

यदेव । त्वत्ता सुखं किं स्त्रियमेव सम्यक् दानं परं किं ह्यभयं जनेषु ॥
 १९ ॥ कस्यास्ति नाशोमनसोवितत्या क्वसर्वथा नास्ति भयं विमुक्तौ ।
 शल्यं परं किं निजमूर्खतैव के के ह्युपास्या गुरवश्च संतः ॥ २३ ॥ उप-
 स्थिते प्राबहरे छताते किमाशुकार्यं सुधिया प्रयत्नात् । वाक्कायचित्तैः
 सुखदं यमग्न मुरारिपादांबुजमेव चिंत्यं ॥ २४ ॥ के दस्यवः सन्ति
 कुवाचनात्साः संबोध्यते कः सदसि प्रविष्टः । मातेव कायासुखदा सुवि-
 द्या किमेधते दानवशात्सुविद्या ॥ २५ ॥ कुतोहि भीतिः सततं विधेया
 कोकापवादाद्भवकाननाच्च । कोवास्ति बंधुः पितरौच कोवाविपत्सहायः
 परिपालको यौ ॥ २६ ॥ बुद्धानबोध्यं परिशिष्यते किं शिवं प्रशांतं सु-
 खबोधरूपं । चातेतु कस्मिन्विदितं जगत्यात्सर्वात्मकेत्रञ्छिषिं पूर्यामूर्त्तौ ॥
 २७ ॥ पशोः पशुः को न करोति धर्ममधीयशास्त्राणि समर्थितेषु ।
 किं तद्विवं भाति सुधोपमंस्त्री के शत्रवोमित्रवदात्मजानि ॥ २८ ॥
 विद्युच्चक्षं किं धनयौवनायुर्धनं परं किंच सुपात्रदत्तं । कंठं गतेरप्यशु-
 भिर्न कार्यं किं किं विधेयं मनिशं शिवार्चा ॥ २९ ॥ किं दुर्लभं सद्गु-
 रस्ति कोके सत्यगतिर्ब्रह्मविचारश्चैव । त्यागोहि सर्वस्य शिवात्मबोधः
 कोदुर्जयः सर्वजनैर्मनोजः ॥ ३० ॥ किं कर्म यत्प्रीतिकरं मुरारेः क्वा
 ख्यानकार्या सततं भवाब्धौ । अहर्निशं किं परिचिंतनीयं संसारमि-
 थ्यात्त्वशिवात्मतत्त्वम् ॥ ३१ ॥ कंठं गतावा अवखं गतावा प्रश्नोत्तराख्या-
 मखिरलमाला । तनोति मोदं विदुषां सुरम्या रमेशगौरीशकथेव
 सद्यः ॥ ३२ ॥

इति श्रीशुक्यतीन्द्रविरचिताप्रश्नोत्तरमाला समाप्ता ॥ खस्तिश्री
 शाके १७६९ चान्द्रादाषाढसप्तम्यां भौमेः श्रीवाग्भूषणशर्मणाखिलित
 निदं ॥ शुभं भवतु ॥

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*On the Aborigines of the sub-Himālayas.*

To the Secretaries of the Asiatic Society of Bengal.

GENTLEMEN,—You are aware that I am preparing a series of detailed memoirs on the Aborigines of this frontier in its Mountains and its Tarai, and that in the preface to the first of these memoirs, now issuing from the press, I have stated the reasons which induce me to

think the subject requires and deserves to be treated with great care and equal amplitude. But, as this method of proceeding will necessarily entail much delay, I fancy that many of your readers, both in India and Europe, may be glad to receive in the meanwhile a more summary view of the affinities of these tribes as deduced from a tolerably copious comparison of their languages or dialects.

Accordingly, I have now the honour to submit such a comparative vocabulary of 12 of the dialects found in the eastern sub-Himálayas, inclusive, for comparison's sake, of the written as well as spoken language of Tibet, it being of much importance to give this language in both forms, 1st, because it is employed in the former state with many unuttered letters, and 2nd, because all the dialects or tongues with which it is to be compared exist only (with two exceptions\*) in the latter, or unwritten and primitive state.

With regard to the English vocables selected, I have adopted those of Mr. Brown, in order to facilitate comparisons with the Indo-Chinese tongues, as exemplified by him; but, to his nouns substantive, I have added some pronouns, numerals, verbs, adverbs, prepositions, conjunctions, and adjectives, under the impression that nothing short of such a sample of each of the parts of speech could at all suffice for the attainment of the end in view. Geographically or topically, I have confined myself to the east of the river Káli or Ghagra, as well because the dialects prevailing to the westward of that river are for the most part extremely mixed, and indeed almost merged in the ordinary tongues of the plains of Hindusthan, as also because I have no immediate access to the people of the west. The case is very different in the eastern sub-Himálayas, where I am domiciled, and where, as will be seen, the Indian Prakrits have hardly been able to make a single cognisable impression upon any of the numerous vernaculars of the people, with the sole exception of the Khas or Parbatia Bhasha, which as being a mongrel tongue, I have omitted. I have likewise, for the present, omitted some interesting tongues of a genuinely aboriginal character, which are spoken east of the Káli, either by certain forest tribes existing in scanty numbers, nearly in a state of nature, such as the Chépáng, Kúsúnda and Háýú, or by certain other peculiar and

\* The exceptions are the Névúri and Lepcha, which form the topic of my second Essay, now nearly ready.

quasi Helotic races, such as the Denwar, Dúrré and Brámhó, who cultivate those low valleys from which malaria drives the ordinary population. That ordinary population, exclusive of the now dominant Khas or Parbatias proper,\* above alluded to, consists, between the Káli and the Dhansri, in Nepal, Sikim, and Bhútán, of 1st Cis-Himálayan Bhotias vel Tibetans, called Rongbo, Siéná or Káth Bhotia, Serpa, &c., 2nd, Súnwar, 3rd, Gúrúng, 4th, Magar, 5th, Múrmí, 6th, Néwar, 7th, Kiránti, 8th, Limbu vel Yak thumba, 9th, Lepcha, 10th Bhútánese or Lhopa vel Dúkpa.

I have enumerated the races as they occur, in tolerably regular series, from west to east, in given and definite locations of the old standing: but the first named are found pretty generally diffused throughout the whole extent, west and east, of my limits, though confined therein to the juxta-nivean tracts or Cachár region; whilst the participation of the Gúrúngs and Magars, as military tribes, in the recent political successes of the now dominant Khas, has spread them also, as peaceful settlers, in no scanty numbers, easterly and westerly, from the Káli to the Méchi. The rest of the tribes have a more restricted fatherland or janam bhúmi, and indeed the locale of the Magars and Gúrúngs, not a century back or before the conquests of the House of Gorkha, was similarly circumscribed; for, the proper habitat of these two tribes is to the west of the great valley, which tract again, (the valley) and its whole vicinity, is the region of the Múrmis and Newárs; whilst the districts east of the great valley, as far as Sikim, are the abode of the Kirantis and Limbús; as Sikim is that of the Lepchas; and Deva Dharma or Bhútán that of the Lhópas or Dúkpas, usually styled Bhútánese by us. These constitute, together with the Súnwárs, who again are mostly found west of the great valley and north of the Magars and Gúrúngs, near and among the Cisnivean† Bhotias, the principal Alpine tribes of the sub-Himálayas, between that western point (the Káli) where the aboriginal tongues are merged in the Prakrits, and that eastern limit (the Dhansri) where they pass or seem to pass into the monosyllabic tongues of races of presumed Indo-Chinese

\* Parbatia, पर्वत्य, means Highlander, but this general sense of the word is restricted by invariable usage to the Khas.

† Bhotia is the Sanskrit, and Tibetan the Persian, name for the people who call themselves Bodpo, or native of Bod, a corruption possibly of the Sanskrit word Bhot.

origin. The sub-Himálayan races I have enumerated inhabit all the central and temperate parts of these mountains, the *juxta nivean* or northernmost tracts being left to the Rongbo vel Sérpá; and the southernmost parts as well as the low valleys of the interior and central region, being abandoned to the Dénwárs, Dúrres and other malaria defying tribes which, for the present, I do not purpose to notice. The people under review therefore may be said to occupy a highly healthful climate, but one of exact temperatures as various as the several elevations (3 to 10,000 feet) of the ever varied surface; and which, though nowhere troubled with excessive heat,\* is so by excessive moisture, and by the rank vegetation that moisture generates, with the aid of a deep fat soil, save in the Cachár or *juxta nivean* region, where the lower temperature and poorer scantly soil serve somewhat to break the prodigious transition from the thrice luxuriant sub-Himálayas to the thrice arid plains of Tibet.

That the sub-Himálayan races are all closely affiliated, and are all of Tibetan origin, are facts long ago indicated by me, † and which seem to result with sufficient evidence from the comparative vocabularies now furnished. But to it lingual evidence in a more ample form will however in due time be added, as well as the evidence deducible from the physical attributes and from the creeds, customs and legends of these races. It must suffice at present to observe that their legends indicate a transit of the Himálaya ‡ from 35 to 45 generations back—

\* In the great valley which has a very central position and a mean elevation of 4500 feet, the maximum of Fahr. in the shade is 80°.

† Illustrations of the languages, &c. of Nepal and Tibet.

‡ The vast limitary range of snows to the North of India has been known in all ages by names derived entirely from Sanskrit, the Greeks and Romans neither coining fresh appellations nor translating the sense of the Sanskrit ones into their own tongues, but adopting almost unaltered the Sanskrit names they found. These are Hémáchal, Héma-achal, snowy mountain. Hémádri, Héma-adri, the same. Hémálaya, Héma-álaya, the place of snow. Hémódaya (unde Emodus) Héma-údaya, the source of snow, or place of appearance of snow, as Súrýódaya is the place of appearance of the Sun, that is, the East. The following tables show first the relative heights of the 5 great Andean and Hemálayan peaks, and second the position in physical Geography of the latter, which, it will be observed, stretch all along the vast length of this stupendous range.

| ANDEAN PEAKS.   |        | HEMALAYAN PEAKS.                        |        |
|-----------------|--------|-----------------------------------------|--------|
| Sorato, .....   | 25,400 | Nanda Devi vel Juhar vel Jawahir, ..... | 25,749 |
| Illimani, ..... | 24,350 | Dhavalá giri, .....                     | 27,060 |

i, with the written and spoken Tibetan for comparison,

| <i>Néwár.</i>              | <i>Gúrúng.</i> | <i>Magar.</i>    | <i>Súnwár.</i> |
|----------------------------|----------------|------------------|----------------|
| Phai                       | Náng mro       | Namáu            | Phasé          |
| Imo                        | Chiji          | Mhár             | Ragmachi       |
| Bálá                       | Myá            | Myá              | Blá            |
| Jhaugo                     | Némyá          | Gwájá            | Chíva          |
| Hí                         | Koh            | Hyú              | Usi            |
| Dónge                      | Plava          | Dúogá            | Dúngá          |
| Kwé                        | Núgri          | Misýá ros        | Rúshé          |
| Mé                         | Mái            | Bhainsa          | Mésýé          |
| Bhou                       | Nawár          | Súthú            | Bérmó          |
| Sá                         | Myau           | Nhet             | Bi             |
| Kó                         | Mlóngyá        | Kág              | Khad           |
| Nhi                        | Dini           | Namsin           | Náthi          |
| Khí chá                    | Nagyú          | Chhyú            | Kúchúng        |
| Nhai pong                  | Nábé           | Ná kyep          | Nophá          |
| Chá                        | Sa, Nhé        | Jhá              | Kha pi         |
| Khyén                      | Phúng          | Rhú              | Ba-phú         |
| Kísí                       | Háthi          | Háthi            | So dá          |
| Mí khá                     | Mí             | Mik              | Mí chí         |
| Abú                        | Abo            | Bai              | Bávé           |
| Mí                         | Mí             | Mhé              | Mí             |
| Nyá                        | Tángná         | Dishé            | Gnau           |
| Swong                      | Táh            | Sár              | Phú            |
| Páli                       | Bhalé          | Mihil            | Khwéli         |
| Cholé                      | Rá             | Rhá              | Chársýé        |
| Song                       | Moi            | Chham            | Cháng          |
| Pá láhá                    | Laptá          | Hút piak         | Tablé. Gwí     |
| Chhon                      | Krá            | Mí tálú          | Piyá           |
| Phá                        | Tílí           | Wak              | Pó             |
| Nékú                       | Rú             | Mírhang          | Gúró           |
| Sala                       | Ghora          | Ghora            | Ghora          |
| Chhén                      | Tín            | Yúm              | Khí            |
| Na                         | Pai            | Phalám           | Wá akli        |
| Lapté. Hau                 | Lau            | Lhá              | Saphá          |
| Jala                       | Bhla           | Týawongcho. Ráp. | Hángo          |
| Mano. § Mi jáng            | Mhi            | Bharmi           | Múru           |
| Máko                       | Tímýú          | Báner            | Móro           |
| { Twó mila. Túyú }<br>mila | Lau-gni        | Gyá hút          | Lá to sí       |
| Máng                       | Ámo            | Má               | Amai           |
| Gún                        | Kwón           | Dándá            | Dándá          |
| Mhútú                      | Súng           | Gpér             | Só             |
| Patí                       | Chwé           | Lám khútia       | Lám khútia     |
| Náng                       | Ming           | Ming             | Né             |
| Chá                        | Mhóis          | Námbik           | Nádó           |
| Chikang                    | Chúgú          | Sídí             | Gyó            |

‡ Tagri mas. Tayú fœm.

|     | <i>Néedr.</i>                 | <i>Gúrúng.</i> | <i>Magar.</i> | <i>Súswár.</i>    |
|-----|-------------------------------|----------------|---------------|-------------------|
|     | Mwai                          | Kala           | Mocha         | Mújhi             |
|     | Khúai                         | Khwóng         | Kholá         | Lí kú             |
|     | Lón                           | Kyán           | Lam           | Lá                |
|     | Chhi                          | Cháchá         | Chá           | Yú sí             |
|     | Syú. Chégú                    | Dhí            | Chála         | Kúsyúl            |
|     | Sarag                         | Túndi. Mún     | Sarag         | Sarángi           |
|     | Bí                            | Bhúgúri        | Búl           | Bú sa             |
|     | Nagú                          | Pírá. Tárgya   | Bhúga         | Sorú              |
|     | Lohong                        | Yúma           | Lhúng         | Phúnglú           |
|     | *Sújá                         | Dhini          | Nám khán      | Ná                |
|     | Dhún                          | Chén           | Rángthú       | Gúpsa             |
|     | Wá                            | Sak            | Syak          | Kryú              |
|     | Símá                          | Sindú          | Sing          | Rawa              |
|     | Dé. Gang                      | Nása           | Lánghá        | Gáún              |
|     | Lau. Lá                       | Kyú            | Dí            | Pánkhú            |
|     | Hí                            | Taya           | Námi          | Rébé              |
|     | Ji                            | Gná            | Gná           | Go                |
|     | Chha                          | Kén            | Náng          | Gai               |
|     | Wo                            | Thi            | Hóá           | Hari              |
|     | Ji ping                       | Gni mo         | Kan kúrik     | Gov ki            |
|     | Chha ping                     | Kén mo         | Náng kúrik    | Gaiv ki           |
|     | Wo ping                       | Thi mo         | Hos kúrik     | Harév ki          |
|     | Jit { gú.<br>mho. }           | Gná lá         | Gnou          | Aké               |
|     | Chhang-gú                     | Kén lá         | Núwo          | Iké               |
|     | Wayá-gú                       | Thí lá         | Ho chú        | Hareá ké. Méré ké |
|     | Jiping gú                     | Gni molo       | Kan kúrikúm   | Go ain ké         |
|     | Chhaping gú                   | Keme molo      | Nang kúrikúm  | Gai ain ké. In ko |
|     | Waping gú                     | Thaméla        | A kúrikúm.    | Hari ain ké       |
|     | Chhi                          | Kri            | Kát           | Ká                |
|     | Ni                            | Ni             | Nis           | Níshi             |
|     | Son                           | Song           | Song          | Sáng              |
|     | Pi                            | Plí            | Báli          | Lé                |
|     | Gná                           | Gná            | Bángá         | Gnó               |
|     | Khú                           | Tú             | caret         | Rúk               |
|     | Nhé                           | Nis            | caret         | Cha ni            |
|     | Chyá                          | Pré            | caret         | Yoh               |
|     | Gún                           | Kúh            | caret         | Gúh               |
|     | Sá nhó                        | Chúh           | caret         | Sa shi            |
|     | Sang sánho. Níé               | Kútí           | caret         | Khalká            |
| ú   | Ní sánho. Súyé                | caret          | caret         | Sasi sán          |
|     | Sú sánho. Pí-yé               | caret          | caret         | Khák néshi        |
|     | Pí sánho. Gniáye              | caret          | caret         | Khák nisbisasika  |
| chú | Gún sánho. Sat chi            | caret          | caret         | Swaiká            |
|     | Yá                            | Yé. Lá. Bó     | Yó. Wó        | Kwé. Kyé          |
|     | Yáta                          | Dé             | Kí            | Kali              |
|     | { Ni shyang. Ang.<br>Yákén. } | Wájé           | In            | Gná               |
|     | ‡Ang                          | Jí             | Yé. Y         | Mi                |

also yakén which likewise expresses with or sáth, the Latin cum.

say 1000 to 1300 years, and that I prefer the remoter period, because the transit was certainly made before the Tibetans had adopted from India the religion and literature of Buddhism, in the 7th and 8th centuries of our era. This fact is as clearly impressed upon the crude dialects and cruder religious tenets of the sub-Himálayans as their Tibetan origin is upon their peculiar forms and features, provided these points be investigated with the requisite care; for superficial attention is apt to rest solely upon the Lamaism recently as imperfectly imported among them, and upon the merely exceptional traits of the mixed and varying Tibetan physiognomy, which is likewise their's in all its original incongruity. That physiognomy exhibits no doubt, generally and normally, the Scythic or Mongolian type (Blumenbach) of human kind; but the type is much softened and modified, and even frequently passes into a near approach to the full Caucasian dignity and beauty of head and face, in the same perplexing manner that has been noticed in

|                    |        |                               |        |
|--------------------|--------|-------------------------------|--------|
| Dexya Casada,..... | 19,570 | Gosainthán vel Dáyáhang,..... | 24,700 |
| Descabesado,.....  | 21,100 | Kanchan Jhinga, .....         | 24,000 |
| Chimbarazo,.....   | 21,441 | Chumalari,.....               | 26,000 |

N. B. Of the Hemalayan heights the 2 first are Webb and Herberts; the 2 last Captain Waugh's (not precisely fixed and verbally communicated); the 5th or Gosainthan, Colebrooke's.

## HEMALAYAN PEAKS.

| <i>Names.</i>   | <i>Positions.</i>                                          |
|-----------------|------------------------------------------------------------|
| Nanda Devi.     | Alpine Gangetic basin (Bhagarati, Pinder, Kuphini.)        |
| Dhavalá Giri.   | Alpine basin of Gandak, West end, Nairaini.                |
| Gosainthán.     | { Alpine basin of Ghandak, East end, Trisul.               |
|                 | { Alpine basin of Kosi, West end, Sun Kosi.                |
|                 | { Impends the high land between basins of Gandak and Kosi. |
| Kanchan Jhinga. | { Alpine basin of Tishta, West end, Bomchú.                |
| Chumalari       | { Alpine basin of Kosi, East end, Tamvar.                  |
|                 | { Alpine basin of Tishta, East end, Painomchú.             |

N. B. Chumalari is detached and stands on the plateau of Tibet. Its relation to the Sub-Hemalayan basins and water sheds is questionable, whether as stated above or as stated any way. And with regard to the other peaks it is observable generally that they do not so much impend the bosoms or centres of basins as their extremities, thus forming the water shed between 2 basins, as Gosainthan between the Gandaks (7) and the Kosis (7) and Kanchan between the Kosis and the Tishtas—feeders of each; for all the rivers exhibit radiations or Deltas in the Sub-Hemalayas, though single streams in the plains and the space radiated over forms in each case the basin.

regard to the other branches of the Allophylian tree,\* though among the Cis or Trans-Himálayans there is never seen any greater advance towards the Teutonic blond complexion than such as consists in occasional ruddy moustaches and grey eyes among the men, and a good deal of occasional bloom upon the cheeks of the children and women. A pure white skin is unknown, and the tint is not much less decided than in the high caste Hindus; but *all* are of this pale brown or isabelline hue in Tibet and the sub-Himálayas, whilst the many in the plains of India are much darker.

Before concluding this notice of the Alpine Indian Aborigines, it may be as well to define summarily the limits and physical characters of their original and adopted abodes, or Tibet and the sub-Himálayas. Tibet is a truncated triangular plateau, stretching obliquely from south-east to north-west, between 28° and 36° of north latitude, and 72° and 102° of east longitude. It is cold and dry in the extreme, owing to its enormous elevation, averaging 10,000 feet above the sea, to the still vaster height of those snowy barriers which surround it on every side and which on the south reach 26,000 feet,† to an uncommon absence of rain and cloud, to the extreme rarification of its atmosphere, to its saline and sandy soil, and as a consequence of all these and a reciprocating cause too, to the excessive scantiness of its vegetation. It is bounded on the south by the Hemáchal, on the north by the Kuenlun, on the west by the Belúr, and on the east by the Péling—all for the most part perpetually snow-clad, and of which the very passes average 15,000 feet of elevation. Tibet is, for the most part, a plain and a single plain, but one extremely cut up by ravines, varied much by low bare hills, and partially divided in its length by several parallel ranges approaching the elevation of its barriers, and between the 3rd and 4th of which ranges stand its capitals of Lassa and Digarchi. These capitals are both in the central province of the Utsang;

\* See Prichard, Vol. IV. pp. 323, 344, 356, and Humboldt's *Asie Centrale* 2. 62 and 133. Who could suppose the following description referred to a Scythic race? "Gens albo colore est atque pulchritudine et forma insigne."

† The five giants of the Himálaya all approach to, and none surpass, this stupendous loftiness, for Chúmálári does not exceed 26,000. The others are Kanchan, Gosainthan, Dhawalagiri, and Juhar or Jowahir. Capt. Waugh has just determined Kanchan and Chúmálári.



all west of which, to the Belúr, composes the province of Nari, and all east of it, to the Peling, the province of Kham, provinces extending respectively to Túrán and to China. Tibet, however arid, is no where a desert,\* and, however secluded, is on every side accessible; and hence it has formed in all ages the great overland route of trade, and may even be called the grand ethnic, as well as commercial, highway of mankind; its central position between China, India and Túrán having really rendered it such for ages, before and since the historic æra, despite its snowy girdle and its bleak aridity. Hence we learn the supreme importance of Tibet in every ethnological regard. Its maximum length is about 2000 and maximum breadth about 500, miles: the long sides of the triangle are towards India and little Bucharia: the short one, towards China; the truncated apex towards Túrán or Great Bucharia, where the Belur within the limits of Tibet has an extent of only one degree, or from  $35^{\circ}$  to  $36^{\circ}$  N. Lat.; whereas the base towards China, along the line of the Peling, reaches through 8 degrees, or from  $28^{\circ}$  to  $36^{\circ}$  N. Lat. Just beyond the latter point, in the north-east corner of Kham, is Siling or Tangut, the converging point of all the overland routes, and which I should prefer to include ethnologically within Tibet but for the high authority of Klaproth, who insists that we have here a distinct language and race, though certainly no such separating line in physical Geography,† Siling or Tangut being open to the plateau of Tibet as well as to those of little Bucharia and Songaria, though demarked from China both on the north and east by the Khilian and Peling respectively.

South of the whole of Tibet, as above defined, lie the sub-Himálayas, stretching from Gilgit to Brahmakúnd, with an average breadth of 100 miles, divided climatically into three pretty equal transversal regions, or the northern, the central and the southern, the first of which commences at the crest or spine of Hemáchal, and the last ends at the plains of Hindustan; the third lying between them, with the great valley of Nepal in its centre. The valley is of a lozenge shape,

\* In the next plateau of high Asia, or that of little Bucharia, the vast desert of Cobi or Gobi, which occupies the whole eastern half of that plateau, has ever formed, and still does, a most formidable obstruction to transit and traffic.

† It must be admitted however, that the Bayam Khar of Klaproth seems to divide Kham from Tangut. Klaproth cites Chinese geographers.

about 20 miles extreme length and breadth, cultivated highly throughout, and from 4200 to 4700 feet above the sea. The only other valley is that of Júmlá which is smaller and higher, yielding barley (*Hordeum celeste*) as the great valley, rice. The sub-Himálayas form a confused congeries of enormous mountains, the ranges of which cross each other in every direction, but still have a tendency to follow with their principal ridges the grand line of the snows, or a S. E. and N. W. diagonal between 2° and 35°. These mountains are exceedingly precipitous and have only narrow glens dividing their ridges, which are remarkable for continuity or the absence of chasm and rupture, and also for the deep bed of earth every where covering the rock and sustaining a matchless luxuriance of tree and herb vegetation, which is elicited in such profusion by innumerable springs, rills and rivers, and by the prevalence throughout all three regions of the tropical rains in all their steadiness and intensity. There are three or four small lakes in Kumaon situated near each other, and three or four more in Pókrá similarly juxtaposed. But in general the absence of lakes is a remarkable feature of the Sub-hemálayas at present, for anciently the great valleys of Cashmir and Nepál, with several others of inferior size, were in a lacustrine state. The great rivers descend from the snows in numerous feeders, which approach gradually and unite near the verge of the plains, thus forming a succession of deltic basins, divided by the great snowy peaks as watersheds, thus—

*Basins.*

1. Alpine Gangetic basin.
2. Alpine Karnalic basin.
3. Alpine Gandacean basin.
4. Alpine Kosean basin.
5. Alpine Tishtan basin.

*Peaks.*

- Nanda Devi.  
 Dhavalagiri.  
 Gosainthan.  
 Kanchanjhinga.  
 Cholo (near Chumalari, which detached) standing on the plain of Tibet.

In the two first of these 5 regions, all of which are plainly indicated by the distribution of the waters, the people are mongrel and mixed, save in the north-west parts, where the Rongbo or Cis-Nivean Bhotias, the Garhwális and the inhabitants of Kanáver and Hangraug are of Tibetan stock. The 3d, or Gandacean basin (Sapt Gandaki, in native topography, from the 7 chief feeders) is the seat of the Sun-

wárs, the Gúrúngs and the Magars. The 4th, or Kosean basin (Sapt Kousiki in native topography, after the 7 chief feeders) is the abode of the Kirántis and Limbús. The 5th or Tishtan basin, again is the fatherland of the Dijond maro and of the Plúh or Lhópá, that is Lepchas and Bhútanesé. And, lastly, the high and level space—(a system of valleys around the great one, which is nearly 5000 feet above the sea)—between the basins of the Gandak and Kosi is the seat of the Néwárs and Múrmis. But observe that the terms level space and system of valleys, applied to this last tract, are merely relative, though as such significant, nor meant to be contradictory of what has been above remarked, more generally, as to the whole Sub-hemálayas. And here I should add that the best representation of the Hemálayas and Sub-hemálayas is by a comparison with the skeleton of the human frame, in which the former are analogous to the spine, and the latter to the ribs. The Sub-hemálayas therefore are transverse rather than parallel ridges, as above stated, and they trend diagonally towards union on the verge of the plains, so as to unitise the several great streams, but still with an irregularity which close observance of the aqueous system can alone reveal. The ruggedness of the surface, by preventing all intercommunication of a free kind, has multiplied dialects: the rank pasture, by its ill effect on herds and flocks, has turned the people's attention more exclusively than in Tibet to agriculture, though even in Tibet the people are mostly non-nomadic;\* heat and moisture, such as Tibet is utterly void of, have relaxed the tone of the muscles and deepened the hue of the skin, making the people rice-eaters and growers rather than carnivorous tenders of flocks. Thus the Cis-Himálayans are smaller, less muscular and less fair than the Trans-Himálayans; but the differences are by no means so marked as might have been expected; and though there are noticeable shades of distinction in this respect between the several tribes of the Cis-Himálayans, as well as between most of them and the Tibetans, yet if they all be (as surely they are) of the same origin, it must be allowed that very striking differences of climate

\* Within the limits of Tibet are found abundance of Nomades of Mongol and Turkish race, called respectively Sokpo and Hor by the Tibetans, who themselves seem much affined to the latter race, which has long exercised a paramount influence in Tibet: witness the facts that all its hill ranges are Taghs, and all its Lakes, Núrs, both Túrks words.

and of habits, operating through 40 to 50 generations, (far so far back I confidently place the migration) can produce no oblitative effects upon the essential and distinctive signs of race. But this is, in part, speculation, and I will terminate it by remarking that, for the reasons above given, my investigations have been limited to that portion of the sub-Himálayas which lies between the Káli and the Dhansri, or say,  $80\frac{1}{2}^{\circ}$  to  $92\frac{1}{2}^{\circ}$  of east longitude, and  $26\frac{1}{2}^{\circ}$  to  $30\frac{1}{2}^{\circ}$  of north latitude.

B. H. HODGSON.

*Darjeling, Nov. 1847.*

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