

Notes on Moorcroft's Travels in Ladakh, and on Gerard's Account of Kunáwar, including a general description of the latter district. By Lieutenant J. D. CUNNINGHAM, of the Engineers, 1843. Communicated by the Government of India.

GENERAL ACCOUNT OF KUNAWAR.

Situation, &c.—The Sutlej rises in central Tibet among the ravines of the holy hill of Grangi, and after a north-westerly course of 150 miles, it is enabled to turn at right angles, and to thread its way among the steepes of the Himalayas to the plains of India. The Himalayas are about fifty leagues in breadth, and the upper but smaller half of the basin of the river within them, may be considered as the district of Kunawar. When about to quit Tibet, the Sutlej receives a considerable accession of water from the north-west, but on its way through the mountains, it has no tributary of a greater length than thirty-five miles, and Kunawar may be said to be about seventy miles long by forty and twenty broad at its northern and southern extremities respectively.

The hydrographical basin of the Sutlej no where opens into a broad plain, and Kunawar consists of a series of rocky and precipitous ravines descending rapidly to the bed of the principal river. The greater part of the district lies to the north of the main ridge of the mountains, and the moderate rains which aid in covering their southern and central off-shoots with forests, are unfelt towards the Tibet border. Vegetation thus loses its great encourager, and the natural disintegration of the granite, gneiss, slate and other ancient rocks scarcely anywhere affords a sufficient substratum of soil. Trees which are numerous in Lower Kunawar, disappear towards the north; and where the district bounds with Ladakh and Gáro, scarcely one is to be seen that has not been planted by the hand of man.

Scenery, &c.—The scenery is indeed grand, but its vastness and barrenness in Upper Kunawar are fatiguing. Steep rises above steep, and the lofty summits of the hill, the fancied abode of spirits, are lost in clouds; while far below the broad and foaming river is only distinguishable as a silver-like line. Torrents dash swiftly from rock to rock, turning and writhing in yawning gulphs amid the ruins of

hills, or leaping from high impending cliffs, they are dissipated in spray. So vast indeed are these mountains, and to such heights do they at once attain, that gloomy forests of the tallest pines appear but as grass, and give a colour, rather than a feature, to the precipitous sides. Among the northernmost Himalayas, scenes of such naked grandeur are frequent, but I do not remember any pleasing from their variety, or such as we would term picturesque from their contrasts; and the admirer of *nature adorned*, should not perhaps go beyond Nachár, and certainly not beyond Chiní, where he may revel amid scenes of surpassing luxuriance and beauty.

Culturable Spots.—It used to be an opinion, that the world was at first made as we now find it, and that the channels of rivers were at once created of the depth and breadth we now see them; but geological research has proved, that nature is usually slow in her operations; that the Himalayas may have been raised from the bottom of an ocean; and that the Sutlej certainly was, at a time subsequent to the last great movements, a series of lakes of various sizes. Time has enabled the river to wear away all its impediments, sometimes four hundred feet perpendicular through rock, and it now forms one stream of rapid but equable descent throughout its mountain course. The existence of the lakes in the Sutlej and its tributaries is still attested by horizontal deposits of alluvium at various heights above their present channels, and the beds of these pools still form almost the only cultivated land in Upper Kunawar, for they yield a good soil, and admit of a stream of water from one torrent or another being brought to bear on their inclined and non-terraced surfaces. In Middle and Lower Kunawar, moderate rain and decaying vegetation give more aid to the husbandman, and hanging gardens, vineyards, and fields of many colours add variety and richness to the landscape.

Climate, Seasons, &c.—When the Sutlej turns to cross the Himalayas its channel is about eight thousand five hundred feet above the sea, and in its direct course of seventy miles to the limits of Kunawar, it descends to half that elevation. The villages are usually much higher than this base line, and fields of grain are produced almost two miles and a half above the level of the sea. In Middle Kunawar, the cultivated spots have an average altitude of about seven thousand feet, and it is here in a genial climate, and remote from the heavy rains

of the south, that grapes are produced in abundance. Here during the summer and autumn, the air is cool and the scenery pleasing. The winters too are comparatively mild, and had nature expanded the basis of the Sutlej, so as to allow of plains and brooks, instead of steeps and torrents, the district would have rivalled the most favoured valleys of the Himalayas.

In all countries the spring and summer are welcome, but in this land of snow the reviving vegetation, the tender shoots of each well-known tree, and the coming buds of each simple flower impart to man some of the cheerfulness of the birds which flutter and twitter around him. The scanty and laborious cultivation of each solitary hamlet appears as a gem of price amid the wilderness of hills and rocks, the slight and occasional tinge of green gives a beauty to the desert; it is the evidence of renewed life, and the heart of the peasant expands with joy. He may well remember the season gone by, for in Upper Kunawar and in Tibet, the winter is long and rigorous. Snow may be expected by the middle of November, and it continues to fall until the end of February, accompanied by a strong and piercing wind; the mercury descends below zero, "the air burns froze," and man almost envies the torpidity of the less perfect animals. Hills of snow are heaped high upon hills, range retires far beyond range, and naught relieves the drear and hoary waste or interferes with the awful stillness of the scene, save perhaps a dark and frowning precipice, or the voice of the blue river below, struggling with its fetters of rocks and ice. In contemplating these vast solitudes, illumined by the setting sun, the mind of man is for a moment raised, and he feels and admires their sublimity. He stands majestic, the sole living being on the circumference of a world, but of a world half-formed or in ruin, or not fitted for him. The broad expanse of desolation wearies and appals; the fatal cold and the waning day recal other thoughts, and he turns silent and subdued to seek relief and sympathy among his fellow-mortals, and in the ordinary occupations of life.

In Kunawar, thunder and lightning are rare; but they sometimes occur at short intervals during the summer months. In these lofty regions, however, the flash is dim, and the sound is unheeded by the beasts of the field. Light showers occur in April, June, and September, and sometimes in other months; but they are not sufficient for

the purposes of agriculture. The wind is usually or nearly always from the S. or S. W., and in winter it blows with great violence.

Geology Metals.—Kunawar is an interesting field to the venturous geologist. The accumulation of ages in the dark recesses of a displaced ocean are now in middle air, and their structure, chemical or mechanical, stands revealed in sections, broad, high, and precipitous. The vast extent of the strata in breadth and depth, their tortuousness, their great dip, and their occasional approach to perpendicularity, all declare, that they have been raised from the deep by forces surpassing far the subterraneous efforts of Italy and Iceland; while torrents of molten mineral have been urged with volcanic fury through the heavy and rending bed of the ocean, and now appear as veins of granite and quartz, ramifying from the base towards the summit of mountains of gneiss and slate. The granite is always seen, (and sometimes in large masses which might elsewhere be termed hills,) but it does not constitute the bulk of a mountain, or everywhere compose the crest of a range, as we are usually told of this "first of rocks." The limits of the primeval floods of middle Asia, and the successive geological conditions of the tract are yet to be ascertained, but about the junction of the Petti and Sulej, the gneiss would seem to yield by degrees to limestone, slate, gypsum and crystalline sandstone, (see also Captain Hutton's Report.) Shining shallows and shingly beaches may here have been found investing some ancient promontory, or forming the coast of an inland sea, for multitudes of ammonites and other shells give proof of organic life and of the means of sustaining it, while abundance of pebbles and rounded rocks, various in size and in kind, scattered about the highest Passes, give some evidence of tidal action.

Veins of copper occur in one place in Kunawar, and some grains of gold have been found in the beds of its streams. There is a lead mine in the adjoining district of Pétti. Other metals are perhaps to be met with, but difficulty of access would render all unproductive as merchandize, save those of the precious or rarer kinds.

Animals.—Kunawar has no animals peculiar to itself. In the lower districts, several of the deer kind are found, including the one which produces musk. Bears and leopards, jackalls, foxes, and horses are not uncommon, and the wolf or gaunt, wild dog occasion-

ally appears in search of food. The feathered tribes are numerous, but the soaring eagle, the Piara of the pheasant kinds, and the king of birds as he is called, need only be particularly mentioned. Numerous flowers enable the industrious bee to lay in a goodly store of honey.

In Upper Kunawar, the animal kingdom is less rich and varied, but the ibex and wild sheep baffle the impatient and wearied sportsman, and the hair of a blueish tinge betokens an arctic climate. The burrowing rat, a few jackalls, and perhaps foxes, an occasional leopard of a pale colour, and the brighter spotted, lynx-like, cat, complete the list of resident animals. Packs of wild dogs sometimes show themselves, but the Këang, or wild ass of the rocky desert, is found only to the northward of the British possessions. The birds are almost confined to crows and ravens, the sparrows, and two beautiful varieties of the red-breast, to pale blue and white pigeons, to the gigantic partridge-dwelling near the snow, and the red-legged francoline of delicious flavour. Occasionally, a black plumed eagle may be seen swooping on his prey, a few hawks show themselves, and the ripening crops bring to each village some of the pigeons and doves of India; while the wild-duck is sometimes met winging its way from that country to the lakes of Tibet. A few snakes, lizards, and scorpions almost comprise the reptile kingdom. The insects are more various; but beetles, moths and butterflies, grasshoppers, spiders, and a diminutive gnat or musquito, added to the ubiquitous house fly, the indefatigable ants, and the numerous parasites, need only be alluded to. Of fish it may be said, speaking generally, that there are none in the remotest parts of Kunawar, and yet a few must exist, as an otter is sometimes met with. The mysterious *gangball*, or snow fish, with four short legs and a human face, may be in fact as in description, a fabled animal; but it is talked of, and it is said to dwell only about the limits of the snow. Of domestic animals, it is sufficient to mention the shawl-wool goat, and the yâk or grunting ox. The under-clothing of the goat, however, is much inferior to the "*pushm*" of more northerly tracts, and the hybrid produce of the yâk is of more value, both for transport and the dairy than the genuine animal itself. The people have horses, asses, black cattle, sheep, dogs and cats; but there are no domestic fowls in these districts.

Trees, &c.—In Lower Kunawar, forests of oaks and pines cover the sides of the hills, and various other trees, shrubs and plants are found in every direction ; but in the northern parts of the district, spontaneous vegetation almost disappears. An occasional juniper, a few scattered pines, and now and then, in the highest places, a clump of dwarf birches or of the mountain ash, relieve the eye of the traveller. Among the few shrubs, the spreading juniper, and the bush producing a leaf of a tea-like quality, are of most interest. In the adjacent Bhotee districts, these become more rare, and a few poplars and willows, and perhaps a few apricot trees are all that can readily be found, and they shew not the luxuriance of nature but the industry of man. The patches of furze, the scanty grass, a currant, a gooseberry or a rose bush, the broad leaf of either kind of rhubarb, a few hardy creepers, some pleasing flowers and a variety of shrubs and herbs which appear of no value, give a tinge only to the side of the lofty hills—green things, and even flowers, there are many if we begin to ennumerate them, but to man who wants food and shelter and clothing, they all seem profitless, and to the casual observer the barrenness seems entire.

Grains and Fruits.—Most kinds of grain, excepting rice, are cultivated throughout Kunawar. In the north, the varieties of the cockscomb or amaranthus are not found, but every available spot is cut into steps and covered with wheat, barley, peas, beans, buck-wheat, and millet. The millet and buck-wheat are the second crop of a few favoured places, and peas and beans are grown in small quantities as a pleasing addition to the daily food. Here are several kinds of barley, but the beardless variety yields perhaps the best crop. Turnips are sown when the wheat and barley have been reaped, and they are eaten fresh or partially dried, and laid by as store for early winter. A kind of onion is cultivated, and where there are no apricot trees, the people endeavour to raise the surson or mustard plant for the purpose of obtaining oil. Abundance of grapes and apricots, some walnuts, apples and peaches are produced in Upper and Middle Kunawar, and the Chilghoza pine is here met with as a principal tree of the forest. Towards the Tibet frontier the fruits decrease in quantity, and in the adjoining districts of Ladkh and Gáro they disappear altogether. The apricot does not produce at a greater elevation than 10,500 feet, and the grapes are inferior at 9,000.

Race, &c.—The Kunawarees are of the Caucasian race, that is, they are not characterized by the broad features of the Tibetans, and may be of Hindoo origin, as they claim to be; but Brahminism has not yet obtained a mastery among them, and they are more tinged with the manners and religion of Tibet than with those of India. They know little or nothing of their own history, but they are most likely colonists, and they have still among them a separate race regarded as inferior. The people though possessed of some spirit are not warlike, they are peaceful agriculturists, and not a race of robbers. Crimes of great atrocity are rare, nor can it be said, that those which affect property are common. Compared with the people of the plains of India, they may be termed a simple race, without supposing them unimbued with the ordinary evil passions of our nature, as might be inferred from descriptions of some travellers.

Government.—Kunawar is the largest subdivision of the Bissèhîr principality. The chief is absolute, but here as elsewhere, he must be guided by immemorial usage. The district is managed by hereditary superintendents or viziers, who collect the revenues which are fixed, and levied chiefly in cash, but partly in kind. Each village has its head man responsible for its good behaviour. The lands are divided among a certain number of families, and each house, besides the taxes, provides the Raja with a soldier, and also with a servant or porter when required.

The Bissèhîr principality had for ages subsisted as independent, carrying on occasional wars with the adjacent states of Kùlù, Ladakh, Chaprang and Garhwál; but it yielded to the Gorkhas, and on the conclusion of our war with the Nepalese, it became a British dependency. It pays to the Indian Government a tribute of rupees 15,000 annually; the revenues of the principality have been recently estimated at 1,40,000 rupees.

Religion.—In northern Kunawar, Buddhistic Lamaism is prevalent, but in the middle and south, the people are left to their local gods, and to the oracular priests of these divinities. Every hill is supposed to be the abode of a *deötá*, who owns the undefined power of some mighty Being above all.

Social relations.—The Kunawarees are all Polyandrists, *i. e.* one house or family has usually but one wife only, and she is considered

as more particularly the wife of the eldest brother. This institution is necessary to limit population, where it is impossible to extend agriculture, where mineral wealth has not been developed, and where the people have scarcely begun to carry on an extensive and profitable trade.

Trade, &c.—The want of organized priesthood, and the institution of Polyandry are the only circumstances connected with the social condition of this people that need be separately mentioned. They are mostly agriculturists, but do not on the whole produce as much as they consume; all have some flocks and herds, and the people of the north have of late become enterprising traders. They proceed to Leh to buy the drug called *charas*, and to Goro, and almost to the foot of the Karakorum range to procure shawl-wool. For these, they give in exchange money, cloths, and spices, and were the dangerous and difficult roads improved and kept in repair, the Kunawarees might soon become the principal carriers of the trade between middle Tartary and Upper India. At present, the paths are scarcely practicable for loaded mules, and the merchandize is chiefly carried on the backs of sheep and goats. All the people trade in a petty way, for they exchange woollens and fruits for grain and salt.

Food, Clothing, and Houses.—The Kunawarees live chiefly on corn, but meat is occasionally used by those in fair circumstances, and the latter also occasionally indulge in tea procured from Lassa. The people dress in woollens of their own manufacture at all seasons of the year, and towards the north, they add a skeepskin cloak during the winter. The women have a profusion of brass ornaments, and of shell or other beads. The men carry a flint and steel at their waist, and both sexes love to adorn themselves with gaudy flowers, the one most sought after being the French marigold. In the neighbourhood of the forests, their houses are built of wood and stone, and their temples are pretty in themselves, and picturesque in connection with the surrounding scenery. In the extreme north, the scarcity of wood makes the people content with mere hovels of mud and unhewn stone.

NOTES ON MOORCROFT'S TRAVELS IN LADAKH AND ON GERARD'S
ACCOUNT OF KUNAWAR.

Religion of the Kunawarees, — Caste or Race in Kunawar and Tibet.—The religion of the mass of inhabitants (of Kunawar,) is Hin-

doom, but they have no minute distinctions of caste. They rather burn or bury the dead at some distance from the villages where they erect gravestones; some of them profess the Lama religion, but that properly belongs to the Tartars. The goddess in greatest repute is *Kalee* in her most horrid form, to whom human sacrifices were offered at no distant period. I have heard of their taking place not more than twelve years ago, (1806-10?), and they existed at the famous temple of *Bheema Kalee* at Sooran, where the *Bussehur* Raja resides in summer at a later time, and were not finally abolished until the British Government got possession of the hill states in 1815.—*Gerard*, p. 83-86.

The Kunawarees proper, rich and poor, call themselves *Kawits*, a class which in the hills appears to take rank next to Rajpoots. They consider themselves of Indian origin, but they have no Brahmans among them, and the hopes and fears of the Kunawarees are chiefly placed on their local gods. In Upper Kunawar Buddhism has taken deep root, but it has not yet overcome the reverence of the people for the deotas or spirits of the hills. In all Kunawar there are but three temples dedicated to a divinity of the Brahmans. One of these is in the Bhottee district belonging to Bisseher, and is maintained by the Rajah in his frontier fort. The other two are at Ropeh near Sungnam, and at Kotee near Chini on the right bank of the Sulej. (Captain Gerard, I observe, also places one in his map on the left bank of the river a few miles above Chini). None of these three temples are ministered by Brahmans, nor are human sacrifices offered to the form of *Kali* (*Chundika*,) there worshipped. Sarahan, which contains the temple of *Bheemakali* is not in Kunawar. There are, as I have said, no Brahmans in Kunawar, and Lamaism prevails in the upper-third of the district only. In the other two-thirds the people are without a priesthood, and each village worships one or more equal gods. These districts are under a prince of the Brahminical faith, but such a condition of society offers a fairer field to a Christian Missionary than the plains of India, where he has to encounter an organised priesthood, and the prejudices of a people satisfied with their present chance of salvation.

Caste, or at least distinction of race, is not unknown in Kunawar, and one, if not two separate tribes appear to have escaped Captain

Gerard's observation. These are the Kohlis, Chumars, or Chamangs; and the mechanics subdivided into smiths and carpenters. The Kohlis are so called by the people of the lower hills; in the plains by the people about Rampoor they are called Chumars; and by themselves and by the Kunawarees, Chumangs.

The Kohlis are regarded as out-casts; and no *Kauit* will intermarry with them, or eat with them, or even allow them to cross his threshold. They are in every way a distinct race in Kunawar, and have a language of their own, essentially Hindi, although mixed with some Arabic and Persian terms for which it may be difficult to account. To the southward, their language merges in that of the hill tribes generally. A specimen of their vocabulary is given under the heading "Language." It is not known whether they entered Kunawar as refugees, or have been left in it as a remnant; but they are most likely of the ancient *Sudra* stock of India. Their complexion is usually darker than that of the *Kauits*, and some are said to have woolly hair, as is the case with the tribes of the Vindhya hills.

Family Polyandryism is established among the Kohlis. Some few hold lands directly of the Government, and are otherwise on the same footing as *Kauits*, except that they are the first pressed as porters, a mode of rendering service to the chief usual in the Himalayas. They are commonly labourers and weavers. There are some families of Kohlis in almost every Kunawaree village; but they are not found in the adjoining Bhotee districts. They are the musicians of the villages.

The smiths or lohars are called *domang* in Kunawaree, and the carpenters are termed *oras*. In the eyes of the *Kauits*, they are out-casts equally with the Kohlis, neither do the artisans and Kohlis intermarry or eat with one another. There are two or more families of mechanics in each village. Polyandry is established. The language is the Kunawaree of the district in which they reside. They are pressed as labourers before the *Kauits*.

In the Bhotee districts adjoining Kunawar, the same person is both smith and carpenter, but he is usually styled smith or *loh*. He is regarded as unclean by the Bhotee cultivators, and they do not eat or intermarry with his family. His language is Bhotee, and Polyandry

dryism obtains.—In practice his sons and daughters do not become Lamas and Nuns, but the priesthood is not formally barred against them.

I heard that about Lassa and other considerable places, the potters (*kumhars*,) were regarded as outcasts, and as separate from the artisans.

In Kunawar where wood is plentiful, every one, however poor, is burnt, unless he die of a certain disease called *rimz*, (of the nature of which I made no note, but I remember it was not leprosy.) No one save Lamas have tombs or grave-stones in Kunawar; but the heirs of a man of substance, may, in the Buddhist districts, build a temple jointly to his memory and to the glory of an emanation of Sakya.

Tribes—The Kampas, the Zjakpas.—Near our encampment, a Champa or shepherd and his family had encamped, and several other tents were near.—*Moorcroft*, II, 47.

There is a sect of wandering Tartars called Kampa, who are in some respects similar to the Jogeas of Hindoosthan. They visit the sacred places, and many of them subsist wholly by begging. Some are very humourous fellows, they put on a mask, &c. &c.—*Gerard*, p. 117.

Now, (1842) the Kampas may be said to resemble the Kotchis of Afghanistan, rather than the Jogeas of India, and Gerard's comparison may be particular rather than general. The Kampas are wandering shepherd traders. They are the chief carriers of borax. In winter they graze their flocks in the southern Himalayas, and in summer they proceed to Rohtak, Hanleh, &c. to procure borax and some other articles. They are Tibetans, and intermarry with Bhootees and with Kunawarees, see also Captain Hutton's Tour, (*Jour. As. Soc. III*, 17.) I am not certain whether the jugglers or maskers of Tibet are Kampas or not, but I think they are. I saw but one party only, and they considered Pitti to be their home, but wandered over a great extent of country.

I may here mention another tribe of men found in Tibet. These are the Zjakpas, a race of mounted plunderers, who infest the country between Leh and Lassa, but whose chief strongholds appear to be in the neighbourhood of the Mansarawar Lake. The Government occasionally finds it advisable to employ these men in the service

of the state, and during the late war with the Sikhs, a band of them accompanied the Lessa force under a leader named Pan Aghim. In Zjakpa we may find the same root as in Kazzak, a robber, and as in Uchakka, a thief.

Tribes—the Kalmaks and the people of Hor.—A considerable portion of the population of Khoten consisted formerly of Kalmak Tartars, but it is said that when the Chinese subjugated the province they deported the Kalmaks to the cities, which collectively constitute the modern city of Ila on the river of the same name, and to the adjacent districts.—*Moorcroft*, I, 381.

The people of Tibet whom I saw always, spoke of the Kalmaks or Sokos as a people dwelling in the countries beyond the Kavakorum range, and whose principal place was 'Eli.'—They described them as of the Gelukpa sect of Lamaism, and said, their present chief was a Lama named Jipchun Tamba, with the title Kaka, (*i. e.* Khakan or Chagan. Tamba may have some relation to the horse, Ta.)

In Sokpo we have no doubt the ancient Sacæ, for *po* is equally with *a*, a termination. Our last maps place the Sacæ between Imans and Emodus or in western Tibet, but I doubt whether that country could ever have maintained hordes of horsemen, and the tracts north of Imans are perhaps their original, as they are their present, seats. I have indeed heard of a few Sokpos about Garo, but they are, so far as I could ascertain, emigrants, or the families of a paid soldiery.

The country about Yarkand and Eli, or Ila, is known in western Tibet, under the name of Hor, and the permanent conquest of Ladakh, or frequent inroads into it by these northern tribes, is still preserved in the memories of the Tibetans by the continued exaction of a tax named Hortal or the Hor tax. This tax is levied at the present day in for instance the district of Pitti; but I have not heard that the Chinese Government of Yarkand receives it from Ladakh as the people of Hor did of old; nor was I able to ascertain whether the imposition of the tax in question, was antecedent, or subsequent, to the Kalmak conquest of Ladakh, about the end of the 17th century.

In our maps, we place the mountains of Khor or Hor, and in our geographies, a *Mongol* tribe of the same name, to the north-east of the Mansarawar lake. There can be little doubt of the identity of this tribe of our histories, and of the people now known in Tibet under

the name of Hor, but the well-watered tracts about Yarkand seem better able to rear and to maintain a race of conquerors, than the sterile and rugged district near the heads of the Indus and Burrampooter. The present position of the Hor or Khor race also agrees well with that ascribed to the Chawrani of the ancients, and I think we may presume them to be the same.—*Csoma-de-Koros' Gram.* 6.19.6; identified the Horsk with the Turks, and it may be worth enquiry whether Khorassan, Khwarizm, &c. be not connected with this race, and even whether the Gorkhas are not a colony of the same people, notwithstanding their alleged Indian descent. There are such colonies of distant Tartars in the Himalayas, as for instance the Lepchas near Darjeeling.

Religion,—Lamaism.—The Lamas wear red or yellow according to their order. The dress of the grand Lama at Lassa is yellow, but that of the chief Lamas in Ladakh is red.—*Moorcroft*, II, 323.

The religion of Ladakh, like that of Tibet and China, is the worship of Buddha under a peculiar Hierarchy. Every family in which there is more than one son, furnishes a Lama or Gehem, who is at once a Canobite, and a family priest, attached to a monastic institution under a Lama or Abbot, ordinarily living amongst the people, and conducting the rites of their daily worship in their own houses, in which a chamber is usually appropriated to an image and attendant priest. The chief Lamas are appointed from Lassa, and continue to acknowledge the supremacy of the pontiff of that city. They all profess poverty and celibacy, but a man who has been married, is admissible into their order. There are also establishments of religious females called Chumas Anis. The Lamas, Gelums and Anis, or priests, monks, and nuns, are divided into two sects; the red, or old, and new or yellow priesthood.—*Moorcroft*, II, 339-40.

The religion is Lama. The Lamas in Kunawar are of three sects Geeloo,pa, Dookpa, and Neengma, but I could not hear of that called Shammar by Captain Turner. The Geloopas or Gelookpas are reckoned the highest, since the heads of their religion at Teshoo, Loomboo and Lahassa are of the same sect. They wear yellow cloth garments, and caps of the same of various shapes. The Dookpas are dressed indifferently but have red caps, and the Neengmas wear the same, or go bare-headed; the two former do not marry, but there is no

restriction on the Neengmas. The Lamas admit proselytes at all ages, and any one can become a Dookpa, Geloopa, or Neengma; the chief Gelong of Kamun said he would admit me. There are two other sects peculiar to Chinese Tartary, Sakeea who wear red, and Degooma, yellow caps. In Tibet, the chief of a monastery is called Lama, and the inferior orders are styled Gelong. Here, (Kunawur,) most of the clergy are named Lama, and the heads of the convents of Kamun, Labrung and Shealkur, are denominated Gelong and Geroo. Neither Gelongs nor nuns smoke tobacco, although the Lamas do; neither of them drink spirituous liquors. The Grand Lama of Lahassa, called Gealong Rimboche, who resides at Potala, is the chief pontiff of all the Lamas. The next in succession to the Grand Lama of Lahassa is Panchin Rimboche, of Teshoo Loomboo. The third in order is Lochawa Rimboche, these three personages are all of the Geloopa sect.—*Gerard*, p. 117-21.

(All that Moorcroft and Gerard say, should be read, as well as the above extracts.)

I am imperfectly acquainted with the results of the enquiries of the late Caoma-de-Koros, but we do not, I think, yet possess a full and accurate knowledge of Buddhism as it exists in Tibet, and all our accounts perhaps contain, like the above extracts, some error and confusion. Mr. Hodgson indeed; and others have thrown much light on Buddhism as a speculative religion, but it may be as difficult for us to explain the variety of sects at present existing from the study of Sanscrit or Tibetan books, as it would be for a learned stranger to infer Popery and Protestantism from a simple perusal of our own Scriptures. A complete knowledge of the present sects might enable our scholars to trace in many instances the peculiar tenets of different orders to their sources, and so give us much curious information regarding the progress of error from philosophical refinement to gross superstition; but this knowledge, however desirable, is still to be acquired.

I heard of four principal sects of Lamas, 1st Gelukpá, 2nd Dúkpá, 3rd Ningmá, and 4th Sakhiá, to which may be added the peculiar sects of the Banbos and Pitchobás or Nangbátchos. Turner (Embassy, 314) mentions the Shammas, and says they include all the red sects. The word is, I presume, connected with the Shamanism of the ancients. Gerard alludes to "Deegromas," but of this sect I did not learn,

any thing and neither it, nor three of those I have mentioned are included by Csoma-de-Koros among his nine *principal sects*, (Grammar, p. 175.) Afterwards indeed (p. 194) that scholar says, there are *four divisions* comprehending eighteen sects, and it may be that these *divisions* correspond with Mr. Hodgson's four *systems* of speculative Buddhism. (*Lit. and Rel. of the Buddhists*, p. 33.)

Notwithstanding its wide diffusion and great authority, I would define Buddhism to be the religion of a priesthood rather than of a people. In the abstract it does not diligently seek for proselytes, and it has but little active interest in the welfare of mankind. Its precepts appear to be silent about reclaiming the unbeliever, and about comforting the lowly and those who pass their days in toil. Its exhortations are towards asceticism, and it insists on a solitary communing with oneself and with God, as the surest road to a happy immortality, or to a speedy incorporation with the deity. This passive excellence produces indeed an indirect effect on the people, who believe their priests to be the chosen of Heaven, and who see that they avoid much of the fraud and violence usual in the world. It is also true, that the people are told of the punishment awaiting evil deeds, but the priest is always more intent on his own salvation than on exhorting the people to be good. He does not consider himself to be a teacher from God, or that *he* should seek to explain to *others* the means of attaining to excellence. The poor are without pastors, and can only be spectators of the religious service of the brotherhood of monks, nor perhaps do the devotions of the rich bring them nearer to God, although they have their private chapels, and attend while the priests offer their supplications to the Almighty. The indifference of the Lamas to the belief or practice of the people is well exhibited in Kunawar; temples erected to the spirits of the hills appear close to Buddhistic monuments, and the priest of a hierarchy share the veneration of the villagers with the creations of ignorance and fancy.

The votaries of Buddhism being taught that in order to attain to divinity, or to a speedy salvation, they must wholly abstract themselves from the affairs of the world; it forms a curious enquiry how this inactive and self-denying system became mixed with other faiths, and took a hold upon the mind of millions. If the persecuted Buddhists entered Tibet, and found a race without a

regular priesthood, the necessity of mixing with others, and the ambition natural to the human mind, may have led the successors of the more enthusiastic anchorites to take advantage of the ignorance of the people, and by degrees to institute a sort of hierarchy; not however, complete or rigorous, for persevering asceticism, or direct inspiration, will even now elevate the poor and the ignorant above the wealthy and the learned. On the other hand, we know but little of the state of Tibet when it was entered by the votaries of Buddha, and they may have met with a waning ministry of congenial speculatists. A subsequent union with the missionaries of another faith may have taken place, and may have encouraged the progress towards a regular hierarchy; and if the Nestorian Christians have produced any lasting effects on the belief or practices of Chinese Tartary, the impress will probably be found among the Gelukpa, a sect of Lamas, notwithstanding their celibacy, and the allowance of marriage by the Greek church. With the Gelukpas, priestcraft has, I think advanced further than with the others, and they may bear some marks of the training or system brought about by the heresies of the Church, after it had obtained authority and place in the empire. I am, however, very doubtful whether any certain trace of a corrupted Christianity can be found in Tibet itself, and I am not aware that auricular confession, or the worship of relics, obtains in the sense of the eastern and the western Churches.

All the three sects, Gelukpa, Ningma, and Dukpa, with which I have fallen in, insist upon the doctrines of transmigration and of absorption, and maintain a gradation of animals ending in man, through which the soul must pass before its final emancipation. During certain ceremonies, (corrupted ones indeed,) Lamas are seemingly possessed with the divinity. I have seen one who has been considered from his childhood as a "preseus Divus," and the ready faith of the people lays the mind prostrate in either case. All Lamas refuse to take animal life, and some of superior sanctity observe their doctrine, and also refuse to take vegetable life; that is, they will not themselves cut down trees until they wither, or gather fruits or grains until they ripen. Wine is forbidden to all Lamas. Of the three sects above-mentioned, celibacy is incumbent on the Gelukpa only, but all practice it who wish to attain to superior sanctity. All Lamas fast in the

Hindoo month Flagon, (February-March,) on the 15th day of the moon. This day is called *nenas*; and the great feast of the general prayers of the Gelukpa sect in the beginning of the year may be connected with it. (Csoma de Koros' Grammar, p. 197). All good Lamas also fast twice in each month, but on these days they may eat raw fruits. The bodies of Lamas are usually burnt, and in general if not always, tombs called *dunghang* are erected over their ashes; but the bodies of priests of great holiness are sometimes cut in pieces, and dispersed on the top of a hill, or the surface of a barren plain, as food for birds; and all sects, who are admitted to be of great purity and excellence, are privileged to eat and drink out of the skulls of those whose bodies have been scattered to the winds, or they may have beads made of portions of the skulls of these good men. (Malte Brun, II, 628, quotes Rubinquis as saying, that in Tibet the people drank out of the skulls of their ancestors; this story may be an exaggeration of the present practice of the holiest Lamas.)

The doctrines and observances above-mentioned, are applicable to all orders of Lamas, so far as I have learnt. I have not fallen in with any of the Sukkias or Banboo, or Pitchoba sects, but I have always heard that the Sakkias greatly resemble the Ningmas. I will now mention some particulars of each class.

Of the Gelukpas, there are six orders: the 1st (or highest) Ghehshek, 2d Chogzirkpa, 3d Katchin, 4th Gelong, 5th Gichul, and the 6th or lowest, Chunba. The following table shews the lower ranks or orders, and the books they read in villages and provincial establishments before attaining to each:—

Order.	Names of Books.	Subject.	Remarks.
Chunba, ..	Dohna,.. .. Sharrah, Ningho Dukar,.. ..	Forms of prayers for procuring blessings On abstraction and the nothingness of this world.	Do not wear a robe, but a yellow frock, (or chola or chapkan,) a conical yellow cap without lap-pets, head shaved.

Order.	Names of Books.	Subject.	Remarks.
Gichul, ..	Saugdu, ..	Prayers to the five gods to forgive sin.	Vest red, robe or "chader" composed of two cloths, the inside one yellow, the outside one red.
	Zbjikchid, ..	On abstraction as keeping away evil and prolonging life.	Yellow string round the waist, conical yellow cap with short lappets, heads shaved.
	(Ganbo, ..	Forms of prayers to avert evil, procure advantages, and a general exhortation to holiness, ..	
	Chargil, ..	Similar to the above.	
Gelong, ..	Lamo,	Similar in its contents to Ganbo.	Cap, termed Panju, conical with lappets reaching to the breast, yellow cloth or silk lappets, sometimes have <i>Aummani padme hom</i> on them. <i>Under dress</i> , red.
	Zhjaljiba, ^o ..	Similar in its contents to Ganbo, on observances and prohibitions. ..	Robe.—Consists of two sheets or robes, both yellow, the inside one called <i>chehgo</i> of woollen or serge, the outside one called <i>number</i> of silk.
	Dua, (and sometimes) Chamshing,	On the necessity of submission to the will of Chamshing, i. e. God.	The Gelongs and superior ranks must always have the <i>chehgo</i> or inner robe with them, they must not sleep without it. Both robes are worn as one, right arm free, fastened over the left shoulder, head shaved.
Katchin, ..	Rangtanglú, Chaumadupelu, Gunsumlú and Zintonlú, ..	Subject not ascertained, but I understood that to become a Katchin, it was necessary to repeat the four books by heart before the Grand Lama, or the superior of one of the four monasteries near Lassa.	

To become a Gelong, it does not appear necessary that the aspirant should submit to an examination by priests chosen by the Grand Lama, or that they should have been educated at a monastery. Any Gelong can ascertain the acquirements of a person who wishes to be admitted to the rank, and if he is satisfied, the Gichul takes upon himself the dress and functions of a Gelong. This indeed may be the

practice in remote districts rather than near Lassa. Concerning the degree of learning required of a Chogzukpa, I did not inquire: there is only one of that rank in Kunawar, and I did not meet him. I am also equally ignorant of the knowledge required of a Ghehsheh, there is but one in the Chinese districts west of Mansarawar; viz. the *kanbo* or superior of the Teshigang monastery.

The names of the books given in the tabular statement, are those by which they are known in the Teshigang monastery; but the power of the English letters only give an approximation to the pronunciation of the words. I may not be correct with regard to the contents of the books. My informants, (Gesongs,) though probably as well acquainted as others of that rank usually are in villages, with their holy books, evidently knew but little of them besides the names. I have nevertheless thought it as well to give what I learnt on the subject.

No Gelukpa should use tobacco as a Chimba; he must not take life, and as a Gichul, he must in addition not know woman; these two ranks may be considered as initiatory. A Gelong is a qualified priest, so to speak; most reach that rank, and few get above it.

Of the Ningmas and Dukpas, I procured but little information. They first learn to read and to repeat certain prayers. They then attend in a temple for three years; they never leave the place during that time, nor are allowed to speak to any one save their fellow-students and their teacher. At the end of the three years, they are qualified priests or Lamas, their dress is red. The doctrines of the two sects somewhat differ, and their great Superiors or Incarnations of Sakyamuni are different. They do not cut or shave their hair like the Gelukpas, and marriage is allowed to both sects.

The Sakkias I believe resemble the Ningmas in their doctrines, marriage is not prohibited, they wear a red dress. There are none in Kunawar; but in Pitti there is one temple belonging to them.

The Banbos are a sect of whom I could learn but little; they have no temples, that I could hear of, west of the lakes, but are said to exist in considerable numbers at Kamp, a place about a month's journey N. or N. E. of Lassa. They perform the circuit of Gangri hill and of Mansarawar lake in an opposite direction to that followed by other pilgrims. This at least in the eyes of the vulgar constitute their chief peculiarity. They apparently represent the "Bons," and the

Bonpo faith of the Tibetans before the ascendancy of Buddhism. (Csoma de Koros' Grammar, 177-178). The Sanscrit Bandya, a person entitled to reverence, is, Mr. Hodgson says, the real and significant form of the Chinese Bonze. (Lit. and Rel. p. 40, Note).

The Pitchobas, (or Pitchos and Nangbatchos, or Nangtchos,) are, I apprehend, fakirs or ascetics of different countries and religions, who frequent the great monasteries for the sake of the alms regularly distributed. I sometimes heard they were Mahometans, and sometimes people of China Proper; but *pipa* means any foreigner; *nanga*, (i. e. *sikang*, pure,) means a Hindoo or man of India equally with a Buddhist; while *tcho* is religion, and we thus have foreign religionists or holy men of India and other countries.

The Grand Lamas, or Supreme Pontiffs of the Gelukpa sect, are two in number, and reside at Lassa and Teshi Lonbo. They would seem to be of equal rank, or rather priority of incarnation decides their relative superiority, and the younger becomes the spiritual adviser of the elder. Their functions in the state are perhaps different; the one whose residence is in Lassa may be the temporal lord of the country; while the Lama of Teshi Lonbo, may be the religious superior of the sect; but this point is by no means clear to me. The Lassa Lama is termed Gheawang Rimbotcheh. Gheawa is said to be equivalent to Sakya, and Ghewang to the emanation from, or incarnation or prophet of, Sakya; but the word seems identical with the "*rgyelwa*," (the victorious, or a Buddha or emanation,) of Csoma de Koros, (Gram. 148-198,) although it is not understood by the people I have met, as simply equivalent to *rgyelpo* or king. (Tib. Gram. 157.) The power of a termination, however, may be too subtle for the apprehensions of the vulgar. The people understand Rinbotcheh to be expressive of greatness, and Csoma de Koros gives it as equal to precious or holy. (Gram. 191, &c.)

The Teshi Lonbo Lama is called Panchin Rimbocheh. Panchin is no doubt, the Panchhew of Csoma de Koros, (Gram. p. 202,) and both are perhaps the Phanchajnyana, (or he of the five sorts of wisdom) of Hodgson, (Lit. and Rel. p. 40); and whether the application of the term be general or particular, it is not impossible that Presbyter or Pastor John may be a joint corruption of the same words by oriental sectaries and western travellers. The Bhootees have some notion

of the import of Pánchim Rinbotcheh, as they say it means the great one of the five jewels, but these five jewels they conceive to relate to this world only, and to be pearls and coral, gold, silver and copper!

Tesho or Teshi means goodness, and Lonbo, (or Chunpo, Tib. Gram. 198,) is a title of eminence or authority, as the Lé Lonbo or Lonpo, or Lompa, that is, the governor of Leh. (see Moorcroft, I, 334.) Tesho or Teshi, occurs again in Teshigang; *teshi* as before, being goodness, and *gang* equivalent to full of; and perhaps also in the Tassisudon of Turner, Teshi Lonbo is one of the four great monasteries of the Gelukpas. The three others are Dapung and Gaddan (or Galdan respectively, one and two days distant from, and Sehra close to, Lassa, (see Maite Brun. II, 625, for *sera* thence *seres*, &c.) but the *monastery* appears to be of recent foundation, (A. D. 1417,) Csoma de Koros' Gram. p. 187. Each of the four is ruled over by a Kanho (*Nukanpo* or principal, (Tibetan Gram. p. 198.) Our books and maps give Patala as the great monastery or temple near Lassa, and it has also been considered as the name of a sacred hill, but from the way in which it is mentioned by Purangir Gosayen, (Turner's Embassy, pp. 459, 467,) it seems clear, that the word is only equivalent to *a* monastery or *a* temple, and not that it is the name of a particular establishment or of a holy mountain, or of the residence of the Grand Lama as Csoma de Koros says it is, and further derives its name from the Patala or Tatta of the Greeks, (Gram. p. 198.)

The chief Lamas of the Ningmas, Dukpas, and Sakkias, reside at different places, and pass under different names, but the particulars I ascertained are not so satisfactory to myself as to be worth repeating.

The Gelukpas admit, that Sakya or Sakyatna, (i. e. Sakyat'hubpa, the sage Sakya,) as he is commonly called in the villages, had five principal emanations, or made five great divinities: Sharibu, Meyung-hal, Rahjoo, Kung'ghas, and Phakpa Datchumba, or simply Datchumba. (Phakpa is, I believe, equivalent to Nath, in Hindi), but I could learn no particulars. The five may be the same as the creations of the Supreme Buddha, (Hodgson's Lit. and Rel. p. 40.) but from other circumstances I would infer, that among the vulgar, the five divinities mean the middle, and the four quarters, of the world, and are simply expressive of the greatness of the Supreme God.

I must again repeat, that I communicate what I have learnt with some hesitation, and I shall not be greatly surprized if my errors or misapprehensions are frequent and considerable. It is difficult to obtain a complete and accurate description even of ordinary things from the ignorant, and although I spoke with some men of good local repute, it was plain they knew nothing of the philosophy of the system they professed, or of the origin or meaning of the practices they daily followed; much of this may indeed have been my own fault as, for instance, two Lamas in the Hangrang district calculated eclipses, and although suspicious of their ability to do so, I was unable to detect them in mere plagiarism, yet they were ignorant of the lunar cycle, and had the most preposterous notions of the relative sizes and distances of the sun, moon, and planets.

It may nevertheless be gathered from what I have said, that Moorcroft does not fully discriminate between the sects, although he says there are two of them; and that Gerard, while aware of their existence, was not so careful in his enquiries as he might have been. Lama is a general appellation, and does not mean either Gelong, a monk of a particular order, or Abbot, the superior of a monastery. Lama indeed should be confined to men of reputed sanctity, and superiors seldom or never address their inferiors as Lamas, while the lower grades always apply the title to those above them. Celibacy is not incumbent on all Lamas, neither are all called "Gelong," nor are they necessarily attached to a monastery. *Ani*, simply means woman; while *jamo* or *jhomo*, or *chimma*, is the proper equivalent of nun. Mr. Vigne Travels, II, 340, infers a difference between red and yellow Lamas, but Turner appears to confound the individuals of the sects, (Embassy, pp. 86, 103, 170, 242, 250 and 261,) although he tells us of the existence of the two, and of a characteristic difference in their discipline, (p. 314-15).

The Gooroo of Gerard is a Hindu term, while the Labbrang monastery, belonging to the Dukpa sect, cannot have Gelongs or Gelukpas among them. Gerard's description of the dress is not accurate; he has given what he saw on poor Lamas at their every-day work. I have seen a Lama in black.

Lamaism is perhaps extending itself in the Himalayas, and it has within the memory of the Kunawarees progressed some miles down

the Sulej. It is now as low as Panggi near Chini; its introduction even at Sungram is still remembered; and among a people who practice Polyandry, and who have no regular priesthood, it is more likely to extend itself than some other religions. In Kunawar there are no Brahmins, and half of the district is without other priests than the oracular ministers of the local divinities.

At p. 118, Captain Gerard says, the Lamas wear necklaces of two sorts of beads, *raksha* and *thu*, the seed of some plant, and that these necklaces contain 108 beads, which is reckoned a sacred number. There are said to be 108 sacred books of the Buddhists, containing all the knowledge which it is desirable to possess, and that the number of the beads is connected with the number of the volumes.

The number is equally important in the eyes of the Hindoos, and with them, as perhaps with the Buddhists, it is the numerical sum of the attributes of the divinity.

Raksha is most likely a corruption of *rudraksh*; at all events it is the same seed or berry, and it is brought from India. The necklace should be composed of the *rudraksh*.

The "beads" in our monkish sense, are commonly of wood, and the string may contain seven or nine, or any odd number, but I am uncertain whether this includes, as in India, the larger middle one. The Kunawaree name of this *sungram* or remembrancer is *lak-chikor*.

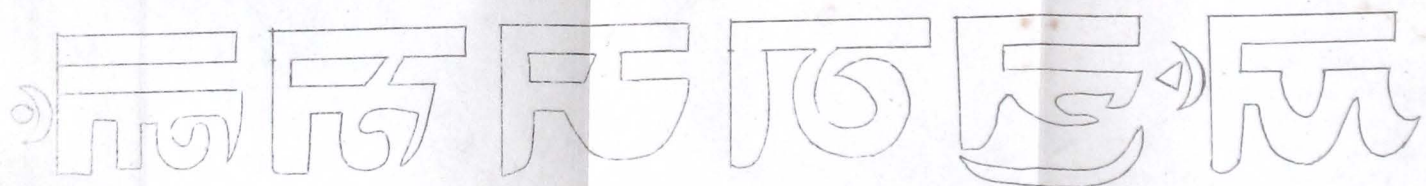
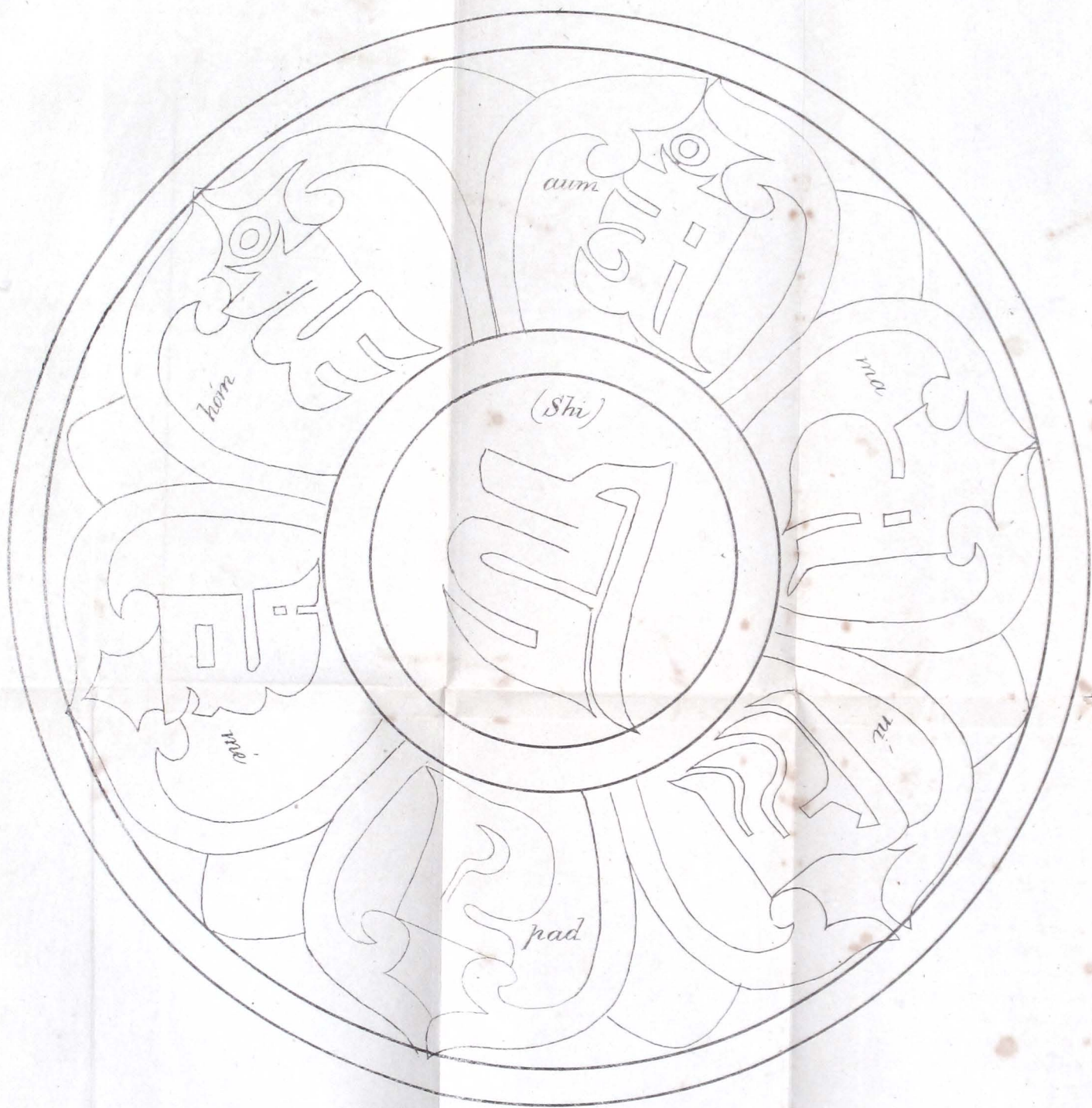
In the annexed plate is the sentence *Aum Mani Padme Hom*, in the Ranga character, as it appears on the cap of a Gelong bought at Lassa, and also in variations of that character and in the Uchhen, disposed circularly, as I had it written by two Lamas. It will be observed, that this circular form contains the word *shis*, as well as the mystic sentence itself. The Lamas ordinarily know nothing of the import of the formulary, but say it means God, while each syllable is considered as a spell, or as efficacious in averting different kinds of evil.

Emanations—*Lotchawa and Kushuk*.—The Kushuk Lama presided and was seated above the other priests.—*Moorcroft*, I. 342.

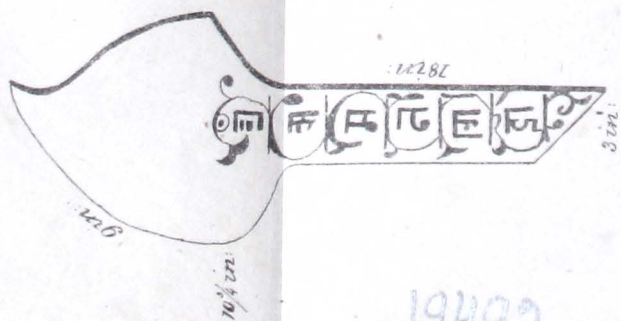
The Lotchawa resides at Teshoo Loomboo, and for many years past he has appeared in Kunawar, he then appeared in Nako, and two children had the same marks by which he is said to be recognized.—*Gerard*, p. 121.

1870
a. 1870

AUM MANI PADME HŌM
with in one case the addition of Shi
 in the
RANJĀ OR LANTSĀ
 CHARACTER.

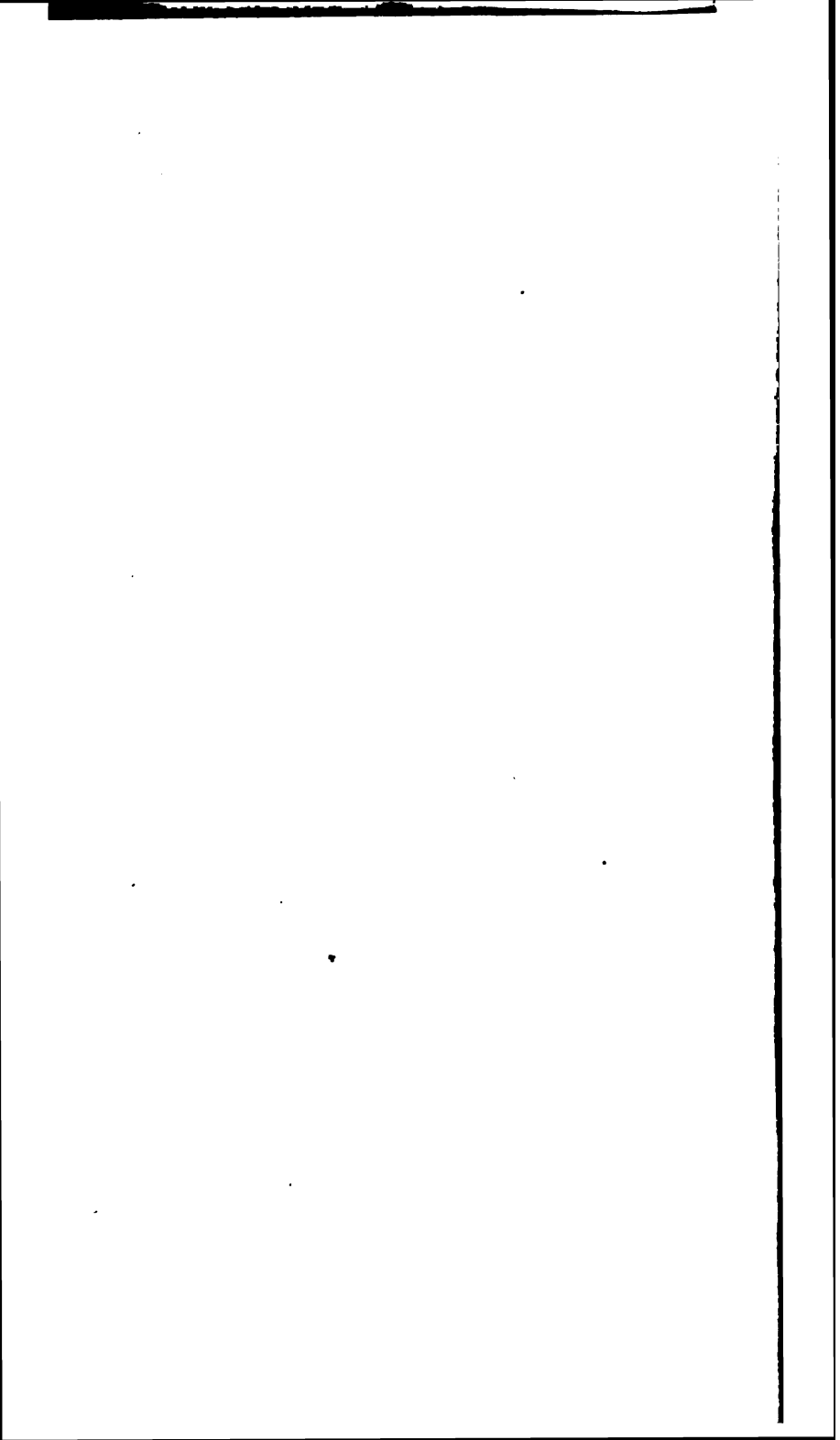


Aum Mani Padme Hom



*Embossed in black ink
 on the cloth of Gold Cap
 of a Gelangka Lama a
 sketch of which appears
 above*

19492



Kashuk or Kushuk means I believe the all-knowing, and is a name usually given to pious Lamas; it may be equivalent to your holiness, in which sense however, Moercroft hardly uses it. Lotcha has a similar meaning. One of the Lotcha, as mentioned by Gerard is commonly called Kushuk; he is the one finally decided upon as the true Lotchawa, but the other person continues to have respect paid to him by the villagers. The true Lotchawa never rose to the rank of Gelong; but he nevertheless became the reader or household priest of one of the eight *dappans*, or military commanders of Lassa; and who was engaged in the war with the Sikhs in 1841-42. Afterwards, the Lotchawa married, and in consequence lost in reality all his efficacy, although still considered as the vesture of a divinity. While I was in Hangrang, he also committed adultery; but so great is the superstition of the people, that these lapses did not greatly reduce his sanctity in *their* eyes; and I have seen strangers prostrate themselves before him, touch the earth with their foreheads, and crave his blessing, which he bestowed by putting his hand on their uncovered heads.

This same word (Kushuk) appears in Turner, (*Embassy*, 232-459, &c.), but it is correctly a title and not a proper name.

Religion—Deotas or Local Gods.—The temples of the deotas are magnificent and adorned with a profusion of costly ornaments. There are two or three in every village; each god has generally three distinct houses, one for himself and the third in which he is placed on grand festivals.—*Gerard*, at p. 85.6.

Deotas, or spirits of the hills, are worshipped every where along the Sulej. These districts fall more particularly within the sphere of my enquiries, but they are no doubt more extensively revered; and in the southern Himalayas, the local divinities seem to have been included by the Brahmins in their Pantheon, and changed into Devi, one of the forms of the wife of Siva. This adoption of various superstitions and deifications by an organized and ambitious priesthood has also taken place in India, (see particularly Elphinstone's *Hist.* I, 179;) but in a portion of Kunáwar, the many and equal gods of the first inhabitants, still maintain their ancient but limited sway, not much affected by Buddhism on one side, or Brahminism on the other.

The people, however, have the idea of one great god, or rather perhaps of several divinities, to whom the deotas are subordinate; and

from the 1st to the 15th of the Hindoo month Magh, they are supposed to be absent in the upper sky, soliciting these divinities to confirm or to grant blessings. The people also talk of demons of power greater than the deotas. This system seems to correspond with the present Shamanism of Arctic Asia.

Deotas can reward and punish in this world, but not in the next, or more correctly during this life only; for in Upper Kunawar at least, they have borrowed the Buddhistic transmigration of souls.

Deotas are propitiated by sacrifices, and it is usual for the villagers collectively, to offer a goat or a sheep when the crops appear above ground. When the grain is cut, each house or family makes a similar offering. In some places, an offering is also made at this season of rejoicing on account of the birth, then or previously, of a male child. Offerings are made at any time by individuals to avert a particular evil, or procure a special blessing. The deotas themselves also occasionally desire that a sacrifice may be made through them to the greater gods, to propitiate or appease these higher powers.

The will of a deota is sought and declared by his priest or minister. Fortunate days, as for marriages, are similarly ascertained; and generally, people endeavour to learn whether they will be fortunate or not, by resorting to the priest at the temple, and receiving from him a few grains of wheat or barley. An odd number implies good fortune, an even one, the reverse.

The priest may be of any tribe of the country. In Chini in Kunawar, the present minister is a *chumar* or out-caste. The will of the deota in the selection of his priest is generally ascertained as follows: On a particular day, the period of one of the great Hindoo festivals is preferred, the majority of the villagers bathe, and putting some water only in the drinking cup of the deota, they invoke him in his temple by words and gestures. He who is chosen, is miraculously rapt, or inspired by the god; and taking up the cup he is able to distribute grain from it, (although it contained nothing but water.) The deota may also declare his pleasure in this matter, by imbuing one of his votaries with the power of thrusting unharmed and unmarked, an iron rod through some portion of his flesh. It is the custom in one village I know of to ask the deota from time to time after the death of his priest, whether he wishes a successor to be appointed. The

image is raised upon the shoulders of the people, and if the god presses heavily to the left, he wishes the election to be postponed; if he presses to the right, he wishes that it may take place without delay.

Strictly speaking, the will of the deota can only be ascertained through his priest, but an irregular election is sometimes made, and an opinion forced, as it were, from the reluctant god.

The priest gets the skin and one-fourth of the flesh of the animal sacrificed. After being chosen for the office, he does not give up his daily occupation as a husbandman or mechanic. The priesthood alone would not subsist him.

The deotas are masculine, and the people do not talk of local female divinities; yet in Lower Kunawar, a certain deota, Mansharash, has a wife named Durga, and one of the Hindoo Devis of Kunawar is his sister. The relationship and gender, however, are *Brahminical* innovations, introduced by the people of the neighbourhood doing service about the person of the Raja. The Devi in question is the one at Koti, mentioned under the head of Religion.

In two villages, Kanam and Shasso, of Upper Kunawar, a deota named Dala is worshipped. He is considered as the companion of, or as dwelling with, the Supreme God. No sacrifices are offered to him, and *Lamas* will endeavour to ascertain *his* pleasure by consulting *their* books. In another village Shalkar, of Upper Kunawar, a Lama is supposed to be possessed by a deota on certain occasions, as is related under the head of Festivals. These are instances of *Buddhism* struggling with local superstition.

In Bhotee, the term for deota is Lah. In Kunawar, the same term is used as also Sath and Shu, *i. e.* Shib. In Bhotee, the priest is termed Labdak, and in Kunawaree, Grukchu. The Kunawarees give as the Hindoostanee equivalent *ch'hernawala*, or teaser or trouble-giver.

This system of local gods may be deserving of more research. In Lah, we appear to have not only the equivalent, but the sound of the Roman *Lares*, and of the Arabian *Illah*. The deota has also some features in common with the Grecian oracle. *Lah* is evidently the root of lagang and labrang, the present Tibetan terms for a Buddhist temple, as also of *lapcha*, the only altar the Bhotees continue to raise to their ancient deities. Lah is also a term for a pass in the

mountains, which is still considered as under the care of, and as the place, of the lah or deota, or god.

Temples, &c.—There are many kinds of buildings and temples peculiar to the Lamas, the most common are tumuli, called *mane*, consisting of a dyke of loose stones, and upon their tops, are numerous pieces of slate covered with sentences in the Oochen or sacred character. *Oom mane, &c.* is the most frequent inscription. There is often a pole or two in the middle, and sometimes a flag attached to it.

Chosten or Chokten, is found in the vicinity of every Lama habitation, and on the surrounding heights. It is an enclosure formed of three walls and a roof; inside are one or more buildings of clay, shaped like urns or pyramids of different colours: yellow, light blue and white.

Douktens, are pyramids in steps, with a kind of urn above larger than the chostens; rarely inclosed, never covered.

Labrang, is applied to two kinds of buildings, one is a square pile of stones six or eight feet high, and one and a half or two feet in diameter. They are erected in the fields to propitiate the deities for an abundant harvest. The other sort is a place of worship of various sizes.

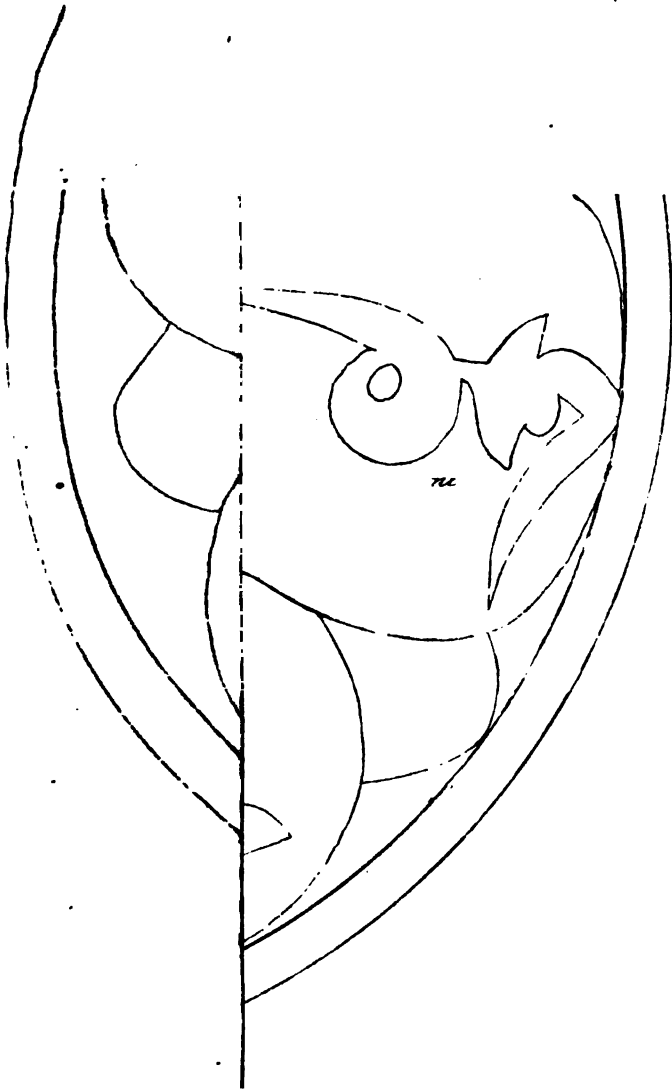
Lagang, is a square flat-roofed house, containing a temple of Mahadeo according to the Kunawarees, but it is called Mahamoonie by the Tartars.

Lapcha—On the tops of many of the houses, are square piles of stones adorned with juniper branches, and on the road sides, are heaps of stones with poles, rags, or flags inscribed with mystic words.

Darchut.—At the corners of almost all the Tartar houses, is a pole to which a flag painted with *Oom Mané pad mee oom* is attached, with a tuft of black yak's hair above.

Cylinders, called *mane*, are common; they are nothing more than hollow wooden barrels, inside of which are sacred sentences painted on paper or cloth; they are always turned from the north towards the east. There is a smaller sort with a projecting piece of wood below, these are carried about by the wandering Tartars called *kaupa*.—*Gerard*, p. 123-127.

I do not know what has determined the form of the monuments called *mani*, and I have but little to add to Captain Gerard's descrip-



722

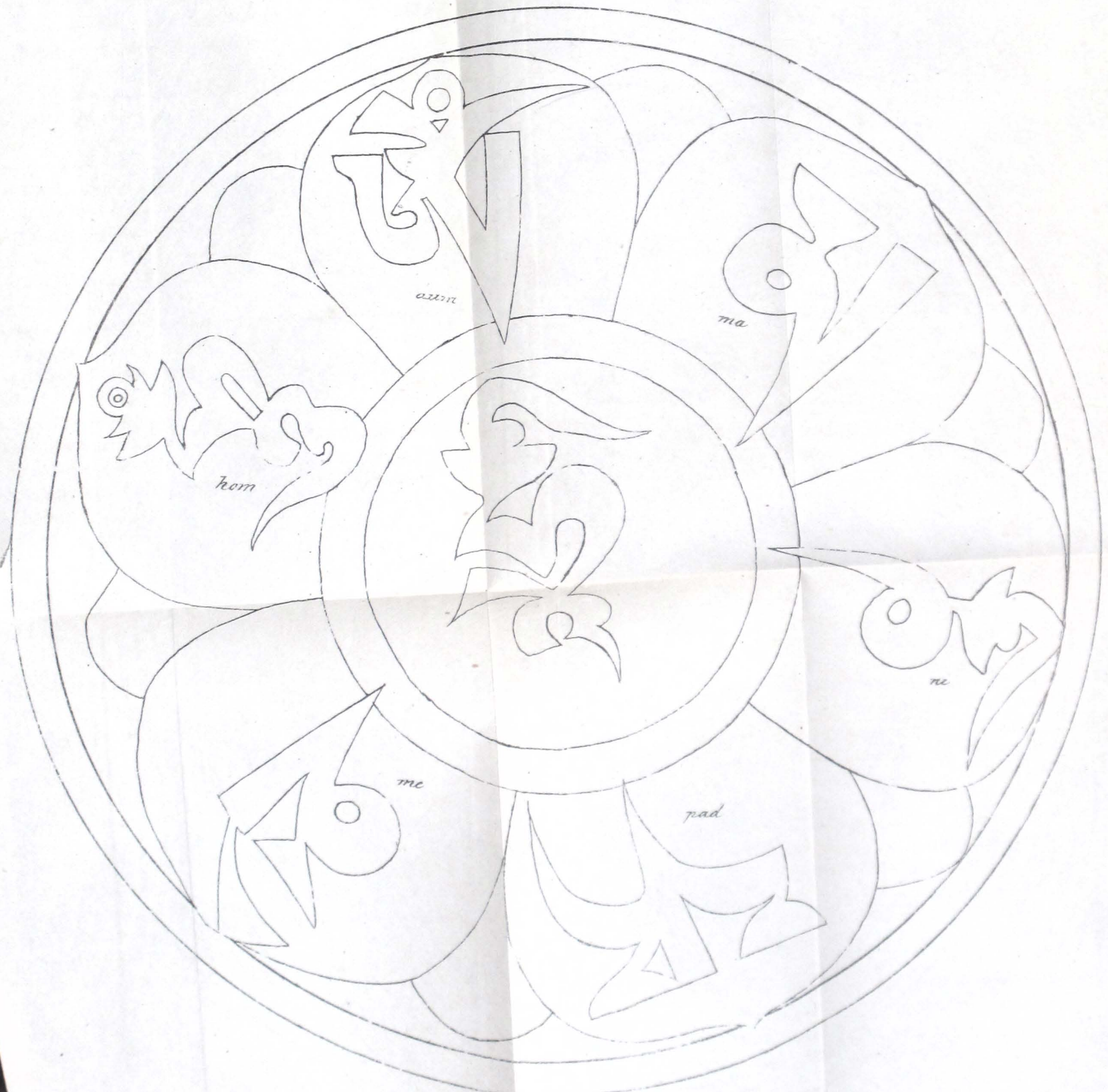
198 A1

AUM MANI PADME HŪM.

(with Shi inscribed)

in the

UCHHEN CHARACTER



198 A2

ind. cat. no. 29.2



Faint, illegible vertical text on the left side of the page, possibly a page number or title.

tion. From the centre of the mani, a dungten frequently rises over the ashes of a Lama. The mystic sentence, *Aum Maní padmé hóm*, occurs in varieties of the Oochen and Ranjá characters, and is sometimes disposed circularly with the word shi in the centre. I do not think that the inscriptions usually contain any thing beyond a repetition of the sentence, excepting on each declaring when and by whom the mani was made. As Captain Gerard has observed, the people are careful to leave a mani on their right hand as they pass it.

The chosten or chokten, or choksten, may be considered an altar to the glory of God. They are not always enclosed or covered, and usually consist of a pyramid surmounted by a large urn. They are of three colors: red or yellow, *lonku*; blue or grey, *tulku*; white, *chokú*. It will be observed, that the termination ku is the word for image. Inside the chokten, the Lamas place grain, pieces of metal, formularies or spells, and I have also noticed images in such as were ruinous. The dungkang or dungten is the tomb of a Lama or rather the monument erected over his ashes, or on the spot on which he was burnt. The Gelukpas appear to be the most regular in erecting such tombs. They place in them, formularies and three kinds of grain. They occur by themselves or arise from the centre of a mani, or from either end.—*Moorcroft*, II. 245. Such as I have seen are square and flat-topped, and always of a white colour, but *Moorcroft*, II. 367, when he infers that the "topes" of Afghanistan are tombs, does so, because they resemble the tombs of the Rajahs of Ladakh and great Lamas. What Gerard describes as a dungkang, appears to be a large uncovered chokten, but *Moorcroft* could scarcely be in error.

Labrang means simply a temple containing the image of God, and the one described as a square pile of stones by Gerard, must be a dungten, or Lama's tomb.

Lagang is of precisely the same import as Labrang; viz. the temple of the God.

The lapcha is not Buddhist, it is erected to the spirits of the hills or passes, or on the tops of the houses, and perhaps by the road side; but I do not remember any so situated, except on salient points, where the road turns and descends.—See also Turner's Embassy, p. 197-8.

The darchah is merely a flag or sign, and the word may have the same root as the Hindi dhajjá of similar import. These flags may

also have some connection with the former condition of the people, as marauders and dwellers in tents. The flag surmounted by the long hair of the horse or yak forms the usual standard, and adorns the formidable spear of the Nomade warriors of this age.

The small cylinder called *mani* is carried by any one thought worthy to do so by the Lamas. Captain Gerard was misinformed regarding the *Rampas*, (see under that head). I have heard that these cylinders are made to revolve, in order, that motion may be communicated to the contained supplications as it is supposed, and that no prayer can reach God unless an impulse be given to it by the tongue or otherwise. *Mani* seems to have a meaning in connection with this explanation, but the same term is applied to the fixed pile of stones; it does not seem sufficient, unless indeed it be a custom of the Lamas to beseech the Almighty by encircling the pile, and it appears that the *mani* at *that time* only, deserves the name.

To recapitulate the *shagri*, (see under that head,) has no connection with any religious faith.

The *lapcha* or *laphas* is in honor of the deities of the hills.

The *darchah*, *lagung*, *labrang*, *dungkang*, *chokten* and *mani* are Buddhistic.

TEMPLES.

Shagris or Piles of Stones or Eminences.—At all the elevated piles, there are a number of square piles of stones called *shughar*, upon which passengers usually place a piece of quartz, or attach rags to poles which are fixed in the middle. There are also several *shugars* on the neighbouring heights, sacred to the deotas or spirits of the mountains. The *shughars* at the passes are erected by travellers, but those on the higher peaks, are commonly made at the expence of some wealthy pilgrim, not much accustomed to the mountains.—Gerard, p. 59.

In this description, two different things seem to be confounded. The *shughar*, (or rather *shagri* in *Kunawaree*, and *toyur* in *Bhotee*,) is built by shepherds generally, but by any one, to amuse themselves or to commemorate an exploit. They are usually placed on peaks, or on salient points.

The pile of stones with quartz, rags, &c. is termed lapchas in Kunawaree, and in Bhotee lapcha, and is afterwards referred to by Gerard at p. 126.

Monasteries—Convents.—The religious service of the Lamas, which is performed daily at the gom-pas or temples attached to monasteries.—*Moorcroft, II, 344.*

The Lamas and Gelonga who profess celibacy reside in a monastery, called ghonpa or goomba, and the nuns in a convent called chomoling.—*Gerard, p. 119.*

As Gerard states, gom-pa or gunba is the monastery, and not the temple. Labrang is the word for temple.

Chomoling simply means the nuns sides. Chomo or jomo or zhjomo being "nuns," and ling, "side." I have not observed that the convents, so to call them, are separate buildings. Gunba comprehends I think monastery and convents; different parts of the same building being appropriated to each.

Festivals.—The grandest festival (in Kunawar) is called mentiko; it is held in the beginning of September, but I could get no account of its origin. All the people who are able to move, leave their villages and ascend the nearest hill; they proceed slowly making a circuit of several days, and this is the time of the greatest festivity; they adorn themselves with garlands and flowers, and sing and dance to the sounds of music; they run horse and foot races; perform feats of agility, feast and drink.—*Gerard, p. 81.*

In Kunawar, this festival commences on the 19th or 20th of the month Bhador, that is, as Gerard says, early in September, and it usually lasts five days. It takes place after the first crop has been gathered in, and is held in honor of the spirits of the surrounding hills, who are thanked for past blessings and propitiated for the future.

The Bhotees have a similar festival, and it is called by them nam-gham. It is not, however, the same as that witnessed by Mr. Trebeck. (*Moorcroft, II. 75, &c.*) If the description given by that gentleman is complete, for it was held in August, and had apparently no connection with religion.

As Buddhism has not every where, if any where, superseded the worship of the local divinities, it has in part yielded to the superstitions of the people; and at Shalkar, for instance, they suppose that a

certain mountain spirit is an emanation of Shakyamuni, and that he came from Lassa, some generations ago with a Lama of great sanctity. This emanation is called Durjeh Chimno, and is further supposed to be the patron of agriculture. The Lamas endeavour to turn the adoration of the people towards this hill god alone; and in imitation of the deota system, one of their number is supposed to be the chosen priest of the divinity, and on proper occasions is duly rapt or possessed. They do not, however, care to give any emanation of their supreme being a local habitation and an authority with geographical limits, and when the people proceed to a particular pass or eminence to supplicate one lord among many equals, the Lamas take no share in the ceremony.

The greatest festival of the Kunawarees is, that called *shertan* by them. It is held on the 10th day of the moon in the month of Asonj, (September-October,) and corresponds with the Hindoo Dasehra.

Polyandry—Marriage.—They (the Ladakhees) have some singular domestic institutions. When an eldest son marries, the property of his father descends to him, and he is charged with the maintenance of his parents. They may continue to live with him if he and his wife please, if not he provides them with a separate dwelling. A younger son is usually made a Lama. Should there be more brothers, and they agree to the arrangement, juniors become inferior husbands to the wife of the elder. All the children, however, are considered as belonging to the head of the family. The young brothers have no authority; they wait upon the elder as his servants, and can be turned out of doors at his pleasure, without its being incumbent on him to provide for them. On the death of the eldest brother, his property, authority and widow, devolve upon his next brother.—*Moorcroft, II. 321-2.*

In this account, there are several things which I did not observe near the junction of the Suttlej and Pitti, and some of the customs are not I think reconcilable to reason or to necessity.

Polyandryism appears to be essential in a country in which the quantity of culturable land is limited, and in which pastures are not extensive; in which there are but few facilities for carrying on commerce, and in which there is no mineral wealth readily made available. This is the case in Tibet, and in many portions of the

Himalayas ; and as the people are not of a warlike character, nor of a more ingenious turn of mind than neighbouring races, they have but few resources, and are almost entirely dependent on a scanty and laborious cultivation for their means of subsistence. It is therefore necessary to limit the population, and this is most simply done by allowing one wife only to each house or family. Necessity gives rise to the law, and custom renders it more binding ; but a change in the circumstances of the people, produced by whatever means, may render the custom partial in its application. Thus the people of Upper Kunawar, owing to the recent demands for shawl-wool and charas, (a drug,) in India, are now engaged in a rapidly extending carrying trade ; they accumulate money ; and can maintain themselves in comfort in their villages by importing articles of food. Two or three brothers may thus each become rich, and seek to found a family dependent on trading enterprize, and not on agriculture, for its livelihood.

Polyandrim as I have observed it in Upper Kunawar, and in the neighbouring Bhottee districts, is not exactly the same as described by Moorcroft. The lands of a village are divided unequally among a certain number of houses, and these are assessed in a fixed sum by the state. Each house has usually one wife only, but sometimes two or three. The master or father of the family, that is, the eldest son or brother, retains the authority as long as he retains his faculties, although *his* son may have been married for sometime. On the death of the father, the eldest son, if arrived at manhood, succeeds to the mastership ; but if he is a minor, the father's brother succeeds. This I should say is the *rule*, but as the civil relations of the people are not complicated, the right to the mastership has not been very strictly defined, and nephew and uncle, so to speak, act indifferently as superior ; the most talented being usually put forward as the representative of the family or house.

If a woman survives her husband, she continues to live with her son ; it is her right to do so, and she cannot be put away with a maintenance at his pleasure. A young brother can establish himself separately if he desires to do so ; his share of the land and of the moveable property, as also his proportion of the state assessment, being determined by a sort of jury, subject to the approval of the Chief or

Government. I know instances of such a separation, but they are not numerous.

Should a wife prove barren, a second can be chosen, or should she have daughters only, a second can be chosen similarly ; custom allows three or more wives. I know of a man who took a third wife, having been disappointed of a male heir by his first and second. A man also sometimes takes a second wife with the *consent* of the first, although she may have brought him male heirs. Custom allows this, and in practice, a man will take a second or a third wife, if he is disposed to do so, against the consent of his first one ; he is amenable to opinion only, and not to a well-defined law strictly administered.

Divorce takes place on the wife committing adultery, or by the mutual consent of the parties.

Chastity is not held in high esteem ; that is, the loss of it is not considered a great disgrace in the eyes of the common people. In the case of an unmarried woman, the man must support her and the child, unless he can arrange for her return to her family by the payment of a sum of money, (from five rupees or so upwards, according to circumstances.) If the woman is a nun, a similar fine is also paid to the temple to which she was attached. A man who commits adultery is fined for the benefit of the state, and he must also maintain the woman, unless he can arrange by the payment of a sum of money for her return to her husband, or to her own family.

I am not aware that the Buddhist books declare aught concerning marriage, or the social relations, and in the absence of a law, the practice of a rude people will necessarily vary.

Marriages usually take place at the age of 15 or 16 ; but one or both parties are sometimes betrothed at an earlier age. Young men and women are left to the exercise of their own choice in a greater degree than is the custom in India, but they are not absolutely free. The usual dower is generally withheld when the girl marries without the consent of her parents, custom requires that the parents of the young man should go three several times to the house of the girl's father, and offer a piece of silk and some wine ; if they are accepted a first and a second time, the marriage is understood to be agreeable to the parents of the girl ; and if accepted the third time, the betrothal is complete, and is considered binding. Lamas fix an auspicious day for the mar-

riage, and on the evening previous an entertainment is given in the house of the bride; the Lamas are invited to this feast, they read certain prayers, or at least invoke a blessing on the union, and their presence is also considered necessary at the feast given by the bridegroom's parents after the ceremony.

The above is the custom among the Bhootees. Among the Kunawares, the practice is similar, but not precisely so, and gradually approximates to that of India. In Lower Kunawar, there are neither Brahmins nor Lamas, but the priests of the spirits of the hills take their place in such ceremonies.

Polyandry—Population—Bastardy.—The women of Ladakh in consequence of their great proportionate number, find it difficult to obtain subsistence.—*Moorcroft, II, 322.*

But the mean (number of inhabitants to a house) in various parts of Kunawar gives six, which will not appear too many, since Polyandry, or a plurality of husbands, prevails.—*Gerard, p. 3.*

Besides this drawback on the increase of population, there is another peculiar to Chinese Tartary and the adjoining countries, that is celibacy, which is professed by numbers of the inhabitants.—*Gerard, p. 3, Note.*

Moorcroft's remark does not appear to have been made with his usual discernment. Polyandry cannot affect the proportion of males and females born, and no system of emigration on the part of the men reduces the relative numbers of the sexes. The women have no difficulty in obtaining a subsistence, for they are a robust race; they are equal to most kinds of out-door work, and the care of the fields is chiefly in their hands; socially the condition of unmarried sisters and of younger brothers is the same; both must be maintained by the head of the house, who has a right to their labor.

Family Polyandry should increase the number of souls *per house*, instead of decreasing it as Gerard observes; for besides the husband (eldest brother) and wife and their children, as in a house in Europe, there are, or may be, younger brothers and unmarried sisters; there may be uncles (so to call them) and aunts; there may be more than one wife; and finally, there may be a mother and also a step-mother.

The celibacy of one or more brothers cannot affect the population where family Polyandry is established. Every house has a wife, and

it is only when there are several brothers, that the younger ones become monks. If there is but one son, he will not, (as the rule,) become a Lama, so that the house or family is still maintained; besides which, celibacy is only enjoined on one out of the four orders of Lamas which prevail west of the Mansarawar Lake. I took the census of the Hangrang district of Bhotees subject to Bisseher. The total population in 1842 was 760, of whom 373 were males, and 387 were females, an excess of less than four in the hundred. Another census taken less carefully, and in which indeed I had but little reason to place confidence, gave nine more females than males.

Polyandry in spite of the seclusion of the people of the hills and a general simplicity of manners, has a marked effect in increasing bastardy. Of the 760 people of Hangrang, 26 are bastards, which is one in about 29, and as a comparatively few grown-up people only were admitted to be illegitimate, I apprehend there may be more than 26.

In 1835, the population of England and Wales was about 14,750,000, and the number of bastards affiliated, (before the New Poor Law came into operation,) was 65,475, which gives one in about 226; even if the number born should double those affiliated, the proportion would still speak strongly against Polyandry in regard to female purity. (*Wade's British History*, p. 1041 and 1055.) It is not clear whether the number of bastards is given for England only, or for England and Wales, but this circumstance would not greatly affect the result.

Gerard, p. 3, estimates the population of Hangrang at 1056. This was upwards of twenty years ago, and although it *may* have been somewhat greater than now, I do not believe it could differ one-third of his total, or one-half of mine.

Characters of the Kunawarees and Bhotees.—Thieves and robbers are unknown (in Kunawar,) and a person's word may be implicitly relied on in any thing regarding money matters. They have not the least distrust or suspicion. (Captain Gerard then quotes two instances, in which a few rupees were advanced to him by Kunawarees.)

The Kunawarees pride themselves on their country, and well know how superior they are to the other mountaineers.—*Gerard*, p. 76-77. I did not like them (the Bhotees) so well at first as the Kunawarees, but they improved on further acquaintance with them

and their language, and I now think them by far the finest race of people in the hills, and much superior to the inhabitants of the plains of India.—*Gerard*, p. 102.

Cheating, lying, and thieving are unknown; they have the nicest notions of honesty of any people in the world.—*Gerard*, p. 106, see also p. 108.

That Captain Gerard was not himself robbed, and that his good faith was trusted is not surprising; he was an officer of known rank and position; he was accompanied by agents on the part of the Raja, and a courteous and wealthy stranger is usually welcome among a secluded agricultural people, but had he made more careful inquiries than he seems to have done, he would have found that the Kunawarees can lie, cheat, steal, and commit murder. During the last 15 or 18 years, two men of Kunawar (of proscribed races indeed, *lohars* and *chumars*;) have been hanged, and Kunawarees Proper are almost monthly punished for different crimes by the loss of a hand, or in a less severe manner. Similar remarks apply to the Bhotees. A Bhotee they very dexterously carried off a powder flask of mine, and half of my servants as well as a more respectable man, the Lahore Vakeel with me, had a mixed metal palmed off upon them as pure gold by various Bhotees. In this metal there was some gold, which was obtained by stealing the books in monasteries and temples, and then burning them for the sake of the gold leaf used in "illuminating" the margins, &c.— See also *Captain Hutton's Tour*, III, 2.—*Jour. As. Soc.*

The Bhotees and Kunawarees have some of the usual virtues of other secluded races, but their evil passions are latent, and only want development. The Bhotees are I think a people without the spirits of men, and like other cowards they are cruel. Still I don't think them beyond redemption, and if their country continues distracted, their energies may be roused. Of the Kunawarees I have a higher opinion. They have some pride of race, due perhaps to their Indian origin, and they have also some intelligence and enterprize, which have latterly been turned towards trade, and a few men in Upper Kunawar are possessed of some wealth.

This trade received a considerable impulse on the emigration of many thousand Cashmere weavers to the plains about 1818 and 1820, and by the late increasing demand in the plains for the *charas* of

Yarkand. The Kunawarees gradually became large carriers of shawl-wool, and of the drug in question; but want of capital obliged many to borrow money, and want of experience in such affairs, with a general ignorance of the world, rendered them no match for the Hindoo *mahajans* of Rampur, and the Cashmeree dealers of Leh, and most of them have in consequence run into debt. Latterly, they have become direct purchasers from the Government farmers and the Yarkand traders, and are emancipating themselves by degrees, while some have realized fortunes so to speak.

This increase of trade has had one bad effect: the profits induced every one to become buyers and sellers, and while the better sort borrowed hundreds in Rampur, they lent tens to their poor village neighbours on the mortgage of the produce of their lands. Every village in Upper Kunawar is in debt, and its crops belong as fully to a few monied men as the harvest of India belongs to the bankers of its towns.

What Captain Gerard observes at p. 108, regarding the hospitality and liberality of the Tartars, he might have found occasion to alter had he lived longer among them. He was then at Shipke, a Chinese village, and the people were desirous that he should get into the British territory again as speedily as possible. It is besides the custom to supply the ordinary wants of great men when travelling, that is to bring a *nazzur* of gram, a sheep, &c. levied by force from the villagers by the local authority. After the first novelty of his appearance or visit had worn off, he would have found, that they could use short weights, adulterate flour, and drive hard bargains in every sense of the word.

In making these remarks, I would not have it inferred, that I consider the Kunawarees and the Tartars as essentially dishonest, or as usually grasping, but simply as not deserving the great commendation bestowed on them.

Employment of the Kunawarees.—The Kunawarees are all traders, and their chief riches consist in large flocks of sheep and goats. In November, many come to Rampur with wool, and a few go to the plains to purchase merchandize for the markets of Garo and Leh, and they likewise visit the fair at Hurdwar; most of them go to Leh or Garoo. In the summer months, the people who stay at home look after their vineyards, and attend to their flocks; the shepherds live in small

houses called *dogree* or *shumung*, where they employ themselves in making butter.—*Gerard*, p. 79-80.

The Kunawarees are rather all agriculturists than all traders, and a strict Polyandry at once implies, that the people have a limited supply of food at home, and scarcely any from abroad. The people of Lower Kunawar are not traders in the sense meant by Gerard; even now very few of them go to Garoo and Leh, and their traffic consists in exchanging woollens and fruits, or gram and butter. The flocks of sheep and goats do not furnish much, if any, butter, and the greater portion of that article, used in southern Tibet, is taken across the hills to Rampur and other places.

A mere sheep-fold is called *shir nang*, but where a little cultivation is attached to it, the term is *dogree*.

Trade of Kunawar.—Almost all the trade (of Kunawar) is conducted by barter.—*Gerard*, p. 181.

This was more particularly the case when Gerard wrote than at present. The increasing trade in shawl-wool and *charas* render the export of coin necessary, but it is probable that while the opium trade lasted, the value of exports and imports was nearly the same.

The trade in *charas* has arisen, and that in shawl-wool has greatly increased, within the last few years.

The accompanying table will give some information regarding the exports from Tibet to Rampur.

Tabular Statement of the Export Trade of Tibet to Rampur on the Sutlej, during the year 1837-41, both inclusive.

Year.	Pashm or Shawl Wool.		Wool.		Borax, (crude.)		Charas.		Miscellaneous.	Total Value.	Remarks.	
	White.		Black.		Quantity.	Rate.	Quantity.	Rate.				
	Quantity.	Value in Rupees.	Quantity.	Value in Rupees.								Quantity.	Value in Rupees.	Quantity.	Value in Rupees.
1837	1185	33180	175	2450	1092	5460	394	1189	215	10750	2500	55529
1838	1481	47392	190	3040	784	3920	566	1415	236	8498	2500	66763
1839	1468	70324	119	2856	787	3935	678	1808	241	10122	2500	91445
1840	1400	89600	151	4832	1570	8971	505	1510	57	2394	2500	109807
1841	200	16800	23	966	58	387	22	66	16	960	500	19679

Of the miscellaneous articles no detailed statements have been furnished and are not perhaps procurable. They include
 Ponies, prob. value 500 Rs.
 Pashmina, coarse, 325 "
 Woollens, coarse, 400 "
 Silks, China, 250 "
 Tea, 350 "
 Salt, 200 "
 Gold, 350 "
 Chowries, .. 100 "
 to which may be added zedoary, coarse Russia leather, sulphur, coral, felt, orpiment, and badian khatai, (an aromatic,) but in small quantities. Only a few moreover of the miscellaneous articles are regularly brought for sale and all in variable quantities. A large quantity of salt, and a considerable number of sheep and goats are annually sold in Rampur; but the salt is procured, and the sheep and goats are bred, in the hills of the Punjab.

Charas, coarse Russia leather, coral, felt, badian khatai, and an inferior pashm of short staple, are brought from Yarkand. The best pashm wool, woollens, ponies, gold, salt, orpiment and nearly all the borax from the Chinese districts of Garo and Rohtak. Inferior pashm, some borax, sulphur, and coarse pashmina from Ladakh. Tea and silks from Laasa. Zedoary from Nepal; and chowries from Tibet generally.

REVENUES OF PITTI.

Statistics of a Bhootee Village.—The whole revenue of Pitti is collected in grain, by a measure called *khal*, equal to eight pakka seers, and of the value of thirteen annas. The revenue is levied upon but 267 houses, the total will be 2,937 *khals*, or in value 2,386 rupees.—*Moorcroft, II*, p. 70-71.

“Estimated” should perhaps have been used by Mr. Trebeck instead of “collected,” see also *Gerard p.* 147. In 1841-42, there were in Pitti about 250 *paying* houses, and of that number, the revenues of fifty-two or fifty-three were appropriated to the five monasteries of the district, agreeably to an arrangement made by Lassa on the transfer of Pitti to Ladakh, (see *Chanthan*, history of.) The sum demanded from the 197 or 198 houses was 398 rupees, and about 30 pieces of woollen. This tax is denominated *mattal*; besides the above, the Rajah of Ladakh levied from all Pitti a tax named *Hortal*, and a second *mattal*, amounting to 36 and 18 rupees respectively. *Hortal* means the tax of *Hor*, the country about Yarkand. *Mattal* means the real or principal or original tax. *Mah* being the same as *mul* in Hindee. I am unable to explain the application of the term to the small tax of rupees 18.

The Rajah of Ladakh further demands a quantity of iron, cotton goods, paper, madder, &c. from the whole of the district, for which he gives 50 rupees, taking however 200 rupees' worth of goods.

Besides the revenues appropriated to the monasteries, the division of Pitti, called Pin, pays to the Abbot of Teshingang on the Indus, a quantity of grain. The Abbot also sends a quantity of tea to the houses or families of the valley, for which he asks and gets double price. Teshingang belongs to the Chinese.

This same division Pin, pays to Bisséhir, a British dependency, 32 pieces of woollen and one sheep; the sheep and two of the pieces of cloth being the perquisite of the Bisséhir authorities sent to collect the tax.

Kulu, (a Lahore dependency,) demands from the whole of Pitti including the houses attached to monasteries, one *ju* or *jao* of gold, equal to 8 or 9 rupees, and also 4 pieces of woollen.

As my statement of the revenues differs greatly from the estimate of Mr. Trebeck, I may be wrong; that is, my informants may have purposely misled me. From what I have seen however of these parts, I incline to the smaller sums as the more probable one. In Pitti and the adjoining districts, I would say that eight seers of wheat are now worth eight annas, instead of thirteen, and that eight seers of barley are worth five or six annas only.

The various claims on the people of Pitti are a good specimen of the complicated relations of the different districts along the Snowy Range, notwithstanding the approximation of the large and consolidated empires of England and China.

I annex a table exhibiting the number of people, and the agricultural means of Changgo on the Pitti river; together with some other particulars which may be curious, if not of much value. Changgo produces somewhat more grain than it consumes, and several of its inhabitants are traders. The village is in Hangrang, the Bhotee district subject to Biaséhir.

With reference to the Hangrang district, I may here say, that instead of five spots, and some narrow strips capable of cultivation, as Gerard says, p. 15, there are seven separate villages, one temple with lands attached, and at least three detached pieces of land belonging to one or other of the villages.

Statistics of Chánggo in Hangrang on the Pittí River, a Bhotee district subject to Bisséhir.

		Houses which pay Revenue.										Non-paying Houses.		Lohar		Grand Total.		Remarks.	
		No. of Houses.	Males above 12.	Females ditto.	Males under 12.	Females ditto.	Man Servant.	Maid ditto.	Bullocks.	Zhos, male hybrids.	Yaks.	Cows.	Zomos, female hybrids.	Sheep and Goats.	' Ploughs' of Land.	Asses.	' Ploughs' of Land.		
		1	1	1	1	1	0	0	0	0	1	0	0	0	0	0	2	<p><i>Annual Demands of Government.</i> Rupees, ... 35 Karraktis, coarse } 144 hats woollens, ... } Pakkis-fine wool- } 1 piece lens, ... } <i>Productions of the Village.</i> Fruits.—Apricots. Vegetables.—Turnips, Onions. Principal Grains, &c.— Wheat, barley, jammarr, and lona (kinds of barley) chineh, chastang (beans,) dao or fabra, and perhaps occasionally some others. Note.—A few stalks of oats, péá, in Kunawaree, and Kasseem in Bhotee, are found in every field, but the grain is nowhere cultivated. Illegitimate, ... 7 4 Males, ... { 1 Man. 3 Females, ... { 3 Boys. 3 Girls. Lamas, ... 16 } Ningmas, Nuns, (none,) } a red sect.</p>	
		2	2	2	2	2	0	0	0	0	1	0	0	0	0	0	2		
		3	3	3	3	3	0	0	0	0	1	0	0	0	0	0	3		
		4	4	4	4	4	0	0	0	0	1	0	0	0	0	0	4		
		5	5	5	5	5	0	0	0	0	1	0	0	0	0	0	5		
		6	6	6	6	6	0	0	0	0	1	0	0	0	0	0	6		
		7	7	7	7	7	0	0	0	0	1	0	0	0	0	0	7		
		8	8	8	8	8	0	0	0	0	1	0	0	0	0	0	8		
		9	9	9	9	9	0	0	0	0	1	0	0	0	0	0	9		
		10	10	10	10	10	0	0	0	0	1	0	0	0	0	0	10		
		11	11	11	11	11	0	0	0	0	1	0	0	0	0	0	11		
		12	12	12	12	12	0	0	0	0	1	0	0	0	0	0	12		
		13	13	13	13	13	0	0	0	0	1	0	0	0	0	0	13		
		14	14	14	14	14	0	0	0	0	1	0	0	0	0	0	14		
		15	15	15	15	15	0	0	0	0	1	0	0	0	0	0	15		
		16	16	16	16	16	0	0	0	0	1	0	0	0	0	0	16		
		34	23	18	17	5	17	10	14	9	27	1	135	6	4	48			
		1	2	2	0	1	0	0											
		2	2	2	2	1	0	0											
		3	1	2	0	0	0	0											
		4	1	1	1	0	0	0											
		1	2	2	0	1	0	0											
		42	32	21	20	5	17	10	14	9	27	1	135	6	4	48			
		137 Souls.																	
		68 Males, 69 Fems.																	

PITTI AUTHORITIES.

The house belonged to the *taoche*, or head of the carriers, and he with Khaza Khan, the manager of the district, and the *paon* or scribe, paid me every civility in the absence of the chief of Pitti, Sultan Beg, whom I had left at Leh.—*Moorcroft, II. 60.*

The *taoche*, or *togotchek*, or *dogotchek*, is simply the deputy of the resident manager of the Pitti district; he is however particularly charged with the collection of the revenue under the *karrpan* or *griot*, chief or manager; and he also collects the porters and beasts of burden for the use of the Rajah, and proceeds in person with them if many are required.

Khaza Khan was the father of the present *karrpan*, or manager of Pitti; he was a Buddhist and not a Mahometan as might be supposed, if we looked upon Khan with our Indian experience only; his real name was Teshi (or Tashi) Dandup.

Paon is not known as the word for scribe in Pitti or its neighbourhood, but the individual alluded to by Mr. Trebeck, is still remembered as a skilful carver, &c. He was the eldest son of Khaza Khan, above-mentioned. The Bhotee for scribe is *dunghi*.

Sultan Begh was of a family of Shia Mahometans settled near Leh; his grand-daughter or great-grand-daughter married Gholam Khan, subsequently made chief of Pitti, an active partisan of the Sikhs; and who was put to death by the Chinese after their victory in December 1841, near the Mansarawar Lake.

Food.—All classes of Tibetans eat three meals a day: the first consists of tea; the second of tea or of meal porridge, if that cannot be afforded; the third of meat, rice, vegetables and bread by the upper, and soup porridge and bread by the lower classes. The Tibetans never drink plain water if they can afford it; the poorer drink a beverage called *chang*.—*Moorcroft, II, 328-331.*

The food of the people (of Kunawar) is bannocks of different kinds of grain, kitchen vegetables, and a great proportion of meat; their most usual drink is tea, and they occasionally take a dram of spirituous liquor, and at their festivals they indulge pretty freely.—*Gerard, p. 77.*

The food of the people, (*i. e.* of the Hangrang Bhotees,) is almost wholly flesh, for even a part of the little grain produced is exported, and most of the rest made into an intoxicating liquor named *chong*. They take their dram of spirits in the cold mornings.—*Gerard, p. 113-114.* Flesh of all kinds forms the principal part of the food of the Ladakhees.—*Gerard, p. 154.*

I think the above observations are applicable only to the better classes, and not to the poor people; that is, to nearly all the people.

Indeed a family of the better sort in Kunawar will only kill a sheep or a goat once in a month. In the adjoining Bhotee districts, the people may do so once in 18 or 20 days, their flocks being larger and more easily fed. Tea is not regularly drunk by more than ten families in all Kunawar; some drink it occasionally, some rarely, and some perhaps never. *Chong* is drunk by the poor people on particular occasions only; but there are dissipated people every where, and some men may take a dram every morning. Grain is too valuable to admit of its consumption in the manufacture of spirits.

I think that the poorer people in Upper Kunawar and in Tibet, live chiefly on the meal of parched grain mixed with water. They don't often or regularly bake cakes, although those in better circumstances may frequently do so. In times of scarcity, they eat chestnuts in Lower Kunawar, and in Upper Kunawar and the adjoining districts, they use apricot kernels; that is, if they have them, for apricots do not bear at a greater elevation than 10,500 feet.

Drink of the Kunawarees—Sore Eyes.—For although the Kunawarees can get nothing but snow for some months in the year, they are not so subject to *goitre* as the people that live in the damp grounds. In winter, the eyes are frequently inflamed by the reflection of the snow, and the people travelling at this time, protect them with large leaves, generally of the rhubarb.—*Gerard, p. 82.*

It may be safely said, that the Kunawarees are never reduced to drink snow water for more than a few days in a year, and a few small villages only are necessitated to do that; every village is near a stream or spring, and both streams and springs flow in winter, notwithstanding snow and frost.

The rhubarb is not green in winter, and if it had leaves at that season, they could not easily be got at; being buried at great heights under snow. Hair spectacles, juniper twigs, &c. are used to protect the eyes.

Customs as to Food.—The present did not include some hares, for no other reason as far as I could learn, than that the length of their ears assimilated them to asses.—*Moorcroft, I, 424-5.*

The Bhotees do not eat hares, nor birds of any kind, nor fish. Towards our borders, however, they are somewhat lax; but towards Rohtak, our hill traders are good humouredly reviled, when they eat the fish of the lakes of that neighbourhood.

I did not learn the origin of these customs, but they may be the result of an effort of Buddhism, to spare life in whatever shape it appears.

Scarcity of Grain—The Potatoe.—The crops (in Kunawar) for the most part are poor, and a great want of grain pervades the whole country. In times of scarcity, horse chestnuts, after being steeped for two or three days to take away their bitterness, are dried and ground into flour, and apricots and walnuts also form part of the food of the people.—*Gerard*, p. 64-5.

I have seen wheat flour as cheap as sixty pounds for a rupee, but the average price in Kunawar is from thirty to forty, and in October and November, it is scarcely to be procured for any money.—*Gerard*, p. 65.

Kunawar has a few villages which produce more grain than their inhabitants require, but considered as a whole, the district imports a portion of its food. The people never willingly part with their grain, and during my residence in Upper Kunawar and the adjacent Bhoten districts, I got it compulsorily at the rate of $8\frac{1}{2}$ and 10 seers, (17 and 20 lbs.) the rupee, and what I required for the few people with me, was sometimes brought from a distance of 60 miles.

Scarcities are occasioned by a want of rain in April, but sometimes by a destructive insect which eats the stalk. I heard also that about 25 years ago, (1817-18,) a flight of locusts appeared. The kernels of apricot stones, treated the same way as Gerard says of horse chestnuts, are likewise used to economize grain, and the people dig up roots, and make use of the wild pea named *charek*, which I have met with in Hangrang.

Gerard laments (p. 65,) that the potatoe was not so extensive by cultivated as it ought to be, considering that his brother had at different times distributed upwards of 2,000 lbs. weight of that vegetable among the people. It is now scarcely if at all cultivated, and the reason may be simple; as a first crop, it is not so productive as gram, and as a second it cannot perhaps be matured.

Tea.—The next article of importance in the trade of Ladakh, is tea brought in square masses or lumps, packed (in Lassa) in the raw skins of yaks, the hair inwards. Each block called *dom* by the Kashmiris, and Ponkah by the Lassans, weighs about 4 Delhi seers, less

than 8 lbs. avoirdupois; the green sold wholesale at three rupees per seer, and the black at less than two rupees, and the retail price is nearly double.—*Moorcroft, II, 350-1.*

There are three kinds of tea brought from Lassa, called severally *zangcha*, *chungchu* and *kopinjeh*. The former two may be called black teas, the *kopinjeh* green. At the Garo fair, a block of the black may be bought for six rupees, and of the green for 18 rupees.—*See also Mr. Vigne's Travels, II, 345.*

Chadam is the name given to the block in Ladakh; and about Garo, *perka* is I heard the Lissan name, and *ponkah* may be a misprint.

Chabbas—Tea Merchants.—In the course of October, a caravan of *chabbas*, as they are called, traders from Lassa, arrived with many yaks laden with tea.—*Moorcroft, II, 252.*

Chabbas means literally tea-ees, i. e. tea merchants, *cha* or *zhya* being the Bhotee for tea. The caravan arrives annually from Lassa, returning however the next year; and the investment is chiefly the property of the principal men in the place, i. e. in this case of the public authorities. An officer of the Government, called *jung-chung*, comes in charge of the caravan. I have heard that about a lac and a half of rupees worth, Leh price, was formerly required annually for the Cashmir market, but that of late, the Sikh authorities in Ladakh, in emulation of the functionaries of Lassa, monopolized the trade; so as in the first instance, to diminish the consumption of the article, and afterwards the value of the trade in it.

Bisohár Tea.—It appeared that a considerable importation of a vegetable product used as tea, took place from the British dependency of Bisahar. According to information obtained from two intelligent natives of that province, the tea of Bisahar is of two kinds, green and black. The green grows in greatest abundance about Jaghul, between Rampur and Sarai, (Sarahan).—*Moorcroft, II, 352.*

I understand that the Bisahar tea was produced chiefly about Lippa, that of Jukhul being a greenish variety. The tea or bush is called *pangcha*. The leaves are exposed in the sun for two days. They are then mixed with a gum called *changta* or *jutta*, which oozes from a tree called *tris* found near Lippa. This, it is said, is done to give it a colour. The bark of a tree called *sangcha*, (found about Rampur,) is used instead of cinnamon.

The Bissehir tea is drunk by those who cannot procure Chinese tea, or it is mixed with the superior kind. At Garo when Chinese tea is scarce, that of Bissehir will sell for three seers *katcha* (or 2 lbs good) the Rupee.

Bissehir Cups.—Each man has his own cup, either of China porcelain, or which is more common, made out of the knot of the horn chestnut, edged or lined with silver, or plain. About five thousand of these are annually exported from Bissehir to Gardokh, and sold at the rate of six for the rupee.—*Moorcroft, I, 329-30.*

Inferior cups only are made of the chestnut; they are also made of the apricot tree and of other woods, but the best kinds are made of the knot or excrescence of a tree called in Kunawar, *kausai*, and about Rampur, *lör*. The cup itself is called *puriveh*.—*Gerard, p. 1812*, calls the vessels *porwa*, and says, they are made of juniper wood, but on this point he is certainly mistaken, if he means that they are made of the juniper only.

Pashm Tus.—Although the fleece of the sheep affords a material similar to that of the goat, it is not in sufficient proportion, nor of adequate length, to be considered fit for the manufacture of shawls. Besides the fleece of the domesticated goat, that of the wild goat under the denomination of *asali tus* is exported in smaller quantities to Kashmir.—*Moorcroft, I, 348-9.*

The dogs are of a large ferocious breed; they are covered with black wool.—*Gerard, p. 73.*

Of the shawl-wool of the sheep I could never learn, or at least learn of it as an article of trade. It may exist in nature, and yet I apprehend that such animals only as have coats of hair are provided with an under-coating of what deserves to be called shawl-wool.—Thus the dogs of Tibet which are covered with black hair, and not wool as Gerard perhaps inadvertently says, have an under-coating of inferior shawl-wool.

Asali tus is a Kashmiree, i. e. Persian or rather Arabic, expression, for the wool of the wild goat. *Tusi* means simply a kind of brown color. In the Punjab *tusi* is applied to any kind of broad cloths retaining the natural color of the wool, which may be called *tus*. *Pati* is the term given to the wool of the goats of Afghanistan and Turkistan, and the cloth made from it is called *pattu*; similarly, *barak* is

the name given to the cloth made of the wool of the camel of Central Asia.

The cloth made of the wool of wild goat of Tibet, which I have seen, had always a strong smell.

Gold.—The province (Chanthan) also produces gold in considerable quantities, but the search after it is discouraged by local superstition, and by the Chinese authorities.—*Moorcroft, II, 364.*

The search for gold seems to be discouraged by a tax only, for the local superstition simply says, that pieces of extraordinary size belong to the genii of the spot, and should not be removed. The gold is found deep in the ground, and the well-sinkers all come from Lassa, and are employed chiefly by merchants of that place. The tax on each pit or well, or party of diggers, is a *sirrjao* or *jao* of gold, the *jao* weighing about $7\frac{1}{2}$ maahas, and being worth about 8 rupees on the spot, and about 9 rupees in Rampur.

The tax is collected by a special authority named the *sirrpan*, or gold manager.

Sirr appears to be the term for gold throughout Central Asia and in Tibet; as in Persia it is the root of the term for yellow.

Natural Tinder.—At first I used a flint and match paper, but I afterwards exchanged it for the flower of a plant that grows near the snow.—*Gerard, p. 110.*

The plant is called *bachow-chi*, that is bachow-grass. It grows at low levels as well as near the snow. The tinder is called *bacha* in Kunawar, and *kufri* towards Rampur, and is the leaf not the flower of the plant. There are three plants similar in kind which produce this tinder.

Animals—Wool—Hybrids.—There are some white bears, and hogs, hares, and deer of many sorts are plentiful; there is one species of deer called *sar* that seems to be the wild goat. There are animals about the size of a dog called *chungkoo* and *mangsa*, the former are white, the latter are red. The common and musk deer.—*Gerard, p. 74.*

The birds are pheasants, hawks, eagles, crows, kites, pigeons, and *chuhors*. The most beautiful bird I have seen in the hills is named *peears*, the natives call it the king of the birds. Fish are not abundant, and I have seen only one kind.—*Gerard, p. 75.*

I never saw the bears mentioned by Gerard, but I have usually heard them described as of a reddish colour, with a white crescent on the breast. The ordinary deer, the musk deer, and that termed *sar*, are not found in Upper Kunawar. *Chanku* is the Bhotee, and *mangsa* the Kunawaree term for the wild dog; the animals are therefore one and the same, (*see also Captain Hutton, II, 16, Jour. As. Soc.*) In Upper Kunawar, they are said to be of a brownish or reddish color, and are but seldom seen. They are considered as coming from the neighbourhood of the Indus, and it is natural that their haunts should lie near the large flocks of sheep and goats kept between Garo and Rohtak.

The ordinary wild animals in Upper Kunawar are the hare, the jackall, (and perhaps the fox,) the wild sheep, (*war* male, and *nam* female,) the wild goat or ibex, (*kin* male, and *danmo* female,) the leopard and the leopard-cat. The wild sheep subsists chiefly on grass and the wild goat as much as it can on the leaves and tender branches of trees and shrubs; it prefers the mountain ash. Of the wild goat there are not many, and they are difficult to get at with a gun. The wild sheep is more accessible. The bear is not to be found beyond the limits of the forest, but the grapes of the villages near the junction of the Sutlej and Pitti, attract it towards the fall of the year. A few others are to be met with in some of the ravines. I have not noticed the rat alluded to by Gerard, but its existence in particular localities has been also well ascertained by others. The wild ass ranges about the Churnoril lake, and towards the sources of the Sutlej.

The gigantic *chakor* is frequently met with in Upper Kunawar, but it keeps close to the snow. The ordinary *chakors* are found in great numbers, but they retreat to the heights during the breeding season. During the harvest, pigeons appear from the southward, but a few of a particular kind with light plumage remain throughout the year. The common dove of India, and a small sparrow appear in the summer, and also a few eagles; but crows of different kinds and several varieties of small birds are more numerous about the villages in the winter than at another period.

In Upper Kunawar, large fish are only to be met with in the Sutlej, considerably below its junction with the Pitti. A few of the size of minnows may be found in pools, and perhaps in the smaller streams.

The ordinary domestic animals are ponies, asses, a few mules, ordinary hill bulls, yaks, sheep, and goats. To these may be added dogs and cats. The ponies are small but hardy; a better kind comes from the valley of the Indus, and a better still from beyond the Karakorum range. The asses are small. The yaks are as numerous as the common black cattle of the lower hills, but they are chiefly imported; and the most valuable animals for draught and dairy produce are the male and female hybrids of the yak and cow. There is nothing peculiar to a casual observer in the ordinary sheep and goats; but the sheep of the highlands near the Indus on either side is not uncommon, and is famous for its long silky wool. The Government agency (about 1820) failed, however, to bring this wool to Kotghar, (six marches above Simlah,) at such a price as to render it a profitable export to England. For this there may be two reasons: 1st, the dirty state of the wool; and 2nd, the very large prices necessarily given, by suddenly increasing *ad libitum*, the demand for the article. Captain Gerard himself confirms this, when he says, (p. 19,) the Kunawarees found it more profitable to take their wool to Rampur (or Kotghar) than to Gurhwal, see also *Captain Hutton's Tour, II, 12, Journal Asiatic Society*. The *paslm* of the goat of this quarter (Hangrang, &c.) is short and inferior. The dogs are of the kind known as the Tibet mastiff, but somewhat smaller. The cat does not appear to differ from the domestic animal of India.

I annex a statement of the hybrids common in Upper Kunawar and the adjacent Bhotee districts:—

YAK—Cow.	BULL—Zomo.	YAK—Zomo.
<p>Zho (male), Zomo (female.) <i>Superior Milk better for carriage. and more abundant than that of the common Cow.</i></p>	<p>Trolpo, (male.) <i>Good for carriage, but slow.</i></p> <p>Trolmeh, (female.) <i>Milk equal to that of the common Cow.</i></p>	<p>Gano. (male.) <i>Die in a year or two. I add this as indirectly corroborative of the incapacity of Hybrids to continue their mixed race.</i></p> <p>Gareh. (female.)</p>
	<p>BULL—TROLMEH.</p>	
	<p><i>Produce scarcely distinguishable from that of the common Bull and Cow.</i></p>	

The female of the yak is called *brimo* in Kunawaree, and *dimo* in Bhotee. It is not used for hybrid produce, and as it is said not to live in Upper Kunawar, very few are to be seen.

Yarkand Ass.—Yarkand Mare.

Hill Ass.—Hill Mare.

Ghëáreh.

Deh.

Bring from 160 to 200 Rs. in Garo.

Worth about 50 Rs. in Garo.

The female in either case superior to the male.

The mules are chiefly purchased by the Lassa traders. It is not considered proper by the Tibetans of Lassa to breed mules, and if by chance one is born among their herds, some purifying ceremonies are gone through by the owner.

The subjoined table shows the ordinary price of animals of a fair quality in Upper Kunawar, together with the loads they usually carry:—

<i>Animals.</i>	<i>Price.</i>	<i>Load.</i>
Ram,	3 0	16 to 20lbs.
He-Goat,	4 5	16 to 20lbs.
Ass,.....	10 16	64lbs.
Mule,	50 80	128lbs.
Poney,	50 60	128lbs.
Zho, ..	16 17	128lbs.

A man carries 64lbs. as a fair average burden.

Wild Animals—The Ass.—In these elevated regions wild horses, *keang*; asses, *goorkhar*; and yaks, *dong*; besides innumerable hares and deer, are plentiful.—*Gerard*, p. 117.

The *keang* is, I think, the only animal of the kind found along the Upper Indus, or indeed in Tibet generally, and it is an ass, not a horse. *Turner* (204-5) and *Moorcroft*, (*II*, 295 and 443,) evidently saw but one animal, notwithstanding the different designations used by the latter in his account of his journey in 1812. The descriptions given by *Moorcroft* seem to be accurate, excepting that the tail is terminated by a tuft of long hair, and that there is one stripe only along the back, and none across the shoulders. I procured two skins of the *keang*, and sent them to Dr. Jameson, Officiating Superintendent of the Botanical Gardens at Seharanpore.

There are wild yaks north and east of Garo, but none in the districts visited by Captain Gerard, and I doubt the existence of deer, properly so called, and of the numbers innumerable of wild goats and sheep, which do however exist in small herds in these parts.

To be continued.

JOURNAL
OF THE
ASIATIC SOCIETY.

Notes on Moorcroft's Travels in Ladakh, and on Gerard's Account of Kunáwar, including a general description of the latter district. By Lieutenant J. D. CUNNINGHAM, of the Engineers, 1843.

[Concluded from page 222.]

LANGUAGE.

There are five different dialects spoken in Kunáwar, the words are monosyllabic or dissyllabic.

1st. The Milchan, or common ; the chief characteristics are the terminations *ang, ing, ung*.

The infinitives of the verbs end in *mig* and *nig*.

2nd. The Theburskud spoken at Soongnum, is very different from the Milchán, and the infinitives terminate in *hung* and *pung*.

3rd. The dialect used in Lubrung and Kannur, in which the infinitives of verbs end in *ma* and *na*.

4th. That spoken at Leedung, where the terminations of the infinitives are *ens*.

5th. The Bhoteea or Tartar.

The Milchan and Bhoteea are distinct tongues, and the same may be almost said of the Theburskud ; the other two are dialects of the

Milchán, and differ principally in the tenses of verbs and cases of nouns.—*Gerard*, p. 87, 88.

Captain Gerard might have added a sixth language or dialect ; viz. that of the Kohlis or Chumars, noticed under the head of Religion and Caste. This differs as much from the Kunawaree, as that does from the Bhotee.

The different dialects of Kunawar show how various the speech of a rude people may be ; and the localities of each kind of infinitive may prove, that the tract of country was occupied by one race in the first instance, and that in the three fertile, but secluded valleys of the N.E., a difference of speech arose. Láppá, Kanám and Sungnam are the principal places in these valleys, and each has its own tongue, the two former differing chiefly in the modifications of the nouns and verbs, while the dialect of Sungnam owes much to the neighbouring language of Tibet. Sháso, however, is in the same valley as Sungnam and near to it, and as the Kanám dialect prevails there, a comparatively recent migration to that place may be inferred.

In what is now called Upper Kunáwar, there are five villages on the left bank of the Sutlej, half of the inhabitants of four of which are Bhotees, while of the fifth, all are of that race. The Bhotees have also a village on the right bank in what is called Kunáwar Proper, (*i. e.* six instead of seven in all, as Gerard says, p. 101,) and I think it likely that they formerly occupied the Sutlej valley as low down as Cíháí, but gave way before the Kunawarees.

This would explain the Bhotee derivatives of the Upper Kunáwar dialects.

Milchán is the Rampur term for the common Kunawaree ; in that language the term is Milchanang. I would say that the infinitives end in *mih'* and *nih'*, rather than in *mig* and *nig*.

Theburskud, or correctly Tibberkad, is also called Sungnam-pá-kad, but is frequently applied to all the dialects differing from the common. *Kad*, not *shad*, is a Kunawaree term for speech, language.

The infinitives of the Lidung or Lippa verbs, I would write as *en'* or *enáh'*, rather than *ens*.

The annexed table gives a specimen of the dialects of Kunawar, (including those of the Bhotees and Kohlis,) while the note appended

to it shows their different localities. I add to this a specimen of the infinitives of verbs :—

English,—*To speak.*

- Common Kunawaree, Lonhmih',
- Lippa dialect, Lödenh', or lodent,
- Kánam ditto, Logmá,
- Sungnam ditto, Lopang,
- Bhotee, Zarchá,

Comparative Table of Words of Kunáwar and the adjoining Bhotee Districts, (see also Mr. Hodgson's Literature and Religion of the Buddhists.)

English.	KUNAWAREE.			Bhotes of Pitti, Hangrang, Rungchung, &c.
	Milcháng, or common.	Tibberkad, or particular, when it differs from the common as specified.	Chamangee, or that of the Kohlis or Chumars.	
The World, .	Dúná,		Dúná, or Dés xjameh insá, <i>that is,</i> Dés, <i>jameh insán.</i>	} Mífang.
God,	Isar,		'Ishar, Mahadeo,	
Man,	Mí,		Mánúsh,	Kontcho. Mí.
Woman,	Chasní, Cháchatch, <i>a young woman,</i>	}	Déin,	} Najúng.
Quadruped,	Poshú, . . . . .				Seantchan S.	Saktamtchúk, . . . . .	Semtchan.
Bird,	Pfá, Pfátch, <i>a small bird,</i>	}	} Choreh, or cho-reh, chotúng,	} Jfa.
Insect,	Yúng, <i>winged,</i> Ong, <i>not winged,</i>			
Worm,	Káhong,		Kahong, kfrá,	
Fire,	Meh,		Ag,	Meh.
Air,	Lán,		Bághur,	Lungpo.
Earth,	Matang,		Máif,	Sá.
Water,	Tí,		Pánf,	Chú.

NOTE.—In Kunáwar there are three principal dialects. 1st. The Milchánang or ordinary dialect, which prevails chiefly in Lower Kunáwar, and on the left bank of the Sutlej in Upper Kunáwar. 2nd. The Tibberkad, which is applied chiefly to that of Sungnam and the adjacent villages, Taling and Rushklang, but which includes, 1st, the dialect of Kanam of Labrang and Pilo, lower down on the same stream, and of Sháso in the Sungnam valley; 2nd, the dialect of Lippá of Arang above, and of Janghí and Akpá below Lippá; the 3rd dialect is that of the Chumars or Kohlis, a separate race.

In this Table S. signifies Sungnam, K. Kánam, and L. Lippa.

The g is always hard, and ch is always sounded as in choose, or as ch in thatch.

KUNAWAREE.

English.	Milcháng, or common.	Tibberkad, or particular, when it differs from the common as specified.	Chamangee, or that of the Kohlis or Chumars.	Bhotee of Pitti, Hangrang, Rungchung, &c.
Sun,	Yuneh, nih, ..	.....	Dews, dewz, ..	Nímá.
Moon,	Goltchang, ..	.....	Zot, zjot,	Dowá.
Stars,	Kar,	Karmá, L. K. S.	Táreb, táro, ..	Karmá.
Mountain, ..	Dokang,	Dungkang, L.K.S.	Donk,	Dák.
River,	Samundrang, ..	.....	.....	Sangpo.
Father,	Bábá,	Apá, L. K. S.	Bábá,	Aqú.
Mother,	Amá, .. ..	.....	Amá,	Má.
Grandfather, ..	Tehteh, mehneh, ..	.....	Tehteh,	Mehneh.
Grandmother, ..	Tebgo, apt, .. ..	.....	Owh-ai,	Abí.
Child,	Chang, chanh, ..	.....	Cheldo, .. ..	.....
Boy,	Chongchang, ..	{ Pomlangchang, L. K. Poshrichang, S.	{ Púshú, cheldo, } i.e. male child, }	Túgd.
Girl,	{ Chihchang, } { chimeh, .. }	Chameh, L.K. S.	{ Dëin, oheldo, } i.e. female child, }	Búmo.
Uncle (fathers' brother, ..)	Gato, Bábá, ..	Chípa, L. K. S.	Bábá,	Aqú, chungga.
Aunt,	Náneh,	Aneh, L. K. S.	{ Mama, kant } { chúain, .. }	Majúng.
Summer,	{ Rángdëaro, that } i.e. warm season.	Rabang dëaro, L. K. S.	{ Zaoow or Rzaow- } radëaro, i. e. } hot season, .. }	{ Chatpá. } { Dangmo. }
Winter,	{ Liaskú dearo } i. e. cold season }	Katidearo, L.K.S.	{ Shelo-ra dearo, } cold season, .. }	
Grain,	Choa,	Brú, L. K. S. ..	Náj,	Dú.
Rice,	Ral-ralh, .. ..	.....	Rhowl,	D.
Wheat,	Zot Roxat, .. ..	.....	Ghëow, Nasal, ..	Dó.
Barley,	Takh,	Ta, L. K. Zat S.	Zho or zshaw, ..	Sëa.
Marriage,	Tem,	Samchá, L. Nam- sha, K. S.	Zjanetch, ranekh,	Bangma.
Birth of man } or animals, }	Zarmfänmf, ..	Zarmfänma L.K.S.	Zoramnow,	Kehj.
Death,	Groh, .. ..	.....	Groh, .. ..	.....
House,	Kim, kewm, ..	.....	Ghor,	Kangba.
Stone,	Rak,	Ráh, L. K. Gal- hing, S.	Zani, zan,	Dëa.
Brick,	It, .. ..	.....	.....	{ Pow (modern } brick.) }
Temple,	Labrang, .. ..	.....	{ Labrang, thá- } { kúf choará, }	Labrang.
Image,	Múrat,	Kúnda, L. K. S.	Kunda, múk'h, ..	Kú.
Bridge,	{ Cham, jampa, of } wood, tran to- } rang, of rope, .. }	{ Jampa of wood } tran torang, } of rope, .. }	{ Sanggo, sang- } cham, zhotto, }	{ Jampa of wood } chamam of } rope or chain }
Tree,	Bhotang, .. ..	.....	Bhot,	Pang.
Leaf,	Patlang, patflang	.....	Patrang, pateh,	Loma.
Flower,	Ú,	Ments, L. K. S.	Phúl,	Mendo.
Fruit,	Phalang,	P'hal, L. K. S.	Phol,	Dhíabo.
Horn,	Rang,	Shang, L. K. S.	Ghago,	Tá.
Bull,	Dammas,	Ehtong, L. K. S.	Dám,	{ Lánggú, } langgu.
Cow,	Lang,	{ Rad, L. K. ba- } hang, S. .. }	{ Ghorú, ghoy, .. }	Ba.
Buffalo,	Mosh, moësh, ..	.....	Moyah,	Mahch.
Dog,	Kwf,	Kaoi,	K,	Kf.
Cat,	Píshi,	Pishi, L. K. S.	Pishí,	Pushú.
Jackal,	Shálfk,	Gánuk,	Shalti,	Hazch, hajeh.

KUNAWABEE.

English.	Milekdng, or common.	Tibberkad, or particular, when it differs from the common as speci- fied.	Chamangee, or that of the Kohlis or Chumars.	Bhotee of Pitti, Hangrang Rungchung, &c.
Sister,	Rings, shing,	Boen, (<i>nasal</i>), ..	Shingmo.	
Brother,	Bháia,	{ Bhai, (ahteh, el- dest brother), ..	{ No.	
Own Family, ..	Pehrang,	{ Peri tabar, or tabar kabila, ..	{ Juingkang.	
Kinsfolk,	Ang, pehrang, .. .. .	.....	Narang, grea.	
Strange folk, ..	Hebdeh, padesi, .. .. .	.....	Miyulna.	
The Head,	Bal,	Pisha, L. K. S.	Mútkan, múnd, ..	Go.
Hair,	Karra, .. .. .	.....	Bal,	Ta.
Face,	Toh,	Mamih, L. K. S.	Rú,	Gondong.
Eye,	Mfk,	Mih, L. K. S. ..	Akhi, (<i>nasal</i>), ..	Mik, mih.
Nose,	Takus,	Murb, L. K. S. ..	Nak,	Na.
Mouth,	Kaggang,	Aqat, L. K. sh, S.	Kahk,	Ka.
Chin,	Chipkang,	Oskeo, L. K. S. ..	Choht,	
Ear,	Kanang,	Rippang, L. K. S.	Kánh,	Namjok.
Forehead,	Piah, .. .. .	.....	Níral,	Piai.
Boy,	Déhang, sprang, .. .. .	.....	Deh,	Jukpo.
Arm,	Gódh, .. .. .	.....	Hath,	Lakpá.
Leg,	Bang, .. .. .	.....	Kúndi,	Kangbá.
Right,	Zahong, .. .. .	.....	Dhákhná,	Yáfa.
Left,	Dehlang, .. .. .	.....	Bháon,	Yanpa.
Month,	Goí,	Lá, L. K. S. ..	Másáro, másáro, ..	Dah.
Year,	Borahang,	Boshang, L. K. S.	Boras, borash, ..	Lo.
Day,	Dáir, .. .. .	.....	Diár,	Jáh or juk.
Night,	Ratting,	Gungá, L. K. S.	Rat, rateh,	Ghanmo.
One,	Id,	Tih, S.	Ek,	Chik.
Two,	Nish,	Nishí, S.	Döi,	Ni.
Three,	Sum,	Hum, L. K.	Tren,	Sám.
Four,	Pá,	Pái, L. K. pi, S.	Char,	Zji.
Five,	Gná, Gnái,	Gnáü, S.	Pánch,	Gná, (<i>nasal</i> .)
Six,	Tuk,	{ Táh, L. K.	{ Choh,	Dák.
Seven,	Tsh,	{ tuggi, S.	{ Sath,	Dán.
Eight,	Rháí,	{ Sásh, L. K.	{ Ath,	Ghent.
Nine,	Gái, guí,	{ ghai, S.		
Ten,	Sái,	Gú, L. K.	Nów, (<i>nasal</i>), ..	Gá.
Eleven,	Sáí,	Sá, L. K. Chái S.	Doa,	Chú.
Twelve,	Sáí,	Sái, L. K. chúí S	.....	Chúkahik.
Thirteen,	Sontsh,	{ Sanash, L. K. ..	{	Chánt.
Fourteen,	Soróm,	{ chuni, S.		
Fifteen,	Sápú,	{ Sahom, L. K. ..	{	Chuksum.
Sixteen,	Sanghá,	{ chopsum, S. ..	{	Ohubji.
Seventeen,	Sastish,	{ Chopí, S.	{	Chonggó.
Eighteen,	Sáraí,	{ Sanghá, L. K. ..	{	Ohárá.
Nineteen,	Sasgur,	{ chowang, S. ..	{	Chúbdán.
Twenty,	Nízá,	{ Sasd, L. K.	{	Chúbhent.
Thirty,	Déornisá,	{ chúrú, S.	{	Chúrgá.
		{ Sastish, L. K. ..	{	Chúshá.
		{ chubdan, S. ..	{	Sumchú.
		{ Sarget, L. K. ..	{	
		{ chobgent, S. ..	{	
		{ Ságd, L. K.	{	
		{ chárgá, S.	{	
		Nisá,	Bie,	
		

KUNAWAREE.

English.	Milchdng, or Common.	Tibberkad, or particular, when it differs from the common as speci- fied.	Chamanges, or that of the Kohlis or Chumars.	Bhotee of Pitt Hangrang, Bungchung, &c
Forty, ..	Ninisá,	Nishnisá, S. ....	.....	Zjipchá.
Fifty, ..	Dhainisá, .....	.....	Do-b s-o-dos, ..	Gnápchá.
One hundred,	K'há, ghéá, .....	.....	Ra panch bis, ..	Ghéá.
One thousand,	Hazar, .....	.....	Haz r, ..	Tong.
Ten thousand,	Sái hasár, .....	.....	.....	Tongché.
One hundred } thousand, ...}	Lák'h, .....	.....	.....	Bám.
One million, ..	Sái lák'h, .....	.....	.....	Bámché.
Monday, ..	Suárang, .....	.....	.....	Dowa.
Tuesday, ..	Manglarang, .....	.....	.....	Mingmar.
Wednesday, ..	Bádárang, .....	.....	.....	Lakpá.
Thursday, ..	Brespati, .....	.....	.....	Párbá.
Friday, ..	Shúkárang, .....	.....	.....	Paksang.
Saturday, ..	Santsbras, .....	.....	.....	Penpa.
Sunday, ..	Etwárang, .....	.....	.....	Nimá.
Jan., (Magh,) ..	Mahang, .....	.....	.....	Dowachungná
Feb., (Fagun,) ..	Fauang, .....	.....	.....	Dowa, dángba.
March, (Cheit) ..	Chetrang, .....	.....	.....	Dowa nába.
April, Báisákh, ..	Báisagang, .....	.....	.....	Dowa sámbá.
May, (Jet'h,) ..	Jeshang, .....	.....	.....	Dowa xjiba.
June, (Assár,) ..	Ashárang, .....	.....	.....	Dowa gúspá.
July, (Sawan) ..	Showngang, .....	.....	.....	Dowa dákpá.
August, Bádor, ..	Bádrang, .....	.....	.....	Dowa dtápá.
Sept. (Asowj) ..	Indromang, .....	.....	.....	Dowa ghetpá.
Oct., (Kátik,) ..	Katung, .....	.....	.....	Dowa gúpá.
Nov. (Maggar) ..	Mokshirang, .....	.....	.....	Dowa chápa.
Dec., (Poh,) ..	Poshang, .....	.....	.....	Dowa chák- chikpá.

TIBET, NAME OF.

Cashmir—Europeans.—Gnaree is the country between Busehur and Mansarawar, and the people call themselves Keço. Tartar or Tatar is unknown here, and so is Tibet. Captain Turner says, the Tibetans call their own country Pue-kocham, and Bootan is named by them Dukba. Tibet is understood by very few people, but the Cashmeerians apply it to Ladakh.—*Gerard, p. 101.*

Tibet is the English form of a Persian term. Tenboot is quoted by Malte Brun, II, 618, as equivalent to the kingdom of Boot, and thence perhaps, he says Tibet. *Ten* or *tan* now signifies ryots, subjects, or rather perhaps servants and followers, but the derivation seems nevertheless a good one. Mr. Vigne, I see, derives Tibet from *tibbe*, (or *tepe* in Turki,) a peak, and *bod*.—*Travels, II, 248.*

I never heard of the term Pue Koachim, nor could I get a meaning to Pue as a single word. The Keao of Gerard seems to be connected with Koachim, and both may be so with Ghea or Gheaneh, by which is understood China, or the country of the Emperor.

Gnaree, (Gnari,) is of greater extent than is allowed by Gerard, (see under the head *chanthan*, name.) It is called Beang by the Kunawarees, and hence *beanghee*, applied to wool.—*Gerard*, p. 115.

Dukpa is the term applied to shepherd tribes generally, and it must have been erroneously identified with Bootan.

I may here add a word regarding Cashmir. It is called by the Bhotecs and Kunawarees, Katch or Katchi simply, or Katch-yul, i. e. the country of Katch. *Mr. Vigne* (*Travels II*, 44-46) enlarges on the frequent occurrence of the word Kash; but without giving it the many geographical positions which he does, and even *he* omits some, it is probable that a tribe of the name once possessed the whole course of the Indus, if indeed the word has not a more general meaning and a wider application. *Kotch* is the common Persian term for migration, moving about, &c. Richardson says, there is a wandering tribe of Arabs so called, and to the present day there is in Afghanistan, a race of wandering Mahometans termed Kotchi. Katch, however, might at one time have been applied to Cashmir, to Cutch Bhoj, to Cutch Gandwa, and to the greater part of Chachar in its signification of a swamp or low country, and this would leave Kotchi unencumbered, and meaning simply wanderer.

It appears till within the last 70 or 80 years, the Cashmirees traded through Kunáwar, and in several villages there are still to be found the graves of these carriers or dealers. In Kanam, a temple sacred to a *deota* or hill spirit, has been erected on the site of a house which belonged to the Cashmirees, and up to the present time, the villagers sacrifice a goat to the god of their former guests, in imitation, they say, of their practice.

Throughout Tibet, Europeans are called *filing*, (*feeling*, see also *Mr. Vigne*, *II*, 326). The origin of this appellation is worthy of some inquiry, as I have been informed, by a man of knowledge and research, that it is used by the Chinese writers before the conquests of the Mahometans could have made *Fwang*, familiar to the ears of orientals; and that it may have a more direct connection with the

Varangians, well known to us as the guards of the Byzantine Emperors, than with the Franks of Charlemagne or of Godfrey, through a Persian medium.

KUNAWAR, NAME OF.

At *Le* this is called *maun*, tea; *mawn* being one of their names for Bishahar.—*Moorcroft, II, 353.*

Kunawar called also Koorpa.—*Gerard, p. 1.*

Mawn, I have usually heard pronounced *Man* (*maun*). *Kunu* is the ordinary Bhotee for Kunawar, and *Kunupa* or *Kunpa* means *Kunawaree*, or a man or thing of Kunawar.

Kurha is the *Kunawaree* for *pusi*, a kind of bread fried in oil.

Chanthan, i. e. *Zjangtang*—*Name*.—Along the eastern frontier of Ladakh in an almost semicircular line is the province of *Chanthan*, (*Moorcroft, II, 360-1*), or snow country, known to the Bhotias as *Hundes*, and to the Tibetans as *Nari*.—*Ditto, Note.*

Chanthan is properly *Zjangtang*, and is a descriptive, not a geographical, division of Tibet. *Zjang* means north, and *tang* means a plain or open hill or broad valley, and the tracts between *Gano* and the *Karakoram* range, are denominated *Zjangtang*, or the northern plains, from their comparative flatness, and from their position relative to *Garo*. The shepherd tribes of Tibet are called in Bhotee *zjangpa* and *dukpa*, and *Changtang* or *Zjangtang* would thus become equivalent to the shepherds of the plains, but I prefer the derivation of the northern plains, (see also *Changpa, Mr. Vigne's Travels, II, 343*). The Sikhs have corrupted *Zjangpa* into *Champa*, and give their *Chanthan* a very wide signification.

Nari includes these plains, as also the limited *Chang* of the Bhotees, and indeed all Tibet between *Ladakh* and *Zunga*, eight days' journey down the *Burampooter*. This place may be the *Chang-hai Kanagher* of the maps, which is about eight days' journey for a horseman from the sources of the river, and *Zjang* or *Chang* is no doubt the *Dzang*, &c. of our maps, by which term the Chinese seem to understand Tibet generally; but towards *Garo* and *Lassa*, *Chang* and *Zjang* mean two subdivisions only.

The goats which graze on the plains of *Zjangtang* produce the finest shawl-wool.

Chanthan, i. e. *Zjangtang*, *History of*.—Chanthan was formerly subject to independent princes, but their authority gradually merged into the supremacy of the chief pontiff at Lassa.—*Moorcroft*, II. 364.

These independent princes were Hindoos, and claimed a Rajpoot descent, (see also *As. Res.* XIA 434.) Their chief place was Chaprang on the Sutlej, and they ruled over the districts around the Mansarawar lake, and westward as far as Ladakh. The Pitti valley was also their's. In a war with the Ladakhees, the Raja was hard-pressed, and he asked aid from Lassa; but before assistance arrived, he was accidentally killed, or as one story has it, he was put to death by the Ladakhees while in the act of offering tribute. The Lassa force advanced and expelled the Ladakhees, but as the Chaprang family was extinct, the Lassa authorities retained the country in their own hands. A treaty was formed with the Ladakh Raja, and he married a daughter of the Lassa commander. The district of Pitti was given to Ladakh as the bride's dower, and 20 houses in the neighbourhood of Menser or Misser were added to it. A Raja named Kehar Singh, of Bisechir, was at this time on a pilgrimage to the Mansarawar lake; he formed a friendship with the Lassa leader, and perhaps gave his countenance to the usurpation of Chaprang; for at this time two villages on the left bank of the Pitti river are said to have fallen under Bisecher.

The whole of the above is the common story only, and the events are said to have taken place towards the beginning of the last century with regard to the possession of Pitti. Another account states, that it was given to Ladakh, on the occasion of one of the sons of the Raja becoming the Grand Lama.

At p. 101, Gerard says, that certain villages of Tartars on the Sutlej, after many contentions between the Kunawarees and Chinese, were given up by the Grand Lama of Lassa for the support of the Teshigang temple, and adds in a note, that this temple although in Kunawar, is still partly supported by the Grand Lama. It is not so at present, for the temple is maintained from the produce of the lands attached to it, aided by its neighbouring village Namghéa and the contributions of the pious; nor would the Grand Lama, who is of the yellow sect, give assistance in his religious capacity to the

temple of a red sect. He may, however, have interfered in the dispute mentioned.

Garó, Name of.—Gardokh, called also Gartokh, Ghertope or Garó, itself is little else than an encampment, &c.—*Moorcroft, II, 363.* Garoo, Gartop, Gur, Yoogar, Zhoogar or Gurtokh, is a collection of black tents inhabited by pastoral tribes for six months. In winter, the Tartars retire to Eegong, two stages down the stream, and the Chinese governors reside at the fort of Tuzheegong, where they have houses.—*Gerard, p. 144.*

There are *two* Garos, *one* an encampment where the fair is held, on the right bank of the Eegong or Higong river; this is called Garyera by the Bhotees or Ram Garo, (*Yerram*.) The other on the left bank of the Higong, and two marches lower down, is a permanent place, and the winter residence of the governors. It is called Gar-gunsa, or snow Garo by the Bhotees, (*gun*, snow.)

Gardokh, Gartokh, Ghertope, Gartop, &c. are variations of Gartoh (the *h* being aspirated.) *Toh*, denotes place, and is equivalent to *abad* in Persian, and thus we have Gartoh, Rohtoh, (not Rohtuk or Rohdokh,) and perhaps other towns or places. The name Gartoh is chiefly used by the traders of Kemaon and Gurhwal as I have heard, Garo is the term usually given by the Kunawarees.

Yoogar, Zhoogar or Jugher means, *par excellence*, the residence of the governors. *Jugh* indeed implies the residence of any great man, but its simple meaning is to sit, to remain, as I have heard.

Eegong or Higong is a river, not a town, (see Eekong-choo, p. 6 and 23, Gerard,) and I have not heard that there is a fort at Tazheegong or Teshigang, which is a monastery.

UCHANG, LASSA.

The court of Ouchong or Lahassa, have sent the most particular instructions.—*Gerard, p. 105.*

Uchang, (or *Utsang, Tib. Gr. p. 197,*) is a term of frequent application, and it includes both Lassa and Teshi Lonbo. U, is the province or district containing Lassa, and Chang (Dzang, Dshan, &c. &c.) is the name of the one containing Teshi Lonbo; and Uchang may be used as a short mode of expressing the union of the civil and spiritual powers.

The Yul-sung of Mr. Vigne, *Travels*, II, 249, is I imagine another form of Uchang, although *yul* means country, and also village.

The four Rivers, (i. e. the Indus, Burrampooter, &c. &c.,) and the Manasarawar Lake.—The river that may be regarded as the most striking and important feature in the geography of Ladakh, is the great eastern branch of the Indus or Sinh Khabab, the river that rises from the Lion's mouth, in reference to the Tibetan notion, borrowed perhaps from the Hindus, of the origin of four great rivers from the mouths of as many animals; as the Indus from the lion's mouth; the Ganges, Mab-cha Kha-bab, from that of the peacock; the Sutlej, Lang chin Khabab, from that of the elephant; and the Ster-chuk Khabab, or river of Tibet, from the mouth of the horse.—*Moorcroft*, II. 261.

Major Rennel says, the river that runs from Lanken, that is, Lanka, lake of Du Halde, is named Lantshon, or by Dr. Gilchrist's way of spelling, Lankhoo or Langhoo, for *k* and *g* are interchanged. Now this is little different from what the Sutlej is called in Chinese Tartary, that is, Lang Zhingchoo, or Langhing Kampa. I could not ascertain the meaning of Zhing, but it appears to have nothing to do with the name of the river, for the Indus is named Singhechoo or Singzhingchoo, as well as Singzing Kamper, and the last word means river.—*Gerard*, p. 23, 24.

The usual name of this river (the Indus) has been mentioned, but it is likewise called Kampa-choo and Sampoo, or Sangpo, all of which words in the Tartar language signify river.

The third river is said to be larger than the Indus, and is called Tamjoo, Damchoo or Erechumbo; that is, the Brahmapootra. The first word is recognized in the Tzango or Tzancire of Father Georgi, who crossed it on his way to Lhassa, and Captain Turner mentions the last at Teshoo Loomboo.

The fourth river is the Gogra.—*Gerard*, p. 133, 134.

The four rivers are the Indus, the Sutlej, the Kali or Gogra, and the Burrampooter; and the names are as follows: the Indus, Singchin Kabab or Kampa; the Sutlej, Langchin Kabab or Kampa; the Gogra, Mamchin Kabab or Kampa; and the Berampooter, Tacho or Tamjood Kabab or Kampa.

Sing is lion, *lang* is bull, (not elephant, although the Tibetan for elephant simply means, as I hear, great bull). *Mam*, is peacock;

tacho may be interpreted holy horse; *ta* being the Tibetan for horse, and *cho* being religion or the religious books. *Chin*, (the *zhing* of Gerard) is great, and *khabab* or *kabab*, and *khampa* or *kampa* are the same word, and mean "out of the mouth of." *Ka* or *ka* is mouth, and "*bab*" is "out of," or "issuing from;" and *khampa* or *kampa* is got by pronouncing "*kabab*" short, and adding the usual termination, "*pa*," thus *kababpa* or *kampa*. *Kampa* is therefore a vulgarism, nor could I ever hear that it means a river, as Gerard says.

The common legend, connected with these rivers are, that the Indus is named of the lion, from the bravery of the people who dwell along its banks. The Sutlej is named of the bull, from the violence of its stream, which roars and foams over rocks. The Gogra of the peacock, from the beauty of the women of the country through which it runs; while the Burrampooter is designated of the horse, from the excellence of the horses which pasture on its banks. The Sutlej indeed still rushes along with much of its ancient fury. Peacocks are still to be found on the banks of the Gogra, and its women may still be beautiful; but the people along the Upper Indus are no longer a valiant race, and the men of the Burrampooter eagerly purchase the horses of Yarkand and other places, as superior to their own. The name of the Burrampooter may require more examination. *Ta* meaning, as I hear, a certain horse known to tradition or history, as well as horse in general. The designation is rendered more particular by the addition of *cho* or religious, and it may have some connection with a settlement or conquest of the country by the horsemen of the northern plains.

Concerning the sources of the four rivers, a few words should suffice, as we have but few certain foundations to build upon, but the following extracts from Gerard may be quoted.

Mr. Moorcroft subsequently found out, that the stream which issues from Rawun Rudd is the Sutlej, *p.* 23. All accounts agree that the largest stream issues from the western corner of Rawan Rudd, or Langa, *p.* 27. Mr. Moorcroft could discover no outlet to this lake, (the Mansarawar,) although he formerly heard that a communication existed between Mapang and Lanka. My information is positive, that about twenty years ago, a stream which was rapid and crossed by bridges, ran from it into the Rawun Rudd, but is

since dried up, and the Lamas who reside on the banks, have an idea, that a subterraneous communication exists. The water of this lake, (the Mansarawar,) is said by Mr. Moorcroft and all my informants, to be quite fresh and well-tasted, while according to the Quarterly Reviewers, every lake without an outlet must be salt. Without supposing an outlet, it is difficult to account for the rise and fall of the lake, which are mentioned by every one, *p.* 138-9, (other extracts of a similar tenor might be made.) The natives, speaking generally, say, the sources of the above three rivers, and also of the Gogra, are at Mansarawar, by which nothing more is meant than in the vicinity of that place.—*Gerard, p.* 135.

The Tibetans call the Mansarawar lake, Mapang, and the Rawan Hrad, Langa. The name of the latter lake, if unconnected with Lanka and Rama's expedition, is perhaps the strongest argument we yet have for its being the source of the Sutlej, that river being termed by the Tibetans of the *lang* or bull. After many inquiries, I could not satisfy myself that the two lakes communicated, the one or the other, although traditions were mentioned to me to that effect, and my present belief is, that they are separated by a ridge of some elevation, an impression to which I think the perusal of Moorcroft's Journal, (*As. Res. Vol. XII.*) would likewise lead. I also feel persuaded, after many inquiries made with care, that the Rawan Hrad gives rise to no river. At the same time I confess, that my informants had never paid any attention to the point, they being quite satisfied with the legends which made the rivers rise in the holy lake underground, or in some way.

Captain Gerard observes, that the natives, speaking generally, place the sources of the four great rivers at Mansarawar. He may mean that the holy hill of Gangri, which is the north of the lakes, and to make the circuit of which is a religious merit, gives rise to the four rivers. Such is agreeable to the majority of the descriptions or legends I have heard, and such is moreover literally true of the Indus which rises to the north of the mountain of the Sutlej, which has one source at least among its western ravines, and perhaps also of the Burrampooter, which takes its rise in all probability among its eastern off-shoots, while I have heard the story made good by the assertion, that the Gogra arose in the Mansarawar lakes, *i. e.* on the southern slopes of Gangri.

Captain Gerard remarks, that the existence of an outlet to these lakes is evident, because their waters rise and fall. This argument, however, would rather prove there was no outlet; the tendency of such an opening being to reduce the rise and fall, while in the present case, if the outlet were very free, it might reduce the variation of heights to almost nothing, for the feeders of the lakes are not large, and the slow melting of snow does not, like heavy rains, cause a sudden influx of water. Now Moorcroft in August, (1812,) considered the rise and fall to amount to four feet, and as the lakes are not I would say, (judging from the analogy of such of the streams north of the Himalayas as I have seen,) at their lowest until the middle of November, the rise and fall of the Mansarawar may be estimated at six or seven feet, a difference which in my opinion precludes the probability of a free egress for its waters, although it does not absolutely prove there is no such egress. The rise and fall however of Rawan Hrad are not known, and this argument does not affect the rise of the Sutlej in it. My belief, however, at present is, that the river has no connection with the lake, and Gerard, when he says, that the Sutlej has its origin in the lake, (*pp.* 27 and 137,) and adds, that Moorcroft found such to be the case, (*p.* 23,) asserts more than Moorcroft's narrative warrants. He distinctly says, he left the point unsettled, and does not appear to argue either way. (*See As. Res. XII. 473.*)

The main eastern branch of the Indus rises to the north of the Gangri hill, and is joined by the Higong (Heegong) or Garo branch at Teshigang. This eastern branch of the Indus, even when joined by the Garo branch, is not a broad, a deep, or a rapid stream, and is generally fordable until within a few marches of Leh. The Shayuk, or the branch rising in the Karakoram hills, is described as a more turbulent, and perhaps as a larger stream.

The Feeders of the Pitti River.—This river, (the Pitti,) has five branches. First the Para, issuing from Chumoreeel lake; it runs about sixty miles, and is then joined by the Zang-cham, a large and rapid stream; six or eight miles lower down it receives the Speetee, formed of two principal branches. Little further down, the united stream is joined by the Chaladokpo.—*Gerard, p.* 30, 31.

There is no separate feeder of the Para, termed the Zangcham, but Zangcham is a place on the right bank of the Para, about 3

or 4 miles above its junction with the Pitti, where there are sulphurous hot springs on both sides of the river, (temperature about 120.) The Chaladokpo is an inconsiderable rivulet, and *docpo* is indeed the word for a brook or torrent.

The Lee or Pitti, is composed of three principal branches only; 1st, the Lossar or Pitti Proper; 2nd, the Pin; and 3rd, the Para, which is nearly equal in volume to the united stream of the other two where it joins them. The three streams are laid down with, I think, considerable accuracy in the map accompanying Moorcroft's Travels.

Ti or Tee—(*Water*).—From a valley to the south descended the Gnuinthichu, a deep and rapid river.—*Moorcroft, I. 209.*—The other (river,) the Kakthi.—*Ditto, p. 214,* which (river) then takes the name of Sar or Lingti.—*Ditto, p. 221, (and also in other places.)*

In Kunawaree *ti* is water, and from the way in which the word is used in the above quotations, it is probable it has the same meaning in Kulu, (in which district Moorcroft was at the time.) *Gniun, p. 209,* is the name of a species of wild goat; not however the *skin* or *kin* of *p. 311, vol. I.*

Lingti or Falung Dinda.—It (an insulated rock) is called Lingti by the people of Kulu, and by those of Ludakh, Falung Dinda.—*Moorcroft, I. 220.*

Lingti is perhaps wrongly applied here; it is probably the Sar or Lingti, *p. 221.*

Lingti may be, water of separation—thus Ling seems to be used in composition in Upper Kunawar, and the adjacent Bhotee districts are equivalent to “side” in English: as “the north side,” or “this side;” and in the same tract, the four cardinal points are called *lingji*. *Ti* is most likely water; see observations on the word.

Falung means simply a large block, and *dinda* means, “even with,” so the term may be “the block even with boundary,” or “the block on the boundary.”

Climate.—Frost with snow and sleet commences early in September, and continues with little intermission to the beginning of May. From the middle of January to the beginning of February, we found the thermometer out of doors at night seldom above 15°, and on the 1st February, it was as low as 9½°, &c. &c.—*Moorcroft, II. 267, &c.*

The winter (in Kunawar) is often rigorous. The winds blow with the greatest violence in October, and later in the year. Their direction is of course influenced by the valleys, but on peaks upwards of 20,000, and at heights of 16,000, the winds were always W. or S. W.—*Gerard*, p. 62.

In the Hungrung, district (of Kunawar,) with the exception of March and April, in which months there are a few showers, the uniform report of the inhabitants represents the rest of the year to be almost perpetual sunshine, the few clouds hang about the highest mountains, and a heavy fall of snow or rain is almost unknown. The depth of snow is usually a foot, and two are very rare.—*Gerard*, p. 95.

At Changgo in Hangrang, about 10,000 feet above the sea, the thermometer at day-break on the 15th December 1841, was 6° below zero. At Churet on the Para, 16 miles above Changgo, and above 12,000 feet above the sea, the thermometer was 13° below zero on the 17th December at day-break, and it never fell lower during my residence there, that is, until the 11th February 1842. It was, however, very often below zero, as for instance, at day-break, on December 25th 1841, it was *minus* 12°, and on February 6th 1842, it was *minus* 6°. At Churet during January, the thermometer, so suspended that the sun's rays played freely on the bulb, varied from 50° to 58° when highest. Churet is at the bottom of a deep and narrow valley.

In the Hangrang and surrounding districts, in 1841, snow commenced regularly on the 27th November. From that date until the end of February 1842, it snowed more or less heavily, and nearly all day and night, for 89 days; it was cloudy or hazy, and snowing on the heights for 34 days, leaving 21 fine clear days only out of 94. The days of heavy snow were days of comparative warmth, the thermometer being 20° or 25° at day-break. The snow where not drifted, did not anywhere exceed 2½ feet.

At Shalkan on the Pitti river, about 10,500 feet above the sea, the thermometer in June, July, and August 1842, may be said to have ranged at sun-rise from 45° to 55°, and at sun-set from 60° to 70°. The temperature of the air when warmest was in the shade about 85°. On two or three occasions particular circumstances raised the mercury above, or depressed it below, the mean figures I have given.

During 1841-42, the winds in the districts above-mentioned, blew almost constantly from the South or South-west, as noticed by Gerard. A northerly wind was of rare occurrence. During the winter months, the wind was such as would be termed high or strong, and it was frequently varied by gusts of great violence. During the summer, the wind usually arose about noon, blew with moderate force, and subsided when night had fairly set in. The constancy of the wind from one quarter deserved some attention.

Of the seasons towards the junction of the Suttlej and Pitti rivers it may be said, that there is frequent snow from the middle of November to the middle of March; occasional light snow or rain according to the elevation, till the end of April; but May is fine, and a very pleasing month after the dreariness of winter. In June and early in September, there are some light showers. In July, August, and during half of October, showers are rare, but the sky is frequently cloudy or overcast. The occasional showers of the lower spots are falls of snow in the higher hills; and the ranges may be seen all hoary down to a certain level, the division being horizontal and well defined, while in early spring, the valleys remain filled with snow while the ridges are clear. Towards the middle of October, snow begins to fall on the lower peaks from time to time, and towards the end of November, it may be looked for every where; years however have been known in which no snow fell, or at least none to speak of.

Rain and Snow—Mud Walls.—As a proof of the absence of rain and snow, (in the Bhottee districts adjoining Kundwar,) I may mention, that the houses in Spitti are half-built of stones, with the upper story of unburnt bricks.—*Gerard, p. 95, Note.*

Snow falls frequently or almost constantly in these districts in the months of December, January and February. Walls of unburnt bricks are besides no argument for the absence of snow and rain. In India, the walls of houses are of mud, and in the N. W. Provinces the roofs are also of the same material. In the Bhottee districts in question, as elsewhere, the people clear the roofs of their houses of snow after each fall. The rain is seldom if ever so heavy as to have any effect.

Snow Glaciers.—Divided by precipitous mountains of amazing height most usually veiled in everlasting snow, *Gerard, p. 5*; vast

impending cliffs fringed with dark forest and topped with mountains of indestructible snow, appear on every side.—*Ditto*, p. 12. The snow beds that occurred on the road to the Pass must have been the accumulation of ages.—*Ditto*, p. 159.

It is to be regretted that the Gerards did not employ the same accuracy in general description, which they brought to bear with so much success, in ascertaining positions and in measuring the heights of mountains. Were snow everlasting or indestructible, or did it continually accumulate, the hills would always, and not usually, be covered. They would also increase in height, which they do not. The hills are indeed perpetually covered, but this is owing to the annual fall, and not to the indestructibility of snow.

Snow is blown from the tops of hills, or it falls in avalanches, and melts, or it becomes a mass of half-ice and half-snow, gradually melting above and below, owing to the superior heat of the atmosphere and of the earth on either side of it. On the slopes of hills, the water so produced, sinks and re-appears in springs at lower levels; in ravines, where there is always an accumulation of frozen snow, of some, but not of a *perpetually* increasing thickness, the superior warmth of the rocks aided by springs, melts the frozen mass, and forms a stream below it; while the atmosphere melts and forms a stream on the upper surface of the congealed snow.

In the steep, narrow, and irregular sided ravines of Upper Kunawar, I cannot say that I have seen any glaciers properly so called; but the masses of frozen snow at the bottoms of these ravines, are glaciers in every respect save in motion; the smallness of their bulk, and the varying width of the ravines do not admit of gravity overcoming friction, and the mass is unable to descend. In the higher parts of the hills, there are no doubt glaciers on a small scale.

Winter Travelling.—The people say, that the highest Passes might be traversed even in the middle of winter, were it not for the severe frost that prevails in these serene regions, which is made more keenly sensible from the great scarcity of fire-wood. The road from Shealkar (in Kunawar) to Ladakh is travelled throughout the year, and indeed January and February are the usual months in which the Kunawares visit Leh, the capital.—*Gerard* p. 96. The road to Ladakh is never shut by snow.—*Gerard*, p. 111.

The highest Passes could be traversed in the depth of winter in spite of cold, were it not for the violent winds and uncertainty of the weather. The drifting snow conceals the track or road, and overwhelms the bewildered traveller, already benumbed by the piercing wind. If, however, a calm day be chosen, and a number of cattle be driven before to tread down the soft snow, any Pass may be crossed with comparative safety.

After the falls of snow and the strong winds cease, that is in March, April, and May, the surface of the snow on the hills becomes hardened, and admits of travelling with ease.

No people go from Kunawar to Leh in January and February, who can avoid doing so. The Kunawarees set out on their journies in April and May, and return in August, September and October; some remain at Leh over the winter. Travellers in the winter should always be accompanied by villagers of correct local knowledge, as otherwise, a person may attempt to cross a deep ravine or gully, and become lost in the deep soft snow.

The Sutlej, &c. arrested by frost.—In winter, most of the streams that join it are arrested by frost, and the Sutlej itself is even frozen for 200 miles during two months at least.—*Gerard, p. 27.* And the people proceeding between these places, (Buseher and Chuprung,) in the cold season, travel upon the Sutlej, which is entirely frozen for two months at least.—*Ditto, p. 146.*

The surface of every small stream is frozen over during the winter, or rather frozen spray forms an irregular archway, beneath which there is a stream. The streams are never arrested so far as I have observed, nor is it probable they should be. The surface of the Sutlej is, I am sure, never continuously frozen; its edges are, and form the road alluded to by Gerard; and its whole breadth is frozen here and there where the water is comparatively still. The Sutlej is either too rapid to admit of surface ice, or too broad to allow the spray to form an arch over its stream.

Rapidity of Rivers, Theory of.—The rapidity of the large rivers, such as the Sutlej and the Para, cannot be expected to increase like that of the Teedong and Taglakhar, since the country through which they flow is not of so rugged a nature.—*Gerard, p. 97, Note.*

The ruggedness can scarcely bear on this point. The truth seems to be, that all the streams in question have their origin at nearly the same height, but the large ones have long, and the small ones have short courses, in which to find the same level. Thus the Taglakhar and Darbung torrents rise in the neighbourhood of Passes 18,000 feet high, as high perhaps as the remoter sources of the Pitti river, and yet they have to find the level of that river continued in the Sutlej. This sample of equal descent in unequal distances, seems generally applicable.

Former Lakes.—The people have a vague tradition that this valley (of the Buspa,) was once a sheet of water.—*Gerard*, p. 18.

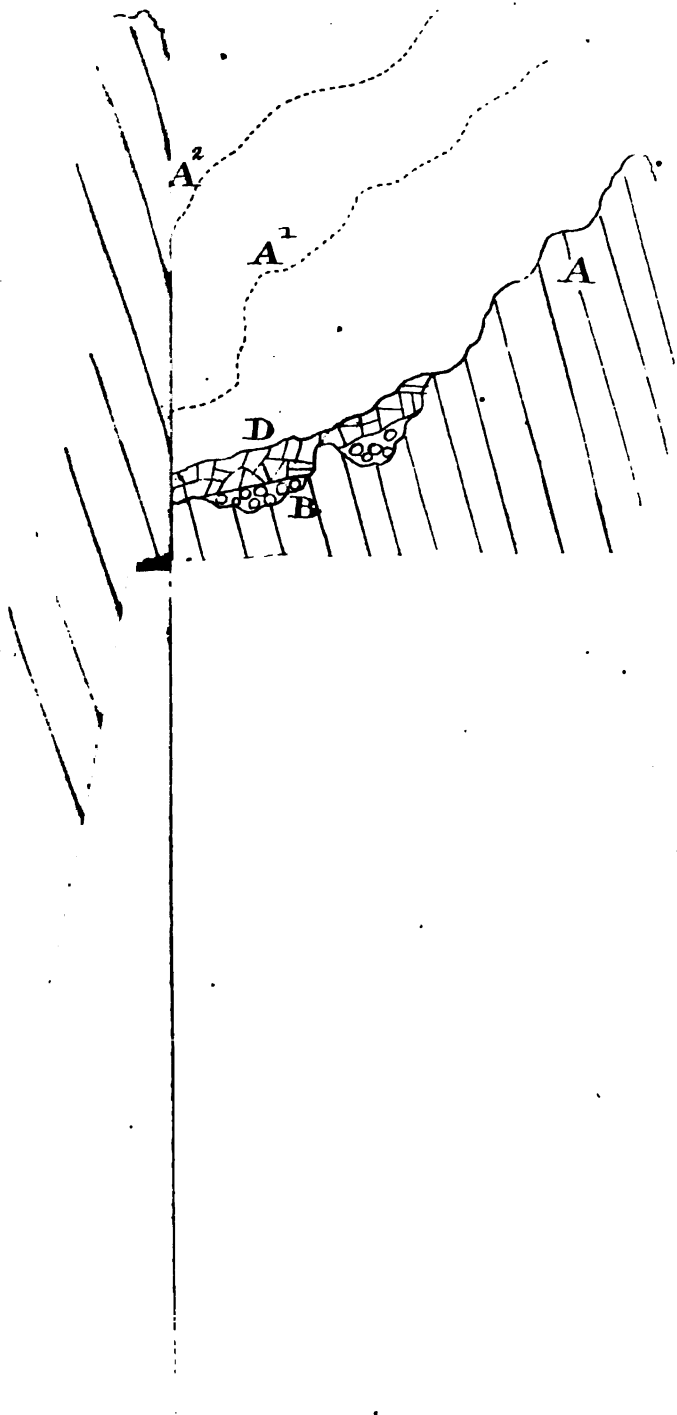
There can be no reasonable doubt of the former existence of a series of lakes along the present courses of the Sutlej and its principal feeders in the hills. The Sutlej has now indeed attained an equilibrium, and forms one continued rapid from its source to the plains; but the traces of sheets of standing water are everywhere apparent, in parallel and horizontal deposits of pebbles, earth, and debris generally, which a narrow gorge, or a cleft at one end of these deposits, shew where the obstruction existed. These lakes gradually diminished in size until the lowermost barrier was burst or worn through by the continued action of water, and the bottom of these old pools now form the richest and almost the only cultivated lands in the northern hills. In these hills, the natural disintegration of the rocks scarcely anywhere affords a stratum of soil; and although I have in some places, near the flat tops of hills, found two feet or more of vegetable earth, yet as no stream of water can be brought to bear on it, this fine mould is useless to the people generally; some of the more industrious, however, carry a little of it away as a manure to their low-situated fields.

The want of available water is the greatest bar to an extension of cultivation in these cold dry countries, but on this subject, *Gerard*, p. 4, *Note*, and *Moorcroft*, *Vol. I*, p. 270, may be consulted. Captain Hutton's Tour (*Jour. As. Soc.*) may also be referred to.

The annexed cut will explain the present evidence of the former existence of lakes in the ravine of the Sutlej and its tributaries.

TITLES.

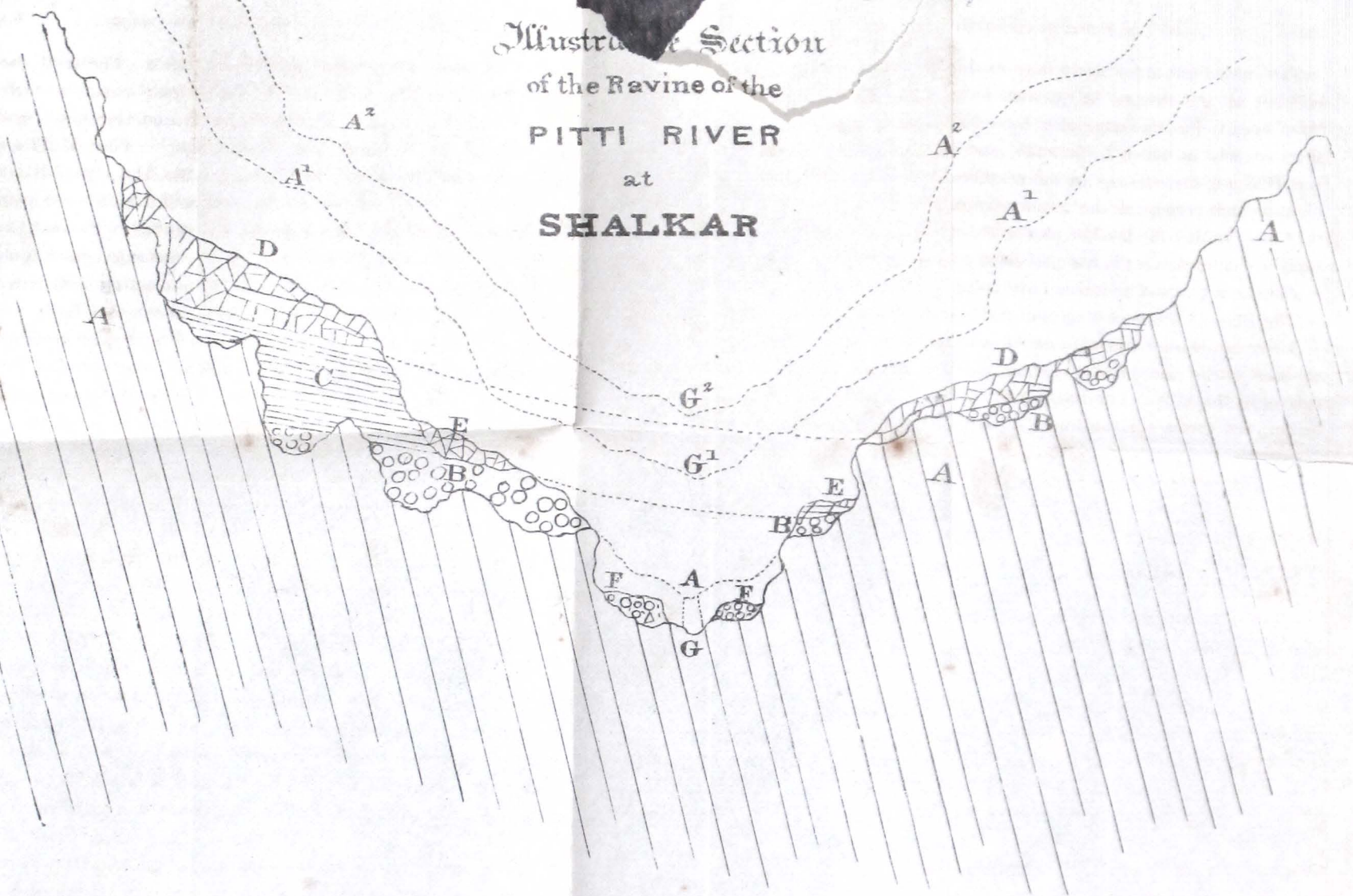
Garpan, &c.—The *garpan* of Gardokh.—*Moorcroft*, *II*, 251.



2420,

2420₇

Illustration of a Section
of the Ravine of the
PITTI RIVER
at
SHALKAR



AAA The ravine as left where the section is taken on the cessation of the Volcanic or Subteranean movements.

A¹A² The ravine at the highest barrier on the one first destroyed some distance below the barrier A.

A¹A² Similarly a second barrier but near to the place of section.

G The present Channel of the River.

AG The distance cut through rock by the action of the river.

B The debris chiefly rounded stones but including large irregular fragments first washed and thrown into the ravine.

C Clay or fine soil held in suspension by the waters during the Volcanic movements and afterwards deposited.

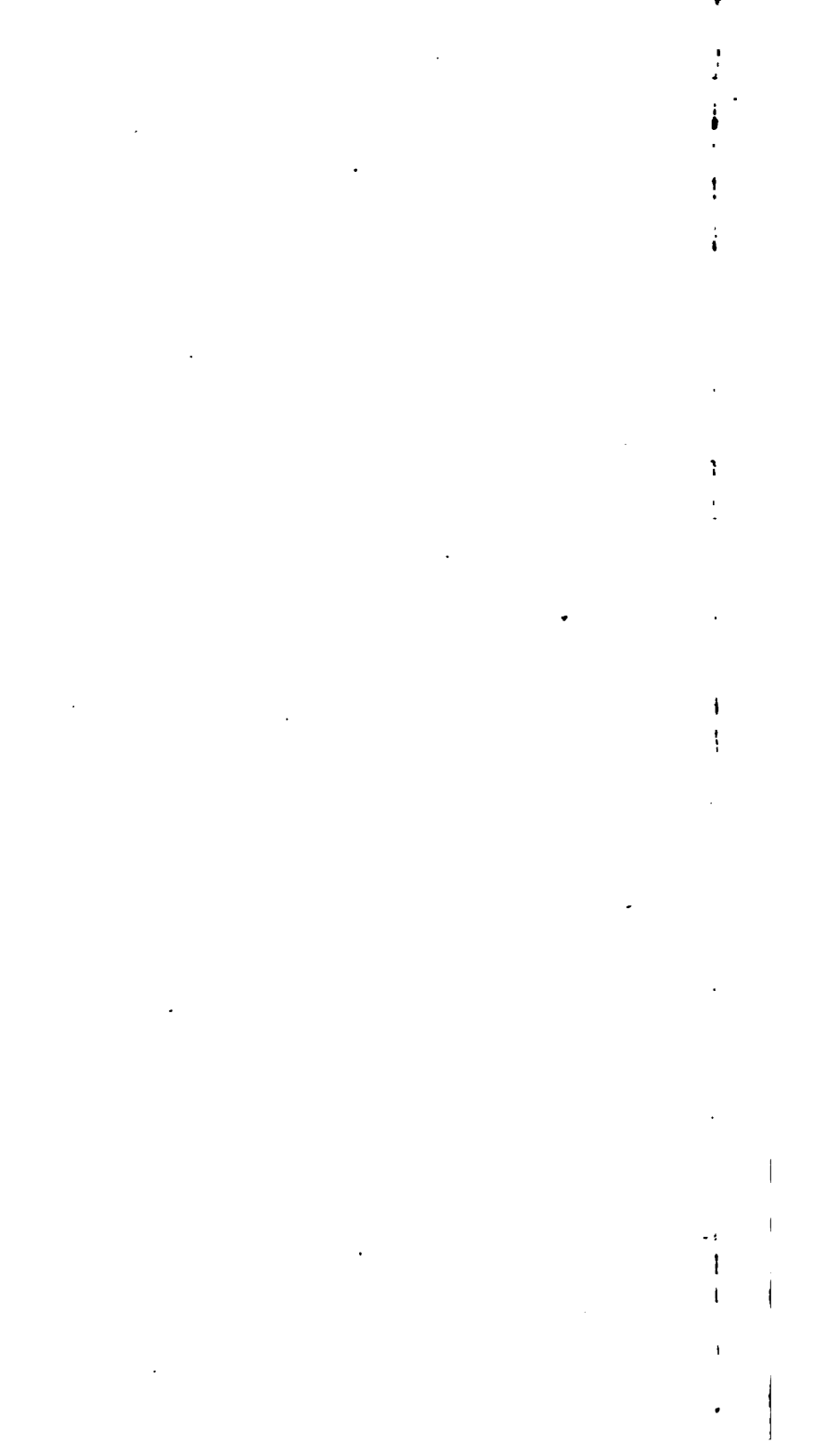
D Debris fallen or washed from the high-er portions of the hills from year to year.

E The talus of D.

F The remains of the same original debris as B modified in arrangements by the fluctuation of the channel above A in the descent of the river to G.

Note at Shalkar the height of the uppermost above the lowest G maybe about 700 feet

24202



From Lhasa two officers, natives of the country, are sent to Gardokh as *garpans*.—*Moorcroft, II, 365*. The subordinate management of the districts is entrusted to two officers, called the *deba* and *vazir*.—*Moorcroft, II, 365*. And two *amhans* sent from Pekin, now permanently resident at Lhasa, and engross the political administration of the state.—*Moorcroft, p. 364-5*.

The Chinese Tartars have officers of various designations: 1st, *umba*, superior to the rest; there are several at Yarkand and Lassa; 2d, *garpun*, military commander, of whom there are two at Garoo; 3d, *deba*, governor of a town; 4th, *zougpun*, governor of a fort; 5th, *pospon*, in charge of a district; 6th, *lassa*, chief of one or more villages.—*Gerard's Kunawar, p. 145*. A *garpun* or governor stays here (Speetee) on the part of, &c.—*Ditto, 147*.

The *zougpun* of Rodokh.—*Moorcroft, II, p. 436*. Their governor, the *goba* of Mirak.—*Moorcroft, p. 437*. I applied therefore for assistance to the *karphan*—*Moorcroft, p. 448*. The chief man or *garpun*.—*Moorcroft, II, p. 16*. The *karpun* or local governor.—*Moorcroft, II, 42*.

Garpan means the "holder" or "doer" of Garo. *Pan* is exactly equivalent to the Persian *dar*, and the governors of Garo only are called *garpans*. The term does not mean *any* governor, as is implied in some of the above quotations.

The *garpans* as mentioned by Mr. Traill, *As. Res. XVII, 46*, are also called *urgu-ma* and *urgu-la*, which I understand to mean the persons right and left of the great one; i. e. the honored and confidential servants of the Raja or Emperor. The words would be more correctly written *uku-ma* and *uku-la*. *Ku* is the Bhotee for image; *la* is given as right and *ma* as left, while *u* is considered as equivalent to, on the head of.

Pan as equivalent to *dar* in Persian enters into other words, as *zungpan*, equal to *killada*. *Zung* being fort in Chinese, or in the Tibetan of Lassa; also *karrpan* has the same meaning, *karr* being fort in Tibetan, as *dankarr* in Pitti, *shalkarr* in Upper Kunawar, *tak-laharr* near the Mansarawar lake.

There are two *ambans* (the *n* is scarcely sounded) in Lassa. They are usually relieved every three years. They are nominally the commandants of the guard of honor of the Gheawang Rinbotcheh, com-

poséd of Chinese or Mantchu soldiers; but they are really the deputies of the Emperor, although orders do not run in their names.

Deba or *deva* is a rank only, and the possessor may or may not be the governor of a town or district. It is I suspect a term applied by the people of India only.

Paupon, or as I have heard it *paupo*, appears to be applied to the manager of one district only about Garo; viz. that of Chumurti.

Lassa is the deputy of the head-man of a village. The head-man is called *goba* or *gatpo*, but the signification of *goba* appears to be extended occasionally, and the head-man of the Rupshu district of Ladakh is called *goba*.

The *karpaun*, *Moorcroft*, vol. I, p. 448; *garpun*, vol. II, p. 16; and *kapun*, vol. II, p. 42, appears to mean *karrpan* or *killadar*, as above explained.

The *zungpani* are placed over large districts, the *karpan* over small. The different designations however of petty local authorities seem to be very numerous.

I may here add, what I have heard of the different authorities at Lassa, as my information somewhat differs from that given by Hamilton in his Gazetteer, almost the only book my position has allowed me to refer to.

Under the Gheawang Rinbotcheh, comes the *Bhot ghelpo* or Raja, or King of Bhot. He is usually an incarnation, but if any delay takes place in the spirit of the deceased finding a habitation, the Gheawang Rinbotcheh selects a person from one of the four great monasteries. Whether he is deposed on the re-appearance of the divinity in a human form, I cannot say.

Under the *ghelpo* are four *kolons* or *sawangs*, i. e. vazirs. These four men form the executive government of the country.

Under the *kolons* or *sawangs*, are eight *deppans* or military commanders.

There are six *changzuds* or treasurers.

The subdivisions of the country are managed by *zungpans* over the large, and *karrpans* over the smaller.

Nuna.—One of whom was the *nuna* or deputy *khalun*, *Moorcroft*, I, 248. The business of the government is administered by the *khalun* or prime minister, assisted by the *nuna khalun* or deputy.—*Moorcroft*, II, 334.

Nana or *nomu* does not mean deputy, but is simply a title of respect, and as such, is applied very generally.

Banka, Narpa.—The *banka* or master of the horse. The magistracy is discharged by officers called *narpas*.—*Moorcroft, I, 334-5.*

Banka is a village and not a rank; but at the time of Moorcroft's visit, the *banka-ha* or *wala*, or *master* of *Banka*, was the master of the horse in Ladakh. This *bankaha's* name was *tanzin*, with the respectful prefix *nomu*.

Narpa or *nirrypa* is rather I think a sort of treasurer or steward than a magistrate. I would say that *karrpan* or *zungpa*, that is, *killahdar*, is the proper equivalent of *thanahdar* or magistrate.

Khaga, Tanzin.—And the *khaga tanzin*.—*Moorcroft, II, 230.* The administration is entrusted to inferior *khaluns, tanzins*, or *Rajas*.—*Do, I, 335.* And he with *khaga khan*.—*Do, II, 60.*

Khaga or *gaga* is a title of respect. The Tibetans also call the chief of the Kalmuks *gaga*, and it may have some connection with the *chagan* of the Avars, for all are no doubt modifications of the terms *khakan*. In Ladakh, &c. *khaga* or *gaga* is a title very commonly bestowed.

Tanzin, at *p. 335, vol. I*, is given as the name of an office, but at *p. 230, 408, &c.* it appears rather as a proper name. It is indeed in common use as a proper name, and although Hamilton in his Gazetteer, Art. "Tibet," applies it to an appointment or station, and gives its meaning as equal to a great man, yet after some enquiry I could not hear of the word being applied to an office, either in Lassa or in Ladakh. "*Yin*" indeed may be *tchin, i. e.* "great," and *tan*, means a subject (ryot) or rather a personal dependent.

BRIDGES.

The different sorts of (bridges) are first *sango*, or wooden bridge, of which there is a print given by Captain Turner; 2nd, the *jhoola*, or rope bridge; 3rd, *suzum* is formed of twigs very indifferently twisted; 4th, *chukhzum* or chain bridge. There is one over the Sutlej under Tholing. The above are used over large rivers.—*Gerard, p. 33-35.*

1st. *Sango* is not the Kunawaree or Bhotee term for a wooden bridge. It is used in the Southern Himalayas for I think any permanent bridge, and it is derived I presume from a Sanscrit word of simi-

lar import. A bridge of the kind alluded to, is called in Kunawaree and in Bhotee, *jampa* or *jambah*.

2nd. *Jhoola* is not a Kunawaree term, and the sort of bridge is not known or used in the Bhotee district in question. The Kunawaree term is *torang*.

3rd. *Sazam* or *chazam*, is the Bhotee term for a bridge of twisted twigs. In Kunawaree such a bridge is called *tran*.

4th. *Chakzam* means, as Captain Gerard remarks, iron bridge, but although I never saw the particular bridge alluded to by him, I have every reason to suppose it is an ordinary wooden one with an iron hand-rail. It is, however, familiarly called the iron bridge.

CUSTOMS.

Ears of Grain suspended, &c.—The top of which (pillars of wood) is in the houses of the peasantry encircled by a band of straw and ears of wheat. It is the custom, I was told, to consecrate the two or three first handfuls of the last year's crop to a spirit which presides over agriculture, and these bands are thus deposited.—*Moorcroft, II, 317-18.*

The Tartar husbandmen have a custom similar to those of some of the Scotch farmers who, &c. &c. The Tartars use three ears of barley, which they paste outside over the door.—*Gerard, p. 98.*

This superstition apparently takes various forms along the lower course of the Pitti. I could not hear of the exact custom mentioned by Gerard as prevailing at Nissang on the Sutlej; nor could I hear of that mentioned by Moorcroft. I saw, however, in temples, bunches of ears of barley, (always an odd number in each bunch,) hung up before images, and I understood that in Pitti itself, bunches were similarly hung up in the houses.

Presentation of Silk Scarfs.—This person who was styled *Lafa*, visited me twice, and we exchanged scarfs, which is an invariable custom.—*Gerard, p. 104.*

Lafa is the title in Tibet of the deputy of the head-man of the village, and he is a very small functionary indeed; but Captain Gerard seems to have seen things in these countries through an illusive medium. Elegant houses, magnificent temples, and honest men!

Equals exchange scarfs or smaller pieces of silk; inferiors *present* them as they approach; and superiors *bestow* them when they dismiss. See also *Captain Turner*, 72, 233, and *Captain Hutton's Tour*, III, 17, *Journal of the Asiatic Society*. A scarf (or *kattak* in Bhotee) is invariably sent with a letter, and under the same cover with it.

Prefixing the s in Bhotee and Kunawaree—The principal pergunas or divisions are and Spitti or Pitti.—*Moorcroft*, I, 315.

The male (ibex) is called *skin*, and the female *l'danmo*.—*Moorcroft*, I, 311.

The Tartars often add *k*, for instance, *ropa* is called by them *ropak*, and they have a way of prefixing *s* to some words as *pooee*, *spooee*; *pectee*, *spectee*; and *tango*, *stango*.—*Gerard*, p. 99, *Note*.

The pronunciation of the Tibetan language admits of a slightly hissing or aspirated commencement to many words, but I would say that the custom of prefixing a clear and distinct *s* is prevalent rather about Rampur on the Sutlej than in Tibet. The habit has, however, been largely followed by our travellers through Kunawar, as they are generally accompanied by some people of the Bissehir Rajas, who by long residence about Rampur, (if they are not natives of that quarter,) have adopted the custom. Pitti and not Spitti, is the correct term, as is likewise *kin* (or *kin*) and not *skin*. But although I could not ascertain that the prefixing of the *s* is a custom in the Bhotee districts adjacent to Upper Kunawar, it may obtain in other parts of Tibet, as Moorcroft and also Mr. Vigne, write *skin* for *kin*. The former moreover uses *zongspun* instead of *zungpan*, a *killahdar*, (II, 436,) and says Pitti is called Spitti. In the writings of respectable people, I always found Pitti.

The custom mentioned by Gerard of adding a *k* is occasional, I think, rather than general, and the addition is rather an aspirated *k* than a full *k*; such irregularities or uncertainties of pronunciation are common among illiterate people, and in trying to ascertain the true pronunciation of words, I have been perplexed by the different ways in which the same person often pronounced the same word.

The village Poee or Spooee, quoted by Gerard as a proof of the prefixing of the *s* being a custom of the Bhotee, is an unfortunate instance; the Bhotees, *i. e.* the inhabitants, call their village *pura*, or *puba*, the Kunawarees and others lower down *pueh* and *spueh*.

Captain T. Hutton's Tour.—I have more than once referred to Captain Hutton's Tour in Kunawar, performed under the auspices of the Asiatic Society; and while I am about to conclude this paper by correcting or modifying some of his statements, I must in the first instance bear witness to the general accuracy of the impressions he conveys.

Rampur.—Rampur is a considerable *entrepôt* as well as a *manufacturing* town, *vol. I, p. 4*, as is also evident from what is subsequently said of the fair, *p. 5*. Among the Tibet exports to Rampur, *p. 5*, Charas should have a permanent place, instead of being omitted or included in an *et cetera*.

Raja of Bissehir, &c.—The Rajah of Bissehir has a legitimate son, as well as an illegitimate one, *vol. II, p. 6*; he has also *four* chief vizeers instead of *three*, the fourth being a Kunawaree placed over the Tartar district, and now changed from time to time. The only inferior officer called vizeer by courtesy, may be the person placed over Rampur.

Charias.—The *charias*, *vol. I, p. 6*, were originally chosen from the wealthiest families, but several have now fallen to decay. There are, that is, ought to be, upwards of 80 of them, as 50 are required from Kunawar Proper, and about 40 from Dassow. In Kunawar the revenue is fixed, and in that district the assessment *cannot* therefore depend on the report of a *charia*.

Revenues—British Tribute.—All houses which pay revenue supply a *hazri*, *vol. I, p. 7*, same as those which furnish a *charia* each. They muster about 300 in all.

In Kunawar, no house pays I think less than 8 annas on account of the British tribute, *vol. I; p. 7*, and none more than 9 rupees. The vizeers pay nine, and these are the limits instead of twelve rupees for vizeers, and from ten rupees to four annas for other people, as Captain Hutton was informed. I may here mention, that the Raja when we imposed a tribute on him, did not lessen his own expences in order to meet it, but levied an additional tax on his subjects for the purpose. Our rule is therefore felt as a grievance by the people, and not by the Raja.

Captain Hutton says, the whole revenues of Bissehir may be estimated at 50 or 55,000 annually. In 1817, they were estimated at

67,000, and that *quasi* official authority, the "Bengal and Agra Gazetteer" for 1841, gives them at 1,40,000.

No wool or *neozas* are levied as revenue, *vol. I, p. 7*, neither are mines demanded, but the lands attached to forts supply the wants of the Raja. In stating this, I do not mean that the Raja does not make his people supply him with fruits, but merely that the taxes, proper and understood, do not include them.

Punishment.—For crimes and misdemeanours, people are hanged, mutilated and imprisoned, *as well as fined, vol. I, p. 7-8*.

Sarahan.—Sarahan, *vol. I, p. 10*, is *not* in Kunawar, but in Dassow. The boundary of the two districts is the Murad Ghat, *above* Sarahan.

The Juniper.—The juniper, *vol. I, p. 29*, is called *lewur* about Rampur, *shur* in Kunawar, and *shukpa* in Bhot; and *not lewur* and *shur* in the last named districts respectively.

The Gigantic Chakor.—The gigantic chakor, *vol. I, p. 37*, is *not* called *bheir* in Kunawaree. It is so called about Rampur. In Lower Kunawar, it is called *lipaia*; in Upper Kunawar, *kuleh*; and in Bhotee, *gungmo* or *komo*.

Apricots.—*Leeo* is *not* the last village towards Pitti where apricots occur, *vol. I, p. 41*. At Shalkar there are abundance of fair apricots, and also some trees at Sumra, twenty miles above Lio; but there the fruit scarcely comes to maturity.

Changgo, declining.—The picture of Changgo, *vol. I, p. 41*, is over-drawn. There are now 121 souls in it, that is, 21 *more* than when Captain Hutton said it was so populous. Its decline is *not* continuous, but may have been *temporary*, *i. e.* some poor families may have gone away for a season or two. It now produces *more* than its people eat. A rotation of crops is practised in Changgo, and the inhabitants *have* a very fair proportion of cattle, which they graze towards their out-village of Changrezing. The fields of bare and hardened sand are still occasionally cultivated, but one crop exhausts them, or their produce is weakly, and of no value.

The Para.—The Para river, *vol. I, p. 45*, does *not* in all probability come from the Chumorenil lake, see *As. Res. XVIII, Pt. II. 259*, and *Moorcroft, II, 52*.

Frost Rivers.—The severity of *frost* can scarcely affect the supply of water to a river, as Capt. Hutton supposes with reference to the Pitti,

vol. II, p. 47, unless indeed a spring or a stream be dispersed over a flat surface, and turned into ice; but I have never seen any stream so arrested, and I have seen many small ones flowing when the thermometer was below zero. A comparison between the Pitti and Sutlej is not easily made, but where Captain Hutton saw the two rivers, the Pitti was the broader, and therefore the larger *looking*; but I think that during the winter, the Sutlej is really the larger. Dr. Gerard must, I suppose, be quoted with reference to the Sutlej in the lower hills, where he says its least breadth is 211 feet. Captain Gerard (*Account of Kunawar, p. 26.*) gives the breadth at Namptu, a little below the junction of the Pitti as 106 feet, and at Wangto as 92 only. Near Dubling, the united streams rush between rocks scarcely twenty feet apart.

I do not agree with Captain Hutton, in what he says, *vol. II, pp. 2-3*, regarding the rise of the rivers of the plains in June, &c. or their fall in January. The melting of snow is a slow operation, but the descent of rain is rapid, and the streams so formed, soon reach the larger rivers and swell their volumes. I am clearly of opinion, that four-fifths of the water in the Sutlej, when in *full* flood, is the produce of rain, and not of snow; and that no severe frosts in any Himalayan regions could in the month of January affect the river Indus in Sindh; but while snow fell on the tops of hills and was slowly melted, rain fell on their sides and in the valleys, and was quickly carried into the main streams.

Shawl-wool Goats.—The shawl-wool goats are *not often* four or five horned, *vol. II, p. 4*, but occasionally so only, as a man is *sometimes* found with six fingers.

Lamas.—There may not be any really good Lamas in Hangrang or Pitti, as Captain Hutton says, *vol. II, p. 23*, although I presume his informants simply meant, none of eminence or sufficiently versed in their scriptures; but it is *not* the custom to make any wealthy family man a priest, and marriage is allowed to certain sects of Lamas.

Pargyul Mountain.—I could not learn that Pargyul meant conical, *vol. II, p. 24*, but connected with this high and holy hill there is a saying, that goats whose horns meet at top, salaam or make obeisance to it. This story and the joining of his informant's hands in imitation of the goat's horns, may have been in Captain Hutton's head when he wrote.

Ripening of Crops.—The crops of Changgo and Lio are usually ready for the sickle in all July, *vol. II, p. 25*; but those of Hanggo certainly are not until a month or six weeks afterwards, see also *vol. III, p. 19*. The crops of Hanggo were green in 1842, while those of Sungeram and *æ.* were being cut. Captain Gerard, *p. 66*, leads I think to a wrong inference regarding Namghea and Shipkeh. He says, that in August the crops of Namghea (9,300 feet) were green, while those of Shipkeh, 1,400 feet higher, were being cut. Captain Gerard perhaps found the second crop at Namghea well advanced, as on the 15th July 1842, the first crop was nearly all cut.

Bhotees Bathing.—Captain Hutton was fortunate in seeing what I never beheld; viz. Bhotees bathing, *vol. III, p. 6*; that he saw them, I know, as he has himself told me so, but this was the exception to the rule, and they themselves confess, that it is not *their* custom to bathe, and that their more respectable people only put on new clothes when their old ones are much worn and very dirty.

The Snow Fish.—Captain Hutton somewhere mentions the snow fish, but I cannot at present refer to what he says regarding it. It is called *ganghal* in Bhotee and Kunawaree; it is said to live at the lower limits of the snow only; to be seldom if ever found alive (a slip of snow occasionally carries one down with it); and so far as the people know, one only has been found in Kunawar.

They say it has a face resembling that of a man, four legs, and no marked tail, (as a lizard has.) Its flesh is considered efficacious in certain diseases, and such as are found, are usually taken to the holiest Lamas, who distribute pieces of it as specifics. The skin is said to be used for some ornamental purposes.

ADDENDA.

Hassan Abdal, the Indus at Attock.—Before leaving Moorcroft's valuable book, I will go somewhat further than I at first intended, and point out the errors into which he, and even Elphinstone, whose volumes I always take up with respect, have fallen regarding two places well known to those who have crossed the Punjab. *Moorcroft, II, 319*, and *Elphinstone, II, 99*, say, that the tomb of Baba Wali is in a square enclosure at the foot of the hill which rises above Hassan Abdal. The tomb of the saint is on the top of the hill, and not at the

bottom ; it is kept in repair, and owing to its white color, forms a conspicuous object at a distance. The tomb below is I believe that of a lady of rank, but there is no inscription. It is, allowed to fall to decay.

Elphinstone was probably unacquainted with the legend which Moorcroft gives. He does not relate it, and this increases the reasonableness of a modification of Moorcroft's suspicion ; viz. that the story is of recent Sikh adoption, and that the stone bearing the impress of a hand, has been lately produced to satisfy the superstition of believers.

There is a Mahometan legend, that Abdal the fakir came to the place and asked Hassan, the cowherd, for a draught of milk ; Hassan said he would gladly give him one, but that his cows were dry. The fakir pleased with the disposition of Hassan, placed his hands on one of the cows, and desired him to milk the animal ; he did so, and gave Abdal a good draught. Abdal then asked the cowherd what he would chose as his reward, Hassan said they were much straitened for water in his neighbourhood, and that a supply of that necessary element would be valuable to himself and to others. The saint struck the hills where he had been refreshed, and also at Wah-wah, and water gushed forth.

This legend may have existed before the rise of the Sikhs as a sect ; but as they extended their power, they desired to increase the fame of their apostle. They found a miracle to appropriate, and they did so at the expense of the Mahometans, their predecessors. The saint of the new faith performs the *old* miracle, and shews to his rival the superiority of his power.

The *granth* or shrines of the Sikh scriptures was established at Hassan Abdal about 1813. I do not agree with Moorcroft in his *reasons* for his suspicions about the legend. He says, a few years only have elapsed since the place was in the possession of the Affghans, whose fierce Mahometanism would have tolerated no Sikh pilgrims or shrines within their boundary. In Affghanistan itself, there are places visited by the Hindoos ; the fierce spirit of the Mehametans shews itself upon rare occasions only ; and in populous tracts, the Musulmans everywhere admit, and sometimes participate in, the superstitions of the vulgar. As an instance, I may quote the Ziarat at Jellalabad, which is visited by both Hindoos and Mahometans, and also the Hindoo temple of that town, said to produce 40,000 rapes annually, (*see Journal of the Asiatic Society of Bengal*, CXXII, 128.)

At p. 325, vol. II, Moorcroft says, "On the right bank (of the Attock,) at the place where it turns, is the rock of Jelalia, and opposite to it that of Kamalia, between which is said to be a dangerous whirlpool."

Elphinstone, II, 96, says, "In the midst are the famous rocks Jelalia and Kamalia, but the whirlpool of which we had heard so much, did not rage at the season when we passed." These rocks are not in the middle of the river as stated by Elphinstone, nor on opposite sides as mentioned by Moorcroft; but both are in the right bank; nor, excepting in a sort of bay, could a whirlpool be formed in a narrow and rapid river. The *danger* consists in crossing the stream when flooded, for to be dashed against the projecting rocks would be certain destruction, and the *object* is to direct the boat free of the upper rock, and into the bay above the lower one, so as to effect a landing where the water is comparatively quiet, that is, just below and under shelter of Kamalia. There is no whirlpool properly so called, that is, the rocks and rapid stream are to be feared, and not the ingulping powers of the eddy.

Report on the Agricultural and Land produce of Shoa. By Captain GRAHAM, Bengal N. I. of the Mission to Abyssinia.

"Natura beatis

Omnibus esse dedit, si quis cognoveret uti."

1. The different modes of tilling the ground practised among the various nations of the earth, are well worthy of observation and remark, as the progress of agriculture exhibits the progress of the population in comfort and civilization, and thus forms one of the most important chapters in the history of national manners; and indeed the tracing its gradations through the various customs of different people, from the first glimmering bestowed upon the located savage, to the full development of the science of husbandry in the most civilized society, is a curious as well as a profitable task, for its present state may be taken as a tolerable criterion, whereby to judge of the relative position which the people hold in the scale of nations.