## X.

Narrative
or

# A SURVEY <br> POR THE PURPOSE OF DISCOVERING <br> THE SOURCES OF THE GANGES. 

BY CAPT. F. V. RAPER.

COMMUNICATED BY THE PRESIDENT.

THE information of which geographers are hitherto in possession regarding the source or sources of the Ganges, being uncertain and unsatisfactory, the supreme government of Bengal determined, in 1807, to authorize a survey of the course of that river, up to its fountain, or as far as might be practicable; and Lieut. Col. Colebrooke, the surveyor general, then employed on a survey of the newly acquired provinces, was directed to execute this commission. Col. Colebroor's long and extensive experience, together with the ardent zeal which he had always displayed for the advancement of geographical knowledge, qualified him eminently for this task; but he was rendered unable to proceed by the fatal malady which terminated his useful and meritorious labours. At his recommendation, Lieutenant $\mathbf{W}$ ebe was no-



minated to continue the enterprize, for the conduct of which he had instructions to the following effect.

1. ' To survey the Ganges, from Haridwar to Gangotri, where that river is supposed either to force its way, by a subterraneous passage, through the Himálaya mountains, or to fall over their brow, in the form of a cascade. To ascertain the dimensions of the fall, and delineate its appearance, and to observe its true geographical situation in latitude and longitude.
2. 'To ascertain whether this be the ultimate source of the Ganges; and in case it should prove otherwise, to trace the river, by survey, as far towards its genuine source as possible. To learn, in particular, whether, as stated by Major Rennell, it arises from the lake Manasarobar; and, should evidence be obtained confirming his account, to get, as nearly as practicable, the bearing and distance of that lake.
3. 'To fix, as well as it can be done, by bearings of the snowy mountains, and by the reports of the natives, (should the time not admit of a more particular survey,) the positions of the sources of the Alacanandá river at Bhadrinátha, and of the Cédár river, which joins it above 'Srinagara, at Cédérnat' $\boldsymbol{l}$ a. One or both of the peaks, under which these rivers rise, are stated by Col. Hardwicke to be visible from places near'Srinagara; and consequently their situation may probably be ascertained by bearings taken at'different stations on the road to Gangetrí.
4. 'To inquire how far the source of the Yamund river lies to the west or north-west of Gangotri; and, if any particular mountain be pointed out as the place where it rises, to fix the position of that mountain by bearings.
5. 'To ascertain geherally the positions of all the most remarkable peaks in the Fimálayg range; taking their elevations to the nearest minute with a theodolite, and drawing the appearances they present to the eye.
6. 'The situations of all towns, forts, places of, Hindu worship, Dharmasálus or resting places, will $\rangle$ be included, and an accurate delineation made of the road, and of every remarkable or interesting object which is visible from it.
7. 'The height of the barometer (should such an instrument be obtained in time*) is to be observed at every halting place; for the purpose of being combined with trigonometrical calculations, in ascertaining the heights of the principal mountains in the $\mathrm{Hi}_{\text {- }}$ málaya or snowy range.
8. It would be desirable that Lieut. Webb, after completing the survey from Haridwár, by Srinagar or Dévaprayága to Gangotrí, should return, if practicable, by a different and more easterly route, through Almora to Buréli.'

Lieut. Webb was accompanied on his tour by Captain Raper of the Honourable Company's service, and Captain Hearsay formerly in that of Madhaji Séndhiah.

It was proposed that Mr. Webs should commence his journey, as soon as might be practicable after the conclusion of the fair at Haridwár, which takes plave annually at the vernal equinox. It was expected, that iby this time, the necessaryorders would be circulated, 'to'the different Admils of the Nepal Raja, to ensure : a safe passage through the Gurc'hálí territories.

[^0]The party arrived, on the first of April 1s08, at Haridwára, and encamped at the village of Canac'hala, (Kankhal) on the west bank of the Ganges, at* the distance of about two miles from the fair, and on the left of the detachment which had been assembled for the purpose of maintaining tranquillity on that occasion.

The bathing place, called Hara-ca-Pairi, situated at the northern extremity of Haridwara, is $2 \frac{1}{2}$ miles from Canac'hala, and the road lies through a wood, on the banks of the river.

The town of Haridwára is very inconsiderable in itself, having only one street about 15 feet in breadth, and one furlong and a half in length. It is situated in lat. 29579 N . and in long. $788 \mathbf{3 0} \mathrm{E}$. as ascertained by Mr. Reuben Burrow, and corresponds, in its relative situation, with the observations made by Lient. Webb, from our camp near Canac'hala, the latitude of which he made 29567 N .

The Hara-ca-Pairi (or foot of Hara) is the Ghát where the ablutions are performed; and the temple dedicated to this deity, rises from the bed of the river at the base of the hill. It is a plain building, surmounted by two cupolas, one of which contains the image of the divinity.

The customs and manners of the Hindus are so blended with their religious ceremonies, and their mythotogy is such a compound of allegory and fable, that it is hardly possible to ascertain the origin of their sacred institutions ; we can therefore only relate traditions, leaving the explanation to those who are more conversant with the subject. This place derives its name from Hara, which is synonymous with MahaVol. XI. $G \mathbb{G}$
devis, and Dwairu a door or passage*. 'The Ganges, after forcing its way through an extensive tract of mountainous country, here first enters on the plains ; and the veneration which the Hindus have for this river, would naturally point out this as a place deserving of peculiar worship. At the commencement of the hot weather, an annual pilgrimage is enjoined, and attended by people from all parts of Hindustan and the Deklin, for the purpose of making their ablutions in the holy stream. The bathing commences in the month of Chaitra, when the sun is in Mina or Pisces, and concludes on the day he enters Mésha or Aries, agreeably to the solar computation of the Hindus, and corresponding with the 10th April, on which day the sun has actually advanced $20^{0} \frac{1}{2}$ in that sign. Every twelfth year is celebrated with greater rejoicings, and is called the Cúmbha Méla, so denoted from the planet Jupiter being then in the sign of Aquarius. Whether this sign be symbolical of the purpose for which they meet, or whether the injunction be arbitrary or accidental, is not ascertained; but a pilgrimage at these duodecennial periods is consider-ed the most fortunate and efficacious. The presentwas one of those periods; being just twelve years since the visit of Col. Hardwicke to the fair, when the contentions, which took place between the different sects of religious mendicants, were attended with considerable bloodshed, as related in the sixth volume of Asiatic Researches. To prevent a repetition of such outrages, the detachment assembled for the preservation of peace was this year of greater strength than usual. The fair is totally unconnected with the ostensible purport of the meeting; but the Hindu never loses sight of his worldly interests, and a Mela is a necessary consequence of their religious convocations;

[^1]numbers are led hither as much from commercial as holy motives, and independant of the merchandize' brought by the merchants from the Pènjáb, Cábul, Cashmir and other places, most of the pilgrims supply themselves with some articles, the produce or manufacture of the country from which they came, for which they are certain of an advantageous sale; through thischannel the principal cities in the Duába, Delhi and Lakhnau are supplied with the productions of the western and northern countries. To facilitate these commercial transactions, which are carried on to an immense extent, agents are deputed from the most respectable bankers, who exchange money, and grant bills, to all parts of India, to any amount. This kind of negociation must be extremely profitable, as a high premium is levied on the Hund $i^{*}$, and the produce of the sales is generally remitted in this manner; few articles from the Company's or Vizier's provinces being disposed of in the way of barter. Although a very considerable traffic be carried on at this season, it does not strike a person with that idea. One great disadvantage, however, is the bad accommodation for the merchants, who are obliged to stow their goods into all the vacant holes and corners, where they are not exposed to public view, and which are so confined as not to admit of the bales being unpacked. A person, therefore, who may be desirous of examining and ascertaining what articles may have been brought for sale, is obliged to make his way, with great difficulty, through an immense crowd; and after hunting in vain, through narrow, dark and noisome passages, he at length relinquishes the attempt in disgust. The inconvenience might be obviated, without much expense, by building a commodious street, with shops on each side; which, by being let out at a reasonable price, during the fair, would soon repay the original cost. The protection afforded to

[^2]the merchant, added to the convenience this arrangement would produce, might be the means of bringing a greater variety of foreign productions through this channel. As very great amendments have already been made in the roads, tending much to the comfort of the passengers, and have excited their high commendations and thanks, we may perhaps in time see these improvements also carried into effect. The principal articles brought hither for sale, are horses, mules, camels, a species of tobacco (called Caccar,) antimony, asafætida, dried fruits, such as apricots, figs, prunes, raisins, almonds, pistachio nuts and pomegranates, from Cábul, Candahàr, Multìn, and the Penjàb; shawls, Dútas, Pattùs, from Cashmir and Amritsar; Chirds,(orspotted turbans,) looking-glasses, toys, with various manufactures in brass and ivory, from Jayapura; shields, from Rohilkhand, Lakhnau and Silhet; bows and arrows, from Multán and the Duáb; rock salt from Lahor; baftas and piece goods, from Rakn, a large city in the Penjab. The country of Márwàr also supplies a great number of camels, and a species of flannel called Loï. From the company's provinces are brought kharua, muslins, mashru (or sarcenet,) cocoa-nuts and woollen cloths. Of the latter, a few bales are sent on the part of the company ; but the sale of them is very inconsiderable, and the coarsest only-meet with a ready market.

The northern merchants who visit the fair, travel in large parties called Cáfilahs; and the cattle brought for sale are used also for the conveyance of merchandize. Those who have no investments of shawls or dried fruits, accommodate pilgrims, and other travellers, from whom they receive more than sufficient to defray the expenses of the animals on the road. We inquired what might be the price of a seat on a camel, and were informed, by a man who had travelled in that manner, that he had paid nine rupees from Márwàr to Harìdwára. The machine, in which
the goods and passengers are stowed, is a kind of wooden pannier, about three feet long and two feet broad, with a low railing all round, and the bottom laced with cords. One of these is suspended on each side the camel, and each pannier accommodates two passengers. The Cáfilahs generally assemble at Am ritsar, about the end of February, and pursue their route through the Sik' $h$ country. At that place, and at the principal cities in the Penjab, duties are levied, not otrly on the merchandize, but on the travellers, at a fixed price per head; and they complain mach of the interruption they meet with from the numerous banditti, who hover about for plunder. These freebooters are always mounted, and go in parties of twenty or thirty together ; and although the Cáfilats are sufficiently strong to keep them at a distance, they often succeed in carrying away some of the stragglers.

After crossing the $\$ a t l e j$, they proceed in security to Haridwára, and the road from Seháranpúr is a continued line of travellers, from the middle of March till the conclusion of the fair.

This is the most frequented track ; although, towards the end of the festival, every avenue is closed, by the swarms which pour in from all quarters. Those who come merely for the purpose of bathing, arrive in the morning; and, after performing their ablutions, depart in the evening, or on the following day; by which means a constant succession of strangers is kept up; occasioning one of the most busy scenes that can be well conceived. To calculate the probable amount of such multitudes would be impossible, and it would be equally vain to hazard a conjecture ; but if we estimate the number at two millions of souls, we shall probably fall shore rather than exceed the reality. During the Maharata government, there were some grounds on which the calculation might have been

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made; as a kind of poll-tax was levied on those who came to the fair, and very heavy duties on cattle and merchandise ; but this arbitrary system is now abolished, andall castsand descriptions of people have free ingress and egress, without impost or molestation.

To subsist such hosts of people, would, one might suppose, almost create a famine; but the Bazar exhibited no appearance of scarcity, and flour sqld in our camp at the rate of twenty-four or twenty-five sérs for the rupee. The ephemeral visitors, in general, bring their own provisions; and some thousands of carts are employed in conveying grain to the fair. These supplies are drawn chiefly from the $D u a b$; and, to judge by the appearance of the crops in that quarter, subsistence might have been yielded to twice the number; for the whole country was a perfect picture of affluence and plenty.

Besides the articlesabove mentioned, wewere much surprised to see some Venetian and Dutch coins, and some toys of European manufacture, exposed for sale in the market ; by what route the latter found their way to India, it is difficult to say, but most probably by Surat.

The horses and cattle are dispersed, indiscriminately, all over the fair, which is held in the bed of the river, at this season nearly dry. After the first of April, the influx of people is so great, that few vacant spots are to be found in the vicinity of the market; and encroachments are made on the neighbouring mountain ; huts and temporary habitations are observed to rise in'every direction; and, from a barren deserted bed of sand, the whole surface is seen in motion. It is curious to observe the different cast of countenance, of the various tribes who are here assembled; and the contrast of character would furnish an excellent subject for the pencil of an Hogarth.

The most conspicuous personages are the Fakirs, of whom there are several sects; but the principal ones are the Gosains or Sannyásis, the Bairágis, the Jógis and the Udásis. The four sects are again sub-divided, and branch out into a great variety; the different shades and discriminations of which it is difficult to make out, or comprehend. The most numerous are the Gosains, who, during the Maharata government, were sufficiently powerful to dispute the authority at the place; and not only collected the duties, on their own account; but regulated the police during the fair. This assumption was, of course, productive of many serious disputes, which were decided by the sword:

- but the Gosains were generally victorious, and maintained the sovereignty for many years. The next powerful sect was the Bairagì; but, from the year 1760, till the company got possession of the Duab, this cast was debarred from the pilgrimage. The cause of this exclusion proceeded from two brothers, D'hocal Gìr and Dayara'm Pat'ha, who having determined on a life of penance, the former enlisted himself under the banners of the Gosains, and the latter of the Bairágis. In the Cumbh-mela of that year, they both happened to meet at Haridwara, and mutual recriminations took place, regarding the tenets which they had individually embraced. From a private, it became a general cause; and it was agreed, that the sword should prove the superiority. On the Pùrbí or last day of bathing, the two parties met, near Canac'hala, and after a long and bloody contest, victory declared in favour of the Gosains. It is said that eighteen thousand Bairágis were left dead onthe field. Since that time, the Gosains have claimed the pre-eminence, and appear to have exercised their authority in a manner little expressive of meekness or toleration. Although their despotic sway is over, they still occupy the best situations at the fair; the whole of the road between Canac'hala and Haridwára being inhabited by this sect. Considerable expense
must have been incurred by many of them, to render their temporary habitations comfortable and convenient. On the ridge of the bank, on each side of the road, grass huts and small Bangalahs are erected, in front of which are high Chabutras, in imitation of forts and bastions, with embrasures, \&c. On these they repose, with all the pride of conscious superiority and independence. Many of them profess a total disregard for all worldly concerns, and appear completely in a state of nature.

Among these Gosains are many men of considerable property, who assume only the garments of the devotee, being in other respects well provided with all the comforts and conveniencies of life; some of them follow a military profession, but the greater number are engaged in agricultural or commercial pursuits, in which they acquire large fortunes. On occasions like the present, they expend large sums, in charity, among the poor of their own sect, and in presents to the priests or Brahonens, who preside over the different places of sacred worship. One mode of dispensing their charity is by stationing people at different places on the road, to distribute water to the thirsty passengers ; and although the boon be small, it is very salutary, and there is always a constant succession of claimants and petitioners.

The Gosains or Sannyasis are distinguished by a sheet or wrapper of cloth, dyed with red ochre, and round the neck they wear a string of beads, called $\boldsymbol{R u}$ dracsha*; this latter, however,' is not confined to this sect, as the Udasis and Jogis make use of the samé. The Gosuins are the worshippers of Síva. The Bairagis are the disciples of Vishnu, and are distinguished by two perpendicular stripes of yellow ochre, or sandal,

[^3]on the forehead, and by astring of Tulasí beads round the neck. The Udásis are the followers of $\mathrm{Na}_{\mathrm{A}} \mathrm{Nac}$, the founder of the Sikh sect; and address their prayers to the prophet, whom they term Guru. They are known by the conical cap with a fringe, which they wear on all solemn occasions. The Jugis or Cánp'hatas are the disciples of Síva, as the Gosains; but, as the term Canp'hata implies, they have a longitudinal slit in the cartilage of the ear, through which a ring, or plate of horn, wood or silver, about the size of a crown piece, is suspended. Another custom obtains among the Gosains and Jógis, which is uncommon among the other Hindus, that of burying their dead. All these casts engage in husbandry and commerce; but the profession of arms is peculiar to the Gosains or Sannyasis: some of them never shave, but allow the hair on the head to grow to an enormous length, binding it round the forehead in small tresses, like a turban.

No particular ceremony is observed at the bathing, which consists etirely in the simple immersion. Those who are rigidly pious, or may have any apprehension in going into the water, are introduced by a couple of Bráhmens; who, having dipped the penitent in the holy stream, reconduct him to the shore. Few, however, require this assistance; and, as the water is not above four feet deep, the women even plunge in without hesitation, and both sexes intermix indiscriminately. After the ablution is performed, the men whose fathers are dead, and widows, undergo the operation of tonsure; and many of them strew the hair in some frequented path, with the superstitious idea that good or bad fortune is indicated by the person or animal that first chances to tread upon it. An elephant is considered peculiarly fortunate.

Besides the Har-ca-Pairi, there are several other
places of religious worship in the neighbourhood.
The Pach-T'rt'ha is a collective name, given to five pools or basons of water, situated between two hills to the west of the town. The names of these are Amrit-Cúnd, Tapta-Cùnd, Räma-Cúnd, Sitú-Cúnd, and Surya-Cind. They all proceed from the same source, and appear to be beds formed in the rock by a water course, which may be traced to the summit of the hill. The Bráhmens wished to persuade us, that these reservoirs were supplied by springs, issuing from the side of the rock; but there was no appearance to justify the assertion. The water is strongly impregnated with minerals, diffusing an offensive smell; and it was moreover extremely foul, by the agitation caused by the bathers.

The next place deserving notice, is Bhima Ghórú, situated to the N. W. of the town; and the road to it lies over the mountain contiguous to Har-caPairi. It is in a small recess of the mountain, which is a perpendicular solid rock, about three hundred and fifty feet in height.- It is said, that Bhima was posted here, to prevent the river from taking a different course; and immediately above the bath, about twelve feet from the ground, is an artificial excavation in the rock, which they pretend was occasioned by a kick from the horse on which Bнima was mounted. The cave is about five feet square, and inhabited, during the fair, by a Fakir. Ladders are planted for the convenience of the curious, who may be desirous of convincing themselves of the powers which' this horse was reported to possess. The Cúnd, or pool, is larger than those above-mentioned; and, being in one of the small channels of the river, receives a constant though scanty supply. It is a commodious place for bathing, but not considered peculiarly holy by orthodox Hindus. Opposite to Har-ca-Pairi is a high hill, called Chan'dicá G'hát't'a, on the top of which is a
small temple, with a trident. This we had not an opportunity of visiting, nor did we see Satya Cünd, a sacred placea, bout half a mile to the west of our camp.

At the foot of the pass leading from Har-ca-Pairi, is a Gurc'háli Choki or post, to which slaves are brought down from the hills, and exposed for sale. Many hundreds of these poor wretches, of both sexes, from three to thirty years of age, are annually disposed of in the way of traffic.

Those slaves are brought down from all parts of the interior of the hills, and sold at Haridwar, from ten to one hundred and fifty rupees.

The show of cattle, this year, was very inferior to what might have been expected; and the great demand, both on the part of the Company and of individuals, raised the prices very considerably. The average price of the camels from the Penjab was seventy-five rupees; and a common horse was not to be purchased under two hundred and fifty, or three hundred rupees. There were very few of the Persian or high northern breed; the prevailing casts were the Turki, and the cross breed of Turki and Tázi. A singular mode of conducting bargains obtains here; which, however, is not uncommon in other parts of India. The merchants never mention viva voce; the prices they have fixed on their cattle, but the agreement is carried on by the finger, and a cloth is thrown over the hands, to prevent the bystanders from gaining any information. The following is the key to this secret language, which is very simple, though expressive. Each firger, under the term of Dánah, implies one rupee, of Dohrah Dänah two rupees. Thus, by taking hold of three of the merchant's fingers, and making use of the first term, it would imply three, and of the second term six rupees. . Sut or Sutili means twenty rupees, and
each finger under that term, bears that value. So, or hundreds, are expressed in the same manner; and it is only necessary to give the term, to be clearly understood. Bargains are concluded in this manner with great readiness; and it is very rare that any mistake or misunderstanding occurs, between the purchaser and the vender. Those who are not conversant in this language, are obliged to employ Deláls or brokers, who are to be met with in all parts of the fair, and receive a per centage on the purchase; but, as they generally have an understanding with, and are in the interest of the merchants, very little dependance can be placed on the honesty of these agents.

The Governor of Srinagar, Hasti D'hal Chautra, being arrived at Carcari, a small Gurc'háli village, near Bhim-Ghóra; we paid him a visit on the 8 th of April, and were kindly received. Our meeting was under a large tree; his present temporary habitation being too small to receive us. He expatiated much on the difficulties of our undertaking, and the privations to which we should be subjected; but assured us of every assistance in his power, only lamenting, that as a new governor had been appointed from Nepúl, he should not be able to yield us such effectual aid, as he would have done, had the termination of his office been more remote. He promised, however, that if it depended on him, every thing should be ready for our departure two or three days after the conclusion of the fair. The Chatutra is a man about forty-five or for: ty-six years of age, of middle stature, and rather corpulent. His countenance is pleasing, and his manners very conciliatory: in his waist he wore a large curved knife, with a plain ebony handle, the sheath mounted with gold. Most of the chiefs about him were armed with weapons of the same shape, but mounted with silver.

On the following morning, Hasti D'hal returned our visit; and the subject of our journey was again resumed. In the course of conversation, he suggested, that the route to Gangotri, by the way of Srinagar would be very circuitous, and could not be completed in less than a month and a half; whereas, by making Gangotrí our first object, we might return by Srinagar in one month. By this arrangement, we had the advantage of comprehending the whole circle of the places we wished to visit, within the limits of a two month's tour, leaving us one month for the performance of the journey to Bhadri-nát'h. The Chawtra staid but a short time; when he took his leave, we presented him with a few articles of European manufacture, with which he appeared highly gratified.

The tenth of April, being the Purbi or last day of bathing, the crowds of people were immense; every avenue to the Ghát was completely choaked up; and the flight of steps, leading to the water, poured down from the top such a constant succession of fresh comers, that the lower tiers were unable to resist the impetus, and were involuntarily hurried into the stream. The fair, however, concluded without any troubles or disturbance, to the great surprise and satisfaction of numbers, who were accustomed to consider bloodshed and murder inseparable from the Cumb'ha Méla; as, for many ages past, these duodecennial periods have been marked with some fatal catastrophe. A very salutary regulation was enforced by our police; prohi--biting any weapons being worn or carried at the fair. Guards were posted, at the different avenues, to receive the arms of the passengers; a ticket was placed on each, and a corresponding one given to the owner; the arms were returned on the ticket being produced.

This arrangement had the desired effect; for the utmost tranquillity prevailed; and from the content and satisfaction that were expressed, by all ranks of people, on this occasion, we may anticipate the praises that will be carried hence, to all parts of Hindostian, on the mild system of the British government.

On the eleventh, we received a visit from Hasti D'hal, accompanied by Bhairo Tapah, his successor in the government of Srinagar, on whom the arrangements for our journey were in future to depend. We found in this man great disinclination to forward our views. He at first endeavoured to deter us from the journey, by exaggerated representations of its difficulties; and afterwards threw various obstacles in the way of our preparations. At last, however, in conformity to the instructions of his government, though with evident reluctance, and at an exorbitant rate, he furnished as many coolies and bearers, for the Jampuans or hill litters, as enabled us to proceed on the following day.

Lieut. Webb took the height of Bhim G'hóra, which he ascertained to be four hundred and seven feet.

The following morning, we received the last visit of the benevolent Hasti D'has, whose removal fromoffice we had much cause to regret. He expressed his sorrow, that we should set off so ill provided with carriage, and that we had been detained so long. We parted, after giving mutual presents; and he promised to meet us at Srinagar, and accompany us to Almóra, where his brother Bhim $\mathbf{S a}^{\prime}$ a was governor.

At ten o'clock, our baggage and tents were ready to move off, and we commenced our line of march. It was quite a novelty, to see the Paháris carrying
their loads, which were contained in large baskets, called Candì or Cand'hì. They are made of Bambù, about two and an half feet high, in the shape of a cone, and are slung to the shoulders, by means of a couple of strong loops, made of rope, or plaited grass, through which the arms are introduced. Each man is provided with a cross stick, in the shape of the letter T, about three and an half feet high, which assists him in walking, and serves as a prop or rest for the burthen, when he is inclined to take breath, without disengaging his load. Those articles which were too long. or bulky to be packed in a Candi, were well secured with cords, and carried on the back in the same manner. The Jampuán is a small bedstead, about three feet in length and two in breadth: at each corner is a post which supports a canopy. The poles are about eight feet long, fixed on each side, with a transverse bar at the extremities; in the center of which is a small pole or rest, by which the carriage is conveyed in the manner of a Tonjon. It is rather a confined and inconvenient carriage at first; but the motion is extremely easy. This machine is peculiarly adapted for a mountairrous country, as the weight remains always in equilibrio.

As soon as we struck our tents, the Chawtra, with the troops stationed at Canac'hala were put into motion, and set off towards their respective destinations. Several companies of new levies from Nepál were going to relieve a detachment of the Gurc'hali troops, which had been employed for two years and a half in blockading Cángra, a strong hill fort belonging to Rajah Sansar-Chand, without being able to reduce it to terms, or make any impression. Our road, for four miles twofurlongs, run parallel with, and at a short distance from the river; when we proceeded in a N.W. direction, quitting the track of the pilgrims, who were going by the way of Hrishicésa (Hrik'hikes) to Bha-dri-nát'h and Cédára-nát'h.

At five o'clock, P. M. we encamped, having marched twelve miles, in a north-west direction.

We observed, on the road, several fig and white mulberry trees, with ripe fruit; and the wild fowls, peacocks, and black partridges* were calling in every direction. We saw some Obis or pits, for catching elephants, which are numerous, and very destructive to the crops in this valley. The species found here is small, and far inferior to those caught in other parts of Hindostàn. They seldom exceed seven feet in height, and are sold, when first caught, for two or three hundred rupees.

Two days, in which we marched twenty miles, about N.N.W. half W. brought us to Gurudwára, an extensive village, of beautiful appearance, pleasantly situated, and adorned with a handsome temple, erected by $\mathbf{R a m}_{\text {anae, }}$ one of the followers of Nanac, the founder of the Sik' $h$ religion. The priests are of the sect of Udásis. During the Hóli, an annual fair held here is numerously attended, by pilgrims from the Penjáb and countries to the westward.

About half a mile to the north of the village, is the field of battle, which decided the contest between the Srinagar and Gurc'ha rajahs; the former of whom was killed in the engagement, by a musket ball. The accounts of his death spread general consternation through the country; and the inhabitants, forsaking their villages, retired to the mountains, whence they could not be drawn by any threats or persuasions. The whole of this beautiful valley was laid open to pillage, and the following year remained uncultivated, when Har-sewac-Ram, the present Mehant, was reinstated in his possessions. Through his influence the peasants were

[^4]induced to return; and the country has, in some measure, recovered from this severe blow.

A pril 16th. The weather being stormy, with rain, we halted, and received the visit of Bhatro Tapah, who appeared to evince a more friendly disposition than formerly; and as his route was now about to separate from ours, took measures, by registering our attendants, to guard against their desertion. He took his leave with many expressions of friendship. We made him some trifling presents at parting, and separated, under the most flattering assurances of his good will, and desire to render us every assistance.

17th. Marched to Nágal. The first part of the road lay by the side of a beautiful little river, which turns four or five water mills, placed in the declivities of its bed. This machine for grinding corn, is of very simple construction, and is in general use in this part of the country: It is composed of two large round stones, about eighteen inches in diameter and four in thickness. The under one is fixed, and the upper one placed in a perpendicular axle', at the lower extremity of which eight or ton spokes are thrown out horizontally. On these the water is brought to descend, from a sufficient elevation to give the machine a quick rotatory motion.

The banks of this-rivulet were lined with the willow and the raspberry bush; the fruit of which was ripe, of a deep yellow, with hardly flavour enough to call to recollection the fruit of Europe. Wheat and barkey were produced in great abundance, in the vallies, which possess a fertile soil; but the oppressive nature of the Gurc'háli government, and the heavy exactions which it lays on the labour of the husbandman, discourage cultivation. This Parganah of Dhùn, lying between the Ganges and Jumna rivers, which are here forty miles distant, is said to have

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formerly yielded to the Rajah of Srinagar a lac of rupees annually; which revenue, under the Gure'háli government, is reduced to, thirty-five thousand.

18th. Marched to Mugra. The distance is estimated ten or eleven miles N.E. by N. On this day's march, we crossed a mountain, about two thousand feet high, the ascent and descent of which were very steep and rugged. The mountain was, in some places, almost perpendicular; and the foot path cut out into zigzags of about thirty feet in length. In other places, it ran along a narrow ledge, not more than a foot in breadth; while, on the outer side, was a precipice, of six or seven hundred feet. A most alarming prospect to persons unaccustomed to such situations; and here we had reason to admire the agility and steadiness of the hill people, to whom habit had rendered the travelling in such tremendous paths familiar.

In the commencement of this day's march, we enjoyed a sight of uncommon beauty, which was rendered more striking by being concealed by a jutting point of rock, till we approached very near, and ascended a little bank, when it burst suddenly on our view.

It was a fall of water, from an excavated bank, with a cave or grotto at each extremity, forming together an arch of about one hundred feet in perpendicular height, with a subtended base of eighty or one hundred yards. Through every part of the impending summit, the water oozed in drops, which fell in showers into a bason, whence it was carried, by a small stream, into the river below.

The lofty trees and luxuriant shrubs which overhung the brow, threw a partial shade over the picture; while the sun, striking full upon the cascade, was reflected in the sparkling globules; giving a richness
and brilliancy to the scene, which words are incompetent ta express. The bason, or receiver, was a hard solid stone, of an ochrous colour, smoothed by the action of the water; but the bank itself was composed of a thin coat of earth, of the same hue, but soft and friable at the top, and more indurated at the base. Upon an inspection of the grotto on the right, we were struck with new and more singular appearances.

It is a cavern, about six feet in height, ten in depth, and fourteen or sixteen in length, and is a natural excavation, the walls and roof of which are of rock. The water filters through the top, from which pendent shoots, like icicles, are disposed in all the different stages of petrifaction. The small ramifications form variegated beds of moss, serving as conductors for the water when it first begins to crystalize; and, from a tube or pipe, they become, by repeated incrustations, a firm consolidated mass. The various colours, produced by the vegetation, changing with the different shades of light, give to the outer surface the appearance of mother of pearl; but when the petrifaction is complete, the inside has a great resemblance to alabaster.

The water is excessively cold and clear; and, from an examination of the first process, one would be inchined to suppose it impregnated with some fine micous particles, which adhere to the vegetable substance; and by degrees, accumulate into a solid body. We could with difficulty prevail on ourselves to quit this beautiful spot; but, as we had a long and arduous journey to complete before the evening, we had only time to examine its principal beauties. It is called Sansár Dhara, or the dripping rock. On thi's day's march we first saw the mountain pine, called by the natives Chir, or Kholán".

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19th. Marched to Bóhan Dévi, a small village, so called from a temple which it contains; dedicated to a deity of that name. Distance computed seven and an half miles, about N.E. by N. We crossed another mountain, estimated at about one thousand and two hundred feet high. The thermometer in the morning was at $48 \frac{1}{2}^{\circ}$, and on this mountain we were delighted to recognize, among its vegetable productions, many of our European acquaintance, as the peach, apricot, walnut, strawberry, raspberry, dandelion, butter flower and white rose. Near the temple of Bóhan Dévi stood a fine spreading fir, of the species which the natives call Deodár*. It yields a great quantity of pitch, and the trunk acquires much larger dimensions than the Chir. The wood is more solid and durable, on which account it is more prized by the natives for all purposes of building.-The adjacent hills were covered with forests of this tree.
20. Marched to Lállari, a very small village, situated in latitude, by observation, $30^{\circ} 33^{\prime} 32^{\prime \prime} \mathrm{N}$. Thermometer in the morning $52^{\circ}$.

On the first part of the march, the land on the road side was well cultivated, and even the sides of the hills were cut into small plats, rising one above the other, faced with stones and watered by the small streams which issue from the heights, and are conducted form the upper to the lower platforms in succession. Here we found the Boorans $\dagger$ and the Banja, a species of oak. The mountains are covered with immense forests of these trees.

Until one o' clock we had been gradually ascending, when we came to a small space of table land, whence

[^6]we beheld a sight the most sublime and awful that can be pictured to the imagination. We were now on the apex of one of the highest mountains in the neighbourhood; and from the base to the summit the perpendicular height could not be less than four thousand feet; probably it far exceeded this calculation. From the edge of the scarp, the eye extended over seven or eight distinct chains of hills, one rising above the other, till the view was terminated by the Himálaya, or snowy mountains. It is necessary for a person to place himself in our situation, before he can form a just conception of the scene. The depth of the valley below, the progressive elevation of the intermediate hills, and the majestic splendor of the "cloud-capt" Himálaya, formed so grand a picture, that the mind was impressed with a sensation of dread rather than of pleasure:

The intermediate ranges appeared to run nearly parallel to each other, and to have a general direction of about N. W. to S. E. The most distinguished peaks of the snowy range are those designated by the names of Gangautri and Jamautri, whence the Ganges and Jamuná rivers are supposed to derive their source. The direction of the former, as taken by Lieutenant Webb, from the spot where we stood, was N. $46^{\circ} 3^{\prime}$ E. its angle of elevation $3^{\circ} 1^{\prime}$. The natives distinguished it by the name Mahadéva ca-linga: its shape is pyramidical, with a broad base, and the point rather flattened. The latter bore N. $18^{\circ} 34^{\prime}$ E. its angle of elevation $9^{\circ} 17^{\prime}$. These two appeared to be the highest peaks in the whole range. The horizontal distance of this extensive chain, according to the best estimate we were able to form, could not exceed thirty miles. By the computations of the natives, we were twelve days journey from the former; but the experience' which
we have already had of the nature of the country, does not tend to destroy the supposition, or render it extravagant.

We began now to descend by what is called the Nagàr Ghát; and it was two hours before we gained the base, which is watered by a rivulet called by the same name. From the middle of the Ghát, we had a first view of the Bhágirat'hi river, which was hailed by all our Hindu servants with loud acclamations, and with the accustomed terms of salutation and respect.

21st. Marched to Mangal-nát'h-ca-T"hán, which is a place of worship, sacred to Mahádéva, and inhabited by a Jógi.. Its latitude $30^{\circ} 36^{\prime} 30^{\prime \prime}$. N.

This morning the thermometer was $54^{\circ}$. After ascending a Ghát for about one mile, we came again in sight of the Bhágirat'hi, distant from us about two and an half or three miles on our right. The stream appeared to run with great rapidity, and the breadth of it might be about forty or fifty yards. On the E. bank was a very pretty village, with fine. cultivation. It is called Haddiári, and inhabited by Jogis. As we proceeded, the river opened more fully upon us; and we could perceive its course, winding at the foot of the mountains, for a considerable distance, to the N. N. E. Some of the snowy tops of the Himálaya were also visible, but we gradually lost sight of them, as we descended into the valley. The Nag'ur river here falls into the Bhágirat'hí. Our road now lay on the $W$. side of the valley, which may be about one and an half mile in breadth, and prettily interspersed with hamlets. This is the only plain, deserving that appellation, that we have met with since we quitted the Dhún Perganah. This valley is entirely confined to the $W$. shore of
the Bhdgirat'hi; the E. bank being the base of a very lofty chain of mountains. The hills on our left had a very barren appearance; but the fertility of the soil below began to increase, as the vegetation of the mountain proportionally lessened. On one side, scarcely a vestige of verdure or vegetation was to be seen, excepting here and there a solitary fir; while, on the other, the rich flourishing crops exhibited a pleasing contrast, and seemed to exult in the advantage of their situation. The sound of the rustic pipe first called our attention to the labours of the field, where we observed people of both sexes, engaged in their different agricultural pursuits. The women take an equal share in the toil, and while the men direct the oxen with the plough, the women follow with the grain, and break the clods of earth. Other families were employed in reaping barley, for which purpose they were provided with a small sickle, with which they cut the grain about half way down the stem, and tie it up in bundles. The wheat and barley were sowed alternately in longitudinal rows of six or eight yards in breadth, and occupied the higher ground, while the lower was appropriated for the reception of rice, Masur,* Manduah, $\dagger$ Sama, $\ddagger$ \&c. The fields under preparation for tillage were covered with rich manure of dung and ashes, by which the farmers are enabled to obtain an annual produce; but in other places, the soil is often so unfriendly, that, after one culture, the ground is left fallow for two or three seasons, when the people collect all the grass and underwood in the vicinity, and by setting fire to it, prepare the land for the reception of another crop. We have hitherto had few opportunities of gaining any insight into their art of husbandry,

[^7]for most of the villages were deserted on our arrival ; but to-day we perceived a great difference in the manners of the people. They appeared to be much more civilized, and so far from exhibiting any signs of apprehension, they came running towards the road, to see us pass. The women even, did not shew that bashfulness and reserve, which females in Hindostan in general exhibit; but, mixing with the crowd, they made their comments with the greatest freedom. Their dress differs little from that of the men ; it consists of a short petticoat and a loose jacket with sleeves. Instead of the cap, they wear a piece of cloth bound round the head like a turban. Their garments are made of coarse cloth; whereas those of the men are of thick blanket, manufactured from the wool and hair of the sheep and goats, which are of kinds peculiar to the hills. We could not help remarking, that, even in these unfrequented regions, the female mountaineers exhibited the general failing of the sex, having their necks, ears and noses, ornamented with rings and beads. When these are beyond their means, they substitute a wreath or bunch of flowers; for which purpose the white rose is chosen, both for its beauty and scent.

One of the largest villages we past was Chimálí, in the vicinity of which were several fields of poppy, from which they extract opium. We saw also many trees of the wild barberry, with unripe fruit: the native name for it is Ringór. After crossing a small spring, issuing from the mountains, we left a large village called Burét'ha on our left. It is elevated about eighty feet above the bed of the river; and contains forty or fifty houses. From hence, we proceeded through fields, by a good footpath, to the place of our encampment. Our arrival was ushered in by a couple of trumpeters,
who welcomed us, with such a harsh discordant peal, that we were happy to give a little respite to our ears at the expense of our purse. The summons was, however, attended by several people from the neighbouring hamlets, particularly by those who were afflicted by any complaints for which they required medical assistance. Among these we observed a great number who had large tumors in the neck called gôitre or wens, to which the inhabitants of mountainous countries, particularly those who live in the vicinity of snow, are very subject. Fluxions and disorders in the eyes are also extremely common; and, in these months, the intermittent fevers are very prevalent. In this part of the country, they appear to be not only destiute of medical aid, but totally ignorant of any remedies to stop the progress of a disorder; and we saw repeated instances of people who had been laboring for years under the effects of a complaint or, wound, which was most probably very slight at first, but, from want of proper care, had risen to an incurable height.

22d. Marched to Dúnda; distance six and an half or seven miles. Thermometer in the morning $54^{\circ}$. After rounding a point of the mountain, by an ascending path, we regained the bed of the river, and crossed a rapid stream, which falls from the west into the Bhágirat'hí, by a bridge called Sángha, which will be described hereafter.

From hence, the passage of the road was too difficult to allow us leisure to make any observations; our attention being wholly taken up with our own safety. Following the course of the river, and rounding the different points of mountain, which mark and occasion the windings of the stream; the road was a continued line of rise and fall, sometimes within fifty or one hundred feet of the base, at others, mounting to the height of two or three thousand above the level
of the river. In some places, large jutting points of rock formed a perpendicular ascent; in which, at the distance of three or four feet, small steps had been worn by the passage of travellers. In other places, the road ran along the scarp of the hill, where the footpath was at times trackless; and when again visible, appearing only in a dismembered state, the earth having crumbled, or been washed away by the rain, leaving only a projecting stone to rest the foot upon. In these situations; and indeed during the whole of the march, a tremendous precipice was open on the outer side; and for the greater part of the way, we found it necessary to avail ourselves of the assistance of the bearers, to conduct us by the hand. The smoothness of the stone in some places, and the dry leaves often strewed over the path, rendered it so slippery, that we judged it expedient to take off our boots, to maintain a footing. To those who may hereafter be inclined to pursue this track, it may not be an unnecessary precaution, to go provided with netted sandals, or socks of a texture sufficiently thick, to guard the feet from the sharpness of the stones.

On our entrance into the valley, we saw vines, with the fruit beginning to form, and a few plants of asparagus.

23d. Marched to Bäráhat. Distance about seven and an half miles. Latitude by observation $50^{\circ} 45^{\prime}$ $30^{\prime \prime} \mathrm{N}$. Thermometer in the morning $54 \frac{1}{2}$; but at noon in the shade 91.

The greatest part of the road lay through a winding valley, and we crossed two streams which fall into the Bhágirat'he.

At the village of Juswára is a bridge over the Bhágirat'hi of the kind called Jhilla, the first we had yet seen in our travels.

There are several kinds of bridges constructed for the passage of strong currents and rivers, but the most common are the Sángha and Jhúla. The former consists of one or two fir spars, thrown from bank to bank, or from one large rock to another; but, where the extent is too great to be covered in this mode, they substitute the Jhitia or rope bridge, which is made in the following manner. A couple of strong posts are driven into the ground, about three feet asunder, with a cross bar, in the form of a gallows. One of these is erected on each bank of the river, and twelve or fourteen thick ropes divided equally to both sides, leaving a space of about one foot in the centre, are stretched over the scaffolds, and fixed into the ground by means of large wooden piles. These ropes form the support of the bridge, which describes a catenary curve, with the lower part, or periphery, at a greater or less elevation from the water, according to the height of the bank. About two feet below them, a rope ladder is thrown horizontally across, and laced with cords to the upper ropes, which form the parapet, when the bridge is completed. The first passage of so unsteady a machine, is very apt to produce a sensation of giddiness. The motion of the passengers causes it to swing from one side to the other, while the current, flowing with immense rapidity below, apparently encreases the effect. The steps are composed of small twigs, about two and an half, and sometimes three feet asunder; and are frequently so slender as to give an idea of weakness, which naturally induces a person to place his chief dependence on the supporting ropes or parapet, by keeping them steady under his arms. The passage, however, is so narrow, that if a person is coming from the opposite quarter, it is necessary that one should draw himself entirely to one side, to allow the other to pass; a situation very distressing to a novice. The river at this place is about thirty yards in breadth, and the stream very
rapid. Four men are employed in keeping the bridge in constant repair, for which they are allowed a small portion of land, exclusive of a measure of grain, which they receive from each zemindar of the neighbouring villages at the time of the harvests.

The town of Bárahit by no means answered the expectation we had formed of it, being in extent and population, far inferior to many villages we had passed on the road. The houses, like those of all the villages in this part of the country, are built of large stones, with slated roofs; but none of them appear in a habitable state. One cause, however, of its present. dismantled condition, proceeds from the injury itsustained from the earthquake of 1803, in which all the houses suffered materially, and some were completely buried in the ground. It is said, that two or three hundred people were killed by the falling in of the roofs; and that great numbers of cattle were destroyed on that fatal occasion. Few of the habitations have been rebuilt; and those that remain are so scattered and unconnected, that the place exhibits a striking picture of ruin and desolation. Bárahàt is the capital of a Tailukah of the Rowain Perganah, and originally derived that name from its being the chief mart of twelve villages, which send here their goods for sale.

Its central position enabled it to maintain a free communication with all parts of the hills; and pilgrims, who are going to Gangotrí, in general, halt here, to lay in a stock of provisions for twelve or fourteen days, as there are no intermediate villages, where they could be certain of getting supplies. This latter circumstance must have chiefly contributed to renderit a place of note; as it does not appear that the town itself was ever very extensive, or that any great foreign traffic was carried on. The only article brought from
any considerable distance, is salt from Bütion; but the quantity imported does not exceed the internal consumption of the place.

The distance from hence to Gangotrl is calculated at seven days journey, to Jamautri five, to Cedára Naith twelve, and to Srinager six ; but, excepting to the latter place, the roads are very bad and difficult. That to Jamatri is considered by much the worst.

At this place we halted on the twenty-fourth and twenty-fifth, to procure a stock of provisions for our farther march; as the inhospitable regions, we were " about to enter, afforded no prospect of any future supply. Although we had taken the precaution to send on two Gurc'háli Sipáhis, two days before, to give notice of our approach, we could not on our arrival obtain provisions for that day, and parties sent out by the Súbadár returned in the evening, with only enough for the consumption of three days. The next day was still less successful ; so that, finding we were not likely to get supplies without halting for several days, we determined to march the next morning, and trust to the promise of the Súbadar, that he would forward them to Rétal, a village near our road, and two days march from hence.

On the hills near this place are great numbers of black partridges, (Perdix francolinus Lath.) and Chacorrs (Perdix Rufa Lath.) A servant of Captain Hearsay's shot one of the latter.

Near the village is a curious Trisùl or trident, the base or pedestal of which is made of copper, in size and shape of a common earthen pot: the shaft is of brass, about twelve feet long; the two lower divisions decagonal, and the upper one spiral. The forks of the trident are about six feet in length. From each of the lateral branches, is a chain; to which bells were
originally suspended. By what means it came hither, or for what purpose it was constructed, no person could tell ; and although the inscription be legible, and most probably contains the information, no one could even tell us in what language the characters are written. We had with us two or three men, who could read Nágri, Persian and Sanscrit, but they were unable to decipher a single letter. The lower part of the inscription bears some resemblance to the Chinese character, and the natives here have a tradition, that, many centuries ago, this part of the country was inhabited by, or tributary to, the Chinese or Tartars; and imagine it possible this trident may have been constructed by people of one of those nations. We were very unwilling to yield to this supposition, as we must have given it credit for greater antiquity than its appearance or probability would justify. The design far surpasses any of the kind we have yet met with, and the execution is above mediocrity. The circumference of the pedestal is not above three feet, forming a base so disproportioned to the height, that it was a matter of surprise the machine could maintain its perpendicular position. It seemed as though theslightest touch would have thrown itdown; but the Bráhmen, who was in attendance, assured us it would defy all our efforts; and it was not until we had made two or three unsuccessful attempts to overset it, that we discovered the cheat, it being fixed in the ground by an inner shaft of iron, incased in that of the pillar. The only reason they assign for holding it in reverence, is from its being the emblem of one of their deities. It had formerly a temple erected over it, but in the earthquake of 1803 , the mansion was thrown down, and, wonderful to relate, the pillar escaped without injury. But a large patched fracture in its side, a little staggered our faith as to. its miraculous preservation. The former Raja of Napill, sent some learned Pandits for the express purpose of deciphering the inscription, but their attempts, were equally unsuccessful with
those made before or since. Captain Hearsay took an inverted copy of the inscription; by smearing the shaft with ink, and applying long strips of paper to $i t$, in the mode which the natives practise in taking off the impression of a seal.

26th. Marched to Manhéri. Latitude $30^{\circ} 45^{\prime}$ $15^{\prime \prime} \mathrm{N}$. Distance ahout six miles. Thermometer in the morning $53^{\circ}$, but the heat at noon, in the vallies, was very great. The road lay principally through the valleys, and was in general good.

27th. . Marched to Bat'héri. Latitude $30^{\circ} 49^{\prime} 5^{\prime \prime}$ N. Distance six and a half or seven miles. Thermometer in the morning $54^{\circ}$.

The road to-day was very bad; the ascents and descents being too steep to admit of proceeding in the Jampuáns. The grounds in some parts are allotted to the culture of poppy, which appeared to be in a very thriving state; and we were informed that the opium extracted from.it was of an excellent quality.

The village of Bat'herri is placed on the hill, about three hundred feet above the bed of the river; to the S. of it runs a small rivulet called the Rétal Nadi, which issues from the mountain, and falls into the Bhágirat'hi. There is a small temple sacred to MAha'de'va. It is constructed of large stones, piled one above the other, without mortar or cement. The form of it is conical, with a square sloping roof; and altogether, it has a great resemblance to a Chiness model. On the opposite side of the river is an ex. traordinary cascade, which issues from the summit of the mountain, and exhibits five distinct falls of water, one above the other. The lowest is the most considerable, descending, from the height of ninety or a hundred feet, in a perpendicular and solid body. The top of the mountain is covered with snow, from
the melting of which the waterfall derives its chief supplies. Near this village, we saw a great variety of beautiful larkspurs of different colours, and the banks of the rivulet are prettily ornamented with hawthorn bushes in full blossom.

25th. Thermometer $50^{\circ}$. The arrangements which had been made for getting our supplies at Rétal, or at this place, obliged us to halt here to-day. Agreeably to the Súbudár's promise, we found a sufficient stock of provisions for our people; but it was requisite also to settle what part of our baggage could accompany us, and to leave every article that was not in a portable shape, in some place of security, until our return. The accounts we received of the roads were of a nature the most discouraging; and the difficulties represented, far exceed any we have yet met with; although we have passed many places, which, to a lowlander, appeared really alarming. These situations the Paháris traversed with the greatest unconcern; but the continuation of the route from hence is, even in their ideas, fraught with danger. To a person who goes without a load, and is in the habit of travelling in these mountainous regions, the distance to Gangotri is calculated at three or four days journey; but we could not expect to reach it in less than six or seven days; and to insure our attainment of it even in that time, we should be under the necessity of leaving our tents, Jampuans, and even our beds behind us. Whatever inconvenience we might suffer by being deprived of these necessaries, we determined not to relinquish the attempt, until we were convinced by ocular demonstration; that the prosecution of our journey would be impracticable.

In the room of the Jampuans, we were obliged to substitute what is called a Daandi, which is simply a pole with a blanket or small carpet slung to it, in the form of a hammock.

29th. Leaving our tents, Jampuans, beds, and heavy baggage, at this place, under a small guard of Sepáhis, we commenced our march; and ten minutes walk brought us to a descent leading to the bed of the Bhágirat'hi. Here the road lay over immense stones and rocks, the passage of which was not only fatiguing but dangerous; for they were heaped in such loose disordered piles, that the utmost caution was required in the footing. In some places, little drippling streams, falling from the mountains, passed over the rocky bank, rendering the path very slippery. Fifty minutes over this road brought us to a steep bank, which we ascended, and halted, to recover ourselves a little from the fatigue we had already experienced. For fifteen minutes we proceeded along the banks, in a gradual rise, when we regained the bed, by a very steep and almost perpendicular descent, of two hundred and fifty, or three hundred feet. Here we met with the same obstructions as before; and we pursued our way over the rocky surface, for thirty-five minutes, when we again ascended, and receding from the Bhágirat'hi, inclined a little more to the W. In twenty minutes we arrived at the $S u^{\prime} \ddot{a r} \mathrm{Nadi}$, by a very steep descent. This is a rapid stream, about thirty feet broad, and over it is a narrow Sangha, with a platform made of small fascines.

Here we were again obliged to halt, for the purpose of gaining sufficient strength to encounter the ascent which lay before us. It was by a very narrow dangerous path, in some places excavated from the rock, while a projecting point above obliged a person to stoop as he passed along, and threatened to precipitate him to the bottom. Forty-five minutes, in this laborious ascent, brought us to the summit, whence we saw a large village, called Sálang, about mid-way up to the hill, on the opposite side of the river. From hence, also, we saw two cascades, falling from the top of the same mountains, into the Vol. XI.

Bhágirat'hi. We now began to decend, and in fifteen minutes, by a rugged path, we reached the banks of the Cajani Nadi, which we crossed, and again halted.

The impediments and fatigue we and our people had experienced, in making a progress of three or four miles, through that part of the road which was considered as the least obstructed, but which, upon trial, we found to be not only difficult, but dangerous, naturally excited the apprehension, that our inquiries in this direction could not be prosecuted without the greatest risk; and we consulted what, in the present circumstances, would be the best course to adopt.

We were now within six or seven days journey of the place which is called Gangotri; and to relinquish it, when almost within our reach, was very contrary to our inclinations; although the information which Lieut. Webb, Captain. Hearsay, and myself, had been able to obtain, of the source of the Bhagirat'hi, and of the existence of the cow's mouth, entirely removed all our doubts on the subject. From the appearance of the river itself, which becomes contracted in its stream, and from the stupendous height of the Himálaya mountains, whence it flows; there can be no doubt but its source is situated in the snowy range; and any other hypothesis can scarcely be reconciled to hydrostatical principles. The pilgrims, and those people in the vicinity of this place, who gain a livelihood by bringing water from the spot, say that the road beyond Gangotri is passable only for a few miles, when the current is entirely concealed under heaps of snow, which no traveller ever has or can surmount. With respect to the Cow's Mouth, we had the most convincing testimony to confirm us in the idea that its existence is entirely fabulous, and that it is found only in the Hindì book of faith.

The reasons which operated to our making a retrogade motion, are fully explained in Lieut. Webb's public letter to Col. Colebroone,* and they ap-

## * Extract of a Letter from Lieut. Webb to Lieut. Col. Colebrook, dated Srixagur, May 15, 1808.

Determined not to relinquish the attempt, until I should be convinced that the impediments were of a nature to render the prosecution of my researches in this quarter impracticable, I made the necessary arrangements on my arrival at But'héri, on the 27th ult. with the intent of continuing my route, under the inconveniences and deprivations of which 1 was led to expect.

Having left a guard in charge of the baggage, which was too heavy to be carried on, I proceeded the next morning; but, in a progress of three or four miles, through that part of the road which is considered the least obstructed, 1 found the difficulties so far exceeded what had been represented, that I was fully convinced, it would be in vain to persevere; and I was at length induced to return, from a consideration of the following reasons.

1st. Had no natural obstructions intervened, to render the attainment of the object doubtful, all other considerations would necessarily have given way; but when the prospect of success became uncertain, it was necessary to advert to other concurrent inconveniences, which would attend so precarious a journey. The alternate changes of the weather, from excessive cold in the morning and evening, to oppressive heat at noon, were such as no constitu-tions uninured to the climate could well support; particularly under the exposure to which they would now be subjected ; and, had any of the people fallen sick, which would undoubtedly have been the case, as many of them already began to feel the effects of this day's journey ; I was unprovided with the means of bringing them away; and to leave them in any place of security would be equally impossible, as this part of the country is quite uninhabited.

2d. The information, which I had already obtained, from some intelligent persons, who had gone on the pilgrimage, and from the inhabitants of Bat'héri, many of whom gain a livelihood by bringing water from the spor, was of a nature to convince me that the prosecution of my inquiries in this direction would not be productive of any advantages to be put into competition with the hazard and difficulties that were likely to be opposed; for every account agreed, that the source of the river is more remote than the place called Gangautri, which is merely the point whence it issues from the Himálaya, not as is related through a secret passage or cavern bearing any similitude to a cow's mouth, but its current is perceptible beyond that place, although the access be so obstructed as to exclude all farther research.

3d. By prosecuting the journey for three or four days, and being then obliged to relinquish it, a delay would be occasioned, by which the completion of my survey in another quarter would be pre-

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peared to us of sufficient weight to cause a decision in our future plans. Having communicated our intentions to the coolies, we began to retrace our steps; and at five and a half reached the place which we had quitted in the morning. Although we had provided ourselves with Daandis as substitutes for the Jampuans, we found them equally useless; for we were forced to walk the greatest part of the way. In difficult and dangerous passages, a person is obliged to dismount; but the conveyance itself is so extremely unpleasant and inconvenient, that curiosity or necessity would be the only motives to induce one to have recourse to it ; and, after he had once satisfied the former, he would not be desirous of a second trial.

30th. About twelve o'clock last night, came on a very heavy shower of rain, which continued with little intermission till the morning, and obliged us to halt. It was our intention, however, to have

[^8]proceeded, had the weather cleared towards noon sufficiently to dry our tents; but the people complained much of the fatigue they had undergone yesterday; and most of them had their legs terribly swollen, from the bite of a small insect, which we had found very troublesome for some days past. The exercise had heated the blood, and the parts stung broke out into festers, and were extremely painful. The weather was cloudy, with partial showers, the whole day. The tops of the mountains, at the base of which we had passed yesterday, were this morning covered with snow, that had fallen during the night; and from the appearance of the clouds, hanging over their summits, we suppose the snow continues to fall. As it was Lieut. Webr's intention to depute a person to Gangotri, for the purpose of ascertaining the direction and appearance of that place, Captain Hearsay's moonshee, a very intelligent man, was selected for that undertaking. To render his observations more correct; he was provided with, and instructed in the use of the compass. It was also signified to those of the Hindus who had set their minds on the pilgrimage, and whose services were not immediately required, that they would be permitted to proceed in company with him, and rejoin us at Srinagar. Although the greater part of our establishment was composed of Hindus, there were only two or three whose ardour was not damped by yesterday's march, and who availed themselves of the proffered indulgence. The greater number of them chose rather to send their offerings than present them in person.

Two or three pilgrims, who had accompanied us from Haridwár, were deputed to lay the gifts of the absentees at the foot of the holy shrine, and to bring back a little water from the sacred fount. The commission was accepted with due gravity and reverence; the deputy standing while he received the purposed oblation, which was a pecuniary one, pro-
portioned to the abilities or zeal of the offerer, who presented it in a prostrate posture, bowing to and touching the feet of the pilgrim,

The pilgrimage to Gangotr is considered a great exertion of Hindu devotion; the performance of it is supposed to redeem the pilgrim from troubles in this world, and to ensure a happy transit, through all the stages of transmigration, which he may have to undergo. The water taken thence is drawn under the inspection of a Brálmen, to whom a trifling sum is paid for the privilege of taking it. It is afterwards offered up, by, or on the part of the pilgrim, at the temple of Baidya Nath, a celebrated place of Hindw worship in Bengal.

The specific gravity of this water is said to exceed that of the Alcananda; and, according to the belief of the credulous Hindu, is so pure as neither to evaporate nor become corrupted by being kept: When offered at the temple, its quality is ascertained by the Braihmens; and its weight, as he pretends, decides its purity. It is, also presented at the temple of Ráméswara, in the Dekhan.

May 1st. Marched to Manhéri, and encamped on the same ground as on the 26 th of April. Thermometer in the morning 58.

2d. Marched to Joswárah, which lies about six furlongs to the south of Búríhat, on the east bank of the river. Thermometer $58 \frac{1}{2}$.

3d. Marched to P'haldah. Thermometer 57.
In the last three or four days much rain had fallen. The road this day was very beautiful and romantic ; along the slope of the mountain, through extensive forests of fir and oak; with many trees of the Laurus Cassia, calted by the natives Cacilda; the leaves of

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which are known by the name of Tezzad. There were said to be several tygers in the neighbourhood, and numerous wild hogs.

4th. Marched to Patári. Thermometer 48. Road good. Weather after sunset piercingly cold.

5th. Marched to Bairok'h. Lat. $30^{\circ} 33^{\prime} 23^{\prime \prime} \mathrm{N}$. Therm. 56.

6th. Marched to Tinalgong. Therm. 53. Several fields of wheat and barley were by the road side, and the hills were covered with oak and walnut trees.

7th. Marched to Dheinga. Lat. $30^{\circ} 26^{\prime} 52^{\prime \prime} \mathrm{N}$. Thermometer 61.

We ascended the Guálara g'hát, through an extensive forest of walnut, oak and Bürans, and from the summit beheld a chain of the snowy mountains, extending from N. $24^{\circ} 12^{\prime}$ W. to N. $7^{\circ} 40^{\prime}$ E. which last was pointed out as the direction of Janaautri. The ascent was tolerably gradual, but the descent steep and difficult.

8th. Marched to Deuli. Therm. 57.
On this day's march we crossed the Billang river, which is the most considerable stream we have met with, excepting the Bhágirathi, and is considered sacred by the hill people, who saluted it in the usual terms of respect, Its source is in a mountain, about two day's journey from this place, in an E. N. E. direction, and it falls into the Bhágirat'hi about five miles to the S . W. near a village called Tirhi. The breadth of the current, at this season, is about sixty or seventy feet; and over it is a rope bridge, suspended on one side to a jutting craggy point of rock, thirty or forty feet above the water, and on the opposite bank to the branches of a very large Semel or
cotton tree.* The ascent to it is by a narrow path, cut in the rock, which leads to the entrance of the bridge ; and, on the opposite side, the descent is by a perpendicular ladder, placed at the edge of the stream. The Jhúlá is not in such good repair as the one crossed at Joswára; but the passage of it did not appear so formidable, as the water flows below with a smooth even surface, not occasioning that giddiness which the rapidity of the Bhágirat'hé tended to create.

9th. Marched to Chaundáni. Therm. 61.
Passed the Cándicol and Chandrabadni Gháts. From the top of this last we had a clear view of the Himálaya range, and took the bearings of the following remarkable points : Jamautri N. $5^{\circ} 6^{\prime}$ W. Gangotri N. $14^{\circ} 35^{\prime} \mathrm{E}$. Bhadrinát'h N. $63^{\circ} 12^{\prime} \mathrm{E}$. Cedáranát' $\boldsymbol{h} \mathbf{N} .58^{\circ} 33^{\prime} \mathbf{E}$.

10th. Marched to Gosäën Gaön. Therm. 58홀.
On this day's march we had a sight of the Alacananda or Dawli river, at the distance of three miles on our left. Road goood, distance ten or eleven miles.

11th. Marched to Dévaprayága. Lat. $30^{\circ} 8^{\prime} 6^{\prime \prime}$ N. Therm. 70. This place is situated at the confluence of the Bhágirat'hi and Alacanandá. From the point where these two rivers meet, the Bhágirat'hi, as far as its course is perceptible, comes from the $N$. and the Alacanandá falls into it perpendicularly from the $E$. The contrast of the two streams is very remarkable; the former runs down a steep declivity, with a rapid force, roaring and foaming over large stones. and fragments placed in its bed, while the placid Alacanandá, flowing with a smooth, unruffled surface, gently winds round the point, till, meeting
with her turbulent consort, she is forcibly hurried down, and unites her clamours with the blustering current. The Alacunandá, however, before the junction, is, in width and depth, the most considerable stream; being one hundred and forty-two feet in breadth; and, by the accounts of the natives who are resident here, it rises forty-six or forty-seven feet above its present level, in the rainy season. The rope bridge, by which we crossed, is elevated fifty-two feet above the present level of the water, and the people who have charge of it affirm, that in the rains it is frequently carried away by the torrent. The breadth of the Bhágirat'hi is one hundred and twelve feet, and it is said to rise forty feet in the rains. It has also a Jhúlá thrown across it, a little above the junction, and elevated about sixteen or eighteen feet. The banks of these rivers are composed of a hard. black rock ; those of the Alacanandá almost perpendicular, to the height of eighty or one hundred feet; those of the Bhágirat'hi-stony, shelving and expanded. The union of these two streams forms the Ganges, the breadth of which is eighty yards at this season, immediately below the junction.

Deopraya'g is one of the five principal Prayags* mentioned in the Sástras, and is considered by all Hindus as a place peculiarly sacred. The town is situated at the confluence of the Bhágirat'hi and Alacanandá rivers, and built on the scarp of the mountain, about one hundred feet above the water. It forms two sides of a square, one face looking towards the Alucanandí, and the largest towards the Bhígirat'hi. The foundation is a soil of hard rock, in which a flight of steps is cut, leading from the water's edge to a considerable distance up the mountain, which rises eight or nine hundred feet above the town. The houses are in general two stories

[^9]¢h, built of large stones, with a coarse Cancar* ment, and covered in with a sloping roof of shinss. In the upper part of the town stands a temple, cred to Raghu-n'at'h or Ra'machandra. This ifice is constructed of large pieces of cut stone, piled , without mortar. Its form is a quadrilateral pyraid, bulging in the centre and decreasing towards the 'p, surmounted by a white cupola, over which, suported on wooden pillars, is a square sloping roof, smposed of plates of copper. Above the whole, is golden ball and spire. It is raised on a terrace, wenty or thirty yards square, and about six feet igh. The whole height of the building may be sixty r seventy feet. The entrance is on the western face, vhich has a portico, where the religious perform heir devotions; and from the roof of which, bells of lifferent sizes are suspended. The presiding deity s seated at the east extremity, under the cupola, opposite to the door. It is an image about six feet high, cut in black stone, which colour the face retains; but the lower part is painted red. Opposite to the portico, and fronting the divinity, is a small cupola, containing the brazen image of a Garúda, represented under a human form, with an eagle's beak instead of a nose; and to his shoulders are attached a pair of spreading wings. One knee is bent on the ground, and his hands are joined, in the attitude of supplication or prayer. Under the terrace is a temple sacred to Maha'de'va.

The bathing place is at the point of junction; and, as the water flows with great rapidity, three Cundas or basons have been cut in the rock, below the surface, to prevent the bathers being carried away by the stream. The town contains two hundred, or two hundred and fifty houses; and is inhabited by Braikmens of different sects; but principally those from

[^10]Puna and the Dekhin. Twenty-five villages were conferred in Jágir by the Raja of Srirragar, and since continued by the Gurc'haili government, for the support of this establishment; but the annual produce of them, not exceeding one thousand or one thousand and two hundred rupees, is very insufficient for the maintenance of the numerous officiating priests, who are obliged to have recourse to more worldly expedients to gain a subsistence. Exclusive of the donations and fees which they receive from the pilgrims, for the privilege of bathing, many of them keep shops, for the the sale of grain; and the number of travellers who pass this road, renders this speculation probably the most lucrative.

Those who perform their ablutions, have their names registered, by Bráhmens of their own sect; and although we had not undergone the immersion, we were petitioned to add our fames to the consecrated list; an honour which would not have been offered, without the expectation of a handsome reward. We paid, however, the sought for tribute, and had our names recorded ; but with what class of Hindus we were associated, we did not take the trouble to inquire.

The town was terribly shaken by the earthquake in 1803 ; many of the private houses, together with the terrace and cupola of the temple, suffered material injury. This latter has been lately repaired by the hands of Bráhmens, who were sent by Daulet Rao Sindéa, under the inspection of his Guru or high priest, for the express purpose of restoring its dilapidations, as also those of Bhadrinút'ha, which is likewise under the superintendance of Bráhmens, from the Deklin, and was much injured by the same convulsion.

We could gain no information, when, or by whom thisedifice was constyucted; the only point on which
the Bráhinens could speak positively, was, that it had been in existence ten thousand years.

In the Alacanandá are a great number of fish of the Rohì species (Cyprinus denticulatus) four or five feet in length. They are fed daily by the Bráhmens, and are so tame as to take bread out of the hand. We found the heat of the weather to day very oppressive; for our situation was such as to exclude every breath of wind; which was entirely shut out by the high mountains, rising on every side. The thermometer, at 1 P. M. stood at 10.1 , in our tent, which. was pitched under the shade of a mango tree.

12th. : Marched to Rání Bágh. Thermometer $71_{\frac{1}{2}}$. At noon 101 in the shade. The general direction of the road was N. E. by N.

On this day's route we passed a branch of the Alacanandd́, over which was a Dindla, or sliding bridge. It is composed of three or four strong Manj ropes, made fast on each bank; on these a small bedstead, about eighteen inches square, is made to traverse, by means of a couple of hoops, one at each end. On this machine the passenger is seated, and conveyed across, by a rope, pulled by a man from the opposite shore. A few paces beyond this, we passed what is called a Mugra, or artificial bank, through which water is brought to the road from some neighbouring spring. It is made for the convenience of travellers, and has a carved device of an elephant's head, fixed into it, for the passage.of the water.

The breadth of the Alacauandí, at Ranï Bágh, is about seventy or eighty yards. The stream runs at the rate of seven or eight miles an hour.

On the road we met several pilgrims, 'returning from Cédára Náth. Some of them informed us they
had travelled thence in nine days. We understood that the temple of Bhadri Náth would be opened this day, and continue exposed, for the purposes of religious worship, for the six ensuing months.

13th. Marched to Srinagar. Thermometer 73. The road cionsisted of several ascents and descents; and in some parts came in contact with the river. We met with several bushes of the red raspberry, the fruit of which was ripe, of a dark purple colour, approaching nearly to black. It is smaller than the white species, but does not possess an equal flavour, or that acidity which renders the other palatable to the thirsty traveller.

Our first encampment was under a couple of mango trees, to the south of the town; but the situation in this low ground was so hot and unpleasant, that we struck our tents in the evening, and went to a mango grove, on a ridge, about four hundred paces to the south, where we found a very convenient and much cooler spot, in a field of stubble. We had there the benefit of a freer circulation of air, and sufficient shade for the accommodation of all our people. Another advantage we derived by this removal was, that we were less exposed to the curiosity of the natives, who came in such crowds about our tent, that two or three of the Gurc'háli Sepáhis were kept in constant employment, in restraining them from bursting, in upon us. So anxious were they to see what kind of beings we were, that a messenger was deputed by the body corporate, to request we would take a walk through the city, to gratify the curiosity of the inhabitants.

The whole of the road, from Dévaprayaga, is exceedingly good, and has been lately repaired, by order of Hastí Dhal Chautra, who went by that place to Haridwár. Excepting in two or three places, on a rocky ledge, where there is nothing to break the view of the precipice, and which could not be
remedied, without great labour, the path is wide and even; in fact, almost the only one on which we could travel with satisfaction, without fear of being interrupted by obstructions, when it would be necessary to dismount from the Jampuans.

At this place we received, and returned, the visits of Hastí Dhai, the former governor, and of Shista Tapah, son of Bhairó Tapah, who was in charge of the executive government, during his father's absence at Cángra.

Both these chiefs shewed us great civility; and from each of them we received a present of live stock and other provisions. Among these articles the following are worthy of notice: 1. A young animal of the hog kind, called Gürl; 2. A species of hill pheasant, called Munal,* answering so perfectly to the description given by Col. Hardwicke, of the Murghi Zerrin, we suppose it to be the same bird. The female is called Dappea; and they are brought from the mountains in the vicinity of the Himálaya. 3. Several small, and one large fish, called Súher. The latter was caught in the Alacanazdá, where the species is found in great numbers, some of an astonishing size, six or seven feet in length. The scales on the back and sides are large, of a beautiful green, encircled with a bright golden border; the belly white, slightly tinged with gold, the tail and fins of a.dark bronze. The flavour of this fish is equal to its beauty; being remarkably fine and delicate. 4. The fruit called Kaip'hal, the produce of a tree of which we had seen great numbers on our road, and which is described by Col. Hardwicke, (As. Res. v. VI. p. 380.) This fruit is much admired for its very agreeable acidity.

> By a mean of our observations, taken by Lieut.

[^11]Webb, the town of Srinagar lies in lat. N. $30^{\circ} 10^{\prime}$ $59^{\prime \prime}$. It is situated on the S . bank of the Alacanandá, in the centre of a valley, which is about four miles in length, running nearly in the direction of E.N. E. to W.S. W. and about two miles in its greatest breadth. The city extends along the banks of the river, and forms, in shape, a small segment of a circle, of which the stream constitutes the chord. The principal street runs through the city, about four furlongs in length, and contains the grand Bazar. The houses are in general two stories high, constructed of large stones, with a shelving slated roof of shingles. The lower apartments are allotted for shops and merchandize, the upper for the accommodation of the families. The rigid uniformity of the buildings, both in structure and materials, shews what little advancement has been made in architecture, at the same time that it-detractsfrom the beauty of the place. A narrow projecting verandah, or balcony, forms the only apparent difference in the houses of the higher class of inhabitants; and such a system of equality prevails, that one might suppose it the effect of design, or of a cautious fear to manifest an increase of wealth, by an ostentatious display in their outward appearance. Even those of the two chiefs by no means convey the idea of mansions appropriated to the residence of men to whom was committed the government of a province.

When Col. Hardwicke visited this capital, in the year 1796, it was under the government of a Raja, to whom it had hereditarily descended through many generations; and it might be supposed to be in its most flourishing state; yet its appearance was not marked with opulence or splendour ; but since that period, many natural and fortuitous causes have combined, to'reduce it to a lower state of poverty and insignificance. The encroachments annually made by the Alacamandá, on the houses contiguous to its current, the earthquake of 1803 , which shook every building from its foundation, and the Gurc'hál' invasion at the close of the same year, formed such an
accumulation of evils on this devoted capital, that one might be inclined to believe it a decree of fate, that the city should not survive its native princes. Every house appears to have felt the shock : in the main street, not above one in five is inhabited; of some, the roofs have fallen in ; of others the walls are rent asunder, and many lie a complete heap of ruins. The palace of the Raja is exactly in the same situation ; some parts of it are entirely dismantled, and others in so tottering a condition, as to render it unsafe to pass under its walls. Many of the inhabitants, who attended us, expressed much sorrow at these events; and spoke of their former sovereign with great marks of feeling. They seemed to have pleasure in relating little anecdotes, that brought him to their recollection; and talked, in the presence of some Gurc'háli Sepahis, in a manner that astonished us. "These," cried one, "were the apartments allotted for the Rani and her attendants;" " in those," said another, " the Raja held his court, here he performed his religious devotions, and there he used to repose in the heat of the day; but all is now gone to wreck, and what the earthquake saved, the Gurc'hális have destroyed." ' These sentiments were no doubt dictated by their real feelings; for whatever oppressions they might formerly have laboured under, they no doubt fell short of the exactions of the present day.

Under its Gurc'háli rulers, the city is not likely to recover from this forlorn condition; for all classes of people complain much of the peculation of the chiefs, and of the injustice, with the want of method, that attends all their proceedings. On our putting the question to some of the complainants, why they continued under so arbitrary a government, or why they did not endeavour to procure a subsistence elsewhere; they answered, that it was the place of ${ }^{-}$ their births; that a removal to the low lands, after a certain age, was fatal to their constitutions; and that habit had so far reconciled the existing evils to their minds, that of two ills they preferred
what they thought the least. The inhabitants are composed chiefly of people, descendants of emigrants from the Duáb, Rohilc'hand and Audh.

The greater portion of them are Hindus; the number of Musselman families not exceeding sixty or seventy. Most of these are petty shopkeepers, who, to gain a scanty subsistence, are forced to enter into various speculations; and a piece of silk or a sér of onions may be procured at the same shop. The principal persons are the agents of great banking houses at Najibabád and in the Duáb, who are employed in the sale and exchange of merchandize and coins. They reside here only eight months in the year; quitting the hills, and returning to their houses, at the commencement of the rainy season. The traffic in silver and specie forms one of the most profitable branches of commerce, aud is carried on to a considerable amount. Bullion and coins are imported, for the purpose of being converted into Temáshas, the currency of the hills ; and as a constant coinage of them is kept up at the mint, the supplies are furnished by the Serráfs, who receive a premium, agreeable to the quality of the silver, amounting to one and a half, or two per cent. on the Farrakábád or Barélì rupee. The Temásha is a small uneven silver coin, four of which pass for the nominal rupee of the hills; and five for the Farrakhábad or Baréli. Spanish dollars also find their way hither, and are converted into the same currency. The inferior coin is a small piece, ten Tacas of which are equal to one Temásha.

The other articles of speculation consist in the produce of the hills, and imports from Bután. The former are bhang, (hemp); a coarse cloth; or sort of canvas, manufactured from it, called Bhangela; lead, copper, drugs, gums, wool, and a species of flannel made from it called Panc'hì; from Butún are received chaurs or cow-tails, musk in pods, saffron, borax, Vol, XI.
salt, drugs of different kinds, and a few shawls, which come by that route from Cashinir. Among the drugs is one called Nirbisi,** held in great value and repute, by the natives, for its supposed medicinal qualities, as an antidote against the bite of a snake, and for its efficacy in healing tumors, sprains, boils, \&c. by rubbing it over the part affected. In shape and appearance it somewhat resembles a shrivelled date, of a dark colour, and has a strong bitter taste. They judge of its quality by wetting and rubbing it on a piece of cloth; if it yields a bright purple, it is pronounced fresh and good. The English name for is Zedoary. Hawks are also brought down from the hills. In exchange for the above, the following articles are supplied from the low countries. Coarse cotton and woollen cloths, silk, spices, Lahore salt, sugar and tobacco. On all these groods a greater or less duty is levied at Srinagar, amounting on an average, to one Ana in the rupee, or about eight and a third per cent; and additional duties are collected at different posts, in their transit through the country. These imports are not regulated by any fixed principles; but a retrospective reference is frequently made to the accounts of former years; and if the statement of the owner falls short of the usual amount imported by him, the duties are proportionally augmented. A free communication formerly existed with the people of Bútín, who were in the habit of bringing their goods for sale to this market, and taking hence other commodities in exchange; but, owing probably to the above exactions, they have discontinued the practice, and very little direct intercourse is now maintained. The annual amount of traffic, carried on at this capital, must be very inconsiderable; for most of the above articles are produced in as great abundance, and find an easier

[^12]channel, through the hills to the $E$. and by the city of Almbra.

The territories which formerly belonged to the Raja of Srinagar, are now divided into eighty-four Perganahs; included in three Pat'his, or divisions; over each of which is appointed a military governor, who has the same jurisdiction in his own district. The three Serdárs now in office are Bhairo Tapah, Buddì Tapaf, and Parsuram Tapaf, all of whom are employed in the siege of Cángra; while the affairs in this quarter are transacted by deputies, who hold pro tempore the authority of the chiefs, and pass decision on all civil causes. If a reference is made by the inhabitants of two districts, the Serdárs of those districts meet in council, to determine the point. The mode of proceeding is undoubtedly very summary; and in criminal cases a court of judicature may be considered unnecessary; for, when an unlimited power of life and death is vested in the governor, a form of trial becomes a mere mockery. The common mode of punishment is by levying a Dand or fine, upon a Perganah, village, or individual; and in default of payment to seize the person, property, or families of the offenders.

It had long been a plan in agitation, at the court of Napal, to invade the territories of the Raja of Srinagar, and to extend their possessions to Cashmir. So far back as the year 1791, after reducing Camáön and its dependences, the Gurc'hális made an attempt to subdue the country of Gara wails but the opposition they met with, at the fort of Langur, before which they were unsuccessfully detained for upwards of twelve months, and the invasion of Napál by the Chinese Tartars, drew their forces from this quarter, and obliged them to postpone their project to a later period. The result of this expedition, however, tended to render the Raja
of Srinagar tributary to Napál, and he entered into terms, to pay in homage, the annual sum of three thousand rupees, and to maintain, at his own expence, a Vacil, or agent, from their government. The sum above stipulated was increased, under various pretences, to nine thousand rupees; while the establishment of the resident, with the exactions made by the different Gurc'hálí chiefs, who, under pretence of going on a pilgrimage, passed through the capital, for the purpose of obtaining presents, suitable to their rank, amounted to thrice the sum of the augmented tribute. Neither did this treaty secure the country from the irruptions of the Gurc'húlis; inroads were made in different directions, and cattle and other articles of plunder carried off.

Such was the state of affairs till the year 1803; when the mask was thrown off, and an army of eight or ten thousand men was sent from Napál, to carry their favourite project into execution. The command of this body of troops was entrusted to Amer Sing Cadzi, and to Hastí Dhal Chawtra, who, entering the country, under the pretext of claiming some arrears of tribute, marched, in two parties, directly towards the capital. The knowledge they had acquired of the nature of the country, by so long and free a communication, in some measure favoured their progress; but they met with little opposition from the Raja, who was a man more inclined to a life of indolence and dissipation, than to encounter the toils and dangers of war. His troops, it is said, amounted to fifteen or twenty thousand men; but they were composed principally of mercenaries, who endeavoured to shun an engagement; and, after having made a short stand at Baráhát, fled to Gurudwa'ru, whither they were pursued by the invading army; and the death of their chief, on those plains, secured the conquest of the whole country to the Gurc'lualis. After remaining in Gerwal for a
short time, for the purpose of making some internal arrangements, and appointing provisional governors during their absence; the two victorious chiefs proceeded with their troops, in the direction of Cashmir; but were stopped in their progress by the fortress of Cángra, a strong hold belonging to Raja Sansa'r-chand. It is situated on a high and steep mountain, about twenty Cós to the W. of the Beyalt river, or Hyphasis; is well supplied with water, and contains sufficient ground to yield subsistence to the garrison; consisting of three or four thousand men. Before this place, the Gurc'hális have been ever since employed; and all their efforts to get possession of it have hitherto proved ineffectual.* About two years after the conquest of Srinagar, Hastí Dhal was called from Cángra, to assume the government of these districts, in conjunction with his brother Rudravír $S_{a}^{\prime} A$, who was sent from Napal to notify and receive the appointment. Having repaired to this capital, and being invested with the chief controul, Hastì Dhal remained at Srinagar; while his brother Rudravir, who had brought reinforcements from Napal, went in his room to Cángra. The siege was now turned into a blockade; but the internal resources of the garrison baffled all the endeavours of the besiegers; while the revenues of this country were drained and wasted, in the support of the Gurc'hálí army. In this posture of affairs, it was deemed advisable to enter into some kind of treaty with Sansa'r Chand : and a messenger was sent to him, on the part of Amer Sinh, to propose terms of negociation.

Although this Serdar held the first military command in the Gurciluáli army, the Cángra Raja, who

[^13]is a Rüjput of high cast and principles, refused to treat with a person, who, like Amer Sinh, has risen from an inferior station, and was of a lower cast; but declared himself ready to accept of the mediation of Rudravir, whom he considered an equal. Rudravir Sáa $^{\prime}$, taking the responsibility on himself, accordingly offered terms, which were accepted; viz. that the siege should be raised, and Sansa'r Chand be reinstated in all his possessions, on paying a sum of three lacs of rupees to the Gurc'háli. The treaty, however, was conditional ; and the ratification postponed, until an answer should be received from Napál. The state of politics at that court was not likely to prove favourable to the arrangements of Rudravir; for, since the accession of the present Raja, Ghur Ban Judh Bicrama Sa'hi, a boy about nine or ten years of age, the councils and entire management of the state are entrusted to, or rather have been usurped by Bhim Sin'h Tapaf, a man of low origin, and whose object it is to raise a strong party of his own cast, to oppose the interests of the Chawtras, who are Rajputs, and uncles to the reigning prince. The Tapahs are Casias, or cultivators of land, and are formidable from their number. To this cast Amer Sinh belongs; and the degrading language held to him by Sansa'r Chand, induced him to make an unfavourable report of the treaty, by saying the distresses of the garrison had caused the Cángra Raja to accept of the terms; and he pledged himself to reduce the fort to an unconditional surrender, in the course of three or four months. The removal of Hasti Dhal afd Rudravír from their appointments, was the consequence of this treaty; which, though the ostensible, was probably not the real cause of their supersession. They were succeeded by the Tapah Serdírs, who now hold the government. These intrigues have created a jealousy, which may beproductive
of serious consequences; it is confidently reported and expected here, that a civil commotion is now on foot, and will shew itself openly in a short time.

- On taking a view of Srinagar from a height, it has the appearance of a double valley; one situated on a level with the river, the other on its banks, elevated about forty or fifty feet, and extending along the base of the mountain. The lower one, in which the city stands, has apparently been formed by the receding of the Alacanandia from the south shore; and, although the period be too remote to ascertain the fact, the appearance of the ridge or bank, marking the concavity, would incline one to suppose that such has been the case; and that, in its present progressive inclination, it is gradually returning to its former channel. From the bottom of the upper valley, to the city, is a space of three or four furlongs, laid out in small fields and enclosures, with a few mango trees, thinly scattered among them. Opposite to the city, the Alacanandá diwides into two or three streams, which reunite about one mile below. On one of the small islands, are the ruins of buildings, which were formerly connected with the city. The aspect of the surrounding mountains is very barren; here and there a solitary tree may be seen; but the general features betray a rocky and unfriendly soil; and the little vegetation that is produced on them, is soon parched up and dried. On the opposite side of the river, several hampets are seen, situated along the foot of the hills, with which a communication is open; by a Jhílá to the W. and a ferry boat to the E. of the city. One of the largest of these villages is called Rání Hát't, containing a temple sacred to Raja Iswnra, at whose shrine some rites are performed, in imitation of the mysteries observed in the temple of the Cyprian goddess. It is inhabited chiefly by dancing women; and the ceremony of initiation to this society consists in anointing the head
with oil, taken from the lamp placed before the altar; by which act, they make a formal abjuration of their parents and kindred, devoting their future lives to prostitution. A short distance beyond it is a Mat'h or fane of Rassea De'vì, the god of love; whose shafts, if we may believe the reports and complaints of his numerous votaries, are tainted with a fatal and pernicious poison: indeed, his wounds appear to be so generally diffused, that four-fifths of the inhabitants are supposed to labour under the effects of them; and the calamity is heightened by their ignorance of proper remedies to check their progress.

At this place, we had an opportunity of seeing a curious ceremony, which is occasionally observed by the hill people, and took place on the opposite side of the river, nearly in front of our tents. It is called the Bhart or Bhéd'a; and is a kind of propitiatory oblation to the genius of the mountain, to draw down his blessing on the land, and preserve the crops from the destructive ravages of rats and vermin. A thick rope, of amazing length, was made fast to a stake, near the bed of the river; and the other end carried, by eighty or one hundred men, to the top of a hill, nearly one mile in ascent; and being passed through a running block of wood, it was secured to a large tree, and made as tight as it could be stretched. On this hazardous vehicle, a man of the cast of Nat's, or tumblers, was placed astride, and, without being tied, or having any aid to preserve his balance, excepting some large bags of sand, fastened to his legs and thighs, he was started from the summit, and arrived in safety at the bottom. The omen was considered fortunate, and the enterprise liberally rewarded, by the Zemindars, or owners of the land. Had the man lost his seat, and fallen, he would most probably have been killed on the spot; but death was at all events the forfeit of failure; for
had any life remained, the head was to have been severed from the body, to be offered up, as a sacrifice, or atonement, to the offended spirit. This superstitious custom obtains, in many parts of the hills; and is generally resorted to, after a bad harvest.

About four o'clock in the evening, came on a violent squall from the north-west, attended with rain, which lasted for a couple of hours. The day had been excessively hot ; and the thermometer stood, in the tent, at $101^{\circ}$. The storms, at this season of the year, may be considered periodical, at this place; for we had experienced them, in a less or greater degree, every evening, since our arrival ; and the inhabitants informed us, that for this and the ensuing month, the day regularly closed with one.

On the 18th, after repeated messages to the chief, Shista Tapah, it was at length settled, that the same establishment should proceed with us; and the rates of hire were fixed, by contract, from Bhadri Náth to Almora.

The balance due on the last; and the necessary advance of the new agreement, having been sent to Shista Tapah, the requisite Perwánas were made out, and stamped with the seals of the three chiefs: In the morning, we were joined by the party from Gangotri, who all returned in health and spirits. The sequel of their journey, after quitting us, was, by their account, a series of difficulties and hair breadth escapes, which were no doubt a little exaggerated; but what greatly tended to obstruct their progress, was the heavy rain, for three or four days successively, which attended them in their outset. Two days before their arrival at Gangotri, they were overtaken by a fall of snow, which occasioned no small alarm and inconvenience to the party, none of whom had ever experienced, or seen, but from a
distance, the element in this flaky state of congealment. The description the Munshi gave of the appearance of the river, corroborated by the observations of his companions, was such as accorded with our previous information. A few miles beyond Gangotri, the river is entirely concealed, under beds of snow; beyond which no person has hitherto been able to penetrate. The breadth of the stream is about fifteen or twenty yards; the current moderate, and not above waist deep. Two miles beyond, is the spot called Gau-muc'hi, or the cow's mouth. It is a large stone, situated in the middle of the bed; the water passes on each side, but a small piece of the fragment is disclosed above the surface, to which fancy may attach the idea of the object*. The river runs from the direction of N. by E. and, on the bank near Giangotri, is a small temple, about eight or ten feet high, containing two or three images, representing the Gangá, Bhágirathí, \&c. There are three Cundas or basons, where the pilgrims bathe, called Bráhma-cunda, Vishnu-cunda and Suryá-cunda, formed in the bed of the river. The mountains in the vicinity have a very barren appearance; the only tree produced there is the Bhurjapatra.

19th. Marched to Gristi. Lat. $30^{\circ} 18^{\prime} 11^{\prime \prime}$. Thermometer in the morning 72 $2^{\circ}$. The road to-day was good; and, for the greater part, along the banks of the Aluxusandi. We met on the road a great number of pilgrims, returning frọm Bhadri Nát'ha and Cèdàr-Nàt'ha.

20th. Marched, at half past six in the morning, when the thermometer was at $75 \frac{1}{2}$, and encamped at noon, in a confined spot, ncar a deserted village, about one hundred and fifty feet above the river. On the opposite side were two or three villages in sight.

[^14]The whole of the road to-day was a continued rise and fall; but the path was generally speaking good. In the steep parts of ascent or descent, or where the soil was hard and rocky, small steps had been formed, by the passage of travellers; and in some places stones had been laid, to render the access easier. Considerable pains and labour appear to have been bestowed, in making this road passable; indeed it must be a great object of the government, to remove all obstructions, and keep the communication with the holy places as open as possiblet as the numerous pilgrims, who pass annually, must prove a great source of revenue. Near the banks of the small streams, and under the cavities of the rocks, temporary habitations have been made, by the pilgrims, who travel together in small parties, and pass the night in any convenient spot they may find ion the road. Under the shade of large trees, small Chabutras are raised, of loose stones, near which they generally halt, in the heat of the day, to prepare their meals. A great number of people, of both sexes, passed us, on their return from Cedára and Bhadri Nát'h. They were principally inhabitants of the Penjab: those who come from the eastern parts of the country strike off from Carn-pray'ág to Almora. The Fakirs composed the majority of the multitude; and were very troublesome and importunate in their demands. In the early part of this day's maroh, we came to the top of a mountain, about four or five hundred feet above the level of the river, which runis immediately below it ; and from hence, we had a view of six or seven ranges of mountains, running parallel to each other, from about N. E. to S. W. On several of the hills, which we passed, the grass had been lately set on fire; the whole surface was black with soot, and the trees completely naked. On the summit of one of these mountains is a small space of table land, in the middle of which is a tomb, called Pach-bháa, by
which name the pass is also designated. It is a Chabutra, about six feet square, built of large pieces of slate, with five stones, placed perpendicularly in the centre, to represent the five brothers; the tomb stands here a monument of the effects of usurpation and of female revenge. The persons whose ashes it contains, were the relations of Upe'ndra Sahi, one of the former Rajas of Srinagar, at whose death the government devolved to his nephew, the infant son of Dulebh Sahi. These brothers, who were next of kin, usurped the management of the state, and are said to have committed the most horrid acts of cruelty, until the Raní, the mother of the child, formed a plot to way-lay them at this pass; and thus relieving the country from their tyrannic sway, she reinstated the young Raja, Preta'b Sahi, and her- $^{\text {a }}$ self assumed the regency.

21st. Marched to Muthurápirí, a small village, inhabited by Fakirs of the Bairagi sect. Therm. $83^{\circ}$. The road consisted of ascents and descents. We first passed through a forest, inhabited by the species of baboons, called in Hindisstan, Langír, and here Ghini. On this day's march we saw the confluence of the Alacanandá with the Cáli Ganga, a large stream which rises in the mountains of Cédár, and is in the Sástra denominated Mandácińs. Its junction with the Alacanandá, called Rúdraprayága, is one of the five principal Prayágas mentioned in the sacred books of the Hindus. The pilgrims, who visit the temple of Cédár-Náth, generally pursue the road on the W . bank of the Alacanandú river, and follow the track of the Mandácini from the point of junction. At an inconsiderable elevation from the water, is a small Mat'h, or temple; and a few houses, inhabited by the Brálmens. Farther on, is a large fragment of rocks, called Bhim-ca-Chúla. It is about thirty feet high, and fifteen feet in dia-
meter; completely excavated, somewhat in the shape of a dome, with a couple of apertures at the top, on which the gigantic Bhima is supposed to have placed his culinary utensils. The side towards the road is unclosed, to the height of twelve or thirteen feet, in a broken irregular arch; and the numerous little Chúlas, which the pilgrims have left standing within, shew that it is still applied to the purposes for which Bhíma intended it.

22d. Marched to Carna-prayága, the confluence of the Alacananda with the Pindar river, which comes from the S.E. This is another of the five Prayágas, mentioned in the Sástras, and considered the third in point of consequence, The village contains only six or eight houses, with a Mat $h$, or shrine, in which is placed the image of Raja Carna. Here is a Jhúlá, or hanging bridge, over the Pindar. The course of the Alacananda, as far as visible, is from the N.E. Lat. $30^{\circ} 16^{\prime} 00^{\prime \prime}$. Therm. in the morning $76^{\circ}$.

The road is winding, with steep ascents and descents; and in some parts not a little dangerous; being formed on a ledge of rock, with here and there a small projecting point, not above five or six inches wide, to rest the foot upon; requiring the utmost care and caution in the passage.

On this day's march we passed a fixed bridge, built by the Gurc'hális, a few years ago. The bank, on each side, was faced with stone, in the form of a pier head, from which strong beams were thrown out horizontally, the one above the other : the lowest timber projected about two feet, and each successive one was lengthened, in this progressive proportion, so as to compose an arch, leaving only a space of ten or twelve feet in the centre, to be covered with strong planks. The model of this bridge appears to
be entirely foreign; and it was most probably introduced into this country by the Gurc'hális. It had ${ }^{-}$ a very neat appearance; but it would seem not so well calculated as those of a more yielding nature, for these rapid streams; as, either from the force of the current, or the hardness of its construction, some of the timbers had given way, and the upper planks had fallen in; although the materials appeared perfectly sound and new.

A little beyond this, we entered a fine extensive plain, about one mile and a half in diameter, encircled by an amphitheatre of hills. A large space of it was covered with rich grass, on which great numbers of cattle were grazing. In the centre was a large Pipel* tree with a Chabutra. This part of the valley is called Gaochar, and appropriated solely for pasturage; to which the inhabitants of all the neighbouring villages have a common right.. The following is the reason assigned for this ground being uncultivated. Several years ago, a Zemindar, belonging to this place, happened, by chance, to kill a cow, which had intruded upon his premises; and being distressed, not only on account of the impiety of the act, but of the penalty to which he was subject, by the Hindu law ; went to represent his misfortunes to a rich Sáhucar, or merchant, from the Dekhin, who happened to be near the spot, on a journey of pilgrimage. The merchant was an eye witness of the accident; and, being touched with compassion, purchased the ground for three thousand rupees, and offered it up to Bhadri Nat'h, in the name of the guilty person, as an atonement for the offence; on the express condition, that it should be applied to no other purpose, than that of pasturage.

Farther on, we passed Panda, a large neat village,

[^15]containing forty or fifty huts, situated about one hundred feet above the base of the mountain. Three Cós to the south of this place, are the lead and copper mines of Dhanpúr. They are at present farmed, for the annual sum of four thousand rupees, by a man named Puki Sonar, whom we saw at the capital, and who furnished us with a few specimens of the ores. The copper is produced in various soils; it is sometimes mixed in strata of different coloured clays, and sometimes runs in veins, through hard and solid rock. When the veins are rich, they yield two thirds of metal, but the average quantity extracted, amounts to about one half. Two or three hundred people are employed, the whole year round, in working the mines, and smelting the ore; the process of which is very simple, consisting only in pounding the ore, and making it up, with cow dung, into balls, which are put into a furnace, sufficiently heated to produce a fusion of the metal. About four Cobs to the north, on the opposite hills, are the copper mines of Nágpúr; which, although considered the richest of any in the Srinagar district, are not worked at present: as a considerable capital would be required to open them, and no person has been found willing to undertake the risk, under the precarious security of Gurc'háli faith.

At seven minutes past three, P. M. we experienced a slight shock of an earthquake, which lasted for six or seven seconds, accompanied by a rumbling noise, like distant thunder. Our tent was pitched at the foot of a high mountain, covered with rock and large stones: the daily ocular demonstrations we had of the destructive effects of these convulsions in the hills, made us not a little apprehensive for our safety; and we sought for refuge on the plain, where we waited for some time, in anxious expectation of the result. The temple of Marha'de'va stood a melancholy proof before us, having lost its
cupola and roof, in the concussion of 1803 ; and the spot we fixed on, as the most secure, was between it and the mountain, distant from each other about fifty or sixty paces. After remaining for some time in this situation, and finding the shock was not repeated, our alarms began to subside. We had found the day extremely hot, but the therm. stood only at 94 , a few minutes after the shock had taken place.

23d. Therm. 72. Marched to Nandaprayága, the confluence of the Alacanandá with the Nandácni, a small river which comes from the direction of S .30 E . The course of the Alacanandá, as far as visible, is from the north. This is the most northern of the principal Prayágas. Four of these holy places of ablution we have already passed; the fifth is Allahabad, which is called Bhat-prayág, or by way of distinction, as it is the largest, and considered most holy, it is simply denoted by the name of Prayág. There was formerly a temple, and asmall village, at this place, but no remains of either are now to be seen. A few Baniahs have fixed their temporary shops here, for the purpose of selling grain, to the passengers; and to supply the deficiency of a temple, in a place of such sanctity, a few loose stones are piled up, in the form of a Chabutra, on which some Hindu images are exposed, for the adoration of the pilgrims. A Bráhmen has stationed himself here, to receive the offerings at this season; but, as the temple, with its contents, are scarcely worth preservation, it may be presumed, that he officiates only during the time that the grand crowd is passing.

Thegreatest part of the road lay through a succession of small vallies, near the course of the Alacanandá, whose bed, in one place, was considerably expanded; and comprehended several small islands, covered

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with verdure and beautiful plantations of young Sisì trees.* Several fields of rice and barley, now in the stubble, lay by the road side.

Over a very rapid but narrow part of the river, was thrown a substitute for a bridge, called in the language of the country, Tun. It consists simply of two or three strong strong ropes, fixed by stakes, into the. ground, on each bank, and elevated about eight or ten feet above the water. On these, a person conveys himself across, by clinging to them with his hands and feet, while a small hoop, suspended from the ropes, serves as a rest for the back, and is a trifling, though it must be allowed, a very frail seeurity, should the person quit his hold. This passage is not calculated for all description of travellers; the water rolls below with such foaming violence and stunning roar, that it requires no small degree of resolution to make the attempt. However, where the inconvenience is without remedy, the hands and feet of the person are tied above the ropes, his eyes blindfolded, to prevent his seeing the danger; and he is drawn across by a cord passed round the waist.

In the evening arrived an Harcarah from Shista. Tapah, charged to report what progress we had made, and apparently to deter us from the prosecution of our design, by exaggerated representations of the difficulties which we should have to encounter. Finding this scheme defeated by our incredulity, he took his departure. At ten at night came on a violent storm of rain, with thunder and lightning.

24th. ${ }^{\circ}$ Therm. $76^{\circ}$. Our encampment this day was on the banks of the Birhi Gangá. The road was in general good, and the distance which we travelled could not be less than ten or eleven miles.

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Yet we passed some verysteep ascents and dèscents, on a rocky scarp, where the path was not broader than the palm of the hand:
On this day's route we overtook a large herd of goats, laden with gram. These animals, and sheep, are constantly employed for burthen in this part of ,the country : they are saddled with spall bags, containing about six sérs of.grain; and are sent, in flocks of one hundred and fifty or two hundred tagether, under the charge of two or three shepherds, with their dogs. An old steady ram is generally fixed on for the leader, and is denoted by a small bell, suspended round the neck. In the traffic to Butan, where grain forms one of the principal articles of commerce, these animals are found very serviceable for carriage ; and on their return they bring back salt. Thè species of goat employed in this service is rather small, scarcely exceeding in size that produced in Bengul. The sheep are of the common species, but their wool attains a much greater length, and is used in the manufacture of the coarse Cammal or blanket. They are amazingly sure footed, passing over with their burtbens, declivities and craggy precipices, ..where no person could follow them.

A't eleven o'clock at night wẹ had apother violent thunder storm.

25th. 'Therm. 73. Marched to Pranc'hi Mat'h; Lat. $30^{\circ} 27^{\prime} 21^{\prime \prime}$. This village, which had been re. cently deserted, is situated on the hanks of a large stream, called Ghural Gangá, which falls into the Alacanandǘ about one furlong, below.

In some parts of this day's road, the narrow path, along the scarp of the rock, was so obstructed by fragments, which the rain had detached from above, that we could not have passed, without the aid of
people, who had been sent to repair the breaches. Along the banks of a deep water course, at some distance from the Alacanandá, were several large rocky caves, which had been widened by the pilgrims, many of whom had taken up a temporary residence here. Some of these cells were capqble of containing one hundred and fifty or two bundred people. To the right was a cascade, falling from the height of sixty or seventy feet:

On the road to-day, we observed a.great number of bilberry and barberry bushes with ripe fruit. The former possesses rather an agreeable flavour, the latter has an insipid sweetness, and entirely wants the pungent acidity of the Europe fruit.' In its first stage of maturity, it assumes an azure blue colour, which changes to a dark purple. It is covered with a rich bloom, and attains the size of a common field pea.

The heavy continued rain, which we had experienced for three or four days, made us apprehensive that the periodical wet season had already set in; but we 'were 'informed, by the natives,' that, in the neighbourhood of these mountains, the changes of the moon, at this time of the year, are always brought in by violent thunder-storms and showers; and that we bad yet twenty days to make good our retreat from these hilly regions:

- 26th. Therm. $61^{\circ}$. Marched tọo Saluin where we encamped near a spring, in a small rice field, about mid-way up the mountain. The road was, in some parts, elevated to the height of three or four thousand feet above the bed of the river; and the mountains, covered with snow, were at the distance of only eight or ten miles. We had a small thick rain, and the weather was piercingly cold. The latter part of the route lay through a forest of pines, Büríns and oak, with a few walnut trees thinly scattered among them.

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$27^{\text {th }}$. Therm. $56^{\circ}$; the morning raw and chilly. Marched to Josimath: Lat. $30^{\circ} 33^{\prime} 40^{\prime \prime}$. This village is situated in a hollow recess, on the scarp, about a third way up the mountain, and sheltered, on three sides, by a high circular ridge; while the lofty mountains, to the $N$. secure it from the cold blasts, which blow over the Himálaya. The entrance to the town is by a bank, cut into steps, faced with slate and stones. It contains one hundred, or one hundred and fifty houses, neatly built, of grey stone, and roofed with shingles. They are raised to the height of two or three stories, with small areas or enclosures, with a flagged terrace. The streets are paved, but in a very irregular manner; some parts with large round stones, and others with flags of slate. The first object that attracts notice, on entering the town, is a line of water mills, placed on the slope, at the distance of fifteen or twenty yards from each other. The water, 'which turns them, is supplied by a stream, which flows down the mountain, and, having passed through the upper mill, is conducted to the next, by a communication of troughs, made of the hollowed trunks of firs. A few paces beyond, is the house of the Rauhil, or high priest of Bhadri-Nát'll, who resides here, during the six months of the year that the temple at that place is shut up. At the commencement of the cold weather, when the snow begins to accumulate on the mountains, all the inhabitants quit that neighbourhood, and take up their residence at this place, until the roads become again accessible. Adjoining to this house is a temple, containing the image of NaraSingha, one of the Hindı deities. It was placed here, by a native of Camáön, of the Jósí (Jyótishi) class of Bráhmens; and this town has since borne its present appellation, in honour of the idol. The building is said to be three hundred years old; but it has the appearance of being of much later date, and resembles a private habitation much more than a

Hindu place of worship. It is built with gable ends, and covered in with a sloping roof of plates of copper. The doors were not open. when we went to visit it in the evening, and we were consequently olliged to return without seeing the interior of it. In the upper part of the town is a large square, where the pilgrims who halt here put up for the night. To the right of it is a stone cistern, with two brazen spouts, whence water keeps constantly flowing into a bason below. It is constructed for the convenience of the town's people, and supplied by the stream from the mountain. Close to it, extending along another face of the square, is a collection of temples, which bear the marks of great antiquity. They are raised on a terrace, about ten feet high, and in the centre of the area, stands the principal one, sacredto Vishev. It is surrounded by a wall, about thirty feet square : at each angle, and in the centre of each face, are inferior temples, containing different deities. Several of them were destroyed, and thrown down by the earthquake; and most of them are in a very tottering condition. Those which suffered the least, and have the images perfect, are the temples of Vishn'u, Gane's'a, Su'rya or the sun, and the Nau-de'vi. Of these, the statues representing the two former are carved in a very superior style of workmanship. The first is an image cut in black stone, about seven feet high, supported by four female figures standing on a flat pedestal. The figure of Gane's'a is about two feet high, well carved and polished. The temple of $\mathrm{Nav}_{\mathrm{a}}$-De'ví has been lately repaired, and is covered in with a square copper roof. It contains the images of Bhava' ni under nine different forms, but the whole of them were so. plastered with grease, that no part of the figures were visible ; and although the doors were opened, purposely for our inspection, the stench that issued from the place was so offensive, as to stifle all farther curiosity.

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The mountains, on this day's route, were clothed with forests of oak'; while their summits were covered with a species of the fir which the natives call Realla. A few of this kind were growing near the road. The leaves are about two and a half inches long, produced all round the twigs, which hang pendant from the branches, and for want of a botanical term, we might distinguish it by the name of the weeping fir. At a village called Sillang, belonging to Bhadrinat'lh, the whole scarp of the mountain, from the base to nearly the summit, was laid out in fields of different sorts of grain. The crops of wheat and barley were luxuriantly rich, just ready for the sickle.

28th. Therm. 59. Marched to Panc'késer, a village containing twenty or thirty houses, and having a neat temple, sacred to Vishnü. Lat. $30^{\circ} 37^{\prime} 51 .{ }^{\prime \prime}$

In the commencement of this day's route, we passed Vishn'uprayaiga, formed by the junction of the Alacanandé with a river called Daulì or Léti, which comes from the S. E. and is more considerable than the former, being about thirty-five or forty yards in breadth, and flowing with a rapid current, over a very strong bed. Its banks are steep and rocky; and the passage of the river is effected by a platform Sangha, about five feet broad, and extending from shore to shore. The Alacanandá, above this confluence, is called Vishn'z Gangá, from its flowing near the feet of Vishnu at B'hadri-Nat'h. It comes from the north. Its breadth is twenty-five or thirty yards, and its stream is rapid.

Having crossed the bridge, we ascended a bank of rock, above which is the village of Vishn'upraydga, containing two or three houses, with a small Mat'ha, the doors of which were shut, and no needy Bráhmen or Fakir was in attendance, to do the ho-

nours of the temple, or receive the offerings of the curious, or religious visitant. This apparent inattention, however, may proceed from its not being a place held in great veneration; for although, in point of magnitude, this Prayága may be considered next to Dévaprayága; no particular ablutions are here enjoined by the Sdstras;' and the only reason which occurs for the omission is, that there is no convenient place for bathing, on account of the rapidity of the two currents. Along the banks of the Daulit is one of the high roads leading to Bután. From hence, we began to ascend the scarp, on the E. bank of the Alacanandá; (we shall cortinue to call it by this name to prevent confusion.) The mountains, on each side, rise to a stupendous height, and nearly meet at their base, leaving only a passage of forty or fifty feet for the current of water.

The bed of the river is obstructed by large masses of rock. At eight o'clock we crossed at the foot of a casoade, falling from the height of ninety or a hundred feet; whence it rolls, over large fragments, into the river. Hence, winding between the two chains of mountains, with the river considerably below us, we came, in fifteen minutes, to a Sangha, thrown across the Alacanandá. This bridge was about four feat broad, composed of three small fir spars, with planks across; and supported by a rock, on each bank, "elevated a hundred and thirty or a hyndred and fifty feet above the water. Hence we ascended; for ten minutes, and proceeded along the slope, at a greater or less elevation, till $10 \mathrm{~A} . \mathrm{M}$. when there was a ,steep descent, for eight minutes, which brought us to a path, cut in the solid rock. Where the side was perpendicularly scarped, to a considerable height, an artificial bank, and flight of steps were raised with stones, to the level of the road: and, in some places, where the rocks projected, the communication was continued by planks, from one point to another, and
supported below by a scaffolding of wood. Although formidable in appearance, the path was tolerably secure; and, by all accounts, infinitely preferable to the one formerly pursued, which was higher up the mountain. This road has been newly made by the Gurc'húlis; and considerable labour has been bestowed, in bringing it even to its present passable state. In a quarter of an hour we came upon the bed of the river, covered with large stones, whence we reascended on the bank, and proceeding, over a very indifferent road, for fifteen minutes more, we arrived at a flight of steps, raised on a Chabutra, to the height of thirty feet. In the centre of it was a broad ladder, fifty or sixty feet long, resting on a projecting point of rock. The materials were strong and good ; but the crowds of people, who were passing up and down, made the scaffolding shake; and some of the rounds having given way, rendered the passage more difficult. The roaring noise of the water, together with the buzz and tumult of the crowd, added not a little to the unpleasantness of the situation; and the progress upwards was so slow, that a person had full leisure to attend to the suggestions of danger, which a rocky precipice of ninety or a hundred feet, would naturally create, under such circumstances. Having reached the ledge, which was in some places not above a foot in breadth, we continued a short ascent, by steps, whence we began to descend; and, in ten minutes, regained the regular path on the slope.

These are called the Chórì Dhar and Canda Dhar Ghéts, well known to all travellers on this road. We had heard accounts of them several days before our arrival, and were prepared to encounter their difficulties. At 10-40 A. M. we halted for seven minutes, opposite to the Cöizband Nádi, which falls into the Alacanandá on the other side. From hence the road continued, along the slope, rendered very bad, in
some places, by intervening banks of rock. About eleven o'clock, the rain began to fall, in a drizzling shower, and as it continued to increase, we halted, for half an hour, in a small cave by the side of the road. After pursuing our route, we arrived, in fifteen minutes, at a small village called Hút ${ }^{\prime}$. Hence we proceeded, over large stones, near the bed of the river, and, in a few minutes, came opposite to a stream, called the Bunair Nadi, which falls into the Alacanandá from the S. E. Immediately above the junction, is a Sangha, supported on two large fragments of rock, about five or six feet above the water. At one o'clock, the rain descended in a heavy shower, which continued, with litttle intermission, till the evening.

The road of to-day is considered, and justly so, the worst between Srinagar and Bhadri-Nát'h. Although great pains have been taken to render it passable, it is still in need of much improvement; and there are some parts of it, which few people, unaccustomed to such passages, could traverse, without feeling some sensation of apprehension. The hills, in general, bore a very barren appearance; the lower ridges, which were shéltered from the winds, were partially covered with verdure and small trees; while the higher ones produced only a few clumps of the weeping fir. The tops of the mountains, to the N . about five or six miles distant, were completely covered with snow. For these three days past, the change in the weather has been very perceptible; as we approached the hoary peaks, we found our warm cloathing absolutely necessary.

29th. Therm. 59. The morning cloudy, the wind sharp and piercing. Marched to Bhadri-Nát'h; lat. $30^{\circ} 42^{\prime} 28^{\prime \prime} \mathrm{N}$. Long. $80^{\circ} 18^{\prime} 22^{\prime \prime} \mathrm{E}$. Our encampment was about two furlongs to the south of the town, near a small stream called Rúca Gangá,
which derives its source from the snow, on a mountain to the left, and falls into the Alacanandá about two hundred paces below. Over' this stream is a strong Sangha.

On this day's route, we passed over several beds of snow ; some of which could not be less than seventy or eighty feet in thickness. The river was, in some parts, entirely concealed by the snow; which .was so firmly congealed, as hardly to receive the : marks of pressure. It was occasionally disclosed, and again lost from view.

We are now completely surrounded by hoary tops, on which snow eternally rests, and blights the roots of vegetation. The lower parts of the hills produce verdure and small trees: About mid-way, the fir rears its lofty head; but the summits, repelling each nutritious impulse, are veiled in garments of perpetual whiteness.

90th. Therm. 48. This morning we made an excursion, with a view to explore the morthern extremity of the valley, and to proceed in the direction of the river, to the point whence the stream emerges from the depths of snow, which ovei-lay and conceal its currents. At the distance of two ard an half furlongs, we passed the town and temple of B'hadri$N{ }^{\prime} t^{\prime} h a$; whence, proceeding by the road, centrically. placed between the river and the mountain, whe crossed several small streams, issuing from the hills, and formed by the melting of the snow upon thesummits: Some of these water courses exhibit a very grand and pleasing appearance; falling from one ledge to another, on the scarped rock, ir successive cascades: The one called Indra Dhdrá is the most consider-. able; its track being perceptible to the beds of snow, whence it derives its source. Its distance from Bhadri-Nat'h is one mile two furlongs; and three

quarters of a milebeyond it, on the opposite side of the Alacanandá, is a large town, called Mánah, situated at the foot of a mountain, which, by an inclination to the N. W. bounds the valley in its N. E. direction. The hill is composed of rock, and covered with large loose fragments; which seem to threaten destruction to the houses placed at the foot of it. It is called Calápa.Grám; and, as every rock in this neighbourhood is sanctified by some holy tradition, this place is distinguished as the residence of Surya-Vansi and Chandra-Vanss, the patriarchs of the two races of Rájputs. From hence we proceeded along the banks of the Alacanandri, in the direction of W. N. W. The breadth of the current is here considerably decreased, not exceeding eighteen or twenty feet ; the stream shallow, and moderately rapid. At the distance of four furlongs, we crossed the river, over a bed of snow, and mounted on the opposite bank, whence we descended into another valley, in which we continued our route, for two or three miles, passing over several deep beds of snow, collected in the cavities of water courses and ravines. The north faces of the mountains, to the south of the river, were completely covered with snow, from the summit to the base; and the bleak aspect of the country, with -the sharp piercing wind, gave the appearance and sensation of the depth of winter, in a much more northern latitude. When the surface of the mountains was partially disclosed, the soil was of a hard solid.rock; and excepting at the base, not a vestige of verdure or vegetation was to be seen. The breadth. of the valley is about five or six hundred yards; a small space of it is laid ont in field, but the sides of the mountains are too steep and abrupt to carry the cultivation beyond the low ground, and are accessible only to the sheep and goats, that are seen browzing, a short distance up the slope. At twelve o'clock', we reached the extremity of our journey, opposite to a water-fall called Barsù Dhasa. It is formed in the cleft of a high mountain, to the N. of
the river; and falls from the summit, upon a projecting ledge, about two hundred feet high, where it divides into two streams, which descend in drifting showers of spray, upon a bed of snow, where the particles immediately become congealed. The small quantity that dissolves, undermines the bed; whence it issues, in a small stream, about two hundred paces below. This place forms the boundary of the pilgrim's devotions; some few come hither for the purpose of being sprinkled by this holy shower bath.

From this spot, the direction of the Alacanandá is perceptible to the $S$. W. extremity of the valley, distant about one mile; but its current is entirely concealed, under immense heaps of snow, which have. most probably been accumulating for ages, in its channel. Beyond this point, travellers have not dared to venture; and, although the Sástras mention a place called Alacapúra,* whence the river derives its source and name, the position or existence of it is as ${ }^{\circ}$ much obscured in doubt and fable, as every other part of their mythological history.

Having now attained the limits prescribed for Lieut. Werb's inquiries in this direction, we commenced our return, and proceeded by the road whichleads to the town of Mánali. In an hour and a half we arrived at Calápa Grám, the beauties of which were not perceptible from the opposite side of the river. From the summit of this hill, a large stream, called the Saraswati Nadi, appears to force a passage, through a rocky cavern; whence it descends, with irresistible violence, in a solid compact body, disclosed to the height of forty or fifty feet. The breadth of the cavity may be twenty-five or thirty feet; and some large fragments, that have been thrown down by the earthquake, are collected, and wedged in to-

[^18]gether, at the mouth, through the interstices of which, the water is seen descending from a still greater elevation. At the bottom is a deep bason, or reservoir, composed of rock, rendered perfectly smooth by the action of the water. From hence, the stream flows in a gentle current, between two perpendicular rocky banks, about seventy or eighty feet in height, and twenty feet in width. The water is perfectly clear, of a beautiful ultramarine colour; which it retains for a considerable distance, after its union with the Alacanandá, about seven hundred yards below, and forms a singular contrast with the turbid water of that stream. The point of junction is called Casíprayágá. The passage over the Saraswati is by a bridge, formed of one entire piece of rock, about six feet in thickness, ten or twelve in breadth, and so exactly fitted to the width of the stream, as to have the appearance of being placed by the hands of mechanism; and, notwithstanding the assertions of our guides, we could hardly believe its position to have been accidental. This place goes by the name of Mansúla Béd. Hence we ascended the bank leading to the town, situated a little above the confluence of the two streains. On the left of the road, are two or three rocks, in the cavities of which small temples are erected. Of these, the Ganésa Avatàr is the most conspicuous, more from its position than from the structure of the temple, which is about five feet high, and built of square stones, piled one above the other, decreasing towards the top. It stands in a large cavern, close to which a small stream comes rippling from the mountain.

The town of Mánah is built in three divisions, containing one hundred and fifty or two hundred houses, and is more populous than any place we have met with of the same extent. The number of its inhabitants is computed at fourteen or fifteen hundred people; who appear to be of a different race from
the other mountaineers of Gerwdl. They are above the middling size, stout, well formed, and their countenances partake more of the features of theTartars or Bútiüs, from whom they they are most probably descended. They have broad faces, small eyes, and complexions of a light olive colour.

As soon as we entered the town, all the inhabitants came out, to welcome us; and we observed a greater display of female and juvenile beauty, than we recollect to have seen in any Indian village.

The women were, in general, handsome, and had a ruddiness in their complexions, of which the children partook in a very great degree; many of themiapproaching to the floridness' of the European. The dress of the two sexes differs little from each other; that of the men consists in a pair of trowsers, made of Cammal or Panc'hi, with a lonse sleeved jacket, of the same cloth, reaching down to the knee, and bound round the waist, with a woollen cord. Ontheir heads they wore a round cap, with flaps, turned up behind and in front, with a cloth edging of a dif- . ferent colour. . The women, instead of trowsers, wear a wrapper, in the form of a petticoat; the upper garment is nearly the same with that of the men; but rather finer in texture, and of different colours, of which red appeared the favourite and predominant. Some of them wear small conical caps, others have a piece of cloth round the head, in the shape of a turban. Theirnecks, ears, and noses, were covered. ' with a profusion of rings, various ornaments of beads, with trinkets in gold and silver, little adapted to their appearance, or to the coarseness of the rest of their apparel. Some of the children were actually tottering under the weight of these costly burthens ; bearing, on their necks' and arms, silver necklaces and rings, to the amount of five or six hundred rupees. The houses by no means correspond with this
outward shew of luxury, being, in point of neatness or convenience, in no respect superior to the generality of the villages. They are all built after the same model, raised two stories, constructed with stone, and covered in with small deal plank, instead of slate. These may be considered only their summer residences, for, in the winter season, the town is entirely buried under snow; and the inhabitants are compelled to quit this neighbourhood, to take up theii abode in a less rigorous climate. The villages of •Jósi-mat'h, Panc'héser, and their vicinity, afford them an asylum, for the four inclement months of the year. After the first fall of snow, they retire, with their wives and families, carrying all their property with them; excepting the grain, which they bury in stmall pits, securing the top with stones.

The inhabitants of Mánal profess the Hindu religion, and call themselves Rajpits. This is a very ambiguous definition of cast, in this part of the country; for our hill coolies and bearers lay claim to the same appellation, although .they. scruple not to perform the most menial offices; and in the article of food are less nice than the lowest class of sweepers. Like most' inhabitants of cold climates, the Mánah people are much addicted to drinking; and even consider it necessary for their health. The liquor to which they are particularly attached, is a spirit extracted from rice, prepared in the usual mode of distillation. We presented to one of them a bottle of brandy, which excited not a little the envy of his companions, who pressed about him to be indulged with a taste of it. He distributed his favours in a few scanty drops, that were barely sufficient to im-" -part the flavour; but the significant nods that passed, testified their strong approbation of this beverage.

The town of Manah forms the boundary of the Srinagar possessions in this quarter. It belongs to

Bhadri-Nat'h, and is under the jurisdiction of the Rauhil or high priest, on which account the inhabitants are exempted from the duties and exactions to which the people of lay villages are subjected. It carries on a considerable trade with Bútán; and through it, many productions of that country are forwarded to the interior of Gerwál. Towards the latter end of July, when the snow has melted, and opened a passage over the mountains, these people set off, in parties of a hundred or a hundred and fifty together, with merchandize, but principally grain, laden upon sheep and goats. In exchange, they bring back the produce of Bútán, for which the annual pilgrimage ensures them a certain and advantageous sale. In this traffic, many of them acquire very large fortunes; and there was then present a young man, who was offering a few articles of small value for sale, whose grand-father, as we were informed, had, on one occasion, come forward with a loan of two lakhs of rupees, to assist the Raja of Srinagar in the first Gurc'hálí invasion.*

The principal articles imported from Bútán are salt, saffron, borax, Nirbisì (Zedoary) dried grapes, gold dust in small bags, called p'lutac, cowtails, musk in pods. Panc'his or blankets, Gazgáës which are cowtails of an inferior quality, divided into strands and prolonged with extraneous hair to the length of eight or ten feet: they are used by the natives as trappings or horse furniture ; Zehrmohreh (Bezoar,) a soft stone, of a pale green colour, considered an antidote for the bite of a snake, and a coooling

[^19]remedy against fevers, when pounded and taken inwardly. A few articles of porcelain are also brought down; but the demand for them is small, as also for tea, of which they import only the quantity required for their own private consumption. 'Hill ponies, called Günts, Char Singhas and Cli'ha-Singhas, or sheep with four and six horns, and the Síra Gáë,* or cow from which the Chaurs are supplied, are also brought from those transalpine regions. Of the latter we saw several grazing in the valley. It is about the size of a common buffaloe, but the head has a great resemblance to that of the ox. The ears are small, the horns long, curved inwardly, with a little outward bend at the point. The forehead and hump are covered with a kind of wool; from the shoulder to the knee, and along the flanks in a line with the lower ribs, also from the haunches, the hair falls, lank and straight, to the length of ten or twelve inches. The tail, which is the most singular part, is set on like that of a horse, and the long hair commences from the upper joint. This animal is considered very strong 'and hardy. The people of Mánah nake use of them both for carriage and for riding. They are of different colours, but the black appear to be the most common.

Dogs are also brought down by these people; and two or three very fine ones were offered to us for sale. One of them was a remarkably fine animal, as large as a good sized Newfoundland dog, with very long hair, and a head resembling a mastiff's. His tail was of an amazing length, like the brush of a fox, and curled half way over his back. He was however so fierce, that he would allow no stranger to approach him; and the same fault was observable in the rest of this species. Having staid about an hour at this place, for the purpose of seeing and making a selection of any curiosities we might chance to meet with,

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we were obliged to return without success; for the pilgrims had forestalled the market, and left the refuse only for our inspection.*

This delay prevented our visiting the temple, to

[^21]The distance from Tagla-Cot'l to Dhúmpú, seven Manzils, in a western direction.

The principal of these G'hátis is the Jiwári road, or that to Dhúmpú. The Beopáris, by this route, continue their journey thence due north, foun Manzils to Gertokh, the market at which all the Napalese exports are bartered; with this difference, that the merchants, by every route except that of Dhúmpú, find an intermediate market for their commodities at the G'hátis, to which they respectively resort, their goods being carried to Gertokh at second hand, while the trader by Dhúmpú has the exclusive advantage of carrying his merchandize to the grand mart direct.

The exports of Gertokh consisted of grain, gur (inspissated treacle, oil, sugar, cottons, chintz, iron, brass, lead, woollens, pearls, coral, Cowrees and Conchs, dates and almonds.

Gertokh sends to Leldac, for the Cashmirean market, shawl wool, the produce of Thïbet, to Napal, Hindustan, \&c. gold dust, silver in wedges, musk, fur, scented leather, shawls, china ware, tea in cakes, salt, borax, drugs, and small horses, (Tánghens.)

Lehdac, an independant territory, is situated from Gertokh west, from Cashmir north,* at a distancé of thirteen day's journey trom either place. The trade is entirely managed by inhabitants of Thibet, who find a direct road beyond the Himálaya, and over a level country, from Gertokh thither.

The trade is carried on with the greatest security to the merchant. No taxes of any kind are collected, with the exception of salt only, on which a small transit duty is levied in kind, on its entering the Gurc'háli territories.

[^22]which we had received an invitation from the high priest.

31st. Therm. 46. This morning was set apart for the visit to the temple, to which we proceeded before breakfast, having got intimation from the Rauhíl that every thing was arranged for our reception.

The town and temple of Bhadri-Nat'h are situated on the west bank of the Alacanándá, in the centre of a valley, about four miles in length, and one mile in its greatest breadth. The east bank rises considerably higher than the west bank; and is'on a level with the top of the temple. The position of the sanctuary is considered equidistant from two lofty mountains, which are designated by the names of the Nar and Náráyena Parvatas. The former is to the east, and is perfectly bare; the latter to the west, and completely covered with snow, from the summit to the base.

The town is built on the sloping bank of the river, and contains only twenty or thirty huts, for the accommodation of the Brahmens, and other attendants of the deity. In the centre, is a flight of steps, leading from the water's edge, to the temple, which occupies the upper part of the town. The structure and appearance of this edifice are by no means answerable to the expectations that might be formed of a place of such reputed sanctity, and for the support of which large sums are annually received, independent of the land revenues appropriated for its maintenance. It is built in the form of a cone, with a small cupola, surmounted by a square shelving roof, of plates of copper, over which is a golden ball and spire. The height of the building is not above forty or fifty feet; but its advantageous position, on the top of the bank, renders it the most conspicuous object in the valley. The æra of its foundation is too M, м 2

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remote to have reached us, even by tradition; but it

- is supposed to be the work of some superior being. This specimen, however, of divine architecture, was too weak to resist the shock of the earthquake, which left it in so tottering a condition, that human efforts were judged expedient, to preserve it from ruin; and the repairs, which it has lately undergone, have completely modernized its external appearance. The body of it is constructed of large flat stones, over which is a coat of fine white plaister, which adds to the neatness, but has destroyed all its outward pretensions to antiquity,

Notwithstanding the summons, we were not allowed immediate access to the temple; as it was first necessary to have an interview with the Rauhil, who was to introduce us, in due form, into the presence of the sacred image. Instead, therefore, of ascending, we went down the steps, leading to the baths. About the middle of the bank is a large cistern, about twenty or thirty feet square, covered in with a sloping roof of deal planks, supported on wooden posts. This is called Tapta-Cund, and is a warm bath, supplied by a spring of hot water, issuing from the mountain, by a subterraneous passage, and conducted to the cistern, through a small spout, representing a dragon's or a griffin's head. Close to it is a cold spring, which is conveyed by another spout; by which means, the water may be reduced to any dedree of temperature, between the two extremes. The water of the Tapta-Cund it as hot as a person can well bear; and from it issues a thick smoke, or steam, strongly tainted with a sulphurous smell. The side of the cistern, towards the river, is raised only to the height of three and a half or four feet; and over it, the water flows, as the supplies are received from the opposite quarter. This is the principal bath, in which people of both sexes perform their ablutions, under the same roof; without cousidering any partition ne-
cessary, to preserve the appearance of decency. The water from this Cund, independent of its supplying the cistern, is conducted through the huts and private houses, to which it imparts a suffocating warmth.

From hence, we descended to the bed of the river, where, in a small recess of the bank, is Náreda-Cúnd, sheltered by a large rock, whose projecting angle breaks the force of the current. A little to the left of it is Surya-Cund, another hot spring, issuing, in a very small stream, through a fissure in the bank. There is no bason, or reservoir, to receive the water; but the pilgrims catch it in their hands as it falls, and sprinkle themselves over with it. This ceremony is observed, as much for comfort, as from any motive of piety; for the water of the river is so cold, at this season, that after performing their frigid ablutions, the bathers are glad to have recourse to the element in a more tepid state. Besides these, there are numerous other springs, which have their peculiar names and virtues; which are, no doubt, turned to a good account by the Bráhmens. In going the round of purification, the poor pilgrim finds his purse lessen, as his sins decrease; and the numerous tolls, that are levied on this high road to paradise, may induce him to think, that the straightest path is not the least. expensive.

As we ascended the steps, the arrival of the Rauhíl was announced. We met him near the TaptaCünd, where a cloth was spread for us, and a small sarpet of flowered China silk for the pontiff. He was oreceded by three or four Harcárahs and Chobdárs, ivith the silver emblems of their office; behind him ivas a man bearing a Chauri of peacock's feathers; and in his suite were the chief officiating priests of the temple. He was dressed in a quilted vest, of ${ }_{\zeta}$ reen satin, with a white shawl Camerband. On his head he wore a red turban, and on his feet a pair of
party coloured socks; his ears were ornamented with a couple of large golden rings; to each of which was suspended a very handsome pearl, of considerable size. His neck was decorated with a triple string of small pearls; and, round his arms, he wore bracelets, composed of precious stones. On most of his fingers were golden rings, studded with sparkling gems.

After the usual salutations, a short conversation passed, for about a quarter of a hour ; when he signified hís readiness to conduct us to the sanctuary. On our arrival at the outer portico, we were requested to take off our shoes; and having done so, we ascended five or six steps, and passed through a small door, which brought us to the area of the temple. About twenty fect beyond, was a vestibule, raised about a foot and a half from the terrace, and divided into two apartments, the inner one a little more elevated, and adjoining to the sanctuary. In the outer room, two or three bells were suspended from the roof, for the use of the religious visitants, who are not permitted to go beyond it. We were not allowed to advance so far; but taking our stand immediately in front of the image, a few pace from the outer threshold, we had a perspective view of the sacred repository. The high priest retired to one side, as the dress he then wore was incompatible with his sacred functions. The principal idol, BhadriNut'h, was placed opposite to the door, at the farther extremity; above his head was a small lookingglass, which reflected the objects from the outside: in front of him were wo or three lamps, (which were all the light the apartment received, excepting frôm the door) diffusing such feeble glimmering rays, that nothing was clearly distinguished. He was dressed in a suit of gold and silver brocade; below him was a table, or board, covered with the same kind of cloth, which, glittering through the gloom, might impress the beholder with the idea of splendor and
magnificence; but an impartial observer might suppose it one of those deceptions of priest-craft, which are so successfully practised on the Hindu.

This artificial obscurity may have the double effect of passing off tinsel and glass, for gold and precious stones; and, by exhibiting the image in a dubious light, the superstitious mind has a greater scope for its own conceptions. From the indistinct view we had of it, we shọuld suppose it to be about three feet high, cut in black stone, or marble; but the head and hands were the only parts uncovered. To the right of him, are the images of Udd'hava, Nar and Nara'yena; to the left, Cuve'ra and Na'reda, with whom we were only nominally acquainted; for to us they were veiled, as ministers of perfect, darknèss.

Having satisfied our curiosity, and signified our wish to depart, a large silver salver was brought forth, to receive any offering we were inclined to make. Our means were very insufficient, to answer the high expectations which had undoubtedly been, formed, from the marked and unprecedented distinction that had been conferred upon us; but, as it was necessary to acknowledge the favour by some pecuniary token, we presented one hundred rupees at the shrine, and took our leave, without absolution or remission. Although we derived little gratification from the inspection of the temple, it was pleasing to find we had not offended any of their religious prejudices, by our presence; for we were apprehensive some scruples or objections might have been rassed, as none but Hinduis have ever visited the place. Our Muslemain servants were prohibited from approaching the spot; and a particular request was made, on our arrival, that no kid or living creature might be deprived of life, within the precincts of the temple; but a large stone, on the opposite side of the river, at a short distance from our camp, was pointed out, for the M M 4
slaughter of any animals we might require for the table.

The temple of Bhadrí-Nát'l has more beneficed lands attached to it, than any sacred Hindu establishment in this part of India. It is said to possess seven hundred villages, situated in different parts of Gerwál and Camáön'. Many of them have been conferred by the government; others have been given in pledge for loans; and some few, purchased by individuals, have been presented as religious offerings. All these possessions are under the jurisdiction of the high priest; who holds a paramount authority, nominally independent. of the ruling power. The advantages, which the government derives, from this institution, would make it cautious in infringing openly its rights; while the accumulation of wealth, secures to the state, a certain resource in times of exigence.

The Rajas of Srinagar were in the habit of applying to this quarter, in any case of emergency ; and, under the plea of borrowing a sum of money, would give up two or three villages, as security for the repayment ; but the produce of them was so inferior, in value, to the sum lent, that the loan was never repaid, and the villages continued under pledge. Thus the appearance of independence was maintained, on the part of the Rauhil, who was so well aware of his actual weakness, that it was more for his advantage to yield to a request, than subject himself to the risk of compulsion. The selection for the office of high priest is confined to the casts of Dekhini Brálimens of the Chauli or Namburí tribes. In former times, the situation was a permanent one ; but, since the Gurc'heili conquest, the pontificate is held up for sale, and disposed of to the highest bidder.

All the villages belonging to Bhadri-Nát'h,
which we had an opportunity of seeing, were in a very flourishing condition; and the lands in a high state of cultivation. The produce is brought hither, and disposed of to the pilgrims, who are obliged to pay dearly for the food furnished from the ecclesiastical granary. Two and a half sérs of rice, for the Temásha, equal to about seven sérs for the rupee, was the established price of this market; and other grain in the same proportion. These exactions do not escape observation; numerous complaints are vented privately ; but, as the profits are supposed to be applied to the use of the divinity, it might be deemed impious to raise any open clamours: the only resource, therefore, left to the deluded pilgrim, is to pay his devotions, and take his departure as quickly as possible.

The territorial revenue forms, probably, the least part of the riches of this establishment; for every person, who pays his homage to the deity, is expected to make offerings, proportionate to his means. The gift is included under three heads; for each of which a separate salver is allotted. The first is called the Bhét, which is an offering to the idol; the second is the Bhbg, constituting his privy purse, the amount being approptiated to the expences of his wardrobe and table; the third, and last, is for the Rauhil. These ipresents, however, are voluntary ; and many persons assume the garb of poverty, to avoid a contridution equal to their abilities; while others lay the whole of their property at the feet of the idol, and trust to charity, for the means of returning to their homes.

It is impossible to form a conjecture of the probable amount of these collections; for, although every person's name, with the sum presented, be registered, the book is withheld from the inspection of profane eyes. The merchants and Sáhucárs from the Dekhin, are considered the most welcome visitors;
for, if we may believe report, many of them have been known to distribute and expend lakhs of rupees, in this holy pilgrimage.

In return for the oblations, each person receives what is called a Presid, which consists of a little boiled rice; and in the distribution of it, due regard is paid to the amount of the offering. Many of our Hindu servants complained that they had been used very scurvily, having been put off with a very scanty meal, insufficient to satisfy the cravings of appetite. However sparing the dispensation of his favours may be in this world, the deity holds forth ample rewards in the next, by the promise of an unqualified remission from the state of traismigration. As we were not entitled to the same act of grace, the high priest appeared desirous to make amends, by conferring more immediate benefits; and, in the evening, sent to each of us.a muslin turban, a Gazguée, and a small quantity of Cedárpatí, an odoriferous leaf, taken from the garland of the idol. The former was stained, in large spots, of a saffron colour, with the incense placed on the head of the deity; and we were requested to wear them, in honour of Bhadri-Na't'h. This is considered one of the greatest marks of distinction, that can be conferred; and, as a compliment was intended, we could not do less than acknowledge the favour, by placing the sacred badge upos our heads.
The temple is opened, every morning, at daybreak, and continues exposed, for the admission of pilgrims, till one or two o'clock in the afternoon-4 the deity is then supposed to be ready for his dinner, which baing prepared for him, he is shut up, to take his meal and evening repose. The doors are again opened after suu-set, and remain so till a late hour, when a bed is laid out before him, and he is again left to his meditations. The vessels he is served in are of gold and silver; and the expences of his
clothes and table, are said to be very considerable. A large establishment of servants, of every description, is kept up; and, during the months of pilgrimage, the deity is well clothed, and fares sumptuously every day; but, as soon as the winter commences, the priests take their departure, leaving him to provide for his own wants, until the periodical return of the holy season. The treasures, and valuable utensils, are buried in a vault, under the temple. It is said that a robbery was once committed by a few mountaineers; who, taking advantage of a sudden thaw, found their way to the sanctuary, and carried off eleven maunds of gold and silver vessels. The theft, however, was discovered, and the perpetrators put to death. The only persons who have access to the inner apartments, are the servants of the temple; and none but the Rauhil is permitted to touch the image. The Brahmens who reside here, are chiefly men from the Dekhin, who have been led hither by the prospect of acquiring a subsistence from the funds of the temple, and from the small fees or donations presented by the pilgrims. As they all arrive in a state of celibacy, colonization is prevented, by the insuperable obstacle of there being no women here of their own cast, with whom they could form a lawful alliance. During their residence at this place, they are most strictly enjoined to maintain a state of carnal purity; but on their return to Jósi$m a t ' l a$, they give a greater scope to their pleasures; and the above restrictions may probably be the cause of their running more eagerly into acts of profligacy, very inconsistent with the saceinotal character. Our Short acquaintance would have enabled us to gain very little insight into their moral conduct, had not the hopes of relief induced several of them to make a confession of complaints they laboured under. Nara'yena Raö, the present Rauhíl, is a mran about thirty-two or thirty-three years of age; his appointment was conferred on him by an order from Nupál; not, we presume, on account of exemplary conduct.
for he was the first who applied for remedies to cure a certain unaccountable disorder, with which he had long been troubled, and which he innocently ascribed to the rarefaction of the atmosphere ; but it was sufficiently evident, that the shrine of his deity was not the only one at which he had been paying his devotion.

The number of pilgrims who have visited BhadriNát' $h$ this year, is calculated at forty-five or fifty thousand; the greater part of these, Fakirs, who came from the most remote quarters of India. All these people assemble at Haridwár ; and, as soon as the fair is concluded, take their departure for the holy land; the road they follow is by Dévaprayaga to Rudaprayága; whence they strike off to CédárNat'h. This place is situated about fourteen or fifteen miles in direct distance to the W. N. W. of Bhadri-Nát'h, but the intermediate hills are inaccessible from the snow ; and the travellers are obliged to make a circuitous route, of eight or nine days, by the way of Jósí-mat'ha, hither. The road to Cédár is much obstructed; and, in many places; leads over beds of snow, extending for several miles. Two or three hundred people are said to have perished this year, on the journey; having fallen victims to the inclemency of this climate, and the fatigues they had to undergo.

By the time the pilgrimage to Cédár-Nát'h is completed, Bhadri-Nát'h is ready to receive visitors; who, háving paid thềir devotions, return by the road of Nándprayága and Carnprayágá, which concludé the grand circle of pilgrimage.

The ceremonies which Hindus undergo here, differ in no respect from the customs usually observed at other places of holy ablution. After washing away their impurities, the men whose fathers are dead, and those of the female sex who are widows, submit to
the operation of tonsure, which may be considered an act of mourning and of purification; by which they are rendered perfect to appear in the presence of the deity. One day suffices for the observance of these rites; and very few people remain here above a couple of days, but endeavour to make their retreat from the hills, before the commencement of the periodical rains. The great crowd had quitted it before our arrival; and the number who now come in daily, does not probably exceed forty or fifty. By the middle of June, the lowlanders will have taken their departure, leaving the place to its mountaineer inhabitants, and a few stragglers from the southward.

June 1st: Therm $47^{\circ}$. We commenced our return, with the intention of proceeding, by the way of Al mora, to Baréli; and encamped on our former ground at Panc'héser.

2d. Therm. $61^{\circ}$. Marched to J'sí-mat'h. Soon after our arrival at this place, the Harcárah, who had overtaken us at Nándaprayága, again made his appearance, with a letter from Shista Tapah, addressed to Har-balam, an intelligent Bráhmen, a native of Camáön, who had accompanied us from Haridwar, and who had been of great service to us in our trip. The purport was, to state, that the orders of the government of Napál were merely to facilitate our visit to Gangótrí; but that no instructions had been received for our going to Bhadri-Nat'h; that we had undertaken that journey by the Brahmen's instigation, and that he must become responsible for any accidents which we might meet with on the road. It concluded with directions, that at whatever place he might receive the letter, he should conduct us from thence, by the way of Al mora, towards the Company's provinces. This was the result of a political jealousy, which the chiefs hat conceived, of the purpose of our journey; which
they began to suspect to be of a political as well as a geographical nature. It was expected that the letter would overtake us before we could reach our ultimate object, and prevent our farther advance; but the messenger, on his arrival here, learning that we had got to the end of our journey, thought it best to wait our return.

3d. . As soon as we awoke this morning, we were surprised to learn the desertion of all our bearers and hired servants; which we knew could not have taken place, without the connivance or express order of the Srinagar government. We were, therefore, under the necessity of proceeding on foot, to the next stage, leaving our baggage to the care of the Gurc'háli Jemadar, Intea-Rana Gurang, who, having received a sealed perwánah, to provide us with every thing we might require on the road, and to escort us to Almora, and having got no message, or counter order, declared that no part of our baggage should remain in the rear; but that we might commence our march, in the manner we proposed, and firmly rely upon his procuring people to bring up the whole of. our property,

This morning the Therm. was at $66^{\circ}$. Marched to the village of Tungaisi, above which we encamped in some small rice fields.

On this day's route we passed through a very extensive forest, where we were agreeably amused with a great variety of vegetable productions, some of which we had not met with in any other part of the hills. The first object that particularly attracted our notice; was a fruit resembling the hazel, the produce of a forest tree, growing to the height of fifty or sixty feet, with a trunk of six or seven feet in circumference. The branches are thrown out, about mid-way up the stem. The fruit ripens in the month of September; and, by the accounts of the hill peo-
ple, is only produced every third year. It is called Cupáshi or Pahárì Bádám. The Pamjur, or horse chesnut, is another ornament of this forest ; and appears, at this season, to the greatest advantage, being in full blossom. The fruit of this tree is frequently worn by Fakirs, in strings, round the neek; it is given by the hill people to fatten cattle; and the lower classes sometimes make use of it as an article of food, by reducing the nut to powder, and steeping it in 需ater, till the bitter taste is in some measure extracted. We observed here also several bushes of holly, which the natives call Kundal. The walnut trees were very abundant; the fruit of them had attained its full size, and the kernel had begun to acquire a consistence. Along the sides of the road, particularly in the vicinity of rivulets, were great numbers of the Bambu reed called Ringal. Some of them grew to a tapering height, of thirty or thirtyfive feet; and are used by the inhabitants, in the thatching of houses and for mats.

The soil of these hills was various; in some parts clayey, in others gravelly; but in general, of a fine rich earth, producing plants and flowers, too numerous to be minutely examined or described. We met with a few plants of asparagus and wild lavender; but the strawberries more particularly engaged our attention. They were dispersed in large beds, in the greatest profusion; and the species found here differed from the common kind, being much larger; strongly dimpled, and of a mottled colour, white and red. The natives to the westward call the strawberry Cap'hullia, but in these hills it is known by the name of Boinda. The flavour of those we found to-day was very superior to any we had yet tasted; many of them fell little short of the Europe fruit.

The Gurc'háli Jemadar proved true to his word; for in the evening he arrived with all our baggage.

4th. Therm. $57^{\circ}$. Marched to Panhai, a large village, containing fifty or sixty houses, and situated about mid-way up the hill, in a large indented scoop of the mountain, in which several other small villages are disposed; and the adjacent lands well cultivated. The march to-day is calculated at twelve hill Cós, and could not be less than thirteen or fourteen miles. The badness and inequalities of the road rendered the journey very fatiguing, and the greater part of the baggage remained in the rear.

The forests, through which we passed this day, abounded in hazel, walnut, and horse chesnut trees; while the upper part of the mountains were covered with a different species of the fir, called Déodeir. Among the productions of this forest was a species of oak, called Khairí. The leaves oval, firm and indented, the young ones only pointed, of a bright glossy green above, and rather lighter below. The stem rises straight, to a considerable height before it branches. The acorns are now ripe, and of an amazing size; some of them as large, and in the form of, a pigeon's egg. The trunk and branches covered with a thick moss. Some of these trees attain the height of sixty or seventy feet. The acorns are given to cattle. Here we saw for the first time the $B h o j$ patr tree. The leaf is about two inches long, oval and sawed. The back of the stem, in young trees, is smooth and glossy, of a light chocolate colour, speckled with small white spots. As the tree grows up, the bark acquires a greyish hue, and becomes hard and scabrous, cracking or dividing into small pieces. Below are five or six inner coats or rinds̄, which come off in sheets, and are the parts used by the natives as paper, and in the manufacture of Hooka snakes. When unprotected by the outer bark, these coats peel off in shivers, giving a very ragged tattered appearance to the tree. The small twigs are of the colọur and resemble birch. If
we may trust to the reports of the natives, the tree, if stript of these integuments, renews them in the course of one or two seasons. The tree grows to the height of thirty or forty feet, and the branches are thrown out about mid-way up the stem. The largest we saw measured about four feet in circumference. In the vicinity of these trees were several currant bushes, just passing from the blossom into a state of fructification. The natives say it is of the red speciès, and the name they give to it is Cacalia. A large colony of baboons, called Langúrs, have taken up their residence in the centre of the forest. They appeared very attentive to all our motions, and some of them had the temerity to advance within a few paces of us. Among the flowery productions, we met with a very handsome shrub, called by the hill people Chimíla. It produces a head or cluster of bell flowers, similar in size and shape to the Bíráns. The leaves are lance-oval, firm, of a dark green above, and of a deep yellow ochrous colour. The stem quite naked, running along the ground, like a creeper, for the distance of ten or fifteen feet; when, taking a bend upwards, it rises to the height of eight or ten feet, and throws out branches. The flowers were of different colours, varying, from pure white, with all the intermediate shades, to a dark purple. The examination of these novelties served to beguile the toilsome road; and we were led on from point to point, witk the pleasing hope of having our labour and fatigues rewarded by some new or beautiful production of vegetative nature.

- After quitting these forests, we ascended, over beds of snow, to the summit of the Cwari G'hát, which is a regular steep ascent, of not less than four and a half or five miles; whence we may estimate that its height above our last encampment (which was itself a considerable elevation from the valley) must be eight or nine thousand feet perpendicular.

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The Munáls, or hill pheasants, are found in great numbers among these hills; but they keep near the summits, and seldom visit the vallies, unless driven down by heavy falls of snow. The mode the natives adopt to catch them is by springs, with which they sometimes succeed in taking them alive. The hill people put great value on their feathers, which they preserve with the skin entire. They sometimes make them up into small hand fans; and we have seen little tufts made up into a knot, worn as an ornament to a greasy cap.

5th. Therm. $61^{\circ}$. As many of our people were still in the rear, and those who had arrived were extremely fatigued by yesterday's march, we were obliged to halt, very much against our inclination ; for the weather became more cloudy daily, portending what we had so much cause to apprehend, the commencement of the rainy reason. About five o'clock came on a violent shower, attended by thunder and lightning, which lasted for several hours.

6th. Therm. $56^{\circ}$; and weather cloudy. Marched to Raméni, and encamped in a small field near it, between two rivulets.

The road this day lay through extensive forests of oak, holly, horse chesnut and fir (Déodár.) The latter differed in its foliage from the species we had before seen. The leaves are about one and an half or two inches in length, flat, sharply pointed, and produced horizontally on each side of the twig. The bark more smooth, and the stem rises to the heighti of seventy or eighty feet, with a circumference of seven or eight cubits. This species acquires greater dimensions than any, of'the firs we have yet met with. The natives call it also Déodúr, which is a name they indiscriminately apply to all the different kinds, without having any particular name descriptive of
each. Since we quitted the neighbourhood of Bhadri$N d t ' h$, we have seen norie of the drooping species, and these hills appear peculiarly favourrable to the kind above described. The other species, which produces the leaves in tufts, and rises in the form of a cone, is to be found in most parts of the mountain, beyond the limits to which the common Chír extends.

We passed two steep summits, called the CalaCantu and Jarúc'ht Gháts; between which lay a quarry of very fine marble. Near the road were several beautiful white slabs, twelve or fourteen feet in length, and three or four in thickness.

We found the insects at this place extremely troublesome:

The atmosphere swarmed with myriads of small flies, resembling gnats; the attacks of which it was impossible to guard against, and the sting was exceedingly sharp and painful. On the road we had another formidable enemy to encounter, which was a numerous host of small leeches, brought by the rain, and infesting the path, to the great annoyance of travellers. We found that our shoes and stockings were not proof against their attacks; for by some means or other, they found their way to the skin; and our attendants, who were undefended in their feet and legs, arrived in streaks of blood, having their lower limbs completely covered with this noisome reptile.

7th. Therm. $58^{\circ}$. Marched to Khübaghar, a village containing twenty or thirty houses, and situated on a bank twenty feet high; below which we encamped. Lat $30^{\circ} 16^{\prime} 34^{\prime \prime} \mathrm{N}$. The road lay through forests, and we crossed two G'háts or passes of the hills. We passed in sight of the Nandácni river, called here Búret-ca-gád, a large stream which joins the Alacanandú at Nandaprayága.

The inhabitants of this place came forward immediately with supplies, and offered their services, to convey our baggage to the limits of the Gerwál district, at a very reasonable rate. We were happy in the opportunity of forming an arrangement that would make us independent of the precarious assistance to which we had daily to trust; and we entertained as many as we thought would be necessary. As the Jemadár had remained behind at Panhai, for the purpose of bringing up part of our baggage, which had not reached that place when we marched from it, we determined to wait his arrival, that so we might proceed with all our baggage. But, next morning, we were surprised to find the village entirely deserted ; owing to the arrival of two Sipáhis from Srinagar, with, another letter from Shista Tapah to Har-balam, and a message to the Jemudár. Both of those persons being absent, we sent for the messengers; one of whom, on being interrogated respecting the object of their message, replied, in the most insolent manner, that his business lay with the $J e$ madár, and that the only message he had for us was contained in the orders he had received from his master to bring us back. When Har-balam arrived, he, with no little agitation, explained the purport of the letter, which was an injunction to conduct us back by the way of Srinagar, on peril of severe punishment if he disobeyed.

Independently of our personal safety, which we now had reason to think would be endangered by compliance with this mandate, we were so far advanced on the road to Almóra, that it would have been extremely inconvenient to adopt the circuitous route of Srinagar. We determined to halt this day, in hopes of assistance from the Jemadár, for the conveyance of our baggage; for, since the arrival of the two Sipáhis, none of the inhabitants durst afford us the smallest aid.

9th. Therm. 67. Our friend the Jemadár not having yet arrived, though we heard from his son, who joined us the preceding evening, that he was still employed in efforts to bring up our baggage; we packed up as many of the most necessary articles as our private servants could convey, and proceeded on our march, leaving a second division of our baggage, under charge of the two Gurc'hálí Sipáhis, who continued to exert their prohibitory authority. We took up our quarters under a small tree, opposite to Bánjbaghar, a village situated on the bank of a river called Chupéla,* and elevated about four hundred feet above stream.

This evening the Jemadár arrived, bringing the whole of our baggage, and accompanied by the Gurc'háli' Sipáhis, who had obstructed, as far as in them lay, his friendly exertions to serve us.

Our friend the Jemadár, with a countenance expressive of his mind, confirmed the unwelcome tidings of his own recal. In delivering up the property, the tear started in his eye, while he expressed his sorrow and regret, for the circumstances that had occurred; but, said he, "I am like you, a soldier, the servant of "' a government, and bound to obey the instructions " of my masters, without inquiring into the motives " of their conduct. My orders to return are positive; " and although they are not conveyed in the form I " might have expected, to refuse compliance would " subject me to disgrace and punishment. I consider " it peculiarly unfortunate, that such events should ' 6 have occurred, on the eve of your departure; as I " had every wish and hope to conduct you, with com" fort and satisfaction, to the end of the journey ; " but as the case now stands, I must, however un" willing, bid you adieu." We gave full credit to

[^23]his words; for he was a plain open man, and his countenance pourtrayed the picture of honesty and frankness. On taking leave of him, we made him a present, which probably exceeded his expectations, but was very inadequate to the services he had rendered us; for, without his-and his son's assistance, we should have had but very indifferent fare, during our journey; all the other Gurc'hálí Sipáhis being more intent'on slily plundering the villagers, than providing for our wants. However long the march might be, and at whatever hour we arrived at the ground, one of these two immediately set off in search of kids or fowls; and was frequently obliged to visit all the villages, for two or three miles round, before he could succeed. We were certain, however, of being supplied; for they never came back without some token of their diligence; although they were frequently detained in the pursuit till midnight. Nor was this trouble taken in the expectation of a reward; for modesty appeared the most distinguished mark in the character of the father and the son. While the other Gurc'hálí Sipáhis committed acts of oppression, and endeavoured to thrust themselves into notice on every occasion, without doing us any material service, these two people kept constantly aloof, performing real good, without arrogating any merit to themselves. In noticing the conduct of these men, we perform a grateful part of our duty; and we may adduce them, as the only instances we have met with, under the Gurc'hálí government, where duty was cheerfully executed, and ready assistance granted, unactuated by any mercenary or self-interested views.

10th. Therm. $68^{\circ}$. The night stormy, and the morning set in with a heavy rain. Aware of the Si páhis' endeavours to obstruct our march, we had taken the precaution to detain, under a guard of our own Sipáhis, eight of the people, who had arrived,
the evening before, with the Jemadar. To these, and the four who had continued with us from Jósimath, we committed the articles most essentially necessary to our comfort; and, leaving the remainder of our baggage, proceeded along the banks of the Chupéla, and over an ascent called Sanciot-Ghát, through a forest of Atis, Pingar and oak, to the village of Sancót, a village of forty or fifty houses, beautifully situated on the top of a gentle eminence, in the midst of a circular table ledge, about one mile in diameter. Lat. $30^{\circ} 10^{\prime} 16^{\prime \prime}$. The inhabitants were friendly, and came forward with supplies of every kind, on moderate terms.

The lands in the vicinity of the village, and the sides of the hill, were richly cultivated; producing different kinds of grain. It belongs to the Budhár Perganah, which was formerly under the charge of Mohen-Sinh, the Déwán of the Raja, and was particularly famed for the fertility of its soil. A direct intercouse was, at one time, carried on with the Butiyas, who came hither, to purchase grain, which they found cheaper, and in greater abundance, than at most of the other markets. In exchange for it, they brought the produce and manufactures of their own country, bilit principally wool, made up in small skeins called Cérias, and some of the inhabitants at this place still gain a subsistence, by the manufacture of it into coarse Panc'his, (blankets.)

A great many of the inhabitants were afflicted with large tumors in the neck, which they ascribe to the qualities of the water; but there are no snowy mountains in the neighbourhood, nor would it appear that any of these springs or rivulets proceed, or derive increase, from any hills of that description.

11 th. Therm. 65. Heavy rain early in the morning. Marched to Culsári, a village situated on the N N
north-east side of the Pindar river, belonging to Bhadri-Nat'h, and having a temple sacred to Narayena, built after the model of all the Hindu places of worship in this part of the country, in the shape of a cone, with a square shelving roof.

Our route was circuitous, round several points of the mountains.

12th. Very heavy rain during the night. Therm. $72^{\circ}$ in the morning. Marched to Chiring, a village situated three hundred paces from the Pindar river. Lat. N. $33^{\circ} 6^{\prime} 13^{\prime \prime}$.

This was formerly a place of some note ; but it is now completely in ruins, and without inhabitants. Half of it belongs to the Gerwál and half to the $C a$ mäön district. We now considered ourselves beyond the reach of the Srinagar chiefs; as the mountain, on which we were encamped, forms the boundary of their jurisdiction in this quarter.

Near to this place, we passed a large village, called Chaparang, where there is a Jhúla over the river.

13th. Therm. $66^{\circ}$. Heavy rain in the night, but the morning proved sufficiently clear to enable us to see two snowy peaks; the highest of which bore $\mathbf{N}$. $32^{\circ}$ E. and its angle of elevation $8^{\circ} 30^{\prime}$. Another, to the west of it, bore N. $22^{\circ} 49^{\prime}$ E. with an angle of $70^{\circ} 7^{\prime}$. They appeared to be about ten miles from us in horizontal distance.

Marched to Baidya-nat' $h$, a village which derives its appellation from a large temple, erected here, in honour of the deity of that name. This building has the appearance of great antiquity ; but is now in a very ruinous condition, and no longer appropriated to sacred worship; being converted into a house for
cattle. The images which it formerly contained are lodged in a smaller edifice, apparently as, ancient, and built in the center of a square, at the angles of which are several inferior temples, in a very dilapidated state.

The idols assembled here, compose a large proportion of the Hindu pantheon : the most conspicuous among them were Bhawa'ni, Gane'sa and Visheu. The temple stands on the left side of the Gaiumat'hi river, across which a bank, or causeway of stones has been raised, to dam up the stream, which has the appearance of an artificial pond. The water finds a passage through the stones; but within the enclosure it is sufficiently deep for the purposes of bathing. A number of large fish, of different kinds, are preserved in it, and daily fed, by the Bráhmens and Fakirs. An annual festival is held here, during the time of the Haridwar fair ; and is numerously attended, by people from all parts of the hills. The village contains only eight or ten houses, inhabited principally by Gosains; but there are also a few Canyacubja Bráhmens, who have charge and superintendence of the temple. The village stands on the banks of the Gaumat'hi, which falls into the Sarjic, or G'hágra river, at a place called Bahéser. In the commencement of this day's march, we ascended the Chiring G'hát. In one hour and ten minutes we gained the summit, on which a small pile of stones denoted to the traveller a temporary cessation from his labours. To the branches of the surrounding trees, small scraps of cloth and tattered shreds had been suspended, by the passengers, in token of their satisfaction, or as offerings to the divinity, in whose honour the Tumulus is erected. These rude structures are distinguished by the name of Deotas or Dévatas, and are to be met with at the top of almost all the steep ascents, to mark the summit, and call down the grateful effusions of the traveller, who is perhaps
never more inclined to offer up his thanksgivings. than on these occasions. The hill people regard these places as sacred, and never fail to show their respects, by a reverential obeisance. A short distance beyond this Décata is a Chabitra, which denotes the boundaries of the Gerwál and Camáon districts. As we proceeded, the road became wider and better, and the prospect opened around us on every side.

Our feelings were in perfect union with the scene, and we experienced a pleasure to which we had for some days been strangers. Our minds were now relieved from anxiety, by the idea of having escaped from a land of tyranny and oppression ; and we contemplated with satisfaction the surrounding scener!, which our internal sensations, no doubt, tended to embellish. The view was no longer confined within a straightened valley, or bounded by an invidiols chain of rugged peaks; but, taking an extensire range over six or seven undulatory ridges, was terminated by the horizon, at the distance of twenty of thirty miles. The contrast of the two sides of this Ghít was too remarkable to pass unnoticed. The hills of Camáön appear to rise in a regular gentle acclivity, from their bases, and the soil is of rich earth, giving birth to fine verdure and extensive forests. The country divides also into vallies tolerably spa cious, which the hand of tillage has rendered fertile. The cultivation is more extended, and carried higher up the mountains than in Gerwál; while the neat little hamlets, dispersed along the foot of the hills, prove its population and riches to be proportionally greater. So apparent is this difference, that we could not help stopping every now and then, to remark how nature and art seemed to vie with each other in the varied landscape. On ascending the bank of a pretty streamlet, we arrived at the village of Culaur: part of which belongs to Camáön and part to Gercall. This system of a partition of the villages bordering on
the frontier is still maintained; although it originated during the time of the Rajas, and was established for the mutual security of the boundaries. From these villages indemnification was sought, from the adverse party, for any predatory acts of aggression ; but we may conceive the institution to have been founded more upon mistrust than any sound policy; for, while these joint possessions remained sacred, the adjacent places were not less open to pillage; and the demand for restitution was not likely to have been made, or granted, in an amicable manner. The two parties, however, placed here, might act as spies, and be a check against any open incursion.

14th. Therm $71^{\frac{1}{2}}{ }^{0}$. The night had been tempestuous, and the morning set in with heavy rain. When a fair interval was obtained, we commenced our march, and arrived at $P^{\prime} h a i l i c h$, a village containing five or six houses, in one of which, the greater part of our baggage being left far behind, we took up our abode for the night. Lat. $29^{\circ} 49^{\prime} 46^{\prime \prime}$.

On this day's march we crossed four rivers, viz. the Gaumat'hi, in which the water was about waist deep; the Garuda-Gunga, about thirty feet in breadth and three in depth, but very rapid; the Basrùl, of which the stream was equally violent, having fallen, immediately above the ford, from a shelving ledge of rock, six or eight feet high; and the Cáusila, the water of which was also three feet deep, but the current so strong that it was very difficult to maintain a footing. Between the Basrúl and this river, we crossed a G'hát called Cachinnah. About two hundred feet above the base, is a large Chabutra called Masret Chawra; whence, in half an hour, we arrived at a Mugrá called Berhám Déo-caNau. It is a square building of stone, about ten feet high, with a flat roof. The bottom of it is a small cistern three or four feet square, supplied with
water from a spring ; and on each side is a small verandah or recess. Berha'm De'o is said to have been a very powerful Raja, who resided formerly at the town of Baidya-Nát'h. Whenever he sat down to his meals, the water from this spring was forwarded, by a chain of servants, who were constantly kept stationed on the road, solely for that purpose. This tradition may have contributed to support the fame of the water, which is considered to possess some very superior qualities; although its appearance be such, as neither to excite desire, nor convey an idea of its purity.

Near the place where we halted, we were met by a servant of Внім Sa' ${ }^{\prime}$ нi, the chief of Almóra, who informed us that a letter, dispatched by Lieut. Webs, from Bánjbaghar, had been received by his master, who had sent a Súbadár with two companies of $\mathrm{Si}_{-}$ páhis, to meet us, and deliver the answer. We found them accordingly at the village; but the Súbádár deeming the day, which was Tuesday, unpropitious, declined to deliver it till the following one.

15th. Therm. $73^{\circ}$. This day he paid us a visit, and delivered the letter; which, after many professions in the oriental style of compliment, lamented, that, in obedience to positive orders from the court of Napál, the writer was obliged to decline our visit at Almóra. It concluded with desiring, that we would take the route towards the low country, from whatever place we might have reached, when the letter should come to hand.

This answer was by no means so favourable as we expected; and our disappointment on reading the contents was very great; for we had not only a great desire to see the city of Almóra, but we wished to procure several articles, which we had omitted to purchase at Srinatgar, from the idea of being able to
obtain them better at the Camáön capital. Besides these, two very great:objections offered to the route pointed out by Cásipúr, the first was the badness of the road, which our information led us to suppose was infinitely worse than the one we wished to pursue; the second was, that we expected to find the baggage and tents, which we had left at Haridvoir, awaiting our arrival at Rídrapúr.

As the Súbadár stated himself not empowered to allow our proceeding by a route which would lead us through the city of Almóra; it became necessary to make another reference to the government; and Lieut. Webs accordingly dispatched another letter, urging the request for permission to continue the journey through Almóra, by all the arguments which appeared likely to secure a compliance; concluding however, with expressing a hope, that if the obstacles to granting that should prove insurmountable, the chief would be pleased to appoint some other route towards Rúdrapúr, leaving Almóra at a distance. As this place was not above fourteen miles distant from the capital, we supposed an answer might be received in two days at farthest. Yet the reply did not come till the evening of the nineteenth, previously to which, a messenger, dispatched by Col. Colebrooke, with supplies for us, had arrived, and informed us that our baggage and tents, which we expected to find at Rüdrapúr, awaited our arrival at Cásipir. One of the chief objections to the route, pointed out to us by the chief of Almóra, being thus removed, we were preparing to prosecute our journey in that direction; notwithstanding the Súbadar stated, that, the matter having been again referred to the government, he could not yield us any assistance, till a reply should come to hand. The chief's reply, however, having appointed us a meeting at Dháries, situated at the distance of three Cós from Almóra, and it being still an ob-
ject of the survey to proceed by the route of Rudrapúr, we prepared to follow it; and immediately dispatched a messenger, to conduct our tents and baggage to the $G^{\prime} h a \dot{t}$, by. which we should descend.

20th. Therm. 72. Marched to Gurcandah. The ,road lay in great part along the banks of the Causila; it was in general good, and the ascents gradual. At the distance of every one or two miles, small stone benches were erected, near the road, under the shade of a fine spreading tree, enticing the wearied traveller to rest. These conveniences, however, are only to be found in the roads much frequented by the Gurc'hális, who most probably first instituted them for their own comfort and accommodation, Another practice, very general, and of more public utility, is that of constructing small stone buildings, somewhat resembling pavillions, over a spring, or clear drippling rill. In the centre is a cistern, which contains the water, and on each side a small porch. This kind of reservoir is extremely common, and very useful to the traveller, who may find both shelter and good water. .

We passed to-day in sight of a large fort, called Cála Mandi, situated on a high flat hill, bearing about E.S. E. and distant eight or nine miles. It is said to be a fortification, extending over a wide space of table land, and large enough to contain one thousand men. We were not sufficiently near to examine it; but the outer wall appeared to be carried round the edge of the mountain. It was made during the time of the Rajas, and is now much out of repair, and unoccupied by a Gurc'hálí garrison.

21st. Therm. 74 ${ }^{\circ}$. Very heavy rain in the night. We marched to Dhámes, the place appointed for a meeting with Bhim-Sa'нi, the governor of Almíra. It is situated on the top of a ridge, in a large recess
of the mountain, and contains thirty or forty good huts. Lat. $29^{\circ} 35^{\prime} 10^{\prime \prime} \mathrm{N}$.

In the commencement of this day's march, we ascended a hill, whence we had a distinct view of the fort of Lálmandi, and part of the city of Almóra. The former bore S. 20 E ; and to the N. E. of it stands the capital, built on the top of a large ridge of mountains. The houses are much scattered, extending down the slope on each side; but our view of it was too distant to enable us to convey a more minute description of the place. It is said to be more extensive and populous than Srinagar, as also a place of greater traffic. The inhabitants are chiefly foreigners, or descendants of emigrants from the low lands.

Or descending the hill; we arrived at a large stream, called the Tonghari Nadi, which falls into the Causila, about a quarter of a mile to the S. S. W. Hence there was a tolerably steep ascent for half an hour, which brought us to the village of Catármal, inhabited principally by Pataris or dancing women. Above' the town, under a peak of the mountain, stands a large, and apparently a very ancient temple, sacred to Aditya. It is built at the W. extremity of a square, and surrounded by fifty-one smaller pyramidical temples, which were formerly allotted for the reception of idols; but few of them remain in a perfect state, and most of the images are withdrawn from them, and collected in the principal temple. Tradition reports it to have been built by the Pándús. On a small space of flat land, adjoining To it, an annual fair is held, in the month of Pausha. From hence, the city of Almóra appears directly opposite, bearing S. 35 E. distant about three miles.

22d. Therm. $73^{\circ}$. This evening we received the visit of Bhim Sa'hi, who had left Almóra at ten o'clock in the forenoon; but a heavy fall of rain, and
the consequent swelling of the Causila, which he had to cross, retarded his progress so much, that he did not reach our encampment till five o'clock. He is a tall, stout, good looking man, about sixty years of age; although, from his healthy appearance, he might be supposed at least ten years younger. His manners are affable and conciliatory; he talks the Hindustáni language tolerably well; but he has a quick mode of expression, and a singular impediment in his speech, which renders it rather difficult at times to comprehend him. He is the elder brother of Hasti Dhal, and uncle to the young Raja of Napal. About the time that Ran Beha'dur went to Benares, Bhim $S_{a h i}$ was detached, on some political mission, to Calcutta; where he acquired an insight into the customs and manners of Europeans, for whom he professes to entertain a great partiality. He is considered, by the natives, as a man of universal talents; and is said to have a great turn for mechanics, to the practical part of which he devotes most of his leisure.

From the ascendency which the party of the Tappas had gained in the counsels of the young Raja of Gurch'ha, he had been superseded in his office by Rewnrt Sinh Ku'a, a chief of that party. As Bhím Sahí is more esteemed, in his public situation, than any other chief, his removal appeared to cause general regret.

23d. Therm. 720. Marched to Chupra. Our road lay at first over successive small ridges, between which were numerous streams and water courses; and the remainder was a continued descent, to Baghar G'hát on the banks of the Causila. The breadth of the stream is twenty-five or thirty yards, and the current very rapid. There being no ford, we were detained for a considerable time, in collecting, from the neighbouring
village, Tumris or Tumbahs, which are large gourds,* by means of which the passage is effected. Threeor four of these are fastened to a string, and tied round the waist of the man who serves as a guide; a string of the same kind is attached to the passenger, to prevent his sipking, in case of accident; but no perspnal exprtions are required on his part, as he has merely to grasp the bandage of the guide, who, being an expert swimmer, conveys him to the opposite shore, .The baggage was transported across on men's heads; and the number of gourds was proportioned to the weight of the package. There being only three pilots, and as very few of our party could cross without their: assistance, the passage was very tedious; and: the evening closed, before one third of our people or baggage had come over.

24th. Therm. $73^{\circ}$. Marched to Naikhánah, a village situated about three hundred feet above the Rámgad rivulet, and inhabited by Patarts or dan: cing women. Lat. $29^{\circ} .30^{\prime} .44^{\prime \prime}$.
. The road was sufficiently good to admit of measurement, by the perambulator, which gave the distance ten miles one furlong.

25th. Therm. $68^{\circ}$. Marched to Bhimésiocra, where we encamped in the enclosure of a temple sacred to Mahádéva, under the above name.

Oni this day's march, we passed the last steep ascent which we had to erroounter. : Small pieces of rag, and scraps of olbth, were attached to the surrounding trbesi, and most of our people were so overjoyed; to find. their labours so nearly brought to a termination;, that they expressed their satisfaction, by adding to the number of the tattered relics; making
at the same time a vow, never to set feot again within these mountainous regions.

- On a small hill, to the south of our encampment, is a Gurc'häli fort, called Chicata Ghari, the commandant of which paid us a visit in the evening, and relieved our escort, by a party from his own garrison.

26th. Therm. $69^{\circ}$. Marched to Bamóri, a village containing thirty or forty scattered huts, few of which are inhabited at this season of the year. It belonge to the Méwaitis, who have formed a small colony in these forests, and levy a contribution, on all goods and passengers, on their way to and from the hills. An annual fair is held here, in the dry season, to which the hill people bring their merchandise for sale, or to exchange it for the low land productions.

At this place, which is the limit of the Gurc'hále territories, our escort took their leave.

27th. Therm. $79^{\circ}$. Marched to Rampirr; the residence of La's Sính, the expelled Raja of Camáón; who now holds the situation of a Tahsilda'r under the British government. He happened to be absent at this time; but his son, Goman-Sing-Cumár, paid us every attention; and, understanding our baggage was considerably in the rear, he ordered his own tents to be pitched for our accommodation. We expected to meet here our servarts, who had been left behind at Haridwair, but the heavy continued rain had thrown numerous obstacles in the road from Cásipúr, and it was supposed that camels would be unable to travel; we therefore dispatched a man, to bring up our horses without delay, and to desire our servants to join us at Bareli with all practicable ex-: pedition.

[^24]lage, which is placed on the west banks of the Baigal river. On the opposite side is Rúdrapirt, a town of considerable extent, belonging to the district of Murádabád.

We halted on the twenty-eighth and next day, to wait for our horses, and for some of our people, who, from lameness were still behind. Therm. on the 28th, $79^{\circ}$, on the 29th $83^{\circ}$.

On the 30th we marched to Sirgairh; and on the 1st of July attained the end of our journey at Barélir



[^0]:    * Two mountain barometers were afterwards dispatched from Calcutta, but unfortunately both were broken on the way.

[^1]:    * Haradwára, also called Gangádwára. It is written Haridwára in the Cédárac'handa of the Scandá Purána, and other Puránas. This marks a different etymology ; from Hari, Vibhnu, not from Hara, Mahadeva. Note by the President.

[^2]:    * Bill of exchange. G G 2

[^3]:    * Seeds of the Ganitrus of Rumphius: a species of Eleocarpus.

[^4]:    * Tetrao-Francolinus.

[^5]:    * Pinus Longifolia. Roxb.

[^6]:    * Pinus Doëdwara. Rox.
    $\dagger$ Rhododendron puniceum. Rox. described by Col. Hardwicke, As. Res. v. VI. p. 359.

[^7]:    * Eroum Lens. $\quad+$ Cynosurus Coracanus. $\ddagger$ Panicum frumentaceum. Roxs. . H H 4

[^8]:    vented, as the advanced period of the season would not admit of my visiting the source of the Alacananda river at Bhadrind't'th before the setting in of the periodical rains; and as this river con-tributes equally to the formation of the Ganges at its junction with the Bhágirat'hi river at Deoprayág ; it was no less an object of inquiry, and barely within the compass of the time I had before me.

    4th. In the event of failure in this direction, all the purposes of the survey would be entirely defeated; and even admitting I had been so successful as to mark the course of the stream as far as Gangautri, a distance not exceeding sixteen or eighteen miles in - a horizontal line, and found the appearance of the river such as had been represented, 1 could not have furnished so satisfactorily, or so complete a detail, as I had reason to expect would be supplied by a journey to Bhadrinát'h.

    These arguments made me relinquish the attempt, and I hope and trust that the reasons assigned will appear to you sufficiently urgent to have caused my decision, and that my present plans are in every respect conformable to your wishes and instructions.

    To supply as well as possible the deficiency occasioned by my abandoning the tour, and to ascertain satisfactorily the correctness of the accounts I had received; I dispatched an intelligent native, furnished with a compass, and instructed in the use of it, with directions to proceed to Gangautri, and I am in hopes his report will convey every necessary information.

[^9]:    * This word is applied to the point where two rivers meet.

[^10]:    * A coarse kind of limestone, found in roundish nodules, generally pretty near the surface of the earth.

[^11]:    * Phasianus Impeianus.

[^12]:    * Curcuma Zedoaria. p. 333 of this Volume.

[^13]:    * It has beepe since ceded to the Sikhs, who have been called in as auxiliaries, an have repulsed the Gurc'halis.

[^14]:    * A cow.

[^15]:    * Ficus religiosa.

[^16]:    * Dalbergia siso Roxs.

[^17]:    L L 3

[^18]:    * Alacá is the fabulous citý of Cuvera, the Plutus of Hindú mythology. H. C.

[^19]:    * The expedition to Bútán takes about one month in going and returning ; twenty days are passed on the road, and the remainder is devoted to business. During the absence of the men, the women are employed in agricultural pursuits at home; indeed, the labours of the field appear to be entirely under their province; for the few people whom we saw engaged in that occupation, were of the female sex.

[^20]:    * Bos grunniens, or Yak of Tartary.

[^21]:    * The following information regarding the trade carried on with the countries situated beyond the Himailaya range, was obtained by Lieut. Webs, from an intelligent Pandit, who had visited those districts.

    The traffic carried on with Thibet by our Napalese neighbours, passes the snowy mountains bounding their dominions by four distinct G'hátis and routes.

    > From Camäön $\left\{\begin{array}{l}\text { By Tagla-Cot'h, N. N. E. from Almora, } \\ 16 \text { days journey. } \\ \text { By Dhúnpú, N. 14. }\end{array}\right.$ From Gerwal $\left\{\begin{array}{l}\text { By Lit'hi-Dhába, N. N. W. 16. } \\ \text { By Mánah to Dhába, East from Máuali,6. }\end{array}\right.$

[^22]:    * Sa the informant. But more probably east.

[^23]:    * Is it this which gives name to the strait of Copele in the old maps?

    N N 3

[^24]:    We were encamped in a small grove, near the vil

