

*Journal of a trip to Sikim, in December 1848, with sketch map. By  
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I had long wished to visit Sikim, but in vain. At last it came about as follows. In September last the Governor General, Lord Dalhousie, in reply to an application of mine for his authority to procure the permission of the Sikim Raja for Dr. Hooker's travels in his territory, directed me to address the Raja, and inform him that his Lordship expected, as an earnest of his constant professions of friendship for the British Government, that he would afford Dr. Hooker every facility for the prosecution of his scientific researches in his territory.

The Raja was addressed by me in suitable terms, but the result was in reality a flat refusal; although it was speciously attempted to be concealed under various pretexts, the chief of which related to the dreaded wrath of the guardian deities of Sikim if their sacred land should be invaded by an English gentleman.

The whole of Sikim was said to be thus sacred; the *most* sacred, and most jealously guarded of all its parts was Kunchinjinga,\* and this was the special object of the traveller's research, as I had informed His Highness.

On the receipt of this letter I expressed to the bearer of it, and to the Raja's Agents with me at Darjeeling, how fully and palpably it displayed the real unfriendliness that existed at the Raja's Durbar, instead of the kindly feelings the Governor General had relied on, as evidenced in the Raja's correspondence with me, and with my Government. I pointed out how forcibly this view of the matter would strike His Lordship: and if the Raja was desirous of standing well with my Government, I informed them that no means could have been better devised to thwart the intention than the refusal of this simple, but direct request to His Highness. They expressed their entire coincidence in my view of the case, and urgently begged of me not to report the Raja's answer to Government until they could refer to the Durbar, and get fresh orders. This they expected would take 10 days; and the Agent assured me that the required permission would in all probability be accorded. I waited accordingly for the required time, but to no

\* Elevation of Kunchinjinga, 28,176 feet.

purpose, and was just despatching a letter to the Raja fully explaining my opinions on his Agent's proceedings, and on his own letter, when fresh orders arrived. They were not of a much more friendly tenor than the letter to myself, at least as they were communicated to me by the Agent ; but the upshot was, after much expostulation, and every effort made by me to ascertain the real nature of the orders, that the Agent agreed to allow Dr. Hooker to proceed, and to procure safe conduct and good treatment for him through Sikim to the Nipal frontier of Kanglanamoo via Paimiongchi and Jongri. It was Dr. Hooker's purpose to go on from Kanglanamoo to the Kanglachema pass of the snowy range, and to enable him to do this I had previously procured the consent of the Nipal Durbar through the Resident, and a guard consisting of a Havildar's party came from Ilamgurhy\* to Darjeeling to escort him.

After all the preparations were made the Raja's Agent raised a new and unexpected difficulty. He refused to allow the Nipalese guard to pass through Sikim with Dr. Hooker, and by this means fairly, or rather unfairly discomfitted me ; for I did not feel quite at liberty to say that his objection to the passage of the Nipalese, although forming part of Dr. Hooker's escort, was altogether unreasonable, and as he rested the ruin of the project on this only, he gained his point—which was delay. I ascertained to my full satisfaction, that from the beginning he had no intention of allowing the journey, and I believe that the objection to the Nipalese was a mere pretence to save himself from openly refusing the permission he had previously granted.

I had long ago made up my mind to the impossibility of carrying on business satisfactorily with the Sikim Raja, through his officers, until they should be differently and better instructed. The death in 1847, of the Dewan Ilam Sing, removed from the Raja's counsels the only man of any honesty, or to be at all trusted, in word or deed. Of this I have ample evidence, and was fully satisfied,† and as the Agent on refusing leave to the passage of the Nipalese guard, asked my permission to return to the Durbar, I gladly gave it, and wrote to the Raja an account of his proceedings, and said that what I had long felt as to the impossibility of transacting business with his officers would now

\* Nipalese post, on eastern frontier.

† See my Office Records, *passim*.

be apparent to himself, and that as his Agent had left me, I should report the whole affair to the Governor General, and await his orders. I did so through the private Secretary, pending my formal report, and asked permission to visit the Raja, as the only means I now had of ascertaining his real sentiments and feelings towards our government. With a confidence in my good intentions, for which I feel most grateful, His Lordship readily gave me the required permission to visit the Durbar, but without any specific diplomatic powers for the occasion. This permission reached me on the 22nd November, my preparations were put in hand at once, and on the 29th I despatched a letter to the Raja communicating my purpose of visiting him. I informed him that I should leave Darjeeling about the 6th of December, and at the same time that I had that day sent 30 porters with grain, &c. in advance under charge of a Havildar, and 8 Sepoys, and I requested the Rajah's officer at Namgialachi to let the party proceed as far as the Teesta River, there to await my arrival.

On the 3rd, at daylight, when I was at Kursiang, I received a letter from my Moonshi with the food and guard at Namgialachi, as follows :

“ Starting from Darjeeling on the 29th, and arriving at this place on the evening of the 1st instant, I made over your Honor's Purwannah to the Neboo of Namchi, as well as the letter for the Sikim Raja, and I informed him of my orders to proceed as far as the Teesta river, to which he replied, that he was unable to let me proceed without his Raja's orders ; that he would report the same, and further consult with the Mahapun Kada, and 2 or 3 other officers, whose arrival he was expecting that day ; further, he said that he would not allow you, Sir, to proceed, but that if you wished to go by force then they would lose their lives.”

This was a bad beginning. I returned from Kursiang at once, hurried all my preparations, and started from Darjeeling at 2 P. M. of the 4th December for the guard-house above the Rungeet river, where I arrived at 5 o'clock, and found my servants and all things ready to receive me. My equipment is as follows :—A tent made of two Nipal blankets, which when pitched covers 10 feet of ground by 8, and with the poles and carpet is an easy load for one man. It contains my bed, a chair, and a 3-foot square table. I have two ponies, two table servants, a valet, 4 Chuprassies, a Moonshi, an Interpreter ; a guard of 8 Sepoys,

and a Havildar, 38 porter loads of rice, flour, salt, gram and choorah, with 20 more loads of personal baggage of my own and the servants, and 3 sirdars for their coolies. A double-barrel gun, a brace of pistols, a compass and thermometer, and a Nipal dandy or litter—in case of illness, or accidents end the list. The further sinews of travel are 400 rupees, principally in small coins, and some articles for presents, consisting of broadcloth, beads, snuff, rum, coral, rings, and some crystal vessels.\*

At the guard-house, elevation 1600 feet, the feeling of warmth was delightful. The Thermometer stood at 68° and fell 4° only during the whole night; I hate cold, and all below the sixties is of this sort. It is greatly the fashion in the east to praise the weather, when you are half frozen. Give me a temperate clime for comfort and pleasure; any thing lower than 60° of Faht. feels cold, and cold, except in the subsequent re-action, is decidedly uncomfortable. It was a lovely morning on the 5th, a thin light purple fog rose from the noisy Rungno at daylight, and spreading itself over the deep valley of this stream to the south of the guard-house, had scarcely enveloped our gipsy-like encampment, when the sun, rising in perfect splendour, instantly dispelled it.

Not a drop of dew was formed at our encampment during the night. The grass was quite dry and the standing hairs of my blanket tent were without a globule. I do not understand this; but will consult Hooker about it. I very much wish that he was with me. We were on a ridge half a mile lower down on the side of the spur, and all the way to the Rungeet there was a heavy dew.

The Pocah Hemp plant, *Boehmeria nivea*, is very abundant, and grows luxuriantly between the guard-house and the river.

We started at  $\frac{1}{2}$  past 7 and had crossed 2 ponies by swimming, and 30 loaded men by a bamboo raft to the left bank of the Rungeet by  $\frac{1}{2}$  past 9. The cane bridge—elevation above the sea 1000 feet—is in a very rickety state indeed; but I ordered the Badamtam Lepchas, who came down to ferry our party, to remain there a couple of days, and repair it. It was their duty under the old regime, Sikim Rajahs, to do this annually, and it may well be the same for the future. The Lepchas are expert enough ferrymen with the raft. It is made something like a boat, but more like a wedge, for it is very wide and open behind. The

\* These particulars may be useful to future travellers.

water rushes through it, and over it too; but it is quite safe. It is pulled to and fro across the river by a party on either bank. Strips of the large bamboo are used instead of rope for this purpose. Horses are badly and cruelly used in ferrying by the Lepchas, who give this noble beast no credit as a swimmer. They take him along side of the raft, holding his head high on the bamboos, and thus tow him across. The following is a much more simple plan, and causes little delay to the traveller. Take a log-line in your hand and cross on the raft; let it be long enough to stretch across the river, leave one end on this side, and pay it out as you proceed. When you have landed look out for a good landing place for the horse some yards lower down. With the log-line tied to his bit let him be pushed into the stream, and you can with perfect ease guide him to the spot you have fixed for landing him, and he swims all the way unhampered and unchoked. My Lepchas never saw ponies swim alone before. They greatly praised the nautical performances of mine to-day.

When across the Rungeet you find a road running parallel to the stream S. E. and N. W.; the turn to your left leads to Namgialachi; the right one viâ Chadam to the Teesta and Dukeeling. After  $\frac{1}{2}$  a mile or so of level road you ascend in an easterly direction along a steep path through long grass, and Sal trees, for a couple of miles, when you cross a bubbling brook running rapidly down the hill from the south of you. Beyond this brook the hillside is a fine open expanse of small bamboo grass with Fir\* and Sal trees; the soil, whitish clay, dry and hard; and it continues so for 3 or 4 miles, when you top the ridge of Meksneeoo. Here the road takes a northerly direction, you lose the Sal, Pines and grass, and have the vegetation of 3000 feet. I have noted bearings from this spot, which are appended. The road continues to skirt the south face of Meksneeoo and Silukfoke, which is rocky and precipitous, until you come to an open space at the west end of a ridge, which running east connects Namgialachi with Silukfoke and Tendong. Namgialachi is about half way between Silukfoke and Tendong, and about 3000 feet I think lower than Tendong. Not being able to reach Namgialachi on the 5th, we halted at a spring of pretty good water, about 4 miles short of it. There was scant room to pitch the tent, but my bed and table were levelled with stones,

\* Cheer, or *Pinus longifolia*.

and I was soon quite snug. The Thermometer did not fall below 50° during the night, but it felt nevertheless very cold ; started at  $\frac{1}{2}$  past 7 of the 6th, and reached Namgialachi viâ Silukfoke at 11 A. M., distance 4 miles. The road from the Rungeet is generally rideable. The distance may be 12 miles. The whole tract is very poorly supplied with water ; there are but 3 streams I think altogether. A little repair to the road and alteration of the line in some places would render it a pleasant day's trip from Darjeeling. At Namgialachi there is not much to be seen. The encamping ground is overrun with high wormwood jungle. The top of Silukfoke however is well worth visiting. It is the round green knoll commonly called Namgialachi at Darjeeling, and very conspicuous from its smooth grassy look. The Lama of Namchi, (abbreviation for Namgialachi,) was waiting for me where the road turns off to his house, and accompanied me to the top. I reckon it to be 500 feet lower than Darjeeling. It is a very sacred peak, and like Kunchinjinga, is probably reckoned so because it is not fit for the plough or spade. There is no water for irrigation, and the soil is so dry and barren that it is not fit for crops of any sort. It is an open, and very level expanse of 20 acres or so, all under a coarse sort of grass. The view is very fine in all directions ; the valley of the Rungeet apparently, right up to the snow, Singalelah, Phugloot, Tonglo, and the crest of Sinchul to the westward,—Sandoopchi, Tendong, Numdoomrum, Sankarjong and Lakharry to the eastward, and Darjeeling, with the Jilla Pahar, Tugvor, and Lebong offshoots, is an exceedingly pretty landscape to the west ; Kunchinjinga was not out ; but I have noted a bearing of the snowy peak, "D 2" of Waugh's Chart, as well as bearings of the hills to the west and east. Numdoomrum is a level saddle, running north and south and connecting Sandoopchi on the north with Lingdam to the south, Sankarjong is the southern continuation of Tendong, and is a very red wall-like ridge visible from the Darjeeling hill ; Lakharry is a rugged and higher peak which terminates Sankarjong to the south ; both overhang the Teesta, which runs east of them. The "Manpeen" stream rises from Sandoopchi, and after receiving a tributary which rises at Numdoomrum, runs westerly to fall into the Rungeet a mile below the cave bridge ; Manbroo is the ridge stretching from Tendong to the N. W., and its highest point is named Tingbi. I walked out at Namgialachi in the evening and had a fine prospect of the country

to the N. and N. West, the monastery of Pemiongchi, the ridge of Rinchinpoong, with the valleys of the Kullait, Roho, Ratong and Buman. The Kullait, rising in Singalelah, runs in an easterly direction to the great Rungeet, and south of the Pemiongchi ridge. The Roho, nearly parallel, runs south of Rinchinpoong. I have noted bearings of these places. The only cultivation at Namgialachi is wheat, which is just now springing above ground. The Meboo, or local officer of the Raja stationed here, and 8 or 10 other Bhotiah families have rather extensive fields well tilled and fenced in round their respective houses, which are of wood on raised posts and thatched with split bamboo. The land is fertile. A light loam, and with manure of cow-dung, yields an annual crop of wheat; rice is grown a little lower down. There are some good turnips here, and the light yellow hill plantain ripens also. A plant named "Moon," the grain of which is like millet, is grown for the oil of its seed. The whole of the cultivated ground is overrun with rank wormwood. The Meboo Lama, and others, have fine herds of cows, and butter is procurable at 3 seers, (6 lbs.) per rupee. A little rice is also procurable from the neighbouring hamlets at 18 seers per rupee. I heard nothing of the Raja's officers all day, nor did any of them come near me. As they had stopped my advanced supplies here for 6 days, thereby putting me to heavy charges for the hire of 40 coolies who are setting idle, and had thus done my journey all the harm in their power, I had no wish to have more to do with them. After dark they sent to say they would visit me, but I declined on account of the lateness of the hour, and as they had left me all day to shift for myself, I preferred doing so for the night also. If an answer to my letter to the Raja announcing my visit had reached them, it would have been announced. From them therefore I anticipated no offers of civility, and I avoided proffered incivility, with a good excuse for putting off their visit.

The Lama of Silukfoke is the most polite man I have yet met with, although I have fallen in with but one saucy fellow; and more than a hundred Sikimites met us yesterday en route to Darjeeling. A string of 50 stout Meches returning from Namgialachi having deposited loads of rice, sugar, tobacco, and other produce of the Morung there in transit to the Raja; and about 20 or more Lepchas loaded with oranges from Temi Burmeok and other places near the Teesta, proceeding to Darjeel-

ing, formed the bulk of them. The encounter with the saucy fellow was as follows. He was a young Bhotia of jaunty air, and considerable pretension. We met in a very narrow path, I was at the head of my long line of companions, he was heading half a dozen of his; a few paces behind me was my Lepcha interpreter. The gentleman brushed past me rather rudely, and with hat in hand made a very low obeisance to the interpreter. "That is my servant," I said, pointing to the interpreter; "am I no one, and who are you to behave so rudely?" He became flurried, and said; "I did not see you." "You see me now, and my servant has told you, who I am, I expect you in common courtesy to salute me as well as my follower; it is the habit of all the world for men to interchange salutations when they meet in this way, and not pass like pigs or horses. Is it not so?" He agreed, and blushing deeply; while his companions laughed heartily at him, he salaamed; and then we chatted amicably altogether. His manners were probably borrowed from the Sikim officials; and theirs to European gentlemen are very indifferent, otherwise I could not have pained myself as I did by this shew of exigency.\* Now to the civil Lama of Silukfoke. He is as fat as Falstaff, and puffed most effectingly as he followed my long strides up the mountain. We passed his house soon after he met us, and as I halted to look at it, he sent a messenger within who speedily re-appeared with two Choongas of fresh Murwa Beer, each rolled up in a clean piece of new American sheeting, and followed by a boy carrying two drinking reeds with the mouth-pieces rolled up in bits of fresh plantain leaf, I was presented with one, and the Kaji, my interpreter with the other. I drank to our host, and found the beverage far from bad. The Lama was communicative on all subjects, without any restraint, and on our return from the top of the hill he took me to his house, and I sat half an hour with him in his study, where his books and professional paraphernalia made a very respectable appearance. On the shelves was one religious work just received from Thibet, of which I have a half promise, "The Bhoom," in 12 large volumes. Then there was the large double-headed drum, like two Tambourines joined together, with a long handle to it; a couple of bells; a couch of two human thigh-bones

\* P. S. This was the first and the last rudeness I met with during my trip, and I have no doubt that my notice of it reached the Darbar, and brought about the non-repetition of it.



rolled round with brass wire, and trumpet ended with brass used for calling to prayers. A bamboo quiver for holding the little rods of spikenard used as incense ; some flowers fresh laid on the table, and a bottle of milk. As we entered the sanctum a young and blooming woman slipped out past us. Mayhap the flower girl of His Holiness. Silukfoke is infested with leopards or lynxes, who often carry off the Lama's young pigs and goats. His cows are numerous and healthy. I asked him about the murrain which is occasionally so fatal at Darjeeling, and is raging there now. He knew of it, and attributes its spread to the cows grazing where people urinate, who have eaten of the flesh of animals dead of the disease.

A party of Thibetans has arrived here to-day en route to Darjeeling, and the Titalya Fair. They have 30 baggage sheep and goats, and with 20 women, children of all ages, and as many men, they form the dirtiest Kafilā I ever set eyes on. They make their way by begging, and have a good deal of merchandise in musk, chowrees, salt, blankets, turquoise and striped woollens. There is the ruin of a monastery here of some size. It is of stone, very well built, without mortar, three storied, 75 feet long by 33, with narrow Gothic arched windows, and divided into one large centre and two smaller end apartments. No one can tell how long it has been abandoned, or when it was built. Probably the Goorka conquest of Sikim was the date of the former. There is a row of barberry trees round it, and some pink-flowered Cinchona trees, Sumbrung Koong, near at hand. The present Goomba is a stone building not half the size of the old one, badly built and disproportioned. It is more like a lime-kiln than a monastery, and has an ugly grass thatch roof withal. The ruin reminds me greatly of the Old Roman Catholic Churches in the Highlands of Scotland, which have been converted into places of burial by the Protestants, who, it would appear, from their abandoning them as places of worship for the living, were still tolerant enough to retain them for the use of the dead.

The prettiest thing at Namgialachi is a long solid stone edifice on the road, with a pathway on either side of it. It is called a "Mundong." It is 64 feet long by 10 or 12 broad, and 16 high. It is a solid stone edifice, covered with engraved slabs, which are let into it. Most of these slabs have merely the "Om, mane paimé, Om," in the Thibetan charac-

ter on them. The others have various texts from the Thibetan scriptures. On the flat top of the "Mundong" are five little Chaityas, of the usual round shape; at the east end of it are two large Chaityas, and at the south another.

So much for Namgialachi, which I purpose quitting to-morrow, and which has turned out to be of greater interest than I had anticipated.

*Temi, December 7th.*—Started from Namgialachi at 6 A. M., and having gone over the top of Tendong and descended to the Temi road on the N. W. face of the mountain, arrived here at 4 P. M. I reckon the distance by the regular road 12 to 14 miles. It is passable for ponies, and one half of it may be ridden over easily enough.

Two hours and a half of steep ascent brought us to the top of Sundoopchi. This peak overhangs Namgialachi. The whole way is finely wooded; near the summit oaks, five species, are abundant. From this the road runs along the ridge which connects Sundoopchi with Tendong, it is an avenue of fine trees all the way to "Lamchook," and may be 4 miles long; total distance from Namchi about 6 miles. About half way between Sundoopchi and Lamchook there is an immense mass of quartz, about 30 feet high and twice that length. Its shelter is used as a resting place, and called a "Lahup," or cave; a mile nearer Lamchook there is a fine flat spot on the ridge with water close by, and well suited for encamping on. It is named Baktchin.

At Lamchook, which the term implies, two roads diverge. That to the left is the high road to Temi, the other leads right up Tendong and over its summit to Burmeok, the residence of a Kaji, and above the Tukmapoo, or Tuk ghat of the Teesta.

The top of Tendong, 8600 feet, is a spacious flat 100 yards square or more, with fine swelling shoulders on all sides. There is a stone Chaitya in the centre, about 20 feet high, and some remains of a Goomba which was commenced a few years ago, but sunk in its foundations. A Lama is stationed here for two mouths during the rains to perform religious exercises. There is a spring of excellent water near the top, and the forest, which is gigantic, is almost entirely composed of oaks, and 3 species of *Rhododendron*, viz: the scarlet, the large and the smaller white. I have collected a large quantity of the seed of the two last in fine order. The other striking plants are the Hally, a *Penax*, with large plumes of purple seeds, *Hypericum*, the large-flowered species of a small

plant covering the ground with scarlet berries, and raspberries. Descending on the north side of the mountain, which is quite precipitous and rocky, yet bearing gigantic oaks and Rhododendrons we reached the Temi road in half an hour. I never travelled on a steeper path; it is what the Yankees call Slantindicular, i. e. more than perpendicular! My knees will ache for a fortnight, whenever I think of it. After joining the Temi road we came on a portion of it roughly flagged with stone. This was pointed out as the work of the Bhootanese, who it appears made an inroad into Sikim as far west as the old Durbar, before they were repulsed. This was in the time of the present Raja's grandfather.

At "Atooknot," 8 or 9 miles from Namchi, a road goes off to the left leading to Daling Goomba, and Yangang, and a little further on the descent begins which continues to Temi, it took us upwards of 2 hours and a half without any halts, direction easterly. I never saw a nobler forest than it is all the way from Lamchook. The chesnuts and oaks of great girth and shaft, are finer than anywhere I have been yet; I measured the former to 26 feet in circumference, and the latter to 22 feet.

From a knoll above the station of Temi I had an extensive prospect, although the snowy mountains were not visible. The Teesta running southerly, and I reckon 4000 feet below us, is a fine stream even at this distance.

The valley of it appears to stretch N. 29° E. right up to the snow,\* with numerous spurs from lofty mountains on either side running down to it. On the west the peak of Mainomchoo, bearing N. to W. is the most conspicuous to the N. E. and forming the opposite bank to this is Badong (A.) Further to the east is the Goomba of Runtik, brilliantly white in contrast with the wooded ridge it stands on. It is 2 journies from this across the Teesta, and on the N. bank of the Rungbo river. To the east is another Badong, a fine mountain, probably 7000 feet high; also across the Teesta, and to the south east is Burmeok the residence of a Kaji, and a spur from Tendong.

Tendong, elevation 8660 feet, as it is the most remarkable feature in the country between the Rungget and the Teesta, on account of its elev-

\* See Journal of Dec. 12. This is the Rungmo or Rungmon feeder, rising in Kall Kongri, that bears N. E. from Temi.

tion, and rounded form, is also remarkable as the centre of a number of prominent spurs and ridges.

To the south it throws off Sankarjong and Lakharry; to the west Sundoopehi and the Namgialachi ridge, which connects it with Silukfoke to the N. W. and N. Maubroo, and Atooknot to the S. E. the spur of Burmeok. The whole of this extensive tract is, I think, remarkable for scarcity of water at high elevations. Certainly so as compared with the Sinchul or Darjeeling division of Sikim. The road travelled to-day, not including my topping of Tendong is nowhere, I think, of a higher elevation than 7000 feet, yet in 12 or 14 miles there are, but two springs of water, i. e. at Baktchin and Atooknot, and they are some way below it. On the Auckland road, Darjeeling, 6900 feet, which runs for 3 miles round the west of the Jilla Pahar, which is only 7600 feet; there are at least half a dozen of springs, and all of them rising well above the road. Tendong has the rock cropping out freely on the N. and west faces indeed it is very rocky, whereas the Jilla Pahar is on its N. and W. sides covered with deep soil, and hence perhaps the difference. The same peculiarities as contrasted with the Tendong region apply to Sinchul. From Atooknot to Temi, direction E., the soil is rather stiff, reddish and clayey. Temi is the station of a Phipun; he is subordinate to Mahapun Kada, who manages the country between the Teesta and Namchi, exclusive of Burmeok, which is under the Kaji of that name.

We heard to-day that they have had great doings lately at the Raja's on the occasion of his eldest son's marriage. The bride is a Thibetan lady, fresh imported for the occasion. Her relations have accompanied her to the Durbar to grace the bridal ceremony with their presence, and to carry back the remainder of the endowment money, (Vulgo, purchase money.)

In 1841 the second son, and heir-apparent of the Raja, died without issue. The eldest, Tubgain Lama, was the high priest,—head Lama of the kingdom,—and bound to celibacy, so that there was no presumptive heir except a boy of illegitimate birth, the nephew of Dunia Namgay, now the chief minister. It was first recommended that the Raja should take unto himself a young wife in the hope of raising an heir to his house, and he did so: but to no avail. Then it was tried to procure the recognized succession for the illegitimate son, but this has failed

also; almost all the chiefs of the country, the priesthood generally, and the people, as far as they care at all about the matter, were strongly in favor of Tubgain Lama's succession, and they carried the point, he being nothing loath; but he required a dispensation from the Pope at Lassa to enable him to resume secular pursuits, and to marry. This was sometime ago obtained, and the marriage is the first result.

There was great feasting, and some rejoicing; all the chiefs of fitting degree, amounting it is said to 150, were entertained by the Raja for 18 days, the proper period, from the Royal Kitchen, and served in a large hall; the chief minister, and the Lama of Pemiongchi presiding.

As I was starting this morning the Meboo\* of Namchi, came with a letter to me from the Raja, which he said he had received during the night, and that it was the Raja's wish that I should stay at Namchi for sometime, or go on to Burmeok, one march, and stay there. Thus advised of the probable contents of the letter, I told the Meboo I would take it on with me to Temi, and read it there, and as some of my people had started on that road, I should do so too rather than go by Burmeok. I was lead to this by a feeling amounting almost to certainty that it was a plan to delay me, and it has so turned out, for I hear that two officers are gone from the Durbar to that place to meet me, and endeavour to put obstacles in the way of my journey. Under what pretext, I do not know, nor do I desire the knowledge. I bade good bye to the Meboo, and gave  $\frac{1}{4}$  and  $\frac{1}{2}$  anna pieces to some old women and children, who brought me eggs, fowls, and some rice.

*Namphok right bank of Teesta, 8th December.*—Was up, and dressed before sunrise, and if not rewarded for my vigilance by any new and grander view of the snows, I was so fully by the prospect up the valley of the Teesta, and by the gradual illumination of the snowy peaks at its source.† An hour later, and from a point above and another below Temi, I had a fine view of Kunchinjing, and of a peak which is not visible from Darjeeling. It is E. of the highest points of Kunchin, and appears to be behind it. It may be Biddulph's Pundeem, which was seen from Changachiling, and which is not Waugh's peak of that name. The mountain of Mainomchoo shuts out the full view to the base of the E. faces of the Kunchin

\* Officer of Police.

† See entries in this journal of the 12th, for these peaks.

peaks. The prospect thence must be superb, and I hope to live to see it. That, and a clear day on Tendong, would satisfy me for a long time to come. I am now on the best road to Mainomchoo, which is reached viâ Yangang Goomba, close above this.\*

From Temi the descent of yesterday is continued, and very steep the whole way to the Rungni, which is the first western feeder of the Teesta met with on this route. It is 4 hours' work. The direction as far as Turke is northerly, thence it runs north and parallel with the Teesta, descending steeply to near the junction of the Rungni with the Teesta. Cross Rungni to Beng, and in a northerly direction close to Teesta you have a beautiful level ride of a mile through an open forest of Toon, and other tropical trees, to the Rungpo, a second western feeder of the Teesta. This is a deep, and brawling stream, and crossed on a bundle of long bamboos with a rail to hold by.

From the Rungpo to this place there is a short steep ascent, and bad road to the Yangang spur—direction north. The Teesta is close below us, bright green, and very noisy. Orange groves are abundant in the Teesta valley; principally close to the river, and two species of oak are most abundant here, and all the way from the Rungni. One of them is now in flower; Pooah abounds; but not a tree, (Fern) since we left Lebung. Elevation I reckon *not* 1,000 feet above the river. The Rungni falls into the Teesta at its bend to the eastward round Badong. Temperature of air at Rungni 11 A. M. 66°. Temperature of the stream 61°.

The following are the ghats, (Ferries)—of the Teesta, from the south:—

1. Katong Sampoo, (for Chadam road.)
2. Rushap, a little above the former.
3. Tuk-Sampoo, (for Burmeok, and Temi road to Tumlong and Chola.)
4. Lingjoo, just below Temi.
5. Bangsong, (for Temi road to Tumlong, the Raja's residence.)
6. Balla Samdong, below Gorrah.

At the Rungpo, I was met by the Lasso Kaji, and the Lama of Pemiongchi. They were ordered by the Raja to come so far to meet me, and accompany me onwards; but I had come upon them rather

\* See further on for visit to Mainomchoo.

suddenly, as it was intended I should travel by the Burmeok route to the Took ghat of the Teesta, where the Dewan would probably meet me. The Kaji pressed me to halt for the day, and he had prepared sheds for me; but I find the Raja's officers manifest such an anxiety to delay me, that although I cannot clearly see the reason, I am quite satisfied it is for some tricky end that would not serve my objects in desiring to see the Raja, and I am therefore resolved not to delay until I am shewn some good cause for slackening my pace. Innumerable excuses are made about the bad state of the road, the propriety of mending them for me; and that this would have been done had more time been given, and indeed now it would be done if I would only halt a day or two, &c. &c. This road excuse is an unlucky one. It would take years, not to talk of days, to improve them. I therefore put the Kaji off by telling him that we were all hylanders, that the state of the roads was a matter of moonshine to us, but the provisions were a great thing. If he would furnish them it would be acceptable, but that I had nevertheless a good supply of my own for the present, and would take my chances of the road and proceed: I did so, and he came with me evidently vexed, but very civil. The Burmeok Kaji has sent me a very kind and friendly message, with oranges, rice, a kid, fowl, milk, eggs, and butter. He would come all the way nearly, 15 miles, to see me, but was ill; he was very glad indeed I had come this way; he was an old friend of mine; he and his father were old friends of my government, and above all he hoped to see me on my return, and would make a point of doing so whatever road I took. This is all very well; I have been exchanging civilities with the old gentleman for the last 10 years by long shots of sweet words, and small presents between his place and Darjeeling, and shall be right glad to find him hospitable in his own country. There is no part of the world I know of in which civil messages are better concocted than in Sikim, and pretty well for this in Bootan too. They always begin by a reference to the antiquity of the alliance between the raja and Chiefs of Sikim, and the Company; its closeness and durability is then touched upon, and its perpetuity insisted on. Yet not one Bhotia chief of Sikim, or Bootan, that I know of can pass a word on which I would put the least dependence away from sight, or easy reach. They have negative qualities of some use to their neighbours; they are not brave

or adventurous, but the reverse; they shrink from violent measures, and I believe, that however much they might bluster to deter a solitary European unattended and unprotected, from travelling about the country, his person would be perfectly safe and inviolate. This relates to Sikim, and is a good deal. To me they are all perfectly polite and very well bred at present.

*Bansong Ghat, on the west bank of the Teesta River 9th December.*

—A very heavy march for loaded coolies and not an easy one by any means for the traveller. The road runs all the way along the west bank of the river over spurs, and across streams; the general line of it varying, I think or rather guess, from 1 to 3000 feet above it. We started soon after day-light, and it was after 3 P. M., when the rear guard came in. I adopt a very useful plan—Naik and 4 Sepoys go with the fastest travelling coolies, and the Havildar with 4 more comes in with the last men. No deviation from this is admitted. Shortly after starting we crossed the Namfoke feeder of the Teesta; its course is due east to the river, and about a mile or more further on we came suddenly on a very grand, and also a most delightful prospect. It is the basin-like valley of the Rungoom, a large and very rapid feeder of the Teesta. I wish I could describe the impression it made upon me as I first surveyed it: and it is not a whit less beautiful throughout its 3 sided circuit. On the North W. of it are the two peaks of Mainomchoo, 11,000 feet, their sides of bare brown rock, the ridges having numerous spikes of rock also. Forming the W. and S. W. margin of the basin is "Yangang," which was above our stage of yesterday. The bottom of the basin is a mass of the richest foliage, through which 3 or 4 perpendicular masses of rock protrude themselves. Mainom is the first bare rocky-peaked mountain I have seen in Sikim. The effect of this solitary change of character in the scenery is very striking.

The view of Rungoom alone is well worth the pains of the journey from Darjeeling.

At the north margin of Rungoom our road is joined by one to "Yangang," which leads viâ Daling Goomba to Islimbo, and also to old Sikim. Although many of the trees in the Teesta valley are of immense size, one we passed to-day surpassed them all. It measured 45 feet round, inclusive of 2 not large buttresses. It must be 35 feet round the solid stem.



At  $\frac{1}{4}$  past 9 reached "Neh;" the last part of the ascent to the ridge of this spur is excessively steep, and the path is overhung by a precipice as steep as the one on its lower side. The top of this pass is celebrated as the place whence the Goorkhas were driven back in their conquest of Sikim to the Teesta.

The Sikimites made a gallant stand here, rolled stones, and flew volleys of poisoned arrows at the enemy and succeeded in driving them back to Brom, which was the furthest point on the Teesta attained by them, and they never crossed it. It is 61 years since this event, i. e. it occurred in A. D. 1787.

The father of my interpreter, who for the remainder of this trip will be called "the Kaji," commanded the Sikimites on that occasion, and his son, although by no means disposed to be a warrior, is very proud of it, and well he may be. The annals of Sikim have no doubt their Wallaces and Bruces, if one could get at them. There is a Mendong at Neh, smaller than the Namchi one, and an upright stone against which travellers measure themselves and cut their mark on its edge; I overtopped all the marks by a very long chalk; at least 6 inches.

The maximum stature in Sikim does not exceed 5 feet 7. From Neh there is an easy descent to the Sungkoom, a feeder of the Teesta from the west, and after crossing a narrow spur the road descends to, and crosses the Mungshing. At  $\frac{1}{4}$  past 11 I had headed the line a good way, reached Turboling, from which there was a fine view up the Teesta terminated by snowy peaks; crossed the Runnett at  $\frac{1}{4}$  past 12, a rapid and large feeder of the Teesta; and arrived at this ground, Bangsong, soon after.\*

The Teesta has a cane suspension bridge over it here; it is a good deal larger than the Rungeet, beautifully green but turbid and not very violently rapid. Its roar however is somewhat deafening, as I now write, and have to shout to my people instead of speaking. Water

\* I pushed on ahead of my people in the hope of getting across the Teesta and on to the Durbar before the Dewan arrived at the ghat, to perplex, delay and thwart my purposes, as I expected he would; but he was there before me, although he concealed himself; and when I came to the cane bridge I found its end fastenings loosened, so that an attempt to cross on it would have been certain death; I then went on to the Ferry, and here I found the raft moored on the other side.

boils at 209°. Temperature of the river 52°, at 3 and 5, P. M. Of the air in the shade at the same hours 70° and 62°. Thermometer without, black bulb in the sun at 3 P. M. 80°.

Last night at Lamfoke I had a long visit from my Mehmandar, the Lasso Kaji. It was all directed on his part to induce me to halt and delay, to give the Dewan time to prepare for my reception on the Teesta; but I replied to all his solicitude that I should be perfectly content to meet the Dewan in any way and at any place on the road the Durbar that might happen; I find that the routes I compiled for Hooker are wonderfully correct considering all things.\* It appears that there is a lake of some magnitude on the road to Chola, and not far from that pass. Its water runs to the Teesta. There is also a lake near the Natolah Pass, and it is the source of the Natolah river, which forms the upper boundary between Sikim and Bootan.

At daylight this morning as I was leaving Namfoke I had a visit from the Lasso Kaji, and the old Lama of Pemiongchi, a very picturesque old fellow, with a red mitre-shaped cap, red robe with yellow satin collar, and a long staff in his hand. Another wish to make me halt, although half my things had started, but of course that would not suit me. They then presented me on the part of the Raja with a bull, a large quantity of oranges, rice, turnips, bhanghans, and millet for beer. The oranges were distributed forthwith, and my fellows sucked them all the day. It is the height of the season for this fruit, and it must be very plentiful in this valley. All the people we meet are eating or carrying them; and they offer me some to eat, as I come along,—at least the Lepchas do. They are fine cheerful people, and well disposed to Europeans. I am improving my colloquial in their language. The Lasso is of this tribe. He does not speak Hindustani or Parbutia, and is much pleased, amused—at my efforts. The index to peoples' hearts in the east is certainly through their languages. The coolies were cheered as we came along with my promise to slaughter the Raja's bull at the next ground, and it was done accordingly. The beast was tame enough after his journey, and made no objections to being tied to a stake; I put a pistol to his forehead, he came down at once, and then we had my cook, a Muhammedan, to cut his throat with prayers, so that the flesh was good for all hands.

\* See Journal As. Soc. for November 1848, for these routes and this pass.

The Lepchas minutely examined the pistol, which takes but a pea ball, then the beast's forehead, into which they poked a slip of bamboo, and putting cause and effect together, unanimously agreed that this was the best possible mode of slaughtering.

They are very clumsy at this sort of work\* with pigs and bullocks, they drive them mad with arrows, and when they are weak from hemorrhage, they hamstring them.† We have two cases of fever to-day. The Namfoke portion of the Teesta valley is notoriously malarious in the hot weather. I hope it is not so now.

There is a pretty little orange grove belonging to the Raja a little way from my tent, and a pine apple garden at one side of it, with a pomgranate tree in flower in the centre of it.

The orange trees are planted in clumps of 8 or 10, and are large and fine; north of this, in the Teesta valley, the fruit is said to be inferior to what it is southwards. "Wherever the flooded rice grows, there oranges will flourish."

10th.—Halt here for to-day. The Dewan of the Raja with two other chiefs arrived on the opposite side of the river past evening, and this morning the Dewan and I exchanged salaams across the ferry. He shot an arrow with a letter across to say that he hoped to come over to visit me during the day. He was attended by a retinue of about 50 men dressed in long loose scarlet jackets, striped cloth robes to the knees, conical caps of coloured cane work, with peacock feathers in front, bows in their hands and quivers at their backs. The chief was dressed in a light blue silk bukoo-wrapper, reaching to his ancles, a yellow sash

\* This pistol, the barrel of which is a portion of an American pea rifle of very heavy metal, and small bore, caused a great sensation, and the greatest envy among the Sirdars. The Raja's son and the Dewan both tried every means of getting it from me. The Dewan declared that with such a "mulum in parvo" he should feel his life safe anywhere, and he entreated of me, as I would not sell it to him, to get him a similar one at any price.

† The appropriation of the bull's carcase was rather amusing. I had bespoken a couple of the marrow-bones only for soup, and my man disjointed them as soon as the legs were skinned. The Lepchas I observed preferred the ribs to any thing else. The Moormies, I fancied, looked mostly to rump steaks; and the Bhotians without doubt affected the tripe, and other offal. Not a bit of the beast was left in 20 minutes except the horns. The Bhotians actually divided the skin, and ate it.

and black velvet cap. With the Teesta rolling in front, and the almost precipitous side of the Kumbulpoong mountain, wooded to its summit in the background, the effect was highly pleasing, if not grand. A hundred yards or so below the ferry is the cane bridge of which, and the land beyond, an artist would make a fine picture. The river takes a bend at the bridge, and this brings a low wooded spur of the opposite bank quite across it; over this spur, and in the distance to the S. E. is the Badong mountain, a fine mass of 6000 feet high at least.

On the opposite bank of Kumbulpoong, there is a spike of rock apparently 50 feet high. It is regarded as a natural Chaitia, and revered accordingly.

Hot to-day in my small tent, which is not shaded. Thermometer at 1 P. M. 72°.

*Kedong, west bank of the Teesta, 11th.*—The Dewan not having come across to see me by noon as he promised, and having no intention of doing so at all that day, as I had good cause to believe, I made up my mind to have him over in the speediest manner I could think of, and that was to announce my purpose of quitting the ghat on a trip northwards, until the arrangements for taking me across the river in progress to the Durbar should be completed. I announced this to Lasso Kaji, and he made some objections to it, but said he would report to the Dewan.

The Dewan did not wish me to move for a number of insignificant reasons; and I believe that he and the Lasso kept up a correspondence about it, shot across with arrows, all the afternoon. In the meantime I went on with my arrangements to start on the Lachoong road at daylight, and merely asked the Lasso to give me a guide, who knew the road. When I went to bed he had not promised this or refused it. At daylight, when I was all ready to start, I was informed that the suspension bridge had been put to rights during the night, that the Dewan would be over immediately to see me; and that it was supposed I would then wait, where I was. I breakfasted then, struck my tent, gave the word to be off to the coolies, and then sure enough, the Dewan did come. I received him as I was, and we sat on the Sitringee of the little tent, which was still spread. Then came a host of enquiries about my journey, which had been so rapid and unexpected, a number of excuses for not ferrying me yesterday; a great deal

about giving me a proper reception at the Durbar, and many professions of friendship, beginning as usual with the "ancient alliance," and ending with the unalterable nature of it for the future. I was most amiable and acquiescent in all this, and to the expressed anxiety about my reception, I merely said that whatever the Maharaja might think worthy of himself on the occasion would be quite satisfactory to me. It was then agreed that as it would be necessary, according to the Dewan, to refer to the Raja before I went to see His Highness, and as this would take some days, I should go on a trip to the north along the Teesta, and return whenever the Dewan should send after me to say that the preparations for crossing the river were completed. He then appointed three men to accompany me as guides and cicerones, and I started, the Dewan coming with me as far as the Raja's orange garden, where he had a basket full plucked and presented to me.

We talked of shooting hare, when the Dewan gave me a broad hint for a gun. He examined mine, a borrowed one by the way, and also a pair of pistols, with which he made me show off my firing at a mark, and then tried it himself. We parted in mutual good humour: at least I was very well pleased to get away from the ghat for further travel, and he said he was well pleased at meeting me. I have not the smallest dependence on any thing he said. He is the most deceptive, and lying, of all the faithless Sikim chiefs and officials. He will mar my purposed visit to the Raja if he can.

We started at  $\frac{1}{2}$  past 8 A. M. and arrived at Kedong at 2 o'clock; all hands up and fairly tired. It is the severest march I have yet made in the hills, although far from being the longest. The general direction is north.

We came principally in the bed of the Teesta to the junction of the Romphup, a western feeder running due east. This took us an hour. Then up the bed of this stream for a mile or so, crossed it over on bamboos, and commenced the ascent of Lingkeang, a shoulder of Sungdampoong, which we attained after 3 hours and half hard work; it is almost perpendicular; the road, so to call it, is the very narrowest, and in many places it is rather alarming from the immense dip of rock on the lower side. In many of the narrowest places a slip would be inevitably fatal. No ponies to-day; left them at the ghat, and it is well, I did so; and none of the coolies carry more than 20 seers, which is just the load for easy and fast travelling.

From the crest of Lingkeang the view is very grand. To the north is still Sungdam, rugged, precipitously steep, and barren. The character of the country is evidently changing, and the first sign of it was in the peaks of Mainom, overhanging the beautiful basin of Rungoom. Instead of well soil-clad mountains, as at Temi, and further west, rockiness and scanty soil, with constant precipices, is now the character of the Teesta valley, and more so on the west than east bank certainly; at elevations above 5,000 feet there is scarcely any thing but rock, whitish clay slate, and gneiss. I have noted bearings from Lingkeang to the N. and S., "Sikim" to the south, and on this side of the Teesta, is the largest piece of cultivation we have seen. The fields are well railed in, and the ground turned up with the spade ready for wheat, which will be sown next month. This is full two months later than west of the Rungeet. The harvest it is said will be in May, as there. The vegetation on Lingkeang is not altered I think from that of similar elevations further S. and W. but about this place (Kedong) there is grass, whenever there are bits of soil for it to grow on,—and that is rare. We passed an old Lepcha, who looked half starved, and was turning up the scanty soil for a buckwheat crop. "Have you any cows, and can you give us a drop of milk," I said. "Cows!" was the reply, "there is nothing for them to live on here, it is all that the Thar and Ghoral\* can do to get a subsistence." These are really the only animals known hereabouts, and *they* are very scarce, nor are there any birds; during the two days, I was at the ghat, I did not see a single bird; and there is said to be no fish. The fishes of the Teesta on the plain are the best river ones I know of. The Romphup water is a drumly white, and carries down a very fine white silt from its source, which we saw at a distance, and is in a hill of apparently clay slate. All the other feeders like the Teesta itself are green and clear, and this is its character on the plains, where its water is unrivalled for drinking. We had a good view of some snowy peaks before reaching this place, The Powhunny of Waugh's chart I think. (See bearings.) We met a party of Thibetans going to Darjeeling; they were 10 days from Lachoong, which they assert to be to the east of the Lachen Pass. At Temi, we were told the contrary; and Hooker had a similar story told to him in Nipal.

\* Antelopes.

This question may be settled a little further on. There is no doubt, I now think, that both these Passes are to the west of Waugh's Powhunny. There is a stream of good water at Kedong, and just enough flattish ground to place my tent on; around it are fine large rocks under which the Lepchas sleep.

"The Koor," "Borh," and "Oope Palms," are very abundant on the Lingkeang ascent. No tree ferns, Oaks, and birches at Kedong. Water boils at  $200\frac{1}{4}^{\circ}$ . Thermometer in shade at 2 P. M.  $58^{\circ}$ . Temperature of stream  $54^{\circ}$ .

Started at 7 A. M. and after hard work over such a road as I have only heard described, but never travelled on, halted here at noon. All hands up half an hour after, right glad to find that I had reached water, and did not purpose passing it to make a longer march. Gorrh is the usual halting place. We got there at 11 A. M. and the Raja's guides in attendance tried to dictate a halt to me there, on which account I mainly pushed on to satisfy them that they were sent for my convenience, not for their's. They are very civil fellows on the whole, and do my bidding cheerfully. If they tell a hundred lies during the day, about the names of places, and other things which I have in my own knowledge, and by means of those who are with me, the power of correcting, it is the fault of their training, and I cannot help it. After an hour's walking with a good deal of ascent, and along a perfect precipice principally of solid rock, with loose stones here and there, we rounded the N. E. shoulder of Sungdam, and suddenly turning northwards, I was rewarded with a torrent of delightful emotions such as one but rarely experiences, and which form the sunny spots in the book of life, when they do occur. When we started it was cloudy, and threatening rain; sudden gusts of S. W. wind came violently up the course of the Teesta, and we were enveloped in dense mist. Despairing of seeing any thing for this day, and expecting to have to return to-morrow to the Dewan and the chiefs at the ghat, I early resolved to halt at Kedong. How glad I am that I did not, for on turning to the north the horizon was quite clear ahead, and displayed a noble view of the snowy mountains. The Teesta valley running due north, seemed to penetrate deep into the range, which looked close to us, and semicircles of snowy mountains flanked it on the east and west. It was more than beautiful, a fresh and bracing

breeze came blowing right in our faces, the nearer hills on either bank of the river rising from its bed from 6 to 7,000 feet, were bright in sunshine; all around was indisputably grand, and I was perfectly happy.

The road from Kedong to this shoulder of Sungdam, which is probably from 5 to 6,000 ft. high, runs mostly on a narrow ledge of rock, with the Teesta on the right, and perpendicularly below you; the peaks of Sungdam overhead and of bare rock, a variety of long grasses occupy the soily portions of the mountain side; and at the shoulder there are some stunted trees of the scarlet Rhododendron, Alders, and the handsome yellow Daphur now in full flower. The bark of this plant is as tough as that of the real paper plant;\* but it is not used, I believe for that purpose. It abounds all the way to Tukbrum, where it is a good sized tree.

From Sungdam shoulder, the road descends very steeply to the Rett or Ronglo, a rapid stream running east to the Teesta, crosses it, and ascends precipitously to Gorrh, we come through barley and wheat fields just above ground, and then along more rocky precipices to this place. I believe that my route to Lachoong,† which gives the road as descending to the Teesta at Gorrh, is quite correct, but there is evidently a great jealousy with the Sikim officials of our crossing the Teesta, and as I satisfied myself at Gorrh, that the snow may be reached or nearly so by the left bank, I did not press hard questions about the ferry, and came on.

The Runkoom, an eastern feeder of the Teesta, joins it opposite the foot of the Sungdam shoulder; and the Rungmon from the E. by N. coming from the snowy peak, noted yesterday as Powhunny, joins it nearly at the same place. At Tukbrum is a feeder of the same name, which comes down in a cataract over the rocky valley of its bed, and roars as loudly as the Teesta itself at Bangsong. On the east bank, and north of this is the Rhato; and from the west, and between Tukbrum and Rahlang Ghat, is the Nukdung, and some other feeders of which I have not the names. At Rahlang the Teesta takes a turn to the eastward, and it is the Rieng which comes due south from the snows, and appears to be the north source of the river. To the north-east of the junction of the Rieng it is joined by the united streams of

\* Daphne also.

† Jour. As. Soc. for November, 1848.



Lachoong and Lachen ; to the N. and west of the latter of these, its own source is in the snows, and far east of Kunchinjinga.\* I have made incessant enquiries as to the possibility of seeing Kunchinjinga from any of the mountain tops hereabouts, but it is universally said that it is not visible, that mountains partly snowed, and not snowed, intervene. The people at Tukbrum point a little S. of W. to the situation of Kunchinjinga.

The people hereabouts and onwards to the snow are Lepchas and Bhotiahs mixed ; all the way from Bangsong they look starved and miserable. No wonder ; it is a sterile land,—rice does not grow, and they live it out the best they can by bits of wheat, barley, murwa, and buckwheat cultivation among the endless rocks. On the east side of the Teesta it is better, and there are some nice looking farms occasionally seen from the river upwards to 5 or 6,000 feet. They are generally fenced in, and are for the most part permanently cultivated ; the Lepchas not being so erratic on the Teesta as on the two Runggets, the Balasun, and Mechi. The manuring is done solely by penning the cows in different portions of the little farm. They rarely have pigs, and fowls even are scarce, goats unknown, and so are sheep. Darjeeling and its free expenditure of ready cash has wonderfully ameliorated the condition of the people who resort to it and live near it. This was well described to me yesterday as we came through a wretched field of buckwheat. “Here a man cannot exist unless he grows something, however bad, from barren soil ; at Darjeeling he can live well on good rice, and not cultivate at all. There, leaves, bamboos, rattans, and all sorts of yams, and vegetables will fetch him money. Here there is no money, and little to sell if there was ; so the people are starving ; grass is used for thatch hereabouts instead of bamboo.” There is a *Cartus* tree here, the first ever seen by my Lepchas, and the first by me in Sikim, also some tobacco plants, but of no use.

Water boils at 204°. Temperature of air at 1 P. M. 60° ; of water 56°.

\* P. S. I leave this exactly as it was noted at the time, but when at Mainomchi with Dr. Hooker, I came to the conclusion that the feeder of the Teesta which I call the “Rieng” is the proper source of the Teesta. If Dr. Hooker succeeds in getting to the Lachen and Lachong passes, we shall have accurate information on the sources of the Teesta.

I have a letter from the chiefs at the ghat to say that the Raja has written, and wishing me to return, which I do to-morrow according to my promise. I wish they would keep their's to me in like manner.

*Kedong, 13th.*—Last night at Tukbrum at 9 o'clock the sky was lowering heavily, and threatened rain. The Thermometer stood at 54°; a great change at this elevation in 9 hours. But it had snowed heavily on the peaks to the northwards; was now bright and clear, and a gentle northerly breeze was blowing. I do not know if the proximity of Tukbrum to the snowy range at all affects the variations of its temperature, but the rapid descent of it last night is, I think, unusual. It was with great reluctance that I turned my back upon the snow, and even as I did so I was half irresolute, for yesterday I had encouraged dreams of further delays at the ghat, and of my reaching the snow, before the summons of recal should overtake me, but I could not help it; it is reported that the Raja has come in person to the river to meet me, and it would not do to keep the sovereignty of Sikim kicking his heels for me, in his own dominions. I wish most heartily that he had staid at home, and ordered me to the presence at Tumlong. Besides the pleasure of a couple more marches in new places, I might have got to the lakes of Chola, which are the newest of all the new things I have lately heard of. They lie, one on each side of the road near the Pass, and on this side of it, and two day's journey from the Durbar.

The road to-day seemed rather better than it was yesterday, and constant travelling over the like of it might reconcile you to it, and even lead you to defend it, as a thing you had a property in. This is a very common feeling with people in India about their stations, officers, &c. &c. But it was not a whit the less terrific along the face of Sungdam. It is a mixed mood of elation and depression to find yourself for an hour together moving on a ledge of rock which is sometimes not more than 6 inches broad; a rocky wall of 1,000 feet over your head, and below another of 4 or 5,000, with the certain knowledge that a single slip would in a few seconds bring your earthly progress to a close for ever.

At the Ronglo stream we saw about a dozen large bee-hives on the face of an inaccessible precipice. There was a village near, but the people could not manage to get at them, as there was no tree above

the precipice to which they could attach a rope, and thereby descend to the hives, as is the fashion to do in like cases. These were the large black bees of Sikim, with a little yellow below the wings. They are called "Vott" by the Lepchas, "Piabeany" by the Bhotiahs. Their honey is pretty good; the quantity of wax they yield is very large. The small bee of these hills is like the English one. The Lepchas call it "Hoo," the Bhotiahs "Seviang." Its honey is very fine,—its wax very little. The honey of both species is intoxicating while the white *Rhododendron* is in flower, and they feed on it, i. e. in April and May. The Pupa of both, as well as of a very large black hornet with yellow head, are much prized as a delicacy in Sikim.

*Bangsong, on the Teesta, 14th.*—We arrived here from Kedong at 11 A. M., having started at  $\frac{1}{2}$  past 7. It was very pleasant to tread the bit of level road near the ghat, after 4 days of incessant climbing and descending, not to speak of sleeping off the level; for the Machan is always higher at one end, and mine on this occasion had by no means an even surface, being made of sticks instead of bamboos. I have pitched my little camp in the Raja's orange grove, and cleared the jungle that shut out the view of the river. It is a fine spot of 2 acres, or so, quite level; the river rolling in front, and Sungdam rising precipitously behind it to 6,000 feet at least. On my arrival the Dewan met me, and took me to the house he has fitted up for his quarters. His reception was polite, and almost kind. His enquiries about my trip very amusing. Why or wherefore I went such a road without direct necessity he could not yet understand; nor could he at all sympathise with me in my expression of pleasure at what I saw. The end of the house was fitted with a bench raised about a foot, on which was spread a rug of soft carpetting, blue and white, and of Chinese or Thibetan manufacture. On this he insisted I should sit alone, he taking another carpet on my right hand, and some paces down the room. Between us on the floor were his devotional implements, and on the bench beside him a Thibetan dagger with silver handle, and an English pistol. The walls were hung round with white and coloured furs and sheep skins, China satin bukoos, (cloaks), a shield, and 4 or 5 enormous China hats of white straw, or matting, lined with blue silk and studded over with worked silk figures of butterflies, &c. About a dozen dirty hawkey fellows in blue or purple long woollen wrappers, loitered out

and in the apartment, and two fat Lamas occasionally muttering prayers and counting their beads completed the group. My host's ponies—3 good ones,—were picketed close to the door. A high peaked tartar saddle, and a lower peaked Chinese one, lay in a corner of the room, and the whole menage had a much more Tartarian appearance than I have ever met within the hills. We talked on many subjects; horses he is very partial to, and he drives a trade in them besides, between his own country and Darjeeling. He asked about our extraordinary anxiety to visit the snows, and other questions regarding the Himalaya, and was greatly astonished at learning that it extended from the Indus to the Burrampootur, and that we knew something about it throughout this immense tract. He made what I believe is a true remark, that this is the nearest way to Thibet from India. It was not from him I expected this corroboration of my own notions. After regaling myself with a good pull at a Choonga of quite cold Murwa beer, and some oranges, both of which were most grateful after the hot walk from Kedong, I took my leave. He visited me at my tent during the day, and we are very amicable. At his visit he said he would follow the fashion of Thibet, by presenting me on the first occasion with a tray of yams,\* some dried plums, a side of yak beef, and two haunches of venison. That after the same fashion it was his duty, and he would like to provide my meals regularly as long as I staid with him, but that as he had come very hurriedly he could not do this; but would request permission to send me such provisions as the country afforded. I replied, that he was unrivalled in these parts for his acquaintance with Thibetan manners and usages, which in the present case were very hospitable and agreeable. I shall probably have a much more respectable sort of offering during the day, or to-morrow, for these Sikimite officials are on all occasions pertinacious holders back in their civilities as in their official acts, opening out with extreme caution, and always with seeming reluctance, even when their politeness is, as in this case, quite voluntary. I am informed that the Raja is engaged in some unavoidable annual exercises of religion, which will occupy him till the

\* This yam is like the radicles of a larger root, not thicker than a quill; brown, and like Ipecacuan, crisp white, and sweet, and is eaten raw, as well as boiled. It is called "Somah;" the plant is said to be a creeper, and not unlike the yam plant in Sikim.

new moon, (a fortnight,) and will write to ask me to meet him next cold weather. In the morning I heard that he was at the ghat waiting for me.

We shall see how it is to be arranged. Meantime, as before, I believe nothing I hear regarding his movements or intentions.

*Bangsong, 15th.*—The Dewan and the Lasso Kaji arranged with me, last night, that I should remain here for two days, in the course of which I should know exactly what the Raja was about. They know well enough, but will not say; and the Dewan's system of secrecy is so complete, that it is in vain to try among his people for correct information on the subject. I require a day's rest, and so do the coolies, who have been with me to Tukbrum; I also hear that Hooker has penetrated into Sikim, on his return from Walloongchong, and is making for me here. I should like exceedingly to have him here at all events, and if the Raja comes, it will be more of Sikim for him to see than he will again have any chance of. I am not obliged to be back to relieve Mr. Kemp, who is so kindly carrying on my office for me, till 25th, so that I shall wait with pleasure for the time specified. It rains to-day, and threatens a continuance, I fear, but as I have 40 Lepchas with me, we soon housed all our party. The plaintain leaf, *fresh*, is an excellent thatch, and it is very abundant here; so is the Oopi palm, which the ponies prefer to the bamboo, or any other leaf I think. At noon the Dewan called, and as I half expected, he came out stronger in the hospitable line than he did yesterday. He presented me on behalf of the Raja with a yak, two Thibet sheep, two loads of rice, two quarters of mutton sun-dried in Thibet, some Lassa Macaroni, milk, yams, a piece of yellow China satin, and a pair of Tartar boots, drab lined with pale blue. I gave his people, who brought the largess, 20 Rs. When he left me he said that the Raja was on his way here, and he actually went across the river to prepare shedding for his royal master. If this be true he must have known of it last night when he told me that all sorts of things would prevent the Raja from coming. First, there was the religious exercises. 2nd. His extreme old age, (he is 70.) 3rd. The road to this ghat is not fit for Doolie travelling. 4th. The time for preparation was so short. 5th. The Lassa people might be jealous, and alarmed at his coming to meet me, and prevent his going to Teshoo Loomboo next year. 6th. When he met Colonel

Lloyd at the Took Ghat, 12 years ago, the meeting took two years to arrange; and, lastly,—yet I think that was the last reason,—the Bootanese may be jealous, and annoyed at his friendliness with me, and come down upon him for it accordingly.\* Certainly this Dewan is the aptest story-teller I know of,—a pattern minister, I reckon, for a Bhotia Raja. His qualifications may get him promotion across the snows, and I hope he may get it soon. I think he is not likely to come by much honor in his connection with the British government; as yet he has always done the reverse.† I am right glad for the sake of my temper, and patience that I am not entrusted with any special matter of business to be transacted on this occasion; as it is, I can wait to see the end of his lies, and be none the worse. I have information however, which leads me to think that his position is just at present none of the easiest to maintain; and is a precarious one for the future. He is not at all in favor with the lately married Lama, the Raja's eldest son, and who is now acknowledged by all the chiefs and people as the heir-apparent. If the old Raja dies before the son, farewell to the Dewan-ship of my hopeful host. He got his present influence over the Raja, through the ladies, one of them a relation of his wife's, and by alienating the Raja from his eldest son, to whom he has not even spoken for years. The marriage lately effected took place in spite of the Dewan, and was all arranged in Thibet by Aden Chiboo, his enemy, the right hand man of the heir-apparent, and the present destined Dewan for the new reign; but he puts his trust in princes, and has a crafty fellow to deal with in the meantime, and that is the present minister, who is backed by the Raja, and all the female interest of the household, in his purpose of putting the illegitimate son on the throne at the death of his father,

\* To all this, I replied, that I needed proof of the Raja's own inability or unwillingness to see me, and that I would wait for it at the Teesta, or go to the Durbar, if he would let the passage of the river be as free to me as it was to every one else.

Late at night he sent me a letter bearing the Raja's seal, and dated from the Durbar, in which he excused himself from seeing me! I pronounced it to be none of the Raja's, and avowed my purpose of regarding it as a manufacture of the Dewan's until I had assurance from the Raja of the contrary. This resolve decided him on leaving matters alone, and he accordingly produced the Raja, who at the very time I got the letter had been two days en route to the ghat to see me. The purpose of the Dewan was to drive me away in anger at the Raja.

† See Review of Sikim Politics, Nov. 1846.

and thereby securing to himself the continuance of his ministry. These are all and singly even sufficient to keep a new man, who rules his fellows more by force of favoring circumstances than from superior talents, on the *qui vive*; and doubtless my affairs, as they are not very pressing, are held inferior to any of his own. If furthering my wishes could materially serve his own purposes, I might through him accomplish something for the more satisfactory transaction of business with Sikim; but it is not so; and if I do not see the Raja, or seeing him, do not find that he is able or willing to amend matters, I must wait for some other opportunity or try some other mode of bringing this about. As it is, a great point has been lately gained in the permission to Dr. Hooker to return by Kunchinjinga, and by the facilities given to my own travelling in Sikim.

*Bangsong, 16th.*—Heavy rain all last night. The river has risen a little, and although its waters are still green they are turbid, and the pace is quickened. It is always a matter of deep interest to me to watch the endless current of a stream, however sluggish, to the insatiable ocean. But the headlong course of mountain torrents, equally unceasing, I can never look on without feelings of great wonder. How is the rate of these currents ascertained: I have never met with any observations to this end.

While waiting for breakfast this morning I saw the Dewan, whose house is close by, having his ponies trotted up and down, with their grooms mounted, over a piece of rocky and rough ground just in front of his door; I joined him, and we talked of horses—a very favorite topic with him, and of which he has some curious information;—I asked if he knew the Giangtchi breed of Thibet, which is a favorite with the chiefs in Nipal, and if it was not a very good one? He said, “I know Giangtchi well, and the ponies you allude to, but they come from a long way east of that place, although the Nipalese may perhaps buy them there. They are very fine ones. There is a lake in their native district out of which a noble stallion was produced by miraculous means. He passed a season on its bank, and this is the origin of the celebrated Giangtchi blood, and there is no better in Thibet.” I remarked, “that the bit in the mouth of a fine colt that the groom was awkwardly shewing off was too severe, as it was bleeding.” “Oh no,” he replied, “it is not *his* blood, it is what he has just been eating. Pig’s blood, and

liver, that he has every morning in the cold weather!" Come, thought I, this is coming a little too far north of my zoology, but I was wrong; a brass basin was brought from the stable half full of raw blood, and bits of liver, the man dismounted, unbitted his nag, and the beast ate the horrid mess with evident pleasure, and seemed quite used to it. This is always done in Thibet, while the horse is growing, by those who can afford to do it, and it is said to greatly increase the fire and enduring power of the animal.

When travelling, animal food, fresh or dried, is always given, and on this diet the condition is maintained under the severest work. In the warm season oil and eggs are substituted for the blood and liver. "Will you sell me the Hubshee colt, Dewan Sahib?" "No, I cannot," he replied. "He, and that little bay are dedicated to the gods; but the mare in foal, and the chesnut are for sale." The gods have much the best of the Dewan's stable, and he takes good care of, and good work out of their property. It is the usage in Sikim to consecrate some animals of all sorts belonging to you (except the dog) and these are never sold nor given away, so that I cannot buy the young Hubshee,\* which is a very good one.

The Dewan's huntsmen, and dogs have been out to-day for deer but it is a blank day. They started early to the brow of the hill just above our encampment, which is 1500, or 2,000 feet higher, and covered with a thick forest of palms, plantains, bamboos, and other tropical plants, and they beat it all down to the river without a find. The day before I returned from Tukbrum, they were more successful in the same locality; they drove a Rutwa right through the sleeping place of my guard, into and across the Teesta, the men and dogs followed on the bamboo raft used at the ferry, he took to the hill, but they hunted him again in the river, which he recrossed; and was killed on landing. I had mince collops of the haunch yesterday, which were delicate, and fine-flavored. The dogs all give tongue, when they are close upon the chase; but out of a pack of a dozen it is reckoned good if more than a couple give tongue upon the scent. In the warm whether the deer when driven to take the water often swim down for miles, keeping the middle of the stream, and thus escape their pursuers, but in the winter they cannot stand the cold of the water and rarely do more than cross

\* Hubshee, African, so called from the curly hair of this sort of pony.



direct. The temperature of the Teesta to-day is  $52^{\circ}$  ; of the air in the shade  $62^{\circ}$ . Weather still cloudy and threatening.

*Bangsong, 17th.*—After my hunting entry of yesterday, the men took a fresh cast into the forest south of my tent, and between it and the suspension bridge. In an hour there was a great deal of whistling, shouting, a rush of bow and arrowmen past my door, and the dogs were in full cry at some distance. I followed the crowd down to the river gun in hand, but a horrible pair of thick-soled English shoes put on for the damp of the morning quite crippled me in scrambling over the immense boulder of clay slate, which are quite polished and very slippery from the action of the water in the rainy season, which raises the level of the river 15 or 20 feet more than it is now. The deer however, soon driven out, took to the river at once, and was swept rapidly across to the other side, where the Dewan was preparing for the Raja's camp, and shot him. The blood was brought over in a small Choonga for the colt, and the venison sent to the kitchen.

At daybreak this morning, the hunt was off again ; they crossed the river to beat the opposite bank, and about noon, there was great shouting and whistling, and a rush of people to the bank. All eyes were directed to a landslip, opposite which was a perfect precipice of loose rock and stones ; and here it was said the deer would issue. Sure enough he did so, and jumped into the foaming stream most gallantly. The Dewan, the Kaji, and I had guns loaded only with shot. All the others had bows and arrows. A volley was fired at the deer as he swam down with the current, but no mischief done to him by any of us. He put back to his own shore, swam strongly up the eddy along a ledge of rock until he found a landing place, and then took right up the hill just as the dogs and his original pursuers reached a point of the river 100 yards above him. The swim must have refreshed him, for he was not found again.

It was a good sight to see my ally, the Dewan, running over the huge and slippery stones to get a shot. He was barefooted, and that helped his paces : but his figure is fat and buncchy. His dress was a fawn coloured figured China Satin Bukoo, down to his heels, and lined with long woolled, white sheep skin ; his head was bare, with a queue to his waist, and this with a green and gold Nipal Chatta in his hand, gave him any thing but a sporting look. I laughed, and could not

help it. He did so too very good-naturedly, and complained of the heat of the sun in these vallies. He was full of eagerness, and as joyous as a boy. In spite of his official quibbles and deceits there is something simple and pleasing in his manners, and I dare say that if we were on a hunting party only, and I was to reproach him with all his falsehoods he would say they were "quite Pickwickian," i. e. Ministerial.

The preparations for the Raja's arrival are going on briskly to-day, and he will be here to-morrow I believe. Strings of goats and kids are coming in. Firewood is being collected in heaps. The sheds are almost ready and people are hourly arriving to see the fun; more than all, the Dewan sent to me this morning for some soap to have a regular scrubbing, I take it, and I sent him my only spare cake of brown Windsor, my bearer remonstrating, and saying that Dhobies' soap would do as well, and so it would; but there is not a bit even of this among us all!

Heavy rain last night again, and it is still cloudy. This is hailed with great pleasure by all the people along the Teesta, as it is just at the best time for the young wheat and barley crops. The small range of the Thermometer is remarkable in this situation,—all day yesterday it only varied from 58° to 62°, and at 6 P. M. and 6 A. M. this morning it stood at 59°.

There is no saul along the bed of the Teesta as on the Rungeet, and oaks abound; together with a profusion of the three palms already noted, bamboos and plantains at the river edge. The chesnut and wild mangoe are in the same locality. The wormwood which infests the abandoned clearances up to 4000 feet in all parts of Sikim that I have seen, is collected here as food for goats; and they devour it greedily. There is a tree very common here, the outer bark of which is quite smooth and shining, and of a light stone or nearly white colour, it is the "Seling Koong" of the Lepchas, and peculiar powers are attributed to it. If a woman in the early part of her pregnancy touches the bark, her offspring will be fair and finely skinned like this tree. The leaf is like the toon and ash; it is not now in fruit or flower.

*Bangsong, 18th.*—The Raja arrived on the opposite side of the river about 9 o'clock this morning. About 7, while I was dressing, the Dewan came to me to say he was off to meet his Highness. He was

accompanied by the Gantoke Kaji, and 3 or 4 other minor Sirdars, and had an escort of a dozen Lepchas armed with muskets, and dressed in long scarlet jackets, conical caps with the peacock feather in front, and black cross and pouch belts. The party looked very striking crossing the river on the bamboo raft manned by half a dozen wild looking Lepcha ferrymen. The raft here is pulled straight across the stream. There is a rope of 4 or 5 ratans stretched across, and fixed on either bank, by which the ferrymen pull the raft.

This is quicker than the plan on the Rungeet, where it is pulled across by a party on each side with attached ropes. In this way the raft is each time carried some way down the stream and has to be pulled up to the landing place. The ferrymen here and on all the ghats of the Teesta are so by an hereditary tenure. They can reckon 100 years of it here, from father to son. They get no pay, nor any ferry fees, but they are exempt from payments of all kinds, whether in money, grain or other service. All the ferries are exempt from transit duties on merchandise, &c. except the Katong one, and there although the levy is irregular in amount, it is not heavy. It is generally taken in kind on goods.

The system of Begarree (unpaid carriage labour) is the law of Sikkim everywhere, and it is managed on a plan by no means harrassing to the people. There are fixed stages beyond which the people are not expected to travel, and they do not generally exceed two days' journey with a load. A man is therefore rarely more than 3 or 4 days at a time away from his home on these occasions; but he has to provide his own food, and the frequency of the calls upon him are quite uncertain.

This has been a very busy day indeed at the ferry. All the provisions for the Raja's party are sent by the Dewan from this side, and all the people from the country between the Teesta and the Rungeet, as well as westwards to the Nipal frontier, are flocking in to make their salaams to the Raja. It saves them a longer trip to the Durbar; besides it is a great novelty to find his Highness in this part of his territory, which he has not approached since 1837-8, when he met Colonel Lloyd at the Took Sampoo, 30 miles or so, south of this.

The provisions do not look very tempting as they pass by, but Bhotia cookery may do much for them. They consist of great sides

and rumps of yak, and bull beef, carried on the greasy shoulders and filthy heads of Bhotias, who *never* wash, and who wear a garment from its making until it is in rags, and shining in every part with the friction on sweat and dirt. Then there is butter in great quantities rolled up in leaves, and tied with strips of bamboo. This is cleaner, but peeps out occasionally covered with dust, and in contact with the carrier's neck or arms, which is very sickening. Pigs, goats, kids, milk, fowls, eggs, sun-dried mutton, venison, rice, fermented murwa for beer, spirits, oranges, and plantains, I think complete the list. All good things enough, but the touch of a Bhotia ruins all in my estimation, and the recklessly filthy way in which they keep their food, and carry it about is altogether disgusting.

I have all day been an object of great curiosity to the new arrivals, very few of whom have ever seen a European before. Immediately the Raja arrived his followers came down to the opposite shore in groups to take a peep at me across the river, and after having seen me at the long range for some time, they would cross over, approach cautiously at first, salaam, and then commence their closer scrutiny. The texture of my coat, the bit of velvet on its collar, my pantaloons, and shoes, were all carefully touched and examined. One would say they were Chinese, another, Calcutta, a third neither one nor either. Then it would be asked, "Is the watch chain of gold, and the pencil case, and the ring." All being handed round, and examined, the parties passed on to the little tent, examined the bed, the table, its cloth, the chair, the gun, the writing materials, and this was all it contained,—and to conclude their survey, the little kitchen close by, the saddles and ponies had their full attention. This sort of thing continued all day. Never was a wild beast at a country fair more run after, or sought for than I have been since morning. With all this intrusion and with the most familiar conversation going on between us all day, I did not once meet with the slightest rudeness or impertinence. The Lepchas are such cheerful fellows that even with the little I can speak of their language, I could raise a hearty laugh among them in few words, and often did so. The Bhotias are much more grave; but they join generally in cheerfulness, and were equally devoid of offence or annoyance, although quite as inquisitive.

The Maha Ranee is with the Raja. She is rather young I hear, and

rode astride on horseback, when he travelled in a doolie; occasionally riding a mile where the road admitted of it. Her women, and many others came during the day to the ghat to look at me, but none of them crossed over. Many women from this side took the usual survey of me, and all my chattels.

While walking out last evening, I came on a party of 8 fine young Lepchas on the river-side near the cane bridge. They were engaged at quoits, and after some talk they asked me if I would take a hand; I did so, but did not make much of it. The quoits are thick pieces of slate weighing a seer or more, selected at the time, by the players. The distance is about 30 feet, and they deliver the quoit with a rotatory motion as we do. Each player has two quoits; and the number of players equally divided for a match. We played at the stump of a small tree, at the root of which a peg was driven into the ground. If a quoit rests on this peg it is equal to a ringer, but if an after one rests on the first it alone counts, the first ringer being superseded and cancelled. We then had a turn at putting the stone, at which I beat them, all easily, when I saw the best they could do. They practise with "putting" a heavy and "drawing" a light stone, just as we do in the highlands of Scotland. They attributed my victory to my greater stature. There is something in that no doubt, but much more in having the knack of the game from childhood.

After the Raja arrived, I wrote to say I was glad to hear of his safety and well-being from the Dewan, and that I had been hereabouts for 8 days. Soon after the Dewan and Aden Cheboo Lama waited on me with the Raja's compliments, and said that a propitious time was sought for for my visit, and that as soon as it was known, I should be informed. It was my extreme pleasure, I said, to await the Raja's convenience, but should be glad of an early audience, if it so happened.

We then had a great deal of talk on sundry subjects, and they took their leave.

19th.—The astrologers have made a very happy cast in my favor, for it is announced that all is arranged for my visit to take place to-day at noon. This a happy exercise of enlightenment in an occult science—All is bustle and preparation over the way; the ferry is plying at double tides, and I am getting a few attendants made as clean as possible to accompany me. This is not easy, for we have been a fortnight out, and they have had no washings.

For the present, I close my journal to put on my own best for the occasion.

20th.—I was summoned to the presence at 1 o'clock yesterday. The Lasso Kaji came to escort me, and I crossed the river on the raft with my own Kaji, a Moonshi, 3 orderlies from the guard, and a couple of Chapprassies. There was some demur at the ferry to my taking the Sepoys. "Colonel Lloyd had none, none had ever crossed the Teesta before, the raft would be overloaded, &c. &c." I remarked that they were merely my personal attendants, being unarmed; and that if there was a real objection to their going across, it should have been made before I quitted my tent, and not actually on the ferry boat. After a little delay and consultation, in which I took no part, we were pushed off. The river is about 100 yards wide here, very deep indeed, the stream smooth, and water clear and green. We had about 500 yards to walk to the place of reception. On nearing it, the Dewan, very handsomely dressed in a light brown Satin Bukoo, and a large deep fringed crimson cap, came down the bank to meet me. He said that the Raja was all ready to see me, and that the visit would be entirely formal. I had previously asked if I should introduce any matter of business on that occasion. The reception room was a temporary building of wood raised on posts about 4 feet from the ground, with walls of split bamboo and a roof of green plantain leaves. The inner walls were hung round with drapery of crimson and gold China Brocade, figured principally in dragons and moons, which gave the apartment a subdued light; and a Chinese character. At the further end from the entrance was a temporary throne covered like the walls, 6 feet high at least, with steps leading up to it; on the top of this, and well back sat, the majesty of Sikim, a little old man with sharp and rather regular features, and fair complexion, dressed in a yellow satin robe, and a little yellow sailor-like hat, over the crown of which hung a profusion of scarlet fringe. On the right, and standing like draped statues against the wall were 4 fathers of the Church, viz. the Lama of Pemiongchi, a Lama, an illegitimate son of the Raja, the Raling and Bumtick Lamas; they were all dressed alike in long robes of purple blanketting; their heads closely shorn, not shaved, and all were steadfastly counting their beads. But for the slight motion of their lips in counting, they might have passed for inanimate fixtures. Below the

Lamas came the Gantoke Kaji and other chiefs. On the left, close to the throne, and between it and the wall, stood two very fine looking young men handsomely dressed like the Dewan; they were brothers of the Ranee, Thibetans, from Turding near Digarchi, where their father is a respectable chief. Then came my chair, and beside me stood the Dewan and Aden Cheboo, who interpreted for me. My own Kaji, Moonshi and other folks of whom I know not any thing, completed that side. No one sat in Durbar, but myself, and there was not a person inside or outside the walls, who wore arms of any kind; I never saw a more peaceful looking collection of men in my life. There was an unmistakeable and undescribable quiescence over the whole party that was very striking. It was clear at a glance that the genius of Lamaism prevailed here over all things, and I now fully appreciated what had often perplexed me, that was the manners of the Sikim Sardars approaching so often to stolidity and abstraction. It is the mannerism of a priesthood, widely spread and deeply percolating the higher classes of the laity,\*

The conversation was set and formal, but quite friendly. "Did I meet with any mishaps on the road? Was I well? How was the Governor General? Was all well at Calcutta?" and some other common places. The Raja believed I did not speak his language (Thibetan) and this constrained him to use an interpreter. This last however was very pointed, and I expressed my extreme regret at the fact; but hoped that his Highness would excuse it, and kindly listen to any thing I might say through another person. Then came my turn. This was a day I had long wished for; and it was now my happiness to express in person the friendly feelings of my Government for the Raja, and to shew as much as I could, how fully I participated in the same myself. The Raja replied in all sincerity I think, "The Company and I have long been friends, are so now I hope, and will always continue so." Then passed some formal questions and replies, about health, and the journey, in the course of which the Raja said that his age did not make him a good traveller now, and that he had been ailing, but the journey, in his desire to meet me, when he heard I was so near, had done him good instead of any harm. Then came in 3 trays of dried

\* It is mannerism only, for they are sharp enough when self-interest or other pressing matters rouse them.

fruits, which were presented to me, and I begged his Highness to accept a few things from myself which were in two trays on the floor, and I took my leave. There was an apprehension on his part, I think, that I would suddenly come upon matters of business with him, of which I had no intention then, and I told the Dewan so. Before starting to the visit I was told that Colonel Lloyd, to comply with the usage of the Raja's Durbar, had presented his sword, which was the only thing he had with him, that it was given back to him, and that if I would present something in conformity to the usage, it would not be returned either. I said at once that I had no wish to disturb the usage, and that a few things I had brought should be presented after my visit. I took the articles\* with me on two English tea trays, intending to present them on coming away, but they were smuggled in ahead of me, and lay on the floor during the visit. I do not grudge the Raja the satisfaction of putting me down in the annals of his house, as a bearer of presents on visiting him.

In the evening the Raja sent us the materials of a feast, consisting of two yaks, 8 fowls, 5 loads of rice, half a maund of yak milk-butter from Thibet sewed up in yak skins, a skin of tea, a bag of salt, some spirits, oil, milk, garlic and radishes. This amendment on the dried fruits was on the ruling principle in Sikkim, which is to mend your manners, and improve your presents by degrees. It is a standing maxim in this country *not* to put "your best foot foremost," and an equally prevalent one "to hurry no man's cattle." Don't shew a leg at all if you can help it, is the rule, but if you have to shew, let it be reluctantly and very slowly. At best it is an ungainly foot when it is produced, and ungraciously done always, but it is not a cloven foot I think. With all their obduracy, reserve, jealousy and some alarm in contact with Europeans I would not at all look for treachery at their hands, and this is a redeeming point in people of their grade in the scale of civilization. So much is it the habit to hold back, that it is good manners to wait on the Raja for the first time in your worst attire, and you never ought to present any thing but the meanest trifle in food, or otherwise, on the

\* Two English tea trays ; two Scotch plaid shawls, 3½ yards of scarlet broad-cloth, a canister of snuff, a cut crystal decanter, 3 strings of large imitation amber beads, a pair of Britannia metal dishes, and some Derbyshire spar table ornaments, value in all about 70 Rupees.



first occasion. If the intercourse goes on, improve your manners, and your presents. That is the etiquette. I expect Hooker here in a couple of days. I was anxious about him lest he had been caught in the snow in the late bad weather, when crossing the Kanglanamo from Nipal. The Dewan knew of my anxiety, and had some days ago sent off to the frontier for intelligence. To-day he came running down to my tent with a letter from Hooker to me in his hand, and was quite pleased at my satisfaction in receiving it. He is like other folks, an odd compound off business; he can be quite pleasing almost, and engaging. He tells me that the wild yak in Thibet is larger than the wild buffalo in India.

“The lungs alone are a load for a tame yak, he is quite untameable and horridly fierce, he falls upon you with his chest, if he catches you, and rasps you with his tongue, which is so rough that it rubs the flesh off your bones. The Bhotias shoot him with a bell-mouthed blunderbuss of large bore, which has a rest attached to it. They are good marksmen, and will hit a target with it, at a distance that you cannot distinguish between a white horse and a black.”

Talking of the cold in Thibet the other evening, he told me that it was so intense and increased so suddenly in some of the high passes of that country that persons had been frozen stiff while in the act of climbing up a mountain, and remained standing with the chin resting on a stick, until the sun of next day had thawed them, and the bodies tumbled down. Out of Lassa, Digarchi, or Giangtchi, and a few other towns, it is, he says, a wretched country to live in. “The land produces nothing but wheat, the wind is so sharp that it cracks the skin of your face, and as for wood to burn, or build with, there is not a bit anywhere. At Digarchi a stick the size of this tent-pole, 6 feet by 3 inches, would readily fetch 3 Rupees. Sheep they have however, in great abundance, and the wool is of beautiful quality; but for all that neither the Thibetans or the Chinese can make anything with it equal to English broadcloth. “What did that coat on you cost in Calcutta? there is nothing like your Bunat anywhere,” and thus he went on replying to my questions. All Thibetans have the greatest admiration for our broad cloths, and for purple, brown and dark yellow colours will give high prices. “Is there any opium smoking at Lassa?” I asked at one of our meetings. “There is some, and they are ...” to

get it, but the Chinese have put many persons there to death for using it. Nevertheless it is to be had; and I have known as much as 30 Rupees paid for one pipe of it." "Is there any sent from Nipal?" "Yes, a good deal, but it is at a tremendous risk to the smugglers." I put this question, as I knew that our opium agents in Sarun and Tirhoot used some years ago, and do so now probably, to make opium advances in the Nipal tarai, which yields superb poppy. If the Goorkhas took to smuggling into Thibet as our traders do along the coasts of the Flowery Land, we might have successful rivals for the Sycee,\* but they have not a taste for this sort of dangerous traffic, nor for outraging the laws of China on its own soil.

21st.—I had purposed leaving this to-day on my return to Darjeeling, but I wait for Hooker. He will like to see these Sikimites at head-quarters, and will have no other chance of doing so. The people still continue to flock in from the westward to make their obeisances to the Raja and present their little offerings. These consist entirely of articles of food—in pork, kids, rice, fowls, eggs, milk, Murwa for beer, butter, spirits, plantains. At their departure they are honoured with presents of salt, tea, and blankets; all Thibetan articles are highly valued in Sikim.

I came this evening in my walk on an invalid taking the warm bath, which is such a favorite remedy in Sikim, (the Sachoo,) and before saying more about it, I wish to guard other travellers against mistaking these baths, when the Lepchas describe them for warm springs which have the same denomination.† It was close to this on the river-side. The bath is hollowed out of a rough log, and is 7 feet long, about 3 deep, and 2 wide. The water is warmed by throwing in hot stones until it is of the desired temperature. The patient was in the bath when I came up to it; at the foot of the tub was a large log fire, in which were a number of stones about 4 lbs. weight each; hot and ready for use. An attendant kept the fire going, and every now and then as the water cooled, and at the patient's bidding, he put in a stone extracted from the fire with a pair of bamboo tongs. I felt the water and thought it rather hot, so I sent for the Thermometer. It was 110° of Farenheat, and just then a stone was put in which raised it to 114°, and this was the point the patient kept it at while I staid. He

\* Ingots of China silver.

† Sa, hot—choo, water.

was quite red in the face and was sweating profusely. Now and then he washed his face with cold water, and took a mouthful to rinse and swallow. When rather exhausted he came out, sat on the tub side naked for some minutes and went in again. He had been at it in this way for some hours, and said he would repeat the process for the same time for two or three days. He was in the open air, which was however very mild. The Ther. stood at 60°. His complaint was pain in the chest.

We had very heavy rain again last night. It has rained here less or more nightly for a week. The Thermometer was down to 49° at daylight, when it was clear; a heavy fog formed soon after which did not disperse till near 9 o'clock. The river rose about a couple of feet during the night. I reckon by the rattan which is stretched across for the ferry-raft.

27th.—Top of Mainomechoo. Elevation 10,500 feet—2 feet of snow on the ground. Ther. at noon in the shade 32°. Bright, clear and very pleasant. It rained almost all day of the 22nd, and was unpleasant enough, as I had no means of moving about. In the evening I had a note from Hooker saying he would be at Yangang, one march off, that night. He came in to Bangsong on the 23rd in fine health and spirits, well pleased with his trip, and still purposing to prolong it. He had reached the top of the Walloongchoong pass into Thibet, about 16,700 feet high, having travelled the last 8 miles of the distance with snow on both sides up to the shoulders. From Walloongchoong he descended along the Tambur river to the junction of the Yangma, and then ascending that feeder of the Tambur failed in reaching the top of the Kanglachema pass, which appeared to be considerably higher, for he reached 16,000 feet and still far from the top. The Kanglanamo had been closed for 3 months. In the Yangma valley he found distinct remains of ancient glacial formations in dry lake beds and terraces, with boulders deposited along their margins.

The trade with Thibet is carried on entirely by Bhotinhs, and is principally in salt from the lakes; yaks and sheep are alone employed in the carriage of it. At Walloongchoong, which is two journeys from the pass, there is a salt interpôt whence the Nipalese of the lower regions supply themselves; a few planks was the only thing he saw taken to Thibet. The yaks breathe hard and laboriously in the snow,

but toil most enduringly. From the Yangma valley, not being able as originally intended to enter Sikim by the Kanglanamo pass, which had been snowed up since October, he crossed the Nango ridge, 16,000 feet, into the Kambachen valley, and thence crossed the Choongjerma range, 15,000 feet, into the Yalloon valley, whence over the Singalelah ridge he reached Lingchoon in Sikim.

From Lingchoon he joined me via Pemongchi, Dalling, and Yaa-gang, having crossed the Great Rungeet above Rinchinpoong.\*

The meeting with Hooker has been a most gratifying one. It was quite delightful to listen to his frank and modest account of his laborious and tedious journey, in the course of which he had to encounter what to many men would be great privations. For 18 days he had to subsist on 8 days' provisions, and was at last reduced to coarse boiled rice, and Chili vinegar! His discoveries in glacial Geology are altogether new in this part of the Himalaya, and although the lateness of the season deprived him of many of the plants of the higher regions, he has still made large collections. He has 18 species of *Rhododendron* for instance, many of them hitherto unknown.

On the 24th we had an interview with the Raja, at which I took my leave, and Hooker made his first and last appearance. It was on the whole satisfactory for my affairs, and I greatly rejoice at having made this trip to the Raja, in the course of which I have largely added to my knowledge of himself and his people, and consequently to my power of improving our own position with them, and adding to their knowledge of me and my Government. On the latter, and on the real nature of our power in India, and England, they are woefully ignorant, and not a little misinformed. I had, and took some good opportunities of talking with effect on this latter subject to the Dewan.

On the 25th started from Bangsong and returned by my outward route via Lingmoo and Neh, to Brom, whence, instead of keeping along the bottom of the Rungoom basin, we ascended via Sok to upper Namfok, near the residence of the Lassoo Kaji, and a well peopled place, with neatly fenced fields of wheat and barley, and some patches of mustard and radishes. The profile of Mainomchoo from this is very wild and bold. Perpendicular cliffs of rock dipping to the north-

\* I am answerable for any inaccuracies that occur in this outline of Hooker's journey.

east, and sharp peaks rising in different places along it. Hooker has made a striking sketch of it. Thermometer at 6 P. M.  $46^{\circ}$ ; 10 P. M.  $43^{\circ}$ ; fell during the night to  $36^{\circ}$ .

On the 26th started for Mainomchoo, about 500 feet above last ground, and two miles distant, in a westerly direction, came to Yangang, where there is a Goomba, and just below it, in a very pretty spot, a small piece of water 400 yards in circumference, and said to be 15 feet deep. Put up a Woodcock here. From Yangang commenced the ascent of Mainomchoo. For the first hour we rode our ponies over a good road, and easy ascent, at the end of the second hour we came to oaks, chestnuts, Rhododendrons, and the paper plant. At the 3rd hour came upon patches of snow in shady places, birches and pretty purple primrose just coming into flower. Road steep, and overgrown with jungle. After 5 hours slow ascent we were obliged to halt for the coolies, and encamped 500 feet from the top, in a foot and a half of snow. Elevation 10,000 feet. Ther. at 6 P. M.  $34^{\circ}$ ; fell during the night to  $24^{\circ}$ . Surface of the snow  $36^{\circ}$ .\* It was wretched work for our bare-footed servants and coolies, who had to clear the ground of the snow for places to cook and lie down on, and cold enough for any one even with better appliances than theirs. One of the men went tumbling down the hill with his load, and we have lost all our stock of wine, brandy, butter, and almost all our sugar. The snow water, which is all we had, makes very good tea; but beware of getting it smoked in the melting.

Started at 7 this morning, and in an hour reached the summit of the hill. Snow two feet thick, and just hard enough to bear our weight.† A bright and clear morning—*ascent very steep, and no road; cut our way through an under jungle of small bamboos, with a forest of pines, pinus, Webbiana, birches, and Rhododendrons.* There is a small Goomba of two rooms, which occupies all the cleared portion of the summit, and in this we have taken up our quarters, for the Lamas do not come at this inclement season. In the outer room is our kitchen, we occupying the inner one. It is open at both ends of the roof, and has a very poor

\* All the Thermometrical observations since the 23rd were kindly given to me by Dr. Hooker.

† We came upon a covey of the beautiful *Chilimia*; their scarlet legs and bright plumage enabling us to see them a long way as they ran over the snow.

covering of 4 feet long thick shingles of pine loosely laid on rafters. We burn fires of pine and *Rhododendron* in both apartments, and barring the smoke, which is abominable we are snug enough. Hooker likes fires, and is indifferent to smoke. I do not like one or the other in the jungles, and prefer cloaking up to the cold. Here there is a full view of all the snowy mountains in Sikim, and of nearly the whole lower hills besides. It is a rare peak for the Geographer and admirer of mountain scenery. But Kunchinjinga is by no means so fine as from Darjeeling, the full view of it is cut off by the peaks of Nursing to the right, and Pundeem on the left. The great Rungeet, which rises from a spur of Kunchin bearing N. by W. from this, sweeps by a westerly and southerly course to Tassiding, which is a very remarkable place (and the connection of Mainomchoo with Kunchinjinga on the N. W. is by a saddle to the N. of Gongong.) It (Tassiding) bears from this S. 78° W. and is a nearly insulated eminence, round the N. east and south sides of which the great Rungeet flows, the Ratong flowing by its N. and W. sides. Tassiding is the most sacred spot in Sikim I believe, and besides the goomba has many tombs of famous Lamas. It is compared to the hill of Sumboonath in the valley of Nipal, on which there is a beautiful Buddhist temple. The two hills are somewhat similar in form; but there is no building in Sikim to be compared to that at Sumboonath for size or beauty.\* On the ascent to Mainomchoo I had a peep at Tumloong, the residence of the Raja. It was but for a minute, while clouds broke over it: and I did not get a bearing. It appeared to be on a spur from Chola: the Ryote river running to the east, the Runnett to the west of the spur. From the position of "La Ghep" of the Chola route, which I got from Mainomchoo, I think that Tumloong bears about 70° east from Mainomchoo.

28th.—Yangang, about 5000 feet above the level of the sea. Returned here to-day from Mainomchoo. The descent, which is upwards of 5000 feet, took us above 4 hours. It was a beautiful morning on the top of the hill, clear sky, bright sunshine, and hard frost. The thermometer fell during the night to 21°, and at 10 A. M. on the surface of the snow was 25°. On our arrival here the Lamas of the Goomba

\* I feel that the correctness of this remark is doubtful, since I have carefully examined the Goombas at Pomiongchi; I give the palm for beauty to Sumboonath nevertheless.

paid us a visit, bringing rice, eggs, butter, milk, &c. &c. They apologised for not bringing kids, or oxen, lest they should be accessory to the destruction of life, which is against the tenets of their religion.\* They suggested that we should assist with some contribution towards roofing the new Goomba with copper instead of bamboos. The party consisted of a principal, and 6 or 8 companions, all fat, placid, and well-bred men. "Now, that you have seen Sikim, what do you think of the country?" said the spokesman. "It is just the sort of wild country we like to travel in, and the people are very pleasing and hospitable," was the reply, and this is the truth. Kindness to strangers' frankness, and hospitality eminently distinguish *the people*. The outer walls of the monastery are built of stone with a white mud mortar, decomposed mica slate, the inner ones of mud mixed with sand and pebbles of clay slate, which is beaten and stamped into wooden frames six feet long, and 3 feet wide, and tiers of this are laid one over the other. It is similar to the Pisi work of Italy, and answers very well for walls not exposed to wet. Thermometer at 9 P. M. 45°. Water boils on Mainomchoo top at 192½°.

29th, *Lingdam*.—We visited the Goomba at Yangang this morning before starting, and found the Lamas at their morning religious exercises. They were civil and polite as usual. It was term-day with their tenants, who were collected round the Goomba; some to pay their house, or family tax, which takes the place of land-rent in Sikim, and some to make offerings of rice, murwa for beer, beef, &c. The library we saw did not exceed 20 volumes; and there were about a dozen images of gilded brass and painted clays, ranged in a bookshelf like a cabinet, one image in each compartment. In the centre was the image of Sakya, called Sakya-thoba, in Sikim; the names of the others were altogether unpronounceable.

After Hooker had taken a circle of bearings we started for this place at 10 A. M. and reached it at ¼ past 3 P. M. having stopped an hour at the top of the Raklang ridge. Taking this march altogether it is an exceedingly interesting one, and the scenery from this side of Raklang is very fine indeed. Our route from Yangang lay N. W. along the west face of Mainomchoo, descending gradually into the bed of the Rungpo, which we crossed; and thence ascended

\* They do not eat the less beef on this account.

rather steeply to the saddle of Raklang, which is the connecting point of the Tendong division of Sikim with the mountain of Maimomchoo. This saddle is about 7000 feet high, and two roads diverge at the point we made it; one to Raklang Goomba, one march in a northerly direction, and the other to the west to Pomiongchi, and the old Sikim Durbar via Lingdam, Kazing and Tassiding. In fact we have come to-day along the high road from the N. W. districts, and from the old to the present seat of Government. A very fair road it is too. The last mile up to the saddle of Raklang runs through a fine forest; and this fine avenue continues on this side for more than a mile, when suddenly emerging from the forest, Tassiding and Pomiongchi on the opposite side of the Rungeet, burst upon you right in front and to the west. Tassiding is from all points of view a very remarkable and striking feature, and it shall be more particularly described anon. To the N. W. is Sunoong, a small Goomba, and beyond it in the same direction is Powhunny, a flat-topped mountain, probably 8000 feet high, greatly resembling Tendong, with a decaying Goomba on its summit. Further west is the Kechoppery Goomba, on the north of which is said to be a lake of the same name. From Lingdam 11 Goombas are visible; they are named, and bear by compass as follows: Mainomchoo N. 50 E.; Raklang N. 30 W.; Sunoong 45 W.; Kechoppery 73 W.; Malli 77 W.; Tassiding 77 W.; Pomiongchi W.; of Dalling Powhunny, Mangberoo, and Changachiling I did not get bearings.

There is a high cliff on the west face of Maimomchoo, which has a large patch of greenish blue on it. The people believe it is of turquoise, for it is quite inaccessible. Hooker informs me that it is a Lichen. After crossing the Rungpo we came upon a large rock 30 feet by 13, with "Om, Mane, Pemi, Om,"\* carved on it in gigantic letters 3 feet long, and in numerous places the same invocation in smaller letters. At the upper left hand corner of the rock there is a large inscription in the Thibetan character, which is supposed to record the time at which the large letters were engraved, and something concerning the person who engraved them. He was the head Lama of the neighbouring Goomba at Raklang. This however is not authentic. It is usual and proper for travellers to walk along the face of the rock

\* See a most interesting notice of this popular prayer by M. Huc, p. 238 of No. 49 of the *Annals of the Propagation of the Faith*.



on a 2-inch ledge which runs over the top of the large letters. This may be done easily enough by bare-footed persons holding on with the hand; but that has no merit, and it is only he who walks 3 times along it without holding on, who does a righteous and holy act.

There is a filled up lake here, (Singdam,) about 100 yards across, with a clear stream running out of its bed, which crosses the road and precipitates itself over a rock, about 40 feet high, and close to the road. Thermometer fell during the night to 39°. Probable elevation 5,500 feet; some neat houses close to our encampment, surrounded by fields of wheat and barley, and well fenced. The inhabitants in this neighbourhood are principally Bhotiahs, and they are generally well housed, comfortable, and good-looking.

Suneek, a village on the ridge N. of Tassiding.

30th.—We had hoped for a bright morning, and a grand view of Kunchinjinga from Lingdam, but awoke to a cloudy day and limited prospect. This is comparatively speaking, for with Mainomchoo, the singular Tassiding, Sunoong, Raklang, Dalling, and Pomiongchi, together with the swelling and level spurs of Lingdam itself, we had a scene of much beauty and interest. Soon after starting we passed through Bamfoong, and two miles further on in a westerly direction came to Kayzing, all the way by a nearly level and wide road. A buggy drive of 3 miles might be constructed along the Lingdam Leang at little cost, and used with perfect safety, so swelling and nearly level is it throughout a great part of this extent. It is the finest situation by far I have seen in Sikim for farming and grazing purposes. The plough might be used most easily, and there are numerous sites for commodious farmsteads above and below the road. In such a locality the industry and perseverance of colonists, like our excellent German ones at Darjeeling, would be turned to full account.

From Kayzing, we descended steeply to the Great Rungeet, crossing the Runeok, a feeder of it from Lingdam. There is a bamboo suspension bridge over the Rungeet below Tassiding, of simple and singular construction. Three large bamboos, the ends of which are held down by stones on either bank, form the arched parapets by their smaller ends being pulled down and lashed together. From these parapets are ratan suspenders, on which the roadway also, of 3 bamboos, lies, cross uprights fixed in the ground support the ends of the roadway.

The river is about 80 feet across here. The ascent to Tassiding is very steep indeed ; it took an hour and a half. The summit is 2500 feet above the river, and is entirely occupied by temples, chaityas, men-dongs, and the dwelling houses of the Lamas ; a very remarkable place indeed. The hill, which is rounded to the south, rises abruptly from the Rungeet and Rotong rivers, which flow along 3 sides of it, and unite their waters at its southern extremity ; it is well wooded to the top. Darjeeling bears due south, Sinchul S. by W. ; our road lay through all its buildings, whence we descended a short way to Suneek, as there is no water nearer.

*31st, Suneek.*—We halted here to-day, and went up to Tassiding to examine it more carefully. The buildings consist of 3 Goombas, two large and a centre smaller one, which is painted red on the outside, with a border along the top of the walls of white skulls with black teeth. This is the Goomba now used for every day worship, but it was originally dedicated to the devil, and other deities of evil omen. All the Goombas are built of stone, with very little mortar of whitish clay. The masonry is admirable, and although the buildings at Pomiongchi<sup>1</sup> of the same sort are said to be from 3 to 400 years old, they are in perfect preservation. The northern and largest Goomba is a handsome edifice, about 80 feet long, 40 broad, and 35 feet high. It tapers from the foundation to the summit, and has a pitch-roof of bamboo thatch rounded at the ends, and projecting about 10 feet beyond the top of the wall, so as fully to protect the base. The only entrance to the lower story of the temple is at the eastern end, it is 3 stories high, and in each story are narrow windows of lattice-work. The body of the lower story is divided into a vestibule, which runs the whole breadth of the building, and into the temple proper, which is 42 feet long by 33 feet wide. It is equally divided into a centre aisle and two sides, by three pillars on each side. The pillars are of wood, very handsomely painted in vermilion and gold, and support 3 massive architraves, which extend across the building and are beautifully painted in squares and diamonds of bright vermilion and gold, with dragons in white, vermilion and gold. Over each pillar is a gilded Lion with black terminal tail-brush. The effect of the painting, as it is in very brilliant colours, is extremely good. The centre aisle has a low bench on each side covered with yellow and purple felts, for the seats of the Lamas only, on great occasions

of public worship. At the head of each bench is a raised square ottoman covered with leopard skin, for two of the higher Lamas, or for the officiating ones, as may be. These benches were the only things in the Goomba which the Lamas were particular about not being touched by our followers.

The western end of the temple is occupied by a range of 11 large images. The principal one, about twice the natural size of a man, occupies the centre. It is named "Chomden Day,"\* which means "God;" it is in the sitting posture, cross-legged, with the right hand resting on the right knee. In the left is a black bowl, said to be for food. On the right and left of the great image is a tonsured Lama, or Chela, standing each with a black bowl in hand, and said to contain food for the deity. The right hand one is named kungan, the left mangah. These images are flanked on either side by 4 handsome images holding flowers in their hands, and said to be attendant satellites from India; "Gyagur" is the Thibetan for India, "Gynak" for China. All these 11 images are gilded and 10 are standing erect. In the wall behind them, the sun and moon are painted, the former on the right of the centre image, the latter on the left.

The whole of the inner walls from the ceiling to 2 feet from the ground are painted with figures. On the right of the entrance door are 3 very good figures. The centre one represents the 3rd Raja of Sikim, who was also the Pontiff of his own kingdom, and who bestowed his daughter in marriage on a Lama of Sunoon Goomba, the monks of which were privileged to marry, and whose descendants are still at Dobtah in Thibet enjoying the same immunity from celibacy.

On the left of the Raja is his daughter—a young and captivating damsel, in a broad-brimmed Chinese hat; on his right is the reversed Lama the favored spouse of the lady. The "Lama Raja," which is equivalent in Sikim to "Sovereign Pontiff," and his fair daughter are very excellent paintings.

On the south wall to the right of the images is a large red painting of an 8-handed Shiva trampling with the right foot on two white human beings; with the left on one black, and one yellow human figure. This large Shiva is surrounded by 8 smaller ones, and beyond these are innumerable Lamas sitting cross-legged, some dressed in red

\* Chomden Das is Sakya Singha.—*De Coros.*

and yellow robes with conical red caps, and some with bare tonsured heads, some sitting in contemplation, others apparently expounding.

On the left of the images, north wall, is another large, many-handed figure with a conical head-dress, which is thickly studded with eyes and human skulls. With the right foot it is trampling down an elephant and lion. With the left, an elephant, a human being, and a snake. This image has 10 pair of arms in all, one red and nine blue. On either side are 4 smaller 12-handed figures of the same image painted blue and trampling on human beings. One of them trampling on a buffalo. Around are numerous Lamas in silent contemplation, or with hands upraised, expounding. In the whole of this temple there is not one lewd or indecent figure. Not one hooded snake of Vishnoo. Not one Trident of Mahadev. Not one figure of Krishna, nor any figure with the brahminical string. Between the above group and the "Lama Raja's" group is a large figure of Vishnoo in the sitting posture, surrounded by leaves, flowers, and unexpanded buds of the Lotus, which is named "Pe-dong" in Thibetan. The flowers are of 3 sorts—white, pink, and red. This deity is named "Lobe Pema Toongni," which being translated is, "self-produced of the Lotus." At his right foot is a female deity of Gyagur\* or India, coloured white with bead necklaces. At the left foot is a female deity of Thibet, named "Kando Ishe Sage," also white with bead necklaces, all around, as in the other groups, are innumerable figures of Lamas. So much for No. 1, or the northern Goomba.

No. 2, or the southern one, displays a different style of images. Facing the doorway† and at the termination of the aisle is a recess, about 10 feet deep, containing the principal images, which are 5 in number. In the centre of the recess, and raised above the others, is "Lobe Runboochi," in a sitting posture, holding the "Dorge" in his right hand; which rests on the right knee; in his left, a cup for holy water to be sprinkled on the congregated worshippers. Supported by the left arm is the Trident of Mahadeo, on the shaft of which are pierced human heads and skulls, with 3 dorges. In front of the head-dress is

\* Gya-nak, China—Gya-gar, Indian Gya var Russian.—*Klaproth.*

† All the Goombas have the great entrance to the east, and their length is east and west.

a Lunar crescent surmounted by the sun. At his feet is a plume of Lotus flowers and buds. Large ear-rings hang from the pierced lobes and a robe of blue and gold closing over the right breast, with an under garment of red and gold, complete the costume and the symbols of this compound deity.\*

On the right is a female image, "Kando Ishe Sage," holding a cup of water in the left hand, while she sprinkles the great image from it with the right. Further on the right is the image of a Lama named Lapchen Chimboo. He is in the sitting posture—his legs crossed. In his right hand he holds a human thigh-bone used for calling to prayers, in the left a cup for food. The left arm supports a trident with human hands, skulls, and dorge on the shaft, and the head-dress is ornamented with a wreath of human skulls. This image is painted pale blue and has necklaces of beads.

On the left of the great image are two Lamas, one of them is offering him the "Nurbo," the other a human skull. The Nurbo is an arrow-shaped piece of gold with 3 jewels set in it; at least it appeared so to me. It is said to be the offering of highest price, and to emit a spontaneous light at night.

This was all I could make of what the Lamas knew of the "Nurbo."

In the vestibule are two large devilish figures painted on the walls on either side of the doorway. One is black with white teeth, and claws and horrid goggle eyes. The other is yellow, and of similar stamp. They represent deities, who destroy ghosts and other demons. This Goomba, No. 2, contains the Library, which at present has only 82 volumes.

These were very neatly ranged in two cabinets, which occupied recesses in the centre of each side of the body of the temple. For each volume there was a separate compartment, and in the centre of each

\* The trident and skulls being Shivaite symbols, the dorge and cup Lamaical. The whole of the symbols belong to Nâthism, as recognised by the northern Buddhists. The dorge is the Viswavagra, or double thunderbolt, and the deity described is Goraksha-nath, from whom the Gorkha nation and the district of Gorakhpur derive their names. He is the great Yogeshwar or Natheshwar of these regions. His followers are called Yogis or Jogis on this side the snows; Ningmapa on the other side.—*B. H. Hodgson.*

cabinet the image of a Lama sits enshrined. These images are gilded, and hold a blue bowl, called Soongjup, in the right hand. The cabinets are handsomely painted in gold, vermilion, and blue, and had a very good effect. The volumes were of the usual kind, 2 feet long 9 inches broad, and 9 inches thick, composed of loose leaves rolled up in cloth, and two carved wooden boards strapped over them for binding.

Next to the Goombas, the "Place of Tombs" is the most interesting object at Tassiding.

It lies at the south end of the terrace, and contains 26 Chaityas or funeral monuments, of various sizes, all built of stone, with a little clay mortar, and in excellent order. The centre of the group of tombs is occupied by the largest of them, which is a fine looking, and well proportioned monument. The basement is 27 feet square, and rises by 4 steps. From the top of this platform springs the shaft, which is about 4 feet high, and is surmounted by a cornice projecting 4 feet; over this is a second shaft which tapers by 5 steps, and resting on this is what may be called the bowl of the Chaitya. It is in some instances a hemisphere, but much more frequently is a truncated oval. From out of the bowl rises the Pinnacle, which is 4-sided, and tapers to a point, or is occasionally surmounted by a wooden apex representing a Lunar crescent with the sun's orb in the centre. The height of this Chaitya, which has a basement of 27 feet square, may be 25 feet. Near it is the monument of the heir apparent of Sikim, who died in 1841, and was not a Lama. At Pomiongchi, the Chaitya built to the memory of a great ally of mine, the Badong Kaji, was pointed out to me. It was in all respects the same as others built in honor of holy Lamas, and I believe that these monuments to the laity share the veneration that is accorded to those of the priesthood. Chaityas and Mendongs in Sikim, on the road and elsewhere, are always passed on the right hand.

On the north side of Tassiding, and close to the summit, there are some rocky crevices which emit heated air; at 5 P. M., the external air was at 51° of Faht., in one of these crevices it was 64°.

*January 1st, 1849.—Pomiongchi Goomba.*—We left Suneek at 8 A. M., after an hour's steep descent in a N. W. direction we reached the Ratong river, which we crossed by a very ricketty bamboo bridge, like the one over the Rungeet below Tassiding. Both banks of the Ratong

very precipitous ; breadth of the stream 50 feet. At the top of the first ascent is Kamett, a small hamlet of Lepchas ; further up is "Tashong," where the road to Darjeeling by Rinchinpoong goes off to the left, and next is Sakiang, the site of a decayed Goomba. Here there was a good deal of wheat and barley cultivation well fenced in. From Sakiang the ascent is steep, and through a fine forest all the way to Pomiongchi. From the Ratong it took us  $2\frac{1}{4}$  hours good marching. \* \* \* I never go fast up hill when marching. This I have adopted from the coolies, who never quicken their pace to the sweating point, unless very much urged, and then they knock up.

Elevation of Pomiongchi 7000 feet.\* The Goomba commands a superb prospect of the snowy range, and almost of the whole of Sikim. It is beautifully built of stone, is 3 stories high, about 30 feet, is 80 feet long by 40, and has stood for 8 reigns of the Sikim dynasty, which the Lamas reckon at 400 years, i. e. an average of 50 years per reign, which is doubtless too much. The present Raja however has reigned 64 years. He came to the throne at 6 years old. His father, who fled at the Goorkha invasion, and died in Thibet, reigned 33 years. The particulars of other reigns are not known.

When the Goorkhas invaded Sikim the Sikimites assembled to oppose them at Nagri, (the Nagarcote of our treaty of 1816 with Nipal,) but while a portion of the force kept the Sikimites in occupation at Nagri, the main body turned their flank to the north, and came over Islimbo into the valley of the Kullait ; so rapid and sudden was the incursion that the Lamas at Pomiongchi had not time to remove their books or other monastery property, but fled to the Ratong, where they died of cold and hunger.

The library, which had 400 volumes of Thibetan works in gold letter press on black ground, was burned, and a similar fate fell upon the books, &c. at Rabdenchi, the old Durbar, which is close by Darjeeling, bears S. 4 E. from Pomiongchi, and is distant about 30 miles.

The following are the principal figures and images in the Goomba :—

In the vestibule—

1 *Tangla*.—A Thibetan deity mounted on a white horse.

\* The elevations noted in this journal are from Colonel Waugh and Dr. Hooker. They are respectively Trigonometrical and Barometrical results.

2 *Looi Poomoo*.—A female deity (mermaid like,) all under the navel is a snake, the head is crowned with snakes. She is the daughter of Nagarjun, the great snake king or snake God of the Hindus—a form of Shiva.\*

3 *Dorle*.—A Thibetan deity. He is mounted on a sphnix, or it may be a lion.

The body of the temple is a good deal like the Tassiding ones already noted. Three pillars on each side, very handsomely gilded and painted, form the aisle. Felt seats raised a foot from the ground run between the pillars; they are exclusively for the Lamas.

The side walls are painted in numerous groups and figures, from the ceiling to within 3 feet of the floor. The images are in a deep recess at the west end of the aisle, and nearly as large as life. They are as follows:—

1 *Sakya Thoba*.—The great Apostle or Avatar of Buddhism. He occupies the centre of the recess and of the group.

2. A tonsured Lama on the right of Sakya, standing with the pastoral staff in hand.

3. Ditto ditto on the left of Sakya.

4. A red-faced male image with a 4-armed female one clasped round him,—left of Sakya.

5. A red-faced image of Shiva,† with ornaments of human skulls, and a woman clasped round him in indecent attitude. Left of Sakya.

6. A white-faced male image with a trident over the left shoulder, human skulls, heads, and the Dorje on shaft of trident; right of Sakya.

7. A blood-red image of Devi, the goddess of destruction, war and pestilence; right of Sakya.

8. A red male deity sitting cross-legged with the hands folded over the knees.

9. A white image with the Dorje in hand.

\* Nagarjun is one of the beatified sages of Buddhism, to whom Mount N. Ajon in Nipal is dedicated. The snake king is Kakoták, a Buddhist deity, also after whom Nipal is called Nâgbâs.—*B. H. H.*

† These are images of Tantrica Buddhism, *not* of bráhmanism, as commonly supposed.—*B. H. H.*



10. An image of the first Raja of Sikim, who was deified. It is treated as that of a deity.

The walls are principally occupied with paintings of Lamas, white and yellow skinned, sitting in deep thought or expounding, the right arm being raised. There are also, among others, the following marked figures :—

1. A Shiva, I suppose.\* Face and body red, the shoulders and body partially clothed with skins of human beings, tigers and snakes. It has but one foot, which is placed on the back of a gigantic human being, who is crawling with his load, the features of his face painfully distorted.

2. *Another*.—Face and body blue. Bow and arrow in hand, neck and head ornamented with human skulls.

3. *Namgemoo*.—An 8-handed 4-faced figure. The face colours are white, red, blue, and yellow—a face of each.

4. A full length painting with a Lama's mitre-crowned cap; the Dorje in the right hand, and the trident in the left. This, as well as many of the images and figures already noted, unite the Shivaite symbols of Hindooism with those of Lamaism, and this union is I think the true representation of Buddhism at Pomiongchi.

The conversion of the Lepchas to Lamaism was not rapid. It took 3 reigns before it was general; it is by no means universal yet. The indigenous Bhotias of Sikim, Arhats, held back from the new religion less than the Lepchas. The Magars and Limboos, were and are the most recusant of all. When they quit their own religion, (if sacrificing fowls and pigs to propitiate evil spirits can be called religion,) they adopt a sort of Hindooism. The Lamas of Sikim are however the most tolerant of priests, and not to follow them in the faith does not bring persecution or mischief to any man's door. We had hard frost at Pomiongchi on the morning of the 2nd; at 7 A. M. the ther. in the air stood at 32°. On the ground at 25°. Here I was to leave Hooker after 10 happy days spent together. He had to start for Jongri next day; I did so for Darjeeling, and marched to Tadong. He accompanied me as far as the Gayzing Mendong, which is about 2000 feet below Pomiongchi, and to the south of it. It is the most extensive of all the Mendongs in Sikim; it is 200 yards long, about 10

\* See second note, p. 537.

feet high, and as many broad. At the north end is a Chaitya, and at the south end an upright stone 9 feet high, fixed in a basement of dry stone masonry. At 4 feet from the ground, and along both sides, is a line of inscribed and figured slabs, 708 in all. The figures are principally Buddhas in the usual sitting posture—the others are Hindu deities. The inscriptions are in the “Oochen” and “Lencha” characters of Thibet. Uchen and Ranja\* of some pronunciations. The slabs are generally from a foot to 2 feet square. This 9 feet upright stone has writing all over its southern side.

From Gayzing I reached the Kullait river. After an hour of steep descent forded the river; it was 40 feet wide, thence ascended by a horrid road, which is very little used, to Tadong, “which is to the west of and above Rinchinpoong; crossed the Rungsong, a feeder of the Kullait near Tadong. Ther. at 7 A. M. 40°.

*January 3rd.*—Started at 7 A. M.; about a mile above Tadong well, fell into the high road from Rinchinpoong, at a saddle in the Kaluk ridge, where there is a Mendong. From this point the “Zhen lah,” a ridge with 3 remarkable conical peaks, comes in view to the south. The centre peak of the 3 bears S. 20 W. The Kaluk and Zhen lah ridges are separated by the Rishi, which runs easterly to the great Rungeet. On the eastern continuation of the Zhen lah is the Lenchi Goomba. It bears S. 15 E. An hour and half from Taluk Mendong we crossed the Rishi by sticks laid from one boulder to another, through a very rapid current, into which one of the coolies fell. From this we ascended to a saddle between two of the Zhen lah peaks; crossed the ridge at the elevation of 3500 feet, I reckon, and at a Mendong. Thence we descended to the Rahto, a feeder of the great Rungeet, and running easterly, and by a tedious ascent in a south direction, we reached a saddle on the ridge of Chakoong, which saddle is 5000 feet, I think, and 6 hours good marching from Tadong. There is a Mendong at the saddle, and some Lepchas’ houses, but water is distant, so we crossed Chakoong and descended about a mile on its southern face to a small stream of water. From Chakoong the head of the little Rungeet bears S. 52 W., and Talom, a very large flat terrace, S. 70 W.

There is iron ore in the Chakoong range, and a mine was at one time worked there, but is now closed, as the Lamas pronounce it an

\* Ranja, Sanscrit—and Outza, Tibetan.—B. H. H.

unhallowed work to dig into the bowels of the earth! The large lime deposit which I visited six years ago, is also in the Chakoong range.

Found tree ferns on the Rishi—the first I have seen since I crossed the Rungeet on the way out.

*January 4th.*—Descended in a S. West direction to the Rumam river, which we crossed to the Kirmi range over bundles of bamboos laid from rock to rock over a furious current. A little lower down there is a suspension bridge for the rains. From the Rumam, the road runs by the river on the Kirmi side for about 2 miles, and is nearly level; then it ascends to the Goke spur, crosses it at a Mendong, and descends to the little Rungeet opposite the Police Chowkey, which is in our territory, and about 10 miles from Darjeeling via the Vah spur, and Tugvor. I arrived at Darjeeling very tired, and just one month from the day I started.

## METEOROLOGY.

Sikkim, Dec. 1848.

Date.	Hour.	Place.	Shade.	Sun.	W.B	Wind, &c. &c.
Dec. 4.	5 P. M.	Rungeet Guard house.	68°	..	..	Calm S. clear.
*	6 .. ..	.. ..	68	..	..	Ditto Ditto.
	8 .. ..	.. ..	64	..	..	Ditto Ditto.
	9 .. ..	.. ..	64	..	..	Cloudy.
*	5 6 A. M.	.. ..	58	..	..	Clear. No dew.
	7 .. ..	.. ..	59	..	..	Ditto and Calm.
	8 .. ..	Cane bridge.	64	..	..	Temp: of river 59°.
	4 P. M.	Selukfoke.	59	..	53	Heavy frost; calm.
	5 .. ..	.. ..	54	..	50	Slight air North.
	7 .. ..	.. ..	54	..	..	Ditto.
	9 .. ..	.. ..	53	..	..	Calm.
*	6 6 A. M.	.. ..	51	..	..	Light breeze.
	10.. ..	Peak of Silukfoke.		70°	..	.. ..
	11.. ..	Namgialachi.	69	100	62	.. ..
	12.. ..	.. ..	70	..	64	.. ..
	5 P. M.	.. ..	56	..	..	.. ..
	2 .. ..	.. ..	63	..	..	.. ..
	6 .. ..	.. ..	52	..	..	Moon light; cloudy.
	7 .. ..	.. ..	52	..	..	Water boils 201½.
*	7 4 A. M.	.. ..	44	..	..	Very heavy dew.
	5 .. ..	.. ..	45	..	..	.. ..
	8 .. ..	Sundoochi.	50	..	..	Cloudy.
	10.. ..	Lamchook foot of Tendong.	45	..	..	Ditto.
	11.. ..	Tendong top.	46	..	..	Ditto.
	4 P. M.	Temi.	50	..	..	Gentle breeze N. E.
	8 .. ..	.. ..	50	..	..	Water boils at 202.
	10.. ..	.. ..	50	..	..	Calm and clear.
†	8 5 A. M.	.. ..	50	..	..	Very heavy dew.
	11.. ..	Rungni River.	66	..	..	Temp: of stream 61°.
	4 P. M.	Nanfok.	64	..	..	Water boils 208°.

\* In a small Blanket tent without shade.

† Without Black Bulb.

Date.	Hour.	Place.	Shade.	Sun.	W.B.	Wind, &c. &c.
Dec.	8 .. ..	.. ..	60	..	..	.. ..
9	3 P. M.	Teesta, Bangsong.	70	80	..	Water boils at 209°.
	5 .. ..	.. ..	62	..	..	Temp: of river 52°.
	8 .. ..	.. ..	59	..	..	Brilliant night.
10	7 A. M.	.. ..	57	..	..	Temp: of river 53°.
	3 P. M.	.. ..	70	..	6	Calm.
11	2 P. M.	Kedong.	58	..	..	Temp: of stream 54°.
	4 .. ..	.. ..	56	..	..	Calm.
	5 .. ..	.. ..	51	..	..	Water boils 200½.
	9 .. ..	.. ..	56	..	..	Cloudy and drops of rain.
12	6 A. M.	Kedong.	52	..	..	.. ..
	7 .. ..	.. ..	52	..	..	.. ..
	1 P. M.	Takbrum.	60	..	..	Temp: of streamlet 56°.
	6 .. ..	.. ..	57	..	..	Water boils 204°.
	9 .. ..	.. ..	54	..	..	Very cloudy overhead and to the N.
13	6 A. M.	.. ..	45	..	..	Snowed heavily on the mountains during the night. Bright and clear.
	11.. ..	Sungdam.	58	..	..	.. ..
	3 P. M.	Kedong.	59	..	..	Fine bright forenoon.
15	6 P. M.	Teesta, Bangsong.	60	..	..	Rain all day, now pouring heavily,
16	1 P. M.	.. ..	62	..	..	Temp: of river 52°. Rain ceased at day light. Ther: 60. Water boils 208½ths. Fell to 36° during the night.
25	6 P. M.	Upper Namfok.	45			
	10.. ..	.. ..	43			
27	10 P. M.	Mainomchoo shoulder	36	..	..	Fell during the night to 24°. Two feet of snow on the ground.
28	10 A. M.	Top of Mainomchoo.	38	132	..	Fell to 21° during the night; very hard frost. Temp: of the snow 26°. Water boils at 192½.
	9 P. M.	Yangang.	45			
30	7 A. M.	Lingdam.	40			
	9 P. M.	Suneeck.	51			