

XIII.—*Extracts from an Explorer's Narrative of his Journey from Pítorágarh, in Kumaon, viâ Jumla to Tadum and back, along the Káli Gandak to British Territory.**

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ON the 1st July, 1873, I started with my survey from Pítorágarh, and on the third day reached Askot. At Askot there resides a man, named Puskar Sing Rajwar, whose people are frequently passing into Nepál, and I went to consult him as to which would be the best place to cross the River Káli, telling him I was a physician on my way to Jumla. I learnt from him that as the rains had set in, the ropes by which the river is crossed were put away, to keep them from rotting, but that if I went to Ráthi, which was higher up the river, I might there have a chance of crossing. I accordingly did so, and reached Ráthi on the 6th. As there was only a rope by which the river is crossed, and men suspend themselves by their hands and feet and bear such loads as are to be carried over on their chests, I had no nerve for it, so had a sling made for myself, and was drawn across in it, and stopped at Bargáon in the Don pattí, in Nepál, on the 7th. Bargáon has 50 houses, and is about the largest-sized village in the pattí.

On the 8th I travelled through a tract but little inhabited and along a difficult road, and halted for the night, without provisions, at a deserted sheep-fold.

On the 9th, after another yet more difficult journey, I arrived at Maikholi (two houses).

On the 10th I reached Shipti village (thirty houses), having crossed the Kotidhar Pass, 5793 feet above the sea, and the River Tatigár on the way. Although Shipti is in the Don pattí, it is usual, on account of its size and importance, to include the villages in its neighbourhood in a pattí, which is called after it.

On the 11th I went to Shiri, in the Marma pattí. The villages of this pattí are all in the valley of the Chamlia River. Cultivation is extensively carried on in it. The villages are situated where the hills have gentle slopes, and the land, which is terraced, is irrigated by small channels from the Chamlia. Fish, which abound in the river, are caught, dried, and stored by the villagers in large quantities, for home consumption: they are eaten by all castes. I here intended crossing the river, but found the ropes broken; I went a couple of miles further up, and found crossing ropes and passed over. The road for the two miles up the river and back to the main road on the oppo-

* *Vide* map, p. 239.

site side was so difficult, that it took me half the day to go over it. Halted at *Matiál*: formerly a road from *Doti* to *Taglakhar* led along the *Chamlia* through this *pattí* and by a pass across the *Marma* snowy range. It was given up a long time back, owing to a dispute with the *Taglakhar* people. The snowy range is not more than 14 or 15 miles north-east of the river.

On the 13th I marched to *Karálá*, in the *Búngnang* *pattí*. This march consists of a difficult ascent to the *Machaunia-lekh* Pass, during which no water is to be had, and of a descent. At the summit of the pass the birch and juniper grow, and lower down oak and "ringal" (hill bamboo) and "pangar" (horse-chesnut). The lands of the villages in this *pattí* are well cultivated. I halted at *Karálá*, 5326 feet above the sea-level, on the 14th, owing to rain. On the 15th I started, crossing and recrossing the *Karálágár* till it joins the *Sangár*, a larger river which comes from the snow, but which is called *Karálágár* below the junction. I crossed the *Sangár* stream by a wooden bridge and continued along the left till I came opposite to *Batusherá*, which is on the right bank of the *Karálágár* at its junction with the *Nabliágár*. A road from these parts to *Bias* goes along the left bank of the *Sangár* and crosses the snowy range by a high pass.

I procured a pass to *Bajangayá* from the *Thanadar* of *Batusherá*, and by midday on the 15th I got to the *Kálágár* River, which joins the *Karálágár* and is crossed by the people of the country by ropes; but slings were at hand for those who, like myself, had no nerves for the ordinary way of crossing. I stopped for the night at *Bipur*, on the other side of the river. From *Karálá* the road lies through villages and cultivated land, but no forests.

On the 17th I crossed the *Karha* Pass and reached *Jakhora* village. On the ascent to the pass there are two villages, *Ranlekh* and *Kálákána*.

On the 18th I crossed the *Kansia* Pass and put up for the night at *Sain* village, in the *Bhajangayá* *pattí*. The road was good, not fit for riding but very fair for walking.

On the onward journey and a little short of a mile from *Sain*, is a temple of masonry, on a well-cultivated and irrigated spot at the junction of the *Saingár* and *Khatiyarigár*, both small streams, the former coming from a north-westerly and the latter from a northerly direction. On the road, about $\frac{1}{2}$ a mile further on, is *Pujári*, a small village of five or six houses, inhabited by Brahmins, the priests of the temple. Crossing *Khatiyarigár* and another smaller stream of same name, I at midday reached *Biasi*, a village consisting of ten or twelve houses to the north of *Bhajangayá*, about $\frac{1}{4}$ mile. *Bhajangayá* is an old fort, out of

repair. Biasi is 5390 feet above sea-level, and on a level with Bhajangayá Fort.

The fort was formerly of a circular form and about $\frac{1}{4}$ of a mile in circumference. It consists of dry stone walls about 10 feet high, with two brick and mud three-storied houses with sloping roofs, formerly the residence of the Rájá and members of his family, built within the enclosure. There are about sixteen houses, with mud walls and thatched roofs, built on the outside of the walls, inhabited by the Rájá's slaves; a small spring to south and east of fort, about 500 feet below, and another to west at a short distance, supply drinking water.

Slavery exists here and throughout Nepál, all castes being sold into slavery, the father having power to sell his children; but on being sold, individuals lose their caste. It is reported, however, that Jung Bahadur has intentions of suppressing this practice. On the 22nd I left Bhajangayá, and at midday came up to the Bargujál ghát, on the Seti River, and about $4\frac{1}{2}$ miles from the former place. The road from Taglakhar to Sil-Garhi and Doti, which follows the course of the Seti, crosses at this place from the right to the left bank by a rope-bridge, 180 feet long and about 20 feet above water. The river comes winding from a northerly direction to this place, and from the snowy mountains distant about three days' march. Between this and the snows is Humla pattí, from which hawks, black minas, and musk-pods are brought for sale to Beramdeo Mandi and Gola Ghát Mandi.

From the ghát my road lay along the left bank for about $2\frac{1}{2}$ miles, and to where the Chanakhola, a river formed by spring water, joins it, and then followed up the latter, crossing and recrossing it occasionally. I halted for the night at Majh, one of the five villages of Chana pattí, which includes the valley drained by the Chanakhola.

On the 23rd, about midday, I left the Chanakhola, where it is met by the Jhalaragár, crossed a pass over the Than ridge, which was covered with oak and chesnut, and entered Bájru pattí and remained at Dogra. Bájru Fort, where the Rájá lives, is on the summit of a hill, about 5 miles from this in a south-easterly direction, and on the same side of the Dogragár. It is smaller than Bhajangayá Fort, being 500 paces in circumference, and contains one house and is surrounded by oak-trees; no cultivation was to be seen about it. There was a good deal of excitement in this place, caused by an order of Jung Bahadur for raising troops. Places which formerly supplied 100 soldiers were now required to give 150, and such as were not formerly required to furnish them were now to raise men according to the revenue paid in by them to the Government. Four hundred

men used to be quartered at each of three places, Dandalidhura, Sil-Garhi, and Dailekh; there are now 600 men at each place, that is, half as many again, and at Sil-Garhi arms are now being manufactured.

On the 24th I crossed a ridge coming from the Than ridge. Before leaving its summit I came upon a deep round hollow filled with water, about $\frac{1}{2}$ a mile in circumference. The water is blue and is said to contain fish, though I did not see any: there is no visible supply of water to the tank. To the east and at the edge of the water is a small temple of masonry, called Thábur Debí. In the month of August, at the time of full moon, the temple is visited by people of the neighbourhood. The hills about here are covered with oak and rhododendron. About midday, having descended to the Kunragár, passed through the village of Máitoli, about 4 miles from the temple and tank, and following the stream, I sighted Kunragarhi on the wooded summit of the ridge to the south of the Kunragár: although called "garhi," there is no fort, and all that can be seen are two stone-walled thatched-roof houses, where the Rájá resides. The hill is rugged, and covered with oak and rhododendron trees, and about 1200 feet above the stream. The so-called Rájá is rather a zamíndár who collects the revenue of the Kunra pattí. I stopped for the night at Sudap, in the Kunra pattí, the road kept to the left bank of the Kunragár to this place. This pattí has a few villages far removed from each other, there being only one on the road between Máitoli and this. The road was difficult.

On the 25th I left the Kunragár, which flows eastwards into the Buri Ganga, also called Bhaunera, about 3 miles, and crossed the Pinalekh ridge, the boundary between the Kunra and Jugará pattís, and came into the village of that name in the latter pattí (25 houses), 5781 feet above sea-level. I left this on the 3rd August and descended to the River Bhaunera, or Buri Ganga, about $2\frac{1}{2}$ miles below. This comes from the snowy mountains which are seen to the north-east, about 16 miles distant. The river at this time of the year is about 150 feet wide and 8 or 10 feet deep, with a rapid current. It is crossed at this place by means of a rope; a road following the course of the Bhaunera goes to Sápia ghát on the river lower down. To the south of the place where I crossed the river is a high peak on a snowy ridge, under which, at the height of the ridge, is Malka Debí temple, well known and visited by pilgrims from Kumaun and Garhwál, as well as from Nepál, during the time of full moon in August. There are approaches to the temple from all sides. From the river I crossed a spur, about 1000 feet high, and encountered the Mártorigár, a tributary of the Bhaunera.

nera, a little lower down. This stream, though not containing any of the drainage from the snows, has deep water, and is crossed by wood being thrown across it. About $6\frac{1}{2}$ miles further up the stream is Jili, consisting of 10 or 12 houses, where I remained for the night. The village which gives its name to the stream consists of 100 houses, and is about a mile from the stream on the opposite side, at the place where I descended into the valley. On the 4th I followed up the Márorigár and halted at Rajtoli: there were no villages on the way. Rajtoli, consisting of 10 or 12 houses, is situated at the junction of two streams which make up the Márorigár; one of them is called the Rajtoligár and the other the Parkhiagár, which takes its rise at the Parkhia-lekh hill. On the 15th I followed up the Parkhiagár to its source and crossed the Parkhia-lekh (about 8095 feet above the sea), which is on the boundary between the Bájru zilla on one side and Jumla on the other, and halted for the night at Káláporá village (50 or 60 houses), in the Kunrakhola pattí. On the 6th I followed the Kunrakhola to its junction with the Balarigár, about 3 miles from Káláporá, about 6071 feet above sea, and crossed the latter, a river which does not take its rise in the snows, but is during the rains too deep and rapid to be forded. The bridge by which I crossed is wooden, and between 40 and 50 feet in length; the depth of the water is about 5 feet. Balarigár, below its junction with the Kunrakhola, is called by the latter name. The slopes on either side of the stream are cultivated, and there are several villages. I kept to the left bank to its junction with the Karnáli River. Hereabouts there are more villages and cultivation on the left bank of the Karnáli than on the right bank. Higher up the river, about $1\frac{1}{2}$ mile above Bándá village, I crossed the Karnáli at Jira ghát by a rope-bridge, about 200 feet in length and 60 feet above water. On the 7th, after going north along the river for a short distance, I turned up the Khátiarkholagár at its junction with the Karnáli and kept along the stream, crossing and recrossing by small wooden bridges occasionally, and halted for the night at a deserted cow-shed (Gahu-ka-got). About $2\frac{2}{3}$ miles above this a small stream, the Kanwakholagár, coming from a south-east direction, joins the Khátiarkhola; my road lay along the former. There is also a road along the latter, which comes from a north-east direction to this junction, leading to Múngú Bhót. I left the Kanwakhola about $2\frac{1}{2}$ miles above the junction, and ascended the hill to the village of Kálákhata (50 or 60 houses), about $1\frac{1}{2}$ mile above the stream, where I remained for the night: it is 12,484 feet above the sea. On the 9th I crossed the Kálákhata ridge—very high (about 14,528 feet)—on which the birch and juniper grow, and entering a ravine, arrived at Lurkon village

on the Sinjakhola or Himawati, a river coming from the snows, distant about 13 miles, and entering the Tila River. I halted at Lurkon on the 10th. The Sinjakhola patti is considered the most productive in these parts. Rice is the only crop, raised by means of irrigation. Ponies are bred in great numbers in this patti. On the 11th I crossed the Sinjakhola, a little less than a mile above the village of Lurkon, by a wooden bridge, 2 feet wide, 200 feet in length, and 15 or 20 feet above water. The current is very rapid and 7 or 8 feet deep. The road then ascends by a ravine a high ridge (about 13,000 feet), with birch and juniper growing on its summit, which it crosses. On the 12th I descended into a ravine which joins the Tila River below Chaughan, and along which the road runs, and arrived at Chaughan (Jumla), situated on the banks of the Tila River, and about 8016 feet above sea-level. Chaughan consists of a collection of mud houses, forming a street occupied by five or six bunniahs, two or three cloth-merchants from Doti, and forty or fifty priests of the Chandan Náth Mahadeo temple; a few paces to the east of the street are located the custom-house people, 300 sepoys, three subhadárs, and a captain, Debí Mánsing Basaniath, who is also head man in the Jumla Zillah. To the south-west of the street are the stores of guns, ammunition, and provisions; within an enclosing wall, 600 feet east and west, and 400 feet north and south, with a gate to the north, these are also of mud. Chaughan is situated in a plain running north-east and south-west about 3 or 4 miles, and about $1\frac{1}{2}$ mile in breadth, surrounded by high mountains about 12,000 feet above the sea. The whole valley is cultivated, and there are numbers of villages scattered over it. A road from Taglakhar passes through Chaughan and Dailekh, and goes on to Lucknow. Having got a pass and letter of introduction to the Loh Mantang Rájá I left Chaughan (Jumla) on the 18th.

On the 20th I left the Tila River and crossed the ridge to the south by a pass, the Morpáni Lekh, about 12,458 feet above the sea, descended into the Kaikhola valley in the Tibrikot zillah, passed through Bhotia (7 or 8 houses), and halted for the night at a temple between 2 and 3 miles further on and a mile from the Kaikhola River. A road goes from these parts to Lángú Bhot, distant 8 or 10 marches, by the Kaikhola. Next day I crossed the Balangúr Lá Pass, lower than the Morpáni Lá, on which oak and rhododendron grow, and reached Tibrikot. Tibrikot is situated on the right bank of the River Bheri, where it is joined by a small stream from the snows to the north, and about 7226 feet above the sea-level. To the south of the village about 200 yards, on a hillock about 200 feet high, is a fort (Kot) which encloses a temple and three or

four houses. I was here shown the Civil and Criminal Code of Nepál, which is taken partly from the Shástras and partly from the Indian Code of Civil and Criminal Procedure. It is in the Nepálese language. Having obtained another pass from the Thánadár of this place I left Tibrikot on the 27th.

From Tibrikot I followed the course of the Bheri River and reached Charka on the 4th September, having passed some Lámaserais on the road. One of them, called Barphang Gonpa, contains 40 or 50 Lámas. Near another, named Kanigang Gonpa, the river has high perpendicular, rocky banks, and the people have made a tunnel 54 paces in length through the rock. There was originally a crevice, and the rock on either side of it was cut away sufficiently to allow of a man with a load to pass through with a squeezing, the height of the tunnel not being sufficient in all parts to admit of his going through standing. Charka is the last village on the River Bheri. On the opposite side of the river is a Gonpa (Lámaserai) to which the first-born male of every family in the village, as is the practice among the Buddhists generally, is dedicated as a Láma. I left Charka on the 5th, and ascended the Digi Lá, about 16,879 feet above sea-level, called by Goorkhas Bátali-Pátan, by a gentle incline. On either side of the pass there are snow-covered ridges. The pass is broad, and there is a cairn on it at the watershed. From Digi Lá I descended to the junction of two streams, one coming from a northerly and the other from a westerly direction, which together take an easterly direction and form the Kingi Chú. On the 7th I reached Kágbeni, crossing the Káli Gandak by a wooden bridge. Kágbeni is situated at the junction of a stream coming from Muktináth, with the Káli Gandak, and is about 8953 feet above sea-level. It consists of about 100 houses, and is inhabited by Bhots.

From Charka there is also a direct road to Labrang Koja, near Tadum, from which after crossing a high snow-covered pass, distant about 20 or 25 miles from Charka, another road branches off to Loh Mantang. Laden sheep, goats and horses are taken over these roads.

From Kágbeni I made a trip to Muktináth, about 11,284 feet above the sea, for a day, to see the temple and the country about it. About a hundred feet to east of the temple is a spring with a sulphurous smell, which enters a cistern from which the water runs out from 108 spouts, under each of which every devotee passes. The water collecting in a trough below passes out in two streams, which flowing to north and south of the temple, meet to the west, thus encircling the temple with water. About 600 or 700 feet from the temple, to the south, is a small mound with a little still water at its base, having

a sulphurous smell. From a crevice in this mound, at the water's edge, rises a flame about a span above the surface. The people of the place told me that the water sometimes increases in quantity sufficiently to flow into the crevice; the flames then disappear for a while, and there is a gurgling noise, a report, and the flames burst up and show again. This spot is called Chume Giarsa by the Bhots. To the north-west of the temple, about 350 yards, is a Gonpa with about 30 or 40 resident Lamas. To the east and south-east of Muktináth, about 2 miles, are lofty snowy mountains extending in a north-east and south-west direction, from which the stream takes its rise, which flows by Muktináth to the north, takes in the temple water, and joins the Káli Gandak river at Kágbeni.

On the 9th I returned to Kágbeni, and on the 10th started with my party, following up the river Káli Gandak. About 6 miles from Kágbeni I crossed a small stream coming from Damudarkund, along which the Loh Mantang boundary runs to the east, and from the junction with the Káli Gandak follows up the latter in a northerly direction. I here left the river which above this flows through a very confined valley. To the west about 2 miles is a snowy range. There are forests of cedar below the snows: no other trees are to be found. On the 11th I went to Khamba Sambha village. The road, which keeps to the hill-side, is broad, and there is a great deal of traffic on it.

On the 12th I went to Changrang village crossing the Chungi Lá Pass, about 11,000 feet above the sea, on a spur from the snows. Changrang consists of 30 houses and a fort, the winter residence of the Loh Mantang Rájá. A road, chiefly used by pilgrims, from Muktináth by Damudarkund, crosses the Káli Gandak by a ford about 2 miles east of this, and joins the other from Kágbeni to Loh Mantang here. It can be ridden over on horseback; the ground over which it passes is not rugged nor high, but there is a scarcity of water, and no habitations are met with.

On the 13th, after a march of $7\frac{1}{2}$ miles, I reached Loh Mantang. Loh Mantang is situated in the centre of a plain, about 11,905 feet above sea-level, between two small streams which meet a little before entering the Káli Gandak, distant about 2 miles; the plain is irrigated by channels. Loh Mantang is enclosed by a wall of white earth and small stones, about 6 feet thick and 14 feet high, forming a square with a side of $\frac{1}{4}$ mile in length, and having an entrance by means of a gate to the east. In the centre is the Rájá's palace, consisting of four stories, about 40 feet in height, and the only building to be seen from the outside. In the N.E. corner of the enclosure is a Gonpa

containing copper gilt figures and 250 Lámas. There are about sixty other houses, two-storied, and about 14 feet in height, forming streets and lanes. Drinking water is brought in by means of a canal, and this overflowing makes the interior slushy; and since there is always an accumulation of filth the smell is very offensive. Since no census is taken, I cannot say how many people there are in the place, but they appeared to be numerous.

Besides the permanent residents there are always numbers of traders from Thibet and Nepál, who either exchange their goods here or take them to dispose of at Lhásá or Nepál. The trade in salt and grain does not extend very far north. Trade is chiefly carried on by "Tháklis," a class of traders of mixed origin, who have the privilege of going to Lhásá, and they even go to Calcutta for the purchase of goods. The Rájá, who is a Bhot, collects a revenue from all sources of about 10,000 or 12,000 rupees a year, out of which he pays about 2000 or 3000 yearly to Nepál from the land revenue, and 10 per cent. of the taxes levied on goods brought from across the northern frontier, to the Lhásá Government.

The Rájá was very much averse to my proceeding further, the orders of Jung Bahadur that no one should cross the frontier being very stringent; however, I was determined to proceed at all hazards, and succeeded at last in procuring a pass.

I may here mention a custom which prevails in this part of Nepál. On a death occurring, the head Láma at the Gonpa is consulted as to the disposal of the corpse. On being informed of the day on which the death occurred he consults his writings, and gives orders according to the directions therein contained. The corpse either must be buried as it died, or be cut up and thrown to the birds; or the arms and legs being cut off and thrown out of the town, to north, south, east, and west, the body must be buried; or lastly, the body must be burnt in a sitting posture.

Leaving Loh Mantang on the 19th, I crossed the pass Photu Lá on the 20th, the boundary between Debajung in Lhásá (Thibet) and the Nepál possessions. The pass is about 15,080 feet above the sea. There is a descent of about 250 feet from the pass on to the plain below. I passed thousands of wild horses grazing on the plain; they were in herds of about 100 each, and are not at all shy. On the 21st I encamped at Chumikgiakdong, a sheepfold on the stream which flows to the west of the plain. Leaving my things at Chumikgiakdong, I went to Labrang Kojá, an encampment distant 9 miles. The river is here about 250 feet wide and has a very gentle current.

It is crossed by boats made of yak's hides which are sewn at the ends and are attached to sticks at the sides; they are kept dry and thus retain their shapes. After two or three crossings they are drawn on shore to dry. They are propelled by two or four oars, and two or three men can cross in each. Next morning, the 23rd, I started for Loh Mantang, and crossed the Cháchú Sàngpo 2 miles above its junction with the Brahmaputra. This stream is about 3 feet in depth and 60 feet wide, and comes from a snowy ridge about 14 or 16 miles north of Mantang; I forded it, and going $\frac{3}{4}$ mile farther on arrived at Tadam.

Tadam consists of twelve houses and a Lámaserai (Gonpa) situated at the foot of spurs coming from the snows to the north. The former are occupied by men whose duty it is to forward property or letters for the Lhásá Government, or such as they may receive orders to forward. For this purpose they have ponies, yaks, goats, and sheep, and their beat lies 2 or 3 marches either way. They are not remunerated directly for their trouble, but escape taxes, the head-man of each station, "Tarjum," only receiving a small percentage on the taxes. The "Gonpa" only contains 10 or 12 Lámas. The day following my arrival the head-man, "Gopa," sent for me and questioned me as to the object of my travels. I told him I was a physician on my way to Lhásá, and shewed him my passes. He, however, refused to allow me to proceed as it would be at the peril of his own life. I was then locked up for the night. Next morning I made an ineffectual attempt to see the Gonpa, and my messenger returned with a sowár who had orders to see me across the frontier. On the second day after my arrival I began, with great reluctance, and under threats of personal violence, my return journey, and reached Loh Mantang on the 28th.

I reached Kágbeni on the 1st of October and on the 2nd started south, following the course of the Káli Gandak. The road first keeps along the bank of the river for about $7\frac{1}{2}$ miles and then crosses by a wooden bridge 55 feet long and 10 feet above water, depth of water 4 feet, and goes to the village of Marmáli (100 houses) about $3\frac{1}{2}$ miles further on, where I remained for the night.

On the 3rd, following the right bank of the river, I passed through the village of Tukja, consisting of about 100 houses, at which there is a custom-house, and having crossed the river by a wooden bridge about seventy feet long, I re-crossed the river to Lidi village, where I remained for the night. On advancing from the first crossing of the river about 2 miles, I came opposite a large village situated on the right bank of the river,

called Thak, consisting of about 150 houses. Lidi is a small village of four or five houses, the inhabitants of which are traders, and do little in the way of cultivation. On the 4th, about $\frac{1}{2}$ a mile from Lidi, I passed another village of the same name, consisting of about twenty-five houses, and at midday reached Ghás Bhansár, where there is a custom-house. I stopped at Dan Bhansár, which also owns a custom-house.

On the 5th no villages were met with during the march, and the road passed through jungle the whole distance, crossing several small streams running into the Káli Gandak. I passed the night in the jungle.

On the morning of the 6th I crossed the river about 1 mile below the last halting-place. Two and a half miles further down on the right bank is the Rání Powa Dharmśála (rest-house), above which on the hill-side and to the west is a large village. A further walk of $1\frac{1}{2}$ mile brought me to the Rangár River, which comes from a westerly direction, from the snows, and joins the Káli Gandak. I crossed it at the junction by an iron suspension-bridge, constructed at the expense of the Rání, who built the rest-house. The bridge is about 175 feet long, about 15 or 16 feet above the water. The bridge consists of two thick chains, to which the roadway of planks is suspended by iron rods, but as these are of equal length the roadway has the same curve as the chains. Nearly 2 miles further, on the same side of the Káli Gandak, is Beni-bazar, a village of about 200 houses. There is another village, with shops, on the opposite side of the Káli Gandak, called by the same name. There is communication between the two villages by a rope-bridge, and a road, not fit for horses, goes to Pokhra. To the west of the village, on the hill-side, is a copper-mine, which is worked, and the copper is either sold and taken to Pokhra, or it is converted into vessels in the village, or coined.

On the 7th I crossed the River Maidi by an iron bridge similar to the one over the Rangár, and marched to the village of Bák-lúng, situated in the Bák-lúng Pattí. It consists of fifty or sixty houses, and fifteen or sixteen shops. There are copper-mines on the hill-sides. A captain is stationed here to look after the coining of pice at this place and at Beni, and the revenues from all sources.

On the 8th I crossed the River Káli Gandak, $\frac{1}{2}$ mile to the east of this, by boat, the current being so gentle as to admit of it without risk. The river is about 250 feet wide; the water at this time of the year is not clear, and fills the channel. I remained the night at the Rájá's residence at Panglang, which is 1 mile from the river. I halted on the 9th, and on the 10th started, and arrived at Kusamchaor bazar, at the junction of

the Moti Naddi with the Káli Gandak. This village, which gives its name to the Pattí to the north of the Moti and east of the Káli Gandak, consists of about 100 houses, scattered over a plain about 2 miles long and about $\frac{3}{4}$ mile broad. There are copper-mines along the hills on the opposite side, but none on this side. Moti Naddi rises in the snows to the north-east, and flows in a south-westerly direction, carrying into the Káli Gandak about one-third the quantity of water the latter contains above the junction. It is crossed $1\frac{1}{2}$ mile above the junction by an iron suspension-bridge, 135 feet long, and about 12 or 14 feet above the water, which is about 7 or 8 feet deep, similar to those over the Rangár and Maldi. A road to Pokhra fit to ride over starts along the left bank of the Moti from the bridge; horses have to ford the river.

On the 11th I passed through a large village, Dámar, well cultivated, containing about 100 houses on the left bank.

On the 12th I went to Púrthi Ghát, on the river's edge, about 2036 feet above sea-level. Púrthi Ghát contains about fifty houses and fifteen shops, and is in the Gúlmi Pattí. To the west of this, about 2 miles on the hill-side, are copper-mines, which are being worked in fifty places, and it is said there is abundance of the ore along the hills to the right of the Káli Gandak between Báklúng and this. I remained at Púrthi Ghát fourteen days, with the intention of spending the winter there, and then making another start for the north to carry out the orders I received, but changed my mind and determined on going to Dehra, in order to submit what I had succeeded in doing, as my time would thus be employed, and I should besides avoid the risk of losing my notes in case of discovery, to which suspicion on the part of the authorities might lead. I left Púrthi Ghát on the 26th, and reached Lúnthigáon that night. Next day I passed Aslewá Phedi, or Aslewá Tar, a village consisting of twenty-five houses, in the Gúlmi Pattí, situated on a plain, and about $\frac{1}{4}$ mile from the Káli Gandak, crossed the Rúdar at Badiár Ghát, where the river is about 125 feet wide, and five or six feet deep, and stayed for the night at Riri bazar, about 1035 feet above sea-level, at the junction of the Riri Khola with the Káli Gandak. Riri bazar contains fifty shops, kept by Niwars, a mint where pice are coined, and a custom-house. The pice, called Gorakhpuri pice, are forwarded from this for circulation in the Gorakhpur district, where they are current amongst the people, though not received at the government treasuries. The only copper coin current in Nepál is a mixture of iron and copper, made at Katmandu; forty-eight Katmándu pice go to the Nepál "mohur," and two mohurs and two annas of the Indian coinage

go to the Indian rupee. Two great roads cross here, one coming from Sil-Garhi Dailekh and Salena, and going to Pokhra and Katmádu, and the other from Muktináth and Loh Mantang in the north to Gorakhpur in the south; there are postal arrangements along these high roads, the runners being Brahmans, who have this work made over to them in consideration of their caste, no other calls for work being made on them. There are stations along the roads at the distance of 3 kos, or 6 British miles.

On the 20th I halted at Tánzen, which is about 4668 feet above sea-level, and gives its name to the Pattí. At Tánzen there is a fort, a gun-foundry and manufactory of small arms, forty or fifty shops, and numbers of huts, in which the sepoy's quartered here live. The fort is a square building, about $\frac{1}{4}$ mile in circuit; the walls are about twelve feet high, and made of brick and mortar, with an entrance on the north. Inside are two-storied houses of brick and mortar, which are used as the magazine, court-house, and treasury, and to the west is the residence of General Badri Narsing, governor of the district, with an exit from the fort by a small door on the west, through which the members of the household go to the temple, about thirty feet from the fort. Formerly 1100 men used to be stationed here, but now there are 1600, who are drilled daily by two discharged subhadars of the Native Indian Army; there are no barracks or lines for the men, and they are accommodated in huts. Guns, as well as small arms, are manufactured in a small brick-and-mortar building to the south of the fort. To the south-west is the parade-ground. During winter the place is deserted, the general and troops going to Batoli, distant 15 miles, the other inhabitants also moving to warmer quarters.

On the 14th of November I came to Pillhua village, which gives its name to the pattí, and the next night to Ratamati village, in the Rámpúr Pattí. The valley here opens out for some distance to the west, and there are numbers of villages of average size on either side of the river; on the hill-sides are forests of pipal, sál, bar, and other tropical forest-trees. On the 15th I followed the course of the Káli Gandak on the right bank, and $2\frac{1}{2}$ miles from Ratamati came upon the roads from Batoli and Deoniagarh, which join here, cross the Káli Gandak at Kilri Ghát, and go onward to Katmádu, joining the road from Pokhra to Katmádu at Chorkatiatar, near Gorkha Darwar, from which another branches off, and following up the Buria Gandak communicates by Nubri with Thibet. I remained for the night at Thalítár. On the 16th, still keeping to the right bank, I arrived at Kúmalgáon, or Ghumari, consisting of twenty-five houses, inhabited entirely by Kúmbárs, who,

besides cultivating the land, make baked earthen pots, which they dispose of in the surrounding villages. On the 17th I remained for the night at Tárígáon, which is distant from the river about 1000 feet on the slope, and about 600 or 700 feet above it. On the 18th I reached Naoakot by a gradual ascent of nearly a mile along the hill-side. From Naoakot the road goes to Arkhali village, distant about $\frac{3}{4}$ mile, containing about fifteen houses, and thence to Bishartar village (thirty-six houses), where I remained for the night. The Káli Gandak is about 1 mile distant, and about 7 miles lower down is joined by the united waters of the Tursuli Gandak and Buria Gandak rivers. The junction is called Deb Ghát, and is held in veneration by the Hindoos, a temple being built there. Below the junction the river is called the Naraini, and has a south-easterly direction. On the 19th I remained the night at the village of Múkundpúr. None of the villages I passed through on the march had any cultivation in their neighbourhood, but were merely summer residences of the people, who during the winter months take all their belongings to the plains to the south, where they have their rice-fields. My next halting-place was Kunjoli. To the west of Kunjoli, about 6 miles, is Nawalpúr, where there is a Thánah, with a captain and twenty-five sepoy, whose duty it is to look after the timber floated down the Gandak or Naraini. On the 21st I went to Lináwar village, containing 100 houses, distant $10\frac{1}{4}$ miles, where I remained for the night. On the 22nd I intended crossing the river at Kúlhúá Ghát, $6\frac{1}{2}$ miles lower down, but finding no boatmen, I remained at Kúlhúá village for the night, and crossed the next morning.

I remained for the night at the junction of the Naraini and a small stream called the Panchperna and Saonmukhi, where there is a brick-and-mortar temple and-rest house (Dharmśála), and four or five huts belonging to the customs' officials. I crossed the river by boat next morning, the 24th. The river at the place of crossing is about 800 feet; at the ferry on the right are some huts, to which the captain and twenty-five sepoy employed in the floating-timber business come during winter. I went on to Gidhagáon, distant about $9\frac{1}{2}$ miles in a south-westerly direction. About 3 miles from this, in the same direction, I came upon Bhojágáon, a frontier village of Nepál, where there is a custom-house, and passes are shown and luggage examined. A little beyond Bhojágáon I crossed the boundary, and though disappointed at my want of success in Thibet, I felt thankful that I had been able to return to British territory with such information as I had got together.



TIBET AND NEPAL

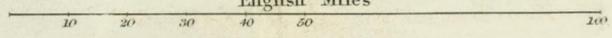
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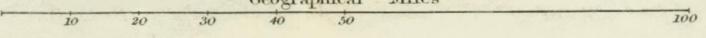
Mr Markham, & Lieut. Colonel T. G. Montgomerie.

Continuation of Map
NORTH-WEST OF CARTOKH
from the Pandits Journey of 1867.

English Miles



Geographical Miles



(T) Tarjam (Post House)
• Camp



Montgomerie.

