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EXPLORATIONS ON THE TSANG-PO

~~S. 23~~

IN

B&P/222

1880-84

BY

EXPLORER KINTHUP

WITH

EXTRACTS FROM COL. SIR H. R. THUILLIER

AND COL. H. C. B. TANNER'S REPORTS

1886-87.

PUBLISHED UNDER THE DIRECTION OF  
COLONEL S. G. BURRARD, R.E., F.R.S.,  
OFFG. SURVEYOR GENERAL OF INDIA.



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*Extracts from Colonel Sir H. B. Thuillier's Report, 1886-87.*

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A new sketch map of the lower Tsang-po and adjoining regions has been compiled by Colonel Tanner from the late Captain Harman's plane-table sections of the country round Sadiya in conjunction with the information furnished by Kinthup, who was sent by that officer in 1880 to explore the great river below Gya-La Sing-dong. This man accompanied a Chinese Lama as an assistant, and besides being ordered to explore the country between the most extreme point reached by explorer G. M. N. and Assam, they were instructed to throw marked logs into the Tsang-po at the lowest point reached in their travels, so that watchers having been placed at the point where the Dihang debouches into Assam, the identity or otherwise of the great river of Tibet with the Dihang might be determined. The Lama having sold Kinthup as a slave in the Pemakoi country, decamped, and the latter after various wanderings returned to Sikkim last year.

A succinct account of the information brought back by Kinthup is included in the notes by Colonel Tanner. Kinthup states that he went down the Tsang-po as far as Onlet in the country of the Lo people, about 35 miles from the British boundary, and saw Miri Padam, the abode of the Miris and Abors, about 12 miles down the river and beyond this the haze of the plains of India. He states that below Gya-La Sing-dong the Tsang-po flows south and making a little westing turns by a gradual bend nearly eastward from Miri Padam, in which direction it emerges from the hills into Assam. This course agrees with the approximate course given on one of the late Captain Harman's plane-table sections, on which a large river is shown coming in from the north-east at a point some 50 miles west and a little north of the gorge through which the Dihang enters Assam. This large feeder is assumed to be A—K's Nagong Chu and is taken to be identical with Kinthup's Yang-sang or Zyul Chu, which he states drains Zyul Ted or Upper Zyul. Below Gya-La is a country called Pemakoichen inhabited by the Chingmis, who were met by R. N. in Bhutan. A few miles below Pema-koi-chung are the great falls of the Tsang-po where the river descends over a cliff of about 150 feet into a deep basin above which Kinthup noted the rainbows caused by the spray of the cataract.

*Extracts from notes by Colonel H. C. B. Tanner on explorations in Bhutan and on the lower Tsang-po, 1886-87.*

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In July 1880 a Chinese Lama of Giardong was despatched by the late Captain Harman from Darjeeling to Tibet with orders to explore the country below Gya-La Sing-dong and trace the great Tsang-po to the plains of India, or failing this, to throw marked logs into the stream at the lowest point reached. It was intended that due notice should be given by the Lama to Captain Harman of the period during which the logs were daily to be cast into the river, so that he might set watchers at the place where the Dihang (Dihong) debouches into Assam and thus prove the identity or otherwise of the great river of Tibet with the Brahmaputra.

Kinthup, a native of Sikkim, who had previously accompanied the explorer G. M. N. to Gya-La Sing-dong and who has since traversed Bhutan with R. N.'s party, was sent with the Chinese Lama as assistant, and his narrative shows how the proposed arrangements for casting the logs into the Tsang-po fell through owing to the delinquency of the Lama, who having sold Kinthup as a slave in the Pemakoi country, decamped to his home in China.

Kinthup's narrative was taken by Lama U.G. as dictated to him by that individual, and the explorer states that the dates and distances given may be relied on as fairly true. He has been cross-questioned and examined by myself regarding his statements, and I have no doubt that his account is a *bonâ-fide* story of his travels. Lama U. G. and R. N. place complete reliance in Kinthup's statements, the outcome of which may be briefly summed up in a few words. Kinthup reached Onlow or Onlet a short stage from Miri Padam, or Miri Padam, a village situated on a *dun* or plain on the Tsang-po, a resort of traders from Assam, and the abode of the Miri and Padam tribes, who are known to ourselves to inhabit the country near the place where the Dihang breaks through the hills into Assam. Kinthup was informed at Onlet that Miri Padam was about three days' journey or 35 miles from the nearest plains of India. Kinthup's sketch of the Tsang-po from Gya-La Sing-dong to the plains placed Miri Padam 24 miles east and a little south of the position in which it will be found on the sketch map accompanying these notes. After the sketch maps had been made by Lama U. G. we discovered in the records of the Assam Survey Party three plane-table sections by Captain Harman of the country adjacent to Sadiya which appear to give the junction of the Dihang with a large river coming from the north-east, and this large river I have assumed to be A—K's Nagong Chu or Kinthup's Yang-sang or Zyul Chu. The general direction of the Tsang-po for many miles of its course, as estimated by Kinthup, agrees very nearly with that of the Dihang as estimated by Captain Harman, and these two authorities are considered sufficient to authorise the alteration of the course of the Tsang-po as given on the map accompanying the report on A—K's explorations to that shown on the annexed sketch map.

Mr. Needham, the Political Officer at Sadiya, writes to me that he has never heard of Miri Padam, but that the most northerly abode of the Abors who call themselves Padams, is "at Dhamro Padam, situated north and a little east of Sadiya just behind the first high range of mountains". By adopting this position, Dhamro Padam on the new map would be rather high up on the Yang-sang river unless Kinthup and Captain Harman are altogether wrong in the course they assign to the Tsang-po. The explorer, however, says that he is quite certain that the haze of the plains of India was seen from Onlet in an easterly direction when looking down the river.

The Lha-ring-poi river is shown on the map accompanying the report on A—K's explorations (under the name of the Kongbu Giamda Chu) as entering the Tsang-po at the corner of the great bend above Gya-La Sing-dong, but Kinthup and G. M. N. both agree in making the junction many miles lower down at Pang-go. The Kongbu Giamda is said by A—K to join the Tsang-po 20 miles above Gya-La Sing-dong,\* and the junction has now been made opposite Kongbu, where Captain Harman shows a large river coming in from the north. The great bend of the Tsang-po was visited by G. M. N. who makes no river enter the Tsang-po at that point, A—K's information regarding the junction of the Kongbu Giamda with the Tsang-po is therefore probably at fault.

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\* The position of Gya-La Sing-dong must be accepted with great mistrust. G. M. N.'s traverse "ends in air" and he is not an entirely trustworthy explorer.

Kinthup describes the falls of the Tsang-po below Pemakoi as a cascade of some 150 feet in height, and mentions the prismatic colours of the spray hanging over the dark basin or lake below the cliff. This rock is called Sinje Shejal, where there is a shrine.

R. N.'s and Kinthup's narratives afford a considerable addition to our knowledge of the great unknown tract which surrounds the holy shrine of Tsa-ri, which is said by Kinthup to be situated on a ridge which discharges its drainage partly into the Lo river and partly into a river which flows into India; it is some 30 or 40 miles south of the Tsang-po. This tract extends to the Tsang-po on the north, India on the south, the Pandit's route to Men Chhuna on the west, and the Lower Tsang-po on the east, and it seems very desirable that in the interests of geography we should not rest satisfied with the limited extent of our information of a country which lies so close to our doors.

### Kinthup's Narrative of a Journey from Darjeeling to Gya-La Sing-dong, Tsa-ri, and the Lower Tsang-po. Translated by Norpu.

The Explorer Kinthup crossed the Donkhya La (Dongkhya La) (pass) on the 7th August, 1880, and halted two days at the Cholamo lake to

#### Halting Places and Estimated Distances.

Donkhya La to Gyang-tse...	...	90 miles.
Gabzi ...	...	18 "
Ralung ...	...	22 "
Nang-kar-tse Dzong ...	...	30 "
Pe-de Dzong or Piate Dzong ...	...	15 "
Nyabsotukha ferry on the Tsang-po...	...	26 "
Chu-shul ...	...	6 "
Dong-kar ...	...	25 "
Lha-sa ...	...	12 "
Kedesho Dzong*	...	30 "
Ta-nang ...	...	15 "
? ...	...	15 "
Chetang ...	...	18 "
Ma-Moi ...	...	9 "
Rong-chha-ka Dzong ...	...	6 "

arrange for transport to Gyang-tse. Whenever questioned about his destination he replied that the Lama with whom he was travelling was going to pay a visit to his sister, and that he was accompanying him. At Cholamo the Lachung and Gyang-tse traders exchanged their goods, and he left with the latter for Gyang-tse on the morning of the 10th August, reaching Gyang-tse in seven days (90 miles). He left Gyang-tse on the 23rd disguised as a pilgrim, and carrying *khurshings* (or cradles for packs) after the manner of pilgrims, and after passing through

Dong-kar, where the Lama's nephew lived, he reached Lha-sa on the 1st September. While at Lha-sa the Lama visited Ser-ra monastery, where he feasted his old companions and remained six days. Kinthup and the Lama then returned to Chu-shul by boat down the Lha-sa or Kyi Chu river, whence they took another boat and reached Kedesho Dzong, on the southern bank of the Tsang-po opposite Dorjen Thag: excellent clothes and blankets are made at Kedesho. On the 20th they stopped at a small harbour with the great Sam-ye monastery 4 miles to the north-west. The Lama fell ill at Chetang, and lived with a Chinese friend for 20 days. Kinthup meanwhile had to cut grass for the Lama's horse and was very badly treated for a time; but he bore all his bad treatment with patience fearing lest his position might become more troublesome if he resented it. From Chetang they went to Makmoi (Ma-Moi of Explorer U. G.) and Rong-chha-ka Dzong (50 houses). About a mile from the latter place a stream issues from the front of the Pu-thang La (pass) and running through Lha-gya-ri, joins the Tsang-po. The soil is very productive. (Up to or near this point Lama U. G.'s route was followed, but here it turns off to the north-east).

2. At Lha-gya-ri Dzong there are about 500 houses which are under the rule of the

Lha-gya-ri Dzong ... .. 12 miles. Dzongpen whose territory commences at the Pu-thang La (pass) and extends to Dakpu<sup>(1)</sup>. There are two gold mines at the back of Lha-gya-ri Dzong, whence a stream issues which joins the Pu-thang La drainage, which they crossed several times.

\* Vid the Tungo La (pass), 16350 feet.

(1) Probably the same as Thakpo Nong Dzong of G. M. N. and from which probably the country to the south is known as Takpou.

3. They halted at a Jikyop where a house has been erected by the Tibetan Government for pilgrims and travellers as a shelter from storms and the possible attack of wild animals. Lower "Jikyop" means "to protect from fear."

Jikyop No. 1	...	...	6 miles.
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4. They reached a second Jikyop after crossing the Pu-thang La (pass), from the top of which they saw the snowy mountains of Dala-Kampu to the north-east, and the Gokhar pass of Lha-sa to the north-west. Some of the peaks of Tsa-ri were visible but they were so far away that it was impossible to recognize them.

Jikyop No. 2	...	...	7 miles.
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5. On the 16th October, 1880, they reached Rizur where they obtained a night's shelter in the house of a Lama who was a priest of the Ser-ra monastery (near Lha-sa). Kinthup was badly treated at this place.

<u>Rizur</u>	...	...	8 miles.
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6. At Lumda, 10 miles further, Kinthup reports that there are about 40 houses, and the inhabitants are chiefly employed in taking musk from Kongbu to Lha-sa for sale. The soil yields good crops of wheat and barley. There were the remains of two or three ruined villages, and some cultivation, between Rizur and Lumda. The stream which rises at the back of the Pu-thang La (pass) followed Kinthup's line of route. On the 18th October they stayed at a temple, where there were about 15 houses and two or three watermills.

<u>Lumda</u>	...	...	10 miles.
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7. At Dakpu Dongpa<sup>(1)</sup> they found about 160 houses under the rule of a nobleman of Lha-sa whose title is Dungkhor. The Tsang-po is half a mile to the north of the village, and the stream which flows from the Pu-thang La (pass) joins it about 1 mile to the west. They could only afford a day's halt here as their provisions were exhausted. From beyond the fort of Gyatsa Dzong north of Dakpu a stream runs down to the Tsang-po.

Dakpu Dongpa	...	...	12 miles.
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8. On the 20th October, passing Ani Gom-pa, where there is a nunnery with about 50 nuns, they spent the night in a cave. There was no village at hand; only the big monastery of Daku Dala-Kampu built on a rock (at a distance of about 2 miles from the cave), where there lived 300 or more priests. The next place they reached was Nang Dzong<sup>(2)</sup>.

Ani Gom-pa	...	...	12 miles.
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9. Nang Dzong is described as a building with fortified walls whence all the roads to Kongbu branch off. No one can go to Kongbu without passing this Dzong, to which a monastery is attached. At some distance to the N. W. is Pari-choide<sup>(3)</sup> village, where the great Lama named Ngawang Lobzang, the Dalai Lama, was born, and a moderate sized monastery is

<u>Nang Dzong</u>	...	...	19 miles.
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(1) Probably the same as Thakpo of G. M. N., the distance of which from Chetang is by that Explorer about 80 miles—O. W.

(2) Parushude of G. M. N.



also here with about 150 priests. At Pari-choide many traders called "Golokpae"\* come with large herds of yaks to trade, and annually visit this place in the months of October and November, with merchandize chiefly consisting of salt and wool. Many others trade in barley and rice, who come from the lower part of Kongbu in the same months every year. In this place a Tibetan Officer called Dedupa is appointed by the Government, whose sole duty it is to collect as much rice as possible, no one else being allowed to buy rice. Many musk and other deer are found in the hills about here. At the next Jikyop which

Jikyop, No. 3. they reached they noted a stream which issued from the interior of Nang Dzong and flows in a northerly direction, joining the Tsang-po at a distance of 3 chains from Nang Dzong. The Tsang-po, which was on their left, flows towards the east. The explorers ascended the Kong-hunya-La<sup>(4)</sup> (pass)

Jikyop, No. 4. and found another Jikyop about half way up the ascent, where two persons are placed whose duties are to carry letters from one Jikyop to another, and to help travellers in crossing this pass which is very high and dangerous. On it there are many barbarians, and many herds of wild sheep, called *Rágu* or *Ragowa*, are to be found on this mountain, each herd consisting of about 500 sheep. This mountain remains snow-clad in winter, and constant gusts of wind cause the snow to fly about in summer. It is very difficult to cross during stormy weather.

10. On the morning of the 25th October they crossed the mountain and descended, and half way down came across another Jikyop where there lived a family of eleven members, who asked their destination. They replied that they were going on a pilgrimage to Kongbu. After a further descent of 2 miles they met a stream running from south to north, which joins the Tsang-po at about 2 miles distance. After a walk on level ground from the foot of the mountain they reached Dong Kargon<sup>(5)</sup> where there is a Dzong with a monastery attached, both buildings having their foundations upon a huge rock, and the monastery containing more than 500 priests. The houses of the inhabitants are situated on flat ground some way below the Dzong. Here the Tsang-po flows in a northerly direction. They travelled towards the north, parallel to the Tsang-po, and slept that night under a tree.

11. At Tsung Shod where there are about 10 houses a road branches off over the Bibim La (pass) to Tsa-ri. They met a stream on the way issuing from this pass which joins the Tsang-po, which was left to the north of their route.

12. They next stopped at Kim-dhung in order to collect provisions by means of begging. There are about 10 houses at Kim-dhung and some lead mines; the roads to Tsa-ri, Baghashiriho<sup>(6)</sup> and Lha-sa joining at this point. They kept their things in their host's house whilst they went begging for provisions.

\* Most probably inhabitants of Golog, in the Amdo country, who according to S. C. D. all "follow brigandage as their sole profession" and whose "chiefs and heads of villages are all hereditary brigands from ancient times."

(4) Khombo-nga-la of G. M. N.

(5) Probably Kongkar Daong of G. M. N. at 10 miles beyond which according to that Explorer the Tsang-po turns to the north.

(6) Probably the country of the Lepchas (to the south) who according to G. M. N. call themselves Pak chátsariba in these parts.—C. W.

13. At Thun Tsung they found many houses and good cultivation. Here they collected more provisions and went about 3 miles away to a monastery to beg. There is a large and beautiful temple at Thun Tsung having eight magnificent altars. In the monastery both men and women (*i.e.* priests and nuns) are allowed to preach and live together. They returned to Thun Tsung the same day after collecting food.

14. From Thun Tsung they again made a begging excursion to Bhal gom-pa, a monastery where the same customs prevailed, and returned the same day.

15. Next they went for a day's begging to Kum where there are about 15 houses. There they found the tops of the hills covered with wood, but the lower parts grassy.

16. Travelling onward to Bumkyimgog they counted there about 10 houses and spent two days collecting provisions; after which they returned to Thun Tsung where they stayed four months. The detention was owing to the Lama falling in love with his host's wife. Finally the state of affairs between the wife and the Lama became known to the host, and the Lama had to pay up Rs. 25 in compensation, an arrangement which was effected by Kinthup with great difficulty. They started from Thun Tsung on the 6th March, 1881, and after travelling about 12 miles they slept the night on the bank of the Tsang-po.

17. At Jaket they halted a night finding only three or four houses there. On the opposite bank of the Tsang-po they counted about 60 houses and a monastery. Another day's halt was made at Orong Ga-cha <sup>(7)</sup> Dzong. They crossed a stream about 4 miles from Orong Ga-cha Dzong which appeared to come from the direction of Tsa-ri, and noted another big stream at Lamdor. At this place there are about 20 houses, and they collected provisions by begging. After crossing the Tsang-po by boat at a distance of about 2 miles from Cham-nag they came to Gonsa where there is a temple and a monastery on the north bank of the Tsang-po which Kinthup now describes as on his right hand.

18. At Dehmu Dzong, where they halted for a day, there are about 100 houses and a monastery with 300 or 400 monks.

19. Passing Cho-Lhakhang, where there is a monastery and an altar, they came to Gu-ru Chokhang (Gu-ru-duphuk).

20. This is a place named after a hermit who devoted many years to the contemplation of the deity, at a time when the place was full of monsters. All these monsters were turned to religion by the Guru who converted them into his disciples.

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(7) Orong and Kacha Dzongs of G. M. N.—C. W.

21. From Gu-ru Chokhang they went to Gya-La where there are 5 houses and a stream which rises in the north and joins the Tsang-po near Gya-La ... .. 5 miles. by: they halted here three days, and discovered a short cut over the Gya-La (pass) by which travellers can go to Kong-bu-lunang in summer.

22. At Singdam (Sing-dong) there are the remains of three old monasteries, and a waterfall which drops from a height of about 100 feet into a stream which is not fordable in summer. Singdam (Sing-dong) ... .. 5 miles. They halted a day at this place.

23. Proceeding from Singdam they reached Goitshang Duphuk which is situated on a rock, where the aforementioned Guru remained many years as a hermit. The Tsang-po is about  $\frac{1}{2}$  mile distant. They returned to Gya-La as there was no road to proceed further, the Tsang-po being on the travellers' left hand. There being a short road all along the valley of the Tsang-po they did not go to Singdam on the way back to Gya-La. There are two streams at Singdam, one on each side of it; both of them rise on the mountain of Singdam which remains covered with snow during the whole year. In summer the stream which runs on the right of Singdam swells so much that it sweeps away all the bridges that are built over it. The Tsang-po separates the monastery and Dzong of Gya-La. It is necessary to take a passport from the Dzongpen of Gya-La in going to Pema-koi-chung, so they crossed the Tsang-po to get one from the Dzongpen. The Tsang-po is crossed by wood and leather boats in winter, but in summer these boats are incapable of transporting men over it, so travellers have to swing by a rope which is stretched across. The traveller is first tied to the rope, and is then pulled over by a second rope from the other side. Passports have to be returned on coming back from this place.

24. Kinthup and the Lama stopped at a cave, the road between Gya-La and the cave being extremely bad, obliging them to ascend and descend many steep rocks through jungle and obstructions. Nyuk-thang ... .. 5 miles.

25. They stopped at Pema-koi-chung three days in search of a road, but as they did not find one they retraced their steps. There is a monastery (with seven or eight priests) but no other house at Pema-koi-chung. The Tsang-po is two chains distant from the monastery and about 2 miles off it falls over a cliff called Sinji-Chogyal from a height of about 150 feet. There is a big lake at the foot of the falls where rainbows are always observable. Pema-koi-chung ... .. 10 miles.

26. At Nyuk-thang they found neither house nor human being. The passport was returned at Gya-La Dzong, and our travellers crossed the Tsang-po to Gu-ru-duphuk at the same place where they had passed over before. Nyuk-thang ... .. 10 miles.  
Gya-La Dzong ... .. 5 "  
Gu-ru-duphuk ... .. 5 "

27. At Cho-Lhakhang they found three worshipping places with images of incarnations, but nothing further of interest was met with in their route till they reached the Dhe-mu-La (pass), at the foot of which they halted. Next day they crossed it and reached Kong-bu-lunang where there are about 140 houses with good cultivation and three monasteries. Here a stream runs from the Dhe-mu-La (pass); the land on the left side of the stream belongs to the Pobas and the right side to the Dehmu Dzongpen and is part of Tibet. They crossed the stream at about  $\frac{1}{2}$  mile from Kong-bu-lunang. Cho-Lhakhang ... .. 6 miles.  
Dehmu Dzong ... .. 10 "  
Dhe-mu-La (pass) ... .. 20 "  
Kong-bu-lunang ... .. 15 "

28. At Tong-juk Dzong a bridge is built over the stream and an old man checks persons

Near the bridge of <u>Tong-juk Dzong</u>	12 miles.	passing over it who have not obtained the permission
<u>Nam-ding-phukpa</u>	6 "	of the Dzongpen. So they had to stop at the bridge
<u>Poh-toi-lung</u>	12 "	about 1 mile from the Dzong, until the Lama went

with the old man to obtain permission, whilst Kintgup stayed at the bridge, and hid his three compasses and pistol. The Lama returned after four days with the permission, so they secured their property and travelled on to the Dzongpen's who gave them quarters with his servants and furnished them with some flour, meat and tea. On the morning of the 14th May, 1881, a servant of the Dzongpen came to Kintgup and said:—"Well, my friend, the 'Dzongpen orders you to bring the things which you promised to give him'". Kintgup replied that it would be impossible to give away Government property; whereupon the messenger got angry and abused him saying—"Your duty is not to contradict but to obey". He took the pistol and one compass, and went to the Dzongpen and gave them to him. After this the Lama again left Kintgup and stayed with the Dzongpen for eight days. On the morning of the 24th, he returned and told Kintgup that he had some business which necessitated his going to Po-yul, but that he would come back after two or three days, during which time he instructed Kintgup to wait at the Dzongpen's quarters. But Kintgup waited there more than two months. During his detention he was employed in stitching clothes. At length he began to suspect that the Lama had fled, and his suspicions were confirmed when, one day, as he was tending the horses of the Dzongpen at Lha-ye with a man who was well acquainted with him, he learnt that the Lama had sold him to the Dzongpen, and had himself gone away to other countries. He understood then why the Dzongpen would not let him go anywhere about the place. On the morning of the 6th October, 1881, the Dzongpen ordered him to work in his house and to be his servant, and after some days took him there, where he had to work nearly two months more. After this he returned to the Dzong and was detained three months longer in slavery. But on the evening of the 7th March, 1882, he succeeded in escaping to Nam-ding-phukpa. From there he made his way to Poh-toi-lung where he met many Poba travellers and traders, who asked his destination and the object of his travellings. In reply he told them that he was going to the Dzongpen's house on an errand; but he crossed the Poh-tung-dho Chu (stream) by the bridge, and ran away with his utmost speed as soon as the people had left the place. The Poh-tung-dho Chu (stream) issues from Phodangda La (pass) and here joins the stream which rises below Kong-bu-lunang. At this point the road to Pema-koi-chung is quite impassable for four-footed animals.

29. The stream which comes from the pass above Kong-bu-lunang joins the Tsang-po at a distance of 14 miles from Poh-toi-lung. Dorjiyu Dzong ... .. 16 miles. Kintgup crossed the river about 1 mile from the junction and reached Dorjiyu Dzong. A monastery with 10 or 15 priests is attached to the Dzong. Many wild beasts of prey are found here, and the roads are very bad.

30. After leaving Dorjiyu Dzong he crossed to the east side of the Tsang-po at about 1 mile, and then ascended the hill of Dorjiyu Dzong and reached Pang-go. Here there is a monastery named Tsen-chuk Gom-pa with about 30 priests and an incarnate Lama. He halted two days, collecting provisions. The Tsang-po is about 1 mile from Pang-go.

<u>Pang-go</u>	3 miles.
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31. Starting from Pang-go he came to a place called Pang-shing, at one mile, where there are 15 houses. Then after crossing over level ground he fell in with a stream which flowed from east to south, and finally reached Khing-khing, where there is a monastery with 25 priests.

<u>Khing-khing</u>	6 miles.
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\* NOTE.—This does not agree with the map—C. W.

32. Leaving Khing-khing he again crossed the Tsang-po at about 2 miles, leaving it

Phuparong ... .. 8 miles.

on his left, i.e., on the east. Over the Tsang-po a rope is stretched on which men swing to the other

side; it is called *Bring* in Tibetan. After walking 4 miles from the river he came to a monastery containing about 40 priests. The head Lama is appointed from Dala-kampu. Kinthup noted that here the Tsang-po flows to the south.

33. Following the course of the Tsang-po he met with one small monastery, one

Tambu ... .. 3 miles.

Lhanyer and 5 temples. Phuparong monastery is about 1 mile from the Tsang-po. He again crossed

the Tsang-po to the east and reached Tambu where there are many houses.

After ascending a steep hill he reached Rinchenpung, where there is a monastery and a newly erected Dzong with a stream running to its right.

Rinchenpung ... .. 3 miles.

34. It took him five days to reach Kun-duit-Phodang, the names of the halting places

Taphak ... .. 10 miles.  
Satong ... .. 12 "  
At the foot of Rinchenpung pass 10 "  
Near a stream ... .. 8 "  
Kun-duit-Phodang ... .. 10 "

being noted in the margin. These halting places are "inns" where travellers stay after their day's journey. At Kun-duit-Phodang there is a monastery with 15 houses and a Dzong. From the top of the mountain looking to the north-east one can see Zyul

and to the north-west Po-yul; to the east all the hills of India, and to the south all the hills of Tsa-ri, but peaks could not be identified, being too far off\*. It took him four days to cross the mountain, but on the evening of the fifth he reached Kun-duit-Phodang. This mountain can be crossed in summer until August, after which it is closed by snow. A man can make two circuits in a day round the top of the mountain where there are four lakes. When Kinthup returned to Rinchenpung it took three days only.

35. Starting from Tambu he crossed the Tsang-po at about 1 mile by a cane bridge,

Hora ... .. 7 miles.

travelling to the west. 6 miles from the Tsang-po he reached Hora.

36. At Marpung he found a monastery with 15 nuns and 30 priests who were

Marpung ... .. 4 miles.

allowed to live together. On reaching Marpung Kinthup heard that men sent by the Dzongpen in

search of him had come to arrest him; he at once ran away to the monastery and bowed thrice at the foot of the great Lama, and told him all that had happened and the cause of his flight from the Dzongpen. In reply the Lama asked him his destination, and whether he had parents or not? Kinthup told him that he was an inhabitant of Tsungchungra and that he was going on a pilgrimage, and had no parents. He begged the Lama not to hand him over to his pursuers. They also came to the Lama five days after Kinthup, to take him back to the Dzongpen; but the Lama at once wrote to the Dzongpen stating that he would pay Rs. 50 to him for the value of Kinthup's life. It took ten days more to settle the matter. He served under the Lama for 4 months and 15 days after which he took a month's leave on the pretence of going on a pilgrimage.


Yardong ... .. 6 miles.  
Bipung ... .. 6 " †

The first place he reached was Yardong where there are about 30 houses and a monastery: starting again

from Yardong he crossed the stream which rises on the Dho-shong La (pass) at about 2 miles,

\* NOTE.—The Explorer is evidently mistaken here in his bearings which require the addition of a whole quadrant to set them right.  
† NOTE.—This does not agree with the map—C. W.

after which he ascended a hill and reached Pateng. Another 3 miles walk brought him to the Tsang-po which he crossed to the east. At Bipung he found about 25 houses.

37. Again he hid his things in a jungle, and went north-eastward to the monastery of Giling in pretended search of salt which is found on the flat ground hereabout. Giling possesses about 50 houses. He stayed here five days making the 500 logs, all one foot long, that he had been ordered to make by the late Captain Harman. The shape of the logs was something like this . Then he carried the logs on his back and hid them in a deep cave where no human foot had yet trodden. He then returned to the Lama after an absence of one month and four days and served two months, again taking leave for two months on the pretence of going to Tsa-ri on another pilgrimage ; but he went to Lha-sa instead.

38. Passing Yardong he reached a point where the road branching from near Pateng joins with that of the Dho-shong La (pass). The Dho-shong La stream joins another stream just after reaching Ani Pasam, where a bridge is built of stone and wood. Leaving Ani Pasam he ascended three miles and then proceeded over level ground till he reached the top of the mountain, which is snow-clad. There is an inn and a shelter cave between Ani Pasam and Pang-kang-kong-ma. Kinthup followed the course of the Dho-shong La stream flowing on the west. No four-footed animal can pass by this road. At Kong-men-gyalma, 12 miles further, there is no house, nothing except a big lake : no trees are to be found higher up than this.

<u>Yardong</u>	...	...	...	6 miles.
<u>Genda</u>	...	...	...	10 "
<u>Ani Pasam</u>	...	...	...	14 "
<u>Pang-kang-kong-ma</u>	...	...	...	11 "

39. He next crossed the Dho-shong La (pass) and at its foot found two cattle-sheds. At Pheadho-shong there are about 15 houses, and the stream which he had followed joins the Tsang-po at about half a mile to the north of the village : another stream flows from the hill and joins the Tsang-po at half a mile from the village, the Tsang-po being on the north.

<u>Pheadho-shong</u>	...	...	...	6 miles.
<u>Shoka</u> ...	...	...	...	7 "

40. From Cham-nag he retraced his steps and reached Thun Tsung in eight days. At the foot of the Bibim La (pass) he found three cattle-sheds. From the pass he gained a grand view of many snowy peaks to the north. After crossing the pass he descended three miles and met a stream running on his left from north to south ; he followed the stream and reached Bhodosamdo where the roads to Tsa-ri, Men Chhuna Dzong, and Kongbu join. The stream issuing from this pass joins that from the Gongma La (pass). Here there are many houses and a wide plain. A stream flowing from north to south joins the one which Kinthup followed.

<u>Cham-nag</u>	...	...	...	9 miles.
At the foot of <u>Bibim La</u> (pass)	...	...	...	12 "
<u>Bhodosamdo</u>	...	...	...	13 "

41. After an ascent of one mile from the plain a recess was passed containing four or five hermit houses. After another 1½ miles there is a Jikyop where a man is kept by the Tibetan Government who gives a cup of wine to every traveller who may come that way. There are three or four cattle-sheds on flat ground about a mile from the Jikyop. Crossing the Tsoka pass the Tsoka village was reached, where there is a monastery and a big lake, with two hermits' houses at about 300 paces from the lake. Many musk-deer, spotted deer, and yaks are found on this hill. This pass is inaccessible after the months of October and November.

?	...	...	...	6 miles.
<u>Tsoka</u>	...	...	...	9 "

42. Returning from this place Kinthup followed the stream and crossed it at about

Bhodosamdo ... .. 16 miles.  
At a Monastery ... .. 13 "

ten miles from Bhodosamdo. Another stream flowing in an easterly direction joins it at the bridge where he crossed. From here he proceeded over

level country to the monastery in which he found about 40 monks. There are about 15 houses and six cattle-sheds near the monastery. The soil yields no kind of produce.

43. After 3 days halt Kinthup proceeded to Tsa-ri where there is a high pass over which

Mi-ba ... .. 7 miles.

no woman is allowed to go. The reason assigned is that formerly a goddess, named Dolma, who wished

to judge the moral behaviour of men and women, laid herself across the path-way at the summit of the pass. A man came by and found the road blocked by the goddess, who was disguised. So he asked her with kind words to get out of his way. In reply the goddess said, "My brother, I am so weak that I cannot stir; if you pity me, please find another road, "if not, cross over me." On hearing this the man took a different road. After a short time a woman passed that way, and she also saw the goddess and told her to give way; the same reply was made by the goddess, but the woman crossed over her and went on. Therefore, from that day, women have been forbidden to pass over, and from that day the name of the pass has been known as Dolma La: no wood of any kind is to be found, and nothing visible save snow-clad hills. There is a Jikyop where firewood, water, and food is kept ready for travellers, who are charged nothing because the Jikyop is kept by the Government for the public benefit. Kinthup stayed one day there.

44. On his way from Mi-ba at a distance of 2 miles he came to a place named

Dom-Tson ... .. 13 miles.

Kadothang where the afore-mentioned goddess kept her cattle. Even now there may be seen many

stone pitchers, and the foot-marks of cows on the stones. From there after a mile's ascent he passed a Jikyop where a cup of curds is given to every traveller. It is kept by Dakpu Dungpa; and the reason of his keeping it, as related to Kinthup, is because his daughter went over the Dolma La (pass) disguised as a man; on her way she was overtaken by an avalanche and killed. When the news reached the Tibet Government, the Dakpu Dungpa was fined. His fine consisted in this, that he should keep a cattle-shed at the Jikyop, and give curds to travellers that came by the place. So to this day, he has to keep a cattle-shed and give a cup of curds to every passing traveller.

45. Starting on a level road he found another Jikyop about 5 miles further, where

Tak-chang ... .. 12 miles.

every traveller gets a cup of wine, besides water and firewood, if he likes to cook food. Here there

is a small lake. Ascending a hill from this point he could discern the plains of India. Again descending, he came to level ground on the other side, and found a stream which issued from the right side and ran in a south-easterly direction. On the journey to Tsa-ri by this route, no one is allowed to spit even, and the halting places are kept exceedingly clean.

46. He next ascended the Shangu La (pass) where he found an inn about 300 paces

Lower Youime ... .. 14 miles.  
Upper Youime ... .. 7 "  
? ... .. 10 "

from the top. The villages of Men Chhuna and Lo-yul, and the plains of India are visible from the summit. There are no horses or cattle here, no-

thing but wild animals, *surao*?, deer, musk-deer and birds. From this inn Kinthup proceeded on level ground until he reached a wide plain where there are cattle-sheds and inns, and also a small stream. Descending through a valley he reached Youime where there is a monastery with 15 priests. The road which branched off from Tsa-ri joins here.

There is a Jikyop between Upper and Lower Youime. No one is allowed to shoot the wild animals of this place. Ascending the Youime pass, Kintup reached a Jikyop where he found a cow-herd's house, and remarks that "there are many beavers here"; he probably means marmots. He halted the night in a Jikyop where cooked food was offered for sale.

47. From Chazam there was a slight ascent to Choiten Nakbom, where he ate his breakfast, and afterwards, still ascending, he crossed the Gongma La (pass) in a north-easterly direction. After crossing the pass, he reached the first Jikyop of Tsa-ri. There are cattle-sheds at Choiten Nakbom; the cow-herds bringing the cows up to the pass to graze. There is a large lake near the Jikyop. All these places are covered with snow. A stream issuing from this lake joins the stream which flows from the Karam La (pass) about 3 miles from the Jikyop. He followed the Karam La stream in a south-westerly direction. On the left side of the stream there is a big monastery and on the right about 30 houses.

48. At the foot of the Karam La (pass) there are many houses and cattle, with an old Dzong. The soil is poor.

49. At Dok he halted in a solitary cow-herd's house; on resuming his journey he noted a stream flowing in a south-easterly direction from a snowy mountain, the distance between the stream and the road being about 2 miles. At mid-day he came across a cattle-shed and then descending some distance met the very stream which he had seen in the morning. There are many cattle-sheds on either side of the stream. Proceeding with the stream, which rises in the snowy mountain, he passed a monastery, but there was no house at hand, nothing but ruins.

50. At Ngen Lora there are about 30 houses. About midday he came to the second gold mine of Lharingbu where there is a ruined Dzong, but no ruler, or Dzongpen. There are three gold diggers' houses with about 25 men in each. Here he crossed the stream, and was questioned as to destination; in reply he said that he was going on a pilgrimage to Lha-sa. This stream joins that which flows from the Pu-thang La (pass), at the Dzong, and then again joins the Tsang-po on the right hand side of Rong-chha-ka Dzong. The road to Lha-sa and Men Chhuna join at Ngen Lora.

51. There are about 20 houses at Yalung, the next place he reached, and the soil is rich and yields ample crops. From the Yadoda La (pass) a stream flows down in a northerly direction. This pass remains covered with snow all the year round. The roads from Lha-sa and Kongbu join at Chetang. He crossed the Tsang-po "to the right" on the road to Sam-ye from Chetang.

52. At Lha-sa (which he reached by boat) he stayed three days at the Ramochhe monastery. The reason of his going back was want of news from India. A Kazi of Sikkim was at Lha-sa, so he went to his place and requested him to write a letter, through Nimsring,\* Interpreter at the Court of Darjeeling, to the Chief of the Survey of India; the contents of this letter were as follows:—"Sir,—The Lama who was sent with "me sold me to a Dzongpen as a slave and himself fled away with the Government things that

\* Evidently the same individual as Explorer G. M. N.



“were in his charge. On account of which the journey proved a bad one; however I, Kinthup, have prepared the 500 logs according to the order of the late Captain Harman, and am prepared to throw 50 logs per day into the Tsang-po from Bipung in Pemakoichen, from the 5th to the 15th of the tenth Tibetan month of the year called Chhuluk, of the Tibetan calculation.” This letter was sent to Darjeeling by the Kazi’s wife (who was then going to Darjeeling) to the said Interpreter, requesting him to inform the authorities of these facts.

53. Kinthup returned from Lha-sa by a different route, following the road to China. He crossed the Kyi Chu to the south-east, and proceeded by the China road to the foot of the Kong-bu-Ba La, where he found four cattle-sheds and halted. He then ascended the pass and slept the night on flat ground. He reports the pass to be thinly covered with snow.

At the foot of the Kong-bu-Ba La	16 miles.	*	
? ... ..	12	..	*

54. A big stream issues from the Kong-bu-Ba La (pass) and flows in a south-easterly direction through Kongbu Giamda; over it there is a bridge of stone and wood. In crossing this bridge every one has to pay six annas as poll tax. There are about 20 Nepalese shops and 15 shops of Tibetans at this place, which is the trijunction of the roads from Lha-sa, China and Kongbu. Kinthup here left the China road which runs due north and travelled in a south-easterly direction with the stream, keeping it on his right-hand.

<u>Kongbu Giamda</u> ...	18 miles.	*	
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55. At Kongbu Gna-boi he found three Dzongs and many houses. The soil yields rich crops of wheat, barley, oats and peas, and supports many cattle. He found the road to Nyangtset very bad, and crossed the stream: 16 miles from Kongbu Gna-boi he passed 6 or 8 houses, still keeping the stream on his left, at a distance of about half a mile.

Kongbu Gna-boi ...	22 miles.	
? ... ..	7	..
? ... ..	9	..

56. At Nyangtset he found about 25 houses and a monastery. The soil yields rich crops and abundant wood; the stream still on his left and running south-east with him.

Nyangtset ...	16 miles.	
Nyangka ...	12	..

57. At Tashirab he found about 40 houses on both sides of the stream, the soil being very rich. He slept in a jungle at the end of the next day’s march and again on the following night. The next night he occupied a ruined house, which he describes as placed amidst other ruins.

Tashirab ...	8 miles.	
? ... ..	11	..
? ... ..	10	..
? ... ..	9	..

58. At Phuchushergi-Lhakhang he discovered a lake on the north side of the stream. Here he left the stream on his left, and turned towards the Tsang-po.

<u>Phuchushergi-Lhakhang</u> ...	12 miles.	
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59. Crossing the Tsang-po he reached Cham-nag, and retraced his route to Pemakoi-chung, where the roads to Lha-sa and Gya-La Sing-dong join. From this place he originally went to Lha-sa, and now on his return, he went back to the Lama who rescued him from the Dzongpen, and again served under him for nearly nine

On the bank of the Tsang-po ...	6 miles.	
<u>Cham-nag</u> ... ..	8	..

\* There is evidently something wrong in these distances, for in a bee-line Kongbu Giamda is 125 miles from Lha-sa, the place being taken to be identical with Giamda (in Kongbu) of A—E, with which it corresponds well in description—C. W.

months. At the end of nine months the Lama set him free and said, "I am glad to see you "visiting the sacred places, so from to-day I have given you leave to go anywhere you like." Kinthup bowed thrice before him, and bid him good-bye thankfully. He was, however, again engaged by a man for a month in stitching clothes, in return for which he got salt and food.

60. After a month he made his way to Bipung where he stayed ten days, and threw the 500 logs into the Tsang-po; then returning he stayed one month in order to earn money sufficient to buy food for his journey back to India.

<u>Bipung</u>	...	...	...	12 miles.
Dongsar	...	...	...	2 "

61. When he resumed his wanderings he went first to Pangodudung where there is a large village with 50 or 60 houses and a monastery attached to a Dzong. Here he reports that the water is at a great distance from the village.

<u>Pangodudung</u>	...	...	...	3 miles.
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62. On his onward way he crossed the Tsang-po on his left, *i.e.*, to the east, so that he placed the Tsang-po on his right-hand as it flowed southward. After crossing the Tsang-po he ascended a hill covered with jungle where he found about 11 houses. The Tsang-po is about one mile from Kor-bo. The inhabitants of Kor-bo resemble those of Pema-koi-chung.

<u>Kor-bo</u>	...	...	...	8 miles.
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63. A stream issues from the east of Kor-bo and flows towards the south-west joining the Tsang-po about two miles from Kor-bo. He crossed the stream about one mile from Kor-bo. After crossing he found himself on level ground till he reached the Tsang-po. Again he had to ascend to Ma-yum where there are four or five houses only and no cultivation.

<u>Ma-yum</u>	...	...	...	7 miles.
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64. About one mile from Ma-yum he crossed a stream which flowed from north-east to south-west, and joined the Tsang-po about 3 miles from the crossing place. The road is very steep here.

<u>Satong</u>	...	...	...	7 miles.
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65. A big stream issuing from the direction of Tsa-ri falls into the Tsang-po near this, and many Lobas fish in it. Pursuing his route he found another stream issuing from Yang-sangne over which there is a fine bridge and crossing it reached Angi, where there are about 300 houses. The people of Angi are said to eat dogs, snakes, tigers, leopards, bears, monkeys, &c.

<u>Angi</u>	...	...	...	8 miles.
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66. Shinging, which is the next place he reached, is a village of about 60 houses. From the top of the hill above Shinging there is a short cut to Ri-kar. On his way from Angi he crossed a stream by a stone bridge from his \*right-hand side. The stream flows towards the south. The people about here are almost naked, wearing nothing but a wrapper over the lower part of the body. They always carry a sword and bow, and even at night they keep their weapons near them. They are fond of hunting. The women and the old men cultivate the land. The soil yields rich crops of rice, maize and *kodo*,† a seed resembling that of mustard.

<u>Shinging</u>	...	...	...	7 miles.
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67. Hanging contains about 20 houses. The village is on the Tsang-po and opposite it there are about 30 houses and large cultivated fields of rice and *kodo*. Hogs and cows abound.

<u>Hanging</u>	...	...	...	3 miles.
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\* Left-hand ?

† Probably the same as that known as *Mandwa* in Northern India.—C. W.

68. At Sho-bang there are about 10 poor houses. Pu-ging is a large place of about 100 houses and on the other side of the Tsang-po, opposite, there are about 50 more houses. The distance between the Tsang-po and Pu-ging is about a mile. There are many pine trees (*longifolia*), apples and plantains. The men and women are separated, living in separate houses.

<u>Sho-bang</u>	...	...	...	2 miles.
<u>Pu-ging</u>	...	...	...	5 "

69. On his way from Pu-ging, Kinthup ascended a hill covered with jungle, after crossing two or three streams. Arriving at Ri-kar he found about 130 houses.

<u>Ri-kar</u>	...	...	...	8 miles.
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70. Next day he crossed by a bridge over a stream which flows from the north to south, and finally joins the Tsang-po. About this part there are many cotton fields, from the yield of which the inhabitants prepare cloth which they sell in the market of Pemakoichen. The roads being very bad, these people never use horses. The Tsang-po flows about 2 miles from the village of Ke-ti where Kinthup halted, and where there are about 20 houses.

<u>Ke-ti</u>	...	...	...	7 miles.
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71. Shimong, his next halting place, is situated about a mile from the Tsang-po; on the east of it there are about 100 houses belonging to a village called Mongri; on the south about 30 houses, and in Shimong itself there are about 140 houses. These three villages are side by side. Here Kinthup was arrested by the headman of the village. But he got free by paying 306 anna coins. For a night's shelter he had to pay a handful of salt to every man and woman that were in the house.

<u>Shimong</u>	...	...	...	10 miles.
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72. After ascending a hill on his left, he reached Mo-buk where there are 60 houses, with many mango, plantain and *marshat* trees. A stream flows from the left of the village, and the soil produces rich crops. Many cotton sellers gather here. He stayed five days at Mo-buk from which place the Tsang-po is not visible. 3 miles from Mo-buk he crossed the stream on the right-hand side, after which he had to ascend and descend, till he reached Tarpin. Here are about 80 houses. The Tsang-po is about 3 miles from the village. Pursuing his journey over level ground he crossed a stream flowing from his left, and at Onlet found about 90 houses. Many wild animals abound here, such as tigers, leopards, bears, &c. There is a high snowy mountain on the north of the village whence a stream flows towards the south and joins the Tsang-po at Miri Padam.

<u>Mo-buk</u>	...	...	...	9 miles.
<u>Tarpin</u>	...	...	...	8 "
<u>Onlet</u> ...	...	...	...	6 "

73. At Miri Padam there are about 100 houses, the Tsang-po being about 4 miles from the village. Here there is a well known market place where traders from Yaser, Tsa-ri, and India bring their merchandize for sale. The river issuing from Sangacho Dzong\* joins the Tsang-po about 3 miles from Miri Padam. He could proceed no further than Onlet, and was obliged to retrace his steps to Pemakoichen where he stayed two months in search of provisions before returning to Darjeeling through Lha-sa. Kinthup reached his own country (Tasheding) after three months. On his arrival home he found that his mother had died during his wanderings, so he stayed for 2½ months whilst performing her funeral rites. He started from his

<u>Miri Padam</u>	...	...	...	8 miles.
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\* The Yang-sang Chu, or Nagong Chu of A—K.—C. W.

home again on the morning of the 19th October, 1884, and met Nimsring, Interpreter, and Mr. A. W. Paul at the monastery of Namchi. Nimsring ordered him to go back with him to the Lachen and Lachung valleys, so in obedience to orders he accompanied them to those places, and finally reached Darjeeling after 28 days, *i.e.*, he arrived there on the 17th November, 1884. The distance from Miri Padam to the British Government boundary is about 35 miles only, so far as Kinthup could ascertain.

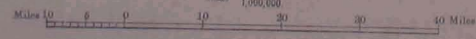
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SKETCH MAP  
TO ILLUSTRATE  
COLONEL TANNER'S MEMORANDUM  
ON  
THE COURSE OF THE TSANG-PO  
FROM INFORMATION SUPPLIED BY KINTHUP  
IN 1886-87



Compiled under the direction of Colonel C. T. Haig B. E. Dy. Surveyor General  
Trigonometrical Branch, by Colonel H. C. B. Tanner B. O., Dy. Supt. of Survey

Outline by Mr. O. W. E. Atkinson  
Hill Shading by Mr. H. Stiles  
Typing by Mr. O. W. E. Atkinson



Published under the direction of Colonel H. B. Thellier B. E. Surveyor General of India.  
December 1887

NOTE - The routes along which Kintsup has supplied information are coloured red -  
Additional routes previously explored are coloured burnt-sienna  
Peaks fixed trigonometrically are shown thus their heights being shown thus Heliozincographed at the Survey of India Office, Dehra Dun.