

I.

STATISTICAL REPORT

ON THE

B H O T I A M E H A L S

OF

K A M A O N.

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THE name of *Bhot* is here, properly speaking, applicable only to the Himalaya ranges, which once formed a part of the adjacent *Tibet* province of *Bhot*. Since the annexation of that tract to the states of *Kamaon* and *Gahrwal*, a portion of the neighbouring Pergunna has been incorporated with the several *Bhot* Mehals. These villages have mostly continued in the occupation of the Hindu proprietors, and as they offer no peculiarities in regard to produce or management, no further notice of them will be taken in the present report, which will, consequently, refer solely to *Bhot* in its restricted sense.

The northern boundary, as recognized by the Tibet Government, extends to the commencement of the Table Land: for the southern boundary the opposite base of the *Himalaya* range may be assigned. With these limits, *Bhot* may be estimated as forming one-third of the

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province. The southern line of demarcation is, by no means, continued or well defined, intervals between the snowy peak presenting themselves in the neighbourhood of the principal rivers; the most considerable of these occurs at the foot of the *Niti* Pass, where the line of perpetual snow recedes full a quarter of a degree to the north.

At the intervals in question, are found the mouths of the Tartar Passes, five in number, and commencing from the west, as follows:—

<i>Mana</i> , on the <i>Saraswati</i> ,.....	}	Branches of the <i>Ganges</i> .
<i>Niti</i> , on the <i>Duli</i> ,.....		
<i>Juwar</i> , on the <i>Gauri</i> ,.....	}	Branches of the <i>Sarda</i> or <i>Gogra</i> .
<i>Darma</i> , on the <i>Dhouli</i> ,.....		
<i>Byanse</i> , on the <i>Kali</i> ,.....		

The productive and habitable portion of *Bhot*, is confined to the passes and their immediate neighbourhood, and does not exceed a sixteenth of its total extent; the remainder consists of snow or barren rocks.

The minimum elevation in the several passes may be taken at six thousand feet above the sea, while at their crests, the height varies from above twenty thousand feet on *Mana*, to about fifteen thousand feet on *Byanse*. The altitudes of the peaks, have been calculated by Captain Webb: the maximum appears to be above twenty-five thousand feet.*

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Norz.—The height of the Peak Nanda Devi, is, by Captain Webb's operations, 25,669 feet.
Ditto ditto, by Major Hodgson and Captain Herbert, 25,749 ditto.
Mean height 25,709.

The paths to the passes, continue along the upper part of the rivers abovementioned, till near the crest of the ridge, which is crossed in those parts offering least difficulty in the ascent, and it is here only that snow is not met with during the season of intercourse. Roads of communication through the *Himalaya* unite the passes from east to west, but these are passable, during a few days only in each year, and are considered at all times as dangerous by the *Bhotias* themselves. Roads of this description formerly used, are now impracticable, owing to the increase of snow. The interior of the *Himalaya*, except at the passes and paths in question, is inaccessible, and appears to be daily becoming more so from the gradual extension of the zone of perpetual snow. The *Bhotias* bear universal testimony to the fact of such extension, and point out ridges now never free from snow, which, within the memory of man, were clothed with forest, and afforded periodical pastures for sheep: they even state, that the avalanches, detached from the lofty peaks, occasionally present pieces of wood frozen in their centre.

The roads in the passes are carried as near as possible to the margin of the river, and only deviate from thence as a last resource, where a rocky precipice, impassable by other means, presents itself. Obstructions of this nature, which are here frequent, are, if feasible, avoided by means of bridges: as they are surmounted by the aid of a scaffolding formed of spars, and supported by joists, fastened horizontally in the face of the rock, this expedient is only pursued where natural crevices or ledges are available. Where a passage over the obstruction is inevitable, a considerable detour is usually necessary for that purpose, and the road, in these cases, is always difficult, and sometimes attended with danger.

The bridges are of the *Sanga* kind, and being intended for the passage of laden animals, they are made with greater attention and better materials,

materials, than are commonly given by the Zemindars of other parts of the province, to such erections. In the early part of the season, natural bridges of snow, formed from the accumulation of avalanches, abound, more particularly in the upper part of the Ghats, where the stream is invisible during much of its course.

The frequency of mountain slips; "Paira," renders the preservation of the road an object of constant toil to the Bhotias. By accidents of this nature, the course of the river is sometimes completely blocked up for two or three successive days, and every part of the path-way, within its reach, is swept away by the accumulated torrent, not an atom of soil being left on which to found a new road; on forming the latter, a deviation from the old line and level, becomes necessary in consequence.

The passes, taking their whole extent, may be said to be barely practicable. The Bhotias travel through them without difficulty under burthens, but natives of other quarters of the hills are compelled, in many places, to proceed with the utmost caution, even without loads; at such points animals of every description require the assistance of manual labor; the larger kinds, such as ponies and cattle, are raised or lowered, according to the nature of the obstruction, by means of slings passed round their bodies.

Comparatively speaking, the *Niti* is considered as the best, the *Juwar* as the most difficult pass in this province. A tradition is here current, that when *Bhot* was originally conquered by the *Kamaon* power, a road was formed by the invading army to facilitate its progress through the Ghat; this operation, the commander (Raja Baz Bahader Chand) is said to have personally superintended, paying a rupee with his own hand, for every cup full of earth brought to the spot. This tale doubtless partakes of the usual style of Eastern hyperbole, but it is deprived

deprived of much of its apparent exaggeration, on inspection of the country in that quarter. During the rainy season, to insecurity under foot, must be added insecurity over head. Fragments of rock, "*Gull*," and avalanches, "*Hita Gull*," are continually detached from the impending cliffs, and annually occasion fatal accidents in each of the Ghats.

The *Bhot* Mehals present only fifty-nine villages, within the Ghats, distributed as under-mentioned; comparatively speaking, these are of good size, the village of *Melim*, alone (in the *Juwar* pass,) contains near two hundred houses, a number greater than is to be found in any other village in the province.

	No. of Villages.	No. of Houses.
<i>Mana</i> ,	3	125 ..
<i>Niti</i> ,	10	210 ..
<i>Juwar</i> ,	13	455 ..
<i>Darma</i> ,	24	342 ..
<i>Byasse</i> ,	9—59	184—1325

The houses are commonly large, consisting of two or more stories, substantially built of stone, with sloping roofs of slate, planks, or gravel beat smooth; where this last material is made use of, a previous layer of birch-bark, is requisite to render the roof water-proof. In the choice of a site for building, security from avalanches forms the primary consideration; but even the greatest foresight sometimes proves vain. In 1822, more than twenty houses were swept away by an avalanche in the village of *Mana*; although it is, at least, two miles distant from the peak, whence the destructive mass must have proceeded. This catastrophe took place, fortunately, during the periodical absence of the inhabitants.

No complete enumeration has been made of the population in *Bhot*, but sufficient data exist for computing the average of residents in each house to exceed seven. The *Bhotias* are, generally, in good circumstances, and many individuals possess one or more slaves or domestics, who, with their families, live under the same roof with their masters. This estimate will give a total of near ten thousand inhabitants, of whom, probably, nine-tenths are *Bhotias*, and one-tenth natives of other parts, chiefly artificers of low caste. The *Bhotias*, who reside permanently in the villages, at the mouth of the *Ghat*, and not included in the foregoing, may be estimated at about five hundred. Prejudices in regard to caste, joined to the jealousy of the *Bhotias* for their commercial monopoly, prevent the permanent establishment of *Hindus* within the *Ghats*; by the latter cause also, further emigrations from *Tibet* are impeded.

The following brief view of the climate must be understood as solely applicable to the habitable parts; the state of temperature in the elevated portion contiguous to, or within the zone of perpetual congelation, will only be cursorily noticed, as influencing the productions of the soil.

In the absence of a regular series of observations, general remarks only can be offered. During full half the year, the surface is wholly covered with snow; this begins to be about the end of September, and continues to accumulate to the beginning of April. Thaw then becomes predominant, though partial falls occur till even late in May. In open and level situations, unaffected by drifts or avalanches, the bed of snow which, at its maximum depth, varies in different years, from six to twelve feet, is wholly dissipated by the first week in June; in ravines and hollows, it does not entirely disappear before the middle of July. The seasons of spring, summer, and autumn, are comprised within five months,
from

from May to September inclusive; but an interval of four months, without a fall of snow, is rare. During these seasons, the thermometer (Fahrenheit,) at sun-rise ranges from 40° to 55°, and at mid-day, from 65° to 75° in the shade, and from 90° to 110° in the sun.

Towards the middle of August, the temperature becomes precarious, and liable to sudden changes, consequent on the state of weather which may prevail on the surrounding heights; falls of snow, in that quarter, producing slight frosts in the neighbouring valleys: by such occurrences the ripening crops are sometimes wholly burnt up. The *Bhotias* firmly believe that falls of snow may be induced by concussions in the air. The use of fire arms, musical instruments, and, in *Darma*, even the scrubbing of metal vessels, are prohibited in the neighbourhood of villages.

Rain is here neither heavy nor frequent; there is, however, a constant succession of dense clouds and mists.

The soil is commonly black, and contains much decayed vegetable matter washed down by the melted snows; it would however appear to require large supplies of manure to render it productive. The surface is every where extremely stony.

After the preceding notice of the climate, it is almost superfluous to mention, that only one crop is obtained in each year, the agricultural products are "*Phapar*" and "*Ugal*," two varieties of buck-wheat, "*Uü Jao*" and "*Jao*," beardless and common barley. Wheat and "*Marsa*," a species of amaranthus, are partially cultivated. In the richest and best watered lands, barley yields a return of from twenty to forty fold, according as the temperature may be affected by the
proximity

proximity of snow. In the poor lands, which may not be capable of irrigation, from three to six for one, is the average produce. The "*Phapar*," which does not require irrigation, gives from thirty to forty fold.

Both wheat and "*Marsa*" are uncertain, the crop in many seasons never reaching maturity, and in the most favorable years being far from abundant. "*Phapar*" would appear to be indigenous, as it is to be found wild on all high mountains.

The operations and implements of husbandry present no novelties: the ploughing commences as early as the melting of the snow will admit, and the sowing is commonly completed by the first week in June. By the middle of September, the crop is ready for the sickle: to this period the irrigation of the wheat and barley is continued, the streams of melted snow being directed for that purpose, whenever available. Severe winters, attended with heavy snows, prove more or less injurious in their consequences to the succeeding crops. The *Bhot* villages are all situated on the northern side of the great chain of *Himalaya* Peaks, and are all, in some degree, subject to the influence of its snows and of its shade. By any unusual accumulation of snow on the summit, the inferior bed is forced down, and with it, the influence of, if not the line of perpetual congelation itself, descends: those villages which are contiguous to the peaks, and are unsheltered by intervening heights, suffer severely from such occurrences, as it sometimes requires the heat of more than one summer to throw back the snow to its former level. The village of *Laspa*, in the *Jumar* Ghat, has been rendered wholly unproductive during two years, by an incident of this kind. This village lies on the northern base of the great peak of *Nanda Devi*, but is the southernmost and least elevated within the Ghat: the peculiarities of its situation,

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as the link of connection between *Hindustan* and *Tartary*, and the proximity of a still more sterile country in the latter, could alone induce cultivation in a tract where production is always precarious and never abundant.

Turnips and leeks are the only vegetables raised in *Bhot*, but many useful roots and herbs are spontaneously produced, among these are, the wild garlic, celery, rhubarb, frankincense (*Mari* or *Balchar*) *Laljari*, *Chora*, *Bhotkes*, and *Katki*, objects of export to Hindustan. The rhubarb is somewhat inferior in its color and properties to the Turkey, and the *Bhotias* do not take it inwardly, though they apply the powder to wounds and bruises: it is also used as an ingredient in the formation of a red dye, in conjunction with *Manjith* and *Potash*. The *Manjith* is here extremely abundant; but, except for local consumption, is in no demand.

The indigenous fruits are gooseberries, currants, red and white, raspberries, strawberries, and pears, none of which receive culture. Apricots and peaches have been partially introduced by the *Bhotias*, but attain neither size or flavor. Walnuts and hazlenuts are common in the low grounds; the nut of the former contains little or no kernel, the latter is small, but well tasted.

The forests in the southern and least elevated parts of the Ghat, offer many varieties of tree common to other parts of the province: the most flourishing of these are the oaks and pines of different kinds. Specimens of the "*Deodar*," pine, and of the "*Suryi*," or Arbor Vitæ, with trunks of from twenty to twenty-five feet in circumference, are by no means uncommon.

With the increase of elevation, a gradual change in the composition of the forests takes place: to red Rhododendrons, *Deodars*, and
 d oaks,

oaks, succeed the "*Raisalla*," or king pine, "*Thúners*," or Yew, "*Náspátí*,"* or white Rhododendron, and "*Bindhara*," or juniper, while above all is found the *Bhoj*, or birch, on the very verge of perpetual snow.

The bark of this latter is highly useful, as a substitute for paper, and for other domestic purposes, and is exported in considerable quantities to the plains. The sprigs of the "*Bindhara*," (juniper) and of the "*Suryí*," (*Arbor Vitæ*) are used in the preparation of yeast, "*Balma*." The most common shrubs are the "*Parpinja*," (ground cypress,) dog roses, red and white, and sweet briar.

Flowers are plentiful, more particularly the Iris and Anemone.

The domestic animals are horned cattle, ponies, sheep, goats, dogs, and cats.

The horned cattle are of three kinds. 1st. The common hill black cattle, of which a few are carried up for the supply of milk, and of agricultural labor. 2ndly. The "*Súra Gái*," or Yak, imported from Tartary, chiefly for the purpose of carriage, for which it is well adapted by its strength: its employment is, however, restricted to the *Himalaya*, owing to its extreme susceptibility of heat and moisture. The third kind consists of mules, bred between the two foregoing species. Where the sire is a Yak, the produce is called "*Jabba*," and in the opposite cross, it is called "*Garjo*." These breed freely together, or with the parent stock; but in the former case, the race degenerates: in the latter, the produce resumes the character of the parent, into which it may

* "*Náspátí*," so called from the leaf being used dry, and pounded as snuff.

may be re-bred. Of these mules, the "*Jabbu*" is the most valuable, being found to possess the good qualities of both parents in an essential degree. The value of the Yak and of the *Jabbu* is nearly the same—from fifteen to thirty rupees for each animal.

Sheep and goats are numerous, and form the principal means of transport; they are not, however, bred to any great extent by the *Bhotias*; but are purchased by them in the villages, along the south base of the *Himalaya*, the animals of that quarter alone, being found capable of standing the changes of climate and the unceasing labor to which their employment subjects them. The pasture on the ranges adjoining to the *Himalaya*, is found in a peculiar degree nutritive to sheep; on the melting of the winter snows, towards the end of March, these mountains which, though lofty, are by no means precipitous, become covered with verdure, and are then resorted to by the flocks of the neighbourhood. A few days are said to suffice to restore the animals to condition, though ever so much reduced by the fasts and rigors of the preceding winter. The grass of these pastures is distinguished by the shepherds, under a particular name, and has the universal reputation of being inexhaustible, the growth during the night being said to compensate fully for the consumption of the day. The flocks continue here till the commencement of the rains, when they are driven to less rich pastures on the more southern ridges; with the setting in of winter, they return to the villages. During this season, the sheep are compelled to browse with the goats; branches, chiefly of the oak, being cut down for them: the use of *Bhusi* is here unknown, though the animals are turned into the stubble fields; neither is hay, though stored in small quantities for cattle, ever given to sheep. In some parts of *Garhwal*, the leaves of trees, particularly of the mulberry, are dried and stocked in autumn, to serve as fodder for the winter. The "*Kimnu*," or mulberry, is there, consequently, much valued, and the property

property in its foliage forms an object of sale and purchase, distinct from the land.

While on the mountains, the flocks are secured during the night in folds; these are situated along the ridges, and being intended for annual resort, are substantially built with layers of drystone: the wall is raised to nine or ten feet, so as to exclude beasts of prey: only a single door of entrance is left, and that of the smallest dimensions, with the same view, as the leopards, when the door is high, break it down without difficulty, by leaping against it. In the interior, sloping *chhappers* are erected along one or more sides, according to the number of animals to be sheltered. Every village has commonly its separate fold at each of the periodical pastures; the ridges in question, consequently, exhibit the appearance of a chain of fortified posts, the resemblance being increased by the individual sites of these erections, which, with a view to facility of draining, are placed on the summits of rising grounds.

The wool is of good quality, and is wholly consumed on the spot, in the manufacture of blankets.

The sheep carries a burthen of from five to eight seers, and the goat from six to twelve seers: all dry commodities, the weight of which can be equally apportioned on both sides, may be conveyed on these animals. Grain, borax, salt, *gur* and such articles, are sewn up in small saddle bags, called "*Karbik*," made of worsted, and cased with leather; these are laid across the back, and are secured merely by a crupper and a breast-band. Wool and other products of the same description, are formed into similar packages, and loaded in the same mode, but without bags. Laden sheep on short journeys, can accomplish seven or eight miles a day; but for a continuance, cannot keep up a greater rate than five miles; they travel only for a
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short time in the morning and in the evening, during the heat of the day, they are unloaded and suffered to graze. Goats are chosen, from their superior boldness and activity, as leaders of the flock, and are furnished with bells.

The common diseases of sheep, such as rot, mange, small-pox, &c. are all here prevalent, and in some years, extremely destructive; the goats are further liable, in wet weather, to a species of *Barsati*, called "*Khári*," which frequently terminates in the loss of the hoofs.

The casualties are further augmented by exposure and fatigue, by accidents, and by wild beasts; and as the females—even those with young at their feet—are not exempted from labor, it can be a matter of no surprise, that the *Bhotia* annually finds himself called on to make a fresh outlay for keeping up his stock. Many of the *Jowari Bhotias* possess flocks of Tibet sheep; this is a powerful long-legged animal, resembling the Iceland ram, and similarly subject to produce an additional number of horns, individuals being sometimes found with as many as five horns. This sheep carries from fifteen to twenty seers, its wool is also of a superior kind, known in commerce under the name of *Bayengi*, and the price is, at the same time, not greater than that of the common hill sheep; these considerations would lead to its exclusive introduction were it found capable of enduring the change of climate, but failure in this latter point, restricts its employment, as in the *Yak* to the Himalaya and its native country. These flocks are, in consequence, kept by their owners at some adjoining village in Tibet, and are brought into use on the opening of the upper part of the Ghat. The goats consumed for food and sacrifices, are also procured from Tibet; they are of the description which yields the shawl wool, and are to be purchased there at from twelve annas to two rupees each.

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The horses in use here, are small stout ponies of Tartar breed, called "*Gúnts*:" these animals are remarkably sure-footed, and consequently, well adapted for the rocky and precipitous roads of the hills; they have the further merit of not requiring shoes, and are invariably ridden unshod. The price has, of late years, been much enhanced by the demand of European gentlemen; a poney of good qualifications not being procurable for less than from sixty to one hundred rupees, near treble the former rates.

Dogs are of two species, the Tibet, a large animal with a shaggy coat, kept for guarding sheep against the depredations of wild beasts: and, the Hill *Shikari*, or hunting dog, which does not differ in appearance from the common pariah dog of the plains, but is valuable from his qualifications for the chase. They are commonly used singly, or at most in pairs, and from their perseverance and goodness of nose, are generally successful in their pursuit of game. The deer, when raised, is driven by them down into the glen, where a part of the hunters lie in wait, armed with spears or matchlocks. The Bhotias are particularly fond of this sport, and pay comparatively large prices for dogs of good character. To improve the breed, they sometimes cross the *Shikari* dog with the "*Bownsa* or *Koya*," (wild dog) caught young and reared with that view. This animal cannot be made available for hunting, as it seizes indiscriminately on every animal, whether wild or domestic, which comes in view.

Dogs of the Tibet breed are subject to hydrophobia: the treatment employed by the Bhotias in cases of bites from animals in that state is simple, and said to be generally efficacious: the part bitten is immediately subjected to the operation of burning, either by *Guls*, or by a red hot iron, and a ligature is at the same time tied above the wound. For the space of fifteen days, the patient is debarred from the use of salt, spices, and heating food, and for the same period is daily magnetised by some skilful

skilful adept. The efficacy of the treatment depends on the actual canterly. The magnetism is not likely to be of much use. Of the success of this system of treatment, an instance fell under my own observation, in which not a shadow of doubt could exist of the rabidness of the animal by which the bite was inflicted.

The wild animals peculiar to *Bhot* are—

The "*Barji*," or tawny bear, said to be white in winter. This animal exceeds the common black species in size, and is carnivorous. "*Bharel*," wild sheep, found only in the loftiest parts of the Himalaya, its size is that of the hill ram, color grey, with black points, hair thick and wiry, horns remarkably large and heavy, but curled as in the common ram. Vulgar fame represents this animal as falling, ultimately, a victim to the weight of his horns, being rendered thereby incapable of moving. "*Kasturi*," musk deer, requires no description: it abounds along the base of the Himalaya, where it is in a great measure secured from the pursuit of hunters by the difficulties of the country; but for this circumstance, the value of its produce would, probably, have long since led to its extermination. The quantity and quality of the musk, are supposed to depend on the animal not being wounded, previous to the excision of the bag. Recourse is, consequently, very rarely had to fire arms for its destruction. Pit-falls and snares are the means commonly resorted to for this purpose. In the latter mode, a fence of thick bushes is carried along the face of the mountain, a few small openings being left at distant intervals: in these are set the snares, and the animals are caught when descending at night to feed. A few are occasionally run down by dogs. Musk sells on the spot at from eight to twelve rupees the Tola. The number of deer killed in a season seldom, probably, amounts to a hundred, though, from the impositions practised in the sale of this article, full double that number
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of musk bags, exclusive of those imported from Tartary, are annually disposed of in this province. “*Bhia*,” Marmot, a small brown kind, numerous in the upper parts of the Ghats. “*Kukar*,” ferret, small, of an orange color, abounds in the villages, where it burrows in the walls of the houses: zeal in destroying rats secures to it the protection of the inhabitants. The rats are numerous; they offer the peculiarity of tails not exceeding half an inch in length. Most of the animals here enumerated have the reputation, as noticed in the case of the “*Barji*,” of assuming, in winter, the appearance of the surrounding snow. The inaccessibility of the interior during that season, renders the ascertainment of this fact difficult.

The birds peculiar to *Bhot* consist of the—

Falcon and hawk, which breed on the southern ranges; these birds once formed an article of profitable export to Hindustan, but the demand is now trifling. They are caught in decoys called “*Kothas*,” which are formed by a wall of netting erected on three sides, the fourth side and the top being left open; on this side the fowler lies concealed and by suddenly emerging when the hawk stoops to seize the bait, drives it in rising against the nets. The bait used is commonly a pigeon. The spots adapted for these “*Kothas*,” and at the same time the resort of the hawks, are far from numerous, they are all situated on high and open ridges, far removed from the villages.

“*Hün Wál*,” (bird of snow,) the Ptarmigan.

“*Múkao*,” wild pigeon, mottled black and white.

“*Kyang*,” Cornish chough, easily known from the common jack-daw, by its bright scarlet bill and legs. During the summer season,
many

many of the common species of birds, large and small, migrate thither.

Neither fish nor reptiles of any kind exist.

Insects are far from abundant, although they swarm along the contiguous ranges.

The "*Bhaur*," or wild bee, which builds its nest in the southern parts of the Himalaya, has been already noticed.

Granite and quartz appear to be the prevailing descriptions of rock. The only minerals yet discovered are iron, sulphur, and yellow arsenic. The ore of the former abounds, but is used only for red coloring matter; the second is found in two or three hot springs at the mouth of the *Juwár* pass, but not in sufficient quantity to repay the labor of working for. The yellow arsenic is dug for in two or three places within the *Darma* and *Juwár* Ghats, but the aggregate produce is trifling.

Rock crystal is common, and specimens of considerable magnitude are occasionally procured. Fossil bones and organic remains exist in the most elevated parts of the Ghats. The former, here called "*Bijli Hár*," lightning bones, are chiefly found at the crest of the *Niti* pass: the latter, called "*Chakar Patar*," from its resemblance to a wheel; is procured in a ravine on the northern face of the *Mana* pass. In both instances, the elevation may be assumed at seventeen thousand feet above the sea.

Hot springs are numerous throughout the Himalaya chain, the temperature is found nearly the same in all, from 130° to 138° of Fahrenheit.

No volcano is positively known to exist, but there are grounds for suspecting that the *Nanda Devi* peak contains something of the kind; the *Bhotias* and natives of the neighbouring districts bear unanimous testimony to the occasional appearance of smoke on its summit: this is attributed by them to the actual residence of a deity, and has, accordingly, invested that peak with particular sanctity. A religious *Mela* is held every twelfth year, at the highest accessible point, which is, however, about a mile from the summit: further progress is rendered impossible by a wall of perpendicular ice. The dangers and difficulties incurred by the pilgrims are represented as most appalling, and of the many hundreds who start at each successive period, not fifty find courage to complete the enterprise. Under these circumstances, it is scarcely possible that the question of a crater can be ever decided by actual inspection. It is but just to add, that the extreme altitude of this peak, (already noticed) joined to its monolithic appearance, might, independent of any other considerations, have rendered it sacred in Hindu Mythology.

Personal appearance, language, religion, customs, and tradition, all unite in pointing the origin of the present inhabitants to the adjoining Tartar province of *Tibet*.

In the *Mana*, *Niti*, *Juwar*, and *Byanse* passes, the principal *Bhotias* still trace the emigration of their individual ancestors from some one of the villages or towns in that quarter. The colonization of these Ghats, would not appear to have taken place simultaneously throughout their extent: the first body of emigrants established itself in the villages at the mouth of the Ghat from which the Hindu occupants were forcibly driven, the remaining villages were settled by succeeding adventurers at different intervals, and migration continued to be directed thither till the final dismemberment of the Himalaya chain from *Tibet*. The intimate
intercourse

intercourse which has continued to subsist with the mother country since that event, has prevented a variation in language, and the dialect spoken in those Ghats, is strictly that of the adjoining Tartar tribe.

These observations do not apply to the *Darma Ghat*: its inhabitants, though equally of Tartar origin, are traditionally derived from a different race, and their settlement is traced through the circuitous route of Hindustan. They are here considered as the descendants of a body of Mongol Tartars, which was left to secure possession of *Kamaon* after its subjection to TIMUR. This force, thinned by disease and the sword, ultimately retreated to the *Darma* pass, and there formed a permanent establishment.

The histories of TIMUR, mention the subjugation of these hills by one of his *Atabegs*, a fact which is also confirmed by the local records: these consist of little more than an enumeration of former Rajas, with the duration of their respective reigns; they, however, note an interregnum of about twenty years, during which the Mogul sway continued. Vestiges of this race are still found in the centre of the province, particularly at *Dewara* and *Bágeswar*, consisting of tombs, constructed with large flat tiles, and, in other respects, substantially built; these cannot, consequently, be attributed to the aborigenes, who were too rude to have made use of tiles or bricks for any purpose, while they differ both in form and appearance from the graves of Jogis, the only class of Hindus which adopts sepulture. It is therefore to Tartars or Mohammedans only that these graves can be ascribed. The extreme sanctity of *Bágeswar*, a principal "*Prág*," or *Jamtrán*, precludes the supposition that either of these sects would have been suffered, as subjects of a Hindu government, to pollute that place with their dead, while the Mohammedans, as is well known, were never able to effect any conquests within these hills. By the natives,

natives, these tombs* are called Mogul. The *Darma Bhotias*, from the association of the Mohammedan creed with the name of Mogul, repel, as an insult, the extraction here attributed to them; they are, nevertheless, unable to assign any other, while the difference in language, customs, and dress, particularly of the females, proves that they could not have had a common origin with the other *Bhotias*. No opportunity has been offered for comparing the *Darma* dialect with that of the Moguls.

The religion of the *Bhotias* has been naturally influenced by their peculiar situation and pursuits, subjected to a government which, as regarded the infringement of its religious tenets, was ever intolerant. The *Bhotias* have been compelled to conform with the Hindu prejudices; continued intercourse with the latter sect has also led to a gradual adoption of many of its superstitions, while the annual communications maintained with *Tibet*, have served to keep alive the belief of their forefathers. The *Bhotias* may now be regarded as Pantheists, paying equal adoration at every temple, whether erected by the followers of *Brahma*, of Budd,h, or of the Lama. The only temples in *Bhot* are small rude buildings erected with loose stones, merely sufficient to shelter the idol. The *Bhotias* have no priests of their own caste, but avail themselves, according to circumstances, of the services of a *Brahmin* or of a *Lama*. Among the *Darma Bhotias*, divination is practised; the omens are taken from the reeking liver of a goat or sheep, sacrificed for the purpose, by ripping up its belly. No undertaking of importance is commenced without this ceremony; when the first augury proves unfavorable, fresh animals are sacrificed, and further inspections made; the result of the majority of omens

* Gold ornaments and arms, are reported to have been occasionally found on them, several graves have been exposed in digging foundations at *Bageswar* since 1815, but they contained only small earthenware lamps.

omens decides the question. The office of diviner appears to be assumed indiscriminately by all males of good age; certain previous purifications are undergone on each occasion.

The *Bhotias* ought necessarily to have no distinctions of caste: the *Mána*, *Nítá*, and *Juwár Bhotias*, however, pretend to consider those of the *Darma* and *Byanse Ghats* as an inferior sect, and neither eat nor intermarry with them. The descendants of the first colonists in the villages at the mouths of the Ghats, who now confine their pursuits to agriculture, and maintain no direct intercourse with *Tibet*, affect similar pretensions in regard to the *Bhotias* within the Ghats, while all unite in assumptions of superiority to the Natives of *Tibet*, though on their annual visits to that country, they are compelled to drink tea at the houses of their several correspondents, such ceremony being there an indispensable preliminary to every commercial dealing. Of late years, the *Juwár Bhotias* have affected to imitate the niceties and scruples of *Hindus*, in regard to food, and have assumed the designation of "*Sinh*;" but they have derived no consideration from these pretensions, and continue to be regarded with abhorrence by the *Hindus*, as descendants from a cow-killing race. The policy which may have dictated this line of conduct having now ceased, with the abrogation of the Brahminical government, it may be expected that these pretensions will gradually disappear, and that the *Bhotias* will relapse into the unscrupulous habits of their Tartar ancestors.

In the institution of marriage, the inclinations and will of the female appear to have greater weight than is common in the east, both in regard to the formation of such engagements, and in the subsequent domestic management. Contracts are formed at an early age, but the marriage is not commonly concluded till the parties arrive at maturity.

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Should

Should the female in the mean time make a choice for herself, the previous contract is compromised by the payment of a sum of money. The consideration given by the bridegroom to the father of the bride, varies from three hundred to one thousand rupees : a corresponding portion is returned, which consists of domestic stock, live and dead, and in some of the Ghats is considered as the property of the wife, by whom it is managed for her own benefit. The females are chiefly employed in weaving blankets and coarse serges ; the produce of their looms, after supplying the family with clothing, is also, in a great measure, at their own disposal. The nuptial ceremonies are uninteresting, they are invariably accompanied with riot and drunkenness.

The *Bhotias* universally burn their dead ; in *Darma*, this ceremony is performed in the month of *Kartik* only ; the bodies of those who die intermediately, are committed temporarily to the earth, and at the appointed season, the remains are taken up and burnt.

On these occasions the heir of the deceased is expected to entertain the whole of his kindred, and is commonly impoverished by the prodigality of the expense incurred. A number of goats and *Yaks*, according to his means, are sacrificed at the pile ; of the latter animals, one is selected for the particular service of the deceased, and is previously led about with many ceremonies, adorned with flowers and laden with cloth, sugar, spice, and such articles ; precedence in the sacrifice is also given to it, and the decapitation is performed by the son-in-law, or some other near relation to the deceased. In the selection of this *Yak*, the departed spirit is appealed to, and its choice is supposed to be indicated in the animal which is the first to shake its tail, when the stall is inspected by the heir. The *Bhotias* universally profess extreme veneration for the manes of their fore-fathers, small monuments to their memory are numerous in the vicinity

vicinity of villages, generally on the summit of some height ; distinguished individuals are further honored by images of silver or stone, and by the annual celebration of festivals, on days dedicated to the purpose, when the image is carried in procession about the village, and receives offerings and worship. Among the *Darma Bhotias*, when an individual dies absent from his native village, a clue of worsted is conducted to it from the spot where death occurs. In families of consideration, the thread is extended unbroken throughout ; by the poorer classes, it is only laid, in cases of considerable distance, along difficult parts of the road ; the object of this superstition is to enable the departed soul to join the spirits of his ancestors. Suttees occasionally take place in *Juwár*.

The original languages of *Bhot* have been previously noticed, they are current only in verbal intercourse, as scarce an individual is to be found in *Bhot* capable of reading or writing the *Tibet*, while of the *Darma* dialect, it does not appear that any characters were ever in use. In the *Mána*, *Nítí*, and *Juwár* passes, the Hindustani has become naturalized, and forms the medium of both colloquial and written communications ; in *Darma*, it is also current, though not so generally ; in *Byanse*, it has hitherto made only a partial progress, as the necessity for its acquisition commenced at a recent period.

In the division of time, the Hindu method is followed exclusively.

In weighing and measuring commodities, the *Bhotias* have necessarily two modes of computation, that of the hills and that of *Tibet* ; the former has been noticed in a preceding report ; of the latter, it will be sufficient to enumerate the denominations which are in most common use.

Gram,

Gram, salt, borax, &c. are sold by measures of capacity, as follows :

8 handfulls make one "*Phúrúwa*."

8 "*Phúrúwa*" make one "*De*."

12 "*De*," ,, one "*Dobú*," or "*Guama*."

This "*Dobú*" is equivalent to the *Kacha maund* of twenty seers ; in some articles it contains eighteen "*De*." Within the Ghats, the articles above-named are also calculated by the "*Karbich*," or sheep saddle-bag, taken at four "*Nalis*." Grain is also computed by the

	<i>Nalis</i> .
" <i>Lúyattor</i> ," large " <i>Karbich</i> ," equal to	20
" <i>Swola</i> ," or basket, ditto	60
<i>T,hanch</i> , or skin, ditto	60

Wool, sugar, hardware, &c. are weighed by the steelyard, which is divided into "*Nega*." The *Nega* is about ten sicca weight.

Prepared tobacco, Gúr, &c. are divided into small flat cakes, called "*Pola*," of which from ten to twelve sell for the rupee.

Cloth is measured by the "*T,hú*," or cubit, or by the "*Khak*," *Khagam*, or breadth.

In fine goods, broadcloth, chintz, &c. the piece is computed at eight "*Khak*." In coarse calicoes, twenty-eight breadths are required to complete the piece. Broadcloth is commonly sold by the "*Bákú*," equal to two breadths, and so called from being the quantity required to make up a robe of that name. Gold is calculated by the "*Sarswo*," or "*Phetáng*," equal to seven and a half *Másas*. Gold-dust, separated into "*Phetángs*," each tied up in a bit of cloth, is current as coin at eight rupees the "*Phetáng*."

"*Phetang*." Silver is computed at the "*Jyú*," or *Temashí*, (three Masas) and the "*Gorma*," or current rupee equivalent to four "*Jyú*." The "*Jyú*" is coined at Ladakh, and is of very uncertain standard: of late years, its metal has been improved. In this province it is called "*Gangatassi*," and passes at the rate of something more than five to the milled Furrackabad rupee. In large payments, ingots, called "*Lakalo*," or "*Doja*," are used, these bear the Lhasa stamp, and are very pure silver; the "*Doja*" weighs seven hundred and sixty *Jyús*, and is current at something less than two hundred rupees.

Bhot, for a considerable period subsequent to its colonization, formed an integral part of the mother county. The trade carried on by its inhabitants rendered them, in some degree, dependant on the will of the neighbouring Cis Himalaya chiefs; but they were long able to repel the contracted efforts of the latter, made for their subjugation.

The ultimate union of these principalities in the monarchies of *Garhwal* and *Kamaon*, about three centuries ago, led to the conquest of the *Mana*, *Nití*, *Juwár* and *Darma* passes, by those states respectively. The *Byanse* pass was severed from the principality of *Júmla* and annexed to *Kamaon* by the *Gorkha* power, about thirty years past. In becoming subject to the Cis Himalaya powers, the *Bhotias* were by no means withdrawn from their allegiance to the parent state, but still continued to acknowledge the supremacy of both; an anomalous state of subjection, which their paramount interests in continuing to be the medium of commercial intercourse between Hindustan and Tartary, will tend to perpetuate. The price extracted by each government for its protection, though much the same in its component details, is very unequal in its amount. The revenue demands of the *Tibet* government consist of "*Sinh Thal*," land revenue. "*Ya Thal*," tax on sun-shine. "*Kitín Thal*," tax on the profits of trade.

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These

These items are all levied at fixed and invariable rates. The "*Sinh Thal*" is assessed at twelve "*Polas*" of *Gúr* per *Kanch*, on the *Khalsa* lands; but as a great portion of each village is held rent-free, on former grants, the aggregate payments under this head are very trifling. The "*Ya Thal*," which, from its name, has probably originated in the migratory habits of the Tartars, who during the winter, remove to the warmest situations, is assessed at one cake of "*Balma*," or dried yeast per house. The above dues are collected by *Tibet* officers, who visit the Ghats with that view: the whole is received in kind, though the *Gúr* and yeast are partly commuted for sugar, grain, spirits, and coarse calicoes. The "*Kiún Thal*" is levied in the shape of transit duties, "*Kiún Kal*," at the rate of ten per cent. on grain. These are also collected in kind, at the first mart visited by the Bhotias, the loads of every tenth sheep, together with the wool on its back, are there taken, unless commuted by the payment of twenty-seven "*Polas*" of *Gúr* per sheep. Duties are also levied on some few articles, agreeably to the rates fixed by an antient tariff; commodities not included in that schedule, pass free. Broadcloth, and many articles, the exportation of which from hence commenced at a comparatively recent date, fall under the last description. In some cases, individuals are subjected to a tax, called "*Huro*," or plunder, substituted for the "*Kiún Kal*," or transit duties, and levied at nearly the same rates. This, from its name, should be a species of police tax, an insurance against robbery. The inhabitants of the northern village at the head of each Ghat, enjoy certain immunities from these duties, and are, moreover, authorized by the Trans Himalaya government to levy a transit duty of ten per cent. on the salt or borax of the Tibet traders visiting the Ghat. This duty, as well as the "*Kiúnkal*," paid by the Bhotias, is levied only on the first investment of each trader, during the season.

In

In matters of police, the Bhotias are held responsible for the communication to the neighbouring authorities of all important transactions, which may occur in the Himalaya states. The local tribunals take cognizance of all cases brought before them by the Bhotias, whether originating in Tibet or elsewhere. In civil proceedings, the decrees of the court written in the Tibet character and language, and sealed by the presiding officers, are delivered to the successful parties. A confirmation of these documents where they affect general interests, as also of grants exempting lands from public assessment, are obtained by the parties concerned from succeeding governors. It does not appear, that this government ever originates any enquiry into crimes or offences committed by the Bhotias elsewhere, than in Tibet; nor does it delegate any power, judicial or fiscal, to the Bhotia village functionaries. Such are the marks of subjection which the mother country continues to demand from the Bhotias. Those exacted by their Hindoo conquerors have ever been more costly and more extensive. On their final subjugation, the *Bhot Mehals* were subjected to a tribute in gold-dust: the quantity to be paid by each village, was ascertained and recorded in "*Kanch*," or *Tola, Masa*; and *Ratti*, the detailed cess, fixed under these denominations, has since constituted the standard estimate of each village, and represents the modes of measurement in use elsewhere. In *Nítí*, the assessment was calculated in "*Damola*," equivalent to half a "*Kanch*." The assets made available to the government demand, comprised:

- 1st. Profits of trade.
- 2d. "Tandkar," or loom-tax.
- 3d. Produce of agriculture.
- 4th. Produce of jungles, (roots and drugs).
- 5th. Musk.
- 6th. "Kota Báz," hawks.
- 7th. "Bhera," or wild bees' nests.

In

In the *Káungo* records, the original *Jama* is made up of separate sums, under these several heads. The aggregate of tribute imposed on each Ghat was as follows :

	Kanch.	Masa.	Ratti.
Juwár,	133	5	2
Darma,	363	1	5
Byanse,	71	9	0
	Damohá.		
Nítí,	206	0	0

Mana appears to have been, from the first, granted in religious assignment to the temple of *Badarínáth*, therein situate. *Byanse*, as before noticed, was only conquered a few years past by the *Gorkhas*, the *Jama* paid to its former government, *Jumla*, has been assumed with the view to comparison. The rents of two villages in that Ghat which, as being east of the *Káli* river, fall within the *Gorkha* territories, are excluded. The above formed the ordinary revenue. The *Bhotias* were, at the same time, equally liable with other subjects to the extraordinary demands, in the shape of aids and reliefs, on occasions of the marriage of the sovereign, or of his son or daughter, of war, &c. But as their assessment included a tax on trade, they were exempted from the payment of transit and bazar duties, throughout the dominions of their prince.

The villages below the Ghats incorporated with these *Mehals* were subjected to the same system of assessment, the only variation being in the detail of assets, of which, profits of trade form no part. The absence of this item is compensated by the increase under the head of agriculture, arising from an additional crop. As a considerable proportion of the land in these villages has been gradually acquired by the *Bhotias* in property,

property, either through grants or purchases, a view of the amount of their rents will not be irrelevant.

	Kanch.	Mass.	Rati.
Juwár,.....	398	5	6
Darma,.....	42	7	0
	Dumola.		
Nítí,.....	125	0	0

This last sum is exclusive of the rents of *Joskimath* and other villages assigned to *Badarinath*, but which form a part of the district of *Paenkhanda*, in which the *Nítí* pass is also included; the latter name, from being more generally known, has been here adopted.

Mutual convenience naturally led to the commutation of the original article of tribute. The equivalent in silver, was settled at twelve rupees the "*Kanch*," and a fixed and permanent valuation was made of various commodities, the produce of *Tibet*, or of *Bhot*, which were received in payment: as the market prices of these articles fell below the rates in the original schedule, it became the object of the *Bhotias* to extend their payments in them: the proportion was, ultimately, established at one-half in kind, and the rest in coin; and in the event of the *Bhotias* being required to pay the whole of their assessment in money, a deduction of twenty-five per cent. was allowed on the portion payable in merchandize, such being, in point of fact, the actual depreciation in the current prices from the rates fixed in the original appraisement. During the government of the *Rajas*, the public demand continued unaltered, though subject in its liquidation to the variations, arising from the depreciation above noticed. The greater part of the revenue was assigned to the garrisons of forts in the mouths of the ghats, and to the payment of the civil local functionaries. The residue was collected on the spot, by an Officer annually deputed from the

the court for that purpose, to whom also was granted authority for adjudicating the civil and criminal pleas pending among the *Bhotias*. The internal management was left to the *Defteris* or *Patwáris*, and to the "*Búrhas*," or heads of villages, by whom also the detailed cess was apportioned, being laid every third year wholly on the land, and during the intervening period levied in the shape of a capitation, or rather of a property tax. The "*Búrhas*," in addition to the usual dues on marriages, &c., received a small public allowance from the rents of their respective villages: they were also assisted by petty officers, corresponding with the *Mukaddam* and *Kotwal* of the *Hindu* village institutions. These, again, were similarly remunerated. The garrisons above-mentioned, appear to have been retained in the ghats, principally with the view of protecting the inhabitants from the incursions of the *Bhotias* of the neighbouring ghats, more particularly of the "*Játs*,"* or natives of "*Jamla*," a *Bhotia* state, east of the *Kali*.

On the *Gorkha* invasion, the principal opposition made to their arms was from the *Bhotias*: for the period of nine years, after the submission of the rest of *Kumaon*, the *Juwáris* frustrated every effort made for their conquest, and it was a consideration of their commercial interests, rather than any successes of the invaders, which ultimately induced a subjection to that power. This resistance on the part of the *Bhotias*, joined to an exaggerated reputation for wealth, marked them out for peculiar exactions: the public demand rose gradually to Rupees 7,000 in *Niti*, 12,500 in *Juwár*, 10,000 in *Darma*, and 5,000 in *Byanse*, while in some years nearly double those sums were extorted, under various pretences, by the officers

* As the *Játs* of *Hindustan* are considered of *Tartar* race, may there not have been some original connection between their ancestors and the *Játs* of *Jamla*.

officers employed in the collection. The gross receipts of the inhabitants from every source of production, were inadequate to answer such excessive impositions, the capital and stock of individuals were gradually dissipated in their liquidation, and ultimately a load of debt was incurred for that purpose. When both the means and credit of the individual were exhausted, emigration became his only resource; in this manner, the depopulation of the ghats was rapidly taking place, when the magnitude of the evil led to the interference of the Supreme Government. An officer of reputation, Captain BHAGTI THAPA was especially deputed from *Nepal*, for the re-settlement of the *Bhot Mehals*; under his vigorous superintendance, the present difficulties of the *Bhotias* were, in a great degree, removed by the enforced restoration of a portion of the exactions, and by the reduction of the demands of their creditors to the mere principal sum actually advanced; while the principal source of these difficulties was cut off by a remission in the public revenue, reduced to 4,700 for *Niti*, 8,000 for *Juwár*; 7,000 for *Darma*, 2,700 for *Byanse*. The established principle of liquidation, half in money and half in merchandise, continued in force, but no longer afforded to the *Bhotias* its former advantages. The whole of these *Mehals* were included in the Military assignments, and their revenues were either collected by the Assignees themselves, or were leased by them to some responsible individual; in either case, the demand for the half in merchandise was commonly disposed of in gross to some of the *Almora Sahás*, by whose skilful management it was raised to a full equality in value with the money half, at the expence of the *Bhotias*.

The government *Jama* was imposed on each Ghat in one gross sum, and the detailed assessments left to be settled by the *Búrhas* among themselves: in this measure they always assumed the original amount of the village tribute, as the standard for calculation.

On

On the introduction of the British government in 1872 *Sambat*, the authorized collections of the two preceding years, were assumed as a standard for the *Jama* of the current year; as the whole demand was fixed payable in coin, in *Farakhabad Kaldár* Rupees, a deduction of twenty-five per cent. was granted on the half hitherto paid in merchandise, and a further deduction to the same amount was allowed for the discount on the *Gorkha* currency. The net *Jama*, which on the existing system was imposed in one gross sum on each Mehal, including the villages below, as well as those within the Ghats, stood at Fd. Rupees 11,565.

In the year 1875 S. a general abolition of the customs and transit duties throughout the province took place; the tax on the profits of trade hitherto levied from the *Bhotias*, as partaking of the same nature, was included in that measure: a partial remission on the same account was made in the *Jama* of some of the lower villages, while both in these, and in *Bhot*, the items of musk, bees' wax, and hawks, were struck out of the available assests. By this arrangement, the net revenue was reduced to Fd. Rupees 4124.

This demand continued in force for the remaining term of the first triennial settlement, at the second triennial settlement, in 1877 S. and at the recent quinquennial settlement, in 1880 S. a progressive rise took place, on a view of the increase of cultivation, brought about principally by the return of tenants, who had emigrated during the *Gorkha* government, and finally amounted to Fd. Rupees 5812.

The revenue of every year has invariably been liquidated without a balance.

For

For the internal management of these Mehals, the only public officer retained in them is the *Patwári*, who receives from the village *Búrhas* the amount of their *Jama*, and remits the same to the *Sader* treasury. By this functionary are also made the reports connected with Police, relating to casualties, &c. Criminal offences are rare; the total number since 1815, has been confined to four, of which two were murders, one a case of arson, and the fourth a petty theft: the three first-mentioned crimes were perpetrated from motives of revenge. In the same period two inroads, by subjects of a foreign state, have occurred. In the winter of 1822, the village of *Melam* in *Juwár*, was plundered by a band of Tartars, during the periodical absence of its inhabitants. A part of the plunder has since been recovered through the authority of the *Lhassan* viceroy, at *Gartokh*; but the owners have hitherto declined receiving it, unless accompanied with an indemnification for the missing portion. The property in question, consequently, remains in deposit at the *Gartokh* Police Office. The second inroad took place in 1823, at the *Byanse* Ghat, the whole of the villages in which were subjected to a forced contribution by a party of *Játs*, from *Jumla*, on some antiquated claim of tribute. The whole plunder amounting to about 2,000 rupees in value, has since been recovered and restored through the intervention of the *Gorkha* chiefs in *Dattí*.

The only manufactures in *Bhot* are woollens, consisting of blankets, and serges of various descriptions; these are partly consumed by the *Bhotias*, in clothing, tents, &c.; the residue is disposed of in other parts of the province: this manufacture is not confined to any distinct class, but is carried on indiscriminately by the females of all ranks: the weaving is performed sitting, one end of the web being fastened to a stone, or stake fixed in the ground, the other secured by a strap to the body of the weaver; the yarn is prepared by the males, who may, at all times, be seen engaged

engaged in that employment, with a spindle in their hand, and a roll of wool round their wrist.

Trade, as has been already incidentally noticed, forms the primary object of importance to the *Bhotias*, and is the principal, if not sole consideration which retains them in the unfertile villages of *Bhot*; now, that waste lands, of a far superior quality in the northern pergunas, every where present themselves for occupation. The adjoining province of *Tibet*, here called "*Bhot*," and "*Hundes*," (snow land) indiscriminately, holds out peculiar attractions to commerce. Subjected, by the rigor of its climate, to perpetual sterility, it depends on the surrounding countries for almost every commodity, both of necessity and of luxury; to remedy these deficiencies, it has, at the same time, been amply furnished by nature with a variety of valuable products; its rivers and deserts abound with gold, in its lakes are produced inexhaustible supplies of salt and borax, while to its pastures it is indebted for wool of an unrivalled quality. In addition to these staple articles, "*Hundes*" yields many other articles of commercial demand, such as drugs, coarse precious stones, *Chaonr* tails, *Tangans*, &c.: with these wants and resources, the *Hundes* has naturally attracted the resort of numerous traders from every quarter, and has, in consequence, become a general mart, in which not only the wants of its inhabitants, but the demands of foreign merchants also are supplied. A periodical fair takes place annually in September, at *Gartokh*, the residence of the *Lhasan* viceroy, which is principally attended by traders from *Hindustan*, *Ladakh*, *Cashmer*, *Tartary*, *Yarkhand*, *Lhasa*, and *Siling*, or *China* proper: under the first description are included, the *Bhotias* of this province, though at present those of the *Juwár* Ghat, alone enjoy the unrestricted privilege of visiting *Gartokh*. The trade of *Hundes* is an exclusive system of monopoly and restriction, which appears to have been originally established for the encouragement of local and

and particular interests, and is now pertinaciously adhered to, partly from a reverence for ancient forms, and partly through the influence of the Chinese power. The intercourse to which the *Bhotias* are admitted, is considered as a measure of sufferance, and a formal permission is requisite for its annual renewal. The trade from each Ghat is confined to some proximate town, beyond which the *Bhotias* are prohibited from proceeding without especial licence obtained from the local authorities, the *Juwari Bhotias* alone, in consideration of military services rendered by their ancestors, enjoying an immunity from these regulations. On the upper parts of the Ghats becoming practicable, special missions are dispatched by the *Bhotias*, to their respective parts. These *Vakils* are each attended by a single follower only, and carry a small offering of established value; on reaching their destination, they make a full report of the state of politics and of health in this quarter, the heads of their information are taken down in writing, for transmission to the viceroy at *Gartokh*, and they then receive their dismissal, together with a return in gold-dust, equivalent to the offering brought by them. A *Hiumiya* officer commonly accompanies or immediately follows the *Vakil* for the purpose of verifying the statements made by him, and to collect the tribute due from the *Bhotias*. On the fiat of this officer, depends the re-opening of the intercourse.

This regulation would appear to be intended chiefly as a precaution against the introduction of small pox, or other contagious disorders, as even the British invasion of the hill states occasioned no interruption in the intercourse with *Himedes*, although that event undoubtedly created a considerable sensation there. When the small pox is ascertained to prevail in any Ghat, all communications with its inhabitants is temporarily prohibited. The commercial operations of the season usually commence by the arrival of the *Hiumiya* traders in *Bhot*, as the superior strength and hardihood

hardihood of their sheep enable them to cross the snow earlier than the *Bhotias*; from this period (about the end of July,) till the middle of October, the flocks of both parties are employed in plying with loads between the marts and the Ghat villages. The *Huniya* traders do not visit any villages below the Ghats, deterred partly by the jealousy of the *Bhotias* and partly by a dread of the climate. The landholders of the northern pergannas, who transport their own produce into *Bhot*, are deterred by the same causes from proceeding to *Hundes*; even in *Bhot* they are precluded from dealing directly with the *Huniyas*, whom they may meet there, but are compelled to barter their merchandize with the *Bhotias*. A few of the *Almora* merchants occasionally visit the nearest marts in *Hundes*, more particularly *Taklakot*, at the head of the *Byanse* pass; but their ignorance of the *Tibet* dialect, and their want of the means of carriage, render them dependant, to a great degree, on the *Bhotias*, and prevent them from trading in those articles of bulk, such as gram, *gúr*, &c. which afford the most certain and profitable returns. The *Bhotias*, consequently, enjoy, to a great extent, a monopoly of the carrying trade from *Hindustan* to *Tartary*, in the supply of the local demands, in *Hundes*, and the system in force there operates to confirm a complete monopoly. The regulation which restricts the trade of each Ghat to a prescribed mart, affects the inhabitants of the latter equally with the *Bhotias*; this system is further extended even to individual dealings, and every trader has his privileged correspondent, with whom he alone has the right to barter. These individual monopolies, if they may be so called, are considered as hereditary and disposable property, and where the correspondent becomes bankrupt, the trader is under the necessity of purchasing the right of dealing with some other individual. From successive partitions of family property, and from partial transfers, this right of *Arath* has been gradually sub-divided, and many *Bhotias* collectively, possess a single correspondent. This system differs so far from that of the Hong merchants

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in China, that it leaves to every *Hiumiya* the power of trafficking directly with the foreign trader, though it restricts his dealings to particular individuals: the only persons who appear to be exempt from its operation in *Hiumdes*, are the local officers, civil and military, and the *Lamas*. On the dealings of foreign merchants with each other, it has no effect. A brief notice of the several principal exports and imports may now be taken.

EXPORTS.

Grain forms the staple article of *Bhotia* export; it may be computed that from twenty to thirty thousand maunds of every kind, annually find their way to *Hiumdes*, through the five passes collectively; the high prices and rapid sale, which this article invariably commands in that country, lead to the presumption, that the present state of supply is insufficient to the wants of the inhabitants; but no considerable augmentation in the former can be expected to take place with the present inefficient means of transport, to which the *Bhotias* are confined by the difficulties of the passes. As the *Himálaya* villages yield no disposeable surplus produce, the supplies for *Hiumdes* are drawn from other parts of the province, chiefly from the northern pergannas. The *Bhotias* make their purchases in the same manner as the *Binjaris*, by carrying salt to the villages, and bartering it for grain. As soon as the loads of the whole flock have been exchanged, it is driven to an intermediate depôt, where the grain is stored and from whence fresh loads of salt are brought by the sheep. During the cold months this system extends to the midland pergannas; from the end of March the flocks ply in the northern districts, and from the beginning of May they are employed in transporting the grain from the foot of the Ghat to the *Himálaya* villages. For the convenience of this traffic, the *Bhotias* have, accordingly, three depôts—one at their *Bhot* village, the second at the base of the *Himálaya*, and the third, some three or four days'

days' journey below. Grain, to a partial extent, is conveyed by the northern landholders on their own sheep, to the *Himálaya* villages, and there similarly bartered for salt. The rates of barter which now commonly prevail, may be stated as follows. In the midland and northern pergannas, from three to four of wheat or rice for one of salt, and within the Ghats, two of wheat or rice for one of salt. To the *Huniyas*, however, the *Bhotias* give only one of wheat or rice for two of salt in *Bhot*, while in *Híundes*, they exact double that proportion. Coarse grains, such as *mandua*, *chenna*, &c. generally average half the value of the finer descriptions above mentioned, in this system of exchange. The advantages of this trade to the inhabitants of the northern districts, will be fully appreciated on a view of the state of prices, which, at this moment, prevails in different parts of the province. From the nature of the country, its agricultural produce cannot be made available for distant markets, and the fluctuations of price which may there take place have, beyond a certain sphere, no influence on prices in the interior. At *Almora*, which is supplied from the midland districts of *Kamaon* (proper), wheat is now selling at twenty-five sérs the rupee. In the southern villages, both of *Kamaon* and *Garhwal*, from whence exportation to *Rohilkhand* takes place, the price is nearly the same. In the whole of the northern pergannas, whence the *Bhotias* derive their supplies, the average price may be quoted as still higher. In the western midland pergannas of *Garhwal*, to which none of these demands extend, wheat is selling at two maunds the rupee, and purchasers even at that rate are not forthcoming.

Calicoes.—From the constant use of woollen clothes throughout the year, the consumption of cotton fabrics in *Híundes* is small; the demand is confined to the coarsest descriptions, as quantity, not quality, is the first consideration with the *Huniya* purchaser. Europe prints are in partial request among the chiefs and foreign merchants. The aggregate value

value of exports, under this head, cannot be estimated at above ten thousand rupees annually.

Hard-ware—including cooking utensils of copper, brass, and iron, coarse cutlery, swords, matchlocks, &c. is exported to the extent of about ten thousand Rupees.

Broad Cloth.—Not more than thirty bales, chiefly of a coarse quality are annually disposed of by the *Bhotias*, but did facilities exist for procuring cloths of the desired qualities and colors, the sales might be very considerably increased. The common military colors, such as red, yellow, blue, green, and grey, are the only ones generally procurable by the *Bhotias*—of some of these colors, the use in *Tartary* is confined to peculiar sects and classes, and for the others, the taste has been long exhausted. Cloths of unusual color, such as olive, various shades of brown, &c. invariably command a quick sale. The enormous advance laid by the *Bhotias* on the prices of this, as well as other articles of export, must also tend to lessen the demand.

Coral—is prized, as an ornament for females, even above precious stones; the large bright scarlet beads of *Mediterranean* coral, will command almost any price. Inferior descriptions also command a ready sale, though at lower rates.

Pearls.—In these, size is the principal desideratum, shape and color are points of less importance; no difficulty is consequently experienced in supplying the demand to its full extent. The export in this, and the preceding article, averages about five thousand rupees in value annually.

Gins—about one thousand maunds.

Sugar

Sugar Candy—one hundred maunds.

Spices—ten maunds.

Dyes—chiefly lac and indigo, ten maunds.

Wooden Vessels—chiefly cups for tea, are in considerable demand; there are turned from various kinds of wood; those in greatest request are formed of the knot of a particular tree, which is to be found only in the eastern hills, near and beyond *Katmandu*, whither the turners from *Bhot* annually resort. Tea-cups of this wood are deemed by the *Tartars* to possess peculiar virtues, and an unblemished specimen will sell as high as fifty rupees; the price of ordinary cups varies from four annas to two rupees each.

Timber—in the shape of spars and planks, for building, is carried for sale to the nearest marts. Indigent *Bhotias*, who have no other capital but their labor, carry on this traffic.

Cabinet-ware, glass-ware, and a variety of other commodities are partially exported: their aggregate value may be assumed at ten thousand rupees.

IMPORTS.

Salt—the natural produce of lakes in *Himades*, is universally preferred in this province, for culinary purposes, to the *Sambher* and other cheap kinds of salt, from the plains: the latter are considered comparatively bitter and unpalatable, and are only used for cattle. The relative prices of the two kinds of salts in question at *Almora*, are from six to seven rupees the maund for *Bhot*, and three to four rupees for plain salt.

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The *Bhotias* never part with their salt, except in barter for agricultural produce, and by adhering rigidly to this rule, they are enabled to command a supply of the latter, even in the most unfavourable seasons. The total quantity of salt imported, may be assumed one year with another at fifteen thousand maunds.

Tincal—also the natural produce of a lake in *Hitudes*, for some years subsequent to 1815, formed the most profitable article of speculation, but the demand has now greatly declined. During the *Gorkha* government, that is, up to 1814, not more than a thousand to fifteen hundred maunds of tincal ever reached the plains through this province during the year. On the British invasion, and even before the conquest was completed, large advances were made by British merchants to the *Bhotias*, for the provision of this article. By the competition among the former, the amount of their advances was rapidly augmented up to 1818, when the quantity imported exceeded twenty thousand maunds, as it did also in the two following years 1818 and 1819. This import, as compared with the demand in England, for which market it was chiefly intended, would appear to have been excessive. Heavy losses, and a consequent withdrawal of capital from the speculation were the consequences. The supply has since as rapidly decreased, and may be now stated, at seven to eight thousand maunds. During the above periods, the price has been subject to the same fluctuations up to 1814, the market rate of this article, in its unpicked state, never exceeded three and a half rupees the maund, at the marts of *Kásipur* and *Belári*; in 1818, it had risen to fourteen rupees the maund, and some partial sales were made in that year as high as sixteen rupees; during the two following years 1819-20, the price ranged between twelve and fourteen; it has since gradually fallen to eight, at which it may now be quoted. The article is imported by the *Bhotias*, in its original state, as procured from the lake. By the merchants

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the *tincal*, or natural crystals, are picked for the Europe market, and the dust is prepared into refined borax. The residuum, consisting of river sand, is always considerable, varying in different years, from twenty to above thirty per cent. The *Bhotias* are not accused of adulterating the article, though the petty hill traders, who purchased it from them, were, for some time, guilty of such practice to a great extent; the refusal of the plain merchants to take the article from these people, except with a specific assurance against loss in refining, beyond a given proportion, has checked this fraud. The prices in *Händes* correspond with those of salt—this article being similarly obtained in barter for grain. A view of the state of import in Great Britain, during the period in discussion, may not be irrelevant :—

Years.	Value.	Years.	Value.	Years.	Value.
1814....	£10,620	1817....	£82,573	1820....	£209,175
1815....	59,209	1818....	76,666	1821....	51,651
1816....	103,361	1819....	215,591	1822....	25,268

The above statement is taken from a periodical publication, where it is given in the amount of Indian import alone.

Wool—the produce of the Tartar sheep, known in commerce under the name of *berjengi*, is imported to the extent of five or six hundred maunds—part of which is consumed by the *Bhotias* in the manufacture of “*Pankhis*,”* and the remainder is taken off by the zemindars of the northern pergannas, for blankets; the money price may be stated at
fourteen

* The *Pankhi* is a species of serge, varying in quality, some having the wool left long on one side.

fourteen to fifteen rupees the maund, but it is usually disposed of by the *Bhotias* in barter for oil, or other produce. The supply above noticed is almost wholly obtained from the flocks of *Hiuniya* sheep, which visit *Bhot*, laden with salt, or borax, and are there shorn.

Shawl Wool—the produce of the *Tibet* goat, was temporarily imported during three years, with a view to the provision of the Company's investment: this demand has since ceased. This article may be procured, through the *Bhotias*, to any extent, deliverable at *Bágetsar* in its rough state, mixed with hair, at from thirty-six to forty rupees the maund.

Gold-dust—procured from the sands of every river in *Himdes*, and also obtained in small lumps by digging near the surface in various parts of the deserts, is imported in small quantities. The frauds found to be practised by the *Hiuniyas* or *Bhotias*, in alloying this metal and in mixing copper or brass filings with the dust, have created a general distrust in the purchase of this article: not more than hundred *phetangs*, or eight hundred rupees worth annually find a sale.

The remaining articles of import, comprising coarse shawls and *pattu*, inferior silks, cow-tails, ponies, drugs, dried fruits, *haritál*, saffron, cured leather, similar to the Russian, &c. &c., may be assumed at twenty thousand rupees annual value.

As during some years from 1816 to 1821, the value of the imports greatly exceeded that of the exports, the deficiency on the latter was supplied by coin. *Farakhabad* new rupees, to a considerable amount, then found their way to *Himdes*, of which they became the favorite currency.

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It now only remains to offer a few observations on the former and present state of this commerce. During the time of the Rajas, the *Juwári* *Bhotias* alone traded on the products and manufactures of the plains, the *Bhotias* of the other *Ghats* confining their dealings to grain ; these latter under the *Gorkhali* government, have extended their speculations, and the trade of the *Juwáris* differs from that of the other *Bhotias* now, only in its superior extent. In the early stages of this commerce a regulated and fixed assize appears to have been made by the *Trans-Himalaya* government, agreeably to which the commodities of the two countries were required to be bartered against each other. The commodities of *Hindusthan*, from the smallness of the supply, and from the exactions and robberies to which they were subject in transit through the hills, were appraised at high rates ; though these causes have been wholly or partially removed, their original effects remain in force, and the *Bhotias* continue to exact, the old and arbitrary prices. Since 1815, a most material improvement in favor of these traders has taken place ; by the increased facilities of communication with the plains and by the total abolition of transit duties, the imports from thence are now furnished in greater abundance and at reduced prices, at the same time by the influx of capital from the same quarter, the demand and value of every article of import from *Tartary*, have been considerably enhanced : of these advantages, encrease of sales is the only one of which the *Híuniyas* have partaken in common with the *Bhotias*. Were more equitable principles to be introduced in the transactions of this commerce and were the commodities of *Hindusthan* and *Europe*, offered on fairer terms in the *Híuniya* market, it is difficult to say to what extent the demand might be augmented, while the *Bhotias* retain their existing monopoly no such desirable modifications can be anticipated, as a continuance of the present exorbitant rates of profit is almost indispensable to avert general bankruptcy, which must otherwise result from the heavy load of debts, with which the *Bhotias* are universally saddled.

saddled. From the establishment of a direct intercourse between the *Almora* merchants and those of *Tartary*, the desired object will doubtless be gradually gained, the same capital will continue vested in the trade, but the whole profit of the speculation will there fall to the capitalists, while the losses to which the latter is now constantly subjected from the failure of the intermediate trader, will be prevented; under such circumstances the rates of profit would naturally be lowered, and the demand and supply of exports from *Hindusthan* might be expected to increase. To the *Bhotia* the disadvantages resulting from such a change would be more apparent than real, in the trade of the most profitable article of barter, grain, little or no competition could be offered, and though he might no longer be able to speculate in the commerce between *Hindusthan* and *Tartary*, yet the necessity of his services as a carrier would always enable him to command a considerable proportion of the gross returns of that trade.

It would here be desirable to offer some accounts of the adjoining *Trans-Himalaya* state, but the watchful care with which the entrance of Europeans is prevented, the extreme precautions with which Natives of India, not *Bhotias*, are admitted, and the jealous restrictions to which even the *Bhotias* are subjected, preclude the acquisition of any particular and authentic information on points, connected with the local administration and resources of that country; a few general notices may, however, be given.

The province of *Hiundes* is by its inhabitants called "*Nari*," while at *Ladakh* and to the westward, it appears to be known by the name of *Chang* or *Jhang Tang*, an appellation nearly synonymous with *Hiundes*. It is subject directly to the *Lama* at *Lassa*, and is administered by officers deputed or appointed from thence.

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The chief government is entrusted to two Officers conjointly, who are called *Garphans*, with the additional title of *Urgú Ma*, and *Urgú Ya*. They reside at *Gartokh*, and are relieved after three years: natives of *Lassa* and of that neighbourhood, are invariably nominated to these situations. The province is subdivided into districts, each containing a certain number of towns and villages. The internal administration in each district is similarly confided to two officers, called the *Deba*, and *Vazir*, whose appointment also emanates from *Lassa*; the *Deba*, commonly a native of the eastern provinces, is also changed every three years; the *Vazir* who is one of the principal inhabitants of the district, holds his situation during good behaviour. The measures of these officers are subject to the controul of the governors at *Gartokh*.

The *Urgú Ma* and *Deba* appear respectively to enjoy superior consequence and consideration, but to give effect to their acts the concurrence of their colleague is indispensable.

The only regular military force in the province is said to consist of two hundred horse, stationed at *Gartokh*; this body must have been originally recruited from Tartary, as the men of which it is composed are described by the *Bhotias* as a horse eating race. Each town and village has its enrolled militia, liable to be called upon whenever their services are required. The religious institutions are under the exclusive control of the provincial and district *Lamas*, who also appear to exercise considerable influence in the local civil administration.

A rapid communication with the Capital, *Lassa*, is kept up by means of a horse post, the stages are from fifteen to twenty miles apart, and four horses with their riders are retained at each.

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The several public establishments are all remunerated by grants of revenue in its different branches. These latter have already been enumerated (para. 37). Of the aggregate resources of the province no estimate can be obtained; from the concurrent testimony of the *Bhotias*, it would appear that the *Himiyas* are grievously taxed and oppressed under their theocratical form of government. The towns and marts to which the trade from each Ghat is respectively confined, are as follows :

Mána, .. to .. *Chaprang*. *Dharma*, .. to .. *K'unlang*.
Niti, .. to .. *Dapa*. *Byanse*, .. to .. *Taklakot*.

These are severally the principal towns of districts, and as such the residence of a *Deba* and a *Vazir*. The *Juwári*, as before observed, have a general licence to trade in every part of the province.

Few opportunities have occurred for obtaining an insight into the peculiar usages and customs of the *Bhotias*, as when down in the *Hindu* portion of the province,—they conform generally to the practises in use there. In their personal appearance the *Bhotias* are perfect Tartars, and exceed the natives of this province in size and stature, more particularly the *Dharma Bhotias*, among whom individuals possessing extraordinary strength are far from uncommon.

The dress of the male sex is in all the Ghats nearly similar, consisting of the common eastern robe and loose trowsers, with a skull cap, all of woollen stuff, to these is added a *kamarband* of calico. The *Dharma* and *Byanse Bhotias* invariably wear woollen boots, reaching nearly to the knee : these are composed of stuffs of different colors sewn chequerwise. The soles are of buffalo-hide.

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The *Bhotias* of the other Ghats also use boots, of plain woollen stuff, when travelling over snow. In the *Mána*, *Nítí* and *Juwár* Ghats, the females adopted the dress worn by the same sex, and corresponding classes in the northern pargannas. The *Dharma* and *Byanse* women retain a Tartar dress. This consists of a web of cloth folded round the body, and descending from the waist to the ancles in the form of a petticoat, at the waist it is secured by a girdle, commonly of leather: above this is a shift without sleeves, reaching below the knee, while above all is a narrow hood fixed on the top of the head and covering all but the face, shewing a tail descending down the back nearly to the heels; a pair of boots, similar to those of the men, completes the equipment. The above articles of dress are all made from woollen stuff dyed either red or dark blue, having narrow white stripes. The ornaments of these ladies baffle description and bear no resemblance to any thing worn elsewhere: the most prominent are the ear-rings, commonly of pewter, which in size and shape, may be compared to a massive house door key. Strings of large pieces of coarse amber are worn round the neck in addition to two or three indescribable necklaces. The *Bhotias* of both sexes, and of all classes in every Ghat, carry suspended from the waistband by small chains or thongs of leather, a variety of instruments of daily use, such as knife, spoon, scissars, awl, packing needle, tweezers, steel flint, tobacco, paunch, &c. The *Bhotias* consume large quantities of food, particularly of animal, of which a constant supply is afforded to them in the carcasses of their sheep and goats which die from fatigue or disease. The *Mána*, *Nítí* and *Juwár* *Bhotias* scrupulously abstain from the use of beef of every description; by the *Dharma* and *Byanse* *Bhotias* the *Chownr Gae* is eaten, and the common kine would probably not be spared by them, but for the general prohibition against the slaughter of that animal which is in force in this province. The *Bhotias* are much addicted to the use of spirituous liquors, in extenuation of which practice they plead necessity
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from the nature of the climate in *Bhot*; when collected together in any place, they have frequent drinking parties, which are continued during the whole night, and sometimes kept up even for the ensuing day. Intoxication with them does not, however, lead to riot or disorder. The liquor in use is of two descriptions—" *Dáru*," or Whisky, produced by distillation, and " *Ján*," obtained by simple fermentation: the latter is the favorite beverage. Both are procured from rice: to hasten the fermentation dried yeast, " *Balma*," reduced to powder, is added: a few hours only are required to render the " *Ján*" fit for use. The " *Balma*" is prepared from the meal of barley or other coarse grain, on which an infusion of the berries or sprigs of the juniper, or of the " *Súri*," in water is made to filter: the dough is kneaded, and when ready, dried in small cakes for keeping. The *Balma* is said to retain its properties for many years: its manufacture, which is tedious, forms the exclusive occupation of particular individuals.

Of the *Bhotias*, it may be observed generally, that they are an honest, industrious and orderly race, possessed of much good humour and patience: in their habits they are commonly dirty, more particularly the *Dharmías*, who openly profess an hereditary prejudice against ablutions of every kind; to this profession they fully act, and, except on particular occasions of religious ceremony, never wash either their hands or face. The skirts of their dress serve to cleanse both their persons and their cooking utensils—to scrub the latter, either with sand or water, would, they conceive, be attended by disastrous consequences, as already noticed in treating of the climate.

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In concluding this report, it may be added, that, on those points of rural and domestic economy which have been passed unnoticed, little or no variation exists from the practices followed in other parts of the province, and already detailed in a previous report.
