

### III.

## ACCOUNT OF A JOURNEY,

TO THE

*Sources of the Jumna and Bhagirathi Rivers.*

BY JAMES B. FRASER.

*Communicated by the Most Noble the PRESIDENT.*

ON the 24th of June, my \* brother having received the orders of Government to proceed to *Gerwahal*, we left *Seran*, † (the residence of the young Rajah of *Bischar*) where for some days we had remained in expectation of instructions.—And crossing that portion of the roots of the snowy mountains whence ‡ *Moral-Ca-Canda* range arises, and keeping our course down through the valley of *Sambracot*, we reached the banks of the river *Paber*, and encamped on the right bank, opposite to the fort of *Raingerh*, where for some days we were detained by the difficulty of procuring carriage for our necessary baggage, on the route to *Srinagar*. On the 5th of July, we left *Raingerh*, and kept down—

\* William Fraser, First Assistant, Delhi Residency.

† *Seran* is situated in the glen through which the river *Selaj* flows; about 3 miles above its stream; upon the mountain side.

‡ *Moral Ca Canda* is a large and very noble mountain which stretches in a continuous but irregular range; and under various names, from the snowy mountains above *Rempur* and *Seran*, quite down to *Irki*. It is an interesting range, because it is that which divides the waters of upper *Hindostan*. All these rising from its eastern side, flowing through the *Girri*, *Paber*, *Tonse* and *Jumna*, into the *Ganges* and the bay of *Bengal*; while those from the western aspect, run by the *Selaj* and *Indus*, into the *Indian ocean*.

ward along the course of the *Paber* till its junction with the *Tonse*, and then followed that river, crossing it by a bridge of ropes, nearly to the spot where it is met by the *Loha Cundi* range, which we crossed considerably to the northward of its stream, and on the 9th July we reached the village *Cotla*, situated on the right bank of the river *Jumna* about 2 miles above its bed. The fort of \* *Jauntgerh* is not far distant on the opposite side, and the road to *Sirinagar* crosses the river a little way below the village.

As I had much anxiety to visit *Jumnotri* and *Gangotri*, the sources of the rivers *Jumna* and *Ganges*, (or rather of the *Bhagirathi*, the principal sacred source of the *Ganges*) places of peculiar sanctity to the *Hindus*; I profited by an opportunity better than could ever again occur, and parting from my brother, who pursued his way to *Sirinagar*, took, with as few attendants as was consistent with prudence and necessary comfort, the road which leads to the first mentioned place.

10th July.—LEFT † *Cotla* past 9 o'clock, the road winding in a general direction to N. E., following the deep indentings of the ravines and valleys, that furrow the mountain side and pour their streams into the *Jumna*, which winds far below; sometimes it is varied by sharp ascents and descents, but keeps nearly on a level till we reach a pass or gorge, named *Chamri-Ci-Dhar*, the end of a lofty range that coming in a westward direction continuous from *Burustli-Ci-Dhar*, ends in the *Jumna*. On our way to this point we passed through one or two villages, but the cultivation is neither extensive nor promising. From this station an extensive view would have been obtained including *Birat*, *Badrâj*, and several of the hills above the *Dehra Dûn*, as well as the extensive

---

\* *Jauntgerh* is the place to which BHULBUDDER SING retreated after the evacuation of *Kalunga*, and from whence M<sup>r</sup> JOR BALDOCK was repulsed by him.

† From *Cotla*, we had bearings of *Jaunt*, *Birat* and *Badrâj*.

range, on which *Fauntgurh* is situated, with a general view of the course of the *Jumna*, from the snowy mountains to *Calsi*; but this was prevented by a thick fog which enveloped the tops of the mountains, and only now and then gave to view a peak, glimmering through mist. From hence we entered on a very deep descent into the bed of a small but rapid stream, called *Got'har-Ci'-Gá'd'h*. The valley or hollow of which this forms the drain, is singularly formed by the meeting of two hills, or ranges by a small ridge, no great distance from the river; and the mouth is far more narrow than the hollow above. It contains the *Bander-C'hat*, (or division) and there is a considerable quantity of detached cultivation, wheat, barley, rice, cotton, and a grain, called \**Chína*, resembling bird-seed, scattered through it; the rice here as in other parts of the hills is neatly cultivated on levelled ledges, over which water is led in small courses, taken from the stream far above. It is a wild and rugged ravine, and the hills rise very suddenly to their height.

THE descent from *Chámrí-Ca-G'hát* is very irregular and zig-zag, severe and painful; passing through *Cot'hal*, a village destroyed by the *Gorc'has*; we crossed the *Got'har* nullah, and reached the village of *Lak'ha Man'd'al*, situated almost on the banks of the river. This village is claimed both by *Gerwal* and *Sirmor*; it cultivates the lands of each state, and pays tribute to both; it seems entirely appropriated to the maintenance of several temples, and their priests, and there are some fine rich pieces of land on the banks of the *Jumna*, as well as of a nullah, a short way further on, set aside for this holy purpose; for which the village is assessed by each state. There is a neat temple to *S'IVA*, a place of worship to the five brothers, *BHÍM SEÑ*, *ARJUN*, *YUDHISHT'HIR*, *SAHABEO*, *NACULA*, known by the name of the *Pandavan*, a temple to *Bairam*, one to *Parasuram*, and an old ruined one to *MAHA DEO*, under the name of

\* *Panicum mliaceum*.

*Cédar*, with some curiously carved stones representing the *Hindu* deities; two figures in stone representing ARJUN and BHIMSE'N, are remarkably well executed, but their faces have been defaced, it is said by the *Rohillas*, in an incursion of old into the hills. One curious stone represents in relief a large assemblage of *Hindu* divinities, among whom GANÉ'SA, DURGA, BHAVANI &c. &c. were readily recognised. A narrow cavern leading under ground through the rock from the village to the river side, used, it is said, by the people of the country in times of danger, was shewn us, but we did not explore it.

OPPOSITE to this village, *Barni-Ci-Ga d'h*, a large stream which has its rise in the lofty peak of *Bongi-Ca-Tiba* debouches into the *Jumna*. In the *Ravine* we observed a curiously situated house, or fort, built upon a small rocky eminence, quite insulated in the middle of the stream. Its name was *Biraltu*, and it belonged to a zemindar of some consequence, BHU'V SINH. •

OUR route now lay along some table land just on the river bank: passing *Bändergerri*, a ruined fort on a small rising ground above the road, we descended to *Necral-Ci-Gadh*, which stream is said to be the boundary between *Gerwal* and *Sirmor*; but there appears to be a fort of land debateable around *Lakha-mandal*, which contains some spots of land, far richer than that generally met within the hills. *Necral-Ci-Gadh* is very considerable, and is said to take its rise in *Thirán-Ca-Tiba*, nearly two days journey to the N. W.; its immediate banks are rocky and wooded, and much fine alder wood grows on them, as well as on those of the *Jumna*.

AFTER a sharp ascent up a bare rocky hill, a rough path along its face brought us to *Bauc'haulí*, a large and apparently populous village, high above the river, and where we rested for the night. The place of

repose given us was in a square, inclosed with a high wall, containing a temple to *Maha' Deo*, who, as we approach the sacred places, and the wild snowy peaks, his peculiar residence, is worshipped with almost exclusive devotion; the temple was neat, much in the same style as those usually met with among the hills, with *Chinese* over hanging roofs, much carved wood work; and the doors covered with carved brass. The village has the appearance of having once been more considerable; the chief zemindar or *Seana'* (as he is called) when questioned with regard to its population, averred that it had but 28 houses, and might contain about 100 inhabitants; but his answers were hesitating, obscure and prevaricating; and I suspect he believed that the questions put were preparatory to some assessment or tax, which prevented the truth from being told. I should have thought the village must have contained full 250 inhabitants; it is not exactly a part of any purgunnah, but in some measure is attached to *Rewæn*.

AT 7 o'clock next morning we left *Banc'haulí*, and proceeded still along the left hand face of the hill above the *Jumna*, following the deep indentings, and long rounds of the vallies, with various irregular ascents and descents, till, by a very rough and clambering path, we reached the top of *Gangani-Ci-Dha'r*, in a point called *Gangani-Ca G'ha't*. This balcony is very highly elevated, and commands both upwards and downwards, a most extensive and noble view, though partially obscured by clouds. From hence we obtained the first distinct view of *Bender Puch'h*, the mountain, from a part of which the *Jumna* has its rise; it shews in two grand peaks, both very white in snow, and of great magnitude and height. The bed of the *Jumna*, looking downwards, is narrow, deep and rocky, save where the few green spots around *Lakha man'd'al*, relieve the eye; upwards it runs in a far more fertile country, with table land and cultivation on its banks and several villages; while the hills slope more easily down to the level part, co-

vered with a variety of forest scenery, and spotted with fields. Further up they frown and close, and are of darker-hue beyond, and above all *Jamnotri* towers above the clouds.

A ROCKY, tangled and unfrequented path brought us to a further *ghat* or pass, where information was given, that a valley of considerable magnitude lay to our left, stretching from the *Jumna* to the westward, and in hopes of seeing so unusual a thing in these rugged hills, we left the road to make the trial. We were however disappointed upon reaching the ridge, whence it was thought it might be seen, nothing appeared, save the lower part of a ravine entirely of the same nature as the rest of the country, and which has here the name of *Sári-Gari-Ci-Gadh*. Above it is called *Ráma Serai*, and I obtained only the following particulars descriptive of the place.

THE old and ruined fortress called *Sircot*, is situated on a high *Tiba*, of the same name, at the end of the lofty range *Cédar-Canta*, which stretches down from one shoulder of *Bender Puch'h*, two or three *cos* further up in this mountain; the stream, *Rama*, has its source at a spot called *Shealu*, and is joined by several others from the sides of this as well as from *Sircot*, and from the range which forms the other side of the vally, called *Renai-Ci-Dhar*. Just at the end of this last mentioned range, which was in view from the point we stood on, the valley of *Ráma Serai* commences, and runs up to *Sircot* for a distance of from 5 to 7 *cos*, probably about 9 miles; the direction, judging from that of the mountains, and position of the points we see, along with their formation given, may be nearly N. E. and S. W. The breadth from 1 mile to  $2\frac{1}{2}$ , and it is level throughout.

FORMERLY this valley, which contains one *thot* or division, was well cultivated, and contained many populous villages; now like the rest of

*Gerwahál* it has fallen much to decay, and four half ruined hamlets alone remain; these are *Gundiat*, *Perát*, *Cimoká*, and *Celar*; the two former are near the head of the plain. The whole forms a part of the district or *purgunnah* of *Rewaen*, and had been given by the late *Raja PARDUMAN SAH*, to his brother *PRITHUM SAH*, who lived for 6 or 7 years in several parts of it; his chief residence, however, was at *Gundiat*. The *Raja* himself frequently came here with his brothers to hawk in the valley; they rode upon *Gounts*, or *Bhotia* poneye, and killed partridges, which are there abundant.

FROM the foot of *Sircot* proceeds another stream which runs in a valley, named *Gadu-Gád'h*, and which, after a course of about 6 miles, joins the *Tonfe*, nearly the same distance above *Anhul*. This is also said to be a fine level, and formerly well cultivated valley, from  $\frac{1}{4}$  to a mile and half wide; but far inferior to *Rāma Serái*, which seems to be allowed the largest and finest in the whole country, excepting the *Dán*, and to have been considered a place of delightful retirement for the court in the days of the greatness of *Gerwahál*.

REGAINING the road, and passing through the ruined village of *Thalli*, we descended a steep rocky path, very irregular and zig zag, to the bed of *Sárigári-Gád'h*. The mouth, through which the water has forcibly worn its way between opposing rocks, is narrow, and has probably yielded to the force of torrents much slower than the soil of the rocks behind, which may, in some measure, perhaps, account for the singularly different nature of *Rāma Serái* valley from those ravines which universally divide the hills. The stream is a fine copious one.

THE rock here, as well as that we have to-day descended, is principally lime-stone, very hard above, and mixed with sand stone. That

about the village of *Benc'hauli*, and met with in our ascent to *Gangáni-Ci-Dhar*, is also lime stone under various shapes; among others is a curious concretion, to all appearance like the irregular masses of mortar and gravel found in the walls of old buildings; sometimes it was of great hardness and in large masses, at others, as if only forming into them. Common and micaceous slate are also met with, and a very white soft silvery earth, that feels soapy between the fingers. The top of *Gangáni-Ci-Dhar* exhibits a singular appearance; totally denuded of soil, the rock is cut into strange forms and fissures by the action of storms:—it is a compound of sand and lime-stone, and where there is little of the last to bind and harden the former, the violence of the weather has worn it away.

FROM hence, the road winds pretty constantly along the river bank: the heat was excessive both in our descent, and in the low grounds. A few miles onwards we passed *Maungral-Gerh*, an old ruin, which stands on a peninsular rock, from 150 to 200 feet high, boldly projecting into the river; it was lately occupied by DHAMAN CHAND, AHMED SINH, and DAULAT SINH, who were the *Rotillas* of the *Raja* of *Gerwal*. The term *Rotilla*, as far as I could understand, is applied to a son of the *Raja*, born of a slave woman; and this residence was entirely appropriated to these connections of the royal family; it appears to have been of considerable extent, but constructed much like the usual houses of the small *Thácúrs* we have seen in our tour; it is now however in ruins, having been burnt three years ago by some discontented *zemindars*. Just above this place, the remains of a *Sango*, or Bridge, which kept up communication with the village near *Maungral-Gerh*, are yet visible.

WE passed several villages—*Ishna* and *Bercot* on the eastern side, and *Pot'hi* (ruined) with *Sunaldi* (a single house) on the western or right bank: and saw the *debouchés* of several considerable streams.

flowing from the *Baugi* and *Sucral* mountains; and crossed *Benál-Ci-Gád'h*, a large stream, which has its rise in *Sarulál-Ga-Tiba*, about seven cos hence.

THERE is a great deal of fine rice cultivation in the lower part of this valley, which is flat and rich; at the time we passed it, the *zemindars*, their women and children, were busily employed in planting rice, and were cheered in their labour by a rude band of singing and dancing men with their instruments; who proceeded forthwith to salute and welcome the strangers. The natives are remarkably partial to this uncouth amusement, and singers and dancers are met with in every village. Here the villagers appeared very numerous, and were particularly savage and wild in their appearance, both men and women laughing like idiots as we passed.

A SHARP ascent up the end of *Dhúlu Dhar*, and a short progress along its face brought us to the village of *Duckheat*, our station for the night. It is neat and of considerable size, and is one of several in this valley that form the chief part of the *Benal That*. From here too we enjoy a good view up the *Benal* valley, which, though not very level, is remarkably well cultivated; much rain fell this evening, and our quarters were not the most comfortable.

HERE several \* *Gorc'ha* soldiers joined us, to all appearance in a very wretched state, and solicited service, at all events protection, from the

---

\* It was usual, during the Government of that people, to station parties in the different districts, for the purpose of collecting the revenue; and in progress of time, many of them took daughters of the *zemindars* in marriage, not always with the good will of the latter, but the connexion formed a tie between the conquerors and conquered, which, though far weaker from the savage and treacherous nature of the people, than a similar one in most other countries would have been, was still sufficient during its existence to guarantee life, and prevent the murder of the Son-in-law.

When the power of the *Gorc'has* was broken, and their troops were taken prisoners or scattered, those, in the further districts thus connected, chose rather to domesticate with their wives and families, than run the hazard of retreating through a country of hostile savages, ripe for revenge on a tyrannical

violence they dreaded from the natives, should they be left in the hills after the English might quit them; they excused themselves from attending us to *Gangotri*, on the plea of want of arms and cloaths, which we could not supply them with; probably, they were not desirous of a long and fatiguing journey, they therefore were dispatched with a note to my brother at *Sirinagar*, with a few sepoy, in the service of the *Fauj-Dar* of *Rewaen*, as a protection from insult or harm.

*July 12th.*—THIS morning we were joined by GOVIND SING BHISHT, the chief, or *Fauj-Dar* *Rewaen*, who came to accompany and conduct us through the district under his direction; he is a man of high cast, and considerable consequence, and has had the entire administration of the extensive *purgunnah* of *Rewaen*; in fact, he has of late been more like an independent Prince, than a governor; for, in so impracticable a country, he could not easily be called to strict account, either by the RÁJÁ or his conquerors; he had also been on good terms with the *Gorc'ha* chiefs, owing, we understood, much of consequence, to

---

and fallen master. Others too, in like manner, though not enjoying the security resulting from any such tie, chose rather to trust to the protection of some *zemindar*, whom they might have known and perhaps obliged, and by whom they believed their lives would not be attacked, than stake their safety on a more dangerous flight, though loss of property in either case was certain.

Thus, individuals of this wretched people were found in every district of the hills, and every one stripped of his property, even to the necessary cloaths to cover them from the weather. Many were still more deplorably situated; some, wounded and neglected, were languishing unassisted, in want even of necessaries; others had fled to the *jungles*, to escape the massacre: their comrades fell victims to, and had for a long time subsisted on roots and fruits. Even the marriage tie did not always ensure good treatment; and not unfrequently, when the terror of consequences ceased, the *zemindars* reclaimed their daughters, and forced them to leave their husbands, although the stipulated prices had been paid them. Several curious cases were referred to us for decision, in which, of course, nothing could be done, but to leave the matter to the uninfluenced decision of the lady herself; and it must be said, that where the contract was broken, it generally appeared that the loss of the money, the price of the female, (from 12 to 16 Rupees,) was the most grievous part of the injury. That, they never would restore, arguing, that the contract had been originally made in great measure by force on the *Gorc'ha* side, and that one or two years' possession was sufficient to cancel it, provided it was the women's wish so to do. Many however of these women left their families and country, and followed the party, with their *Gorc'ha* lords, perfectly voluntarily, and appeared not only fully equal to the fatigues of their march, but were of the greatest use to their husbands, occasionally carrying their children, and always cooking their meals, when arrived at the evening's ground.

them; he is a fine looking man, far superior in appearance to the people of the hills; who, in fact, pay him much respect, and seem quite devoted to him.

We ascended the end of *Dhul'u Dhar*, and crossed it, and reached the banks of *Bediar-Ga'd'h*, a large rapid stream, in size nearly equal to the *Girri*; which has its rise in a high peak, called *Bachu'ncha*; we crossed it on a very ugly bridge, called *Shell-ca-Sango*, consisting of two pine-trees of no very large size, thrown over a deep chasm, in which, far below, the river runs with great violence, and which being slippery, gave but uncertain footing; at the top of a short rocky ascent above this bridge, we reached the village *Nagwan*, which is of respectable size, and which gives name to a *that* or division; here is one of GOVIND BHISHT's residences; it was once a populous and tolerably cultivated division; but most of its villages are now in ruins: five are still inhabited besides itself—*Palu*, *Shealwa*, *Gu'rsalu*, *T'han*, and *Phuldar*.

The opposite side of the river is desolate and uncultivated, though the ruins of several villages are perceptible. The *Patrain Nullah*, nearly opposite, contains much level-land, all now-waste.

Just opposite the mouth of *Bediar-Ga'd'h*, there is a bridge across the *Jumna*, and on the other side, in a rock at the foot of the hill, in the bed of the river, is shewn a spring of water, which they say is of the waters of the *Bhagirathi*, and of which the following tale is told:

THERE yet exists near this a place of worship sacred to *Maha Deo*, in which, in the old time, a Brahmin of great sanctity ministered. This holy person every day went to the *Bhagirathi*, said to be a full day's journey from hence, to perform his ablutions in its sacred stream, till

great age rendered this exercise impossible, when he prayed that some means might be afforded him of continuing this act of devotion; his prayer was heard, and he was desired to drop his handkerchief in the *Bhagirat'hi*, and wherever that should appear on the *Jumna* banks, there to wash in full confidence of that being of the waters of the holy stream.

THE Brahmin is gone, but the waters retain their sanctity in the estimation of the country, which confidently believes they are the effect of a miracle; a miracle ingeniously and successfully contrived, to continue to laziness or inability, the odour of sanctity derived from penance, without its pains.

FROM *Nagwár* we ascended at times rapidly, at times gently, through thin fir-wood; and this gently rising country quite waste, but once cultivated, and all capable of being so, to the village of *Shealwa*, much gone to decay.

CROSSING the *Cu'rfala* valley, in which is the village of that name, we climbed a steep ascent to the gorge of a pass, called *Canda-ca G'hat*, in a ridge continuous dome from a high peak, named *Tunal*. From this point, a water-fall below a mass of snow in the *Benderpuch'h* mountain, is very plainly seen, which we are informed is *Jumnotri*; it did not appear more than a long day's journey from us.

THROUGH a various wood of oaks, firs, rhododendron, &c. along the face of the hill, high above the river, we reached the point where commences our descent to *Pá'liá-Gá'dh*, which forms the outlet to the waters, of one of the most terrific and gloomy valleys I have ever seen. The lofty peak *Bachun'cha* stretches a rugged ridge to the southward which joins *Tunal*, (the lower part of which we crossed,) and by these ridges

is formed the hollow of *Cot'ha*, the chief ravine of which runs down from nearly the top of *Bachw'ucha*, and is joined by smaller but equally rough clefts from the back, which unite their waters below, and roll a rapid and large torrent to the *Jumna*.

ON ONE of these ravines, are seen small hills of stones, resembling places of worship; supposed to be the residence of *devatas* or *spirits*, who amuse themselves with inveigling away human beings to their wild abodes. It is said, that beauty in either sex is the object of their particular predilection; that they remorselessly seize on any, whom chance or imprudence may place within their power, and whose spirits become as theirs, when deprived of their corporeal frame; many instances of such occurrences were given: on one occasion, a young man who had wandered near their haunts, being carried in a trance to the valley, heard the voice of his own father, who some years before had been spirited away, and who now recognised his son. Paternal affection it appears was stronger than the spell he was bound by, and instead of rejoicing at the acquisition of new prey, he recollected the forlorn state of his family, thus deprived of their only remaining support; he begged and obtained the pardon of his son, who was dismissed with an injunction of strict silence and secrecy; forgetting however his vow, he was deprived of speech; and as a self-punishment, he cut out his tongue with his own hand. This man, it was said, was still alive, and I desired he should be brought to me; but he never came, and I was afterwards told, he had lately died.

SEVERAL persons have approached the precincts of these spirits, and they who have returned have generally expressed the same feelings; and have uttered some prophecy; they aver, that they fall into a swoon, and between sleeping and waking, hear a conversation, or rather

are sensible of impressions, as if a conversation had passed, which generally relates to some future event. Indeed this prophetic faculty is one of the chiefly remarkable attributes of the place. The officiating Brahmins, sometimes venture further than the vulgar, and are favoured with communications of future import. It is said they foretold the misfortunes and death of the late Raja PARDUMAN SAH; the loss of his kingdom and life at *Dehra Du'n*, and the commencement or rather completion of the *Gork'ha Raj*. The awe and horror which the natives entertain for this place, is great and remarkable. They assert the impossibility of penetrating the valley to any considerable height, and that none, who had attempted it, ever returned without the loss of reason. I believe the physical obstacles to ascending the hill would be enough to prevent success.

*July 13th.*—From the nullah (which is crossed by a single stick) we rose to the village of *Palia*, where we rested for the night, and which is situated above the nullah called *Palia Gad'h*, and not far below the gorge of the glen of *Cot'ha*. It is neat and clean and of considerable size, and has less the appearance of decay than most of those we have passed, but is not so thriving or large as *Duckheat*, our last night's station; it is surrounded by a few fields and ledges of cultivation which occupy the remainder of the spot on which the village stands, but they are of no great extent, nor is there any more near at hand; we took notice, that many of the inhabitants were particularly fair, and they were fine stout looking men. The scenery in this day's march has assumed a character far more savage than we have remarked in any part of our tour; there is less wood, more rock, and the mountains rise more suddenly to their height, without affording the possibility of cultivation, even in the narrowest ledges; the weather too is darker, and the rain which all day had

threatened, fell with loud bursts of thunder, which was awfully reverberated from rock to rock: and, during the night, more than once the sound was heard of fragments from the brows of the mountains crashing down to the depths below; our quarters were good, in a temple, neat and clean, and secure from the weather.

We left *Pālia* with a fine morning, after a rainy night; following the *Pālia Gād'h* nearly to its mouth, we turned to our left and followed our course as before, up the river side, ascending till the path was from 2 to 300 yards above its stream; the road hence is very bad; to *Afari Gād'h*, a small stream, that rises from one of the smaller peaks of *Bachunchu*; at its mouth there is a peninsulated rock of considerable height, on which there is an old fort, called *Afari Gerh*; the rock is connected with the mountains over-hanging the river by a low neck of land, which is cultivated. At the bottom of the rock, and in the bed of the river, there are several small springs of hot-water, which we went to see; some of these sources, we observed, arose with considerable force from the surface of the earth, quite close to the solid rock, giving a stream of 3 or 4 fingers thickness, and much came trickling down from between the *lamina* of the rock, of which the hill is formed. These *lamina* are in large white flakes, and consist, I believe, entirely of quartz; they form an angle of about 65 to 70, with the plane of the horizon. The water is beautifully clear, it is more than blood-warm, and is strongly impregnated with acid: it has much of the smell common to sulphureous springs, and is probably impregnated with this substance, and with iron; for the rocks around were tinged and incrustated with a red matter, resembling rust of iron mixed with clay or lime. Quite close to the warm springs, and in the stream they form, a cold one bubbles up, but the mixture is so immediate, that it is impossible to say, whether the acid, which it also contains, is communicated from the warm water:

its smell and taste, however, resembled the other, and around its source upon the rock, there was a collection of scum, formed of green slime, and the red concretion, before mentioned; this was found in their united stream, until they reached the river; from the manner in which this water issues from the rock, it would seem, that its source must be in the body of the rock above, but there is no other appearance whatever to lead to a conjecture respecting its formation: in the course of the *Jumna*, however, there are many such springs of warm water:

A novel ascent and descent brought us to a bridge, which, about a mile from *Afari Gerh*, crosses the *Jumna*, here diminished to a small but rapid torrent. The bridge is laid from one large stone to another across a chasm, about 15 to 16 feet broad, through which the stream flows with a violence that would quickly prove fatal to any one falling into it. Hence the road rises on the left bank of the river, and passes through the small and poor village of *Terkeli*, and among scattered and ragged fields of cultivation, to the village of *Cuphera*, which has been a large and populous place, but is now in lamentable decay. There is here a temple to *VISHNU*, under the name of *NĀG RĀJĀ*; and we found the villagers preparing to carry the image, with songs and dancing, to be bathed at *Jumnotri*, an annual ceremony: Here the hills about the river open out a little, though there is little cultivation or room for any. *Pátia* is almost the highest village on the opposite or right bank, and the whole tract between the *Jumna* and *Tonse*, said to be a space of 30\* *cos*, is a wild and savage heap of rocky barren peaks, and dark impervious ravines. On the *Tonse*, however, even near to its source, there are many villages, and a good deal of land under culture. The distance between the *Jumna* and *Bhāgirat'hi*,

---

\* This distance is in all probability much exaggerated. We here uniformly found distances increased by report frequently to near double the truth, especially when the road was difficult: the true distance perhaps does not exceed 25 miles horizontal distance—nay, probably is much less.

at this point, is said not to exceed one day's journey; but from *Cursali*, the nearest village to *Jumnotri*, the country, from the one river across to the other, we are told is very difficult, and the road much longer; three days' journey, through a country in which there are no inhabitants, nor any supplies procurable, forming a part of it. This, however, we believed to be exaggerated, as our guides appear quite afraid of the difficulties of the hills, and delight in communicating their alarm, and throwing all obstacles in our way.

PURSUING our way along ridges of abandoned cultivation, we crossed the *Changhal-cí-Gád'h*; the banks of which are dangerous on either side, and one step is particularly so, as the path leads over a narrow ledge of rock, over which another projects, leaving a height so insufficient, as to render it necessary to creep on all fours, to pass through the precipice. A circuitous descent brought us to the village *Cursali*, chiefly in ruins; and a road similar to that we have of late been used to, brought us to *Ráná*, the village where we are to remain during the night; it has been a very short day's journey, and the reason given, was, that no resting place for the night intervenes between this village and that of *Cursali*, which was stated to be 8 *cos* distant, and forms one day's work of itself.

IMMEDIATELY opposite to this village, there is seen the remains of one very wildly situated on the brow of a precipice overhanging the *Jumna*, fully one thousand feet in height. There is a very curious winding path-way down its face to the river bed; its name is *Cot'har*, and I believe it was, and remains little better than a den of thieves;

*July 14th.*—A PATH, very similar to that of yesterday, led us through the ruined village of *Baria* to the confluence of two streams, the *Dú-can-cí-Gád'h* and the *Bhím-cí-Gád'h*; the former a small one, the latter

is large and rapid, and little inferior in size to the *Jumna*; it rises in a range, we are told, that springs from *Suméru Parbat*, and we cross it on our way to *Gangotri*. A steep ascent at first up a bare hill, and afterwards through a fine old forest, and huge fragments of rock, brought us to an open space, on the northern side of a ridge just facing *Benderpúch'h*. From this point, we enjoyed a far more perfect view of this great mountain than we have had, or than was likely to occur again, and, though our close vicinity to it, and comparatively low situation, act unfavourably for displaying the full height, it still appears prodigious.

Two lofty and massy peaks rise high above the rest, deep in snow, from which all the inferior ridges appear to take their rise; they are connected low down by a sharp neck; their South and S. E. exposure is the least steep, and bears a great depth of pure unbroken snow; little or no rock is seen, except at a few points in the ridge connecting the peaks, where it is too sharp and steep for snow to lie, and here it appears of a red colour; here and there, lofty precipices are observed in the snow-itself; where the lower parts have melted and the upper masses have given way, sliding down to the ravines below, leaving a face of snow several hundred feet high, and shewing the depth of that which has accumulated for ages.

THE formation and course of the valley we have journeyed thro', and the direction of the ridges, as they break off from this great centre, are from hence finely traceable. From a point of our right, as we look towards the mountain, a ridge strikes off to the south and west, and ends nearly at the junction of *Bhim-ci-Gááh*, with the *Jumna*; this ridge is called *Cailaru*; to the west of this, in our front, another large mass runs down, called *Damanandi*, and forms between itself and the *Cailaru*, a basin whence runs a large stream called the *Oúnta*.

*Gunga*. Further to the westward and considerably to our left, a range consisting of many high and irregular masses, takes its immediate rise from *Damini Matha* (a continuation of *Benderpúch'h*) and forms the western side of the valley, closing up the view; between this range, and *Dumancandi*, the *Jumna* is formed, from many sources in the snow. The *Unta gunga* unites at the point of a level piece of land which stretches from the foot of *Dumancandi*; which latter range forms thus the division between the two basins, and rivers, which are nearly of equal size.

THE name of *Benderpúch'h* properly applies, only to the highest peaks of this mountain; all the subordinate masses have names independent; *Jumnotri* has reference solely to the sacred spot, where worship to the goddess, is performed.

THOUGH only two are seen, the top of *Benderpúch'h* is said to be formed of four peaks, in the cavity contained between which tradition places a lake or tank of very peculiar sanctity; no one has ever seen this pool, for no one has ever attempted to ascend these prodigious peaks. Besides the physical difficulties, there is one to be encountered far more conclusive to the superstitious and blindly obedient *Hindu*. The goddess has especially prohibited any mortal to pass that spot appointed for her worship. A sufeer, once in attempting to reach *Jumnotri* lost his way, and continued ascending the mountain till he reached the snow, when he heard a voice enquiring what he wanted; and upon his answering, a mass of snow detached itself from the hill side, while the same voice desired him to descend and worship where that rested; that *Jumna* was not to be approached, or intruded on in her recesses; that he should publish this, and return no more under pain of death. I suspect indeed that this prohibition is unnecessary to prevent an as-

cent, to, or near the top of any of these snowy peaks. The extreme steepness, the rugged nature of the rock where it is bare, and the slippery smoothness of the snow, are, independent of the extreme height, and fatigue to be borne, sufficient obstacles.

THE existence of such a lake rests therefore entirely on tradition, and probably some obscure legend from the *Sástras*; for it would appear that all this mountainous tract with its various cliffs and vallies, is frequently referred to as the scene of mythological story, and to one of these tales, this mountain owes its name. *Benderpúch'h* signifies *monkey's tail*. It is said that *Hanuman* after his conquest of *Lanca* (or *Ceylon*) when he had set that island on fire, by means of a quantity of combustible matter tied to his tail, being afraid of the flame reaching and consuming himself, was about to dip this inflamed tail in the sea to extinguish it; but the sea remonstrated with him on account of the probable consequences, to the numerous inhabitants of its waters; whereupon, *Hanuman* plunged it in this lake, which ever since has retained the name. — The zemindars aver, that every year, in the month *Phálgun* a single *monkey* comes from the plains, by way of *Haridwar*, and ascends the highest peak of this mountain, where he remains one twelve month, and then returns only to give place to another; but he returns in very sorry plight, being reduced nearly to a skeleton, with the loss of all his hair and great portion of his skin.

LEAVING this station we descended a wooded and flowery path, crossing several small nullahs, and passing the site of an old village, where there were some fine old walnut-trees; around this, there was some cultivation, very backward of wheat, and a grain called *Popera*; and we saw several very large flocks of sheep, the wool of which, like that of all this part of the country, is extremely coarse. We soon after

crossed the *Unta Gunga*, by an o'd and rotten but better constructed bridge than usual; the river roars in a cataract of considerable height a great way below with much noise. The village *Curfai* is close to this bridge; a short ascent led us to it. It is the highest village in this glen, and is situated on the bank of the *Unta Gunga*, 150 feet above its stream, and near the extremity of the plain before spoken of, as forming the point between the *Jumna* and *Unta Gunga*; this plain is of considerable extent, it may contain 200 acres, and is well cultivated; there were several villages upon it, but now, the remains of two, besides *Curfai*, only are visible. This last is large and tolerably neat, and probably populous; but at present it is full of the inhabitants of all the neighbouring villages, who have brought the images of their gods to bathe. The chief man of the village, with the pundits and brahmins of *Jumnotri*, attended by a great number of both sexes, came out to meet us. The pundit, a mean and dirty looking fellow, clad with the rest in coarse blankets, came forward, and insisted on marking my forehead with the sacred yellow, a ceremony which I submitted to with a good grace as to a high compliment, and which was eagerly sought for by the hindu attendants, who, as well as the *Seana* and most of the villagers, received the blessing after me, and we all proceeded to our quarters.

THE annual ceremony of carrying the images of their gods to wash in the sacred stream of the *Jumna*, is, it appears, one of much solemnity among the inhabitants of the neighbourhood; and the concourse of people now assembled here has been busily engaged, in doing honour to it. They dance to the sound of strange music, and get drunk on a sort of vile spirit, brewed here from grain and particular roots, sometimes sharpened, as it is said, by pepper. The dance is most grotesque and savage; a multitude of men taking hands, sometimes in a circle and sometimes in line; beating time with their feet,

bend, with one accord, first nearly to the earth with their faces, then backwards, then sideways, with much grimace and many contortions. These, and their wild dresses of black and grey blankets, give a peculiar air of brutal ferocity to the assemblage.

THE men dance all day, and in the evening they are joined by the women, who mix indiscriminately with them, and keep up the dancing and intoxication till late in the night.

THEY continue this frantic worship for many days; and in truth, it bears much similitude to their general manners and habits—savage and inconsistent. At a place so sacred, where there are so many brahmins, and which is the resort of pious pilgrims, it might be expected, that a strict attention to the forms of religion, a scrupulous observation of the privations and austerities enjoined by it, would be particularly remarkable; here, however, much is met with, shocking even to those hindus who are least bigoted. All classes and casts of people, brahmins not even excepted, eat every sort of meat, save beef, and I believe fowls, and drink spirituous liquors even to excess. Fowls are in plenty in this and the neighbouring villages, and they were even offered to me as presents by the zamindars, which could not have been the case, had they been held in abhorrence. I was also surprised at their indifference, as to what might have appeared, and certainly would in the low country, be deemed pollution to their temples. They themselves pointed out the outer-room of a temple or place of worship for the use of the kitchen; and saw with perfect composure a mussulman servant, kill in it the fowls they had themselves provided, and dress them for dinner. I know not if the place was in general use for worship, it was old and in bad repair; but even to a ruined temple, the hindu of the plains would probably pay more respect than suffer such a use to be made of it. The dress of the people before alluded to is, in fact, the

same we have observed through the whole country, after leaving the lower parts of *Sirmor*; a jacket or dress of blanket, tying like the common hindu *angerka*, around the waist and open down the right breast, light in the body and on the arms, but with short skirts all round, very ample, and gathered in folds like the Scotch phelibeg; around their waist they wear a *cemberend*, either of woollen stuff, or of rope formed of goat's hair neatly plaited. They wear drawers or trowsers very loose to the calf of the leg, but tighter, and falling in numerous creases, to the heel; a piece of blanket stuff, somewhat lighter than the rest, is worn round the shoulders like the Scotch plaid, and is used to keep the body dry, or the head from the heat, as rain or sun may require; on their head they wear a black cap of hair or wool fitted to the scull, and ending in a small point. The wool from which they manufacture these cloaths, is of extreme coarseness; very far inferior to that met within *Bisheer*, or any of the hill states to the westward, which sometimes was wove into blankets of considerable beauty and fineness; their colours are only two, a dark brown, and the common dirty grey; the former is affected chiefly by the men of superior rank and means; not a rag of cotton cloth was seen; and the dress of the women in no wise differed from that of the men, \* except that sometimes their heads were covered with a handkerchief blue or checked, and they wore beads of glass or pewter in as great profusion as they could obtain them; and *bangles* of the same metal of great size, round their arms and ancles.

THE personal appearance of these people is much the same as that of the *Bisheeris* about *Rampur* and *Seran*. They have stout well built figures are frequently very fair, though much sun burnt; their eyes of en blue, and their hair and beards curled, and of a light or

\* They wore something like a petticoat instead of the trowsers, which the men dressed in.

red colour. They seem admirably calculated to be formed into soldiers for a hilly region. Here and there traces may be detected of the *Tartar* features, the small eye, high cheekbones and meagre *mustachios*, but they are not sufficiently prevalent to give rise to the idea of any considerable intercourse or intermixture. The language is still *Hindustani*, and though still very bad, it is rather more intelligible than that generally heard in *Bisheer*.

On making enquiry respecting the distance from this place to *Jumnotri*, the nature of the road, and the possibility of passing the night there, we were informed, that it is six cos, of very bad and rough road in the river bed; but that there is another route considerably longer with a severe ascent, which is sometimes used, when the river is too high to pass; but there is no place to pass the night in. We however believed the difficulties as usual exaggerated, and determined to carry the necessaries sufficient to enable us to remain a night, as I was exceedingly anxious to attempt reaching at all events some elevated spot on the mountain, both to judge of its structure, and to make observations from.

THE morning was excessively cold; the heights were clear, but clouds hung all around on the lower regions. Leaving every mussulman sepoy, the whole of the hindus set out on this pious errand; and the *Jumnotri pandit*, with some other brahmins, led the way: we passed the backward and green corn land, and entered *Jumna's* bed; the stream here is not large, but very rapid; we cross it on a stick, and the path here becomes dangerous and difficult, in fact there is no track; but we proceeded in the bed of the stream, crossing and re-crossing it as the lofty overhanging rocks on either side jutted into it and alternately opposed our progress.

By one of these we were at last compelled to mount, and scrambled up through a thickly tangled wood of forest trees, dwarf bamboos and creepers, frequently beholden to the roots and branches for our footing, till we reached the point of a steep crag, on which is placed a small temple, sacred to BHAIRAMJI. The place is said to be half way from the village, and BHAIRAMJI is understood to be the avant courier of *Jumna*, and it is his duty to announce those who come to worship her. His temple merely consists of a few loose stones, and is not three feet high. There is no image; but it contains a number of pieces of iron, with one, two, or more sharp points, some twisted and some plain; a small brass canopy hung in the center; a small lamp and bell of the same metal, which is rung during worship. Here the officiating brahmin said a long prayer with some fervency, ringing the bell and offering flowers, (which were also presented by the attendants) thus propitiating the deity towards the strangers. The place is curiously chosen—very wild and gloomy.

THE descent to the river from hence is more dangerous than even the ascent, leading in some places along the face of the rock, where the want of natural footing is remedied by laying sticks along upon the roots of trees, or pins driven into the fissures of the stone. When we reached the river bed again, the laboriousness and difficulty of proceeding was greater than below; the water was more confined and the descent quicker; the current more strong and the cascades more frequent and greater in height; while, in constantly crossing and re-crossing the water, its cold (having just left the ice) was so intense, as nearly to benumb the joints. We soon reached the spot, pointed out from below as *Jumnotri*, but it was not the sacred branch; here two streams joined the *Jumna*, and the rocks are more open than below. From hence, though completely at the foot of this higher region of the mountain, the peaks of snow are seen towering above us, as ready to over-

whelm us; and in fact, the bed of the river is here flopt up by a prodigious mass of snow, which has carried down with it a mighty ruin of rock and soil. From under this mass of snow one stream flows, and just above the *Atk-paisa Gunga*, equal to the branch which retains the name of the *Jumna*, rushes down in a broken cataract from the ravines of snow. From hence turning to the left, and clambering over a rapidly ascending succession of rocks, in a short way, we reach *Jumnotri*.

The spot which obtains this name, is in fact a very short distance from the place where the various small streams which are formed on the mountain brow, by the melting of many masses of snow, unite and fall into a basin below; to this basin however, there was no access, for immediately above this spot the rocks again approach over the stream, though their height is less formidable than below, and bar further progress in the torrents bed; a mass of snow blocks up the further extremity of this pass, and the river issues from under it: between the two rocky banks, the breast of the mountain appears and closes the view, of vivid green, and furrowed by time into numberless ravines, down which are seen trickling the various sources of this branch of the *Jumna*.

At the place where it is customary to perform ablution, the rock on the N. E. side of the river is very steep, and seems of the same nature as that which has been noticed at *Afan-Gerh*, apparently quartzose, and chiefly white, but exhibiting a variety of shades and colours. The structure here that too is laminar, and from between the lamina run several streams of warm water. There are several other sources: and one particularly, whence springs a column of a very considerable size, situated in the bed of the river between two large stones, and over it, falls a stream of the river water.

This water is much hotter than that before taken notice of at *Ajari Gerh*, as well as in greater quantity; the hand cannot be borne in it for a moment, and it emits a very considerable quantity of vapour. I could not detect the least acidity to the taste, nor any sulphureous, or other smell: it was perfectly pure, transparent and tasteless. A great quantity of a red crust, which seemed to consist of an oxid of iron, with some gritty earth, covered all the stones around and under the stream, and was to all appearance deposited by the water. This by exposure to the air, hardened into a perfect, but very porous stone; whilst below the water it was frequently mixed with a slimy substance of a very peculiar character; very tenacious; of a dull light yellow colour, some what like *Ifinglals*: it was certainly as well as the above described crust, produced from the water, for it covered the stones, over which the stream ran, and was very abundant. These warm springs are of great sanctity, and the spot for bathing is at the point before mentioned, where the cold and warm water mingle and form a pool about milk warm. The springs have all particular names such as *Gauri Cund*, *Terbet Cund*, &c. and as usual some, superstitious tale is related of their origin. It is said, that the spirits of the 12 *Rishis*, or holy men who followed *Mahá Deo* from *Lanka*, after the usurpation of the tyrant *RAVAN*, to the *Himála* range, inhabit this rock, and continually worship that Divinity; why this should produce warm water, is not quite so clear. Here however, all the people bathed while the brahmin said prayers and received his dues.

ALMOST every sort of stone and rock, which we have seen in our course through the hills, is observed in the bed, and on the banks of the upper part of the *Jumna*. Of these, two predominated, that first met with in the course of the *Paber*, in large rounded masses, was particularly plentiful, consisting or composed of much mica, quartz, and

coarse sand or grit with abundance of a hard black substance, probably hornblende. The mass is of various, but generally great hardness, and I believe, it is a species of true \* granite.

THE other next abundant, was that white laminated rock, from which the hot-water trickles, and which has been called quartz; it is met with of yellow, red and greenish tinges, but always in lamina. *Shistus* or slate, of every sort, micaceous, and coloured of every tint, and of all degrees of hardness; grey, red, whiteish and blueish, is also abundant, and always plentifully veined with quartz. This stone, is by far the most common and plentiful all over these hills. There was no lime-stone, evident, unless some specimens of the white laminated rock resembling marble, be of a calcareous nature, which is not improbable; but I had not an acid of any sort as a test, and have to regret my incompetency to speak with any degree of positive certainty on mineralogical subjects.

DURING the course of our tour, it was peculiarly observable, that the rocky and more abrupt faces of the loftiest hills, in the whole extent from the plains to the snowy range, pointed in a north westerly direction, but varying very much, according to situation and circumstances; and that the opposite faces, though always rough and unequal, were more sloping and less precipitous: THIS disposition was more conspicuous and distinct, the further we entered the hills and the nearer we approached the high rocky peaks of the snowy range.

IT was also obvious that the structure of these rocks was stratified; sometimes consisting of different kinds of stone, at others apparently of the same sort exhibiting merely this tendency in the formation and fracture. These strata were always at an angle with the horizon; dif-

---

\* I think that some part of this rock was believed to be *Sienite*.

fering materially in its elevation, but generally about 45 degrees; and most frequently pointing in a line from north east, to south west. This formation was peculiarly evident in the rocks forming the banks, of this part of the *Jumna*.

It would be pleasing to speak of the vegetable productions of this remote spot, but here I am equally unable as in geological enquiries, to satisfy scientific curiosity. Those trees and shrubs which are met with through the whole range of this hilly tract, are also seen here, and there are several additions, which could they be botanically described, might be interesting. Of pines, those which resemble the silver and spruce fir, as well as one perfectly resembling the Weymouth pine with two sorts of *Larch*, are found; the birch, and a species of the sycamore, oak of several sorts, with a great profusion of trees and plants cover the rocks and hills, to the extent of the woody region; the strawberry, both the common *scarlet*, and the *alpine* sorts, and fine and large of their kinds, with raspberry and blackberry bushes, were very abundant; and here for the first time I recognized the black currant bush. The round leafed rhubarb we also saw, but I could not find, that the natives used it medicinally. The *Gork'has* used their roots as a poultice, to apply to bruises and hurts. The pundit presented me with an herb of peculiar and very pleasant smell which he pulled from off the bare rocks, at the highest part of one day's journey, it was called *Máhi*, and is considered sacred; it was very small, not growing above 2 to 3 inches in height, with a small bunch of leaves resembling fennel.

OUR return down the bed of the river was rendered fully more difficult and dangerous, by an increase which had taken place in the size of the stream, since we ascended.

Sudden fluctuations of the size of the river are very common without any immediately apparent causes; and they are to be looked for in the changes of the atmosphere, which take place very rapidly in these hills, and have a speedy effect on the snow, and consequently on the many sources of the river; partial falls of rain too occasion a quick, but momentary rise. Even when low, the dangers of the path are considerable, and I am confident, that by this road, it would be impossible to reach the place, was the river at all higher than we found it. Though trifling in detail, the obstacles are numerous and serious in practice, and it is the first day's march we have made, where I thought the danger and difficulty considerable.

When we arrived at the village, enquiry was made respecting the route to *Gungotri*, and it appeared there were two ways. The one would carry us back 3 day's march on the road we came, and crossing the country between the *Jumna* and *Ganges*, where it is narrow, would take us to *Barahát* on the banks of the *Bhagirat'bi*; this would occupy 4 days, and *Gungotri* is called 8 more from them, but the road is very easy, and provisions and necessaries plenty.

The other road it is said goes over a high country, through snow; it was first called four days, but now allowed to be only 3 day's journey from hence to the next inhabited spot; the whole way desert and dreary, but perfectly practicable. But both GOVIND BHISHT, the *Seana* of the village, and all the zemindars who knew the path earnestly dissuaded me from making the attempt. They say, that during the chief part of two day's march, in crossing a high snowy hill; they meet a poison in the air, which so affects the travellers, particularly those who carry loads; that they become senseless, lay down, and are incapable of motion. They cannot account for this phenomenon; but believe

it to proceed from the powerful perfume of myriads of flowers which cover the small valleys on the hill sides; but they themselves are not apparently satisfied with this explanation of the difficulty.

ON reflecting on every circumstance which had passed, and weighing these now laid before me, I determined to attempt this dangerous route.

July 16th — We left *Cursali* at 6 o'clock, and crossing the *Untā Gangā* a few furlongs, above the bridge began our ascent which leads us through various jungle to *Sūnapali-ci-Dhar*, whence a noble view would be obtained, but for the usual circumstance of mist overspreading the country around; birch-wood was very plentiful on this ascent, little differing from the common birch of Europe; the leaf is larger, though of the same shape, and it is not so fragrant as the beautiful ornament of the Scotch-woods.

FROM hence we continued our ascent up a steep hill face covered with short grass, small mountain flowers and stunted bushes, which gave it a strong similarity to many of the brown hills of Scotland. And here indeed I first discovered their own characteristic plant, the true *heath*, or *heather*; it is not exactly the same species as that, most common in the highlands; its small leaves cover the stem in four regular rows upwards, so as to give it a square appearance; its bell is delicate and white; and at some distance it is very similar, save that it has not that blooming purple glow, that gives the mountains their rich colours. I have seen it however growing among the other species, though not abundant. Here too that beautiful bird, the Peacock-pheasant was seen and heard in greater numbers, the higher we rose, and might have been taken for *Grouse* in their own *Heather*.

---

\* The bird is called indiscriminately *Retnāl* or *Mowāl* by the natives, and is one of very uncommon beauty. The cock bird has a body of dark glossy blue; the neck and breast shining with purple and gold, like that of a peacock. On the head he carries a crest of several feathers, which forms a shining plume.

THE ascent from *Sansali*, to *Dig Dhar* is steep and irregular, leading over many high peaks, and continues along the brink of a very deep precipice, the bottom of which was however not in view, from the thick fog that filled the vallies and enveloped the heighths; our path is good but tiresome, from dipping and ascending frequently. *Bender-puch'h* lies on our left hand.

when flying, his back uncovered by the wings, shews white; and he spreads a tail of reddish brown feathers. His note is a peculiar and very mellow whistle; he frequents the highest, coldest, and least accessible peaks; and it appears that the higher we ascend, and the nearer we approach the snow, the more frequently they are met with, the more numerous they are. In to-day's march, we have found more than on any preceding one; but they cannot be considered as at all abundant. The hen bird is of a speckled brown colour, a little larger than the *Heath hen*, (the female of the black or wood grouse,) and has much of her appearance. Their flesh, particularly that of the young ones, is very delicate, and has much of the game flavour.

No game, of any sort, is found in plenty in these remote hills; nor in fact, are any species of animal in a wild-state seen in any abundance; but there are several sorts of deer now and then met with, and of these perhaps the *musk deer* is the most remarkable. They are scarcer even than other kinds, because the valuable drug they afford, renders them an object of more eager request.

The musk, it is well known, is contained in a liquid state in a bag, at or near the navel of the animal, and is taken from it just as it is found, with that part of the skin attached in which the bag is formed. A small hollow stick is introduced, communicating air to the musk, till it dries, and the whole is tied round with a sinew of the animal. In this state the whole (called a "musk nasa or musk pod") is sold; skin, sinew and all, for about twice its weight in silver, and is very highly prized in the country. It is said, that the bag containing the musk, must be extracted from the animal, while yet alive; so, if he dies, or is killed, it dissipates, or is re-absorbed into his body, therefore he is never shot, but snared alive, and it is common, when it is known, that a musk deer is on a neighbouring hill, to turn out the country to haunt him down. From the great value of this commodity, it is natural to suppose that it is frequently adulterated, and accordingly this is done by injecting a portion of the animal's blood into the bag, while the musk is yet liquid. Thus in purchasing this drug, much caution is requisite. It has been said, that the quantity produced of this drug is small; the musk pods are commonly sent to the chief or raja, either as presents or at a certain rate, in lieu of so much tribute. A small part is bought by the low country merchants, who find their way to the hills, and who receive musk, opium, iron, &c. &c. in return for the cloth, sugar, &c. which they bring; but, on the whole, there can be no great annual supply; and if the hills to the south-eastward produce the animal in no greater abundance than those that lie between the Alacandada and Setlej, the market can never be supplied, far less glutted, with genuine musk.

Another sort of deer is called by the natives the *gaur*, and this is the only sort that has fallen under our own observation. It is dark brown and of the size of a roebuck, and has horns resembling that animal's, from 6 inches to a foot in length, sharp at their points, and rough at the lower extremities: it is extremely active, and was only seen upon impracticable precipices.

Of other animals we only saw the horns, and were informed of their existence upon enquiry, to which we were led by seeing these horns in large numbers hung up in, and about their temples. This is a universal custom, and every species of animal that carries such weapons contributes to thus ornamenting these holy pla-

REACHING a point called *Gármú-cá-G'hát*, we descend into *Cúrmí-cí-Gád'h* which has its rise by two sources in *Mála-cí-Tíba*, and joins the *Bhím-cí-Gád'h* about one mile below, to the right. A weary ascent and unpleasant path along the hill face, carried us to a point just above *Bhím-cí-Gád'h*, into the bed of which we descended; along a hill face, covered with fern, the lower part of which was scantily clothed with shaggy birch; from the time we left *Sínápalí-cí-Dhár*, we were beyond the region where wood can grow, and it is only in the lower parts of the valley, just on the nullah's banks, that we again discovered it re-appearing in this thin stunted birch; we have passed much snow in the clefts and hollows, though the road has not actually led over it.

THE *Bhím-cí-Gád'h* here, is larger than the *Jumna* at *Cursali*, but it has every appearance of having been temporarily swelled by a fall of rain which has been heavy to-day in the mountains; it is very muddy, and extremely rapid.

ALL the hills here seem abrupt to the south, and point their strata in directions between S. W. 20, and S. E. 20; inclined to the plane of

---

ces; even same horns have their place. One sort we observed were very remarkable; when of a middling size, they are at least 3 feet long, they grow near each other at their base, and fall backwards with a bold semicircular curve and diverging from each other gradually; on the upper curved side there are articulations, from 2 to 3 inches distant from each other, the whole way from the base to the top.

The natives say, that these horns are the produce of an animal partaking of the appearance both of the deer and the goat, but more particularly resembling the latter; that it is large, as may be inferred from his horns, and that it is only found in the most remote, inaccessible, and coldest parts of the hills; that in the depth of winter, when the very vallies are covered with snow, which indeed remains on them for 5 or 6 months, this animal comes down almost to the very villages, with herds of other species; it returns as the snow melts, to its fastness, and about this season is seldom seen. The natives call it *Buril*; its skin is furnished curiously with a thick soft elastic hair, and forms a comfortable bed to lie on. They are accustomed to place its horns not only in temples, but on the graves of such as were in their lives esteemed holy; and appear to attach to them some mysterious charm. We found one pair on our route, which had been placed at the spot where a man had perished in the snow; they were quite destroyed by the effect of weather.

---

\* *Baral*, see MOOREHEAD'S tour. *A. R. Vol. 12th*; there can be little doubt, but it is the *Argali*, *et. avis ammen*. — Secretary.

the horizon at an angle nearly similar to that before observed (45 degrees;) such are the hills forming the north side of the glen; those on the south side, presenting their northern sides to us, are more rounded and smoother than ordinary, covered with green and brown, as if there was much heather; much snow upon them towards their tops, and large scaurs of black and white rocks, streak their breasts, where the snow or the rain has bared them of soil; the very skirts, are fringed scantily with stunted wood, whence run green slopes covered with fern and a beautiful sort of thistle, through which burst a profusion of flowers of every hue, and in a deep stoney bed, winding through this green valley, runs the *Bhím-cí-Gádh*.

We continued along the stream for some time, and passed a spot, where for several furlongs the water runs under a large mass of snow that fills up the bed entirely. Beyond this, the valley opens out considerably, displaying a pretty wide extent of rich verdure, though snow is all around; indeed for nine months of the year, the bottom of the valley itself is covered with it. Thus no cultivation can be attempted; but the vegetation is rapid and luxuriant, affording pasture to large flocks of sheep which are driven here at this season.

We soon came to our encamping ground, which is near the top of the glen, a little way from the bridge of snow. A cave, under a large stone called *Bhím-cá-Udár*, served as a covering; under this and a few similar rocks, our party to the number of 60 or more, contrived to accommodate themselves.

We have reached the top of the valley of *Bhím-cí-Gádh*, and are in the heart of the snow; the hills which form the valley, are continuous with the range of snowy peaks, that quite close to us in front, bound

our view. A rocky ridge divides the large semicircle before us into two parts; in the back ground of that on the left hand, the eastern peak of *Bender-puch'h* rises to a prodigious height; while from its bosom stretches down a large hollow of deep snow, cut into ravines, and precipices of a fearful height. The mountain itself exhibits one huge snowy mass, without speck or stain.

On the right, *Suméru Parbat*, a peak hardly inferior to *Bender-puch'h*, forms the center of a snowy hollow, as rugged and deep as that to the left; from each of these, streams arise, which unite, and form *Bhím-ci-Gád'h* at a very short distance from hence. As we were but a very short way from these hollows of snow, we obtained a better idea than we had any opportunity to do before, of the vast thickness to which it has accumulated.

THE hill people assured me, that it must be 500 cubits, while I was loosely supposing to one of them, that the face of one of the precipices of snow was 300 feet; this shews the opinion the natives entertain, but indeed only the wildest conjecture can be offered, for what mortal can ever reach them; they are desolate, cheerless, and unapproachable;

THE journey of to-day, is the first which has been totally desert; not a house, nor a hut, nor any vestige of cultivation, nor trace of man, has any where appeared; it has been desolate throughout; but the hills have been particularly verdant, and the pasture very rich; not only a variety of grasses covered the ground, but a profusion of the loveliest flowers bursting through this green carpet gave the liveliest effect to every slope and bank; the beauty of the thistles and ferns, was particularly conspicuous, and cowslips, polyanthes, orchises and

lillies of every colour and species were in great profusion. Among other shrubs, to-day we remarked the common juniper, easily recognised by its berries and smell.

July 17.—THE morning was cold and foggy; by a little after day light, we were in motion, and continuing our course to the very top of the glen, crossed *Cúnál-cí-Gád'h*, just as it leaves the bosom of snow below *Bender-puch'h*, upon a bridge of ice; hence crossing the point formed by the junction of the two water courses, we passed many of the small streams that form this easternmost branch of the *Bhím cí-Gád'h*, and commenced a very difficult ascent along the principal one which falls here from a large mass of snow and continues to run under it; this was an exceedingly painful part of our road, as the ascent was very steep and slippery. The ground was here bare and the grass stunted, yet there were still plenty of flowers; a little further on, vegetation decreases still more; hardly any thing being seen, where the ground is bare of snow, save a scanty green slime and brown moss, like that found on barren damp grounds. A basin or hollow was here formed in the mountain of snow, and the ruins of the peaks around, heaped on each other. It was exceedingly cold, and a moderate warmth even, was only preserved by the toilsome exercise of climbing these heights. Many of the coolies, and several of the sepoy, both *Gork'ha* and *Mewati* now began to lag, and were hardly able to proceed, and every one complained of the poison'd wind. I now began to suspect that this supposed poison was nothing more than the effect, which the rarefied state of the air, from the great height we have reached, has on the lungs, and this supposition I was led to frame from my own sensations; I could hardly command strength enough to climb the steep rocky path, and experienced in breathing much difficulty and oppression, as if there were an insufficiency of air. I do not think we could long have borne it, had

the ascent continued much further. In this basin we passed a small pool of water, held very sacred; its name is *Mātrī-ci-Tāl*, and from it the chief stream of *Bhīm-ci-Gādh* issues: it is filled with ice and surrounded with snow.

From hence we passed over another hollow and steep ascent of snow, which lies deep on masses of bare rock, and reached the top of the ridge called *Banśūrú-cá-Ghāt*. The cold was very great, and it was painful to remain any time in inaction, yet every one was indisposed to move, and a tendency to sleep was very perceptible. The moment that any one who complained much of the oppression at breast lay down, he instantly dropt asleep, and was with difficulty roused. Eating a few mouth-fulls gave a slight relief, but nothing materially alleviated it, nor was any one free from the general symptoms of debility.

If the line can be drawn with any degree of exactness, the bottom of this ascent appears the extreme height to which vegetation extends. At the top, there is not even the dull moss or lichen seen below; the stones are bare and unchanged, except by the air; and no sign of life appears, except a few *retnāls*, and these flew together in coveys.

This being probably the highest point to which we were likely to ascend, I took particular notice of the rocks which composed the mountains: fragments of which chiefly formed the ridge we stood upon. They were principally the same as those remarked in the bed of the *Jumna*.

That hard stone, formed of white and black materials, and first met with in the *Paber's* bed was most abundant; micaceous schist much veined with quartz; and a sort of moderately hard blueish stone, much

pervaded with shining particles, and common in all rivulets at home, with several less remarkable sorts, lay in varying quantities all around. I think also I saw that common sort called whin stone, but in no great quantity. During the short opportunities afforded me by partial openings in the fog, I took particular note of the nearest and highest cliffs in view; and as far as the glass could determine or be trusted, they consist of the same kinds of rock as those found in the route we have gone over to-day, and just now described; the colour, the shape and fracture, is similar: white, red, reddish yellow, black and blue, at times in strata, at times in shapeless masses; but the primary formation of the hills is always stratified; the angle of elevation, and the direction of these strata, is ever the same.

THE ridge in which is *Bansúru Ghát*, is continuous with *Bansúru-cí-Dhár*, which sweeps down to the southward in several peaks from *Suméru Parbat*, and is thus connected with *Bender-puch'h*; beyond the *ghat* to the southward, it rises into several high peaks, and is lost in *Bacrí cí-Dhár*, *Panda Raffu*, &c. The western side is that which we ascended, the eastern looks into a similar basin to that we have passed, from the snow of which *Bansúru-cí-Gád'h* flows to the *Bhágirat'hi*; it is singular that on the eastern side there is more soil, though not more vegetation than on the west, in spite of the action of the snow, which it might be presumed annually wearing the mountain away, would leave little on its side but bare rock.

FROM this *ghát* the road wound along the mountain brow; with many deep indenting and irregularities, but with little general descent, if any, and was accordingly laborious, passing over much snow, and moist slippery rock, till we reached a pass called *Ch'háyá-cá Cánta*.

*Ch'háyá-cá-Cánta* is the point at which the true descent commences, and I believe is little inferior in height to *Bansúru cí-Ghát*; it is

said that in clear weather, the plains of *Hindustan* may be seen from hence; but a thick fog, with heavy rain enveloped us at this time, and completely baffled the hopes I had of gaining any useful bearings.

A VERY steep rapid and difficult descent begins here and carried us to the source of *Chinpo-gád'h*; which is here formed from a number of sources, from the melting snow. We followed the course of this stream, rapidly descending for a very long way, till it is joined by another and far larger one, called *Ríndí-gád'h*, which has its rise in a prodigious snowy hill named *Dúdián-cí-Bamec*, to the north west: it is very rapid and impassible. The spot where these streams meet is called *Lamá T'halan*, and is very lovely.

PURSING our course along the united stream, now known by the name of *Ríndí Gád'h*, we crossed it upon a very large mass of ice, which filled up the bed for a long distance; and a mile further, on reached a spot, thick in forest, which is marked by some very noble fir and sycamore trees, under the shade of which our guides proposed that we should pass the night; and thus, the formidable journey which they earnestly dissuaded us from, and which was reckoned by GOVIND BHISHT at 40 cos, proves to consist of not more than 27 \* miles, or 18 cos; a distance we could easily have traversed in two days, but for the following reasons. That but few situations are found where the requisites for shelter and fire, may be met with, so as to be fit for a halting place. *Bhím-cí-Udar* being almost the only one; and even there fuel is only procurable at

---

\* Of the wheel; one day's journey,..... 10½ miles.  
 one ditto,..... 11½ ditto,  
 hence to the village *Súc'bi*, ..... 5 ditto.

a considerable distance; and, that the steepest and most painful ascent commences near *Bhím ci-Udár*; between which ascent, and the place we have now reached, there is no spot where rest, shelter and firewood for a night could be obtained. Thus travellers must remain the first night at *Bhím ci-Udár*, as the two day's journeys are far too laborious to be performed in one; and the severity of the second, fully makes up for the ease and shortness of the first, both by the steepness and difficulty of the country, and the badness of the road, but above all by the artificial fatigue brought on by the oppression of breast which we all felt so much.

THE vegetable productions of to-day's march, though much of it was quite bare of vegetation, were very various; two flowers particularly attracted attention; one was called the *Gugul* and grew somewhat like the common flat thistle, with leaves radiating from a center, like the representation of a sun; in the center, was a flower level with the flat leaves, much resembling the blossom of a pine apple plant. This flower is held in high religious veneration. The other consisted of a stalk covered with large and long leaves, somewhat like those of a primrose; ending in a cup resembling that of a tulip, but which was formed merely by a continuation of leaves of the same sort; which closed round the stamina and pistil, forming the petals of a very noble flower. These at their insertion were greenish, like the stalk and lower leaves; but their upper parts are black and yellow, and the center of the cup is of the same color, but far more vivid. The hill people called it \**Birmah Cáunla*, because, as the guide informed us, "it was as the raja among flowers." We could obtain no explanation of the terms, and therefore the application of the name is not intelligible.

---

\* *Tuc ci me* water lily or *Camelia*.

No living thing was seen on this march save the *monā*, which flocked together in packs, and appeared of a species somewhat different from those in a lower region.

July 28.—The morning was misty; the gorge of *Chikāyā Cantā* was however distinguishable at a prodigious height above us. That pass, we are informed, was the scene of a great battle between the rebellious zemindars of the remote parts of *Rawaen*, and the troops of the raja; which, to the amount of 2000, were sent to collect the revenue, and punish the notorious and daily robberies which were there committed. The zemindars upon this foreign interference, joined and encountered the weary and starved troops, and killed the greatest part of them.

LEAVING our pleasant grove, we descended quite into the nullah's bed, and by a rough intricate path through thick jungle, we reached the *Srī Gādh*, a rapid torrent of the same size as the *Rindī Gādh*, and crossed it by a wooden bridge, whence a steep ascent led us to *Candī-cā-Ghāt* in *Candī-ci-Dhār*. This probably ends the detail of ridges which are thrown off by *Bender-push'h*, and its dependent hills, and which we have crossed on our route during these two last marches. The ravines dividing these, all send their waters to the *Bhāgirathī*, and chiefly between the villages *Sūchī* and *Guffātee*; but many inferior ranges rise, which stretch to the southward as far as the plains, and swell that river with the streams they give birth to.

From this height we first obtained a momentary glimpse of the *Bhāgirathī* running far below in a narrow rocky bed, and the enormously lofty and sharp peak of *Srī Cantā*, distinguished between clouds, gave a noble earnest of what the view would have been if weather had at all favoured us, but mist again enveloped us and dis-

appointed our hopes. We left our lofty station, and by a rough steep descent reached the village of *Suc'hi*,\* which is situated near the foot of a hollow that runs down from *Canda-ci-Dhár*, and nearly a mile from the *Bhágirat'hí*; we have passed through some straggling cultivation, but the country has much the air of neglect and depopulation. Some fine old walnut trees, and many apricot and other fruit trees, shew that the village once was large and thriving.

THE river from hence appears nearly as large as the *Setlej*, when we first saw it at *Ranipúr*; but its banks are far wilder than any thing we have yet seen. The chasm in which it rolls is on a much larger scale; and the savage roughness of its mountainous precipices keeps pace with their increase in size. Bare rock is much more predominant, and wood, every where thinly scattered, still more sparingly sprinkles the rocky pinnacles, which form but one precipice from their peak to their base; such is the appearance of the river bed viewed downwards from *Suc'hi*, in a line, but little to the west or south, till shut in by closing mountains.

LEAVING the village, we crossed the end of a ridge a little above it, and descended to the river side, at the lower part of an opening in its bed, of a singular nature; it meanders for more than two miles in a flat stringly space; which may vary in breadth from one to six furlongs broad. Just above this space, on the west or right bank of the river, three villages are situated on a slope, somewhat less inclined than the surrounding hills, and on which there are many fields of wheat, &c. Precipices descend on the opposite side quite down to the river; at the lower end of this stringly space, there is a slight wooden bridge under which the river now again contracted, runs with great violence. Crossing this, one road lay along the bottom of the precipice, where

\* See this village in the outline of Lieutenant Webb's Survey;—Asiatic Researches, vol. xi.

there are many bad steps; two miles from the bridge, on the opposite side, the *Shear Gad'h* enters the river, which rises in a lofty wild range to the north of *Benderpuch'h*, called *D'hum D'hâr*, along which there is a very dangerous path leading to the remoter parts of *Rewaen*. The hill itself seems to be an object of superstitious fear to the hill people.

THE course now was nearly east, and the road became very difficult. Two large streams join the river a little way on; the *Gúmti*, and the *Hersila Gangâ*. The first bears a large body of water along a most craggy and tremendous cleft in the right bank, and, we are told, takes its rise on the south-east side of a snowy hill called *Nehel*, forming part of the boundary between *Rewaen* and *Bissher*; and probably runs in a direction from south-west to north-east, or from west to east, to the north of *Benderpuch'h* and its range; it is said to be eight day's journey hence to the north-west, the road through snow, and very arduous and dangerous. The *Bissher* men who come to *Gangotri* and the neighbourhood, either from religious motives, or to steal sheep, make use of this road when the season admits of it.

THE *Hersila Gangâ*, just above the other, is of less size, the chasm it runs in, as wild: it has its rise in the *Qureiro* range, and between it and the *Gúmti*, there is only a narrow slip of sharp rock near their *debouche*; the gap in the river bank, that admits these two rivers, is very remarkable for its sharp craggyness.

Just beyond, on the eastern bank, are the ruins of a village named *Cachaura*, where once a *Rana* lived who held sway over all *Tacnaur*; but some quarrel arose with the *Bhotias*, who live under the Chinese dominion at no great distance from hence, and these people came and destroyed the village, deposed the *Rana*, and demolished a temple, which was in considerable repute, to the God *Rais*. The *pandit* of

*Gangotri*, who was the related, cannot say when this took place, but as it is traditional, and this species of information does not appear of long endurance among this people, it may probably not refer to a very distant period. The ruins of the *mat'h* or temple, are still to be seen. The village *Duait*, our stage for the night, was but a short distance onwards, and we reached it easily by 5 o'clock.

THIS village, the highest in the bed of the *Bhógirathí*, is situated just above the confluence of the *Keri Nullah* with the river, and is stated to be 12 *cos* from *Gangotri*: it formerly was populous, and comparatively rich; the revenue it produced being 75 rupees annually, of which 22 were appropriated to the holy purpose of supporting the religious establishment of *Gangotri*. In the time of the *Gorc'ha* power, 45 were thus bestowed; but, by the *pandit's* account, who related these particulars, little or nothing now arose from this source. Just opposite, on the other side of the river, is situated the village of *Muk-  
abba*, once populous, and of its revenue (also about 75 rupees) half went to the establishment of *Gangotri*, and half to the catching and training of hawks for the *raja's* amusement. Now, the *pandit* and his family alone, consisting of about 15 persons, remain of its whole population. The village of *Cachaura* also, till lately, produced a revenue to the crown of 75 rupees, but now it is quite desolate; and this total desertion or partial deterioration, is universal in the country. A village called *Suparga*, which formerly existed at some distance below, was presented, it is said, by *Raja MĀN SINGH* when he came to bathe at the sacred spot, to the *Gangotri* establishment. Now the *zemindars* have totally deserted it, and only the name remains. There can be but little doubt, that this defalcation in cultivation, inhabitants and general prosperity, may be referred to the iron rule of the *Gorc'ha* conquerors.

When we reached the village, no male inhabitants were to be seen, save a few old *brahmins* and decrepid old men, who, with the women and children, remained in the houses. In answer to our enquiry, as to where the others were—we were readily and unhesitatingly answered, “that they had gone to buy corn, or to steal sheep;” and in a tone, that proved they thought this a piece of business, too ordinary and common to conceal.

From the descriptions attempted of the nature and appearance of the *Jumna's* banks, it may be conceived, that nothing wilder or more impracticable could well present itself to the traveller, than the scenes they afford; and I confess, that while viewing them, this was my own idea. Nevertheless, it is certain, that the character of the mountains which form that part of the *Bhágirathi's* banks, we have passed today, differs from that of any yet seen, and is marked by features still more rugged and inaccessible.

The common dress is here the same as that in use at *Curjali*—blankets of black or grey wool.

Just at the entrance of the village, I was struck by the sight of a goosberry bush, a plant we had long looked for, without success; it was growing in a neglected state, but there was fruit upon it nearly ripe, though small and sour, and there could be no doubt of the identity of the plant; this nearly completes the list of the common English garden fruits, found in the hills.\*

---

\* HERE, when settled for the night, enquiries were made respecting the roads, which lead from this point to *Nadarinath* on the one hand by *Cédár*—and to *Burassá*, near the head of the *Tonse*, on the other; both across the snowy hills; as well as respecting what Passes there might be in this neighbourhood through them to the *Chinese* dominions, the boundaries of which, I learnt, commenced at no great distance; and having understood that two *Bhotias*, inhabitants of a village within the *Chinese* territories, were in the neighbourhood, I desired they might be brought for the purpose of questioning them.

July 19th.—A misty morning succeeded a night of drizzling rain, and we set off for *Gangotri* about 7 o'clock; the distance we were told

There are in truth no roads from hence, save that by which we came, that lead through any practicable, or indeed to any inhabitable country in the first instance. But there are, as has been before remarked, paths which are used by travellers for shortness, or by thieves on their excursions to plunder neighbouring districts of their sheep and cattle, during a few of the summer months, when the snow has lessened; and thus frequently a prodigious round is cut off from a journey, where the usual low road is taken. For, in these hills, places that are in fact very close to each other, are moved to a ten or twelve day's journey, by the imperious nature of the country, and this is well exemplified in the relative positions of *Gangotri*, *Cédárnáth*, and *Badarínáth*, which all lie in one ridge of hills: and of which, the first and second are not, in truth, 12 to 15 horizontal miles distant, while the second and last are still more near. Yet taking even the shortest route, and going the longest marches, ten or twelve days are requisite to travel from *Gangotri* to *Cédárnáth*, because a very long round is taken to avoid mountains totally impracticable. Of this road, I could gain no distinct information; no one here had ever attempted it, but it is described as worse than that from *Jumnotri* to *Suchi*, and extending to fully eight days, during which no habitation or trace of man is seen, and snow is chiefly predominant. There is neither shelter nor wood.

The lower road by *Cachaur* is even more tedious, and is in fact equivalent to going down the one river, and up the other, for it passes within one day's march of *S'rinagar*.

From this information, insufficient as it was, we were obliged to abandon the idea entertained of visiting *Cédárnáth* and *Badarínáth* on this occasion, for our time was too limited to take the lower and more easy road, and I feared the upper and desert one, on account of the people who were already much exhausted by daily marching for a month running, and on whom even two night's exposure had made a considerable impression. When this was evident, and when it was considered that this exposure would be prolonged to at least 8 days, during which the cold and fatigue would at least equal that of the two gone by, without the means of procuring wood to warm them, and that it would be necessary to carry provisions for these 8 days along with us, while procuring porters was a very dubious matter; it may not, under these considerations, appear unnecessary to have abandoned the further prosecution of our intentions, and I with much reluctance did so.

Similar in its nature to these desert roads, but perhaps more dangerous and dismal, is that which leads along *Shear Gad'h*, and across *Dhum Dhar* to *Barassu*, one of the remotest divisions of *Rawaen*; of this route, the following account was obtained: it is wholly desert, and at all seasons lies chiefly through snow; proceeding up the ravine of *Shear Gad'h* by a steep and rough ascent, a more level part is gained, which leads to the usual resting place, a cave; the whole distance only about 4 *cos*, and the latter part entirely through snow. The 2d day's journey is of nearly the same length, and like the first, is a direct northerly course, having *Benderpuch'h* on the left hand to the south westward, while on every hand, during the day, nothing is seen but wastes of snow and sharp rock in high bare peaks; the oppression at the chest and difficulty of breathing continues great all this day, and the resting place is a cave in the snow. The 3d carries the traveller across the *Dhum D'han*, at the point where the river *Tonse* arises from its west side; and following its course for a *cos*, he reaches a cave in a bark, named *Thagur Sala*. The latter part of the descent is to the north west. From this place a day's journey carries him in a south west direction along the *Tonse*, to *Uslah*, the first village in *Barassu*; one *cos* below *Uslah*, the village *Gangar* is situated in a southerly direction, a little to the south east of which is *Dhatmere*. Another person made this journey in 3 days, reaching *Thagur Sala* the 2d day, and *Uslah* the 3d; he calls the distance of the first day's journey 8 to 9 long *cos*, entirely to the north, save the latter *cos*, which tends westerly.

is 12 *cos*. Several points were to be arranged before we began our march; the *brahmins* requested that no *mussulman* might be allowed

The direction of the extensive and lofty range of *Dhum D'har* is certainly very near north and south, and it is nearly as certain, from the accounts of every one who was interrogated, that the *Tonse* arises far north, on its western face, and thus has a course from considerably to the north of the *Jumna*.

As no wood is to be found on such routes, those who travel along the higher and more inclement regions of the hills, are under the necessity of carrying blankets to protect them from the rigour of the cold while they lay in holes in the snow, or under stones, and eat food raw, or previously dressed; and this is probably by no means an uncommon mode of travelling, for there is a road from *Bisheer*, and particularly from the remoter provinces of that state, to *Badarinath* and *Cedar*, that lays entirely behind the ranges of hills in sight from here, and of which very little can possibly pass near the habitations of men: this is frequented both for purposes of devotion, and of traffic in salt and wool. The route adverted to in the narrative, leading along the hill of *Nehel*, and down the *Ghunti Ganga*, is probably a path diverging from this route to *Badarinath*, and indeed it is evident that the mountains are pervaded in every direction by similar cuts, though to the eye of the traveller they appear impassible.

It is related, that about 35 years ago, a band of 4 or 500 men, from *Bharassu*, and the remoter parts of *Germhal*, made an incursion through the hills into the Chinese territory, with a view to plunder. I could obtain no particulars relating to their route, or to the time it occupied, but they effected their purpose, bringing back a good many sheep. If this be a fact, it corroborates the idea that there are many more passes through the *Himalaya* range, than have come to our knowledge, or than are generally supposed, through which it is practicable to convey at least small animals.

Further information was sought respecting these passes, and the Chinese territories, by questioning the two *Bhotias* who were brought to us at *Darali*; they were however persons from whom much could not be expected; they were poor inhabitants of a miserable village, and had never travelled much; what they did know, however, they communicated in a way that showed they did not want acuteness, and that they understood the object we had in view in interrogating them; and being treated kindly, were well pleased to give satisfaction. They spoke a broken sort of *Hindustani*, acquired in their intercourse with the hill people, but their own language was perfectly distinct in every respect.

They stated that they were inhabitants of the village of *Chounsah* consisting of a few poor houses in the *purgunnah* or district of *Chapning*; the chief officer (or *subadar*, as they called him) is named *CATEK*. This village they state to be about one month's journey from hence, at the rate of 9 to 12 *cos* per day; but they evidently have no very definite notion of a *cos*. I suspect their journeys do not exceed 6 to 8 miles; sometimes less, as they travel over a very difficult country, and go very slowly. They represent the road as exceedingly bad: it lies for 10 days along the bed of the *Jahnevi*, tracing it to its source, which lies in a lofty hill called by them *Sanctiau*; and its course is very winding, but chiefly from the eastward. Another stream takes its rise from *Sanctiau*, which runs to *Bisheer*, and debouches into the *Setlej*, at a place they called *Hobba*. The name of this stream, they call *Lingoon Kaid*.

*Chaprang* is a large town, situated in a plain where there is nothing but short grass; no wood of any sort. It is one month's journey from their village, in a northerly direction; one day's march, through snow and through hills, all very bad and rugged road, the rest a level plain. In the course of this journey, they pass the *Setlej* river by a *sango* or wooden bridge; it is even then of considerable size, and it goes under the name of *Lang-gin-Thang*: but they know it to be the same stream, which, in *Bisheer*, is called *Satudra* or *Setlej*.

to pass the village, which, indeed, was a measure I meant to have adopted unasked, and therefore at once agreed to. The *pandit* also represented

From *Chaprang* to *Gara* is one month's journey also, the road laying in a northealy direction along a perfect grassy plain, with many shawl goats and sheep grazing on it; they are in abundance both at *Chaprang* and *Gara*. Between these two places is situated the city of *Tuling*, through which the road lies, and which they describe as large, and where a grand LAMA resides.

It has been universally found, that the hill people exaggerate distances when stating them in *cos*, and lead one to suppose that their day's marches are very long ones, when in fact they are exceedingly short; and this frequently happens, from the exceedingly difficult nature of the country and roads that lead across it. Thus, I believe that, if an average of  $5\frac{1}{2}$  miles be allowed for the day's journey in these difficult roads, it will be found fully equal to the truth; this would make the course of the *Jahnevi* 55 miles, and the direction is probably from N. E. 60 to N. E. 80. But, as it turns much in a winding channel, and the road ascends and descends, full one-third may be taken from that scene, and that is even too little. This would place the source about 37 miles to the N. E. 70 of *Bhairamghati*; and, following the same reasoning, the village *Chounsa* may be double the distance further in the same direction, taking a few more miles from it, on account of greater ascents and deflexions than are to be met within a river's course—say one-third; leaving 77 miles further, or 114 from *Bhairamghati*. *Chaprang* is said to be another month's journey to the N. 60 of which through hills, equal to about 33—less one-third or 22. The rest being on level ground, more must be allowed; but, by their own account, they do not travel more, even on a plain, than 5 or 6 *cos*, which they call 8 miles. *Chaprang* will then be found 212 miles to the north of *Chounsa*, and, by the same reckoning, *Gara* will be 240 miles to the north of *Chaprang*, and about 506 miles N. E. 11. 30. or thereabouts, from *Bhairamghati*. This is going on very uncertain data, but may, with other remarks and routes, contribute a trifle to fix some points in an hitherto little known country.

I was exceedingly anxious to obtain any information respecting the *Sellej* and its sources, and paid very particular attention to all they said relating to that river;—no one was permitted to speak to, or look at them, and I myself paid strict regard, that no question should be put of a nature to suggest to them what sort of answer was desired, and as every word they said was spontaneous, I have some confidence in this additional evidence to that river coming from a considerable distance to the eastward, and behind the *Himalaya* range. These men, however, could not distinctly say where the stream was derived from.

Many questions were put to them relative to their manners and customs on peculiar occasions: Of marriage, they tell, that the bridegroom buys his wife at a great expence, according to his means, and much expenditure is made by his father in the ceremony, the father of the bride only furnishing the ornaments of the lady; it does not appear distinctly that much is given to the *Lamas* or priests, on occasions of marriage, as they do not officiate or attend them, even the sight of a woman being strictly prohibited them. Marriage contracts are entered into at all ages, from childhood upwards, but the wives are not carried away till the age of 15 or 16.

Of their dead, they say, that in their village, they throw their dead into the river; but this is entirely from poverty, for any one who can afford it, at least partly burns the body, and then commits it to the stream. At *Chaprang*, when any man of rank (any "*sirdar*") dies, his body is taken by persons appointed for the purpose, and beat and pounded, bones and all together, and made up into balls, which are thus given to be devoured by a very large species of *kites*, which are held very sacred, and are kept by the *Lamas*; they are fed regularly by persons (*sapays*) appointed by the *Lama*, and

that it was not customary to approach the sacred shrine with arms of any sort, and that every one performed this last stage with naked feet. As by the general voice it was allowed, that marauding and plunder were common occurrences in this neighbourhood, I did not deem it proper or safe to go totally unarmed; but agreed, that only five men should be permitted to accompany us thus accoutred, and that I should take my own gun; but that these weapons of war should be thrown aside before we got within sight of the holy spot, and deposited in a cave near it, under a guard. I also pledged myself that no use should be made of these instruments, except in case of necessity; nor any life sacrificed either by the people or myself, from the time of our leaving the village till we returned to it; moreover, that I should not carry meat of any sort, dead or alive, along with me, but feed purely on rice and bread. They did not even suggest the putting off my shoes at the village, nor could I have done so; but I promised to throw them off when entering into the precincts of the temple, or approaching the holier places, with which they were much pleased. All the *Hindus*, including the *Gorchas*, went from hence bare foot.

they are much revered and feared by the people, who do not venture to approach them. Great expense is incurred at this ceremony, many thousand rupees being given to the *Lamas*, with a sort of rich cap, of much value. The bodies of poorer people are sometimes burned, and sometimes thrown into the river. The *Lama* appears to be held in great respect: those who fail in this regard, and who do not administer the meat-offerings of grain and *ghsa*, are punished by the *Mantra*; by which, the offender is placed under the influence of some spell, and rendered immovable in the position he happens to be in, and becomes (as they term it) like stone or earth.

All disputes are settled by the *Raja* *Carok*, (he is probably called *raja* from being the chief person, on another occasion he was called *subadar*.) A person who kills another with a sword, is fixed to four places, and branded with iron or brass instruments till he dies; a thief is branded in the forehead with an iron, his goods are seized by the State, and he is driven from the country.

These *Bhotias* were short stout men, with features strongly marked with the Tartarian characters; high cheek bones, flat nose and face, and small eyes, the corners of which turned much upwards. They wore their hair very thick and bushy, and ending in a long plaited tail, after the manner of the Chinese. Their colour was considerably lighter than that generally remarked amongst the hill people, being a dirty yellow: their faces were much tanned, however, and wrinkled. Their clothes consisted of a gown or wrapper, of coarse brown woollen stuff, with something like drawers of the stuff, very loose above, but bound very tight around the calf of the leg. The dress, figure, and general appearance, however, was exceedingly different from that of the *Paharias* or hill people.

FOR rather more than two *cos*, the road lay chiefly through a wood of large firs; a little above the bed of the river, the path was good, but here and there interrupted by a bad step. At this place we ascended the projection of a rock, which closes up the valley, by a rude, but curiously constructed set of steps, formed by pins stuck into the rock, and beams and stones laid across them. The channel of the river became deep, dark and narrow, and the path a mere devious scramble, over enormous fragments of rock from above, mingled with broken pieces of trees, interlaced with tangled *jungle*, till we reached a small retired spot, beneath some fine trees, where a cool spring, and the pleasantness of the place, induce pilgrims in general to halt. The river runs below this at a depth of about 100 yards, between two walls of solid rock, in which it has hollowed itself a bed just sufficient to contain it, and of which the breadth at the upper part is nearly the same as below, and in this trough it tumbles over a succession of small falls for a considerable way. Beyond this, the road is difficult, and frequently dangerous, passing along the face of *Scaurs*, in the beds of torrents, across rocks, and over a succession of broken ground, till we reach the top of a very ugly and dangerous descent, which is said to be six *cos* from the village, and which leads immediately down upon *Bhairamgháti*.

At this point the *Bhágirat'hi* is divided into two branches—that which preserves the name, coming from the eastward; while the other, of a size fully equal, joins it under the name of the *Jahnevi*, from the north-east. Both these rivers run in chasms, the depth, narrowness, and wildness of which, it would be far from easy to convey an idea of; between them, a lofty crag, equal in height to those that tower on either side above the torrents, is thrust like a wedge. The extreme precipitousness of all of these, the roughness of their faces, with the wood which grows near their bases, obstructed the view, and prevented the whole being comprehended at a glance; but the distant black cliffs,

topped with lofty peaks of snow, are discerned flutting up the prospect in either of the three ravines, when the clouds for a moment permit them to appear. Just at the bottom of the descent, and immediately above the junction of the two torrents, an old and crazy wooden bridge is thrown across the *Bhāgināthī*, from one rock to the other many feet above its stream, and it is not till this point is reached, that the extraordinary nature of the place, and particularly of the rivers bed, is fully comprehended, and then is seen the stream in a state of dirty foam twisting violently, and with a mighty noise through the strangely hollowed trough of solid granite, cutting it into shapes of every sort and leaping in fearfull waves over every obstacle.

THE bed of the *Fāhnevī* is at least equally picturesque and fully as savage, but we had not equal opportunities for seeing it; the perpendicularity and height of the rocky sides is perhaps greater than that of the others; this river is said to have its rise in a very lofty mountain, called *Rakeśūr Stan*, situated in the dominions of China, and which is 15 day's journey from hence in a direction nearly that of its apparent course from hence, viz. north east by east, I am inclined to think it is still more easterly, and by no means so distant.

JUST at the wooden bridge abovementioned, there is an overhanging rock, under which worship is performed to *Bhairamji*, and a black stone partly painted red, is the image of the God, and here not only were prayers said and worship performed, but every one was obliged to bathe and eat bread baked by the brahmins, as preparatory to the great and effectual ablutions at the holy *Gangotri*.

FROM this place we ascended the rock between the streams, by a path more curious and dangerous than any we have met with. The

rock is too steep and perpendicular to afford any natural path, and the chief part is therefore artificially constructed in a manner before alluded to, by placing beams of wood and stones upon strong timbers driven into the fissures of the rock; thus forming a hanging flight of imperfect steps over the fearful gulf below; and as this sometimes has suffered from age or weather, and as sometimes the means of attaching it to the rock were scanty, or altogether awaiting the means of passing are as frequently so insufficient and hazardous, as to strike dread into those not much accustomed to such travelling—at times a leap is necessary to reach the next sure footing while the precipice and torrent gapes below; at others, all the support that presents itself to save you from this fall, is a ledge of the rock not three inches broad, with a slight bamboo, hung from some root above to take hold of. By this unpleasant path, we reached a spot on the first ledge of the mountain where in a thick grove of fir trees, a small temple is placed to *Bhairamji*. It is a plain white building erected by *AMBA SINGH THAPPA*, who gave a sum of money to be laid out on repairs of the road and places of worship here and at *Gungotri*. Having paid our respects to this deity, we continued our road along the right bank of the river, by a path equally bad as that of one ascent, and still gradually ascending among fragments of rock and wood, which made our progress painful and dangerous.

THREE *cos* of this description of path brought us opposite the debouche of a considerable stream called *Miáni-ci-G'had*, which tumbles down a deep ravine, through the opening of which is seen the snowy range of *Miáni*, with the extensive bosom of snow that feeds the stream. Just below this, we had a view of a very singular and lofty peak called *Rudru Himála Bahin*, a prodigious spire of bare rock, the top of which was enveloped in snow. Just opposite to the stream of *Miáni*, we obtained bearings, both upwards and downwards of the

rivers course, and for the first time the scite of *Gangotri*, with the spot where the river arises, was pointed out by the pundit; this last was nearly directly east. The path now became very laborious and our progress very painful. One *cos* from *Gangotri*, and two from *Miāni-ci-G'had*, we reached a spot called *Patangni*, which is noted as that where the five brothers, commonly called the *Pānduwān*, BHĪM SINH, ARJUN, YUDHISHT'HĪR, SAHADĒO, and NACULA, remained for twelve years worshipping MAHĀDEO, after his retreat from *Lanca*. After that period they left this place and ascended *Swergārohini*, a peak of the sacred hill whence the *Ganges* flows: there four of the brothers died, and their immortal parts ascended to heaven; but *Yudhisht'hir*, without tasting the bitterness of death, or quitting his earthly tenement was assumed body and all. Within a gun shot of *Gangotri*, the *Cédār Ganga* a rapid and considerable stream, said to have its rise in the *Cédār* mountain 12 *cos* distant, debouches into the *Bhāgirathī*, and the place of confluence called *Gauri Cunda* is holy, and serves as a further preparatory ablution 'ere *Gangotri* be approached.

THE spot which bears the name of *Gangotri*, is hid from view by the roughness of the ground, and the masses of fallen rock: so that it cannot be seen till close upon it. The hills which form the river's bed, and which the whole way from *Bhairamghātī* are exceedingly precipitous and close, here recede a little; and without losing any thing of their savage grandeur, admit somewhat of a less confined view, and more of the light of day. Just above the debouche of the *Cédār Ganga*, the bed widens into a small stringly space, in which the river rolls with great rapidity, changing its course as the floods direct it. At the gorge of this space, a bridge is thrown across, formed of two parts, the interior ends of the beams resting on a large rock in the center; and just above this bridge, in a bay formed in this stringly space, is situated the small temple or *Mat*, dedicated to the goddess GANGA or

**BHA'GI'RAT'HI.** In former days, there was no temple made with hands for her worship; but within these few years, as has been observed above, the piety of **AMER SINH T'HAPPA**, chief of the *Gorc'ha* conquerors, provided a sum of money (from 4 to 500 rupees) for the erection of this small building.

THE temple now built, is situated about 15 feet above the stream and precisely on the sacred rock on which it is said *Bhagira'th* used to kneel, worshipping *Mahá Deo*; it is a small building of a square shape from 16 to 20 feet high, much in the usual form of pagodas, rounding in towards the top; it is very plain, painted white with small dull red mouldings, and surmounted with the usual round and scolloped ornaments of such places; from the eastern face of the square which is turned nearly to the sacred source, there is a small projection covered with a stone pent house roof, and in the eastern end of this, is situated the entrance to the pagoda; and just before this entrance there is placed a small pagoda shaped temple to *Bhairamji*. The whole is placed in a small enclosure, surrounded by a wall built of unhewn stone and lime, within which also there is a comfortable but small house built for the accommodation of the brahmins who come to officiate, Without the enclosure are two or three sheds constructed of wood, called *Dharm Salas* (or charity houses) built for the accommodation of Pilgrims who resort here; and there are many caves all around, formed by overhanging stones, which yield a shelter to those who cannot find room in the sheds.

THE scene in which this holy place is situated, is worthy of the mysterious sanctity attributed to it, and the reverence with which it is regarded. There is not here the confined gloomyness of *Bhairamghit'i*; the bare and peaked cliffs that rise to the sky, yield not in ruggedness

or height to any we have seen, their ruins lie in wild chaotic masses at their feet, more scanty wood relieves their nakedness; even the dark hive more rarely roots itself in the deep chasms which time has worn. Thus on all sides is the prospect closed, save in front to the east; where from behind a mass of bare rocky spires, four huge lofty snowy peaks arise. These are the peaks of *Rudra Himála*.

THE first and most natural object of enquiry, after casting a glance over the general landscape, is to ascertain whence the river springs. Here, as at *Jamnotri*, we were told, that no mortal has, or can go further in its bed towards its source, than this spot; and this difficulty is indeed sufficiently apparent. I made a trial to gain a point about twelve furlongs off, beyond the temple, for the purpose of observing the course of the river, and of seeing *Gangotri* in another point of view; but having, with considerable difficulty, made my way for some distance over the unsteady fragments, at the risk of being precipitated into the stream, I was forced to turn back; beyond that point, the precipices descend more abruptly to the water's edge: and, in all probability, it would be nearly impossible to make way along their faces. Crossing the stream, to take advantage of the easier places that may occur on either side, is out of the question: it is too large and rapid; and climbing higher up the mountain side is equally so, for the crags increase in ruggedness and steepness till they end in snow. It may be, that enterprising persons remaining at this spot for several days or weeks, might explore or form a path towards the source, for time and patient perseverance can do much, and has in fact, formed the path hither; but I am convinced not only of the difficulty of the thing itself, but that it would not be easy to overcome the reluctance of the hill people to ascend, whose assistance would be so necessary to strangers, and whom superstition and religious prejudice have hitherto kept below.

THE source is described as about 5 miles horizontal distance from the temple, in a direction nearly S. E. 85; and it is, in all probability, chiefly supplied by the melting of the great bosom of snow that terminates the valley, and lies between the peaks of the mountain spoken of above. This mountain, reckoned the loftiest and largest of the snowy range in this quarter, and probably yielding to none in the whole *Himála*, obtains the name of *Rudra Himála*, and is supposed to be the throne or residence of MAHA'DEO himself. It has five principal peaks called \**Rudra Himála*, *Brahmápurí*, *Vishrupurí*, *Udgári Cantá*, and *Svergárahini*. These form a sort of semicircular hollow, of very considerable extent, which is filled with eternal snow; from which, and from the various ravines of this hollow, the principal part of the stream flows. Probably there may be smaller hollows to the right above *Gangotrí*, which supply a portion. Such is the amount of the pundits account, and I believe it to be consistent with truth, for the following reasons. Our ascent from the village of *Suc'hi*, which is itself high among the hills, has been great, and from *Duráli*, rapid; so much so as to leave no doubt that this spot is far elevated above the level of the countries beyond the snowy hills, indeed our perpendicular distance from the snowy region was very inconsiderable, and were it not that the heat of the place is increased by the confinement of the sun's rays, and their reflexion from so much rock, it is probable that snow would continue lying here continually. The cold consequently is great here at night. The river *Setlej* certainly comes through the *Himála* range; but when we were upon its banks, and at a very considerable distance within the range of snow, it was a long days journey, or probably equal to 12 miles of regular gradual ascent from the river to the region of snow, and the heat both night and day was intolerable; nay at *Serán*, 3 miles above its bed, the cold was

\* It also bears the name of *Panch Parbat*, from its five peaks, and *Suméru Parbat*, which must not be confounded with that springing from *Baderpachá*, and sometimes the general appellation of *Gaids* is given.

inconsiderable. It must then be allowed that the difference of altitude indicated by these circumstances is a strong presumptive proof that the *Bhágirat'hí* does not come through the snowy range, but rises in them.

If it does not come through the *Himálaya*, its course cannot be far from hence. The snowy peaks extend to no great breadth; they generally consist of one lofty ridge cut into high peaks and deep ravines, and project several equally irregular ridges on either side towards the north east and south west; these inferior ridges are never equal in height to the parent mountain, but nevertheless at times shoot up masses of great magnitude, whence in their turn diverge other mountains that either themselves or by their branches reach the plain.

THE breadth of the mountainous region may probably occupy a space of from eighty to one hundred miles: the grounds for supposing this to be the extent of that space, are not only our own observation, but the information we have received from different and intelligent persons, relative to routes through the passes.\* Thus reasoning from probabilities, observation and information, *Rudra Himála* is at least removed to the center of the snowy range, and it is fair to conclude that the land, mountainous and elevated as it is, rather falls than rises to the north and north east of this mountain. This is confirmed by the pundit, and those zemindars who have been accustomed to view the country from lofty situations on either side of the glen of the *Bhágirat'hí*. No one seemed in the least to doubt the fact, that the river had its rise in the aforesaid hollow of snow; and some went so far as to assert that, when climbing in search of stray sheep, they had seen the glen of the river ending thus, and could discern the deep ra-

---

\* In the *Niti Mana* pass, after passing *Badavinath* which is about the center of elevation, that is to say, the highest elevated spot on that road, the plains are reached in three days.

vine through which it trickles down into its bed from the snowy basins and further declare that no very considerable stream appeared to join it from any other quarter. The road before adverted to, by which the *Biseher* men go to *Cédár* for salt, proceeding behind this mountain was quoted by the pundit as a proof, that the river did not come from a greater distance, and he mentioned several corroborating accounts given by *Bhotias*, who had travelled much in this quarter.

To all this may be added, that the stream of the *Bhágirat'hí*, though large and rapid, is perhaps not greater than may be accounted for by the large mass of snow that supplies it, acted on by rain and sun, at a time of year when both have greatest effect; and that few streams of any consequence join it above the *Fahnevi*; the *Shewri-Gad'h*, the *Miáni Gád'h*, the *Bougi Gád'h* and the *Cédár Gangá*, being the only ones from the south east, while from the north west side, not a single stream larger than a mere rill, falls into it; all of which renders it probable, that few if any *nullahs* unite with the river above *Gangotri*, and that it really is formed as above described.

It has been said, that the appearance of the bed of the river and hills closing up our view confirmed the information we received. About two furlongs beyond *Gangotri*, a point on the left from the northward shuts out the immediate view of the stream; beyond this, probably about one mile, (or less of horizontal distance) a point from the southward stretches down behind the former, hiding a larger and higher portion of the bed and sides; beyond this the course is to all appearance straight for a considerable way to the southward of east, and a very rough craggy ridge shooting into sharp points forms the eastern bank, and ends in a point, round which the river again appears to turn, and which stretches down from *Swergárohiní*.

SWERGÁROHINI is the nearest of the five peaks, and forms the western point of the great snowy hollow. *Rudra Himála* forms the eastern point: but from it a great shoulder runs down to the south westward, that as far as we could judge gives off, or ends in the mountains we are surrounded with, and forms a great unbroken though unequal snowy ridge, that bounds and confines the glen of the *Bhágirath*.

THE other peaks mentioned above form different points in the back of this immense hollow, and all together compose one of the most romantic as well as largest mountains, perhaps in the world. The above discussion and explanation may seem tedious and excessive; but when the object is to throw every possible light on even the remotest, and least important part, of the course of this venerable river, tediousness may perhaps be pardoned.

THE old popular idea, that the *Ganges* issues from a rock like a cow's mouth, (*Gae Mukh*) did not fail to occur to me, and enquiries were made into the origin of this fable. When it was mentioned, the pundit laughed and observed, that most of those pilgrims who came from the plains put the same question in several shapes; one asking whether it did not take its rise from the leaves of a sacred birch, (*Bhojpatr*) others from its roots: and others again supposing, that the stream really and visibly came down from heaven. But he gravely assured us that no such thing happened, and that the river, in truth, came from the snow as above-mentioned. He then gave the account above-detailed, adding, that it was the true one given in the *Sástras*; and that he was convinced of its correctness not only for that reason, but (shewing the landscape before us, and pointing to the five peaks, as in evidence of what he advanced,) because, as might be seen, it could not well be otherwise.

So far as the people of the place—pundit, brahmins, and zemindars were questioned, merely about their own district and the places contiguous, their answers were distinct and prompt, with every appearance of being correct to the best of their apprehension. But when any attempt was made to carry them further abroad, or to collect any thing of the topography of the country beyond this great range, they failed altogether: either at once saying they knew nothing about the matter, or giving improbable inconsistent accounts. Some of them asserted, that there was a plain and well cultivated country at no greater distance than 12 *cos* (horizontal distance) from the other side of *Rudra Himála*; but, from the nature of the country it was not possible to reach it, except by a very circuitous route. But whether they alluded to the great plains of \**Tartary*, or to some intervening valley, it was impossible to discover. They however asserted, that it might be seen from some of the high peaks in the neighbourhood, which I must believe to be false, or at best very doubtful: as I think there cannot be any means of ascending a point high enough to afford such a view from any place near this spot.

FROM the time we entered the bed of the river above *Suchi* one species of stone has chiefly predominated. A hard white stone pervaded more or less with black spots, streaks and stars, and frequently with mica; the structure is remarkable, and though the colour, the composition, and proportion of the ingredients vary, still it is quite the same stone: I am much inclined to believe it is a sort of granite.† It is much like that stone first met with in the *Paber's* bed, though in general

---

\* If such a plain do exist, it cannot well, I think, be near the great plains on the N. E. and E. of the *Himálaya*, as the routes we have obtained from more credible authorities, imply the existence of a far greater extent of hills stretching even to the southward of *Kamran*. The plain was reported, I think, to be directly behind the *Cédár* mountain, which is continuous with, indeed, a part of *Rudra Himála*, and did not belong to *Gerubál*.

† This conjecture has been since fully justified, as scientific men have pronounced the specimens to be true granite.

whiter: some pieces are purely so; others spotted, with jet like particles; others with long black bars, irregularly crossing each other; some with mica in a grey bed; some with dark black or blue veins, some slightly red, some yellowish, and other specimens grey. In the river bed, from *Suc'hi* to *Duráki* it was found in large rounded irregular masses, but from that village to *Gangotri*, the whole mass of the mountains seems to be composed of it, and the bed of the river from a mile or two below *Bhairamgháti* is formed in a solid mass through which an irregular trough has been hollowed by the continual action of the water, just broad enough for the stream to rush in a succession of falls and rapids. Its waters are quite loaded with a quantity of white shining sand, which doubtless is produced by the attrition of the stones rolled along this channel, and their gradual and constant action on the sides and bottom of this rock.

THE night we arrived, fatigue was sufficient to prevent much further exertion, and combined with cold to suspend the intentions even of the pious, and a night's rest under the roof of one of the *Dharam Salas*, was very acceptable.

THE whole of the next day (the 20th July,) was occupied by the people in bathing in the holy stream, and the worthy pundit made a considerable harvest from the zeal of the party; indeed, it was a matter of serious consequence and great joy to every one that had thus happily reached a place of such super-eminent sanctity, where, in fact, the act of ablution is supposed to cleanse from every sin heretofore committed; while the supposed difficulty of reaching it is so great, that few but professional devotees ever attempt the pilgrimage. It is, we find, customary for those who have lost their father or mother, to submit to the operation of shaving, and the changes this produced

on the party, were whimsical: even the mustachios were not spared; one chief means of grace, was frequently walking round the holy temple, and in this easy mode of obtaining it, it was observed that the most noted rogues were most forward—some were wonderfully indefatigable.

THE outside of the temple has been before described—within, there are three images, one of them, I think, was of CÁLÍ; and the stone shelf on which they were placed, was wet and soiled with the offerings presented: a peculiar and very strong smell was perceptible, but I know not what it was; the place is, as usual in *Hindú* temples, lighted by a lamp which yielded but a sickly gleam—no daylight had admittance—no sign of riches was perceptible, either in the temple or on the person of its priest—no tinsel even glittered on the images, which were formed of black stone, and were painted. The pundit was a smart little man, clothed like the rest of the hill people in coarse woollen cloth: he wore a red velvet cap upon his head, which had been presented to him by some pilgrim from the low country: The truth is, that though the shrine of *Gangotri* is the holiest of those to be met with in this sacred range, it is the least accessible, and consequently has fewer votaries; for those coming from the low country choose rather to take a comparatively easy road, and proceed to a more splendid and better frequented shrine, that of *Badarínát'h* which is thus far better endowed, and the officiating priests of which are in much better worldly circumstances, than those of *Gangotri*. The pundit complained much of this defalcation, which he said was partly owing to the state of the country from the *Garcha* conquest: as, since that period the roads being neglected, and no provision being made for the necessary repairs, it was a matter of some difficulty to reach the shrine in safety; and this being once known, had an immediate effect in deterring even those who might else have attempted the journey.

We had now staid the full time we could afford, and had not, in fact, provisions for another day; preparations were therefore made for our return, and on the morning of July 21st, we set off for *Duráli*.

THE morning was clear and lovely, and the snowy peaks of *Suméru Parbat* shone forth in full glory, illuminated by the rising sun. Our route was the same as that we came by, Gooseberry bushes were abundant the whole way, but the fruit was small and sour. Several trees of cedar were pointed out\* to us by the brahmins, but they were not abundant; it appeared the common red cedar, and is called by the natives *D'hép*: they regard it as very sacred. Our *Hindú* attendants each carried away a little piece of it given by the brahmins.

July 22d.—ABOUT 12 o'clock we left *Duráli*, and reached the village of *Suc'hi*.

July 23d.—THE morning was exceedingly foggy, with much drizzling rain which indeed had fallen the whole night: we left the village at 7 o'clock, and descended to the river by a steep stony path through ridges of cultivation, and crossed it by a bridge suspended upon two rocks; it is here very rapid, and enters between banks more confined, than opposite and above the village. From hence the road leads along the face of the eastern, or left bank, rough, stony and difficult, climbing up rocks when the passenger's only hold is by roots of trees, and exceedingly uncomfortable from wet. Somewhat below the bridge, we passed the debouche of *Rindi Gád'h*, which stream we crossed, descending from *Ch'háyá Cánta*.

---

\* It appears upon enquiry, that from the time we entered *Gerrubal*, on crossing the *Micral* nullah near *Lakhamandel*, on the first day's journey, that we have travelled entirely in *Rewars* till we crossed the pass at *Ch'háyá Cánta*, when we entered upper *Tacnaar*, which occasionally was attached to *Rewars*, and sometimes formed a different *Amil*.

AFTER a mile and half further of similar road we reached and crossed *Lo'id Gad'h* by a wooden bridge; a stream which has a course from *Faundi* a snowy hill, through 5 cos. of desert country, and is large and rapid.

THE rocks here resume their stratiform appearance pointing as before to the southward, and their structure has changed. A little further on we crossed the river again on *Loárnád-ca Sango*. It here winds much, running very rapidly between the banks which approach each other close and are very precipitous and rough; the road which at first carried us clambering up and down the precipices with much toil, now winds along the foot of one of its banks.

JUST below the bridge, there is a very rapid descent in the river's bed, for near a mile, in which space though there is no absolute cascade of any magnitude, yet the declivity is so steep, that the river tumbles over it the whole way, with a noise like loud continued thunder, in a mass of dirty foam: at the end of this rapid, we again crossed the river, to the left bank, by *Datráni-ca-Sango*, which is very long, narrow, and insecure.

THE road from *Loárnád-ca-Sango*, is very painful and difficult; leading entirely over the high piled ruins of the rocks above, and much tangled with thorns, while it rises and falls continually till we reach *Dangalo-ca-Sango*, on which we crossed the *Bhógirat'hí* for a fourth time to-day. Just above this bridge, we saw the debouche of *Canaulí Khola* above, called *Gedar Gád'h*, which is, in fact the same into which, the streams from *Bansuru Ghát* and *Sath-kian-Col'hí* flow. A little below the bridge, and in a small nullah, not far above the river's bed, the village *Bangheli* is situated, and on the left bank a little further on, a small village, *U'si*, is seen, and from thence begins the *Thát* or district.

of *Cat'húr*. Two miles further carried us to a nullah called *Cúrmi-ci-Gád'h*, the bed of which we ascended, to get round a high rock that projects into the river's bed; the ascent was exceedingly toilsome and dangerous, its length a mile and a half: another descent to *Elgú Gad'h*, which we crossed with difficulty, and an ascent from its bed, brought us to the village *Teár*, our resting-place for the night.

OUR perambulator, which had accompanied us through the hills, became so shattered and crazy at *Duráli*, that we could make no further use of it; a considerable annoyance, as we must calculate the distance by time, and from point to point: from *Suchí* to *Teár* it cannot be less than 16 miles.

It was mentioned, that the men of *Duráli* village were all absent when we arrived there; it was ascertained indeed, that the object of their journey was plunder, and to-day we understood, that they had actually succeeded in driving away 4 or 500 sheep and goats from the district of *Cat'húr*. Just after crossing *Dangalo Sango*, we overtook a large party of men, amounting probably to 100, armed with axes, bows and arrows, who, it appeared, had come from a village called *Reit'hal*, thus accoutered, to way-lay, and rob, the thieves of their booty. Their information however was too late, and the plunder was safely carried off. When questioned, they answered without the least hesitation, nor affected to conceal their intentions; when told that such misdeeds would draw on them the vengeance of government, and that probably twenty or thirty of them would be hung; they shewed neither the affectation of shame or contrition for the offence, nor fear of its

---

\* Every *Pabaria* carries an axe, called by them *Dángra*, which is small, and worn stuck in the *emerdend* in a manner similar to that in which the *Gor'has* wear their *Cúcris*. The *Dángra* is like the *Cúcris*, the weapon of the soldier, the husbandman, or tradesman—useful in all cases. Few of them, had *talwárr*; they are not originally a hill weapon, and are all imported from the plains.

punishment, nor in any way evinced a sense of the justice or injustice of the consequence pointed out to them, but coolly answered, "it is well, as the *fircur* shall please."

July 24.—THE morning was chill and cloudy, but many of the snowy summits appeared on the opposite side of the river, with deep ravines streaked with snow, descending from their bosoms, carrying their streams to the river. A few small villages are seen near the river, on their skirts—*Teár* itself is small and poor; the houses are chiefly covered with grass; slate is probably scarce of a good quality, and wood is only used to cover the temples.

WE left the village at half past 7; just beyond it the prospect down the river opens, several villages with a good deal of cultivation appearing. A various and irregular road, passing *Shewár-ci Gad'h*, and through the wretched village of *Cúfn* led us to *Pahu*, a village situate on a projecting point high above the river, upon which, and in the valley, there is much cultivation. Two miles and a half of a similar road, including another ascent and descent in crossing *Gatú Gad'h*, carried us to *Reit'hal*\* which is a large village and looks more thriving

---

\* From the village of *Reit'hal*, the lower road strikes off from *Gangotri* to *Cédarnat'b* and *Badarínat'b*. The first day's journey takes the traveler to a cave called *Sheall-ci-Udár*, 10 *cos*, the road is tolerably good in a southerly direction—one steep ascent.

Second day's journey to *Car'bán*, 12 *cos*, course southerly—half ascent, half descent.

Third day's journey to *Billang*, full 14 *cos*, direction to the east—considerable ascent and descent, but road good.

Fourth day's journey to *Penwall Danda*, a desert hill: resting-place, a cave: 10 *cos*—much ascent, but good path.

Fifth day's journey *Tergujt Narain*, 9 *cos*—3 *cos* level, 6 *cos* of descent to the eastward.

Sixth day's journey to *Gauri Cunda*, 7 *cos*—ascent and descent to the eastward. There is at this place a hot spring, which is led through a brass mouth fixed in the rock, where pilgrims bathe.

Seventh day's journey to *Cidar*, 10 *cos*—great ascent, but good road. The temple to MAHA'DEO is said to be of considerable size; situated very near the snow, upon a spot of level ground on the mountain, which is, in fact, a part of that called *Rudra Himlái*—a sacred stream called *Cáli Ganga*, has its rise here, and joins the *Alacánanda* at *Rudraproyóg*. There are, at this place, eleven *Daram Salas* for the use of pilgrims. From *Cédarnat'b* to *Badarínat'b*, although the distance horizontally be little, it requires eight days to go; forced marches will do it in six, three days of which are nearly entirely a return backwards; then an ascent nearly, it is said, in the same direction. The perfect impracticability of the country occasions this necessary detour.

than usual; it was from hence that the chief part of the robber band we yesterday met, issued. Several smaller and larger streams now flow on either side to the *Bhāgirathī*, the names of which it is of little importance to mention; one large one, the *Jal-Gād'h* debouches opposite to *Reit'hal*. Pursuing our way, we past *Notārna* and *Doār*, poor small villages, and traversed several fields of ridged cultivation, further on we passed through *Gusali*, a tolerably neat and large village, containing from 15 to 20 houses, chiefly thatched with grass. A temple covered with wood was also observed, but the Chinese appearance of the houses, the lofty towers and enormous projecting wood or stone roofs, are wearing fast away and the houses assume more of the look of common Hindustanee huts. The wretched village of *Jacolla*, is somewhat more than 2 miles by the road, but not above one, of horizontal distance from *Gusali*, and we reached it crossing two nullahs by a stony rough and disagreeable path.

HERE we rested for the night, and in very miserable accommodations; these have been found worse as we got nearer the low country; the houses are dirty, closer, and more full of vermin.

SINCE leaving *Teār*, our route has led through the district of lower *Tacnaur*. The mountains in this day's march have lost still more of their rough savage appearance; they slope occasionally more towards their bases, and are frequently wooded far up: cultivation is more common, villages more frequent, and the predominating colours of green and yellow, give a far more cheerfull cast to a country, that however can only seem less wild by contrast with that we have left.

*July 25.*—THE night was rainy, and the morning as usual, cold, wet, and comfortless; and we found that, through some mistake of our

guides, or our attendant KISHN SINH, we have taken a wrong road, which is considerably more toilsome than that which leads across the river from *Teár*. In the one we were about to enter on, we were informed that, considerable obstacles would present themselves from the rise of one or two large nullahs, the temporary bridges of which had been carried away by the floods. Directions were given to erect others for our passage, but the indolence and natural slowness of these people, in the common business of life, is so great, that we could place little reliance on their exertions, and we set off without any certainty of reaching *Bárahát* that night.

THE manufactures of *Biseher* are remarkably superior to those of *Rewaen* and *Tacnaur* both in material and workmanship; the blankets and woollen stuffs of the former, are frequently of great fineness, close in texture and of considerable beauty, while those of the latter are coarse, unsightly and bad; the wool of the former, is of a fineness equal to some of our best English wool, while the produce of the latter countries appears to partake of the character of hair, and the thread spun from it is bristly stubborn, and rather calculated to produce a coarse hair cloth, than any comfortable warm woollen fabric; the reason of this difference, is even less explicable than that of others, and it is to be feared has its origin only in natural indolence and sloth. For pasture at all events is equally good in *Rewaen* as in *Biseher*, and one breed of sheep would in all probability thrive there as well as another, seeing that they succeed perfectly well in a similar climate.

THE superior state of agriculture was notorious in every district of *Biseher* through which we passed, and cannot entirely, though it may in some measure, be referred to the more untoward and impracticable nature of the countries now under discussion. The houses in the former are also more calculated for comfort in general than those of the

latter, though this difference is more perceptible, internally than externally.

THE circumstances in which these countries or districts are placed, though they appear to be pretty similar, differ perhaps in some points; and it is but fair to state them, as it is possible the difference of character, above remarked, may in some degree at least be referred to them.

THE *Gorc'has* have ruled in *Gerwhál* for near twelve years, previous to which a severe contest had been maintained, which drained the country of men and money. They appear to have borne in mind, in their subsequent conduct to this unfortunate State, the trouble it cost them to win it, and acted as if determined to revenge it. Its old families were destroyed; all those persons of rank and importance who were taken, were murdered or banished; its villages burnt or destroyed; and great numbers of its inhabitants were sold as slaves. The remaining part were oppressed by heavy taxes: and many voluntary banishments and emigrations took place, to avoid a tyranny too oppressive to be borne, and too powerful to be withstood. Thus, throughout great part of *Gerwhál*, the traveller sees but the ruins of villages, and the traces of former cultivation now abandoned: while, the inhabitants that remain, are, in all probability, the most ignorant and the lowest; and it may fairly be presumed, have sunk lower in exertion and mind, from the oppression they have groaned under.

THE *Gorc'has* have only succeeded in subjecting the state or province of *Bisheer*, within these 3 or 4 years past, and its subjection was far less complete than that of *Gerwhál*. The conquerors have had less time, less opportunity, and probably saw that they dared less to destroy the country and villages, or murder and disperse the inhabitants; the remoter districts they scarce penetrated into, and the certainty we trace

through the whole of *Bisheer* the marks of the *Gorc'ha* violence, and the proofs of their temporary power in forts and strongholds still; the former are far less obvious than in *Gerwhál*. It may be inferred from this, that the ancient spirit of liberty and resistance is less beat down, and the mental energies less depressed in this scene of recent, and somewhat milder conquest, than in that of long established tyranny.

It appears too, that *Bisheer*, even in the remotest parts, has kept up a greater and more general commercial intercourse than its neighbouring provinces: the course of the *Setlej*, passing through even its wildest districts, and communicating with the plains of *Bútan* on the one hand, and those of the *Panjab* on the other; give facilities for, and encouragements to trade, not possessed by the north western parts of *Gerwhál*. Many more persons reach the plains of *Hindustan* from *Bisheer*, and many merchants frequent it in return. Whilst, except a pilgrim to *Jamnotri* or *Gangotri*, none ever come or go to the countries in which these are situated.

At 9 o'clock we left *Jacolla*, detained till then by heavy rain, and marching a very short way along the hill face, we descended for upwards of a mile to the river's bed, by a very steep rough and slippery path, which there winds along its bank, following the inflexions of the stream, till we crossed *Selcour Gad'h*, opposite which there are three village one above the other on the other side, below them a small nullah falls into the river. Hence our road ran for a considerable distance, partly along rice cultivation, and partly along some flat table land which we now met with, a little elevated above the river bed in the hollow of each reach; passed *Jum-cá-Gérh* an old house or fort, projecting into the river on the opposite side, formerly a place of considerable sanctity, and where one of the many ablutions prescribed to the religious on the way to *Gangotri* was performed; just below,

*Jum-rí-Gád'h* empties itself into the river; somewhat further on, upon the road (still on the right side of the river) we passed the small and poor village of *Ind'* where we saw some of the largest peaches, I remember seeing either here or at home; we reckoned this place at least  $5\frac{1}{2}$  miles from *Jacolla*.

THE path still leads along the river bank, occasionally on rice grounds and at times through thick, tangled, but small jungle to *Goárl-gád'h*, about 2 miles further on, a deep and rapid stream which we forded with difficulty and pursued our course to *Ríní-Gád'h*, a large and deep torrent much swelled by the rains. Over this *C'holla*, which is fully 9 miles from *Jacolla*, the zemindars had gone to place a temporary bridge. We were detained a full hour, till it was ready, and a most frail fabrick it was when finished, consisting of two small round sticks extending from the left bank to a large rock in the middle, from which, to the other bank, three similar ones tied together gave a most limber and unsteady mode of transit; such was the machine on which 50 or 60 persons, many with heavy loads were to cross a wild mountain stream: by care however, although it bent till the wood touched the stream, we succeeded tolerably well: the steadiness of these hill people in preserving their footing though heavy laden, in difficult situations, is really surprizing; only one accident happened, but it was a fatal one. One unfortunate *cooly* missed his step from the reaction of the timber, and fell into the stream; ere a hand could reach him, he was swallowed up and carried away in a moment to the junction of the nullah, with the river, about 150 yards below, where his head for a moment appeared separated from his load, but the foaming current of the *Bhágirat'hí* here tumbling over large rocks, with great noise, seized him and hurried him along with its tremendous torrent.

FROM the bed of *Ríní-Gád'h*, by a winding irregular road, we reached the top of the valley or reach, where *Barahát* is situated. At the

upper extremity on this (west) side, we passed the temple of *Lakbajuru*, sacred to SIVA, and another to DURGA. Somewhat further on, on the opposite bank, is situate the village *Mandhal*, and a very short way below it *Irlot*. *Barahát* is no great distance below this last, and is situated on the right or N. W. bank of the river, on a small stripe of level land, which commences at the top of the reach, and lays at the foot of a high hill. It is a wretched place, consisting of five or six poor houses surrounded with filth, and nearly buried in a jungle of nettles, thorns, and every rank weed, the produce of a dunghill; the people looked as poor and wretched as the place.

TRADITION, for it may be said to amount to that, says, that *Barahát* was a place of note and wealth, containing 50 or 60 shops in its bazar, (a large number for a hill town,) and situated in the midst of a rich well cultivated country, abounding in corn and cattle of all sorts: it was also a place of much sanctity, and this is the only relique of its former self to be discerned. Even its temples, however, are in a \*miserable state of dilapidation, though they still abound with brahmins and fugueers. *Dat'hatri* is sacred to SIVA—*Murli Manur* is either the name of a temple or the deity it is sacred to; *PARSERAM* has his shrine; and *Suc'hi-ca-Mandir* (the temple of *SUC'HI*,) contains the famous *Triful* or trident. There are also many holy pools for ablution, as *Surj Cund*, *Brahmá Cund*, *Vishhernath*; all formerly frequented by pilgrims on their way to *Gangotri*, whose worship and adoration there was acceptable, in proportion as they purified themselves by frequent ablutions, at the sacred stages on their upward way. Still they are frequented, but by no means as in former days; indeed, the difficulties thrown in the way of travellers during the sway of the *Gorc'has*, and the deterioration of the roads, have rendered *Gangotri* a place of far less resort than formerly. All these temples, bathing places, and reli-

gious buildings of every description, as well as the town itself, now present a melancholy picture of ruin and decay; even the *Dharam Sâlas*, and provisions of charity, have not escaped. There were several fields and rich spots of land, attached to the temple of PARASURAM, for the purpose of feeding the pilgrims during their stay here: but they have all either been taken from it, or are laying waste.

July 26.—AFTER a most uncomfortable night and procuring the means of carriage for the baggage with considerable difficulty, we proceeded on our journey, but went in the first instance to view the temples and places worthy of notice; but in fact little remains to detain the traveller, save the trident, which is surely a curious specimen of the taste of the old time. Its three-fold composition, the elegance of its shape, and the unknown characters, that occupy much of its shaft, point it out as a singular object of admiration, interest, and speculation, for by what means it came there must I suspect remain quite an undecided point. This pillar has been so minutely described (I have understood,) by Messrs. WEBB and RAPER, that it is perfectly unnecessary to repeat here what they must have said.

At the turn of the river forming the end of that reach in which *Barahât* is situated, there is a *jhulla* or hanging bridge of ropes, over which leads the direct road to *Srinagar*; below, the valley becomes broader, and stretches down in a westerly course for several miles.

LEAVING the *Jhulla* on our left, we wound along by a water course, carried for the purpose of irrigation from *Barahâti-ci-gâd'h*, which we crossed and ascended to *Barahâti* village, about 2 miles from *Barahât*. It has been a large village and it enjoys a fine prospect over all the valley, but upon this, as on the rich cultivation and villages of this valley, the hand of desolation has fallen, and left little but ruins.

JUST about *Lak, hajūrē* the *Bhigirāhī* began to assume somewhat more of the character of a great river, spreading out into a wider channel, yet still retaining much of the impetuosity of the mountain torrent, and it sweeps in numerous windings, through this fine valley which is from 3 to 4 furlongs broad, and consists chiefly of table land, probably the bed it once ran in, and is here and there finely swelled into rises; all is cultivable, and evidently has once been under tillage, and remains of villages in various places evince a once more numerous population; all now is waste, but green and smooth.

TWO or three miles from *Barahātī*, we crossed the *Rā'hor gād'h* where we suffered considerable detention, while a temporary bridge was thrown over: somewhat further on, scrambling along the river side, we reached a smaller stream *Sinkoti-gād'h*, which we forded with much difficulty, for it was deep and strong. This nullah ends the long reach and valley, and we passed two or three bad steps, where the banks close for a short space, before entering on another, about 2 miles long, in the middle of which the village *D'hūnda*, is situated, on a rock overhanging the water, about 7 miles from *Barahāt*. The river flows now in a uniform course, till it is joined at the bottom of the reach by *Dhunāri-gād'h*, a large stream which flows through a valley apparently rich in cultivation. The opposite side of the river forms part of *Dhunāri* pargunnah, and there is much rice and tillage all around.

AT *Dhūnda* village we left the river and ascended the hill behind it, first by a gradual easy path, along ledges of cultivation, till we turned the edge of the hill, when a succession of pretty sharp ascents and descents through fir covered hills, carried us to the village of *Petārā*, our night's stage.

THE village of *Petārā* is not much better calculated to accommodate travellers, than those we have lately passed through, poor and dirty:

but bad as the lodgings and fare were, weariness and hunger made them acceptable. Our march we reckon at only 12 miles, but heat and bad roads made it toil some.

July 27.—THE situation of the village is lofty, and the view from it extensive and beautiful, particularly down the course of the *Bhágirat'hi*: we recognise from hence too several points, which formed objects of observation in our course up the *Jumna*, such as the peaks of *Bugi* and *Marmá*. Below, the *Gadul Gad'h* flows through a fine valley, and joins the *Bhágirat'hi* at *Dhtrafu*: from whence, the river runs in a long and comparatively broad valley, well cultivated and studded with numerous villages. Beyond, the eye stretches to the hills above *Athúr*, and even those near *Srinagar* are to be discerned.

THE road from the village to *Dhtrafu* is entirely descent; this place was formerly of some religious consequence, but now is totally in ruins; it is situated on a rock, near the confluence of the *Gadul Gad'h* with the *Bhágirat'hi*. Just at the bridge by which we cross this nullah, there is a temple to *BHYRAMGURU*, where two *jogis*, a man and a woman, reside, for the benefit of pious pilgrims, who are expected to contribute to their support. Rising from the bed of the stream, and proceeding a mile onwards, we reached *Bare'thi* village, situated on a rising ground, at the upper end of the valley: a short way from hence, there is an establishment of *jogis*, who reside at the temple of *MAN-GALANATH*, where, there are some uncommonly fine mango trees, but the fruit was hardly ripe.

THERE are several villages on either side of the river here: those on the north east bank are in *Jul* pergunnah: that of *Oudepore*, commences on this side at *Gadul Gad'h*.

FROM *Barethi*, our path lay along this fine valley, pleasant and easy; the river runs chiefly on the eastern side to the debouch of the *Nagun-Gád'h*, a pretty copious stream, from near *Marma-ci-Dhar*. At this point, two opposite *Dhârs* approach and interrupt the range of the valley, which, however, continues to the south eastward, till shut out by intervening points from the view, though less level and fertile than that we have passed through.

At this point, we left the *Bhâgirathî* entirely crossing the *Nagun* nullah, and ascending *Jaudagang-ci-Dhâr*: on the face of this hill, we found many trees of the *Tejpât*, (*Laurus Cassia*,) the flavour of which was very good and powerful; it is the same with that tree, the leaves and skin of the roots of which forms an article of trade, from *Nepâl* and the lower parts of the hills with the lower provinces, and mentioned by Colonel KIRKPATRICK: it was perfectly wild and seemed tolerably abundant. Our ascent continued, chiefly through wood, occasionally along a bare hill side, and now and then along rice cultivation near small water courses passing several villages, and frequently very steep and painful till we reached *Cneffu-ci-Dhâr* continuous from the westward with *Marma*, and fully  $4\frac{1}{2}$  miles from the place where we left the river, we reckon from  $10\frac{1}{2}$  to 11 from *Petârâ*. The whole road was wearisome and irregular, and this gorge is very highly elevated, the wood towards the top, besides the common fir, consists chiefly of the long leaved oak, and a species of rhododendron frequently mentioned before, a very extensive view is commanded from hence, but not a peak of the snowy range was visible; deep and dark clouds rested on them.

FROM this gorge a steep descent commenced, at first through deep red soapy soil, and then in the bed of a stream called *Bêl-ci-Gád'h*, which rises in the pass. We passed along some scanty rice cultivation, and though the miserable ruined village of *Macrora*, and reached that

of *Bhalu*, after a very fatiguing descent. It is small, but tolerably clean, and formed our place of lodging for this night. There is nothing worthy of observation here, it is one of 7 villages forming the *Bhalu* division in the *Jounpore* district.

July 28 — At 7 o'clock we left *Bhalu*, the path descending rapidly in the bed and stream of the *Bel* or *Bhal Gād'h*: opposite the mouth of this nullah, but yet a long way off *Sowac'hola-ci-Tiba*, was observed, a high hill, just above the *Dun*; the path crossing and recrossing the stream, which is large from heavy rain, was painful and unpleasant; a little below, the stream is increased by *Sinhala-ci-Gad'h*, from a wild glen in which are situated three villages, belonging to *Bhalu* division. Still further on *Mathal Gād'h* also joins, and the whole, about 2 miles from *Bhalu*, takes a westerly direction, uniting with the *Jamli Gād'h*, which comes in a westerly direction from *Dhanauli ci-Dhār*. The whole waters of the two vallies, at first under the name of the *Jamli Gād'h*, and afterwards called the *Agloha Gad'h*, flow westward to the *Jumna*.

Crossing the end of *Macret ca-Danda*, which forms the point between the *Bel* and *Jamli-Gad'hs*, and crossing the latter stream, we began to ascend and passed through little dirty villages, *Dangolo* and *Bāhimo*; these form a part of the *Dafjola* purgannah, and the latter we reckoned 3 miles from *Bhalu*.

The hills now were green and rather bare of wood, the houses had totally lost all appearance of the *Chinese* style of building, degenerating into the common poor *Hindustani* hut. The dress of the women as well as the men, had began to change even at *Barahāt*, where occasionally cotton cloth instead of blanket and woolen was observed; here cotton is the universal material of dress, sometimes coloured and checked, and the cotton skull cap is in general use.

A STEEP and hot ascent led us by the miserable village of *Góranó*, from whence the path lay on the left hand hill side to a rough wooded descent, and the bed of a dry nullah; hence a very steep zig-zag ascent brought us to the top of a height whence we enjoy an extensive view, and trace the whole valley we have crossed, from its rise in *Dhanauli*, nearly to its debouche at a village called *Gerh*, by the *Jumna*, where it has changed its name, from the *Agloha*, to the *Pália-Gád'h*. The range of *Marma-ci-Dhár* forms the northern boundary of this large valley, sketching from *Jount*, and its hills, in the westward, by *Cóessu* in the eastward, and forming the *Seuri* and *Dhanau-i-ci-D'hárs*, and stretching to the *Bhágirat'hí*; this long range, in its course gives off many subordinate *D'hárs*, which form valleys, that find a general outlet to the *Jumna* through the *Agloha-Gád'h*.

FROM this station we kept along the face of the hill, for about a mile, where turning sharp to the left a short but rough descent brought us to the village *Bélu*; this is a small and poor place, but as there are no other resting places between it, and *Nágel* in the *Deyrah Dun*, said to be a distance of 12 miles, we were forced to content ourselves with remaining for the night, and probably it was as well to give our weary people some extraordinary rest, as the march for the next day, to *Deyrah*, was described as a long and fatiguing one.

July 29.—WE rose early and got on foot by six, to encounter our day's fatigues. THE road wound along the left hand side of the hill on a rocky path formed entirely of lime stone, to the head of a valley one side of which is formed by the *Sowac'hola-ci-Tiba*; the place is called *Mugra*: it is a dark, gloomy, wooded ravine, and in it there is a perennial spring of remarkable coldness: it is one and half miles from *Bélu*. From this place, a sharp ascent brought us to a point in the crest of *Sowac'hola-*

*ei-Tiba*: and all the beautiful *Dun*, and the still more lovely and smiling plains of *Hindustan*, burst full upon our view.

FROM hence, we obtained a short last glimpse of the snowy hills, and of the peak of *Benderpuch'h*. *Haridwar* too was seen, and several other points we could not certainly identify.

THE latter part of the descent is precipitous and rocky: from the foot of the hill, we passed along the beds of several small nullahs, which are only formed by the heavy rain, and through the thin jungle that covers the rising grounds at the foot of the hills, till we reached *Nagel*, a small village, not far in the plain; from hence the path to *Deyra* is plain and level, through cultivation and mango topes, leaving *Kalunga*, on our left. I regretted much that I could not visit this place; but neither weather nor time permitted; it is indeed too well known to need description; neither does the town of *Deyra* require to be described, and in fact having only passed through it, I could give no adequate idea of the place. It is about 6 miles from *Nagel*; the distance of *Nagel* from *Bihu*, I cannot so well determine, but am inclined to consider it at least 7 or 8 miles, so that our concluding march was at least from 12 to 14 miles.

THE next morning we left the *Dun*, which was chiefly under water, by the *Kearu* pass, and reached *Saharunpore* on the night of the 30th of July.

