

It will be an interesting point to ascertain if the Diamonds of Hindustan can be traced to a similar rock. It may also be in the power of others more favorably situated than the writer, to ascertain, if there be any foundation for the vulgar opinion of the continual growth of the diamond. Dr. Brewster's opinion is rather in favour of it than otherwise. It is certain that in these hot climates crystallization goes on with wonderful rapidity, and I hope at some future period to produce undeniable proofs of the recrystallization of Amethyst, Zeolite and Felspar, in alluvial soil.

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*Some Account of the Country of Bhútán, by Kishen Kant Bose.*

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TRANSLATED BY D. SCOTT, Esq.

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Extent and boundaries of the Country of Bhútán.

THE Country of Bhútán is bounded on the South by the territories of the Honourable Company and of the Raja of Cooch Behar; on the East and South by Asam, on the North by the Lhasa territories; by Mem, or the Lepha Country, on the west, and by Digurche on the North West. The country extends in length from East to West in some places 20 days, and in some parts 25 days journey; but is less in breadth, being from South to North from ten to fifteen days journey. The Bhútán terri-

tory is entirely mountainous except on the south, south west and eastern parts, where there is level land. The low lands if well cultivated are capable of producing a revenue of seven or eight lacs of rupees ; but they are in general waste, and at present the whole revenue of Bhútán, including mol, and sayer, and all items of collection, does not probably amount to three lacs of rupees.

It is related by the people of Bhútán that to the North of Lhasa there is a country called Lenja, in which Lam Sapto, or the Dherma Raja formerly dwelt. From that place he went to Lhasa, and after residing there for some time he arrived at Púnakha in Bhútán, which was at that time ruled by a Raja of the Coch tribe. When the Dherma Raja arrived there he began to play upon a kind of pipe, made of a human thigh bone, and to act contrary to the observances of the Coch tribe, and to perform miracles, at which the Coch Raja was so terrified, that he disappeared with his whole family and servants under ground. The Dherma Raja finding the fort empty, went in and took possession, and having deprived of their cast all the followers and slaves of the Coch Raja, who remained above ground, he instructed them in his own religious faith and customs: their descendants still remain at Púnakha and form the cast or tribe called Thep. In this way the Dherma Raja got possession of Púnakha, but on consideration that the sins of his subjects are attributable to the ruler of a country, instead of setting himself on the throne, and exercising the Sovereign authority, he sent to Lhasa for a Tibetan, in order to secure possession of the country; and having made him his prime minister and called him the Deb Raja, he occupied himself entirely with the cares of religion and contemplation of the Deity. At that time the respective boundaries, tribute, and authority of the different Rajas or Governors of Bhútán were settled as they continue to this day, as will be more particularly detailed hereafter.

All the people of Bhútán considered the Dherma Raja as their spiri-



tual guide and incarnate Deity, and implicitly obeyed his orders. Some time after this, and shortly before the Dherma Raja's death, he directed that on the occurrence of that event, his dwelling house, refectory, and store rooms should be locked up, and that his slaves and wealth should be taken care of as before; that his body should not be burned, but having been fried in oil, that it should be put into a box, and that tea and rice and vegetables should be placed daily, at the hour of meals, near the box, whilst his followers should perform religious worship; by which means he should obtain the food, until after a time, he should be regenerated at Lhasa, and would again come to take possession of his country. After that, the Dherma Raja died, and in the course of time, the child of a poor man in Lhasa began to say, in the third year of his age, "I am the Dherma Raja, my country is Lúlumba, or Bhútán; my house and property are there." On hearing this the Deb Raja sent people to make enquiry respecting the child. On their arrival at Lhasa they went to him, and having heard what he said, they acknowledged him as Dherma Raja; but on wishing to take him away, the ruler of Lhasa and the child's parents objected thereto, upon which the Deb Raja sent large presents of money, horses and goods to the ruler of Lhasa, and to the parents of the child, and brought away the latter into the country of Bhútán. On his arrival there certain articles were taken out of the store rooms of the deceased Dherma Raja, and being mixed with similar articles belonging to others, were shewn to the child, and he was asked which of the things were his. Upon this, the infant Dherma Raja recognized his former property, and as he also knew the slaves, it appeared that he was in reality the Dherma Raja, and he was accordingly seated with the usual religious observances and ceremonies on the throne. After that, he began to read the Sástras and to perform the ceremonies practised by the former Dherma Raja, and in the same manner being thus continually regenerated, the Dherma Rajas continue until the present day. The reigning Dherma Raja is according to some the tenth,\* and according to others the eleventh; but none can tell exact-

\* The Dherma Raja's succeeding to the Government at the age of three, the value of ten of their lives

ly, nor can they say how many years it is, since the first Dherma Raja came to Púnakha from Lenja. These particulars are contained in a Lamta or history of the Dherma Raja; but the only copies of it are in the hands of the reigning Dherma and Deb Rajas, and it is not procurable. The present Dherma Raja was not regenerated in Lhassa; the reason of which is as follows: previously to the death of the late Dherma Raja, the Deb Raja and other Counsellors of state, entreated the Dherma saying "You have hitherto been regenerated in Lhassa, and in bringing you here, a great expense is unnecessarily incurred." Upon which the Dherma replied, "I will become regenerated in the Shashēb caste, and in "Tongsa," and accordingly he re-appeared in Tongsa, and is of the Shashēb caste. In like manner as the Dherma Rajas at the age of three years declare their regeneration, other persons in Bhútán also at the same age make similar declarations, and if there is a wife or child or relation of the person in his former birth alive, they present something to the parents of the child, and carry him to a Gelum or monk who has forsaken the world, or to the Dherma Raja or some place of worship, and there make a Gelum of him. If no relation of the child in his former birth remain, his parents themselves make a Gelum of him, in the manner above described. Of this kind of Gelums 50 or 60 might be found, but before or after three years of age, none of them can recollect their former existence: in this manner also are regenerated the Lama of Lhassa, Gyú Rimbíchú, and the Lama of Digercha, Penjelam or Tesú Lama, and the ruler of Chake called Chake-Jam.

The Bhuteas consider the Dherma Raja as their spiritual guide, incarnate Deity, and Sovereign prince; but in respect to the internal Go-

lives will be about 350 years, and if from this we deduct the value of one life, on account of the advanced age of the first Dherma Raja, and the period which the reigning one has still to live, the remainder, 315 years, will approximate very nearly to the period when the present Cooch Behar Dynasty first appeared, the founder of which may have been the expelled Coch Raja. This is the 312th year of the Cooch Behar era.—T.

vernment of the country or to its relations with any foreign states, he has no authority whatever : and with exception to spiritual and religious matters, the administration of the Government of the country is conducted by the Deb Raja, with the advice of the Korjis and Counsellors, and in some cases, with the concurrence of the Dherma Raja. From the cares of Government the Dherma Raja is almost entirely free, and he has no great number of attendants for purposes of state. According to the ancient custom he receives for his daily subsistence, 8 measures, or 4 lbs. of rice, his Zimpe receives 2 lbs. and the Gelums attached to his suite receive some 2 lbs. and some 1 lb. according to their rank. The Zinkaups or Messengers, and Sankaups, or menial servants, and his male and female slaves to the number allowed by ancient custom, each receive 1 lb. of rice per diem : it is called in Bhútán clean rice, but is in fact half composed of that grain in the husk. Besides the above any person who is employed by the Dherma Raja on the public service, is paid from the public treasury by the Deb Raja. The Dherma Raja also receives something in the way of Nezzarana or offerings from the inferior chiefs, and he trades to some extent. These perquisites are under the controul of the Lam Zimpe or household steward, the Dherma himself remaining constantly employed in the performance of his religious duties. The Lam Zimpe exercises authority over the agents in trade, and the Zinkaups, and slaves, male and female, and other personal dependents of the Dherma Raja, and an officer called Zimpenum acts as Lam Zimpe's deputy, and takes care of the treasury and store rooms. About fifteen or twenty menials are employed in the service of the Dherma Raja, and besides them sixty Zinkaups\* or Messengers remain in attendance at the gate-way, and forty Gelums are constantly in attendance, for the performance of the ceremonies of religion ; the above constitute the whole of his personal attendants. The Dherma Raja possesses lands in the low country to the south of the hills, of the annual value of 7 or 8000 rupees, and trades with a capital of 25 or 30,000 rupees. On the appointment of any of the officers of state,

\* Spelt Zingarba by the Bhotcas,

they proceed, after receiving their dress of honour from the Deb Raja, to the Dherma Raja, to whom they present an offering, and receive a handkerchief, or a piece of silk of three feet in length and two fingers breadth, which is tied about their necks; this they consider sacred, and to act as a preservative from danger. From this source the Dherma Raja may receive 2000 rupees per annum. When any of the Dherma Raja's servants obtain any public employment, they also present him with something additional, and when people die, he receives something at the funeral obsequies, or when any religious ceremony takes place; from both these sources he may derive about 2000 rupees annually. Besides the above income he possesses about one hundred and twenty-five tangans and mares, one hundred and fifty or two hundred cows and buffaloes, and a considerable sum of ready money. His expences are very considerable, as he is obliged to maintain all supernumerary Gelums and followers, exceeding the ancient establishment, from his private funds, and also to defray the expences of the religious ceremonies and charitable donations; so that little remains of his annual receipts. The Deb Raja has no authority over the Dherma Raja's people, and whatever is done by the Deb Raja is done with the advice or knowledge of the Kalan, who is one of the Counsellors invariably appointed by the Dherma Raja. If the Dherma Raja's people go to any Subah or Collector in the interior, they receive from them their food, but without the Deb Raja's orders they can neither demand food from the ryots, nor porters to carry their baggage. Lam Zimpe has under his orders twenty peons; in point of rank he is on an equality with the Deb Raja's Dewan.

The Deb Raja is the prime minister. The Dony is the Deb Raja's public Dewan; Kalan is a Counsellor who attends on the part of the Dherma Raja, and these two with Púnáb or Púna Zimpe, the Governor of Púnakha, and Thimpoab or Thimpu Zimpe the Governor of Tassisujon, are the four Chief Counsellors of state. Andipura Zimpe, the Governor of the Fort of Andipur, Paro Pilon the Governor of Paro, Tangso Pilon, the Governor of Tangso, and Tagna Pilo the ruler of Tagna, are also of the same rank; and without their concurrence the Deb Raja

can do nothing; they are equal in rank to the four Counsellors above mentioned, and the rulers of smaller districts, and the Soobahs of passes, are under their respective orders.

The Deb Raja or the prime minister is the principal organ of Government. He receives the customary tribute from the different Governors of districts, and having laid it up in the Government store-rooms, disburses the established charges of the state. He has however no authority to deviate in the smallest degree from the observance of established customs. The revenue which he receives from the country is expended in religious ceremonies, and in feeding the dependents of Government. The Deb Raja is entitled to six measures or three pounds of rice from the Government stores daily; his Zinkaups and Sankaups are also fed from the public stores, but receive no wages. His other perquisites are from six sources as follows:—

1st. When any person is appointed a Pilon or Zimpe, or to any office of state, they present something to the Deb Raja. 2ndly. He receives personally the whole revenue of the low land estates of Mynagúrí, &c. about 30,000 rupees per annum. 3dly. He trades with a capital of about 40,000 rupees. 4thly. He receives a fine in all cases of murder or homicide of 126 rupees from the offender. 5thly. He is entitled to the property of all servants of Government on their demise, unless they may have been dependents of the Dherma Raja, who in that case succeeds to their property. 6thly. He presents horses, silk, salt and hoes to the petty landholders and farmers, and receives much more than the value in return. By these means he collects money, and with the contents of the public store rooms, and the produce of his brood mares and cattle, he defrays the charges of the religious ceremonies, and the expence attending the manufacture and sanctification of new images of the Deities, which are constantly going on in the palace. When the Deb Raja vacates his office he must leave to his successor, 500 rupees in cash in the treasury, 126 slaves, 126 horses, and the ensigns and appendages of state, and with the remainder of his wealth

he may retire wherever he pleases, but upon his death the reigning Deb Raja will be entitled to what he leaves.

The Deb Zimpe or the private Dewan of the Deb Raja, has an establishment of twenty Poes or fighting messengers; he superintends the trading and other concerns of the Deb Rajas, and is entitled to two pounds of rice per diem, and to certain perquisites on the appointments of the inferior Officers of Government, and in cases of homicide. The Deb Zimpe's Poes receive the same allowance as those of the four Counsellors or Karjís.

The Zimpenum is the steward of the household. The wardrobe, cash, jewels, and plate are under his charge; he has ten Poes or fighting messengers under his orders, and receives an allowance of one and a half pounds of rice, and a fee from persons visiting the Deb Raja. His rank is equal to that of the Dewans of the Subahs.

The Dony or public Dewan and Sheriff constantly attends the Deb Raja, and transacts the public business of Government. He has an establishment of twenty Poes, receives an allowance of two pounds of rice, a fee in cases of homicide, and a present for an appointment; he has about ten or twelve menials all armed.

The Goreba or Warden of the fort gate, has five Poes and is equal in rank to the Donchap.

The Donchap or Jemidar has under him ten Poes; he is the Deputy of the Dony and executes his orders; he receives an allowance of 1½lb. of rice, and his chief business is to go and inform the Dherma and Deb Rajas when the rice is boiled, and after receiving their orders to see that each person gets his proper share. Tabey is the chief of the Zinkaups, of whom 100 remain in attendance on the Deb Raja. Tabey has ten Poes and an allowance of one and a half pounds of rice. The Zinkaups go to war, and on errands of trade and public business, and each receives one



pound of rice, and allowance of tea and spirits, and four pieces of cloth, Tapé is the head groom, he has five Poes and one hundred and fifty grooms under his orders. He has charge of the horses and receives one and a half pounds of rice.

Nep is the store-keeper of the rice.

Ch'hane has charge of the salt and groceries, and has three or four Poes, he receives one pound of rice.

Mané is the chief of the buttermen, and has three Poes and an allowance of one pound of rice.

Shané has charge of the larder, his attendants, &c. as above,

Thapé is the chief cook, he has twenty Poes, and receives one and a half pounds of rice,

Tongso is the chief Physician, he has four Poes, and receives two pounds of rice,

Labetui is the Bhútán Secretary, he has five Poes and two pounds of rice, he also receives something from the Subahs, and has altogether about 1,000 Rupees per annum,

Kaiti are the Bengal and Persian Secretaries. They get each two pounds of rice, and have each two Poes, and receive from the Subahs and Pilons about 1,000 rupees, and also something for causes and liberty in the low-lands,

Kalan is the Counsellor on the part of the Dherma Raja. He has twenty Poes; he assists at the council, and together with the other Counsellors tries cases of robbery, theft, and murder, &c. It is also his special duty to inform the Dherma Raja of all that is going on. He receives two pounds of rice, and some fees on suits.

Púna-ab or Púna Zimpe is the Governor of Púnakha fort. In the cold weather the Dherma and Deb Rajas live there for six months, the surrounding ryots are under Púna-ab and are all Bhúteas.—Púna-ab has nothing to do with the cultivators of the low-lands; under him are Leejee Zimpe and two other collectors, called Túmas of inferior rank. His jurisdiction extends in length two days journey from South to North, and somewhat less in breadth. Púnakha is the centre of it, and the whole can be seen from that place. Púna-ab collects from the ryots, rice, wood, wheat, and grass, according to custom, and having stored up these articles, serves them out to the Deb and Dherma Raja and their followers. In the month of P'halgun there is a religious ceremony called Dúngsu, at which the Pílons, and Zimpes attend, and pay the accustomed tribute to the Deb Raja; on that occasion all the ryots of Púnakha attend, and the Governor is required to feed the whole assembly. At that time a great council is held and persons appointed and removed from office. Púna Zimpe has many horses and cattle, and trades with a capital of 4 or 5000 rupees, he has a Zimpe, Zimpenum, Neb, Tui, and officers of different descriptions, the same as the Deb Raja has himself. He gets no revenue in cash and pays none, but feeds the court for six months, with the exception of thirteen days, during which time Andipura Zimpe is bound to furnish them with provisions. He tries all causes civil and criminal, except homicide, and his jurisdiction includes about a 32nd part of Bhútán,

Thimpu Zimpe is the Governor of the fort of Tassisujon or Tashizong; during the six months the court remains there he feeds the whole, and provides for the púja, &c. (in concurrence with the Deb Raja's officers.) His territory extends to the north, three days journey, and to the south, seven or eight. From east to west it is from one to three days journey in breadth, In this district there are under Thimpu, a Pilon, a Zimpe, a Jaddu, and five Túmas. Two days journey to the north there is a place called Gacha, the Pilon or Governor of which is tributary: there is a Túma at Wakha six coss to the South, a Pilon at Chipcha fifteen coss South West; and under him two

Túmas, his jurisdiction is three days journey in length and one in breadth. To the south of Chipcha three days journey, resides Pacha Jadu, or the Subah of Passakha or Bakhsha Dewar, and the low-land country to the south is under him. Thimpu Zimpe receives 800 Rupees from the Subah of Bakhsha Dewar, and from other places grain, &c. and he feeds the court for six months, and defrays the expence of the Chichu Púja, which takes place in Assin. On that occasion the whole of the Pilons and Subahs assemble, and hold a general council, and then the Deb Raja issues orders for the removal and appointment of the Officers of this description. Thimpu Zimpe trades to a greater extent than Púna-ab ; tries all civil and criminal causes, with the exception of cases of homicide, and assists at the trial of murder, and heinous offences, with the rest of the Counsellors of state. Thimpu Zimpe has officers under him of the same description as the Deb Raja himself.

Paro Pilo is the Governor of Paro and resides two days journey to the west of Tassisujon or Tashizong. He is an officer of great consequence and has under him Dali Zimpe or the governor of Dalimkote, the Júsha Zimpe or Subah of Timdú Dewar, the Chamorchi Jadu or Subah of that place, Duntum or the Subah of Lakhipur and Balla Dewar, and the Túma or Collector of Kyrauti who is under the Subah of Dalimkote. At Hapgang and Huldibarí, there are also Túmas, and three days journey to the North of Paro, at Pharee, on the borders of the Lhassa territory, he has a dependant Governor called Pharee Pilo. All these officers are under Paro Pilo's command, and deliver cash, grain, &c. to him, with the exception of the Subah of Dalimkote who maintains the garrison of Dalimkote and keeps the balance for military charges. There are many soldiers at Dalimkote who are always ready to fight, and the Governor being subject to Paro Pilo, the latter is on this account more powerful than the other Pilos. His territory extends twelve days journey from north to south, and is from six to eight days journey in breadth, he has under him six out of the eighteen Dwars or passes, and his jurisdiction includes one-fourth of Bhútán. He pays altogether in two instalments 3500 Rupees, and he decides all causes

civil and criminal except cases of homicide. Paro Pilo has officers under him of the same description as the Deb Raja himself.

Andipura Zimpe is Governor of the Fort of Andipur, which lies to the south of Púnakha about six coss distant. The territory under the control of this Governor extends one day's journey to the west, two coss to the north, two days journey to the east, and to the south-east fourteen days journey. In breadth it varies from one to two days journey. The Zimpe resides during the cold weather six months at Andipur, and six months in the hot weather at Khodakha. Under him is Jhargaon Pilon, whose jurisdiction extends five or six coss to the north of Kistnyi, and the same distance south of Challa, and is in breadth from north-west to south-east, two and a half days journey. To the south of this division, which is thinly inhabited, the jurisdiction of the Cherang Subah commences and his authority extends to Sidli and Bijni. In the cold weather he lives at Bissur Sing, and in the hot weather at Cherang. Andipura Zimpe has only this one Dwar, and at Kochubari, Bijni, and Sidli, Leshkers, and five or six Bhúteas reside on his part. He has about 3-32 parts of the country. He pays altogether about 1000 rupees, and is bound to entertain the court three days on their journey to Púnakha and ten days after the Dongsu púja. He decides all causes not involving homicide. Andipura Zimpe has officers under him of the same description as those already mentioned, as attached to the suite of the Deb Raja.

Tagna Pilo's jurisdiction lies between Bakhsha and Cherang. He has two Dwars or passes, and the Refu Jadu and two Túmas are under his orders. His territory is eight days journey long, and four days from east to west. He pays altogether annually in two instalments about 3000 rupees, and rules about 3-16ths of the country.

Tangso Pilo resides at Tangso six days journey east of Púnakha. His territory is twelve days journey long from south to north, and eight days broad.

He rules 9-32 of the country and has eight Dwars, and six Zimpes or inferior officers under his orders, viz. Bagdwar, or Burra Bijnu, Kundu, or P'hulguri ruled by Jonga Zimpe. Dunsakkha to which is attached the low-land of Pusakha and Arritti: Tongsi gang, to which is attached Kalin Dwar called Hapdwar in the low-land; Rotu with Chinka Dwar, Gúrgúma ruled by Radi Zimpe and Kyabari; and besides these he has authority over four Zimpes in the hills, and he also has under him Officers of the same description as the Deb Raja. 31-32d parts of Bhútán in point of extent are in this way in the hands of the Pilos, Zumpes, &c. the Deb Raja holding Khas 1-64th part, and the Dherma Raja about the same, or 1-32 of the whole country between them. Tangso Pilo pays altogether about 3500 or 4000, and some articles of different kinds.

The fort of Púnakha is situated between two rivers just above their junction. To the west of it upon a hill there is another fort distant about two coss. At Andipur there is also a fort situated above the junction of the same river that flows past Púnakha with another stream falling into it from the eastward; the former is called the Púshú, and the latter the Múshú. At Dosím there is a fort on the south side of a river. At Tassisujon there is a fort on the west bank of the Chanshú. To the west of Tassisujon within half a coss there are two forts on the same hill. At Paragang there is a fort and also at Tangso and Tagna. These are the chief forts in the country, but the inferior officers have also at their residences; squares, surrounded on four sides with stone walls. The above Pilos have the largest garrisons, as they live all the year round at the same place.

To the north-west of Tassisujon and to the west there are two forts; the first called Desíphúta, which are inhabited by a few officiating Priests and Gelums. When the court is at Tassisujon, if the weather happen to become uncommonly warm, they go up to Desíphúta. The fort of Tassisujon remains empty during the cold weather. At that season from the month of Assin to Bysakh, all round the above forts, and as far as Chipcha, the country on both sides of the river is covered with snow, and the

cold is so excessive, that the snow lies from one to three feet deep, on the tops of the houses. The people who remain to watch the houses cannot live without fires, and they also wear four or five dresses, one above another, and night and day drink tea and wine. On account of the cold, many of the inhabitants desert the country at this season, and repair to the low country on the banks of the Púnakha and Andipur river. Most of the farmers have two houses, and two farms, one of which they cultivate during the hot, and the other during the cold weather. On the banks of the Andipur river as far as Jhargaon, in Jeyte, the heat of the sun is excessive; at that time the court and many of the ryots leave Púnakha and return to Tassisujon. At Púnakha if the weather is too hot, the court goes up to the northern fort, and at Tassisujon, if it is too cold, they go to Dosím. The walls of the forts are built of stone, laid in clay, and the houses are roofed with planks laid upon one another, and secured without fastenings of any kind, merely by placing a number of heavy stones upon them. The small gates of the forts are made of wood, and the great gates are plated with iron. The walls of the forts of Tassisujon and Púnakha may be 30 feet high; in the middle of each of them there is a very lofty building, (at Tassisujon it is six or seven stories high) in which the Dherma Raja lives, and it is surrounded with smaller buildings for the accommodation of the Deb Raja, and the officers of government. The walls are pierced with loop holes for the discharge of musketry and arrows, and the gates are upon an ascent, and very difficult of access. The Zinkaups and Poes of the offices of Government, reside at the door of the sleeping apartments of their immediate superior, and their room is hung round with arms. There are bazars at Paragang, Tassisujon, and Púnakha, where are sold dry fish, tea, butter, coarse cloth, pān, betle and vegetables, but rice, pulse, earthen pots, oil, salt, pepper, turmeric are not procurable. At Tassisujon fort there are 500 Gelums and about 500 Zinkaups, Poes, &c. In Tangso and Paragang about 700, at Andipur 400, and at Tagna 500; altogether the whole of the population able to bear arms does not probably exceed 10,000.

The Bhúteas have match-locks, but they are of little use, as they cannot

hit a mark with a ball. They are afraid to fire a matchlock with more than two fingers of powder, and when they load more heavily they tie the piece to a tree, and discharge it from a distance. They are good archers, and their arrows discharged from a height go to a great distance ; they also fight well with a knife. When they fight with a Deb Raja, or the Pilos amongst themselves, they stand at a distance, and fire arrows at each other, and if one of them is killed both parties rush forward, and struggle for the dead body ; whichever of them may succeed in getting it, they take out the liver, and eat it with butter and sugar ; they also mix the fat and blood with turpentine, and making candles thereof, burn them before the shrine of the deity. The bones of persons killed in war are also used for making musical pipes, and of the skulls they make beads, and also keep them set in silver, for sipping water, at the time of the performance of religious ceremonies. When a person is killed in their squabbles, the Gelums usually interfere, and make peace between the parties. The intestine broils which so frequently occur in Bhútán are usually occasioned, either by the Deb Raja doing something contrary to custom, or by his remaining too long in his office ; in which cases the Zimpes, Pilos, &c. assemble and require him to resign, and in the event of refusal a battle ensues. If the Deb Raja resigns, or is defeated, the assembly, with the consent of the Dherma Raja, chuse some one of themselves to succeed him, of the Sha or Waa tribe, and who has already attained the dignity either of Zimpe or Pilo. These battles always take place at the annual pújas in Assin and P'halgun. If there is no person in the assembly fit for the office of the Deb Raja, they select a Gelum, and if there is no fit person of that class, or if they cannot settle the matter amicably amongst themselves, they send to Lhasa for one.

The Bhúteas do not fight in an open manner, but fire at one another from a distance, and attack at night, or lie in ambuscade. They wear iron caps and coats of mail, of iron, or quilted jackets ; they are armed with four or five knives in case of accidents, and they carry bows and arrows : before engaging they drink plentifully of fermented liquor : the Deb Raja

himself leads them to battle, and in case of war all the ryets of the country assemble to fight : on such occasions they maintain themselves, and the women attend to carry the eatables and baggage. All the inhabitants are always armed, the men wearing long knives and the women smaller ones.

An unregenerated person may become a Gelum, at any time between the 5th and 10th years of his age, but not before or afterwards. The parents of the child, of their own accord, appear before the Dherma Raja or the Deb Raja, or before some Officer of Government, or a Gelum, and present the child, along with some money, requesting that he may be admitted into orders. The child's clothes are then taken off, and he is invested with a coat of a red colour and a piece of cloth is put round his neck ; his parents have no longer any thing to do with his support, and the Gelums feed him and teach him to pray and to read the holy books. The Gelums renounce all connection with women, and the cultivation of the ground, but they may trade or serve the Government. If any of them trespass in regard to women, they are expelled from the society, and not allowed to perform the ceremonies of religion. If any of them chuse voluntarily to resign, he calls out aloud in the midst of the assembled brotherhood " Dúm shobdaí," or my covering has fallen off ; and flies from their presence, but is permitted to take with him any property that he may have accumulated. The Gelums are bound to perform religious worship in public, and also for private individuals ; to read the holy books and to burn the dead. The chief of the Gelums is called Lamkhem. He is next in rank to the Dherma Raja, and when the latter dies the Lamkhem performs the funeral obsequies, and commands in spiritual matters during the interregnum, and the minority of the next Dherma Raja, whom he instructs in the religious ceremonies and sacred books. It is consequently a very high office. Under the Lamkhem there is a deputy called the Lam Omje who in case of the Lamkhem's death performs the duties of the office, and is usually appointed his successor by the Dherma Raja, in concurrence with a council of elders of the class of Gelums, to which body the Deb Raja, the four chief Counsellors, and the three Pilos always belong. Under the Lam Omje are ten or



twelve Lubi or inferior Gelums for teaching, singing, reading, &c. to the boys. There are five hundred Gelums at Tassisujon and Púnakha, three hundred at Paragang, three hundred at Tangso, two hundred and fifty at Tagna, two hundred at Andipur, and one or two at each of the stations of inferior officers, supposed to be about three hundred, making altogether about two thousand. There also reside separately in Gimpas or convents and as servants three thousand one hundred and fifty, making altogether five thousand Gelums under the guidance of Lamkhem. The convents are chiefly founded by Deb Debas or Deb Rajas who have resigned the office or other retired officers of state. All Gelums that live with the court, or with the officers of Government, are fed by the Government, while those who live in convents support themselves; but when the Government distributes charity, all the Gelums are entitled to a share. When any rich Gelum dies a part of his property goes to the Government, either to the Deb Raja or Dherma Raja, as he may have been a dependent of them respectively, and the remainder is divided amongst his brethren; that is to say, if the deceased was in the service of Government, the Deb Raja gets his estate, and if he was a mere Gelum, the Dherma Raja and Lamkhem will take it. When charity is distributed, a Gelum who has been twice born or regenerated in the manner above-mentioned, receives a double portion, and a treble, if he has been thrice born. Gelums cannot bear arms, unless they are in the service of government, but they may have a small knife for culinary purposes: they are not permitted to sleep, or even to lie down; night and day persons of the order continually keep watch over them, armed with long whips, which they apply to the shoulders of any one that is seen to nod: they are not allowed to go out of the fort without the orders of Lamkhem, and of the Dherma and Deb Rajas, except on the days when they go in procession to bathe in the river. On these occasions, they are preceded by musicians, and persons burning incense: next to them marches the Lamkhem, and after him the Gelums in single files according to their seniority, when they all proceed to bathe in the same order. The Gelums called Lubi bathe separately from the others. There are also convents of women who wear yellow clothes, and make vows of

chastity. They have each their own superior and are under the control of Lamkhem.

Bhútán produces abundance of tangan horses, blankets, walnuts, musk, chowris or cow tails, oranges and manjíth (madder) which the inhabitants sell at Rungpore ; and thence take back woollen cloth, pattus, indigo, sandal, red sandal, assafoetida, nutmegs, cloves, nakhí, and coarse cotton cloths, of which they use a part in Bhútán and send the rest to Lhassa, and from the latter country they import tea, silver, gold and embroidered silk goods. In Lhassa there is no rice produced, and little grain of any kind, on which account rice, parched rice, wheat, and flour of dhemsí are also exported from Bhútán to that country. The tea, the Bhúteas consume themselves ; the greater part of the silk goods, for clothing and hangings in their temples ; and with the silver they mix lead, and coin it into Narainy rupees. The Bhúteas also send the same sort of goods as they export to Rungpore, to Nepal and Assám, and to the former country they likewise export rock-salt. From the low-lands under the hills and on the borders of Rungpore and Cooch Behar, they import swine, cattle, pán and betle, tobacco, dried fish, and coarse cotton cloth. Besides the Officers of Government and their servants, no person can trade with a foreign country, nor can any of the inhabitants sell tangan mares without the Deb Raja's permission. All horses and blankets are monopolized at a low price by the officer in whose jurisdiction they are produced,

In Bhútán the grains produced are rice, wheat, dhemsí, barley, mustard, chenna, murwa, and Indian corn. The rice is planted out in Assar, and ripens in Ashin or the beginning of Kartik. The other grains are sown in Kartik and reaped in Jeyt. The sloping sides of the hills are cut into stages, and the rice watered from rivulets which are made to overflow the different beds successively. All sorts of fruit ripen between June and October. The fruits are walnuts, apples, peaches, oranges, pomegranates, chouli, limes, melons, &c. There is one mango tree at Púnakha and one at An-

dipur, both of which bear, but the fruit is bad, and sells for an extravagant price: it ripens in the month of Ashin or September. There is one jack tree at Jhargaon and two date trees in all Bhútán. Near Andipur sugar-cane is cultivated: radishes and turnips are very plentiful: the latter weighs 10 or 12 pounds. The women perform all the agricultural labor except the work of ploughing.

In Bhútán there are fifteen tribes, the chief of which are those of Sha and Waa. The Deb Rajas and also the principal officers of state used always to be of these castes; but the present Deb Raja, on account of his abilities, obtained that office although a Parab. The tribe of Sha, inhabit the country about Andipur; the Waa, that about Tassisujon and Wakha; the Parab, Paragaon; Shasheb, Tangso; and the Togab, Togna. Besides these five, which are the principal tribes, there are the following castes: Gen, Kapi, Thowzeb which are all of inferior rank; they live in the mountains to the north of Púnakha and Tassisujon and are the herdsmen of the chow-tailed cattle. The caste of Pewa sell pán, betle and spirits, and the women are prostitutes. The caste of Zongsob are all menials or slaves. Both these castes live about Tassisujon, Púnakha and Andipur, and no where else. The son of a Bhútea and a Coch parent is called Thep. The Toto tribe live in Lakhipur, the Dahya in Chamorchí, the Bagbora, and Ole in Cherang; the whole of these castes repeat the sacred words "Om mani peme hún" and revere the Dherma Raja, as an incarnation of the Deity. Besides the above, there are Coch, Rajbansi, Moosulmans and other tribes in the low-lands, all of whom profess their peculiar faith, and follow its customs without molestation.

The Bhúteas worship images and consider the Dherma Raja as a God. They will not kill any animal even for food, but will eat carrion, or what has been killed by any other person. They eat the flesh of every sort of animal except that of the pigeon; but if any one should eat even that, he will not lose caste, but will merely be exposed to ridicule. All classes from boyhood to old age repeat this one mantra "Om mani peme

hún." They consider Owanchu as the supreme Deity. Laberem búche, a deity whose image they worship, resembles exactly that of Ram of the Hindoos. Cheraji resembles Krishna. Dawjitan is the same as Jagannat'h, but his image was not seen. Amsumem is said to resemble the Hindoo Chendi; the above are benevolent deities. Gonjulea's image was not seen: he was said to be malevolent. Besides these there are innumerable images, sitting in the posture of a jogi, with four hands held up. The images of the deities are kept in the apartments of the Dherma Raja, the Deb Raja, and the Officers of Government. The people of the country often walk round the buildings containing the images, repeating the words "Om mani peme hún." There are also erected in many places stone walls called Chutí, of four or five cubits high and indefinite length, upon which the above words are inscribed, and the people in like manner walk round them, repeating the same. They also put up flags with the above words inscribed upon them, and every person passing the place ought to put up another; but poor people merely attach a rag of two or three inches long, and half an inch broad to the pole of the first flag. The Bhúteas do not bathe before meals, but repeat the words "Om mani peme hún." Four times a month the Gelums abstain from fish or flesh, viz. on the 8th, 14th, 24th, and 30th of the moon. Some only observe the fast once a month. The Gelums are forbidden to use wine, but drink it secretly. The chief maxim of religious faith amongst the Bhúteas is that of sparing the life of all animals. The fish in the rivers they do not allow any one to kill; the lice and fleas that infest their heads and clothes, they catch and throw away; bugs they treat in the same manner, and never put any kind of animal to death. The religion of the Bhúteas assimilates in some points with that of the Hindus; they worship the images of the Deities, count their beads at prayers, and offer clarified butter to the gods by throwing it on the fire: they also resemble in their prejudices against taking away the life of animals, the same as our byragis, only that the latter refrain from eating the flesh of an animal, as well as from killing it. They resemble the Bauddhists in of-

fering no bloody sacrifices, and in not bending their heads before the image of any God, saying that the Deity pervades all nature and consequently their heads, which it is therefore unbecoming to bow before an image. They eat flesh, drink wine, and make beads of the skulls of men, in the manner of our sect of Beers. They are not Moosulmans, but rather approximate in their opinions to the Hindus of the above sect, who have relinquished the observances of caste and diet. The respectable people are continually repeating their mantra and performing religious ceremonies. The image of Labberembuchè resembles that of Ram; his countenance is similar, and he holds in his hands a bow and arrow; the Bhútán deity is however made of copper and gilt. There are also many images of deities with four arms, the manufacture of which is constantly going on in the palace, and together with the subsequent ceremonies, occasion the chief expence of the Government. The same sort of articles is not offered to all of their deities: some are presented with the heads of dried fish and fermented liquor; some receive fruits and rice, while others receive tea, and Loo is presented with pork, and with the head of an ox, which is burnt, and the horns put up in front of the house.

When a child is born it is first washed with warm water; after that, the next morning, it is carried to the river and plunged into the water, however cold the weather may be: there it is kept some time and after that its mother is bathed and the child wrapped up and carried home. Marriages are contracts by agreement of the parties, and no ceremonies are observed at their celebration; for the most part the husbands live in the houses of their wives, the latter seldom going to their husband's house. A rich man may keep as many wives as he can maintain, and when poor, three or four brothers club together, and keep one wife amongst them. The children of such a connection call the eldest husband, father, and the others, uncles. It is not considered as any crime for a man to have connection with any of his female relations except his mother; but it is looked upon as discreditable in the case of a sister or daughter. Almost all the women prostitute themselves until they are 25 or 30 years of age when they take a husband. Old

women are frequently united in marriage to boys, in which case the husband usually takes the daughter of his old wife after her demise. If the husband be much older than his wife, he calls her daughter, and mother, if much younger. When a person dies, a Gelum is sent for who burns the body. The bodies of persons dying of the small pox are first buried for three days, and if of any other disease, kept in the house for the same period after death, and then burned. In the case of persons of consequence there is an assembly of many people, and apparently rejoicing, with much drinking of spirits and feasting. During three days that the body is kept, the usual allowance of food is placed beside it, and this is the perquisite of the officiating Gelum. There are two places built with stones, one near Tassisujon, and another at Púnakha, called Tútina, where all dead bodies are burned. The ashes after incineration are collected, and carried home, and in the morning they are placed in a brass pot, and covered with silk, and attended by a procession carried to the river, where the contents are thrown into the water, and the pot and silk presented to the Gelums. At the same time a part of the wealth of the deceased is given in charity to the Gelums, and they are fed with rice and tea, and one or more flags with the mystic words "Om mani peme hún" inscribed upon them, are put up at the house of the deceased, as a means of accelerating his regeneration.

In Bhútán lightning does not descend from the clouds as in Bengal, but rises from earth, this was not actually seen, but the holes in the earth were inspected, and it is universally reported to be the case by the inhabitants. In Bhútán it never thunders, nor do the clouds ever appear of a black color, but merely resemble mist; the rain which falls is also exceedingly fine, like our mist. At Andipur and Púnakha there is sunshine all the year, but in other places a thick fog mitigates the ardor of the sun's rays; which is probably occasioned by the comparative lowness of the situation of these two places. At Andipur on account of the mountains, the sun is not seen for the first and last pahars of the day. Snow falls only occasionally at Andipur and Púnakha, but every year in the other parts of the country.

The Bhúteas all live by their own labour, no one depending for support upon his relations. They have no objection to any sort of work, except killing hogs or other animals, which is performed by a person of mean caste called P'hapchemí who is a slave. The chief employments followed by the men are those of cultivating the ground or keeping shops; there are also potters, blacksmiths and carpenters. The potters do not use the wheel. The blacksmith works like those in Bengal, but the carpenter has no saw, and performs all his work with an adze and chissel. There are no barbers or washermen, every one performing their offices for himself.

The Bhúteas enjoy the revenues of their country by mutual concurrence in the following manner: They first become Zinkaups or Poes, then Túmas, then Zumpes under the Pilos or other officers, after that Iodus or Subahs of Papes, after that Zimpe, then Pilo, and at length they may become Deb Raja. The last Deb Raja was in fact originally a Zinkaup. If a man however possess extraordinary abilities or interest, he may get on more quickly and become at once a Zimpe from being a Zinkaup. Where a person gets a good appointment he is not allowed to keep it long, but at the annual religious festivals frequent removals and appointments take place. The Deb Raja himself after a time is liable to be thrust out, on some such a pretence, as that of his having infringed established customs; and unless he have either Tongso or Paro Pilo on his side, he must, if required to do so, resign his place, or risk the result of a civil war: on this account the Deb Raja strives by removals, and changes at the annual festivals, to fill the principal offices with persons devoted to his interest. The Bhúteas are full of fraud and intrigue, and would not scruple to murder their own father or brother to serve their interest; but what is wonderful, is, that the slaves are most faithful and obedient to their masters, and are ready to sacrifice their limbs or lives in their service; while their masters on the other hand, use them most cruelly, often inflicting upon them horrid punishments and frequently mutilating them.

No complaints for assaults and slight wounding or adultery are heard,

If a man catch another in adultery with his wife he may kill him without scruple, but if under other circumstances, a man kill another, he must pay 126 rupees to the Deb Raja, and something to the other Counsellors and to the heirs of the deceased. If he cannot pay this sum, he is tied to the dead body, and thrown into the river. No distinction is made between what is called murder and manslaughter in English law. In cases of robbery and theft, the property of the criminal is seized, and he is confined for six months or a year, after which he is sold as a slave, and all his relations are liable to the same punishment. There is no burglary or dakoity in houses in Bhútán, and robberies take place upon the highway; the ryots having nothing in their houses for dakoits to carry away.

The practice of the courts is that if a man complains, he can never obtain justice, but he may be subject to a fine if he fails to establish his claim. If a merchant has a demand against any one, and can by no means get paid, he can only go to the Deb Raja, or some other judge, and say, "such a man owes me so much; pray collect the amount, and use it as your own." The defendant is then summoned, and if the demand is proved to be just, the money is realized for the use of the judge, who on the other hand, if the claim is not established, takes the amount demanded, from the plaintiff.

Whenever any ryot, or landholder, or servant, has collected a little money, the Officer of Government under whose authority they happen to be placed, finds some plea or other for taking the whole. On this account the ryots are afraid to put on good clothes, or to eat and drink according to their inclination, lest they should excite the avarice of their rulers. Notwithstanding this, the latter leave nothing to the ryots, but the Gelums are often possessed of wealth, which they collect as charity, and fees of office, and by trade. Whoever borrows money from a Gelum, considering him as a revered person, pays back more than he borrowed, and if they complain to the judge, they get the sum lent with interest, if their claim is proved, and if not, they are not subject to any fine; the servants of Government are



also favored in like manner by the courts. In all ways the ryots are harassed; whatever rice they grow, is taken almost entirely for revenue by the Government, and they are also obliged to deliver the grass and straw. Of wheat they retain a larger portion, and they do not give to Government any part of their dhemi. All the colts that are produced from their mares, and all the blankets they make, are also taken by the Officers of Government at a low price. They are also bound to furnish fire-wood, spirits, and grain for the Government Officers, and the husks and straw for the cattle, and are further obliged to carry all the bales of goods in which the Officers of Government trade gratis. For exemption from the last grievance, those who can afford it, pay something to the Deb Raja, which of course renders it still more burdensome on those who cannot do the same.

Sál, Saral, Sisu, Gambori and Sida trees are produced in the lowland, and small hills, for two days journey. On the interior hills, nothing but fir trees are to be seen: the wood is used for fuel and all other domestic purposes, and as it is full of resin it also serves for lamps.

There was formerly no mint in Bhútán, but when the Bhúteas carried away the late Raja of Cooch Behar, they got hold of the dies, with which they still stamp Narainy rupees. Every new Deb Raja puts a mark upon the rupees of his coinage, and alters the weight. The Dherma Raja also coins rupees, and besides them, no one else is permitted to put their mark upon the rupees, but there are mints at Paro, Tangso, and Tagna,

*Route from Bijni to Andipur in Bhútán,*

TO the north of Gowal-para lies Bijni, the residence of Ballit Narain. To the west of Bijni, nine coss, is Bísjora or Bírjorra, situated on the confines of the Company's territories, in the purgunnah of Khuntaghat. Half a coss north of this place the Bhútán territories commence with the Zemindari of Sidli. Three coss west from Bijni, we crossed the Ayi

river, it is about eighty yards broad and fordable except in the rainy season. To the north-west of Bisjorra lies Sidli, distant six coss, the residence of Súraj Narain, Raja of that Zemindari. The intermediate country is covered with long grass, with a few huts here and there, which are not observable until the traveller is close upon them. The jungle is very high, but there is a track or footpath as far as Sidli. From Sidli to the Northern hills there is no road in the rainy season, or from Bysakh to Kartik : in the month of Assin the jungle begins to be burned, and after this operation has been repeated several times, the road is cleared. The passage through this jungle is attended with innumerable inconveniencies of which the following are some. From Bijni to the hills, the whole country is covered with a species of reed called *Khagrah*, interspersed here and there, with forest trees. The jungle is of such height that an elephant or rhinoceros cannot be seen in it when standing up, and it is so full of leeches that a person cannot move a hundred yards, without having his body wherever it has been scratched by the grass, covered with these animals ; so that a single person cannot get rid of them without assistance. In this jungle, when the sun shines, the heat is intolerable, and when the sun ceases to shine, a person cannot remain in it without a fire, on account of the innumerable musquitoes and other insects with which it is filled. When the sun shines they retire, but in the evening and morning, and all night, men and cattle are tormented by them, and they are only to be dispersed by the smoke of a fire. In this jungle there are tygers, bears, elephants, rhinoceroses, buffaloes, monkies, wild hogs, deer, &c. but from nine o'clock in the morning until three in the afternoon, they keep in the jungle, and are seldom seen except in the morning and evening. To the north of Sidli six coss, lies the village of Bengtollí ; between these places there is nothing but jungle, and at Bengtollí there are only four or five families. To the north-west of Bengtollí lies Thannah Gendagram. There is here a party of Bhúteas but no village, nor are there any houses on the road ; the same sort of jungle continues, but begins at Bengtollí to be interspersed more thickly with Sal trees. Just before arriving at Gendagram, we crossed the new and old Bhúr rivers about eighty yards broad, and fordable, except in the rains. To the north-west

of Gendagram, six coss, lies the village of Zilimjhar, containing about fifteen or twenty families of the Mech caste. The road is a continued jungle with trees, and without a single habitation or cultivated spot. The Meches cultivate rice and cotton, and a space of about a mile in diameter is cleared around the village. One coss west of Gendagram we crossed the Champamati river, about twenty yards broad and exceedingly rapid. It is fordable except after heavy rain. To the west of Zilimjhar eight coss lies Kachubari containing five or six Bhútea houses called Changs. There are a few houses and rice fields at one place on the road. The country is covered with forests, and the long weeds begin to disappear. As far as Kachubari the ground is level, but somewhat higher than the intermediate space between Zilimjhar and Sidli. West of Zilimjhar we passed the Dalpani, a river of the same description as the Champamati. To the north of Kachubari, six coss, lies Pakkeehagga which is merely a large stone on the side of the river. The road leads through a forest of Sal trees and runs chiefly along the banks of a river: at Pakkeehagga small hills commence; there are no habitations on the road. One coss north-west of Kachubari, we crossed the Sarabhanga river. It is about eighty yards broad and exceedingly rapid but is fordable except after heavy rain. To the north of Pakkeehagga, eight coss, is the hill of Bissu-sinh where the Súba of Cherang resides during the cold weather. There is no village here nor on the road, which runs over small hills, and through forests of Sal and other trees. We crossed three small streams on this march without bridges. To the north-west of Bissu-sinh, sixteen coss, lies Dúbleng, where there is one Bhútea house. There are no villages on the road, but the country to the west of Dúbleng is inhabited, and furnished us with porters. The road leads over to the hill of Kamli-sukka, a very lofty mountain, from which the Berhampooter and the Garrow hills are distinctly seen; the road is about a cubit broad, and passable for loaded horses. There are no bridges on this day's route. We started before sunrise and arrived at Dúbleng at ten o'clock at night; the hills are bare towards the top, but lower down they are covered with trees, and a few fir trees begin to be seen on the north-west declivity of Kamli-sukka. At the bottom of this hill, previously to arriving at

Dúbleng, we crossed a small rivulet. To the west of Dúbleng, eight coss lies Cherang, the residence of a Súba during the hot weather. The road is hilly, but no very high mountains were passed, and it is practicable for cattle of any description; there are a few scattered houses on the way. Cherang is visible from Dúbleng, and the houses can be seen in clear weather without the aid of a glass. After proceeding half a coss from Dúbleng, we crossed a river over a wooden bridge; an elephant might pass this part of the road by going below. After crossing this river, fir trees begin to prevail, scantily interspersed with other kinds. At Cherang there is no village, but to the south of it, the country is said to be inhabited. At Cherang there is a stone-house, inclosed with walls, after the fashion of the Bháteas. To the north of Cherang, ten coss, lies Majang, from which place Cherang is visible without the aid of a glass. The direct distance is estimated at only three coss, but we were from sunrise to about three in the afternoon on the way. The road is hilly but passable for cattle all the way. We crossed one river about half-way by a substantial wooden bridge. The river was rapid and not fordable, but to the south the bed was wider and the water shallow. No houses or cultivation were seen on this day's march. At Majang there is a village of about seven or eight families, living in houses with earthen walls, the ryuts not being allowed to build with stone. To the north-east of Majang, nine coss, lies Harassú where there is only one house, and none on the road. After descending the hill from Majang, we arrived at the bank of the Pússú Mússú river, which runs by Púnakha and Andipur, and continued not far from its left bank all the way, as we judged from the noise of the waters when we could not see it. On this day's march scarcely any trees except firs were seen. Some of the hills were bare towards the top. The road was the worst we had hitherto travelled over, running in many places along the sides of precipitous banks. It is barely passable for horses, but there is a road along the river, by which it is said elephants can proceed. We started from Majang at sun-rise and arrived at 3 P. M. at Harassú immediately after crossing a river by a wooden bridge. To the right of our route there was a very high mountain. From Harassú north-west, eight coss, lies Kishnyei,

where there is a single Choukidar.' Before arriving at Kishnyéí, we crossed a river by a wooden bridge; the road was entirely destitute of habitations, but better than that of yesterday and passable for horses or elephants. We started in the morning and arrived at 2 P. M. From Kishnyéí west, ten coss, lies Jhargaon where there is one house for the Pilo, and some huts for slaves. On the road we saw no houses or cultivation. The road is like that of yesterday but there is one very steep ascent, passable however for cattle of any description. We started from Kishnyéí early in the morning and arrived about 5 P. M. at Jhargaon. There is some rice cultivated at this place. On this day's march we crossed one river on a wooden bridge and three smaller streams. From Jhargaon west, twelve coss, lies Challa, where there is a village containing eight or ten families, and an extensive tract of cultivated land to the south-east. Half-way there is a small village and some cultivation. Our route of this day and yesterday was along the left bank of the Pússú Mússú river, which comes from Púnakha, but at some distance from it. Before arriving at Challa, we forded a small river about knee deep. From Challa north, ten coss, lies Khodakha where the Governor of Andipur resides during the hot weather. At Khodakha there is a village of about sixty houses including convents, and a fort, but there is little cultivation, the climate being too cold for rice to come to perfection. From Challa to Khodakha, the road ascends the greater part of the way, and is crossed by three streams (believed to be the same,) by wooden bridges. The road was passable for horses but scarcely for elephants. Khodakha is situated on a flat space on the banks of a stream, and at a great height. From an eminence a little to the west of it Andipur is visible. From Khodakha, ten coss west, lies the fort of Andipur. After leaving Khodakha and beginning to descend the hill, Andipur and the river become visible. The road descends all the way and is very steep and scarcely passable for cattle. Close to Andipur we crossed the Pússú river. At Andipur there is a fort but no village. It is situated above the confluence of the Pússú and Mússú rivers: there is some level ground and cultivation near it, and villages at no great distance.

The route from Andipur to Cooch Behar being already known, the rest of the journal is omitted.

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