

VII.

ROUTE FROM CATHMANDU,

IN NEPAL,

TO TĀZEDŌ, ON THE CHINESE FRONTIER,

*With some occasional allusions to the Manners and Customs of the Bhotiahs,
by AMTR, a Cashmiro-Bhotiah by birth, and by vocation an Interpreter
to the Traders on the Route described.*

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STAGE 1st—to *Sánkhoo*: three cos to the east. *Sánkhú* is within the great valley of *Nepal*, and is inhabited by *Newárs*. It is about a cos in circuit, and is chiefly built of three-storied pukka brick houses, and stands on the banks of the *Manharna* river, which is about six yards broad, rapid but shallow.

2d Stage to *Chandéla*: three cos eastward. From *Sánkhú*, about a cos, you come to the foot of the mountain *Chandéla*, of which mountain the ascent to the crest is two cos. The ascent is tolerably well-peopled, and at the top is a *Bauddha* convent, where travellers halt for the day.

3d Stage to *Panijú-dúngá*: two and a half cos. The descent of the mountain *Chandéla* is two cos, and peopled like the ascent. From the

mountain's base you travel over a stony flat of half a cos, and then reach the river *Achá-túgá*. The width of this river is about forty feet, and its depth about seven feet, and its course from north towards the east. Its bed is stony and its current violent. The passage is effected in a large canoe managed by four men, who are placed there by the *Nepal* government. The traveller's resting place is a thatched house, which was erected by PANIJU NAIK, a *Newár*, who is agent for the *Nepalese* commerce, and resides at *Lahassa*, the capital of *Bhot*.

4th Stage to *Parábasí*: seven cos. From *Panijú-dúngá* you move along the shoulders of mountains and through thick forests, for four cos, to the "*Kshatriya's Dharmasáhlá*," where you halt awhile and take something to eat, and then proceed three cos further over such a road as that you have just passed, reaching the village of *Parábasí* late at night. *Parábasí* is full of Brahmans. There are also many workers in iron at *Parábasí*, the village being a chief foundery of cannon-balls for the *Gorkha* state. The whole of this stage is sprinkled with population and cultivation.

5th Stage, of three cos, to *Chúrkú*. The whole road lies along the shoulders of mountains. At *Chúrkú* is a stone-faced tank, ten paces broad, and as many long, and in depth up to a man's chest. The water is extremely hot, and emits a most offensive sulphureous odour; but to the taste it is salt. It is esteemed highly effective in curing the cutaneous and venereal diseases of such as bathe in it—and washing the eyes with it is a sure remedy for inflammation. Drinking it is no less efficacious in removing internal complaints. The *Bhotiyas*, when suffering from indigestion and other slight illnesses, come to the tank of *Chúrkú*, with flesh of buffaloes, sheep and goats, which they fling into the water, where it is soon boiled, (such is the heat of the water) and then eat it. *Chúrkú* means, in the *Bhotiya* language, hot-water. On the side of this tank is

the traveller's resting place, in a good brick-building. This stage here and there exhibits signs of cultivation and population.

6th Stage, of three cos, to *Chanshing*. Twenty paces in advance of *Chírki* are three brick houses of two-stories and thatched, built by the *Nepal* government, for the double purpose of protecting travellers and levying customs. Several grain merchants reside in these houses, and also one Subadar, two Jemadars, and sixty soldiers, whose duty is to protect trade and levy tolls. Each merchant pays five rupees *Makendra malli*, (name of *Nepal* rupee, which is worth thirteen annas). The whole of this stage is along the shoulders of mountains, with here and there a village and some cultivation. *Chanshing*, the name of the halting place, is derived from two *Bhotiya* words, meaning wood and spirituous liquors—whereby hangs the following tale :—A wealthy resident of the spot took it into his head to have a huge vase constructed, the top of which he closed with wood, and made a hole on the side of it. This vessel he kept filled with liquor, and whenever a traveller passed by, he uncorked the vent on the side of the vase, and caused the traveller to drink his fill gratis. Such is the tale.

7th Stage, of two cos, to *Kanglá*. The road is one unbroken ascent, terminated by a village called *Kanglá*. Here, by the road side, is a large stone fixed, which it is the custom for the traveller to strike heavily with another stone, as a notice to the villagers of his arrival. The villagers, upon notice thus obtained, immediately come forth to serve and entertain the traveller.

8th Stage, of ten cos, to *Dúm*—a toilsome repetition of ascents and descents. After a descent of three cos, you come to a river, which is crossed by a huge plank thrown over the stream. This river is the boundary of the *Nepal* territory towards *Bhote*. On the *Nepal* side of

the river is erected a stone pillar, upon which is inscribed, in *Nagri*, "This is the end of the *Nepal* territory;" and upon the *Bhote* side of the stream is a similar erection bearing the intimation, in *Bhotiah*, "Here begins the territory of *Bhote*." From this river to *Dúm* is seven cos, consisting of continual ascents and descents as before. *Dúm* is a village, containing about one hundred and fifty straw-built huts, tenanted by *Bhotiahs*. At *Dúm*, you can procure several sorts of woollen cloths, "punkhi," &c. and yak-tails, and the wood called *Zabiah*, which is beautifully veined, and used for making the little round cups out of which the people of *Bhote* drink tea.

9th Stage, of three cos, to *Chockshung*, half a cos from *Dúm*. Traveling along the shoulder of a mountain you come to a fearful spot, where a passage of forty paces is effected by planks, only half a foot wide, laid upon iron spikes, which are driven horizontally into the rock of a sheer precipice—and which precipice is thus passed. This passage is called "the *Lama's* iron road." Thence proceeding a cos, you come to a village called *Sitáng* and *Kamshú*. It consists of about twenty houses, tenanted by *Bhotiahs* and a few *Newárs*. At this place it rains more or less almost constantly, (besides the periodical rains,) for which the following reason is assigned. A *Lama*, called *Kúnglá Túba-kú*, had attained to such wisdom and moral excellence, that whatever he wished was instantly accomplished. Coming once to *Sitáng*, he could procure no water there, when he betook himself to prayer—upon which a fount of water immediately sprang upon the dry rock. There is now a tank at the spot, full of fish. At the *Lama's* intercession, it also began to rain—nor from that time to this has the efficacy of the *Lama's* prayer failed to afford the place a perennial supply of rain and spring water. From *Sitáng* to *Chúkshám* is another cos.

10th Stage, of two cos, to *Kútti*. From *Chúkshám*, the road is level all the way till you come to a small round mountain, which looks over

Kútti—and which having surmounted, you reach that place. *Kútti* is a considerable town, where all things needful are to be had in abundance. The mass of people are *Bhotias*—but many *Cashmirians* and *Newárs*, and some *Chinese*, reside there for traffic. All the inhabitants wear woollen, and speak the *Bhotia* language. *Kútti* is (inclusively) the boundary of *Bhot*, considered with reference to physical geography, and to the speech of the majority of the people. Five hundred soldiers, (musketeers and archers) several officers, and four pieces of ordnance, are stationed at *Kútti* by the ruler of *Lahassa*, and travellers going from *Nepal* produce their passports to the chief authority at *Kútti*, who keeps them in his own office, and if satisfied with the views and conduct of those who produce them, gives to them new passports under his own hand to the governor of *Tingri*.

11th Stage, of nine cos, to *Yir-lib*. A level road of seven and a half cos brings you to the town of *Phingya-ling*, which is a monastery of several hundred *Lámas*. Here, on the fourth day of the new year, is celebrated an annual festival, which festival the *Bhotias* call *Tupchi-shin*. Upon this occasion, all the *Lámas* assemble in the temple of the monastery, and with drums, gongs, and trumpets made of men's thigh-bones, make music, to which they dance before the gold and silver images of the gods. Afterwards the *Lámas* eat, drink, and are merry. The *Laics*, who have any petitions to offer to heaven, come on this occasion to the monastery—and first making five prostrations before the images, put a white silk scarf on the neck of some chosen one: next, take a handful of grain, and raising it first to their foreheads, sprinkle it on the image. All the *Lámas* of *Phingya-ling* rigidly practise abstinence from women—nor is a female ever suffered to approach their monastery, save at the annual festival just mentioned. From *Phingya-ling*, one and a half cos, brings the traveller to *Yir-lib*, his halting place, which is a hamlet of six or eight houses of *Bhotias*.

12th Stage, of ten and a half cos, to *Yelum-thungla*. Half a cos in advance of *Yir-lib*, you arrive at the base of a huge mountain called *Yelum-thungla*, the ascent of which is five cos, and the descent as much. The snow never melts on this mountain, and the wind is so violent that the *Bhotias* are wont to say, that 'he who never wept for his father would weep here.' Yaks, and mules, and sheep, alone can pass this mountain, and they only by having the snow strewn with ashes to prevent their slipping. To pass the mountain costs a long day's march, and you reach the base of it late at night, and there halt.

13th Stage, of five cos, to *Tingri*. From *Yelum-thungla* forwards, a fine verdant plain, enamelled with beautiful flowers, extends for the length of two cos. Over the above noted plain scour vast numbers of fleet animals resembling the mule, and called by the *Bhotias*, King. At the extremity of the plain lies the village *Langur*, tenanted by *Bhotias*, and consisting of seven or eight houses. Without the village is a river with depth of water up to a man's chest, and about twenty paces wide. It flows from the direction of *Zúng-shehur*, which is towards the east, and then taking a northern direction to *Kerung*, at length reaches *Digarchi*.

The traveller's passports are examined at *Langúr*. Passing out of the village across the river, the country is equally level and verdant, as on the hither side of it—and like it is well peopled and cultivated—a character which the road maintains to the end of the stage at *Tingri*. *Tingri* is a respectable town of *Bhotias*—and in the centre of it is an elevated and detached spot, wherein dwell a considerable number of *Chinese*. At *Tingri* commences a line of post, maintained by horses, and stretching via *Digarchi* and *Labassa* to *China*. The winter is intensely cold at *Tingri*. The periodical rains extend there, and are sometimes unusually severe, so that it rains incessantly for a week. The common food of the people is a mixture composed of *Satu* of barley, and butter, and tea. It is eaten in a

solid state, made up into balls, four times a day—and with it tea is drunk. The night meal or dinner, consists of curry and rice, and bread. For riding, mules and ponies are used by the traveller from *Kutti* to this place—and the same animals are the ordinary means of transport for goods and baggage within those limits. The animals brought from *Kutti* must be changed at *Tingri*, and there you may hire other ponies and mules, and likewise camels, for the conveyance of yourself and goods from *Tingri* forwards.

14th Stage, of eight cos to *Shégar*. A cos from *Tingri* occurs a river of about thirty paces wide, and about five feet deep. Beyond this river, at the distance of a cos, is a village named *Mémán*. Six more cos of plain bring you to *Shégar*. *Shégar* is a town of about nine thousand houses—*Bhotias* are the sole inhabitants. The *Lámas* are very numerous, and there is a famous place of worship called *Chamdzhee*. *Shégar* is built in tiers, running from the base to the summit of a small hill. The hill of *Shégar* is esteemed holy ground, and in its bowels a rich mine of gold is said to be contained. The mouth of the mine is closed by a door of gold, over which many *Lámas* constantly watch. It is said that the mountain will, on some future great occasion, give up its treasure, which, meanwhile, is to be strictly guarded. The key of the golden door of the gold mine is at present in the hands of the *Láma* of *Lahassa*, the local guardians having once attempted a theft upon the sacred deposit. Such is the tale of the place. A thousand soldiers are stationed at *Shégar*, by the Ruler of *Lahassa*.

15th Stage, of eight cos, to *Lu-lu*. The whole way is a plain. The pastures are abundant, and the butter (which is procured from cows only, and never from buffaloes—there being none of the latter in *Bhot*) renowned for its excellence. *Lu-lu* is but a small village, but there is a small party of soldiers stationed there, and also two horses belonging to the public post.

16th Stage, of ten cos, to *Chang-Larché*. Five cos from *Lu-lu* you reach the village of *Chazinkhá*, of seven or eight houses. A Sirdar of the *Lahassa* ruler abides there, who protects trade and travellers, and punishes theft and murder committed on them. The village and the judicial authority are of very recent growth, being established about seven years ago, owing to the occurrence of a foul murder at the spot. The murderers were apprehended, and their remains are even yet visible, nailed on the cross upon which they were executed. Five cos more of level ground, thickly sprinkled with population and cultivation, bring you to *Chang-Larché*, which is a large walled city. Here, the customary means of conveyance for man and goods are mules, and camels, and yaks. The yaks of that place have no horns, and are called *Nallu*. Women are never concealed there. East of the city passes a river, which, flowing northwards, falls into the river of *Digarchí*.

17th Stage, of seven cos, to *Phinju-Ling*. From *Larché*, at the distance of three and a half cos, is a village where resides a wealthy Sirdar on the part of the Court of *Lahassa*, having three hundred *Bhotia* soldiers under him. His duty is that of a Collector and Judge. This man's father was a famous warrior, and perished on the field of battle, and after death his body was embalmed and placed within the temple of *Fingya Ling*, at *Lahassa*. From the village abovementioned, three and a half more cos of level road, bring the traveller to *Phinju-Ling*—the country around well cultivated. Here also is a station of the public post, with two horses attached to it.

18th Stage, of seven cos, to *Mopchá*. Proceeding from *Phinju Ling*, three cos, you arrive at the village of *Tāngsu-Chambu*, in which there are many workers in iron. By the village flows a river called *Di-chú*, proceeding from south to north. This river has a great breadth and violent current, and is crossed by the traveller at a ferry close to the village,

upon which ply two ferry-men. From the river to *Mopchá*, is a plain of four cos. The neighbourhood of *Mopchá* is well stocked with game, such as deer, *kings*, (wild asses,) and *niaras*, (wild sheep;) the *niara* is in size equal to a small cow; hoofs like horses; tail similar to the yak's; bearded like a goat—on the head, horns three feet long, and more than half a foot broad at the base. Owing to the enormous size and peculiar shape of its horns, this animal frequently cannot eat without throwing itself sideways on the ground. The *niara's* horns are much used for vessels to contain liquor.

19th Stage, seven cos, to *Dungá-sètu*. The whole way is over a level and tolerably fertile country, bounded on either hand, at no great distance by mountains—which, indeed, similarly confine the road all the way from *Tingri* to *Digarchí*. *Dungá-sètu* is a hamlet of five or six houses of *Bhotia* cultivators.

20th Stage, of four cos, to *Sákya*. To *Sákya* is four cos. It lies a little out of the direct line of route to the right, but being a great city, full of wonders, it was visited. It stands at the base of a mountain, but is, nevertheless, exposed to an inconceivably violent current of wind—the houses are flat-roofed, and the roofs of such excellent quality as never to admit one drop of rain. They are made thus: first, rafters or beams of wood—then planks of wood—then a deep layer of raw clay, which is exceedingly well-beaten and amalgamated—lastly, and over all, a coating composed of a soft yellow stone, pounded and mixed with water like limestone. The doors are like those of Indian houses: the walls within plastered; without, washed with powdered charcoal, whereby all the houses of *Sákya* exhibit a perfectly black exterior. The people wear woollen, like all *Bhotias*—but dyed black, which is a distinction proper to themselves. The women ornament their heads with strings of couries: the men wear ear-rings of turquoises. *Satú* and tea, and flesh, and spirit

extracted from barley, are the food of all classes. The Rulers of *Sákya* are two *Lámas*, whose lineage is traced to the same source with that of the present imperial family of *China*. These *Lámas* are esteemed divine—a character which they support by total seclusion from the world, and the practise of the severest self-denial and constant mental abstraction. Day and night, winter and summer, their clothes consist of merely a pair of black trowsers, and a narrow band of red cloth circling diagonally round the body, and passing over the right shoulder and under the left arm. These *Lámas* never sleep with their limbs extended at ease, like ordinary mortals, but in the same erect cross-legged attitude which they maintain throughout the day. The better to enable them to keep the erect attitude at the times when they are involuntarily overcome by sleep, they pass the diagonal body-band under their feet at night. The names of these *Lámas* are SAKYA GUMBA RAMBORCHI and KUNDA KUSHO, and they are brothers. Their conventual residence is of vast size—and in one of the apartments are placed two leather bags filled with sand, and having a couple of eyes painted on the outside of each of them. The name of the bags is *Upké*, and it is said, whenever any of the followers of these *Lámas* is about to die, some one of the lesser *Lámas*, attendant on the great *Lámas*, takes one of these bags to the abode of the dying man, and, emptying it of the sand, places the mouth of it over the mouth of the man, so as to receive his last breath—which being thus secured in the bag, is carried away to a mansion called *Ukán*, or “the house of breath,” for such is the meaning of the word. *Ukán* is an immense structure, whence issues at night a horrible din of ghosts and demons, so that no man hath courage enough to approach it. Once a year, a Sirdar from *Lahassa*, comes to *Sákya*—when the *Lama* called *Sákya Gámba Ramborchi*, shews the interior of *Ukán* to the Sirdar, when the number of the dead deposited therein, during the past twelve months, is seen written, by the hands of angels, on the walls: the *Lama Ramborchi* copies this inscription, and sends the copy to *Lahassa*, by the Sirdar—within

the *Ukán* are a large knife and an axe, and a block and a rope. The axe and the block are covered with blood: and such is the stench of the place, that no one can endure it when it is annually opened as before related—a period at which it is cleansed, and again closed for twelve more months.

The Ecclesiastical Ruler of *Lahassa*, on receiving the melancholy despatch sent by the *Lama* of *Sákya*, causes proclamation to be made, that upon a certain day the scriptures called *Búm* and *Séyó*, be read for the delivery of the souls of the dead, and spiritual welfare of the living, and that offerings be made at the temple for the same ends. The call to contribute money for this purpose is universally attended to, and large sums collected from all parts and sent to *Lahassa*. When the whole is received there, a grand festival is held, which lasts from 1st December to the last day of that month. Presents are likewise sent from the *Lama* of *Lahassa* to the *Lamas* of *Sákya*, who distribute a large portion of them to the poor of *Sákya Sheher*.

Lamas are of two kinds—one practising celibacy; the other, not; the former, called *Kúmdúmbá*, and the latter, *Túmzán*. The great *Lamas* of *Sákya*, are *Támzán*s. They go once a year to visit *Lahassa*, which is twelve days' journey from *Sákya*; but the distance is said to be travelled by the *Lamas* in two days—such is their preter-human power.

The *Lamas*, on this occasion, pay a visit to the Civil Ruler of *Lahassa*, who receives them surrounded by his subordinates in office. These latter bow down their heads to the *Lamas*, who give them their blessing by laying their hands on their heads—while the chief governor rising up meets the *Lamas*, when the two parties join their foreheads together by a mutual stoop, and the Chief then conducts the *Lamas* to seats on his immediate right and left. The visit lasts about an hour. At evening-tide, the *Lamas* go round the City of *Lahassa*, curing the sick, casting out

devils, and doing other good works. On the following morn, they prepare to return home, but before going make up five amulets for the Chief Ruler of *Lahassa*, and his four subordinates, next in rank to himself—which charms being despatched, the *Lamas* set out, and reach *Sákya* again on the fifth day from their departure.

21st Stage, of ten cos, to *Chárúng*. As before noted, you deviate from the high road to go to *Sákya*. A retrograde movement to the left, of four cos, as far as *Dúnga Sétu*, brings you into the right road again. Thence is a journey of six cos to *Chárúng*, the halting place. *Chárúng* is a large village, or rather small town, to the east of which are nine tanks, parallel to each other, and having their chief extent running north and south. Between each tank is a small house for bathers to dress and undress in. Each of the nine tanks has a different medicinal virtue and colour, so that invalids coming to bathe, use that tank which is prescribed for the particular case of each. For liberty to bathe, you pay about four annas to the man having local charge, who is an officer of the *Lahassa* Court. Hundreds of sick people annually resort to these tanks, and most of them with the best results. The qualities of each tank are inscribed on the face of it in stone. The horses of *Chárúng* are famous for their spirit, and docility and strength of constitution.

22d Stage, eight cos, to *Nátán*. Two cos in advance of *Chárúng* you come to a river having a depth of water up to the chest, and a width of about forty paces. On either bank of this river are several water-mills, (*Panchaki*.) Beyond the river you pass through a level and cultivated plain, six cos to *Nátán*—which is a large city, containing, it is said, three hundred thousand souls, who are chiefly of the *Lama* caste. The city is walled and has two gates, one to the east, called in *Bhotia*, *Nhokú*, and the other to the west, styled *Charkú*.

23d Stage, of two cos, to *Digarchi*. One cos from *Nátán* is *Teshú Lhambu*, the especial residence of the Great *Lama* presiding over this part of *Bhot*. *Teshú-Lhambu* embraces hundreds of *Gúmbas*, or convents, and some houses of *Cashmiris*, and *Newars*, and *Chinese*. There is a good bazar, which is open from day light till noon, when it is closed at the signal of a bell tolling. Another cos brings you to the City of *Digarchi*, which is of great size, extending chiefly from north to south. Here begins a new language, (dialect?) which is called *Changi*. The houses of *Digarchi* are mostly built of pukka bricks, overlaid with pukka plaster. Three thousand *Bhotia* and two thousand *Khatai* soldiers are stationed at *Digarchi*. In *Digarchi* is a fine menagerie, containing, among other animals, a royal tiger, which was sent from the *Nepal* Raja as a present to the Ruler of *Digarchi*, — tigers not being natives of *Bhot*. The animals which you hired to carry yourself and goods to *Digarchi*, are there relinquished—and new ponies, and camels, and mules, and yaks, hired to take you on.

24th Stage, of nine cos, to *Píná*. About two or three hundred paces without *Digarchi*, towards the east, is a river named *Chúrr-Erku*. Its course is there from north to south—its width about three hundred paces, and its depth great. The bathing of women, and the washing of clothes in this river, are prohibited. The river is passed by an iron bridge of eighteen arches, or passages, built by some former *Lama*, and now called *Samba-Skúr*, or the eastern bridge. From the river to *Píná*, the road runs through a cultivated plain, till you reach another river, which having passed by a bridge, you at once enter the town of *Píná*. *Píná* is situated at the base of a small hill, the top of which is tenanted by several *Bhotia* Sirdars, commanding a small detachment of *Bhotia* and *Chinese* soldiers.

25th Stage, of ten cos, to *Kyángzhé*. The whole way is through a finely cultivated country, producing barley, and pease, and wheat. You

reach *Kyángzhé* by night. A market is held in the middle of this town of *Kyángzhé* every day, from morning till noon, where and when the whole buying and selling of the place is transacted, it not being the custom to expose any thing for sale in shops. Several sorts of woollen cloth (called *Tharma*, and *Punki*, and *Nambú*) are woven here—and the dyers are very expert, so that they can give the cloth a roseate hue equal to the colour of the rose itself. Each year, in September, is a great congress of people at *Kyángzhé*, partly religious, partly mercantile—when all the *Lamas* suspend sacred pictures in all the streets and houses of the town. The pictures represent the future rewards of virtue and vice—and a *Lama* seated beneath each picture, enforces the lesson taught by it to the people. This lasts for three days—the fourth day is consumed in entertainments to friends and relatives. Then follow four days of promiscuous assembly, with music, song, and feasting. On the evening of the eighth day, all the Laics and clergy go in a body to the Chief of the town, each carrying, for presentation, an arrow covered with a white silk scarf, called *Khádar*, and having inscribed on it the donor's name. The Sirdar forwards all these arrows to *Lahassa*, with a letter, intimating to the Ruler of that place, that all the persons whose names are inscribed on the arrows forwarded, assembled at *Kyángzhé*, under your auspices, send you their united blessings. The Ruler of *Lahassa* acknowledges this salutation, by sending a handsome sum of money to the *Lamas* of *Kyángzhé*, which they distribute among themselves. Eight days after the despatch of the arrows to *Lahassa*, and on the sixteenth day of the festival, there are horse-races, and matches at marksmanship with arrows and guns—which last to the end of the month, when the festival terminates.

26th Stage, eight and a half cos, to *Rillíng*. Two cos beyond *Kyángzhé*, a rill of very salt and bitter water issues violently from a rock on the side of the road. It is so fully impregnated with salt, that if you dip your hand in it and then let your hand dry in the sun, it will be covered

with small crystals of salt. Throughout the whole of this Stage, fresh water is very scarce. *Rillíng* is a small hamlet of three or four houses, and is a station of the royal post. It is enclosed on either side by silicious mountains, out of the rock of which numbers of gun flints are made. There is a well of fresh water at *Rillíng*.

27th Stage, of eight cos, to *Lagánché*. Four cos in advance of *Rillíng* you come to a village called *Zarrak*, consisting of three or four houses. This also is a *Dák* station. Here travellers halt at noon awhile, and refresh themselves and their cattle with *Satú* and water: and then proceed four cos more to *Lagánché*. The whole of this stage is over a plain bounded on either hand, at the distance of about a cos, by mountains. *Lagánché* is a village of about two hundred houses of *Bhotias*, with a few *Chinese*. South of the village is a vast lake, in truth, an ocean, called *Yamzú*. There are three rocky isles in the lake, where herdsmen dwell and feed the large herds of the *Yak*. Many fishermen also tenant these isles, whose fishing boats are made of leather: for the water is full of fish. The water is extremely salt and bitter.

28th Stage, of eight cos, to *Paité*. Beyond *Lagánché* you pass over a plain extending all the way to *Paité*. The plain is uncultivated, but abounds with deer, *kings*, and other wild animals, which the *Bhotias* of those parts constantly hunt for the sake of their flesh. The great lake of *Yamzú* accompanies the traveller to *Paité*, which is but a tiny hamlet, affording however a market of bread, and fish, and dressed meat, adequate to the traveller's wants. There is a Police Officer at *Paité*, who examines the traveller's baggage and passports.

29th Stage, of twelve and a half cos, to *Kambha*. Eight cos in advance of *Paité* you journey over a plain, and then reach the base of a mountain called *Kambhal*, the ascent of which is one and a half cos. On the top is a

spring of excellent water. The descent of the mountain is three *cos*, and at the bottom of it lies the village of *Kambha*, of about one hundred houses, tenanted by *Bhotias*, and two *Chinese*. The latter are soldiers, and superintend the royal *Dak*.

30th Stage, of four *cos*, to *Chúshér*. Proceeding one *cos*, you come to a "*Nullah*," four or five paces wide, and crossed by a wooden bridge. One *cos* beyond the bridge you come to a mountain called *Chakshamchú-Ari*. On the hither ascent of the mountain, is a convent of regular *Lámas*—and on the thither side of it another convent of secular or married *Lamas*. Beneath the mountain flows a river called *Yéko-Chángó*. Its waves are very large—and its course from the east to the west. Over it is an iron bridge, and also a ferry by boat. The river's width is nearly a *cos*. From the river an advance of two miles brings you to the village of *Chúshér*, containing about three hundred houses. In *Chúshér* you may buy walnuts, and large apples, and plums, and several sorts of *Sattú*. The price of a cock is one *sozan*; of a hen two *sozans*.

31st Stage, of four *cos*, to *Chabná*. The whole way lies through a well cultivated country. *Chabná* is a village of about three hundred houses.

32d Stage, of five *cos*, to *Changé*. Four *cos* beyond *Changé* is the City of *Chang*, south of which flows the river *Yéko-Chángó* before mentioned. Large pieces of ice were here seen floating down with its waters. The ferry is by a leathern boat for men, and by a wooden one for animals. You halt on the further side of the river—the width of which, at this place, is about a *cos*.

33d Stage, of three *cos*, to *Nám*. Two *cos* from *Changé* is a mountain, over which you pass. The passage of it is about one *cos*, and at its base is the village of *Nám*, of five or six houses. Around *Nám* are

gardens belonging to the *Lahassa* Sircar, which abound in fruit, such as walnuts, and apples, and plums. Travellers are seldom prevented from gathering some of these fruits. At this village I got six fowls' eggs for a needle.

34th Stage, of five cos, to *Nitáng*. From *Nám*, one cos, you come to the mountain of *Láchain-Lachún*. Thence forward all is sandy plain. In this stage you again see the *Yékó-Chángó* river. *Nitáng* is a large town, in which some *Chinese* live, from whom the traveller can buy dressed meats for dinner. The shops exhibit quantities of *Kóchin* and *Póstín*, and many other manufactures. There is a post house at *Nitáng*.

35th Stage, of three cos, to *Thi-sambar*. The whole way you travel through cultivated fields of pease, and wheat, and barley. *Thi-sambar* is a large town, tenanted, besides *Bhotias*, by *Chinese* and *Newars*, and *Cashmiris*.

36th Stage, of three and a half cos, to *Lahassa*. One cos in advance of *Thi-sambar*, is a town called *Bírbúm*,* situated at the base of a mountain named *Kimú*: the houses and roads of this town are made of stone. The inhabitants of this place are obliged to wear one of three sorts of cap called *Pichilí*, and *Chang-damu*, and *Súkhshá*. If you wear not one of these you get beaten by the people, and punished too by the authorities. All the inhabitants of *Bírbúm* are *Lamas*, who practise celibacy. No women can enter *Bírbúm*, save one day of the year, whereon a festival is held. There are no shops within the place, but a market is held without the walls daily from morn till noon, when the market is closed by sound of bell. On the eighth month of the *Bhotia* year, a festival is held at *Bírbúm*, the origin of which the people account for by the following tale. Formerly, there were two Rulers of *Bírbúm*, one of them

* So called in my text, but the context proves it to be a Monastery. However, in *Bhot* now, as in Egypt of old, convents are often towns in size, and a great part of the population monastic.

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was rich and the other poor. The former, desirous of possessing himself of the latter's portion of the country, addressed him as follows: 'I possess such skill that I can cut a cat in five pieces with one blow,' and he did so accordingly with an axe, before the poor Prince and many others. The multitude shouted applause, and the rich Prince continued to the poor one—'What princely qualities like mine do you possess,'—the poor Prince answered, 'I know yet a more cunning trick than thine—let the people collect to-morrow at noon, and witness my skill—if in their opinion it surpass thine, I will be sovereign—if otherwise, thou shalt be sole Ruler.' The people assembled at the appointed time, and the poor Prince having fixed a peg in the ground at the top of the neighbouring hill, and another peg at the bottom of it, suspended a rope between the pegs—and then proceeding to the hill top, and causing his legs and arms to be tied up, laid his chest on the rope and slid down it without aid of hands or feet: the people crowned the poor Prince's exploit and buried his partner in rule, alive, and erected over his remains a monument shaped like the *Chaitya* of *Sambhu* in *Nepál*. Such is the tale—and annually at present there is a rope festival held at *Birbúm*, in commemoration of the event. There is another annual festival at *Birbúm*, called *Birbúmshítún*, when all the inhabitants of those parts are assembled. They are divided into two bodies—one of males, the other of females—and no male is allowed to mix with the females—more especially no male belonging to the monastic establishment of *Birbúm*. The festival is in honour of the god *Núbá-Rúmchá*, and is maintained with all sorts of merriment and feasting for one whole day—after which the people disperse to their several homes. One cos in advance of *Birbúm* you come to the delightful retreat called "The Garden of the *Cashmíris*"—half a cos beyond which is mount *Pútla*, the monastic abode of the great *Lama*. The Convent stands on the hill-top, and is very magnificent—the roofs being gilt and the pillars of silver. The slopes of the hill are well cultivated and peopled, and all necessaries are procurable in abundance. From *Pútla* onwards, to the City of *Lahassa*, the whole way is thickly covered with dwellings. *Lahassa*

is a vast and splendid city, enclosed with a wall of stone. The Ruler of *Lahassa* abides in the middle of the city, and four persons next in rank to him, at the four corners of the city. These five persons, with two others, whose ordinary function is the distribution of justice, form a council of state. Small offences are punished by fixing the offender in a sort of stocks by the neck, in the midst of the city—where he remains for four or five days, and is then flogged and dismissed. Murderers are punished with decapitation, after a trial before the two persons above alluded to, and who are called *Tázeen*. Political offences, and grave matters affecting the State, are reported to the Emperor of *China*. There are five gates to the City of *Lahassa*, called the *Nepáli*, and *Sélungi*, and *Ladúkhi*, and *Di-jwani*, and *Chinese* gates—all of which are cautiously guarded—especially that leading to *China*—to get through which costs the traveller a whole day of solicitation, and sundry rupees in presents. The cold of winter at *Lahassa* is intense, so much so that spittle will freeze almost before it reaches the ground. In summer, the heat is very temperate. The winds are always boisterous. The chief inhabitants of *Lahassa* are *Bhotias*; next in number to them are *Chinese*; next *Newars*, and least of all, *Cashmíris*. The *Newars*, who, like the *Cashmíris*, reside at *Lahassa*, for the sake of commerce, have about five hundred houses or shops, and the *Cashmíris*, perhaps, three hundred houses. *Lahassa* itself stands on a plain—but around it, on all sides, are mountains.

37th Stage, of ten cos, to *Téjing*. A cos beyond *Lahassa* is a river called *Shanga*, which is about one hundred paces wide, which is passed by leathern and wooden boats: the former for men, the latter for beasts. Two cos beyond the river you come to the village of *Chyi*, of about fifty houses. Travellers halt here awhile to refresh themselves. Thence to *Téjing*, the remaining five cos are through a fine fertile plain, sprinkled with cultivation and population.

38th Stage, of eight cos, to *Mat-kún-ga*. Four cos from *Téjing*, you come to the village of *Lámú-chú-kyá*, full of *Lamas*, who abstain from

eating eggs, and flesh, and fish, and ghee, and salt, and onions, holding the eating of any one of these to be a great sin: there are about twenty houses. The traveller halts here to refresh, and then proceeds four cos to the great town of *Mat-kín-ga*, inhabited (besides *Bhotias*,) by many *Chinese*. There are some twenty *Chinese* soldiers cantoned here, and a much larger number of *Bhotia* soldiers. The whole Stage is over a plain.

39th Stage, of four cos, to *Vi-sí-king*. This short Stage is over a plain, and you accomplish it by noon. *Vi-sí-king* is a village of seven or eight houses. The animal called *King*, already described, abounds hereabouts, and at night many of them come close to the village, being never disturbed by the inhabitants, who regard them with respect as being the horses of the gods.

40th Stage, of five cos, to *Chumra*. *Chumra* is about as large as *Vi-sí-king*, and is inhabited of *Bhotias* and *Chinese*. The road to it is level, and the village itself affords abundance of supplies for the traveller.

41st Stage, of nine cos, to *Kam*, which is a town of about one hundred houses. It is a station of the post. The whole nine cos are over a level country, but rarely sprinkled with inhabitants.

42nd Stage, of five cos, to *Kímdah*. One cos from *Kam* is a mountain called *Kúng-bála*, of moderate height. The ascent is very good, but the descent (in going out) as bad; and when (as in winter) it is incumbered with snow, it is even perilous. Beyond the mountain, and near its base, is the town of *Kimda*. It is a large place, the station of a post, and of from two to three thousand soldiers of *Khatai* and of *Bhot*.

43rd Stage, of eight cos, to *Shu-ba-du*. Two hundred paces beyond *Kimda*, you meet with the river *Kúng-jú*: over it is an iron bridge of twenty-five arches. On passing the bridge, you pay twenty-five pice to

the officers of the Ruler of *Lahassa*, and ostensibly for the support and repair of the bridge. The water of the *Kúng-jú* is very dark, like charcoal, but is good, and to its virtues is ascribed the freedom which those who drink it enjoy from the *Goitre*. From the river the whole way is level and cultivated. *Shu-ba-du* is a town of moderate size. The tails of the *Yák* are there sold for two pice a piece, and ghee also is exceedingly cheap; but notwithstanding these low prices theft and robbery are very common. The thieves are exceedingly audacious, and belong to a tribe called *Khamba*, who (probably from their vagrant habits) are noted as the great collectors of musk. At *Shu-ba-ju* is a *Gumba*, or monastery, of about two hundred monks, of the *Lama* tribe. These monks are famous for their learning. Yet wo-betide the wealthy trader who passes their abode without making them a present—for, in that case, his merchandise will be plundered as sure as fate. There are about one hundred soldiers, (*Chinese* and *Bhotias*) at *Shú-bá-jú*. The houses are mostly of wood, roofed with stone.

44th Stage, of seven cos, to *Noómári*. The country is mostly level, with occasional cultivation. There is, however, an insulated hill, which you pass on the right. *Noómári* is a large town, filled with people of various nations—but no *Cashmirians*. There is a powder magazine here. Most of the houses are of stone, and the people are famous for their skill in making bows and arrows.

45th Stage, of eight cos, to *Mangam*. All the way lies through a level country, and on your right flows the *Kúng-jú* river, already mentioned. There are many *Chinese* soap-makers at *Mangam*—also many *Newari* and *Bhotia* merchants.

46th Stage, of seven cos, to *Táyá*. The road towards the middle of the stage is very stony. This town is famous for thieves, who come at night in the guise of dogs and other animals, to rob the merchant traveller. The Governor of the town is appointed from *Lahassa*. Before his door are

suspended two *Gantahs*, one small and the other large. The merchant, upon his arrival at *Táyá*, must go and strike one of the *Gantahs*. If he strike the small one, he will surely be robbed at night; but if he beat the large one, as surely he may sleep in peace with his property secure. In other words, the police of this town must be well bribed to do their duty.

47th Stage, of eight cos, to *Po-chu-zan*. Two cos from *Táyá*, the way is constantly crossed by deep channels of water for irrigation. The whole country is level and cultivated; deer, and a ravenous animal like a dog, abound. *Po-chu-zan* is a large town, inhabited by *Chinese* and *Bhotias*. The latter are called here by the names *Kúmi* and *Khambah*. There is a *Chinese* bazar and a *Bhotia* bazar. The people wear a large woollen frock extending to the knees, and trowsers reaching to the mid-calf. The women plait their hair like a mat. The houses are of stone.

48th Stage, of nine cos, to *Amdo*. The whole way over a level and cultivated country, producing wheat and barley. The people of these parts live a good deal in small tents, made of woollen stuff. The cotton cloths of *Amdo* are excellent, and are exported to *Lahassa* and *China*.

49th Stage, of twelve cos, to *Tázédó*. All the road is level, and the whole country beautifully cultivated and fertile—producing besides wheat and barley, and peas and potatoes—rice and mangoes, and carrots, and grapes, and almonds. Fruits of all sorts abound. *Tázédó* is a large city, and is the frontier town between *Bhot* and *China*—the latter kingdom being held to commence from *Tázédó*. It is walled—the inhabitants are of *Khatai*, of *Bhot*, and of *China*, and no others. The *Khatais* are *Chinese Mohammedans*, of a very fair complexion, and large stature. They are mostly soldiers.
