosity, was founded by Secander Sháh, in A. H. 763. An Arabic inscription\*, in the Sulsee character, over a niche on the exterior of the building, behind the *mimbar*, gives the name of Secander Sháh, and date 776; from which we may conclude that it was completed in the reign of Sief Addeen, the grandson of Secander Sháh. There can be no doubt that it was built from the materials of ancient Hindoo temples, for the fallen steps of the *mimbar* itself discover, on the reverse, Hindoo sculptures; but that the building, in its present form, never was a place of Hindoo worship is clear, not less from the detached and insulated position in which these sculptured stones are found, than from the form and plan of the building. It was moreover the invariable custom of the Mahomedan conquerors of India† to destroy the idol temples, and use the materials for other edifices, but never to convert the desecrated buildings to their own religious purposes. Enough of Parwah, which will well repay the researches of any antiquary, who has resolution to penetrate into a dense mass of jungle, at present the undisputed possession of bears and tigers.

Feb. 22. Rode over to Mundmalla, distant about six miles, and took up my quarters in part of an uninhabited old bungalow belonging to Mr. J. Barnes, of Piprah. Lat. by mer. alt. of the sun  $26^{\circ} 34' 18''$ . † In the evening received a visit from Rámu Pardhán, agent for the Siccim Rájah in the low countries. He seemed very willing to assist me, should I wish to proceed to the capital. The stages to the capital Gandok he gave as follows: The direct road branches off from the Nágri road at Túbah-báns. Thence to

Súmdung,  
Púbang,  
Chongtong,  
Choaráni,  
Ghók,  
Baráh Ringit Coiah.

\* I have by me two copies of this inscription, both of them incomplete. As far as they go, a translation may not be uninteresting, as a curious specimen of the style assumed by these monarchs. "The erection of this Jami Masjid was ordered in the reign of the mighty Sultan, the wisest, most just, most perfect and most generous of the Sultans of Arabia and Persia, Secander Sháh; may God prosper his kingdom; in the month Rajab A. H. 776." Secander Sháh died in 769. The only solution I can offer for the anachronism is that given above, unless we suppose that both copies are wrong, in reading 776 instead of 767.

† The same was the case at Juanpoor, especially in the instance of the Atálah Mosque.

‡ My observations were made with a very excellent sextant, by Troughton, and an artificial horizon of quicksilver. Successive observations at the same place varied so little, that I have no hesitation in vouching for their accuracy.

Lángfláchi—a long stage: no intermediate halting-places.  
Tunh.

Ecgong colah<sup>1</sup>—the residence of a *Lámah*.

Sampho Ghát—Cross the Tistah.

Dác Ghar,

Raiát Laddí,

Rájbárl, i. e. the royal residence.

The *Rdjak* still resides in the same place to which he had retreated on the Gorkah invasion. It seems that he has given orders for the repair of his ancient capital of Siccim, but that it is not yet completed. This year he is going to Phári, and has ordered some elephants to be sent thither, and Rámu had accordingly sent them by the Lackidwar pass. If this is correct, Turner's supposition relative to this pass is well founded. He thought that the Bhotiyas were afraid of letting him know of this pass into their country, and had, therefore, led him round by the more difficult route of Baxidwar. If elephants can pass through Lackidwar, the difficulties of the road cannot be great.

Feb. 23. In the morning, Rámu, according to promise, sent me over a servant of his, who had been to Phári with elephants, and knew something of the route. He was, however, quite a boy, and it was four years since he had returned, so that much could not be gathered from him. He said that he had taken the elephants by the Bálacót pass, which is on the *Torésba Másha*. In Arrowsmith's map, Lackidwar is laid down near the *Torésba* river, and in its vicinity is a place called *Bála*; this, then, I conjecture, is the pass, though the boy said he left Lackidwar some distance to the east. The only place, the name of which he could remember between Phári and Bálacót, was *Páro* or *Fárodong*, which he said was on the *Torésba Másha*. Turner has mentioned a town of that name on the *Máha chiú*. At 3 p. m. assembled all the coolies, and partly rode and partly walked over to *Gosháinpúr*, distant about nine miles. Immediately after leaving *Mundmalla*, you cross the boundary of the Siccim territory. The country is much more open than the *Morang*, and pretty well cultivated. The road the whole way was along an open plain, with occasional patches of *tarah* jungle. Shortly before reaching *Gosháinpúr* you come upon the *Balásan* river, on the east bank of which the village is situated.

Feb. 24. A thick fog prevented our marching before 9. 30 A. M. Our course lay up the *Balásan*. The distance to *Rassadhára* is reckoned five coss, but this must be overrated, as we reached it in about three hours. Found a very comfortable hut standing here, with a stage raised about three feet from the ground on one side, and room for a table and chair besides. Being assured that similar huts would be found at every halting-place, I spread my mattress on the stage, and sent back from hence the elephant, tent, horse, and bedstead—thus reducing the baggage to very portable dimensions. Numbers of deer visible around, but very shy.

Feb. 25. On the move a little before 9. The distance to *Singimári* is reckoned four coss, but I think this as usual overrated. The first half of our road was through the forest, at some distance from the river. The trees were by no means very large, but the creepers and parasites very luxuriant. At a place called *Munamatti* we again emerged on the *Balásan*, but the scene was now changed. It was no longer slowly meandering on a level surface, between dense forests, but rushing boisterously over a rocky bed, with steep mountains rising on either side. We continued the rest of our march up its bed, to *Singimári*, which we reached about 11. 15 A. M. Latitude by observed mer. alt. of the sun  $26^{\circ} 49' 43''$ . The road was now becoming interesting. The hills were still covered with wood, from amongst which the bare rock occasionally peeped forth. *Singimári* is on the western bank of the river, and I had accordingly to cross the bed to reach it. The stream was strong, and the water reached up to the men's middles. In the evening I strolled through the jungle, and accidentally came upon a romantic spot where a little stream precipitated itself over a shelf of bare rock, thirty or forty feet high, with thick forest on either side.

Feb. 26. At 8 A. M. left *Singimári*. For about the first three miles we travelled along the bed of the *Balásan*, twice crossing it to avoid projecting rocks. Leaving the river on the left, we then followed the course of a little stream for a short distance, till suddenly turning off we ascended the *Jám dhwár* mountain. The ascent, though short, was steep, and it was interesting to hear the coolies as they ascended, encouraging each other with shouts, which were echoed from every mountain around. The next ascent was *Dharram-dhwár*, and after that *Cálsabangah*; at the summit

<sup>1</sup> The unaccepted  $\rho$  as in *shot*.

of each ascent were strewed little pinches of cotton (if I may be allowed the term,) acknowledgements to the presiding *debtahs* of having reached the summit in safety with their load. From the top of Calsabangah, an easy descent led to Dimaligla, estimated at  $3\frac{1}{2}$  coss from Singimári. Arrived just before noon, in time for an observation, which gave the latitude  $26^{\circ} 51' 50''$ . This is one of the great places of traffic between the hill-men and the inhabitants of the plain, each bringing their commodities here, and bartering them. The Góla consists of some huts arranged in a square, each side of which may be about 150 yards long. The merchandize is deposited in *changs* or houses raised on stages, to preserve the goods from the effects of the weather. In the centre is a small open *cháng*, round which the trade is conducted; and on the eastern side of this is a high pole, bearing a flag, and surmounted by a piece of wood, shaped like the end of an oar, for which they appear to have a superstitious reverence. On the western side of the *gólak* rises a steep hill, on which, a little above the huts, is a large house built of bamboos, and said to be occupied by the *Fájádár*, when he visits these parts. For want of a better I took up my residence in it, and fortunately the weather proved mild, as the edifice was airy enough. It was in a new and genuinely Lepcha style of architecture. The stage which formed the flooring was carried off horizontally from the side of a steep hill; and hence, though touching the ground on one side, it was elevated ten feet above it on the other. The house itself was spacious and well thatched with long grass; the floor and sides made of bamboo, split in a particular manner. The joint is divided in several places, and then the cylindrical bamboo is opened out and beat into a plain surface, the breadth of which is of course equal to the circumference of the bamboo, which grows here to an enormous size. The flooring and sides thus prepared have a neat appearance when well executed, but the house I occupied was in a most decrepid state; half of each side was wanting, and the flooring exhibited several chasms and weak spots. Along the front, overhanging the *gólak*, were the remains of a verandah constructed of bamboos, tied together with slips of the rind.

Feb. 27. Marched from Demáli-góla at about 8. 30 A. M. At a mile's distance regained the bed of the Bálasan, and crossed it on a few bamboos, which formed a rude but sufficient bridge. The relics of what is used for the same purpose in the rains hung oscillating over our heads, arguing most forcibly the height of the stream at that season, and the hardihood of the persons who would venture over it on such a contrivance. From the top of a cliff about 20 feet high on one side, to a stage of similar elevation on the other, was swung a rope, or rather a band made of slips of bamboo, bound strongly together, from which depended thinner slips, and to these again the roadway seemed to have been attached on much the same principal as our iron chain-bridges. The Lepcha attendants did not fail to enlarge on the perilous nature of the structure, and the certain death by immersion which would attend a false step. The scenery now became very grand. Few spots can surpass the scenery of Gulgulia-muni. The deep pool of clear water formed by the Bálasan; the perpendicular cliff of smooth glittering rock towering to an immense height immediately above it, contrasted with the rich and wooded but steep and high mountain on the opposite bank, combined to form a splendid prospect. I here crossed the river on the back of a Lepcha, who though not nearly reaching to my shoulder, took me up with the greatest ease, and singly carried me through a deep and rapid stream, with rather a treacherous bottom. Shortly after we crossed the Rangbang, which here joins the Bálasan from the westward. Pursuing our course a short distance farther, we came to a spot where some half finished huts and *changs* marked the contemplated site of a *góla*. It appeared that the intention had been given up, in consequence of the remonstrances of the Bengali *mahájans* against having to bring their goods so far. We now commenced a very long and deep ascent, which was not accomplished, by those accustomed to the plains of Bengal, without considerable expense of breath and labour. Some short way up, at a place called Tumbahbáns, the direct road to the capital branches off. A walk of about a mile and a half from the summit of this hill brought us to Nágri. There are here four stockades, the centre one of which is the head quarters of a detachment from the Titala battalion, who are posted here. I was received by the *Súbahdár* and his whole force under arms with military honors, and was compelled to play the soldier with what courtesy and dignity I could master. I then walked with the *Súbahdár* to look at the stockades and select a house for myself, which I was able to effect very comfortably.

Feb. 28, and March 1. Spent at Nágri, in fruitless negotiations, and attempts to obtain the means of penetrating farther. Every obstacle was thrown in the way of

a farther advance, the most effectual of which was continual delay, so as to exhaust my provisions, of which I had no very great abundance, and time, of which I had still less. I was therefore forced to make up my mind to stopping short and collecting what information I could of the country from the very imperfect sources at hand. A good observation of the meridian altitude of the sun gave me the latitude of the house I occupied  $26^{\circ} 54' 34''$ . There are four stockades at Nágri, the centre and western of which are the most elevated, and garrisoned by our sepoy. The southern is held immediately for the *Rájah* by a Bhótiah *súbahdar*, and the eastern is occupied by the *Cázi*. Each of these is situated on the summit of as many eminences, which form the crest of the hill. The house I occupied was a little distant from the rest, on a separate rising ground. It was roofed and floored with bamboos, split and opened out in the way previously described. The sides and partitions were made of mats, and tolerably air tight and comfortable. There were two rooms, a closet, and a neat cheerful verandah to the south. The floor was raised about  $1\frac{1}{2}$  foot from the ground—the ceiling black enough from the constant action of a wood fire, the smoke from which had no other channel of escape than the door and windows, and was constantly precipitating flakes of black soot, very much in the most approved London style. The Bhótiah commander of the *Rájah's* stockade, was gone to the Nepalese frontier, to take part in one of the usual negociations regarding refugees, whom the tyranny of the government had driven to take shelter amongst their most inveterate enemies the Goorkhas. The Sepoy *súbahdar* had resided here fifteen months, and was able to give some little information, which could be verified by reference to the few Lepchas present, only one of whom, a lad named Lóha Singh, could read and write. Every Lama resided at a distance, and indeed only once a year does one of that class make his appearance at Nágri, when he comes by the express orders of the *Rájah* to quiet the superstitious fears of the garrison, by appeasing all of the *bhúts*, in the neighbourhood.

The *Rájah's* subjects consist of three tribes, the Lepchas, Limbos, and Bhótiahs. The first of these prevail in the southern parts, to the south of the Rinjit; the Limbos in the north-western, and the Bhotiahs in the north-eastern. They do not, however, very strictly observe these limits, but are considerably intermixed. The Bhotias are held in the highest esteem, the Lepchas in the lowest. These last are a short stout-made race, with very thick and strong legs—their complexion is light, and their features Tartar. Their dress consists of a sort of loose gown, which folds round them, and is secured by a girdle, in which is stuck a broad-pointed knife, about a foot and a half long, called a *dhán*, thrust into a kind of bamboo sheath, open on one side. Their hair is long, black, and very dirty, sometimes tied into a queue behind. Some wear caps occasionally, ornamented with cock's feathers. The cloth of which their gowns are universally made, has once been whitish, with blue perpendicular stripes at long intervals. The cloth appears strong and well made, and they say is their own manufacture; but I had no opportunity of observing the manner in which it is prepared. They are very harmless, good natured, and inquisitive, and used frequently to sit and stare during the taking of an observation or any such process, but went away very readily, if requested to go when they became troublesome. They have no prejudices of caste as to their food, and declare they will eat any thing but a horse or a monkey. The sepoy bandy jokes with them about their readiness to eat Goorkhas, but they declare the only propensity they have in that way is for the flesh of the *Jén Pattri*, a famous Goorkah *súbahdar*, and their mortal enemy—a joke indicative of no very friendly disposition to their neighbours.

The *Cázis* correspond very much to the lowland *seminddrs*. They possess a certain number of villages, which descend to their posterity. In time of war they furnish a contingent of soldiers, whom they lead to battle themselves; but there seems to exist no regularly organized army, or gradation of rank. The chief *cázi* amongst the Lepchas (par excellence the *Cázi*) resides on the Rinjit. The husbandry of the mountaineers is simple in the extreme. They neither use the plough or the spade, but cut down the jungle on the spot they have selected for their field, and, as soon as it is dry, burn it on the spot. In the soil thus formed by the intermixture of the ashes, and slightly scratched, they sow their crop, and as soon as it is reaped move to another spot to pursue the same process. Their chief article of consumption is rice, which they sow in *Assár* and reap in *Cáric*. When cut, they stow it away in baskets, which they place on stages under the ceilings of their houses, where it remains till fit for consumption. They also cultivate *maruah*, from which they make an intoxicating liquor. *Cáncan* and *macai* or Indian corn, *bhdngah*, cotton, and *manjit*, are their principal products for export. The

latter of these remains standing three years before it has arrived at maturity. The only regular tax which they appear to pay the *Rajah*, is a basket of rice and a rupee annually; but in case of war or any extraordinary demand, the *Rajah* draws upon the *Casis*, and they again extort from the *raials* as much as they can. No cattle seem to be kept in this part of the country, but further north they have a very fine breed, much resembling the *Bhallens* of the Morang and Nepal.

Lóha Sing was my only informant regarding their religion, and his knowledge appeared to be of the lowest order. He represented it as entirely a system of fear. The *bhúts*, and *débtahs* of the hills are supposed their constant enemies, and the object of their religion to ensure protection from them. Lóha Sing exhibited two pictures he had obtained from a *Láma*. They were very rude, only the face being distinguishable, the rest a mass of flourishes. One of them represented Menjár, and by his favor a traveller is preserved from the attacks of *débtahs*; the other was Tharmáh, whose aid was implored against the demon of sickness. Each god and demon, of whom he enumerated a great number, had his appropriate *mantra*. Amongst his treasures were some slips of papers about six inches by two, on each of which something was written in the Lepcha language. To one extremity of each was attached a string, so that when all the slips were tied together, the pieces of string hung down from one end of the packet. When a person is ill he takes these slips of paper between his hands, and raising them to his forehead, utters a *mantra*. Then, with averted eyes, he takes at hazard one of the strings, and the attached slip contains the name of the possessing *débtah*, and the sacrifice by which he is to be propitiated. Another book contained a list of certain articles of food, which should be abstained from on particular days. Such is the superstition of the vulgar; it is impossible to say what are the refinements of the *Lámas*.

The languages in use amongst them, are the *Bhótia* and the Lepcha. The former is used in their sacred works, and appears to be the same of which Father Georgius gives us the rudiments, in his *Alphabetum Tibetanum*, and of which a German missionary, who died some years ago at Titafah, compiled a dictionary, which has since been published by orders of Government. To those who are fond of tracing the analogy of languages, the following list of words may not be uninteresting, as exhibiting those which are well known best to indicate the origin of a dialect.

English.	Bhótia.	Lepcha.	English.	Bhótia.	Lepcha.
Hand	laktí	kalyok	Water	chúh	úng
Foot	kánti	tonglyok	Fire	míh	míh
Finger	tzúmúh	kajyok	One	chí	kát
Nose	nhá	tangnom	Two	nyí	nyat
Teeth	soh	afo	Three	súm	sm
Lip	yámchuh	adhúl	Four	ji (French j)	fallí
Ear	namchok	anyor	Five	ngau	fungú
Eye	mídhóh	amík	Six	trú	torok
Hair	kyah	atsom	Seven	dbeun	kichok
Knee	púmúh	takpat	Eight	dyeu	kákú
Chin	eukú	tagú	Nine	ghúh	kakýot
Tongue	cheh	ahí	Ten	chútombáh	kattí
Mouth	kháh	abong			
Salt	tsoh	vom			

Loha Singh's skill did not reach so far as the method of arithmetical notation. He pretended to be master of the subject, and wrote me down a long list of figures; but the next day, on being requested to repeat his list, he drew out another perfectly different.

On geographical subjects little was to be learnt. Some Lepchas gave me the names of the villages between Nágri and the *Rájbári*; and as they differ from those formerly given me by *Rámu Pardhán*, it may be as well to mention them.

Pubong.  
Chongtong.  
Mukdam.  
Ghok.  
Jimong.  
Tanyik.  
Nangiláchi.  
Tandonglahap.  
Tamih.

Rangpo.  
 Namfok.  
 Nth.  
 Samphú, (cross the Tistah.)  
 Kambúl.  
 Nampong.  
 Raiat Naddi.

Grido, the residence of the *Rájah*, two short marches west of Gantok.

March 2. A violent thunder storm in the night, accompanied with hail, was succeeded by a beautifully clear morning. It was however very cold when I got up, which I took good care should not be till the sun had shewn me the way; the thermometer stood at 42°. Left Nágri about nine, congratulating myself on the fine day. The march back to Demáli-góla was easy, and did not occupy much above three hours. The road, wherever it leaves the bed of the river, lies through forest consisting chiefly of bamboos. These grow to a great size; many of them can be just grasped with two hands. They are invaluable to the natives, and it is surprising to what a variety of uses they put them. From the stems alone they will construct a very comfortable house. The largest bamboos form the chief support, the lesser complete the frame work. When split and opened out they answer every purpose to which boards are applied, forming the sides and flooring of the house: when thus prepared, cut into lengths, and bent double, they answer for tiles and constitute a very good roof. The house I occupied at Nágri was roofed in this way, and stood a very heavy rain without leaking. Again the small bamboos laid open and scraped thin form excellent mats, whilst slips of the outer rind supply the place of string. But it is not only in domestic architecture that the bamboo is valuable; of the thin strips of the outer rind they make all sorts of basket-work and caps. One of the joints, including the knot as a bottom, serves as well to boil rice, draw water from the well, or hold the store of oil. A bow, arrows, and quiver, may serve to complete the list.

March 3. From the *daffadr* of Demáli-góla I was able to ascertain some little information regarding the trade of Siccim. There are here two *gólas*, the Demáli and Mánji, at the former of which transactions are carried on for the *Rájah*, *Dewán*, and *Dimchurn Cdzi*. On the road to Púlgári, a little removed from the Titalfa road, is another small *góla* called Mármá, belonging to Chung Cdzi. On the Mahanaddi is the Púñjorah, and on the Tistah the Chauwáh; but respecting these I could obtain few particulars. The great article of export is *manjit*, the quantity of which is in proportion to all the other exports—about 5 to 1. *Bhángah*, (raw cotton,) is the next staple commodity, and indeed these may be said to be almost the only articles which are sold at the Gola. The other products of the country, such as the wax, *bhot* or coarse blankets, musk and *charéta*, are procurable only in small quantities, and are generally taken into Bengal for sale. The principal imports consist of salt, earthen-ware, cloth, cloves, nutmegs, black thread, oil, tobacco, rice, and beads, (*munyah*). Almost the whole traffic is conducted by barter; no Lepcha coin is to be seen. An *ad valorem* duty of one anna the rupee is levied on the imports, but the tax on the exports is not so accurately settled, and depends more on the capacity of the *góldars*, or the patience of the Lepcha traffickers. This tax is levied by the person in whose name the trade is carried on, but I could not clearly discover the way in which the profits at Demáli-góla were shared between the *Rájah*, *Dewán*, and *Cdzi*. It would appear that on every 100 Rs. worth of goods the *Rájah* should obtain a duty on 50 Rs. and the *Dewán* and *Cdzi* each on 25, but that this proportion is frequently altered according to the activity of the several *paikars*. The trade at the *góla* begins in December, and terminates at the end of May; so that the trading season had half elapsed at the period of my visit. The accounts kept by the *daffadr*, gave the annexed results for the preceding three months.

	At Demáli góla.		Duty.		
	Rs.	As.	Rs.	As.	P.
On behalf of the <i>Rájah</i> ,	1082	8	67	10	6
<i>Dewán</i> ,	616	4	38	8	3
<i>Cdzi</i> ,	391	0	24	7	0
	2089	12	130	9	9
	At Menji góla.				
On behalf of the <i>Rájah</i> ,	556	4	34	12	3

I got no account of the exact amount sold at Marmah-gôla, but it was small, and the *daffaddr* assured me not more than 50 Rs. worth of goods had been bartered there during this season. Supposing this correct, we may say in round numbers that the value of the imports at the three *gôlas*, during the preceding three months, had been 2,700 Rs. on which 170 Rs. duty had been levied. From all accounts the traffic continues equable during the six months it is carried on. The amount then of the annual imports at the three *gôlas* may be obtained by doubling the above sum, Sa. Rs. 5,400, and the duty Sa. Rs. 340. My informants knew little about the other *gôlas* of Pujorah and Chawah. They are however situated on rivers, which afford great facilities for access, and we may suppose them therefore to be not inconsiderable. Demâli is said to be large, whilst Mânji and Mârmah are reckoned small *gôlas*. We will therefore suppose the traffic of Pujorah and Chawah, equal to that of Demâli, Mânji and Marmah, which will give the value of the annual imports from Bengal into Siccim at 10,800 Rs. and the duty levied at 680, of which it is fair to suppose the *Rajah* gets one half, or 340. The computation gives no very high ideas of the resources of Siccim, or the wealth of its sovereign.

After remunerating the *daffaddr* and *ghâddr* for their information, with some cheroots and a pair of scissors each, (to them an inestimable treasure,) I left them perfectly satisfied at 10 A. M. and marched back to Rassadhûra.

March 4. Walked back to Muadmallah, starting at 9, and reaching my old quarters in the dilapidated bungalow at 2 P. M.

March 5. Returned to Titakab.

*Remark by the Editor.*—With the above paper our correspondent sent us a list of observations made with Archdeacon Woollaston's Thermometrical Barometer at Rasa d, hûra, Singimâri, Dimâli-gôla, Nâgri, and Goshâinpur. In using this instrument we are directed by the inventor to observe the difference of its indications at two places, which being multiplied by a certain co-efficient, gives the difference of elevation. This co-efficient has been lost, but as two barometrical observations were also made, one at Rasa d, hûra, the other at Nâgri, they would afford the means of recovering it but for the very objectionable peculiarity which the inventor gave the instrument, (in order to increase the scale and yet keep it within the limits of portability.) and which was brought into action intermediately to the observations made at these places.

The peculiarity we allude to, is that of separating, by tapping, a portion of the mercury into the upper bulb—thereby reducing that in the lower, and consequently depressing the indications of the instrument, by a certain number of divisions, according to the quantity of mercury separated. This quantity being entirely arbitrary, the number is uncertain, and in no two cases ever the same; and the consequence is, that observations made with this instrument, after and before the operation of *tapping*, are not comparable, unless the amount of change has been observed. We think this a great objection to the instrument.

The observations made at Rasa d, hûra and Nâgri with an Englefield barometer, of the improved construction, are as follows:

1825 February 25, 4 P. M. Barometer	29,091.	Thermometer	56°
March 1, 10 A. M.	25,514.		55

Compared with observations made in Calcutta, these give 669 and 8643 feet as the heights of those places respectively.

### III.—Hindustani Synonymes of Plants, arranged alphabetically.

The following vocabulary, for which we are indebted to a friend, will, we think, be found useful by some of our readers. Imperfect as it confessedly is, it may serve to form the nucleus of a work, which, if properly filled up, and with the Sanscrit names added, would supply a *denderatum* in Indian Botany.

While on this subject, we may be allowed to express our surprise at the length of time which has elapsed since Dr. Roxburgh's death, without the public being yet put in possession of a complete copy of his work on Indian Plants. This work, if published some years ago, would have proved highly acceptable to the student of Botany in India; and we know many to whom the possession of such a work would have proved sufficient inducement to undertake the study of this delightful science. It was, we think, due too to the memory of the late Dr. Roxburgh, to allow no time to be lost in giving the result of his labours to the public. For these and other reasons, we cannot but regret the change of plan of the Reverend Editor, in admitting such bulky additions and interpolations as are found in the first and second volumes of the *Flora Indica*. It would have been consulting the convenience of the public more to have published the work as left by its